Characteristics of Humanitarian Theory in Oriental Management

Tao WANG

College of Humanities and Social Sciences, China Jiliang University, Hangzhou, Zhejiang, China
1531586283@qq.com

Keywords: Oriental Management, Humanitarian theory, Harmony.

Abstract. The core of oriental management is the "pursuit of harmony". Compared with western management philosophy, Chinese management philosophy is highly endowed with connotations, which is a management philosophy and management method totally different from western management. The essence of China's management is to insist on the oriental management: three aspects including "taking morals as the priority, people-oriented and harmony as the best" and the pursuit of harmony.

Introduction

The humanitarian theory in oriental management is essentially a kind of value thought and is a deep affirmation and experience of the values of the universe, humans, life and society. This humanitarian theory focuses on the humanistic spirit, emphasizing the value of the behavior subject, the concept of social harmony, and the spiritual management and the dynamic management of life. It has a harmonious, human, and human style, emphasizing political and ethical standards, stressing truth and benevolence and paying attention to maintaining the characteristics of tradition.

The core of philosophy of "heaven, earth and human"

Humane management itself has a concept of harmony. It affirms the value of human beings and explores the goodness of human beings. It makes perfect management and achievements human morality. This is based on the humanistic spirit. People are born in the world while they inversely manage the world. The oriental humanistic spirit is to combine the "humanity" with the "heaven". Its purpose is to serve people and society through the management of heaven and earth, namely, to set rules for the heaven based on those for humans. At present, the development of Confucianism in management mainly focuses on self-cultivation and self-management. Self-management is self-cultivation. Through the management of social and human affairs, Confucianism establishes a value system that conforms to development through the integration of cohesive development and guidance. The cultivation of the quality, the renewal of qualities, and the self-improvement of management methods, this kind of management in style of "soft inside while hard on the shell" is a kind of harmonious management state. "We shall try to help others stand if we want to keep standing and develop others if we want to get self-developed", which indicates the relation between management and ethics, requiring the management of self-discipline, self-knowledge, self-positioning, strengthening of various behaviors through external forces, and compliance with various rules so as to achieve the significance of management and to perform their duties in social interpersonal relationships. The entire relationship system will reach a state of harmony, order, stability in the world and good management.

The core of norms of "taking morals as the priority"

The moral culture of humanitarian theory is the management that emphasizes the management of the moral spirit, reflecting the attention on and pursuit of morals. This moral-focused philosophy has
its typical characteristics. Firstly, it stresses the major morality, regarding the social responsibility as the focus of the nation. Secondly, it is indifferent to utilitarianism, and even stands against morality and material desire. In ancient China, six arts were established to teach its disciples. The Great Learning is a methodological method for their cultivation. It not only uses moral education, but also implements doctrine, morality, and benevolence. Each level four has its own specific foundations. First of all, it is enlightened in its thoughts and deeds. It is self-cultivating and self-cultivating, and it manages itself from the moral level. Afterwards, it is the politicized great morality to govern the country. The management of humanitarianism in the East is also reflected in indifferent utilitarianism, which is opposed to material desire. This emphasis on moral spirit, the essence of these excellent management thoughts in ancient China, for a single understanding and application of Chinese cultural thoughts cannot exert its most ideal effect. Only by taking Germany as the first priority, can we improve the level of management. But it is more important to include this spirit management in its integration, transformation, and complementation so as to achieve both transcendence and integration. This is the ultimate expression of the Chinese management philosophy. "Taking morals as the priority" is the wisdom of China's cognitive universe and life.

Uninterrupted dynamic management

The perfection of heaven and earth, and the emergence of a thousand worlds are essentially endless evolutionary processes. In this process, organisms are constantly evolved from low-level to high-level, from simple to complex, thus forming a colorful world. In terms of life, it is a metabolic process, that is, the body of life constantly vomits, and continues to enrich and develop itself. The ontological concept of "staying alive" in the Ideology of the Yi-ology is a principle of management that we open things up, integrate knowledge, innovate methods, and implement consistently. In other words, all things have yin and yang changes, and yin and yang complement each other. The concept of the universe as a whole is formed. This dynamic management of the two poles is the highest level of the I Ching philosophy, and the cooperation of yin and yang has reached the super management constraints. In order to put management into a new realm, what we can do in terms of management is to maintain this modest attitude, diversify its moderation, and select the best management methods, so that we can do a good job with behavioral effects and minimize conflict conflicts and achieve a dynamic and balanced management state. Therefore, whether it is target selection, plan writing, program implementation, or personnel handling, we should focus on the reality, grasp the scale, and strive to be secure and avoid the extremity. This is not unprincipled neutrality. It is a truly realistic and scientific way of dealing with problems.

Human-oriented humanity management

In the final analysis, the most important change in the humanitarian theory in the oriental management is the change in the understanding of the "human". This is a summary of human nature in management from different perspectives of human social attributes. Moreover, management scientists are also tending to conduct multi-dimensional and multi-angle discussions on human nature. Assuming we carefully analyze the processes of human evolution, it is not difficult to find that the conditions are different, the objects are different, and the processing methods are different. Differences, then how to solve so many different differences in a good philosophical perspective requires the guidance of the all-inclusive theory of oriental humanitarian management. This combination of philosophy and management is not taken for granted, but rather in the contemporary environment, a set of management systems based on philosophical perspective has been established in conjunction with the philosophical connotation. It embodies the harmony between humans and the relationship between man and nature. Second, it emphasizes the value of social groups in interpersonal relations and relies on the value of individual subjects in social values. Chinese culture
has a typical humanistic character. This kind of humanism is manifested in comparison with nature. It does not put the universe and nature in opposition to one another. Instead, it uses people to know the heavens, the heavens and the man, and the heavenly people.

**Harmony-focused concept**

The idea of “taking peace as the most precious” is the core of Confucian harmony thinking. Mencius points out that “the weather is not as good as the ground, and the geography is not as good as the people”. However, people do not mean blindly agreeing. It should be internal and external disputes. People and culture can be applied at various levels such as personal management, home management, business management, and state management. ”To be worthy of harmony” requires that we be harmonious with ourselves, but also emphasizing getting along with others and being able to do interpersonal management is to live in harmony, but also to get along with each other in society. The concept of harmonious coexistence between individuals and groups emphasizes the conflict and integration of different factors. The concept of harmony in the East emphasizes harmony and difference, and win-win cooperation. ”Harmony” is a state of existence that links affairs. It is the unity of concrete, dynamic, relative, and dialectical between opposing things under certain conditions. It embodies a relationship of equality, balance, cooperation, mutual success, complementarity, oppositeness, mutual cooperation, and development. Harmony is also the subjective feeling of subject's specific existence from the perspective of axiology. It is the value identification of a particular state of things and reflects the subject's value goal and value pursuit.

The core of oriental management is the "pursuit of harmony". Compared with western management philosophy, Chinese management philosophy is extremely endowed with connotations. It is a management philosophy and management method totally different from western management. The essence of Chinese management is to adhere to the "Three Ways, Morality First, Life First, and Peace Together” in the eastern management. Pursuit of harmony. nowadays, management is mostly for business services, while oriental management is more focused. How can companies be more focused? On the whole, western management philosophy is mostly a quantitative, scientific management, while Chinese management philosophy is a holistic management. Western management focuses on method awareness and technology, while Chinese humanitarian philosophies are human-based ideas. The overall humanitarian approach embodies cultural ethics standardism. The traditional Chinese humanity philosophy is human-centered, and the cultural and ethical structure is based on the human-dominated structure. This cultural and ethical structure is subordinate to humanism. The Chinese traditional culture is prominently represented by a culture of moral and ethical nature and reflected in management. The culture-ethics-based ideology of China makes the primary management method of traditional Chinese management thinking a moral education and moral demonstration. Compared with the clear and deterministic management of western scientific management, the ancient Chinese philosophy emphasizes the "harmony of man and nature” and focuses on the connection and harmony between man and nature, and emphasizes cultural management. In today's world, development and stability have become the common values of human development. Although there are obvious differences between the values of management philosophy and the philosophy of management and the management methodologies decided by them, the Western and Chinese humanities philosophical thoughts have a clear difference. The return to the management of Orientalism has become inevitable, and the East-West rationale will surely move toward the road of integrated development.
References


