

Confucian Integrity Index Grid

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Table shows Categorisation of Confucian Values into Self-development, Relationships with Others and Social Responsibility

Self- Development	Relationships with Others	Social Responsibility
Filial Piety(孝, xiào)	Brotherhood (悌, tì)	Benevolence (仁愛, rén ài)
Courtesy (禮, lǐ)	Loyalty (忠, zhōng)	Peace and Harmony with others (和平, hé píng)
Courage (義, yì)	Trustworthiness (信, xìn)	Reciprocation of greetings and favours (恕, shù)
Integrity (廉, lián)	Impartiality (公正, gōng zhèng)	Moderation- Following The Middle Way (適度, shì dù)
Shamefulness (恥, chǐ)		Being Ethical (倫理, lún lǐ)
Working Hard (勤奮, qín fèn)		Contributing To Society (社會的義務, shè huì de yì wù)
Thriftiness (節儉, jié jiǎn)		
Perseverance (毅力, yì lì)		
Self-Cultivation (修養, xiū yǎng)		
Self-Discipline (自律, zì lǜ)		
Tolerance (容忍, róng rěn)		
Prudence (謹慎, jǐn shèn)		
Resilience (彈性, dàn xìng)		
Continuous Learning (不斷學習, bù duàn xué xí)		
Honesty (真誠, zhēn chéng)		
Patience (忍耐, rěn nài)		
Self-Awareness (自知)		
Observation of Rites and Social Rituals (禮, lǐ)		

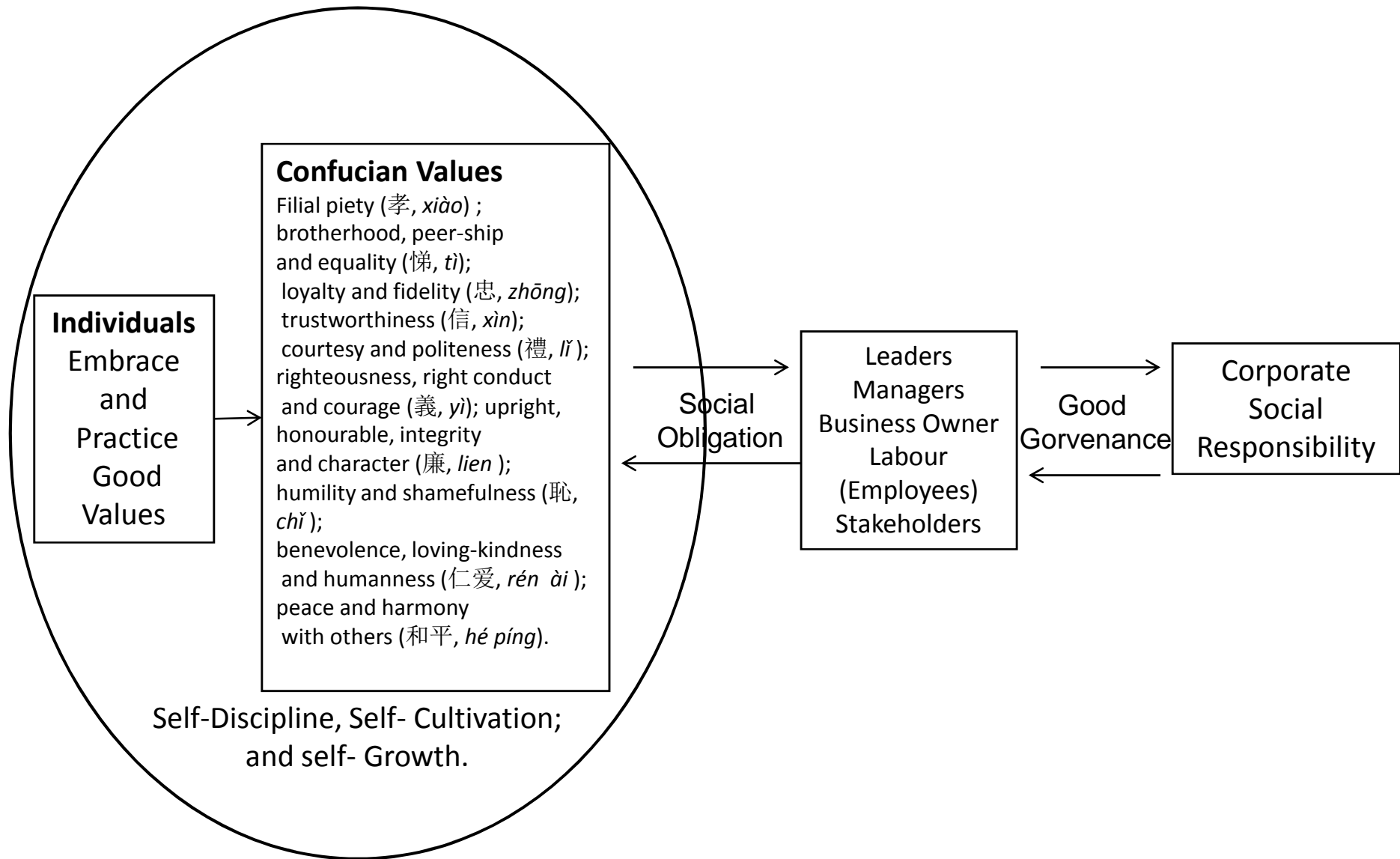


Table 1: Doing Business and Corruption Perception Index of Confucian Influenced States (Doing Business, 2013; CPI, 2012).

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 income	US\$20,200	23.2 million	37
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.

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

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

No.	Confucian Grid Elements	Extent of agreement for Scoring	
		Least Evident (Zero = 0)	Most Evident (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)

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

No.	Confucian Grid Elements	Extent of agreement for Scoring	
		Least Evident (Zero = 0)	Most Evident (One = 1)
4.	Being of high integrity and character (廉, <i>lien</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 (義, <i>yì</i>) and trustworthiness (信 <i>xìn</i>)	Being dishonest, insincere, negative and not being trustworthy.	Being honest, upright, sincere, positive and 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 <i>shù</i>)	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 <i>zhōng</i>)	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)

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

No.	Confucian Grid Elements	Extent of agreement for Scoring	
		Least Evident (Zero = 0)	Most Evident (One = 1)
8	Upholding the virtues of courtesy and politeness (禮 <i>lǐ</i>)	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 (愛, <i>ài</i>) and compassion (同情 <i>tóng qíng</i>)	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 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 Confucian Integrity		Relevant Organization Unit				
		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

Conclusion

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.