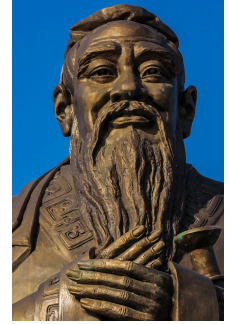


Confucius

> "The superior man understands what is right; the inferior man understands what will sell."

> "Without feelings of respect, what is there to distinguish men from beasts?"



In traditional China it was assumed by adherents of all schools of thought that the government would be monarchical and that the state had its model in the family. The ruler was understood to be at once the Son of Heaven, and the father of the people, ruling under the Mandate of Heaven. Traditional thinkers, reflecting on the problem of government, were concerned primarily not with changing institutions and laws but with ensuring the moral uprightness of the ruler and encouraging his appropriate conduct as a father-figure. The magistrate, the chief official of the lowest level of government and the official closest to the people, was known as the "father-mother" official. Even today, under a radically different form of government, the Chinese term for state is "guo-jia" or "nation-family", suggesting the survival of the idea of this paternal and consensual relationship. The first and third of the "five relationships" — i.e., emperor and minister, father and son — indicate the parallels between family and state.

Is the metaphor of a family appropriate to describe the relationship between a state and its constituents? Why or why not? What would be its implications?

Five Relationships:

Prince over Subject--Righteousness

Father over Son--Affection

Husband over Wife--Division of Labor

Older Brother over Younger Brother--Sense of Sequence

Friend over Friend--Trust

<https://www.thoughtco.com/best-confucius-quotes-2833291>

http://afe.easia.columbia.edu/special/china_1000bce_confucius_intro.htm

<https://www.wtamu.edu/~mjacobsen/confidea.htm>