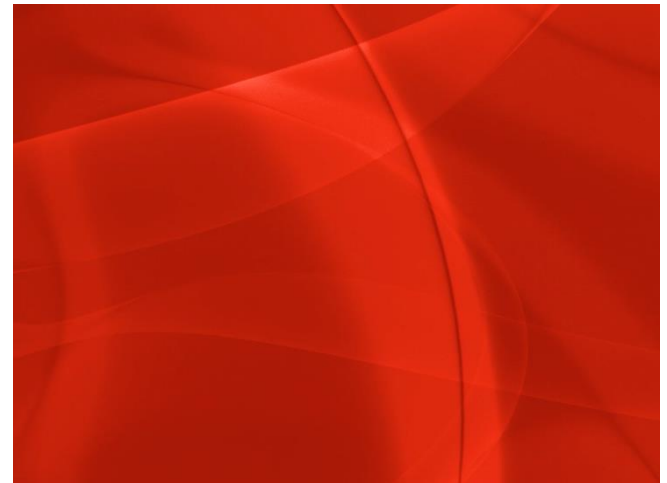


SOCI 32703: Sociology of China The Morality of Personal Relations

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The Morality of Personal Relations

Two type of social structure

Chinese (差距格局)

- The differential mode of association that individuals occupy the center of circle, their social contacts spread out like water rippling from the center

Western (团体格局)

- First, organizations and formal institutions are established, then individuals are associated with those organizations and institutions.

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Western mode of association

- What is morality?
 - Morality is belief that people in a society should abide by certain norms of social behavior,
 - Morality includes regulations, beliefs, and sanctions, all of which are shaped by the constraint imposed by a social structure,
 - Morality also serves as sanctions to individual behaviors, it makes people conform to established social norms in order to maintain the existence and continuity of the society.
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How the morality in the west is defined?



Morality in the west is defined by the relations between individuals and organizations



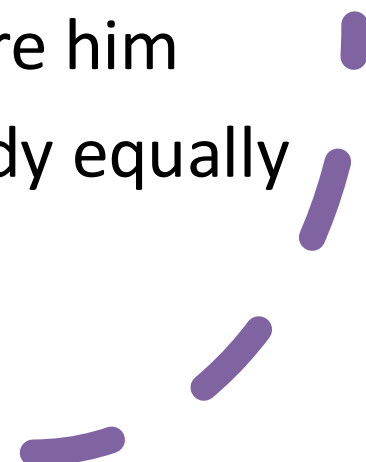
On the one hand, organizations comprise individuals,



On the other hands, organizations transcend individuals, controlling individual actions



Relations between God and Individuals

- In western social ethos, one shall always study and understand its religion
 - God is omnipresent protector
 - God creates human beings who are equal before him
 - God treats everybody equally
- 

Religious organization

- In God's kingdom, everybody is equal
- Through such conceptual thinking, equality between individuals is established
 - The relations between each member and its organizations is the same
 - Organization can not be any individual's private possession.





Minister

In organizational mode of association (团体格局), ministers are basic concepts who carry out the wills of church organizations.



In a way, Minister is an agent of God.



Minister can be disqualified if it violates the basic concept of “God creates and treats each individual equally, with impartiality.”



Constitution is established to ensure such respect for individual rights – state can ask for service from individuals, but it can not infringe upon individual rights of being treated impartially.

What about Chinese morality

Chinese social organizations is self-centered network of social relations

From the core of the network, relations extend outward.

Submit self to follow rites (克己复礼)

- The first and foremost form of relation is between parents and children
- The second is other kinship, such as siblings to the same parents
- Then friends

What are those rites

Respect elderly,

From children to parents

- Filial piety and fraternity duties

About friendship

- sincere and loyal

Ren (仁)— benevolent

Earnestness

If you are earnest, you will never meet with disrespect

Considerate to others

If you are considerate to others, you will win their hearts

Trustworthiness

Be trustworthy, so people will trust you

Diligence

Be diligent, you will be successful in your undertakings

Generosity

If you are generous, you will find plenty of people who are willing to serve you

How ren and rites apply

The application of those guiding principles is very difficult

The self-centered social networking in Chinese social structure

- Unlike west, guiding principles in China is contingent upon who, when, where, and what specific relations
- They are loose terms for a purpose, so everybody can twist and turn to bend them for their personal situations

Loyalty (忠)

Loyalty does not mean fulfilling obligation to organization, it is not organizational loyalty

It is individual relational term, describing treating friends with sincerity

In fact, none of the Chinese personal morality has something to do with organization and individuals, like in the west

All those terms refer to individual relational level, applying to different persons in different ways

West and east

- Western organizational mode of association
 - Individuals are created equally and will be treated equally
 - Relations between organizations and their human members are invariant, and same across diverse human groups
 - Guiding principles apply equally to relations between individuals and their organizations, and to relations between individuals



East

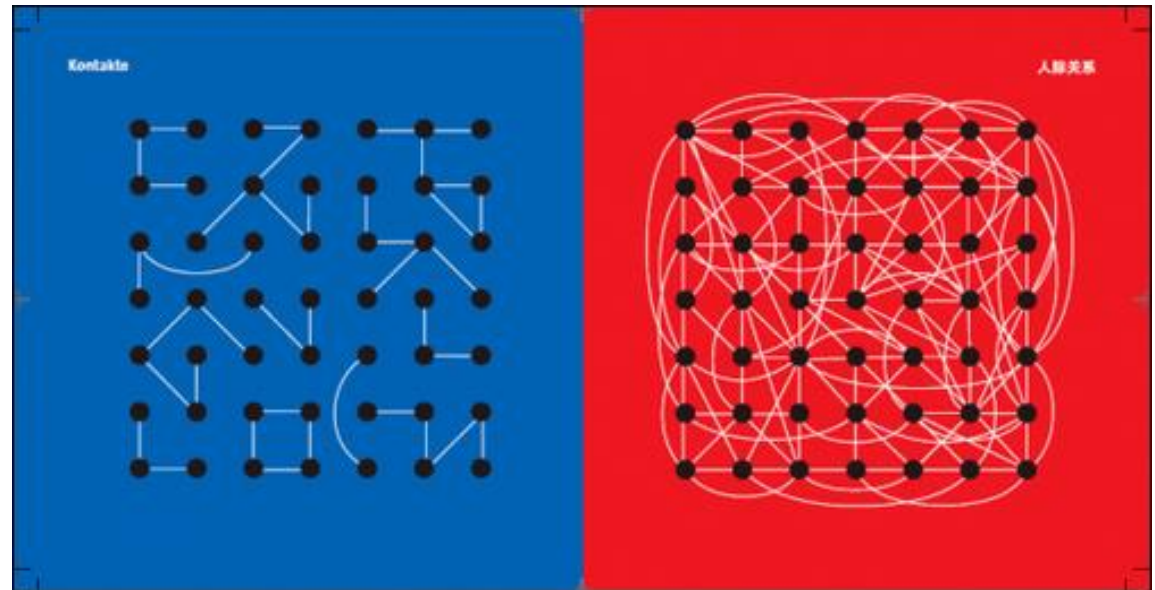
- Guiding principles application specific to individual relations
 - One can denounce corruption
 - If his father corrupts, he will not denounce the act.
 - Sometimes, he will cover up the malfeasance, sometimes, he even wants to share the wealth
 - In relational specific society like China, such acts are not contradictory with each other
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takeaway

In west, the ideal type of society would be consisting of universal loves and guiding principles apply equally to each member and every relations

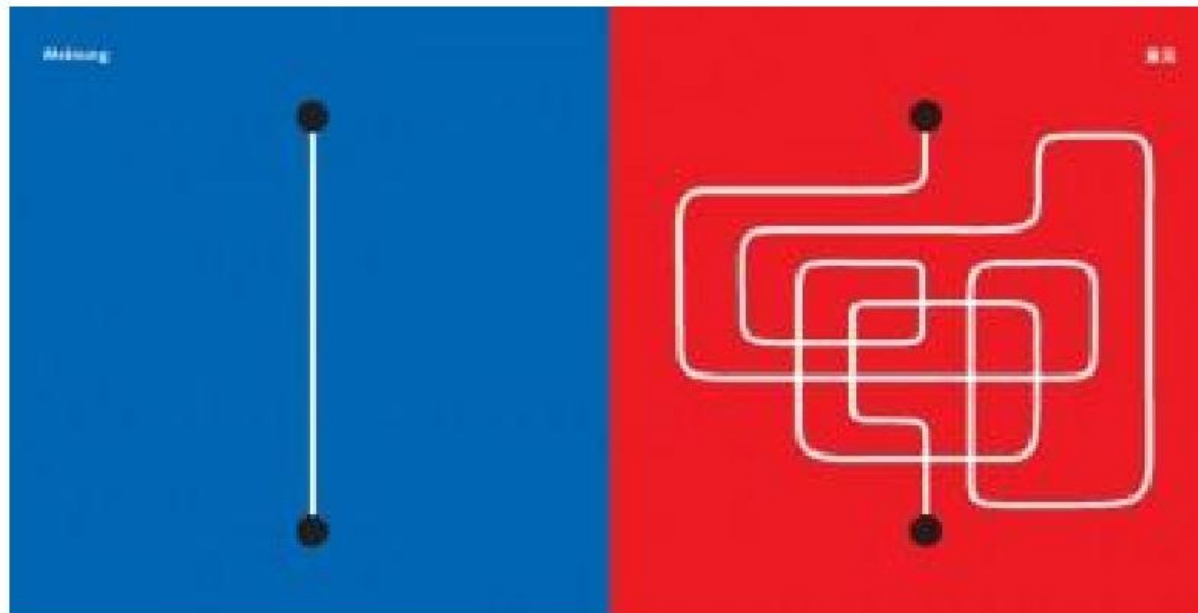
In east, there is no universal guiding principle. There is, however, rites that specific to individuals and their relations with others

Dots are
people, lines
are relations
which one is
Chinese and
which is
west?



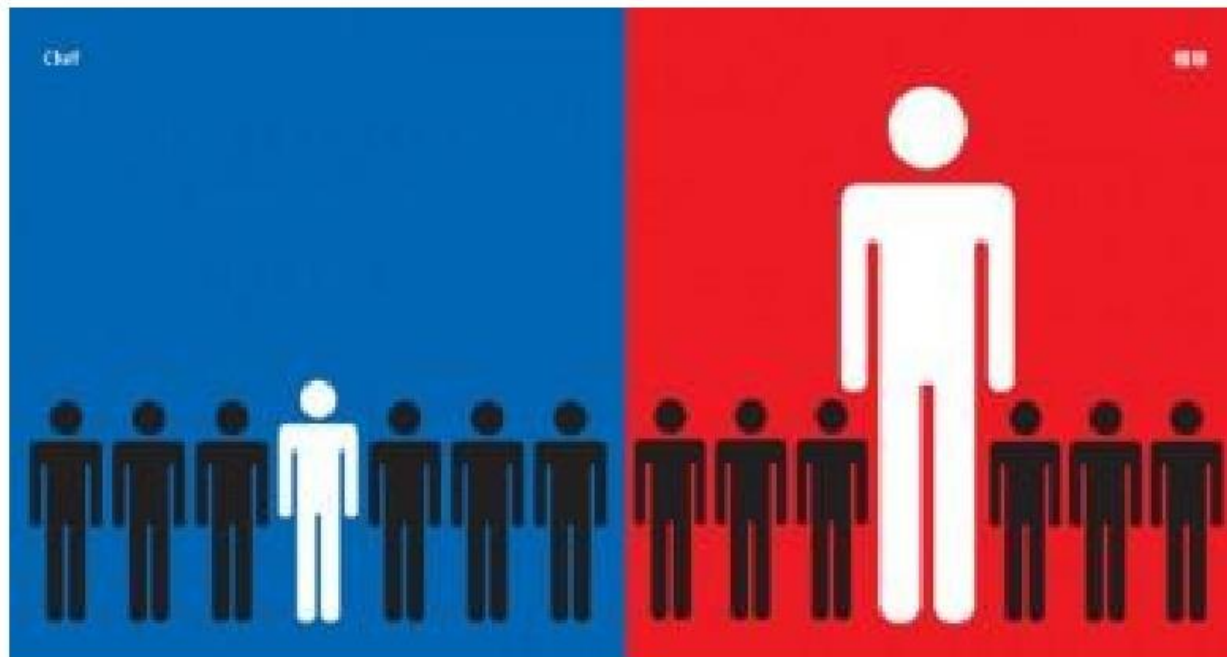
To remember

How to make a opinion :



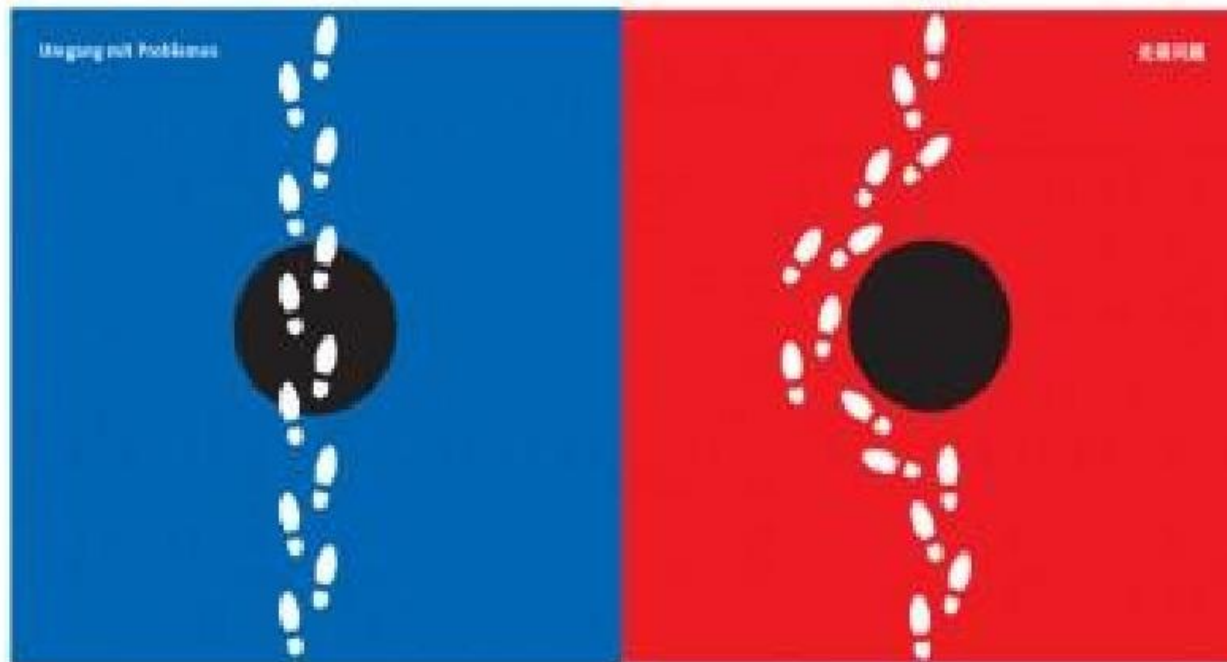
To remember

Authority power :



To remember

Problems résolution :





**Higher Level
Needs**



WEST

Self-Actualisation

Prestige

Belonging

Safety

Physiological

ASIA

Status

Admiration

Affiliation

Safety

Physiological

**Lower Level
Needs**