



THE INFLUENCE OF CONFUCIANISM
ON HIGHER EDUCATION MANAGEMENT



By
Mrs. Dan LIU

A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy EDUCATIONAL ADMINISTRATION

Department of Educational Administration

Silpakorn University

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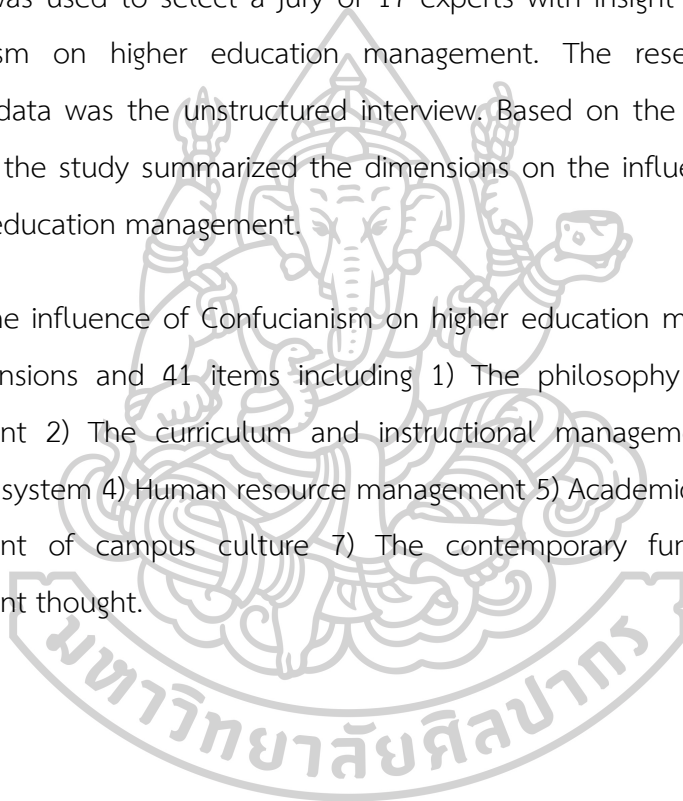
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This study aimed to find the influence of Confucianism on higher education management by applying the Ethnographic Future Research Technique. Purposive sampling was used to select a jury of 17 experts with insight into the influence of Confucianism on higher education management. The research instrument for collecting data was the unstructured interview. Based on the results of the expert interviews, the study summarized the dimensions on the influence of Confucianism on higher education management.

The influence of Confucianism on higher education management consisted of 7 dimensions and 41 items including 1) The philosophy of higher education management 2) The curriculum and instructional management 3) The students cultivation system 4) Human resource management 5) Academic management 6) The management of campus culture 7) The contemporary functions of Confucian management thought.



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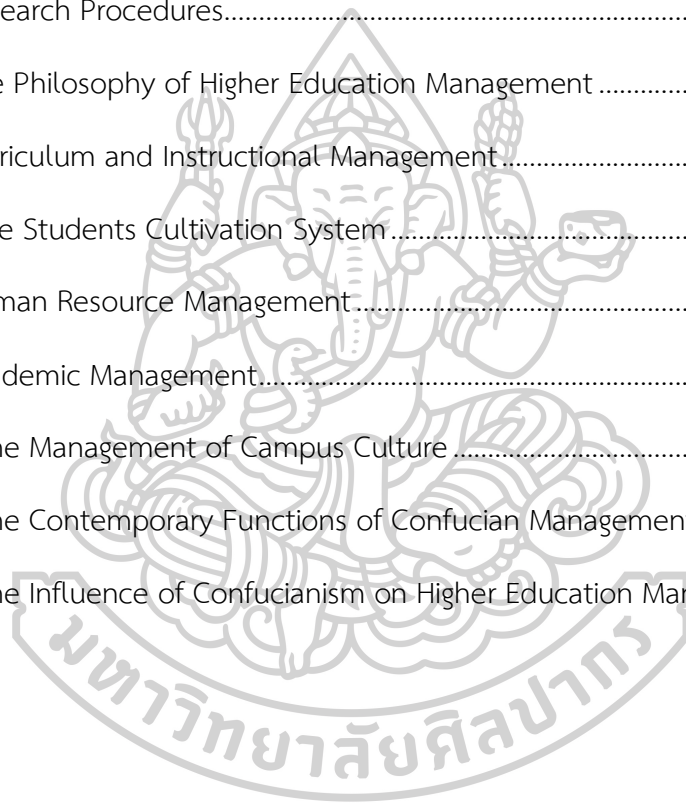
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CHAPTER 1

INTRODUCTION

On 25th Apr,2022, when visiting Renmin University of China(RUC), president Xi Jinping said “The unique history, culture, and national conditions of China necessitate the establishment of world-class universities with distinct Chinese characteristics. It is imperative that we refrain from emulating others or merely adopting foreign universities as benchmarks. Instead, we must firmly establish ourselves in China and pioneer a novel path towards building world-class universities with indigenous attributes. Many factors will affect the establishment of a world-class university, with effective management playing a pivotal role in its success. The Oriental management culture is a form of humanism with extensive coverage and a strong emphasis on people-oriented principles.

Confucianism, as one of the primary foundations of Oriental management culture, posits that “the hearts of individuals reflect the will of heaven”, reflecting ancient Chinese assumptions about human nature: inherent goodness, inherent evilness, and neutrality. Based on these assumptions, corresponding management strategies are developed.¹ Eastern traditional management culture is deeply rooted in the belief that the mind and heart are interconnected, with the mind being the master of the body and the heart representing one’s temperament. Confucianism, a major influence on Oriental management culture, emphasizes that people’s hearts reflect heavenly principles and states that those who align with these principles will thrive while those who oppose them will perish. This cultural perspective places great importance on various group relationships centered around individuals, including family, community, society, nation, and even nature. Eastern management culture highlights holistic perspectives and interpersonal connections rather than individualistic approaches or rigid regulations. It values trust-building, regulation

¹Jiannian Ge,Jianguo Zhang,Sheng Xu, “The philosophy of managing higher education institutions”,**Theory and Practice**(2006):103

enforcement, and winning over people's hearts as key elements of effective governance. In this regard, some scholars refer to Eastern management practices as "governing through emotional connection."²

Confucianism is a humanism in the sense that it is centered on the improvement of humans and the collective community.³ The concept of "humanism" was introduced to China no later than 1901, and its corresponding Chinese word "humanism" first appeared in Hu Xiannu's translation of Babbide's Discussion on Chinese and Western Humanistic Education.⁴ Humanism is a form of management focusing on the welfare of the people, emphasizing human dignity and well-being. Taking humanity as its core, Confucianism has established deep, historic roots in the Chinese society and hence has the potential for persuading Chinese higher education institutions to adopt humanistic management.

The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."⁵ So what is the influence of Confucianism on higher education management? That is the question should be solved in the dissertation.

J. Victor Baldridge said the university organization is a system formed by different groups. The evolution of university functions has transitioned from the Newmanian Model that teaching, which focused solely on teaching to the Humbolt Idea. This was followed by the development of dual-function universities that placed

²Jiannian Ge,Jianguo Zhang,Sheng Xu, "The philosophy of managing higher education institutions," **Theory and Practice**(2006):102

³Havens Timothy, "Confucianism as Humanism,"**CLA Journal**1(2013):33-41

⁴Mozhi, Zhong, "The Origin and Orientation of Humanism," **Foreign Languages**(1999):108-111

⁵Legge James (translated), "The Confucian Analects Wei Zheng,"available fromThe Analects : Wei Zheng - Chinese Text Project (ctext.org)

equal emphasis on science and talent training, and eventually led to the establishment of the “Wisconsin Idea” where social service became recognized as the third fundamental function alongside teaching and scientific research.⁶ The same in Chinese higher education institutions (HEIs). In order to perform well, all the faculties and departments should work together to fulfill the HEIs’ functions. In China, higher education institutions run by the State, the system shall be applied under which the presidents take over-all responsibility under the leadership of the Communist Party of China in higher education institutions. HEIs are the “axis institutions” of modern society and are of great importance to the development and prosperity of society. In the university organization, different groups will use all available conditions and means to exert as much influence as possible on the decision-making process in order to meet their own self-interest demands to the maximum extent, which leads to conflicts of power and interest between different groups. In the face of fierce conflicts in university organizations, administrators of university organizations need to coordinate and balance the value and interest among different groups like politicians, so as to guide the development of university organizations in the direction expected by school administrators.

As one of the representative doctrines among the hundred schools of scholars in the pre-Qin period, the core of Confucianism is benevolence, justice, courtesy, wisdom, trustworthiness, forgiveness, loyalty, filial piety and fraternity. The scholar keeps his person free from stain, and continually bathes his virtue.⁷ It not only established a theoretical foundation for the establishment of social moral norms and educational standards during that time but also played a pivotal role in educational management throughout its millennia-long evolution. The thought of “study of ancient classics should meet present needs” can also exert a significant

⁶Wenxi Ji, Qiuheg Shi, “The logical progression of the transformation of the university curriculum system from the perspective of functional theory,” **Peking University Education Review**21(Oct,2023):177

⁷Xinzhong Yao, **An Introduction to Confucianism**(England:Cambridge University Press,2000),20

influence on contemporary higher education management practices. Therefore, in the new era, the administrators of higher education institutions should thoroughly explore and scientifically apply the connotation and essence of Confucianism and promote and inherit the values of Confucian culture and thought to help foster in the staff the morally sound values and outlook on the world and life.

Significance of the study

At the international symposium held in commemoration of the 2,565th anniversary of Confucius' birth on 24th, Sep, 2014, president Xi Jinping delivered a speech, "The philosophy of Confucianism, established by Confucius and further developed upon its foundation, has exerted a profound influence on Chinese civilization and constitutes an integral component of traditional Chinese culture." The history of Confucianism is extensive and profound, while its management ideas are exceptionally rich.⁸ The people-oriented management theory in Confucianism, which emphasizes the exploration of human nature, is fundamentally grounded in the belief in the inherent goodness of human nature.⁹ Confucianism advocates the principle of "putting people first" (yi min wei ben), emphasizing humanistic care in governance. It consistently regards "enriching the people" (fu min) and "bringing peace to the people" (an ren) as the ultimate goals of its administrative philosophy.¹⁰ The Confucian "Doctrine of Jing and Quan" provides valuable insights into how to correctly handle the relationship between principle and flexibility in management activities.¹¹ The pre-Qin Confucians' affirmative attitude towards the world and their ideal pursuit of value, which centers on assuming responsibility for the well-being of the people, have exerted a profound influence on contemporary management. The inherent moral consciousness and persistent political ideals of

⁸⁻¹¹Junling Zhou, "The application of Confucian management thought in public security management," **Journal of Xuchang University**40(Sep,2021): 116, 117

Confucianism continue to exert a dominant influence on the moral beliefs, as well as social and family ethics of the Chinese people. The management principles of Confucianism encompass a deep appreciation for innate qualities, prioritize the well-being of individuals, emphasize humanistic compassion, and advocate for adaptable approaches to management.

The higher education management is inherently complex, shaped by various cultural, social, and economic forces. One such force that has a profound influence on the higher education management is Confucianism, the preeminent philosophy and set of social norms in East Asia, particularly in China. The influence of Confucianism on higher education management is significant and multifaceted, affecting leadership styles, decision-making processes, human resource management, teaching and learning practices, and institutional development. For example, teachers and students are the starting point and ultimate goal of higher education management. In educational management practices, it is essential to fully adhere to the people-oriented principle rooted in Confucian thought.¹² The principle of individualized education mandates that university administrators adopt differentiated approaches in both goal-setting and teaching methodologies, tailoring instruction to students' diverse characteristics.¹³ Confucius said "Only through benevolent rule can the world be well-governed." "People-oriented, harmonious development, distinctive education, and quality-based school management" is the educational philosophy of South China Institute of Software Engineering (SCISE), Guangzhou University. Among these principles, "people-oriented" takes precedence, forming the core of the institute's entire educational philosophy and spiritual essence.¹⁴

¹²⁻¹³Shenghua Lin, "Implications of Confucianism for Educational Management in Colleges and Universities," **Theoretic Observation**03(Mar,2024):131,132

¹⁴Yanqing Lin,Yanjun Lin, "Confucius' 'People-First' Philosophy and Its Implications for Private University Governance—A Case Study of SCISE, Guangzhou University," **The Science Education Article Collects**08 (Mar,2017):136

The Eastern management theories that have been assimilated and evolved from Western paradigms within the framework of Eastern culture have encountered considerable controversy and skepticism. The doubts surrounding the legitimacy of Eastern management primarily revolve around the following aspects: a lack of successful practical case studies in Eastern management, an absence of identifiable practical logic supporting the theory, and an ambiguous research path. Additionally, the research content has not transcended the basic framework and mode proposed by Western management, while the methodology has failed to make any significant breakthroughs. From an ideological standpoint, Western philosophy adequately supports management research without necessitating exploration into Eastern philosophy. Despite being rooted in Oriental thought, various traditional Chinese cultural schools and numerous books merely serve as tools for consolidating feudal rule and pursuing balance and harmony, which contradicts the fundamental principle of efficiency pursuit in management.¹⁵

The principles of management should align with cultural principles. Successful management is one that adapts to cultural characteristics and stimulates the inherent creativity within culture. In universities, both leaders and those they manage are knowledge workers, intellectuals who possess a profound understanding of traditional culture, prioritize emotional communication, and strive for personal value realization. They exhibit high levels of rationality combined with rich emotions. College and university management should not only focus on respect, activating enthusiasm and creativity but also shaping and developing individuals through humanistic care that reflects the “school spirit”, guides the pursuit of values, and implements potential growth in an intangible ideological form.¹⁶

Confucian management thoughts encompass humanistic management principles, leadership strategies, “rule by etiquette” approaches, human governance

¹⁵Yong Su,Yajing Duan,“West Meets East: A Literature Review of Oriental Management Research,”**Foreign Economics & Management**41(Dec,2019):3

¹⁶Jiannian Ge,Jianguo Zhang,Sheng Xu, “The philosophy of managing higher education institutions,” **Theory and Practice**(2006):103

practices, educational methodologies, and incentive systems.¹⁷ His profound contributions to the preservation, advancement, and dissemination of ancient culture remain resplendent today through his visionary educational perspectives, objectives, methodologies, and research approaches. The tenets of Confucianism, particularly the discourse on pedagogical approaches and the dynamics between educators and learners, continue to offer valuable insights for contemporary education and exert a profound influence on its trajectory.¹⁸ The educational perspective proposed by Confucius “In teaching there should be no distinction of classes.”--*The Analects-Wei Ling Gong.*”; “To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced.”--*The Analects-Yong Ye.* The aforementioned propositions permeate every aspect of the educational process and establish a comprehensive and autonomous educational system.

The annual enrollment has witnessed a significant surge from 1 million in 1998 to over 10 million presently, following the expansion of college admissions, the complexity of managing is also on the rise. The content and mode of management in colleges and universities have undergone significant changes compared to the past, what management should be effective is a great question.

Currently, the majority of Chinese higher education institutions primarily implement management practices based on western management theories. However, due to disparities in social and cultural contexts, many aspects are not entirely applicable. Given this situation, it is imperative to develop and enhance the theoretical framework of Chinese management from both the perspective of advancing the discipline and meeting the practical requirements of Chinese managing in the higher education institutions.

¹⁷Lingbo Dong, “The influence of Confucian management thought on educational management and its enlightening significance,”**Wenji aozilia** o644 (2014):100

¹⁸Yan Yang, “The impact of Confucian pedagogical philosophy on contemporary educational systems,” **Guanzi Journal**(2019):112

Confucianism is one of the foremost representative theories of the pre-Qin dynasty, exerting a profound influence in China. It epitomizes the inherent value system of feudal society throughout the millennia-long development process of Chinese civilization. It authentically reflects the fundamental philosophy of ancient Chinese society while being highly systematic and all-encompassing. The incorporation of Confucianism into contemporary university education management can also yield significant benefits. Therefore the exploration of Confucianism's management wisdom and its application in guiding the administration of colleges and universities greatly contributes to enhancing their overall quality. The research of the influence of Confucianism on higher education management can promote the inheritance and development of excellent traditional culture. Integrating Confucianism into management of higher education institutions, building Chinese management paradigm, that's why I choose this topic.

Statement of the problem

As society continues to advance and higher education rapidly evolves, colleges and universities are encountering increasingly complex management challenges. The exploration of ancient management philosophies, the assimilation of historical experiences, and the enhancement of contemporary college management practices have emerged as critical research areas that necessitate urgent scholarly attention.¹⁹

Now the problems of Chinese higher education management are as follow: the administrative management style in China's higher education system tends to be uniform and rigid. The reason maybe is partially due to the long-standing administrative management system, which often leads to inefficient operations and negative impacts associated with bureaucratic administration.²⁰ The standardization

¹⁹Xiaoling Chen,Huixing Liang, "The Management Philosophies of Guan Zhong: A Source of Inspiration for Contemporary College Administration," **Journal of Guangxi Vocational and Technical College**17(Apr,2024):80

²⁰Wei Wu, "Challenges and Solutions in University Administrativ Management," **Assets and Finances In Administration and Institution**23 (Sep,201 4):18

of educational models and talent training forms further contributes to this rigidity. Under the influence of Confucianism to transform administrative management concepts and strengthen service orientation by establishing a “service-oriented administration” mindset, ensuring that all administrative personnel, from school leaders to grassroots staff, understand that the core of administrative work is to serve teachers and students, that is Confucious said people-oriented.²¹

Higher education management institutions in China are heavily influenced by the traditional planned economy system. Consequently, the institutional setups and operational mechanisms resemble those of government administration. The educational management content is outdated, and the management efficiency is low.²² “Delegation of authority” has always been a headache in the management. If the authority is overly centralized, it may lead to dictatorship and prevent a comprehensive consideration of various viewpoints, resulting in unclear understanding. However, if the authority is overly dispersed, it may cause low efficiency and other consequences. Therefore, administrators who can delegate authority with ease and proficiency must have grasped the essence of the Golden Mean in Confucianism.

Compared to open educational management models abroad, China’s higher education management model appears relatively backward, stagnating in the traditional empirical teaching stage. Excessive emphasis on institutionalization, standardization, and standardization of management has led to relatively single management means and outdated management methods, which are unable to meet the needs of today’s evolving educational work and talent training. Confucius said, “The virtue of the superior person lies in his adherence to the mean. The superior

²¹Lei Li, Lianfu Yan, “Enlightenment for Higher Education Management: Drawing from the Management Thoughts in the Analects,” **Journal of Guangxi Vocational and Technical College**16(Aug, 2023):58

²²Liya Xiang, “ Current Situation and Strategy Research of Higher Education Management in China,” **Shanxi Youth**(Jul,2023):179

person is one who always finds the middle way, adapting to circumstances.” It means a person is capable of adapting to changing situations and environments, which is what Confucius referred to as “flexibility in application” or simply “flexibility”. This implies a need for adaptability and agility.

The integration and development of Eastern and Western management cultures has increasingly become a significant trend in the advancement of management theory and practice, driven by the acceleration of global economic integration and deepening international cultural exchanges.²³ The big problem of the study is when experts are interviewed, how to make them focus on Confucian management without the effecting of modern administration. Confucianism is not a religion, because it focus on human relationship.²⁴ How can the jury of experts pay attention to the importance of human relationship in the management is a big problem.

Specifically, the study aims to find what the influence of Confucianism on higher education management is. Confucian notions of hierarchy, deference, and collectivism shape the behavior of staff and decision-making of leaders is the influence of Confucianism on higher education management. It also aims to investigate what is human resource management practices in HEIs under the influence of Confucianism, considering issues such as recruitment, evaluation, and promotion within a Confucian context. Furthermore, the study aims to explore what are academic management in HEIs under the influence of Confucianism, finding how Confucian values and principles influence teaching methods, curriculum development, and student evaluation. Additionally, it aims to find how Confucianism impacts institutional development and governance in HEIs, considering issues such as organizational structures, decision-making processes, and resource allocation within a

²³Dongshui Su, “Trends of the Integration and Development on Eastern and Western Management in the Era of 21st Century : Innovations and Practices of Contemporary Eastern Management Science in China,”**Oriental Management Research**(2008):4

²⁴Xinzhong Yao, **An Introduction to Confucianism**(England:Cambridge Univeristy Press,2000),26

Confucian context.

By addressing these specific problems, this study aims to fill a significant gap in the literature and provide a more comprehensive understanding of the influence of Confucianism on higher education management. This understanding is crucial for informing effective management practices that align with Confucian values and principles, optimizing teaching and learning outcomes, improving institutional development and governance, and fostering a more nuanced dialogue between Confucianism and modern management theory in the field of higher education institutions.

Research objective

To find the influence of Confucianism on higher education management.

Research question

What is the influence of Confucianism on higher education management?

Research framework

In this study, the researcher determined the research framework by using culture theory, organizational theory, leadership theory, governance theory, educational philosophy and EFR to illustrate what the influence of Confucianism on higher education management is.

Hofstede's cultural dimensions theory is used to analyze how elements of Confucian culture—such as power distance and collectivism—influence management behavior. Confucian educational philosophy emphasizes the origins of management principles such as “moral education first” and “respect for teachers and their authority.” Neo-institutional theory helps explain why higher education institutions institutionalize Confucian principles by embedding them into management practices. The leadership style of university leaders along the dimensions of “benevolence” and “authority” can be analyzed by paternalistic leadership theory. Higher education governance theory is used to analyze power

structures and the phenomenon of bureaucratization under the influence of Confucianism.

1. Higher education management

Higher education management will be illustrated in details from the definition of educational management, history of educational management, higher education management policy, the reform of higher education management, effective quality management of education institutions. Educational management refers to the process of rationally allocating and effectively utilizing educational resources through planning, organizing, directing, coordinating, and controlling management functions within the field of education to achieve educational goals. The introduction of Western educational management theories and practices in the late 19th and early 20th centuries significantly influenced the development of educational management in China. Since the founding of the People's Republic of China in 1949, the educational management system has undergone several reforms, gradually forming a relatively complete and reasonably divided management system. Specific policies include measures to improve the quality of higher education, optimize the structure and layout of higher education, and strengthen the construction of teaching staff. In recent years, higher education management reform has focused on decentralization and empowerment, quality-oriented development, innovation and entrepreneurship education, internationalization. The management concepts of higher education institutions are constantly evolving to adapt to the changing needs of society and education. By understanding the definition of educational management, the history of educational management, higher education management policy, the reform of higher education management, and effective quality management of education institutions, we can gain a comprehensive understanding of the management concepts of higher education institutions and their importance in promoting educational development.

2. Concept of Confucianism

The author depicts concept of Confucianism from the establishment and development of Confucianism, Confucianism ideology and the contemporary significance of Confucianism. The quintessence of Confucianism in ancient China

deeply influenced the values and behavior mode of China, provided good reference for theory and practice of Chinese Management.

Confucianism is a system of thought and behavior originating in ancient China, and is variously described as a tradition, philosophy (humanistic or rationalistic), religion, theory of government, or way of life. Confucianism regards principles contained in the Five Classics the key tenets that should be followed to promote the harmony of the family and the society as a whole. The Way(dao), ritual/propriety(li), humaneness(ren) and virtue(de) became the underlying ideas of the Confucian tradition.²⁵

The main doctrines of Confucius can be summarized as Ren, Li, Government by Virtue, and the Golden Mean. All the virtues that help to maintain social harmony and peace like benevolence, charity, magnanimity, sincerity, respectfulness, altruism, diligence, loving kindness, goodness, loyalty, righteousness, filial piety, courage, wisdom and faithfulness are included in the concept of Ren. Li for Confucius is the greatest principle of living. The doctrine of the Mean advocated by Confucius plays an important role in shaping the Chinese national character and approaches to their life problems. It does not mean to compromise or take the neutral position in case of conflicts. "The Mean" in the mind of Confucius implies moderation of one's behavior, and standing "central and balanced" in dealing with things or human beings. The Chinese values of harmony, modesty, stability and endurance can all find their roots in the Confucian concept of the Mean.²⁶

3. EFR technique

The author will introduce the instrument in the thesis. Ethnographic Futures Research is an interdisciplinary research approach that combines ethnography, a qualitative research method rooted in anthropology, with futures research, which focuses on predicting and planning for future trends. This method aims to explore

²⁵Xinzhong Yao, **An Introduction to Confucianism**(England:Cambridge University Press,2000),26

²⁶Junyue Chang, **An outline of Chinese Culture**(Beijing: Peking University Press,2019),142-143

and understand potential future developments through in-depth cultural and social studies. Specifically, it employs sociocultural approaches to elicit the perceptions, preferences, and future scenarios envisioned by respondents and their social groups, drawing from their current cultural contexts, preferences, cognitions, and values. The approach was pioneered by Robert B. Textor, a professor at Stanford University, in 1976. It not only considers subjects' views on future scenarios but also emphasizes bridging the gap between these scenarios and reality, as well as subjects' understanding of the steps required to achieve them. Thus, Ethnographic Futures Research serves as a scientific method for discovering cultural futures envisioned by community members and an empowerment process that encourages their active participation in realizing these futures.

4. Related researches

In the article “Enlightenment for Higher Education Management: Drawing from the Management Thoughts in the Analects” Li and Yan have extensively explored the core of Confucianism, the management concept of Confucianism and influence of Confucianism on the management of higher education institutions (HEIs), focusing on cultural values, governance models, and the interplay between tradition and modernization.²⁷ How key Confucian principles influence management is the hot topic in the research. Confucian principles create a unique management ecosystem in Chinese higher education, emphasizing moral leadership, social harmony, and holistic development. While these values foster stability and ethical focus, they also necessitate adaptation to global trends like innovation and inclusivity. Understanding this interplay is critical for cross-cultural collaboration and comparative education research.

Selene Islas-Calderón^m and Mario Vázquez-Maguirre in the article “Dignity, Humanistic Management, and the Process of Social” examine how the concepts of dignity and humanistic management can shape social innovation processes that

²⁷Lei Li, Lianfu Yan , “Enlightenment for Higher Education Management: Drawing from the Management Thoughts in the Analects,” **Journal of Guangxi Vocational and Technical College**16(Aug, 2023):58

generate better results for organizations and society and explored the relationship between humanistic management principles and social innovation processes, filling a significant gap in the literature with important praxeological implications.²⁸ Confucianism as both a cultural anchor and a contested framework in higher education management. While it fosters stability, moral education, and social cohesion, it also faces challenges in balancing tradition with globalization, hierarchy with innovation, and collectivism with individualism. These dynamics offer rich insights for policymakers and scholars navigating the pluralization of global higher education.

In summary, there were a significant body of literatures and researches on the influence of Confucianism on higher education management. In addition, the extant literature and research on EFR provided a comprehensive overview of EFR. This study will utilize these resources, as well as EFR as a research methodology, to construct the research framework depicted in Figure 1.

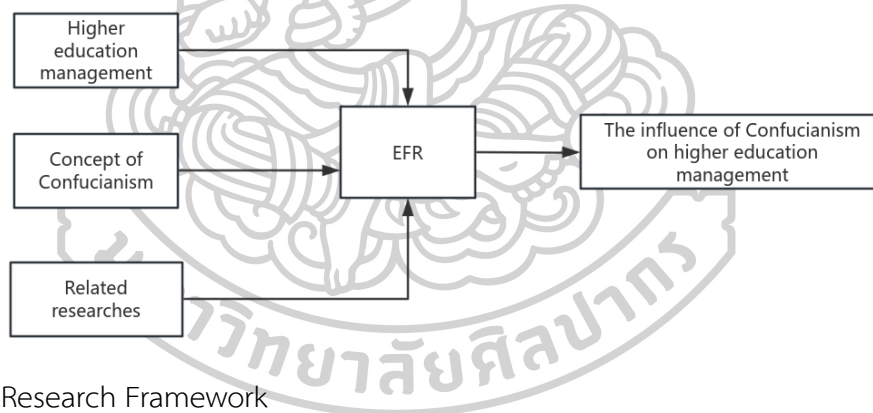


Figure 1 Research Framework

²⁸Selene Islas-Calderónm,Mario Vázquez-Maguirre, “Dignity, Humanistic Management, and the Process of Social,” **Humanistic Management Journal** (Sep,2024):313–326

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Definition of terms

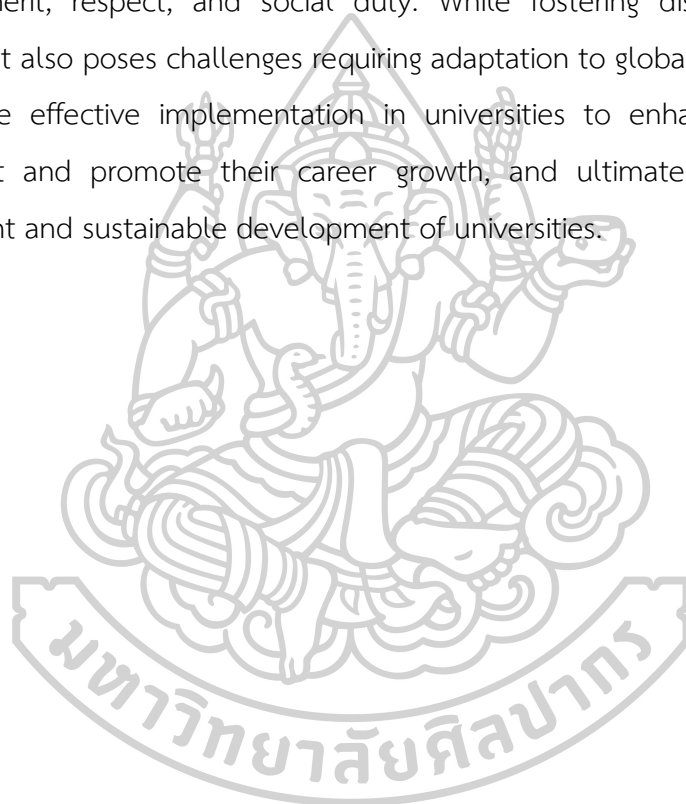
Confucianism refers to the dominant ethical and philosophical thought in Chinese communities established by the Chinese philosopher, politician, and educator Confucius (551–479 BC) about 2500 years ago. The Confucian doctrines advocate benevolence, harmony, learning, loyalty, righteousness, and humility. Accordingly, the virtues of benevolence, justice, loyalty, forgiveness, and trust are prominent guidelines for Chinese leadership. Confucianism is the predominant philosophy that is deeply rooted in every Chinese person. It covers educational, social, ethical, governmental, and economic aspects of all levels of society and provides norms and paradigms of different hierarchies of people’s daily lives.

The influence of Confucianism refers to the power of Confucianism to change or affect Chinese people and China in indirectly or intangible way. Confucianism continuously influences life in Chinese societies nowadays and is deeply embedded in Chinese culture, with culture being understood as the mental pattern of feeling, thinking, and acting for a group of people, nationally, regionally, or globally.

Higher education management is a systematic undertaking conducted under the established governance and management framework. It entails defining

institutional objectives through strategic planning, leveraging a structured governance system, and effectively integrating core functions such as personnel, teaching, research, and student affairs. Its fundamental mission is to ensure the institution efficiently fulfills its responsibilities in talent cultivation, scientific research, and societal service.

The influence of Confucianism on higher education management refers to the effect which Confucius shapes higher education management through a focus on morality, merit, respect, and social duty. While fostering discipline and ethical leadership, it also poses challenges requiring adaptation to global educational trends. Through the effective implementation in universities to enhance the staff work engagement and promote their career growth, and ultimately achieve effective management and sustainable development of universities.



CHAPTER 2

LITERATURE REVIEW

The research entitled “The Influence of Confucianism on Higher Education Management ” had gradually collected and integrated on the basis of various concepts, theories and related research. Based on the concepts of the management of higher education institutions, the influence of Confucianism and Ethnographic Futures Research, this chapter introduces the research situation of the influence of Confucianism on higher education management.

Higher Education Management

The system of higher education institutions in China

In Von Bertalanffy’s view, a system is seen as a whole, and the whole is simply more than the sum of its parts.²⁹ In China, higher education institutions run by the State, the system shall be applied under which the presidents take over-all responsibility under the leadership of the primary committees of the Communist Party of China in higher education institutions. In Chapter III Establishment of institutions of higher education of Higher Education Law of the People's Republic of China, Article 41 The president of a higher education institution undertakes over-all responsibility for the institution’s teaching, research and administrative affairs, and exercises the following duties:

1. to draw up development plans, formulate specific rules and regulations and annual work plans, and arrange for their implementation;
2. to arrange for teaching, research and ideological and moral education;
3. to draw up plans for internal structure, nominate candidates for vice-presidents, and appoint and remove directors of departments of the institution;

²⁹Memarian, B., Doleck, T., “Education with a systems theory and control perspective,” **Educ Inf Technol** 30, (2025). available from <https://doi.org/10.1007/s10639-024-13223-8>

4. to appoint and dismiss teachers and other workers of the institution, keep control of the school roll, and give reward and punishment to students;

5. to draw up and implement annual fiscal budget, protect and manage the property of the institution, and protect the lawful rights and interests of the institution; and

6. other duties provided for in the regulations of the institution. The president of a higher education institution chairs the council of presidents or presides over the administrative affairs meetings of the institution, and handles the affairs prescribed in the preceding paragraph.³⁰

The aim of management of higher education institutions is to achieve scientific and standardized management of teaching, enhance the level of administration, improve teaching quality and operational efficiency, and ensure the successful realization of talent development goals in colleges and universities.

In the era of knowledge economy, higher education will increasingly serve as a pivotal driving force for national innovation and development. The quality of the management of higher education institutions not only impacts the growth of the institution itself but also plays a crucial role in shaping the long-term development of the country and enhancing its international competitiveness. Management is all about improving the organizational performance and involves the management functions of planning, organizing, staffing, coordinating and budgeting. HEIs Management practices ensure the best possible educational outcomes through the integration of different resources of schools and colleges. According to the Ministry of Education of People's Republic of China, there are 3,117 higher education institutions,³¹ without good management, it is hard for them to survive in the fierce competition, so the organizational activity is conducted by school administrators

³⁰⁻³¹“Higher Education Law of the People's Republic of China”, accessed July 21, 2009, available from http://en.moe.gov.cn/documents/laws_policies/201506/t20150626_191386.html

within specific social environmental conditions, in accordance with educational laws, employing specific means and measures to guide and direct teachers and staff. It maximizes the utilization of internal and external resources and conditions to effectively achieve work objectives.

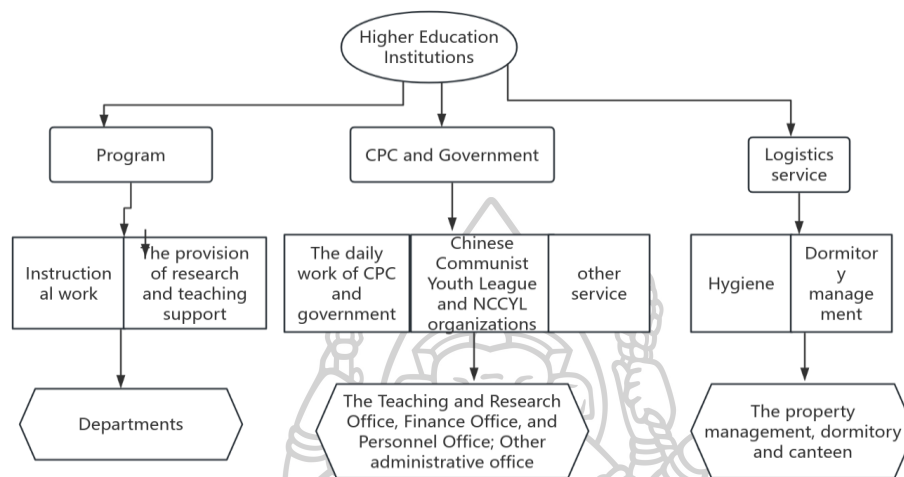


Figure 2 The Organizational Structure of Chinese Higher Education Institutions

Adapted from:

Xiuqing Wu, Caixia Cao, "The Application of the Amoeba Model in Human Resource Management within Colleges and Universities," **Economic Resesearch Guide**541(2023):133

The Definition of Educational Management

Educational management is a field of study and practice concerned with the operation of educational organizations.³² Hoyle describes his definition as "Management is a continuous process through which members of an organization seek to co-ordinate their activities and utilize their resources in order to fulfil the various tasks of the organization as efficiently as possible."³³ Cuthbert suggests that

³²Bush Tony, **Theories of Educational Management**(London: Paul Chapman Publishing Ltd,1995):1

³³E, Hoyle, **The process of Management, E323 Management and the School, Block 3, Part 1** (Milton Keynes: Open University Press, 1981):8

management “is an activity involving responsibility for getting things done through other people.”³⁴ Glatter argues that management studies are concerned with the internal operation of educational institutions, and also with their relationships with their environment, that is, the communities in which they are set, and with the governing bodies to which they are formally responsible.³⁵ Culbertson claims that defining purpose is a central function of administration.³⁶ Cyert argues that an organization is developed to achieve certain goals or objectives by group activity.³⁷

Different funding sources lead to different management concepts: the state financial investment and the government's value goals form the management concept of “maintaining” stability in state-owned universities; the pursuit of return by private capital forms the management concept of cost compression in private universities. State-owned universities tend to maintain the existing order, “no fault is a success”; private universities pay more attention to cost saving, “no merit is a failure”.³⁸

College management concept is a key factor to offer guidance and instruction to college education, an embodiment of the value of education, and a solution to the issue of direction and criterion of higher education. Personalization and

³⁴R, Cuthbert, **The Management Process, E324 Management in Post Compulsory Education, Block 3, Part 2**(Milton Keynes: Open University Press, 1984)

³⁵R, Glatter, “Educational policy and management: one field or two?” **Educational Analysis**1(Feb,1979):16

³⁶J, Culbertson, “Theory in educational administration: echoes from critical thinkers,” **Educational Researcher**12 (Oct,1983):15-22

³⁷R.M., Cyert, **The Management of Non Profit Organisations**(Lexington: Lexington Books: 1975)

³⁸Chunlei Wang , “Comparison of Management Concepts Between State-owned Universities and Private Universities from the Perspective of Funding Sources,” **Journal of North China Electric Power University (Social Science Edition)**(2021):140

unification are two different value orientations and goals in the development of college management.³⁹

The innovation of education and teaching management system in colleges and universities is a complex, indispensable, and progressive project that requires full integration with the human-centered concept. It necessitates conducting comprehensive research on this concept from various perspectives and levels. The concept of humanism should be fully integrated into education and teaching management in order to effectively mobilize enthusiasm from all aspects, stimulate the potential of all personnel, and achieve greater accomplishments in their work.⁴⁰

The concept of STEAM education is a novel educational ideology emerging in this context. Its primary characteristic lies in the integration of science, technology, engineering, art, and mathematics as instructional content, aiming to enhance students' comprehensive abilities and innovative capacities through diverse forms of learning. STEAM education is an emerging educational concept that emphasizes the integration of subject knowledge and practical application to foster students' creativity, innovation, and problem-solving abilities. This approach not only enhances students' overall quality but also enables them to better adapt to future societal demands. Therefore, introducing the STEAM education concept into university management holds significant practical significance and social value.⁴¹

The concept of university management not only represents the belief system of a university, but also serves as the crucial driving force for its invincibility in an increasingly competitive environment. The research on the management of higher education institutions mainly focus on the concept and reforming strategies, under

³⁹Lizhu, Xu, "Dialectical Thinking on the Personalization and Unification of College Management Concept," **Heilongjiang Researches on Higher Education**(2015):56

⁴⁰Bin Lin, "The Analysis of Management Strategies for University Education and Teaching Based on the Concept of Humanism," **Shanxi Youth**(2024):168-169

⁴¹Shuyan Chen, "A Study of the Higher Education Management Model Based on the Concept of STEAM," **New Course Research**(2024):54

the guidance of concept, adopting effective management strategies to improve education quality.

The History of Educational Management

The origins and development of educational management as a distinct discipline have been well chronicled by Cullbertson, Bone, Hugher and Hughes and Bush. It began in the United States in the early part of 20th century. The development of educational management as a field of study in the United Kingdom came as late as the 1960s but there has been rapid expansion since then.⁴²

The debate about the most appropriate relationship between general management and that specific to education has been rekindled since 1995 with the Teacher Training Agency's (TTA's) clear emphasis on the need to take account of "best practice outside education" in devising professional development programmes for headteachers. The following aspects of management are expected to help heads to improve are strategic development, action planning and performance measurement; financial budgeting and expenditure; leadership; human resource management, including recruitment and professional development; and institutional and cultural change, marketing and public relations.⁴³

Management here means the structures and processes of leadership, governance and administration. Leadership has a very significant role in improving the quality of education in schools. Leadership is the ability to have a constructive influence on others to make a cooperative effort to achieve planned goals. Based on this definition, there are three important elements in the leadership process (1) the ability to influence others or the process to influence others, (2) the presence of other people who are influenced, and (3) the existence of certain goals to be

⁴²Tony Bush, **Theories of Educational Management**(London: Paul Chapman Publishing Ltd,1995):3

⁴³Tony Bush, Les Bell, Ray Bolam, Ron Glatter, and Peter Ribbins, **Educational Management: Redefining Theory, Policy and Practice**(London: Paul Chapman Publishing Ltd, 1999):3-4.

achieved. The leadership of the principal in developing and managing the school must understand the needs of the school he leads, including the needs of teachers, students and school members. Professional school principals will always motivate all school components to increase their competence so that the competence of school residents can increase and develop well.⁴⁴

Higher Education Management Policy

Since the founding of People's Republic of China, Chinese higher education management policy has undergone constant reforms of five stages of overlapping administration(1949-1966), disastrous experience and restoration(1966-1984), furthering five—system reform(1985-1991), overall development(1992-1997), and central and provincial governmental reforms(1998-2009).⁴⁵

After the implementation of reform and opening policy in China, in conjunction with the transition from a planned economic system to a market-oriented one, the nation has initiated reforms in its higher education management system to align with the transformation of China's economy and political structure, as well as to cater to the demands for scientific and technological advancements and high-caliber talent necessary for economic development. The starting stage(1985-1997), developing stage(1998-2009), perfecting stage(2010-present)⁴⁶

China's higher education classification management policy has undergone three main stages: the initial phase of exploring classification management (1949-

⁴⁴Komalasari, "Principal's Management Competencies in Improving the Quality of Education," **Journal of Social Work and Science Education** 1(Feb, 2020) :184

⁴⁵Lijun Zhang , "60 years of development of the higher education management policy in China," **Journal of Hebei Normal University**12(Oct,2010):23

⁴⁶Zexiu Wang , "The analysis of China's higher education management system since the implementation of the reform and opening up policy is approached from the perspective of a gradualism model," **The 16th Annual Conference of the National Educational Management Discipline Professional Committee**(Nov,2017):1155-1162

1992), the subsequent period of rapid advancement (1993-2009), and the current stage of reform and innovation (2010-present). Each development stage entails distinct objectives for constructing the higher education classification management policy. Overall, China's higher education classification management policy exhibits several notable characteristics: a shift from “rigid classification” to “flexible classification” in the evolving system, an expansion of the classified entities from “single subjects” to encompassing “system elements,” a transition from a process characterized by predetermined categorization to one driven by competitive dynamics, and a change in the standard for classifying from being discipline-oriented to focusing on human talent training.⁴⁷

The autonomy of Chinese colleges and universities in running schools has undergone a cycle of “centralization - decentralization - centralization” due to the fluctuation of relevant policies.⁴⁸ Some scholars have examined pertinent national-level policies. However, few scholarly attention has been devoted to an in-depth examination of the provincial-level reform policy of “delegating control service” in higher education. The reform of decentralization, regulation and service in higher education is the key to deepen the reform of educational administration system and transform government functions.⁴⁹

In order to achieve the goals of institutions, management is a decisive factor, the policies of higher education management provide guidance, consistency,

⁴⁷Zhentian Liu, Rui Zhang , “The historical development, logical features, and future prospects of China's policy on classification management in higher education,” **Journal of University of Jinan (Social Science Edition)**32 (2022):142

⁴⁸Hui Liu, Jianjing Tang, “A Policy Game from Management to Governance: Based on Higher Education Policy of Guangdong,” **Education Research Monthly** (2015): 51

⁴⁹Chunlin Li, Jiemei Liu, Cong Wang, “Review and Optimization of the Reform Policy of Decentralization, Regulation and Service of Higher Education in China's Provincial Region,” **Journal of North China University of Science and Technology (Social Science Edition)**24(Jul, 2024): 74, 79.

accountability, efficiency, and clarity on how an organization operates. Many scholars examine the policies governing the management of higher education in China, which make a solid foundation to further research on the management of HEIs.

The Reform of Higher Education Management

Higher educational systems often have an algorithmic and numerical view of educational reform.⁵⁰

With the development of digital technology, education has begun to enter the stage of intelligent education. Intelligent education includes integrated learning scenarios, flexible and diversified learning styles and flexible organization and management, which is a new form of education in the digital age. To promote smart education, we must promote the transformation of educational management. Under the background of intelligent education, higher education management should innovate the concept of education management, pay attention to digital thinking, suitable service and man-machine collaboration; We should expand the connotation of education management, pay attention to data governance, environmental reengineering and system design; To improve the organizational structure of education management, it is necessary not only to create a matrix organizational structure, but also to take the project team as a new governance unit and establish a digital management organization.⁵¹

The rapid development of information technologies, including the internet, cloud computing, big data, and artificial intelligence, has deeply influenced the teaching content, methods, and evaluation in higher education. So we should explores ways and strategies to innovate and reform higher education management

⁵⁰Mourato, J., & Patricio, M. T., “Evaluation and control process in higher education institutions: A comparative analysis,” **Quality Assurance in Education**27(Mar,2019):269–284.

⁵¹Xianjun Liu, “Research on the reform of higher education management under the background of intelligent education,” **Journal of Higher Education Management**18 (Jan,2024): 24-29

in the information age, such as building smart campus platform, enhancing working mechanism of education management and so on.⁵²

Since the 18th CPC National Congress, as the guidance of epistemology and methodology for comprehensively deepening reform in the new era, the idea of “paying more attention to the system, integrity and coordination of reform” has been running through the reform and development of higher education management.⁵³

The gradual deepening of the application of “internet plus” calls for the adjustment of higher education management mode.⁵⁴ So the leaders should change their mind, improve the system, elevate the competency and professional ethics of educational management personnel to adapt to the context.

As the development of times, the reform and innovation of higher education management is a prevailing trend, constituting a fundamental task confronted by numerous universities in our country. The prosperity of the country and national rejuvenation needs higher education, the management of higher education should reform and change with the evolution of eras.

The management of higher education has been challenged during recent decades. Especially in Europe, increased institutional autonomy and accountability initiated changes in methods and tools of management. Improving the organization of independent work of learners will positively influence the effective management of higher education institutions.

⁵²Hong Lin, “Information technology based innovation and reform for higher education management,” **Journal of Zhongyuan University**35 (June, 2024) :80,83

⁵³Xiaozhong Lu,Xinxiu Liu, “Systematicness, Integrity and Coordination : Ten—year Exploration of China’s Higher Education Management Reform and Development in the New Era,” **Journal of National Academy of Education Administration**(Oct,2022):19

⁵⁴Xiaoqin Peng, “Reform of Higher Education Management Mode in the Internet Plus Era,”**Journal of Shanxi University of Finance and Economics**45(Apr,2023):76

Despite the fact that knowledge lies at the heart of the role of universities, research into knowledge management in higher education is relatively recent. More specifically, absence of a KM strategy and an institution-wide approach to KM was considered to be one of the barriers to the implementation KM in HEIs.⁵⁵

Drawing from the literature, a set of five strategies is recommended to lessen the reported problems and further embrace sustainability in higher education. Hence, innovation in management, planning, openness, training of stakeholders in sustainability, negotiation, and building multi-partner networks seem to be the key drivers for adopting sustainability.⁵⁶

Higher education institutions worldwide are keen to innovate learning and teaching through new information and communication technologies (ICT). In the future, there will be an increasing need for teachers in higher education to have the skills and knowledge needed to use ICT effectively.⁵⁷

The Europe 2020 priority of inclusive growth requires higher education institutions to refine their agenda by embracing new organizational models able to respond to the changing social and economic needs of our society.⁵⁸

The growing uncertainty in the world because of economic factors, political issues, natural disasters, global COVID-19 outbreak and technological advancements,

⁵⁵Veer-Ramjeawon Poonam, Rowley Jennifer, "Embedding knowledge management in higher education institutions (HEIs): a comparison between two countries," **Studies in Higher Education**45(Nov,2020):23-25

⁵⁶J.C, Sanchez-Carrillo, M.A., Cadarso , M.A. Tobarra, "Embracing higher education leadership in sustainability: A systematic review," **Journal of Cleaner Production**298(May,2021)

⁵⁷Bencsik Andrea, Csinger Bence, "Innovations in Human Resources Management of Higher Education Institutions: Technostress Factors," **Marketing and Management of Innovations**(Dec,2021):55

⁵⁸FLEACĂ Elena, "Core Processes Roadmap to Deploy the Higher Education Institution's Internationalization Strategy," **TEM Journal** 6(Feb,2017):85

make effective risk management (RM) an essential successful strategy for various industries, especially higher education (HE) industry to overcome uncertainties for success.⁵⁹

As in the business world, there is no clear answer as to how HE in situations should react to increasing complexity and uncertainty; there are only processes to be put in place as potential coping mechanisms.⁶⁰

Effective Quality Management of Education Institutions

The evolution of higher education systems over the last few decades has been characterized by a particular attention to the topic of “efficiency”, defined as the ability to produce the maximum amount of educational service for a given budget. There is an extensive literature that deals with the measurement of the efficiency educational institutions.⁶¹

Effectiveness and education of good quality are factors in common that are assessed in any scope, either public or private. According to Trigueiro, defining quality management standards in universities is a challenge due to their diversity and plurality, due to the time spent in teaching students and due to all the resources involved.⁶²

⁵⁹Khaw, Tze Yin, Teoh, Ai Ping, “Risk management in higher education research: a systematic literature review,” **Quality assurance in education** 31(Feb 2023): 296 - 312

⁶⁰Francesca Pucciarelli, Andreas Kaplan, “Competition and strategy in higher education: Managing complexity and uncertainty,” **Business Horizons** (2016):9

⁶¹Tommaso Agasisti, “Management of Higher Education Institutions and the Evaluation of their Efficiency and Performance,” **Tertiary Education and Management** 23(Jun, 2017):187-190

⁶²Greiciele Macedo Moraes, Henrique Cordeiro Martins, Fabrício Ziviani, “Effectiveness of Management of Higher Public Education from the Baldrige Excellence Program,” **Rev. Adm. UFSM, Santa Maria** 13(May, 2020): 1033.

Whatever in China or abroad, research on the management of higher education institutions, there are similarities, the research scope is the same, researchers want to improve the quality of HEIs, while management concept, system, strategy are very important to achieve the goal. But the research methodology is different, Chinese scholars prefer to adopt qualitative research, such as analyzing text to conclude Chinese policy of the management of HEIs, while foreign researchers are inclined to combine qualitative and quantitative research together.

Concept of Confucianism

Brief introduction to Confucianism

Confucianism is a system of thought and behavior originating in ancient China, and is variously described as a tradition, philosophy (humanistic or rationalistic), religion, theory of government, or way of life. Confucianism regards principles contained in the Five Classics the key tenets that should be followed to promote the harmony of the family and the society as a whole. The worldly concern of Confucianism rests upon the belief that human beings are fundamentally good, and teachable, improvable, and perfectible through personal and communal endeavor, especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue in a morally organized world. Some of the basic Confucian ethical concepts and practices include ren, yi, li, and zhi. Ren is the essence of the human being which manifests as compassion. It is the virtue-form of Heaven. Yi is the upholding of righteousness and the moral disposition to do good. Li is a system of ritual norms and propriety that determines how a person should properly act in everyday life in harmony with the law of Heaven. Zhi is the ability to see what is right and fair, or the converse, in the behaviors exhibited by others.⁶³

The link between Confucianism and dynastic government was formally forged during the Former Han Dynasty(206BCE-8CE) when it was promoted as the state

⁶³Anonymity, “Confucianism,” available from <https://en.wikipedia.org/wiki/Confucianism>

ideology. In the formation stage, Confucianism acquires a classical form. The classic presentation of Confucianism took shape during the so-called Spring and Autumn period (770-476BCE). Confucius and his faithful followers made the first efforts to formulate a new philosophy based on the old tradition and propagated it as the path to peace and harmony. Much modification of, elaboration and clarification on classical Confucianism were added by brilliant scholars in the Warring States period(475-221BCE), among whom Mengzi and Xunzi became preeminent in the later Confucian tradition. In the adaptation stage, Confucianism is reformed and renewed in the inter-action between Confucian schools and the schools of Legalism, Yin-Yang and the Five Elements, Moism and Daoism. A theological and metaphysical doctrine of interaction between Heaven and Humans was established and consequently became the cornerstone of the revived Confucianism. “scholastic studies of the classics”(jing xue) and “dark learning or mysterious learning” (xuan xue) were popular. In the transformation stage, Confucianism responds to the challenges from Buddhism and Daoism by creating a new form of Confucian Learning. Confucian scholars reformulated the Confucian view of the universe, society and the self on the one hand, and endeavored to strip Confucian Learning of the elements they considered to be Buddhist-Daoist superstitions on the other. A comprehensive system of new Confucian Learning called the learning of the way or the learning of the principle, which as such is normally translated in the West as Neo-Confucianism. In the variation stage Chinese Confucianism being introduced to other East Asian countries, and combined with local culture and tradition to acquire new forms of presentation. In renovation stage, Confucianism is further transformed during this last period and develops in the light of other world philosophies, especially European philosophical tradition and Christian spirituality in the modern age.⁶⁴

⁶⁴Xinzhong Yao, **An Introduction to Confucianism**(New York: Cambridge University Press 2000): 7-9

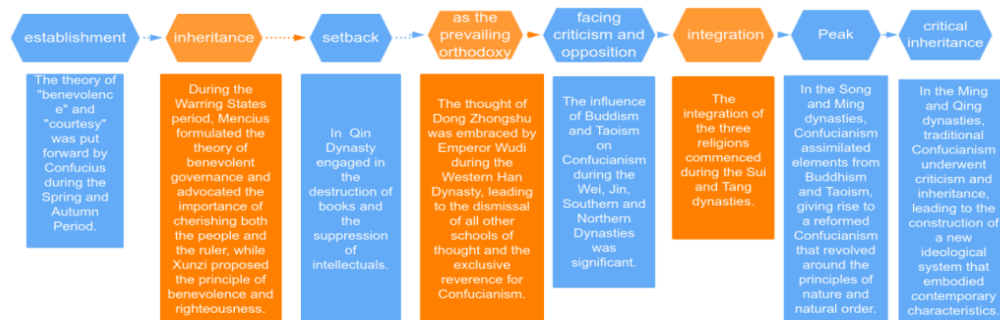


Figure 3 The Establishment and Evolution of Confucianism

From:

Xinzhong Yao, **An Introduction to Confucianism**(Cambridge: Cambridge University Press,2000):68-125

Confucian Ideology

Confucianism instructs individuals on proper behavior and governance, which holds significant implications for both personal destinies and national affairs. Confucian ideology places great emphasis on the cultivation of scholars, urging them to prioritize the development of ethics and morals. Centered around “benevolence”, it establishes a comprehensive framework encompassing personal ethics, familial ethics, societal ethics, and state ethics, calling upon all to adhere to these principles.⁶⁵

The concept of human-centered thinking is a crucial aspect of Confucianism, emphasizing the significance of acknowledging and upholding human worth and dignity; The concept of prioritizing the nation and its people represents a concentrated embodiment of the holistic philosophy of Confucianism, wherein “holistic” pertains to the nation and its people, and “holism” dictates that individuals should subordinate themselves to the nation and its people; The concept of appreciating the significance of friendship and fostering a sense of harmony.⁶⁶

⁶⁵Haozheng Pan , “Analysis of Tang Laihe's Confucianism,” **Journal of Liaoning Technical University**26(Apr,2024):158-159

⁶⁶Xiwei Wang, “The Contemporary Significance of Confucian Philosophy,” **Culture Dimensions**13(May,2017):248

Culture Theory

Culture theory refers to the anthropological study of culture throughout the history of humanity. Because of the wide range of cultural expressions that have taken place over time and the many ways in which cultural expressions can shift, culture theory is an extremely broad area of study. Cultural expressions can take a variety of forms. They include the language spoken by a group of people, the artwork they produce, and any form of shared history or beliefs. They may also include the types of food made or preferred within a specific region, unique styles of dress, or specific social rituals. Cultures may also be formed from any shared sense of identity.⁶⁷

Humanistic Management

Humanistic management is a people-oriented approach to business conduct that seeks profits for human ends.⁶⁸ Humanistic Management has become one of the primary organizational frameworks for addressing socio environmental issues in light of increasing pessimism regarding organizations' role in resolving socio-environmental problems.⁶⁹ At the core of humanistic management is the concept of human dignity as a central organizing principle, which stipulates that an organization's ultimate goal should be protecting and promoting the people's dignity.⁷⁰

⁶⁷Biscontin T, "Culture theory," **Salem Press Encyclopedia**(April, 2022)

Accessed <https://research.ebsco.com/linkprocessor/plink?id=a5bfc400-f156-38b3-bce9-5f318a6c36ff>

⁶⁸Pirson, M., **Humanistic management: Protecting dignity and promoting well-being**, Cambridge University Press(2017):350

⁶⁹⁻⁷⁰Islas-Calderón, S., Vázquez-Maguirre, M., "Dignity, Humanistic Management, and the Process of Social Innovation," **Humanist Manag J** 9(2024), 314

Confucianism Management Concept

The robust and distinctive characteristics and functions of management in Confucianism hold significant guiding implications for the cultivation of corporate culture. The values of humanism, justice and interests, the doctrine of the mean, morality and so on have exerted a profound and nuanced influence on Chinese national culture. The construction of modern enterprise culture cannot avoid being permeated by traditional Confucian thought and culture.⁷¹

Confucianism exhibits distinct characteristics of enterprise culture management. Among these, the concept of “unity of heaven and man” necessitates alignment with the natural laws governing heaven and earth; The principle of “Unity of knowledge and action” requires a harmonious integration between cognition and practice; Embracing “Holding the Sutra and achieving power” entails not only comprehending eternal laws but also adapting to external changes; Upholding the principle of “Righteousness than profit”, individuals and enterprises must prioritize morality before pursuing profits, as righteousness ultimately leads to advantages. Lastly, fostering “The way of virtue” involves educating employees through moral values rather than solely relying on rules and regulations for control.

The principles of Confucianism are evident in the corporate culture, reflecting its management philosophy. Confucian cultural thought integrates the individual, collective, and society while upholding our country’s traditional ethics and sense of belonging. The Confucian management thoughts encompass the principles of “self-cultivation”, “family harmony”, “governing the country and benefiting the world”, “worship peace” and “integralism”. Among these, the progression from “self-cultivation” to “family harmony” and further to “benefiting the world” represents a gradual process that is insurmountable step by step.⁷²

⁷¹Dongdong Xie, “The construction of enterprise culture based on Confucian management thought,” **Jinan University**(Jul,2016):9

⁷²Zhen Zhang, “On Confucian Management Thought and Its Modern Value to Enterprise Management,” **Economic Jingwei**(Jun,2015):87-90.

National culture plays a crucial role in shaping corporate culture, particularly in the context of Confucianism. The essence of enterprise culture lies in the "humanistic philosophy" derived from Confucianism; Corporate leadership aligns with the Confucian principle of "governing through virtue." The notion of "cherishing harmony" mirrors the team spirit emphasized in cultivating enterprise culture. Every corporate culture should advocate the concept of "integrity." The idea of "unity between nature and humanity" perfectly aligns with the ecological culture promoted by enterprises.

Analects-yanyuan: "The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."The gentleman is akin to the wind, while the "little man" resembles grass, and he aligns his actions with the direction of the gentleman. As a leader in an enterprise, it is imperative for us to lead by example and govern the organization with integrity.

All literatures agree that Confucian management thoughts encompass humanistic management principles, leadership strategies, "rule by etiquette" approaches, human governance practices, educational methodologies, and incentive systems. The application of Confucianism to education management should emphasize the cultivation of a humanistic spirit throughout the process. Educational leaders should embody the virtues and qualities of a "gentleman" while remaining vigilant about any potential limitations that Confucianism may impose on education management.

The contemporary significance of Confucianism

In Confucian thought, the principle of "act first and then speak" underscores the significance of action and cautions individuals to minimize their verbal expressions while maximizing practical deeds.⁷³

In the process of modern management in China, Confucianism has subtly influenced the cognitive and behavioral patterns of managers and subordinates,

⁷³Xiwei Wang, "The Contemporary Significance of Confucian Philosophy," *Culture Dimensions* 13(May,2017):249

thereby playing a constructive role in organizational development as well as plan implementation and control.

These Confucian thoughts have important reference and guiding significance in contemporary times. For example, they can provide clear goal guidance and spiritual support, survival and development intelligence, ethics and moral norms for contemporary innovation and entrepreneurship enterprise, and also provide rich spiritual connotations for contemporary innovation and entrepreneurship education.⁷⁴

The essence of Confucian “self-cultivation” lies in the pursuit and realization of the meaning and value of life through a process of personal growth and maturity. The concept of “self-cultivation” holds significant importance within Confucian philosophy, as it not only offers unique insights into contemporary discussions on the purpose of life but also serves as a valuable reference for shaping college students’ perspectives on learning, life, and society. University education should aim to cultivate individuals with a liberal mindset, fostering the development of their social persona.⁷⁵

Originating from Chinese historical tradition, governance Confucianism is helpful to promote the equal dialogue between China’s public management and the West in international academic exchanges, and to change the image of China’s public management in the world, so as to make China’s contribution to the world’s public management.⁷⁶

⁷⁴Xingyuan Wang, “Study on the Contemporary Significance of Confucian Thought on Innovation and Entrepreneurship,” **Enterprise Economy**(Dec,2021):5

⁷⁵Xin Li , Jie Tan, “The pre-Qin Confucian philosophy of ‘cultivating oneself to attain maturity’ and its relevance in contemporary society,”**Modern University Education**(2020):103

⁷⁶Taigang Liu, “The universality of Confucian core values and the proposal of governance Confucianism: Also on the significance of governance Confucianism to public administration,” **Journal of Central South University**26(Jan, 2020):104

Confucianism was founded by Confucius in Spring and Autumn, Mencius made it all the best, it became the main ideology in Han Dynasty, and it reached the peak through Zhu Xi, Lu Jiuyuan, Chen Liang, Wang Yangming and Wang Fuzhi's best efforts. In Qing dynasty Confucianism declined. In 1990s, Confucianism returned back to people's mind. Nowadays Confucianism as a philosophy and value, plays a great role in Chinese people's life, has a great effect on modern management in theory and practice.

Confucianism is a far-reaching yet multifaceted Chinese philosophy which has had a long-lasting influence on Chinese culture. Chinese culture is characterized by harmony, peace, rituals, self-control, filial piety, Chinese people pay attention to collectivism and human relationship. There are two important Confucian terms, Ren and Junzi. Ren has traditionally been translated as benevolent, it embodies benevolence, goodness, kindness, love, humanity, justice, motive and philanthropy, it is the highest of the Confucian values. Junzi has been translated into gentleman, scholar, superior person and noble man. But a Junzi is not limited to a person of good manners, position or influence, or learning. The key quality of a Junzi is moral fibre. Taking humanity as its core, Confucianism has established deep, historic roots in the Chinese society and hence has the potential for persuading Chinese higher education institutions to adopt humanistic management. If a leader can fully grasp Confucian philosophy, he can, from putting Confucianism into practice, develop leadership qualities and learn best leadership methods. The Confucian path of Ren is the path of leadership worldwide and that the Confucian Ren person is the leader most needed in the future.

The essence of Confucianism is embodied in *The Analects*. *The Analects* not only provides a path of successful self-improvement and conducting oneself in society, but is even more precious for management. It is essential for running a country or a business and is the basis for modern management theory. *The Analects* emphasizes liberty, democracy, justice, honesty, love and humanity with particular stress on a Ren-based philosophy of sincerity and consideration. Confucian ideology system includes the management ideas of humanism and adherence to the rule of man; the leadership ideas of appointing the wise and capable man, praising the

virtuous gentleman; the management art of emphasizing ritual rule and attaching importance to edification; and the management style of attaching importance to incentives and treating people leniently.

As the largest Chinese school of thoughts, and the mainstream consciousness of the ancient China, Confucianism influences China in all fields. The Confucian concept of benevolence was also evident in the judicial adjudication of the Song Dynasty. This was primarily manifested through the establishment of impartial and equitable judicial institutions to safeguard democratic rights and interests, as well as by curbing torture practices and reducing restrictions on personal freedom. Furthermore, efforts were made to minimize governmental oppression of individuals and mitigate civil litigation.⁷⁷

The Confucian principles of “respecting life”, “benevolence”, and “self-cultivation” have laid the theoretical foundation for the ethics of Traditional Chinese Medicine(TCM).The Confucian values of filial piety and fraternity play a crucial role in shaping the traditional medical ethics within TCM. The utilization of Yin and Yang concepts from the Confucian classic, *Book of Changes*, has provided an explanatory framework for understanding the organizational structure, physiological phenomena, and pathological changes in the human body, thus evolving into the theory of Yin and Yang in Chinese medicine. The incorporation of the Five Elements theory from *Shangshu* has been assimilated into TCM as its own Five Elements theory. Various aspects such as TCM theory, methodology, prescriptions, and medicinal practices have been influenced by Confucianism’s doctrine of moderation. The fundamental characteristics that define traditional Chinese medicine have been shaped by Confucian beliefs regarding harmony between heaven and humanity. Given Confucianism’s dominant position within ideology and culture, it is inevitable that medicine would integrate with these teachings. This integration has fostered a positive attitude towards human life among ancient doctors while instilling a strong sense of social responsibility; consequently infusing vitality into the development of

⁷⁷Yu Zhou, “A research on the impact of Confucianism on judicial decision-making in the Song Dynasty,” **Shixuezhengming**(Feb,2014):51

traditional Chinese medicine. By merging with Confucianism, TCM managed to break free from witchcraft-related superstitions while elevating doctors' societal status; this also facilitated advancements in medical education and documentation compilation.⁷⁸

After more than two millennia of evolution and development, Confucianism has engendered numerous concepts in garden design, including the notions of “benevolence”, “harmony between heaven and man”, “seclusion”, “etiquette”, and “tranquility”. These ideas have consistently influenced garden construction throughout various dynasties, whether it be the grandiose creation of imperial gardens or the delicate elegance of private ones. The layout, structure, and ambiance all bear the indelible imprint of Confucianism.⁷⁹

While Confucianism has become the dominant force in Chinese traditional culture, its influence has also extended globally due to its strong appeal and universality. Not only have its ethical and moral principles left a significant impact, but its economic theories have also played a crucial role in shaping ideological and cultural transformations across Europe and East Asia. For instance, it has provided fundamental ideological elements and served as a reference point for the development of modern Western economics, formulation of economic policies in European nations, establishment of Japanese management practices, as well as social and economic progress in East Asia. Undoubtedly, Confucian economic thought holds immense theoretical and practical significance while increasingly

⁷⁸Shichen Yan, Hanyu Ma , Jin Li , Zhiguang Zhai , “The impact of Confucianism on the evolution of traditional Chinese medicine,” **Journal of Basic Chinese Medicine**30(Jul,2024):1203

⁷⁹Wei Zhang, Shulong Yan, “A concise examination of the impact of Confucianism on traditional Chinese gardens and its practical implementation,” **Modern Horticulture**(2024):123

occupying a central position within the history of Chinese economic thought and even global economic theory.⁸⁰

Under the influence of Confucianism, the public demonstrated a preference for “orderly and symmetrical” aesthetics, which encompassed everything from the construction of grand cities to the adornment of humble dwellings, all regarded as exemplifying beauty through their meticulous pairing.

Based on the literatures, the influence of Confucianism to China mainly on social ethics, national governance, organizational management and cultural inheritance. Confucianism exerts a profound and extensive influence on the ethical fabric of Chinese society, establishing a comprehensive framework of moral and behavioral norms through the promotion of fundamental principles such as “benevolence”, “filial piety”, and “etiquette”. The Confucian ethical thought, centered around “benevolence”, emphasizes the importance of individuals showing respect, understanding, and care towards one another. Simultaneously, it promotes harmonious social interactions through principles such as “treating others with honesty” and “showing courtesy to one another”. The Confucian family ethics, epitomized by the virtue of “filial piety”, “underscores the importance of children showing respect and filial devotion to their parents, while also encouraging parents to nurture and support their children’s growth and development.” This concept of familial ethics has gained widespread acceptance and implementation within Chinese society, exerting a positive influence on fostering family harmony and social stability. The emphasis of Confucianism on personal moral cultivation and adherence to a code of conduct has also established a moral benchmark for individuals in Chinese society, commonly known as the “gentleman”.

Confucianism exerts a profound influence and makes significant contributions to the governance of China. Within the framework of Confucianism, the state is

⁸⁰Lin Cheng, Xudong Chen, Shen Zhang, “The historical status of Chinese traditional economic thought,” **Research of Chinese Economic History**(Feb, 2016):16-31

perceived as an extended family, with the ruler assuming the role of its patriarch who bears responsibility towards his subjects and governs through moral virtue. The influence of Confucianism in Chinese political culture is also manifested in the state system, education system, legal system, and various other facets.

The Confucian culture is extensive and profound, representing the most invaluable spiritual heritage of Chinese traditional culture. It advocates a harmonious worldview encompassing the unity between man, nature, and society; emphasizes a human-centered perspective on life; and upholds the primacy of national values. In ancient China, Confucian sages pursued an elevated realm of personal character and inner world.⁸¹

Currently, Chinese management research predominantly incorporates Western management theories while lacking corresponding local theoretical support. Moreover, Chinese indigenous management theories are inseparable from traditional philosophical thoughts in China.

The focus on Confucianism to foreign scholars are as follows. First Western scholars focus on category study. Take “benevolence” as an example, the Western exploration of “Ren” commenced in 1662 and in that year *the Great Learning* was interpreted into Spanish. Subsequently, the translation of *the Mean* followed in 1667, and finally, *the Analects* were translated in 1687. These three seminal works were then rendered into English by 1688 and French three years later. Mencius found its way into Latin translation by 1711, marking a turning point in attracting Western interest towards the Four Books. In 1881, James Legge accomplished an English translation of the Four Books which he published in Hong Kong; thus initiating a continuous study on benevolence among Western scholars for over three centuries.⁸² (1)Western scholars study on translation of the terms, such as “ren” ,

⁸¹Dandan Zhu, “The Strategic Path to Enhance Chinese Cultural Confidence in the New Era,” **Journal of Chongqing University of Technology (Social Science)**31(Jun,2017): 132

⁸²Wing-Tsit Chan, “Chinese and Western Interpretations of Jen (Humanity),” **Journal of Chinese Philosophy**2(Mar,1975)

which are translated into “benevolence”, “the good or goodness”, “humanity”, “altruism”, “humaneness” and so on, because when translating, the etymology, word classification, textual analysis, and historical context are examined, different people have different opinions. (2)The refinement of text interpretation and historical analysis. In light of this analysis, what can we conclude about the influence of Neo-Confucianism on German idealism? The presence of precise terminology adopted by them from quotations derived from Neo-Confucian texts.⁸³ This paper is a brief attempt to do so. We will focus mainly on *the Analects* and *Mencius* and develop an understanding of the “philosophical-religious” notion of responsibility found within these texts.⁸⁴ (3)The contemporary interpretation of benevolence.

Second, the modern interpretation of Confucianism. In the 1960s and 1970s, A. C. Graham's reinterpretation of Mencius' theory of human nature sparked a debate in Western Sinology that continues to this day. The focus of the debate not only encompassed Mencius but also delved into understanding Xunzi's theory of human nature and the intricate relationship between Mencius and Xun, thereby establishing the study of Mencius and Xunzi as prominent fields within American Sinology. The examination of Confucianism from the perspective of social thought history is also a crucial domain within the study of Western Confucianism. This aspect, explored not through textual sources but by delving into actual societal practices, aims to unveil the practical significance of Confucianism in ancient China. In Zhang Qiyun's book *Confucianism: A Modern Interpretation*, it explains the value and significance of Confucius's teachings and also focuses on the modernization of the teachings. It ascertains that “to understand Confucius is to understand China, the Chinese people, Chinese history and culture.”

Third, the study of Confucianism from a social and historical perspective. This Confucian school of thought was said to have contributed to economic success in

⁸³Germaine A. Hoston, “Neo-Confucianism and the Development of German Idealism,” *Journal of the History of Ideas* (Apr, 2024):285-286

⁸⁴Paul D'Ambrosio, “Responsibility over Rules: A Confucian-Inspired Approach to Post-Comparative Ethics,” *Religions*15(Jun, 2024):2

Japan and the Four Mini Dragons (Hong Kong, Singapore, South Korea, and Taiwan) in the postwar period. It was also considered to be a strategy for modernizing China that would preserve the country's cultural heritage on the one hand and enable the country to catch up with advanced nations on the other.⁸⁵

In "A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture," Mou Zongsan, Tang Junyi (1909–1978), Xu Fuguan (1903–1982), and Zhang Junmai (1886–1969) spelled out their goal of transforming Confucianism into a critique of the Western mode of thinking, particularly the notions of empiricism, linear progression, materialism, and scientism.⁸⁶

From 2006-2020, In China research on Confucian Management reaches the peak, more than 200 articles were published every year during that period in Wanfang Data. Scholars take famous enterprises as example to analyze why they develop more and more better, such as Fotile, Conbay, Waler Cutting (Ningbo), we found the similarity among them is to manage companies under the influence of Confucianism, the pursuit of "conscience" in the study of Confucianism has become a crucial endeavor for many entrepreneurs, as it enables them to discover their life's purpose and comprehend the value of their enterprises. The stage of exploring and practicing the nature of the mind enables us to comprehend the essence of life and its true significance. The concept of a gentleman is to foster ethical values and conscience. While in foreign countries, many scholars reread the classics to find the philosophy in Confucianism, and make a contrast between Chinese philosophy and Western philosophy to know each other well.

Two hundred and forty years ago Adam Smith published his famous book "The Wealth of Nations". The book, when explored the long-term relationship between growth and institution, vividly referred to the Chinese history. In discussing tax, trade, the value of gold and silver, and why prices differed in different places,

⁸⁵Tzeki Hon, Kristin Stapleton, **Confucianism for the Contemporary World**(New York: Suny Press,2017):13

⁸⁶Tzeki Hon,Kristin Stapleton, **Confucianism for the Contemporary World** (New York: Suny Press,2017):14

observations in China were mentioned. There are two important thoughts in his two books, respectively. When “self-interest” harmonizes the individual vs public interest in the market, the fairness of law should not be violated, or “the propriety of action” be followed. The second thought was well presented at his first book “The Theory of Moral Sentiments”. Whether these two pieces of work have ever been influenced by the Chinese culture or Confucianism should be of interest to explore.⁸⁷

The Nobel laureates emphasized in their 1988 Paris Declaration that in order for humanity to endure the challenges of the 21st century, it is imperative to delve into the profound wisdom of Confucius from over two millennia ago.

Confucianism was introduced to Vietnam over 2,000 years ago and has since been utilized by the feudal dynasties of Vietnam as an ideological framework and governance tool, particularly from the 11th century until the first half of the 19th century. As a pervasive social consciousness, Confucianism has permeated all facets of Vietnamese society, contributing significantly to its formation and exerting a profound influence on traditional Vietnamese culture.⁸⁸

According to a long-term and macroscopic perspective of historical development, this paper conducts a systematic investigation into the overseas dissemination of Confucian thought. Based on available data, the transmission process is categorized into four distinct stages: initial contact, comprehensive initiation, decline period, and promotion of prosperity.⁸⁹

The early contact period spanned from the 1580s to the 1630s. The arrival of Jesuits, led by Matteo Ricci, in China in 1582 marked the gradual exposure of European nations to pre-Qin Confucianism. However, in 1633, a liturgical dispute

⁸⁷Schive Chi, “Adam Smith and Confucianism,” **Journal of Humanities and Society**(Jul,2018):138

⁸⁸Haolin Liu, “The Influence of Chinese Confucianism and Taoism on Vietnamese Singer Rap,” **Journal of Honghe University**21(Feb,2021):50

⁸⁹Zhe Lin, “The research focuses on the international dissemination and impact of pre-Qin Confucian economic thought,” **Master of Dissertation of Shanghai University of Finance and Economics**(Jun,2021): 13

erupted and hindered the missionary work of Jesuits in China due to interference from both the Qing government and the Holy See. Consequently, cultural exchange between China and the West triggered by missionary efforts came to a temporary halt.

From the 1630s to the 1760s emerged a period of full initiation. The controversy surrounding etiquette directly impacted Western science, technology, and culture's influence on Eastern societies while simultaneously accelerating transmission of traditional Chinese culture including Confucian economic thought. This resulted in Europe experiencing "China fever" and an overseas spread of Confucian economic thought.

By the 1760s, with Industrial Revolution and subsequent steam era taking place, Eurocentric theories gained prominence as "China fever" gradually waned. As a result, equal two-way cultural exchanges between China and the West abruptly ceased.

The period spanning from the 1860s to the 1910s witnessed a low tide for cultural exchange. The rise of Eurocentric theories led more individuals to derogatorily evaluate traditional Chinese culture; consequently diminishing value was placed on Confucian economic thought which entered into a stagnant phase.

Finally, from the 1910s until the 1990s were boom years characterized by significant progress. The resurgence of a profound interest in Confucianism among Westerners has sparked a renewed wave of "China fever" that has been absent for many years.

The Chinese Origin of French Physiocratic Theory, as demonstrated by Tan Min in his work, highlights the influence of Chinese traditional economic thought, including Confucian economic thought, on the formation of French Physiocratic theory. Confucianism has not only become the dominant force in Chinese traditional culture but also spread internationally due to its strong appeal and homogeneity. Its ethical and moral principles, along with its economic ideas, have significantly and extensively impacted ideological and cultural transformations in Europe and East Asia. Notably, they have provided crucial ideological foundations and reference

points for Western modern economics, European economic policy formulation, Japanese management practices, as well as social and economic development in East Asia. It is undeniable that Confucian economic thought holds immense theoretical and practical significance while increasingly occupying a central position within the history of Chinese economic thought and even world economic theory.

Emerson recorded in his Diary in 1845: “Confucius... He embodies the role of a mediator, serving as the philosophical equivalent of George Washington, an arbitrator who represents the middle ground within modern history.”⁹⁰

James Legge, a Protestant missionary in the 19th century, was the first translator who systematically translated Chinese classics into English. He served as the first sinology professor at Oxford after his 30-year missionary career in the East, and won the first “Prix Stanislas Julien” for his outstanding achievements in sinology studies and Chinese classics translation. Because of his fluency, faithfulness, and detailed annotations, Legge’s translations of Four Books and Five Classics and Taoist works are regarded classical in sinology, and important references for overseas scholars to study traditional Chinese culture and thoughts. From 1854 to 1892, Legge translated a total of 11 Confucian classics, 3 Taoist classics, and 1 Buddhist classic.

As early as the 16th century, Matteo Ricci translated the Latin version of *the Analects* and became the first individual to introduce the Four Books to Western society, thereby stimulating scholarly interest and examination of Confucianism in Europe. Then Western missionaries initiated the translation of Confucian classics into various languages. After the dissemination of Confucian thought in the Western world, it garnered significant recognition within intellectual circles and exerted a profound impact on the Enlightenment movement in 18th century Europe. *The Analects* has not only exerted a profound influence on over two thousand years of Chinese history, but also radiated to neighboring countries and even Western countries. According to American scholar Creel, the Enlightenment movement in the 17th and 18th centuries in the West was greatly influenced by Confucian thought for

⁹⁰Emerson E W, W E Forbes, **Journals of Ralph Waldo Emerson, 1820-1872**, vol.VI(London : Constable & Co.Limited, 1911):472-473.

two reasons: firstly, certain significant aspects of Enlightenment thought bear more resemblance to Confucian thought than to the prevailing church ideology at that time; secondly, this fact was acknowledged and widely proclaimed by prominent figures of the Enlightenment. Voltaire lauded Confucius as “the sole exemplar of practical reason who never confounded the world, but illuminated the path.” He regarded Confucius’ philosophy as a novel “religion of rationality” characterized by lofty rationalism, naturalism, and morality, distinct from the prevailing “religion of divinity” rooted in superstition prevalent in Europe. Voltaire closely studied the Confucian classics and extolled them extensively, advocating for France to embrace the Confucian concept of governance and implement virtuous rule. He believed that China’s remarkable civilization was undoubtedly intertwined with the influence of Confucianism. Voltaire embraced Confucius’ moral code as an ideological foundation for his deism and hailed his principle of “do not do unto others what you would not have them do unto you” as a rational and humane tenet akin to Newton's Law of Gravity in its universality.⁹¹

The application of Confucianism to higher education management

Confucianism plays a crucial role in China's management philosophy, encompassing profound thoughts and connotations. In the context of increasingly diverse social development, management practices have become commonplace in our daily lives. Empirical evidence has demonstrated that Confucianism effectively fosters the advancement of managerial work and caters to the diverse needs of various fields and levels within our country. Contemporary college students generally possess bright intellects and outstanding personalities. Simultaneously, China's expectations for training college talents are continuously rising, resulting in the traditional rigid-based college management model no longer aligning with today's management concepts, let alone meeting universities' requirements for student

⁹¹Chen Shao, Xiaobo Dong , “The Western Transmission of the Analects of Confucius: Exploring the Confluence between Chinese Confucianism and European Enlightenment. Available from https://www.cssn.cn/skgz/bwyc/202405/t20240516_5751457.shtml

administration. Consequently, modern university management urgently necessitates a humanistic approach based on people-oriented principles to achieve breakthroughs and innovations in university administration.⁹²

The five moral categories proposed by ancient Chinese Confucianism, namely “benevolence, righteousness, propriety, wisdom and faith”, possess a high degree of generality and enduring significance. In the context of contemporary university management work, we can still draw valuable lessons from these principles and integrate them with the spirit of the times to imbue them with new connotations.⁹³

The educational philosophy of Guangzhou University Huayuan Software School is shaped by the profound influence of Confucianism and Confucius' teachings, encompassing four core principles: human-centeredness, holistic development, distinctiveness, and excellence in education.⁹⁴

The influence of Confucian culture on Chinese corporate governance is primarily manifested in three aspects. Firstly, Confucian culture exerts an impact on the moral cultivation, business philosophy, and decision-making behavior of company executives, other managers, and employees. Secondly, it influences managers' ideas and actions regarding corporate governance. Lastly, it affects the establishment and implementation of the legal system pertaining to corporate

⁹²Ping Guo, “The impact of Confucianism on the implementation of humanistic cultural management in university administration,” **Ming Hui**10(2020):104-105

⁹³Feng Zhang, “The application of Confucian management thought to contemporary college and university administration,” **Journal of Yunnan Institute of Socialism**6(2013): 283

⁹⁴Yanqing Lin ,YanJun Lin, “Enhancing Education Management in Private Colleges and Universities through Confucius' ‘People-Oriented’ Philosophy--Take Huayuan Software College, Guangzhou University as an example,”**The Science Education Article Collects**(Mar, 2017):135

governance in China.⁹⁵ The same principle is applicable to Chinese universities as well.

The management of college teaching should prioritize both the needs of students and teachers. Teaching managers should continuously enhance their own competence, elevate their ethical standards, and align themselves with moral principles. In terms of specific teaching management tasks, students should be regarded as the central focus, emphasizing their primary role. Teaching should be tailored to individual aptitudes, while respecting each student's unique development. Policymakers should consistently prioritize the status and role of individuals in all administrative activities, demonstrating a compassionate approach. This is particularly crucial in the context of college teaching management.⁹⁶

A competent educator must foster the “three essential qualities”: an affectionate regard for students (which serves as the fundamental basis), a sense of accountability towards their role, and a profound respect for disciplinary principles.⁹⁷ While the aforementioned statement aligns precisely with Confucius’ perspective on the cultivation of individuals possessing a virtuous mindset.

The ideal personality advocated by Chinese Confucianism is the attainment of “life unity” and the unification of “self-cultivation, family harmony, governance, and peace in the world” through education, learning, sincerity, integrity, and cultivation. This pursuit has been ingrained in Chinese culture for millennia and remains a

⁹⁵Shaohua Hu, Chenghua Li, “The influence of Confucian Culture on Corporate Governance,” **Economist**6(2016):36-39.

⁹⁶Hongxia Liu, “The Triple Path of Integrating Confucius' Concept of Moral Government into the Construction of Teaching Management Paths in Universities,” **Journal of Shanxi Youth Vocational College**(2023):39

⁹⁷Yunchuan Dong, “Level and Quality of Higher Education Quality Management,” **University Education Science**5(2019):9-10.

steadfast goal of Chinese education.⁹⁸ The cultivation of which talents should be prioritized in higher education? The type of management approach employed will determine the type of talents that are nurtured.

EFR technique

Ethnographic Futures Research (EFR) is a method invented in 1976 which futures researchers employing a sociocultural approach can use with a sample of interviewees to elicit their perceptions and preferences among possible and probable alternative futures for their society and culture. EFR is an adaptation of the spirit and method of cultural anthropology and ethnography to the needs and constraints of futures research.⁹⁹

EFR is a distinct and standalone method for qualitative enquiry and has been used in numerous studies of cultures.¹⁰⁰ It can be described as a “systemic inquiry into alternative futures that are considered to be possible or probable for a given population”.¹⁰¹ When a novel product or service is introduced within a market, EFR enables an understanding of the scope and purpose of possible scenarios. Textor notes that EFR serves the following purposes: 1. Describes alternative futures that are possible or probable for a particular population. 2. Determines the state of our knowledge (or uncertainty) about this or that possible future. 3. Identifies

⁹⁸Yuwen Peng, “Embracing the principles of ecological learning and evidence-based inquiry: the resurgence of a quality-oriented perspective in higher education,” **University of Education Science**177(May,2019):16

⁹⁹Robert B Textor, “The Ethnographic Futures Research Method: An Application to Thailand,” **Futures**27(1995): 461

¹⁰⁰Mitchell M, Gillis B, “Perceptions of extension’s desirable future and the role of IT,” **Journal of Extension** 44 (Mar,2006)

¹⁰¹Textor, R. B.Methodological appendix. In S. Ketudat (Ed.), The middle path for the future of Thailand: technology in harmony with culture and environment. Honolulu: Institute for Culture and Communication, East-west Center(1990):135–152

implications and possible consequences of this or that possible future. 4. Provides early warning signs of undesirable possible futures. 5. Understands underlying change processes.¹⁰²

EFR was created almost three decades ago at Stanford university in the Anthropology domain, and is well established as a valid and robust methodological approach to address ‘soft’ and complex research problems.¹⁰³ In research approaches terms, EFR is a qualitative method of inquiry that was specifically designed for building scenarios of the future.¹⁰⁴

When considering EFR, scenarios are essential to its understanding. Scenarios provide a dynamic view of possible futures.¹⁰⁵

Ethnographic futures research (EFR) is a participatory research method that allows the researcher and indigenous people to explore sustainability together. The method is in alliance with indigenous methodologies and provides a space for

¹⁰²Textor, R. B. Methodological appendix. In S. Ketudat (Ed.), *The middle path for the future of Thailand: technology in harmony with culture and environment*. Honolulu: Institute for Culture and Communication, East-west Center(1990):135–152

¹⁰³Textor, R. B., “Cultural futures for Thailand: and ethnographic enquiry,” *Futures*(Oct,1978):347–360

¹⁰⁴Phillip Olla , Jyoti Choudrie, “Mobile technology utilization for social development in developing countries: An ethnographic futures research study,” *Inf Syst Front*16 (2014):372.

¹⁰⁵Weinstein, B. (2007), “Scenario planning: current state of the art,” *Manager Update*18(2007).

¹⁰⁶Gordon, H. S. J. , “Ethnographic futures research as a method for working with Indigenous communities to develop sustainability indicators,” *Polar Geography*44(Apr,2021), 233–254.

storytelling and trust-building between all participants. EFR develops a proactive attitude toward the future and helps people find their place in the future, exploring what they can do to achieve the future they want. The method helps participants clarify their values and goals in order to be an active participant in the future.¹⁰⁶

Related researches

Chinese Studies

Ding conducted the study “The Enlightenment of Confucianism on Contemporary Educational Management” and the finding revealed that “Without examining its origin, a comprehensive understanding of the changes in the past and present is unattainable; without knowledge of what is gained or lost, access remains elusive.” In order to optimize the function of Confucian management thought in contemporary educational management, it is imperative to conduct a comprehensive and profound study of Confucian management thought. This will provide solid theoretical support for promoting effective contemporary educational management practices. The Chinese traditional management philosophy, centered around Confucianism, delves into the essence of human nature and the laws governing world development.

It conducts an in-depth analysis of organizational development, managerial behavior, leadership dynamics, and employee engagement among other aspects. By doing so, it assists educational administrators in returning to the core principles of education and adopting humanistic strategies for managing educational institutions. This not only meets the requirements of modern education management but also serves as the sole means to advance the development and inheritance of Confucianism.¹⁰⁷

¹⁰⁷Hanwen Ding, “The Enlightenment of Confucianism on Contemporary Educational Management,” **Journal of Hubei Polytechnic University (Humanities and Social Sciences)**40(Jan,2023):50

Wang conducted the study “Research on the Integration and Infiltration of the ‘people-oriented’ Concept in Higher Education Management” and the finding revealed that the study and daily lives of students, as the direct object of university education management, exert a significant impact on the overall educational administration. Therefore, as college education leaders, we must commence from students’ actual circumstances, comprehend the specific challenges they encounter in their academic journey and personal lives. Based on this understanding, we should develop a scientific, standardized, and efficient system for nurturing talents and evaluating their progress. By doing so, we can align the educational management practices of colleges and universities more closely with the core principle of “people-oriented” approach. Consequently, educators need to continuously enrich their understanding of this concept to ensure its effective integration into higher education administration.¹⁰⁸

Chen and Liang conducted the study “The Management Philosophies of Guan Zhong: A Source of Inspiration for Contemporary College Administration” and the finding revealed that the management of colleges and universities, as a distinctive organizational form, encompasses various dimensions including teaching management, scientific research management, financial management, logistics management and others. College administrators are required to possess elevated moral standards while prioritizing humanized management practices that respect the rights and interests of both faculty and students. Furthermore, they should strive to enhance academic freedom and foster an optimal academic environment.¹⁰⁹

¹⁰⁸Jin Wang, “Research on the Integration and Infiltration of the “people-oriented” Concept in Higher Education Management,” **Journal of Chinese Multimedia and Network Teaching**03(Mar,2024):95

¹⁰⁹⁻¹¹⁰Xiaoling Chen , Huixing Liang , “The Management Philosophies of Guan Zhong: A Source of Inspiration for Contemporary College Administration,” **Journal of Guangxi Vocational and Technical College**17(Apr,2024):80

Chen and Liang conducted the study “The Management Philosophies of Guan Zhong: A Source of Inspiration for Contemporary College Administration” and the finding revealed that humanism has always been a pivotal concept in management theory, and advocating for human-centered team management necessitates not only focusing on the leader's moral character and personal development but also valuing the individuality of those being managed and respecting their rights and interests. In the realm of university administration, teachers and students constitute the most significant entities to be managed, as their academic autonomy and creativity play an indispensable role in fostering institutional growth.¹¹⁰

Lin conducted the study “Implications of Confucianism for Educational Management in Colleges and Universities” and the finding revealed that after millennia of accumulation and development, Confucianism has long held a paramount position in the hearts of all Chinese people. Its rational application not only effectively enhances the educational and managerial standards in Chinese colleges and universities but also plays a constructive role in countering and resisting detrimental ideologies prevalent in Western capitalist nations. The practice of educational management in colleges and universities necessitates a profound exploration of the connotation and spiritual culture of Confucianism, enabling the absorption of beneficial and essential elements from a dialectical perspective. This will facilitate the deep integration of moral education and intellectual education within the educational sphere, thereby promoting the modern development of educational management in colleges and universities. The administrators of college education should align with the development trend of the information age in education, accurately grasp the developmental characteristics and direction of higher education in China, promptly update educational models, concepts, and methods, actively promote and inherit advanced educational elements from the rich traditional culture of China, and guide modern educational management practices with Confucianism's essence. They bear responsibility for higher education and educated individuals to ensure that the country's higher education system keeps

pace with China's comprehensive national strength improvement and meets people's expectations while laying a foundation for realizing the great rejuvenation of the Chinese nation.¹¹¹

Foreign Studies

Some article attempt to introduce early Chinese management thought, which is comprehensive in scope, deep in thought and pragmatic in operation. N.Chang,Y. conducted the study “Early Chinese Management Thought” and the finding revealed that the maintenance of a large bureaucracy, the emphasis on man and organization, the focus on policy and strategy, and an expansive treatment of management techniques and methods are the essentials of management. Contemporary Chinese administration has altered much of the past, although certain basic traditional thought remains detectable.¹¹²

Chris Rowley,Ingyu Oh conducted the study “Trends in Chinese management and business: change, Confucianism, leadership, knowledge & innovation” and the finding revealed that the rapid speed and size of China's economic expansion growth is well known. Several causes and reasons are commonly given for this performance, now joined by some commentary questioning how sustainable this is in the light of slowing growth rates with the need for different types and forms of growth – knowledge/innovative, services, etc. – as well as demographic trends as well as the global context and trade frictions. The collection of research provides further evidence behind China's performance in terms of the role of business and management and also points to future issues. Some research details this in terms of the key areas relevant to performance, such as culture, change, leadership,

¹¹¹Shenghua Lin, “Implications of Confucianism for Educational Management in Colleges and Universities,” **Theoretic Observation** (Mar,2024):132-133

¹¹²N.Chang,Y.,“Early Chinese Management Thought,”**California Management Review**19(Dec,2016):71-76

innovation and knowledge.¹¹³

Summary

Confucianism exerts a profound influence on the management model of higher education institutions in various aspects such as values, management concepts, and interpersonal relationships. Confucianism attaches great importance to moral education and believes that education should cultivate individuals with noble moral character. In higher education management, this is manifested in the incorporation of moral education into the overall education system. For example, teachers' ethics and manners are the most important standard to judge teachers. Universities set up courses on ideological and moral cultivation and encourage students to participate in volunteer activities and social practices to cultivate their sense of social responsibility and moral sentiment. Confucianism advocates the pursuit of social harmony and justice. Higher education management influenced by this concept often emphasize cultivating students' sense of social responsibility and the spirit of serving the country and society. They encourage students to contribute to the construction of a harmonious society and promote the development of social justice.

The Confucian concept of "benevolence" highlights the value and dignity of human beings. In the management of higher education institutions, this is reflected in putting students and teachers at the center, respecting their individuality and needs. For example, schools will consider the interests and development of teachers and students in formulating policies and systems, provide personalized education and training opportunities, and create a good educational and teaching environment. Confucianism advocates governing by virtue and leading by example. In the management of higher education institutions, leaders are required to have high moral character and professional qualities and lead the development of the school with

¹¹³Chris Rowley , Ingyu Oh, "Trends in Chinese management and business: change, Confucianism, leadership, knowledge & innovation," **Asia Pacific Business Review**26(Jan,2020):1-8

their own words and deeds. School leaders should be honest, dedicated, and concerned about the growth and development of teachers and students, so as to win the trust and support of teachers and students. The Confucian doctrine of the mean advocates moderation and balance in everything. In the management of higher education institutions, this requires that management decisions and measures should be moderate and avoid extremes. For example, in formulating teaching plans and assessment systems, it is necessary to consider the actual situation of students and teachers, and neither be too loose nor too strict, so as to achieve a balance between promoting students' growth and ensuring the quality of education.

Confucianism attaches great importance to harmonious interpersonal relationships and advocates "harmony is precious". In higher education institutions, this is manifested in the emphasis on the harmonious coexistence among teachers and students, among teachers, and among students. Schools will organize various cultural activities and team building activities to enhance the communication and understanding among teachers and students and create a harmonious and pleasant campus atmosphere. The Confucian tradition emphasizes the importance of the teacher-student relationship, with students respecting teachers and teachers caring for students. In higher education management, this is reflected in strengthening the construction of teacher-student ethics, requiring teachers to be dedicated to their duties, care about the growth of students, and students should respect teachers and actively cooperate with teaching. This good teacher-student relationship is conducive to improving the quality of teaching and the effect of education.

Confucianism advocates a hierarchical and orderly social structure. In the management of higher education institutions, this is reflected in the clear division of responsibilities and management order. From school leaders to teachers and students, everyone performs their own duties and jointly maintains the normal operation of the school. Confucianism advocates the all-round development of individuals in morality, intelligence, physical education, art and labor. In the talent cultivation model of higher education institutions, this is manifested in the emphasis on cultivating students' comprehensive qualities. In addition to professional knowledge, schools also pay attention to the cultivation of students' ideological and

moral, physical and mental health, cultural and artistic and practical abilities. The Confucian educational concept emphasizes the teacher's role in inspiring and guiding students. In higher education, teachers should not only impart knowledge but also guide students to think independently, explore knowledge and cultivate their innovative abilities. Teachers use heuristic teaching methods to encourage students to ask questions and express their opinions and guide them to find solutions to problems.

Foreign studies reveal Confucianism as both a cultural anchor and a contested framework in higher education management. While it fosters stability, moral education, and social cohesion, it also faces challenges in balancing tradition with globalization, hierarchy with innovation, and collectivism with individualism. These dynamics offer rich insights for policymakers and scholars navigating the pluralization of global higher education.

Both domestic and international research has emphasized exploring the essence of Confucian thought, the practical significance of Confucian management philosophy, and Critical limitations of Confucian Management Philosophy. Comparative analysis of the distinctive divergences between Confucian management philosophy and Western management theories, along with exploring the dynamic integration process of these two paradigms, is emerging as a critical research frontier in cross-cultural organizational studies.

CHAPTER 3

RESEARCH METHODOLOGY

The study of “The Influence of Confucianism on Higher Education Management” employs the Ethnographic Futures Research (EFR) technique, by interviewing 17 experts to elicit their perceptions and preferences among possible alternative concept for the influence of Confucianism on higher education management. This chapter describes the research procedure, research methodology, data collection, and data analysis.

Research Procedure

This study aims to study the influence of Confucianism on higher education management and the specific research stages are as follows.

Stage 1: Preparatory where the researcher reviewed and analyzed related literature on the influence of Confucianism on higher education management from textbook, research and articles.

Stage 2: Research implementation where the researcher employed the Ethnographic Futures Research (EFR) technique, by interviewing 17 experts to elicit their perceptions and preferences among possible alternative concept for the influence of Confucianism on higher education management. During this stage, the researcher contacted all 17 experts and asked unstructured interview questions to ensure adequate coverage of all broad subject areas, but restrict the researcher role to be a non-directive stimulator. The interview is open-ended questions, which are non-directive, non-judgmental and non-manipulative in both content and style. The researcher elicited the perceptions, preferences, and future scenarios envisioned by informants.

Stage 3: Research report. After obtaining the data, the researcher concluded the data, analyze the data and develop a set of common scenarios to identify the alternative concept for the influence of Confucianism on higher education management. The research then submitted the final report in partial

fulfillment of the requirements for the Doctor of Philosophy in Educational Administration from Silpakorn University.

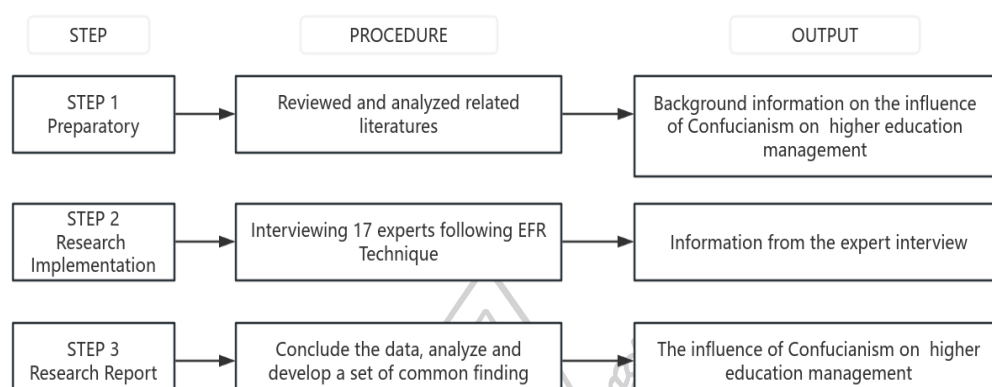


Figure 4 Research Procedures

Research Methodology

According to the objective of the study to identify the influence of Confucianism on higher education management, the research methodology consisted of jury of experts, research instrument, data collection, and data analysis.

Jury of experts

Participants in this study selected 17 experts in the area of the influence of Confucianism on higher education management, which were divided into three groups as follow:

Group 1: 7 executives of higher education institutions (they have systematically studied Confucian classics or participated in some training programs on Confucian management philosophy or published articles or research papers on related topics.)

Group 2: 5 scholars from Confucius' Institutes (Previously worked at or currently working at a Confucius Institute.) or Chinese language teaching volunteers.

Group 3: 5 teachers in higher education institutions who teach Chinese language and culture. (All teachers in China must obtain a teaching qualification

certificate, in order to get the certificate, they should take exam, while Confucianism is part of the content.)

Research instrument

The instrument used in this study was an unstructured interview. There is no predetermined set of questions. The conversation flows organically based on the experts' responses. The interviewer may have a general agenda or themes to explore but allows the discussion to evolve naturally. Emphasis is on the interviewee's perspectives, experiences, and narratives, often leading to unexpected insights. Unstructured interviews prioritize depth over uniformity, making them ideal for exploratory research. While they demand skilled execution and careful analysis, they yield rich, context-specific insights that structured methods might miss.

In conducting an interview, one must identify its focus and provide enough structure to ensure adequate coverage of all the broad subject areas. The interview questions ought to be non-directive, non-judgmental, and non-manipulative in both content and style. The EFR interview is open-ended, and might last as long as the interviewee wishes.

Data collection

After acquiring the requesting letter for the expert interview from the Faculty of Education, Silpakorn University, a total of 17 interviews were conducted in this study, and they all started with a certain structure. Once the interview begins, it offers a fair amount of flexibility and openness. The purpose of each interview is to draw perspectives from experts on the influence of Confucianism on higher education management. Each interview was recorded, transcribed, analyzed and summarized.

Data analysis

The data obtained from interviews with 17 experts from 3 groups was summarized by the researcher. Then, the researcher constructed various

dimensions related to the influence of Confucianism on higher education management according to the data obtained from the expert interview and listed the corresponding items according to the contents of each dimension.

Summary

The objective of this research was to find the influence of Confucianism on higher education management. The study employed the Ethnographic Futures Research (EFR) technique, by interviewing 17 experts to elicit their perceptions and preferences among possible alternative concept for the influence of Confucianism on higher education management.

The research procedure followed a three-stage approach. In the first stage: preparation. The researcher reviews all the documentation about the influence of Confucianism on higher education management. Through document study, a solid theoretical foundation for understanding the intersection of Confucianism and the management of higher education will be provided. It will involve a literature review of Confucianism, management theory, cultural theory and their application in higher education settings. The second stage: research implementation. The researcher will collect data, including developing interview guides, then use EFR to analyze the collected data, including content analysis, and thematic analysis, and the final stage: report findings.

The study aims to provide a comprehensive understanding the influence of Confucianism on higher education management, addressing key research objectives and questions. The findings will contribute to filling a significant gap in the literature and inform effective management practices that align with Confucian values and principles in higher education settings. In this study, 17 experts in the subject matter were interviewed to explore the concept of the influence of Confucianism on higher education management

CHAPTER 4

RESEARCH FINDINGS

The research aimed to find the influence of Confucianism on higher education management. This chapter was divided into two parts, the first of which was an analysis based on data derived from interviews with 17 experts. Following the data collected from 17 experts from 3 groups, 7 are executives of higher education institutions, 5 are scholars on Confucianism from Confucius' institutes or Chinese language teaching volunteers, 5 are teachers in higher education institutions who teach Chinese language and culture, the researcher consolidated the acquired information into a concise and coherent summary. Second, upon completion of this preliminary stage, the researcher embarked upon the development of numerous dimensions pertaining to the influence of Confucianism on higher education management, utilizing the data procured from the aforementioned interviews. Corresponding to each dimension, a list of corresponding items would be developed, accounting for the diverse range of content entailed within the dimensions. By meticulously cataloguing such a diverse range of data and information, the researcher presented a comprehensive and thorough analysis of the influence of Confucianism on higher education management.

The analysis of research findings

The researcher used EFR to investigate the influence of Confucianism on higher education management. To address the study's research question: "What is the influence of Confucianism on higher education management?" 17 experts from 3 groups were interviewed using unstructured interviews and the results are as follows:

Part 1: The results of the experts' interview

The experts emphasized first, they stressed Confucian thought had deep influence on the principles of higher education management. The concept of "virtue first" emphasized the importance of moral education, integrating ethical cultivation into all aspects of university life to nurture students' moral character. The concept

of people-oriented focused on the needs of faculty and students, respected their individuality, and provided them with a favorable platform for development. The thought of harmony stressed harmony within the university as well as harmonious development between the university and society. The concept of fairness and justice emphasized openness and transparency in university management, ensuring the protection of the legitimate rights and interests of faculty and students.

Second, as a vital component of traditional Chinese culture, Confucianism contained rich management philosophies. Confucianism's five core virtues—仁 (benevolence), 义 (righteousness), 礼 (propriety), 智 (wisdom), and 信 (integrity) had deeply effected the goals of higher education management. 仁 (benevolence) emphasized a people-oriented approach, focusing on the holistic development of both faculty and students. It regarded cultivating individuals with noble character, caring for others, and a sense of responsibility as one of the key objectives of universities. 义 (righteousness) stressed that universities undertook social responsibilities and fostered students' strong sense of justice and duty, enabling them to contribute to the nation and society. 礼 (propriety) highlighted the importance of rules, regulations, and order within the university, as well as mutual respect between teachers and students, thereby creating a sound learning and living environment. 智 (wisdom) underscored the need for universities to cultivate students' wisdom and innovative abilities, while promoting academic research and technological advancement. Universities regarded talent cultivation as their core mission, integrating general education with professional training, continuing the Confucian tradition of "nation-building through education". 信 (integrity) emphasized that universities upheld honesty and trustworthiness, built a good reputation, and earned the trust of various sectors of society. When formulating policies, to place greater emphasis on students' ideological and political education as well as the development of moral character, giving moral education a prominent position.

Third, they highlighted Confucian thought had profoundly influenced the management approaches of higher education institutions by embedding moral, social, and hierarchical principles into their operational frameworks. Ideological

education cultivated students' patriotism, collectivism, and dedication through a variety of ideological and political education activities. Cultural development promoted the fine traditions of Chinese culture and fostered a positive and uplifting campus cultural atmosphere. Institutional development improved internal rules and regulations in universities to standardize the behavior of faculty and students and maintain campus order. Human-centered management paid attention to the physical and mental well-being of faculty and students, providing considerate services and support. Role modeling selected and publicized outstanding faculty and student exemplars to leverage their influence as role models. In governance 和(harmony) was considered by Confucius to be the highest moral and social ideal. Rather than adversarial debate or top-down imposition, management often sought to build consensus, avoid open conflict, and preserved relational harmony. Committees and councils often operated through deliberation aimed at achieving mutual understanding, reflecting the Confucian ideal of collective deliberation.

Fourth, they emphasized Confucian thought had deep influence on the system of management and the leadership style. 仁 (benevolence) was manifested in the student-centered management philosophy through systems like counselors, psychological support, and financial aid for disadvantaged students, reflecting Confucian emphasis on care for the individual. In the context of higher education management, Confucianism's five core virtues offered valuable guidance for creating a morally informed and student-centered governance system. The Confucian notion of 仁(benevolence) aligned closely with the humanistic philosophy of putting people at the center. Accordingly, humanistic leaders were expected to place employees' needs and well-being at the forefront, with a strong emphasis on their personal growth and professional development. 礼(Propriety) was embodied as follows: university governance established a system of rules and regulations to standardize conduct and ensure unified management. Confucianism emphasized central authority, hierarchical order, and unity, which was reflected in universities' clear hierarchical and centralized governance structures. The Confucian concept of 礼 (propriety) highlighted hierarchical order and behavioral norms,

had exerted a significant influence on the development of paternalistic leadership. Universities adopted a system of Party leadership under the president's responsibility, with strict administrative levels such as section-level, division-level, and middle management. The Confucian ideal of 天下为公 (a world shared by all) encouraged leaders to cultivate a spirit of selfless dedication to the state and the people, allowing them to set aside personal gain and place the interests of the nation and its citizens above their own.

These aspects have been synthesized by the researcher into the dimension of **“The Philosophy of Higher Education Management”**. The following items were developed by the researcher based on experts' interview data:

1. Confucian thought has deep influence on the principles of higher education management. The concept of “virtue first”, the concept of people-oriented, the thought of harmony, the concept of fairness and justice continue to inform contemporary higher education management.

2. Confucianism's five core virtues—仁 (benevolence), 义 (righteousness), 礼 (propriety), 智 (wisdom), and 信 (integrity) has deeply effected the goals of higher education management and the policy-making. Confucian thought emphasizes moral education through rites and music (礼乐教化), champions the expansion of education to enhance the moral and intellectual quality of the nation.

3. Confucian thought has profoundly shaped the management approaches and influenced the consensus-driven governance by embedding moral, social, and hierarchical principles into their operational frameworks. The decision-making process prioritizes collective consensus, balancing the interests of all parties, weighing various advantages and disadvantages.

4. Confucianism has deep influence on the system of management and the leadership style. The Confucian concept of responsibility “cultivating the self, regulating the family, and governing the state” (修身齐家治国) has shaped the management system of universities. The principle of “governance through virtue” (为政以德) posits that the ruler's ethical integrity is the cornerstone of sound administration.

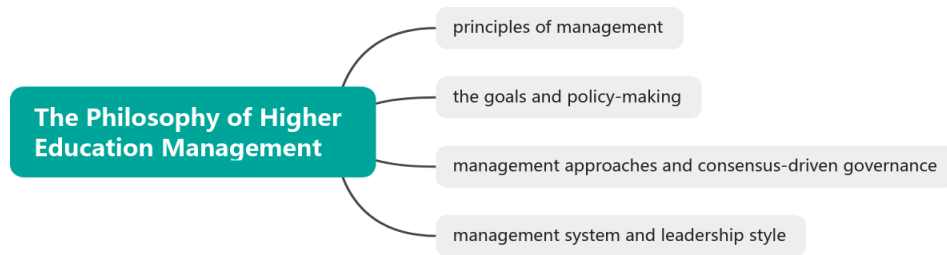


Figure 5 The Philosophy of Higher Education Management

The experts stressed firstly, Confucian thought was reflected in classroom management. Cultivating the Moral Self with 仁(benevolence) was the core. Humanized classroom management was fundamentally centered on respecting students. It was a people-oriented approach tailored to human nature, with its focus lying in meeting students' needs and motivating their enthusiasm for learning. Fostering a supportive and inclusive classroom climate by attending to students' social and emotional needs was the embodiment of benevolence.

Next they emphasized the Confucian thought effected curriculum content. Moral education was institutionalized through courses on ideological and political theory incorporating Confucian values. Confucianism regarded education and moral cultivation as essential to social stability and progress.

Third, they stressed the influence of Confucianism on teaching approaches was profound and far-reaching. Confucius said “I only instruct the student who is eager to learn and ready to express his ideas. When I have presented one corner of a subject to him, and he cannot from it learn the other three, I do not repeat my lesson.” In practice, Confucian heuristic teaching was operationalized through a range of pedagogical principles, including adapting instruction to the individual learner, fostering a unity of learning and contemplation, and the Socratic method of guided dialogue—all centered on the teacher's virtue, a form of teaching by personal example. This educational philosophy posited a repudiation of “duck-stuffing” pedagogy, and instead cultivated critical thinking and creativity. It advocated for a student-centered paradigm in which the teacher's primary function was that of a guide.

Fourth, they reinforced Confucianism had great influence on teaching process. Self-cultivation and moral education emphasized the cultivation of virtue as foundational, this concept integrated moral education throughout the talent development process, exemplified by the combination of ideological-political education and general education curricula. The Confucian tradition placed great emphasis on the memorization and recitation of classics. It believed that knowledge must first be deeply engraved in the heart and mind before it could be genuinely internalized, comprehended, and applied in practice. At the same time, as the saying went, “Learning without thinking leads to confusion” it also underscored the importance of reflection and innovation based on a solid foundation of memorization.

Fifth, they emphasized Confucian thought had effected teaching concept significantly. The concept of 教学相长 “The teacher learns as he teaches.” which meant teaching and learning complement and mutually reinforced each other. Through teaching practice, educators enhanced their own knowledge, while teacher-student interaction emphasized shared growth. At its core, this concept revealed the dialectical unity of teaching and learning: teachers became aware of their own limitations through “teaching”, while students deepened their understanding through “learning”, forming an equal and interactive dynamic process.

Sixth, they emphasized the influence of Confucianism on teaching objectives was great. They stressed the virtues of 仁 (benevolence) and 义 (righteousness) served as guiding principles in their approach to education, motivating them to foster students' moral awareness alongside academic proficiency.

Seventh, they emphasized the Confucian thought of “the unity of knowledge and action”(知行合一) had great influence on teaching outcomes. The doctrine of the unity of knowledge and action deepened the relationship between the consciousness of moral awareness and its practicality. It emphasized that students acquired knowledge through their own thinking and practice, rather than passively receiving spoon-fed education. This approach helped cultivate students' innovative abilities and independent thinking skills. Knowledge can only be truly understood

and mastered through practice. Therefore, education prioritized practical components, allowing students to learn and grow through real-world application. In education, students were guided to recognize the importance of morality and to embody it through concrete actions.

Eighth, they emphasized in contemporary higher education management and curriculum design, its ideas were reflected. 中庸 (Doctrine of the Mean) required a balance between knowledge transfer and skill cultivation, theory and practice, and specialized and general education, avoiding extremism and promoting well-rounded, coordinated development. Moral education was institutionalized through courses on ideological and political theory incorporating Confucian values. Confucianism regarded education and moral cultivation as essential to social stability and progress. Modern universities reflected this through a focus on talent development, achieved via curriculum design.

These aspects have been synthesized by the researcher into the dimension of **“The Curriculum and Instructional Management”**. The following items were developed by the researcher based on experts’ interview data:

1. Confucian ideals has great influence on curriculum design, “Doctrine of the Mean” required a balance avoiding extremism and promoting well-rounded, coordinated development. And its emphasis on moral education and humanistic cultivation—had been preserved and integrated into university curricula.

2. Confucianism has significantly influence on curriculum content, it has shaped the core values of the curriculum, conveyed the essence of traditional Chinese culture, and fostered the cultivation of good character among the Chinese people.

3. The influence of Confucianism on teaching objectives is great, it not only emphasizes the cultivation of moral character, but also focuses on fostering students’ sense of social responsibility, cultural literacy, and innovative spirit, as well as promoting harmonious development among individuals, between individuals and society, and between humans and nature.

4. The thought of 教学相长 “The teacher learns as he teaches.” affects teaching concept. “Teaching benefits both teacher and student” not only emphasizes

the mutual enhancement of teaching and learning but also highlights the shared growth between teachers and students, as well as teachers' self-improvement. At the same time, it encourages students to take the initiative in their learning and continuously explore unknown fields.

5. Confucian philosophy anchors heuristic teaching in a humanistic foundation, providing not only teaching approaches but also a deep sense of moral purpose.

6. Influenced by Confucian thought, moral education is integrated throughout the teaching process, in teaching process, the Confucian tradition placed great emphasis on the memorization and recitation of classics, so the primacy of humanistic subjects, moral formation, and engagement with canonical works are still very important.

7. The Confucian thought of “the unity of knowledge and action”(知行合一) has great influence on teaching outcomes. It champions an educational philosophy rooted in practical experience, independent learning, and moral principles. This principle serves as an important benchmark for evaluating educational outcomes. It further motivates students to apply what they have learned in the classroom to real-world situations, thereby enhancing their overall competencies and ability to participate in social practice.

8. Confucian thought is reflected in classroom management, fostering a supportive and inclusive classroom climate by attending to students' social and emotional needs is the embodiment of the influence of 仁(benevolence).

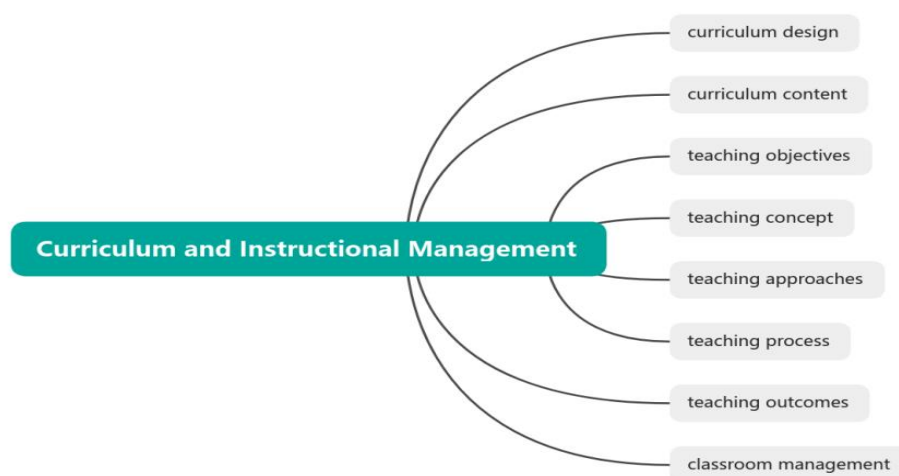


Figure 6 Curriculum and Instructional Management

The experts emphasized first they emphasized the Confucius' concept of "talent is placing virtue first, valuing learning as fundamental, and recognizing ability as a criterion of worthiness." offered guidance for the type of person to be developed in higher education. The Confucian emphasis on "governing through virtue" (为政以德) and "self-cultivation" (修身为本) directly informed the central mission of universities—moral development as a primary objective. Institutions promoted ethical character through ideological education, campus culture, and role modeling, guiding students to cultivate personal virtue. Confucianism stressed the unity of virtue and talent (德才兼备). Higher education not only valued academic competence but also placed great emphasis on students' moral cultivation. Universities cultivated students' social responsibility, integrity, and patriotism through ideological and political courses, social practices, and campus culture construction, reflecting the Confucian ideal of "self-cultivation, family regulation, governance, and world peace." (修身、齐家、治国、平天下)

Second, they emphasized Confucian thought affected the principle of coping with students' affairs. The normative function of "礼" (ritual/propriety) was manifested in the structured systems and regulations within universities. From academic administration to the maintenance of campus order, a comprehensive set of rules ensured that operations proceed in an orderly manner and regulated

students' behavior. These institutional structures reflected the Confucian ideal of governing society through ritual and propriety. The Confucian principle of “仁” (benevolence) was also evident in coping with students' affairs. Administrators showed attentiveness to the comprehensive development of students, respecting their individuality and emotional well-being. This people-oriented management style not only improved satisfaction but also promoted campus cohesion and unity. From the perspective of managing by moral persuasion, Confucianism emphasized governance through ethical influence rather than coercion. University administrators, when addressing problems, often preferred educational guidance over punishment. When students violated rules, leaders engaged in dialogue, explored the reasons behind the behavior, and helped students correct their actions through reflection and education.

Third, they emphasized Confucianism had great influence on the cultivation of college students' team spirit and social responsibility. “To be the first to bear hardships and the last to enjoy comforts” fostered a sense of responsibility. This exemplified the Confucian expectation for team members to cultivate a duty of care, prioritizing the collective good and embodying an altruistic mentality. The cultivation of team empathy through the principle of “do not impose on others what you yourself do not desire.” This revered as the golden rule of human conduct in Confucian culture, advocated for applying empathy within a team by refraining from doing unto others what one did not want done unto oneself.

Fourth, they stressed Confucian thought had profound influence on students' creativity. Confucius advocated “To learn extensively, to inquire critically, to reflect carefully, to distinguish clearly, and to practice diligently.” Confucianism emphasized maintaining a skeptical mindset during learning, as critical doubt served as the precursor to invention and innovation. Without the capacity to harbor and articulate doubts, genuine breakthroughs in creative discovery became exceedingly difficult to achieve.

Fifth, they emphasized Confucian thought had significant influence on the management of interpersonal relationships. Confucius said “the Junzi seeks harmony

without uniformity; the petty person seeks uniformity without harmony.” Confucius’s concept of “harmony in diversity” aimed to emphasize both harmony and diversity in interpersonal relationships, advocating for appropriate tolerance and respect. A key goal of education was to cultivate students’ independent thinking and respect for diverse cultures. Educators encouraged them to express differing viewpoints and engaged in dialogue, thereby fostering their development into inclusive and harmonious individuals.

These aspects have been synthesized by the researcher into the dimension of **“The Students Cultivation System”**. The following items were developed by the researcher based on experts’ interview data:

1. The Confucius’ concept of “talent is placing virtue first, valuing learning as fundamental, and recognizing ability as a criterion of worthiness” offers guidance for the type of person to be developed in higher education. Institutions promotes ethical character through ideological education, campus culture, and role modeling, guiding students to cultivate personal virtue.

2. The Confucian concepts affect the principle of coping with students’ affairs. The Confucian principle of “仁” (benevolence) is also evident in coping with students’ affairs. Influenced by the Confucian Concept of “Rule by Virtue”(德治), when students violate rules, leaders engage in dialogue, explore the reasons behind the behavior, and help students correct their actions through reflection and education.

3. Confucianism has great influence on the cultivation of college students’ team spirit and social responsibility. “To be the first to bear hardships and the last to enjoy comforts”, this maxim exemplifies the Confucian expectation for team members to cultivate a duty of care, prioritizing the collective good and embodying an altruistic mentality. The principle of “do not impose on others what you yourself do not desire.” shapes team empathy, advocates for empathy within teams by refraining from imposing upon others what one would not wish for oneself.

4. Confucius advocates “to learn extensively, to inquire critically, to reflect carefully, to distinguish clearly, and to practice diligently.” This principle emphasizes

maintaining a skeptical mindset during learning, as critical doubt serves as the precursor to invention and innovation. Without the capacity to harbor and articulate doubts, genuine breakthroughs in creative discovery become exceedingly difficult to achieve. This has profound influence on college students' creativity.

5. The principle of “harmony in diversity” emphasizes the cultivation of harmonious interpersonal relationships. Confucius’s concept of “harmony in diversity” aims to emphasize both harmony and diversity in interpersonal relationships, advocating for appropriate tolerance and respect.

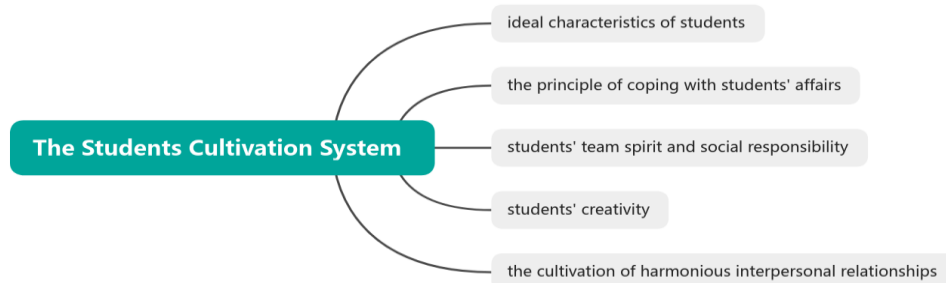


Figure 7 The Students Cultivation System

The experts emphasized first they stressed that *The Doctrine of the Mean* stated, “Success lies in preliminary preparation, and failure arises from the lack thereof,” emphasizing that thorough preparation was essential for any undertaking, as its absence inevitably lead to failure. This principle, repeatedly stressed in Confucian classics, formed the theoretical foundation for the later idiom “taking precautions in advance”. Similarly, *The Analects* remarked, “He who gives no thought to difficulties in the future is sure to be beset by worries much closer at hand,” highlighting how a lack of long-term planning results in immediate challenges and underscoring the critical importance of proactive strategizing for both personal and societal development. Colleges and universities conducted advanced planning before faculty recruitment, closely aligning with the institution's medium to long-term development strategy as well as its disciplinary development plan. Senior decision-making bodies (such as the University Council and Academic Committee), the human resources department, and various schools/faculties engaged in thorough communication to

clarify key disciplinary areas for development over the next five to ten years, research directions that required breakthroughs, as well as programs that needed to be downsized or restructured. A detailed inventory and forecasting of human resources were carried out.

Second the Confucian thought had significant influence on staff recruitment. The purposes, criteria, and methods of appointing individuals in ancient China share many similarities with modern human resource management, with consistent connections to Confucian philosophy throughout. In university recruitment, moral integrity was the primary consideration. This aligned with the Confucian emphasis on character, which advocated “selecting the worthy and employing the capable” and “prioritizing virtue” in the view of talent. Confucianism also emphasized the competence of talents. As articulated in the axiom “When in a position of authority, one should strive to benefit all under heaven,” it advocated appointing individuals who were both virtuous and capable; upholding the principle of “employing the worthy and utilizing the able.” Recruited individuals not only possessed moral character but also demonstrated corresponding abilities to effectively fulfill their appointed roles.

Third, they emphasized the higher education institutions continuously enhanced the professional skills and specialized knowledge of their staff through the establishment of a structured learning and training mechanism. Confucius said “Learn as if you could never know enough, and as if you were in fear of losing it.” “Renew yourself daily; then renew again, and renew yet again.” Absolutely the Confucian concepts provided a powerful philosophical foundation for modern employee training and development. Their emphasis on continuous learning and relentless self-improvement was directly applicable to building a resilient and innovative workforce. Universities or colleges organized regular study and exchange activities to provide employees with opportunities for professional growth. Additionally, the universities or colleges conducted lectures and discussions aimed at assisting employees with career planning and development needs, helping them identify and establish personal goals. These initiatives were designed to stimulate employees' intrinsic motivation, encouraging them to actively engage in various forms of learning to

improve their professional expertise and vocational quality.

Fourth they emphasized Confucianism had influence on performance management. Confucian thought shaped employee evaluation through a holistic assessment of both moral character (“virtue”) and professional competence (“ability”), with particular emphasis on attributes such as loyalty, filial piety, benevolence, and righteousness. Such an evaluation system exerted a certain influence on employees’ promotion, remuneration, and career advancement. However Confucianism emphasized social relationships. Personal relationships and moral judgments could undermine objective, rule-based management—especially in performance evaluations or resource allocation. In Confucian culture, “fidelity” (信) signified honesty and ensuring that one’s words align with facts. This required university administrators to uphold integrity in performance evaluations and be true to their word when dealing with faculty.

Fifth, they emphasized that “The value of 礼 (ritual/propriety) lies in its achieving harmony.” and “The gentleman seeks harmony but not conformity.” Confucianism placed extreme importance on harmony and avoided open conflict and confrontation. This constitutes the most significant influence of Confucian thought on labor relations. There was a preference for resolving labor-management disputes through communication, consultation, and mediation—informal and non-confrontational methods. The harmony of the team and the organization was emphasized as taking precedence over individual interests. Individuals were encouraged to make concessions for the collective good to maintain overall stability. “Benevolence (仁) means loving others.” emphasizing care, compassion, and respect. Administrators acted in a paternalistic manner, showing concern not only for employees’ work but also for their personal lives—such as weddings and funerals, children’s education, and health—by providing benefits and support beyond what was stipulated in the contract. Through practicing such benevolence, they sought to elicit employees’ gratitude and loyalty, thereby establishing an emotional bond that enhanced cohesion and a sense of belonging.

Sixth they emphasized administrators attached great importance to the critical

role of human resources in organizational development. Confucius believed that the key to governing a country well lay in its people, “With the right people, governance thrives; without them, it declines,” “Thus, governance depends on the right people,” and “With the right individuals, the state endures; without them, it perishes.” These human-centric ideas held significant value for human resource management, emphasizing the necessity for administrators to prioritize the role of people.

Seventh they advocated for respect toward individuals’ status, dignity, material and spiritual needs. It was the responsibility of every administrator to respect and strive to fulfill people’s needs and desires. Only by “following human nature and complying with human sentiments” — guiding actions in accordance with these inherent tendencies — can work motivation be effectively stimulated. In the context of university management, this meant adopting a faculty-oriented approach that emphasized care for teachers’ instructional activities, mental well-being, and daily challenges.

Eighth they emphasized the philosophy of “harmony in diversity” provided an extremely wise and humane framework for contemporary employee management. Administrators fostered a “harmonious coexistence” team culture, not a “forced conformity” machine, implemented “teaching according to aptitude” leadership, not “one-size-fits-all” management, established a “Doctrine of the Mean” communication and conflict resolution mechanism, achieved the ideal employee relationship of “gentlemen seek harmony not uniformity”.

These aspects have been synthesized by the researcher into the dimension of **“Human Resource Management”**. The following items were developed by the researcher based on experts’ interview data:

1. The principle of “taking precautions in advance” has great influence on advanced planning before faculty recruitment. Human resource planning is a critical function of human resource management. Colleges and universities conduct advanced planning before faculty recruitment, closely aligning with the institution’s medium to long-term development strategy as well as its disciplinary development plan. Through top-level design, scientific forecasting, and meticulous management,

every new faculty member is strategically aligned to support the university's strategic goals, thereby laying a solid talent foundation for achieving connotative development and enhancing core competitiveness. Conversely, recruitment without planning may lead to an imbalanced faculty structure, wasted resources, and misalignment with institutional priorities.

2. Confucian emphasis on character, which advocates “selecting the worthy and employing the capable” and “prioritizing virtue” in the view of talent. In university recruitment, moral integrity is the primary consideration. Recruited individuals not only possess moral character but also demonstrates corresponding abilities to effectively fulfill their appointed roles.

3. The Confucian concepts provide a powerful philosophical foundation for modern employee training and development. The higher education institutions continuously enhance the professional skills and specialized knowledge of their staff through the establishment of a structured learning and training mechanism. Their emphasis on continuous learning and relentless self-improvement is directly applicable to building a resilient and innovative workforce.

4. Confucian thought shapes employee evaluation through a holistic assessment of both moral character (“virtue”) and professional competence (“ability”), with particular emphasis on attributes such as loyalty, filial piety, benevolence, and righteousness. Such an evaluation system exerts a certain influence on employees’ promotion, remuneration, and career advancement. In Confucian culture, “fidelity” (信) signifies honesty and ensuring that one’s words align with facts. This requires university administrators to uphold integrity in performance evaluations and be true to their word when dealing with faculty. However Confucianism emphasizes social relationships. Personal relationships and moral judgments can undermine objective, rule-based management—especially in performance evaluations.

5. Confucian thought has great influence on labor relations. Confucius said “The value of 礼 (ritual/propriety) lies in its achieving harmony.” When resolving labor-management disputes, the staff prefer communication, consultation, and

mediation—informal and non-confrontational methods. Individuals are encouraged to make concessions for the collective good to maintain overall stability to realize harmony. Confucian thought has provided a unique cultural foundation and ethical basis for labor relations management in China. It has shaped an Eastern management model that emphasizes harmony, values interpersonal relationships, promotes loyalty, and advocates benevolence.

6. People-oriented philosophy in Confucianism emphasizes the critical role of human resources in organizational development. Human beings are both the starting point and ultimate goal of management. All managerial activities must fundamentally aim to motivate people's initiative and creativity. Maintaining the advantage of human resources through effective human resource management, thereby sustaining the organization's competitive edge, is a crucial driver for continuous organizational growth.

7. Confucius believed that the essence of human nature is "benevolence" (仁), hence the benevolent person loves others. It is therefore the duty of every administrator to respect and actively seek to fulfill people's needs and desires. In the context of higher education management, this means adopting a faculty-oriented approach that prioritizes care for teachers' teaching practices, mental well-being, and daily difficulties. Guiding actions in accordance with inherent tendencies is essential to effectively inspire motivation and initiative in the workplace.

8. The philosophy of "harmony in diversity" provides an extremely wise and humane framework for contemporary employee management. It reframes team cohesion and individual differences not as a contradiction, but as two complementary aspects that foster mutual success and prosperity. It uses a common vision and values to create a solid magnetic field for the team, ensuring unified direction and cultural cohesion. On this foundation, it fully respects, encourages, and leverages individual uniqueness, transforming it into a core driver for innovation, adaptability, and problem-solving. Ultimately, under such a management model, the company gains not merely a superficially calm but undercurrent-ridden team, but rather a high-performing organization that is both vibrant and creative, and possesses

strong cohesion and resilience.

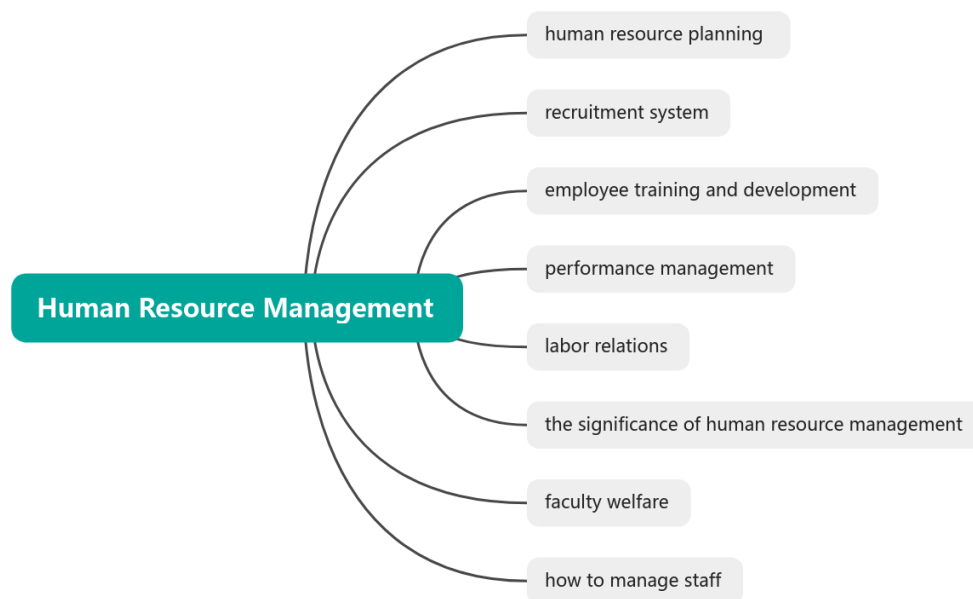


Figure 8 Human Resource Management

The experts emphasized first influenced by the Confucian thought “Excellence in Learning Leads to Officialdom” (学而优则仕) and the Utilitarian Orientation of Academia, scholars were encouraged to be concerned with reality and apply their knowledge to societal issues (经世致用), preventing academia from becoming completely detached from society. However its negative effect was academic research was imbued with strong utilitarian and instrumental overtones. Scholarship became a “stepping stone” to power and status rather than a process of pure pursuit of truth. This “official-standard mentality” (官本位思想) still influenced the evaluation system in academia today, for instance, when the pursuit of administrative positions sometimes outweighed the pursuit of scholarship itself.

Second they stressed influenced by “Dignity of the Teacher's Way” (师道尊严) and Authoritative Management, the teacher's status was supreme, and students must show absolute respect and obedience, thus teaching order and the authority of elders were maintained, ensuring the stability and seriousness of knowledge transmission. Students respected teachers and upheld the Dao, fostering a good

academic atmosphere. But academic authority and a “one-person speaks-all” culture were formed, students' critical thinking and innovative spirit were suppressed. Challenging teachers academically as a junior or student was seen as a sign of great disrespect, which was detrimental to academic debate and school competition. This hierarchical concept was also reflected in the allocation of academic resources, where seniority sometimes became the deciding factor over ability.

Third they emphasized Confucianism valued ethics, morality, and social relations—the metaphysical “Dao”—while relatively looked down upon the technological sciences and crafts—the physical “tools”(器), which led to prosperity of the humanities, especially ethics, philosophy, history, and politics, forming a deep cultural accumulation. However natural sciences and technological sciences were marginalized for a long time, seen as “clever but insignificant skills”, failing to establish a systematic scientific methodology and experimental system.

Fourth they emphasized the principle of “a gentleman seeks harmony but not conformity” provided a philosophical basis for the coexistence of different academic viewpoints and schools, encouraging inclusivity.

Fifth they emphasized Confucianism placed extreme importance on “integrity” and “trustworthiness”, which directly corresponded to the most fundamental and crucial principle in research ethics: academic integrity. It required researchers to be honest and free from deception in all aspects of their work, including data collection, experimental records, and paper publication, and opposes practices such as data fabrication and plagiarism. The Confucian ideal of “being sincere within one's heart and trustworthy in one's dealings with others” provided a powerful internal moral constraint for scientific researchers. The principles of “benevolence” and “righteousness” guided researchers to reflect on the ultimate purpose of their work, which not be merely the pursuit of knowledge but also aimed at enhancing human well-being and promoting social harmony. “Reverence” and “vigilance in solitude” were translated into rigor and scrupulousness in scientific research.

These aspects have been synthesized by the researcher into the dimension of “**Academic Management**”. The following items were developed by the researcher

based on experts' interview data:

1. The core concepts in Confucianism has great influence on academic management. The influence is both positive and negative. Influenced by “Excellence in Learning Leads to Officialdom” (学而优则仕) and the Utilitarian Orientation of Academia, scholars are encouraged to be concerned with reality and apply their knowledge to societal issues (经世致用), preventing academia from becoming completely detached from society. Yet scholarship become a “stepping stone” to power and status rather than a process of pure pursuit of truth and the pursuit of administrative positions sometimes outweigh the pursuit of scholarship itself.

2. Influenced by “Dignity of the Teacher's Way” (师道尊严) and Authoritative Management, students respect teachers and uphold the Dao, fostering a good academic atmosphere. But academic authority and a “one-person speaks-all” culture were formed, students' critical thinking and innovative spirit are suppressed. This hierarchical concept is also reflected in the allocation of academic resources, where seniority sometimes become the deciding factor over ability.

3. Confucianism values ethics, morality, and social relations—the metaphysical “Dao”—while relatively despised the technological sciences and crafts—the physical “tools” (器), which lead to prosperity of the humanities, especially ethics, philosophy, history, and politics, forming a deep cultural accumulation. However natural sciences and technological sciences are marginalized for a long time, failing to establish a systematic scientific methodology and experimental system.

4. The principle of “a gentleman seeks harmony but not conformity” positively shapes the academic climate by encouraging independent thinking and diversity of perspectives in scholarly inquiry, while stressing harmony in academic communication and collaboration, thus contributing to the flourishing and advancement of scholarship.

5. Confucianism exerts a significant influence on academic ethics by offering an ethical framework for research, underscoring the moral responsibility and social significance of scholarly work, and shaping both its orientation and methodological

approaches. Confucian thought instills, through its core ethical values, a distinctive worldview, set of guiding principles, and a conception of social responsibility in scientists.

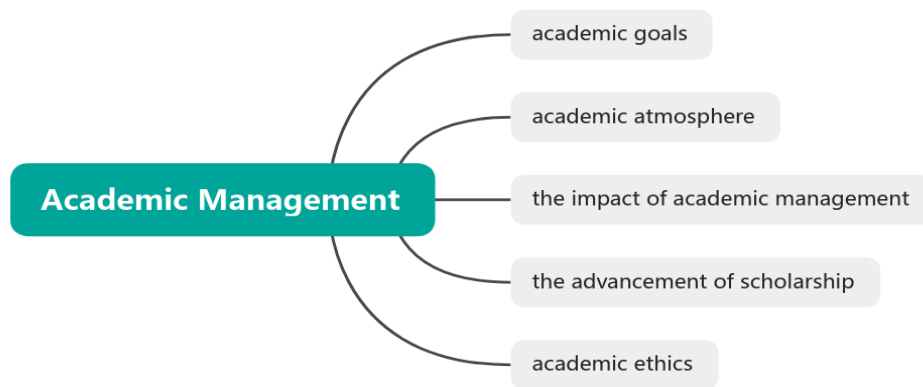


Figure 9 Academic Management

The experts emphasized that first campus culture served as a demonstration of the soft power inherent in a school's institutional administration. As vanguards of social culture, universities were constant sources of new thought, which was inherently connected to Chinese culture. Consequently, it behooved campus culture management to adopt a socialist direction as its cornerstone and principal guidance. This entailed a duty to propagate socialist core values and to cultivate campus culture as a conduct through which students internalized these values by first identifying with their cultural environment. The construction of a university's campus culture, premised on the principles of cultural management, should have the fundamental aim of fostering qualified university students for the new era. Guided by a people-oriented concept and based on the institution's specific talent cultivation model and educational objectives, the goal is to establish a systematic model for a cultural management system.

Second they emphasized in the process of campus culture development and management, a people-oriented approach was the most fundamental principle. Cultural management was consistently tailored to the specific circumstances of the institution and its students. Only by adhering to the fundamental people-oriented

principle can university cultural management and campus culture development demonstrate their inherent characteristic of respecting and understanding individuals. This approach was essential for fostering students' all-round development, enriching their spiritual and cultural character, and ultimately achieving truly “humanized management” within the institution.

Third they stressed prioritizing the cultivation of inner character, traditional Chinese culture offered a rational approach to education. Its spirit of self-dependence and unceasing endeavor was of paramount importance to the psychological development and character-building of students, while its efficacy in educating individuals in terms of mindset and values was highly pronounced. The integration of the university spirit with campus culture was crucial. The traditional ideal embedded within the spirit—cultivating the self, regulating the family, governing the state, and bringing peace to the world—played a profound role in shaping students' value systems. By facilitating students' internalization of this spirit, this integration created a virtuous cycle that significantly strengthens the overall construction and management of the campus environment.

Fourth they emphasized the integration of the essence of Confucianism into the construction of campus culture served to further enrich its intrinsic value and profound heritage. This integration immersed university students in an environment where they were subtly nurtured by this cultural legacy. Consequently, it strengthened their identification with the core doctrines of Confucianism, enhanced their sense of national pride, and fortified their cultural confidence. Such a sense of cultural identity and confidence was instrumental in enabling students to better safeguard their national cultural roots in globalization, resisted the corrosion of detrimental foreign cultures, and established a solid foundation for nurturing high-quality talents endowed with deep cultural literacy and a global perspective.

Fifth they emphasized through conducting a diversity of activities rooted in Confucian thought, the university cultivated a harmonious campus culture. The school placed strong emphasis not only on academic excellence but also on the formation of moral character and humanistic values. This dual emphasis was evident in a variety of cultural and experiential activities that aim to bring Confucian

principles to life. For example: Etiquette training and public speaking workshops delivered by distinguished alumni from various professions help students appreciate the value of 礼 (propriety) and 智 (wisdom). Volunteer activities, such as student participation in Scout programs, visited to nursing homes and orphanages, encouraged students to embody 仁 (benevolence) and 义 (righteousness) through service learning. Teacher conduct was modeled on the Confucian principle of “teaching with love”, reinforcing a nurturing and respectful campus climate. Curricular integration of Confucian values ensured that students engaged with ethical issues in the classroom, internalizing these ideas in a context of compassion and mutual respect. Cultural festivals and moral education events—including student-led performances during “Thanksgiving Week” or “Chinese Culture Week”—created meaningful opportunities for students to practice and experience Confucian values in action. Through these practices, the school successfully integrated Confucian ethical thought into the daily life of the institution, demonstrating how traditional Chinese values can find resonance and renewal in modern, multicultural educational settings.

Sixth they emphasized Confucianism had exerted a profound influence on academic culture in universities. This influence was primarily reflected in academic ethics, teacher-student relationships, the purpose of learning, and research methodologies. Confucianism established personal morality as the foundation of academic research. Consequently, it encouraged scholars to prioritize academic honesty and oppose misconduct like plagiarism and data fabrication. Values promoted by Confucianism, such as honesty, faithfulness, benevolence, and justice, had thus been established as core ethical tenets within the academic community. Confucianism placed a high value on the dignity of the teaching profession and the principle of “respecting teachers and honoring the truth.” Thereby, the teacher-student relationship it fostered promoted continuity and stability in academic traditions. Confucianism also valued “格物致知”, namely the investigation of things and the extension of knowledge, advocated for the acquisition of knowledge through studying the essence of things. This had provided a methodological foundation for academic research. Confucianism advocated for “harmony in

diversity” (和而不同), promoting the maintenance of harmony while respecting differences in academic exchange. This concept helped foster an inclusive academic environment, encouraging dialogue and collision among diverse viewpoints, thereby facilitating academic innovation.

These aspects have been synthesized by the researcher into the dimension of **“The Management of Campus Culture”**. The following items were developed by the researcher based on experts’ interview data:

1. Confucianism offers a guiding framework for the development of campus culture. Confucianism constitutes the intellectual foundation from which the Socialist Core Values have grown. Campus culture management adopts a socialist direction as its cornerstone and principal guidance. This entails a duty to propagate socialist core values and to cultivate campus culture as a conduct through which students internalize these values by first identifying with their cultural environment.

2. Confucianism emphasizes benevolence and forbearance, encouraging mutual respect and care among students. This helps foster harmonious teacher-student and peer relationships, while reducing incidents of campus violence and bullying. Only by adhering to the fundamental people-oriented principle can university cultural management and campus culture development demonstrate their inherent characteristic of respecting and understanding individuals. This approach is essential for fostering students’ all-round development, enriching their spiritual and cultural character, and ultimately achieving truly “humanized management” within the institution.

3. It is an effective strategy to strengthen students’ understanding and knowledge of traditional Chinese culture, thereby leveraging it as a strategic tool for constructing a vibrant campus culture in universities. Utilizing traditional Chinese moral culture as a vehicle within campus culture is a highly effective strategy for fostering moral education in students. By facilitating students' internalization of the spirit of cultivating the self, regulating the family, governing the state, and bringing peace to the world, the integration created a virtuous cycle that significantly strengthens the overall construction and management of the campus environment.

4. Integrating Confucian ethical thought into the construction of campus culture provides inspiration and guidance for cultivating a diverse and vibrant cultural environment, thereby enhancing the functional role of campus culture, which helps to foster university students' cultural confidence.

5. Through conducting a diversity of activities rooted in Confucian thought, the university cultivated a harmonious campus culture. Through the practices, such as etiquette training, public speaking workshops, volunteer activities, teacher conduct, curricular integration of Confucian values and cultural festivals and moral education events, the school successfully integrates Confucian ethical thought into the daily life of the institution, demonstrating how traditional Chinese values can find resonance and renewal in modern, multicultural educational settings.

6. The impact of Confucianism on academic culture within the university context is profound. Its effects are particularly discernible in academic ethics, teacher-student dynamics, the objectives of learning, and approaches to research. Values promoted by Confucianism, such as honesty, faithfulness, benevolence, and justice, has thus been established as core ethical tenets within the academic community. Scholars are encouraged to prioritize academic honesty and oppose misconduct like plagiarism and data fabrication. By emphasizing the reverence for teachers and the Way (尊师重道), Confucianism attributes great dignity to the pedagogical role. This, in turn, fosters a teacher-student dynamic that ensures the continuity and stability inherent in the transmission of knowledge. Furthermore, Confucianism emphasizes “格物致知”, which involves gaining knowledge by probing the underlying principles of things, thus establishing a methodological basis for scholarly inquiry. By promoting “harmony but not uniformity,” which emphasizes harmony alongside respect for differences in scholarly discourse, this Confucian tenet helps create an inclusive academic atmosphere. This environment encourages robust dialogue and the constructive clash of diverse perspectives, which in turn drives academic innovation.

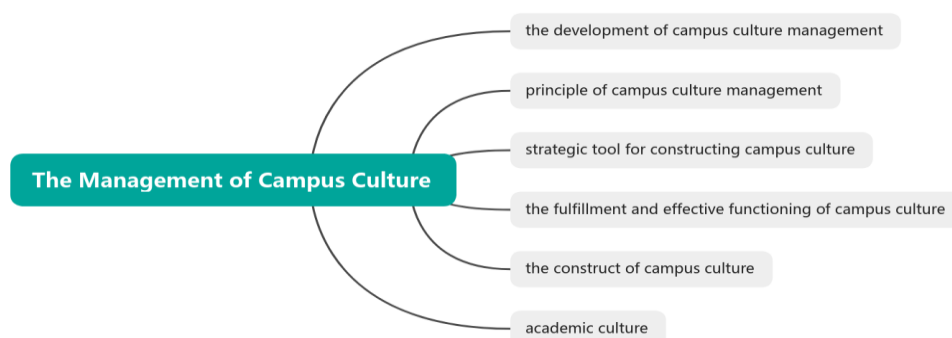


Figure 10 The Management of Campus Culture

The experts emphasized first school administrators were guided by the Confucian ideals of “self-cultivation” (修身) and “self-rectification”(正身) in their personal conduct. For school administrators, “self-cultivation” entailed not only enhancing their own moral character, but also establishing themselves as role models for teachers and students to emulate. “Self-rectification” entailed strict adherence to ethical norms in all personal conduct. This was manifested in educational management through scrupulous impartiality and devoted, incorruptible public service. The integration of the two Confucian concept into contemporary educational management on one hand contributed to the establishment of a campus environment characterized by integrity and moral clarity. By embodying these principles in their speech and action, administrators projected positive values and served as ethical exemplars, thus steering the school community towards a dynamic and positive culture. On the other hand, this practice augmented administrative leadership and influence, fostering the unity and guidance necessary for the collective pursuit of institutional objectives.

Second they emphasized incorporating the Confucian ideals of “valuing people” and “caring for people” into modern school management brought significant advantages. On one hand, it helped boost teachers’ sense of professional identity and belonging. When teachers felt they were respected and their needs were fulfilled, they grew more passionate about their careers and invested themselves more seriously in their educational work. On the other hand, it aided encouraging teachers’ innovative spirit and enthusiasm for teaching. In an

environment rich with love and respect, their individual character and abilities were fully unleashed. As both parties engaged jointly in the school's educational decision-making and contribute to its development, this collaborative approach not only strengthened the unity among the teaching staff but also enhanced the college's management efficiency and educational quality.

Third they stressed the principle of “appointing the virtuous and employing the capable” helped to break from the conventional seniority-based personnel system, thereby establishing a more scientific and equitable mechanism for talent selection. Recognizing talent as the cornerstone of institutional advancement, school management based its selection and deployment of personnel on an assessment of holistic competence and capability, moving beyond a narrow focus on formal qualifications and experience. The critical task for administrators was the discernment and development of promising talent, ensuring their placement in positions that leveraged their unique aptitudes, thereby facilitating the optimal utilization of their capabilities.

Fourth they emphasized school administrators fostered a conducive environment of harmony and cooperation, enabling all staff to collaborate towards shared goals. Administrators replaced confrontation with communication and consultation, using dialogue to achieve harmony. Once an agreement was reached, they honored their commitments, translated words into actions, and solidified the consensus forged, thereby ensuring the college operated more smoothly. While the principle of “harmony being the most valuable” did not mean misconstrued as a pursuit of harmony at any cost. Instead, it advocated for the objective of harmonious coexistence and common advancement, which was to be reached through dialogue and coordination grounded in the steadfast maintenance of core principles.

Fifth they stressed Confucian thought had an influence on the professional conduct of university faculty. The “Ten Guidelines for the Professional Conduct of University Faculty in the New Era” issued by the Ministry of Education in 2018 provided a basis and actionable methods for strengthening teacher ethics and conduct, as well as regulating the professional behavior of faculty in higher education institutions. The core values advocated in the Ten Guidelines for the Professional

Conduct of University Faculty in the New Era were highly consistent and continuous with the essence of Confucian thought, which had evolved over thousands of years. They represented an institutionalized, concrete, and modern embodiment of traditional Confucian teacher ethics within the contemporary educational system. By absorbing, transforming, and integrating the most essential Confucian concepts of professional virtue—such as commitment to the nation and society, benevolent care, tireless teaching, exemplary conduct, and intellectual integrity—the guidelines incorporated these principles into the framework of building a teaching force suited for socialism in the new era.

These aspects have been synthesized by the researcher into the dimension of **“The Contemporary Functions of Confucian Management Thought”**. The following items were developed by the researcher based on experts’ interview data:

- 1.The integration of “self-cultivation” and “self-rectification” into contemporary educational management on one hand contributes to the establishment of a campus environment characterized by integrity and moral clarity. By embodying these principles in their speech and action, administrators project positive values and serve as ethical exemplars, thus steering the school community towards a dynamic and positive culture. On the other hand, this practice augment administrative leadership and influence, fostering the unity and guidance necessary for the collective pursuit of institutional objectives.

- 2.The principle of “Valuing People” is founded upon the respect and recognition of the worth of every individual. Conversely, the principle of “Loving People” requires one to approach others with a compassionate heart, demonstrating genuine care for their needs and emotional states. On the other hand, it aids encouraging teachers’ innovative spirit and enthusiasm for teaching. In an environment rich with love and respect, their individual character and abilities are fully unleashed. As both parties engage jointly in the school’s educational decision-making and contribute to its development, this collaborative approach not only strengthens the unity among the teaching staff but also enhances the college’s management efficiency and educational quality.

- 3.The principle of “appointing the virtuous and employing the capable” helps

to break from the conventional seniority-based personnel system, thereby establishing a more scientific and equitable mechanism for talent selection. Talent constitutes the foundation of a school's development. When selecting and appointing personnel, administrators focus on evaluating teachers' comprehensive qualities and practical abilities, rather than overemphasizing superficial criteria such as academic credentials and seniority. Leaders are adept at identifying and nurturing exceptional individuals, assigning them to roles that align with their strengths and talents to fully realize their potential.

4. The principle of “harmony being the most valuable” affects administrators to foster a conducive environment of harmony and cooperation, enabling all staff to collaborate towards shared goals. Administrators replace confrontation with communication and consultation, using dialogue to achieve harmony. Once an agreement is reached, they honor their commitments, translate words into actions, and solidify the consensus forged, to ensure the college operates more smoothly. While it does not mean misconstrued as a pursuit of harmony at any cost. Instead, it advocates for the objective of harmonious coexistence and common advancement, which is to be reached through dialogue and coordination grounded in the steadfast maintenance of core principles.

5. Confucian thought has an influence on the professional conduct of university faculty. The core values advocated in the Ten Guidelines for the Professional Conduct of University Faculty in the New Era are highly consistent and continuous with the essence of Confucian thought, by absorbing, transforming, and integrating the most essential Confucian concepts of professional virtue—such as commitment to the nation and society, benevolent care, tireless teaching, exemplary conduct, and intellectual integrity—the guidelines incorporate these principles into the framework of building a teaching force suited for socialism in the new era.



Figure 11 The Contemporary Functions of Confucian Management Thought

Part 2: The summary of the influence of Confucianism on higher education management

The researcher employed the method of Education Futures Research (EFR) to gain insights into the future scenario of the influence of Confucianism on higher education management. Through expert panel consultations, the researcher identified 7 key dimensions that require consideration in the influence of Confucianism on higher education management. These dimensions are as follows: (1)The philosophy of higher education management, (2) the curriculum and instructional management, (3)the students cultivation system, (4)human resource management, (5)academic management, (6)the management of campus culture, (7)the contemporary functions of Confucian management thought.

1. The philosophy of higher education management

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the management of philosophy of higher education. Specifically, attention should be given to the following items:

(1) Confucian thought has deep influence on the principles of higher education management. The concept of “virtue first”, the concept of people-oriented, the thought of harmony, the concept of fairness and justice continue to inform contemporary higher education management.

(2) Confucianism’s five core virtues—仁(benevolence), 义 (righteousness), 礼(propriety), 智 (wisdom), and 信 (integrity) has deeply effected the goals of higher education management and the policy-making. Confucian thought emphasizes moral education through rites and music (礼乐教化), champions the expansion of education to enhance the moral and intellectual quality of the nation.

(3) Confucian thought has profoundly shaped the management approaches and influenced the consensus-driven governance by embedding moral, social, and hierarchical principles into their operational frameworks. The decision-making process prioritizes collective consensus, balancing the interests of all parties, weighing various advantages and disadvantages.

(4) Confucianism has deep influence on the system of management and the leadership style. The Confucian concept of responsibility “cultivating the self, regulating the family, and governing the state” (修身齐家治国) has shaped the management system of universities. The principle of “governance through virtue” (为政以德) posits that the ruler’s ethical integrity is the cornerstone of sound administration.

2. The curriculum and instructional management

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the curriculum and instructional management. Specifically, attention should be given to the following items:

(1) Confucian ideals has great influence on curriculum design, “Doctrine of the Mean” required a balance avoiding extremism and promoting well-rounded, coordinated development. And its emphasis on moral education and humanistic cultivation—had been preserved and integrated into university curricula.

(2) Confucianism has significantly influence on curriculum content, it has shaped the core values of the curriculum, conveyed the essence of traditional Chinese culture, and fostered the cultivation of good character among the Chinese people.

(3) The influence of Confucianism on teaching objectives is great, it not only emphasizes the cultivation of moral character, but also focuses on fostering students’ sense of social responsibility, cultural literacy, and innovative spirit, as well as promoting harmonious development among individuals, between individuals and society, and between humans and nature.

(4) The thought of 教学相长 “The teacher learns as he teaches.” affects teaching concept. “Teaching benefits both teacher and student” not only emphasizes the mutual enhancement of teaching and learning but also highlights the shared growth between teachers and students, as well as teachers' self-improvement. At the same time, it encourages students to take the initiative in their learning and continuously explore unknown fields.

(5) Confucian thought “teaching according to aptitude” and “education without discrimination” has far-reaching influence on teaching approaches. It not only provides theoretical guidance for educational philosophy but also offers practical experience for teaching approaches.

(6) Influenced by Confucian thought, moral education is integrated throughout the teaching process, in teaching process, the Confucian tradition placed great emphasis on the memorization and recitation of classics, so the primacy of humanistic subjects, moral formation, and engagement with canonical works are still very important.

(7) The Confucian thought of “the unity of knowledge and action”(知行合一) has great influence on teaching outcomes. It champions an educational philosophy rooted in practical experience, independent learning, and moral principles. This principle serves as an important benchmark for evaluating educational outcomes. It further motivates students to apply what they have learned in the classroom to real-world situations, thereby enhancing their overall competencies and ability to participate in social practice.

(8) Confucian thought is reflected in classroom management, fostering a supportive and inclusive classroom climate by attending to students' social and emotional needs is the embodiment of the influence of 仁(benevolence).

3. The students cultivation system

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the students cultivation system management. Specifically, attention should be given to the following items:

(1) The Confucius' concept of "talent is placing virtue first, valuing learning as fundamental, and recognizing ability as a criterion of worthiness" offers guidance for the type of person to be developed in higher education. Institutions promote ethical character through ideological education, campus culture, and role modeling, guiding students to cultivate personal virtue.

(2) The Confucian concepts affect the principle of coping with students' affairs. The Confucian principle of "仁" (benevolence) is also evident in coping with students' affairs. Influenced by the Confucian Concept of "Rule by Virtue" (德治), when students violate rules, leaders engage in dialogue, explore the reasons behind the behavior, and help students correct their actions through reflection and education.

(3) Confucianism has great influence on the cultivation of college students' team spirit and social responsibility. "To be the first to bear hardships and the last to enjoy comforts", this maxim exemplifies the Confucian expectation for team members to cultivate a duty of care, prioritizing the collective good and embodying an altruistic mentality. The principle of "do not impose on others what you yourself do not desire." shapes team empathy, advocates for empathy within teams by refraining from imposing upon others what one would not wish for oneself.

(4) Confucius advocates "to learn extensively, to inquire critically, to reflect carefully, to distinguish clearly, and to practice diligently." This principle emphasizes maintaining a skeptical mindset during learning, as critical doubt serves as the precursor to invention and innovation. Without the capacity to harbor and articulate doubts, genuine breakthroughs in creative discovery become exceedingly difficult to achieve. This has profound influence on college students' creativity.

(5) The principle of "harmony in diversity" emphasizes the cultivation of harmonious interpersonal relationships. Confucius's concept of "harmony in diversity" aims to emphasize both harmony and diversity in interpersonal relationships, advocating for appropriate tolerance and respect.

4. Human resource management

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the teachers professional development management. Specifically, attention should be given to the following items:

(1) The principle of “taking precautions in advance” has great influence on HR planning before faculty recruitment. Human resource planning is a critical function of human resource management. Colleges and universities conduct advanced planning before faculty recruitment, closely aligning with the institution's medium to long-term development strategy as well as its disciplinary development plan. Through top-level design, scientific forecasting, and meticulous management, every new faculty member is strategically aligned to support the university's strategic goals, thereby laying a solid talent foundation for achieving connotative development and enhancing core competitiveness. Conversely, recruitment without planning may lead to an imbalanced faculty structure, wasted resources, and misalignment with institutional priorities.

(2) Confucian emphasis on character, which advocates “selecting the worthy and employing the capable” and “prioritizing virtue” in the view of talent. In university recruitment, moral integrity is the primary consideration. Recruited individuals not only possess moral character but also demonstrates corresponding abilities to effectively fulfill their appointed roles.

(3) The Confucian concepts provide a powerful philosophical foundation for modern employee training and development. The higher education institutions continuously enhance the professional skills and specialized knowledge of their staff through the establishment of a structured learning and training mechanism. Their emphasis on continuous learning and relentless self-improvement is directly applicable to building a resilient and innovative workforce.

(4) Confucian thought shapes employee evaluation through a holistic assessment of both moral character (“virtue”) and professional competence (“ability”), with particular emphasis on attributes such as loyalty, filial piety, benevolence, and righteousness. Such an evaluation system exerts a certain influence on employees' promotion, remuneration, and career advancement. In

Confucian culture, “fidelity” (信) signifies honesty and ensuring that one’s words align with facts. This requires university administrators to uphold integrity in performance evaluations and be true to their word when dealing with faculty. However Confucianism emphasizes social relationships. Personal relationships and moral judgments can undermine objective, rule-based management—especially in performance evaluations.

(5) Confucian thought has great influence on labor relations. Confucius said “The value of 礼 (ritual/propriety) lies in its achieving harmony.” When resolving labor-management disputes, the staff prefer communication, consultation, and mediation—informal and non-confrontational methods. Individuals are encouraged to make concessions for the collective good to maintain overall stability to realize harmony. Confucian thought has provided a unique cultural foundation and ethical basis for labor relations management in China. It has shaped an Eastern management model that emphasizes harmony, values interpersonal relationships, promotes loyalty, and advocates benevolence.

(6) People-oriented philosophy in Confucianism emphasizes the critical role of human resources in organizational development. Human beings are both the starting point and ultimate goal of management. All managerial activities must fundamentally aim to motivate people’s initiative and creativity. Maintaining the advantage of human resources through effective human resource management, thereby sustaining the organization’s competitive edge, is a crucial driver for continuous organizational growth.

(7) Confucius believed that the essence of human nature is “benevolence” (仁), hence the benevolent person loves others. It is therefore the duty of every administrator to respect and actively seek to fulfill people’s needs and desires. In the context of higher education management, this means adopting a faculty-oriented approach that prioritizes care for teachers’ teaching practices, mental well-being, and daily difficulties. Guiding actions in accordance with inherent tendencies is essential to effectively inspire motivation and initiative in the workplace.

(8) The philosophy of “harmony in diversity” provides an extremely wise and

humane framework for contemporary employee management. It reframes team cohesion and individual differences not as a contradiction, but as two complementary aspects that foster mutual success and prosperity. It uses a common vision and values to create a solid magnetic field for the team, ensuring unified direction and cultural cohesion. On this foundation, it fully respects, encourages, and leverages individual uniqueness, transforming it into a core driver for innovation, adaptability, and problem-solving. Ultimately, under such a management model, the company gains not merely a superficially calm but undercurrent-ridden team, but rather a high-performing organization that is both vibrant and creative, and possesses strong cohesion and resilience.

5. Academic management

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the scientific research program management. Specifically, attention should be given to the following items:

(1) The core concepts in Confucianism has great influence on academic management. The influence is both positive and negative. Influenced by “Excellence in Learning Leads to Officialdom” (学而优则仕) and the Utilitarian Orientation of Academia, scholars are encouraged to be concerned with reality and apply their knowledge to societal issues (经世致用), preventing academia from becoming completely detached from society. Yet scholarship become a “stepping stone” to power and status rather than a process of pure pursuit of truth and the pursuit of administrative positions sometimes outweigh the pursuit of scholarship itself.

(2) Influenced by “Dignity of the Teacher's Way” (师道尊严) and Authoritative Management, students respect teachers and uphold the Dao, fostering a good academic atmosphere. But academic authority and a “one-person speaks-all” culture were formed, students' critical thinking and innovative spirit are suppressed. This hierarchical concept is also reflected in the allocation of academic resources, where seniority sometimes become the deciding factor over ability.

(3) Confucianism values ethics, morality, and social relations—the metaphysical “Dao”—while relatively despised the technological sciences and crafts—the physical “tools” (器), which lead to prosperity of the humanities, especially ethics, philosophy, history, and politics, forming a deep cultural accumulation. However natural sciences and technological sciences are marginalized for a long time, failing to establish a systematic scientific methodology and experimental system.

(4) The principle of “a gentleman seeks harmony but not conformity” positively shapes the academic climate by encouraging independent thinking and diversity of perspectives in scholarly inquiry, while stressing harmony in academic communication and collaboration, thus contributing to the flourishing and advancement of scholarship.

(5) Confucianism exerts a significant influence on academic ethics by offering an ethical framework for research, underscoring the moral responsibility and social significance of scholarly work, and shaping both its orientation and methodological approaches. Confucian thought instills, through its core ethical values, a distinctive worldview, set of guiding principles, and a conception of social responsibility in scientists.

6. The management of campus culture

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the management of campus culture. Specifically, attention should be given to the following items:

(1) Confucianism offers a guiding framework for the development of campus culture. Confucianism constitutes the intellectual foundation from which the Socialist Core Values have grown. Campus culture management adopts a socialist direction as its cornerstone and principal guidance. This entails a duty to propagate socialist core values and to cultivate campus culture as a conduct through which students internalize these values by first identifying with their cultural environment.

(2) Confucianism emphasizes benevolence and forbearance, encouraging

mutual respect and care among students. This helps foster harmonious teacher-student and peer relationships, while reducing incidents of campus violence and bullying. Only by adhering to the fundamental people-oriented principle can university cultural management and campus culture development demonstrate their inherent characteristic of respecting and understanding individuals. This approach is essential for fostering students' all-round development, enriching their spiritual and cultural character, and ultimately achieving truly "humanized management" within the institution.

(3) It is an effective strategy to strengthen students' understanding and knowledge of traditional Chinese culture, thereby leveraging it as a strategic tool for constructing a vibrant campus culture in universities. Utilizing traditional Chinese moral culture as a vehicle within campus culture is a highly effective strategy for fostering moral education in students. By facilitating students' internalization of the spirit of cultivating the self, regulating the family, governing the state, and bringing peace to the world, the integration created a virtuous cycle that significantly strengthens the overall construction and management of the campus environment.

(4) Integrating Confucian ethical thought into the construction of campus culture provides inspiration and guidance for cultivating a diverse and vibrant cultural environment, thereby enhancing the functional role of campus culture, which helps to foster university students' cultural confidence.

(5) Through conducting a diversity of activities rooted in Confucian thought, the university cultivated a harmonious campus culture. Through the practices, such as etiquette training, public speaking workshops, volunteer activities, teacher conduct, curricular integration of Confucian values and cultural festivals and moral education events, the school successfully integrates Confucian ethical thought into the daily life of the institution, demonstrating how traditional Chinese values can find resonance and renewal in modern, multicultural educational settings.

(6) The impact of Confucianism on academic culture within the university context is profound. Its effects are particularly discernible in academic ethics, teacher-student dynamics, the objectives of learning, and approaches to research.

7. The contemporary functions of Confucian management thought

Regarding the influence of Confucianism on higher education management, experts have recommended a focus on the inheritance and reconstruction of Confucian management thought. Specifically, attention should be given to the following items:

(1) The integration of “self-cultivation” and “self-rectification” into contemporary educational management on one hand contributes to the establishment of a campus environment characterized by integrity and moral clarity. By embodying these principles in their speech and action, administrators project positive values and serve as ethical exemplars, thus steering the school community towards a dynamic and positive culture. On the other hand, this practice augments administrative leadership and influence, fostering the unity and guidance necessary for the collective pursuit of institutional objectives.

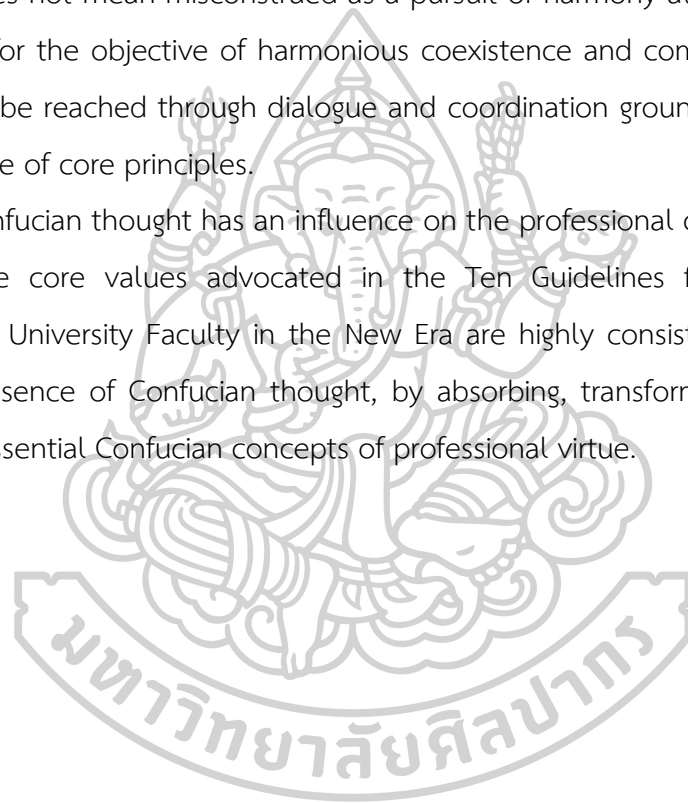
(2) The principle of “Valuing People” is founded upon the respect and recognition of the worth of every individual. Conversely, the principle of “Loving People” requires one to approach others with a compassionate heart, demonstrating genuine care for their needs and emotional states. On the other hand, it aids in encouraging teachers’ innovative spirit and enthusiasm for teaching. In an environment rich with love and respect, their individual character and abilities are fully unleashed. As both parties engage jointly in the school’s educational decision-making and contribute to its development, this collaborative approach not only strengthens the unity among the teaching staff but also enhances the college’s management efficiency and educational quality.

(3) The principle of “appointing the virtuous and employing the capable” helps to break from the conventional seniority-based personnel system, thereby establishing a more scientific and equitable mechanism for talent selection. Talent constitutes the foundation of a school’s development. When selecting and appointing personnel, administrators focus on evaluating teachers’ comprehensive qualities and practical abilities, rather than overemphasizing superficial criteria such as academic credentials and seniority. Leaders are adept at identifying and nurturing exceptional individuals, assigning them to roles that align with their strengths and

talents to fully realize their potential.

(4) The principle of “harmony being the most valuable” affects administrators to foster a conducive environment of harmony and cooperation, enabling all staff to collaborate towards shared goals. Administrators replace confrontation with communication and consultation, using dialogue to achieve harmony. Once an agreement is reached, they honor their commitments, translate words into actions, and solidify the consensus forged, to ensure the college operates more smoothly. While it does not mean misconstrued as a pursuit of harmony at any cost. Instead, it advocates for the objective of harmonious coexistence and common advancement, which is to be reached through dialogue and coordination grounded in the steadfast maintenance of core principles.

(5) Confucian thought has an influence on the professional conduct of university faculty. The core values advocated in the Ten Guidelines for the Professional Conduct of University Faculty in the New Era are highly consistent and continuous with the essence of Confucian thought, by absorbing, transforming, and integrating the most essential Confucian concepts of professional virtue.



The influence of Confucianism on higher education management

7 dimensions and 41 items

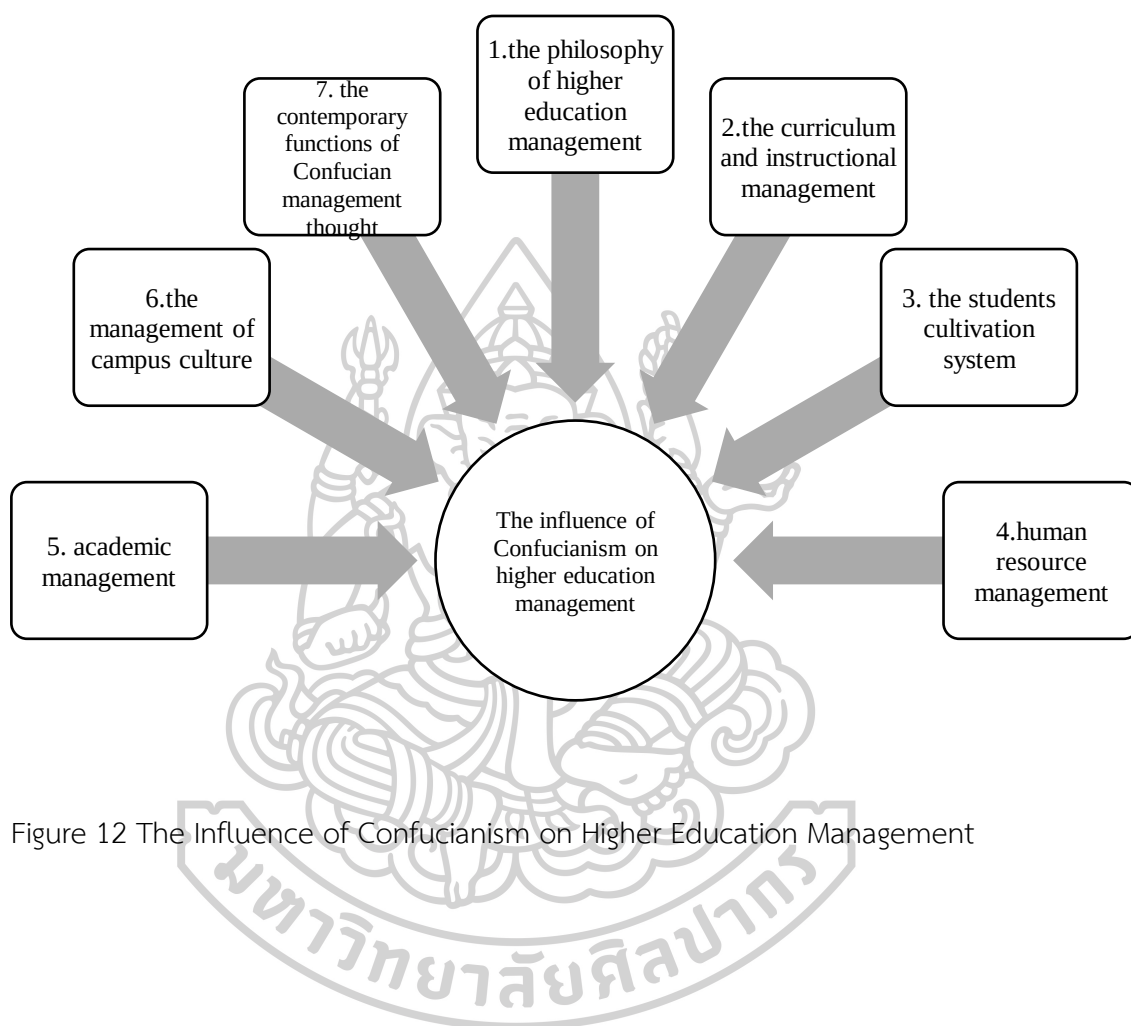


Figure 12 The Influence of Confucianism on Higher Education Management

Table 1 : 7 dimensions and 41 items

1.The philosophy of higher education management	4 items
2. The curriculum and instructional management	8 items
3. The students cultivation system	5 items
4. Human resource management	8 items
5. Academic management	5 items
6.The management of campus culture	6 items
7.The contemporary functions of Confucian management thought	5 items
TOTAL	41 items

CHAPTER 5

CONCLUSION, DISCUSSION AND RECOMMENDATION

This study aims to find the influence of Confucianism on higher education management. Gaining insights from interviews with 17 reliable, trustworthy, and experienced experts who expertise in the field of education and education management, into the future of the influence of Confucianism on higher education management. Through careful and meticulous analysis and synthesis of the extensive data and copious notes derived from the interviews with the experts, the researcher identified and distilled 7 dimensions, encompassing 41 items, all of which were intricately and profoundly connected to the future of the influence of Confucianism on higher education management. This chapter includes three parts; the first is to draw a comprehensive conclusion based on the extensive research conducted on the 7 dimensions and 41 items. Second part is about initiating a detailed discussion on the salient points, providing an in-depth analysis of the findings. Finally, the chapter will conclude with a set of well-informed recommendations for future studies, ensuring that further research can build upon the knowledge gained through this investigation and research.

Conclusion of research findings

According to the opinions of experts, the 7 dimensions that need to be considered for the future of the influence of Confucianism on higher education management were as follows: (1) The philosophy of higher education management, (2) the curriculum and instructional management, (3) the students cultivation system, (4) human resource management, (5) academic management, (6) the management of campus culture, (7) the contemporary functions of Confucian management thought.

According to the expert panel's opinions, the following are 7 dimensions worth considering for the influence of Confucianism on higher education management.

1. The philosophy of higher education management

(1) Confucian thought has deep influence on the principles of higher education management. The concept of “virtue first”, the concept of people-oriented, the thought of harmony, the concept of fairness and justice continue to inform contemporary higher education management.

(2) Confucianism’s five core virtues—仁(benevolence), 义 (righteousness), 礼(propriety), 智 (wisdom), and 信 (integrity) has deeply effected the goals of higher education management and the policy-making. Confucian thought emphasizes moral education through rites and music (礼乐教化), champions the expansion of education to enhance the moral and intellectual quality of the nation.

(3) Confucian thought has profoundly shaped the management approaches and influenced the consensus-driven governance by embedding moral, social, and hierarchical principles into their operational frameworks. The decision-making process prioritizes collective consensus, balancing the interests of all parties, weighing various advantages and disadvantages.

(4) Confucianism has deep influence on the system of management and the leadership style. The Confucian concept of responsibility “cultivating the self, regulating the family, and governing the state” (修身齐家治国) has shaped the management system of universities. The principle of “governance through virtue” (为政以德) posits that the ruler’s ethical integrity is the cornerstone of sound administration.

2.The Curriculum and Instructional Management

(1) Confucian ideals has great influence on curriculum design, “Doctrine of the Mean” required a balance avoiding extremism and promoting well-rounded, coordinated development. And its emphasis on moral education and humanistic cultivation—had been preserved and integrated into university curricula.

(2) Confucianism has significantly influence on curriculum content, it has shaped the core values of the curriculum, conveyed the essence of traditional Chinese culture, and fostered the cultivation of good character among the Chinese

people.

(3) The influence of Confucianism on teaching objectives is great, it not only emphasizes the cultivation of moral character, but also focuses on fostering students' sense of social responsibility, cultural literacy, and innovative spirit, as well as promoting harmonious development among individuals, between individuals and society, and between humans and nature.

(4) The thought of 教学相长 “The teacher learns as he teaches.” affects teaching concept. “Teaching benefits both teacher and student” not only emphasizes the mutual enhancement of teaching and learning but also highlights the shared growth between teachers and students, as well as teachers' self-improvement. At the same time, it encourages students to take the initiative in their learning and continuously explore unknown fields.

(5) Confucian thought “teaching according to aptitude” and “education without discrimination” has far-reaching influence on teaching approaches. It not only provides theoretical guidance for educational philosophy but also offers practical experience for teaching approaches.

(6) Influenced by Confucian thought, moral education is integrated throughout the teaching process, in teaching process, the Confucian tradition placed great emphasis on the memorization and recitation of classics, so the primacy of humanistic subjects, moral formation, and engagement with canonical works are still very important.

(7) The Confucian thought of “the unity of knowledge and action”(知行合一) has great influence on teaching outcomes. It champions an educational philosophy rooted in practical experience, independent learning, and moral principles. This principle serves as an important benchmark for evaluating educational outcomes. It further motivates students to apply what they have learned in the classroom to real-world situations, thereby enhancing their overall competencies and ability to participate in social practice.

(8) Confucian thought is reflected in classroom management, fostering a supportive and inclusive classroom climate by attending to students' social and

emotional needs is the embodiment of the influence of 仁(benevolence).

3. The Students Cultivation System

(1) The Confucius' concept of "talent is placing virtue first, valuing learning as fundamental, and recognizing ability as a criterion of worthiness" offers guidance for the type of person to be developed in higher education. Institutions promotes ethical character through ideological education, campus culture, and role modeling, guiding students to cultivate personal virtue.

(2) The Confucian concepts affect the principle of coping with students' affairs. The Confucian principle of "仁" (benevolence) is also evident in coping with students' affairs. Influenced by the Confucian Concept of "Rule by Virtue"(德治), when students violate rules, leaders engage in dialogue, explore the reasons behind the behavior, and help students correct their actions through reflection and education.

(3) Confucianism has great influence on the cultivation of college students' team spirit and social responsibility. "To be the first to bear hardships and the last to enjoy comforts", this maxim exemplifies the Confucian expectation for team members to cultivate a duty of care, prioritizing the collective good and embodying an altruistic mentality. The principle of "do not impose on others what you yourself do not desire." shapes team empathy, advocates for empathy within teams by refraining from imposing upon others what one would not wish for oneself.

(4) Confucius advocates "to learn extensively, to inquire critically, to reflect carefully, to distinguish clearly, and to practice diligently." This principle emphasizes maintaining a skeptical mindset during learning, as critical doubt serves as the precursor to invention and innovation. Without the capacity to harbor and articulate doubts, genuine breakthroughs in creative discovery become exceedingly difficult to achieve. This has profound influence on college students' creativity.

(5) The principle of "harmony in diversity" emphasizes the cultivation of harmonious interpersonal relationships. Confucius's concept of "harmony in diversity" aims to emphasize both harmony and diversity in interpersonal

relationships, advocating for appropriate tolerance and respect.

4. Human Resource Management

(1) The principle of “taking precautions in advance” has great influence on HR planning before faculty recruitment. Human resource planning is a critical function of human resource management. Colleges and universities conduct advanced planning before faculty recruitment, closely aligning with the institution's medium to long-term development strategy as well as its disciplinary development plan. Through top-level design, scientific forecasting, and meticulous management, every new faculty member is strategically aligned to support the university's strategic goals, thereby laying a solid talent foundation for achieving connotative development and enhancing core competitiveness. Conversely, recruitment without planning may lead to an imbalanced faculty structure, wasted resources, and misalignment with institutional priorities.

(2) Confucian emphasis on character, which advocates “selecting the worthy and employing the capable” and “prioritizing virtue” in the view of talent. In university recruitment, moral integrity is the primary consideration. Recruited individuals not only possess moral character but also demonstrates corresponding abilities to effectively fulfill their appointed roles.

(3) The Confucian concepts provide a powerful philosophical foundation for modern employee training and development. The higher education institutions continuously enhance the professional skills and specialized knowledge of their staff through the establishment of a structured learning and training mechanism. Their emphasis on continuous learning and relentless self-improvement is directly applicable to building a resilient and innovative workforce.

(4) Confucian thought shapes employee evaluation through a holistic assessment of both moral character (“virtue”) and professional competence (“ability”), with particular emphasis on attributes such as loyalty, filial piety, benevolence, and righteousness. Such an evaluation system exerts a certain influence on employees' promotion, remuneration, and career advancement. In

Confucian culture, “fidelity” (信) signifies honesty and ensuring that one’s words align with facts. This requires university administrators to uphold integrity in performance evaluations and be true to their word when dealing with faculty. However Confucianism emphasizes social relationships. Personal relationships and moral judgments can undermine objective, rule-based management—especially in performance evaluations.

(5) Confucian thought has great influence on labor relations. Confucius said “The value of 礼 (ritual/propriety) lies in its achieving harmony.” When resolving labor-management disputes, the staff prefer communication, consultation, and mediation—informal and non-confrontational methods. Individuals are encouraged to make concessions for the collective good to maintain overall stability to realize harmony. Confucian thought has provided a unique cultural foundation and ethical basis for labor relations management in China. It has shaped an Eastern management model that emphasizes harmony, values interpersonal relationships, promotes loyalty, and advocates benevolence.

(6) People-oriented philosophy in Confucianism emphasizes the critical role of human resources in organizational development. Human beings are both the starting point and ultimate goal of management. All managerial activities must fundamentally aim to motivate people’s initiative and creativity. Maintaining the advantage of human resources through effective human resource management, thereby sustaining the organization’s competitive edge, is a crucial driver for continuous organizational growth.

(7) Confucius believed that the essence of human nature is “benevolence” (仁), hence the benevolent person loves others. It is therefore the duty of every administrator to respect and actively seek to fulfill people’s needs and desires. In the context of higher education management, this means adopting a faculty-oriented approach that prioritizes care for teachers’ teaching practices, mental well-being, and daily difficulties. Guiding actions in accordance with inherent tendencies is essential to effectively inspire motivation and initiative in the workplace.

(8) The philosophy of “harmony in diversity” provides an extremely wise and

humane framework for contemporary employee management. It reframes team cohesion and individual differences not as a contradiction, but as two complementary aspects that foster mutual success and prosperity. It uses a common vision and values to create a solid magnetic field for the team, ensuring unified direction and cultural cohesion. On this foundation, it fully respects, encourages, and leverages individual uniqueness, transforming it into a core driver for innovation, adaptability, and problem-solving. Ultimately, under such a management model, the company gains not merely a superficially calm but undercurrent-ridden team, but rather a high-performing organization that is both vibrant and creative, and possesses strong cohesion and resilience.

5. Academic Management

(1) The core concepts in Confucianism has great influence on academic management. The influence is both positive and negative. Influenced by “Excellence in Learning Leads to Officialdom” (学而优则仕) and the Utilitarian Orientation of Academia, scholars are encouraged to be concerned with reality and apply their knowledge to societal issues (经世致用), preventing academia from becoming completely detached from society. Yet scholarship become a “stepping stone” to power and status rather than a process of pure pursuit of truth and the pursuit of administrative positions sometimes outweigh the pursuit of scholarship itself.

(2) Influenced by “Dignity of the Teacher's Way” (师道尊严) and Authoritative Management, students respect teachers and uphold the Dao, fostering a good academic atmosphere. But academic authority and a “one-person speaks-all” culture were formed, students' critical thinking and innovative spirit are suppressed. This hierarchical concept is also reflected in the allocation of academic resources, where seniority sometimes become the deciding factor over ability.

(3) Confucianism values ethics, morality, and social relations—the metaphysical “Dao”—while relatively despised the technological sciences and crafts—the physical “tools”(器), which lead to prosperity of the humanities,

especially ethics, philosophy, history, and politics, forming a deep cultural accumulation. However natural sciences and technological sciences are marginalized for a long time, failing to establish a systematic scientific methodology and experimental system.

(4) The principle of “a gentleman seeks harmony but not conformity” positively shapes the academic climate by encouraging independent thinking and diversity of perspectives in scholarly inquiry, while stressing harmony in academic communication and collaboration, thus contributing to the flourishing and advancement of scholarship.

(5) Confucianism exerts a significant influence on academic ethics by offering an ethical framework for research, underscoring the moral responsibility and social significance of scholarly work, and shaping both its orientation and methodological approaches. Confucian thought instills, through its core ethical values, a distinctive worldview, set of guiding principles, and a conception of social responsibility in scientists.

6. The Management of Campus Culture

(1) Confucianism offers a guiding framework for the development of campus culture. Confucianism constitutes the intellectual foundation from which the Socialist Core Values have grown. Campus culture management adopts a socialist direction as its cornerstone and principal guidance. This entails a duty to propagate socialist core values and to cultivate campus culture as a conduct through which students internalize these values by first identifying with their cultural environment.

(2) Confucianism emphasizes benevolence and forbearance, encouraging mutual respect and care among students. This helps foster harmonious teacher-student and peer relationships, while reducing incidents of campus violence and bullying. Only by adhering to the fundamental people-oriented principle can university cultural management and campus culture development demonstrate their inherent characteristic of respecting and understanding individuals. This approach is essential for fostering students’ all-round development, enriching their spiritual and cultural character, and ultimately achieving truly “humanized management” within

the institution.

(3) It is an effective strategy to strengthen students' understanding and knowledge of traditional Chinese culture, thereby leveraging it as a strategic tool for constructing a vibrant campus culture in universities. Utilizing traditional Chinese moral culture as a vehicle within campus culture is a highly effective strategy for fostering moral education in students. By facilitating students' internalization of the spirit of cultivating the self, regulating the family, governing the state, and bringing peace to the world, the integration created a virtuous cycle that significantly strengthens the overall construction and management of the campus environment.

(4) Integrating Confucian ethical thought into the construction of campus culture provides inspiration and guidance for cultivating a diverse and vibrant cultural environment, thereby enhancing the functional role of campus culture, which helps to foster university students' cultural confidence.

(5) Through conducting a diversity of activities rooted in Confucian thought, the university cultivated a harmonious campus culture. Through the practices, such as etiquette training, public speaking workshops, volunteer activities, teacher conduct, curricular integration of Confucian values and cultural festivals and moral education events, the school successfully integrates Confucian ethical thought into the daily life of the institution, demonstrating how traditional Chinese values can find resonance and renewal in modern, multicultural educational settings.

(6) The impact of Confucianism on academic culture within the university context is profound. Its effects are particularly discernible in academic ethics, teacher-student dynamics, the objectives of learning, and approaches to research.

7. The contemporary functions of Confucian Management Thought

(1) The integration of “self-cultivation” and “self-rectification” into contemporary educational management on one hand contributes to the establishment of a campus environment characterized by integrity and moral clarity. By embodying these principles in their speech and action, administrators project positive values and serve as ethical exemplars, thus steering the school community towards a dynamic and positive culture. On the other hand, this practice augment

administrative leadership and influence, fostering the unity and guidance necessary for the collective pursuit of institutional objectives.

(2) The principle of “Valuing People” is founded upon the respect and recognition of the worth of every individual. Conversely, the principle of “Loving People” requires one to approach others with a compassionate heart, demonstrating genuine care for their needs and emotional states. On the other hand, it aids encouraging teachers’ innovative spirit and enthusiasm for teaching. In an environment rich with love and respect, their individual character and abilities are fully unleashed. As both parties engage jointly in the school’s educational decision-making and contribute to its development, this collaborative approach not only strengthens the unity among the teaching staff but also enhances the college’s management efficiency and educational quality.

(3) The principle of “appointing the virtuous and employing the capable” helps to break from the conventional seniority-based personnel system, thereby establishing a more scientific and equitable mechanism for talent selection. Talent constitutes the foundation of a school’s development. When selecting and appointing personnel, administrators focus on evaluating teachers’ comprehensive qualities and practical abilities, rather than overemphasizing superficial criteria such as academic credentials and seniority. Leaders are adept at identifying and nurturing exceptional individuals, assigning them to roles that align with their strengths and talents to fully realize their potential.

(4) The principle of “harmony being the most valuable” affects administrators to foster a conducive environment of harmony and cooperation, enabling all staff to collaborate towards shared goals. Administrators replace confrontation with communication and consultation, using dialogue to achieve harmony. Once an agreement is reached, they honor their commitments, translate words into actions, and solidify the consensus forged, to ensure the college operates more smoothly. While it does not mean misconstrued as a pursuit of harmony at any cost. Instead, it advocates for the objective of harmonious coexistence and common advancement, which is to be reached through dialogue and coordination grounded in the steadfast maintenance of core principles.

(5) Confucian thought has an influence on the professional conduct of university faculty. The core values advocated in the Ten Guidelines for the Professional Conduct of University Faculty in the New Era are highly consistent and continuous with the essence of Confucian thought, by absorbing, transforming, and integrating the most essential Confucian concepts of professional virtue.

Discussion

For the influence of Confucianism on higher education management, based on the results of the interviews with experts, the researcher summarized into 7 dimensions as well as 50 items. These findings from the expert interview revealed that all 7 dimensions are essential for the influence of Confucianism on higher education management because each of them elaborates on the influence of Confucian thought on university management from different perspectives and supported with the study of existing literature or the research of previous studies in the influence of Confucianism on higher education management.

The management philosophy of higher education institutions is of paramount importance. Essentially, the competition among universities is also a competition of management philosophies. While the hardware facilities and financial investments of a university are undoubtedly significant, what truly enables it to excel and sustain long-term development is an advanced, educationally sound, and resolutely implemented management philosophy, which is consistent with the study of Xu. According to Xu, college management concept is a key factor to offer guidance and instruction to college education, an embodiment of the value of education, and a solution to the issue of direction and criterion of higher education. Personalization and unification are two different value orientations and goals in the development of college management. Confucianism provides rich and profound conceptual support for the higher education management. These philosophical principles not only contribute to building a harmonious and orderly campus environment but also facilitate the holistic development of both faculty and students, as well as the sustainable advancement of universities is supported by the research of Xie, according to Xie, the robust and distinctive characteristics and functions of

management in Confucianism hold significant guiding implications for the cultivation of corporate culture. The values of humanism, justice and interests, the doctrine of the mean, morality and so on have exerted a profound and nuanced influence on Chinese national culture. The construction of modern enterprise culture cannot avoid being permeated by traditional Confucian thought and culture.

As the principal instrument for achieving the fundamental mission of talent development in higher education, curriculum management aligns with the Confucian ideal which emphasizes cultivating moral character through education, which is supported by the research of Pan. Confucian ideology places great emphasis on the cultivation of scholars, urging them to prioritize the development of ethics and morals. Centered around “benevolence”, it establishes a comprehensive framework encompassing personal ethics, familial ethics, societal ethics, and state ethics, calling upon all to adhere to these principles.

Student management and faculty management serve as the two operational pillars enabling higher education institutions to fulfill their three core functions: talent cultivation, scientific research, and social service. Operating from the dimensions of “learning” and “teaching” respectively, they jointly ensure the smooth progression of the educational process and the continuous enhancement of educational quality. This emphasis on human factors and maximizing human potential is profoundly influenced by Confucian thought, which is supported by the research of Wang and study of Lin. Wang says the concept of human-centered thinking is a crucial aspect of Confucianism, emphasizing the significance of acknowledging and upholding human worth and dignity; The concept of prioritizing the nation and its people represents a concentrated embodiment of the holistic philosophy of Confucianism, wherein “holistic” pertains to the nation and its people, and “holism” dictates that individuals should subordinate themselves to the nation and its people; The concept of appreciating the significance of friendship and fostering a sense of harmony. According to Lin, the innovation of education and teaching management system in colleges and universities is a complex, indispensable, and progressive project that requires full integration with the human-centered concept. It necessitates conducting comprehensive research on this

concept from various perspectives and levels. The concept of humanism should be fully integrated into education and teaching management in order to effectively mobilize enthusiasm from all aspects, stimulate the potential of all personnel, and achieve greater accomplishments in their work.

All activities within higher education institutions revolve around knowledge and scholarship. Academic management serves as the direct mechanism for ensuring the quality and depth of these activities. By establishing academic standards, safeguarding academic freedom, and regulating academic ethics, it shapes the unique organizational character and culture of universities, which is consistent with the research of Pan and the study of Wang. Pan says Confucian ideology places great emphasis on the cultivation of scholars, urging them to prioritize the development of ethics and morals. Wang says Confucian thought can provide clear goal guidance and spiritual support, survival and development intelligence, ethics and moral norms for contemporary innovation and entrepreneurship enterprise, and also provide rich spiritual connotations for contemporary innovation and entrepreneurship education.

Campus culture serves as a demonstration of the soft power inherent in a school's institutional administration. As vanguards of social culture, universities are constant sources of new thought, which is inherently connected to Chinese culture. The construction of a university's campus culture, premised on the principles of cultural management, should have the fundamental aim of fostering qualified university students for the new era. Guided by a people-oriented concept and based on the institution's specific talent cultivation model and educational objectives, the goal is to establish a systematic model for a cultural management system. The research of Xie supports it. He says the robust and distinctive characteristics and functions of management in Confucianism hold significant guiding implications for the cultivation of corporate culture.

The integration of "self-cultivation" and "self-rectification" into contemporary educational management on one hand contributes to the establishment of a campus environment characterized by integrity and moral clarity. By embodying these principles in their speech and action, administrators project positive values and serve as ethical exemplars, thus steering the school community towards a dynamic

and positive culture. On the other hand, this practice augments administrative leadership and influence, fostering the unity and guidance necessary for the collective pursuit of institutional objectives. The research of Li and the study of Tan supported it, they say the essence of Confucian “self-cultivation” lies in the pursuit and realization of the meaning and value of life through a process of personal growth and maturity. The concept of “self-cultivation” holds significant importance within Confucian philosophy, as it not only offers unique insights into contemporary discussions on the purpose of life but also serves as a valuable reference for shaping college students’ perspectives on learning, life, and society. University education should aim to cultivate individuals with a liberal mindset, fostering the development of their social persona.

In conclusion, the seven dimensions of the influence of Confucianism on education management identified in this study are all essential for better higher education management, and they are supported by existing research in the field of education management. Education administrators should carefully consider each of these dimensions and work to implement strategies that promote excellence in education management and integrate exemplary Confucian management principles into university governance to advance the development of China’s higher education institutions. The following contents will discuss the specific details of each dimension in further.

The philosophy of higher education management

Confucianism’s five core virtues—仁 (benevolence), 义 (righteousness), 礼 (propriety), 智 (wisdom), and 信 (integrity) will effect the goals of higher education management. Under the influence of Confucianism, which underscores a holistic perspective, the objective of higher education is to cultivate well-rounded individuals equipped with moral, intellectual, physical, aesthetic, and labor competencies. The aim of management of higher education institutions is to achieve scientific and standardized management of teaching, enhance the level of administration, improve teaching quality and operational efficiency, and ensure the successful realization of

talent development goals in colleges and universities. This finding is in line with the research of Higher Education Law of the People's Republic of China. The aim of management of higher education institutions is to achieve scientific and standardized management of teaching, enhance the level of administration, improve teaching quality and operational efficiency, and ensure the successful realization of talent development goals in colleges and universities. And also is in line with J, Culbertson, Culbertson claims that defining purpose is a central function of administration.

Confucian thought will influence on the principles of higher education management. The concept of “virtue first”, the concept of people-oriented, the thought of harmony, the concept of fairness and justice will continue to inform contemporary higher education management. This finding is consistent with Lin, Lin says the concept of humanism should be fully integrated into education and teaching management in order to effectively mobilize enthusiasm from all aspects, stimulate the potential of all personnel, and achieve greater accomplishments in their work.

The Confucian concept of responsibility “cultivating the self, regulating the family, and governing the state” will shape the management system of universities. This finding complies with Von Bertalanffy, he says a system is seen as a whole, and the whole is simply more than the sum of its parts.¹¹⁴

Confucian thought will influence the decision-making process of administrators. It falls upon every higher education administrator to consistently engage in critical reflection and to ameliorate decision-making procedures. Before reaching a decision, administrators must engage in broad consultation with relevant stakeholder groups, building consensus through discourse and negotiation to mitigate potential obstacles during execution. This finding conforms to Matthias Holweg, Jane Davies, Arnoud De Meyer, Benn Lawson and Roger Schmenne, they say about processes, we can explain a lot about how they work as they do, and why. We have the tools by which to examine them. We know their strengths and weaknesses. We

¹¹⁴Memarian, B., Doleck, T., “Education with a systems theory and control perspective,” **Educ Inf Technol** 30, (2025).

know which ones are most appropriate in all sorts of circumstances, and we can predict how they will fare. We know how they should be measured and how they should not be measured. We know what it takes to improve them.¹¹⁵

Confucian thought will significantly influence policy-making. This finding is consistent with Liu and Tang, they says the autonomy of Chinese colleges and universities in running schools has undergone a cycle of “centralization - decentralization - centralization” due to the fluctuation of relevant policies.

Confucian thought will influence the leadership style. In Confucian philosophy, the principle of “governance through virtue” posits that the ruler’s ethical integrity is the cornerstone of sound administration. This finding is correspond to Flynn SI. He says Democratic leaders are characterized by collective decision-making, camaraderie, active member or follower involvement, fair praise, and restrained criticism; they facilitate collective decision-making. Democratic leaders offer their followers choices and support. Democratic leadership, also referred to as participative leadership, reflects democratic principles and processes including inclusiveness, self-determination, and equal participation.¹¹⁶ This finding also aligns with the research of Zhang, he says corporate leadership aligns with the Confucian principle of "governing through virtue." The notion of "cherishing harmony" mirrors the team spirit emphasized in cultivating enterprise culture.

Confucian thought will effect governance. This finding is supported by the research of Hu and Li, they say the influence of Confucian culture on Chinese corporate governance is primarily manifested in three aspects. Firstly, Confucian

¹¹⁵Matthias Holweg, Jane Davies, Arnoud De Meyer, Benn Lawson, Roger Schmenner. **Process Theory : The Principles of Operations Management.** (London: Oxford University Press, 2018):2

¹¹⁶Flynn SI, “Authoritarian, Democratic, and Laissez-Faire Leadership,” **Salem Press Encyclopedia**(August, 2024). Accessed <https://research.ebsco.com/linkprocessor/plink?id=c6c3cb83-187d-3531-9c11-42ff1939e174>

culture exerts an impact on the moral cultivation, business philosophy, and decision-making behavior of company executives, other managers, and employees. Secondly, it influences managers' ideas and actions regarding corporate governance. Lastly, it affects the establishment and implementation of the legal system pertaining to corporate governance in China.

Confucian philosophy anchors heuristic teaching in a humanistic foundation, providing not only a robust methodological system but also a deep sense of moral purpose, which is consistent with the research of Dong, he says a competent educator must foster the “three essential qualities”: an affectionate regard for students (which serves as the fundamental basis), a sense of accountability towards their role, and a profound respect for disciplinary principles.

In conclusion, the experts highlighted a well-defined management philosophy articulates an institution's direction and identity, guides resource allocation and strategic priorities, and optimizes governance structures. It fosters a cohesive organizational culture, enhances managerial expertise, and equips the university to navigate challenges and sustain innovation. Ultimately, advanced, clear, and consistent management concept is instrumental in shaping the institution's trajectory, culture, and ultimate achievements. Integrating the essence of Confucian culture into modern university management is not a simple act of nostalgia, but rather an infusion of unique Eastern wisdom and humanistic spirit to address the common challenges facing global higher education. This integration entails establishing a core philosophy of “student-centeredness and cultivating virtue through education,” constructing a governance structure that embodies “harmony with order, and harmony in diversity,” fostering leadership and an organizational culture rooted in the ideal of “self-cultivation, family harmony, and inner sageliness for outer kingliness,” and instilling a sense of social responsibility oriented towards “applying knowledge to practical affairs and serving the nation.” Confucian culture offers future university management not a pre-packaged operational manual, but rather a lofty value orientation and profound cultural foundation. It can assist universities in their pursuit of world-class status without losing their national soul and cultural roots, ultimately aiming to cultivate exceptional talents who possess not only professional

expertise but also sound character and a deep-seated sense of familial and national commitment.

The Curriculum and Instructional Management

Curriculum management serves as a strategic instrument for achieving educational objectives, optimizing resource allocation, ensuring educational quality, and responding to external challenges. Effective classroom management is essential, without it, any meticulously crafted curriculum will remain unrealized. Fostering a supportive and inclusive classroom climate by attending to students' social and emotional needs was the embodiment of benevolence. This finding is in line with the research of Wang, he says the concept of human-centered thinking is a crucial aspect of Confucianism, emphasizing the significance of acknowledging and upholding human worth and dignity.

The values, cultural traditions, and cognitive approaches inherent in curriculum content are instrumental in the inculcation of students' worldviews and the cultivation of their comprehensive qualities, which corresponds to the research of Chen, he says the integration of science, technology, engineering, art, and mathematics as instructional content, aiming to enhance students' comprehensive abilities and innovative capacities through diverse forms of learning.

The realization of educational management objectives and curricular blueprints is contingent upon their effective translation into daily instructional practice, in the absence of which all top-tier planning remains a theoretical endeavor. Moral education is integrated throughout the teaching process. This finding is consistent with Matthias Holweg, Jane Davies, Arnoud De Meyer, Benn Lawson and Roger Schmenner, they say we know that when process work well, the rewards can be tremendous. And, when they work poorly, companies are at risk of collapse.¹¹⁷

¹¹⁷Matthias Holweg, Jane Davies, Arnoud De Meyer, Benn Lawson, Roger Schmenner. **Process Theory : The Principles of Operations Management.** (London: Oxford University Press, 2018):2

In conclusion future university curriculum management is poised to draw wisdom from Confucian thought, facilitating a paradigm shift from instrumental rationality to value rationality. This transformation will involve establishing “self-cultivation” as a fundamental requirement for all students, systematically integrating ethical discourse, classical text engagement, and social service into the curriculum framework. Such integration will embed values education within disciplinary courses, realizing the principle of “cultivating virtue through education.” General education will be reconceptualized as the cornerstone of holistic student development rather than serving merely as supplementary knowledge acquisition. This approach will promote comprehensive growth in intellectual, technical, physical, and aesthetic dimensions. Curriculum administrators will proactively design interdisciplinary programs addressing pressing global challenges and encourage synthesizing knowledge across humanities, sciences, engineering, and medical disciplines.

The curriculum will increasingly incorporate traditional Chinese cultural elements and local knowledge systems to foster cultural consciousness and confidence, achieving true “cultural internalization.” There will be substantial enhancement in practice-oriented and project-based learning, ensuring students gain practical experience that translates theoretical knowledge into genuine problem-solving capabilities.

Through educational technology, curriculum management systems will enable personalized learning pathways tailored to individual interests, aptitudes, and career aspirations while maintaining core requirements. The establishment of closer mentor-disciple relationships will extend beyond academic guidance to encompass moral exemplification and holistic student development. Pedagogical approaches will emphasize heuristic and critical dialogue to cultivate critical thinking, while assessment systems will evolve toward comprehensive developmental evaluation that nurtures self-awareness and reflective capacity. Ultimately, Confucian thought will guide the evolution of university curriculum management from a purely technical-administrative process toward a value-oriented endeavor enriched with humanistic spirit and educational wisdom.

The Students Cultivation System

Student cultivation occupies a position of supreme importance in university management, forming the final objective of all institutional activities. The management of university students involved the most diverse range of organizations and departments within higher education institutions. It required clear delineation of responsibilities and collaborative efforts between administration and education to form a synergistic force. This finding is in line with Memarian, B., Doleck, T., they say a system is seen as a whole, and the whole is simply more than the sum of its parts.¹¹⁸

The Confucius' concept of "talent is placing virtue first, valuing learning as fundamental, and recognizing ability as a criterion of worthiness" offers guidance for the type of person to be developed in higher education. Institutions promotes ethical character through ideological education, campus culture, and role modeling, guiding students to cultivate personal virtue. This finding is consistent with Xu, he says college management concept is a key factor to offer guidance and instruction to college education, an embodiment of the value of education, and a solution to the issue of direction and criterion of higher education.

The Confucian concepts affect the principle of coping with students' affairs. From academic administration to the maintenance of campus order, a comprehensive set of rules ensured that operations proceed in an orderly manner and regulated students' behavior. This finding is in line with the research of Pan, he says centered around "benevolence", Confucian ideology establishes a comprehensive framework encompassing personal ethics, familial ethics, societal ethics, and state ethics, calling upon all to adhere to these principles.

Confucianism emphasized maintaining a skeptical mindset during learning, as critical doubt served as the precursor to invention and innovation. Confucian expect team members to cultivate a duty of care, prioritizing the collective good and embodying an altruistic mentality. This finding is in line with Wang, he says Confucian

¹¹⁸Memarian, B., Doleck, T., "Education with a systems theory and control perspective," **Educ Inf Technol** 30, (2025). Accessed <https://doi.org/10.1007/s10639-024-13223-8>

thought can provide clear goal guidance and spiritual support, survival and development intelligence, ethics and moral norms for contemporary innovation and entrepreneurship enterprise, and also provide rich spiritual connotations for contemporary innovation and entrepreneurship education.

The principle of “harmony in diversity” emphasizes the cultivation of harmonious interpersonal relationships. Confucius’s concept of “harmony in diversity” aims to emphasize both harmony and diversity in interpersonal relationships, advocating for appropriate tolerance and respect. This finding is consistent with Cheng. He says the Confucian ethical thought, centered around “benevolence”, emphasizes the importance of individuals showing respect, understanding, and care towards one another. Simultaneously, it promotes harmonious social interactions through principles such as “treating others with honesty” and “showing courtesy to one another”.

Everyone acts according to their status and position, has influence on the joint cultivation of students by various departments. It required clear delineation of responsibilities and collaborative efforts between administration and education to form a synergistic force. This finding is consistent with Suh R., he says instructional leadership is a policy implemented by schools which redefines the roles of the various parties involved in a school, especially principals and administrators, towards the end of improving curriculum and instruction.¹¹⁹

In conclusion the ultimate impact of Confucian thought on future student cultivation lies in its power to steer education away from a mere efficient system focused on knowledge transmission and technical training, and back to its essential nature: a profound undertaking of shaping character, awakening inner virtue, and nurturing social responsibility. It aspires to cultivate modern exemplary individuals who are refined and wise, benevolent and resolute—those who possess not only professional expertise but also the capacity to shoulder the great mission of

¹¹⁹Suh R. “Instructional Leadership,” **Salem Press Encyclopedia**(August, 2024).Accessed <https://research.ebsco.com/linkprocessor/plink?id=55e70f4b-d9a2-3a6e-a659-ff6c4fba4593>

“cultivating the self, regulating the family, governing the state, and bringing peace to the world.” In the age of artificial intelligence, where knowledge acquisition is effortlessly accessible, this form of education, rooted in cultural heritage and oriented toward the fulfillment of character, will become more precious and critical than ever before.

Human Resource Management

People-oriented philosophy in Confucianism emphasizes the critical role of human resources in organizational development. Human beings are both the starting point and ultimate goal of management. All managerial activities must fundamentally aim to motivate people’s initiative and creativity. This finding conforms to the research of Lin, he says the concept of humanism should be fully integrated into education and teaching management in order to effectively mobilize enthusiasm from all aspects, stimulate the potential of all personnel, and achieve greater accomplishments in their work.

Confucian thought shapes employee evaluation through a holistic assessment of both moral character (“virtue”) and professional competence (“ability”), with particular emphasis on attributes such as loyalty, filial piety, benevolence, and righteousness. Such an evaluation system exerts a certain influence on employees’ promotion, remuneration, and career advancement. This finding is in line with Matthias Holweg, Jane Davies, Arnoud De Meyer, Benn Lawson and Roger Schmenner. They say we have the tools by which to examine them. We know their strengths and weaknesses. We know which ones are most appropriate in all sorts of circumstances, and we can predict how they will face. We know how they should be measured and how they should not be measured. We know what it takes to improve them.¹²⁰

All managerial activities must fundamentally aim to motivate people’s initiative and creativity. Maintaining the advantage of human resources through

¹²⁰Matthias Holweg, Jane Davies, Arnoud De Meyer, Benn Lawson, Roger Schmenner. **Process Theory : The Principles of Operations Management.** (London: Oxford University Press, 2018):2

effective human resource management, thereby sustaining the organization's competitive edge, is a crucial driver for continuous organizational growth. This finding is consistent with Komalasari, he says professional school principals will always motivate all school components to increase their competence so that the competence of school residents can increase and develop well.

In conclusion future human resource management will transcend simplistic “performance assessment” and place greater emphasis on “cultural guidance” and “humanistic care”. It will focus more on the “personal charisma” and “moral inspiration” of leaders. By “leading by example”, a campus culture filled with integrity can be fostered, thereby stimulating teachers’ inner moral drive and achieving the high-level management ideal of “governance through inaction”. Administrators will pay attention to teachers’ professional burnout, life difficulties, and mental health. Colleagues will emphasize “propriety” and “harmony”, promoting a collaborative and progressive teaching research culture. An environment rich in humanistic care can significantly enhance teachers’ sense of well-being and loyalty. At a time when the teaching profession faces numerous challenges, Confucian thought helps rebuild teachers’ intrinsic professional dignity and sense of mission, assisting them in resisting the erosion of external utilitarianism and rediscovering deeper professional motivation. Teacher management will shift from external “training” to promoting teachers’ inner cultivation. An objective, quantifiable, and transparent performance evaluation system will be established to ensure fairness through institutional mechanisms. At the same time, humanistic care (benevolence) will be integrated into the implementation of these systems, achieving a harmonious unity of “law, reason, and sentiment”.

Academic Management

Confucian thought instills, through its core ethical values, a distinctive worldview, set of guiding principles, and a conception of social responsibility in scientists. This finding is consistent with Zhang, he says Confucian cultural thought integrates the individual, collective, and society while upholding our country's traditional ethics and sense of belonging. The Confucian management thoughts

encompass the principles of “self-cultivation”, “family harmony”, “governing the country and benefiting the world”, “worship peace” and “integralism”. Among these, the progression from “self-cultivation” to “family harmony” and further to “benefiting the world” represents a gradual process that is insurmountable step by step.

The core concepts in Confucianism has great influence on academic management. scholars are encouraged to be concerned with reality and apply their knowledge to societal issues. This finding is in line with the research of Pan, he says Confucian ideology places great emphasis on the cultivation of scholars, urging them to prioritize the development of ethics and morals. The essence of Confucian “self-cultivation” lies in the pursuit and realization of the meaning and value of life through a process of personal growth and maturity.

The principle of “a gentleman seeks harmony but not conformity” positively shapes the academic climate by encouraging independent thinking and diversity of perspectives in scholarly inquiry, while stressing harmony in academic communication and collaboration, thus contributing to the flourishing and advancement of scholarship. This finding is in line with the research of Wang, he says the concept of prioritizing the nation and its people represents a concentrated embodiment of the holistic philosophy of Confucianism, wherein “holistic” pertains to the nation and its people, and “holism” dictates that individuals should subordinate themselves to the nation and its people; The concept of appreciating the significance of friendship and fostering a sense of harmony.

In conclusion future academic management will prioritize the holistic development of scholars and foster a collaborative academic culture. It will encourage scholars to pursue research for the sake of truth (“the Dao”), emphasize self-cultivation, and establish academic ethics and norms that go beyond simplistic “research integrity” regulations. This approach aims to build an internalized reverence and respect for knowledge, for peers, and for the academic enterprise itself. It will create a constructive interactive dynamics that both honors academic authority (such as senior professors) and safeguards academic equality (such as the voice of junior faculty and doctoral students), thereby fostering a mutually respectful

atmosphere for academic discourse. All in all, Confucian thought provides a philosophical framework for future academic management that transcends purely technical rationality.

The Management of Campus Culture

Confucianism emphasizes benevolence and forbearance, encouraging mutual respect and care among students. This approach is essential for fostering students' all-round development, enriching their spiritual and cultural character, and ultimately achieving truly "humanized management" within the institution. This finding is in line with Islas-Calderón, S., and Vázquez-Maguirre, M.. they say at the core of humanistic management is the concept of human dignity as a central organizing principle, which stipulates that an organization's ultimate goal should be protecting and promoting the people's dignity.

It is an effective strategy to strengthen students' understanding and knowledge of traditional Chinese culture, thereby leveraging it as a strategic tool for constructing a vibrant campus culture in universities. This finding conforms to J.C, Sanchez-Carrillo; M.A., Cadarso; and M.A. Tobarra, they say a set of five strategies is recommended to lessen the reported problems and further embrace sustainability in higher education.

Through conducting a diversity of activities rooted in Confucian thought, the university cultivated a harmonious campus culture. This finding is in line with Biscontini T. He says cultural expressions can take a variety of forms. They include the language spoken by a group of people, the artwork they produce, and any form of shared history or beliefs. They may also include the types of food made or preferred within a specific region, unique styles of dress, or specific social rituals. Cultures may also be formed from any shared sense of identity.

In conclusion in the future, campus culture management will transcend mere disciplinary enforcement and activity coordination, evolving into a deep integration of Confucian principles. It will focus on fostering a "cultural field" imbued with humanistic spirit, moral self-awareness, and communal warmth, thereby achieving a paradigm shift from external regulation to internal cultivation. Campus management

will place greater emphasis on cultivating students' sense of reverence and civilized behavior through rituals (such as opening ceremonies, graduation ceremonies, and teacher appreciation ceremonies) and daily conduct norms. It will advocate for mutual respect and courteous interactions between teachers and students, as well as among students, fostering a harmonious and respectful campus atmosphere. Moreover, campus culture management will pay greater attention to individual well-being, nurturing empathy and a sense of social responsibility among both educators and learners. The principle of "harmony in diversity" will be prominently embodied. Campus management will respect students' individual differences and diverse talents, creating a unified yet inclusive educational environment.

The Contemporary Functions of Confucian Management Thought

As both parties engage jointly in the school's educational decision-making and contribute to its development, this collaborative approach not only strengthens the unity among the teaching staff but also enhances the college's management efficiency and educational quality. This finding is in line with Tommaso Agasisti, he says the evolution of higher education systems over the last few decades has been characterized by a particular attention to the topic of "efficiency", defined as the ability to produce the maximum amount of educational service.

The principle of "appointing the virtuous and employing the capable" helps to break from the conventional seniority-based personnel system, thereby establishing a more scientific and equitable mechanism for talent selection. This finding is consistent with Bertalanffy and Miranda F. According to Bertalanffy, GST embodied an alternative approach to the standard reductionistic/mechanistic approach in which both the natural and social world, especially the world of living organisms, is investigated and explicated with respect to chaotic, atomistic elements and events, which are isolated from one another and their environmental context. According to Miranda F. an approach to address the excesses associated with the notion of holism/vitalism in which (living) nature is an accretion or aggregation of elements and events plus a supplementary (animating) force.

In conclusion the future inheritance and reconstruction of Confucian management thought will transcend mere “governance techniques” and evolve into a “generative civilizational framework”, achieving creative transformation for the future while returning to its origins. While pursuing efficiency and growth, how can we simultaneously care about the human spirit, construct harmonious organizations, and assume responsibility for the world? The deeper the return to the core principles of “benevolence, righteousness, propriety, wisdom, and fidelity”, the greater the capacity to pioneer forward-looking, humanistic models of excellence in management.

Recommendation

General recommendations

According to the findings of the ethnographic future research on the influence of Confucianism on higher education management, 7 dimensions that need to be considered for the future of the influence of Confucianism on higher education management were as follows: (1) The philosophy of higher education management, (2) the curriculum and instructional management, (3) the students cultivation system, (4) human resource management, (5) academic management, (6) the management of campus culture , (7) the contemporary functions of Confucian management thought. Based on the research findings, the researcher made some recommendations to enhance the influence of Confucianism on higher education management:

1. Scholars and institutions must modernize Confucianism into evidence-based strategies, while leaders and organizations globalize and institutionalize it to forge a humane, high-performing management paradigm—ultimately enabling society to reposition human values in digital learning.

2. To realize human-centric curriculum reform, the Office of Academic Affairs should establish the “human element” as its foundational principle. Curriculum theorists should systematically modernize Confucian thought to provide a theoretical foundation, while teachers must synthesize Confucian wisdom with evidence-based pedagogical practices. Throughout this process, institutional leaders are obligated to

critically assimilate advanced global models to ensure the creation of a coherent and innovative curriculum paradigm.

3. Student management should transcend mere behavioral regulation and transactional processing, and instead evolve toward guiding and enabling students' holistic development. Educators and administrators should aim to cultivate individuals who are not only academically excellent and technically proficient, but also possess sound character, deep empathy, a strong sense of social responsibility, and a commitment to lifelong self-cultivation—embodying the modern interpretation of the “junzi” (exemplary person).

4. Human resource managers should integrate the core Confucian values of “benevolence, people-orientedness, harmony, and development” into management practices to harness its warm and sustainable wisdom for the future.

5. School administrators should systematically integrate Confucian thought into campus culture management to construct a values-oriented “cultural magnetic field.” Within this field, they must ensure every member experiences belonging, dignity, and motivation, with the ultimate objective of fulfilling the fundamental mission of “fostering virtue and cultivating talents” and nurturing globally-minded, culturally-grounded “junzi.”

6. Guided by Confucian thought, academic administrators should prioritize the holistic development of scholars and foster a collaborative culture, establishing ethics that go beyond mere compliance. For their part, scholars should engage in self-cultivation and pursue truth (“the Dao”) as the ultimate goal of their research.

7. Guided by a dual mission, contemporary administrators should draw upon the rational elements and ancestral wisdom of Confucianism to inform modern practice, while simultaneously working to transcend its historical limitations. This critical integration is essential to pioneer new, scientifically-grounded management frameworks that meet the needs of contemporary societal development.

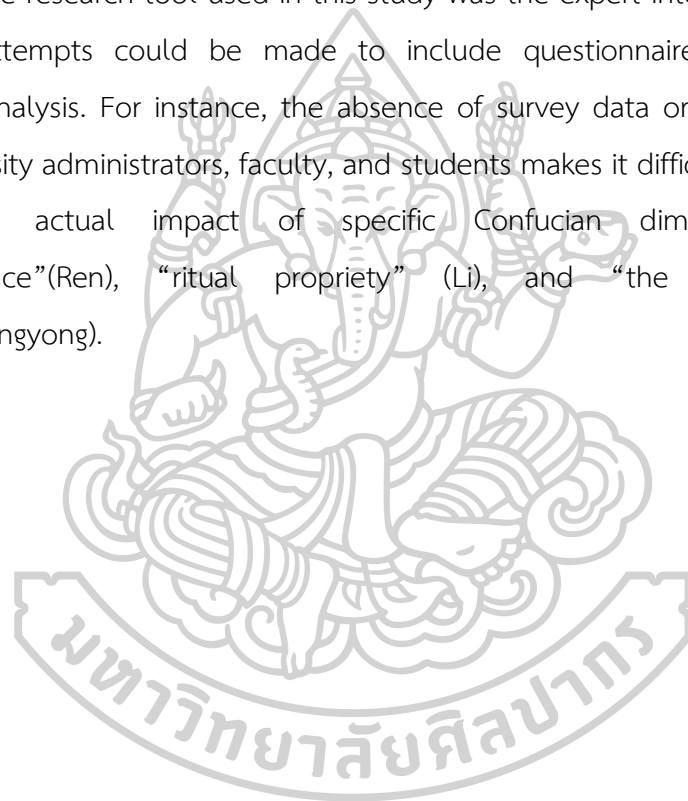
Recommendation for the further study

1. The findings of this research are constrained by its contextual and typological focus. The analysis, situated within the Chinese context and primarily

concerned with a specific sector of higher education, may not be fully representative of the nuanced ways in which Confucianism shapes management in vocational, private, or specialized institutions, each characterized by unique governance structures and community profiles.

2. The analysis in this paper is limited by its overwhelmingly positive portrayal of Confucianism's role. A more critical perspective regarding its detrimental effects or incompatibility with modern management paradigms remains underexplored.

3. The research tool used in this study was the expert interview, and in future research attempts could be made to include questionnaires and to conduct statistical analysis. For instance, the absence of survey data or in-depth interviews with university administrators, faculty, and students makes it difficult to quantitatively verify the actual impact of specific Confucian dimensions, such as "benevolence"(Ren), "ritual propriety" (Li), and "the doctrine of the mean"(Zhongyong).



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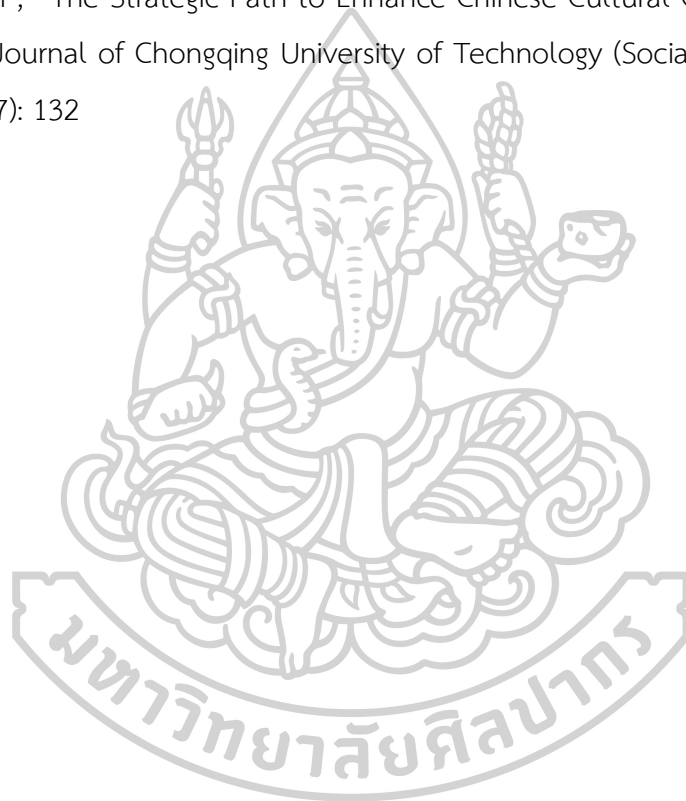
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13217): 132



APPENDIX



Appendix A:

Requesting a letter for a research interview

No. 8612.2/579



Department of Educational Administration
Faculty of Education, Silpakorn University
Nakhon Pathom, Thailand 73000

13th August 2568

Subject: Requesting letter for research interview

Dear

Mrs. LIU DAN, I.D.No.650630071, who is a Ph.D. Candidate, majoring in Educational Administration at the Faculty of Education, Silpakorn University, Thailand. She has been approved to conduct the doctoral dissertation on the topic of "The Influence of Confucianism on Higher Education Management".

I would like to ask for your kind cooperation to allow Mrs. LIU DAN to have an interview session with you for your expertise and views on the influence of Confucianism on higher education management. The study findings will be based on the entire group of participants and not on individual participants. There are no known risks to participate in this study. If you have any questions about this process, please contact our department.

Your kind cooperation will be highly appreciated and thank you very much for your kindness.

Sincerely Yours,

A handwritten signature in blue ink, appearing to read 'Saisuda Tiacharoen'.

(Asst. Prof.Saisuda Tiacharoen, Ph.D.)

Head of the Educational Administration Department
Silpakorn University

Department of Educational Administration
Tel: +66 93979 3455

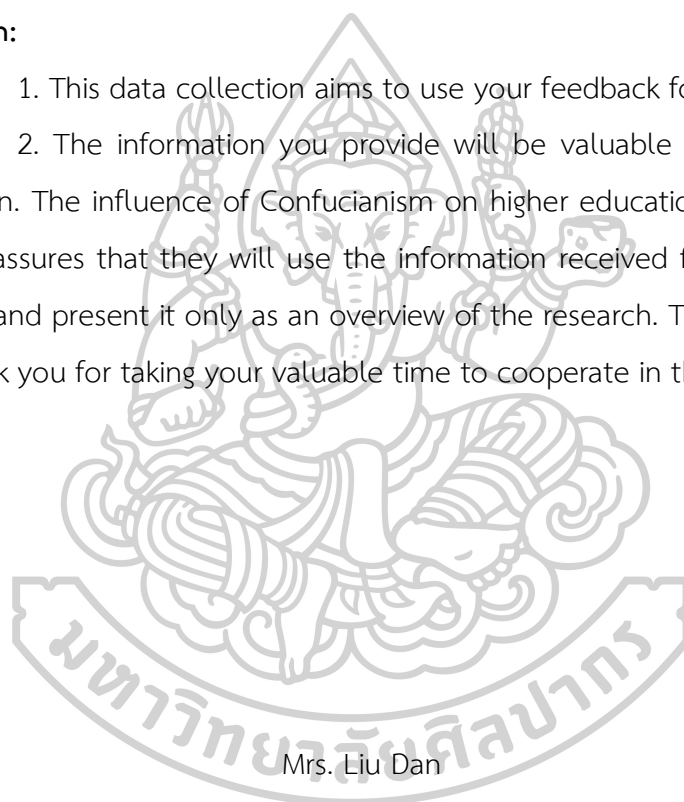


Unstructured Interview

THE INFLUENCE OF CONFUCIANISM ON HIGHER EDUCATION MANAGEMENT

Instruction:

1. This data collection aims to use your feedback for analysis.
2. The information you provide will be valuable feedback for setting the direction. The influence of Confucianism on higher education management, the researcher assures that they will use the information received from you to analyze the results and present it only as an overview of the research. The researcher would like to thank you for taking your valuable time to cooperate in this interview.



Mrs. Liu Dan

Doctoral student

Doctor of Philosophy Program

Major in Educational Administration

Graduate School

Silpakorn University

Section 1: Your Opinion on the influence of Confucianism on higher education
management



Appendix B: Experts List

Experts	Name	Title
7 executives of higher education	Wang, Kunjian	Professor, Dean of School of Humanities of Kunming University, Distinguished University Teacher of Yunnan Province, Outstanding Professional in Kunming with Notable Contributions
	Che, Yongping	Professor, Dean of Faculty of Foreign Languages and Cultures, Kunming University of Science and Technology, Director of the Confucius Institute, Master's Supervisor in Blekinge, Sweden
	Zhang, Mingsheng	Professor, Vice Dean of School of Electrical and Information Engineering, Kunming University of Science and Technology, Oxbridge College
	Chen, Fan	Associate Professor, Vice Dean of School of Languages and Cultures, KUST Oxbridge College
	Lai, Ruoliang	Professor, Director of Department of TCSOL, KUST Oxbridge College

Experts	Name	Title
institutions	Ding, Yanyun	Associate Professor, Director of School of Basic Education, College of Arts and Sciences Kunming
	Wang, Hong	Associate Professor, Assistant to the Dean, School of Languages and Cultures, KUST Oxbridge College
5 scholars from Confucius' Institutes or Chinese language teaching Volunteers	Wang, Tian'ao	Master of Arts, Volunteer Chinese Language Teacher
	Du, Wanjun	Volunteer Chinese Language Teacher in Xavier School Philippines
	Deng, Lifei	Volunteer Chinese Language Teacher in Xavier School Philippines
	Yu, Jing	Volunteer Chinese Language Teacher in KULLADIS TRILINGUAL SCHOOL
	Huang, Yidan	Doctor of Arts, Yunnan University of Finance and Economics, Chinese Teacher Dispatched by the Center for Language Education and Cooperation (CLEC)
	Qian, Rui	Lecturer in Chinese Language and Literature, School of Languages and Cultures, KUST Oxbridge College

Experts	Name	Title
5 teachers	Wang, Dongxu	Associate Professor in Chinese Language and Literature, School of Languages and Cultures, KUST Oxbridge College, Course Coordinator for College Chinese
	Peng, Xiaojuan	Associate Professor, Dali University, PhD of Arts, Post-doctoral Researcher, Master's Supervisor
	Li, Beini	Lecturer in Chinese Language and Literature, School of Languages and Cultures, KUST Oxbridge College
	Wang, Lumeng	Lecturer in Chinese Language and Literature, School of Languages and Cultures, KUST Oxbridge College

VITA

NAME Dan Liu

INSTITUTIONS ATTENDED - 2005.9-2007.5 Central South University, Linguistics and Applied Linguistics (Master)
- 2001.9-2005.7 Xinyang Normal University, English (Bachelor)

Work Experience

- 2007.6-current Oxbridge College, KUST

Since graduated from CSU, I have been working in Oxbridge College as a full-time teachers, Modern Chinese, College English, The Contrast of Chinese and English, Cross-cultural Communication are taught by me. Besides, I am the deputy dean of School of Language and Culture, in charge of teaching and other administrative work.

PUBLICATION

Research Project

1. Study on Bilingual courses in Colleges (provincial project, in charge)
2. Study on Cooperative Study in College English (provincial project, main participant researcher)
3. Study on Bilingual Context in Colleges (provincial project, main participant researcher)
4. Practice of Teaching Chinese to the staff of Thai Service Industry (provincial project, in charge)

Published Papers

1. Restricting Factors for the Places of Prepositional Phrases in Sentences with the Word “ba” as the Starter and the Word “Xiang” inside[J], Journal of Beijing Institute

of Education,2009(05)

2. The Study on the ESP Course Construction of Teaching Chinese as a Foreign Language[J], Advances in Education Research,2014

3. The Analysis on Practical Teaching of the Major of TCFOL[J], Journal of Yunnan Educaiton, 2013(04)

4. The Model of Practical Teaching of the Major of TCFOL[J], Journal of Henan Education,2013(08)

5. The Strategy of Bilingual Teaching in the Course of The Contrast of Chinese and Western Cultures[J], Journal of Henan Agriculture,2014(06)

6. The Teaching Concept of Bilingual Teaching in the Course of The Contrast of Chinese and Western Cultures[J], Journal of Henan Agriculture,2014(12)

7. The Verbs in “ba” Sentence with “xiang” inside[J], Journal of Masterpieces,2016(01)

8. The Lens Language in Eco-documentary film[J], Journal of Movie Literature,2016(11)

Works

1. Professional English for Teaching Chinese as Foreign Language

2. Business Spoken Chinese to Thai

AWARD RECEIVED

- Excellent teacher in Yunnan Province, 2018

- Excellent teacher in Oxbridge for many times

- Teaching achievement award for 3 times