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Part 2

The relation between economics and sociology

Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives

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Learning outcomes

- Understand the concept of economics
- Government objectives
- Social formation and economic life
- Principle of universal equality

I. WHAT IS ECONOMICS?

I.1 Definition of economics

- The Chinese refer economics to "administering wealth"
- First appear in the *Book of Changes* (Appendix II)
  - ***"That which enables men to live collectively, is wealth. Administering wealth, formulating rules, and prohibiting the people from doing wrong this is called justice."***

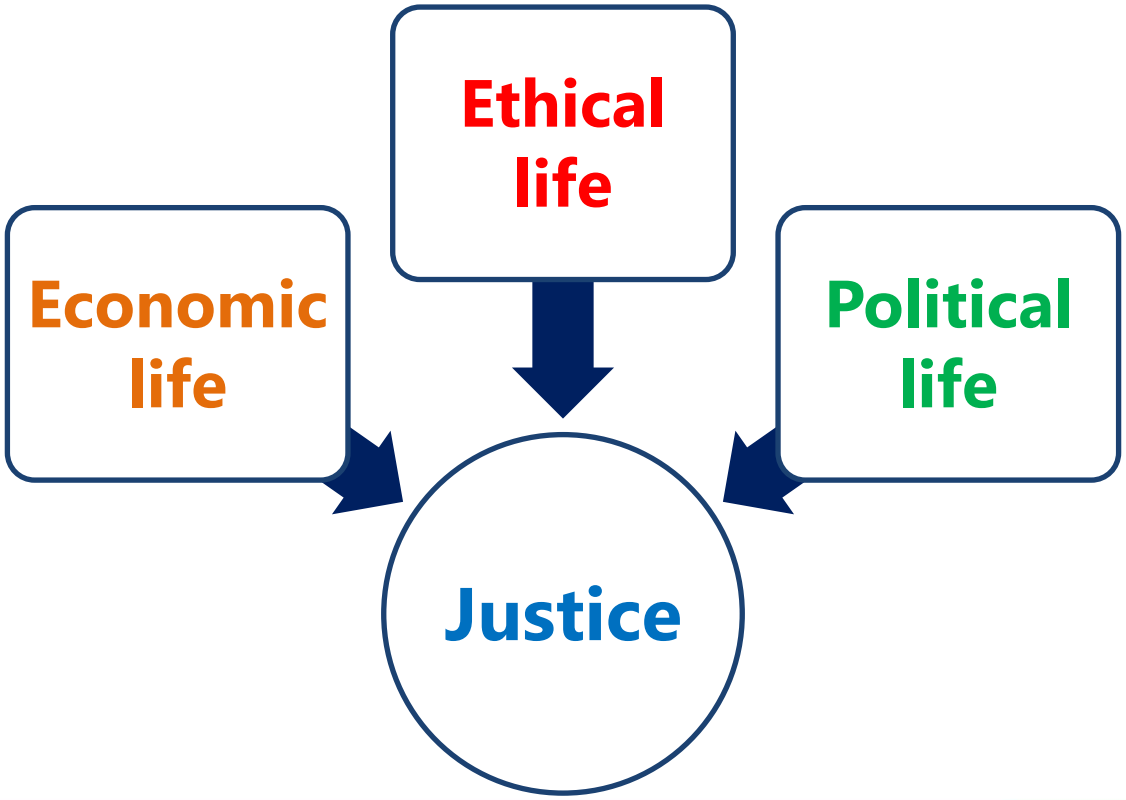
- “That which enables men to live collectively, is wealth.”
  - Object of administering wealth → Man
  - The motivation for administering wealth (or managing economic life) is that men live collectively and need wealth to support them
- Economics is the science of administering wealth according to the principle of justice for the sake of men who live collectively

I.2 Economics and other sciences

- "…**Administering wealth**, **formulating rules**, and **prohibiting the people from doing wrong**; this is called **justice**."
  - Administering wealth (economic life)
  - Formulating rules (ethical life)
  - Prohibiting from doing wrong (political life)

- Relation with sociology
  - When administering wealth, we have to deal with the whole body of men.
- Relation with Ethics
  - Must know right and wrong to administer wealth
  - Rules must be formulated → moral teaching
- Relation with political science
  - Prohibiting doing wrong is done by political organisations via law

- "… Administering wealth, formulating rules, and prohibiting the people from doing wrong; this is called justice."



I.3 Government objectives

- *Canon of History, Great Plan* (尚書·洪範)
- Eight objects of government (八政):
  - Food
  - Commodities
  - Sacrifices (religious)
  - Minister of work
  - Minister of education
  - Minister of justice
  - Entertainment of guests (observances)
  - The army

- Food
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- Satisfy hunger
- Commercial/industrial
- Religious worship
- Improve physical environment
- Develop intellectual and moral power
- Develop law
- Develop a polite society
- Security

II. ECONOMICS & SOCIOLOGY

II.1 The origin of society

- *"That which enables men to live collectively, is wealth"*

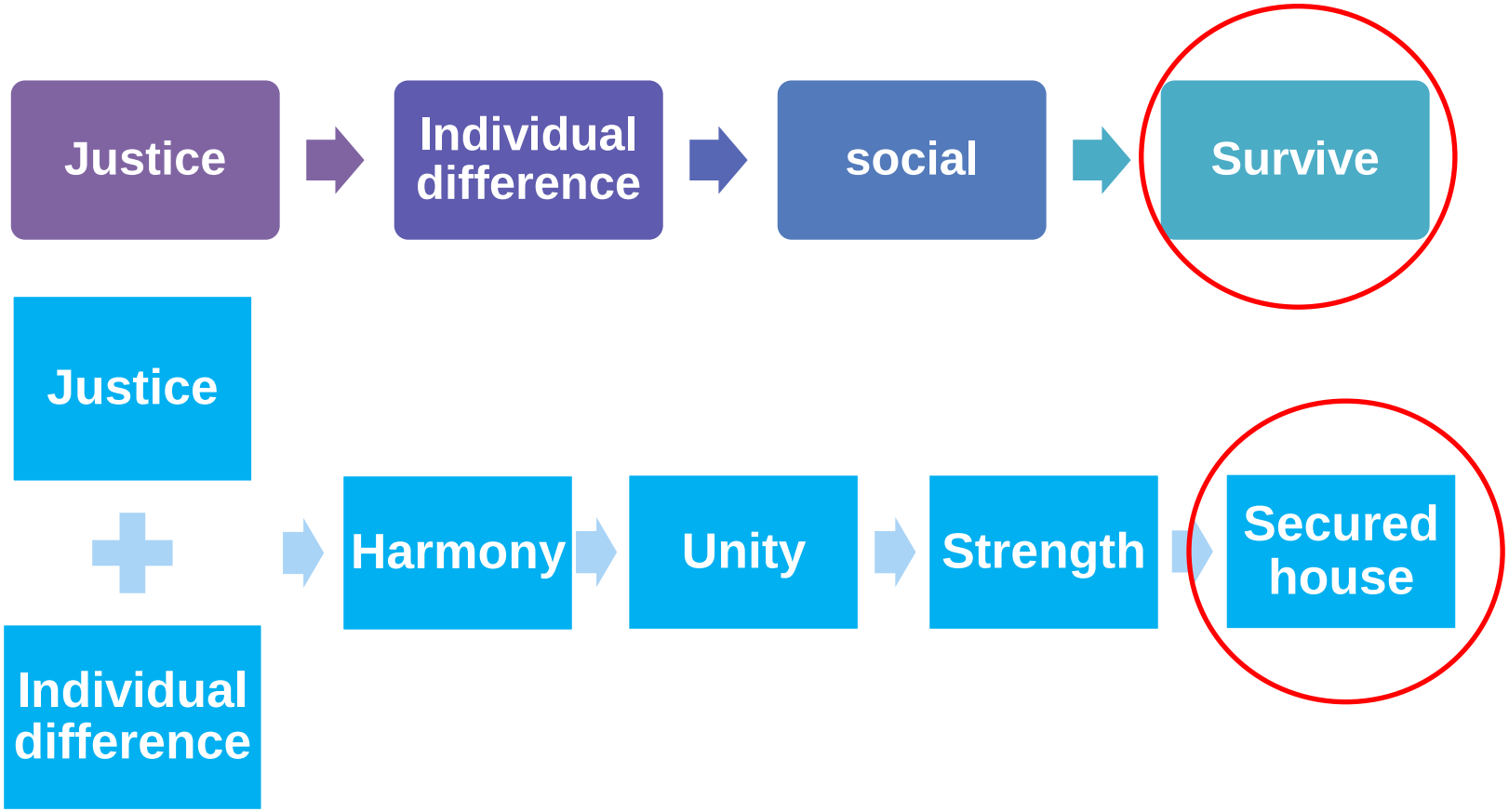
  --- *Book of Changes (Appendix II)*

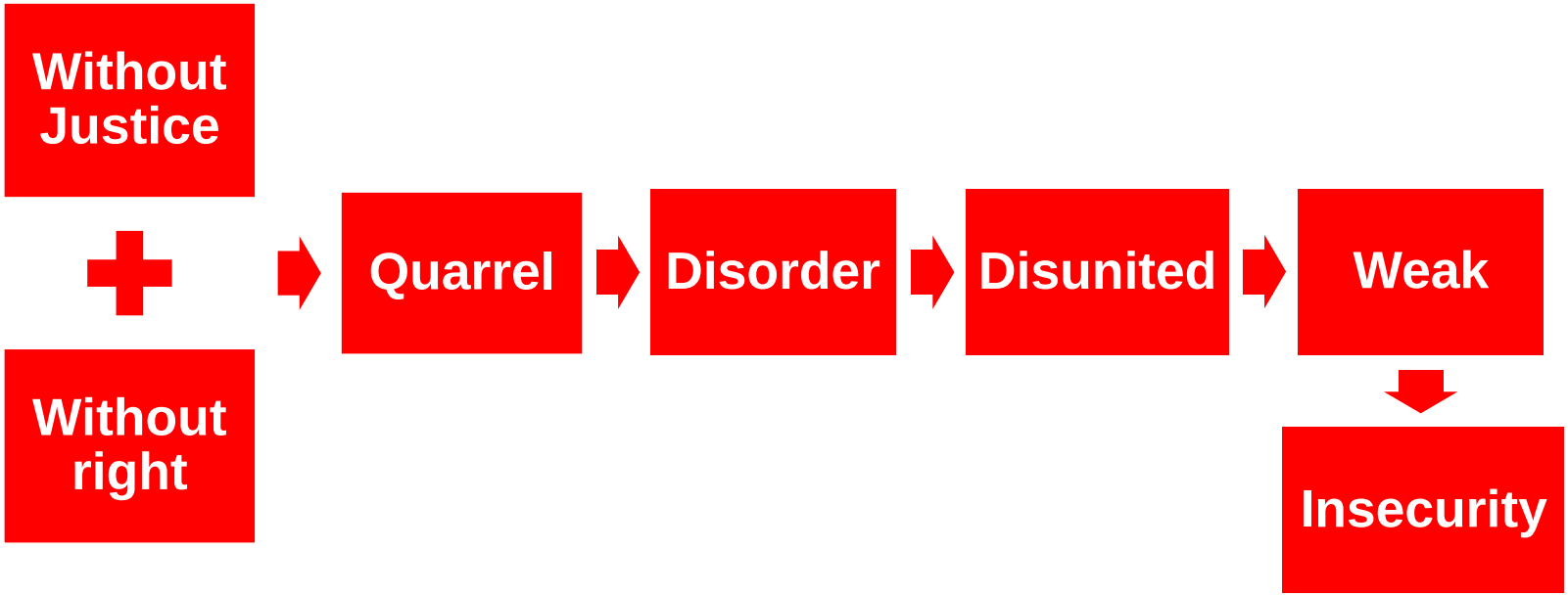
- We refer to three sources
  - *Xun Zi*, by Xun Zi
  - *The Book of Han*, by Ban Gu
  - *Essay on Feudalism*, by Liu Zong Yuan

II.1.a *Xun Zi*

- Xun Zi is a Chinese Confucian philosopher during the Warring State period (316 – 237 BC)
  - Reading: *Excerpts from Xun Zi, Royal regulation*

- Xunzi's interpretation of the origin of society



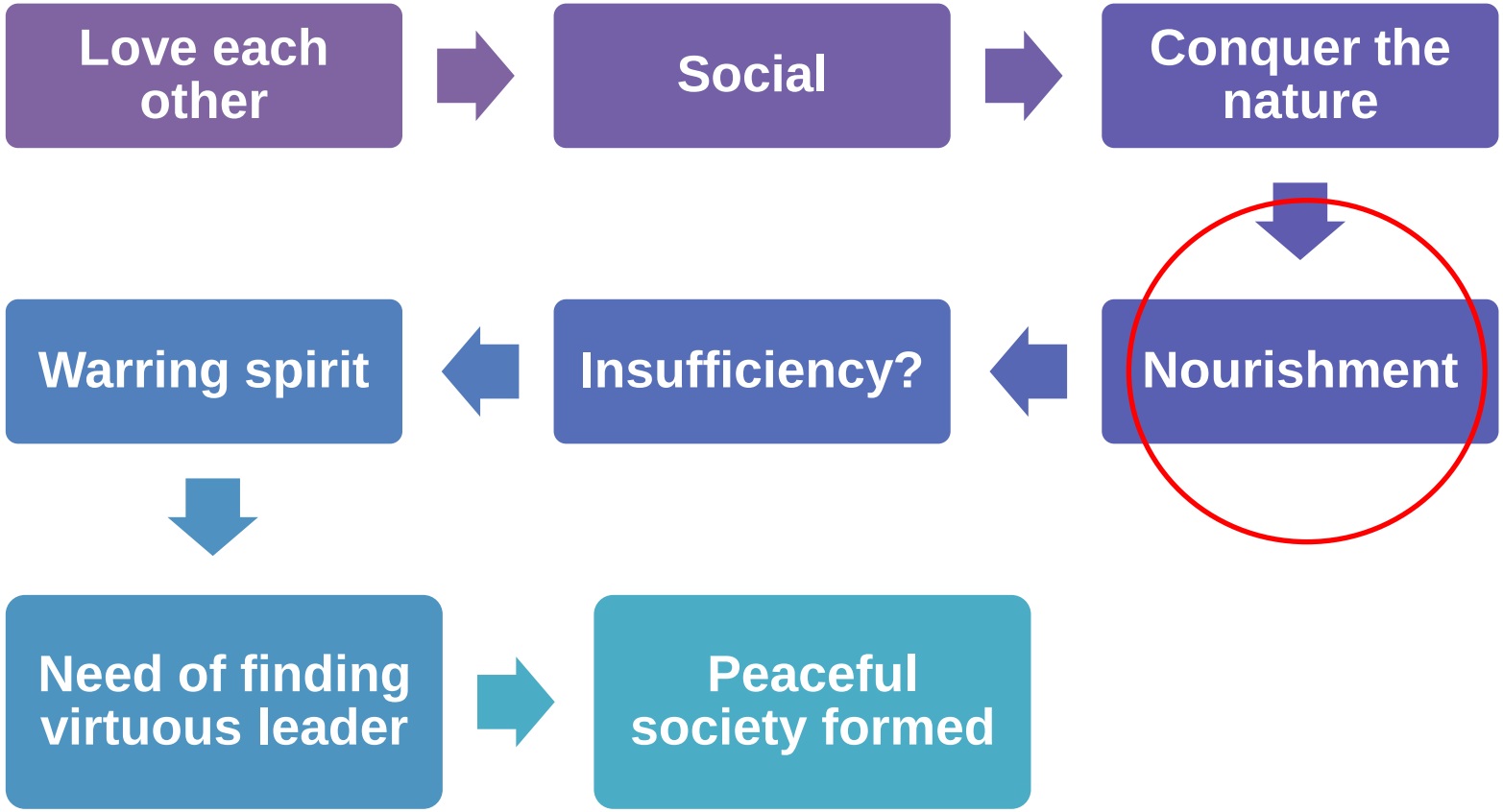

Without Justice
+
Without right
Quarrel
Disorder
Disunited
Weak
Insecurity

- According to Xun Zi, what is the driving force of the formation of society?
  - Economic need
  - Men can only survive through being social
- Justice is fundamental to the formation of society

II.1.b *The Book of Han*

- The Book of Han is a classical Chinese history completed by **Ban Gu** in 111 AD, covering the history of China under the Western Han from 206 BC to 25 AD.
  - Reading: *Excerpts from Book of Han, vol 23, Treatise on Punishment and Law*

- Ban Gu's interpretation of the origin of society



- According to Ban Gu, what is the driving force of the formation of society?
  - Economic need
  - Society can only be formed if people love each other
- Love is fundamental to the formation of society

II.1.c *Essay on Feudalism*

- The Essay on Feudalism is a political discussion paper written by Liu Zong Yuan (773 - 819 AD), a writer, politician, and poet during the Tang dynasty.
  - See reading material

- Liu Zong Yuan's interpretation of the origin of society
  - At the local town level:

Insufficient supply → **War** → **Need of leader with justice** → **Rule and law are set and town leader arises**

  - But the struggle is greater if the local town competes with other towns as the supply is insufficient
  - Town master → feudal lords → leading prince → emperor
  - The cycle repeats up to a point where a virtuous emperor rules the country.
- The greater the struggle, the greater the need for a leader with higher virtue.

- According to Liu Zong Yuan, what is the driving force of the formation of society?
  - Economic need
  - Different levels of society are formed because of necessity (struggle for existence)
- Necessity is fundamental to the formation of society
- War continues among the different sizes of societies until the world is unified.

- The three theories of the formation of society
  - Legal (justice)
  - Ethics (love)
  - Historical (necessity)
  - All views are correct.
- The common conclusion is that society is an organisation carrying on the struggle for existence in a collective form.
- World economy is (partially) the solution to the problem of world sociology → Great similarity

II.2 Confucius sociology teaching

- Principle of universal equality
- Principle of individual independence

II.2.a Principle of universal equality

- *“The holy man and we are the same in kind”*

--- Mencius, Gao Zi i

- What is a “holy man” or “sage”?
- The difference between the sage and ordinary people is simply the level of understanding of the truth of the world.

- The Chinese call Confucius the “Great sage and teacher”.
- In Buddhism, the Buddha is also called the “original teacher”. The relationship between Buddha (sage) and the disciples (non-sage) is one of “teacher and student.”
- By practising sincere thought and correcting behaviour, anyone can achieve enlightenment and wisdom and become a sage.
  - Reading: *Buddhism as an Education*

- From a political perspective, everyone is the son of God, not just the emperor.
- *"The nomination of 'the Son of God' is merely an honourable title"*

  --- General Discussion in the White Tiger Palace, Jue

- The revolution of Shang Tang and Wu, replacing the bad kings, is in accordance with the will of Heaven in response to the wish of men. A lousy ruler cannot rule for long, simply with the title of "Son of God".
  - Reading: Excerpts from *Book of Changes, Revolution*; *Mencius, King Hui of Liang ii*

II.2.b Principle of individual responsibility

- Personal liberty comes with responsibility
- Confucius puts great emphasis on the cultivation of personality
- *"From the emperor down to the mass of people, all must consider the cultivation of personality the root of everything besides."*

--- Book of Rites, the Great Learning

- The responsibility of government officials
  - *“The philosopher Zengzi said, ‘The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long. Perfect virtue is the burden which he considers it is his to sustain - is it not heavy? Only with death does his course stop - is it not long?’”*

--- Analects, Tai Bo

- What are the responsibilities of humans as a whole?
  - One of them is the fulfilment of five human relations
  - Take the relationship between husband and wife as an example
    - Husband – economic support
    - Wife – education of the next generation
  - Women are more critical than men