



ARTICLE

Confucianism as the Axiological Basis for China's Management Model

Larisa Piskunova

Ural Federal University, Yekaterinburg, Russia

Lu Jia Jin

Ural Federal University, Yekaterinburg, Russia

ABSTRACT

The study of China's management model is not only important in terms of its essential description but also in the context of the search for optimal management models. Reflection on Chinese management practice is informed by its uniqueness, which reflects national identity, especially as manifested in traditional texts from Confucius, Lao Tzu, Sun Tzu until Mao Zedong. The relevance of this study is also connected with the interest of Chinese people themselves in pragmatizing the intellectual tradition in their search for axiological bases of rapid contemporary social and economic change. One of the most important ideological doctrines of the Asian society underlying the practice of governance is Confucianism. The article analyses its main theses and their transformation during the centuries-old history of China. The phenomenon of Neo-Confucianism is separately understood as a source of spiritual traditions, socio-political attitudes and psychological stereotypes of the Chinese people.

The purpose of the article is to describe the system of value categories of Confucianism and Neo-Confucianism that influence the folding and development of modern China's management model.

KEYWORDS

Chinese intellectual tradition and philosophy, management model in China, Confucianism and Neo-Confucianism

Introduction

One of the first western thinkers to raise the question concerning the influence of spiritual life on economic practices and social structures was Max Weber. In the series of works entitled *The Economic Ethics of World Religions and their Laws*, Weber attempted to link religious views with the economic behaviour of their followers. The section devoted to China, entitled *Confucianism and Taoism*, was written in 1913. However, Weber's primary interest in this study was not China or Confucianism per se, but rather the phenomenon of world domination by Western civilisation. Therefore, for Weber, China played the role of a radically different intellectual approach towards modernity than that taken in the West (Yang, 1951).

By the middle of the 20th century, in organisation and management theory, a keen interest was being taken in the problem of organisational culture. Anthropologists, sociologists and psychologists adapted methods of their field to diagnose problem in organisational behaviours and solve practical problems in management. Edward T. Hall developed the concept of human behaviour in a group, based on cultural differences and psychological notions of a comfortable personal space (Hall, 1977). Fons Trompenaars highlighted a variety of models of corporate cultures, in which national and cultural differences form the basis for the specification of intercultural communications in relation to general business and management activities (Trompenaars & Woolliams, 2004).

Geert Hofstede's research into the influence of cultural and national factors on governance placed a particular significance on internal communications and corporate culture of intellectual traditions. When applying these concepts to Southeast Asia, in addition to traditional markers—individualism and collectivism, masculinity and femininity, uncertainty avoidance and power distance—Hofstede singled out another term, which he referred to as “Confucian dynamism” or long term orientation (LTO). The principles and values identified by Hofstede as important for the activities of Asian companies are rooted in Confucian ideas. For example:

- Inequality in status leads to social stability.
- The family is the prototype of all social organisations and relationships.
- Vital virtues—tireless efforts, the acquisition of useful skills and, if possible, higher education, avoiding extravagance, perseverance in the face of difficulties (Hofstede, 1984).

Russian sinologists Artem Kobzev and Vladimir Malyavin argue that only a study of cultural traditions in all their diversity will help us to understand the current political and socio-economic situation in China. Malyavin examines the historical originality of the Chinese management style in detail, with a particular emphasis on the assumptions supporting the distinct Chinese worldview and differences in Chinese management styles to those obtaining in neighbouring countries of the Far East (Malyavin, 2005). Tu Weiming and Kobzev show that Confucian and Neo-Confucian ideals and values are adequate approaches for solving basic problems in modern China. The main problem is seen to be related to how to adapt to the modern world without losing one's own cultural continuity (Kobzev, 2002; Tu, 1979).

Both Chinese and Western management theorists actively explore the specificity of China's management model in terms of its spiritual foundations, social order and traditional economic life. The studies carried out by Yi Zhongtian, Wu Yuxin, Wei Rongbin, Ge Rongjin present analyses of pragmatic and theoretical aspects of Confucianism (Yi, 2009; Wu, 2004; Wei, 2015; Ge, 2000).

Confucianism and Neo-Confucianism – the Bases of the Chinese Intellectual Tradition, Practice of Thought and Behavioural Patterns

In terms of influencing global history, Confucius (551–479 BC) stands alongside the founders of major world religions: Jesus Christ, Buddha and Muhammad. Following his death, his basic teachings were collected by his students into the classic Confucianist text *The Analects*. For many centuries, this book, which only has 20,000 words, has been required reading for any reasonably educated person in China.

While, in its outward form, Confucianism does not resemble a religion and lacks any church-like institutions, in terms of its edification of the masses, formation of stereotypes and moral principles, it has successfully performed a role comparative to that of a religion. However, one fundamental difference between Confucianism and Judaism, Christianity or Islam is that the words of the prophets of these religions are perceived to be equivalent to the word of God; thus, they are seen as acting as mouthpieces of the Divine. Confucianism, on the other hand, is acknowledged to be the creation and word of a genuine human being.

According to Weber, Confucianism is a “pure type” of Asian political religion, as opposed to the European religions of salvation. As such, it consists in a practically-oriented, worldly rationalism, which lacks an ethic of salvation or concepts of sin, evil, but instead leads humans towards an adaptation to the world. The Confucian spiritual tradition influences Chinese workaholicism, working efficiency and diligence. Since a key principle of Chinese culture consists in the different attitude taken towards the familiar and the unfamiliar, Confucianism consists in an “ethics of external norms, not external beliefs” (Yang, 1951).

Thus, Confucianism comprises an ethical-philosophical doctrine, shaped and developed by its disciples and followers, which may be variously defined in terms of a worldview, lifestyle, political ideology, scholarly tradition and philosophy. Its interest, then, lies not merely in the ossified “words of Confucius”, but also as a living tradition that continues to be developed by its adherents. In the history of Chinese social and political thought, the development referred to as “Neo-Confucianism”, which arose during the Song Dynasty (960–1279 AD), came to form the common traditional spiritual culture of China. Since the period of “reform and opening up” during the late 1970s and associated search for appropriate ideological guidelines, the subject of Neo-Confucianism has been the topic of particular research attention in the People's Republic of China.

In his book *Humanity and Self-Cultivation*, Tu Weiming, the most influential modern Neo-Confucianist, explains the doctrine of Neo-Confucianism from multiple perspectives, including in terms of its religious aspect and function as worldview

system. While admitting the negative consequences of Confucianism, which have influenced both traditional and modern Chinese conceptions of nationhood—above all, in terms of despotism and nepotism—through a discussion of the problem of complete self-cultivation and human self-actualisation, leading to responsibility for life, Tu Weiming seeks to identify the perennial humanistic essence (Tu, 1979, p. 78).

In Tu Weiming's interpretation, Confucianism posits human achievement not as an one-time act, but rather as a process. For the Confucian tradition, the idea of distinguishing "this" and "the other" life is entirely alien; therefore, everything is centred on life itself. Unlike Christianity, the original moral authority in Confucianism isn't God, but a person, without whose self-development in terms of a continuous effort to realise one's own humanity, biological growth becomes meaningless (Tu, 1979, p. 35). For Tu Weiming, Confucianism in general is based on dynamic spiritual self-development, rather than static imitation. Thus, personal maturation becomes of central importance in Neo-Confucianism. In general, the philosophical meaning of Neo-Confucianism cannot be conveyed by the traditional language of academic philosophy. To understand Neo-Confucianism symbolically, therefore, it is sufficient and necessary to interpret it in terms of a lived lifestyle. In Neo-Confucianism, Tu Weiming believes, the truly inherent property of a person is simultaneously a fixed structure and an endless process.

In discussing the state of Confucianism during the period of "cultural revolution" and subsequent events in the People's Republic of China, Tu Weiming concludes that Confucian and neo-Confucian ideals and values are adequate means for solving the main problems facing modern China. By applying this approach, it is first necessary to search for a way to connect social modernisation, based on a fusion of tradition and the western intellectual tradition, then to return to an axiological approach to real life. In essence, Maoism is hostile to Confucianism; however, in failing to extricate the country from its "Confucian jurisdiction", the Maoists themselves experienced fear when faced with Confucian "ghosts and monsters" (*niu gui she shen*). Although Confucian symbolism is yet to be fully resurrected in China, Confucianism as a social dogma continues to maintain both a "stubborn reality of the past and a viable alternative to the future" (Tu, 1979, p. 285).

Introduction of Confucius and Confucianism

Life of Confucius

Confucius lived during one of the discordant periods in Chinese history, at a time when the country was being shaken by the constant internecine wars among the seven largest States—Qin, Chu, Qi, Han, Zhao, Wei and Yan—with each seeking hegemony over the others. Simultaneous, during this period, a fierce struggle was taking place between the heads of state (*wang*) and representatives of the hereditary aristocracies (Perelomov, 2000, p. 170). Born in the town of Zou in the State of Lu in the year 551 BC, Confucius came from a noble but impoverished family. Due to his exceptional intelligence and good health, he began an intensive period of self-education at 15 years old, hoping eventually to support himself with his knowledge

and obtain social preference. At the age of 30, Confucius began to teach and to acquire his first disciples. He recruited students according to the principle: “provide education for all people without discrimination” (*you jiao wu lei*). This was a new principle of recruiting students for Chinese at a time when schools generally only accepted the children of aristocrats. Confucius’ school in the State of Lu was accessible to everyone, attracting 3,000 students, among which 72 were considered the most outstanding (Perelomov, 2000, p. 171).

Confucius was a great ancient Chinese ideologist, philosopher and enlightener. One Chinese poet said: “If Confucius had not been born, Chinese culture would have been forever dark”. Of course, these are flattering words for Confucius; nevertheless, it is necessary to admit that Confucius’ wide and comprehensive doctrine is of central importance to Chinese thought and a valuable world heritage in its own right. Heaven, earth, sovereign, parents, teachers – this is the hierarchy of respectability in the ancient China. As the first person to propose that the natural future for scholars was to become an official, Confucius became symbolic of the teaching profession (*a good scholar will make an official* [学而优则仕]) (Yi, 2009). Thus, Confucius, who died in 479 BC at the ages of 73 and was buried in Qufu, came to influence not only Chinese and Asian society but the rest of the world.

The Chinese proverb says: “To know half of the *Analects* is to know the world”. It was during the Han dynasty (206 BC–220 AD) that the sovereign adopted Confucianism as the official state ideology and began a period of ousting other doctrines and overwhelmingly replacing them with Confucianism, which has continued more or less uninterrupted for over 2,000 years. It may be said without exaggeration that every Chinese is a follower of Confucianism.

The Master¹ said: The learning virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good – these are the things which occasion me solicitude (子曰: 德之不修, 学之不讲, 闻义不能徙, 不善不能改, 是吾忧也 – 《论语述而篇》) (Legge, 1861). When there are no conditions for moral behaviour in the country, Confucius feels sorrow. Throughout his life, Confucius sought to propagate his political views in order to create a civilised state.

The Ethical-Philosophical Foundation of Confucianism

Hierarchy and Harmony

“Harmony-in-hierarchy”, which has been proposed as the key to understanding Chinese social behaviour, is a value that can be traced back to the philosophy of Confucius. From a Confucianist perspective, an isolated individual is an unnatural and absurd abstraction, since an individual is essentially a social being, defined and constituted by the bundles of his or her social relationships in the world. Thus social roles and responsibility are to be seen as something to fulfil rather than to breaking

¹ Confucius’ students called him “Master”.

free from (Jie & Anthony, 2004, p. 10). The Confucian tradition stresses not only that man exists solely in and through his relationships to others but also that these relationships are necessarily hierarchical; most importantly, social harmony rests upon honouring necessary obligations (Jie & Anthony, 2004, p. 11).

Duke Jing, of Qi, asked Confucius about government. Confucius replied: There is government, when the prince is a prince, the minister is minister; when the father is a father and the son is a son (君君臣臣, 父父子子 – 《论语颜渊篇》) (Legge, 1861). Here Confucius means that in order to run the country, the prince must be a good (right) prince, the minister – a good minister, the father – a good father, and the son a good son. We can understand it through another saying in “*The Analects*”.

The Duke Ding asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied: a prince should employ his minister according to according to the rules of propriety; ministers should serve their prince with faithfulness (定公问: 君使臣, 臣事君, 如之何? 孔子对曰: 君使臣以礼, 臣事君以忠。 – 《论语八佾篇》) (Legge, 1861).

Confucianism considers that hierarchy and harmony always coexist between communication of prince and ministers. Therefore, it is not a just in the West that Chinese are considered always to be waiting for the “kind despot”.

Mencius² said to the king Xuan of Qi: When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground or as grass, they regard him as a robber and an enemy (孟子告齐宣王曰: 君之视臣如手足, 则臣视君如腹心; 君之视臣如犬马, 则臣视君如国人; 君之视臣如土芥, 则臣视君如寇讎。 – 《孟子离娄下》) (Legge, 1861).

Even Mencius said: The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest (民为贵社稷次之, 君为轻 – 《孟子尽心下篇》) (Legge, 1861). This is a development of an idea inherent in Confucianism. In order to explain this idea, we need to know the “five cardinal relationships” of Confucianism – “*wu lun*” (emperor-officials, father-son, older brother-younger brother, husband-wife, and between friends). Notably, they are both hierarchical and familial in nature (Yu, 2006, p. 37). *Mencius explained: To teach the relations of humanity: how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity (教以人伦, 父子有亲, 君臣有义, 夫妇有别, 长幼有序, 朋友有信 – 《孟子·滕文公上》)* (Legge, 1861).

² Mencius (372–289 BC or 385–303 or 302 BC) was a Chinese philosopher who has often been described as the “Second Sage” – that is, after only Confucius himself.

To maintain true harmony, three prior conditions are required: a favourable climate, geographical position and support of the people. In Confucian thought, harmony applies not just to humans, but also animals and the world as a whole. Confucius said:

I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious upsetting (丘也闻有国有家者，不患寡而患不均，不患贫而患不安。盖均无贫，和无寡，安无倾。—《论语季氏篇》) (Legge, 1861).

Therefore, Confucius believed that state should appreciate peace and harmony, but these should be based on the principle of hierarchy (*wulun*).

Benevolence and Propriety (ren and li)

Ren, which is the central idea behind Confucianism, is the capacity of compassion or benevolence for fellow humans. As such, it is essentially expressed through social relationships (Po, 2009). *Now the benevolent, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge other* (夫人者，己欲立而立人，己欲达而达人—《论语雍也篇》) (Legge, 1861). The perfection of one's life cannot stop at perfecting one's own self, but should involve perfecting the lives of others (Po, 2009).

*Yan Yuan*³ asked about benevolence. Confucius said: *To subdue one's self and return to propriety is benevolence. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe benevolence to him* (克己复礼为仁，一日克己复礼，天下归仁焉—《论语颜渊篇》) (Legge, 1861).

*Zi Gong*⁴ asked: *What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud? The Master replied: They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety* (未若贫而乐，富而好礼者也。—《论语学而篇》) (Legge, 1861).

Confucius in all his life insisted on the idea, propriety is necessary for all of us. What's the connection between benevolence and propriety?

Li—or propriety—represents the many etiquettes, norms and protocols in both personal and institutional lives (Po, 2009). There are many principles that underpin

³ Yan Yuan: the Student of Confucius.

⁴ Zi Gong: the student of Confucius.

li; however, the first among these is that people should speak to others politely. In this context, we may understand the Chinese proverb: “A kind word is remembered for a long time, but abusive language hurts the feelings immediately” (良言一句三冬暖, 恶语伤人六月寒).

As well as speech, action should also proceed in accordance with li. In The Analects, it is written: *When the villagers were drinking together, upon those who carried staffs going out, Confucius went out immediately after* (乡人饮酒, 杖者出, 斯出矣。—《乡党篇》) (Legge, 1861).

When Confucius saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute him in a ceremonious manner. To any person in mourning he bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population (见齐衰者, 虽狎, 必变。见冕者与瞽者, 虽褻, 必以貌。凶服者式之。式负版者。—《论语乡党篇》) (Legge, 1861).

Not only in wider society, but also in the family, it is necessary to act in accordance with li. In ancient China, there was a rule—Mourning for parents is observed for three years. *Confucius explained the reason: It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire* (子生三年, 然后免于父母之怀, 三年之丧, 天下通丧也—《论语阳货篇》) (Legge, 1861).

Confucius believed that learn from others is also a way to maintain li. *The Master said: When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them* (三人行, 必有我师焉。择其善者而从之, 其不善者而改之—《论语述而篇》) (Legge, 1861).

Reciprocity (shu)

The Duke of She informed Confucius, saying: Among us here there are those who may be styled upright in their conduct. If their father has stolen a sheep, they will bear witness to the fact. Confucius said: Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this (父为子隐子为父隐, 直在其中矣—《论语子路篇》) (Legge, 1861).

Why did Confucius say this? Did he really support the view that father and son should cover up each other's errors? To understand his meaning, we need to research another idea of Confucianism—reciprocity (shu). Shu is an act and attitude of dealing with people. Etymologically, the Chinese word shu is made up of the words “to follow the feeling in the heart”. Confucius believed that the love for close

people (parents, children, brothers and sisters) is inherently ethical behaviour that does not need to be taught (Yi, 2009, p. 54).

Of course, it is necessary to obey the law, but one cannot deal with everything exactly according to legislation and at the same time forget the function of reciprocity. When dealing with small conflicts with others, which can be solved immediately; or if someone makes a small mistake, which one can help him to correct quickly, it is not necessary to take the matter to court. As mentioned earlier, *wu lun* is very important to Chinese traditional culture; accordingly, disregard for human relations is deemed to be cruel and unreasonable. According to Confucianism, it is possible to appreciate reciprocity by just following the feeling of the heart. Then, how is one to appreciate the reciprocity of people? *Confucius said: People should not do to others things that they do not want others to do to them* (恕, 己所不欲勿施于人 – 《论语颜渊篇》) (Legge, 1861). To practice *shu* in the strong sense means that one is obligated to help others to develop morally in the process of developing their moral self, which is seen as a major life-goal of a person. Thus, *shu* required people to co-develop their moral selves together with others, to morally co-flourish (Po, 2009).

Righteousness (yi)

I like life and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness (生, 亦我所欲也; 义, 亦我所欲也, 二者不可得兼, 舍生而取义者 – 《孟子告子上》) (Legge, 1861).

Of equal importance in terms of moral status is *yi*, which is basically a sense of moral rightness, a capacity to discern appropriateness and the right direction in acts, relationships and other human matters (Po, 2009).

Zi Lu⁵ said: Does the superior man⁶ esteem valour? The Master said: The superior man holds righteousness to be of highest importance. a man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people⁷ having valour without righteousness, will commit robbery (君子尚勇乎? 子曰: ”君子义以为上。君子有勇而无义为乱, 小人有勇而无义为盗。 – 《论语阳货篇》) (Legge, 1861).

Confucianism believes that a truly brave person can remain calm, even when confronted by a critical situation. Someone who is fond of fighting cannot be described as courageous. The superior man must be intelligent, firm, always gracious, even when being criticised.

⁵ Zi Lu: the student of Confucius.

⁶ The superior man: (*jun zi*), the exemplary Confucian moral person, is envisioned to possess all the cardinal virtues espoused in Confucianism.

⁷ Lower people: (*xiaoren*, small or petty person, the mean man) does not grasp the value of virtues and seeks only immediate gain.

The Master said: The mind of the superior man is conversant with righteousness; the mind of the mean man⁸ is conversant with gain (君子喻于义, 小人喻于利—《论语里仁篇》) (Legge, 1861).

Righteousness, for Chinese, is very important. If someone paid for me, I will reward him handsomely for his efforts. If strangers love me, I will also love strangers. In Confucianism, righteousness is always more important than self-interest.

Rectification of name (zheng min)

Zi Lu said: The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done? The Master replied: What is necessary is to rectify names. a superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect (名不正则言不顺, 言不顺则事不成. 故君子名之必可言也, 言之必可行也, 君子于其言, 无所苟而已矣。—《论语子路篇》) (Legge, 1861).

We must also take into account the principle of zheng min (“rectification of name”), which requires the superior man to be absolutely correct in his words: language should in accordance with the truth of things. The Master said: *He who is not in any particular office has nothing to do with plans for the administration of its duties (When you don't hold an office, you don't need to consider the policies) (不在其位不谋其政—《论语泰伯篇》) (Legge, 1861).* Therefore, Confucianism holds that in order to govern the state, the most important thing is to adjust to a suitable position. If the minister has a suitable position and a suitable name, he can start working in such a way that the subordinate will obey his orders.

Trustworthiness (xin)

Zi Gong⁹ asked about government. The Master said: The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler. Zi Gong said: If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first? The military equipment,—said the Master. Zi Gong again asked: If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone? The Master answered: Part with the food. From of old, death has been the lot of all men; but if the

⁸ The mean man: the same as xiaoren (lower people).

⁹ Zi Gong: the student of Confucius.

people have no faith in their rulers, there is no standing for the state (子贡问政。子曰：足食。足兵。民信之矣。子贡曰：必不得已而去，于斯三者何先？曰：去兵。子贡曰：必不得已而去，于斯二者何先？曰：去食。自古皆有死，民无信不立。 – 论语颜渊篇)) (Legge, 1861).

Confucius considered confidence of the people is most important for government. The country can be without weapons, it is possible without food, but it is impossible to give up trustworthiness. If the people trust the state, they can overcome all difficulties, become stronger and happier. His idea is supported by some committed scientists who think that GDP not the most important for the country, but rather GNH (Gross National Happiness), which can reflect the strength of the country.

The Master said: If a man in the morning hear the right way¹⁰, he may die in the evening without regret (朝闻道，夕可死矣 – 《论语里仁篇》) (Legge, 1861). Confucius believed that the superior man has his own *dao* (the right way – trustworthiness), he can sacrifice his life for it.

Implicit words (han xu)

Confucius stressed being cautious; this is a common characteristic to all Chinese people.

The Master said: The superior man has a dignified ease without pride. The mean man has pride without a dignified ease (君子泰而不骄，小人骄而不泰 – 《论语子路篇》) (Legge, 1861).

The Master said: The firm, the enduring, the simple, and the modest are near to virtue (刚毅、木讷，近仁 – 《论语子路篇》) (Legge, 1861).

The Master said: Fine words and an insinuating appearance are seldom associated with true virtue (子曰：巧言令色，鲜矣仁！ – 《论语学而篇》) (Legge, 1861).

Confucius believed the superior man should be calm, cautious, talking little; such people are worthy of our trust. Conversely, he thought that people who use beautiful words are not to be trusted.

The Master said: When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words (可与言而不与之言，失人；不可与言而与之言，失言。知者不失人，亦不失言 – 《论语卫灵公》) (Legge, 1861).

¹⁰ The right way, or *dao*, It represents the embodiment of the ethical way, correct from the point of view of Confucianism; if a person has mastered the Tao, he fulfilled his purpose.

Zi Gong asked about friendship. The Master said: Faithfully admonish your friend, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself (子贡问友。子曰：忠告而善道之，不可则止，无自辱焉。—《论语颜渊篇》) (Legge, 1861).

Confucius also thought it was not neither necessary nor wise to waste time to talk to those who is not worth persuading. Here is one Chinese saying: *When the conversation gets disagreeable, to say one word more is a waste of breath* (话不投机半句多).

Zi Gong asked what constituted the superior man. The Master said: He acts before he speaks, and afterwards speaks according to his actions (子贡问君子。子曰：先行其言，而后从之。—《论语为政篇》) (Legge, 1861).

The Master said: The superior man wishes to be slow in his speech and earnest in his conduct (子曰：君子欲讷于言，而敏于行。—《论语里仁篇》) (Legge, 1861).

The Master said: The superior man is modest in his speech, but exceeds in his actions (子曰：君子耻其言而过其行。—《论语宪问篇》) (Legge, 1861).

The Master said: At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct (听其言而观其行—《论语公冶长篇》) (Legge, 1861).

These phrases show the idea of Confucius—people should seriously think first, then make a decision carefully, attentively and warily.

Speak cautiously (shen yan)

Zi Zhang was learning with a view to official emolument. The Master said: Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument (子张学干禄。子曰：多闻阙疑，慎言其余，则寡尤；多见阙殆，慎行其余，则寡悔。言寡尤，行寡悔，禄在其中矣。—《论语为政篇》) (Legge, 1861).

Confucius felt people should speak carefully—a “tongue without bones” is considered a stupid behaviour. As the Chinese saying: *Out of the mouth comes evil (calamity comes by means of mouth)*”祸从口出; *T—much, and err much.* 言多必失; *They say that speech is silver but silence is golden* (沉默是金; *Look before you leap* (Think twice before you do). 三思而后行).

Confucianism and the Formation of the Chinese Management Model

The Analects is not a book about management; nevertheless, after the passage of many centuries, the lifestyles, ways of thinking, habits, worldviews and communication modes of Chinese are all influenced by Confucian culture.

In ancient times, Chinese business culture was relatively stable in conformity with the ancient culture. On the marketplace, there were only public and private handicraft industry, small shops. Public industry and commerce were the major category, but the status of merchants was considered lower than that of scholars, farmers and artisans. Therefore, merchants had to find a way to join in the mainstream culture—to become Confucian businessman. To do this, they must always do business in an ethical manner with the desire to achieve social benefit. Some of the primary characteristics of Confucian businessman are as follows: honesty (*we are equally honest with elderly and youthful customers* [童叟无欺]); to fulfil promises (Promise is debt 一诺千金); help your own country (donate money to own country or donate food to help natural disasters.)

Confucius stressed the responsibility for ordinary people to society. *The Analects* explains about policy and administration so many times that *The Analects* is sometimes thought of as a management hand book. Since the Han dynasty (156 BC), Confucianism has been defined as a policy of governing the country, despite having been violated and criticised many times since this period. After 1919 and during the Cultural Revolution, Confucianism gradually began to lose its position as the most important ideological doctrine, determining Chinese traditional behaviour. However, after the adoption of the “Reform Period”, Confucianism once again became a thread to connect the past, the present and the future. In the traditional texts of Confucius, Sun Tzu and Lao Tzu, politicians, businessmen and scholars have found practical advice on how to run a business and how to manage the people. In studying management, business strategy, business communications and human resource management, they discovered the idealised spirit of Confucianism, i. e. that the people is the most important element in a nation; the spirits of the land and grain are the next; while the sovereign is the lightest (民为重,社稷次之,君为轻—《孟子尽心篇下》) (Legge, 1861).

The core of a country is its people and collective spirit. Confucius thought that the policy of the country should be based on the culture of the state, manage (the people) should with mercy and conviction, should by re-educating people by moral virtue and etiquette. All managers need to correct their mistakes, be strict with themselves and work to improve themselves before retraining employees. Managers should love their employees like themselves.

Collectivism

China has been a collectivist society for a long time. Such societies are generally characterised by participation in intensive social interaction that affords little privacy, leading to a corresponding stress on the need to maintain harmony. Open confrontation is considered impolite and flat refusal is replaced by delay or “yes”.

Central to the collectivist view of life is the distinction between those who belong to one's group and those who do not: the former are trusted, the latter always suspect. This, of course, has important implications for business. Companies are seen as ideally based on moral connections reminiscent of family, but not on cold contracts. Thus, Chinese people are less willing than Americans to disagree with any positively formulated statement! They also tend to follow the traditional Chinese virtues of modesty in all things in their tendency to favour the medium range (Jie & Anthony, 2004, p. 11). For Chinese, entering into a serious business relationship to others, first requires the establishment of trust. All business should be based on relationships thus formed.

In order to complete the analysis of China's collectivism, we need to understand filial piety (*xiao shun*) and its implications for social relationships. Whether in traditional Chinese society or the Chinese communities of today, the Confucian virtue of filial piety is held in the highest regard. Emperors, rationalising their legitimacy by the mythical "mandate of heaven", ruled the state like a family (Po, 2009).

Loving, Helping, Respecting Employees

The nation is the basis of the state, the country is stable only when the foundation is strong (民为邦本, 本固邦宁 – 《尚书五子之歌》) (Legge, 1861).

When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart (君之视臣如手足, 则臣视君如腹心 – 《孟子离娄下》) (Legge, 1861).

If employees feel respect and love in the company, think of the company like their own home and feel very comfortable working in the company, they will love their own company, owe a great deal to their company and willingly sacrifice their own interests. Thus the company will form deep group cohesiveness (Ou, 2016, p. 40).

Zi Gong said: There is a beautiful gem here. Should I lay it up in a case and keep it or should I seek for a good price and sell it?" The Master said: Sell it! Sell it! But I would wait for one to offer the price (沽之哉! 沽之哉! 我待贾者也 – 《论语子罕篇》) (Legge, 1861).

This passage may seem hard to understand and rather strange. Many commentators tend to interpret it metaphorically, interpreting the words "I would wait for one to offer the price" as "I would wait for the appearance of one perfect sovereign."

Such a one will not enter a tottering state, nor dwell in a disorganised one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed (危邦不入, 乱邦不居。天下有道则见, 无道则隐。 – 《论语泰伯篇》) (Legge, 1861).

There is analogous phrase in Russian: the Russian poet Joseph Brodsky wrote in “Letters to a Roman Friend” (“*Pis'ma rimskomu drugu*”): *It is better to live in a remote province by the sea.*

Chinese proverb says: “*Good birds live in the selected wood; talented ministers work for the selected chief*” (良禽择木而息, 贤臣择主而事) (Legge, 1861). Chinese scholars think the monarch can choose ministers for themselves, but also the minister can choose monarch. Who has the support of the people, he can unite the country. a good manager should love, help and respect employees to attract more and more asset and achieve support from employees.

Taking a Long Time to Make Decisions

The Chinese think a promise is a debt and that they should look before they leap, so they always take longer to make decisions. Westerners believe in the value of making quick decisions and then taking action. In China, the decision-making process is based on ensuring that the balance of all parties is taken into account. Chinese people want to be sure that all points of view of the issue are considered first and all issues are thought out before coming to a conclusion. This process often involves returning to the beginning and starting to think and debate again. Also, since the Chinese people do not like to tell “no” in a direct manner, it is best to never assume a deal will be struck until you hear it clearly (Wang, 2012).

Against Being Blunt (han xu)

Despite the stress on harmony in Chinese society, tensions inevitably arise. Where this happens, Chinese strategies for resolution are still formed by the desire to avoid open conflicts. It is necessary to avoid open debate and direct confrontation (Jie & Anthony, 2004, p. 15).

The Chinese act as restrained, implicit and indirect. *Han xu* will inhibit the direct expression of emotion, especially negative emotion. For Chinese people, communication is about building relationships, while in the West, effective communication and prompt fulfilment of tasks are considered more important. Silence does not mean that your message will not be transmitted. The wise Confucian is supposed to listen in silence. China’s leaders always declare themselves much less than in the West. It’s not that the Chinese do not want to share information; nevertheless, Westerners will have to prompt their Chinese colleagues if they want details. Alternatively, it may be best to make contact privately in order to establish a one-to-one relationship (Wang, 2012).

Communication Should be Calm with Forbearance

Concerns about harmony and hierarchy inform styles of communication. The Confucian ideals of the superior man encourage respect for those who maintain self-control and who embody “perfect calm”. Emotional outbreaks cause strong distrust and antipathy. In the context of intercultural negotiations, Chinese prefer restrained, moderate behaviour (Jie & Anthony, 2004, p. 15).

Showing Respect for the Elders

In Hofstede's terms, China is a large power distance society: people take with them into adulthood not only a habit of external respect for their elders, but also a consolation from dependence on them. Earlier, we introduced *wu lun* (the Five Cardinal Relationships that bind emperor and subject, father and son, husband and wife, older brother and younger brother, and friend and friend), in hierarchical terms, with the senior permitted authority over the junior. For centuries, the practice of raising children has been aimed at preparing them for obedience, control of their impulses and acceptance of their social obligations.

The attitudes to power developed in the family are reproduced in the school, with the pupil-teacher relationship imitating the parent-child relationship. Even in kindergarten, special attention is paid to discipline and training rather than free play. Thus, a formed attitude towards power is ready to be transferred to the workplace, where employees are accepting of the hierarchical, top-down structure of the command economy and the care that needs to be taken with officials (Jie & Anthony, 2004, p. 14).

Trust in Loyal Employees

The Chinese saying: "A suspect character cannot be used—if you doubt a person, do not use him" (疑人不用, 用人不疑). The Chinese think that business is based on trustworthiness.

When Chinese business leaders choose their employees, they first of all test candidates' characters. If the candidates are loyal and kind—even if not very capable—the leaders will be satisfied and choose these people. If someone is very talented, capable, but not devoted and kind, Chinese leaders will not tend to choose them. This is very different from Western leaders, who will tend to prefer capable employees. For Chinese leaders there are 4 levels of workers: first, loyal and capable; second, loyal, but not capable; third, neither loyal, nor capable, the lowest, very capable, but not loyal. It's very interesting to note that, when there are two employees, both of who are not loyal, Chinese business leaders prefer the one with lower capability; however, if they are both loyal, Chinese leaders prefer employees who are more capable.

Cultivating One's Moral Character

In Confucianism thought, a superior man's life involves several progressive phases: cultivating one's moral character; taking care of the family, governing the state well and pacifying the world (修身齐家治国平天下). They emphasised that the moral accomplishment of politicians is the first step to administering the country.

The superior man (*jun zi*)—the exemplary Confucian moral person—is envisioned to possess all the cardinal virtues espoused in Confucianism. *Jun zi* is articulated in The Analects by Confucius as follows: righteousness, acting before saying, love of learning, broadmindedness and non-partisanship, dignity but not pride, self-reflection, prudence in speech and words...

Someone said: What do you say concerning the principle that injury should be recompensed with kindness? The Master said: With what then will you

recompense kindness? Recompense injury with justice, and recompense kindness with kindness (或曰：以德报怨，何如？子曰：何以报德？以直报怨，以德报德。 – 《论语宪问篇》) (Legge, 1861). Therefore, the way of achieving humanity to embark on study that has no end, but which allows one to flexibly acquire intelligence.

The Master said: He who requires much from himself and little from others, will keep himself from being the object of resentment (子曰：躬自厚而薄责于人，则远怨矣。 – 《论语卫灵公篇》) (Legge, 1861). The superior man is always broadminded and loves others. In contrast, lower people (xiaoren, small or petty person, the mean man) do not grasp the value of virtues and seeks only immediate gain.

The Master said: The superior man is satisfied and composed; the mean man is always full of distress (君子坦荡荡，小人长戚戚 – 《论语述而篇》) (Legge, 1861). In Confucian thought, the superior man is condescending but does not demean himself.

The Master said: The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything (子曰：君子易事而难说也：说之不以道，不说也；及其使人也，器之。小人难事而易说也：说之虽不以道，说也；及其使人也，求备焉。 – 《论语子路篇》) (Legge, 1861). Confucius thought that work with jun zi (the superior man) easy, but it's difficult to please him. Jun zi has his own principles, always righteous, positive, conscientious but not exigent over others' work.

The Master said: 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable'(君子和而不同，小人同而不和。 – 《论语子路篇》) (Legge, 1861). He thought jun zi friendly but not affable.

The Master said: The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive (君子怀德，小人怀土；君子怀刑，小人怀惠。 – 《论语里仁篇》) (Legge, 1861).

The Master said: He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it (为政以德，穆如北辰，居其所，而众星拱之 – 《论语为政篇》) (Legge, 1861). Here all the stars mean the wise man or the talented person. Leaders with morals provide a good example to the other stars.

Until now, in many Chinese companies, morality is considered as the most important quality of employees. When leaders select employees, they will be certain to delete the names of those who have a bad reputation or are considered to be immoral. Moral leaders are able to have a positive impact on employees, urging them to work effectively.

Neo-Confucianism's Practicality in Theory and in Practice of China's Modern Management

Over the years of reform, China implemented a market economy and built "socialism with Chinese characteristics". The country faces the challenge of moving to a new social and economic model, but, along with the modernisation of society, many negative problems also arose. Such specific questions have caused wide public concern. It was necessary to strengthen the moral and responsibility of society. To provide this, Confucianism was given a central place.

Collectivism and Individualism

Although the centre of Chinese cultural ethos lies well in the collectivist sphere, individualism is not completely absent and it is admired in some certain realms.

Referring to the values of managers in today's China, we should pay attention to the diversity in their ranks. Firstly, we should know that many Chinese provinces are larger in both area and population size than many countries in Europe. Geographical barriers that led to a large number of mutually incomprehensible dialects split them. Immigrants are limited by the registration system.

The provinces also differ in terms of their history, specific economic resources and extent of modernisation. All of these factors are reflected on the differences in business ethics between areas. Managers in the coastal cities (Shanghai and Guangzhou) are much more individualistic than in cities in the more remote and less developed interior.

It is also necessary to consider the growing generation. The new generation of managers, those having lived through the reform era, are more individualistic than their elders. Life has changed a lot – from central planning and mentality of steel and rice production to market forces and the glorification of wealth (Jie & Anthony, 2004, p. 25).

Chinese Relationship (guanxi)

An old Chinese proverb states: time isn't as important as the terrain; but the terrain isn't as important as unity with the people (天时不如地利, 地利不如人和). The concept of "guanxi" is a much more complicated than the Western concept of "network". It is a platform for social and business activities in China and consists of ties determined by reciprocity, trust and mutual obligations. Therefore, it is better to create your own *guanxi* and to be aware of the *guanxi* around you before you do anything. This is an unwritten rule of China: if someone doesn't trust you and there is no *guanxi* between you, this means that you can't do business with that person. Chinese people always

think that connections are the most important thing for business. The largest enterprises always have big fish supporting them (Jie & Anthony, 2004, p. 25).

Saving Face (liu mian zi)

The Chinese were the first to recognise the influence of “face” in their lives; nevertheless, even they have difficulties in setting out how it works. Face (*mian zi*) has a much deeper meaning in China than in the West. Many Chinese will endeavour either to save their own face or to save someone else’s face. Face is about dignity and respect, and the social role of people. It’s not just about feelings, but also about the key part of social cohesiveness. Someone may literally prefer to die rather than to lose face. People can lose face simply by refusing a gift or entering into open disagreement and conflict.

Under such conditions, it is necessary to pay attention to the avoidance of giving offence. Saving the face of others is important, especially that of one’s superiors. Conflict can and should always be avoided by using vague or moderate language. Under such circumstances, the expression “no” will be interpreted in terms of excuses to avoid irritating someone. The requirement to saving the face of others has its negative side. Among Chinese, concern for the face mixed with fear of gossip (*yu lun*) increases pressure to conform (Jie & Anthony, 2004, p. 25).

Flexible Management

In most Chinese enterprises, flexibility is a very important form of human resources management. This is usually implemented by spreading corporate culture. The main ideas here are a good leader figure, leading by example and working in the “milk of human kindness” (*ren qing wei*).

The Good Leader Figure (xing xiang)

Since, according to Confucianism, the rule of virtue is the main measure for national administration, contemporary Chinese management is profoundly shaped by Confucian ideas of virtue. To run an enterprise virtuously, its leader should establish a good “image” (*xing xiang*). This requires not only a suitable position in the company, professional qualification and experience, but also good character, human emotions and morality. If the leader has a perfect “image”, he will project a fascinating personality. The employees will be able to trust the leader, admire him and feel they have a special kinship. Therefore, a bond of sympathy will develop between members of the group, the leader will establish the core position of ethical cohesive affinity and all company employees will form the implementation of an enterprising spirit (Ge, 2000).

Leading by Example

In Confucianist thought, a superior man’s careers consist of: cultivating one’s moral character; regulating the family, managing state affairs, scoring the world. To manage employees, a leader’s first needs to set a good example by correcting his mistakes consciously. *Zi Gong said: The faults of the superior man are like*

the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him (子贡曰：君子之过也，如日月之食焉：过也，人皆见之；更也，人皆仰之。 – 《论语子张篇》) (Legge, 1861).

If the leader has a good “image” (reliable, friendly and close), he can set a perfect example to all the employees. Through leading them by example, staff will trust and admire him, feeling a special kinship with their leader. This will inspire them to work independently without instructions.

The Master said: When a prince’s personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed (其身正，不令而行；其身不正，虽令不从 – 《论语子路篇》). Equally, a leader’s personal conduct can affect the that of the employees (Legge, 1861).

If a superior man loves propriety, the people will not dare to be irreverent. If he loves righteousness, the people will not fail to submit to his example. If he loves good faith, the people will not dare to be insincere (上好礼，则民莫敢不敬；上好义，则民莫敢不服；上好信，则民莫敢不用情。 – 《论语子路篇》) (Legge, 1861). Similarly, if employees always want to please their leader, then the leader’s preferences will be what informs the employees.

Actually nowadays, many Chinese leaders lack such character and don’t always want to correct their mistakes. Because they don’t want to acknowledge their faults, this may lead to loss of face. In many Chinese companies, especially in small private companies, the leader always has the greatest power; therefore, his orders and directives will be carried out promptly. Since being a leader involves a certain type of status or honour, Chinese leaders do always not admit mistakes in order to maintain their prestige (Sean, 2014).

Working in the “Milk of Human Kindness” (ren qing wei)

The society of China is full of human relationship, so everyone needs to learn how to work in the “milk of human kindness”. Emotional management has become one of the most valued models among China’s business circles in recent years. Emotional management falls somewhere between moral management and legal management. Leaders seldom treat workers as robots or economic units, but rather communicate with employees following the order “emotion–reason–law” to move people with emotion and convince people by reasoning (Wu, 2004).

Therefore, in China’s enterprises, the concept of common values is always present. In order to satisfy people’s emotional needs, the relationship among employees is close and intimate and employees work in a company as if they were working in a “family business”. Thus leaders need to work on their emotional investment, so that the staff will achieve a sense of belonging and security. For example, almost every Chinese company has a project named

“military training” for new employees. All the new employees need to live, eat and receive military training together in one month without mobile phones or entertainments. The companies believe that by this way, the staff can establish a strong relationship with each other and will treat others as members of this same family (Wei, 2015).

The entrepreneur leader of one factory in Chengdu (a city in Sichuan, China) so values emotional management that he made several rules for himself: take care of the children of co-workers who are going on a business trip; solve the housing problems of employees; visit the family of an employee who became ill or died (Ge, 2000).

Nepotism

Confucius believed that reciprocity (*shu*) is necessary for us; however, it has different levels: close reciprocity and distant reciprocity. There is big gap between how people treat actual family members and non-family members. Reciprocity between you and the members of your family is the closest; between you and your friends is less close; between you and other strangers – distant.

Leaders always think: “I trust my family absolutely; my confidence in friends and acquaintances has been established and invested; but about nobody else will you make assumptions concerning their goodwill. In China, relationship (*guanxi*) relies upon establishing trust, but this trust is specific, limited by personal obligations and not by the community of faith. This explains why this special view of trust and suspicion lead to the occurrence of nepotism and favouritism in most Chinese private enterprises (Jie & Anthony, 2004, p. 22).

Return Present for Present

Chinese society uses gifts to establish feelings of trust and dependence. Refusal without reason is thought of as “loss of face; if one accepts the “debt”, it means that one needs to reciprocate a strong duty (unspecified future repayment). Any concessions that result will create a “debt” that must be repaid (Jie & Anthony, 2004, p. 22). Close relationships in the Chinese mind are associated with reliability and permanence.

Avoiding Making Individual Decisions

Americans are always argumentative because they think learning always proceeds from critical thinking. Chinese people, by contrast, the world’s oldest continuous civilisation, pay much more attention to the past. On the basis of traditional culture, learning proceeds from imitation rather than critical debate. Many Chinese, therefore, avoid making individual choices when faced with new challenges. In dealing with the unexpected, they have a traditional learning from childhood as well as relying on superiors and groups to guide them (Jie & Anthony, 2004, p. 24).

In the Chinese management style, taking a critical attitude is a way to avoid responsibility. The proof of the importance lies precisely in the protection against

liability. This explains the absence of the most important players at the negotiating table, with the inevitable lengthening of the negotiations. Staying behind the scenes allows important figures to change their position without losing face (Jie & Anthony, 2004, p. 24).

Despotism – Ling dao

The universal term in Chinese for a leader, boss, or someone's direct superior is "*Ling dao* (领导)" can roughly be translated as "leader." In many Chinese companies, especially in small private ones, *Ling dao* has the greatest power: his orders and directives must be conducted promptly, without questions. As *Ling dao* confers a certain type of status or honour, Chinese managers and executives sometimes do whatever they can to affirm prestige and save face, which includes issuing arbitrary commands, making employees work overtime and even dishing out abuse (Sean, 2014).

If *Ling dao* makes a mistake, as often heard in familiar descriptions of official statements, there are very few who will admit and correct their mistake directly. There is a desire to shift responsibility and blame others.

Conclusion

The analysis indicated that during its two-thousand-year history, Confucianism and Neo-Confucianism have provided valuable ideological cores, allowing society to adapt to challenges and changes. This flexible "ideological doctrine" ensures the construction of a person's behaviour based on self-cultivation, rather than following external patterns. This allows the external context us to be taken into account, which, in the modern management model, determines contractual obligations (deadline, conditions, price, quality).

We see the managerial pragmatism of Confucianism as follows: follow the rule "people oriented"; treat personnel not as robots or economic people; respect human dignity and attach importance to morality, human feelings. Among employees, it is necessary to form a conscious attitude to work, the atmosphere of "home" and "family" in the company.

Confucian principles underlie "emotional management" (working "in the milk of human kindness"). The managers who take decisions must proceed from the median principle "to be between morality and law". Communicating with people according to the rule of "emotion – reason – law" convinces people "by reasoning". It is very important to the entrepreneurs to give emotional investment to the staff, so that employees will have a sense of belonging and safety.

The first Prime Minister of Singapore Lee Kuan Yew stressed that with Singaporean success, Singapore is indebted to its reliance on the value of "people's Confucianism". He said: "As long as the leaders take care of the welfare of the people, the people will obey them. This kind of relationship is basic".

References

- Ge, Rongjin (2000). 儒家柔性管理与东亚经济发展 [Confucian flexible management and development of the East Asian economy]. *Journal of Chinese culture research: Autumn edition*, 0 (2), 3–12. DOI: 10.15990/j.cnki.cn11-3306/g2.2000.03.002.
- Hall, E. (1977). *Beyond Culture*. New York: Anchor Books.
- Hofstede, G. (1984). *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*. SAGE Publications.
- Legge, J. (1861). Chinese Text Project: *The Analects*. Retrieved from <https://ctext.org/analects>
- Jie, Tang, and Ward, A. (2004). *The Changing Face of Chinese Management*. New York: Routledge.
- Kobzev, A. (2002). *Filosofia kitaiskogo neokonfutsianstva* [Philosophy of Chinese Neo-Confucianism]. Moscow: Vostochnaya literatura.
- Malyavin, V. (2005). *Kitai upravliaemyi: staryi dobryi menedzhment* [Manageble China: the time-honored management]. Moscow: Evropa.
- Ou, Yangyi (2016). 和谐与冲突—儒学与现代管理 [Harmony and Conflict: Confucianism and Modern Management]. Beijing: China Renmin.
- Perelomov, L. (2000). *Konfutsii: Lun' lui* [Confucius: "The Analects"]. Moscow: Vostochnaya literatura.
- Po, Keung Ip (2009). Is Confucianism Good for Business Ethics in China? *Journal of Business Ethics*, 88, 463–476. DOI: 10.1007/s10551-009-0120-2
- Upton-McLaughlin, S. (2014). "What Does 'Leader' Mean in China? *The China Culture Corner*. Retrieved from <https://chinaculturecorner.com/>
- Trompenaars, F., and Woolliams, P. (2004). *Business Across Cultures*. New York: John Wiley & Sons.
- Tu, Weiming (1979). *Humanity and Self-Cultivation: Essays in Confucian Thought*. Boston, MA: Cheng & Tsui Co.
- Wang, Barbara (2012). Chinese Leadership: 5 Critical Differences with the West. *IEDP Developing Leaders*. Retrieved from: <https://www.iedp.com/articles/chinese-leadership-5-critical-differences-with-the-west/>
- Wei, Rongbin (2008). 儒学思想在现代企业管理中的应用 [Confucianism in modern management]. *Journal of Heilongjiang Science and Technology Information*, 0 (3), 78–98. DOI: 10.3969/j.issn.1673-1328.2008.03.079.
- Wu, Yuxin (2004). 儒商与西方商人管理思想比较 [Confucian management and Western management]. *Journal of Forward Position*, 0 (11), 78–80. DOI: 10.3969/j.issn.1009-8267.2004.11.023.

Yang, C. K. (1951) "Introduction", To Max Weber. *Religion of China: Confucianism and Taoism* (pp. xiii–xliii). New York: Macmillan.

Yi, Zhongtian (2009). 先秦诸子百家争鸣 [Pre-Qin scholars: contention of different schools of philosophy in ancient China]. Shanghai: Literature and Art Publishing House.

Yu, Dan (2006). 于丹论语心得 [My experience with the "Analects"]. Beijing: Zhonghua Book Company.