A Conceptual Model of Business Model Innovation in the “Internet +” Age—Based on the Perspective of Humanistic Care

Yong WANG¹,²,a,*, Rong-bing HU²,b

¹School of Economics and Management, Southeast University, Nanjing, China
²Zhejiang Business College, Hangzhou, China

a1318226182@qq.com, b hurongbing8867@126.com

*Corresponding author

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Abstract. The Internet, like any other technology, is a double-edged sword; while it makes people’s lives better, it also makes people realize the lack of humanistic care. This paper elaborates the relations between the “Internet +” age and humanistic care, analyzes the risks and concerns of the “Internet +” age, and, on the basis of literature review, constructs a conceptual humanity-based business model in the “Internet +” age, and at last points out the practical values of this model through case studies.

Introduction

The Internet greatly promotes the development of productivity and brings about a comprehensive transformation of social life. Meanwhile, as a double-edged sword, the Internet also impacts traditional value conceptions: people’s world outlook and values have also undergone transformation. The Internet makes people to reflect on traditional values and traditional humanistic spirits, and also contributes to the return of humanistic spirits. In this context, the enterprises need to have Internet spirits and be not controlled by utility thought if they want to ensure sustainable development. Nearly all Internet enterprises and “Internet +” enterprises have to reexamine the trend of social development and rethink the construction of interests community’s operating mechanism against the background of value network, to build a sustainable dynamic mechanism, a business ecology with humanistic spirits as its core, as well as a self-enforced safeguard mechanism, so as to attain core competitiveness of sustainable development.

I. A Sketch of Pertinent Literature

“Internet +” not only promotes industrial upgrading, but also enhances people’s living quality. For example, in the field of Internet + finance, there is Yu’ebao; in the field of Internet + taxi, there is Didi and Kuaidi; in the field of Internet + shopping, there is Taobao. Without doubt the Internet has been applied to every aspect of human life and every link of production, and the “Internet +” effect has brought about overturning changes: the “chemical changes” between traditional industries and the Internet happen every day, and commercial activities innovation has become a normalcy. In a word, life becomes better because of the Internet.

The Internet, open, quick, shared and free, has drawn customers’ attention and resonated with the consumers, thus has a batch of loyal users. [1] Utilizing the Internet technology to conduct business model innovation is an essential means to cultivate enterprises’ core competitiveness, the basic steps being using free means to accumulate users, providing value-added services to users, creating value for the users, thus increasing user retention, and with a certain scale of user number formed, the foundation is laid for earning profit from advertisements or other services. This model is an ingenious application of the marketing philosophy of “giving before taking”. The key to the success of this model is to define the exact need of the customer, deliver value more than the customer’s expectation, earn the customer’s satisfaction, increase customer retention, form customer psychological dependence, rely on self-enforced mechanism, and realize sustainable development.
The phrase “Internet +” is first mentioned by Guan Yi on the 2012 5th Mobile Expo. Yi believes Internet as a social infrastructure will change any traditional industry and service industry. “Internet +” is “to give full play to the Internet’s function in the optimization and integration during the allocation of production factors, to deeply integrate the innovative achievements of the Internet with different fields of the economic society, to generate chemical reaction and amplification effect, to vigorously improve the creativity and productivity of real economy, to create more new economic development forms with the Internet as infrastructure and implementation tool” [2]. The phrase “Internet +” has rich meanings; it can be interpreted as a strategy, a culture, a guidance, an experience, a trend, or a “new production factor”; it can also be interpreted as a function that permeates or adds to other factors and connects everything, which promotes the integration of new industries and traditional industries, promotes comprehensive cooperation, and greatly improve the rate of contribution of total factors.

There is a lot literature about the “Internet +”. Hongyi Zhou (2015) defines “Internet +” from the general level and the strategic level, pointing out the essence of it is integration [3]. Zhen Zhao (2015) believes “Internet +” is not a creative destruction of the traditional industries, but a “trans-boundary management” of real economy and virtual economy [4]. A number of papers analyze the transformations brought by “Internet +” with specific industries. For example, Shiyuan He (2015) believes “Internet + finance” is a financial innovation, and is also a new type of business. It can facilitate pioneering enterprises and promotes the development of real economy, but at present it needs institutional guarantee and needs sophisticated credit database to support it [5]. Zhitai Zheng (2015) compares and studies the similarities between retailers and commercial banks, and, leaning from the break-out paths for retailers such as the Suning mode and Intime Mode, comes up with some development paths for commercial banks as a response to the development of Internet finance, i.e. self-transformation and optimization, as well as “Internet +” integrated development, and he also suggests that the government attach more importance to financial regulation, commercial banks’ growth pattern, mixed operation, and structural optimization [6]. So far no literature has discussed the innovation of business models in “Internet +” age from the perspective of humanistic care, therefore, this paper’s subject is new and has its own value.

II. “Internet +” Age and Humanistic Spirits

A. “Internet +” and humanistic spirits

Humanity means to care for people, to respect people, to attach importance to people, to educate people; it is people-centered mind upbringing. In the Internet age, man’s subjectivity needs to be respected in order to realize all-round development of human being and the harmonious development of the society. “Internet +” not only differs from traditional informationization in connotation, but also breaks through the limitations of time and space and take on a wider and deeper integration and permeation, which promotes the open, transparent, equal and just use of digital information, and releases tremendous productivity. “Internet +” is human-oriented, trans-boundary, open, and connecting everything. The “Internet +” age has seen an inevitable transformation for China’s Internet economy, the center of which shifting from user flow to user retention, and then to value guidance [7]. In this sense, the development of the Internet is a change from pursuit of quantity to pursuit of quality. Therefore the people-oriented characteristic is the connotation of “Internet +”. And the other three characteristics namely trans-boundary, open and connecting everything, are technological advantage or technological characteristics, which show the humanity behind “Internet +”, and that any technological development is an emancipation of humanity from objective constraints. The true factor behind the rapid development of “Internet +” is the deep insight into humanity and the humanistic care. Human is the first factor to promote scientific and technological progress. The awe for humanity and the care for humanity are the driving force of technological innovation, and are the underlying reasons for the continuing growth of the Internet.

For enterprises, the ones who have deep insights into customer needs in the Internet age will have
first-mover advantage. Mi has create a business legend because it has a clear understanding of customer needs and keeps providing over-value services to the customers. The one and only way for business model innovation in Internet age is to discover customer needs and manage to satisfy those needs better than your components do.

B. Carrying forward humanistic spirits—excellent Chinese business culture

The Confucian School advocates benevolence, inner cultivation, and perfection of personality. The Mohist School considers universal love as the most important, and interprets humanistic feelings with philanthropic mind. The Legalist School puts forward the idea of ruling the country according to law and protecting good social order. The Taoist School proposes the imitation of nature. The humanistic spirits in traditional culture have rich connotations, mainly including: (1) The spirit of concordance. Since China is a multinational country, it can only develop harmoniously under an inclusive spirit. The Confucian School advocates concordance in social hierarchy; the Taoist School advocated concordance in man and nature; the Legalist School advocates concordance in system; The Yin-yang Theory advocates concordance in unity of opposites. (2) The pursuit of beauty. Beauty has various forms, such as the beauty of the nature, the beauty of the society, the beauty of art, the beauty of life, and so on. The essence of life is to pursue the experience of beauty, including sensorial beauty, and inner beauty. China’s traditional culture itself is a pursuit and praise of beauty. (3) Social responsibility and aspiration. As the old sayings go, “A gentleman should constantly strive to become stronger” and “A gentleman cannot but be resolute and broad-minded”, people with lofty ideals need to have social responsibility. Ancient men and women with high ideals took social responsibility as their own duties, and have aspirations to dedicate themselves to the service of the country. (4) The pursuit of traditional virtues such as kindheartedness, righteousness, politeness and filial piety [8]. In China’s traditional culture agriculture is valued above commerce, because merchants are usually regarded as being interested only in profit-making. It is always a rule in China’s traditional ethical pursuit that “a gentleman makes money in the right way”, which is based on honesty, politeness, filial piety. China’s business culture, which is originated from the excellent Chinese culture, is the foundation of social development, the source of wealth accumulation, the origin of the happiness of life. Business culture influences the process of social development and is closely linked to the prospect and fate of the country. Behind modern business’s economic competitiveness there are care, equality, fairness, and justice; the competitiveness is a trust, a reputation, and a representation of humanistic spirit. Humanistic spirit is the basic content of the spirit of innovation; the Internet itself is an innovation, and in the meanwhile it speeds up innovation with excellent business culture as its driving force.

C. Scientific and technological progress and management innovation is a representation of humanistic care

Science-technology and management is the two wheels of social development, and in the process of promoting human development, they always represent the care for humanity. Technological progress propels the continuous development of productivity. It is an objective certainty that mankind gives full play to their subjective initiative to break the restraints of natural force. Stock farming and handicraft were separated from agriculture, and commerce was separated from industry; these reflect the unity of the logic of thing’s development and the logic of emotion, because these divisions of labor are good for the liberation of people’s labor autonomy; they are active choice rather than passive choice of the laborers. These divisions fully display the maximum efficiency theory in production, and are in accordance with the principle of scientific production management, so they can pursue maximum efficiency under established resource condition, and are in line with the rationality assumption of pursuing human being’s maximum well-being.

Daniel A. Wren points out in the book *The Evolution of Management Thought* that scientific management is essentially a thorough mental revolution and for the people work in specific company or industry it is also a representation of their work duties. The principles and means of scientific management can also be a display of care for the workers. For example, can let workers know scientific management does no harm to them, but can save them a lot of physical power.
People can not only live longer but also live better: real wages (purchasing power) index in 1860 was 57 compared with 41 in 1820 (100 in 1913). People’s lives got better and it was the beginning of America’s industrial revolution. Wren’s philosophical summary that “the economic feature of an age mainly shapes the dominating social value of the age” [9] reflects the social significance of technological revolution.

III. The Risks and Concerns of the “Internet +” Age

After human society entered the industrial revolution, scientific management emphasizes social division of labor’s contribution to productivity: the modern assembly line significantly increased the efficiency of industrial production and greatly promoted the leapfrog development of human society. However, the highly developed rational civilization somehow overlooked the humanistic care of human society, making social organizations more and more mechanized and even ossified, and gradually desalting the soft and natural part among people. Excessive rationality will lead to “a dessert of humanity”. The meaning of life will be lost in technology and money with the constantly opulence of material life and the gradual desolation of the spiritual homeland. The technical character of modern science submerged humanistic care, and this is called a “modernistic crisis”. “Modernistic crisis” is a contradiction between the amplification of instrument rationality and the neglect of value rationality [10]. Today, fortunately, the booming Internet technology has broken away the mechanized social relationship and connected every individual on the web with such tools as chat room, blog, emails, making it possible for individuals to communicate barrier-free, which brings about the true “age of everybody”. Nevertheless, “modernistic crisis” may be even more dominant in the Internet age in that while people use the Internet to improve their work efficiency and achieve individual freedom there are also people who are becoming more and more dependent on the Internet, with some regarding it as a kind of recreation. While the Internet is expanding the interpersonal communication platform, it also reduces face-to-face communications. Some people indulge in the Internet, and more and more people retire into themselves, with the communication between people becoming more and more superficial due to lack of soul to soul communication, and the individual aloneness constantly increasing. A controllable negative consequence of this is that while netizens seem to be take action spontaneously, they are in fact bound up by the technological logic of computers and the Internet. The Internet, an outcome of human’s rationality, has actually becomes a constraint of individual freedom. In a word, in the Internet age, only when the “individual life” is integrated into the “social life” can it obtain its fundamental meaning, and only in the interpersonal communications can people have inner experience; only in this way, humanistic feelings become truly meaningful.

While the internet has brought convenience and efficiency, its hazards cannot be overlooked. There have been Internet addicts, and becoming addicted to the Internet is a new killer for people’s physical and mental health. There have also been people who use network techniques to damage public safety. It is clear that in the “Internet +” age people need to treat the network society with a more prudent attitude, because the world of the Internet is also full of the darkness of humanity like greed, cheating, hatred, kitsch, pornography, and so on, all of which impact our moral system and hit the bottom line of moral and law. “Internet +” means that the Internet will permeate into all aspects of human life, and people will be faced with the challenge of inheriting and carrying forward traditional culture, which is the guarantee of an orderly and healthy development of internet age society. The Internet enterprises in business operation or the traditional enterprises transformed by the new Internet technology will need to take on the heavy responsibilities of the age, to earn trust from the society and the people by being self-disciplined, honest, responsible, and to create a humanistic, healthy, safe, and green Internet new age.
IV. Thought Upon Humanity-based Business Model Innovation in the “Internet +” Age

A. Deduction of business models in the “Internet +” age

Every enterprise has a business model. Teece [11] says that every enterprise is born with a business model. From the microcosmic perspective, business model is a representation of an enterprise’s strategy and the entrepreneur’s management ideas. From the middle perspective, business model is an abstraction of the operation model of an enterprise. From the macrocosmic perspective, business model has a wide meaning, covering many aspects of production and circulation links. Nevertheless there is not a unified definition for business model, mainly because business model is a reflection of the productivity level and the thought of entrepreneurs in certain historical period. For this reason, the connotation of business model will certainly evolve continuously. The earliest business model appear in the 1940s, and in 1960 it was first used in the title of academic papers, but what truly drew people’s attention was what happened after the great development of computer technology and Internet technology. Seeing from time dimension, the connotation of business model has undergone phases of proposition stage, the description stage, and the logical analysis stage. The emphasis of the connotation of business model ranges from operation, profiting, strategic positioning, system theory, and so on, and different studies have revealed the essence of business model from different perspectives, which is to build a business model to ensure the sustainable competitive advantage of an enterprise.

With the constant development of Internet technology, researchers’ focus in business model has shifted to “value”. For example, Linder & Cantrell (2000) believe that business model is the core logic of an organization’s value creating. Petrovie, Kittl & Teksten (2001) believe that business model is the logic of business system’s value creating. Well & Vitale (2000) believe that business model describes main product flow, information flow, capital flow and the interests of different participator. Chinese scholars Wei Wei and Wuxiang Zhu (2007) believe that business model is a value exchange system and relations between stakeholders, or to put it simply, a structure of deal between stakeholders [12]. In this sense, the essence of business model is a system of value creation and distribution, a value system that centers on the enterprise and takes into account of stakeholders. Stakeholder is an exterior factor of an enterprise, but for the business system as a whole, it is an intra-system factor, and even relates to other factors of a certain enterprise. This shows that business model crosses the boundary of an organization, so the factors of an enterprise’s business model might as well be divided into interior controllable resources and exterior resources. The subject of exterior resources will also seek benefit maximization, and the interest subject of all the factors will achieve a win-win solution: this is the basic guarantee of the sustainable development of business model [13]. In the Internet age, numerous examples show the necessity of letting the consumers take part in production and value creation, letting stakeholders create value and share value. As for value creation, the Internet has changed the carrier of value creation, and has changed value network characterized by one sole value chain in the industrial age. The Internet has also changed the way of value creation, and pays closer attention to customer perception and customer experience. Computer and Internet technologies have put wings on the value creation of business model, and furthermore show that client is the source and also a part of value creation. Besides, the Internet has also led to changes in the logic of value creation, achieved efficacy through trans-boundary integration, decentralization, and long-tail effect, and the efficiency logic of business model have taken on an altogether new aspect, making more and more enterprises realize the changes brought by “Internet +” to production and life, and that enterprises must keep up with the times, otherwise they will be eliminated by the time. That is the reason for the saying “there are no successful enterprises, but only those who keep up with the times”.

B. A conceptual humanity-based business model innovation in the “Internet +” age

From the above analysis, + the understanding of humanistic spirit, a business model in the “Internet +” age was built from the perspective of humanistic care (see Figure 1).
C. An analysis of humanity-based business model in the “Internet +” age

1. Value proposition—satisfy the needs of stakeholders from the perspective of humanistic care

Based on the consideration of stakeholders and according to Pareto Optimality, enterprises must ensure that the current benefit level of stakeholders will not be affected by the enterprises’ transformation. “Internet +” has made the characters of “benefit all economy” more evident, and being people-oriented and benefitting all are the reasons for its rapid development. “Internet +” makes information transfer more convenient, and every word and action become thoroughly exposed, and the gray zone of the darkness of human nature has shrunk, and people’s personality are more easy to identify, especially when the hidden psychological content are exposed under the sun to varying degrees. There is an old saying goes like this “If you don't want people to know, you'd better not do it”. In big date age there is hardly any secrets, and this has made dark mentality such as parochialism, selfishness, meanness nowhere to hide. So whether for profitable enterprises or non-profitable social organizations, it is an inevitable choice to pursue humanistic care value orientation. “Internet +” connects people, serves people, and benefits people. The essence of “Internet +” is its structural factors and smart connection. Connecting everything is happening spontaneously according to demands at any moment, the core of “Internet +” is people’s trust, and the foundation for its future is to revere humanity. Therefore, “Internet + people” is the starting point and home to return to of “Internet +”, and is also the determinant of the “Internet +” culture. “Internet +” is like a mechanism, a new protocol, a game mode, and will motivate smart individuals’ human resources, and generate interaction, trans-border, and synergy, and achieve smart living experience. Therefore, the power will be released to traditional consumers, and clients will participate in creation, production and marketing, circle socialization, creation value sharing, and obligation. In particular, the changes of relationship structure happened during restructuring have destroyed inherent identities, and the identity/users, partners, shareholders, and service providers can be exchanged freely under certain circumstances. The modernization of mode of transmission brought by the Internet has made geographical distance “disappear” and every Internet user is connected with each other in an interface of inter-subjectivity, which enables them to communicate with each other directly, handily, and at a very low cost, exerting deep and wide influences on the business activities and production of the whole human society. To some extent, the Internet has become a good environment which makes it possible for people to develop freely and in an all-round way [14].

For individuals, “Internet +” is more like an experience, a kind of social contact, a life style; and for the society, connecting is more like an interaction, an efficiency, a value. Huateng Ma, the founder of Tencent QQ, deeply feels that in recent years mobile Internet phone has become a electronic organ of human being, which is unprecedented. In the circumstance of mobile Internet, the users will have new value appeal, calling for new playing methods and new connection mode. People are the most important connecting factor; only when people are connected will there be interaction and retention, and the release of new demands. Moreover, people are the most active facto; they are social individuals who will interact, share, and make recommendations, and this made connecting everything possible. Tencent’s love is love for humanity.

Connecting is a dialogue, an interaction, a relevance, a cooperation, a thought pattern, a life style, an integration. Tencent is based on humanity; it reverses humanity, and did the people-related work to their best, making O2O connector, which connects the wonderful world and the colorful future. A good Internet company will attach great importance not only to technology but also to humanity, otherwise it will be difficult to develop sustainably, let alone take on social responsibility. David Walleerstein, Chief Exploration Officer of Tencent believes that the company first of all should give priority to humanity in the future, to find out what people love and hate when faced with the future. Then, it should seek appropriate technology and partners, and the most important standard of seeking partners is to see if they can make people’s life better, make the world better. The business philosophy Tencent upholds most is that customer value is supreme to which all other values are subordinate.
2. Blue print design—design a customer attraction plan and set up a sharing platform

In the Internet age, in traditional value chain, the supply-oriented business models have gradually died out, and been taken place by demand-oriented Internet business models and value creation. The Internet has brought submissive changes to transaction process by speeding up transaction speed, reducing intermediate links. Nokia’s glory days are in the past, while Apple and Mi become legends; these examples show that business models in the “Internet +” age need to connect the enterprises with the customers, and let customers participate in value creation. In “Internet +” age, the supply side and the demand side form social community platform in order to realize bonus connection through an isolation mechanism. In 2010, Zhihu.com, a social network website specialized in Q & A, came out as an approximation of the social Q & A website Quora, integrating Twitter’s “follow” function, Wikepedia’s collaborative editing, and Ding’s user voting mechanism, and creatively recombine these functions of Web 2.0. Zhihu.com is not only a tool to provide Q & A service, but also a community based on the “weak relations” formed by users of the same interests, subjects, and problem, and even is UGC platform that is social and knowledge sharing. Its founder Yuan Zhou said, “Everyone of us knows something others don’t know. Meanwhile we often depend on the information provided by others to make decisions. This demand calls for a good method to share information, knowledge, opinions and experience, and Zhihu.com can become such a platform to gather people together and let them communicate with each other, so the valuable information can be shared, and individual knowledge becomes group knowledge”. The fundamental need of Zhuhu users is to seek high quality answers and content. Since there is a dead zone in every person’s knowledge reserve, people always hope to ask questions and find the answers to the things they do not know. Different from traditional Q & A and search engine, Zhihu.com has strict standards for either questions or answers, shielding some “rubbish problem” and filtering low quality answers through the voting mechanism. In this way, users can find accurate and satisfactory answers on Zhihu.com, and their needs of knowledge inquiry are satisfied. To promote the sustainable development of such a good deed requires a good side of human nature, which is human’s
motivation of knowledge spillover. Clay Shirky says in his book *Cognitive Surplus* that the
definition of cognitive surplus is those who are educated, who can govern their own time freely
have a desire to share their knowledge, that is to say, human have a desire of knowledge spillover,
and this is the driving force of the constant development of human society. Despite that under some
special circumstances people are unwilling to spill their knowledge, in general, the initiative of
knowledge spillover is certain, especially in the Internet age, so a platform needs to be set up a
platform for bilateral interaction, namely a social network platform for a two-sided market.

3. Value creation—Create value through connecting, opening, bound-crossing, and integrating

The carrier of value creation in the Internet age has changed from a sole mechanism chain to
value network, and value can be created through connecting, opening, bound-crossing, and
integrating. In the earlier phase of its development, the Internet is a means of production, an
important carrier of productivity. However, it slowly becomes part of people’s life and now it is
integrated into life itself. The largest change which happened during the application of “Internet +”
to different departments of economic and social lives is the social network between people, or
between people and things. The essence of this connection is the establishment of contacts, relations
and trust; it is the accumulation of social capital, and behind it is the radiance of humanity. Without
deep humanistic connotation and moral integrity, it is hard to have charisma and even less
accumulation of reputation. The “Internet +” has provided convenience for people to establish good
relations with each other and help each other, and once this relation of trust is established, the
transaction cost can be reduced, which is good for breaking the barriers and permeating into the
relations of production and exchanging, creating values in integration, and adding value in
submissive transformations. In the industrial age, enterprises create value through a serious of
activities inside a value chain. In the Internet age, technology and market are still key factors, but
more attentions are paid to the relationship between value creation and customer. Enterprises can
utilize information obtained from social community to create value or to build a new ecosystem to
create value or achieve their goals. For enterprises, customers are not only the source of the value
creation, but also a part of the value creation process. The logic of the value creation in the Internet
age can mainly been discussed in five aspects: (1) Generate efficiency through bound-crossing. (2)
Generate efficiency through customer experience. (3) Decentralization and fragmentation of
transmission mode. (4) Generate efficiency by realizing market clearing. (5) Generate efficiency
through disintermediation. “Internet +” is connecting everything, and the Internet of Things can
greatly enhance productivity. Taking chicken farmer as an example, in the past, a coupe can raise
5,000 chickens at most, but now, with the help of the Internet of Things, one person can raise
15,000 chickens. You can check the conditions of the chicken house through your mobile phone,
and only with a press of button, you can move the awning windows down, automatically feed the
chicken, adjust the fans to change the temperature, turn on lights at night, and the like. In the future,
the width and depth of connection will become a key indicator of the development degree of the
“Internet +”, and connectivity index will become a major parameter for the development level of
the “Internet +”.

4. Value delivery—deliver value through information flow, capital flow, material flow

The famous American economist Jeremy Rifkin’s idea of “a sustainable, post carbon economic
era” in his book *The Third Industrial Revolution* is agreed upon by many theorists and national
leaders. He believes that the capitalism era is elapsing, and “collaborative commons” or
“collaborative economy” will appear as a mixed economy, producing collaborative effect, adding
value to each other, and benefiting itself. This kind of economy is based on sharing, and with the
passing of time, this sharing, collaborative economy becomes more and more prosperous, growing
with “zero marginal cost”, so it is the most ecological and sustainable development mode. “Internet +
” media brings self-media atomization, information self-communication, mass participation, mass
sharing, information source diversification. The information platform centered on social community
not only delivers value but also create value, and this is a unique key factor of business models in
the“Internet +” age [15]. The “Internet +” constantly permeates into all aspects of life and work,
greatly reducing the transaction cost of the whole society and enhancing operating efficiency. Starting in 1999, the Alibaba group went public in September 2014 in New York and become the second largest Internet company in the world. As for its development track, Alibaba benefits from the business ecology and its’ supporting financing system that is formed by ever-flowing information, capital, logistics and other factors. The operating mechanism of the elements of Alibaba’s business model further testifies the integration and systemization of the value delivery in value network in the Internet age, signifying the gradual maturity of the globalized, platformized, open, and data-based e-commerce operating model of Alibaba.

5. Value distribution—stakeholders’ satisfaction evaluation and value relocation

Strong network effect can contribute to the “winner-take-all” phenomenon, reducing stakeholders’ choice will and opportunity, and also the appeal of alternatives. For enterprises, they need to make the cake bigger in order to share value. Business model can be seen as the core logic of an enterprise to create unique value. A leading business model can copy itself but cannot be copied by other companies. Cultural elements are hard to copy, because they are based on the especial development history and the leader style of the enterprise. Take Johnson & Johnson for example, its success originates from its persistence in emphasizing the interests of stakeholder, namely doctors, nurses, hospital and consumers. The world leading medical company Merk also attaches great importance to humanistic care for people. The founder’s son tells his employees: “We need to always keep in mind that medicine is made for people, not for profit. If we do this, profit will naturally flow. If we keep this in mind, we will not lose. The better we remember this, the better our results we will achieve. The goal of Merk is to safeguard and improve people’s living standards.” In the new economic background, business environment is as leisurely as before, and the rearrangement and reestablishment of the interest pattern of stakeholders and its transaction relations have become an important proposition.

The essence of the Internet is to connect everything. To break industrial boundaries and conduct trans-boundary innovation has become an important thinking for business model innovation in the Internet age. Zhiyitong Company, a translation company which provides professional management and language service to the global market, has more than 2000 translation experts around the world, and can provide translation service for 69 languages and desktop publishing and localization service for 80 languages. This company also makes innovative orientation of the business model from satisfying the needs of stakeholders. By starting from the painfulness of the stakeholders and analyzing the relation between itself and this painfulness of the stakeholders, it finds the painfulness of the translation industry, and conducts business model innovation. This enterprise starts from the interests of stakeholders of the whole ecosphere, integrates the value of foreign languages university and talent training, translation association, interpreters and customers who need interpreting service, and is determined to create a fast growing business model for interpreting. It provides online interpreting services 24/7, giving full play to the value of interpreting talents from all over the world, reducing customers’ time cost to look for service, realizing cross-region interactions, intensified the labor relations worldwide, and thus providing a window for communication, dialogue, and improvement for interpreting talents worldwide [16].

V. Conclusion and Prospect

“Internet +” represents the future, an age, and it does not only changes the ways of production and live, but also way of thinking. It is universally acknowledged that the “Internet +” oversets the temporal-spatial concept, integrates boundaries, connects everything. In fact, no matter what the “Internet +” is added to, and how deep it can permeate, the essential property of it is the relations between human behind the relations between things. On the one hand, people see the double sides of the technology, and feel that the humanity is fading, the charisma and depth of humanity is being replaced by the connection between people and things. On the other hand, business successes, especially the success of Internet enterprises, show that behind the technology there are insights into humanity to discover the blind spots of customer needs and seek for the balance between
stakeholders. And in this sense, the “Internet +” needs to pay attention to humanity, otherwise enterprises may find it difficult to succeed, or find it very difficult to develop sustainably. This truth is testified not only by the thousands year old Chinese business civilization, but also by the world business history, and will be testified in the future by the Internet age. For this reason, business model innovation in enterprises should emphasize humanistic care. Based on this assumption, this paper has come up with a conceptual model for the design of a humanity-based business model, including five steps: value proposition, blueprint design, value creation, value distribution, and value delivery, into which humanistic ideas needed to be integrated, and ensure that all connections and all links are people-oriented. This is an inevitable choice if enterprises want to win competitiveness in the Internet age.

The limitation of this paper is the lack of quantitative researches and data. The method of vertical case study can be used in case study. Therefore, in the future the authors will considerate the following: (1) As for research methods, quantitative research method will be used, and more cases will be chosen to conduct a comparative study, or to collect history date, and adopt a statistical research to reveal the laws behind, or to adopt the research method of game theory to conduct an analysis of different stakeholders and to explore the correlation between moral standard and Internet business model; (2) As for research contents, the connotation of humanistic care will be further exemplified to explore the contents of humanistic care in the “Internet +” age, whose key points will be researched deeply, and when embedding the business model innovation link, the operable methods and processes will be proposed.

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