SUMMARY

Researches by scholars about The Book of Guanzi have established that it originated from the Jixia (稷下) Academy which was founded by King Xuan (宣王) of Qi (302 B.C.) in his capital of Linzi (临淄). Additional materials were then gradually added until Liu Xiang edited the book in 26 B.C. which consisted of eighty-six chapters. The Book of Guanzi then took shape. Scholars from later periods who successfully compiled and commented on the Daoist, Legalist and Yin-Yang school of thought of this book, reflected on the politics, economics and military tactics of that era. However, few people, if any, touched on the confucian aspect of the book.

This dissertation intends to compile Guanzi’s thoughts on Confucianism, as well as his ideas on ethics, politics and economics into five chapters, which are as follows:

Chapter one is a compilation of Guanzi’s thought on Confucianism and Confucian Ethics, as mentioned in The Book of Guanzi.

Chapter two deals with Guanzi’s thought on Confucianism with regards to the family, where he emphasizes the importance of the mind and of the senses, and of human nature, and he shows himself to very particular about righteousness and rites.

Chapter Three involves the Confucianist ideals concerning politics. Guanzi stresses on the importance of the commoners. He places great emphasis on the legal system and the rites, and believes that the ruler should love the people. However, unlike Confucius, he believes the ruler should love the people in order to control them, and not to help them develop their moral integrity and noble personality.

Chapter Four looks into economics. Guanzi believes that, in this, one should fulfil the commoners’ desires, and help them to become rich, and, through emphasis on trade and agriculture, improve the country's economy. He also emphasizes that one should ensure
the rift between the rich and the poor is not too wide. He feels that the government should not only cut down on the taxes imposed on the commoners, but they should also take care of the people's welfare, thus sharing the spirit of Confucianism.

The final chapter is the conclusion of this dissertation, it focuses on the fact that references to Confucianism in The Book of Guanzi are mainly centred on the political necessity of solving the problems of the people, it relegates the solution of such problems to the legal system and does not emphasize much on the philosophy aspect of human being. Through this, Guanzi shows that although he has been influenced by Confucianism, he tends more to legalism than Confucianist ideals.