

Transpersonal Leadership Series: *White Paper Six*

# Leadership in China:

## Harnessing Chinese Wisdom for Global Leadership?

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**LeaderShape**  
Shaping Transpersonal Leaders



## TRANSPERSONAL LEADERSHIP

Routledge and LeaderShape Global in partnership are pleased to announce a series of quarterly White Papers around the subject of Transpersonal Leadership, culminating in the publication of a book entitled 'Leading Beyond the Ego: How to Become a Transpersonal Leader' in March 2018.

So what is Transpersonal Leadership? The concept was first published in a report on tomorrow's leadership, based on a leadership development journey developed by LeaderShape (Knights, 2011). The word "transpersonal" was inspired by the use of the word in "transpersonal psychology" (Bynum, 2010). "Transpersonal" is defined as "extending or going beyond the personal or individual, beyond the usual limits of ego and personality".

The complete definition of a **Transpersonal Leader** is:

*They operate beyond the ego while continuing personal development and learning. They are radical, ethical, and authentic while emotionally intelligent and caring.*

*They are able to:*

- *embed authentic, ethical and emotionally intelligent behaviours into the DNA of the organisation*
- *build strong, collaborative relationships, and*
- *create a Performance Enhancing Culture that is Ethical, Caring and Sustainable*

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# Leadership in China

## Harnessing Chinese Wisdom for Global Leadership?

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By Maiqi Ma

**This is our sixth White Paper, entitled 'Leadership in China: Harnessing Chinese Wisdom for Global Leadership?' and written by Maiqi Ma.**

This important topic, at a time when China is increasing its impact across the world while globalisation is under scrutiny, follows these five popular White Papers:

- Ethical Leadership: How to Develop Ethical Leaders
- Women, Naturally Better Leaders for the 21st Century
- Sustainable Leadership; Rewire Your Brain for Sustainable Success
- Leading Across Cultures: Developing Leaders for Global Organisations
- Leadership in India: A Need to Keep Pace with India's Growth Story?

The purpose of this White Paper is to show that, despite its great heritage of ethical philosophy and a group of excellent new-generation private sector leaders, Chinese leaders overall need to both reconnect with the country's ancient wisdoms and take on board Western methodologies to measure and assess, and so develop the necessary leadership qualities for China to take its place in the world effectively.

Maiqi Ma explores the leadership philosophy of China that has endured and developed over millennia and how it compares with how ethical and moral leadership has developed in the West, in particular the essence of collectivism versus the individual. It demonstrates how the vast wealth of Chinese philosophy and wisdom can be used for the benefit of ethical global leadership. While focusing on private business leadership in China, the paper shows how the methodologies and assessment tools used in the West can be beneficial to Chinese leaders to improve performance, as well as stimulating Chinese leaders to revive its cultural heritage. Key leadership improvements that can be made are identified in the areas of Self-Identification, Self-Leading and Leading Organisations. This can help change the undemocratic, paternalistic leadership style still common in Chinese companies and help enable China as it takes its increasingly important place in the world.

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**“The Great Learning lies in manifesting illustrious virtue; developing the people; and resting in the highest excellence.”**

*Zeng Zi (505 BC – 435 BC)<sup>1</sup> (Legge, 2016).*

## Introduction:

Though many civilisations may claim to be the oldest, there is no doubt that China has the longest continuous history—3,500 years of written history. Chinese history provides an amazing story from its ancient primitive beginnings, through its highest points of development in philosophy, art and literature to a relatively low point until its recent resurgence. Today, China is increasingly becoming a global power and current trends show it will become one of the most powerful nations in the world during the 21st Century.

To identify how we can harness “Chinese Wisdom for Global Leadership”, we need to look at the origins of its philosophy and how it is both similar to and different from the philosophy of the West, which is embodied in the economic super-powers of the USA and Europe. The first white paper of this series, “*Ethical Leadership: How to Develop Ethical Leaders*” (Knights, 2016), explained that Western literature on ethical leadership generally refers to the five principles of Aristotle (384 – 322 BC). On the other side of the world, and a little earlier Confucius<sup>2</sup> (551 BC – 479 BC) developed the five most important ideal ethics – *Ren, Yi, Li, Zhi* and *Xin* – which have become the backbone of Confucianism and are described in the table below.

We also need to understand that whereas Western languages are phonetic with one or more brief definitions for each word, the Chinese language is based on characters often described in a metaphorical story. This leads to a Western approach towards decision-making that is more analytical compared to the Chinese which is more holistic.

Chinese Character/Sound	Closest English Word	Description
仁 <i>Ren</i>	Benevolence	Refers to duty of respect, duty and care to parents and the elderly, being worthy to society and to love people. Being thoughtful and selfless.
义 <i>Yi</i>	Righteousness	Tells us that when others are in trouble, we should help them out of their problems, so we must have the ability to distinguish between right and wrong.
礼 <i>Li</i>	Propriety	Teaches how to conduct oneself appropriately according to the occasion. Being polite, respectful and pleasant.
智 <i>Zhi</i>	Wisdom	Explains that a wise person is not only knowledgeable about daily life, such as “why and how flowers bloom,” but also can understand people, know how to develop them, use their skills and maximise their potential.
信 <i>Xin</i>	Trustworthiness	Be faithful and keep promises.

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1. Zeng Zi, also called Zeng Shen, an influential Chinese philosopher and disciple of Confucius
  2. Kong Zi in modern Mandarin

Looking at Aristotle's principles of *Respect, Service, Justice, Honesty* and *Building Community*, there is a lot of overlap but also interesting, subtle differences. The biggest differences seem to be Confucianism's inclusion of "Benevolence" and "Wisdom" and the more specific reference to "Collective" as opposed to "Individualistic." Ancient Greece was the birthplace of democracy (albeit a very limited form), which only over the last three hundred years has gradually become a cornerstone of Western life, although still far from perfect, that moves towards providing fairness and equality.

Leadership is about people; from this point of view Chinese literature provides a formidable theoretical basis on how to develop Ethical Leadership. However, in practice, for China to take its position as a global power there are still some areas needing improvement. Since I started a collaboration with LeaderShape Global in 2015, I realised that LeaderShape's approach of Transpersonal Leadership conforms to ancient Chinese ethical philosophy whilst also providing valuable systematic methodologies and measurements. These could be hugely beneficial to Chinese leaders to improve performance, as well as stimulating Chinese leaders to revive our cultural heritage.

In this paper, I will introduce the ancient Chinese wisdom on ethical leadership concentrating only on private sector leadership, present and future, because addressing political leadership is too complicated to cover in this white paper. The Central Party School of the Communist Party of China (CPC) is the cradle of Chinese governmental leaders, where Marxism, Mao Zedong Thought and Deng Xiaoping Theory are the main teachings. State businesses have dual leadership; the 'Thought leader' is the company's 'Secretary General of the CPC', appointed by the government and senior to the 'Business leader', who is normally an industrial specialist. This arrangement is too complex to discuss further in this short paper.

In 1978, private businesses were permitted to set up in China. Since then, Chinese private enterprises have rapidly grown from being discriminated against as 'The Tail of Capitalism' to being worldwide symbols of the ascent of China. They are the backbone of the Chinese socio-economic transformation and the pioneers of China's globalisation, but as explained later, they face enormous challenges.

This text aims to provide some light on how Chinese wisdom and Western knowledge may work together and benefit both Chinese and western leaders in developing sustainable ethical leadership competencies.

## The Chinese Definition of Ethics

Unlike in the English language, there is no confusion in the definitions between 'Ethics', 'Morals', and 'Virtue' in Chinese. The Chinese word 道德 (*Dao De*) is not only a collective noun for all the good qualities of the inner being, but also is an important concept in Chinese philosophy, particularly in China's original religion, Daoism. These two archaic characters first appeared on oracle bone scripts<sup>3</sup> around 1271-1213 BCE, and also on ritual bronze and bamboo inscriptions with evolving forms. They embody far-reaching multi-layered meaningful implications.

道 (*Dao*) consists of two radicals, one a person's head and the other, the way (or road), indicating that one is on their way. The original written form also conveys the idea of 'guiding' and 'trailblazing'. In modern language, *Dao* means path, way, theory, doctrine, method and even "to speak".

德 (*De*) consists of a walking person (denoting going higher), directions (facing a choice of Way), one eye (strong vision), the origin of things (abiding by the rules of Heaven), and a heart (following one's heart, harmony of body and mind). In modern language, it means ethics, morality and virtue.

When Lao Zi (604-531 BCE) named his masterpiece *Daode Jing*<sup>4</sup> (Ames & Hall, 2004), he thoughtfully chose the *Dao* and *De* characters 道德, imbuing the work with philosophical connotations. Inspired by the cosmic world, Lao Zi understood that everything in the universe has its root and rule; this is *Dao*, which is the mother of all beings. It is all-encompassing, invisible, intangible, changeable, speechless, anonymous and everlasting. To be in harmony with nature, a social and human need is *De* (morality or ethics). *De* nurtures and nourishes all beings without possessing or dominating.

In a nutshell, in Daoism, *De* is perceived as selflessness, mercy, regressing to nature, modesty and self-reflection. Adhering to the old wisdom, a leader's reputation should result from the amount of *De* that one demonstrates, rather than from one's birth and possessions.

## The Chinese Outlook on Ethical Leadership

The traditional Chinese word for leader was 君 (*Jun*, or *Junzi*). It is used frequently in the masterpiece of Confucianism 'The Analects of Confucius' (Ames, 1999), and means one who attained excellent virtue. Today, it is a common given name for both genders, and is used as a title for a respected person. The modern Chinese words for leader, 领导 (*ling dao*) or leadership 领导力 (*ling dao li*) are newly formed, and in fact, are translated from English.

3. Animal bones or turtle plastrons used in pyromantic divination—in the late 2nd millennium BCE, is the earliest known form of Chinese.

4. Also called "Tao Te Ching" in the West

Interestingly, the character 领 (*ling*) means the collar of an item of clothing. Collars rub against our skin, so were made of special materials or even gilded. If the collar is not well shaped then the entire garment will look odd; by association, the collar serves as an exemplar. The extended meaning of 领 (*ling*) includes outline, a guide and receive, while 导 (*dao*) means guide, instruct, inspire and transmit.

From the above, the meaning of ethical leader in Chinese is self-evident; virtuous, self-disciplined and inspiring others. The expectation of a leader is not only to provide a practical role model for life, but also as a spiritual leader. As Confucius says, 'He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it' (Ames, 1999).

Inheriting the old doctrines, contemporary Chinese leaders have established four main aspects for shaping Ethical Leadership (Zhong, 2014). These are: **Xiusheng** (self-cultivation, be knowledgeable, wise, kind, mentally and physically healthy, remaining young at heart) for which Tai Chi<sup>5</sup> and meditation are the standard practices); **Qijia** (governing the family and clan, and by extension a business or an organisation, in harmony); **Zhiguo** (bringing order to the nation) and **Ping Tianxia** (making peace under Heaven).

The moral character of leaders is described as the 'Three Views' (Zhong, 2014), and explained as follows:

1. **The view of the world** is drawn from Lao Zi's Cosmic Centre theory. It teaches that the *Dao*, the Heaven, the Earth and the sage are the great four in the universe, but only *Dao* is eternal. An ethical leader is not self-centred (egocentric) and does not appear pompous, but is a natural international citizen, modest, affiliative and grateful to the world and people around them. This is also where the collective nature of Chinese society originates.
2. **The view of life**: or, 'why do we live?' A person educated in Confucianism, would answer, '*we live to reciprocate the love of parents, family, society and nation.*'
3. **The view of values**: refers to *Ren* (Benevolence), *Yi* (Righteousness), *Li* (Propriety), *Zhi* (Wisdom) and *Xin* (Trustworthiness), all as described in the earlier table.

Along with Daoism, a matter-of-fact system of morality and how to become a highly respected leader is enunciated in 'The Four Books' and 'The Five Classics'<sup>6</sup> that were compiled or written by either Confucius himself, neo-Confucians or other contemporary Confucians. Modern Chinese leaders are also influenced by Buddhism and other traditional doctrines such as Sun Zi's *The Art of War* (Trapp, 2011). This long lasting 'cultural DNA' is, undoubtedly, the essential source nourishing

5. Tai Ji in Mandarin, a Chinese martial art and form of stylised, meditative exercise, characterised by methodically slow circular and stretching movements and positions of bodily balance - designed to improve physical and mental well-being.

6. The Four Books refers to Da Xue (The Great Learning, by Zen Zi, 505BC- 435BC, Confucius' disciple), Zhong Yong (The Doctrine of the Mean, by Zi Si, 483 BC-402 BC, Confucius' grandson), Lun Yu (Analects of Confucius, 540 BC-400 BC by Confucius' disciples) and Meng Zi (The Works of Mencius, by Mencius, 372 BC -289 BC). And The Five Classics includes Yi Jing (The Book of Changes, 2700 BC – 256 BC), Shang Shu (The Book of History, By Fu Sheng, 260 BC -161 BC), Shi Jing (The Book of Poetry, or The Book of Odes, compiled by Confucius 551 BC -479 BC), Li Ji (The Book of Propriety, by Dai Sheng, c.a. 202BC-8AD), and Zuo Zhuan (The Spring and Autumn Annals, by Zuo Qiuming, 502 BC -422 BC). The Book of Music has been lost.

today's fast growing business leaders, and I am delighted to see that the teaching of Confucianism is undergoing a revival in Mainland China.

In December 2016, a Research Report on Corporate Social Responsibility in China's Top 100 Enterprises was published by Shanghai Jiao Tong University and East China University of Political Science and Law (Zhong et al, 2016). It shows that by the end of 2016, over 70% of Chinese businesses were privately owned, they contributed 60% of China's GDP, and 52.24% of national charitable corporate donations in 2015. Within less than 40 years, a large number of outstanding entrepreneurs quickly rose from nothing to being admired globally. The leaders of many Chinese businesses such as Lenovo's Liu Chuanzhi, Alibaba's Ma Jack, Vanke's Wang Shi, and HNA Group's Chen Feng not only became industrial gurus but also a source of inspiration to the younger generation in China.

## Distinctive Leadership Traits in China

The first generation of Chinese business leaders were mostly born during the 1930s through the 1950s; they have experienced the civil war, the Second World War, the Cultural Revolution and many kinds of internal social and political movements and struggles. When they started their businesses in the late 1970s and early 1980s, there was no mature market mechanism, no sound legal protection and no professional social services. In addition, there were always uncertainties generated by political and economic reforms. To 'Wade across the river by feeling the stones' is a common expression used to describe their journey. In my opinion, their success is attributed to their personal character, and four significant capabilities, which are: **Judgment** (especially on national conditions and policies), **Execution** (decisiveness), **Learning** (both Chinese and Western studies) and **Adaptation** (in response to national legislation, emergency events, new technologies and global situations).

The uniqueness of successful Chinese business leaders, as Dr Yang Zhuang John<sup>7</sup> (Yang, 2015) illustrated, is that the best-performing Chinese entrepreneurs are those who perfectly blend the Chinese philosophy of leadership with western institutional systems; this constitutes so-called Chinese Exceptionalism. For example, Alibaba is one of the most innovative companies in the modern world. When its founder and Executive Chairman Jack Ma talks about leadership, he says that his philosophy is inspired by Tai Chi, and that *Dao De* (as explained earlier in this paper) is their core value. What makes Jack really proud is that all of his eighteen start-up partners are still working with him; the sense of community is strong.

Chinese leaders are well versed in the art of man being a social and emotional creature. One of the major manifestations of this is in decision-making, in which the order of concern for the best Chinese business leaders is 'Relationship – Reasonableness – Legality', compared to the general

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7. Yang Zhuang John, born 1964, The Dean of National School of Development (NSD) and Beijing International MBA (BiMBA) at Peking University, full biography can be found on [http://en.bimba.edu.cn/faculty/faculty\\_directory/by\\_name/Y/2013/0415/2285.html](http://en.bimba.edu.cn/faculty/faculty_directory/by_name/Y/2013/0415/2285.html)



Western approach of 'Legality – Reasonableness – Relationship'. They emphasise 'Commonality' and 'Togetherness'; for example, the HNA Group's leadership philosophy is a mixture of Buddhism and Confucianism. The core of their organisational cultural value is also *Dao De*, from which they have established the "Four Commons" (Chen, 2016) mission: Common Ideal (bring benefit to mankind, promoting happiness and peace), Common Belief (kind behaviour and speech), Common Pursuit (public recognition, public participation, public achievement and the sharing of benefits) and Common Values (trustworthiness and innovative achievement).

HNA, a major conglomerate, which only started up in 1993 has grown to become ranked among the world's top 200 in just 24 years. When asked to explain the reasons for the company's success, Mr Chen Feng, the chairman of HNA, said that there were three main elements: (Chen, 2016)

1. The blending of Chinese national conditions, institutional and economic systems with advanced western management systems, and by so doing establishing HNA's own unique system and mechanism.
2. Establishing their very own organisational culture. A mixing of Chinese traditional culture with beneficial aspects of Western culture.
3. Establishing a pluralistic economic model, to develop both the Chinese and global markets.

Professor Zeng Shiqing<sup>8</sup>, the author of 'Chinese Style of Management' (Zeng, 2015), pointed out that Chinese leaders have two significant traits: flexibility and inclusiveness. This Chinese flexibility is attributable to the theory of Yin and Yang, which is embodied in Tai Chi. Everything in the universe possesses these two opposing properties, where Yin is negative and dark and Yang, positive and bright. The role of the leader is to help keep these in balance as they constantly change (Jung et al, 1989). Yin can transform into Yang and vice versa, which can create extremes (e.g.: a stock market bubble). There are two Chinese idioms addressing the management of change: 'cope with shifting events by sticking to a fundamental principle', and, 'the methods used may vary, but the principle is the same'. One of Alibaba's corporate values is 'Embracing changes'. This approach may be beneficial to any leader when facing a fast transforming world.

This Chinese inclusiveness manifests itself in not being resistant to new things. From the 1980s, many kinds of leadership models and influencing factors have been studied in China, such as Motorola's 4e +1E Model, Mckinsey's 7s Model, Paul Hersey and Kenneth Blanchard's Situational Leadership (Mckinsey, 2003 & Zhou, 2004), J. A. Conger's Charismatic Leadership (Dong, 2009) and Ginger Lapid-Bogda's The Enneagram of Personality (Yu, 2010).

When discussing the styles of leadership in China, it is important to remember that there are many, including both Western and Eastern styles. Some may not be familiar to the Western audience, such as Independent Leadership (Wang, 1998) and Diplomatic Leadership (Cui, 2010). However, the widely recognised view is that leadership is an art, it is about influencing others in a positive way; none of the fixed leadership models can work effectively in China. Different styles should be adopted according to differing times, places, people and situations.

8. Zeng, Shiqing (born 1934), professor of Chiao Tung University in Taiwan, full publication list can be found on [www.amazon.com/s?ie=UTF8&page=1&rh=n%3A283155%2Cp\\_27%3AZeng%20Shi%20Qiang](http://www.amazon.com/s?ie=UTF8&page=1&rh=n%3A283155%2Cp_27%3AZeng%20Shi%20Qiang)

## Leadership Improvement Needs in China

After a long period of national hardship and poverty, the priority of the Chinese government as well as entrepreneurs has been to lift hundreds of millions of Chinese people out of poverty. Therefore "Development is the Hard Road" became an important government strategy. As part of this programme, some unavoidable short-term sacrifices had to be made in areas such as environmental protection, and 'getting rich quickly' became the first consideration of many Chinese entrepreneurs. Some in Chinese society are imbued with an impetuous mentality, and the combination of this with a 'get rich quick' approach led to a variety of social and other problems. To counteract this negative trend, a move towards conscientious and sustainable leadership is urged by the general public and academics.

Dr Yang, Zhuang John once conducted a leadership style test amongst 400 Chinese executives at Beijing International MBA at Peking University (BiMBA) (Yang, 2006). In this test, three leadership styles examined were: **Constructive, Passive & Defensive**, and **Active & Defensive** (Cooke, 2015). The results showed that the Chinese participants' score was similar to that of Americans in the Constructive style which refers to the ability to develop productive relationships and work effectively with others.

However, the big differences came in the other two styles where Chinese executives scored less well than their American counterparts.

The Passive/Defensive styles (Approval, Conventional, Dependent and Avoidance) represent self-protective thinking and behaviours through interactions and building relationships with people. However, in doing so, they interfere with personal effectiveness and well-being. This result illustrated the disadvantage of Chinese collectiveness and showed a lack of independent thinking. Not surprisingly, the Independent Leadership style is now being promoted in China.

The Aggressive/Defensive styles (Oppositional, Power, Competitive, Perfectionist) reflect self-promoting thinking and behaviours used to maintain status and position through task related activities. Though sometimes associated with short-term success, these styles lead to stress, create conflict, and result in inconsistent performance.

Another major reason is that a 2000-year history of feudal thought still informs and influences Chinese leadership, and an undemocratic paternalistic leadership style is still commonplace in Chinese companies.

From the above, we can identify shortcomings and see how Chinese leadership can be improved. Putting the social, environment and cultural characteristics aside, I think that some major areas are:

**Self-identification:** to rationally identify its cultural DNA, distinguish between good and bad aspects of Chinese traditions, and carry forward the good. *Dao De* is a common word in China but many people regard Confucius as an unattainable moral ideal, not as a model for their daily conduct. They mistakenly preach so-called 'Western' egoism and money worship. This subversion of Chinese traditional values is a real danger.

**Self-leading:** In 2009, the Center for Creative Leadership (CCL) and China Europe International Business School (CEIBS) published a report titled 'Developing Chinese Leaders in the 21st Century' (Zhang et al, 2009). It shows that 44% of the development need was self-leading, against 32% for leading others and 24% for leading organisations. The subjects chosen by Chinese executives for developing self-leadership were: values management (56%), thoughts, emotions, behaviour and attitude (38%), and new knowledge (29%).

**Leading organisations:** CCL and CEIBS's report also indicated that 29% of the needs for developing competence in leading organisations were in 'establishing systems and regulations'. From my own experience, this is the most important aspect that Chinese leaders should take from the West. Leadership development plans should be integrated into a company's strategic vision. Such plans should cover: assessment, development, implementation, evaluation and incentivising, and should be executed as an iterative Deming Cycle<sup>9</sup> type process (Deming, 2012). All these processes should be assessed by third party professionals until a strong and stable management convention is formed within the organisation.

## A Worthy Approach to Improve Chinese Leadership

Although there are a bevy of theories and models about leadership, many recent studies reveal that Emotional Intelligence (EI) has become a key leadership skill. EI 'accounts for nearly 90 percent of what moves people up the ladder when IQ and technical skills are roughly similar' (Goleman, 2004). Research has also demonstrated that EI has a strong impact on organisational performance (Jennings & Palmer, 2007 and McRaty & Childre, 2003). These findings reflect a saying of the Chinese philosopher Lü Kun (1536-1618), 'A deity is emotionless, a sage adjusts emotions, a Junzi (old word for leader) regulates emotions, and a useless man connives emotions' (Zhang et al, 2008). A Chinese idiom says that a man has 'seven emotions and six desires'<sup>10</sup>. Despite the vast and extraordinary annals of Chinese literature on emotions and humanities, there are in contemporary China no systematic measurements or tools to suit leadership development within its modern organisations.

The LeaderShape Global team has developed LEIPA® (Leadership & Emotional Intelligence Performance Accelerator), a unique tool that uses a 360° format to identify those few new behaviours that will have greatest impact on leadership competence and styles. It has defined seven categories including: Self-Awareness, Self-Management, Social-awareness, Relationship Management, Communications, Trustworthiness and Conscientiousness, and is broken down

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9. A continuous quality improvement model consisting of a logical sequence of four repetitive steps for continuous improvement and learning, developed by W.E. Deming.

10. Seven emotions refer to: Joy, Anger, Sadness, Fear, Love, Disgust and Worry (This compares to the standard basic six Western emotions of Joy, Anger, Sadness, Fear, Disgust and Surprise – love is considered a value, not an emotion). The six desires refer to: life, vision, sound, smell, taste, and feeling..

into 92 granular behaviours that everyone will act out in their personal, social and professional lives. It also includes in-depth staged feedback sessions, action plans, and follow-up face-to-face coaching and mentoring.<sup>11</sup>

The significance of LEIPA is that it is focused on people and behaviours rather than processes and procedures, and in this it closely aligns with the Chinese ideology, 'before doing things, firstly behave yourself'. Because of this, it can easily be adapted into the best practice for different cultures.

## Harnessing Chinese Wisdom for Ethical Global Leadership

Although 'leaders' or leadership' have existed in all times and all places, from primitive tribes to the greatest empires, from religious groups to modern multinational corporates, Ethical Global Leadership is a relatively new concept, which I espouse. As the world is getting more and more interconnected, the scope of damage caused by man-made disasters such as world wars, terrorism, financial hacking and environmental issues is getting bigger than ever. Lao Zi predicated that "the more exquisite the weapon, the more lethal the damage". Neither weapons nor technologies can cause damage by themselves; that is down to the people. "There is in this world a force more terrible even than the terrific physical forces in nature and that is the passions in the heart of man ...as civilisation advances, mankind discovers a force more potent and more effective for subduing and controlling human passions...this force is called moral force" (Gu, 1915).

The birth of SA8000 (1997, developed by Social Accountability International to provide auditable standards for socially acceptable practices), the United Nations Global Compact (2000) and ISO26000 (2010, released by the International Organisation for Standardisation to assess and address those social responsibilities that are relevant and significant to organisations) are the result of the needs of global ethical and sustainable development.

Global is not Europe, it is not America or China, nor is it any superpower or other sovereign state. It is cultural diversification. Global Leaders are those who are capable of modernising their inherent culture and embracing the best of other cultures. They should live by universal values and get the best out of themselves and the people around them. The fundamental Chinese philosophy of values is that "*the Nature of Man is Good*"<sup>12</sup> (Legge, 2003). Confucianism and Daoism is the wisdom of love. This is the true universal value and will be valid in all times. But it needs to be simplified to be more accessible to a wider global audience.

In shaping Ethical Global Leadership, we should combine the best of ancient Chinese philosophic values with modern Western science, critical thinking and analytical methodologies; and seek also to adopt and adapt thinking and methodologies from all cultures.

11. See <http://leadershapeglobal.com/Leipa> for more details.

12. By Mencius (372 BC - 289 BC), a Chinese philosopher who is the most famous Confucian after Confucius himself

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