

## Exploring the Integration of Ancient Chinese Philosophies with Modern Global Leadership Models

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**Abstract:** The incorporation of the ancient Chinese philosophies of Legalism, Confucianism, and Daoism into contemporary leadership techniques in China's various industries is examined in this study. The study identifies how these traditional philosophies inform contemporary leadership strategies. The study reveals that Daoism's emphasis on balance and non-interference influences leadership styles that prioritize flexibility and adaptability, though it is less explicitly reflected in leadership practices. Confucianism's focus on respect, trust, and moral integrity is evident in leaders' emphasis on role modeling, sincerity, and fostering harmonious relationships in organizations. Legalism, with its focus on strict rules, regulations, and performance-based incentives, plays a prominent role in shaping leadership practices related to governance, accountability, and operational efficiency. The research shows that Chinese leaders combine elements of these philosophies to create a leadership approach that is both morally grounded and pragmatically effective. By blending Confucian values of moral leadership, Daoist principles of harmony, and Legalist approaches to structure and discipline, leaders navigate the complexities of modern business environments. The study offers valuable insights into how ancient Chinese thought continues to influence contemporary leadership, proposing a hybrid leadership model that integrates traditional wisdom with modern strategic frameworks for more sustainable organizational management.

**Keywords:** Leadership Models, Ancient Chinese Philosophies, Leadership Strategies, Daoist Principles, Confucianism, Modern Business Environments

### 1. INTRODUCTION

Chinese philosophies are a rich tradition of thought that has shaped Chinese culture, governance, and daily life for millennia. Chinese philosophy is the culture's way of thinking from ancient times to the present. The main focus of Chinese philosophy is humanism. Throughout history, Chinese philosophers have primarily focused on humanity and

society. Any metaphysical conjecture has been concealed by political and ethical debates. But it's crucial to remember that humanism does not imply a lack of reverence for the natural world or a higher power. Instead, Chinese philosophy's ultimately concludes that heaven and humanity are one. The entire history of Chinese philosophy has been marked by this spirit of synthesis. Ancient Chinese philosophy is the word used to describe the belief systems that were constructed by different philosophers. Ancient Chinese intellectuals were driven to determine the finest means of resolving societal issues, making moral political decisions, and acting appropriately. Therefore, the two main branches of Chinese philosophy are sociopolitical philosophy and ethics. In a period of uncertainty, risk, disturbance, and serious societal issues confronting the world and global economy, leadership can be extremely important to the expansion of businesses and the recovery of the economy. Effective leaders combine vision, strategic thinking, and interpersonal skills to create an environment of trust and motivation. In modern contexts, integrating traditional philosophies like Confucianism, Daoism, and Legalism can provide balanced approaches to leadership. Rooted in ideas from Confucianism, Daoism, and Legalism and address the queries about morality, harmony, and the structure of society (Liu, 2024). Confucianism emphasizes ethics, relationships, and social responsibility; Daoism focuses on balance, natural order, and non-interference; while Legalism advocates strict laws and governance for societal stability (Lenong & Toqeer, 2024). Together, these philosophies offer profound insights into human behavior, leadership, and the pursuit of a harmonious society. Ancient Chinese philosophies represent a diverse set of intellectual traditions that shaped the cultural and ethical framework (Dellios, 2023). These timeless ideas continue to inspire solutions for contemporary challenges in leadership, society, and beyond (Elman, 2020). Modern Chinese philosophies represent an evolution of traditional Chinese thought, shaped by the dynamic interplay of ancient wisdom and contemporary challenges (Wang et al., 2021). They emphasize a balance between moral values, social harmony, and pragmatic approaches to governance and innovation. By integrating traditional principles with modern perspectives, these philosophies continue to influence China's societal, political, and cultural landscapes (Wen & White, 2020). The challenge lies in reconciling the timeless principles of ancient Chinese philosophies with the evolving demands of modernity, such as globalization, technological advancements, and dynamic organizational needs, which require flexibility, innovation, and adaptability in leadership practices. This tension often creates difficulties in preserving cultural

integrity while fostering innovation and addressing contemporary societal and leadership challenges (Mbah, 2024). With the uncertainty, danger, upheaval, and serious societal issues confronting the world and global economy, leadership can be extremely important to the expansion of businesses and the recovery of the economy. Research on Chinese leadership is crucial since it supports China's institutional reform, commercial expansion, international involvement, and economic growth (Casas-Klett & Li, 2022). Modern global leadership models emphasize adaptability, inclusivity, and innovation to navigate the complexities of a rapidly changing, interconnected world. These models integrate diverse cultural perspectives, technological advancements, and ethical considerations to lead effectively across borders. Focusing on collaborative decision-making, strategic vision, and fostering organizational agility in a globalized business environment (Christofi et al., 2024).

### 1.1 Purpose of the Research

The study is to explore how ancient Chinese philosophies of Legalism, Confucianism, and Daoism integrate with modern global leadership models to address contemporary leadership challenges. It aims to identify how traditional Chinese values influence leadership practices and propose a hybrid leadership framework that blends ancient wisdom with modern strategies for effective organizational management.

## 2. LEADERSHIP

Leadership is the ability to guide, influence, and inspire individuals or groups toward achieving shared goals. Leadership styles vary, ranging from authoritative to participative, depending on the situation and organizational needs. Ethical and moral leadership fosters integrity and ensures decisions align with core values, promoting long-term success. In modern contexts, integrating traditional philosophies like Confucianism, Daoism, and Legalism can provide balanced approaches to leadership. Adaptive leaders embrace flexibility and innovation while maintaining accountability and structure. Ultimately, successful leadership unites people through purpose, collaboration, and a commitment to shared progress. The exploration of Chinese leadership is central to understanding the country's institutional transformation, business growth, global engagement, and economic success. Effective leadership in China has played a pivotal role in shaping its economic policies, driving industrial expansion, and facilitating

international trade and investment. The leadership's ability to adapt both domestic needs and global dynamics has been key to China's rising influence on the world stage and its continued economic prosperity. One of the most prominent topics in management research and organizational behavior investigation of Chinese leadership styles. Investigating leadership is one of the most popular fields of study in management and organizational behavior in China. Chinese leadership investigations also dominate publications and submissions to Management, Asian Business, and other academic papers (Marvin, 2024). Many Chinese company executives have embraced Western management techniques as a result of international competition and Western education. Although the majority of academic research on leadership in China has focused on Western leadership theories, some studies have used profound Chinese philosophical ideas like Confucianism or Daoism to explain potential trends in modern Chinese leadership behaviours (Hallinger, 2020). Leadership research is a thriving academic field with a lengthy history that has gathered a wide range of theories for comprehending, forecasting, and influencing the actions and behaviours of leaders. The majority of leadership studies have concentrated on the characteristics, behaviours, and styles of leaders (Hung & Yen, 2022). The main difference between transactional and transformational leadership lies in their approach. Transactional leadership focuses on managing short-term tasks, rewarding or punishing based on performance, and maintaining routine operations. In contrast, transformational leadership seeks to inspire and develop employees, fostering long-term growth and positive change within the organization. The debate in academic research revolves around whether leadership theories should be adaptable to different contexts, considering that what works in one situation may not be as effective in another. Understanding the cultural, institutional, political, and social factors is crucial for gaining a deeper insight into business practices and management techniques, particularly in Chinese management studies. These factors shape leadership styles, decision-making processes, and organizational behavior, influencing how businesses operate in China. For example, Chinese research on globalization must consider the context of both home and host countries to fully understand the diverse influences on leadership and business dynamics. Fundamentally, rising economies, including China are dynamic and fast-paced, requiring a dynamic approach to comprehending circumstances and integrating them into the plan of research (Archanjo de Souza et al., 2020).

### 3. CULTURAL AND PHILOSOPHICAL CHINESE LEADERSHIP RESEARCH

The cultural and philosophical context, though relatively new, provides a significant lesser-known background for the burgeoning of Chinese leadership in the field, despite the fact that context and contextual elements strongly influence Chinese leadership performance, activity, and practice. The micro-foundational movement in management studies has been echoed by the rise of Chinese leadership literature that takes a cultural stance and philosophy to fill this significant gap. Organizational observations and management techniques at the macro level can be explained at the micro level, which includes processes, mechanisms, and antecedents (Welch et al., 2022). Research on organizational performance, managerial practice, and international business can be significantly advanced by a detailed grasp of micro-foundations. Integrating philosophical micro-foundations and cultural viewpoints to comprehend organisational and management theory yields new insights and significant ramifications for business operations. The long-standing conception of culture as resources serves as the foundation for this Indigenous method of leadership investigation from a philosophical standpoint, and cultural which essentially binds the power of traditional and historical cultural resources. Chinese leaders can demonstrate unique indigenous leadership practices, excuses, and self-defence, by using the Taoist philosophy, for instance. Important insights regarding Chinese leadership have been gained from earlier studies. However, the majority of earlier research has given little consideration to the particular Chinese setting, according to the examination of the literature (Zhou & Xiong, 2024). The concept of paradoxical leadership has emerged as a result of the use of paradox theory in leadership research and its growing significance in organization and management theory. This seemingly incongruous leadership approach affects followership behaviours in addition to leaders themselves and requires philosophical micro-foundations and cultural to clarify explanations. According to some recent research, paradoxical leadership affects team innovation and employee creativity (Cutri et al., 2024).

### 4. LEADERSHIP AND TRADITIONAL CHINESE PHILOSOPHIES

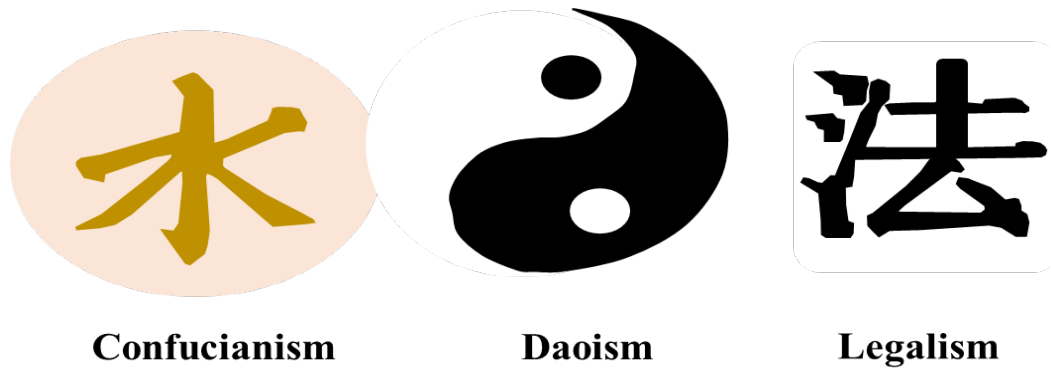
Traditional Chinese philosophers provided normative theories as opposed to middle-range, descriptive theories. They recommended

positive leadership traits without usually offering logic or factual backing. As an alternative, they backed up their claims with analogies, metaphors, and occasional examples. Many times, their concepts are hard to understand and might be interpreted in several ways (Cowen et al., 2022). Figure 1 shows the understanding of Chinese traditional philosophy.



**Figure 1:** Understanding of Chinese Traditional Philosophy

Spiritual leadership integrates moral integrity and values-driven leadership, reflecting Confucianism's emphasis on role modelling and fostering trust in organizations. Humanity Leadership embodies Daoism's principles of balance and harmony, promoting empathy, adaptability, and non-interference in leadership practices. Naturalist leadership draws from Daoist ideas of being attuned to natural rhythms and environmental contexts, emphasizing flexible, situational leadership approaches. Strategic Leadership reflects Legalism's focus on governance, accountability, and performance-based systems, ensuring effective organizational structure and operational efficiency (Yang, 2024). Confucianism, Daoism, and Legalism are three influential Chinese philosophical systems that shaped the nation's cultural and political landscape. Confucianism, founded by Confucius, emphasizes ethics, social harmony, and hierarchical relationships, advocating virtuous leadership and moral education. Daoism, attributed to Laozi, focuses on harmony with nature, simplicity, and the principle of non-action, encouraging balance and spontaneity. Legalism, championed by Han Feizi, underscores strict laws, centralized authority, and control to maintain order and efficiency, often prioritizing state power over individual freedom. Together, these philosophies reflect distinct approaches to governance, ethics, and life, influencing ancient and modern Chinese thought profoundly. Figure 2 depicts the symbols of Philosophies.



**Figure 2:** Symbols of Philosophies

#### 4.1 Confucianism on Leadership

Virtuous leadership is emphasized by Confucianism: The individuals try to avoid the law and be feel unashamed when guided by leaders with government orders and control them with penalties. If people lead them with morality and control them with ceremony, they will feel ashamed and become righteous (Normile, 2023). In a similar vein, it suggests that a government organized according to virtue can achieve harmony and stability.

##### 4.1.1 Differentiated Roles

In accordance with Confucianism, persons are members of social networks, and their functions are determined by their relative positions in these networks. Treating others with respect is one of their fundamental duties to establish and maintain interpersonal harmony; the higher the expectations, the closer relationship (Mou, 2023).

##### 4.1.2 Leadership Virtues

According to Confucianism, moral leaders who act in accordance with justice and customs rather than their own interests can achieve the best leadership outcomes. Respecting customs and deferring to authority are essential Confucian qualities. According to Confucius, if leaders adhered to rites, the populace would be more inclined to accept orders (Howard). Confucian-inspired leaders demonstrate their devotion by persistently pursuing long term goals that will advance the King. Contrary to what Confucius emphasized, Daoism, is the worth of hard work. The noble individuals should always labor diligently and devotedly, viewing their work as a noble endeavour in and of itself, even if they are aware that their goals will not be met. To put their superior ideas into practice, Confucius urged students to aim for government jobs (Li et al., 2023).

#### 4.1.3 Leaders as Role Models

According to Confucius, leaders should serve as examples of the virtues of learning, meditation, and introspection to achieve self-perfection. One must have an honest and sincere approach toward information and learning. Before genuinely knowing, one cannot act as though they do. Confucius is renowned for adapting his lessons to each student. Confucius advised a proactive student who occasionally lacked self-control to consider their actions carefully before taking those (Zhou et al., 2022). Thinking is the process of assimilating and internalizing what is learned, while learning is the reflection of knowledge gained from instructors and other sources. In the quest for self-perfection, ideal Confucian students would be employed to ruthlessly recognize their own shortcomings and then create strategies for self-improvement.

#### 4.1.4 Respecting and Developing Subordinates

Confucianism places a strong emphasis on managing, guiding, and promoting the development and dignity the average person using courteous methods. When a leader treats their followers with respect, they will reciprocate. Even monarchs of great rank have a duty to treat their officers with dignity and respect. Do not do to others what you would not like others, goes the Confucian interpretation of the Golden Rule (Harter, 2020).

#### 4.1.5 Promoting and Finding Managers with Virtue and Ability

To improve management teams, Confucius suggested that morally upright and competent individuals are found and elevated to managing roles. The state's management team would get stronger if this procedure continued. Government leaders would attain absolute virtue in this manner. If not, common people question the integrity and judgment of their leaders. Therefore, Confucius thought that elevating moral administrators was very important (Zu, 2022).

#### 4.1.6 Confucianism and Contemporary Leadership

Confucianism encourages active leadership in addition to morality and adherence to natural law. Hence, it shares similarities with contemporary leadership concepts including leader-member exchange (LMX), transformational leadership, paternalistic leadership, and leadership via individual attention. A variety of desirable leadership activities, such as idealized influence, inspirational motivation, intellectual stimulation, and



customized consideration, are all included in the broad concept of transformational leadership (Li, 2024). The evidence of transformational leadership is that assistants can be inspired to take on greater responsibility and produce better work results by transformational leaders who set an example, express their own concerns for their followers, create and communicate difficult goals, and foster their intellectual growth (Wang & Kanungo, 2020). Paternalistic leadership is common in Chinese societies as a holdover from Confucian principles and includes the qualities of moral purity, fatherly kindness, and authoritarian supervision. Similar to Confucian principles, paternalistic leadership places a strong emphasis on leaders being kind and moral role models while subordinates obey superiors. The theory of leader-member exchange (LMX) suggests that leaders form different kinds of relationships with different followers. The idea that a leader treat followers differently at the soul of the LMX theory. According to Gerstner and Graen members of in groups have positive interactions and benefit from reciprocal liking, higher performance evaluations, support, and mutual trust. Since, diverse interpersonal interactions can result from the same official relationship depending on the requirements and circumstances of followers, the diversified treatment aligns with Confucian leadership practice. Confucian distinction does not suggest an out-group and in-group split; rather, it aims to promote follower development. The interpersonal component of leadership, as opposed to the work component, is represented by consideration. It reflects a leader's care, support, and regard for the welfare of their subordinates (Malakyan, 2023). Leaders must exercise consideration by considering their subordinates' viewpoints, which is consistent with the Confucian interpretation of the Golden Rule. Furthermore, consideration leadership is based on the Confucian concept of compassion.

#### 4.2 Daoism on Leadership

The name Daoism comes from the elusive concept of Dao. According to Laozi's book *Dao De Jing*, Dao originates from a secret that is impossible to articulate or define clearly. The main idea of Dao is that everything is governed by true, authentic, and unalterable laws, albeit this interpretation varies throughout the text. Therefore, including leaders, everyone must abide by its rules. Daoism instructs leaders to refrain from pointless and detrimental behavior. According to Lynn (Canavesi & Minelli, 2022), one of the most well-known quotes about management from the *Dao De Jing* is leading a large state is like cooking a small fish, which means no stirring. Silence, as only then will they be able to

successfully win over the hearts and minds of the majority of ordinary people. This sentence captures the Daoist idea that everything is constantly changing, leading to outcomes that are frequently the antithesis of hope; dialectic reasoning has a strong Daoist foundation. Exciting actions will disrupt Dao as decreed by Heaven, which is a key concept in Daoism and closely related to the fundamental positions of dialectic thought. Leaders can only attain desired results by empowering groups equally, balancing and providing counsel to subordinates without intervening, and assigning equal weight to various goals without overemphasizing any of them.

#### 4.2.1 Leadership Effectiveness has no Action

Daoism does not provide a strong route for developing or educating leaders. Dao De Jing was composed to teach hereditary rulers. According to Daoism, which is consistent with action-free leadership is more successful, the fundamental dialectic premise; is that it is desirable to do nothing to prevent unnecessary and ineffective activities. When leaders take no action, the general populace is free to act in accordance with their morally upright and straightforward natures; yet, when leaders impose numerous regulations and penalties, some individuals can turn into crafty thieves (Tan, 2024). Therefore, the greatest way to let people do the right thing is to do nothing. It's possible that Daoism served as a historical warning to the ruling class to cut back on their extravagant and hedonistic spending. According to Daoism, leaders are most effective when they appear to be absent from their followers.

#### 4.2.2 Selfless Leaders

Actual leadership necessitates having no according to Daoism, personal agenda. The leader must uphold the Dao, treat everyone with kindness, pursue their goals, refrain from competing with their followers, remain as pure and innocent as a newborn, and forego material possessions, large incomes, recognition, admiration, or notoriety. Leaders will be more likely to be listened to their followers if they are modest and truly. Accordingly, powerful and successful leaders hold self-sacrifice and self-transcendence as opposed the self-enhancement (Mou et al., 2023).

#### 4.2.3 Daoism and Contemporary Leadership

Daoist leadership principles appear to be echoed in a variety of contemporary leadership ideas. Laissez-faire leaders typically steer clear of important choices or adjustments and abdicate accountability in dire

situations. Laissez-faire leadership aligns with the fundamental principles of the Daoist philosophy discussed, despite the evidence that it is ineffectual in modern Western contexts. It is up to readers to decide for themselves whether or not acts are in accordance with the Dao, even though Laozi may not have initially advocated doing nothing. Therefore, it is common to understand Daoist leadership as primarily doing nonentity (Chou, 2024). Domestic leadership is characterized by leaders who prioritize the personal growth and development of their followers, placing more emphasis on individual objectives than on organizational goals. Stone, Russell, and Servant leadership emphasize guiding followers' growth, being authentic and humble, accepting individuals as they are without striving for perfection, and serving as stewards to support and nurture their followers. Empowered leadership believes that subordinates can make the best decisions empowers them, involves in decision-making, and offers them autonomy. Leaders tend to delegate when they avoid feeling superior to their own opinions. According to Daoist philosophy, should abstain from actively resolving issues and instead let followers make the decisions. Authentic leadership entails utilizing innate skills while acknowledging and addressing weaknesses. It is self-disciplined, consistent, and based on values, meaning, and purpose. According to Daoism, authentic leaders embrace things as they are rather than striving for perfection (Chou, 2024). Figure 3 illustrates the Chinese philosophies.

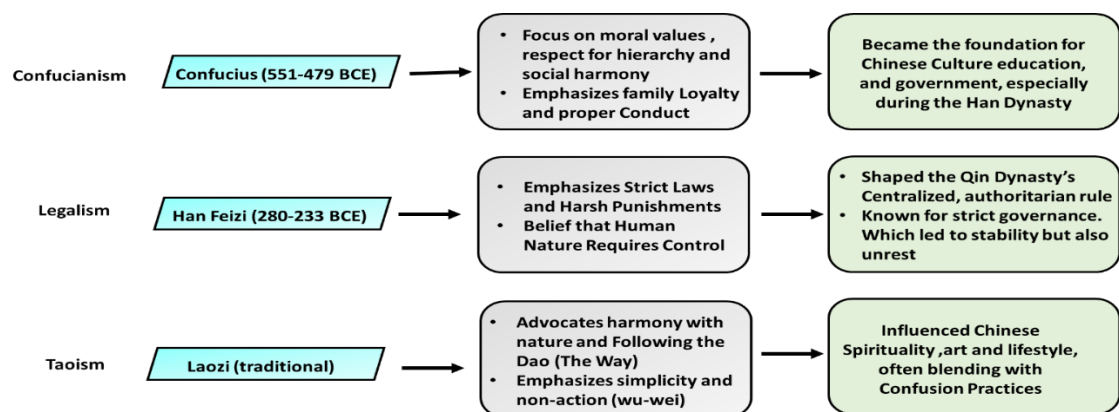


Figure 3: Chinese Philosophies

#### 4.3 Legalism on Leadership

Legalism established comprehensive policies and systems with an emphasis on leadership. Legalism maintains that people refrain from guilty actions. Therefore, strong laws and regulations should be created and made public by successful leaders (Sison et al., 2020). Even while legalism has been attacked for its harsh penalties, legalists maintain that stringent

regulations and tough enforcement truly reflect love for the populace rather than animosity. According to legalism, the most effective leaders are kind tyrants who impose strict laws.

#### 4.3.1 Establishing Laws, Especially Rewards and Punishments

The people contend legalism is a refrain from actions that are criminal. Effective leaders should create and promote strict laws and regulations. Legalists maintain that stringent laws and strong implementations truly reflect love rather than hatred for the populace, despite criticism that legalism is cruel due to its harsh penalties. In this way, legalism suggests that the most effective leaders are kind autocrats who impose strict regulations (Duan et al., 2022).

#### 4.3.2 Importance of Power

According to legalism, leaders need power to exert authority. Top leaders must have the authority, particularly when it comes to rewards and penalties, according to legalism researchers. In addition to potentially inciting insurrection and impeding the proper application of the law, shared power could also incite subordinates to abuse their position of authority to further their goals (Tan, 2023). Legalism accepts that employees can be allowed to operate as self-sufficiently as feasible, but it preserves that top executives must have strict will over penalties and rewards. Legalism advocates rules of law rather than rules by law, since the law limits everybody except leaders.

#### 4.3.3 Implementation and Control

Legalism also suggests that everyone who disobeys the law should be punished equally. Differentiated treatment will have unfavourable effects if the leader is unjust and has a unique association with the leader. Everyone will be willing to follow the rules if those who disobey them are treated fairly. Legalism's widespread use stands in stark contrast to Confucianism. Legalism prioritizes hiring qualified candidates, professionalizing the workforce, and defining roles. It is against promoting successful people and upending professional pathways. Under legalism, leaders assign people to suitable roles, assess performance, and decide who gets promoted, enabling lower-level employees to advance to higher-level roles (Chon & Hao, 2020). The importance of professionalizing employment, selecting the best candidates for open positions, and defining precise responsibility boundaries are all acknowledged by legalism. A popular business strategy

is to reward successful people by moving them to outdoor positions in their area of knowledge. Legalism goes against this approach. Career pathways are disrupted and personal abilities are not utilized in such activities. The Confucian method of observant workers to evaluate their leadership would be opposed by legalism. Legalism places individuals in the right occupations, evaluates and tests their performance, and then decides who gets promoted. Legalism's basic reasoning is straightforward and consistent with a contemporary economic premise: everyone has self-serving goals and objectives. Thus, legalism differs greatly from Daoism or Confucianism, which make the assumption that individuals are inherently good. Legalists contend that assuming that people behave in their own interests is far more realistic and useful (Li et al., 2023).

#### 4.3.4 Legalism and Contemporary Leadership

Legalism aligns with several contemporary leadership philosophies. For instance, initiating structure, which was first suggested thoughtfully, demonstrates leadership that outlines precise roles and duties, directs followers to match their objectives with those of the group, and creates routines to guarantee efficacy and efficiency. Similarly, legalistic leaders create frameworks that incorporate clear rules, role descriptions, and authority boundaries in addition to coordinated requirements to combat ambiguity. Leadership effectiveness, according to the path-goal theory, is attained by assisting followers in reaching their professional and personal objectives. In particular, by clarifying, reducing roadblocks and pitfalls, and increasing the opportunities for personal satisfaction end route, leaders make the journey easier (Foster, 2024). Transactional leaders use trade connections to make punishments and contingent incentives replicate their contributions to the company, appealing to the self-interest of their subordinates. Transactional leadership is favourably correlated with several desirable outcomes, including follower motivation, leader satisfaction, job satisfaction, and leader performance. Constrained rewards and penalties work in perfect harmony with legalism's tenets, are the basis of transactional leadership. According to Weber's bureaucratic theory emphasizes the need for organizations to operate with precision, order, efficiency, and consistency, likening them to well-oiled machines. According to this theory, leaders must define clear roles and enforce standards to ensure smooth operations, as they cannot rely on subordinates to act rationally or dependably (Suresh, 2022). This approach aligns closely with Legalism, an ancient Chinese philosophy that also stresses the importance of clear rules, structure, and authority. Both Legalism and

Weber's theory share the belief that effective leadership requires a controlled environment with established roles and systems to ensure efficiency and minimize uncertainty (Li, 2024).

## 5. DISCUSSION AND FUTURE RESEARCH DIRECTION

The research focuses on three main Chinese classical philosophies Daoism, Confucianism, and Legalism that were founded approximately 2500 years ago and are briefly introduced. It also finds that these ideas are connected to contemporary Chinese commercial leadership practices and are woven throughout contemporary (Western) leadership literature. Significant insights into Chinese leadership have been offered by earlier studies. The majority of earlier research, has given little consideration to the particular Chinese setting (Guo, 2024). Finally, one must exercise caution when extending or applying concepts from traditional Chinese philosophy to create new leadership models because Chinese philosophies have limitations when it comes to contemporary leadership. While certain concepts are highly pertinent, they are not interchangeable. Traditional Chinese philosophical literature frequently lacks logical syllogistic reasoning and provides unclear definitions of important ideas. The vague advice of Daoism can be interpreted in a variety of ways. Furthermore, such philosophical ideas about leadership were formed during times of social unrest or conflict. The vast majority of leadership theories and ideas in the modern world were created in a calm setting. Rather than assessing leader behaviours as separate dimensions, a more effective approach would be to map holistic leadership behaviours using configuration methodologies. Researchers could describe these behaviours as configurations or patterns. Given their cultural backgrounds, leaders in various kinds of companies exhibit distinct patterns of leadership behaviours that result in distinct leadership results. Second, it would be intriguing to investigate the social foundations of leadership philosophies. It discovered that Confucianism and Daoism have Chinese analogies to the most well-known Western leadership perceptions of empowering leadership, transformational leadership, and LMX. Future research on the alignment of modern Western leadership paradigms with old Western concepts can be an intriguing path. These initiatives would directly address the demand for indigenous research in various settings. Third, it presents the initial case data demonstrating how the behaviours of modern Chinese business leaders appear to be influenced by the three ancient ideologies.

Detailed case studies analyses should be used in the future to more thoroughly examine traditional philosophical effects. Such studies could examine the effects of leadership methods informed by one or more of the classic philosophies on social and economic results.

## 6. CONCLUSION

The three main Chinese philosophies and demonstrated the connections to contemporary views of leadership. To uncover the cultural and philosophical foundations of the leadership practices of extremely successful Chinese corporate executives, it also examines their leadership actions. The research highlighted the relevance of traditional Chinese philosophies, particularly Confucianism, Legalism and Daoism, in shaping leadership principles. Confucianism emphasizes virtuous leadership, respect for social roles, and active engagement in follower development, aligning with contemporary transformational and paternalistic leadership styles. In contrast, Daoism advocates for selfless, action-free leadership, encouraging empowerment and authenticity while minimizing interference. Together, these philosophies offer timeless insights into ethical, effective leadership that remain applicable in modern contexts. Legalism predominates, which is not surprising given that modern management places a strong emphasis on professionalism, dependability, predictability, order, and control. However, other crucial elements that point to the influence of Confucianism and Daoism are leader honesty, kindness, follower trust, and empowerment.

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