

Confucian Entrepreneurial Management

儒家创业管理

余长春 平 飞 著

中国管理
思想精粹

【第三辑】
『（学）派』系列
吴照云 主编



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《中国管理思想精粹》丛书 总序

自从有了人类社会，就有了人们的共同劳动、共同协作，也就出现了管理活动。但作为一个学科的管理学却出现得很晚。弗雷德里克·温斯洛·泰勒（Frederick Winslow Taylor）1911年出版的《科学管理原理》，是学界公认的世界第一部管理学经典著作，标志着管理学科的诞生，到今年正好100周年。

虽然管理学才诞生100年，其发展却异常迅速。新人辈出，新作纷呈，新理论、新方法、新工具竞相争艳，各领风骚。与此同时，各种管理理论、方法、工具枝节交错，簇叶蔓生，不同管理学派和学者众说纷纭，莫衷一是，又在历史渊源和理论内容上互相影响，形成了哈罗德·孔茨（Horold Koontz）所称的“管理理论丛林”（1961），有点杂乱，但生机盎然。

今天，当我们试图清理、穿越这片管理理论的“丛林”时，蓦然发现，孔茨等西方学者所称的“丛林”，其实也仅是世界管理理论的“部分”，并非全局。因为，在东方管理实践的肥沃土壤上，还生长着一片历史悠久、枝繁叶茂的“森林”，那就是几乎完全被西方学者所忽略、已经延续了5000多年的中国管理思想。

其实，光辉灿烂的中华文明，有着修建万里长城、开凿大运河、治理黄河等伟大管理实践与成功经验，其传世典籍中也凝聚着独具特色的管理智慧。另外，当今中国经济总量已跃居世界第二位，中国经济的崛起举世瞩目，提出了许多不同于欧美和其他发展中国家的问题，其改革和发展的鲜活实践和成功经验也为西方提供了有益借鉴。

当然，西方一直走在管理学科发展的前沿。管理理论、工具和方法的创新和变革，一直推动着西方乃至整个世界的发展和进步。然而，2008年



始于美国的世界金融危机，暴露了西方发展模式和管理方式的局限，也引发了人们对西方管理理论、工具和方法的反思。

因此，系统整理中国古代管理思想，深入研究当今中国本土管理实践，科学提炼中国经济发展模式和管理方式，提出不同于西方的管理理论体系和独特视角，服务当今管理实践，已经成为时代的迫切需要，也是历史赋予当代中国管理学者的光荣使命。

正是基于以上认识，我们决定撰写《中国管理思想精粹》丛书，其核心目的有二：一是从现代管理的视角系统研究、解读中国传统文化中的优秀管理思想，以世界的眼光总结中国管理的经验与智慧，推动中国管理思想走向世界，提升中国文化软实力；二是系统总结中国本土企业经营、公共管理的实践，提炼出有别于美国式管理、日本式管理的中国管理模式，建构有中国特色、中国气派的现代管理理论体系，推动世界管理理论的创新与变革。

本丛书拟分五辑：“基（础）”系列、“（朝）代”系列、“（学）派”系列、“子（书）”系列、“红色管理”系列，共20多本，计划用5年左右时间出版完成。“基（础）”系列包括《中国管理思想史》、《中国管理哲学》等著作，主要是通过对中国管理思想发展脉络的梳理和核心管理概念的创新，构建中国管理理论体系的基础。“（朝）代”系列包括《先秦管理思想中的人性假设》、《秦汉管理思想》等著作，主要是通过深入分析各个历史阶段的重要管理思想，展现中国管理思想的发展演变历史过程。“（学）派”系列包括《儒家行为管理》、《兵家战略管理》等著作，主要是通过对中国传统某一学派的某类管理思想进行专题剖析，准确传达各学派管理思想的精髓和当代运用要领。“子（书）”系列包括《孙子竞争战略》、《老子领导艺术》等著作，主要是通过对某部典籍的管理学构建，力求完整剖析和深入研究某类管理思想。“红色管理”系列包括《中央苏区管理思想研究》、《长征管理思想研究》等著作，主要是通过对中央苏区和红军长征管理实践和管理文本的深入考察，深刻总结中央苏区建设和管理以及红军长征管理中的经验和智慧。

在本丛书的构思、研讨过程中，作者就写作体例等问题进行了热烈的讨论。总体上，我们期望本套丛书能够体现以下几个特点：



第一，中西融合的研究视角。重视从中西文化差异的角度分析问题，从哲学高度来解释问题，使读者能够从更深层次去了解中国传统管理思想。

第二，专题为主的研究方法。在把握经典精神实质的基础上，进行严肃认真的现代引申，就所选专题进行深入剖析，求深、求新、求实用，不求面面俱到，做到言必有出处，不穿凿附会，不断章取义。

第三，侧重实践的管理体系。以管理实务为导向，而不是以思想解读为旨归，核心是提炼出中国古代典籍思想与现代管理体系相匹配的框架。

第四，读者导向的写作风格。关注读者的兴趣和需求，采用大量案例、故事，使得内容深入浅出，让读者能够在相对轻松愉快的情绪中不知不觉地了解传统管理思想。

本套丛书的作者，是一批对中国传统文化和传统管理思想具有浓厚兴趣和扎实功底的中青年学者。我们将本着严谨治学的原则，整理国故，弘扬中国管理文化，期望我们的努力能得到广大读者的认可。当然，由于水平有限，我们的研究成果也可能存在不足和问题，敬请读者批评、指正，以求不断完善。

吴照云

2011年6月27日

前言

儒家思想是人们在长期的生产劳动、社会活动和思维活动过程中，逐渐创造、积累、发展起来的优秀传统文化。儒家思想内容既丰赡富丽，又具有生生不息的内在活力，是中华民族坚强的精神支柱，也是我们民族凝聚力和生命力之所在。毛泽东曾指出：“我们这个民族有许多珍贵品德，从孔夫子到孙中山，我们应当予以总结、承继这一份珍贵的遗产。”当今时代，儒学依然散发着无穷的智慧和光芒。孔子是中国古代历史上伟大的思想家、政治家和教育家，他集以往文化思想之大成，开启世儒家学说之先河。2004年至今，全球成立的孔子学院已经遍布了五大洲。在经济全球化和文化多元化的形势下，儒家思想正在凸显自己的现代价值。无论是在汉语世界还是在英语世界里，儒学现代化思想的运用已经获得了极大的关注，其思想、言论及其功用已被广泛传播。

儒家思想又称为儒学。“儒”是中国春秋战国时期，“百家争鸣”中的一个学术派别。儒家思想把孔子作为儒家的宗师，因此又称为孔子学说，是对中国影响深远并持续至今的意识形态。在传统儒学形成之前，古代社会贵族和自由民分别通过“师”与“儒”来接受传统的六行（孝、友、睦、姻、任、恤），六德（智、信、圣、仁、义、忠）以及六艺（礼、乐、射、御、书、数）的社会化教育。儒家学派的创始人孔子第一次打破了统治阶级垄断教育的局面，变“学在官府”为“有教无类”，把知识传播给平民百姓，使整个民族都接受儒学的洗礼。千百年来，儒家思想教化、哺育着中华文化，成为中华民族的精神和文化脊梁。儒家思想主要内容包括仁、义、礼、智、信、恕、忠、孝、悌，之后逐步发展为以“仁”为核心，主张“仁政”，注重“民贵君轻”及“政在得民”，在实践上极力反对苛政。儒家思想最光彩的焦点闪烁在于重视民心向背、体恤民众、取信于民和仁政王道方面。儒家思想十分重视和谐，包括对个体自我的身心和



谐、己与他的和谐、人与天的和谐等。因此，儒家思想总是力图辨明伦理关系、处理好人伦关系、治理好社会公共秩序，保持组织结构稳性牢靠。“天人合一”、“民胞物与”、“和以解仇”、“和以处世”、“知行合一”等都是上述思想的真实反映。

日本最早从现代管理的角度来研究儒家管理思想的学者是涩泽荣一，其代表作为《左手论语，右手算盘》（也称为《论语与算盘》）。美国学者顾理勒于1984年发表了《孔子与现代世界》的文章，强调“孔子令人佩服的开明心态，以及他对教育的重视和他坚持人人皆有机会尽量提升自己的知能才性”。澳大利亚学者利特尔与里德合著的《儒学的复兴》一书中指出，“21世纪管理学的主流将来自东方”，并充分地肯定了儒家仁治管理思想。国内学者研究儒家管理思想是从20世纪80年代开始的，并陆续发表出版了儒家思想管理的相关文章与著作，涌现出沈祖炜、赵靖、黎红雷、孙聚友、陈德述等研究专家学者。复旦大学苏东水认为，现代西方管理中维系支撑企业有效运作的是纪律与规则，而东方管理模式强调赏罚分明，更重视采用道德约束的方式来规范员工及管理者的行为，指出东方儒家思想管理的本质是“以人为本，以德为先，人为为人”。我国港台学者对于儒家管理思想的研究，始于20世纪70年代，代表人物有成中英、曾仕强与傅佩荣。

20世纪80年代中后期，创业经济在欧美发达国家兴起。21世纪，创新、创业、创造成为经济社会生活中的主流。在“后危机时代”的背景下，创业型经济被看作是推动全球经济发展的新动力与新引擎。正如创业大师拉里·法雷尔所说：“发展创业型经济是打赢21世纪这场全球经济战争的关键。”为此，世界各国都在大力发展创业型经济，创业潮在欧美、亚洲及我国悄然兴起与蓬勃发展。杰夫里·蒂蒙斯（Jeffrey A. Timmons）指出，创业是一种思考、推理与结合运气的行为方式，它为运气带来的机会所驱动，需要在方法上全盘考虑并拥有和谐的领导能力。

在创业大潮中，儒商迅速崛起、队伍逐渐扩大。先秦时期有陶朱、子贡、白圭、桑弘羊等一代儒商，后有明清的晋商、徽商以及淮商、闽商、榔商等儒商商帮，现今也涌现出荣氏家族、邵逸夫、霍英东等现代儒商。在台湾地区，有“东亚”和“儒学”结合起来的实践创业。受瞩目的“亚洲四小龙”为代表的东亚经济的崛起，也与儒家思想的深深影响分不开。



1994年7月，首届国际华裔商招商会暨儒商文学研究讨论会在中国海南省召开，来自海内外的儒商和儒商文学研究者100多人与会，成立了国际儒商学会。儒商正在世界各地兴起，儒家经世致用哲学应用于经济领域的成功效果显著，也由此形成了底蕴深厚的儒商文化。

改革开放30多年来，不断成长发展的中国民营企业成果累累。但是我们也应该清醒地看到，最近几年与这些骄人的成就并存的是，创业者为了追求一己之利，往往无视甚至损害他人及社会的利益，从而引发了“地沟油”、“毒奶粉”、“苏丹红”等频频发生的产品质量与食品安全问题，以及矿难事故、拖欠工资、环境污染等危害社会公众利益和使“中国制造”蒙羞的事件。更令人担忧的是，这些企业的不良行为及个别行业的可怕潜规则只是大量类似现象的冰山一角，它暴露了国内创业企业社会责任感的普遍缺失，现实中的创业企业对创业责任问题履行和处理很不尽人意。究其根源，正是创业者和企业文化在根本上背离了“义利观”与“天人合一”的生态责任观，以及“以天下为己任”的社会责任观。与此同时，创业企业遇到了一些成长的困境，也面临着许多问题，如创业者急功近利、创业企业寿短、创业团队成员冲突，等等。背后的经验教训是：忽视创业企业伦理道德的建立，或者是盲目地赶时髦而照搬移植西方的企业伦理思想，这种经营管理模式必难以永续。

当下，“商业文明”一词不断被人提起，而现实中往往是带有西方文化烙印的商业文明，对本土文化中的商业文明的影响却很有限。创业需重新审视创业伦理、创业精神、创业动机、创业目标、创业责任及创业本质等一系列创业管理问题，特别是应回归到中国传统文化根基之中进行全方位诠释与系统洗礼。

孔子的哲学思想为中国的士人确立了很高的人生目标，要求人们终生坚持不懈地履行对他人以至天下人的不可推卸的责任。他曾对曾子说：“士不可以不弘毅，任重而道远。仁以为己任，不亦重乎？死而后已，不亦远乎？”在孔子的眼中，人道重于天道。他把事在人为的信念转化为自强不息，刚健有为的精神。而这种进取精神所能转化的力量是无穷的。为此，国人应该弘扬进取的儒家思想。儒学是中国传统文化中的一棵千年大树，吸取其中的创业管理精髓，能够收获甜美的硕果。在深入应用西方商业文明成果的同时，吸收我国传统商业文明的精华，不断融会贯通，定能



重新体察、回归到传统商业文明的全新真义。

探求儒家思想中的创业管理真谛，挖掘儒学中的道德价值观，用儒家思想指导创业管理，符合创业管理本土化的需要，也是创立中国式创业管理理论的明智之举。汇通中西方创业管理思想资源，挖掘蕴藏在儒学中的创业管理思想，形成系统的儒家创业理论与方法，去“西方化”的创业管理理论，还原中国式的创业管理原貌，是传承、发扬、光大儒家思想的重要路径，能够促进本土化创业管理理论的丰富与发展，并由此提升创业绩效。同时，这对于提高创业者和创业企业的创业素养、协调各种社会关系也是大有裨益的。

本书从分析创业、创业管理、儒家思想体系等概念入手，从创业决策管理、创业要素管理、创业组织管理和创业过程管理四个维度，选用古代及现代儒商案例来探究儒家创业管理理论。全书包括八大章：导论、儒家责任观与创业责任管理、儒家勇为观与创业决策管理、儒家品质观与创业者素质管理、儒家人治与创业员工管理、儒家礼治与创业团队管理、儒家仁治与创业组织管理、儒家祸福观与创业生命周期管理。希冀能够在西方创业管理的理论基础上添加儒家管理思想元素，以此丰富中国本土化的创业管理理论。

Abstract

Confucian thought is the excellent traditional culture been gradually created, accumulated and developed of by the people in the process of long-term production of labor, social activities and thinking activity. Confucian thought content is full of rich and internal vitality of life and growth in nature, is a strong spiritual pillar of the Chinese nation and our national cohesion and vitality as well. Mao Ze-dong once pointed out: "Our nation has many precious character, from Kong Fu-zi to Sun Zhong-shan, we should sum up, inherit this precious heritage." In the present era, Confucian thought still exudes the infinite wisdom and light. Confucius was great thinker, statesman and educator in Chinese ancient, he concentrated on the previous cultural ideas and opened the door of Confucian thought. From 2004 to now, Confucius institute in the world have already established across five continents. In the situation of economic globalization and cultural diversification, Confucian thought is highlighting its own modern value. Whether in Asia or in the English speaking world, the modernization thought of Confucianism has received a great deal of attention, its thought, speech and function have been widely spreaded.

Confucian thought is also called Confucianism "Confucianism" is an academic factions in the contention of a hundred schools of thought of the spring and autumn and warring states period in China. Because Confucianism regarded Confucius as the Confucianism master, it is also known as the Confucius theory, is the ideology influenced China far-reaching and continued to the present. Before the formation of traditional Confucianism, the ancient society of nobles and free people received social education by the "master" and "Confucianism", including six conducts (filial piety, friends, harmony, marriage, Ren, xu), six Character (wisdom, sincerity, righteousness, benevolence, courtesy, loyalty) and six skills (etiquette, music, shot, defense, books, digital.) As the founder of Confucianism, Confucius first broke the education monopoly situation by the ruling class, change "education in the government"



to “make no social distinctions in teaching”, communicated knowledge to the civilian population, and drove the whole nation to accept the baptism of Confucianism. For thousands of years, Chinese culture has been educated and nursed by Confucian thought which became the backbone of Chinese nation and culture. The main ideal of Confucian thought consists of benevolence, righteousness, propriety, wisdom, faith, loyalty, forgiveness, filial piety, then gradually developed into “benevolence” as the core, advocated “the people are more important than the ruler” and “politics is to get people”, and fought against tyranny in practice. Confucian thought attaches great importance to harmony, including the individual harmony, the harmony between individual and others, the harmony between man and heaven, and so on. Therefore, Confucian thought was always trying to identify the ethical relationship, handle human relations, govern public order, and maintain social structure stability and reliability. “Harmony between man and nature”, “the unity of knowledge and action” is the real reflection of thought above.

The first Japanese scholar who studied Confucian management thought from the angle of modern management is Shibuzawa Eichi, whose representative work is “the left hand Confucius while the right hand abacus” (also known as “the Analects of Confucius and the abacus”). USA scholar Gu Le published an article of “Confucius and the modern world” in 1984, emphasizing “the admirable enlightened mind of Confucius, and his emphasis on education, and his view which every people has the opportunity to try to improve their ability and knowledge.” Australia scholar Littell and Reed note in the book “the revival of Confucianism” that the mainstream management of the twenty-first Century will come from the East”, and fully affirmed the Confucian benevolence management thought. The domestic scholars’ study of Confucian management thought is from the beginning of the 1970’s, and has published a related article on management of Confucian thought and literature, and has emerged Shen Zuwei, Zhao Jing, Li Honglei, Sun Juyou, Chen Deshu and other experts and scholars. Su Dongshui of Fudan University thinks that discipline and rules maintain and support enterprises to operate effectively in the modern western management, and the oriental management model emphasizes distinct rewards and punishments, and pays more attention to the moral obligation to regulate the behavior of staff and management, and points out that the essence of Confucian thought management is “people-oriented, moral Guide, human behavior is for the people”. Scholars of Hong Kong and Taiwan began to study Confucian management thought in the 1960’s, represented by



Cheng Zhongyin, Zheng Shiqiang and Fu Peirong.

In middle-late 1970's, entrepreneurial economy rise in developed countries in Europe and America. In twenty-first Century, innovation, entrepreneurship, creation have become the mainstream of economic and social life. In the background of "Post Crisis Era", entrepreneurial economy is regarded as a new power and new engine driving the global economy. Just as venture master Larry Farrell said: "the development of entrepreneurial economy is the key to winning the twenty-first century global economic war." Therefore, all countries in the world develop entrepreneurial economy, entrepreneurial boom is rising quietly and flourishing in Europe, Asia and China's. Jeffrey A. Timmons pointed out that entrepreneurship is a way of behavior of thinking, reasoning with luck, it is driving by luck and opportunity, and needs harmony leadership in the method to consider the overall.

In the business tide, Confucian Businessmen team rises rapidly and expands gradually. In the pre-Qin period, there were Tao Zhu, Zi Gong, Bai Gui, Sang Hongyang, during the Ming and Qing Dynasties, there were Shanxi Merchants, merchants of Huai area, Fujian merchants, Huai merchants, Chen's merchants, now also emerged family of Rong, Shao Yi fu, Huo Yin dong and other modern Confucian merchants. In Taiwan, there is the practice entrepreneurship combined by "East asia" and "Confucianism". The rise of East Asian economy as the representative of Watched "East Asian Tigers", deeply related to influence of Confucian thought. In 1994 July, the Confucian literary merchants and the first Chinese international business conference were held in Hainan province, more than 100 Confucianism and Confucian literature researchers from home and abroad attended the meeting, and the International Confucian society was established. The rise of Confucian is all over the world, the successful results which Confucianist philosophy applied to economic field is significant, which formed the profound Confucian culture.

30 years since the reform and opening up, Chinese private enterprises fruitful achievements gradually growing up have been made. But we should also see clearly, in recent years, in line with these remarkable achievements, in pursuit of their own interests, entrepreneurs often ignore or even damage the interests of others and society, thus causing the problem of product quality and food safety, such as "drainage oil", "poison milk powder", "tonyred", as well as problems harm to the public interest and the shame "China manufacturing" events, such as "the mine accident", "arrears of wages", "environmental pollution". More worryingly, these bad behaviors made



by enterprises and unspoken rule in individual industry are iceberg of similar phenomena, it exposed the lack of social responsibility which domestic entrepreneurship corporate should bear. Investigate its cause, it lie in the deviation between the entrepreneur, enterprise culture and "righteousness", "harmony" between man and nature, the sense of social responsibility of "taking the world as the own". Mean while, entrepreneurial enterprises meet some growing dilemma, also facing many problems, such as, only pursuit to interest rapidly, short life for entrepreneurial enterprises, entrepreneurial team conflict, and so on. Behind lessons is: ignore business ethics or copy and transplante western corporate ethics established in west, this kind of management mode will be difficult to sustainable.

At present, "commercial culture" has been mentioned constantly, but there is often the commercial civilization with western culture in reality, and it's affection on the local commercial civilization is very limited. In entrepreneurship, it need to re-examine series of entrepreneurial management problems, such as business ethics, entrepreneurship, entrepreneurial motivation, business objectives, business responsibility and entrepreneurial nature, and it especially should return to the foundation of Chinese traditional culture so as to all-round interpretate and baptism systemly.

Confucius Philosophy set high goals in life for Chinese scholar, and asked people to fulfill responsibility to others in the world unremittingly. He said to Zeng zi: "people can not no firm, way is long and heavy to go oneself responsibility is benevolence, not heavy? Until my heart stops beating, not also far?" For Confucius, humanity is more important than heaven. He transferred beliefs done by human effort into self-improvement, vigorous spirit. This power transformed by enterprising spirit is infinite. Confucianism is a 1000 year old tree in chinese traditional culture, absorbing the essence of business management, can harvest the sweet fruit. In the process of applying the western commercial civilization, at the same time, we should absorb the essence of chinese traditional commercial civilization, and combine them together constantly, it will be able to understand and return to new meaning of traditional commercial civilization.

Seeking to the essence of entrepreneurial management in Confucian thought, digging out moral values of Confucian, using Confucian thought to guide enterprise management, it meets the needs of local entrepreneurial management and is wise behavior of seting up chinese entrepreneurship management theory. Connecting business management thought resources each other between the west and Chinese, digging in



entrepreneurial management thought contained in Confucianism, forming into the system of Confucian entrepreneurship theory and method, removing “the west” entrepreneurial management theory, returning to Chinese entrepreneurial management style, they are important way to inherit, develop, and everbright Confucian thought, can promote the enrichment and development of localization entrepreneurship management theory, and thus enhance entrepreneurial performance. At the same time, it also is of great advantage for increasing entrepreneurial quality of entrepreneurs and entrepreneurial enterprises, coordinate all kinds of social relations.

Starting with the concept analysis of entrepreneurship, entrepreneurial management, Confucian thought system, from four dimensions of entrepreneurial decision management, entrepreneurial factor management, entrepreneurial organization management and entrepreneurial process management, the ancient and modern Confucian case were elected to explore Confucian entrepreneurial management theory in the book. It includes eight chapters in the book: Introduction, Confucian responsibility concept and entrepreneurial responsibility management, Confucian brave view and entrepreneurial decision management, Confucian quality concept and entrepreneurial quality management, Confucian man rule and entrepreneurial staff management, Confucian rites government and entrepreneurial team management, Confucian benevolence government and entrepreneurial organization management, Confucian concept of Scourge and blessing and entrepreneurial life cycle management. Hoping to add elements of Confucian Management thought on the basis of the Western entrepreneurial management theoretical foundation, so as to enrich Chinese local entrepreneurship management theory.

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