

A Trial to Fusion of Economics, Ethics and Education—by the approach of inversion=relational capabilities

Koichi SHIMAOKA (prof. of Saitama Univ. Japan)

1) Economics for education and ethics

I am a professor of political economy for the education faculty of Saitama university, Japan (Jp) for about 34 years. I would like your interest to focus on the status as an economist not in the economics faculty but in the education faculty which is a teachers college. My economics has become decisively different from the orthodox economics studied and disciplined in the economics faculty for the reason of the poverty of the image of human-beings. Say, utilitarian. For presumably the human-beings as the object of education should be differentially various, variable and polysemous.

2) Endogenous development

I think that economics, ethics and education have come from the western idea of division of labour, but not from the new idea of academic discipline. My starting point of the economics used to be a research on "economic growth (development)". Gradually, I come to believe that the research must be directly connected to a part of "human growth (development)" or what may be called "*endogenous development*". Naturally, the latter must be united with human education and ethics. On Nov.8 day 2003 in a meeting of an academic society, surprisingly, an aged professor of Marxian orthodox economics for an economic faculty commented on my presentation that I am like a Buddhist saint *SHINRAN*, a reformer against orthodox Buddhism, early medieval Jp, 12th century.

3) Uncertainty comes from another fields

The economics as the western discipline is based on the deep-rooted prejudice, say, utilitarianism. It is true that there are many excuses for the survivor of that but it cannot escape the limitations of consequentialism as A. Sen argues about and the morality neutral to truths, goods, beauties and loves is impossible. I recognize the theoretical and moral contributions as "rational test" to the medieval ruling ethics. As soon as utilitarianism takes step into the domain of freedom, it may well be contradictory to rational test in a strict sense. Once a complete freedom of choice is questioned, the problem of uncertainty like W. Heisenberg's principle (so-called subject-object inseparability) should arise.

According to the traditional western perspective familiar with the absolute time idea, uncertainty is likely to come from future as long as they (you) take predictability of science essential. Future is neither entity nor travelable time, so uncertainty comes from the unknown fields of the world or an ensemble of relationship. Recently in the economics, the restrictive rationality is sometimes mentioned. That is a problem of in-computability which is often called “the frame problem”. Contrary to a heavily loaded belief in rationality, it is impossible to take account of everything.

4) **Another axiomatic system as a “field”**

Remind that in the western scientific system, there can be numerous axiomatic systems among particular fields depending on a certain topology. So you see, you can recognize that one individual agent can move within a lot of topological phases (such as “the informational basis” by A. Sen). Suppose you choose an axiom. Then as a result, you should become unable to see the other axiomatic systems which certainly exist in the world no matter how your neglect may be intentional, unconscious or expedient. The fields that you can take cognizance of are limitedly described by Shannon’s type of symbols in the most cases.

5) **Relational Capabilities**

My economics would be developed on the basis of “relational capabilities”. My “relational capabilities” does not only mean abilities to create or weave but also to entrain some relationship. The “entrainment of relationship” means that the absolute weak, such as the severely handicapped, terminal patients, the destitute, aged persons and newly born babies as well, have the capabilities to entrain relationship. They can create the new relationship as the result of the entrainment which analogize “slaving phenomenon” of laser. My idea of “relational capabilities” comes from the hypothesis of “Marxian historical materialism” by F. Engels, say “productive powers to productive relations”.

6) **Inversion approach**

My “inversion approach” is composed, briefly, of the idea convert from the orthodox to the heterodox: the one from the West to the East; from the North to the South; from man to female; from *yang* to *yin*; from upper-structure to root-structure; from the visible field to the invisible field as if within the spectrum of electromagnetic wave; from symbolic descriptiveness to sensible in-descriptiveness like *Zen’s* type of

intuition; from desk to on-the-spot place; from speculation like Descartes' methodology to physicality or real practice like the young K. Marx; from history (time) to field (space) and so on. My "inversion approach" historically originates from the Counter Culture Movements during the Vietnamese War or what may be called "the World Cultural Revolution". See, for example, Ivan Illich, F. Capra, I. Prigogine and Amartya Sen too.

7) Economics education as "field" education

Eventually, my own economics asks ceaselessly changing the way of education of economics. I have led the students to the economic and historical on-the-spot fields and create a kind of artificial fields in the classroom. I take the positional information, field-epistemology and sensible physicality very serious in education. Let me take an example of 21 times trekking the steep *NOMUGI* riddle, an economy-historic site Jp, as a form of seminar. Otherwise, I often ask the students in a classroom to play dramas such as "*YUZURU*" or "twilight crane" by *Junji KINOSHITA*, "Merchant of Venice" and "Momo" by Michael Ende etc..

We Jp had an author for children, *KENJI MIYAZAWA* (1896-1933). His representative work is "Night of the Milky Way Train". One of many researchers on the *Kenji* is *Toshiko Toriyama* who wrote "*Kenji's School? Ideal Education for All*". Therein, the following idea includes: "In Japanese language or culture, and especially in *Toriyama's* work, human beings are regarded from a much more holistic perspective. When *Toriyama* uses the expression 'to learn with your body,' she refers not only to experiential, hands-on, material education, but to using our intuitive powers and feelings as well" (by Cathy Hirano).

8) Conclusion

Thus, I believe to be able to fuse economics, ethics and education on the basis of my own approach of "Inversion=Relational Capabilities".