Confucian Entrepreneurship: Chinese Traditional Values in Business

Jun.-Prof. Dr. Matthias Niedenführ
Vizedirektor China Centrum Tübingen,
Juniorprofessur Sinologie / Wirtschaftsethik, Universität Tübingen
Confucian Entrepreneurship: Chinese Traditional Values in Business

1. Challenges for China
2. What is a „Confucian Entrepreneur“?
3. Confucian models in history
4. Re-emergence of “Confucian Entrepreneurship“
5. Case Study: The “Confucian Way” of FOTILE
6. Case Study: “Happy Enterprise” of GOOD-ARK
7. Analysis
China’s integration into global value chains

1978: Reform and Opening (gaige kaifang 改革开放) under Deng Xiaoping

2001: Accession to the WTO → China integrates into global value chains

2015: The „Made in China 2025“ shows China’s ambitions:
until 2035: complete modernisation and catch-up with Japan and Germany
until 2050: Hightech-leader of the world (overtaking of the US)
China’s specific challenges

- Low product quality
- Dishonesty towards customers
- Low security standards
- Integrity issues
- Disregard for worker’s protection standards
- Disregard or Avoidance of environmental protection laws and standards
- Corruption issues
Double Crisis

Social friction within society of China
massive environmental issues due to 40 years of BIP-focused development

The government needs full cooperation of private companies to tackle both issues

negative incentives: fines and closures to enforce the existing law and rules
positive incentives: subsidies for green technology, awards for ethical businesses

Core goal of the government
Building a strong and prosperous country (*fuqiang* 富强)
(and keeping the CPC in full control)
Corporate Sustainability, Corporate Social Responsibility and Philanthropy

• Corporate Sustainability and Corporate Social Responsibility are often reduced to just Philanthropy in China
• Substantial Change to Corporate Culture and Practice is needed
• Business people with „entrepreneurial heart“: Focus also on benefit for society

Business people should have a philanthropic heart and entrepreneurial mind instead of an entrepreneurial heart and a philanthropic mind. Jack Ma (Davos 2018)
What is the Confucian Entrepreneur?

- New Generation of Chinese private enterpreneurs
- Very innovation-oriented
- Western management-ideas not seen as the only way of doing things
- Special emphasis on business practices that are compatible with Chinese business reality
Origins of the term Confucian Entrepreneur?

- Successful business-people
- Reverence for traditional values of the Chinese cultural heritage
- High personal interest and engagement in a revival (fuxing 复兴) of traditional culture
- Emphasis on ethical behavior in the company and towards stakeholders
Xi Jinping at the 18th CPC Congress: “Excellent traditional Chinese culture” (Zhonghua youxiu chuantong wenhua) is an outstanding advantage of the Chinese nation and our profound cultural soft power.”
Origins of the term Confucian Entrepreneur?

**Narrow definition:**
- Reference to values of Confucian thinkers: Confucius (Kongzi 孔子), Mencius (Mengzi 孟子), Zhu Xi (朱熹) and Wang Yangming (王阳明)

**Wide definition:**
- Reference to any school of thought in Chinese history: Daoism, Buddhism, Yin-Yang,
- Mohism, Five Element Learning
Since the end of the mid-2000s special forums on “Confucian Entrepreneurship are held with academics, businesspeople and officials participating.
Cheng Chung-Ying (成中英), University of Hawai‘i:

New Confucian Entrepreneurs (新儒商) can be any business entrepreneur who would identify their motivation for engaging in commercial business in a Confucian motive of not doing business for making profit for his/her own but for a public good and toward an end of benefitting society and improving conditions of humanity. He/She subscribes to philosophy of Confucian virtue ethics and self-improvement.

He/She would be devoted to realizing Confucian values such as *li* (proper order), practicing Confucian virtues, but using what wisdom and rationality are given for preserving quality and creativity. The same is the case for people who appreciate *ren* (humanity, benevolence). And finally there are people who love the *Yijing*-philosophy (易经) as positive and reasonable application of the *Yijing*-wisdom.

Cheng Chung-Ying 2019
Defining the Confucian Entrepreneur

LI Honglei 黎红雷 (Bo’Ao Confucian Entrepreneur Forum):

I. Six ways of the Confucian Entrepreneur

1) Respect Confucian teaching
2) Accept the historical mission of Confucianism
3) Practice Confucian management-philosophy
4) Keep Confucian philosophy in business dealings
5) Promote the ethical spirit of Confucianism
6) Fulfill the social responsibilities of Confucianism

一、儒商的六种行为

1、尊敬儒家先师孔子
2、承担儒家历史使命
3、践行儒家管理理念
4、秉承儒家经营哲学
5、弘扬儒家伦理精神
6、履行儒家社会责任
**Values of the Confucian Entrepreneur**

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<th>Values of the Confucian Entrepreneur</th>
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<tr>
<td><strong>Professionalism</strong></td>
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<tr>
<td>勤勉刻苦的精神</td>
<td>Spirit of struggle based on diligence and hard work</td>
</tr>
<tr>
<td>百折不挠的进取精神</td>
<td>Indomitable entrepreneurial spirit</td>
</tr>
<tr>
<td>团结乐群的合作意识</td>
<td>Sense of cooperation within the group / collective</td>
</tr>
<tr>
<td>节俭养德的自律精神</td>
<td>Frugal and temperate self-discipline</td>
</tr>
<tr>
<td>格物致知的好学精神</td>
<td>Studious spirit based on learning and erudition</td>
</tr>
<tr>
<td>处事以公的权责意识</td>
<td>Dealing with all matters with an adaptable and flexible approach</td>
</tr>
<tr>
<td>标新立异的创新精神</td>
<td>Spirit of innovation based on trying new, unconventional things</td>
</tr>
<tr>
<td>博爱济众、经世济民</td>
<td>Provide relief to ordinary people and benefit them</td>
</tr>
<tr>
<td>建功德名、光宗耀祖</td>
<td>Establish a reputation by completing the work and bringing honor to the ancestors</td>
</tr>
<tr>
<td>创家立业、垂裕后昆</td>
<td>Establish a business for the family and create wealth for future generations</td>
</tr>
<tr>
<td>以义取利，义利合一</td>
<td>Gain profit through righteous means and harmonize righteousness and profit</td>
</tr>
<tr>
<td>重诚守信，诚信为本</td>
<td>Honesty and Trustworthiness and (a business) based on integrity</td>
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<tr>
<td>以人为本，仁者爱人</td>
<td>People-orientation and benevolent love for others</td>
</tr>
<tr>
<td>以和为贵，和气生财</td>
<td>Emphasizing Harmony and creating wealth through amiability and kindness</td>
</tr>
<tr>
<td>宗亲纽带、家族本位</td>
<td>Close bonds to family (clan) members and central regard for the family</td>
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<tr>
<td>德人多亲，以贤为用</td>
<td>When choosing people rely on relatives and employ virtuous ones</td>
</tr>
<tr>
<td>注重名声，追求道德</td>
<td>Take care of your reputation and seek virtues</td>
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<tr>
<td>乘富聚财，追求功利</td>
<td>Create wealth and seek fame and riches</td>
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</tbody>
</table>

**Problem:** We have many normative ideas presented by scholars of Confucian philosophy but not many empirical studies of practical implementation.
The Master said, “Exemplary persons (junzi 君子) cherish their excellence; petty persons cherish their land. Exemplary persons cherish fairness; petty persons (xiaoren 小人) cherish the thought of gain. (Ames and Rosemunt)

The Master said, “Exemplary persons understand what is appropriate; petty persons understand what is of personal advantage.” (Ames and Rosemunt)
4.12 He who acts with a constant view to his own advantage will be much murmured against. (Legge)

16.10 An exemplary person has nine thinks to think about […] in seeing gain, think about appropriateness (Ni Peimín)
1A, 1  [...] The king said, "[...] may I presume that you are provided with counsels
to profit my kingdom?" Mencius replied, "Why must your Majesty use that word
‘profit’?" (Legge)

4B, 33  [...] In the view of a superior man, as to the ways by which men seek for
riches, honours, gain, and advancement, there are few of their wives and concubines
who would not be ashamed and weep together on account of them. (Legge)
Merchants in Chinese social hierarchy

Confucianism (ruxue 儒学) assigned merchants the lowest position of the “four people” or “four occupations” (simin 四民) that constituted ancient Chinese society:

- These four groups were:
  1. the “belt carriers” of educated officials (shimin 士民)
  2. the farmers/peasants (nongmin 农民)
  3. the craftsmen (gongmin 工民)
  4. the merchants (shangmin 商民)

Traditional China knows the idiom (chengyu 成语) “officials, farmers, craftsmen and merchants” (shi nong gong shang 士农工商)
→ this order influenced neighboring cultures such as Korea, Japan and Vietnam
### Historical Models of Confucian Entrepreneurs

1. **Top-Down mobility:**
   - Failed exam candidates of the examination system (*keju* 科举) → switch to merchant careers
   - 弃儒就贾 *qi ru jiu gu*  
     “To abandon (the pursuit of) Confucianism and to look for employment as a merchant.”

2. **Bottom-Up mobility:**
   - Merchant elite → social rise through classical education
   - 贾而好儒 *gu er hao ru*  
     Being a merchant and developing appreciation for Confucian thinking!

3. **Hybrid group of „scholar merchants“ (*rugu* 儒贾 or *rushang* 儒商):**
   - 士商合流 *shi shang heliu*  
     „Both (failed) gentry-scholars and (aspirant) merchants merge into a new group“
Regionale Merchants groups (shangbang 商帮):
Anhui, Shanxi, Zhejiang, Jiangsu and Guangdong

Value propositions:
贸迁货集, 市不二价 *mao qian huo ji, shi bu er jia*
Even the business landscape is changing and one hordes goods, one still does not use two different prices on the market

以信义交易 *yi xin yi jiao yi*
Making deals through trustworthiness and righteousness

Business rules:
1. No price discrimination
2. No profiteering (famine, natural disasters)
3. Strict abiding by contacts and promises
Icons of Confucian Merchants

Zigong  
Lu Xiangshan  
Zhang Jian  
Shibuzawa Ei'ichi
Disruption and Revival of Confucian Entrepreneurship

- 1949-1978 → Early Phase of Communist Rule:
  Anti-capitalist campaigns and abolishment of private markets (planned economy)
  Iconoclastic campaigns against Chinese tradition
  → Mass exodus of entrepreneurs
  → traditional culture is uprooted in China

- Revival of Entrepreneurship in the “Reform and Opening” (Gaige Kaifang 改革开放)
  → Market reforms, private property rules

- Traditional culture re-emerges in fragmented forms
  → Guoxue-schools, Dujing-movement

- Entrepreneurship with Confucian elements survived outside of mainland China, in Hong Kong, Taiwan, and within the Chinese diaspora in South East Asia

- Chinese diaspora in South East Asia:
  Chinese ethnic identity (language, religious festivities) centred around Confucius schools (孔子堂)
Confucian Entrepreneurs from the “little tigers”

Taiwan, Hong Kong and Chinese diaspora (Huaqiao 华侨)
→ first investors in PR China after 1978

Inamori Kazuo 稻盛和夫, JP
Chou Chun-chi 周俊吉, TW
Run Run Shaw 邵逸夫, HK

Li Ka Shing 李嘉诚, HK
### Retraditionalization and Value Campaigns

<table>
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<tr>
<th>Hu Jintao: &quot;the society of modest prosperity&quot; (xiaokang shehui 小康社会)</th>
<th>Xi Jinping’s vision of &quot;Chinese dream&quot; (Zhongguo meng 中国梦)</th>
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</table>

**A revival of traditional Chinese values**
Emerging Trend of “Confucian Entrepreneurship”

Business tycoons, such as Liu Chuangzhi (Lenovo) portray themselves as “Confucian Entrepreneurs”

Successful Chinese business-people promote “Chinese Management” and receive awards
Business tycoons promote Chinese culture
Case studies of “culture implementation”

茅忠群 MAO Zhongqun
宁波方太
FOTILE, Ningbo

吴念博 WU Nianbo
苏州固锝
GOOD-ARK, Suzhou

盛梅 SHENG Mei
杭州盛宏
SUN HONG, Hangzhou

刘鹏凯 LIU Pengkai
江苏黑松琳
HEISONGLIN, Jiangsu
That made me think about China having five thousand years of civilization, about our future. In twenty, thirty years, will our Business Schools still only teach American management?

I don’t think that is likely. It must be like in Japan, somehow combining modern management with China’s five thousand years of culture.

Interview August 2017
Case study: FOTILE (Mao Zhongqun)

Company Profile

- Market leader with 24% market share in the segment "High-end kitchen appliances / kitchens"
- From Ningbo, Zhejiang
- Led by MAO Zhongqun 茅忠群
- Founded in 1996 in a reorganization of Feixiang, the company of his father MAO Lixiang
- 17,000 employees, EUR 1.4 billion in annual sales
- Very high investment in R & D (5% of sales)
- Numerous national and international awards (reddot Awards)
- Product portfolio for B2C and B2B customers
- Focus on Chinese cooking needs
Case study: FOTILE (Mao Zhongqun)
Management with Chinese Characteristics

Mao Zhongqun, 茅忠群:
eMBA CEIBS (Shanghai): Western Management-Knowhow, Courses in “National Studies” (guoxue 国学) at Peking University and Tsinghua

2010: “Confucian way of FOTILE” (fangtai rudao 方太儒道)
→ 2018: expansion into “FOTILE Culture” (fangtai wenhua 方太文化)

“Management Thinking with Chinese Characteristics” (zhongguo tese guanli sixiang 中国特色管理思想)

Combination of Western Management-knowhow and Chinese traditional thinking → Chinese-Western Hybride (Zhong-Xi hebi 中西合璧)
伟大的企业导人向善

- Change of Corporate Goals in 2010: “Number One Company” (diyi qiye 第一企业) → “excellent company” (youdi qiye 优秀企业) → “great company” (weida qiye 伟大企业)

- From 2010 onwards: Implementation of Confucian Values as part of the Corporate Identity of FOTILE

- Strive for “benevolence” (ren 仁) and “care of other human beings” (ren’ai 仁爱)

- Company Motto: Yin Ai Wei Da 因爱伟大 “Excellent through love”
Later, through reading [the Analects of Confucius] I discovered to particularly emphasize the moral character of leaders. That is to say, if as a leader you possess a very high moral character, you don’t need to retain talented people through [socializing] anymore.

“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.”

*(Lunyu 2:1)*
Value propositions

方太之道
The Way of FOTILE

Core Values

【核心价值观】
Three Qualities Combined: Quality of People, of the Company and Products

人品 企品 产品 三品合一

仁|义|礼|智|信 廉|耻|勤|勇|严

Primary Virtues: Benevolence, Justice, Prority, Wisdom and Trust
Secondary Virtues: Integrity, Shame, Diligence, Bravery and Strictness

Slide: Mao Zhongqun, FOTILE, Translations: Matthias Niedenführ
Primary Virtues in Confucianism and their relation to business application

indirect business application:
(1) ren – humanity
(2) yi – justice

indirect and direct business application:
(3) li – propriety

direct business application:
(4) zhi – wisdom
(5) xin – trust

Secondary Virtues in Confucianism and their Relation to Business Application

indirect and direct business application:
(2) chi – sense of shame

direct business application:
(1) lian – honesty, integrity
(3) qin – diligence, industriousness
(4) yong – bravery, courage
(5) yan – strictness, high standards

Illustration: Matthias Niedenführ
Confucian Thinking: **Four Characteristics of a “Great Company”**

**Customers Feel Safe and at Ease:** Products and Services

**Happy Employees:** Learning and Competing

**Sustainable Operation of the Company:**
Strategy and business Operations

**Healthy Society:**
Law and Morality

- **Excellent Company**: Satisfy Needs and Stimulate Passion
- **Great Company**: Create Demands and Lead People towards Goodness
Reciprocity (zhongshu 忠恕)

The Company implements Love – The Employees realise Loyalty

**The Company implements Love:** Treating Employees as Family
The Success of Employees is professional Growth and Advancement, Personal Growth in Life

**The Employees realise Loyalty:** Treating the Company as your Big Family
Doing ones duties with all the heart, love the customers and support the companies success
Reciprocity (zhongshu 忠恕)

Corporate Culture Implementation | Employees as Basis | Playing the Proper Role | Managing the Company

文化落地\以员工为根本
\尽本分\治企

Benevolent Superiors and Loyal Subordinates

【上仁下忠】
上级行仁道：用心关爱，以身作则，修己安人，严爱结合
下级行忠道：尽心尽责，竭尽心力，诚实守信，自主自发

Superiors follow the Way of Love: Showing Sympathy | Setting an example with one’s own conduct | Ensure others through Self-Cultivation | Combine Strictness and Lenience

Subordinates follow the Way of Loyalty: Doing one’s best | Employ one’s full ability with all the heart | Be honest and trustworthy | Take the initiative
Reciprocity (zhongshu 忠恕)

Corporate Culture Implementation | Employees as Basis | Playing the Proper Role | Managing the Company
文化落地 | 以员工为根本 | 尽本分 | 治企

Harmony and Trust between Colleagues
Abide by Promises | Develop mutual trust | Make concerted Efforts | Working in a coordinated way with high efficiency | Communicate well

Work is an important training platform for the realisation of one’s values in life

【同事信和】
信守承诺，互相信任，齐心协力，协同高效，良好沟通

工作是实现人生价值的重要修炼平台
Humanistic Education

Introduction of Confucian learning at the "Confucius Hall Classroom" (孔子堂教室) as part of employee training.
Every day, 15 minutes of working hours are dedicated to reading classics.

Work teams share best practices on WeChat in smaller WeChat groups.

Suggestions for improvement, criticism and dissatisfaction can be communicated from the bottom up.

Horizontal communication between work teams and vertical communication between hierarchical levels.
五个一 The Five Ones

立一个志 Setting a personal ideal
读一本经 Reading of a classic
改一个过 Correcting a mistake
行一次孝 Performing an act of filial piety
日行一善 Performing a good deed daily

• Managers are required to communicate these goals transparently
I've been here for 18 years and [Mr. Mao Zhongqun] has never banged his fist on the table and talked angrily at us. He himself has the ability to control his moods rather well [...] The important thing about traditional culture is to carry it out and practice it yourself, and not to go on preaching about what you only just learned – it's no great use just to talk about it.

(Senior Manager FOTILE)
Care for employees

incentive structure: annual "identity shares" (shen gu 身股) to employees at all levels as soon as they are with the company for two years

"filial piety" (xiao 孝): program for employees for up to 3 weeks paid vacation (including travel costs) to be able to care for their elderly parents

Social background taken into account in the performance evaluation

Family-oriented understanding of employees
At the moment, [...] I think that although compared to the average company we do a lot of listening to the true opinions of the front-line employees, this is still not enough. We still need more channels to listen to the voices of the employees. How to resolve these things after having listened to them, this is where you have to rely on wisdom. The management of a business in very complex in all aspects.

(Senior Manager)
FOTILE has a whole process consultative service, it means covering its service through all phases of the selling, pre-, mid- and after-sales. FOTILE has built a professional service system based on the CRM customer relationship management information platform and supported by the national service hot-line 400, 51 branch offices, 27 service stations, 630 special service outlets and 1200 well trained service staff, requiring service staff to plunge into action as soon as they get the call from customers [...]. With this system, professional engineers can reach customers at the first time and help them to solve difficulties whenever and wherever.

(Sino-Swedish CSR platform)
Several employees corroborated this outside evaluation of a functional customer care system when they told me the following story: A customer had bought a kitchen but had to move to Canada. His aging mother was contacted by a CRM officer to schedule an installation date. When she said that her son is now away and that she feels overwhelmed by the idea of having to work with a new kitchen, the company decided to pick up the kitchen and reimburse the customer. Several months later, the son returned and was very moved by this customer-friendly behaviour.

(entry level worker)
FOTILE engineers learned about possible fire risks in the plans of a real estate developer who ordered kitchen units for a project. But the developer dismissed these concerns and would not change plans. FOTILE then rejected a very lucrative deal due to consumer safety concerns and the business went to a competitor. Ultimately, after bad experiences elsewhere, said real estate company chose FOTILE as a reliable supplier for future projects.

(entry level worker)
Stakeholder consideration

1. Culture Promotion
   - Promotion of “Outstanding Chinese Traditional Culture”
   - Promotion of FOTILE culture

2. Charity
   - Help for families in need
   - Help for communities in need
   - Disaster relief
   - Employee assistance

3. Environmental Protection
   - Promotion of energy and water resource friendly production
   - Energy and water resource friendly products
   - Promotion of an environmental-friendly lifestyle
   - Promotion of water resource conservation

4. Industry Promotion
   - Appointment as 13th Five-Year-Plan national project leader in the kitchen appliance industry
   - R&D for efficient separation of fume and exhaust gas purification in kitchen hoods
Company Profile

World leader in diode production (B2B) (9% global market share)

High-tech manufacturer in China’s “Silicon Valley”

Stock-listed company

Family oriented “Happy Enterprise”-approach

Mr. WU Nianbo 吴念博 (Founder)
humanistic education: Confucian-Learning as basis (primers Dzugui, Sanzijing, etc)

compassion for workers and their families: parents, mothers, children, left-behind children

social outreach: volunteer program (homes for the elderly, "")

green projects: green clean-up, waste reduction, vegetarian cafeteria

employee appreciation: no body-checks, no work-cards

global vision: Confucian contribution to global business practice
Findings

quick growth against the market trend
very high positive identification of employees with the company
adaptability of this model within companies in East and South East Asian countries
very high worker satisfaction
talent retention (2-5%, not 25-30%)
exemplary ISO standards implementation
1. 人文关怀
生日会

2. 人文教育
论语学习

3. 绿色企业
整理工厂

4. 健康促进
运动会
## Social Mission of Confucian Entrepreneurs

### Inner Sageness Principle
- **内圣**
- **Self-Cultivation**
  - 企业家为自己学习
  - The entrepreneur learns for himself

### Outer Kingliness Principle
- **外王**
- **Establishing of Self and Others**
  - 企业家为员工树立榜样
  - The entrepreneur sets an example for employees

### Individual Level

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<th>Individual Level</th>
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<td>修己</td>
<td>Self-Cultivation</td>
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<tr>
<td>成己成人</td>
<td>Establishing of Self and Others</td>
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### Institutional Level

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<td>Implementation of Model Corporate Culture</td>
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<td>文化传播</td>
<td>Dissemination of Model Corporate Culture</td>
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<tr>
<td>企业的可持续措施的内部实践</td>
<td>The company implements internal sustainability measures</td>
</tr>
<tr>
<td>企业执行对外宣传措施</td>
<td>The company establishes external outreach measures</td>
</tr>
</tbody>
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Impact analysis

Positive transformation:

- Interviewees experienced positive change in comparison to situation before the cultural implementation
- Reduction of internal cost from interpersonal communication friction
- Interviewees are proud of their employee
  - high level of identification with the company
  - self-image of being part of a “different company” to mainstream
- Reduction of annual employee fluctuation to below 7% (20-25% norm in China)
  - investment in employee training makes sense
  - no “Hire and Fire”

Potential issues:

- High level of peer pressure
- Work-Life-Balance and psychological pressure when faced with high moral expectations of company and colleagues
- Compatibility with modern social norms
Impact analysis

**Education and Personal Development**

Knowledge of appreciation for traditional culture
Scientific expertise and technical skill training
Interest and appreciation for foreign cultures
Combination of Western and Chinese Values

**Communication and Relationships**

Trust building in relationships:
- employer-employee
- employee-employee
- company-supplier/client
- product/service-customer

Reduction of interpersonal friction mutual respect
Impact analysis

Employee Loyalty and Identity

Exemplary Leadership → strong identification with the company

Care for employees → Sense of security and belonging

Intensified training for employees → employee loyalty

Positive image of the company

Mutual obligations of employee and employer

雇员与雇主的相互义务

雇主 employer

雇员 employee

非物质的 intangible

物质的 material
Impact analysis

Families of employees

Workplace and employment security

Support for family members parents/mothers/children

Increased job security for the families

Reduction of interpersonal friction in employee families

But also:

Danger of encroachment of company into private lives by interernce of managers

Loss of independance
Acceptance and Rejection of Confucian corporate culture

High acceptance / High understanding
→ Engaged Employee, Ideal Employee

Low acceptance / High understanding
→ Critical Thinker

High acceptance / Low understanding
→ Dependant Follower

Low acceptance / Low understanding
→ Disengaged Rebel
Transferability analysis

- Top-Down introduction by founders
- Strong familiaristic and patriarchal elements
- Rejection by higher-level managers and family members
- Trial-and-error approach so far has only a decade of experience
- Slow process of transformation

- Strong reference to cultural values → more compatible with SMEs
- Big companies are more oriented towards Western CSR standards
- State-Owned Enterprises (SOE) → CPC rigorously defends its exclusive „right of interpretation“ (Deutungshoheit)
Transferability analysis

Open Questions

Is this a sustainable approach in the long run?
Is this model scalable when the companies become even bigger?
What level of value education is still acceptable for workers?
Is the company attractive for foreign talent?
How well equipped for a market down-turn is this model?
How big is the adaptability of the model for other businesses and sectors?

Transferability in East Asia and the West

Transferability of the humanistic education approach in other Confucian-influenced societies?
Transferability in non-Confucian societies?
Transferability of concrete measures (family orientation, communication)?
Thank you 感谢观众

Matthias Niedenführ 宁洲明

Telefon +49 7071 29-72762
Telefax +49 7071 29-5733
matthias.niedenfuehr@uni-tuebingen.de

China Centrum Tübingen
Hintere Grabenstr. 26
www.cct.uni-tuebingen.de

Pictures