

中国一流商厦

China's First Class Stores



中国工业出版社
CHINA ARCHITECTURE & BUILDING PRESS

图书在版编目(CIP)数据

中国一流商厦 / 贺名仑主编. — 北京: 中国建筑工业出版社, 1999

ISBN 7-112-03936-3

I. 中… II. 贺… III. 商店 - 建筑设计 - 中国 - 摄影集
IV. TU247-64

中国版本图书馆 CIP 数据核字(1999)第 26098 号

中国一流商厦 1

CHINA'S FIRST CLASS STORES 1

合编: 中国商业文化研究会

中国建筑工业出版社

主编: 贺名仑

中国建筑工业出版社出版、发行(北京西郊百万庄)

新华书店经销

北京广厦京港图文有限公司制作

恒美印务有限公司印刷厂印刷

开本: 889 × 1194 毫米 1/16 印张: 12

1999 年 9 月第一版 1999 年 9 月第一次印刷

印数: 1-3,000 册 定价: 480.00 元 (共四册)

ISBN 7-112-03936-3

TU · 3067(9319)

版权所有 翻印必究

如有印装质量问题, 可寄本社退换

(邮政编码 100037)

中国一流商厦 1

中国商业文化研究会 中国建筑工业出版社 合编

贺名仑 主编

中国建筑工业出版社

CHINA'S FIRST CLASS STORES 1

By Commercial Culture Association of China
China Architecture & Building Press

Chief Editor: He Minglun

CHINA ARCHITECTURE & BUILDING PRESS

中

国

流

商

厦

CHINA'S FIRST CLASS STORES

中国一流商厦 1

CHINA'S FIRST CLASS STORES 1

总策划: 刘慈慰

编辑策划: 李东楦 李文启 张建生

摄影: 李东楦 谭克 冯彝诤

英文审稿: 叁木

责任编辑: 李东楦

总体设计: 冯彝诤

Chief Planner: Liu Ciwei

Editorial Planner: Li Dongxian, Li Wengqi, Zhang Jiansheng

Photographers: Li Dongxian, Tan Ke, Feng Yizheng

English Proof Reader: San Mu

Managing Editor: Li Dongxian

Layout Designer: Feng Yizheng

1

《中国一流商厦》

编审委员会:

主 任: 胡 平

副主任: 贺名仑 刘慈慰 任徽典 张明远
郭迎秋

委 员 (按姓氏笔划为序):

王文英	王月芬	王龙根	王永福	王兆岗
云文广	冯占明	冯丽华	史建华	江育明
安其勇	刘子杰	刘向东	刘秀玲	刘振昌
刘跃华	刘 琦	刘慈慰	成 辉	朱国辉
任世安	任徽典	许 敏	孙 杰	宋念平
汤从顺	李文玉	李文启	李东禧	李汉赞
李秀珍	李贵保	李 爱	吴荷生	金中银
金建华	岳增世	张伟国	张妙然	张明远
张景胜	邵松枝	陈昌鸣	罗杰伦	罗传钧
周 平	周仙兰	周建虹	陆慧珍	庞 毅
祖国丹	姜玉玲	姜志中	董公元	董伟平
郝为泽	赵文华	赵志远	赵志良	赵润鹤
胡 平	胡龙瑞	胡嘉伟	郑建华	侯鹤良
贺名仑	高颖维	梁茂茹	徐家平	徐高明
郭志军	郭迎秋	梅安生	梅红建	黄茂如
黄 豪	覃本东	傅振明	蒋 华	黄秋环

薛国强

主 编: 贺名仑

副主编: 郭志军 刘秀玲 赵志远 李贵保
高颖维 庞 毅

翻 译: 甘亚平 兰 苓

CHINA'S FIRST CLASS STORES

Editorial Board

Director: Hu Ping

Deputy Directors: He Minglun Liu Cuiwei Ren Huidian Zhang
Mingyuan Guo Yingqiu

Members:

Wan Wenyang Wang Yuefen Wang Longgen Wang Yongfu
Wang Zhuogang Yun Wenguang Feng Zhannian Feng Lihua
Shi Jianhua Jiang Yuming An Qiyong Liu Zijie Liu
Xianglong Liu Xialing Liu Zhenchang Liu Yuchao Liu Qi
Liu Cuiwei Cheng Hui Zhu Guohui Ren Shian Ren Huidian
Xu Min Sun Jie Song Nianping Tang Qingjun Li Wenyu
Li Wenqi Li Dongxi Li Hanying Li Xiuzhen Li Guibao Li
Ai Wu Hesheng Jin Zhongyin Jin Jianhua Yue Zengshi
Zhang Weiguo Zhang Miaoran Zhang Mingyuan Zhang
Jingsheng Shao Songqi Chen Changming Luo Jicun Luo
Chuanjun Zhou Ping Zhou Xunlan Zhou Jianhong Lu
Huizhen Pang Yi Zu Guodan Jiang Yuling Lou Zhizhong
Dong Gongyuan Dong Weiping Yu Weize Zhao Weishua
Zhao Zhiyuan Zhao Zhiliang Zhao Runhe Hu Ping Hu
Longyao Hu Jawei Zheng Jianhua Hou Heliang He Minglun
Gao Yingwei Juan Maoru Xu Jianping Xu Gaomin Guo
Zhiyun Gao Yingqiu Mei Ansheng Mei Hongjian Huang
Maoru Huang Hao Qin Bendong Fu Zhenming Jiang Hui
Lin Qiaohuan Xue Guoqiang

Chief Editor: He Minglun

Deputy Editors: Guo Zhiyun Liu Xiuling Zhao Zhiyuan Li

Guibao Gao Yingwei Pang Yi

Translators: Gan Yaping Lan Ling

商业文化与 21 世纪 (代序)

胡平

商业文化自 1989 年我提出至今已经 10 年了,有了一定的进展,从理论和实际两方面都取得了一定的成果。现在即将进入 21 世纪,我们的商业文化前景如何?

当年我提出商业文化是有其时代背景和文化背景的。虽然改革开放已经 20 年了,但是我国的商业经营还处于落后的、低水平的运行阶段。卖方市场下的传统观念和运作方式还在普遍地起作用,严重地影响着国内商业的提高与发展。我认为商业要快速走向市场经济,迎接买方市场的到来,最重要的问题是经济与文化的融合,活跃商业活动中的文化内涵,转变观念,提高品位,使其发挥积极作用,推动国内商业的运作向高水平发展。

当时我提出的商业文化的架构是:商品文化、营销文化、环境文化、伦理文化,后来又增加了商人文化的内容。第一是商品文化。商品要文化包装,商品的文化附加值越高,它的价值也就越高。人们只知道要提高商品的科技含量,还不认识提高它的文化附加值。在卖方市场转变成买方市场之后这个问题就突出了。传统的一些商品没有文化含量人们就不买了。名牌产品出来了,这是人们的一种追求。传统的理论是说商品有使用价值和交换价值,我说商品还有一个文化价值。文化价值不仅体现在工艺品上,许多商品都有它的文化价值。第二是营销文化。商品要推销出去,需要通过文化传播,如新闻、广告、广播等文化媒介,许多现代化的促销手段都与文化离不开。现在的市场营销真正内在动力是文化,离开文化来讲营销是没有根底的。纯属策略性、技术性。第三是环境文化。做生意是人与人的交往,不可能到喜马拉雅山上去做,不会在火山上订合同,也不会到沙漠中去签协议。要有一定的商业文化环境,越是富有商业文化的环境越是吸引的人多。城市的活力在于商业机会最多,交易成本最低,所以商业环境文化很重要。第四是伦理文化。自古以来中国的生意经有曾很丰富的文化内涵。最早的大生意人是范蠡,他做生意有一套道理,我说他是中国第一个下海人,他宰相不当当了,去当老板。第一个做跨国经营,由越南跑到齐国。东南亚各国的人及日本人对他们非常崇敬。可见,中国自古就有商业伦理文化。做生意既要赚钱又有道德,这是一种高深的伦理文化。第五我们又将新商人作为我们的研究内容。做生意要靠人,社会主义市场经济条件下,企业家是新的生产力的代表。过去只说工人阶级是生产力的代表,现在有一大批新的企业家出现,这是一种非常可喜的现象。后来我又把商业文化引导到探索商业精神上来,就是说商业文化的核心、灵魂是商业精神。商业精神是什么?它不是很高的现代科学技术知识,而是有一种善于抓住商业机会的意识。大家公认做生意精明的是犹太人。犹太人在中世纪就很富有,第二次世界大战前,犹太人在德国占人口的 1%,但是他们的财富占 1/16。大家都知道美国商人也是会赚钱的。人们说美国人善于从牛身上刮油,从人身上刮钱。美国人自己说他们的钱在犹太人的口袋里,就是说犹太人在金融界、新闻界地位非常高。犹太人说他们的钱在自己的脑袋里。我分析他们这种说法包括三种成分,一种成分是民族精神,一种成分是科学精神。犹太人的科学家非常多,马克思、居里夫人、爱因斯坦都是犹太人。再一种成分是犹太人的商业精神。他们会经商、会做生意,犹太人的商法是 22:78。有人说人的身上有机物质占 22%,其余 78%都是水分,犹太人把这个公式推广到做生意,22%的人是有钱的,78%的人是没钱的穷人。他抓住 22%的人作重点,这 22%的人的购买力占 78%。犹太人的商业精神就有两个字:一个是“女”,一个是“口”。为什么是对着女?因为女人的购

买欲最强，因为她是太太，又要为了先生，很希望买东西，所以抓住“女”字是对的。第二个字是“口”，就是吃，民以食为天是世界性的，是永恒的主题，在吃的问题上变戏法赚钱的机会就大。商业文化其理论与实际的相互推进，是在卖方市场向买方市场转变过程中的早期就提出来了。市场竞争使人们认识、运用、掌握商业文化，另外也是同改革连在一起的，过去计划经济时期卖得出去与否无所谓，现在是市场经济，竞争非常激烈，机制和体制都使得企业这个主体要在市场上占有自己的份额。

商业文化也受到对外开放的带动。对外开放之后外国商品大量涌进，外国的商品文化带动了我国商品的更新换代，外国的营销文化促进了我国营销方式的加速变革，从商业文化进展的情况看，我认为有几个问题是带有规律性的。

首先，商业文化不是外来强加的，而是内在的本质上的要求。一种是模仿别人，人家怎么做我也照样做。另一种是企业根据自身的需要掌握商业文化来推进市场经济进程，实现自己的战略目标。这是一种以自身的活力、动力、凝聚力来激励企业对商业文化的运用，这样做就比较有生命力。

第二，商业文化是倡导和激励竞争的。1990年我曾经有一篇文章题目是“无情的竞争，有情的服务”，那是针对计划经济向市场经济转变过程中，企业需要一种有情服务、情感服务，现在大家运用得比较多了，顾客是上帝的理念都树立起来了。十几年的竞争，坑、蒙、拐、骗、假、冒、伪、劣，打假等等都出来了。竞争是激烈的，但既要竞争还要和谐，既要竞争又要有序。这需要法律和文化两个层面解决。古人讲竞和争，是有区别的，相向而争，同相请竟。例如拳击就是争，赛跑就是竞，两者是不同的。大家对当年郑州的商战印象比较深，好像要你死我活似的，现在这种现象突出了，兼并、倒闭、破产，香港的八佰伴已经破产。我们的理念是竞争能使大家进步，这是最佳的。国外有个观念叫“双赢”，大家都成功。比如用苹果换梨，就是彼此都需要、都成功。要造成一种和谐环境，这就文明了。当然不是保证大家都不破产，竞争中间当然会有淘汰。

第三，商业文化讲商品，讲企业，更要讲人。商品是物质，企业是载体，最终要靠人去掌握。因此培育人是商业文化的根本任务，培育新型企业家和员工队伍是最根本的。表面上打扮得漂漂亮亮、导购小姐等等，但如果不解决以人为本的要害问题，那么商业文化就只学到了皮毛而没有学到根本。

第四，商业文化可以摆到三个层面看，文化有制度文化、物质文化和精神文化，商业文化也是如此。物质文化看得见摸得着，例如商品、企业等等，改革开放以来物质方面的变化是很大的。制度文化，大家都在探讨要创新，要建立现代企业制度。现代企业制度有各种不同的成分。现代企业制度还要有上层建筑，比如政府。现代企业制度需要现代政府来为它服务，否则现代企业制度文化的建设将是很难的。精神文化就是人们常说的文化观念、价值观念问题，商业精神也在里面，这是更深层次的。从上述三个方面看，我们与国际相比较，物质文化的差距在缩小，制度文化我们是刚刚起步，刚刚开始制度文化的建设，是任重道远。作为精神文化形态的商业文化我们同国外有差异，但是我们还有许多优势，优势在于我们的传统文化。

第五，国际上服务贸易的发展，我们还停留在货物贸易上，服务贸易是近几年刚引进的。

在发达国家服务贸易占国民生产总值70%多，再加上第三产业就占80%多。世界贸易中的服务贸易我们还没接轨。我们一年出口服务贸易总值才184亿美元，我们整个出口贸易总值是1480亿美元，服务贸易只占个零头。服务贸易的竞争是国际性的竞争。这里面有许多文化问题，讲商业文化差距就差在这上面。我们对商业文化的研究要拓宽到这方面来，从商品贸易拓宽到服务贸易上来。现在对外要讲国民待遇，中国要参加世界贸易组织，要让人家按国民待遇进来，我们怎么应变，怎么认同，采用什么对策，这是一个很新的课题。

第六，从发展看，商业文化有感性，有理性，有悟性。最初阶段是感性，感觉好大家都学，到第二步觉出有道理，并非随心所欲。到了理性，但还不够，要到悟性阶段。悟性是认识性的最高阶段，真正懂得之后完全是自觉的思维才叫有了悟性。从而我们是否可以悟出一个广义商业文化，广义的商业文化学从马克思的话里能找到根据。马克思说在文化状态中每个人都是商人，而社会是商业社会。广义商业文化学有国际形势发展的需要，就是把服务贸易包括在商业文化里面。服务贸易包括些什么？按世界贸易组织的规定有12大类155项，包括金融、保险、咨询、法律等等。我国习惯上带商的就是过去商业部的商，是狭义的。商业社会是马克思讲的不能随行政机构改变就变。广义商业文化是适应两个需要：一是商业社会的需要，二是参加世贸组织的需要，要认真体会探讨商业文化问题。外国的跨国公司要求他的东方雇员了解东方的商业文化，只有了解东方商业文化才能进入东方市场。我们不仅要迎接跨国公司进来，我们还要打出去。我们不了解世界的服务贸易将来怎么走向世界呢？广义的商业文化是说商业文化的对象扩大了。

二

改革、开放繁荣了商业文化。商业文化的发展道路，商业文化的繁荣必须与国家的改革开放精神相一致，否则就不会有很强的生命力和活力。

现在改革开放中碰到的问题很多。例如原来国营商业、粮食、供销社，外贸都是小的商业概念，是做商品贸易的。过去都是官商。官商要向市场经济转变，要进行体制与机制的转换。现在我们的官商老板们好像还不乐意戴儒商的帽子，因为官商比较稳当而且名气大，官商老板当够了老板，还可以去做行政长官。商业系统面临着激烈的竞争，各种业态的商业文化有不同的特点。在新的历史条件下，国营商业过去的主渠道地位在丧失，可是其主导作用还在，主渠道的主导作用还需要，在老百姓心中你还可信，形象是好的，含金量是高的，商业文化的品位是高的，我们要珍惜这些，珍惜自己。要在走市场化的道路上发展自己。

我认为中国的企业文化要与商业文化融通，这样企业文化才会有很强的扩张能力。现在企业文化理论界开始吸收商品文化，就是说商品文化是企业文化的一部分，互相渗透了。原来的企业文化引进的研究形象问题、理念问题、企业精神等，开始是封闭式的。企业要走向市场必然要有商业文化，否则怎么走向市场呢？现在从产品设计开始已经悟到这一点了。

新开设的三资企业的文化含量是比较高的，不管是商业还是工业。他们有自身的企业文化，是外国引进的。三资企业是洋商，过去叫洋行，虽然成分不同，终归是洋的。但是他要中国化，就是外国企业要本土化，本土化就是吸收中国文化。洋商正在这样做。新兴企业就是民营企业 and 乡镇企业，在新兴企业中出现了一大批优秀分子和优秀企业，他们有很强的竞争能力，有名牌商品。他们的企业在滚动中发展，需要文化的包装来提高它的素质。我过去

有“时代呼唤新商人”一文，而现在的新商人的形象与我前几年写的形象又不同了，不是拿大哥大、坐小汽车、而是用电脑，上因特网，要在网上作交易。

今后最有发展的是服务业。世界上货物贸易与服务贸易的比例是4:1，我们国家是8:1，比例太低了。美国的服务业在1996年为社会提供240万个就业机会。服务贸易是新兴的贸易、全球性的新兴贸易。美国的服务贸易总值占国民生产总值的70%，所以服务业是非常重要的。国际上未来专家说服务课是未来世界的必修课。我们的服务业还停留在美发美容、餐饮业这些行业上，是小概念。服务业在国际上是个大概念、大服务，其中有大量的高科技，是信息社会。我们商业文化要跟上形势，补上这一课，要在这些新领域中去开拓、去研究。

三

农商文化。农民是如何经商的，是如何走向市场的，这是中国特色社会主义的一大课题。许多发达国家是一元化的结构，城乡早就一体化了。我们的二元化结构，城市是城市，农村是农村，改革开放以来有很大变化，但是农村毕竟比较落后。改革以后农民的创造是很多的，但没有认识到，农民从土地上剥离出来接受了市场经济的观念。我说全民（主要是指农民）经商是中华民族的觉醒。老百姓懂得了市场经济这是一种觉醒。农民走向市场经济很大一部分人是从打工开始的。农民与市场经济有一种天然的联系，我学习“老三篇”，其中就有商业文化。比如说，“愚公移山”，他为什么要移山呢？因为大山挡住了他的道路，愚公不是自给自足的或者陶渊明式的农村经济，他是向往交换、向往市场。所以愚公要搬掉挡住道路的大山。古代的愚公尚且向往交换、向往市场，当代的愚公就不用说了。

农商们没有计划经济的观念，小商品的生产者市场意识是比较强的。全国最大的小商品市场在义乌，义乌的销售总值是160亿。怎么形成的呢？有它的天时、地利、人和的因素。天时是改革开放政策好，地利是地理位置优越，人和呢？有传统。每到农闲时就外出“拨浪鼓”去了，做小买卖是他们的传统，说明农民是有生意头脑，有市场经济意识又能吃苦，所以到农闲就跑出去了，到春节才回来。160亿的商品中大约1/4是本地生产的，3/4是异地货物。这个传统就是一种文化。例如，清河县位于河北省境内京九线上，该县只有34万人口，县城只有0.5平方公里，很小很小的县城。现在发起来了，全世界的羊绒有80%是中国的，其中60%是在清河县交易。过去清河没有市场，也不产羊绒，可是每年国际羊绒交易会都在清河举办，成交额占全世界的40%。市场怎么会在清河形成呢？当地的农民和棉花、轧花厂吃不饱就往外跑，70年代跑到了内蒙古，他们在内蒙古发现下脚料中有山羊绒，就将这种下脚料带到清河用轧花机再加工一下，将羊绒梳理出来，越搞越多，就形成了羊绒市场。这说明农民有商业头脑，能寻求发财的机会。清河这个现代化的小城市已经建成。这是商业文化的推动。农商与商业文化也可以对接，与市场经济也能对接。在农村，农民经商是五花八门的。再举个例子，就是温州那里的农民连普通话都讲不清楚，更不懂外语，可是他买张飞机票出国了。他们的乡亲在法国、西班牙、意大利有很大的力量。过去他们在异国搞餐饮业，现在是搞制造业。温州人是小钱能赚大钱也能赚，商业头脑特别发达。温州人从一个镇上发长途汽车，人就睡在车子上，司机轮换开车，直达乌鲁木齐、哈尔滨。这种商业精神多强啊！他们把温州的产品直接辐射到西北和东北。农民经商有着自己特殊的思维方法和路子，他们是真正运用了中国传统的优秀的商业文化。农民如何走向现代化？外国有一种理论就是要破

坏了传统，破坏得越彻底，现代化才能起来，用这种理论观察中国农村产业化的进程是解释不通的。农民走向市场做生意实际上与中国传统文化里边的血缘、族缘、神缘、业缘、地缘这五缘文化有关系。乡镇工业也好，打工也好，许多都是靠亲朋好友的关系互相串连去的，体现了社会的传统文化。最近全世界的潮州人集中在汕头开大会，交流了经验（有人说潮州人是东方的“犹太人”，是指他们会做生意），得出了会做生意的两条经验，一是诚信，二是关系。汕头人是靠亲帮亲、友帮友出去做生意、创业。到了外面，大家一听到家乡话感情就调动起来了，跟附近的闽南人一样，这是一种乡情文化。中国农村是个广阔的市场。农民要走向市场经济，城市与农村要实行一体化，其中的文化因素有它特有的规律，农商文化也要走向世界。

四

商业文化的区域性发展。商业文化有各种流派，我在1994年曾说新商人有三派，即海派、海派、京派。什么儒商时代、南商、北商等。我想让人们认识的首先是香港文化问题。过去我们认为香港是文化的沙漠，没文化，这个观点是不对的。香港特区政府长官董建华说香港的文化处在传统文化与现代文化交汇的地方，中西文化结合的地方。1997年5月26日《人民日报》有篇文章，题目是“香港文化的主流”，是张首缺写的。他说香港文化的主流有两部分：一是商业文化，一是通俗文化。通俗文化大家知道无非是武打、言情小说，赛马，打麻将，赌博，求神拜佛，这是香港人需要的通俗文化。那么香港的事业是怎么兴起来的呢？他分析是靠商业文化。说香港商人勤劳、务实、自信、坚韧、诚信等等；香港人能够沟通中西商业文化，这是使香港成为中西方经济桥梁的一个重要因素。说香港的商业文化在香港的繁荣中起了很大作用。这是香港老板分析香港商业文化对繁荣香港起的作用。青年企业家说，只有用那些商业文化深入到骨髓里的人才能成功，取得巨大成就。过去香港是个港口，50年代搞工业，70年代搞多元化，1985年开始搞服务经济，成为成熟的服务经济社会。它的大商业发展成了自由、有序、竞争、善变这八个字。自由是市场竞争，有序是法制经济，竞争是一种理念，善变就是能够应变。所以香港人说“不怕死就怕病”，企业死掉了再重新登记，另搞一个企业；病了就不行了，企业不生不死反而不好办。香港的这种商业文化随着改革开放传播到大陆上来了。跟随贸易、资金、技术、管理一起都进来了。从服务行业饭店、酒店到贸易、到制造业。实际上我们不知不觉就借鉴了香港的商业文化。国内引进外资有60%是通过香港进来的，港派的商业文化有它的重要地位。第二个是上海的海派商业文化。海派商业文化有它一定的历史原因、人文因素。它是全国的大都市，最开放。当年的十里洋场带进来的洋行、洋商，带进了新的生产力，包括新的商业文化。上海经历了计划经济，现在搞开放，要建成国际大都市，以浦东为龙头要搞五个中心。上海人在开拓商业文化方面在全国是领先的。他们较早地悟到了商业文化。从黄浦区开始，后来的卢湾区、徐汇区、静安区、闸北区，不仅靠企业行为，而且靠政府行为。政府在主导、组织商业文化，像南京路提出中华商业第一街，推出整体一条街的商业文化。后来淮海路搞起“中华商业文化第一街”，取得了较大的成功。这说明上海的商业文化已经到位了，海派商业文化已经形成了，我们应当给予很高的评价。第三是北京，京派商业文化。几年前我大胆地讲北京的官商比较多，他利用手中的权力做生意。现在这种局面也在不断变化。北京的商场很多，但单点不成线，更

没有形成面，成不了大气候。我所说的还是传统商业。实际上开放后外商都进来了，信息很灵，各种文化都在交流。北京有政治优势，对发展大商业、发展商业文化有很大好处。北京服务贸易优势也很多。很多外国商社，银行的、信息的、保险的都摆开了阵势要占领中国市场。另外北京文人多，高等院校、科研机构林立，博士就很多，下海者也不乏其人。北京的商业文化品位要高。要有它的特征。我们希望它能继承优良的传统和优秀的商业文化。还有深圳，它是特区，紧靠香港。深圳人要文化包装，有部分专家在造舆论，要成为文化中心，现代文化城市。有人说这太浮躁，深圳的文化根底太浅，怎么能成为文化中心呢？有赞成的，有非议的。我认为，要成为纯文化中心是不够的，虽然有各种作家在那里，是作为艺术形态的。从大商业角度看，商业文化早有它特定的地位，它与香港紧紧相连，受香港商业文化的熏陶很直接。但是他们的悟性还不够，对商业文化还没有真正悟到。实际上他们是在做，都在学香港。虽然成不了大中心，但可以自成流派。

我认为不管哪个流派的发展都有一个传统文化同现代文化结合的问题，都有一个东西方文化结合的问题，就是要善于吸收外来的文化，为自己所用。这种文化的融合用马克思的话说：各个民族的精神产品成了公共的财产，民族的片面性和局限性日益成为不可能。就是说开放的现代化的社会文化都是共同的。

五

21世纪的商业文化。从改革开放的进程看这个命题是存在的。现在改革开放的进程在加快，参加世贸组织等许多课题摆在我们面前，我们面临着竞争、机遇和挑战。商业文化到底如何运作需要很好地研究。中国的经济发展可分三个阶段，到下个世纪中叶时要达到一个高峰，就是要达到中等发达国家的水平。联合国预测到2020年我们的经济总量要超过美国，经济发展的前景是非常可观的。经济一发展，必然要出现文化的高峰。我看到下个世纪中叶我们的文化会像西方当年文艺复兴一样出现一个高峰。这个高峰怎么来呢？第一是继承优秀的传统文化。这次十五大讲了，以前从未讲得这样充分。第二是融合。吸收人类一切文明成果为我们所用，把西方的优秀文化吸收进来，融合进来。第三是创新。创造出不同于我国传统的也不同于西方的新兴文化。第四是超越。超越历史，超越自身，超越世界。从商业文化看同样有这八个字问题。将来我们成为世界经济大国之后应该是一个商业文化的大国。这都有待于我们去探索它。西方的商业文化是投机的，完全为了个人，实现他自己的价值。我们东方的国家、民族、家庭、集体这些观念很深。我认为这种观念还管用，这也是我们传统文化的优势所在。将来两种商业文化交锋冲突时，中国的商业文化能否取胜很大程度上要到传统文化里面去找，找到积极的因素。面临世界经济强大的挑战。我们从物质文化角度看不如他们，从制度文化角度看他们有先进的一面，我们也有先进的一面，从精神文化角度看我们有优势。西方文化发展到现在都到东方哲学中找出路，东方文化正在上升。

我相信到下个世纪中叶，我们将成为商业文化的大国。

中国商业文化研究会会长

胡平

Commercial Culture and the Twenty-first Century

(Preface)

Ten years have passed since I raised the topic of commercial culture in 1999. We have achieved certain progress on this subject in terms of both theoretical and practical senses. Facing the coming twenty-first century, how should we imagine the future of commercial culture?

I

When I put forward the subject of commercial culture ten years ago, there were special backgrounds of culture and the times. At that moment, after ten and more years of reforming and opening to the outside world, the operation of commercial business in China was still at low standard. Traditional concepts and operation mode of seller's market in the past were still common phenomena in those years, which were obstacles in the developing of domestic trade of China. For our commerce to fit the shifting to market economy and the appearance of buyer's market, as I thought, the most important issue is the fusion of economy and culture, which mean activating the cultural elements, changing conceptions, and improving the grade in business activities. In such a way cultural elements could play a positive roll in promoting the operation of domestic commerce to a higher standard.

The framework of commercial culture I put forward at first consists of commodity culture, marketing culture, environment culture, and ethics culture. Later I added merchant culture. Commodity culture should be the first. Commodity should be packed with culture. Higher the value of added culture, higher the value of commodity. People knew that it was necessary to increase scientific and technical contents of commodity without the consideration of increasing added cultural value. It has become an extruding issue after the transformation of a seller's market into a buyer's market. Without cultural contents, for some traditional goods, people will not buy them again. Products with famous brands come over to market as people are pursuing them. According to traditional theory, commodity consists of use value and exchange value. But my idea is that there should be cultural value in commodity. Not only handicraft articles but also most of the goods consist involve cultural value. The second is marketing culture. The selling of goods needs cultural communication media such as news, advertisement and broadcast. Many modern marketing measures are linked to culture. Today the real internal drive of marketing is culture. Without culture, there will be no root of marketing. Without culture, marketing will simply become some technical or tactical tricks. The third is environment culture. Doing business is communication between human being, which will not take place in a region with no sign of human habitation. Business should take place in certain commercial culture environment. Richer the sense of commercial culture, more attractive for business. With most business opportunities and lowest transaction costs, a city becomes alive. So commercial environment culture is important. The fourth is ethics culture. Since ancient time, there has been very rich cultural connotation in the business tradition of China. The earliest big merchant we know was Fan Li who had his own theory of doing business. In my opinion, he was the first official resigned for business in China. He became a merchant after his resignation from the post of primary minister. From Yue State to Qi State, he was the first one doing transnational business. Japanese and people from Southeastern Asian admired him greatly. So

you can see that there has been commercial ethics culture in China since ancient era. The fifth is that we take new merchants as our research subject later. Doing business is relying on people. Under the condition of socialist market economy, entrepreneurs are the representatives of new productivity. In the past, only working class was regarded as the representative of productivity. It is a very pleasant phenomenon that there are a large number of new entrepreneurs appearing today. Later I lead commercial culture to the exploration of commercial spirit that should be the core or soul of commercial culture. What is commercial spirit? It is not the knowledge of modern science and technology, but the consciousness of skillfulness in catching the opportunity of business. It is well known that the Jews are smart at doing business and they became very rich even at the Middle Ages. On the eve of the Second World War, the Jews were the one-percent of the population of Germany but they owned sixteen percents of the wealth. It is also well known that the Americans are good at making money. People said that the Americans are good at exploiting butter from cattle and exploiting money from people. The Americans themselves said that their money is in the pockets of Jews. The status of Jews is very high in the circles of finance and media in the United States. The Jews said that their money is in their minds. My analysis is that what they mean consists three factors. One is national spirit and one is scientific spirit. There are a large number of scientists who are Jews. Karl Marx, Marie Curie, Einstein, all are Jews. Another factor is the commercial spirit of the Jews. They are good at trade, at business. Their rule of business is 22:78. It is said that the human body is composed of 22 percent of solid materials and 78 percent of water. The Jews have extended the formula to doing business. It is said that 22 percent of the population is rich and the left 78 percent is penniless. The Jews take the 22 percent rich people who have 78 percent of the purchase power as the emphasis in business. We Chinese do business not only for rich people. It is immoral to ignore the poor according to our business ethics. In the commercial spirit of Jews, there are two words, 'women' and 'mouth', which are important. Why they emphasize on women because women have the strongest shopping desire. Women do shopping not only for themselves but also for their husbands. So it is a right choice to take women as the marketing target. 'Mouth' comes as the second word that means eating. It is a universal and permanent subject that people regard foods as the most important matter. There are will be more chances of making money if playing tricks on the matter of food supply. The issue of mutual promoting of the theory and practice of commercial culture was put forward at the early stage of the process of transformation from seller's market to buyer's market. Market competition makes people consider, use and grip commercial culture. Also there is connection between reform and commercial culture. In the past of planned economy period, it did not matter if goods could be sold out or not. In today's market economy, there is the serious competition. The new system and mechanism makes a firm, which is the principal part on the market, have to have its share on the market.

The opening to the outside world also drives commercial culture. Large numbers of foreign goods have flooded into the market of China after our opening. Foreign commodity culture would accelerate

the updating of Chinese goods; foreign marketing culture would speed the change of marketing means in China. From the situation of the progress of commercial culture, I think there must be some regularity on certain issues.

First, commercial culture is not something imposed externally but the essential requirement inherently. One way is simply to imitate from others. Just copy what other people are doing. Another way for a firm is to master commercial culture for promoting the progress of market economy, which will realize its strategic target based on its own needs. That means a firm should stimulate the usage of commercial culture with its own energy, motivity and agglomeration. In such a way it will be much more vivid.

Second, commercial culture sparkplugs competition. In 1990 I read an article in the title of "ruthless competition and affecting service", which was calling for affective service in the transforming process from planned economy to market economy. Today the concept of customer first is accepted widely and affecting service is common. In the past more than ten years' competition, some bad things like false goods and cheating have appeared at the market. Competition is serious. Besides competition, we need harmony and order as well. The solution is from two aspects, which are law and culture. According to ancient Chinese saying, competition consists of two meanings: In opposite directions, competition means seizing or fighting; in same direction, competition means contesting. For instances, boxing is fighting and running is contesting. They are different. People have deep impression of the trade war happened in Zhengzhou several years ago, which was something of life-and-death. Now the competition has become more serious because the result might be merger or bankruptcy. Out purpose is to promote everyone to progress, which should be the best result of competition. There is the concept of "dual win" that means every one will succeed. For example, one can exchange apple for pear another because both of them need the exchange. We should create a harmony environment for fair play. Of course in the real world there will be still the danger of bankruptcy because there is always the possibility of elimination through competition for some firms.

Third, commercial culture emphasizes on people not only on commodity or enterprise. Commodity is material and enterprise is carrier, both should be mastered by people. So it is the fundamental task of commercial culture to develop people, to develop new type of entrepreneurs and employees. Emphasizing on people in doing business is not only a matter of train beautiful salesgirls, is not something only at superficial level. Without taking people as the foundation, the activities of commercial culture will only be superficial.

Fourth, commercial culture could be divided into three levels, just like culture is divided as institutional level, material level and spiritual level. The same is commercial culture. Material culture is tangible, such as commodities and firms. Since our reforming and opening, there has been significant changes taking place in terms of materials. To say institutional culture, now everyone is discussing about innovation, about the establishment of modern enterprise system. There are various elements in modern enterprise system. A modern enterprise system needs superstructure such as government.

A modern enterprise system needs a modern government to serve it; otherwise it will be difficult to construct institutional culture of modern enterprise. Spiritual culture is what people mentioned often, such as cultural sense and value concept, including commercial culture that is at the deeper level. Comparing our cultural construction internationally, in terms of the three levels discussed above, the gap between material cultures is getting narrower. For institutional culture, we are at the beginning stage. We just started our institutional culture construction. The burden is heavy and the road is long. In the form of spiritual culture, our commercial culture is different from foreign ones. We have our own advantages, mainly the advantage of our traditional culture.

The fifth is the development of international service trade. Mainly we are staying at the stage of tangible goods trade and we have just introduced service trade in recent years. For developed countries, their service trade is more than 70% of their gross national production and it can be more than 80 % if plus the third industry. Our total value of annual service export is only \$18.4 billion, which is too little if compared with our total value of export of \$148 billion. The competition of service trade is internationally. There are lots of cultural issues in it. The gap of commercial cultures is mainly in the field of service trade. Our research of commercial culture should be expanded to this field, expanded from tangible goods trade to service trade. Today China will become a member of the World Trade Organization and we will provide national treatment to foreigners. They will come over according to national treatment. It is a new topic for us to think about our strategy to deal with the new situation.

Sixth, from the view of developing, commercial culture is perceptual, rational and realizable. At the beginning is perceptual stage at which everyone feels that it is easy to learn. Then one would feel that there are some principles existing and could not do all the things in ones own way. Even the rational stage is not enough. It should be the realizable stage, which is the highest stage of knowledge. The real understanding is fully conscious thinking, which can be called as realizable. So we might be able to realize a generalized commercial culture. The base of a generalized commercial culture can be found from what Karl Marx said. According to Marx, everything is commercialized in a commodity economy society. The development of international trend needs a generalized commercial culture, that means service trade should be covered by commercial culture. What does service trade cover? According to the regulation of WTO, it covers 12 articles and 155 items, including finance, insurance, consulting and law. In China there is a tradition that everything linked to commerce is under the administration of the Ministry of Commerce. That is in narrow sense. According to Marx, the evolution of commodity society has its own regularity. Its nature will not change along with the restructure of our governmental organs. A generalized commercial culture will match two needs: one is the need of developing a commodity society and another is the need of entering WTO. So we should explore the topic of commercial culture seriously. Foreign transnational companies require their oriental employees understand oriental commercial culture because they can enter oriental market if only they can understand it. Not only welcome transnational companies to come over to China but also we will go to

the world. Without good understanding of world service trade, how should we go to the world in the future? A generalized commercial culture is the commercial culture with expanded object.

II

Reforming and opening makes commercial culture prosperous. The developing direction and prosperity of commercial culture must be consistent with the principle of reforming and opening of our country. Otherwise there will be no vitality of it.

Today there are lots of challenges facing our reforming and opening. For instances, the former state owned businesses of commerce, grain, supply and purchase cooperation, and foreign trade, were of the concept of narrow commerce because they were engaged in tangible commodity trade. All of them were governmental businesses as well. To shift to market economy, governmental businesses must change their system and mechanism. Today the bosses of our governmental businesses seem as if they are unhappy to put on the hat of Confucian merchant, because it is more stable and famous to be the boss of a governmental business. If they feel that it is enough to be the boss of governmental business, it is easy for hey to become a governmental official. Commercial business system is facing serious competition and each form of commercial firm has its own characteristics of commercial culture. Under the historical conditions today, state owned and cooperation commercial enterprises are losing their position of main channel of goods distribution but they are still keeping their leading role. We still need our state owned commercial enterprises to play their leading role in business because they are trusted by ordinary people. Their image is good. They are more valuable. Their grade of commercial culture is high. We must treasure these things, treasure ourselves. We must develop ourselves on the way of orientating to market economy.

In China, I think that corporate culture should be in harmony with commercial culture so that corporate culture would have strong power of expansion. Today the theoretic circle of corporate culture began to absorb commodity culture. That means that commodity culture is part of corporate culture and the two begin to penetrate each other. The topics of corporate image, business concept and corporate spirit were close concepts at first when original corporate culture research began to introduce them. Our firms must have commercial culture if they want to go to market. Otherwise how can they do it? From the beginning of product designing, our firms began to understand it now.

The cultural content in new firms with foreign investment is higher, regardless in commerce or in manufacture business. They have their own corporate culture introduced from abroad. There are different elements in foreign investments but they certainly are foreign companies. It needs to be Chinese oriented. That means that foreign companies should be localized. Localization is to absorb Chinese culture. Foreign merchants are doing so. New type enterprises are private and township firms, among which many excellent firms and entrepreneurs have emerged. They have very strong competitive ability and they have famous brand products. Their businesses are growing and they need cultural package to improve their competence. Once I wrote an article "the era is calling for new

merchants". Today the image of new merchants is different from I described several years ago. Not the image of holding cellar phones in their hands or sitting in luxurious cars any more but using computers, surfing on Internet, and doing business on network.

In the future the most prosperous industry should be service business. In the world, the ratio of tangible trade against service trade is 4:1, which in China is 8:1. It is too low in China. In 1996, service industry in the United States provided 2.4 million of employment opportunities for the society. Service trade is the new trade, global new trade. In the United States, the total value of service trade is 70% of the gross national production. Therefore service industry is important. International futurologists said that service class should be a required course in the future world. Our service industry is still remained on the businesses of hairdressing or catering, which is a small concept. Internationally service is a large concept, is mega-service, which contains lots of high-tech in the information society. The research of commercial culture should catch up with the development of the trends and should explore into those new fields.

III

On peasant-merchant culture. It is an important topic of the construction of socialism with Chinese characteristics that how peasants are engaged in trade and how they go to market. There is the unified structure in developed countries where urban areas and countryside have been unified since long ago. We have a dual structure, of which urban areas are separated from rural areas. There have been significant changes taking place since our reforming and opening but the countryside is still lagging behind in developing. Since the reforming the peasants have made many creations but we have not recognized that it is the reception of the concept of market economy to promote peasants leave their ploughlands. Once I said that it is the awakening of Chinese nation that all of the people, mainly the peasants, are going to do business. It is the awakening that the common people understand market economy. Many of peasants began to go to market economy from selling their labor. There is the natural connection between peasants and market economy. When I study the "Lao San Pian" (three pieces of Chairman Mao Zedong's works), I find out that there are commercial culture in it. Taking "The Foolish Old Man Who Removed The Mountains" as an example, why did he want to remove the mountains? The reason was that the mountains blocked his road. The Foolish Man was not a peasant of self-sufficient or of the agricultural economy of Tao Yuanming mode. He yearned toward commodity exchange and market, so he wanted to remove the mountains blocking his road. Even Foolish Man in ancient time yearned toward commodity exchange and market, so it is not necessary to mention Foolish Man today.

Peasant-merchants do not have the concept of planned economy but small producers have strong consciousness of market. The largest market of small commodities of China is at Yiwu, where the value of annual total sales is $\frac{1}{2}$ 16 billion. How does the market appear? There are factors of timing, geographical advantages, and the harmony of people. Timing means the policies of reforming and