



EABIS  
The Academy of  
Business in Society



欧中企业领导力与社会责任研究中心 (ECCLAR)

携手

社会企业欧洲研究院 (EABIS)

耶鲁大学

欧洲管理发展基金会 (EFMD) 鼎力支持

汲取中国传统智慧，提升当代管理实践

中欧国际工商学院 (CEIBS)

上海, 2010年6月18--19日

## 邀请函及参与征集

社会企业欧洲研究院、耶鲁大学以及新近加入的中欧国际工商学院欧中企业领导力与社会责任研究中心，正携手举办一系列会议，着眼于全世界范围内的精神资源和哲学传统，深入探讨和挖掘它们对于当代管理实践的实用价值，试答这样一个核心问题：我们如何有效汲取传统智慧的价值，用之于管理实践和管理教育？每次会议结束之后，组委会都会发出论文征集通知，优秀论文将被刊登于《管理学发展》特刊和论文集中。这些系列会议的初衷是把哲学家、神学家、管理学者、商业领袖聚集起来，对话交流，启迪思考，揭开人类文明发展的新篇章。

首次会议的主题为基督教传统，于 2009 年 9 月由德国因格尔施塔特天主教大学(Catholic University of Eichstätt) 和美国圣托马斯大学 (St. Thomas University of Minneapolis, USA) 组织召开。16 篇来自学者和商界领袖的优秀论文将于 2010 年八月出版。(欲浏览论文摘要，请登录[www.eabis.org](http://www.eabis.org))

2010 年至 2013 年期间将有一系列关于伊斯兰教、犹太教、佛教、印度教和人文主义传统的会议在世界各地陆续召开，最后在耶鲁大学举行全球总结大会。

以下请阅读更多关于整个项目的背景信息。

## 参与征集

我们诚挚地邀请您参与 2010 年会议，并按照如下的时间表提交您的演讲稿或论文稿（英文或中文）

**4 月 26 日前：** 请提交演讲稿的简单陈述 (明确论文主题，不多于 250 字), 初审通过的确认信将在 15 天内发出。

**6 月 10 日前：** 请提交完整的演讲稿，如有可能，欢迎提交论文初稿 (4000 字左右)

论文全文应于 10 月 30 日之前提交。

我们征集所有关于经典中国传统文化，例如儒教、道教等（包括佛教）的演讲稿。但请注意 2011 年在亚洲将专门举行一次关于佛教传统的会议。提交的演讲稿应当探讨这些传统智慧的本质，及与现管理实践和管理教育的相关性。

请将您的演讲稿/论文稿发至翟博思教授 (Henri Claude de Bettignies)，中欧国际工商学院全球领导力特聘教授，邮箱地址：[debettignies@ceibs.edu](mailto:debettignies@ceibs.edu)

此次会议召开的前一天，即 6 月 17 日，在中欧国际工商学院上海校区举行大型论坛“中国古代智慧对当代责任领导力的实用价值：经验共享”，该论坛由中欧国际工商学院和中国欧盟商会联合举办，参与者多为商业领袖。参加会议的所有人员都可参加该论坛。

# 背景信息

## 实用智慧和美德

古希腊时期，Meno 问苏格拉底，“美德可以传授吗？”大概在同一时期，孔子正在教授领导者应当具备的主要美德。2500 年之后的今天，在管理发展领域，我们提出这样一个类似的问题：“经理人通过学习可以变得明智吗？”在希腊，亚里士多德哲学传统认为，实用智慧是所有美德之母，但这种观点并非其所特有的，事实上它是所有传统的核心，不单单是中国传统。

现如今现代化的大学开发了创新的教育工具和越来越多的目标分析工具和复杂的科学程序，为商业战略和商业决策服务。这些无疑造福了世界和民众，而且科学进步在很多方面提升了人们的生活质量。劳动分工、专业化和技术进步是取得公共利益不可或缺的因素。

然而，即便是科技已突飞猛进的今天，Meno 的问题仍具有高度相关性。如果经济危机教会了我们一件重要的事情，那就是：无论商业模式和财务规范如何臻于完善，无论经济计量学模型多么复杂，在理解、管理企业和经济时，都不能不重视美德。

实用智慧研究的是管理决策过程中蕴含的内在美德，引导企业领导人在战略管理、领导力、人力资源管理等方面作出英明决策。这样，就避免了辩论和思考受制于外部设想的、已成规范的、以及人为规定的种种美德和伦理标准的约束。

## 实用智慧和精神资本

T.S.艾略特有个著名的问题：“我们在哪里丢失了知识中的智慧？我们在哪里丢失了信息中的知识？”（《岩石》，1934 年）

对于知识和智慧的追寻也许是激发人类所有探索发现的最深远的驱动力。但是随着工业化和现代化的进步，只有理性和知识被认为是人类进步的保障。不断推进的世俗化造成了传统被认定为是导致落后的根源。野心勃勃的无神论者和民粹主义的反伊斯兰教情绪，把所有的宗教渲染成为无视科学进步，甚至是无法容忍的危险的退步。于是乎，所有的宗教和非宗教的传统，都被丢弃到了历史的垃圾桶中。

我们丢失的是传统中蕴含的精神资本，因为先贤的著作和读物中大量的谚语、语录、章节、故事和寓言提供了丰富的实用智慧，并通过口耳相传，教育后人如何幸福生活，聪明地、负责任地回应外部世界，寻求自我实现和公共利益。它们揭示了人类如何挥发热情，塑造世界。从这个角度而言，传统提供了大量管理智慧，且帮助提升领导能力。

理性启蒙的运动可以说并没有完成，漫无目的的现代化，缺乏从宗教、精神资源和哲学传统中汲取的实用智慧的再联接。启蒙这个词在亚洲文化背景下，指的是*精神启蒙*。

## 全球化和伦理

全球化和全球市场经济需要伦理框架的约束和道德罗盘的指引，才有可能实现可持续的、公平公正的发展。于是乎要求制定世界伦理的呼声越来越高。然而，尝试制定世俗世界伦理的过程中困难重重，因为这些努力往往与根深蒂固的精神资源和哲学传统脱节，也背离了人们生活的文化环境。由于没有对症下药，所以显得肤浅，最终毫无成效。尝试者们害怕的是，若将传统与教条式的宗教相连接，会导致传统间的分裂，不可调和，从而不利于催生世界伦理。

殊不知正是源于传统的实用智慧，担负着挖掘各传统之间相通点的重要角色。在全球社会、全球经济中，它使得各传统之间相互对话。实用智慧来自于对各种传统在其文化背景中的深入发掘。

实用智慧的研究拥护现代化发展（这点很重要），把商业和管理看作是实现社会公益的推动力，坚信商业和自由贸易对于世界和平和稳定具有决定性的作用。它探求的是在互相欣赏，而非互相猜疑的基础上，在商业管理和精神哲学传统之间建立一座沟通互动的桥梁。

## 关于中国传统的会议的重要性

中国社会和商业社区中关于中国传统与管理实践相关性的讨论十分引人注目。撇开两者间的相关性，中国特色的市场经济和其经济架构的演变对全球产生了深远的影响，建议其他国家加以关注。经济危机加速了全球地缘政治和全球经济的变化，对全球文化，包括管理文化都有着深远的启示。



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## **The Euro-China Centre for Leadership & Responsibility (ECCLAR)**

In cooperation with

**EABIS Academy of Business in Society  
in partnership with YALE University**

and

**Supported by EFMD**

**CONFERENCE ANNOUNCEMENT:**

**PRACTICAL WISDOM FOR MANAGEMENT  
FROM THE CHINESE CLASSICAL TRADITIONS**

At

**CEIBS International Business School  
Shanghai, 18-19 June 2010**

**An Invitation and Call for Contributions**

EABIS and YALE University (and now ECCLAR/CEIBS) are organising a series of conferences on practical wisdom for management from the world's spiritual and philosophical traditions, addressing the central question: *How can we bring back the value of wisdom in management and management education?* The conferences are, on each occasion, followed by a call for papers, a special issue of *The Journal of Management Development* and a book series. They are designed to bring together philosophers, theologians, management scholars and business leaders to engage in reflection and dialogue and to find new grounding.

The first conference took place in September 2009 on the Christian tradition, organised by the Catholic University of Eichstätt, Germany and St. Thomas University of Minneapolis, USA. Publication of 16 papers from academics and practitioners will follow in August 2010. Editors are Michael Naughton, André Habisch and Gilbert Lenssen. (For an overview of papers see [www.eabis.org](http://www.eabis.org)).

Between 2010 and 2013 conferences on the Islamic, Jewish, Buddhist, Hindu, Jain and Humanist traditions will be staged around the world, concluding with a global conference at Yale University.

Please see below for additional context and background information.

## GUIDELINES FOR CONTRIBUTIONS

We are calling for contributions (*in English or in Chinese*) to this 2010 conference based on to the following timetable:

**APRIL 26: a statement of your proposal to present a paper (with the subject, in a maximum of 250 words). Confirmation of acceptance will be sent within 15 days.**

**JUNE 10: the full presentation you want to give during the conference and possibly a first draft of your paper (4000 words net).**

**Your full paper will be expected by 30 October.**

We welcome contributions from all classical Chinese traditions such as Confucianism, Taoism and other traditions including Buddhism. Please note that a separate conference on the whole of the Buddhist traditions will take place in Asia in 2011. Contributions should explore the nature and contemporary relevance of these wisdom traditions for management and management education.

Please send your proposal to Prof. Henri-Claude de Bettignies, Distinguished Professor of Globally Responsible Leadership, CEIBS: [debettignies@ceibs.edu](mailto:debettignies@ceibs.edu)

The Conference is immediately preceded on June 17, at CEIBS, Shanghai, by a large meeting organized with business leaders (but open to every one), in cooperation with the European Union Chamber of Commerce in China:

“The EUCCC-ECCLAR Forum: *Chinese ancient practical wisdom for today’s responsible leadership: learning from experiences*”.

# CONTEXT

## Practical Wisdom and Virtue

In ancient Greece Meno asked Socrates, “Can virtue be taught?” Around the same time, Confucius was teaching the key virtues for leadership. Today, 2500 years later, in the field of management development we ask a similar question: “Can managers learn to be wise?” In the Greek Aristotelian tradition, practical wisdom is the mother of all virtues; but this view is not unique to this tradition and is indeed central to *all* traditions, not least in the Chinese tradition.

Today’s modern university has generated innovative methodological instruments, more objective analytical tools and more complex scientific procedures that support business strategy and decision-making. These have undoubtedly made the world a better place, and scientific progress has in many ways enhanced the quality of life for millions of people. Division of labour, specialization and technological advancement are indispensable to achieving the common good.

Yet, even with this groundbreaking scientific progress, Meno’s question and Confucius’ concerns remains highly relevant. If our current financial crisis has taught us that virtue cannot be discounted in the understanding and running of businesses and the economy, no matter how sophisticated the business models and financial formulae, and no matter how complicated the econometric models.

The approach of Practical Wisdom looks at the practical virtues inherent in managerial decision-making which lead to wise decisions in strategic management, leadership, human resource management, etc. In this way it avoids the constraints imposed on debate and reflection by an externally conceived, normative, arbitrary list of virtues and ethical principles.

## Practical Wisdom and Spiritual Capital

T.S. Eliot asked famously: “Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?” (*Choruses from the Rock*, 1934).

The pursuit of knowledge and wisdom may be seen as the deepest driving force of all human endeavours. But with the progress of industrialisation and modernity, only reason and knowledge are hailed as the guarantees for human advancement. Ongoing secularisation has led to traditions being considered as seats of backwardness. Aggressive atheism and populist anti-Islam feelings have portrayed all religions as either plain ignorance of scientific progress or even dangerous regressions into intolerance. In this view, all traditions, religious and non religious, belong in the dustbin of history.

What is lost is the spiritual capital in the traditions which offer a wealth of practical wisdom through the proverbs, analects, suras, tales and parables in their writings and readings, reinforced by their oral traditions on how to lead a good life, to act wisely and responsibly, and to pursue self-fulfilment and the common good. They unveil how we shape the world by the spirit we project on it. From this perspective, the traditions offer a wealth of insights for wise management and inspiring leadership.

The project of rational enlightenment can be considered incomplete and modernity rudderless without a re-connection to the practical wisdom from the religious, spiritual and philosophical traditions. “Enlightenment” in an Asian context indeed means *spiritual enlightenment*.

### **Globalisation and Ethics**

Globalisation and the global market economy need an ethical framing and a moral compass to be viable, sustainable and equitable. The emergence of a world ethic has been called for to make this happen. But projects on secular world ethics are encountering difficulties because they are often disconnected from the deep-rooted spiritual and philosophical traditions and their cultural context. Such secular projects do not start from these roots and therefore are at risk of remaining superficial and ultimately meaningless. Those undertaking these projects fear that the connection of these traditions to dogmatic religion renders them divisive, irreconcilable and thus unfit for contributing to such a world ethic.

It is precisely practical wisdom as derived from these traditions which serves as a platform for discovering the common ground between the traditions. It makes the traditions speak to each other in a global society and a global economy. But it starts with an intimate discovery of the traditions in their cultural context.

The Practical Wisdom project embraces modernity (critically), views business and management as forces for the common good, and holds firmly to the belief that commerce and free trade make essential contributions to world peace and stability. It seeks to construct a bridge between the worlds of management and the spiritual and philosophical traditions on a basis of mutual appreciation instead of mutual suspicion.

### **The Special Importance of the Conference on the Chinese Traditions**

The relevance of these traditions is currently drawing much discussion within Chinese society and in the business community. Beyond the internal relevance, the evolution of the Chinese variant of the market economy and its framing has global significance, and other parts of the world are well advised to take notice. The crisis has accelerated shifts in global geopolitics and global economics, with deep implications for global culture, including management culture.