

On Management for Wealth Creation by Individual or Household ——A Micro-Perspective on the Political Economics Principle, Deng Xiaoping Two Civilization Theory

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Abstract

Wealth includes material wealth and spiritual wealth. Creating material wealth needs some spiritual wealth as foundation, and the process of creating material wealth is also the process of spiritual wealth growth. Spiritual wealth includes institutional system, moral value, psychological health and knowledge, material wealth covers physiological health and traditional economical assets. There is a positively correlated function between spiritual wealth and material wealth. The management process of creating material wealth will start with the preparation of some spiritual wealth as well as social resources, ends with some economy income and some spiritual wealth growth. Although there are differences among different subject pursuing material wealth, all of them share common characteristics, i.e., intense desire, sound health as well as powerful creativity. That social or family troubles resulting from spirit wealth deficiency are called spiritual wealth failure.

Innovations, (1) made improvements for the concept of wealth; (2) established wealth function, laid a foundation for future's econometric research; (3) applied management principles into wealth creation, summarized a general management process for wealth creation; (4) analyzed personal wealth creation in Chinese mainland; (5) paid concern for the dilemma from material wealth growth; (6) on the basis of Deng Xiaoping's Theories, elaborated the relationship between material wealth and spiritual wealth, which is a better of Marxism theories of productive capacity and productive relations, a vital principle of social movements and change. Methods, (1) literature research; (2) exemplifications; (3) mathematics.

Key Words: Wealth; Spiritual wealth; Function of creating wealth; Two civilization principles; Spirit wealth failure.

1. Literature introduction

1.1 The implication of wealth

Adam Smith believes that wealth is made up of 'necessary commodity', 'consumption commodity' and 'luxury commodity' of life. Wealth comes from the production field, including all products produced by a country. Marshall believed that wealth was something directly or indirectly satisfying people's desires. Malthus believed that wealth was something necessary, useful and desirable to mankind. Marx believed that real wealth was all developed productive capacity, which was the wealth of mankind nature (Han Qingxiang, 2014).

Yu Liankun thinks that wealth is the labor product with natural attributes as well as social attributes. Zhou Daxin thinks that wealth has both material forms and spiritual forms. Spiritual forms include belief, morality, ideation and knowledge, etc. (Mofan, 2008).

Feng Quanming's sights, wealth can exist as both an object manner and a subject manner. Object manner involves both material forms and non-material forms. Among them, the wealth of material form includes material products and those based on material forms, such as scientific and technological works, literary and artistic works, rules and regulations, while the wealth of non-material form includes public services provided by the government, literary and artistic performances, services provided by enterprises and medical institutions, and various consulting services. The wealth of subject form is human strength, intelligence, ability, quality, experience, etc. (Feng Quanming, 2009).

Generally speaking, Deng Xiaoping's theories of material wealth and spiritual wealth are the ideal interpretation for wealth so far.

The importance of material wealth to society is self-evident. The main reason for China's reform in 1978 was that the shortcomings of the political system hindered material production and led to social crisis. Deng Xiaoping subsequently put forward that 'material civilization and spiritual civilization should be attached equal importance upon'. Just like a family, without sufficient material wealth, individual will lose the basic living conditions. China is transforming from an traditional autocratic society to a modern commercial society. The value of society is undergoing profound changes. The society is changing from chasing power and money to pursuing social civilization. Without enough material wealth, a social system will encounter obstacles, without enough spiritual wealth as guidance, the society will not be happy.

Traditional wealth creation mainly denotes the creation of material wealth, while scientific wealth creation should refer to the creation of both spiritual wealth and material wealth.

1.2 Philosophy to create wealth

1.2.1 Spiritual wealth decides the creation of material wealth

Sanaya Roman, Duane Packer (2011) emphasized the importance of mentality and personality in wealth creation. They give 42 attractant and exclusive attitudes and personalities, such as firm beliefs, tolerance for others' success, love and focus on goals, and a spirit of positively progressing.

In fact, Dr. Napoleon Hill's theory of wealth creation, Dale Carnegie's theory of wealth creation and contemporary theories for success are mainly the knowledge for creating spiritual wealth. They focus on solving the psychological problem for people themselves. As to human development, random events and external environment may have a short-term impact on human fate. In long run, spiritual wealth determines human development and destiny.

1.2.2 Institutional environment decides the efficiency of creating wealth

Xia Yeliang believed that institutions determine people's free rights to create wealth, a society giving people free economic rights creates social wealth. He also believed, only by implementing equal competition among political parties, lifting the ban upon parties and learning from U.S. could the Three Representatives be truly realized. Chen Zhiwu pointed out that the intrinsic institutional wealth is more important, the intangible institutional wealth is more important, more valuable than the tangible 'vast lands and rich resources', and a benign institutional mechanism can maximize the incentive to create wealth. After 2016 general election in U.S., it has been proved that American democracy is failing to provide social spiritual civilization. Americans are not happy. American democracy begins to decline. Xi Jinping's reform put forward 'self-confidence on institutions', promote 'four comprehensive strategies' by 'strictly governing the Party with an all-round way'. The political and social ecology of China has been qualitatively improved and people's satisfaction has increased. Comparing China, Singapore with Russia, North Korea, we can find that centralized model is not necessarily less efficient than American democratic model. In other words, centralized model and democratic model can not be used as the only criterion to judge the quality of a society. The key to a society good or not lies in the construction of its two civilizations. If the construction of two civilizations is not good and the human nature is bad, a democratic society can not be regarded as a success. American residents excessively pursue sensory stimulation, low-level interests, guns overflow, racial discrimination, the construction of American social spiritual civilization satisfies nobody, U.S. Congress has become a stumbling block for major decisions, parties disputes, their political ecology also has defects. If the two civilizations are well constructed by a certain institutional design, the centralization model can also be regarded as a happy society, such as Singapore and China, which have won high praise in international community.

Li Yining thinks that material capital, human capital and social capital create wealth together, and social capital mainly denotes social relations. Zhang Weiying believes that three foundations of the market, freedom, property rights and entrepreneurship, if citizens can not fully enjoy the freedom of speech, action and entrepreneurship, if private property rights can not be effectively protected by law and culture, if entrepreneurship can not effectively take function, we can not establish a real market economy, he believes that privileges will destroy wealth creation. Li Yiping(2007) quoted List's sight that the productive capacity of wealth creation is more important than the wealth itself. List's productive capacity includes formal system, informal system and social environment in the sense of institutional economics. If we want to achieve sustained and rapid economic development, we cannot pursue short-term GDP growth unilaterally, but must pay attention to the cultivation of productive capacity, or to the institutional construction promoting the development of productive capacity and the accumulation of human capital.

1.2.3 Methods for creating wealth

Theories for success in Europe and America are also theories for wealth creation. Famous success theories experts Dale Carnegie, Napoleon Hill and so on, their theories have become the Bible of personal wealth creating in society. Dale Carnegie thinks that good interpersonal relationships determine 85% of people's success. Ma Yun talks about wealth, if a person always wants to make money in his mind, no one wants to make friends with him. On the contrary, if a person thinks about how to help others and create value for others, then he will make money. Napoleon Hill has established the psychological law of wealth creation. 1, It is necessary to determine the specific amount of wealth required within heart; 2, it is necessary to decide exactly what efforts and how much costs should be paid in exchange for the money you need; 3, set a fixed date for specific goals; 4, draw up a feasible plan to achieve the ideal; 5, take action immediately and don't delay in 'imagination'; 6, write down the above clearly; 7, read out the plan twice a day, one is before going to bed at night, the other is after getting up in the morning.

Li Jiacheng gives three mentalities to make money, 1, to master autonomy; 2, to make continuous technological progress; 3, character determines destiny and good personal management. Zhang Ruimin introduced four important strategies for enterprises to create wealth: 1, to build a brand; 2, to have a stronger culture; 3, to pursue continuous innovation; The whole secret of Bill Gates' wealth creation lies in innovation, innovation and re-innovation. Bill Gates famous saying, 'Microsoft is always only 18 months away from bankruptcy', this statement shows the essence of his pursuit of continuous innovation.

2. Solving wealth creation issue with management science

2.1 Wealth creation and the secrecy of wealth

2.1.1 The structure of wealth

Summing up the above research, we can find the secret of wealth, which includes spiritual wealth and material wealth (Tab.1), spiritual wealth also includes institutional system and moral values, mental health, knowledge wealth, knowledge wealth has professional knowledge and non-professional knowledge. Material wealth includes physical health and traditional wealth.

Tab.1 Structure Of Wealth

Spiritual wealth				Material wealth	
Institutional system	Morality, value	Mental health	knowledge	Physiologic al health	Traditiona l wealth
			Professional knowledge Non-professional knowledge		

2.1.2 Material wealth and spiritual wealth

In Barreto's opinion, adoring money is a good quality, but don't indulge in it too much, don't be greedy or stingy. He quoted the Bible, greed is the root of all evil. He took Bill Gates as an example of thrift. He believed, the richest people are not intellectual geniuses, most of them are not excellent students. What really has a great impact is: a strong moral value, limited time or resource allocation, good judgement, perseverance and dedication (Chen Wenming,2005).

Without human society, all natural resources have no social significance. It is hard to imagine that human society can create material wealth miracles without certain knowledge, reasonable institutional arrangements and strong spiritual power. Generally, it is impossible for a member of society without spiritual power to create material wealth continuously. Therefore, from the macro and long-term point of human society, the creation of material wealth depends on the quality and quantity of spiritual wealth. Spiritual wealth is the source, material wealth is the derivative of spiritual wealth, and the material wealth created can push the growth of spiritual wealth in response. Spiritual wealth is not only the most important component of personal or family wealth, but also the prime condition for the survival and development of individuals and families, also the carrier for the existence and growth of material wealth, which is the secret of wealth. Luo Guicheng, Tan Bin and Zheng Shiqiao (2009) listed values as the endogenous quality of their personal quality structure. They explained the importance of spiritual wealth and spiritual civilization from the perspective of personal quality structure.

'a person can not establish himself without spirit, a nation can not get strong without spirit' (Xi Jinping, 2015). In long run, material wealth is based upon spiritual wealth, and their synchronization affluence makes a satisfying life. If the lack of spiritual wealth is not improved, abundant material wealth will be damaged, or material wealth can not meet the needs of life; The lack of material wealth will threaten the spiritual life, damage the spiritual wealth or make the growth of spiritual wealth unable to meet the needs of survival and development. Generally speaking, the spiritual wealth of a social system determines the mode of production, distribution, exchange and consumption of material wealth, and the development of spiritual civilization guides the development of social material civilization.

To create wealth, we must first create or possess the minimum spiritual wealth. Among them, professional or non-professional knowledge is not necessarily acquired by formal education, but possibly by self-study or practical experience.

2.1.3 Wealth function

The more quantity and better quality of spiritual wealth, the more advantageous it is to create material wealth. Find the minimum quantity of spiritual wealth required to create a certain amount of material wealth. Firstly, we should solve the environmental problem, that is, under what circumstances should we create material wealth? Slave society, feudal society, primitive capitalism society, primitive socialism society and contemporary society have different requirements for the minimum quantity of spiritual wealth that individuals should possess. Secondly, how much material wealth should be created, and how much money should be created? Compared 3000 yuan with 30 million yuan, they have different requirements for personal spiritual wealth. Thirdly, time resource constraints, such as five years or ten years. Fourthly, the age of individuals, there is no comparison between minor children and 30-year-old adults, then suppose to be 30-year-old adults.

In contemporary society, such as South Korea, a healthy adult should possess the minimum amount of spiritual wealth for creating the average economic income in the community where he lives (such as a village in countryside or a block in a city) within a prescribed time, as is the minimum value of spiritual wealth for creating the average material wealth in the community. The measurement of spiritual wealth includes both quantity and quality. The average material income of the community can be changed to 10 million yuan. The problem is the minimum value of spiritual wealth to become a multimillionaire within a limited period of time. It is meaningful to study the extremum of spiritual wealth. Empirical data show that it is difficult for an individual with abnormal mind to create material income to meet the needs of normal life. In contemporary society, individuals lack of love and integrity are less likely to become a tycoon.

According to Luo Guicheng, Tan Bin and Zheng Shiqiao (2009), values V , psychological abilities Ps , knowledge stock K and social quality Sq can be quantitatively studied. Therefore, the quantitative study of spiritual wealth is feasible. Ws is used to denote spiritual wealth, t is used to denote the time spent for creating material wealth, wealth creator has good physiological health, then

$$Ws=f(V,Ps,K,Sq,t) \quad (1)$$

Wm is used to represent material wealth other than physiological health, and Ws is its corresponding spiritual wealth, wealth creation function runs as follows

$$Wm=g(Ws,Wd)=g(f(V,Ps,K,Sq,t),Wd) \quad (2)$$

Wd is the sum of initial inherited income and social donation, which is taken as a constant.

No consideration for social transaction costs, the power function relationship between material wealth W_m and spiritual wealth W_s can be expressed as follows

$$W_m = aW_s^b + c \quad (3)$$

In the formula (3), W_s , W_m are variables, a , b , c are parameters to be determined.

Let $W_m = W_{m0}$, according to (2) there are corresponding W_{s1} , W_{s2} , ..., W_{sn} , find its minimum W_{s0}

$$W_{s0} = \min\{W_{s1}, W_{s2}, \dots, W_{sn}\} \quad (4)$$

Considering the changes of values V , psychological ability P_s , knowledge K , social quality S_q , wealth creation time t and initial income W_d before entrepreneurship, the minimum value of spiritual wealth to create a certain amount of material wealth is a point assemblage in the corresponding space, namely $\{(V_1, P_{s1}, K_1, S_{q1}, t_1, W_{d1}), \dots, (V_n, P_{sn}, K_n, S_{qn}, t_n, W_{dn})\}$, all these points have corresponding values W_{s0} .

In fact, the wealth function has been studied in Section 2 of Chapter 5,

$$W = W(Q, g) = f(Ph, P_s, V, S, M, Pr, O, \xi, \sigma, t) + g \quad (8)$$

It can be found that the formula (8) in Section 2 of Chapter 5 has the same principle as that of formula (2) here.

2.2 The management process of creating material wealth

Analyze geniuses of wealth creation Bill Gates, Li Jiacheng, Jack Ma, they share common characteristics, they all have powerful spiritual wealth as back (Tab.2).

Tab.2 The sharing characteristics of several wealth creators at their initial time

	Bill Gates	Li Jiacheng	Zhang Ruimin	Ma Yun
Physiological health	strong	strong	strong	strong
Spiritual wealth	(1)Justifiable running business (2)Sound mental health (3)Strong desire to be rich (4)Outstanding software knowledge (5)Good management capacity and social capacity	(1)Justifiable running business (2)Sound mental health (3)Strong desire to be rich (4)Outstanding commercial knowledge (5)Good management capacity and social capacity	(1)Justifiable running business (2)Sound mental health (3)Strong desire to be rich (4)Outstanding commercial knowledge and political experience (5)Good management capacity and social capacity	(1)Justifiable running business (2)Sound mental health (3)Strong desire to be rich (4)Outstanding commercial knowledge (5)Good management capacity and social capacity

Tab.2 shows that material wealth is the fruit of the tree of spiritual wealth for a physically healthy person. Along with of time running, this tree of spiritual wealth is sprouting, growing day by day, spiritual wealth adapts to the accumulation of material wealth and growth, because more material wealth needs better spiritual wealth to accommodate and manage. So the first step for creating wealth is to prepare available spiritual wealth (Fig.1). In reality, not all the rich people will be lucky to complete a higher education, but they will have strong spiritual motivation and minimum professional knowledge, business knowledge, social ability. In the subsequent process of wealth creation, their spiritual wealth grew with the growth of material wealth, just like Li Jiacheng's huge spiritual home.

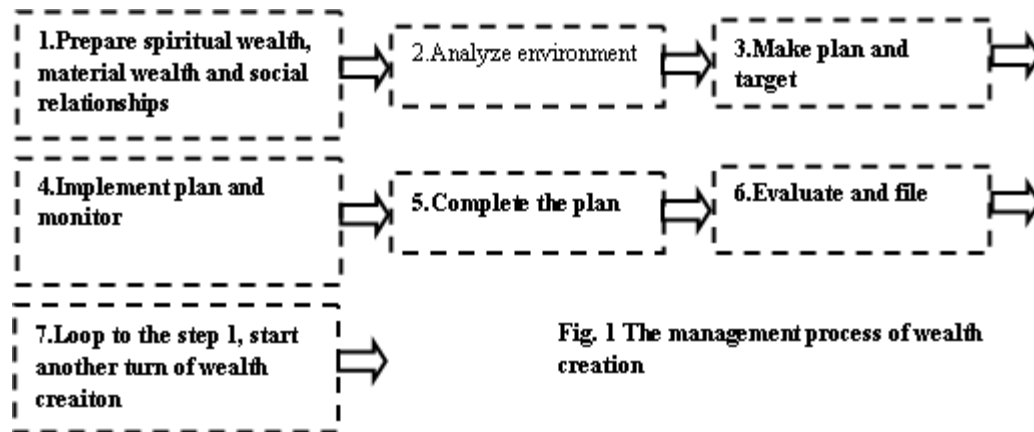


Fig. 1 The management process of wealth creation

The general process of material wealth creation includes seven steps (Fig.1). The first step, resource preparation, means preparing necessary spiritual wealth, material wealth and social relations resources. The second step, environmental analysis, i.e. investigation and research in the usual sense. Environmental analysis is the most important part of the whole management. Usually, the time ratio between environmental analysis and planning, decision-making is about 8:2. The environment includes external environment and its own conditions, analyzing the overall situation, analyzing opportunities and risks, analyzing advantages and disadvantages. For example, the analysis of the impact from the Diaoyu Islands conflicts and the South China Sea conflicts upon the international political and economic situation in 2012, the convening of the 18th National Congress of CPC in 2012 upon Chinese political and economic situation, whether it is possible to start a business in the next 10 years with current conditions, and what is the future. The third step, formulate plans and objectives. A sale plan in European and American, a health service plan in Shanghai, an education service scheme in Changsha, after measuring the risk and benefit, choose the best one among multiple choices. After choosing a plan, the plan is further evaluated. The fourth step is to implement the plan and monitor it. If the plan is improper, it can be revised. The fifth step is to acquire material wealth and complete the plan. The sixth step is wealth creation assessment and to acquire spiritual wealth. The seventh step is to start a new round of wealth creation.

As a matter of fact, the process of wealth creation aiming at material wealth creation is actually the process of spiritual wealth creation.

Because of the uncertainty of environment, the risk and the limited resources, limited capacity of the subject, the real creation of wealth is much more difficult than theoretical research. In a high-risk environment, the subject may also encounter psychological challenges because of the lack of spiritual wealth or other resources. In 2008, the Wenchuan Earthquake in China, the Wall Street Storm in U.S., the subject with psychological fragility may have a spiritual collapse along with the bankruptcy of material wealth.

3. Material wealth creation in China

The scale of wealth creation by countries, enterprises and residents is different, but there is no difference in principle. No consideration for Chinese Taiwan, Hong Kong and Macao regions, after Chinese institutional reform in 1978, the politics untied the constraint upon the economy, and the freedom of citizens to create material wealth increased substantially. According to the online data of Chinese National Bureau of Statistics, China's GDP increased from 364.52 billion yuan in 1978 to 8727.117 billion yuan in 2017, with an average annual growth rate of about 9% since 1979. China's economy has maintained its growth for nearly 40 years. Institutional changes and getting rid of the constraint of ideas are the beginning of spiritual wealth growth. In the process of material wealth growth, a lot of technological progress and knowledge growth will accompany it. The process of China's development follows a cycle 'spiritual wealth W_s growth \uparrow \rightarrow material wealth W_m growth \uparrow \rightarrow spiritual wealth W_s growth \uparrow \rightarrow material wealth W_m growth \uparrow ...', such as formula (5)

$$W_s \uparrow \rightarrow W_m \uparrow \rightarrow W_s \uparrow \rightarrow W_m \uparrow \dots \quad (5)$$

In addition, the negative cycle of wealth also exists, such as formula (6), which is just the opposite of formula (5),

$$W_s \downarrow \rightarrow W_m \downarrow \rightarrow W_s \downarrow \rightarrow W_m \downarrow \dots \quad (6)$$

Formula (6) shows the negative cycle between material wealth and spiritual wealth. Typically, in U.S. after 2016, because of the insufficient supply of spiritual wealth and spiritual civilization, social life and economic production encounter spiritual wealth bottlenecks, social system failures expand further and fall into a systemic recession. The insufficient spiritual wealth results in the stagnation, decline of material wealth or the decline of utility due to a wrong material wealth growth manner, as is called the spiritual wealth failure. At present, some of Chinese rural poverty is due to the spiritual wealth failure. The government should pay attention to the combination assistance of material wealth and spiritual wealth, that is, 'combine getting rid of poverty with enforcing their ambition, growing their intelligence'. Typical spiritual wealth failures include natural environment destruction from a solitary pursuit of material wealth, institutional bottlenecks, political corruption, underground social economic organizations, personal corruption, family poverty caused by the lack of spiritual wealth and so on. According to the research of Luo Guicheng, Tan Bin and Zheng Shiqiao (2009), spiritual wealth may slow down material wealth by manners affecting personal health. Formula (5), (6) exhibit more concretely the inner mechanism of the political economics principle—Deng Xiaoping's Two Civilization Theory (Fig. 1). The interaction mechanism of spiritual civilization and material civilization could be the most great discovering for the political economics in 20st century. As a matter of fact, Two Civilization Principle, illustrated in formula (5), (6) and Fig. 1, tells us that, spiritual civilization and material civilization make up the whole life society, they interact with each other, the failure from any of them will drive the human world into disorder. Just as Chinese Taoism truth, one positive and one negative makes the logos. Xi Jinping has similar sights, 'a man can not establish himself without spirit, a country never gets strong without spirit', 'pay equal concern to justice and benefits'. While, spiritual civilization has often been neglected by civilians as well as government in human history.

For Chinese economy, the Finance and Economics Channel of People's Net, Lin Yifu (2012) stressed that there is still 20 years to maintain an average annual growth potential of 8%. Finance and Economics on NetEase, Zheng Lixin (2011) also believes that China's economy has 20 years of rapid growth period. The two economists' optimistic assessment for the macro-environment is based upon the premise that there is no war conflict related to China, and Chinese inner conflicts are very small. After 2014, the international and domestic situation has changed, Chinese economic growth has slowed down and entered the 'new normal', but it is still the leader of the international economy. This situation still shows that enterprises or residents will have great opportunities in the future.

Chinese economy, firstly, still has great potential to develop the vast rural market, secondly, there is space for institutional efficiency to be released, thirdly, a large number of international markets still need to be expanded by 'Made in China'. The average income of Chinese rural areas is much lower than that of urban areas. According to the data of Chinese National Bureau of Statistics, in 2017, China's GDP was 87.271217 trillion yuan, per capita disposable income of Chinese residents was 23,821 yuan, per capita disposable income of urban residents was 33,616 yuan, and per capita disposable income of rural residents was 12,363 yuan. Per capita disposable income of urban residents was 2.72 times of rural residents', and the living standard of vast rural population is much lower than urban middle class. There are still unused resources in the countryside. Farmers and forestry resources are far from releasing their full potential because of insufficient knowledge. Once farmers and rural resources are rationally developed, rural areas and urban industries interact with a positive cycle, Chinese economic growth is expected. In addition, there is room for the improvement in Chinese institutional efficiency. Social privileged groups, privileged strata and their latent rules undermine free economic competition, thwart economic efficiency, cause high social costs and bad political ecology, including political corruption, environmental pollution, toxic food, tofu dregs project, faked and inferior products. In the international market, Chinese products with good quality and low price have potential advantages of further substitution compared with expensive products in Europe and America. After 2014, the reform of CPC with Xi Jinping as the core has achieved great success, the people's hearts have been greatly improved, the society has formed rigid supervision over power, the cost of economic operation has been controlled, the political ecology has been improved, and the system efficiency has undergone qualitative changes.



Fig. 1 The interaction mechanism of spiritual civilization Ws and material civilization Wm in a social system

China's development will be accompanied by the development of new industries such as network economy, information industry, marine economy, artificial intelligence application, biochip innovation system, environmental protection, technology and equipment export, biochemistry, information consulting, aged trusteeship and so on.

Under such circumstances, wealth creation can be divided into two categories, the first, non knowledge-intensive wealth creation in traditional industries, such as rural resource development economy and urban traditional industries, agriculture, forestry, animal husbandry and fishery, tourism services, religious and cultural services, film and television entertainment, diet, medical treatment, health care, traditional manufacturing, real estate, sales, finance, insurance, law, etc.; the second, knowledge intensive wealth creation, that is, developments in front line of above industries, to occupy the commanding height of social development with advanced knowledge and high-tech.

Tab.3 comparison of creating fortune among farmer, urban citizen and intellectual in China

	Farmers	Urban citizens	Intellectuals
Major industries of wealth creation	Agriculture, forestry, fisheries, medicine, mining and other resources supply and processing, urban and rural trade, physical labor supply, catering services, tourism services, religious services, private entrepreneurs. It mainly meets the needs of enterprises and residents.	Employees of government or enterprises, urban housekeeping services, urban and rural trade, diet, entertainment, tourism, religion, private entrepreneurs. Mainly to meet the needs of government, enterprises and residents.	Employees of government or enterprise, managers, researchers, private entrepreneurs. It mainly meets the needs of the government, enterprises and foreign countries. It is the producer and supplier of spiritual wealth.
Capacity	Intelligence, emotional capacity, physical ability and general professional and business knowledge, comprehensive social knowledge.	Intelligence, emotional capacity, physical ability and general professional and business knowledge, comprehensive social knowledge.	Intelligence, emotional capacity, physical ability and relatively difficult professional and business knowledge, comprehensive social knowledge.
Characteristics of wealth creation	Strong desire for wealth creation, good personal management, strong physique, good creativity.	Strong desire for wealth creation, good personal management, strong physique, good creativity.	Strong desire for wealth creation, good personal management, strong physique, good creativity.

Social needs are diverse. As discussed above, creating material wealth requires a minimum of spiritual wealth. Every subject will face the bottleneck of spiritual wealth, that is, the stickiness of value V, psychological Ps inertia, and the stickiness of knowledge structure K. It is brave to make changes and wise to change successfully. Formula (1) $W_s = f(V, Ps, K, Sq, t)$ shows that more formal education does not necessarily mean more spiritual wealth, because spiritual wealth is multi-dimensional, and there are many channels for the growth of spiritual wealth. However, when each citizen creates material wealth, even if he can flexibly change values V and psychological quality Ps in formula (1), suppose social conditions Sq is stable, it is not easy for him to change knowledge stock K. Whether knowledge stock K comes from formal education, informal education or social experience, when the subject want to change the knowledge structure K, it confronts the following difficulties, (1) the scarcity of time resources, (2) the limitation of economic resources, (3) the growth of age.

Therefore, it is very difficult for the subject to leap from a non-intellectual to an intellectual. Generally speaking, it is difficult for an ordinary butcher to become a teaching craftsman; it is more difficult for them to leap from a non knowledge-intensive man to an knowledge-intensive man; and it is difficult for an ordinary lawyer to become a network engineer.

According to the above analysis, creating material wealth can be divided into, (1) creating wealth without changing the knowledge structure beforehand; (2) creating wealth with changing the knowledge structure beforehand. Most of the wealth creation without changing the knowledge structure occurs in the middle or old age, and most of the wealth creation with changing the knowledge structure beforehand occurs in the young or prime age. It is not absolutely that a butcher cannot become a teacher, if want to be a teacher, the butcher can reform his knowledge structure, the problem is that a teacher would not necessarily earn higher income than that of a butcher, cost-income accounting should be done well. For the whole society, education is not useless, for the long-term development of individuals, education is necessary, while, from the short term economic revenue analysis, there may be a cost-benefit problem of education.

Social needs are divided into residents' need, enterprises' need, government's need and foreign need. The subjects of wealth creation include farmers, ordinary urban residents and intellectuals. The characteristics of wealth creation of these three subjects in China run as tab.3.

Under the condition of guaranteeing social institutional efficiency, the focus of individual wealth creation is creation, which embodies at the strong desire for wealth creation and innovation ability, as are the common points of different levels of wealth creating residents.

4. Wealth growth and sustainable development of human society

Every country expects continuous growth for its wealth, every citizen expects continuous growth for his wealth, while the solar energy supply could be deemed as a constant. According to the law of energy conservation, if the wealth created each year by human beings is roughly equal to the supply of solar energy at the same time, the life span of human beings may be as long as that of the sun, which means that the growth rate of human beings wealth creation every year should be 0 or less, which is incompatible with current prevailing economic growth theory and human mentality in the international community. There is also a military game in the international community, that is, growth is the need to maintain military force. If China grows, Europe and U.S. do not, when a war breaks out, Europe and U.S. will become China's meal, and vice versa. 'Clean water and green mountains are gold mountains as well as silver mountains' (Xi Jinping 2014). Is it wealth growth or wealth loss to transform green mountains and clean water into cement jungles? Who makes human being so exhausted? The earth is a public land, the tragedy of public land may continue under the mentality of maintaining military force (Luo Guicheng, Zhu Guangyao, Ren Qun Luo, 2010). This is a wrong growth manner caused by the spiritual wealth failure. Metaphorizing the earth as a living creature, human beings are like the parasites of this creature. When the resources of the earth are denuded not able to satisfy the parasites, human beings will beget an extinction, just like the dinosaur century. After the extinction of human kind century, the new century of earth's life on the barren surface may not be dinosaurs, nor human beings, maybe pigs. From Buddhist sights, the morbid psychology of the whole human race in pursuit of growth makes the growth empty in the end.

The difficulty is that everyone in every country will encounter such a problem, is it possible not to grow? The first section of the fifth chapter categorized knowledge into material civilization knowledge and spiritual civilization knowledge, the educational system should pay equal attention to material civilization knowledge and spiritual civilization knowledge, and both hands should take function with resolution, as has universal philosophical significance for the sustainable development of the whole human society.

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