

# Towards Developing a Confucian Integrity Index Grid

Prof. Dr. Patrick Kim Cheng Low

Sik-Liong Ang, MBA

University Brunei Darussalam

Gadong, Brunei

## Abstract

Lloyd (2012) spoke of CEOs of large companies rivaling or challenging one another for bigger packets while Kothari (2010) highlighted “executive greed” or the lack of integrity, high executive pay and that corruption are indeed on the rise, but so far, no yardstick or measurements have been formulated and used. In this regard, from Low and Ang (2012)’s study, “The Theory and Practice of Confucian Value of Integrity: The Brunei Case Study”, the practitioners cum academicians have developed a basic framework or in fact, the platform for the Confucian Integrity Index Grid so as to assess and determine whether a leader/manager conforms to the Confucian practice of the value of integrity.

This yardstick can then be used to assess individuals who lead or manage organizations in any country, the benefit of this measurement is to understand the leadership and the management styles of any organization looking from the viewpoint and practice of the Confucian value of integrity. This Conference paper will thus serve as a background, reasons for and the case for proposing a formal research paper with research survey methodology on the Confucian Integrity Index Grid.

**Keywords:** Leaders, corruption, integrity, Confucian, *rén* (仁)/humanity, humaneness; benevolence and kindness.

## Introduction

Some business executives are really greedy, and in fact, most of them are tempted with money, power and status; and they even can forego their business ethics and integrity and usually form clique to strive for their personal gains namely money, power and status. “The CEOs of large companies compete with one another for the status conferred by the size of their pay packets or, like top golfers and tennis players, by their career earnings” (Lloyd,

2012). Kothari (2010: Preface) highlighted that Americans were really upset and enraged by the news of bonuses distributed and shared by the executives of the companies that were being bailed out by the government. Without billions of dollars that the government has pumped in to help and support the ailing companies, in order to sustain their business activities, most of these companies would have not continued to survive and in existence to date.

It is appalling to observe that “many managers of these firms were responsible for their firms’ financial decline, but they were rewarding themselves as if they deserved high compensations for their disastrous business decisions, policies, and actions”. The financial excesses in their control brought these executives worldwide notoriety and public ridicule. The authors feel that the highly publicized cases are only the few drops in the vast pool of executive greed. There are thousands of executives earning high compensations unjustifiably in countless big companies. The reported incidents shed light on how corporate leaders in the United States and elsewhere have been enriching themselves, legally or unlawfully, at the expense of consumers, employees, distributors, suppliers, stockholders, and the society at large. Indeed, without integrity at the top as well as the bottom of a company as a whole, a business is usually short-lived and it cannot survive in the long term. In fact, when business integrity is present throughout the deepest layers of a company and not just at its surface, it becomes the core, the heart and soul of the company’s culture; and this can mean the difference between a company that succeeds and a company that fails (Low and Ang, 2012).

To speak of integrity, one should factor in attributes such as professionalism, intellect and artistic capabilities. However, the most philosophically important sense of the term ‘integrity’ relates to general character. Upholding one’s integrity ensures that one does not get greedy or selfish in one’s ways and behaviors. So a leader/manager has to bear in mind his or her proper role(s) and responsibility(ies) (Low, 2012b), and on fulfilling this role, he or she would be setting the example or playing the role model for employees to emulate. It is thus critical that the leader/manager upholds his or her character and integrity. When such awareness is brought about in the minds of the leaders/ managers and employees alike, and because of these values held by all within the company, the organization is strongly anchored in value consistency and it can, in most ways, be said to be protected against corporate fraud; a fraud prevention corporate culture may then even prevail (Low, 2012a). And when such a culture

prevails, less energy and time is perhaps needed or spent on the auditing and controlling processes; and more energy can perhaps be diverted to business growth, development and sustainability.

The aim and objectives of the paper are to examine the various ways in which leaders should be of high integrity, and they are seen from the Confucian perspective. A basic framework for the Confucian Integrity Index Grid has been developed so as to assess and to determine whether a leader/manager conforms to the Confucian practice of the value of integrity. It is proposed that this yardstick could then be used to assess individuals who lead or manage organizations in any country; and this Confucian Integrity Index Grid is meant to be used either as a self-evaluation/self-check tool or having 360 degree feedback from others on the value of integrity for a leader/manager. The benefit of this measurement is also to understand the leadership and the management styles of any organization looking from the Confucian angle on the practice of the value of integrity.

## Literature Review

### Doing Business in the Confucian-Influenced Countries

The World Bank Group in its “Doing Business and Corruption Perception Index (CPI) data” reported that the ease of doing business in some of the Confucian-influenced countries such as Singapore, Hong Kong, Japan, South Korea, Taiwan and China, and the data are as Table 1:

Table 1: Doing Business and Corruption Perception Index of Confucian Influenced States (Doing Business, 2013; CPI, 2012).

Rank on “Ease of Doing Business” (Out of 185 economies)	Confucian-Influenced States	Types of Income	GNI per capita (Gross National Income)	Population	CPI (Least Corruption Perception Index)
1	Singapore	High income	US\$43,930	5.2 million	5
2	Hong Kong	High income	US\$35,160	7.0 million	14
8	South Korea	OECD High income	US\$20,870	50.0 million	45
16	Taiwan	High	US\$20,200	23.2 million	37

		income			
24	Japan	OECD High income	US\$45,180	127.8 million	17
91	China	Upper middle income	US\$4,930	1.3 billion	80

Note: Income is calculated using the Atlas method (current U.S. dollars). For cost indicators expressed as a percentage of income per capita, 2011 gross national income (GNI) in U.S. dollars is used as the denominator. The abbreviation OECD stands for Organization for Economic Co-operation and Development.

Corruption is an action, omission, vice or abuse that diverts the ethical or legal obligations of a public function towards private objectives of economic, social or political benefit (Osvaldo, 2010). As stated by Osvaldo (2010), corruption is a reflection of the need for power (relying on self-centredness), but when using this Confucian Integrity Index, it is worthy to note that the Index is based on Confucian (self-cultivating) values which is anchored on humanity/humanism; one thus gets away from this selfish individualistic interests to a broader-based obligations of a public function or community-related purpose(s).

These data show that in doing business, business leaders/managers should uphold the value of integrity to prevent and curb corruption (Low, 2012a). In this respect, Confucian leadership (Low, 2010; 2008) and management would help in enabling private sector growth to attain business ethics and integrity; and ensuring that poor people can participate in its benefits. Upholding one's integrity ensures that one does not get greedy or selfish in one's ways and behaviours. So a leader/ manager has to bear in mind his or her proper role and responsibility (Low, 2012b), and on fulfilling this role, he or she would be setting the example or playing the role model for employees to emulate. It is thus critical that the manager upholds his character and integrity. When such awareness is brought about in the minds of the managers and employees within a company, and because of these values held by all within the Company, the organisation is protected against corporate fraud; a fraud prevention corporate culture may even prevail. When such a culture prevails, less energy and time is then needed or spent on the auditing and controlling processes; and more energy can perhaps be diverted to business growth and sustainability. This means that business leaders and managers from the Confucian-Influenced countries and the world at large should embrace and practice the Confucian value of integrity. This, in fact, necessitates self-awareness and self-disciplining of

individuals working through the use of Confucian Integrity Index Grid to develop themselves into business leaders and managers of high integrity. The self-cultivated *jūnzǐ(s)* (君子, Gentlemen/ladies) who form the new generations of business leaders/managers, with drive and good ideas, regardless of their gender or ethnic origin, can then get started in business; and where firms can invest and grow generating more jobs, and bring overall goodness and prosperity to the respective community and country.

### **Who is Confucius?**

Confucius (孔夫子, *Hanyu Pinyin: Kǒng Fū Zǐ*) was an educator, thinker and social philosopher who lived in China in the sixth century (551 - 479 BC). Because of Confucius' wisdom and teachings, the great Han Dynasty Emperor Wu (漢武帝 *Hanyu Pinyin: Hàn Wǔ Dì*; 156 BC – 87 BC), rejected a hundred of other philosophical schools in favor of Confucius, thus effectively making China a Confucian state (Yú Dān, 2010 cited in Low and Ang, 2011).

Confucius provides a system of virtue ethics (Chan, 2003; Wang, 2006) and when applying this, one can also link ethics to the stakeholder interests (Low, 2008; Low and Ang, 2011a; 2012a). Although some western scholars, such as Johnson (2001), Ciulla (2004), Vera and Rodriguez-Lopez (2004), and Riggio et al. (2010), have recognized unique contributions of Confucian ethics in their studies of leader's virtues, the mainstream Western ethics literature does not address Confucian ethics. Confucian ethics is composed of four texts: "The Analects", "The Mencius", "The Great Learning", and "The Doctrine of the Mean" (Mu, 1986 cited in Hackett and Wang, 2012).

So far, there are not many writings about Confucius and the value of integrity apart from what he has postulated and was recorded in the *Analects of Confucius*; hence, this paper seeks to highlight the Old Master's key writings that portray the importance of integrity in human relationship, leadership and business dealings. It is the authors' viewpoints that a gentleman/lady (君子, *jūnzǐ*) or a leader should embrace and practice the value of integrity (Low, 2010, 2010a, 2008; Low and Ang, 2011a; 2012); and without integrity at the helm of a company, a business is usually short-lived. In fact, when business integrity is present throughout the deepest layers of a company and not just at its surface, it becomes the heart and soul of the company's culture and can mean the difference between a company that succeeds and a company that falters.

### **What Confucius refers to as the *Tao*?**

It is the authors' viewpoint that Confucian value of integrity is linked to the spiritual content of Confucianism, and leaders have to live and lead right, and go by the way of the *Tao*. If one does not live right, one cannot lead right. Then one should ask what *Tao* is in the eyes of Confucius? *Tao* can be roughly translated into English as “the path”, or “the way”, referring to a power which envelops, surrounds and flows through all things, living and non-living. *Tao* is the Oneness of everything. [The *Tao* is seen as less emphasized in Confucian teachings, and its practical aspects have been stressed] (Low, 2011). Another Chinese character (德, *dé*) means good virtues. These two Chinese characters 道 德 (*Tào dé*) when used together are important because Confucius encouraged his students to live by the principles of setting one's aspirations on the way of life (道, *Tào*), embraces and practices on good virtues (德, *dé*). Interestingly, Confucius recognized that the attainment of *Tao* is the ultimate enlightenment in one's life. He remarked, “朝聞道, 夕死可矣。” Hanyu pinyin: *zhāo wén Tào, xī sǐ kě yǐ* meaning if he or she learns the truth about the way of life in the morning, (s)he would never regret dying in the same evening (Analects of Confucius, Chapter IX: 8). To attain a peaceful and harmonious relationship in life, an individual also needs to rely on one's (仁, *rén*) humaneness, and relax in the study of the arts. (*Analects of Confucius*, Chapter VII: 6). The eight good virtues Confucian scholars commonly propounded are as follows:- 1) Filial piety (孝, *xiào*); 2) brotherhood, peer-ship and equality (悌, *tì*); 3) loyalty and fidelity (忠, *zhōng*); 4) trustworthiness (信, *xìn*); 5) courtesy and politeness (禮, *lǐ*); 6) righteousness, right conduct and courage (義, *yì*); 7) upright, honorable, integrity and character (廉, *lián*), and 8) humility and shamefulness (恥, *chǐ*) (Ang and Low, 2012; Low and Ang, 2012)

### **The Definition of Integrity**

Integrity comes from the same Latin root as “integer”, literally means “whole”: As one remembers numbers such as integers from mathematics – they are whole numbers. Integrity truly means whole, or complete. Therefore, in this context, integrity is the inner sense of “wholeness”, deriving from qualities such as honesty, sincerity and consistency of character. Integrity refers to the quality of a person's character. Integrity is also assigned to various aspects or elements of a person's life. One speaks of attributes such as professional, intellectual and artistic integrity. However, the most philosophically important sense of the

term ‘integrity’ refers to the general character. Philosophers have been particularly concerned to understand what it is for a person to exhibit integrity throughout his or her life. (SEP, 2011). As such, one may judge that others ‘have integrity’ to the extent that they act according to the core values, beliefs and principles they claim to hold. Integrity is a concept of consistency of actions, values, methods, measures, principles, expectations, and outcomes. In ethics, integrity is considered as the honesty and truthfulness or accuracy of one’s actions. Integrity can be considered as the reverse or opposite of hypocrisy, in that it considers internal consistency as a virtue, and suggests that parties holding apparently conflicting values should account for the discrepancy or alter their beliefs.

### ***What is the Confucian Value of Integrity (廉, Hanyu Pinyin: lien)?***

Confucius remarked, “Man’s existence lies in his integrity. A man without integrity can exist merely through his luck.” (Analects of Confucius, VI: 19). A person’s integrity of being truthful and sincere to oneself and society is of great importance and it appears that many often overlooked that the essence of Confucianism is the “idea of being true to oneself in this world” (interestingly, there is an intrinsic or inside-out approach) when fulfilling obligations to family and others in society (Wang, 2004: 51). When one is truthful to oneself, one would then be able to fulfill one’s obligation to look after one’s family in a caring and sincere way. When an individual can achieve this, then for one to care and contribute to one’s society would come in a natural way. Therefore, sincerity and integrity of an individual are the key strengths of the Confucian ethics when applied to the social relationships in organizations (family, society and nation) (Ang and Low, 2012; Low and Ang, 2011; 2011a; 2012; 2012a; 2012b; 2012c; 2012d; Low, 2010; 2008).

### **Research Model**

Adopting a humanist (*ren*) approach, Confucians strive for the virtues of integrity and character (*lien*); human-oriented; they are concerned with their people. The researchers develop the following research model on Confucian leaders and their being caring. This also means that an individual is considered to be a leader with high integrity if he or she has certain qualities or core values as in listed in Table-2 namely; being a *jūnzǐ* (君子); being ethical (倫理, *lún lǐ*); holds high the virtue of benevolence (仁, *rén*); being of high integrity and character (廉, *lién*); holds the virtues of moral courage (義, *yì*) and trustworthiness (信, *xìn*); holds the virtue of reciprocation of greetings and favors (恕, *shù*); holds the virtue of

loyalty (忠, *zhōng*); holds the virtues of courtesy and politeness (禮, *lǐ*) and holds high the virtue of love (愛, *ài*) and compassion (同情, *tóng qíng*).

Table 2 shows the research model: The Confucian Value of Integrity as developed in this study.

	Core Values of:	Descriptions
A Person = Leader = Gentleperson	Being a <i>jūnzǐ</i> (君子)	Gentleman/Lady
	Being ethical (倫理, <i>lún lǐ</i> )	Respecting the right and dignity of others; being people oriented and being aware of how the decisions would impact others; individual values and beliefs impact the ethical decisions of a leader.
	Holding high the virtue of benevolence (仁, <i>rén</i> )	Connecting to humanity/ Charitable; Not being selfish; reaching out to others; doing things for others and care for others
	Being of high integrity and character (廉, <i>lián</i> )	Knowing and respecting the <i>Tao</i> and acting or working in line with <i>Tao</i> /the Universe and Nature and being aware of the abundance given
	Upholding the virtues of moral courage (義, <i>yì</i> ) and trustworthiness (信, <i>xìn</i> )	Upholding honesty, uprightness, sincere, positive and trustworthy
	Upholding the virtue of reciprocation of greetings and favours (恕, <i>shù</i> )	Having mutual exchanges; Confucius' golden rule, "One should treat others as one would like others to treat oneself"
	Upholding the virtue of loyalty (忠, <i>zhōng</i> )	Being faithful to one's sovereign; government or state; being faithful to one's oath, commitments; or obligations; being faithful to one's leader, party or cause or thing conceived as deserving fidelity: a loyal friend.
	Upholding the virtues of courtesy and politeness (禮, <i>lǐ</i> )	Being friendly, having good manners; being well behaved; gentlemanly or lady-like; behaving in a way that is socially correct; not being rude to other people; respecting and showing consideration for others.
	Upholding high the virtue of love (愛, <i>ài</i> ) and compassion (同情, <i>tóng qíng</i> )	Showing loving-kindness or compassion; engaging in community work; not engaging in bad office politics

Extracts from:

Ang and Low, 2012; Low, 2008; 2010; 2011a; Low and Ang, 2012; 2012a; 2012b; 2012c; 2012d; 2011; 2011a, 2011b; 2010)

In setting up this Confucian Integrity Index, example-setting is important, and many authors have cited examples as set by the leaders become the people's gauge and practice. This is indeed pertinent when one views example-setting as critical; after all, parents play a powerful role; and since Confucian values promote familial values (Low, 2009; 2002) and father (parent) leadership (Low, 2006). Fritz (2002: 26-28) spoke of "the Parent Pyramid", when a parent uses positive behavior, he or she encourages the child(ren) to emulate him or her, reinforcing the good behavior.

### **Development of Confucian Integrity Index Grid from the Research Model**

The aim and purpose of the Confucian Integrity Index Grid is to help an individual to be self-aware of his behavior and character; and also to examine him/herself with regard to his or her alignment with the value of integrity. As what Confucius' disciple *Zēng Zǐ* (曾子) has said, "Everyday I examine myself once and again: Have I tried my very best to help others? Have I been honest and sincere to my friends? Have I diligently reviewed the teachings and wisdom from the Master?" (*Analects of Confucius*, I: 4). Confucius also remarked, "When you meet a gentleman (lady) of virtue, learn from him or her; when you meet a person without virtue, it is good to examine yourself and to see if you have the same defects as he or she has" (*Analects of Confucius*, IV: 17, Lau, 1979: 74). Hence, this Confucian Integrity Index Grid would serve to help leader to review, reflect and to improve what he or she has done in alignment with the value of integrity. The criteria to assess an individual is based on the above mentioned core values (Table-3) applied into the five organizational units (Table-4), namely as an individual, in a family, in a company/institution, in a society or in the nation. The Confucian Integrity Index Grid is presented in Table-5.

Table 3: Key criteria to assess the extent to which practices are followed, conforming to the Confucian elements.

No.	Confucian Grid	Extent of agreement for Scoring	
		Least Evident	Most Evident

	Elements	(Zero = 0)	(One = 1)
1.	Being a leader/ <i>junzi</i> (君子)	Not being recognized as <i>jūnzǐ</i> (gentleman/lady).	Being recognized as <i>jūnzǐ</i> (gentleman/lady). ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
2.	Being ethical (倫理 <i>lún lǐ</i> )	Not subscribing to <i>Tao</i> ; not upholding any core values; not respecting the right and dignity of others; not being people oriented and not being aware of how the decisions would impact others.	Subscribing to the <i>TAO</i> , and upholding Core Values, the Confucian leader respects the right and dignity of others; being people oriented and being aware of how the decisions would impact others; also being aware that individual values and beliefs impact the ethical decisions of a leader. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
3.	Holding high the virtue of humanity and benevolence (仁 <i>rén</i> )	Not being charitable	Connecting to humanity/Charitable. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
		Being selfish	Being of high selflessness, or not being selfish; reaching out to others. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
		Being self-centered	Doing things for others and care for others. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
4.	Being of high integrity and character (廉, <i>lián</i> )	Not respecting nature, but conquering nature.	Knowing and respecting the <i>Tao</i> and acting or working in line with <i>Tao</i> /the Universe and Nature and being aware of the abundance given. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
5.	Upholding the virtues of courage	Being dishonest, insincere, negative and not being	Being honest, upright, sincere, positive and

	(義, yì) and trustworthiness (信 xìn)	trustworthy.	trustworthy. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
6.	Upholding the virtue of reciprocity of greetings and favours (恕 shù)	Not having mutual exchanges and mistreating others.	Enabling mutual exchanges; applying Confucius' golden rule, "One should treat others as one would like others to treat oneself" ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
7.	Upholding the virtue of loyalty (忠 zhōng)	Being disloyal to one's sovereign, government state; not being faithful to one's oath, commitments or obligations; not being faithful to one's leader, party or cause or thing conceived as deserving fidelity: a disloyal friend.	Being faithful to one's sovereign; government or state; being faithful to one's oath, commitments; or obligations; being faithful to one's leader, party or cause or thing conceived as deserving fidelity: being a loyal friend. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
8	Upholding the virtues of courtesy and politeness (禮 lǐ)	Not being friendly; having bad manners and not well-behaved; not gentlemanly like or lady-like; not behaving in a way that is socially incorrect; rude to other people; not respecting or having consideration for others.	Being friendly, good manners, being well behaved; gentlemanly or lady-like; behaving in a way that is socially correct; not being rude to other people; respecting and having consideration for others. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
9.	Upholding high the virtue of love (爱, ài ) and compassion (同情 tóng qíng)	Being merciless, not compassionate; and not engaging in community work and engage in bad office politics	Showing loving-kindness or compassion; engaging in community work; not engaging in bad office politics. ( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 ) (Include Low and Mohd. Zain's paper, please)

Table 4: Applying the value of integrity in the respective five organization units.

No.	Applying the value of Integrity:	Descriptions	References
1	As an Individual	Having self-development and self-cultivation; being self-disciplined and having mind growth.	( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 )
2	In a family	As a <i>jūnzǐ</i> at home: Showing respect and care for the elders and looking after the young. Managing the family to attain a peaceful and harmonious environment for the young and for the old to live and cherish peacefully and harmoniously.	( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 (Low and Ang, 2012d; 2012e; 2012f; Low, 2012; Low and Ang, 2011b; 2012; Ang and Low 2012)
3	In a Company	As a <i>jūnzǐ</i> in business: Being reliable and building trust in his or her relationships with others. Running his or her business in a transparent manner and treating his or her employees well, with respect and with appreciation. Run all businesses, being aware of their responsibilities to the public at large; to their stakeholders and making decisions that reflect these responsibilities in clear and transparent ways.	( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009 ) (Low, 2008; Low and Ang, 2011a; Low and Ang, 2012; Ang and Low, 2012)
4	In the Society	Setting good example and developing the young into good citizens for the society.	( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009; Low and Ang, 2012; Ang and Low, 2012)
5	In the Nation	Helping the nation and the people at large to have a better place to live in (Low and Ang, 2011a; Low et al, 2012).	( <i>The Analects</i> : Chai et al, 1994; <i>The Great Learning</i> : Ng and Seow, 2010, <i>Mencius</i> : Zi, 2009; Low and Ang, 2012; Ang and Low, 2012)

Table 5: Confucian Integrity Index Grid can be used to determine whether a leader/manager is and can be labeled and/or truly confirmed as a *jūnzǐ* (gentleman/lady) in five categories of the relevant organization units (Individual, Family, Company, Society and Nation)

The Key Elements of	Relevant Organization Unit
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Confucian Integrity		Individual	Family	Company	Society	Nation
1	Leadership Concept : Upholding gentlemanly/ lady quality (君子, <i>jūnzǐ</i> )	1	1	1	1	1
2	Being ethical (倫理 <i>lún lǐ</i> )	1	1	1	1	1
3	Upholding high the virtue of humanity and benevolence (仁, <i>rén</i> )	1	1	1	1	1
4	Being of high integrity and character (廉, <i>lián</i> )	1	1	1	1	1
5	Upholding the virtues of courage (義, <i>yì</i> ) and trustworthiness (信 <i>xìn</i> )	1	1	1	1	1
6	Upholding the virtue of reciprocation of greetings and favors (恕 <i>shù</i> )	1	1	1	1	1
7	Upholding the virtue of loyalty (忠 <i>zhōng</i> )	1	1	1	1	1
8	Upholding the virtues of courtesy and politeness (禮 <i>lǐ</i> )	1	1	1	1	1
9	Upholding high the virtue of love (愛, <i>ài</i> ) and compassion (同情 <i>tóng qíng</i> )	1	1	1	1	1
Total Score		9	9	9	9	9

### Using the Confucian Integrity Index Grid for Self-evaluation Purpose

An individual can self-evaluate him(her)self if he or she upholds the value of integrity at five relevant organizations. Take, for instance, being a leader of a family, an individual can ask oneself if one respects and cares for the elders; and looks after the young. If one sends one's parent to the nursing home because of one's convenience and comfort, then one does not uphold the leadership concept of being a *jūnzǐ*. In this case, one then score oneself zero instead of one in the family column at the appropriate Confucian Integrity element of leadership concept: Upholding *jūnzǐ*. On reviewing and reflecting on one's doing, one might want to improve oneself by looking after or respecting the elders in a filial piety manner.

If one considers oneself as being ethical in one's business dealings and one cares for one's employees, then one can score one at the Company column of the Confucian integrity of ethical.

When one has made the scores on all the Confucian elements according to the relevant organization units, one can then be able to know the strengths and weaknesses of oneself in alignment to the Confucian value of integrity. One then attempts to improve oneself in the future.

### **Using the Confucian Integrity Index Grid to Assess Others as a 360 degrees Feedback Tool**

Using the Confucian Integrity Index Grid, a leader can also ask his or her peers/subordinates to provide feedback on him(herself) so that he or she can improve with regard to the value of integrity. The assessor can interview the leader on his/her belief, his/her way of doing daily activities; running his/her companies; taking care of the family; contributing to the society and nation. Interviewing the leader's family members, superior, colleagues and subordinates can also provide information if the leader does conform to the Confucian Integrity Index Grid.

### **Concluding Remarks**

In contrast to the individualism promoted in many Western countries, Confucian philosophy focuses on the ethical way of doing business; in organizing society and in promoting stability and collective welfare. Being humanistic (Fung, 1948, Low, 2011a), Confucian philosophy gives priority to collective rather than individual welfare and recognizes the interdependence of human beings; that how one treats each other determines the quality of the society that emerges. Here private and public good are seen as interdependent, with family being an essential part of this realm as it is in the family that virtues, correct relationships and consideration for others are learnt. From the Confucian perspective, ethical business requires business leaders to give thought to the well-being of all people, much like those who argue from a stakeholder perspective (Low, 2008, 2012, Low and Ang, 2012a). Here, business must consider and respond to the different and sometimes competing needs of different stakeholders because they impact on human existence. This conference paper is to serve as a background, reasons for and the case for proposing a formal research paper with research survey methodology on the Confucian Integrity Index Grid. A basic framework of the Confucian Integrity Index grid has now been developed, and can be used for an individual to self-evaluate himself or herself. The grid can also be used by others to assess and determine whether a leader/manager conforms to or truly follows the Confucian practice of the value of

integrity. More critically, this tool can be used to assess individuals who lead or manage organizations in any country; the benefit of this measurement is to understand the leadership and the management styles of any organization looking from the viewpoint and practice of the Confucian value of integrity.

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