

Security Management Model of Trading Centres: Enterprise Anthropology of the Quadrangles of Hungjiang, China

FAN Xinheng*, ZHANG Xiaochun** and ZHANG Jijiao***

Abstract

A trading centre consists of the business premises and related facilities for the conduct of business transactions. Trading centre security management seeks to ensure the safety of the business and to minimize economic losses and personal safety risks when operating in multicultural situations. In the ancient city of Hungjiang, buildings were arranged in quadrangles to house the living quarters and trading centre of the city. The security of these quadrangles is the focus of this study from the perspective of enterprise anthropology. It will delve into the efficacy of the architectural structure of the quadrangles to examine the merchants' management of security and thereby to suggest a management model. Based on the adoption of different security strategies, it is shown that Hungjiang merchants applied architectural technology as "hard" strategies to combat physical risks such as damages from wind, fire, banditry and other threats. In addition, merchants took advantage of Hungjiang's unique location, adaptation to local environment, cultural and religious practices, to evolve a set of business ethics and humanitarian values to provide the "soft" strategies to combat various forms of intangible risks.

Key words: Hungjiang quadrangles, trading centre security management, risk factors, hard and soft strategies

Introduction

The Chinese have engaged in trade and commerce in China dating back to antiquity. For centuries considerable numbers have migrated to different parts of the world to seek a better future. In the absence of opportunities for farming as in traditional Chinese society, migrant

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communities engage in small-time businesses and many non-farm jobs as alternative options to survival. In pre-modern China as in many foreign lands, Chinese merchants found themselves exposed to dangers to life and property through a variety of threats from local communities as well from environmental hazards.

Chinese migration has accelerated in recent decades as many are urged on by a desire to move overseas. Consequently, many new Chinese business communities have surfaced in many parts of the world. They live and work among communities that are ethnically and culturally diverse and operating under social and legal environments that are radically different from those in their native land. Over time, frequent incidents of violence and conflicts involving Chinese business communities have been reported. A sample of the reports on such incidents will suffice to indicate the extent and severity of risks to the life and properties of these communities.

Between 1999 and 2008, 39 occasions of violence towards Chinese businesses in different parts of the world were reported. In all, the violence resulted in 31 deaths, 10 serious injuries, 12 kidnappings, 15 robberies and 4 cases of rape (龚萌欣/Gong Mengxin, 2007). There were also 21 cases in which shops or warehouses were burned or destroyed. Generally, violence against businesses inflicts heavy losses on life and property and occurs in developing as well as developed countries.

In November 2006 in the Kingdom of Tonga, a quarter of the Chinese shops in the capital city were robbed and more than 30 were burned and ransacked, to the extent that the local government had to turn to Australia and New Zealand for help to suppress the riot (王丰丰/Wang Fengfeng, 2006). In several occasions as in Kinshasa, capital of Congo, in 2015, Columbia and Venezuela in 2016, demonstrations led to massive looting of Chinese businesses. Robberies too were not infrequent. On 20 May 2015, a Chinese migrant merchant was attacked by four robbers in Johannesburg, South Africa (张红日/Zhang Hongri, 2015), and on 15 July 2016, a robber shot dead the owner of a restaurant (丁文蕾/Ding Wenlei, 2016).

In June 2016 in San Gabriel Valley, Richmond and Alhambra of the United States, the Chinese communities were subjected to 18 occasions of armed robberies (高睿/Gao Rui, 2011). Robberies could occur with frightening frequency. In Los Angeles, a Chinese jewellery shop was robbed in May 2016, and again a few months later (夏嘉、郭剑/Xia Jia and Guo Jian, 2016). In reality, criminal infringements on businesses are fairly common even in countries that always boasted of good public security system.

It is clear that immigrant business communities run the risks to life and property and the constant fear of acts of lawlessness by local communities. Although these entrepreneurs contribute to the development of the local economies yet they are made to bear economic losses and personal risks, and often to endure the uncertainty of local legal protection.

Acts of violence against minorities upset inter-ethnic and cultural relations and have implications on longer term political and economic consequences. Superficially, these incidents damage the interests of immigrants and threaten their survival; at a more pressing level, they are serious forms of cultural conflicts that disrupt normal commercial operations. If unchecked,

they could hurt community life and social harmony, jeopardize urban governance and prosperity.

Immigrant communities conduct their businesses in trading centres. These centres consist of the business premises and related facilities to provide a permanent address for the conduct of daily transactions and an occasional meeting place for shoppers.

In the long run, the uninterrupted operation of all businesses will contribute positively to the general business environment and overall community welfare. On the other hand, robberies or mass disturbances impact negatively on business planning and development and give rise to problems and uncertainty. Solutions to these problems demand systematic management not only associated with physical facilities, behavioral management, business ethics and related issues but need to go beyond the building area to cover a wider and more strategic level of concern. It should seek to understand the role of specific elements that are relevant to the fostering of security in a multiple sense, and which may contribute to formulating security management model of the trading centre.

Despite the severity and frequency of fatal incidents affecting immigrant Chinese business communities, issues of security of these business communities have yet to attract adequate attention in academic research. These real-life problems have compromised Chinese business overseas and their livelihood and economic prospects. In effect, the lack of security to property and life interferes with the safety of migrant communities as they attempt to adapt to new multicultural environments.

This study will draw on the experience of the merchants of the ancient city of Hungjiang who relied on the assistance of various measures and strategies to enhance the safety of their trading centres. It will examine the effectiveness or “power” of security features arising from the use of “hard” architectural structures and other physical installations as well as from the emphasis of “soft” ethical and humanitarian values associated with cultural and religious practices and traditions and the soothing appeal of ecological adaptations. The objective is to gain insights on the management of trading centre security in the conduct of commercial transactions in a multicultural setting.

Current State of Business Anthropological Research

Trading centre security refers to the degree of resistance against or protection from harm and provides for the ease of doing business and the practice of one’s culture. Trading centre is both a physical and cultural entity; their security in the physical sense refers to protection to the infrastructure, shopping area, goods, transportation, and people. From a humanistic perspective, security implies the right to lead a social and cultural life that is tolerated and respected by others. Trading centre security will impact business operation and transaction adversely if security strategies are weak or found lacking. Some trading centres are imposing physical structures yet they are insufficiently insulated from acts of terrorism. The

World Trade Centres of New York suffered monumental losses despite the installation of the most advanced design and facilities. Banks are invariably reinforced with security features, yet are frequently assaulted by armed robbery. Similarly, the business premises of migrants are always vulnerable to social and criminal violence as well as to political conflicts.

Research on trading centre security has hitherto been sporadic. However, studies pertaining to building design and architectural anthropology on factors associated with the cultural space of commercial buildings and aspects of urban security management strategies do provide insights on the subject of trading centre security. Some examined the architectural designs of different types of businesses, the spatial organization and effective utility from the perspective of business studies; some incorporated the trend in modern trading centre design towards meeting the behavioural needs of consumers (武扬/Wuyang, 2007: 72-75; 张亮/Zhangliang, 2002: 782-784). From the viewpoint of anthropology, studies on old trading centres and their structures, ecological and cultural adaptations also provide points of reference for the study of contemporary trading centres.

The Hungjiang quadrangles have been a subject of several studies. Some were focused on the architectural form of these quadrangles and their characteristic firewalls and other features that were adapted to the local terrain and climate (廖秋林、沈守云/Liao Qiulin and Shen Shouyun, 2007: 52-53). Others referred to security design in terms of site selection, firewalls, city wall fortification, spatial layout and environmental adaptation of Hungjiang quadrangles (陶永喜、蒋兴柏/Tao Yongxi and Jiang Xingbai, 2011; 梁愿/Liang Yuan, 2015: 23-27). Another point of focus dealt with the influence of the economic and cultural interactions among different local ethnic groups on the form of Hungjiang trading centres (余翰武、陆琦/Yu Hanwu and Luqi, 2015: 12-25).

Hitherto, studies on Hungjiang trading centre tend to emphasize its architectural structure and function, and paying attention to customer consumption habits and their emotional needs. From the perspective of enterprise anthropology, research of Hungjiang trading centres has generally overlooked the importance of their security for management in a multicultural setting.

Hungjiang Quadrangles Trading Centres

Enterprise anthropology on the study of entrepreneurship generally focuses on the perspectives of economics, management science and anthropology with insufficient attention on security issues of trading centres which embody the spiritual aspects of business enterprises. The economic approach highlights the benefit management of the entrepreneurs in economic development (Koller *et al.*, 1990); the management approach emphasizes the entrepreneurial quality especially the innovation (Schumpeter, 1947; Penrose, 1959; Drucker, 1985) and organizational behaviour in a social and cultural context (Pascale and Athos, 1981; Schein, 2009 and 2010). In his recent studies, Zhang Jijiao (2015a and 2015b) has extended the enterprise anthropology approach into the social structure role on the allocation of resources.

The anthropological approach is concerned with the social and cultural tendencies of entrepreneurs yet it has hitherto overlooked the importance of the security of businesses and personal safety and it needs to devise strategies for the management of business security as a new perspective of enterprise anthropology. Earlier studies on entrepreneurship development or business progress have neglected the importance of the trading centre as an embodiment of the entrepreneurs' culture and spirits as well as the management of premises security. As a diversified entity which goes beyond the conduct of managerial behaviour, trading centre reflects the more profound and extensive economic relations involving the social, cultural, and community networks, interpersonal ties, policy support as well as the practice of social and professional ethics. From the perspective of enterprise anthropology, the trading centre should be considered as the expression of the entrepreneurial spirit and a place in which the security of business is ensured and transactions are sustainable in a diverse economic and cultural setting.

The city of Hungjiang is an ancient settlement that is situated in western Hunan Province of China. Migrants from surrounding provinces had congregated here to trade and engage in business from as early as the Song Dynasty. Merchants conducted business transactions in the premises of their quadrangles until the middle of the twentieth century. A total of 380 quadrangles are found in the city today. They were convenient meeting places for merchants who collected tung oil,¹ woods and numerous other products to supply the wider national and international markets. They provided protection against harassment by marauding gangs and bandits, safeguarded life and property as well as a place which the merchant class regarded as their spiritual home.

To a certain extent, the Hungjiang merchants were operating in situations rather similar to those of Chinese communities overseas. Like their counterparts among the Chinese overseas, Hungjiang merchants were originally poor migrants mainly from Jiangsu, Zhejiang, Jiangxi and Fujian provinces. Both groups had to bear with their low status as disadvantaged new-comers. The Hungjiang merchant class had emerged during the initial stage of capitalism in China, in a way comparable to the early capitalistic mode of development in colonial territories to which large numbers of Chinese had immigrated.

Despite its long history, the commercial city of Hungjiang never became a centre of politics and power. In 1875, only four administrative agencies were found here, which in the contemporary period would be known as the local government, revenue bureau, shipping management, and armed escort agency. Although a feudalistic and loosely administered locality, it was also exposed to the initial stage of the capitalistic market economy. With just half a million people before the end of the war of resistance against the Japanese in 1945, the town featured buildings and institutions including a local palace, ancestral halls, Buddhist and Taoist temples, nunneries, brothels and entertainment outlets. It also boasted more than 40 formal meeting places or *huiguan* (会馆) belonging to immigrant groups from different provinces, 17 newspapers, 15 banks, 34 schools, 48 opera playhouses, 30 opium dens, hundreds of workshops, and close to a thousand shops. The townscape was reminiscent of a busy economic

and social gathering market place. In order to cope with the demands of increasing business transactions and to ensure the safety of private properties, Hungjiang merchants arranged their trading centres in a quadrangular fashion complete with fire alarm system and maximum usage of land for business-cum-dwelling purposes. This dual business and dwelling usage of business centres bore a striking resemblance to the shop-houses of the Chinese of Southeast Asia.

Hungjiang city enjoyed good connectivity and served as a point of transfer to adjacent provinces. Situated in the border region of Guizhou and Hubei, it was imbued with military, economic and cultural significance in the southwest of China. During the Ming and Qing dynasties, Hungjiang was a distributing centre for tung oil, timber, crude opium and white wax, and the site of an army uniform factory during the Qing dynasty.

Hungjiang had traditionally been a meeting place of the Miao, Yao, Tong, Zhuang, Shui, Bai, Tujia and other minorities. It was this ethnic diversity that resulted in the formation of multicultural communities speaking different languages and featuring a mosaic of ethnic cuisine, beliefs, and marriage customs in a way rather similar to the socio-cultural environment encountered by overseas Chinese communities. Situated in a territory of steep terrain and relatively isolated tribes (田频/Tian Pin, 2007), the city was subjected to its share of robberies, kidnapping, and related threats. In the past 500 years, the city had battered against threats of banditry to survive until this day. In many colonial territories, overseas Chinese communities were similarly subjected to irregular acts of violence arising from local disturbances.

This study is based on data on a sample of Hungjiang quadrangles to examine their security and related issues from the perspective of enterprise anthropology. It will focus on the manner in which the influence of various “hard” and “soft” features relevant to the security of these quadrangles as trading centres and how these features may be incorporated into effective management strategies of trading centres among business communities operating in similarly diverse settings. Attention is placed on elements such as the setting, characteristics, structures and functions of Hungjiang trading centres in a research approach that may be applied to the study of similar situations. In this regard, studies on the success of migrant business communities within China may serve as useful references for similar studies on Chinese business communities overseas (for example, see张继焦/Zhang Jijiao, 2009).

Theoretical Framework of Hungjiang Quadrangles Trading Centre Security Management

This study adopts a resource-based management approach from the perspective of the power theory of Joseph Nye (1990). He attributes national strength to soft power and hard power. The former includes intangible variables such as information, cognitive level of knowledge and recognition, while the latter implies tangible variables at the material level. Management studies since the 1980s have moved beyond the classic market environment structure model (Chandler, 1962). Two new perspectives have since emerged. One is competitive strategic model based on product-market model (Porter, 2004), the other is the comprehensive model

based on the resource-based strategy (Penrose, 1959; Wernerfelt, 1984; Rumelt, 1984). The latter may be appropriately used in product management, service management and also in environmental management because it regards tangible and intangible variables that influence the management objectives as resources which could be transformed into power relationships. The hypothetical framework of this study will draw upon the policy of the resource-based strategy model with its tangible and intangible resources to explain the basis of security power.

This framework categorizes the security resources of the Hungjiang quadrangles into soft and hard ones. The utilization and development of these resources may separately be formulated into strategies based on soft or hard policies. The former takes the form of unique business ethics and compassion to serve as soft security power while the latter assumes the form of buildings and other physical facilities. Based on this dichotomy of soft and hard strategies, the factors that influence the Hungjiang quadrangles security are categorized into tangible and intangible threats. The tangible threats are related to natural and man-made risks. Natural threats arise from the destruction of winds, rains, storms and fires, and man-made ones are those of thefts or acts of banditry. The intangible threats are linked to shortcomings in business ethics and confidence that give rise to anxiety and other perceived concerns. These strategies would help the business community to conceive their own trading centre security philosophy and architectural design. The trading centre security strategic model may be visualized in the form below (Figure 1).

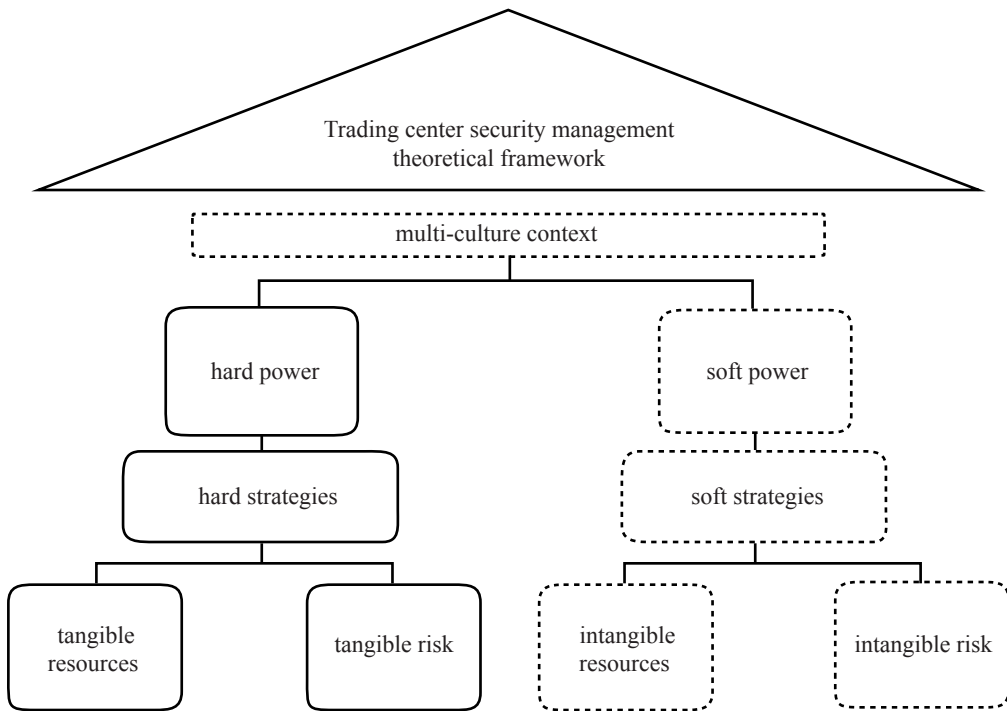


Figure 1. Trading centre security management theoretical framework

The model above that is based on Hungjiang quadrangles may be employed to examine the factors that influence trading centre security and to investigate the relationships between hard and soft strategies of Hungjiang quadrangles and their respective tangible and intangible risk factors. The purpose is to seek answers to the questions below:

- (i) What are the hard and soft strategies adopted to deal with the security risks of Hungjiang trading centres?
- (ii) What is the trading centre security management model that is inspired by the Hungjiang case?

The Power of Physical Facilities in the Security Strategy of Hungjiang Trading Centres

The resources of “hard power” that are part of the strategies in security management of Hungjiang trading centres are derived from physical and architectural structures. These include the “security” water storage tank, firewalls, the quadrangular building structures, and other special installations. These tanks are euphemistically called “Taiping” (peace) tanks.²

To date, 28 security water storage tanks are still found in the existing quadrangles. The roof of the tank sloped inward to facilitate water collection and sited in an open air-well to catch sunlight and fresh air. The water was stored for fire-fighting and doubled as an aquarium for ornamental fish. Culturally, these tanks were meant to symbolize fortunes and wealth that was accumulated through hard work. Despite the density of the quadrangles, the high and strong walls were installed to prevent fires from spreading across adjacent buildings. They also served as wind barriers and protective shields against lashing storms, robberies and burglaries.

The quadrangles were designed with the safety of the occupants in mind. Laid out with inner and outer walls and featuring undetectable doors and narrow windows, the quadrangles were designed to create a maze in which intruders could be trapped or could not escape easily. A typical quadrangle consisted of three floors to serve different functions. The first floor was high and wide, the second was designed as a warehouse and the third floor as living quarters. Alternative layouts took the form of two floors in which the warehouse occupied the front and the living quarters at the back. This layout was considered safer for the occupants and more convenient to conduct business.

The architectural design of the quadrangles fulfilled the utilitarian needs of security and auspicious living. The stone foundation was raised a metre from the ground and the brick walls extended eight metres high and covered with a roof of black tiles to imitate the architecture of a nest building. While the high walls and quadrangular pattern differed from the residential styles of the local minorities, yet the quadrangles were designed to replicate the raised structure of local dwellings. This adaptation to the local environment minimized the dampness of the weather as well as the encroachments of snakes and other harmful creatures. The plan of the quadrangle itself was laid out to mimic the outline of a Chinese seal to connote a sense of the upright overcoming evil forces and the convergence of good luck and auspiciousness. Indeed, the entire physical structure and facilities were infused with cultural elements featuring artistic

patterns, religious beliefs, ethics and other “soft power” elements to amalgamate the components of “hard” and “soft” power of the quadrangular trading centre.

The Power of Soft Facilities in the Security Strategy of Hungjiang Trading Centre

“Soft power” features are incorporated into the security management strategy of Hungjiang quadrangles. These comprised of safety attributes derived from cultural meanings of traditional designs of certain household amenities, adaptation to ecological sensitivities, and religious beliefs. All combined to produce a set of business and humanitarian ethics.

Hungjiang quadrangles preserved the tradition of using motifs embossed on water tanks to connote luck and auspiciousness. The totemic images on water tanks variously portrayed five bats to symbolize five happiness and good fortune (in Mandarin, the bat is pronounced as “*fu*”, which connotes luck and happiness); the phoenix-peony combination which signified glory, splendor, wealth and social position; and the fish-dragon grouping and its allusions to a range of auspicious and positive attributes based on business and humanitarian ethics.³ In traditional peasant communities, the fish-dragon combination was an auspicious emblem of glorious prospects in life. The common fish, if transformed into the noble dragon, would become a deity that brought rain and good weather. The common person too, if appointed to a high official position through the imperial examinations, would be blessed with wealth and a life of comfort.

The Chinese had traditionally believed that family wealth did not outlast three generations. Among the immigrant merchants of Hungjiang, this was an acute reminder of the perception that the retention of wealth among “guest” business families was even more prone to the generational limitation. The struggle to overcome intense competition and security concerns was a stark reminder of the possibility that family wealth could be dissipated or wiped out. While the fish could magically transform itself into the noble dragon, the reverse could also be true. Hence the uncertainty of the business environment and exposure to risks arising from insecurity of life and property were motivations that urged Hungjiang merchants to struggle for survival and uninterrupted success.

Environmental factors had contributed to making Hungjiang into a local centre of business that had brought much benefit to the local merchant community. From the perspective of geomancy, the location of Hungjiang featuring precipitous and steep mountains at the back and the wide confluence of the Yuan and Wu rivers in front, outwardly to form the shape of a fish mouth, was deemed to produce positive *qi* or energy that would bode well for business and living. The mountains acted as a natural protective barrier while the confluence of rivers ensured the ease of water transport. This geomantic setting had enhanced logistical convenience and uplifted commercial prosperity and was a boost to the security of Hungjiang city. The local tea culture and the presence of pristine sources of spring added further to the ambience of warmth and relaxation.

Hungjiang city boasted a strong religious tradition that embraced Buddhism, Taoism and primitive beliefs. Several monasteries and temples were lodged in mountain niches. These religious institutions had attracted master priests and monks and others who came in search of knowledge and enlightening and were invaluable assets that nurtured the cultural image of Hungjiang.

The Buddhist monastery on Mount Songyun was the principal sacred place for pilgrims from the provinces of Hunan, Guangxi and Guizhou. Founded in 1614 A.D., it was enshrined with Buddha Shakyamuni, a thousand-armed Bodhisattva and 53 other Buddha statues. Historically this monastery was the venue for the meetings of the social organizations of the ten immigrant communities of Hungjiang city. This shared religious premises with business interests created a milieu of harmonious cultural life of the local community.

The even older Taoist temple at Mount Miyun that was built between 1368 and 1398 A.D. had long been a revered place of worship and where many well-known Taoist scholars had received their training. Its sutra depository was famed for its collection of Taoist classics including the *Dao De Jing*, *Yi Jing (Book of Change)*, *Laozi* and *Zhuangzi*. It is now the largest Taoist temple complex and cultural landscape in south Hunan, Guangxi and Guizhou provinces.

A feature of the cultural life of Hungjiang was the local belief system associated with the worship of legendary warriors. Temples were dedicated to heroes who had rendered royal service in helping to put down rebellions to restore peace. One such sanctuary was the Tianwang Temple dating back to the Ming Dynasty. It eventually became the court for common folks to resolve business conflicts and civil disputations. To the local business community, this was seen as the maintenance of business ethics and moral behaviour to uphold personal integrity and righteousness.

The local Buddhists attached great importance to the human mind and moral progress and awareness while adherents to Taoism advocated social ethics and humanity. Both aimed to liberate and help the living to attain salvation and emancipation. Through folk beliefs, Hungjiang merchants and residents had contributed to the resources and methods in the resolution of disputes in business transactions through the practice of local rites. It was this combination of religious beliefs, moral conduct and business ethics that created the sacred and soft power ambience of the locality.

In their desire to ensure the security of Hungjiang trading centres, the merchant class resorted to a strategy that integrated the “hard” and “soft” power associated with architectural and physical structures and the local cultural and religious traditions. These sources of “power” were linked to buildings and institutions such as monasteries, temples and places of worship of local deities, the tea plantations and tea houses, and facilities for the preservation of natural springs at Mount Songyun; and to the tradition of depicting totemic creatures pregnant with propitious connotations as well as to ecological adaptations and religious beliefs that tended to nurture business ethics and humanitarian values. Together they developed a business milieu that encouraged positive humanitarian values and the promotion of business ethics.

Constructing a Trading Centre Security Management Model

Hungjiang merchants had evolved a practical and effective strategy to manage security issues of their business centres by relying on installing “hard” physical facilities and at the same time to project the softer humanitarian side of the city in the form of facilities for cultural, religious and social interactions.

Based on the experience of Hungjiang, a trading centre security management model may be devised (Figure 2).

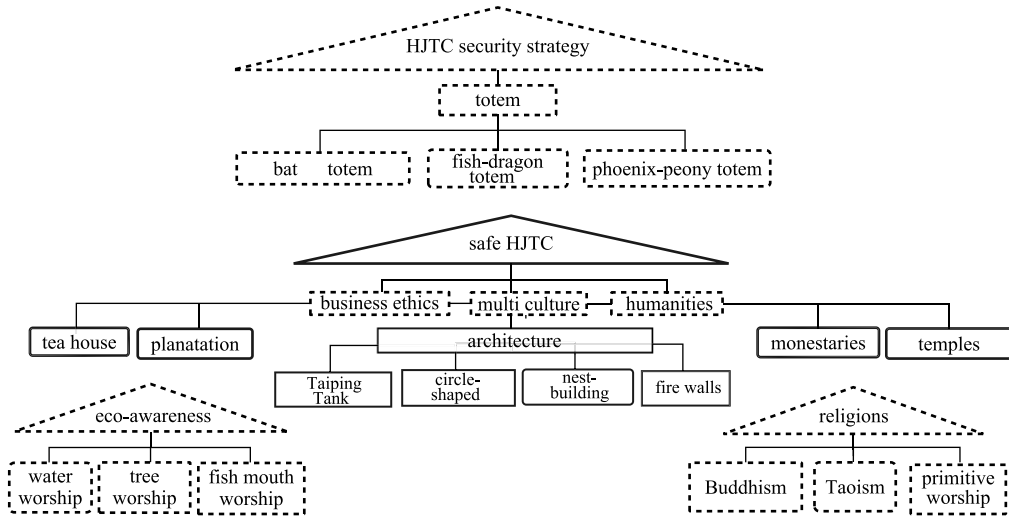


Figure 2. Hungjiang Trading Centre Security Management Model HJTC - Hungjiang quadrangles

Trading Centre Security Strategy Management Model

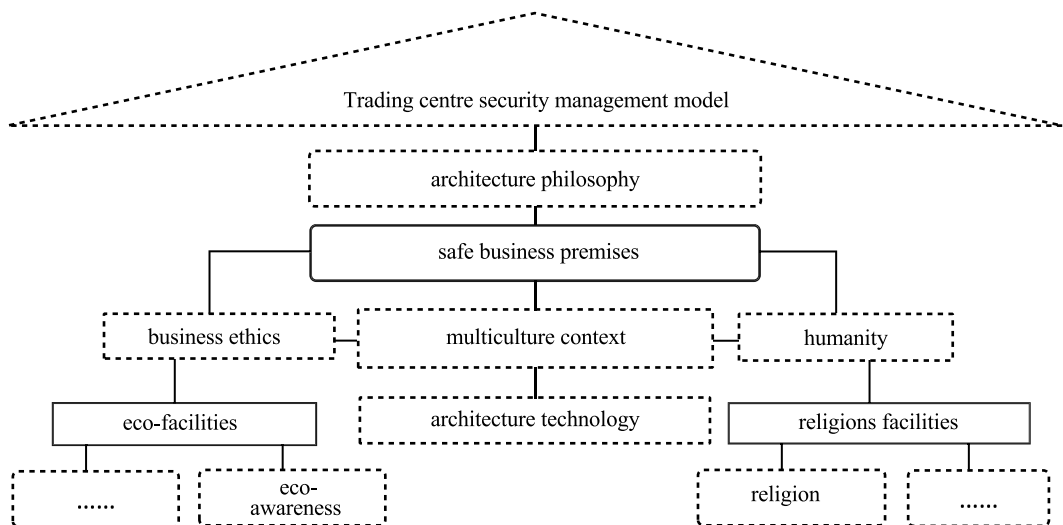


Figure 3. Trading Centre Security Management Model

Figure 3 represents the general assumptions of the trading centre security strategy model. The elements that affect trading centre security are the values derived from architectural principles and notions. These values are underpinned by conceptions that take into account the relevance of the multicultural context and the importance of variables in the form of different “soft” (dotted boxes) and “hard” (solid boxes) resources. The former relates especially to business ethic and humanitarian values that are associated with the premises, and the latter to the awareness of the environment, religious and cultural practices arising from eco-facilities, religious institutions, and architecture technology. However, over time and through changes in local development, the spiritual and cultural dimensions of the variables may expand or contract and physical facilities such as the association buildings of migrant groups, schools, and other cultural institutions may similarly increase or decrease in number.

The model entails the integration of soft attributes (dotted lines) ranging from eco-awareness to religions with architecture technology that favour the interplay of business ethics and humanitarian values and auspicious totemic designs. For eco-awareness and religions variables, there are sufficient eco-construction and religions facilities to take the shape of hard powers which in effect also serve to strengthen the soft power in an interdependent and complementary manner. These strategies functioned in unison to form two dimensions of hard and soft powers to ensure trading centre security. In the multi-cultural setting, both the soft and hard powers co-existed with each other to develop into the trading centre security conceptions and ultimately the unique architecture values. More importantly, the business ethics and humanitarian values also gave due recognition to the multicultural setting of the locality and accommodated the needs of all sectors of the community, and ultimately to evolve in a common set of architecture values.

The safety of trading centres is secured by the practice of business ethics and prevalence of cultural and humanitarian values in the setting of a culturally diverse mosaic of communities. Changes brought about by the passage of time and local developments would have an impact on the spiritual face of the locality. Both physical structures and cultural amenities may contract or expand. It is important that humanitarian values of business ethics that are built upon this foundation should reflect the diversity of culture, be accommodative and forgiving and eventually to evolve into local architectural philosophy. On this basis a functional model of trading centre security may be devised to portray in a systematic fashion the functional relationships among these variables (Figure 4).

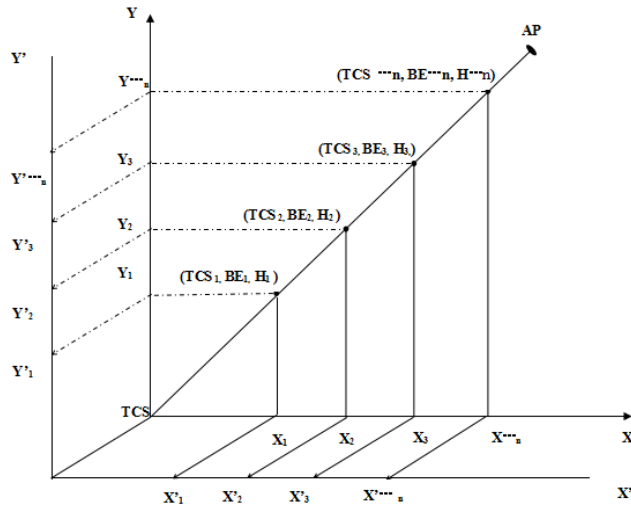


Figure 4. Trading centre security variable relationship

In a multicultural context, variables on the X-axis stand for architecture features representing hard strategies variables such as X_1 for fireproof facilities, X_2 for wind protection, X_3 for anti-robbery features, and the like. The nearer the variables to the axis, the more relevant they would be. The variables on the Y-axis pertain to soft strategies. Y_1 may stand for ecology awareness, Y_2 for religious beliefs, Y_3 for public attitude, education and the like. These variables are multi-cultural in nature incorporating religious and local beliefs, cultural aspects of education, awareness of the functional limitations of the environment in drawing up development plans, and so on. X' indicates “hard” factors that influence trading centre security such as threats to life from robbery (X'_1), banditry (X'_2), and fire risks (X'_3), wind damage (X'_4) and so on (X'_n); Y' indicates “soft” factors that have a bearing on trading centre security such as religion and local beliefs (Y'_1) and eco-awareness (Y'_2) and so on ($Y' \dots n$).

The coordinate of X and Y indicates trading centre security (TCS) variables and associated business ethics (BE) and humanitarian values (H). The outcome in the proper practice of the business security strategy would lead to the safety index TCS1, TCS2, TCS3, TCS...n, and its related business ethics such as BE1, BE2, BE3, BE...n and humanitarian values H1, H2, H3, H...n. The business ethics and humanitarian values imply the integration with spiritual development and cultural influence from a diverse belief system based on Buddhism, Taoism and primitive worship. The importance attached to totemic symbols also demonstrate a cultural tradition that was blended into the construction technology to infuse value into selected architectural philosophy (AP). When trading centre security, business ethics and humanitarian values are in positive and direct relation to X (“hard” variables) and Y (“soft” variables), overall security strategies would be strengthened. When these strategies fail to work well, the trading centre security would collapse miserably.

Conclusion

Drawing on Nye's dichotomy of soft and hard power strategies, this study focuses on the case of Hungjiang trading centres to examine their security strategies and hence to evolve a set business ethics and humanitarian values and architectural designs to overcome the limitations of existing approaches. It is a reminder that investments on infrastructures and other facilities to ensure the security of businesses are to be complemented by the appeal of ethical standards of entrepreneurs and humanitarian values derived from the local cultural traditions and beliefs system. In the case of Hungjiang trading centres, this interlocking and synergy of "hard" and "soft" power elements had evolved into a security strategy management system.

This study of trading centre security takes a fresh approach to deal with a hitherto neglected subject of study from the perspective of enterprise anthropology. Current research tends to focus on the entrepreneurial spirit and the concern with profits and loss. There is a need to expand the scope to cover the larger stage in which entrepreneurs operate and to pay sufficient attention to the security of business settings under different circumstances. Trading centre security strategy management is the concern with business operation and production safety, adaptation to cultural and ecological imperatives, and the effects on current and future development. From this perspective, the focus on trading centre security strategy management is likely to open up new avenues of study on entrepreneurs and their business enterprise and to encourage cross-disciplinary methodologies integrating enterprise anthropology and architectural anthropology.

This study of trading centre security is confined to the particular situation of the ancient city of Hungjiang in a relatively remote location in China. While issues of trading centre security here are similar to those facing Chinese businesses overseas, the security model is applicable only with appropriate modifications. One particular issue touches on the laws and their enforcement with regard to private properties. The security of private businesses and properties is relatively well provided for by law in most foreign territories where the Chinese have settled down. However, under the growing trend of globalization and competition, the safety of life and property, especially with respect to the freedom and human rights among migrant business communities, is put under severe test and the effectiveness of law enforcement coming into question. The security especially of small and family-based migrant businesses has been subjected to frequent and severe violations in many countries, not least in several developed economies.

The trading centre security model presented here has its inherent limitations as it only establishes the linear relationships between the strategies ranging from the hard to the soft ones and trading centre security. However, the proposed model may provide a preliminary framework for further critical investigations on the relationships of variables relevant to the long-term security subject of shopping malls or the trading centres and to yield useful insights for future research into the subject of trading centre security among Chinese businesses overseas.

Notes

- 1 Tung oil (桐油), also known as wood oil, is a kind of drying oil that is obtained by pressing the seed from the nuts of the tung tree (*Vernicia fordii*).
- 2 Taiping Tank (太平缸), a large storage tank built of stone with a capacity of about 3,000 litres.
- 3 Reference to the “the fish-dragon” tales and those of “the carp leaping over the dragon gate” is found in the ancient geographer Li Daoyuan’s (酈道元, AD 472-527) *Commentaries on the Waterways Classic* (《水经注》, 2007), Li Fang’s (李昉, AD 925-996) *Records of the Taiping Era* (《太平广记》, 2003), Wang Mo’s (王谟 AD 1731-1871) *Printing of Geography Books during the Han and Tang Dynasties* (《汉唐地理书钞》 1961).

Glossary

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| <i>Book of Change</i> | 《易经》 |
| Commercial council or <i>huiguan</i> | 会馆 |
| Carp jump onto the dragon gate | 鲤鱼跳龙门 |
| <i>Dao De Jing</i> | 《道德经》 |
| Fish-dragon totem | 鱼龙图腾 |
| Hungjiang business quadrangles | 洪江窰子屋 |
| Hungjiang ancient quadrangles trading centre | 洪窰古商城 |
| <i>Laozi</i> | 《老子》 |
| Taiping tank | 太平缸 |
| <i>Zhuangzi</i> | 《庄子》 |

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