A Study on the Inspiration of Chinese Traditional Culture on Management Thinking

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Abstract

From the perspective of traditional Chinese culture and philosophical thought, regarding the inspiration for modern management, the philosophical background of the book "Caigen Tan" is briefly discussed in two aspects: cultivating the body and ruling the country and the way of nature, and its basic concepts are analysed in four aspects: cultivating the body, cultivating the world, knowing and acting in unity, and treating people as they are. Based on the background of excellent traditional culture, it is integrated into the culture of organisational management in the new era to promote the innovation of management ideas and management concepts. Innovations will be made in the construction of organisational culture, the establishment of organisational vision, the creation of an internal organisational environment, and the cultivation of individual goals and creativity. Improving the formalism and racism brought about by the traditional section hierarchy, improving organisational efficiency with a good internal atmosphere, personal quality and cultivation, and reducing the institutional bloat and expansion that is common in modern organisations. Use innovative ideas and concepts to influence the regulated section organisation and avoid the negative effects of rigidity.

Keywords

Confucianism, management, traditional Chinese culture

1. Background of the study

It is not necessary to be frightened by the humiliation or the favour, to watch the flowers blossom and fall in front of the garden; to stay and go as one pleases, to follow the clouds rolling in the sky. The root of the vegetable is usually discarded by the common people, but Hong Yingming, a Ming dynasty scholar, wrote the book "Vegetable Root Tan" under the name of vegetable roots, which means that those who are not determined cannot know the fragrance of vegetable roots, and those who are not sincere cannot know the wonders of vegetable roots. Without the experience of the storms of the world and the fickleness of the mind, I am afraid I would not have been able to understand the essence of the author's book. As a work of thought on cultivating oneself, dealing with the world, and treating others as one's own, The Vegetable Root is written in the form of aphorisms and aphorisms (Cai Gen Tan, 2015)

The subject matter gives a brief but not overly incisive fragrance of vegetable roots. It is not a logical academic work, but it is a blend of the three schools of thought of Confucianism, Buddhism and Taoism in traditional Chinese culture, giving a sense of the colour of the mountains after the rain, the quietness of the lake at midnight, the sound of bells coming; what is said and the taste of clear fay, the colour of the mountains, the colour of the moon and the fragrance of the roots of vegetables in retrospect. Life, whether sweet, sour, bitter, spicy or salty, is ultimately to return to the bland, and the taste of this light, is not a kind of life through a hundred states of joy and sour, after tasting all the tastes of the world finally feel the most fragrant than light and tasty vegetable root chewed to the
full realization. This article explores the content of the "Vegetable Root Tan", the Confucian practice of inner saintliness and outer kingliness.

The ideology of the body in the world: to be materialistic, to be knowledgeable, to be sincere, to be righteous, to cultivate one's own body, and to be a family, to rule the country, and to pacify the world; to cultivate one's moral qualities from within, to reach the state of supreme goodness and become a gentleman and sage, who can then build family ethos, social harmony, and the concept of national peace through his perfection (Song Yaoyao, 2022).

The title of the book is a symbol of the simple and far-reaching wisdom of life that can be gleaned from the simple but tasty roots of vegetables. It is only after experiencing trials and tribulations that one can understand what one is truly seeking. The book is a blend of Confucianism, Taoism, and Buddhism, and it is a guide to personal cultivation, and the correctness of mind and action, both in a subtle way and in a way that wakes up the dreamer. In particular, the Confucian idea of the middle ground emphasizes the need for a neutral and peaceful temperament (Cheng Cui, 2022).

2. Overview of the main ideas and contents

2.1 Cultivating the body and mind: holding the heart to find one's spiritual values in a complex world

The first sentence of the opening chapter begins with a statement of moral integrity, telling people that if they cannot endure the loneliness of the moment and cling to power, they will experience a miserable future and that what they gain from power will eventually be lost from it. Instead of this, it is better to look away from fame and fortune and to pursue one's spiritual values and soul life beyond material things. In conjunction with the Confucian character of a gentleman, it is better to be simple and open-minded than to appear intelligent and cautious, and a cultivated gentleman and personality should be like sunshine that brings warmth to people and makes them look simple. To cultivate one's character, one must constantly accept the good advice of others, which, although it may not sound so pleasant to the ears, has an exhorting effect on one's behavior. To continue to experience the light life, from the usual to maintain a positive and optimistic attitude, do not blame God and nor others; to learn to sharpen their character in the ordinary, young people should learn to do things in a low profile, not to attract attention to avoid unnecessary trouble for them. In the use of time, to leisure and busy with a degree, when there is enough time to learn to give their studies and cultivation adequate time and plans, in the busy time also learn to give themselves some free time to rest, everything can not be rushed, have a leisurely and unhurried attitude to do things. We must learn to reflect on our hearts and minds, to be clear about our thoughts, to suppress distractions, so that evil thought can exist in our minds but not in our actions; to constantly reflect on our desires so that we are not blinded and do the wrong things, which we regret (Wei Qiran, 2022).

2.2 Cultivating virtue and integrity: a heart of respect and forgiveness, forging ahead in the face of difficulties

About the principles of dealing with the world and establishing oneself, Confucianism emphasizes first and foremost the neutral and peaceful idea of the middle ground, thinking about things without extremes and in moderation. Based on constantly sharpening one's qualities, one should be prudent, i.e. when one is alone with oneself in an environment where there is no one else, one should likewise observe the rules. If you can have peace of mind, and be gentle and respectful in your words and actions, you will be at peace from the inside out, at peace with yourself, at peace with your friends, at peace with your family, and peace with your society. Neither excessive restlessness nor the pursuit of tranquility is in line with the Middle Way. Rather, it is the quietness of the fixed clouds and the water, the vitality and weather of the fish leaping over the lake and the birds flying in the sky that is in line with the idea of "middle". From the beginning of life, like the sunrise, to after the trials and tribulations of the world, after the experience and will, the calm and active characters will be transformed into each other and changed over time.

2.3 Transcendence: the unity of knowledge, observance and action, with a sense of progression and retreat

In times of good fortune and prosperity, it is important to be in awe and to remember the dangers of climbing high places. Keep your mind at peace so that you can understand how hard it is to be on the move and how complicated relationships and interactions can drain your mind and soul. If one can give up the pursuit of fame and fortune in one's heart, one can transcend the mundane and not be held back by fame and fortune. Self-righteousness, preju-
dice and stubbornness are the obstacles to progress. It is necessary to think and reflect on things to gain enlightenment through experience. When you encounter a dangerous road that you can't cross, you might as well back off and go somewhere else. When you encounter difficulties that you really can't get through, you should know how to back off and not force yourself to do it, otherwise, you will only exhaust yourself and learn to "take one step back and let the sky open up, and let the wind blow in your face" (Jin Fengxia, 2022).

3. Implications for management

The ideas contained in the book are still very influential in today's society, and many companies and managers have adopted the spirit of roots as the core idea of their corporate culture. The spirit of "chewing the roots of vegetables, then you can do a hundred things" is a good medicine for the impetuous and profit-seeking culture of contemporary society, which aspires to quick success. It allows people to quietly learn to think and act as human beings in a complex society.

3.1 Emphasis on the cultivation of moral and ability education to improve one's overall quality

Confucianism emphasizes the cultivation of one's moral character from within and one's ability to improve by constantly improving one's moral character and ability. If everyone can improve their cultivation, they can better participate in social work. Taylor has mentioned in his scientific management theory that good people should be selected to work in the right positions to enhance efficiency. The role of training enables staff to become familiar with their work and comply with the work system through a continuous process of education. Proficiency and the ability to perform well depend on the quality of the staff and their ability to understand and learn. If more effort is made in education and training, it is possible to reduce the number of problems encountered in the work process and to better coordinate the efforts of the organisation's staff to achieve its goals.

3.2 Good interpersonal and social relationships can help organisations to improve their efficiency

Hawthorne's experiment proved that people are not just "economic people", but also "social people"; individuals in organisations are not only motivated by economic goals, but good social and organisational relationships can also help organisations achieve their goals and improve their efficiency. In traditional Chinese culture, harmonious interpersonal relationships and the principles of dealing with the world are also very important. The ideas of "courtesy and reciprocity" and "human kindness is an essay" show that in traditional culture, the ability to deal with people well is an essential skill. If you don't get along well with people, it will affect the relationship and efficiency of the whole organisation, resulting in shirking of responsibilities and consuming a lot of energy in unnecessary daily affairs, thus affecting the efficiency of work and the achievement of organisational goals. "Let people have three points in a narrow road, and take the initiative to take responsibility for things. "Forgive others and be strict with yourself" are good ways to handle interpersonal and organisational relationships.

3.3 The idea of governance for a service-oriented society

Traditional management methods and ideas need to be gradually transformed with the progress of the times and the improvement of the level of science and technology to human-centered concept and service to mankind. The management ideas that apply to the development of traditional agricultural societies and industrial age societies have been gradually changed by the links of the information age and the Internet age, but some excellent ideas lack inherence and provide great value to the practical application of management theories. It is because of the continuous thinking of many scholars and thinkers on the value and meaning of life that our society has made progress, and this progress is not only progress in the level of industrialisation, but should also has a more humanistic spirit and humanistic concern. To sum up, the concept of service-oriented management should have a certain degree of humanism and provide a better human-centered service and management model based on the mainstream values of different regions.

3.4 Possessing a pioneering and innovative spirit

It is difficult to adapt to the current economic and technological changes, and the rapid development brings the impact of ideas and the continuous reflection on management theory. While dealing with the relationship between itself and the outside world, it is more necessary to have a certain spirit of innovation to the current social environ-
ment and the times. Of course, innovation carries certain risks, and there are bound to be some ineffective innovations and failures; however, unchanging ideas are doomed to be eliminated by the times. In encouraging innovation, traditional management thinking often seems inadequate. Injecting new ideas and culture, and changing outdated management systems and methods requires constant exposure to and innovation in regulation, and getting rid of old regulations is not easy, but it also means that individuals and organisations that choose to innovate can achieve more results. At the same time, innovation needs to be supported by a material base. If an organisation's development needs to support innovation, then it must be supported and facilitated to a large extent by a material base, otherwise encouraging innovation will be reduced to an empty slogan for old organisations that stick to the old rules, nice to hear but not practical.  

5. Conclusion

With the rapid changes in science and technology, the level of governance in society is also constantly improving, but in the process of building a modernised system of governance and the ability to govern at the grassroots level, various difficult problems have been encountered. Among these difficulties, culture and spiritual inner construction play a very important role in the improvement of a group's work. The ideas of selflessness and dedication such as "the world are public" and "if the country lives and dies" continue with culture to this day, regardless of the level of science and technology. Regardless of the development of technology, the construction of spiritual civilisation has always needed much attention. The world is currently facing the greatest change the world has seen in a century, and all regions are looking for their mode of social governance. The early ideas of management need to be constantly adapted to the changes of the new era, incorporating the sparks of the old culture and the new culture that collide violently according to the differences in regional cultures. Based on the rule of law, the building of spiritual civilisation and the promotion of a "moral" environment in the organisation, the cultivation of the body and the inculcation of culture are indispensable. To continue to make up for the "spiritual calcium", it is necessary to combine relevant theories with culture, avoiding mechanistic copying and rigid application, after all, the truths bred based on different cultures need to be applied in the actual environment.

This paper combines the "spirit of the roots" and the cultural connotation of "the sky will descend upon us", as social governance develops with the development of democracy and science, constantly eliminating simple and mechanical management models and formalistic methods; modern social governance is constantly diversifying and moving towards a service-oriented society. Modern social governance is constantly diversifying and transforming into a service-oriented society, while management thinking needs to progress and deepen, with "people-oriented" becoming the main theme. To effectively link the serious formalism and traces that are currently criticised in the public sector, it is particularly important to build a culture of management. Although the road is far, the journey will be far, and I hope that scholars will criticise and correct me for any shortcomings.

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References


