

## **A Literature Review on Political Culture Identity for The State-owned Enterprise Employees in China**

**Li Jian<sup>1,2</sup>, Tan Ying<sup>1,3</sup>, Cheok Mui Yee<sup>1</sup>**

<sup>1</sup>Universiti Tun Abdul Razak (UNIRAZAK), Malaysia

<sup>2</sup>Guangdong Holdings Limited

<sup>3</sup>Guangdong University of Finance, China

---

### **Abstract**

The enterprise political culture is related to the process of enterprise reform and the overall situation of development, to the improvement of enterprise efficiency, and to the stability of the national economic foundation. It is an important part of ideological work in state-owned enterprises, and also an important part of the management of state-owned enterprises. It will further dissect the connotation and extension of political cultural identity, and understand their relationship with enterprise cultural identity. Findings and statements by other authors on this paper will be reviewed. He challenges and opportunities for improvement of enterprise political cultural identity will be further studied.

**Keywords:** state-owned enterprises, political cultural identity, literature review

---

### **1. Introduction**

Enterprise political culture refers to the social practice in which a certain class, political party and social masses exert purposeful, planned and organized influence on their members with certain ideological concepts, political viewpoints and moral norms, so that they can form ideological and moral qualities that meet the needs of a certain society and a certain class. On the one hand, enterprise culture management uses spiritual and cultural factors such as enterprise spirit and enterprise morality to edify and shape the values of employees, influence and standardize their ideological and moral behaviour, which has obvious manageability and economy, and essentially belongs to the economic category. On the other hand, enterprise culture management uses patriotism, collectivism and socialist education to guide employees to establish a correct world

outlook and outlook on life, and is committed to solving the ideological problems of employees in the process of production and operation. Therefore, in view of the latter aspect, it belongs to the construction of enterprise political culture, and essentially belongs to the political category.

## **2. Relevant concept definition**

### **2.1 Research on political culture**

Political culture is a very modern concept. In 1956, American political scientist G. A. Almond used the term "political culture" for the first time in his paper "Comparative Political Systems" published in the American Journal of Politics. However, the study of political culture has a long history. In ancient Greece, Aristotle specialized in the psychological factors of political revolution and political change. Montesquieu's "the spirit of law" and "the causes of the rise and fall of Rome", Max Weber's "Protestant ethics and the spirit of capitalism", Tocqueville's "the old regime and the French revolution" and "on American democracy" can be regarded as typical cases of political cultural studies.

Political scientists have defined political culture from different perspectives. According to Almond, political culture is a set of political attitudes, political beliefs and feelings prevailing in a specific period of time, which is caused by the historical and contemporary social, economic and political activities of the nation. Based on Almond's definition, Lucian Pye It is believed that political culture is the political subjective factors existing in the political system, including a society's political tradition, political consciousness, national spirit and temperament, political psychology, personal values, public opinion and so on. Its function is to endow the political system with value orientation, regulate personal political behaviour and keep the political system consistent. When analysing the composition and function of political culture, Viba further points out that the political culture of a society is composed of a series of beliefs, symbols and values formed on the basis of experience, which determines the conditions of people's behaviour and provides people with subjective intentions to participate in politics. According to their explanation, we can define political culture as follows: political culture is a relatively stable cognition, emotion and attitude formed by a country's citizens over a long period of time towards the political system in which they live and the political roles they play. It corresponds to the institutional structures such as government and political organizations, and becomes a subjective factor of the political system.

### **2.2 Research on enterprise cultural identity**

The word "identity" is not an original word in Chinese, but a translation of a foreign word "identity". "Identity" comes from the Latin word "idem", meaning the same thing, with the meaning of "identity", "identity" and "status".

In addition to "identity", the noun form of the word "identify" also has "identification", which means the process of classification, identification and confirmation, and has no typical meaning of identity construction. Freud first proposed "Identification" as a psychological concept, referring to the individual's "emotional connection with others", and later Lasswell expanded the concept of

identification to a larger scope, describing the emotional connection between individuals and larger groups of people. Some scholars in China also translate it as "identity".

Generally speaking, "identity" mainly includes two meanings: first, as a verb, it means to recognize, accept and agree with the discovery of similarities, which comes from the generalization and summary of the links of "identification, screening, confirmation and equivalence"; Secondly, individuals not only accept things similar to themselves, but also distinguish themselves from others, form the characteristics of distinguishing themselves from others, and also endow themselves with the characteristics of the enterprise in which they live, and establish a social identity with the membership of the enterprise.

Since the 1980s, people from all walks of life have begun to talk about the related issues of enterprise culture. People find that culture itself has the possibility of uniting people's hearts, but how to stimulate the role of enterprise culture in reality is an important issue in academic research. "Culture", as a flexible force internalized in the heart, is generally not bound by specific forms. How to transform the invisible cultural concept into a sharp weapon to stimulate a sense of belonging and concise consistency has become an important issue for cultural practitioners to be solved urgently.

At the same time, the practitioners of enterprise operation and management tend to be more concerned about the identity of enterprise culture, because they especially feel the importance of identity to the construction of enterprise culture. Li Yining, an economist, pointed out that "the essence of enterprise culture is to cultivate a sense of identity, with which all employees and enterprises can share hardships." Xue Tong (2004), in his article "Let employees identify with enterprise culture", believes that the key to the construction of enterprise culture is to let employees participate in the construction of enterprise culture and combine it with their daily work.

In view of the cognitive bias between enterprise culture theory and reality, Zhang Zhipeng (2005), based on stakeholder theory, emphasizes that enterprise culture is a psychological contract signed between enterprises and many stakeholders. The sustainable development of enterprises should contain and reflect the values of stakeholders in culture as far as possible, so as to realize the integration with enterprise culture. Chen Zhizhong and others put organizational culture identity (CI) It is defined as "employees accept the attitudes and behaviours recognized by the organizational culture, and constantly internalize the core value system and behavioural norms of the organization to the extent of their hearts."

Later, Chen Zhizhong and Zhang De (2009) conducted a quantitative study on enterprise cultural identity by using grounded theory, and constructed a four-dimensional model of enterprise cultural identity. Xu Hongjun, Zhang Lei and Tian Jungai (2013) studied the dynamic factors of enterprise culture landing from the perspective of enterprise culture identity, and Wang Xiaoyan (2016) discussed how state-owned enterprises should provide young employees with enterprise culture identity.

### **3. Review of the literature**

#### **3.1 The role of ideological and political education in enterprise culture**

Chen Xiaofan (2014) believes that ideological and political work plays an irreplaceable role in the culture of state-owned enterprises: First, we should adhere to and ensure the correct direction of operation, adhere to the unshakable growth of efficiency, adhere to the unshakable construction of a clean government, ensure that state-owned assets are not lost, ensure that the development and progress of productive forces are promoted, and ensure that the vast number of employees of state-owned enterprises are honest and clean. Second, the source of advanced ideas and dedication, constantly create a good atmosphere for the construction of moral civilization, effectively improve the ideological and moral level of cadres and workers, guide the establishment of a correct view of political achievements, outlook on life and values, and actively transmit positive energy in work and life. The third is to reconcile contradictions. At present, the reform of state-owned enterprises has entered a deep-water area, and contradictions among all parties are highlighted. In particular, the structural adjustment and steady growth of state-owned enterprises will inevitably touch on the vital interests of some workers, which will inevitably lead to emotional fluctuations in their work. Through the effective development of ideological and political work, it can play a role in reconciling contradictions, unifying ideas and stabilizing people's minds.

Ma Xiaoyue (2017) believes that ideological and political education can play a "navigation" role in the cultivation of enterprise culture. enterprise culture has been introduced into China for decades, and its role has been paid more and more attention by enterprises, experts and scholars. However, the enterprise culture of this business management theory, after all, is the first to produce in the western capitalist countries, and then we began to absorb and use the theory of enterprise culture. Marx's historical materialism points out that the productive forces determine the relations of production, and the economic base determines the superstructure. What kind of economic base will have what kind of superstructure, and the superstructure of each social form is established on the basis of adapting to its economic base. Different cultural backgrounds determine that we cannot simply use enterprise culture directly, but should be linked to the specific reality of our country, so that enterprise culture can be localized in China, in order to truly play its role in the country.

Chen Li (2017) believes that ideological and political education is the foundation of enterprise culture construction, and ideological and political education is to educate people's world outlook, outlook on life and values, so as to prevent employees from "psychological crisis". In the harmonious development of socialism, the enterprise is an economic organization, which has a fundamental protective role. Harmonious ideological and political education is the basis and prerequisite for the construction of enterprise culture, which guides employees to establish a correct world outlook, outlook on life and values, so as to create a good enterprise image. enterprise culture includes the determination of enterprise values, the cultivation of employees' moral accomplishment, the cultivation of enterprise spirit and the promotion of fine traditions, which are inseparable from ideological and political work.

### **3.2 Possibility of Political Culture Construction to Promote Cultural Identity of State-owned Enterprises**

Huo Xingpu (2015) believes that, as an important manifestation of the soft power of enterprises, the effectiveness of enterprise culture and ideological and political work has a direct or indirect impact

on the ideological and political awareness of all employees and the construction of enterprise culture, and determines the development of core competitiveness and market position of enterprises. When the enterprise has the advanced culture and the advanced cultural idea instruction, can make the correct operation decision-making, can be closer to the staff reality, causes the staff under the advanced thought and the advanced culture instruction to promote the cultural sense of identity, breathes together with the enterprise, shares the destiny, comprehensively enhances the work enthusiasm, realizes the work high efficiency high quality.

Huang Yu (2018) believes that with the rapid development of the socialist economic system, enterprise culture has become an important part of the ideological and political work of enterprises, and also plays a decisive role in the development of state-owned enterprises. Ideological and political education includes some important theories of enterprise culture construction, which has a profound impact on the construction of enterprise culture. Under the circumstances of the continuous development and progress of the situation, the stubborn and rigid ideological and political work can no longer meet the new needs of socialism. We should adapt to the correlation between ideological and political work and the construction of enterprise culture, combine the two, make them promote each other, and create a new strategy for the construction of state-owned enterprise culture.

Huang Wei (2018) believes that the main reason why the cultural construction of state-owned enterprises can be effectively integrated with the construction of spiritual civilization is that there are many common characteristics between them: First, the main body between enterprise culture and spiritual civilization is consistent, both of which emphasize the important factor of "people". They all emphasize the use of socialist values to strengthen the spiritual outlook and spiritual world of employees, which is in line with the ideological requirements of "people-oriented" in the new era. Secondly, the goal of enterprise culture and spiritual civilization is consistent, both of which emphasize improving the quality of employees, giving full play to the soft power of enterprise culture, transforming advanced spiritual power into productivity, better improving the production efficiency of enterprises, and making enterprises develop faster and better. Third, the role of enterprise culture and spiritual civilization is consistent. The main reason why enterprise culture can be recognized by employees is that the content of enterprise culture construction and spiritual civilization construction is coordinated and unified, thus establishing a unified value concept for people and better meeting the development needs of EAC H employee.

### **3.3 Countermeasures for the Construction of Political Culture to Promote the Cultural Identity of State-owned Enterprises**

Zhou Yongcheng (2012) believes that we should set an example and practice the spirit of enterprise. One is to guide and motivate employees to strive for progress by setting up role models. By consciously setting an example, the spirit of enterprise can be embodied, visualized and vivid, and it is easier to arouse the ideological and emotional resonance of employees, thus enhancing the credibility and appeal of the spirit of enterprise. Secondly, the example or hero itself is a vivid example, which embodies the essence of the enterprise's spiritual culture in a vivid and concrete image, and often concretizes the connotation of the abstract spiritual level, which plays a very important role in the construction and deepening of the spirit of state-owned enterprises. The third

is to explore the resources suitable for the construction of enterprise spiritual culture from the foresight and self-cultivation of the excellent leaders of state-owned enterprises. Many leaders of enterprises have foresight and extraordinary creativity. Their values, management concepts, development concepts and management philosophy are rare spiritual wealth of enterprises and can become the common goal of all employees of enterprises.

Zhou Ling (2017) believes that in order to promote the integration and co-construction of ideological and political work in state-owned enterprises and enterprise culture, it is necessary to further strengthen the condensation of the spirit of modern enterprises in state-owned enterprises, rationally lay out the ideological and political work in enterprises, carefully lay out all aspects of their cultural construction, clarify the responsibilities and powers of the institutions of ideological and Political Work in state-owned enterprises. Establish a linkage system that integrates the ideological and political work of state-owned enterprises with the construction of enterprise culture.

Song Meidan (2018) believes that to give full play to the leading role of Party members, as advanced members and backbone of state-owned enterprises, Party members should play a vanguard and exemplary role in the integration of cultural construction and ideological and political education of state-owned enterprises, fully mobilize the enthusiasm, initiative and creativity of Party members, and make positive contributions to the innovation and development of state-owned enterprises. Compared with private enterprises, the number of Party members and cadres in state-owned enterprises is larger and the organization is complete. For strengthening the integration of cultural construction and ideological and political education in state-owned enterprises, the strength of Party members is strong, and the leading role of outstanding Party members will be easier to play.

#### **4. Conclusion**

At present, the domestic research on the relationship and integration between the construction of political culture and the cultural identity of state-owned enterprises is still in the initial stage, and the research results are still relatively few, and the guiding role of the construction of political culture and cultural identity of state-owned enterprises is not strong enough. Some people in enterprises cannot distinguish the concept and nature of enterprise culture and political culture, or even confuse them. Some people pay attention to the status and role of political culture in enterprises, but ignore the role of enterprise culture; some people pay attention to the role of enterprise culture and ignore the status and role of political culture, so they cannot make overall plans and integrate with each other. With the transformation of national economic development from factor-driven to innovation-driven, from high-speed growth to medium-high-speed growth, state-owned enterprises will face more new situations and problems, so the construction of enterprise culture will also face new opportunities and challenges. Give full play to the role of political culture construction in enterprise cultural identity, inject new vitality and vitality into the reform, development and construction of state-owned enterprises, and explore new ways for state-owned enterprises to achieve harmony and stability at a higher level.

## References

- [1] Li Qiao (2015). Research on the Integration of Ideological and Political Work into the Construction of Enterprise Culture in State-owned Enterprises. Jilin: Jilin Agricultural University.
- [2] Zhou Yongcheng (2012). Research on the Ideological and Political Work of State-owned Enterprises Promoting the Construction of Enterprise Culture. Chongqing: Chongqing Normal University
- [3] Liu Piji (2020). Social Work Helps Employees of State-owned Enterprises to Identify with enterprise Culture. Daqing: Northeast Petroleum University.
- [4] Cao Jun (2017). Innovative Research on Party Building in State-owned Enterprises Since the 18th National Congress. Daqing: Northeast Petroleum University.
- [5] Li Huali (2010). Research on the Integration of Ideological and Political Work and enterprise Culture Construction under the New Situation. Nanchang: Jiangxi University of Science and Technology.
- [6] Ma Xiaoyue (2017). On the Role of Ideological and Political Education in the Construction of Enterprise Culture. Taiyuan: Shanxi Normal University.
- [7] Chen Xiaofan (2014). On the Integration of Ideological and Political Work and enterprise Culture in State-owned Enterprises. Shijiazhuang: Hubei University of Technology.
- [8] Chen Li (2017). Research on the Integration of Ideological and Political Education and enterprise Culture in the Development of Enterprises. Wuhan: Wuhan University of Engineering.
- [9] Fu Qiang (2013). Research on the Construction of Enterprise Culture in State-owned Enterprises. Beijing: Beijing Jiaotong University,
- [10] Yue yuan (2015). Research on the Relationship between Enterprise Culture Construction and Enterprise Ideological and Political Education. Zhengzhou: Henan University.