

- wise – just – brave – moderate // obedient – diligent – conscientious – humble // faith – hope – love -

SM 180820 **draft**

WEIB-WCP Conference “CEW”

“Confucian Entrepreneurs and Worldethos”



WEIB

World Ethics Institute Beijing

Sister of Institute for Advanced Humanistic Studies

Personal Reports

- qualitative ? – innovative ? – prepared ? – flexible ? – competent ? – value conscious ? -

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See SM 180818 reports WCP, SM 180819 summary WCP

Prefix:

This Document is an appendix to SM180819 concerning CEW/WCP as mailed to KSG from its Delegates after returning home. Prof Leisinger and Dr Niedenführ gave the subsequent reports and in 180928 Dr Wang- Director of IAHS. He assisted TU Weiming in Athens for bringing WCP to Beijing

World Congress Philosophy. See WCP- summary SM 180819 and Website

<http://wcp2018.pku.edu.cn/yw/index.htm>

WCP- mission was: “Learn to be human”. This is very related to what KSG with WEIB follows concerning good trustbuilding ethical leadership in business. There “learning to be human” is a very important factor on our route to good leadership as explained in TU Weiming’s key lecture, documented in SM 180818 – also related to the KSG- sponsored E. Fromm’s humanistic Philosophy.

It was the order of KSG - delegation to ask if this CES represents the result of Prof Leisinger’s five years proactive furthering of WEIB in following its mission statement as documented in WD WEIB (see: www.karl-schlecht.de/download/wb-weib/) ;CEW- Day-plan as Appendix

Personal reports

Leisinger-Report after returning home from the invited Session –

«Discourse on Confucian Entrepreneurs” (DCE) 2018 with his key lecture on

“Humanism as a World Ethos for Global Business”

K Leisinger’s preliminary note looking back:

It was a great honour and a compliment for our 5 years intensive and highly KSG-sponsored of work that we were invited to an all-day event (invited session) at the great World Congress of Philosophy WCP. It was initiated and headed by our friend Professor TU Weiming, who is director of his IAHS and our WEIB at BEIDA. WCP only takes place every 5 years. There could not have been a better conclusion to the first funding phase of five years. It was started at KS 80th Birthday by the celebration on 28th of October 2012 (see: www.karl-schlecht.de/china/?F=12121121121132)



It is also positive to note that we managed to teach entrepreneurial VIPs like Wu Nianbo to give presentations - and this on a Saturday. This upgraded the event, because it could be empirically proven **that good leadership** in the sense of the Global Ethic values is quite compatible with winning competitive business.

Last but not least, the event room was **full at all times** - with about 100 seats and many standing places.

Summary of the contents of the conference

At the end of the meeting, Klaus Leisinger summed up as follows for us:

We had a full day of inspiring thoughts, new ideas and interesting reports from business practice. Most important of all: We had a consensus that **humankind has much more in common** than what separates us. I want to thank all of you for contributing to the success we achieved. I want to particularly thank Karl Schlecht and his foundation for his sustained support, without which the accumulated wisdom brought forward in today's session would not have been achievable.

We have a second important consensus: For the sake of sustainable development as well as deeper human happiness a substantial **change of human attitudes** and behaviour in the direction of **spiritual humanism** and self-cultivation is necessary. Here, **the world can learn from Cultural China**, here the World Ethos body of thought can serve as a **compass**. It is about learning to be human in all aspects of life. We agree that striving for harmony does not have to end in dull uniformity.

Last but not least, we agree that we need **philosophical reflection** and deep thinking – but we also agree that this has to be **contextualized in the business practice**. What is needed are business leadership personalities that **apply ethical thinking** in all elements of the management tool kit. The fact that the Cheung Kong Graduate School of Business is part of today's invited session and commits to spiritual humanism being part of its curriculum gives rise to optimism. Creating case studies that show the complexity of **good leadership** in this regard will help to spread the message all over the world. I am sure that the seeds developed by the joint work of the World Ethics Institute Beijing and the Karl Schlecht Foundation **will bring a rich harvest and contribute to peaceful and sustainable development**.

Text of Prof. K. Leisinger (*) speech at the conference beginning:

Learning to be Human in Business Using the World Ethos Body of Thought for a Globalization with a Human Face

World Congress of Philosophy Invited Session Beijing, Saturday, August 18th, 2018
Introductory Remarks Klaus M Leisinger(1)

The social and ecological indicators of practically all countries in the world suggest that in many respects a "Business as Usual" approach to the management of economic, social and environmental affairs is not compatible with desirable perspectives for future generations. The unsustainable ecological footprint of the old development paradigm can best be shown by the fact that the Earth Overshoot Day, the date in the year when humanity will have used nature's budget for the entire year, is constantly moving backward: It moved from December 21 in the year 1971 to August 1 in 2018 (Earth Overshoot Day, 2018).

We currently using 1.7 times more ecological resources and services than nature can regenerate and we emit more carbon dioxide into the atmosphere than ecosystems can absorb. The immense amount of plastic polluting our oceans imperiling animal and human health and the ongoing reduction of biodiversity are signs that should appall us and induce change.



But it's not only the ecological dimension of our way of life that is unsustainable, we also see in many countries symptoms of erosion of social capital, be it increasing societal disparities, mobbing, mental illnesses, right-wing populism and xenophobia.

About three years ago, the international community unanimously declared the necessity to “transform the world”, i.e., to develop a new understanding of development, a new understanding with new rules of the game for all societal actors. Governments, international organizations, the business sector and other non-state actors and individuals committed to contribute to reduce unsustainable consumption and production patterns. The international community also committed to mobilize financial and technical assistance to strengthen developing countries' scientific, technological and innovative capacities to move towards more sustainable patterns of consumption and production. The Agenda 2030 is the most important normative and humanistic Agenda of our times.



The 2018 SDG Index and Dashboards Report (<http://www.sdgindex.org>) shows that no country in the world is on track to achieve all Sustainable Development Goals. Progress towards sustainable consumption and production patterns is particularly slow, as is progress on Goal 10 ('Reduced Inequality'). At a time when international cooperation and interdisciplinary co-creation is the only possible hope we have of achieving the 17 Goals and 169 targets of the Agenda 2030, my-country-first approaches threaten progress in on the global level.

The Agenda 2030 calls for a comprehensive reform of human behavior in all sectors of society in all countries of the world. Those bearing more responsibility for the state of affairs have a moral duty to lead the process. The Sustainable Development Goals and associated targets will remain a list of good intentions if the personalities in charge of the corporate community – the most dynamic, innovative and organized sub-system of society – are not taking the lead in striving for a new understanding of what it means to compete with integrity.

Traditional economic and political thinking has a short-term focus with regard to returns on investments. It presumes full transparency about all costs and benefits, and it relies on functioning intra-community relations – all this is not the case in a world with globalized markets: Adam Smith' butcher and brewer knew his customers personally and as he wants them to remain customers, he would not cheat.



Part of the difficulty of achieving sustainable development is related to the fact that existing incentive systems are not in favour of Sustainable Development:

- paying for investments today which have only a very long-term return for anonymous people who mostly live far away from home is not compatible with today's managerial rationale focusing on short term financial results;
- inflicting short-term burdens today on electoral constituencies in return for long-term change and benefits far beyond election cycles is incompatible with contemporary political logic, at least in democratic countries;
- accepting concrete inconvenient changes in habitual consumption and individual mobility patterns for a minuscule long-term benefit elsewhere and in the future – is not part of our everyday decision making.

So, what is needed from all of us are different rationales and coherent actions in our roles as consumers, managers, political, civil society leaders and others. Such a process will have to start within the human beings:

- It's about reflection and mindfulness about our ecological footprint and human behaviour towards our fellow human beings;
- It's about sensitivity with regard to unintended collateral damages for today's humankind as well as future generations;
- It's about respecting nature and social capital to the same degree as financial capital;
- It's about love in the sense of Erich Fromm, i.e. Care, Sense of Responsibility, Respect for Others and Knowledge.

The obstacles to such behavioural changes are obvious – self-cultivation is a life-long complex and difficult process. But to fall into resignation and giving up reform necessities in view of motivational difficulties is not an option: It would be cynical given the enormous human costs of a learning by pain approach.

The good news is that we have the knowledge to determine what the right thing to do actually is – learning to be human is an important element of this. We also can expect technological development facilitating behavioral adaptation processes by stretching the time necessary to implement the inevitable reforms.

What is good business leadership in this context? Business leaders in all areas of responsibility whose decisions affect present and future members of the human family have at least three duties in addition to a business curriculum usually still taught at most business schools:

1. **Reflection** on what is important in the long run for business and society and on the non-negotiable values business leaders want to be held accountable for;
2. **Reflection** is the single most important part of values-based management, the willingness to reflect separates leadership personalities from managers;
3. **Decision** on a catalogue of coherent goals and respective actions in the leaders' sphere of influence, defined in a quantified and time-bound manner, and
4. **Adapting and enriching** all elements of the management toolbox to encourage and support a new and sustainable business as usual. Concretely: the business strategy (incl. product design, marketing and recycling), personnel selection and promotion, codes of conduct, target setting, performance appraisals, incentive and bonus systems, customer relations, corporate learning, communication and all other tools in the kit.

It is most important to point out that proclaiming values and teaching ethical principles is only a first step, it is by far not sufficient to change corporate reality – much more has to follow in a consistent and coherent manner to make daily business compatible with humanistic values.

With his commitment to developing a discourse in China and around the world on the theme of Confucian Entrepreneurship - enabled by the support of the Karl Schlecht Foundation - , Prof. Tu

Weiming and his colleagues from the World Ethics Institute here in Beijing have created substantial new knowledge about important elements of a sustainability and integrity reform based on a values-management approach agenda in a Chinese context.

This work can be understood as a continuation and cultural contextualization of the Global Ethic or 'World Ethos' project initiated by Catholic theologian Hans Küng in the early 1990s. It is also in line with Pope Francis' reflections on "Care for our Common Home" and "authentic and integral human development", so convincingly presented in his Encyclical letter *Laudato Si'*.

The World Ethos body of thought can be summarized with two principles and a small set of basic values and normative standards that have been acknowledged by all religions and all cultures at all times and was outlined already in the 1993 Declaration Toward a Global Ethic, which this year celebrates its 25th anniversary:

1. The principle of humanity, i.e., treating every human being humanely, and
2. The principle of reciprocity, i.e., the Golden Rule.
3. Out of these principles Hans Küng and his colleagues filtered out the following basic values and standards:
4. non-violence and reverence for life;
5. fairness and a just economic order;
6. truthfulness and tolerance, and
7. partnership and equal rights for men and women.

If we add to this an intergenerational dimension we have the core of the Agenda 2030. The most important and continuously relevant message emerging out of this comprehensive, diverse and evolving World Ethos body of thought is that – despite varying political systems, cultural settings, social and religious convictions – men and women all over the world have much more in common than what separates them. This is good news for all of us, particularly for business managers, as common values and normative principles are a precondition for gainful cooperation in mutual trust.

Markets do not judge business actions in normative terms. Even more problematic: Unethical behavior can yield substantial benefits in the short run. This is why, moral constraint and ethical aspirations have to be introduced by human beings into the day-to-day operations of firms. The *Ehrbare Kaufmann* or 'Honorable Merchant' in a German-speaking cultural context and the 'Confucian Entrepreneur' in a Chinese cultural context represent the ideal of a responsible business leader. The generous support of the Karl Schlecht Foundation of this work is helping to cover substantial new ground in this respect.

There is increasing evidence that values-based and principles-driven business strategies are not only feasible but also profitable – at least in the medium and long term. The underlying reason is the motivation of the employees to do their best for the company that respects their values and treats them in a human way. My favourite Chinese example is the Suzhou Good-Ark Electronics company under the wise leadership of Chairman Wu Nianbo.

A management approach in line with what has been said here is not business mainstream today. The main reason for this is the fact that values-based management is not a free lunch in an international, globalized market. Customers are not necessarily willing to pay a premium for merchandise and services made and offered in an ecologically sustainable, socially humane and intergenerationally fair manner - and financial markets are characterized by short-termism and a neglect of social and nature capital.

This is why it is so important to stress that the Agenda 2030 is a societal reform, asking all agents of society - an expression used in the Preamble of the Universal Declaration of Human Rights – to

comply, not only business leaders. It is about learning to be human in a comprehensive sense; this will be a long and uphill battle. It would be easy to request a “new man” in a “sane society” – but the road to there is long and winding.

Daniel Kahneman has shown us, how difficult it is, in view of the “two selves” in all of us to balance the temptation of “a short period of intense joy over a long period of moderate happiness.” (Kahneman, D.: Thinking Fast and Slow, 2011. p. 409). He continues “The mirror image of the same bias makes us fear a short period of intense but tolerable suffering more than we fear a much longer period of moderate pain.” With regard to humanistic management the case is not so challenging: the short period of suffering describes only a slower growth of profits – and what we gain is much more important than moderate happiness: It’s about a world we want and a future for all. It’s about deep inner joy instead of perfunctory pleasure from within the hamster wheel of ever-increasing consumption.

Humankind has traditionally learned more effectively by pain than through **Enlightenment**. If spiritual humanism governs the mindset of business as well as political leaders’ decisions, if learning to be human and reflection about the **World Ethos body of thought** applied to business and society become compulsory teaching in school, in MBA courses and in corporate learning humankind has a chance that intensive pain can be avoided and a true humane development achieved. Today’s discourse will touch on the subject of enlightened communitarianism instead of exaggerated, myopic individualism, it will **plead for inner joy and happiness (StK: based on spiritual personal enrichment with “iLove...my doing”)** instead of one- dimensional, financial results, and it will recommend embedded (ethical) individualism. In all these respects we can learn from China’s Confucian wisdom (and strengthen TRUST).

(*) **Klaus Michael Leisinger** is Founder and President of the Foundation Global Values Alliance (www.globalvaluesalliance.ch), Professor (em.) for Sociology at the University of Basel (Business Ethics and Sustainable Development) and Senior Advisor of United Nations institutions. Until 2013 he was President and CEO of the Novartis Foundation for Sustainable Development. He is a member of Board of the Karl Schlecht Foundation <http://www.karl-schlecht.de/en/foundations/ksg-foundation/>

StK = Karl Schlecht, Founder of KSG and Sponsor for WEIB and this conference.

Jun. Prof.Dr Niedenführ

Report about the 6th CES

“Spiritual Humanism as a World Ethos for Global Business?”

Invited special Session for WEIB as part of WCP 2018

Target setting

The integration of the 6th Confucian Entrepreneur Seminar CES Mission see below and SM 180818 as an all-day "Invited Session" at the World Congress of Philosophy 2018 had the goal of drawing attention to the business-relevant dimension of "Global Ethic-World Ethos" and "Spiritual Humanism" into consciousness and to address philosophers as well as invited practitioners. The WCP was presented in the "**Great Hall of the People**" by the Minister of Education personally at the **13 August** and has received considerable attention nationwide. The integration in the WCP could use this external effect for the **core topic** of CES and WEIB. For the core topic of CES and WEIB (Stehen was das core topic war und dann müssen die prevention von CKGSB, WEIB IHS und KSG





Group picture of the panel participants CES

Participants and Panels

The **Chinese business community**, which is important for the topic, was **first-rate** at CES represented. From the numerous entrepreneurs who appear in the panels or in the audience Mr. **FU Chengyu** is to be emphasized. He is standing Member of the 12th National Committee of the CPPCC, Former Chairman of SinoPec, the largest oil company in China, board member of the Global Compact and an alumni of the **Cheungkung Graduate School of Business (CKGSB)**. In his keynote he emphasized in particular the Importance of understanding **about common values in business**: *"Entrepreneurs must strengthen the cultivation of philosophical thought[...]. What we now is both a matter of time and a problem for mankind. In today development process, these problems require **entrepreneurs to think philosophically** to think about what we're actually doing. The critical thinking and our entrepreneurs lack the spirit of reflection of philosophy. Secondly, we must focus on promoting entrepreneurs' sense of responsibility. This Responsibility is crucial for society as a whole and for our country Meaning. In the age of globalization, the responsibility of our entrepreneurs is global. Especially in the production process we must follow the principle of sustainable development and protect the environment. This must not pose a potential threat to the local environment, and must not harm society in terms of water, resources and food. Our entrepreneurs should look for new development models and [...] and philosophical thinking to enhance the brilliance of our human thoughts to be released."*



Tu Weiming and Klaus Leisinger as high-ranking representatives of academic employment with values in business - flanked this keynote. **TU Weiming** explained in his anchor speech that the humanist spirit since the Western Enlightenment was too much „centred on people“ and neglected the natural conditions. Too much emphasis has also been placed on the This led to a lack of tolerance for cultural diversity. Entrepreneurs affected by this can implement the concept of "sustainable development" difficult to implement in business operations, and it is difficult to determine the true value of their understanding and practicing your own company for people.



TU Weiming

Klaus Leisinger pointed out in his keynote speech (see above) that most of Western humanism pay too much attention to short-term financial goals for entrepreneurs under pressure and too little consideration is given to the long-term future of companies. Also are not only entrepreneurs in the responsibility, but also consumers, NGOs, Governments, etc. As a representative of KSG Leisinger took **over the closing speech** of the event that later was also taken up in the media reports (see below).



Klaus Leisinger

Xiang Bing, Dean of the CKGSB (business school), showed how seriously business schools must take the transmission of humanitarian values in order to become excellent in a globalised age.



XIANG Bing

In **Panel 1** (headed by Jonathan Keir), In Panel 1, the Vice-Directors recalled **Global Ethic** **World Ethos** and Spiritual Humanism and placed them in the Chinese context. CHO Dong-sung presented a concept for the classification of value conflicts in the growth from a national to a multinational company. KWOK Siutong, who has built up numerous humanistic education programs in China, reports on the experience and challenge of inspiring young people for traditional Chinese values.



Panel 1 – CHO Dong-sung, FAN Heping, YAO Xinzhong, KWOK Siutong and Jonathan Keir

In **Panel 2** (headed by QIN Shuo) passionately discussed the Confucian concept "**Harmony without Uniformity**" (和而不同), with entrepreneurs (LIU Zhiwei, LIU Zhouhong, MAO Jihong) and academics (QIN Shuo, LIU Gaosheng (WEIB)) representing Chinese perspectives. Western and Islamic perspectives were also represented. **Majid ALSAYEGH** (Dialogue Institute, member of the Jewish-Islamic Council, advisor to the White House), who studied as an Iraqi refugee in the USA and made a career as an entrepreneur, was able to illustrate the importance of the appreciation of diversity in his biography and management philosophy. The practical challenges for entrepreneurs in international companies who have **to solve conflicts of values** were at the centre here. „**Harmony without Uniformity**" is not about a simple guideline, but about the realization that different people, especially in a complex, international and intercultural world, can achieve "harmony" or "good cooperation" by being able to agree on mutual respect and a consensus of basic values without everyone having to think the same way. This idea is highly complementary to the appreciation of diversity that some successful international companies have already established.



Panel 2 – QIN Shuo, LIU Gaosheng, NI Peimin, Majid ALSAXYEGH, LIU Zhiwei, LIU Zhouhong and MAO Jihong

In **Panel 3** (headed by WANG Jianbao) dealt with the **communication of humanistic values in Business Schools**. Prof. **RYU Keikoh** (Stanford) presented practical methods from Japan, which - like Germany - already has many decades of experience with the challenge in MNCs has. **Howard Cohen** (Dialogue Institute) and **ZHOU Li** (CKGSB) each delivered Examples from Western and Chinese business schools. They recalled that many successful business schools, such as Harvard Business School, have a broad focus on away from the mediation of humanistic values, a misguided development which, among other things, has led to the CKGSB to correct. According to Cohen, humanistic values should be conveyed, for example, in the **Studium Generale** becomes an even more binding part of the education of all students at universities.



Panel 3 – RYU Keikoh, Howard Cohen, ZHOU Li, PENG Yanhua, TIAN Mayoong and WANG Jianbao

For **Panel 4** (headed by Niedenführ), in which **practical findings from case studies** we were able to combine **WU Nianbo** (Suzhou Good-Ark), founder and nationwide and Confucian Entrepreneur, also highly regarded by UNESCO. He and his company is one of the showcase cases that I am investigating intensively. Other entrepreneurs were WANG Shuangqiang and **KONG Lingtao**, who run cultural training companies (Mr Kong is head of the Confucius Federation and direct descendant of Confucius in the 76th generation).

Ms. **WANG Jue**, representing the Moral Development Institute (Nanjing), which was represented by 100 case studies of **Confucian Entrepreneurs**, gave a comparative Cross-section overview: These companies have the significance of humanistic values in the Business recognize and pursue different approaches in the trial-and-error process, such as these can be implemented. And often they are still at the beginning of a long Learning curve.

Winfried Weber (Peter Drucker Society, University of Mannheim / Manager) delivered in parallel a cross-sectional overview of "**hidden champions**" in **Germany**, which follow similar paths. for a little while. In particular, the successes in **recruitment and long-term retention of good Forces** are such a common characteristic. In China, in the 25-30% annual fluctuation values of 4-7%, such as Good-Ark and other "best cases", are the norm. positive.

I pointed out that in the next phase of the Confucian Entrepreneur Seminars, Western entrepreneurs, especially those already active in China, must now also be involved in these discussions. The German companies that received awards for their CSR commitment in China as part of the AHK's "More than a Market" initiative are a first target group here.

Special Challenges

Compared to the previous CE seminars, the logistical effort was reduced by one much higher, as the regulations of the WCP and the safety precautions at the Location China National Convention Center (CNCC) on the Olympic site were significant. Only invited guests could come to the site.

The **excellent work** of Dr. **Wang Jianbao** (CKGSB/WEIB) and Mrs. **Huang Qi** (WEIB/IAHS) and numerous local helpers. Dr. Keir and I have been on site since August 8th to do everything we could to organize the event. to participate in the project. The competition for **well-equipped event rooms** in the CNCC was at approx. 30 parallel events. Prof. Tu and his team were able to at the FISP/WCP Organizing Committee a very representative room with very good Acoustics and seating, which could accommodate **100 persons**, whereby numerous persons can be accommodated from the corridor in the program. It was developed for a high-quality Consecutive transmission by very good interpreters, which many other WCP events provide was missing, so that the Invited Session stood out positively here.



WANG Jianbao and Assistant of XIANG Bing (CKGSE)

Prof. Tu himself, who as **spiritus rector** of the whole 8-day event extremely participated in the Invited Session on Saturday morning. In the evening he gave the most important speech of the whole congress in front of about 1000 listeners, the Chinese philosophy in general and Spiritual Humanism in particular the mainly from the West (text available).



Wang Yangming-Speech of TU Weiming

The CKGSB has contributed by inviting high-ranking entrepreneurs to join it because it is excellently networked. The alumni also include Jack Ma (Alibaba) and Pony Ma (Tencent), China's most important tech company. Further more organized and the CKGSB financed the video transmission of the Confucian Entrepreneur Seminar on the most important social media platform in China, which again reaches hundreds of thousands could have been.

The delegation of the Dialogue Institute from Philadelphia (Howard Cohen and Majid Alsayegh) enriched the event with American, Jewish and Islamic Perspectives.

Dr Jian Bao Wang reported:

Jian Bao WANG Ph.D. 王建宝 博士

Director | Center for the Humanities and Business Ethics 主任 | 人文与商业伦理研究中

T +86 10 8518 8858(Beijing Office) +86 21 6269 6677(Shanghai Office) M +86 13801632077

E jianbaowang@ckgsb.edu.cn W www.ckgsb.edu.cn

Working team photo from our working session on 5th-Apr.- 2017 at WEIB PKU.



First,

The 24th WCP is more than successful with nearly **8000 participants from the world.**

And the Special Invited Session for our IAHS-WEIB- Discourse on Confucian Entrepreneurs **is the ONLY event for a full day** owing to the special approval from WCP organization Committee.

The impact and benefit is emerging and becoming more and more significant in the coming decades. Last Friday we got the video record as big as more than 200 G size. We are asking some medias to broadcast the video on the internet.

After 6 years' hard work, now we have coordinated most of the dominant resources on ethics in business studies at WEIB platform:



1. **Shibusawa Foundation** in Japan (the great grandson of Mr. Shibusawa Eiichi attended our conference in 2014 and his manage director attended our conference continuously in 2014,2015,2016,2017 and 2018); Shibusawa is famous as the father of Japanese Industry and his book <Analects and Abacus> in 1920s;
2. **Inamori Philosophy Research Center at Ritsumeikan University.** Inamori enjoys a "Godfather" position in Confucius business world. They sent a director attended our 2018 conference and visited us on 8th-Sep.-2018 immediately for a cooperation discussion;
3. **Incheon National University,** President CHO attended our events for 4 years continuously and contributed some rich thoughts every time;
4. Global ethics in Switzerland;
5. Prof. Swidler Team from USA;
6. CKGSB;
7. Tuebingen Team as Prof. Niedenfuehr, of course;
8. CFO Magazine in China;
9. Some important funds, enterprises, entrepreneurs and scholars such as Mr. FU from Sino Petrol, Prof. ZHANG Weiying from Guanghua Business School PKU (Beida), Mr. LI Yi from UBS, Mr. HE Gang from Harvard Business Review, Mr. CHEN Bihui director SIEMENS China and other hundreds of billionaires were trained by us as audience.
10. **Bo'ao Confucian Entrepreneurs Forum,** I have published one paper with their annual book;
11. **Shanghai Finance and Economics University** built up Institute for Studies on International Confucian Entrepreneurs in 2017. I attended their Founding Celebration Ceremony and gave a speech.

My doctoral dissertation would be a first text book for them as per the comments from our peers in Shanghai.

12. Association of Studies **on Confucian Entrepreneurs**, I was nominated as their deputy General Secretary.
13. **Southeast University team** led by Prof. FAN and Prof. Fr. WANG Jue. They are so happy to visit Tuebingen in 2017.
14. **UNGC**. I have frequent communications with Fr. LIU Meng who is chief of UNGC in Asia-Pacific Region. And so forth.

*So, DCM and WEIB at Beida, owing to KSG generosity and kindness of course, is becoming **a pioneering and leading institute** to initiate and improve the ethical standard for Chinese and all Confucian Sphere Business World, which GDP is No. 1 in the world since 2016, bigger than USA and EU already. KSG-money is more than paid back with historical accomplishment. You must be proud of all these amazing achievements.*

Second,

Mrs. TU highly appreciate your support and your personality. She admires you very much.

Thirdly,

For daily communication, I think that it's anyhow an odds and ends issue if we could have done some tremendous good jobs at academic world to lead the business world. So, please relax from the tiny emotion from Jonathan, he is still at our boat and I can manage him very well on behalf of you.

Fourth,

China will be on holiday till 8th-Oct.-2018 as our national Day.
But I will be ready for your summon around the clock.

Danke Jianbao

See public info in

<http://finance.eastmoney.com/news/1351,20180829935853434.html>

http://jckb.xinhuanet.com/2018-08/29/c_137426487.htm

In the press:

<http://ckgsb.edu.cn/mobile/detail/4972>

<https://www.jiemian.com/article/2413401.html>

IAHS- WEIB Team 180902 with J Keir und TU Weiming



Mr. **LIU Gaosheng** (Post-Doktorand) – Arbeitet an Fallstudien zu Confucian Entrepreneurs,
Frau **LI Di** (Hilfskraft für das Büro)
Frau **HUANG Qi** (WEIB Secretary General) – Hauptansprechpartnerin für WEIB-Organisation
Dr. **Jonathan Keir** (Visiting Scholar IAHS)
Prof. Dr. **TU Weiming** (Dekan, Leiter IAHS und der vier IAHS-Zentren, eines davon WEIB)
Dr. **WANG Jianbao** (eh. Doktorand von TWM/ Hauptansprechpartner für Cheungkong Graduate School of Business und die Entwicklung des humanistischen Curriculums)
Herr **CHEN Maoze** (Doktorand von TWM)
Frau **ZHANG Xiaoyu** (pers. Assistentin von TWM, Medien)
Frau **ZHU Zihui** (Finanzverwaltung, Kontakt zum PKU Education Fund)

Not shown Frau **SHEN Xiaomei** (IAHS Secretary General, Hauptkontakt zur PKU Verwaltung)

In front of the Skypalace: Keir, Cohen,
Alsayegh, Leisinger 180817

photos by: Matthias Niedenführ

IMPORTANT NOTE:

This document is a draft and will be updated regularly. We are looking forward to your comments, remarks, hints. Please send them directly to Mr. Karl Schlecht, stk@ksfn.de. Thank you very much.

