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的在线期刊

CHINA AND RUMOURS OF WAR IN THE WEST

中国与西方战争的谣言

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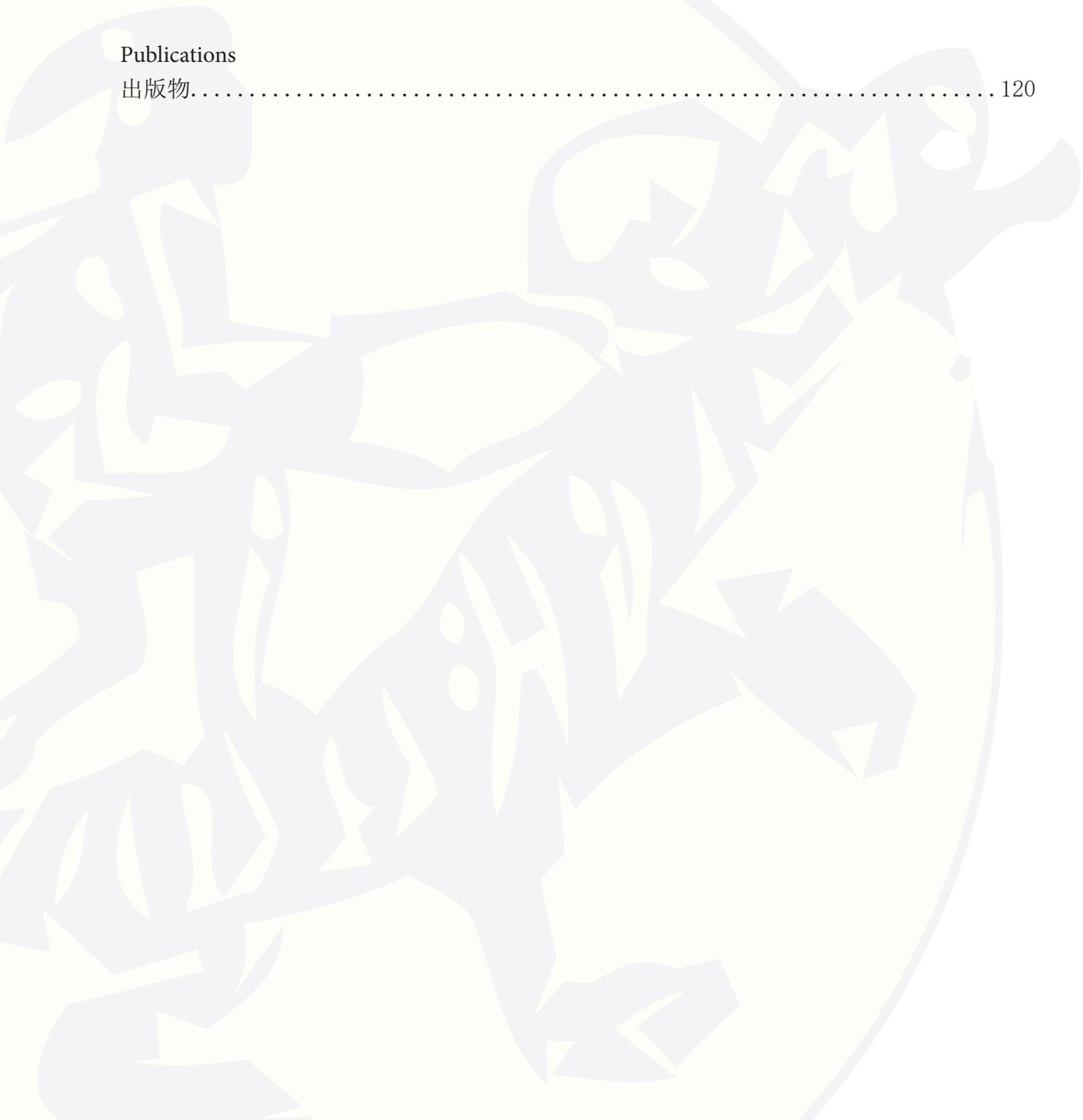
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(Photograph by 摄影: Chan, Hin Io 陈显耀)

CHINA AND RUMOURS OF WAR IN THE WEST

中国与西方战争的谣言

STEPHAN ROTHLIN 罗世范

“China has become of central importance not only for East Asia but for the whole of humanity. We want to continue our respectful dialogue with its people, aware that China is an important key for a peaceful world and has great potential for enriching our faith tradition, as many of its people long for a spiritual encounter with God in Christ.”

(The Documents of General Congregation 35 of the Society of Jesus, Decree 3, 2008, p.65)

INSTRUMENTS OF PEACE AND THE SPECTRE OF WAR

The spectre of war has again become a devastating reality in the Ukraine. While brutal recent wars in Syria, Sudan, Lebanon, Central African Republic and in many other places did not quite seem to attract broad public attention regarding their destructive and evil impact, the war in the Ukraine seems a brutal wake-up call to everyone to reconsider seriously the multiple ramifications of the catastrophe of war. In this context the present essays of MRIJ9 may in a special way help us better understand how the vicious cycle of violence and war may eventually be broken or may well persist as an all-too-familiar disfigurement cruelly scarring human nature.

Warfare was precisely at the core of an event of cognitive disruption occasioned by a cannon ball which in a 16th century armed conflict that wounded a young man named Inigo from the Basque country. The shock provoked a decisive turn in the life of this young Spanish officer. Inigo had no choice but to surrender to his enemies on the hostile French side where he was confined to a period of prolonged recovery. From reading different books he drew a basic lesson: while romantic stories provided him with short periods of relief, he realized that it was the contemplation of the lives of Saints that led to

lasting inner peace. Learning to weigh the odds and reach better informed decisions was a most precious lesson for Inigo – or “Ignatius,” the new name he gave himself to resonate with one of the eminent first martyrs paying a price for their Christian faith – which he further developed and refined during the rest of his life.

In the period of this so-called “Ignatian Year” stretching from May 2021 through July 2022, Jesuits with their colleagues and friends try to gain inspiration from the amazing turn of events precipitated by that cannon ball, that directed the life of Ignatius away from war and narcissistic obsessions with gunplay, and towards a life totally dedicated in the service of God and others. The “Ignatian Year” also features the miracle that transformed one of his best friends Francis-Xavier (1506-1552), whom Inigo got to know during their studies in Paris, who morphed from a youth fully absorbed in the pleasures of student life in the Latin Quarter in Paris towards the exemplary missionary who ventured to the New World of Asia in the period between 1542 and 1552. Throughout his voyages through India, Indonesia, the Moluccan islands and Japan, he was constantly searching for better ways to root the Gospel of the Crucified and Risen Lord in the local cultures which at times seemed so far away from the Christian values he cherished.

Quite often violent clashes, pervasive corruption and wars posed a deadly stumbling block to the foundation of Christian communities. In Japan he had the intuition that the Middle Kingdom would offer a key and privileged door for the understanding of Asian cultures. Francis Xavier died on Shangchuan Island in Southern China without realizing his dream. The basic dream of his friend Ignatius, however, was quite simple: let me do what St. Dominic and St. Francis did during the time they founded the mendicant orders in the 12th century: in the midst of a deca-

“中国不仅对东亚的发展十分重要，对全人类的发展都至关重要。我们希望能够继续与中国人民进行礼貌交流，我们意识到中国是和平世界的一个重要关键点，中国有丰富我们信仰传统的巨大潜力，许多中国人民渴望领会基督上帝的灵性。”

（耶稣会第三五届大会文献，2008年第3号法令，第65页）

和平工具与战争幽灵

战争幽灵再一次成为肆虐乌克兰的现实。尽管最近发生在叙利亚、苏丹、黎巴嫩、中非共和国以及其他许多地方的残酷战争，似乎并没有引起广大公众对它们破坏性和邪恶影响的关注，但是乌克兰的战争如同一记残酷的警钟，让每个人重新严肃地思考战争灾难造成的多重后果。这一背景下，当前澳门利氏学社学刊的文章能以一种特殊的方式帮助我们更好地理解，暴力和战争的恶性循环最终会如何被打破，或者如何会以一种再熟悉不过的伤害挥之不去，残酷地给人性留下伤痕。

16世纪的武装冲突中，一枚炮弹炸伤了一名来自巴斯克地区名叫伊尼戈的年轻人，战争正是处于一次炮弹引发的认知崩溃事件的核心。这次休克在这位年轻西班牙军官的一生中引起了决定性的转折。伊尼戈别无选择，只能向敌方法军投降，监禁期间，他度过了一段漫长的恢复期。通过阅读各种书籍，他吸取了基本的教训：虽然浪漫故事给他带来了短暂的解脱，但他发现只有对圣徒生平的冥思才能带来长久的内心宁静。学会权衡利弊，做出更明智的决定是伊尼戈或“依纳爵”学到的最宝贵一课。依纳爵是他给自己取的新名字，是为了与为基督教信仰而付出代价的第一批殉道者中的一位谐音，他用余生进一步发展并完善了其信仰。

从2021年5月至2022年7月的所谓“依纳爵年”期间，耶稣会士和他们的同事们朋友们尝试从那颗炮弹引发事件的惊人转折中获得灵感，这转折引导依纳爵的生活远离战争和对使用枪支的自我陶醉式迷恋，他开启了完全为上帝和他人服务的人生。

“依纳爵年”突出介绍了依纳爵改变弗朗西斯·泽维尔（1506—1552年）的奇迹，泽维尔是他的挚友之一，伊尼戈在巴黎学习期间认识了他，他从一个完全沉浸在巴黎拉丁区学生生活快乐中的青年，转变为1542年至1552年间冒险前往亚洲新世界的模范传教士。他在印度、印度尼西亚、摩鹿加群岛和日本游历时，一直在寻找更好的方法，能让《十字架的福音》和《复活的主》扎根于当地文化，但这些文化有时似乎与他所珍视的基督教价值观相去甚远。

频繁的暴力冲突、无处不在的腐败和战争是建立基督教团体的致命障碍。在日本时，他有一种直觉，他觉得中国能为理解亚洲文化提供一把钥匙和幸运之门。但弗朗西斯·泽维尔还没有实现自己的梦想，就在中国南部的上川岛去世了。作为依纳爵的朋友，他最简单的，非常简单的梦想就是：做到圣多明我和圣方济各在12世纪建起募缘会士修道团时所做的事——他们在一个荒废的教堂中提议一场意义深远的复兴，尤其是重新同福音对贫穷的选择联系起来。

这种对真正复兴的努力争取可一直追溯到13世纪那场在蒙古入侵背景下展开的大觉醒，这种努力争取强烈回响在娜塔莉·罗斯的文章中。2022年，世界继续面对疫情大流行和各种战争，尽管联合国《2030年可持续发展议程》和中国“一带一路”倡议都主张和平共处。历史教诲我们，促进和平的工作取代了意识形态；丝绸之路也证明了这一点。和平的确成为了生存的关键。我们所有人面临的挑战是继续处理过去遗留的问题，进而改变未来。建立和平的基础设施需要分析和评价，这也意味着东西方必须继续以具体的全球化的方式展开交流，以推动持续有效的和平进程。乌克兰已遭受全面入侵，也到了唱起《圣方济各和平祷词》的最好时机。教宗方济各《众位弟兄（*Fratelli Tutti*）》（2020年）中呈现了圣方济各与埃及苏丹王的历史性会晤，这次会议是实现共同和平愿景的重要见证，尤其难忘。

罗斯认为，《和平祷词》是修行活动取得进展的重要起点。我们在成为“和平工具”的过程中，学会响应在逆境和战争面前

dent church they proposed a profound renewal, especially in reconnecting with the evangelical option for poverty.

This striving for genuine renewal going all the way back to that great awakening in the 13th century, unfolding in the context of the Mongol invasions, is strongly echoed in the paper of Natalie Ross. In 2022 the world continues to face a pandemic and wars while the United Nations 2030 Agenda for Sustainable Development and China's Belt and Road Initiative argue for peaceful coexistence. History has taught us that the work of peace promotion supersedes ideology; the Silk Road attests to that. Peace becomes indeed an imperative for survival. The challenge is for all of us to continue to process what went before, in order to change the future. The infrastructure of peace making requires analysis and evaluation, and that means East and West must continue to communicate in specific global ways to achieve an ongoing and effective peace process. In light of the full-scale invasion of Ukraine, St. Francis' own Peace Prayer seems most timely. His historic meeting with the Sultan of Egypt was certainly a main reference point for the universal vision of peace presented, most memorably, by Pope Francis in *Fratelli Tutti* (2020).

Ross considers the Peace Prayer an important starting point for making progress in the discipline of contemplative action. Becoming "instruments of peace" we learn to respond to the increasingly novel challenges, arising in the face of adversity and war. Thus, we are invited to retrieve the significance of contemplation as a model for individuals and institutions which unfortunately has largely become obscured.

Veronika Saraswati, Bernard Lee, and Jojo Fung explain how the Belt and Road Initiative relies on bilateral and multilateral agreements between China and partner countries to conduct fair and peaceful development focused on the

concept "building a community of shared future for humankind." It appeals to the Confucian wisdom that declares that "our world is the only commonplace for the human being." This ideal recognizes that humankind inhabits a common world which thus binds us together with a shared future valuing cooperation and solidarity rather than domination and hegemony. The wisdom of Confucian tradition should help us to understand that the war in the Ukraine poses a great risk to China. In 2018 China opened a Belt and Road Trade and Investment Centre in Kyiv, an initiative that ought not to be quashed by the war.

In situations of extreme conflict, it is important to recall the promise of religions working together to make peace. As Dennis McCann explains, the Principles of the Global Ethic begin with a statement of the need for a vision of people living peacefully together. While the United Nations 1948 Universal Declaration of Human Rights is invoked as a model, the Parliament of World Religions' 1993 Declaration observes that "rights without morality cannot long endure, and that there will be no better global order without a global ethic which must declare a fundamental consensus on binding values, irrevocable standards, and personal attitudes which starts with a fundamental demand: Every human being must be treated humanely." The Global Ethic's basic Principle is recognizable as the Golden Rule, honoured in Biblical teaching (Matthew 7:12), in Confucian teaching (Analects 15:24), as well as in Hindu, Buddhist, Muslim and other traditions.

Considering the rise of Putin, we may wonder what is behind the consistent pattern of Western partners failing to have the guts to push back against his repeated violations of international law and ethics. In his analysis of Paul Tillich, Anton Jamnik recalls the key element of courage in the process of bringing about justice. Every act of justice requires the audacity to take

产生的越来越多的新挑战。我们因此被引导找回冥思作为一种范式对个人和团体的意义，遗憾的是，这种意义已非常模糊。

维罗尼卡·萨拉瓦蒂、伯纳德·李和冯秀珍解释了“一带一路”倡议如何依靠中国和伙伴国之间的双边和多边协议，聚焦“构建人类命运共同体”的概念来实现公平与和平的发展。它诉诸宣称“天下为公”的儒家智慧。这一理想认识到，人类生活在一个共同的世界，共享一个共同的未来，我们应重视合作和团结，反对统治和霸权。儒家智慧传统应该帮助我们认识到乌克兰战争给中国构成的巨大风险。2018年，中国在基辅建立了“一带一路”贸易投资中心，这一倡议不该因战争而遭破坏。

于冒险。田立克为抵制希特勒纳粹主义，毁了自己在德国的学术生涯，被迫去纽约的联合神学院寻求庇护。现在，我们反思田立克所做的事情，也许能帮助我们更好地理解教宗方济各在《众位弟兄（*Fratelli Tutti*）》（2020年）中传达的核心，就如同田立克的愿景，它揭示了表面交流与日益扩大的贫富差距之间的联系。田立克也知道，大家要想以兄弟姐妹的身份为这唯一的人类大家庭奋斗，只能通过爱的恩典和正义的力量来实现。

多重危机也会将我们重新同哲学探究的极端重要性关联起来，这就是继续解决每个人不得不努力对付的问题。在论法国哲学家皮埃尔·阿多的文章中，伊芙斯·温德建

“2022年，世界继续面对疫情大流行和各种战争，尽管联合国《2030年可持续发展议程》和中国“一带一路”倡议都主张和平共处。历史教诲我们，促进和平的工作取代了意识形态；丝绸之路也证明了这一点。”

极端冲突形势之下，回顾各宗教共同努力实现和平的承诺至关重要。正如丹宁思解释的，《全球伦理原则》的开篇陈述了对和平共处愿景的需求。一方面，1948年联合国颁布的《世界人权宣言》被援引为一种典范，而另一方面，世界宗教议会的1993《宣言》则评论说，“没有道德的权力不可能持久，因此没有全球伦理，就没有更好的全球秩序，全球伦理必须宣告一种基本共识，它包含具有约束性的价值观、不可取消的标准以及个人态度，这种共识始于一个基本要求：每一个人都必须得到人道的对待。”全球伦理的基本原则被视作黄金法则，在圣经教义（《马太福音》7：12）、儒家教诲（《论语》15：24）以及印度教、佛教、穆斯林和其他传统中受到尊崇。

思考普京的崛起，我们会想知道，他屡次违反国际法和伦理，为何西方伙伴国没有勇气回击。在分析保罗·田立克时，安东·亚姆尼克想起在实现正义的过程中，关键因素是勇气。每一次正义行动都要敢

议中国和希腊哲学可能的汇合，特别是在描述我们生活在其中的共同无意识境况方面。正如庄子所言，有一些经典形象如井中之蛙或桶底之蝇，它们往往会忽视宇宙整体的存在，这也揭示了我们的典型处境，我们需要谦卑来明白这种处境。

在疫情大流行和全面数字化使教学十分具有挑战性的既定事实中，制定教育政策一点也不容易。学生老师们都已回到以前的教室，至少在某些个案中，他们变得像野猴子一样不守规矩。在这样的挑战下，伯纳德·李和利亚姆·吉伦强调了耶稣会高等教育的使命，即高度重视在一个真正的学术社区中培养“为他人服务的人”，这里的学者和学生可以相互交流并学习。他们在亚洲四个耶稣会大学深入采访了三十名校长、教职工和高级管理员，鉴于此，他们给出的三项关键要素对于有效实现基督教高等教育的目标而言似乎至关重要：最高管理层的奉献、耶稣会课程结构和灵性领导人。

risks. Tillich's own resistance to Hitler's Nazism cost him his academic career in Germany and forced him to seek refuge at the Union Theological Seminary in New York. In our time reflecting on Tillich's work may help us to achieve a better grasp of key messages from Pope Francis in *Fratelli Tutti* (2020), which like Tillich's vision, reveals the link between superficial communication and the growing gap between the rich and the poor. This striving for a single human family as brothers and sisters, as Tillich also knew, can be realised only through the grace of love, empowered for justice.

nard Lee and Liam Gearon highlight the mission of Jesuit higher education which places great emphasis on forming "people for others" within a true academic community where scholars and students can interact and learn from each other. Based on in-depth interviews with thirty presidents, faculty members, and senior administrators of four Jesuit universities in Asia they suggest three key elements which seem to be crucial to effectively achieve the goal of Jesuit higher education: Commitment from top management, the structure of the Jesuit program, and the spiritual leader.

"By repeatedly watching masterpieces, one may come to realize that martial arts themes, for example, go well beyond superficial fights to reveal key values for a fulfilled happy life. In fact, visual images may in a very special way provide profound insights into the whole range of key Confucian values such as honesty, integrity, modesty, determination, loyalty, and truthfulness..."

Multiple crises may also reconnect us to the vital importance of philosophical inquiry pursuing questions everyone has to grapple with. In his essay on the French philosopher Pierre Hadot, Yves Vendé suggests possible convergences between Chinese and Greek Philosophy especially describing the common situation of unconsciousness in which we live. Classical images such as the frog in the well or of the fly in the bottom of a large barrel ignoring the universe in its entirety, as Zhuangzi suggested, reveal our typical situation, and the humility we need to understand it.

It is not easy at all to shape educational policy, given the fact that the pandemic and overall digitalization have made teaching quite challenging. Students as well as their instructors have returned to their former classrooms at least in some cases as if they had become as unruly as wild monkeys. In this challenging context, Ber-

For over thirty years I have been trying to use the analysis of movies and visual media as a privileged way to deal with a visually oriented younger generation to discover and enhance their empathetic potential. Exploring and better grasping some key lines of a movie's basic story and pointing to the ethical dilemmas the different heroes are struggling with may have a decisive impact on how individuals and groups develop an ability to care for others. Far from strategies of indoctrination this method is grounded in personal experiences which enable the alert viewer to enter at least partially into the complex dilemmas of different characters. By repeatedly watching masterpieces, one may come to realize that martial arts themes, for example, go well beyond superficial fights to reveal key values for a fulfilled happy life. In fact, visual images may in a very special way provide profound insights into

三十多年来，我一直试图通过分析电影和视觉媒体的特殊方式，来和视觉导向型的年轻一代打交道，从而探索并强化他们的移情潜能。探索和更好地把握电影基本故事中的一些关键台词，揭示不同英雄所面临的伦理困境，这可能会对个人和团体关于如何培养关心他人的能力产生决定性的影响。这种方法远不是教化策略，而是以个人经验为基础，将敏锐的观众，至少部分观众带入不同角色的复杂困境中。通过反复观看优秀的作品可能会发现，例如，武术的主题远远超越了表面的打斗，它揭示了一种已实现的幸福生活的关键价值观。其实，视觉图像会以一种非常特殊的方式，来提供深刻的洞察，深入到整个一系列关键的儒家价值观中去，如诚实、正直、谦虚、决心、忠诚和坦率，可能会与那些想要超越众多故事片中浅显认知的人产生深深的共鸣。

《英雄》也是一部由张艺谋执导的中国武术片，根据公元前227年荆轲刺秦王的故事改编。直面战争以及普遍的复仇欲望是本片的主题。《英雄》独特的情节最终让荆轲决定放弃刺杀秦王的意图。

冯小刚在电影《芳华》中，以1979年中越之间残酷边境战争的惨烈情景，展现了尤其是在一场血腥伏击战中关爱他人所必需的可依赖性的考验。当时刘峰成功救下了战友的生命，自己却失去了手臂。这部电影的时间跨度从1966年到2016年，长达50年，展现了模范人物们如何成功维护他们理想的友谊、相互关心、对抗不公，意识形态将总是在不如意的现实面前崩溃。《芳华》中突出的抚慰人心的经历让人回想起终极电影大师黑泽明，他用自己的战争片《乱》（1985年）和《影子武士》（1980年）激情地提醒所有观众不要再次掉入战争的陷阱里。另一

“通过反复观看优秀的作品可能会发现，例如，武术的主题远远超越了表面的打斗，它揭示了一种已实现的幸福生活的关键价值观。其实，视觉图像会以一种非常特殊的方式，来提供深刻的洞察，深入到整个一系列关键的儒家价值观中去，如诚实、正直、谦虚、决心、忠诚和坦率……”

这种视角下，人们特别关注不同英雄是如何面对疾病、战争和死亡的。王家卫《一代宗师》中，南北流派间的差异展示了武术中微妙的哲学基础。1937年，第二次中日战争中，武学宗师叶问（也是李小龙的导师）的两个女儿死于饥荒。与此同时，在中国北方，叶问的对手马三成了杀死大师宫羽田的叛徒。宫羽田的女儿宫二发誓不外传武功，不结婚生子，用尽一生复仇。此时，叶问搬到香港，创办了一所武术学校。在我看来，这部电影在持续不断的暴力冲突和打斗中揭示了武术真正的伦理本质：真正的大师不是让学生准备好在交战状态中接受训练，而是体现了自律，以及一个冥思者在最糟糕的情况下对其使命的忠诚，同时打破暴力的恶性循环，恢复和平。

方面，真正的“新思维”将实现个人和团体层面的改造，即便是面对战争，它也能同凝聚人类的核心价值观重新联系在一起。

在社会各个层面内，包括在所谓的“割喉”商界内，实现重大改变的难题都应该认真考虑朴永生的论点，他赞成对商学院责任管理教育做出深刻改革，从以营利为唯一目标转向促进国际社会的可持续和平与正义。乌克兰战争的残酷不仅迫切需要反对“消极”和平，即只意味着没有暴力或害怕暴力，而且尤其要走向“积极和平”，包括创造和维持和平社会的态度、制度和结构。从传统的以自我为中心的股东中心资本主义向新的以生态为中心的利益相关者资本主义的过渡，正在开启企业界建设积极和平的可能性。

the whole range of key Confucian values such as honesty, integrity, modesty, determination, loyalty, and truthfulness, which may resonate deeply in those who would like to go beyond the superficial perceptions of so many feature films.

In such a perspective, special attention is paid to the way different heroes face illness, war, and death. In the case of Wong Kar-wai's "The Grandmaster" the subtle philosophical underpinnings of martial arts emerge with its differences between Northern and Southern schools. During the Second Sino-Japanese War in 1937 Ip Man—who is portrayed as the ultimate Master of martial arts, and remembered as the mentor of Bruce Lee—loses his two daughters due to starvation. In the meantime, in northern China, his enemy Ma San becomes a traitor and kills Master Gong Yutian. Gong Er who is the daughter of Gong Yutian vows to never teach, marry or have children, and devotes her entire life to seeking vengeance. Meanwhile Ip Man moves to Hong Kong and founds a martial arts school. In my view the film reveals the true ethical nature of martial arts in the midst of ongoing multiple violent clashes and fights: instead of preparing students to be trained in warfare the true Master embodies self-discipline, and a contemplative's devotion to his mission in the worst kind of situation while breaking the vicious cycle of violence and restoring peace.

"Hero" is also a Chinese martial arts film directed by Zhang Yimou, based on the story of Jing Ke's assassination attempt on the King of Qin in 227 BC. Facing war as well as the pervasive desire to take revenge is a major theme. The distinctive plot of "Hero" finally turns on Jing Ke's decision to give up his intention to kill the Emperor.

In the movie "Youth" by Feng Xiaogang the frightening scenes of the brutal border war between China and Vietnam in 1979 reveal the test of authenticity entailed in caring for others, especially in the horror of a bloody ambush when

Liu Feng manages to save the life of a fellow soldier while he loses his arm. The film covers the time span of about 50 years between 1966 – 2016 and provides glimpses of how exemplary persons succeed in maintaining their ideals of friendship, caring for each other and standing up against injustice while ideologies will always collapse in the face of intractable reality. The reassuring experiences projected in "Youth" recall the ultimate Master of the Cinema, Akira Kurosawa who used his war movies of *Ran* (1985) and *Kagemusha* (1980) as a passionate reminder for all viewers not to fall back again in the trappings of war. The genuine "*perestroika*" on the other side will bring about a transformation on both individual and institutional levels, which reconnects to the core values that bind humanity together even in the face of war.

The challenge of bringing about significant changes within different layers of the society including within the so called "cut-throat" business world is to seriously consider the arguments of Stephen Yong-Seung Park for a profound transformation in responsible management education in business schools away from the exclusive goal of profit making towards promoting sustainable peace and justice in the international community. The brutality of the war in Ukraine indeed cries out not only against a "negative" peace, which means only the absence of violence or fear of violence, but above all towards "positive peace" involving the attitudes, institutions and structures that create and sustain peaceful societies. The transition from traditional egocentric shareholder-focused capitalism to the new eco-centric stakeholder capitalism opens the possibility of positive peace building by the corporate world.

The more I reflect on the different articles the more I am amazed how strongly the arguments urge us to resist the madness of war. On the other hand, we need also always be reminded

对不同的文章思考得越多，我就越是感到惊讶，文章的观点多么强烈地敦促我们抵制战争的疯狂。另一方面，我们也要时刻铭记，引起暴力冲突和全球战争的幽灵要求我们意识到，它会随时被释放出来。一种更坚定更广泛得多的和解与自由的文化需要在标志着下一场战争结束的废墟之上建立起来。



罗世范，澳门利氏学社社长、北京及香港罗世力国际管理咨询有限公司总裁

that the spectre of violent conflict and global war demands us to be aware that it may be unleashed at any moment. A much firmer and more comprehensive culture of reconciliation and freedom needs to be built upon the ashes marking the end of the next war.



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CONTEMPLATIVES IN ACTION AS INSTRUMENTS OF PEACE

冥想作为促进和平的工具

NATALIE ROSS 娜塔莉·罗斯

ABSTRACT

What follows is a precis of a larger work that invites us to consider how institutions can be instruments of peace following on from what contemplatives must teach peacemakers. In 2022 the world continues to face a pandemic during the roll out of the United Nations 2030 *Agenda for Sustainable Development* and China's *Belt and Road Initiative* 2049. History has taught us that geographical peace promotion supersedes ideology; the Silk Road attests to that. Peace becomes a matter of survival. The intended audience for this paper is general readers interested in peacemaking. The challenge is for all of us to continue to process what went before, in order to change the future. The infrastructure requires analysis and evaluation and that means, East and West must continue to communicate in specific global ways for an ongoing and effective peace process.

摘要

本文是一项大规模工作的大纲，它引发我们思考，维护和平的人可以从冥想得到什么启发，以促进现有机制维护和平的作用。2022年，疫情仍在世界肆虐，联合国《2030年可持续发展议程》与中国2049年《“一带一路”倡议》相继出台。历史告诉我们促进地域和平比发展意识形态更重要；丝绸之路也印证了一点。和平已成为生存问题。本文的受众是对缔造和平感兴趣的普通读者。我们的挑战是继续应对过往，以改变未来。要分析和评估既有的措施，这意味着东西方须继续以具体而全面的方式保持沟通，以推动持续有效的和平进程。

The *Peace Prayer of St Francis* first appeared in a French publication in the early 1900's and though it was attributed to St Francis of Assisi, he likely did not write it. The writer was seeking from textual sources, pure behavioural intent. Such an intent which is received by many people of different political and spiritual origins is like an anamnesis, an empowering recollection. The image of St Francis of Assisi meeting with the Sultan of Egypt has re-inspired many since the release of *Fratelli Tutti* (2020). Perhaps this meeting earlier inspired the writer of the *Prayer of St Francis* during a time when France signed treaties with Fez, and millions were impacted by their complex economic interactions in Africa and Europe? Whilst the 20th century author of *the Peace Prayer of St Francis* likely wasn't thinking of scientific instrumentalism, the word entered our lexicon some time before, and the point is the discipline of contemplative action – especially as instrumentalism, becomes the possibility for increasing novel life in the face of adversity. This is a method, that contemplation as a form of instrumentalism is a model for individuals and institutions. But how?



St Francis of Assisi with the Sultan of Egypt

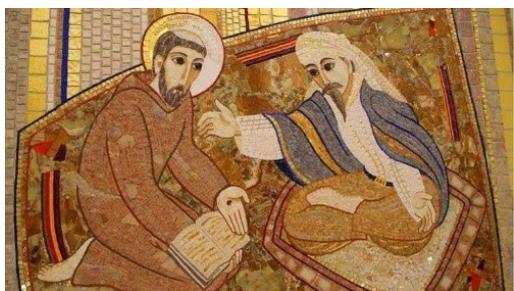
The divide between those with access to technology and those without, is one argument about poverty indicators, but we also need to address the impact of manufacturing and distributing the demand for technology upon the planet. We can juxtapose spiritual instrumentalism with Bob Allen's work on *Technology and Divergence* and begin to get a sense for how such a connection might serve humanity in

addressing the spiritual deserts in our unequal global society. People comprise institutions. Mitigating hubris incorporates processing that where conflict finds individuals are not capable of understanding, the social responsibility of the contemplative individual and the pedagogical role of institutions for peace promotion is to act to give agency to those who don't understand. Such is the case for institutional process which is pedagogical by nature. That involves changing dominant discourse, augmenting language to redirect marginalisation at those who act against peace promotion, and instead valuing spiritual poverty as the dominant discourse. Such methodology requires temperance, not just to transform scientific method, but political, economic, spiritual and pedagogical methods and their impact on land and peoples. The task of the contemplative is to maintain the vigilance to which the *St Francis Peace Prayer* alludes, whilst this temperance involves spiritual practise, and interlocution as an observable phenomena in the world. We can explore what contemplatives teach us about immanent critique by observing, for example, St Ignatius' writings on Discernment.

Mystics have contemplated their place in the world for centuries, and perhaps the spiritual space of 13th century Assisi beckoned the heart of the writer in early 20th century France as much as Assisi calls us today, especially as regards our connection to land. For whilst the

“The social responsibility of the contemplative individual and the pedagogical role of institutions for peace promotion is to act to give agency to those who don't understand. Such is the case for institutional process which is pedagogical by nature.”

《圣方济各和平祷词》最早出现在20世纪初的一本法国出版物上，它被当作圣方济各的作品，但这可能不是出自他手。作者的行为意图很纯粹，只想找到文本来源。许多政治身份与精神本源不同的人都接受了这种意图，这是一种回忆，一种带给人力量的回忆。自《众位弟兄（*Fratelli Tutti*）》（2020年）发行以来，圣方济各会见埃及苏丹的画像重新激发了众人的灵感。也许此次会见之前，也就是法国同非斯签定条约，数百万人受非洲欧洲复杂经济交往影响的时候，写圣方济各祷词的作者就受到了启发？虽然这位20世纪的作者不像是运用了科学工具主义，因为科学工具主义一词不久前才进入我们的生活，重点在于利用工具主义进行的冥想活动成为了在逆境中创造新生活的可能。这是一种方法，是工具主义的一种形式，可以成为个人和相关机制的思想工具。但要怎么做？



《圣方济各会见苏丹王》

一种观点认为，是否掌握技术是反映贫困状态的一个重要指数，但我们也要解决制造业和技术需求分配对世界的影响。我们可以将精神工具主义与鲍勃·艾伦（Bob Allen）对技术与贫富差距的论著放在一起，开始探索这种联系如何助力人类解决我们这个不平等全球社会中的精神沙漠。人是制度的组成部分，在个人无法理解冲突、不明白冥想的社会责任以及制度在促进和平中发挥的教育作用时，用行动给困惑的人以解释，这样才能减少傲慢自大。这就就是制度化

过程的实例，这个过程具有教育意义。它包括改变强势的话语，劝导并使反对促进和平的人处于边缘，而不是让精神贫瘠的话语占主导。这种方法要有度，不止要转变科学的方法，还要改变政治、经济、精神和教育方法对世界和人民的影响。冥想的任务是对《圣方济各和平祷词》中提到的内容保持警觉，这一内容包括精神冥想上的节制和对世界可观测想象的讨论。我们可以通过冥想，如圣依纳爵（St Ignatius）描写的洞察力，来观察冥想教给我们的有关内在批评的东西。

“人是制度的组成部分，在个人无法理解冲突、不明白冥想的社会责任以及制度在促进和平中发挥的教育作用时，用行动给困惑的人以解释，这样才能减少傲慢自大。”

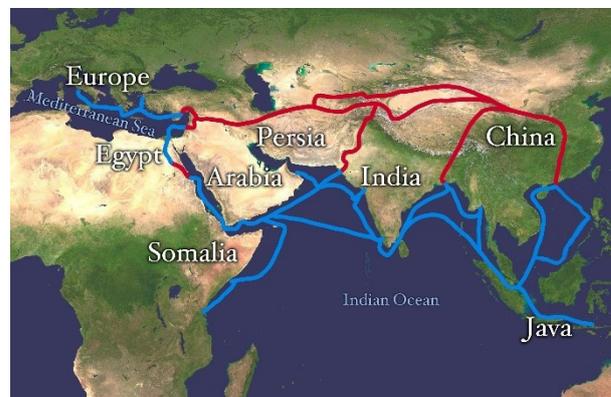
几个世纪里，神秘主义者都有自己的冥想世界，也许13世纪圣方济各的精神世界就吸引了20世纪早期法国作家的心，就如同今天被召唤的我们，特别是在我们与世界的联系方面。历史上的启蒙运动可能早已结束，但我们仍不明白如何在其中被治愈。冥想是一种跨越世界的技巧，它不存在歧视，即使对无信仰者也是如此。2013年，教宗方济各发布了《*Evangelii Gaudium*（福音的喜乐）》，他的教宗生涯也由此开启，这本书与今天的讨论高度相关。例如，丝绸之路最初是因道教商业而存在，而如今我们都忘记了，从希腊到伊朗的走廊都要途经丝绸之路，于是诗歌文化运动也随之产生，并带来远东地区的道教和佛教的文学冥想在在传习方法上的不断融合，唐朝时期，由禅宗教士发展而来的公案文学对学习者的信众进行精神

Enlightenment may be over historically, we are yet to be enlightened as to how to heal from it. Contemplation is a skill that spans the world, it does not discriminate, even among non-believers. Pope Francis began his pontificate with the publication of *Evangelii Gaudium* (2013) which is highly relevant to this discussion. For example, the Silk Road first existed as Taoist commerce which we have forgotten today and the cultural movement of poetry from the corridors of Greece to Iran via the Silk Road brought with it, a developing pedagogical blending of Taoist and Buddhist literary meditation in the Far East when, by the Tang Dynasty, *Gong'an*s were developed by teachers to instil spiritual lessons for students; these signifying prompts beckoned from the listener, a response, via contemplative reflection which hopefully aided the student to be illumined. In the Ignatian spiritual tradition the contemplative space, between the desire for absolute connection, is in the realm of the Holy Spirit who works through each of us. The *Lectio Divina* is a starting point for Jesuits and others, individual and communal discernment offers a contemplative path for personal and institutional change. But inherent in the desire for perfection is the reality that there is no utopia, we are humans, and the wisest of contemplatives is disciplined, yet flexible. Developing contemplative wisdom thus requires pedagogical skills. But what does this look like in political, economic and pedagogical institutional contexts?

Change how you see and see how you change –
Chinese proverb.

The Silk Road opened doors for more than centuries of poetry used here as an important spiritual segue. Ideological colonization across Asia produced diplomacy that often-perpetuated stagnated institutional behaviour across Asia neglecting the realities of poverty. Competing political ideologies impacted every part of Asia, along the Silk Road and beyond to the

Americas. These ideologies are that which we need to mediate today, but how? Educational systems became proponents of them, rather than tools for peace promotion and prosperity. How can the West communicate with Asia's *Belt and Road Initiative (BRI)*, for example? Especially regarding development on continents like Africa. Both the *2030 Agenda* and the *BRI 2049* need to address economy, climate change, energy, water, health, space, security (terrestrial and maritime, aerospace) ... We need unbiased environmental impact statements, critiques of corporate social responsibility and sustainability across sectors.



The Silk Road

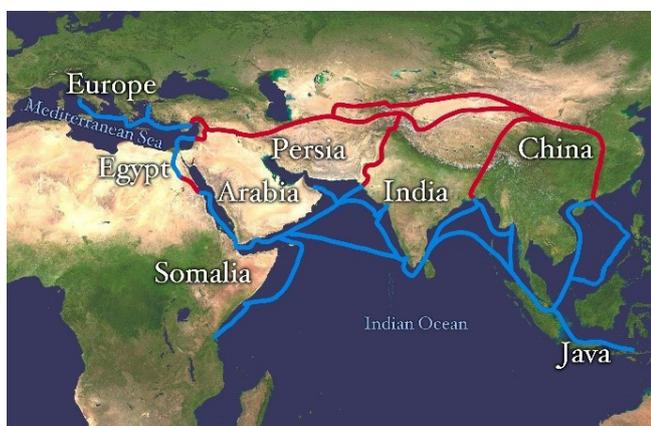
It requires quality control and accountability infrastructure. It must happen multilaterally and be inclusive of civilians not in positions of economic power. But how? The answer is in *quality development* economy, as an instrument for peacemaking. But we need to shift how we value the use of technology, how we engage in risk which is an indicator for change like conflict.

...the new technology was most appropriate for the factor prices and other circumstances of the rich countries doing the inventing. (Allen 2010: 6)

In 2005 Secretary General of the UN, Kofi Annan, instigated reform at the UN which had become complicated, divided. The Office of Internal Oversight Services was established to review mandates older than five years. Boutros Boutros Ghali's *Agenda for Peace* in 1992 was

指导；听者感知到这些有象征意义的提示，思考后做出回答，通过这种反馈，希望学习者，即信众能受到启发。依纳爵精神传统中的冥想空间存在于对绝对联系的渴望中，这个空间是照拂每个人的圣灵所处的领域。

“诵读圣言”是耶稣会士和其他信徒冥想的开端，个人和集体洞察力提供了能改变个人和团体的冥想办法。但对这完美渴望的本质是现实中不存在的乌托邦，我们是人类，最智慧灵活的冥想者。因此，培养冥想智慧需要传授技巧。但是，在政治、经济和教育团体背景下的冥想是什么样的呢？



丝绸之路

中式格言——看见即改变

丝绸之路推开了几个世纪以来以诗歌作为重要精神纽带的大门。亚洲意识形态的殖民化产生了外交，这种长久停滞不前的团体交往方式让亚洲忽视了贫困的现实。相互竞争的政治意识形态影响到了亚洲的各个地区，包括丝绸之路沿线并延伸至美洲。今天我们需要调整这些意识形态，但怎么做？教育体制不再是促进和平繁荣的工具，而成了意识形态后盾。西方如何与亚洲的“一带一路”倡议建立沟通？特别是关于非洲等大陆的发展。《2030年可持续发展议程》与2049年《“一带一路”倡议》都需要着手解决经

济、气候变化、能源、水、卫生、空间、安全（陆地和海洋、航空航天）……的问题，我们需要一份公正的环境影响报告，对企业社会责任和跨部门的可持续性进行评判。

这需要质量控制和问责制基础。必须要让多边参与进来，包括没有经济实力的平民。但该怎么做？答案就是，高质量的经济发展，它是建立和平的工具。但我们要转变对技术运用的重视度以及我们我们如何处理具有潜在冲突的风险。

……新技术对要素价格和富裕国家开展创新相关条件最为适用。（艾伦，2010年:6）

2005年，联合国秘书长科菲·安南（Kofi Annan）在联合国内部发起改革，那时联合国内部混乱且分裂。当时设立了内部监督事务厅，开始对满五年以上的授权事务进行调查。1992年，布特罗斯·布特罗斯加利（Boutros Boutros Ghali）公布《和平议程》之后，2000年，科菲·安南发表了《千年宣言》，该宣言后来进一步发展为《2030年可持续发展目标（SDGs）》。我们必须借助现有有待改革的框架进行内部评判。正如联合国也需要深化改革一样，联合国各方，如国际货币基金组织和世界银行也需要进一步改革，包括连接东西方国家，实现基层和领导人之间更有效的沟通，展现更清晰的证据和沟通准则以支持基层。

2020年，联合国主持了“世界统计日”，其口号是“用我们可以信任的数据连接世界”，因为联合国认识到，针对弱势群体的暴行就是统计偏见。地球需要精密的改革。在一个全球经济世界，界定冲突的不能只有主权政治。

数据分析需要大量可靠的、无偏估的数据。国际货币基金组织和世界银行都公布了“公民经济学家”数据。为了将“一带一路”倡议的类似目标，其资金来源、投资模

later followed by Kofi Annan's *Millennium Declaration* in 2000 which later developed further the *2030 Sustainable Development Goals (SDGs)*. Through the structures that already exist and require reform we must engage in immanent critique. For just as the UN requires further reform, so too do all parties to the UN such as the IMF and World Bank which incorporate the East and West and this involves better communication between grassroots and leaders, clearer evidence and communication of criteria for grassroots to be supported.

“Indigenous people have the potential to express their legal identity through the United Nations Permanent Forum on Indigenous Issues where they can articulate specific customary laws which pertain to people who know their connection to land and their lore. These are not perfect legal systems either, but an instrument for peace promotion from hordes of locations where there is turmoil.”

The UN held World Statistics Day in 2020 with the slogan, “Connecting the world with data we can trust” because the UN recognizes one atrocity committed against the vulnerable is statistical bias. The planet needs mathematical reform. It's not just the politics of sovereignty that defines conflict in a world with a global economy.

Data analysts require hordes of reliable, unbiased data. The IMF and World Bank both publish its data for ‘citizen economists.’ To take the similar goals of the *BRI*, their funding



The Belt and Road Initiative 2013-2049

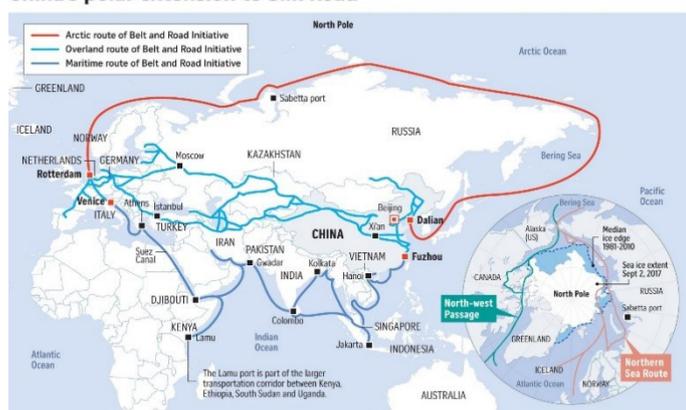
sources, investment modelling and *Agenda 2030* to a point of peace promotion, both agendas require economic reform assessed in terms of their human and environmental impact. We need to create criteria for global databases to aid in the redirection of economies to transform institutions based on the political, economic, scientific and pedagogical dimensions. The SDGs are a guide. It requires criteria that does not data mine with generalisation but upholds the dignity and identity of cultures and groups represented. This is not one order but a plurality with a goal of peace promotion and human rights. It is not poverty that radicalises.

Customary Humanitarian International Law bind all states in the event of armed conflict. It is recognized by established patterns of peoples on the land where there is no written tradition. Treaties are instruments for international law under the *Vienna Convention of the Law of Treaties* which is ratified by numerous states and is used as an instrument to regulate treaties. Where there are no treaties between states, here, customary law prevails for peacemaking. *The Vienna Convention on the Law of Treaties Between States and International Organisations or Between International Organisations* needs more signatories to ratify it. We have the framework, we need to keep using it, consciously.

式和《2030年议程》引入到促进和平的层面，两项议程都需要根据它们对人类和环境的影响评估来推动经济改革。我们要为全球数据库设立标准，帮助各国调整经济方向，从而促进政治、经济、科学和教育方面的制度转变。可持续发展目标是一个指引。它规定的标准不是泛化地挖掘数据，而是维护它所代表的文化与群体的尊严和身份。这不是单一的秩序，而是促进以和平和人权未目标的多元秩序。贫穷不会导致激进。

和条约的概念产生了许多全球性问题。因此需要审查所有国家间的条约。首先，内部监督事务厅要进一步实施科菲·安南的联合国改革，并审查与可持续发展目标和“一带一路”倡议相关的数据，因为它们与这些区域的航空、航天、水、海洋、陆地和人权公约相关。当习惯法地位高于发生冲突的国家之上时，调解委员会和仲裁可干预这一进程。我们是监督者，不是剥削者。创造和平意味着停止剥削，在我们已有的基础上建设一个认同《世界人权宣言》的星球。

China's polar extension to Silk Road



“一带一路”倡议（2013年——2049年）

发生武装冲突时《习惯国际人道法》可以约束所有国家。在没有文字记录传统的国家，人们以约定俗成的方式认可了它。条约是根据《维也纳条约法公约》制定的国际法文书，该公约是用于规范条约的文书，已得到多国批准。没有条约的国家之间也能利用习惯法建立和平。《关于国家与国际组织间或国际组织相互间条约法的维也纳公约》需要更多签署国批准。我们已经有了框架，接着就要有意识地持续使用它。

国际法委员会的作用（除其他事务）是为解释《维也纳条约法公约》确立原则，《维也纳条约法公约》通过解释习惯法为条约缔约方提供修改空间。当前，围绕主权

条约制定者的一个冲突点，是地球的精神联系的概念。现实中每个人都在分享共同创造的事物，这将我们与《世界人权宣言》认可的人类理想相联系。宗教自由话语建立在恰当的人权框架和标准上，要从殖民意识形态中解放自主精神，这种意识形态与主要宗教的创立故事存在冲突，其中一些还是本土宗教。本土民众可以通过联合国土著问题常设论坛展示他们的合法身份，他们可以在论坛上与了解自己国土和文化的人细致讨论习惯法。这些不算是完美的法律制度，但是是动乱地区的人们促进和平的工具。请考虑1997年通过的《国际水道非航行使用法公约》对巴基斯坦、印度、孟加拉国、中国和附近其他国家水域的影响，思考要如何在和平仲裁中使用习惯法以示对人类和地球的尊重？

“本土民众可以通过联合国土著问题常设论坛展示他们的合法身份，他们可以在论坛上与了解自己国土和文化的人细致讨论习惯法。这些不算是完美的法律制度，但是是动乱地区的人们促进和平的工具。”

The role of the International Law Commission is (among other things), to establish principles for the interpretation of the *Vienna Convention of the Law of Treaties* which provides space for parties to treaties to change via interpretations of customary law. Today there are numerous global problems with the concepts of sovereignty and treaty. What is required is a review of treaties among all states. Firstly, further implementation of Kofi Annan's UN reform through The Office of Internal Oversight Services and scrutiny of data pertaining to the *SDGs* and the *BRI* as they pertain to conventions on air, space, water, sea, land and human rights in those areas. Conciliation commissions and arbitration can be used for this process where customs override nations in conflict. We are custodians, not exploiters. Making Peace means to cease exploitation, to build on what we've begun as a planet that recognizes the *Universal Declaration of Human Rights (UDHR)*.

One point of conflict for treaty makers is the concept of spiritual connection to land. The fact that each human being shares in a common creation binds us to an ideal of humanity recognised in the UDHR. Religious freedom discourse requires appropriate human rights frameworks and criteria to free indigenous spirituality from colonizing ideology that clashes with the creation stories of major established religions, some of which are indigenous anyway. Indigenous people have the potential to express their legal identity through the United Nations Permanent Forum on Indigenous Issues where they can articulate specific customary laws which pertain to people who know their connection to land and their lore. These are not perfect legal systems either, but an instrument for peace promotion from hordes of locations where there is turmoil. Consider the *Convention on the Law of the non-Navigational uses of International Watercourses 1997* and its impact on water in Pakistan, India, Bangladesh, China and other nations close by. How can customary laws be used

in peaceful arbitration that will respect humanity and land?

Conflict signifies a breakdown in interlocution. Where indigenous corporations have engaged the jurisdictions of private international law, *conflict of law* is a broadening area of global arbitration for private investment. Perhaps that connection to land is less sacred, and more a matter for custodianship – sacred knowledge is customary law and subject to patency and intellectual property boundaries which delineate clear identity differences between indigenous groups with connection to land. Those boundaries mediate human and environmental impact statements on development initiatives in politics, science, economics and pedagogy. Today we manage supranational legal systems such as Europe's, in response to treaty conflicts, and in turn these systems must dialogue via international law with the East. We need to further develop the infrastructure for continued action for peace.

We must approach such efforts, inspired by our ongoing anamnesis of St. Francis of Assisi's Peace Prayer. Always remember that "A single sunbeam is enough to drive away many shadows."



NATALIE ROSS, Ph.D

冲突意味着对话破裂。在本地公司已纳入国际私法管辖的范围内，法律的冲突是私人投资全球仲裁中一个逐渐扩大领域。也许它与世界的联系没有涉及到宗教，更像是一个管理问题——因为宗教知识就是习惯法，它受专利和知识产权的限制，这些限制清楚界定了世界上本土团体间身份的差异。这些界限与不同的政治、科学、经济、教育发展倡议中所声明的对人类和环境的影响相呼应。如今我们管理的超国家法律共同体，如欧洲以解决条约冲突。同样的，这些机制也必须用过国际法与东方对话。我们需要进一步发展法律机制基础设施，以继续实施和平行动。

我们要以我们正在回顾的《圣方济各和平祷词》为灵感，付诸努力。永远记住：“一束阳光就足以驱散许多阴影。”



娜塔莉·罗斯

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AN APPRAISAL OF BRI IN ASEAN AND AFRICA IN THE LIGHT OF POPE FRANCIS' INTEGRAL ECOLOGY

以教宗方济各整体生态的视角评价 东盟和非洲“一带一路”倡议

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JOJO M. FUNG SJ. 冯秀珍,
BERNARD LEE 伯纳德·李

ABSTRACT

The world is witnessing yet another global geopolitical shift, the most significant since the successful implementation of the Marshall Plan or the European Recovery Program, for the postwar reconstruction of Europe (1948-1951). This third millennium witnesses the Belt and Road Initiative (BRI) that is integral to the “China Dream”. The explanation of the vision and goals of BRI is presented in section one in relation to China’s collaboration with ASEAN and Africa, with Ethiopia and Pakistan as two case studies. These allow an appraisal of how China intends her foreign aid program to improve the quality of life of countries of the global South with its integrated assistance programs. As a basis for the appraisal outlined in section 1, we propose the model of a new integral ecology, derived from Pope Francis’ *Laudato Si’ (LS)* and *Fratelli Tutti (FT)*. These provide a constructive critique of the foundational presuppositions of the foreign aid policies of the BRI.

摘要

世界正见证着另一次全球地缘政治变局，这是自成功实施马歇尔计划或欧洲复兴计划以重建战后欧洲（1948—1951年）以来的最重大变化。现在这第三个千年见证了“一带一路”，它是实现“中国梦”的必要环节。对“一带一路”愿景和目标的解释出现在本文第一节，这一节同作为两个案例研究的中国与东盟、非洲及中国与埃塞俄比亚、巴基斯坦的合作有关。由此我们能评估中国如何计划以综合援助项目来改善全球南方国家的生活质量。作为第一节中所概括的评价的基础，我们建议一种新型整体生态的模型，该模型源于教宗方济各的通谕《愿你受赞颂（*Laudato Si’*）》和《众位弟兄（*Fratelli Tutti*）》。这些通谕对“一带一路”对外援助政策的基本前提提供了建设性的评论。

I. Vision and Goals of BRI

The Belt and Road Initiative or BRI (一带一路, *Yi Dai Yi Lu*) launched by China in 2013 is an economic framework related to the “China Dream” with multiple initiatives to improve relationships between China and Europe, Africa, Latin America, and ASEAN. BRI encompasses the overland and maritime routes reminiscent of the ancient Silk Road (Lau, 2020, Hinck, Manly, Kluver, & Norris, 2018). BRI promotes international economic integration and cultural inclusion, informed by the multilateral principles of openness, mutual trust, and tolerance in business initiatives, joint developments, and sharing of ideas (Lau, 2020) through developing infrastructure, transportation, and economic corridors embracing the physical, digital, financial, and social aspects. By the end of January 2020, China had signed 200 bilateral agreements for the joint actualization of BRI with 138 countries and 30 international organizations (Wenling Municipal People’s Government, 2020).

BRI relies on bilateral and multilateral agreements between China and partner countries to conduct fair and peaceful development. These interrelated projects envision the “building a community of shared future for humankind” (人类命运共同体, *ren lei ming yun gong tong ti*) which is an important goal of the “China Dream” that defines China’s contribution to the whole world. China’s contribution aims to solve the world’s crises, based on the Confucianist wisdom that declares that “our world is the only commonplace for the human being (天下为公世界大同 *Tian Xia Wei Gong Shi Jie Da Tong*) (Romar, 2002).” This ideal recognizes that humankind inhabits a common world which thus binds us together with a shared future (An, Sharp, & Shaw, 2021; Jung, Wang, & Cho, 2020), encouraging “Win-Win Cooperation (合作共赢,

He Zuo Gong Ying),” and valuing cooperation and solidarity rather than domination and hegemony (Xinhuanet, 2018).

1.1 China-ASEAN Collaboration

The BRI partnership between ASEAN and China, features multilateral cooperation in politics, economy, culture, science, and technology, and health which encourage youth exchanges and international tourism. Since China and ASEAN launched the free trade area process in 2002, the bilateral trade volume has increased from US\$54.8 billion in 2002 to US\$641.5 billion in 2019. ASEAN has become China’s second largest trading partner, with a two-way investment of US\$15.8 billion in 2018. The cumulative total reached US\$205.7 billion (Ministry of Commerce People’s Republic of China, 2019). In the first eight months of 2019, trade has reached US\$ 230 billion, with the establishment of 25 economic and trade cooperation zones creating over 100,000 jobs¹.

“BRI relies on bilateral and multilateral agreements between China and partner countries to conduct fair and peaceful development. These interrelated projects envision the “building a community of shared future for humankind” which is an important goal of the “China Dream” that defines China’s contribution to the whole world.”

1 China, ASEAN embrace shared future along Belt and Road, <https://eng.yidaiyilu.gov.cn/qwyw/rdxw/104316.htm>

1、“一带一路”愿景与目标

2013年，中国发起了“一带一路”倡议，这是一项有关“中国梦”的经济框架，它提出了多项改善中国与欧洲、非洲、拉丁美洲以及东盟之间关系的倡议。

“一带一路”包括陆上和海上两条路线，让人联想到古代的丝绸之路（Lau, 2020年，Hinck, Manly, Kluver和Norris, 2018年）。“一带一路”促进国际经济一体化和文化包容度，具有多边原则的特征：开放、互信和包容，通过发展基础设施、交通和经济走廊，涵盖了实体、数字、金融、社会等各个方面，以实现企业首创精神、共同发展和观念分享（Lau, 2020年）。截至2020年1月底，中国已经同138个国家、30个国际组织签署了200份共建“一带一路”的双边协议（温岭市人民政府，2020年）。

“一带一路”依靠中国与其伙伴国之间的双边和多边协议引导公平与和平的发展。这些相互关联的项目是对“人类命运共同体”的展望，它是“中国梦”的一个重要目标，明确了中国对全世界的贡献。中国贡献着眼于在宣称“天下为公世界大同”

（Romar, 2002年）的儒家智慧基础上解决世界危机。这一理想认识到，人类生活在共同的世界，这个世界因此而用共享的未来使我们凝聚在一起（An, Sharp和Shaw, 2021年；Jung, Wang和Cho, 2020年），鼓励“合作共赢”，珍视合作团结，而不是控制和霸权（新华网，2018年）。

1.1 中国东盟合作

中国和东盟之间的“一带一路”伙伴关系，其特征是在政治、经济、文化、科技、卫生等领域的多边合作，鼓励青年交流和国际旅游。自2002年中国与东盟开放自由贸易区以来，双边贸易额从2002年的548亿美元增加到2019年的6415亿美元。东盟已成为中国第二大贸易伙伴，2018年双边投资达158

亿美元。贸易总额累计达2057亿美元（中华人民共和国商务部，2019年）。2019年前8个月，双边贸易额达2300亿美元，建成了25个经济贸易合作区，创造了10万个就业岗位。¹

中国和东盟通过促进产业园区、港口和铁路的发展，在经济和宗教方面取得了可圈可点的收获（新华网，2019年）。双边互访从2003年的387万次增加到2018年的近5700万次。就2019年10月而言，中国与东盟国家每周有近4000次往返航班，双边海外交换生达20万人，因而促成国家间跨文化宗教的和谐发展（新华网，2016年）。此外，中国还携手全球南方国家开创了“健康丝绸之路”，旨在为发展中国家和欠发达国家建起有以科学为基础的永久性知识共享中心支持的疫苗工厂，以覆盖区域与多边疫苗生产的需求。“健康丝绸之路”致力于解决全球南北地区疫苗不平等的问题。事实上，“一带一路”倡议通过“合作共赢”实现了共同繁荣，（新华网，2018年），进一步刺激了东盟的经济增长（江风，郭亮，2021年）。这在中巴合作的案例研究中将得到阐明。

““一带一路”依靠中国与其伙伴国之间的双边和多边协议引导公平与和平的发展。这些相互关联的项目是对“人类命运共同体”的展望，它是“中国梦”的一个重要目标，明确了中国对全世界的贡献。”

1 China, ASEAN embrace shared future along Belt and Road, 中国携手东盟在“一带一路”上共创未来。
<https://eng.yidaiyilu.gov.cn/qwyw/rdxw/104316.htm>

China and ASEAN have achieved commendable economic and intercultural-religious benefits through the promotion of industrial parks, ports, and railways (Xinhuanet, 2019). Mutual visits between the two sides increased from 3.87 million in 2003 to nearly 57 million in 2018. As of October 2019, there are nearly 4,000 flights between China and ASEAN countries every week, and the two sides have exchanged 200,000 overseas students, thus fostering greater intercultural-religious harmony between the nations (Xinhuanet, 2016). Moreover, China has initiated the “Health Silk Road” (HSR) with the global South that aims to establish in the developing and underdeveloped nations vaccine factories, supported by permanent, science-based, knowledge-sharing hubs, to cover regional and multilateral vaccine production demands. The “Health Silk Road” aims to overcome the vaccine inequity between the global South and North. Indeed, BRI has stimulated further economic growth in ASEAN (Jiang & Guo, 2021) through “Win-Win Cooperation (合作共赢, *He Zuo Gong Ying*)” to achieve shared prosperity together (Xinhuanet, 2018). This is illustrated in the case study of the collaboration between China and Pakistan.

1.1.1. Case of China-Pakistan Collaboration

Being the greatest trading partner of Pakistan, China invested some \$25 billion by 2017 (Chung, 2018) with the Pakistani government introducing favorable policies for investors to encourage FDI (Menhas, Mahmood, Tanchangya, Safdar, & Hussain, 2019). These measures include three aspects: the first aspect concerns the protection of energy supply in terms of the power and natural gas supply in the special economic zone. The second aspect touches on the import of production equipment

with duty-free privileges, while the third aspect is a one-stop service for investors who intend to invest in special economic zones, including providing investors with detailed information about preferential policies (Boni, 2019).

According to a Pakistan-based academic study conducted by Menhas et al., (2019), a survey of 500 questionnaire participants was gathered, showing that the China-Pakistan Economic Corridor (CPEC), one of the six corridors of the Silk Road Economic Belt (SREB) (Menhas et al., 2019), has improved the quality of life, stabilizing the electricity supply, improving health and education, which can enhance the sustainability and socio-economic status of Pakistan. A stable infrastructure and society can result in alleviating the poverty of Pakistan, not to mention the FDI (Ibid.). The China-Pakistan Economic Corridor’s flagship projects will further increase connectivity between China and its neighbors. In addition, CPEC includes a 2,000 km transport network between China’s Kashgar to the Gwadar port in Pakistan (Abid & Ashfaq, 2015). The cross-border energy pipelines between China, Pakistan, Iran, and Turkey have shortened the time of the bringing imported crude oil from West Asia to the above countries by 85% (Guo, Huang, Wu, 2019).

1.2. China-Africa Collaboration

Since the 1950s, China has contributed to the development of Africa (Gurtov, 2013) and has overshadowed America to become the continent’s largest world trading partner since 2019 (Ighobor, 2013), as BRI has beefed up the quality of sustainable infrastructures in Africa, raised the level of African livelihoods, in such fields as telecommunications, energy power, and highways (Oyeranti, Babatunde, & Ogunkola, 2010), and thus improved the quality of life,

1.1.1. 中巴合作案例

随着巴基斯坦政府推出了投资者优惠政策，以鼓励外商直接投资（Menhas, Mahmood, Tanchangya, Safdar和Hussain, 2019年），中国作为巴基斯坦最大贸易伙伴，截止2017年已向巴方投资了约250亿美元（Chung, 2018年）。这些优惠政策包括三方面：一是保护经济特区电力和天然气的能源供给。二是进口生产设备的免税优惠，三是为有意在经济特区投资的投资者提供一站式服务，包括向投资者提供优惠政策的详细咨询（Boni, 2019年）。

按照 Menhas 等人实施的基于巴基斯坦的学术研究（2019年），一项有500名调查问卷参与者的调查报告被收集起来，显示丝绸之路经济带六个走廊之一的中巴经济走廊（Menhas等，2019年）改善了民众生活质量，稳定了电力供应，提升了卫生与教育，从而提高了巴基斯坦的可持续性和社会经济地位。稳定的基础设施和社会可以缓解巴基斯坦的贫困问题，外商直接投资更是不在话下（同上）。中巴经济走廊旗舰项目将进一步加深中国与周边国家的互联互通。此外，中巴经济走廊还包括从中国喀什到巴基斯坦瓜达尔港之间的2000公里运输网（Abid和Ashfaq, 2015年）。中国、巴基斯坦、伊朗和土耳其之间的跨境能源管道，将西亚向这些国家输送进口原油的时间缩短了85%（Guo, Huang, Wu, 2019年）。

1.2. 中非合作

20世纪50年代起，中国就为非洲的发展做出了贡献（Gurtov, 2013年），自从2019年以来，中国超越美国成为了非洲最大的世界贸易伙伴（Ighobor, 2013年），“一带一路”提升了非洲可持续基础设施的质量，在电信、能源和高速公路等领域提高了非洲人民的民生水平（Oyeranti, Babatunde和 Ogunkola, 2010

年），从而改善了非洲社会的生活质量、生态环境和可持续性（Lau, 2020年）。

非洲的农业科学研究机构“10+10合作机制”为在一百个非洲村庄中实施“农业富民工程”的“农业现代化合作计划”提供了实质性援助为让自然环境长期受益（Zhao, 2013年），向非洲派遣了30支农业专家团队（Chen, Badiane, Zhang, Collins和Zhou, 2018年）。另外，通过“中非绿色发展合作计划”，“中国梦”还促进了对非洲100个野生生物保护与清洁能源项目、生态农业项目、智慧城市发展项目等的实际利用。中国通过“中非减贫惠民合作计划”建立了200个“幸福生活工程”，目的在于降低非洲贫困水平，和以妇女儿童为主要受益者的减贫项目（Chunying, 2019年）。《中非公共卫生合作计划》允许中非双方在中非共同的20家医院内探索生产经济实惠的抗疟青蒿素的方案、方法和药物（Tambo, Ugwu, Guan 和 Wei, 2016年）。这将由关于埃塞俄比亚的案例研究加以阐明。²

1.2.1中埃合作案例

根据Chen（2016年），亦即由“中非研究倡议”和约翰霍普金斯大学高级国际研究学院进行的研究，中国水电工程顾问集团有限公司对阿达玛风电场的杰出贡献不止是技术转移、创造就业以及对环境和社会的影响，还超越了Vergnet，一家与之规模相当的法国能源公司。此外，Chen（2016年，6）还称，这样的贡献“有理由加以更深入的研究，因为它们有减缓气候变化的巨大潜力，因为它们为作为全球可再生能源领导者的中国赢得了声誉，也因为它们在中非贸易发展

² 包括“中非农业现代化合作计划”、“中非基础设施合作计划”、“中非绿色发展合作计划”、“中非减贫惠民合作计划”、“中非工业化合作计划”、“中非金融合作计划”、“中非贸易和投资便利化合作计划”、“中非公共卫生合作计划”、“中非人文合作计划”、“中非和平与安全合作计划”。

ecological environment, and sustainability of the society in Africa (Lau, 2020).

“To promote harmony between the natural and human world, China will have to incorporate into its “China Dream” a spirituality for ecological conversion... Based on Confucian wisdom, and confirmed by *Laudato Si'*, “Nature cannot be regarded as something separate from ourselves” for “We are part of nature, included in it and thus in constant interaction with it.” ”

The “Ten plus Ten collaboration” in agricultural scientific research institutions in Africa provides substantive assistance to the Agricultural Modernization Cooperation Plan that implements the “Agricultural Enrichment Project” in one hundred African villages, dispatching thirty teams of agricultural experts to Africa (Chen, Badiane, Zhang, Collins, & Zhou, 2018) for the long-term benefit of the natural environment (Zhao, 2013). Furthermore, through the China-Africa Green Development Cooperation Project, the “China Dream” also facilitates the utilization of one hundred wildlife protection and clean energy projects, eco-friendly agricultural projects, and astute city development projects in Africa. Through the China-Africa Collaboration for Reducing Poverty Project, China has set up two hundred “Joyful Life Projects” aimed at reducing the level of poverty in Africa, with a focus on providing benefits to children and women in Africa (Chunying, 2019). The China-

Africa Public Health Collaboration Project allows both China and Africa to explore cost-effective solutions, methods, and medications based on anti-malarial artemisinin in twenty hospitals in both China and Africa (Tambo, Ugwu, Guan, & Wei, 2016). This is illustrated by the case study on Ethiopia.²

1.2.1. Case of China-Ethiopia Collaboration

According to Chen (2016), the research conducted by the China Africa Research Initiative (CARI) and the School of Advanced International Studies (SAIS) of the Johns Hopkins University, HydroChina’s contribution to the Adama Wind Farm is not only remarkable in terms of technology transfer, job creation, environmental and social impact but has outperformed Vergnet, a comparable sized French energy company. Furthermore, Chen (2016, 6) states that such contribution “warrants more in-depth research because of their significant potential in mitigating climate change, their reputational gains to China as a global renewable energy leader, and their place in the broader context of growing trade between China and Africa.” Hence, Chen (2015, 20) posits that western countries should recognise the improvement and strengths of the Chinese companies in the China-Ethiopia Collaboration or China-Africa Collaboration and try to seek “Win-Win” collaborations with Chinese companies in Africa in the future.

2 These are the China-Africa Agricultural Modernization Collaboration Project, China-Africa Infrastructure Collaboration Project, China-Africa Green Development Collaboration Project, China-Africa Collaboration for Reducing Poverty Project, China-Africa Industrialization Collaboration Plan, China-Africa Financial Collaboration Plan, China-Africa trade and investment facilitation Collaboration Plan, China-Africa Public Health Collaboration Project, China-Africa Humanities Collaboration Project, and China-Africa Peace and Security Collaboration Plan.

大背景下的地位。”因此，Chen认为（2015年，20），西方国家应该认识到中国企业在“中埃合作”或“中非合作”中的进步和长处，并在未来尝试与中国企业在非洲实现“双赢”合作。

2. 整体生态：对“一带一路”的批判性评价

“一带一路”明确由“中国梦”所驱动，旨在实现人类命运共同体的共同繁荣。这个崇高梦想深深隐藏于全球新自由主义经济模式（《愿你受赞颂》2016年：51、56条）的“技术治国模式”之中（《愿你受赞颂》2016年：106、108条），促进了中国近40年来流星般的崛起。科技创新作为中国“十四五”规划的综合“技术治国模式”在教宗方济各的通谕《愿你受赞颂（*Laudato Si'*）》中受到争议（新华网，2020年）。这种模式受到的激励令人惋惜地来自“一种无明显特色的单面模式……其本身就已经是一种拥有、控制、改造的技术”（《愿你受赞颂》2016年：106条），其目标“归根结底不是为了人类利益或人类福祉”，而是最终在于“其权力动机——全面统治”（《愿你受赞颂》2016年：108条）。

现代社会主义中国，按照教宗方济各《众位弟兄（*Fratelli Tutti*）》（2020年，第122条）所概括的问题，需要批判性地审视这种“让少数人先富起来”的模式，以确保“人权——一个人和社会的、经济和政治的人权，包括各民族的权利”，以及被充分承认的中国少数民族的权利。《众位弟兄（*Fratelli Tutti*）》（2020年，第168条）所解释的理由是，这个模型“通过诉诸经济溢出或下渗的神奇理论作为解决社会问题的唯一方法”来复制自己，却“不能正确评价以下事实：所谓的溢出无法解决不平等不问题，而不平等会引发新的暴力形式，威胁社会的结构。”还有，“除了恢复不受金融支配的健全政治生活外”我们必须恢复“人性尊严的中心地位，并以此为支柱，建立”

一个社会主义中国“可选择的社会结构。”（同上）

“要促进自然与人类世界的和谐，中国必须将生态皈依的灵性融入进“中国梦”…以儒家智慧为基础，并得到《愿你受赞颂》的证实，“自然是不能被视为与我们无关的东西的”，因为“我们是自然的一部分，被包含其中，因而处于与其不断的相互影响之中””

正如这两个案例研究所表明的，“社会主义资本主义”必须继续减少中国内部和全球南方各个国家的贫困，确保“将众人的生命看作首要的，不应由少数人占用资源。这亦指要对抗造成贫困、不平等、失业、无地无房、否定社会权利和劳工权利等问题的结构。这意味着正视金钱帝国的破坏性影响”（《众位弟兄》2020年，第116条）。此外，“一带一路”必须确保“某些人享有的自由企业权利或市场自由的权利不能凌驾于人民的权利和穷人的尊严之上，或者，就此而言，不能凌驾于对环境的尊重之上，因为如果我们把某物看成自己的，那么这只是为大众的福祉去管理它而已”（《众位弟兄》2020年，第112条）。

尽管中国践行了与全球南方国家睦邻友好的精神，但中国国家政策需要克服中国和“一带一路”相关国家内日益增长的粗鲁的个人主义。类似于儒家君子哲学中的仁爱，社会友谊需要中国的“富人”去拥抱“路边被遗弃的伤者”，他们不是将其视为“一种困惑，一种对一切重要事情的阻碍”，或者视为“毫不重要的‘无名小卒’，与他们的未来计划无关”的人。（《众位弟兄》2020年，第100条）。此

2. Integral Ecology: A Critical Appraisal of BRI

The BRI is avowedly driven by the “China Dream” aiming at the shared prosperity of humanity with a common future. This noble dream is deeply ensconced in the “technocratic paradigm” (LS 2016: pars.106, 108) of the global neo-liberalist economic model (LS 2016: pars 51, 56) that has facilitated the meteoric rise of China in the last four decades. Innovation through science and technology as the integrative “technocratic paradigm” of China’s 14th Five-Year Plan (Xinhuanet, 2020) is disputed by Pope Francis in *Laudato Si’*. This paradigm is lamentably motivated by “an undifferentiated and one-dimensional paradigm ... which in itself is already a technique of possession, mastery, and transformation (LS 2016: par. 106) that aims, “in the final analysis neither for-profit nor for the well-being of the human race” but ultimately at “power [as] its motive – a lordship overall” (LS 2016: par. 108).

Modern Socialist China, in light of the challenges outlined in Pope Francis’ *Fratelli Tutti* (FT 2020, par. 122), needs to critically scrutinize this paradigm as it aims “at the amassing of wealth by a few” to ensure that “human rights – personal and social, economic and political, including the rights of nations and of peoples” who are China’s minorities be fully recognized. The reason, as *Fratelli Tutti* (FT 2020: par. 168) explains, is that this model reproduces itself “by resorting to the magic theories of spillover or trickle as the only solutions to societal problems,” with “little appreciation of the fact that the alleged spillover does not resolve the inequality that gives rise to new forms of violence threatening the fabric of society.” Moreover, “in addition to recovering a sound political life that is not subject to the dictates of finance,” there is a need to reinstate

“human dignity back at the center and on that pillar build the alternative social structures” of a modern socialist China (Ibid.).

As attested by the two case studies, “socialist capitalism” must continue to alleviate poverty within China and in the nations of the global South, to ensure that “the lives of all are prior to the appropriation of goods by a few. It also means combating the structural causes of poverty, inequality, the lack of work, land, and housing, the denial of social and labour rights. It means confronting the destructive effects of the empire of money” (FT 2020: par. 116). Moreover, BRI must ensure “the right of some to free enterprise or market freedom cannot supersede the rights of peoples and the dignity of the poor, or, for that matter, respect for the natural environment, for if we make something our own, it is only to administer it for the good of all” (FT 2020: par. 112).

Though China has practiced the spirit of neighbourliness with nations of the global South, China’s national policies need to overcome the growing crass individualism within China and countries related to BRI. Akin to the Confucianist *Junzi* philosophy, human fraternity, social friendship requires that the “well-off” in China embrace “the bruised and abandoned person on the roadside” whom s/he did not regard as “a distraction, an interruption from all that,” or as someone “hardly important, a “nobody,” undistinguished, irrelevant to their plans for the future” (FT 2020: par. 100). Moreover, the BRI should resonate with *Fratelli Tutti* (FT 2020: par.112) to ensure that “the right of some to free enterprise or market freedom cannot supersede the rights of peoples and the dignity of the poor, or, for that matter, respect for the natural environment, for if we make something our own, it is only to administer it for the good of all.”

外，“一带一路”倡议应该与（《众位弟兄》2020年，第112条）达成共鸣，确保“某些人享有的自由企业权利或市场自由的权利不能凌驾于人民的权利和穷人的尊严之上，或者，就此而言，不能凌驾于对自然环境的尊重之上，因为如果我们把某物看成自己的，这只是为大众的福祉去管理它而已。”

作为世界第二大经济体，中国对其温室气体排放量居世界之首负有责任（纽伯格，2021年；《路透社》2021年），对于巴塞洛缪主教（Patriarch Bartholomew）所言的生态罪恶，即通过造成气候变化而削弱地球的健全，难辞其咎，因为“对大自然犯罪就是对我们自己有罪，对天主有罪”（《愿你受赞颂》2016年，第8条）。如果中国能与美国一同做到2021年11月12日第26届联合国气候变化大会上宣布的零排放，那么一个现代化的社会主义中国当然也必须成为反霸权的一股力量，以对抗全球资本主义的统治，打破“暴虐行为”和“过度的人类中心主义”（《愿你受赞颂》2016年，第68和116条）、相对主义（《愿你受赞颂》2016年，第106、122、123、184条）、消费主义（《愿你受赞颂》2016年，第218和222条）、“丢弃文化”（《愿你受赞颂》2016年，第16、20—22、43条）、肆意破坏地球（《愿你受赞颂》2016年，第2、20、21、33、34、35、39、40、51条）、全球变暖/气候变迁/气候危机（《愿你受赞颂》2016年，第23、24、25条）、土壤沙漠化以及物种灭绝（《愿你受赞颂》2016年，第86条）的约束。

要促进自然与人类世界的和谐，中国必须将生态皈依的灵性融入进“中国梦”。这种生态灵性需要“经历一种皈依，或者内心的改变”（《愿你受赞颂》2016年，第218条），需要“一种社群皈依”（《愿你受赞颂》2016年，第220条），以建立儒家天地人和的包容性和谐理想。这种和平秩序必须要让中国和全球南方的公民“成长于超

然、团结、负责任、怜悯关怀穷人和创造的氛围中”（《愿你受赞颂》2016年，第210条），并影响所有“个人和团体的活动”（《愿你受赞颂》2016年，第216条），从而让所有人在“存在于自然和社会之间的关系中”成长。以儒家智慧为基础，并得到《愿你受赞颂》的证实，“自然是不能被视为与我们无关的东西的”，因为“我们是自然的一部分，被包含其中，因而处于与其不断的相互影响之中”（《愿你受赞颂》2016年，第139条）。

此外，伴随着受儒释道智慧传统影响的“一带一路”倡议，中国准备推动一项“更重视”联合国“伦理原则”（《愿你受赞颂》2016年，第189、210条）的整体可持续发展，都与《愿你受赞颂（*Laudato Si'*）》的相关原则有关，诸如“更平衡的生产水平、更好的财富分配，关注环境……未来世代的权利”（《愿你受赞颂》2016年，第109条），在对抗世界饥荒和贫穷的战役中（《愿你受赞颂》2016年，第109条），“促进有利于多元生产和创意商业的经济体系”（《众位弟兄》2020年，第168条），保护“国际公共领域”（《愿你受赞颂》2016年，第156、174条），如干净的空气、气候（《愿你受赞颂》2016年，第23—26条）和水资源（《愿你受赞颂》2016年，第27—31、164、185条）。

结论

受“中国梦”启发的一种多元文化主义的全球地缘政治将使中国这样的新兴发达国家能为人类的共同未来作出贡献。这一愿景在跨文化的宗教上，对许多全球南北国家中很多被排斥的穷人更具包容性，这些穷人脆弱但坚韧不拔。与此同时，共享未来必须包括对我们的全球共同家园——地球母亲无商量余地之要求的承认，更积极响应她就全球南方加剧加剧气候危机，主要影响了穷人的各种减缓性、适应性努力而作出的呼吁。

China, as the world's second largest economy, responsible for the world's top greenhouse gas emissions (Newburger, 2021; Reuters, 2021), is not absolved from what Patriarch Bartholomew called the ecological sins that "degrade the integrity of the earth by causing changes in its climate," for to "commit a crime against the natural world is a sin against ourselves and a sin against God" (LS 2016: par. 8). If China is committed to the Race to Zero announced on November 12, 2021 in the COP26 Summit in collaboration with the US, certainly a modernized Socialist China has to be a counterhegemonic force to resist the lordship of global capitalism, and reverse the straight-jacket of a "tyrannical" and "excessive anthropocentrism" (LS 2016: pars. 68 & 116), relativism (LS 2016: pars. 106, 122, 123, 184), consumerism (LS 2016: pars. 218 & 222), the "throwaway culture" (LS 2016: pars. 16, 20-22, 43), the wanton destruction of the earth (LS 2016: pars. 2, 20, 21, 33, 34, 35, 39, 40, 51), global warming/climate change/crises (LS 2016: pars. 23, 24, 25), the desertification of soil and extinction of species (LS 2016: par. 86).

To promote harmony between the natural and human world, China will have to incorporate into its "*China Dream*" a spirituality for ecological conversion. This ecospirituality entails an "experience of conversion, or change of heart" (LS 2016: par. 218), "a community conversion" (LS 2016: par. 220), to achieve the Confucianist ideal of inclusive harmony of Heaven, Earth, and Humanity, a harmonious order. This peaceful order must enable citizens of China and the global South "to grow in transcendence, solidarity, responsibility and compassionate care of the poor and creation" (LS 2016: par. 210) and influence all "individual and communal activity" (LS 2016: par. 216) so that all grow in "a relationship existing between nature and the society." Based on Confucian

wisdom, and confirmed by *Laudato Si'*, "Nature cannot be regarded as something separate from ourselves" for "We are part of nature, included in it and thus in constant interaction with it" (LS 2016: par. 139).

Moreover, with a BRI influenced by the wisdom traditions of Confucianism, Daoism and Buddhism, China is poised to promote an integral sustainable development that is "more attentive to ethical principles" (LS 2016: pars. 189, 210) of the United Nations, with the related principles of *Laudato Si'* such as "more balanced levels of production, a better distribution of wealth, concern for the environment... the rights of future generations" (LS 2016: par. 109), "promoting an economy that favours productive diversity and business creativity" (FT 2020: par. 168), protection of the "global commons" (LS 2016: par. 156, 174), like clean air, climate (LS 2016: pars. 23-26) and water (LS 2016: pars. 27-31, 164, 185) in the campaign against world hunger and poverty (LS 2016: par. 109).

Conclusion

The global geopolitics of a multiculturalism inspired by the "*China Dream*" will enable emerging developed nations like China to contribute towards the shared future of humankind. This vision is more inclusive intercultural-religiously of the many excluded poor who are vulnerable yet resilient in the many nations of the global South and North. At the same time, the shared future must include a recognition of the non-negotiable requirements of our global common home, Mother Earth, by being more responsive to her cries in terms of the mitigation and adaptation efforts of the global South that exacerbate the climate crises that affect mostly the poor. Sustainable development needs

可持续发展要为全人类及其他生物而改善空气、气候以及水资源等全球共有物，实行循环经济，选择可持续的生活方式，系统性地重新造林以及灌溉干旱土地，有规划地对江河、海洋“去塑化”，对不可再生的自然资源坚决“去金融化”，并实行地球大气层的“脱碳”，保障全球社会和地球更加繁荣。



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to promote the global commons of air, climate, and water for all humankind and other living beings, the practice of circular economy, adoption of sustainable lifestyles, systematic reforestation and irrigation of arid land, programmatic “deplasticization” of the rivers, seas and oceans, resolute “definancialization” of the non-renewal natural resources and decarbonization of the earth’s atmosphere to ensure the fuller flourishing of the global society and the earth.



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TOWARD A GLOBAL ETHIC: A MILESTONE FOR INTERRELIGIOUS DIALOGUE

《走向全球伦理宣言》： 各宗教间对话的一座里程碑

DENNIS P. McCANN 丹宁思

ABSTRACT

This issue of the MRI Journal is focused on the challenge of “Redefining Spiritual Transformation and Holiness in Asian Contexts in Times of Crisis.” How, then, is this agenda to be advanced by recalling the development of the 1993 Parliament of World Religions’ *Declaration: Toward a Global Ethic*? After all, whilst there was significant Asian participation in the Parliament, the *Declaration* was written by a Swiss theologian, Hans Küng, for a meeting organized and held in Chicago, USA. In what follows, I hope to demonstrate the continued relevance of *Toward a Global Ethic* by showing how its basic principles and “irrevocable directives” are grounded in a vision of spiritual transformation and holiness, emerging from dialogues among the world’s major religions and their devotees. The Declaration, initially drafted by Küng, was endorsed by the Council for a Parliament of World Religions (CPWR), was discussed and formally signed by some 240 participants and religious leaders at the 1993 Parliament in Chicago, among the most prominent of them, Joseph Cardinal Bernardin, the Catholic Archbishop of Chicago. Their achievement was to demonstrate that

摘要

本期《澳门利氏学社学刊》聚焦的挑战是“在危机时代重新定义亚洲内部的精神转变与圣洁”。回顾1993年世界宗教议会《走向全球伦理宣言》的发展，这项议程该如何推进？当年会议由美国芝加哥主办，虽有众多亚洲人士出席，但宣言是在会上由瑞士神学家汉斯·昆（Hans Küng）所写。在正文中，我希望通过介绍《走向全球伦理宣言》的基本原则和“不可取消的规则”所反映的、由世界主要宗教及其信徒间的对话所产生的精神转变和圣洁愿景，来展示《宣言》的持续相关性。在世界宗教议会理事会（CPWR）的支持下，汉斯·昆起草了该《宣言》，1993年的芝加哥议会上，约240名参会者和宗教领导人讨论并正式写下了该《宣言》，他们当中最有名的是芝加哥枢机大主教约瑟夫·贝尔纳丁（Joseph Cardinal Bernardin）。他们的贡献不仅在于展示了宗教间的对话不仅让人们凝聚他们的精神传统保持着忠诚，还在于达成了一项规定着最低道德共识的声明，帮助设立全球变化的议程，这一议程至今仍激励着人们。

interreligious dialogue could not only remain faithful to the spiritual traditions that brought them together, but also could produce a statement outlining a minimal moral consensus helping to set an agenda for global change that continues to inspire people even to this day.

KEY WORDS: Parliament of World's Religions, Toward a Global Ethic, interreligious dialogue, The Golden Rule, morality and spiritual authenticity

(<https://www.parliamentofreligions.org/>). The 1993 Parliament has been followed by Parliaments in Cape Town, South Africa (1999), in Barcelona, Spain (2004), in Melbourne, Australia (2009), in Salt Lake City, Utah, USA (2015), and in Toronto, Canada (2018). This year's Parliament, scheduled October 16-18, was held online because of the global travel restrictions forced by the COVID-19 pandemic. In 2023, the Parliament will return to Chicago to celebrate the 30th anniversary of the

“The Global Ethic's basic Principle is recognizable as the Golden Rule, honored in Biblical teaching (Matthew 7:12), in Confucian teaching (Analects 15:24), as well as in Hindu, Buddhist, Muslim and other traditions.”

THE GLOBAL ETHIC: AN UNEXPECTED OUTCOME

The 1993 Parliament was a genuinely grassroots activity. It was not sponsored initially by any denomination, but a coalition of religious activists—myself, at that time a professor in the Department of Religious Studies at DePaul University, included—who, inspired by the Parliament of World Religions of 1893 that occurred as part of the Chicago World's Fair celebrating the 400th anniversary of Columbus' “discovery of the New World”, wanted to do another Parliament to coincide with what was anticipated as a second Chicago World's Fair planned for 1993. It is Providential—an act of divine Grace, if you will—that the City of Chicago abandoned the idea of a second World's Fair, but those of us who has come together to organize a second Parliament remained steadfast in our commitment to it.

The coalition established itself as the Council for a Parliament of the World's Religions (CPWR) which continues sponsoring the Parliaments to this day

CPWR, now regarded as the birthdate of the modern interfaith movement initially conceived and inspired by the 1893 Parliament. The themes highlighted in the subsequent Parliaments reveal the enduring significance of *Toward a Global Ethic*, a milestone in interreligious dialogue, genuinely emerging at the grassroots level, focusing on social change through spiritual transformation and deepening mutual understanding.

Toward a Global Ethic, ironically enough, was not part of the original agenda for the 1993 Parliament. The three years of planning prior to the Parliament focused instead on creating an innovative venue for inclusive “efforts at mutual understanding” and “an appreciation of all the world's wisdom traditions” (McCann, 1993). In Chicago, the initial impulse came from groups that had made their mark during the 1893 Parliament, which was seen as a breakthrough for several Asian religious leaders, most notably India's Swami Vivekananda. As a Catholic, I was interested in the Parliament because it involved the participation of significant American Catholic leadership, notably James Cardinal Gibbons of Baltimore, and was regarded as a breakthrough

关键词：世界宗教议会，走向全球伦理，宗教间对话，黄金法则，道德与精神的真实性

意外的是，“走向全球伦理”并不是1993年议会的原始议程。在议会召开的三年前，规划的重点是打造一个具有包容性的

“全球伦理的基本原则被当作黄金法则，在《圣经》教义（《马太福音》7:12）、儒家教义（《论语》15:24）以及印度教、佛教、穆斯林和其他传统教义中受到尊崇。”

全球伦理：一个意料之外的结果

1993年的议会是一次名副其实的基层活动。它起初并不是由任何教派发起的，而是一个由宗教活动人士组成的联盟，我也是其中一员，当时我在德保罗大学宗教研究系担任教授。1893年芝加哥世博会庆祝哥伦布“发现新大陆”400周年之时，世界宗教议会作为博览会环节之一。给那些希望在1993年第二届芝加哥世博会再办一场议会的人们带来了启发。虽然当时芝加哥市打消了筹办第二届世博会的念头，但幸运的是，神的恩赐让相聚而来的我们坚定地组织起了第二场议会。

我们的联盟成为世界宗教议会理事会（CPWR），至今仍向议会提供赞助（<https://www.parliamentofreligions.org/>）。1993年议会之后，南非开普敦（1999年）、西班牙巴塞罗那（2004年）、澳大利亚墨尔本（2009年）、美国犹他州盐湖城（2015年）以及加拿大多伦多（2018年）的议会相继召开。因新冠病毒（COVID-19）肆虐导致全球旅行受限，今年议会定于10月16日至18日在线上举办。2023年，议会将再回芝加哥，以庆祝CPWR成立30周年。如今，CPWR被视为现代跨信仰运动的开端，它最初的构想和启发源于1893年的议会。在这之后的议会所强调的主题都揭示了《走向全球伦理宣言》的深远意义，这是宗教间对话的一个里程碑，它真正源于基层，通过精神转变以及深化相互理解来聚焦社会变革。

“能促进相互理解”并“领会世界一切智慧传统”的创新之地（丹宁思，1993年）。最初的灵感来自1893年芝加哥议会期间的一些团体，它们也因此受到了关注，一些亚洲宗教领袖将这些团体视为一种突破，当中最著名的是印度的斯瓦米·维韦卡南达（Swami Vivekananda）。作为天主教徒，我对议会颇有兴趣，因为著名美国天主教领袖也参与其中，尤其是来自巴尔的摩的枢机主教詹姆斯·吉本斯（James Cardinal Gibbons），他的加入被看作是天主教参与国际跨信仰大会的一项突破。希望在1893年萌发，但随后因教宗利奥十三世（Pope Leo XIII）指责“崇美异端”而于1899年覆灭，这也是1907年教宗庇护十世（Pope Pius X）谴责“现代主义”的前奏。¹

但是，1993年第二次梵蒂冈大公会议（1962—1965年）结束，天主教再度加入宗教间的对话。芝加哥大主教约瑟夫·贝尔纳丁也表示同意加入议会，古埃及女神伊西斯（Isis）的信徒，即伊斯兰国（the Nation of Islam）成员也受邀加入。伊斯兰

1 “崇美异端”仍存在争议，争论聚焦于它究竟是一种“虚幻”还是一种对现代性不加批判保持开放的倾向，人身自由、批判性思维、自发组织是它的特征，当它出现在教派大联合和跨信仰的集会上时，尤其会被视为对天主教传统的威胁。促使教宗发起谴责的导火索是一本法国出版的依撒格·海克神父（Fr. Isaac Hecker）的传记。神父是保禄会牧师教派的创始人，其使命是让非天主教的美国人入会。（见D. J. O'Brien, 1992年；R. Shaw, 2013年）关于崇美者的争论带来了什么不重要，但1907年对“现代主义”的谴责（见大英百科全书，2016年）导致天主教在参与宗教间对话时遭到了全面压制，至少持续到第二次梵蒂冈大公会议才结束，通过批判传统以及适应现代，简言之就是“现代化”（一项旨在推进教会认识世界及其民族和文化多样性的改革），天主教才受到认可并重新推进了其发展。

toward Catholic participation in international interfaith congresses. The hopes harbored in 1893 later were to be dashed by Pope Leo XIII's 1899 condemnation of the "Americanist heresy," itself a prelude to Pope Pius X's condemnation in 1907 of "Modernism".¹

Nevertheless, by 1993, in the aftermath of Vatican II (1962-1965), the stage was set for renewed Catholic participation in interreligious dialogue. Joseph Cardinal Bernardin, the Archbishop of Chicago, agreed to participate, and did not waver in his commitment later when some groups withdrew because the Parliament, in their view, was too inclusive, welcoming devotees of the ancient Egyptian goddess, Isis, as well as members of the Nation of Islam, a local organization that had become controversial in Chicago for its anti-Zionist rhetoric. At any rate, the Parliamentary focus was to be on coalition building, showcasing innovative approaches to interfaith collaboration to address social problems, to be expanded and intensified both locally and globally. Initially, there were very promising developments in Chicago in which members of the Parliamentary coalition were active in promoting a peaceful resolution of disputes in some of the neighborhoods.

Despite these promising beginnings, the effort to organize a new Parliament seemed to be floundering. New religious energies were

being released, hopes raised, but not the financial resources, or organizational planning needed to make the Parliament happen. With a year to go before the Parliament was scheduled, the CPWR Executive Director, Daniel Gomez Ibanez contacted Swiss theologian, Hans Küng, who after his skirmish with the Vatican over his questioning Papal "Infallibility," had been working on interreligious dialogue and had written a book outlining an ethic of Global Responsibility. (Küng, 1991) Küng agreed to work with the CPWR steering committee to formulate the Declaration *Toward a Global Ethic*. His basic contribution was the part of the Declaration that contains "The Principles of the Global Ethic," which is a succinct statement of the deep moral consensus among the world's major religious traditions, roughly equivalent to the 5th through the 8th commandments (Exodus 20:13-16), which have significant parallels in the teaching of Buddhism, Islam, and other traditions.

To his statement of the Principles, the CPWR steering committee appended an "Introduction" that was a *cri de coeur* expressing the spiritual basis, the protest against human suffering, that animates these principles, in both their positive and negative meanings.

"The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us – the planet is being destroyed – neighbors live in fear – women and men are estranged from each other – children die!

This is abhorrent..." (CPRW, 1993, p. 1)

The Introduction is a religious protest against the evils afflicting humanity and declares that "this agony need not be." The Declaration asserts that an "ethic" of resistance already exists in the moral teachings of the World's religious traditions that

1 The "Americanist heresy" remains controversial, with debate focused on whether it was a "phantom" or a tendency toward too uncritical an openness toward modernity, characterized by personal freedom, critical thinking, voluntary association, especially as emerging in ecumenical and interfaith assemblies, thought to be a threat to Catholic tradition. The galvanizing point prompting the Papal condemnation was the publication in France of a biography of Fr. Isaac Hecker, the founder of the Paulist community of priests, whose mission was the conversion of non-Catholic Americans. (See D. J. O'Brien, 1992; R. Shaw, 2013). Whatever the merits of the Americanist controversy, the condemnation of "Modernism" in 1907 (See *Encyclopedia Britannica*, 2016) prompted a full scale repression of Catholic participation in interreligious dialogues, at least until after the Second Vatican Council, which recognized and advanced the drive for renewal in the Catholic Church through a critical appreciation of tradition, and adaptation to modern times, in a word, "*aggiornamento*," a reform intending to update the Church's approach to the world and its diversity of peoples and cultures.

国是一个地方组织，曾因在芝加哥发布反犹太复国主义言论而遭受争议。议会中的部分团体认为议会邀请伊斯兰国加入的举动显得过于包容，于是选择退出，但即便如此约瑟夫·贝尔纳丁也没有动摇自己的承诺。总而言之，议会的重点是建立联盟，并展示利用跨信仰合作来解决社会问题的创新办法，从而在本土和全球范围内实现拓展。最初，芝加哥的发展很有希望，议会联盟成员积极推动着和平解决部分街区争端的办法。

尽管开端充满希望，但组建新议会的过程似乎充满困难。新宗教力量被释放，希望也被点燃，但是还缺乏促成议会的资金来源和组织规划。距离议会开幕前一年，CPWR执行理事丹尼尔·戈麦斯·伊巴涅斯（Daniel Gomez Ibanez）联系到了瑞士神学家汉斯·昆，当年在梵蒂冈因质疑教宗“无误论”的问题引发冲突后，汉斯·昆便一直致力于在宗教间对话，并撰写出一本概述全球责任伦理的书。（汉斯·昆，1991年）他同意与CPWR指导委员会共同编写《走向全球伦理宣言》。他主要负责《宣言》中包含“全球伦理原则”的内容，简明扼要地概述了世界主要宗教传统之间深刻的道德共识，大致等同于《出埃及记》第五至八章（20:13-16），也同佛教、伊斯兰教以及其他传统都有着明显的相似。

CPWR指导委员会在他的原则表述里增加了“引言”，引言通过发自内心的呐喊展现出其精神基础，它抗议人类遭受的苦难，从积极和消极两方面赋予这些原则以意义。

“世界正陷于苦难之中。这份苦难无处不在且迫在眉睫，我们必须将它具象化，清晰展现这种痛苦的深度。

和平远离我们——地球正在被摧毁——四邻活于恐惧之中——男女彼此疏远——儿童死亡！

这些现象令人深恶痛绝！.....

（CPRW, 1993年，第1页）

引言是对迫害人类的邪恶从宗教意义上进行批判，认为“这是不必存在的苦难。”《宣言》指出世界宗教传统的道德训导中已经存在反抗苦难的“伦理”，它为“一切生活、家庭和社区、种族、国家以及宗教提供了不可撼动的、绝对的规则”。引言还提出实现这一全球伦理的承诺需要精神转变：

“只有先改变个人的意识，地球才会变得更好。我们承诺通过约束我们的思想、通过冥想、祈祷或积极思考来提升我们的意识。”（CPRW, 1993年，第2页）

全球伦理原则以对实现和平共处愿景的阐述为开端。1948年联合国《世界人权宣言》已被援用为典范，但议会《宣言》仍指出“脱离道德的权利无法长期存在，没有全球伦理，就没有更规范的全球秩序。”（CPRW, 1993年，第5页）那么，何为全球伦理？它必须是“一项有价值观约束，有强制规则以及有个人态度的基本共识”，而这始于“一个基本要求，即每个人都应被人道地对待”。全球伦理的基本原则被当作黄金法则，在《圣经》教义（《马太福音》7:12）、儒家教义（《论语》15:24）以及印度教、佛教、穆斯林和其他传统教义中受到尊崇。

接下来，用了四个“必须遵守的规则”来解释基本原则，每个标准都解释了黄金法则所隐含的最低道德共识：

1. 致力于创造非暴力的文化并尊重生命（“不可杀人。”）
2. 致力于创造团结的文化和公正的经济秩序（“不可偷窃。”）
3. 致力于创造宽容的文化和真实的生活（“不可撒谎。”）
4. 致力于创造权利平等的文化和男女关系（“不可淫乱。”）

2018年，议会增加了第五条规则，“致力于创造可持续发展的文化和关爱地球”，反映

provide “an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations, and religions.” The Introduction also affirms that commitment to this global ethic requires a spiritual transformation:

“Earth cannot be changed for the better unless the consciousness of individuals is changed first. We pledge to increase our awareness by disciplining our minds, by meditation, by prayer, or by positive thinking.” (CPRW, 1993, p. 2)

which interprets the minimum moral consensus implicit in the Golden Rule:

1. Commitment to a culture of non-violence and respect for life (“You shall not kill.”)
2. Commitment to a culture of solidarity and a just economic order (“You shall not steal.”)
3. Commitment to a culture of tolerance and a life of truthfulness (“You shall not lie.”)
4. Commitment to a culture of equal rights and partnership between men and women (“You shall not commit sexual immorality.”)

“Interreligious dialogue and collaboration mean working together to establish coalitions among spiritually committed persons in various religious communities, who come together to learn from one another, to share insights into what can be done to reach out to others, to engage ordinary people in the work of discovering the meaning of spiritual transformation and galvanizing their spiritual energies to collaborate in overcoming the sufferings that prompted the search for a Global Ethic.”

The Principles of the Global Ethic begin with a statement of the need for a vision of people living peacefully together. While the United Nations 1948 *Universal Declaration of Human Rights* is invoked as a model, the Parliament’s Declaration observes that “rights without morality cannot long endure, and that *there will be no better global order without a global ethic.*” (CPRW, 1993, p. 5) What, then, is a global ethic? It must declare “*a fundamental consensus on binding values, irrevocable standards, and personal attitudes*” which starts with “a fundamental demand: Every human being must be treated humanely.” The Global Ethic’s basic Principle is recognizable as the Golden Rule, honored in Biblical teaching (Matthew 7:12), in Confucian teaching (Analects 15:24), as well as in Hindu, Buddhist, Muslim and other traditions.

The basic Principle then is explained in terms of four “Irrevocable Directives,” each of

In 2018, the Parliament added a 5th Directive, “Commitment to a Culture of Sustainability and Care for the Earth” reflecting the growing concern over climate change and the global environmental crisis.

Each Directive is grounded in religious traditions, for Christians easily recognizable as the Ten Commandments, which have parallels in the basic moral teachings of other religions. Each Directive briefly addresses the need for its Commitment, outlines its practical implications, alerts “young people” to the challenge of learning to live by it, and suggests the importance of global cooperation among religions and cultures to fulfill its promise. Rather than go into details, offering a moral casuistry defining specific goals for global

人们对气候变化以及全球环境危机日渐关注。

每一条规则都是来自宗教传统，基督徒理解它就像辨识十诫那样容易，它与其他宗教的基本道德教导有相似之处。每一项规则都简明扼要地说明了其承诺的必要性，概括了其现实意义，提醒“年轻人”学着与挑战共存，并指出各宗教与文化间展开全球合作从而实现其承诺的重要性。规则并未深入讨论细节，而是²为这些规则在全球的实施制定提供道德是非判断，每一项规则都强调靠精神转变来改变苦难中人民的生活。因此，全球伦理将议会商讨的重点从道德理性转到了对真实性的重新追求。我们需共同努力实现全球精神转变，具体政策改革中的广泛道德共识才能实现。

严肃看待全球伦理

然而，需要改变的是精神本身的转变。正如大卫·霍伦巴克（David Hollenbach）指出的，仅展示世界所有主流宗教传统都信奉的某种黄金法则是不足的。（霍伦巴克，2021年）每项传统都展示着其对黄金法则的理解，以及因此受到的和平庇护。如果黄金法则发生改变，只保护归属于它团体的成员，那它的包容性就不足以支持全球伦理了。真正的精神性必须是在虚假的狂热中努力解救自己，因为虚假狂热中能见到的只有排他主义，要为了我们的共同利益而和平地与持不同目的的人合作实在难以想象。要走上真正全球伦理的道路，就必须与教宗方济各最近在通谕《众位弟兄

“宗教间对话与合作就是要让不同宗教群体携手在信徒之间建立联盟，大家彼此学习并分享如何援助他人的见解，让普通人参与到探索精神转变意义的工作中，激发他们的精神能量，共同克服在推进全球伦理探索时经历的苦难。”

1993年的议会因签署《宣言》而达到高潮，但这场以及随后的议会更像是一个伴有诸多庆典、祈祷、冥想和对话机会的宗教集市或嘉年华。既然我们的首要目标就是提供一个能感受精神包容的场所，那议会如此安排也不足为奇，像是仪式舞蹈以及其他热情的群体祈祷、礼拜和冥想，邀请他们探索用新的方式去认同生命、爱以及对永生之神的忠诚。对于致力践行全球伦理的人而言，他们的长期挑战是如何将释放的精神能量转变为专注于改变世界的承诺。

《*Fratelli Tutti*》（2020年）中提出的挑战进行斗争。³如果全球伦理要实现其早期的承诺，那必须通过和解宽恕来实现友爱，特别是要认识到自己违反团结的罪恶和对他人持开放态度的重要性。

《众位弟兄（*Fratelli Tutti*）》标志着全球伦理议程的深化。议会的（行为方式不应该被视为全球伦理议程的干扰。议会已有了狂欢的气氛，让人们相遇、参与仪式并培养包容感，人们一旦学着相信自己拥有了包容的本能，他们的包容度还会增加。宗教间对话与合作就是要让不同宗教群体携手在信徒之间建立联盟，大家彼此学习并分享如何援助他人的见解，让普通人参与到探索精神转变意义的工作中，激发他们的精神能

2 不具体讨论的原因是，初期的努力证实了除了对基本规则的承诺，在其他部分还不存在共识。关键规则的制定，例如第4条：“致力于创造权利平等的文化和男女关系”揭示了人权问题、妇女在社会中的角色、结婚、离婚、节育和堕胎的问题，但缺乏具体方案以实施改革，这些都远远高于每个人都该被人道地对待的概括性承诺。正如汉斯·昆所言，该规则只有一个基本的最低限度，以建立一个进一步对话和合作的框架。

3 《众位弟兄（*Fratelli Tutti*）》中的教导包含宗教间对话以及通往真正“友爱”、和解和宽恕的道路，尤其涉及到了个人宗教传统中的忏悔，参阅丹宁思：《在众位弟兄中探索真理》，澳门利氏学社学刊，第8期，44-56页

implementation,² each Directive highlights the spiritual transformation required for it to make a difference in the lives of suffering humanity. The Global Ethic thus shifts the emphasis of the Parliament's deliberations from moral reasoning to a renewed quest for authenticity. A convergence of efforts to realize a global spiritual transformation would have to be realised before a universal moral consensus on specific policy reforms could be enacted.

Though the 1993 Parliament culminated with the signing of the Declaration, it and subsequent Parliaments unfolded more like a religious bazaar, or carnival, with many opportunities for celebration, prayer, meditation, and dialogue. Given the priority on providing a venue for experiences of spiritual inclusiveness, it should come as no surprise that the Parliament featured ritual dancing and other ecstatic forms of communal prayer, worship, and meditation, welcoming others to explore new ways of affirming Life, Love, and their devotion to the Living God. The enduring challenge for those committed to implementing the Global Ethic is how to channel the spiritual energies so released into focused commitment to change the world.

TAKING THE GLOBAL ETHIC SERIOUSLY

What needs to be changed, however, includes a transformation of spirituality itself. As David Hollenbach has pointed out, it is not enough to show that all the world's major religious traditions profess some version of the

2 One reason for not going into specifics is that preliminary efforts to do so demonstrated that there was no such consensus beyond a commitment to the basic directives. The formulation of key Directives, for example, number 4: "Commitment to a culture of equal rights and partnership between men and women," indicated that questions of human rights, the role of women in society, marriage, divorce, birth control and abortion, remained unresolved in terms of specific proposals for implementing reforms, beyond the generalized pledge that all should treat each other humanely. As Küng pointed out, the Directives stated only a basic minimum that might establish a framework for further dialogue and collaboration.

Golden Rule. (Hollenbach, 2021) Each of these traditions in turn has waffled on what the Golden Rule means, who is allowed to shelter under its peace. If the Golden Rule is twisted so that its protection only extends as far as membership in the community that ascribes to it, then it is not inclusive enough to support a Global Ethic. True spirituality must struggle to free itself from the false zealotry that sees no further than exclusivism, that cannot imagine working peaceably for our common good with those who are different for one reason or another. The way toward a genuinely Global Ethic must struggle with the challenges that Pope Francis recently laid out in his encyclical *Fratelli Tutti* (2020).³ Fraternity achieved through reconciliation and forgiveness, including especially a recognition of one's own sins against solidarity and openness to others, is indispensable if the Global Ethic is to fulfill its early promise.

Fratelli Tutti marks a deepening of the agenda for a Global Ethic. The Parliament(s) are performative and should not be dismissed as a distraction from deliberations regarding the Global Ethic. For all their carnival atmosphere, they enable the personal encounters, participation in rituals fostering a sense of inclusiveness, that must proliferate as people learn to trust their own instincts for inclusiveness. Interreligious dialogue and collaboration mean working together to establish coalitions among spiritually committed persons in various religious communities, who come together to learn from one another, to share insights into what can be done to reach out to others, to engage ordinary people in the work of discovering the meaning of spiritual transformation and galvanizing their

3 For an outline of *Fratelli Tutti's* teachings about interreligious dialogue, and the path toward genuine "Fraternity," reconciliation, and forgiveness, particularly as it entails metanoia with reference to one's own religious tradition, see McCann, "Discovering the Truth in *Fratelli Tutti*," *Macau Ricci Institute Journal*, Number 8, pp. 44-56.

量，共同克服在推进全球伦理探索时经历的苦难。议会必须具有包容性，提供相互尊重的具体示范，并付诸实际行动，打造跨文化道德对话的团体。《走向全球伦理宣言》本身已成为道德教育的一种资源，它不仅在四年一度的议会上让新老成员齐聚互助，重振精神，还在研讨会、教室以及社交媒体上继续发光发热。惊喜的是，《宣言》已颁布有25年之久，它仍然对那些有着严谨精神的人们坚守着其决心和承诺，一起努力拯救我们于恐怖主义之中。



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spiritual energies to collaborate in overcoming the sufferings that prompted the search for a Global Ethic. The Parliaments must be inclusive, providing concrete demonstrations of mutual respect, and genuine efforts to form communities of moral discourse cross-culturally. *Toward a Global Ethic* has itself become a resource for moral education, not just in the quadrennial Parliaments where friends old and new come together to renew each other in spirit, but also in the ongoing efforts, in workshops, in classrooms, in social media. Amazingly, the Declaration has lived on for over 25 years, and still captures the desires and commitments of spiritually serious persons to work together to save us from ourselves.



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PAUL TILLICH AND THE COURAGE TO BE IN THE TIME OF COVID

保罗·田立克与 直面新冠病毒大流行的勇气

ANTON JAMNIK 安当·亚姆尼克

ABSTRACT

One of the attempts to establish the foundations of contemporary ethics is Paul Tillich's existential analysis and evaluation of "the courage to be." In humanity's encounter or rather existential confrontation with the threat of nonbeing, revealed in the categories of space and time, finitude and freedom, and especially in experiencing guilt, absurdity, fear, doubts and other limitations of being, there is an opportunity for asking a question about the meaning of life and searching for sources of power in order to accept and overcome all these challenges. In the acceptance of being-itself the courage to be is born in a person, when they, realising and accepting their own finitude, overcome its limits and open themselves up to Infinity. This infinity of being-itself is not something abstract but is realised as Love, from which a person gets the courage to live in love, power and justice. As Pope Francis emphasizes: "Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all." (Pope Francis, *Fratelli Tutti*, 2020, no. 8)

摘要

保罗·田立克 (Paul Tillich) 对“生之勇气”的存在主义分析与评价，是其尝试建立当代伦理学基础的方法之一。当人类或其“存在”面临虚无的威胁，就像空间与时间、有限与自由等范畴所隐含的，尤其是在体验罪恶感、荒诞、恐惧、怀疑以及其他存在的局限性时，会出现一个契机，让我们质问生命的意义并找到力量的源泉，接受并克服一切挑战。当人们意识并接受自我的存在，就会产生存在的勇气，接受自己的有限性、克服其局限，向无限敞开心扉。这种自我存在的无限性并非抽象之物，它以爱的形式展现，它让人们勇敢地拥抱爱、力量与正义。正如教宗方济各所述：“既然我们属于同一人类大家庭，是同样拥有人类之躯的同行旅伴，也是同一大地的儿女，一起居住在这共同家园，那么让我们带着各自丰富的信仰和信念，发出自己的声音，彼此成为弟兄姊妹，一起追梦吧！”（教宗方济各，2020，第八条）

关键词：上帝，伦理，本体论，勇气，恐惧，焦虑，正义，爱，流行病，新冠肺炎，

Key words: God, ethics, ontology, courage, fear, anxiety, justice, love, pandemic, Covid 19

INTRODUCTION

Why does God allow so much suffering, especially for the weakest, the most innocent, children ... why coronavirus? To be honest, we must admit that we are not able to answer this question; despite all justifiable and sensible partial answers this question cannot be answered, since it opens us into the intangible mystery which is God. Ultimately, human beings are beings who, with their hearts and spirits, cannot be happy with only things they can know and understand, no matter how beautiful and exquisite they are (Richard, 2009, p. 123-125).

“God is no dwelling entity among other dwelling entities. There is no such God, according to Tillich. However, on the other hand, God is also not the complete opposite, separate from all beings, but God as being-itself is the one who gives all beings their existence and preserves it.”

“A rock pile ceases to be a rock pile the moment a single man contemplates it, bearing within him the image of a cathedral!” (A. de Saint-Exupery). So how do we contemplate “this rock pile – the coronavirus pandemic,” the cathedral in ruins? Are we contemplating the image of a cathedral or are we increasing the chaos? Do we accept inspiration from the Infinite Architect, the Creator of the planet Earth Cathedral and the

infinite galaxies? Answers to these questions will be searched for with the help of Paul Tillich, who in his philosophical and theological writings talks about the vulnerability and fragility of human beings, and with his insight into the whole truth of human beings’ existence proposes an original foundation for the ethics of love, justice and power, or how to maintain the courage to be (Tillich 2009), despite the threats and the finality of being (Stegner, 2009, p. 91-105). Tillich is relevant to the current situation, since his main emphasis on the courage to be lays the existential foundations for an ethics of resilience (Bayer, 2009, p. 18-20).

By the ethics of resilience, I mean an ethic that enables people to be resilient. Resilience, as I use this term here, and its characteristics and factors, are explained by Bojan Žalec, who summarizes the concept as follows:

“The appropriate metaphor for resilience is not a robust tank or an oak, but a lithe tree or grassy plant that bends in strong winds, but over time returns undamaged to its previous state. The main characteristics of resilience are, in addition to durability, flexibility as well as appropriate capability of transformation” (Žalec, 2021, p. 140).

Resilience alone, however, is not the highest ethical norm:

“With the consideration of change and preservation, however, we have already touched the normative aspect of resilience. To assess the desirability or undesirability of conservation and change, and thus resilience, we need to refer to certain values. At the level of society, the leading civilizational values, such as human dignity, freedom, humanity and responsibility for the environment or creation are essential here. Resilience is also closely linked to justice. Normally, resilience is desirable only if it is

导言

为什么上帝放任苦难横行，还特别针对最弱小、最无辜的人和儿童……为什么偏偏是冠状病毒？诚实地说，我们不得不承认我们无法回答这个问题；尽管存在部分合理的答案，但也无法解答这个问题，因为这个问题带我们走进了无形的神秘之中，也就是上帝。本质上，人类就是这样，不会因为其知道并了解的事物而感受到心灵和精神快乐，无论那些事物是多么的美丽和精致（理查德，2009年，123—125页）。

“神不是存在于其他实体中的实体。田立克也认为这样的上帝不存在。但是另一方面，上帝也不是与我们所想的完全相反，脱离于一切而存在，上帝作为存在本身，赋予了万物生命并保护他们。”

“当一个人想象着一座大教堂的样子去凝视一堆岩石，那看到的就不再是一堆岩石了！”（安托万·德·圣·埃克苏佩里）那么，我们要如何看新冠肺炎大流行这个“石碓”，这座废墟中的大教堂呢？我们是在思考大教堂的外形，还是在制造混乱？我们能否接受来自无限设计师、地球大教堂以及无限星系创造者的灵感？保罗·田立克将帮助我们找到这些问题的答案。他的哲学和神学作品探讨了人类的脆弱性和不堪一击，通过洞察人类存在的一切真相，他提出了关于爱、正义、力量的伦理的原始基础，或者说面对威胁与存在的终结（斯特格纳，2009年，91—105页），要如何保持生之勇气（田立克，2009年）。田立克探讨的更贴近于现状，因为他主要强调的生之勇气为伦理韧性奠定了存在主义的基础（拜耳，2009年，18—20页）。

伦理韧性是一种能让人们适应的伦理。博扬·扎莱克（Bojan alec）解释了我提到的“韧性”的特征和要素，他对这一概念的总结如下：

所谓的“韧性”不是像坦克或橡树那般坚固，而是如树或草类植物一样盈韧，它们虽在强风中弯曲，但随后又会恢复原状。韧性的主要特征即是持久、弹性以及适度的转化力”（扎莱克，2021年，140页）。

然而，韧性并不能单独作为最高伦理规范：

“但是，我们在考虑改变和维持韧性时，就已经触及到了其标准层面。为了评估维持和改变的合理性或不合理性，进而对韧性进行评估，我们要以某些价值观作为参考。在社会层面，主要参考人的尊严、自由、人性、环境责任或创造力等文明价值观。同时，韧性与正义也有着紧密联系。通常只有符合上述价值观和原则的韧性才合理”（扎莱克，2021年，141页）。

爱、力量与正义来自信仰

要明白本段标题的含义以及它们与本体论相关的内容，我们就要恰当掌握田立克对“上帝即存在本身（Ger. Gott als Sein selbst）”的理解。这是田立克的核心神学概念。上帝作为存在本身，他与现实存在的关系既是超越的，又是无所不在的。神不是存在于其他实体中的实体。田立克也认为这样的上帝不存在。但是另一方面，上帝也不是与我们所想的完全相反，脱离于一切而存在，上帝作为存在本身，赋予了万物生命并保护他们。因而，一切生命都源于上帝的温润之手。上帝的创造也并非一次完成，而是持续创造着。（文茨，2002年，115页）当谈到人类时，上帝，即存在本身就是我们探讨的重点，上帝也是人类生之勇气的来源（田立克，2009年，193页）。

对爱、力量和正义概念的本体论探讨，是为了走向其原始含义的深处，重新衡量它们，将它们归于本来所属的位置（田立克，1960年，1—18页）。如此一来，切实做到人们在现实中有信仰，信仰也接纳人们，

compatible with the above-mentioned values and principles” (Žalec, 2021, p. 141).

FAITH AS THE SOURCE OF LOVE, POWER, AND JUSTICE

To understand the terms in the title of this section - and their ontological aspects - we need to understand properly Tillich's understanding of God as being-itself (Ger. *Gott als Sein selbst*). This is Tillich's central theological concept. God as being-itself is both transcendent and immanent in relation to existing entities. God is no dwelling entity among other dwelling entities. There is no such God, according to Tillich. However, on the other hand, God is also not the complete opposite, separate from all beings, but God as being-itself is the one who gives all beings their existence and preserves it. Therefore, everything that lives, lives from the accommodating hands of God. Creation is not a one-time act, but God is constantly creating. (Wenz, 2002, p. 115) In particular, with regard to human being, it is very important for our discussion that God, i.e. being-itself, is the source of human courage to be (Tillich, 2009, p. 193ff).

Ontological discussion of the concepts of love, power and justice tries to reach to the depths of their initial meaning and thus re-evaluate them, placing them where they actually belong (Tillich, 1960, p. 1-18). In this way, human beings' faith, the fact that they accept being accepted, is concretely realised, and at the same time acquires distinctively communal dimensions in a specific social situation. There is endless relevance in Tillich's argument in which he particularly stresses that love, power, and justice are intrinsically linked and complementary, which is why any emphasis on only one of these aspects is wrong and leads into irregular relationships (Taylor, 2009,

p. 189-208). Love is the vital power of every living being, the motor, leading from separation to unification. Renewed unification presupposes the separation of that which fundamentally belongs together (Danz, 2009, p. 187-189).

The power of love is not something which is added to the finite reality, it is the constitutive element of all life, it means the renewed unification of that which at this moment is egocentric, individual, but originally belongs to each other in co-existence. It is a personal happening, achieving a unity in every individual; the greater the unity in the individual, the more this person will be open toward relationship with another, the less space there will be for anxiety and fear of nonbeing (Tillich 2009, 32ff), appearing as estranged being (ibid. 85; Richard, 2009, p. 126-127). This personal happening is closely linked to interpersonal encounters; they enable one another. Love binds individuals, it is the foundation of unity, the way towards original unity which was destroyed by human beings' estrangement from their own essence (Tillich, 1960, p. 18-35; Bayer, 2009, p. 27-28). Love is the foundation and not the negation of power. Love and power are a unified happening, involving both separation and renewed unification, overcoming the constant threat of nonbeing. The intrinsic power of being, each person's final freedom, responding to the constant risk and threat of nonbeing, all these reflect the tragedy of human existence on the one hand, and on the other its greatness (Taylor, 2009, p. 192-199).

But then another question arises: “When can the power of being be in conflict with love?” This happens when power negates the purpose of love, the renewed unification of something separated, the constant renewal of communities. Love fights against the final separation— independence based on self-sufficiency—and

与此同时，信仰在特定社会情境中也获得了显著的特定群体维度。田立克的论点有着无尽的关联，他着重强调爱、力量和正义的内在联系和互补性，这也是为什么不能只强调某方面，这会导致关系不平衡（泰勒，2009年，189—208页）。爱是每个生命的重要力量，它是化分离为统一的动力。重新统一意味着本质相同的东西产生了分离（丹茨，2009年，187—189页）。

爱的力量不是有限现实中的添加物，它是一切生命的构成元素，它是将曾经彼此共存的物质在此刻进行自我的、独立的重新统一。它始于个体，在每个个体中实现统一；个体内在越统一，一个人对待另一个人就会越开放，其内在焦虑和虚无的恐惧所占据的空间就会越小（田立克，2009年，32页），这种焦虑和恐惧的外在表现就是疏远（同上85；理查德，2009年，126—127页）。这种个人经历与人际交往密切相关；它们彼此促进。爱让个体结合，爱是统一的基础，是通向原始统一的道路，这种统一因人类疏远了本性而遭受破坏（田立克，1960年，18—35页；拜耳，2009年，27—28页）。爱是力量的基础，而不是力量反义词。爱和力量是统一的开始，它包含分离和新生的统一以及对虚无威胁的持续克服。存在的内在力量、个人的终极自由、应对持续风险和虚无威胁，一方面反映了人类存在的悲剧，另一面也反映了它的伟大（泰勒，2009年，192—199页）。

但另一个问题来了：“存在的力量会在什么时候与爱发生冲突？”当力量否认爱的意图、否认分离事物的重新统一、否定群体间不断更新时，冲突就会发生。爱反对最终分离——独立是基于自足——要拒绝一切反对自身重新统一的事物，并重新实现人类关系的统一（理查德，2009年，131—133页）。因此，任何形式的分离，包括单纯的分离，都是对爱的反对，因为爱想要建立在它自己的力量之上。如果没有爱呼吁重新统一，呼吁以存在本身为基础的个人力量的根本统一，那么分离会变得荒诞，它会在拒绝抵制真正威胁之时，先屈服于虚无的威胁（史怀哲，2009年，144—150页）。在相互

关系中存在的力量为人类关系的新发展提供了一种可能，在这种关系中，爱可以实现重新统一和新的团结（田立克，1960年，35—54页）。

正义体现力量与爱

田立克认为，爱、力量与正义紧密相连。正义规定了两个生命该如何相处，但无法预先安排这种关系。每个时刻都有着不同的可能，每段关系都存着风险以及人类的脆弱。两种力量的虚假和不公正关系能摧毁生活（泰勒，2009年，189—208页）。每个正义的举动都需要承担风险和勇气（Thatamanil，2009年，299—301页）。爱是正义的基础。如果爱是一种让分离能重新统一的趋势，那这个趋势或变化就是正义。爱的本体论是田立克对正义问题的根本回答。由于正义是让分离事物重新统一的一种形式，正义也就既包括分离（独特性，个体性），没有分离就没有爱，也包括重新统一，爱在这种统一中得以实现。正义体现存在的力量，体现爱。如果爱不包含正义，它可能会迷失在混乱的自我顺从中，摧毁付出爱和接受爱的人（田立克，1960年，54—72页）

爱无法实现正义要求之外的事，但正义的最终原则始终为爱。爱再次团结人们，正义保护需要被团结的人。正义的最终含义是创造性，富于创造性的正义又是爱的一种形式。爱、力量和正义的本体论定义是田立克理解伦理的基础（理查德，2009年，123—127页）。“伟大和美丽为何物，这是从一开始就有的疑问”。

结语：新冠肺炎大流行与存在的勇气

新冠肺炎大流行带来了挑战，在这种特殊情景下人类需要以一种新的方式思考我们存在的意义，思考我们该如何战胜这些恐惧和威胁。我认为，我们必须认真对待当下，不逃避与现实的必然对抗，逃避只会产生更大的恐惧和焦虑（Thatamanil，2009年，288—303页）。教宗方济各在《众位弟

thus against everything that opposes the renewed unification in itself, as well as the renewal of human relations of unity (Richard, 2009, p. 131-133). Therefore any form of separation that remains mere separation is against love, as it wishes to build on its own power. If there is no love calling for renewed unification, for the fundamental unity of these individual powers, which have their foundation in being-itself, then separation leads into absurdity which surrenders to the threat of nonbeing in its denial of the real threat of resisting it (Schweiker, 2009, p. 144-150). The power of existence in relation to being-itself offers the possibility of a new quality of human relationships, in which love leads to the renewed unification and new unity (Tillich, 1960, p. 35-54).

JUSTICE AS A FORM OF POWER AND LOVE

According to Tillich, love and power are closely linked to justice. Justice gives form to the encounter of two beings but justice cannot define this encounter in advance. Every moment contains several possibilities, every relationship involves risk and human beings' vulnerability. A false, unjust relation of two powers can destroy life (Taylor, 2009, p. 189-208). Every act of justice requires risk and audacity (Thatamanil, 2009, p. 299-301). The foundation of justice is love. If love implies a tendency toward renewed unification of something separated, then justice is the form of this tendency, this movement. The ontology of love is Tillich's fundamental answer to the question of justice. As justice is a form of renewed unification of something separated, it needs to include both separation (uniqueness, individuality), without which there is no love, and renewed unification, in which love is realised. Justice is a form of the power of being, a form of love. If love does not

include justice, it may get lost in a confused self-resignation which destroys the one who loves and the one who receives this love (Tillich, 1960, p. 54-72).

“An ethical act is a way of life, an expression of resilience, in which the courage to be is realised in love and justice, thus in a new quality of social relationships and in confrontation with a great many of the hardest questions of human existence.”

Love does not do more than what is required by justice, but it is always love which remains the last principle of justice. Love unites again, justice safeguards that which should be unified. Justice in its final meaning is creative, and creative justice is a form of love. The ontological definition of love, power, and justice is the foundation of Tillich's understanding of ethics (Richard, 2009, p.123-127). “What is great and beautiful has been questioned from the very beginning.”

FINAL THOUGHTS ON THE COURAGE TO BE IN A TIME OF PANDEMIC

The specific situation in which humanity has found itself in the Covid pandemic challenges us to ask the question about the meaning of our existence in a new way, to ask ourselves how we will survive all those fears and threats. In my opinion it is of vital importance to take this situation seriously and not to run away from a necessary confrontation with our reality, as this

兄 (*Fratelli Tutti*)》(2020年)给出了一个杰出的示范,告诉我们在新冠大流行期间如何将爱、力量和正义结合。这三点的每一条都与田立克的观点相吻合:

- 面对新冠肺炎大流行:“虽然各国以各种各样的方案来应付危机,但显然大家无法携手合作。先进科技看似将人类紧密联系在一起,但人与人的关系依然像一盘散沙,因而难以解决影响我们众人的问题。”(教宗方济各,2020年,第七条)——回顾田立克对“分离”的理解。
- 新自由主义经济模式的批评者提出:“面对这场失控的疫情,我们受到沉重和意外的打击,迫使我们重新关心人类本身,关心每一个人,而非只顾少数人的利益。”(教宗方济各,2020年,第33条)和田立克一样,教宗方济各也了解“重新统一”的必要性。
- 兄弟会的共同愿望:“既然我们属于同一人类大家庭,是同样拥有人类之躯的同行旅伴,也是同一大地的儿女,一起居住在这共同家园,那么让我们每一个人都带着自己丰富的信仰和信念,发出自己的声音,彼此成为弟兄姊妹,一起追梦吧!”(教宗方济各,2020年,第8条)。正如田立克所理解的,这样的梦想只能通过爱的恩典和正义去实现。

认识了一个人的有限性和边界,就形成了韧性伦理(田立克,2009年,85页)。同时更重要的是,任何人身上都存在无限性,也有让人勇敢地面对一切恐惧的绝对存在。正如田立克所强调的,信仰意味着自由地回应、接受被容纳(同上,167页)包括来自神的爱和来自人类同胞的爱(丹茨,2009年,185—188页)。这不再是一个抽象的理论化观点,如果发自肺腑地接受它,它应该在每个人的个人生活故事和他/她的社会环境中得以体现(斯特格纳,2009年,100—104页)。伦理行为是一种生活方式,一种韧性的表达,在这种生活方式中,在爱和正义

中,也就是在一种全新的社会关系中,在对抗人类存在的诸多困难中,实现了存在的勇气。

“伦理行为是一种生活方式,一种韧性的表达,在这种生活方式中,在爱和正义中,也就是在一种全新的社会关系中,在对抗人类存在的诸多困难中,实现了存在的勇气。”

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would only produce greater fears and anxieties (Thatamanil, 2009, p. 288-303). Pope Francis in *Fratelli Tutti* (2020) gives us an excellent example how to connect love, power, and justice during this time of pandemic. Each of these three points resonates well with Tillich's perspective:

- *Confrontation with pandemic*: "Aside from the different ways that various countries responded to the crisis, their inability to work together became quite evident. For all our hyper-connectivity, we witnessed a fragmentation that made it more difficult to resolve problems that affect us all." (Pope Francis, 2020, no. 7) Recall Tillich's understanding of "separation."
- *Critics of neo-liberal paradigm in the economy*: "Yet the brutal and unforeseen blow of this uncontrolled pandemic forced us to recover our concern for human beings, for everyone, rather than for the benefit of a few." (Pope Francis, 2020, no. 33). Like Tillich, Pope Francis understand the necessity of "renewed unification."
- *Universal aspiration of brotherhood*: "Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all." (Pope Francis, 2020, no. 8). Such a dream, as Tillich understood, can be realised only through the grace of love, empowered for justice.

The ethics of resilience is formed by realising one's finitude and limitations (Tillich 2009, 85), and at the same time by the even more important fact that in any human being there are

traces of the Infiniteness, the traces of the absolute Being which presents a person with the courage to be despite all fears. Faith means responding with freedom to accept their acceptance (ibid. 167ff), from both Divine love and one's fellow human beings, as Paul Tillich emphasises. (Danz, 2009, p.185-188). This is no longer an abstract theoretical perspective, but it should, if embraced really truly and sincerely, be reflected in the personal life story of every individual and his or her social circumstances (Stegner, 2009, p. 100-104). An ethical act is a way of life, an expression of resilience, in which the courage to be is realised in love and justice, thus in a new quality of social relationships and in confrontation with a great many of the hardest questions of human existence.

Žalec shows how theological virtues (faith, hope, love) are the source of human resilience. People can only be resilient if they are virtuous (Žalec, 2021, p. 141-142). This means that they can only be resilient if they are ethical. In addition, human resilience implies the authenticity of a person (Ibid., p. 143). Someone can only be resilient if they live authentically. In his texts, among which I highlight *The Courage to Be* in particular, Tillich illuminated the foundations and origins of human resilience, authenticity and ethics, and their interconnectedness. Resilience and ethics are crucial in our fight against the covid-19 pandemic. Therefore, I believe that Tillich's analyses and findings are particularly important in today's situation, and that they deserve attention and discussion.

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REDEFINING WESTERN AND CHINESE PHILOSOPHIES AS SPIRITUAL TRANSFORMATION

以灵性转变重新定义西方和中国哲学

YVES VENDE 温德，里尔

ABSTRACT

In the 80s, Pierre Hadot and Michel Foucault described Ancient Greek Philosophy as a “way of life”. Using this expression, they wanted to highlight that in Greek Antiquity philosophizing implied a transformation of the person involved in the process. In Athens, indeed, to choose a school of philosophy was first to choose a community and to adopt a number of both intellectual and physical practices. Both historians also show how in each one of the Greek schools, there is a description of the Saint or Sage, Socrates being the unifying figure of these portraits. The purpose of this figure of the Sage was to support students’ ethical effort in self-cultivation.

In recent years, more and more scholars investigating Chinese tradition in the West — Stephen Angle, Carine Defoort, — and also philosophers in China working on their tradition — Cheng Lisheng, Bai Tongdong, — have been using Hadot and Foucault’s expression of “philosophy as a way of life” and their categories to describe Chinese philosophy. In several Chinese Classics, it is possible to identify practices similar to what Hadot calls “spiritual exercises” and a description of the life of the Sage as an incentive for readers-disciples to join a process of self-cultivation.

摘要

80年代，皮埃尔·阿多（Pierre Hadot）和米歇尔·福柯（Michel Foucault）将古希腊哲学描述成一种“生活方式”。他们通过这种描述来强调古希腊哲学思维中人实现转变的过程。的确，在雅典，要选择一哲学学派，首先要加入一个团体，接受一些智力和体力训练。两位历史学家指出，希腊各个学派中都有对圣人或圣贤的描述，而苏格拉底（Socrates）就兼备了这些人物的特征。这位圣贤人物致力于从伦理上支持学生塑造自我。

近年来，越来越多西方学者，如安靖如（Stephen Angle），戴卡琳（Carine Defoort）开始研究中国传统，中国哲学家也在研究本国的传统，陈立胜（Cheng Lisheng）和白彤东（Bai Tongdong）借用阿多和福柯的“把哲学当作一种生活方式”的表达及其描述范畴来解释中国哲学。中国数本经典著作中都能找到类似的实践，阿多称之为“灵性修炼”，书中还有对圣贤生活的描述，它激励读者，也就是信徒们参与到自我修炼的过程中。中国传统中有个时期，特别能与“哲学是一种生活方式”这种说法产生共鸣，那就是朱熹（Zhu Xi）（1130-1200年）发展的新儒

One moment in Chinese tradition can especially echo an understanding of philosophy as a way of life: Neo-Confucianism as developed by Zhu Xi (1130-1200). For Zhu Xi, to read the Confucian Classics was not first a matter of accumulating knowledge but of transformation of the self. Through analyzing, meditating, and practicing the Classics, the student could let his/her intention be transformed and adjust his/her heart-mind to the heart-mind of the Sages from the past, the transmitters of the cultural tools necessary to becoming fully human.

joined this conversation, revisiting the meanings of philosophy and spirituality from the Chinese tradition's perspective.

In this article, I will focus only on the meaning of "philosophy" and "spirituality", and especially their transformative dimension. I will first summarize Hadot and Foucault's perspectives before recalling how these perspectives have been used to describe Chinese philosophy. I will show that Neo-Confucianism can be conceived as a resource to support spiritual experience according to the sense given by Hadot to this expression.

"In the past decades, new trends have emerged thanks to Hadot and thinkers such as Foucault, Nussbaum, and Sellars. They redefined the notion of spirituality in connection with philosophy. Besides, Sinologists and Chinese scholars have joined this conversation, revisiting the meanings of philosophy and spirituality from the Chinese tradition's perspective."

Introduction

When it comes to comparing traditions or engaging in multi-cultural dialogue, defining the terms of the exchange is crucial in setting the basis for respectful discussion. Terms such as "philosophy", "spirituality", "religion" may take diverging meanings in different linguistic communities. Already a lot of analysis has been done regarding the term "religion". In the case of "philosophy", defining the word is to join a conversation that has already taken place for centuries. The term "spirituality" remains much more imprecise in inter-disciplinary contexts. In the past decades, new trends have emerged thanks to Hadot and thinkers such as Foucault, Nussbaum, and Sellars. They redefined the notion of spirituality in connection with philosophy. Besides, Sinologists and Chinese scholars have

Philosophy as a Transformation of the 'Self'

Pierre Hadot (1922-2010) witnessed the evolution of philosophy in France in the seventies and took a stand toward the legacy of Descartes' conception of the 'self'. He emphasized the practical dimension of philosophy, as he was eager to offer resources to live a good life. In his book, *La philosophie comme manière de vivre* (2001), Hadot explains that all philosophers have to face the question: "What is philosophy?". For him, philosophy is an experience of transformation that can happen through different modalities: the "oceanic experience", philosophical discourse, and "spiritual exercises".

At the root of Hadot's philosophical journey lies an "oceanic experience" he had during his teenage years. This experience immerses oneself in the perception of reality. It

学。对于朱熹而言，读儒家经典最早不是为了积累知识，而是为了改变自己。通过分析、冥想和实践儒学，学生可以转变自己的想法，调整内心，向圣贤靠近，这种转变是成为成熟的人必须借助的文化手段。

导言

当参与到比较传统的或跨文化的对话时，充分解释交流所用的术语十分重要，它能为友好的讨论奠定基础。如“哲学”、“灵性”、“宗教”在不同的语言群体中传达的意思可能不尽相同。关于“宗教”一词已经做过了很多分析。以“哲学”为例，要定义这个词就得回到几个世纪前的对话中。在跨学科语境中，“灵性”一词仍不够明确。过去几十年里，多亏了阿多、福柯、努斯鲍姆和塞拉斯等思想家的努力，才有了新发展。他们重新定义了与哲学相关的灵性概念。此外，汉学家和中国学者也加入了这场对话，大家从中国传统的视角重新探讨哲学和灵性的意义。

“过去几十年里，多亏了阿多、福柯、努斯鲍姆和塞拉斯等思想家的努力，才有了新发展。他们重新定义了与哲学相关的灵性概念。此外，汉学家和中国学者也加入了这场对话，大家从中国传统的视角重新探讨哲学和灵性的意义。”

在本文中，我将专注于“哲学”和“灵性”的含义，特别是它们的转变维度。首先我会总结阿多和福柯的观点，接着回顾这些观点是如何描述中国哲学的。我会根据阿多对此的理解来展示新儒学可以成为支持灵性体验的渠道。

哲学就是转变“自我”

皮埃尔·阿多（1922—2010年）见证了上世纪70年代法国哲学的发展，他认同笛卡尔（Descartes）传承下来的“自我”概念。他强调哲学的实践层面，因为他渴望提供资源过上美好生活。阿多在《作为生活方式的哲学（La philosophie comme manière de vivre）》（2001年）中解释了所有哲学家都必须面对一个问题：“什么是哲学？”对他而言，哲学是一种形式各异的转变经历，就像“深海体验”、“哲学论述”以及“灵性操练”。

阿多的哲学之旅来自他青年时期的一次“深海体验”。即让自己沉浸于感知现实的体验中。它能逐渐意识到存在于世界的意识。“自我”也达到更高的存在水平（强化），同时，在更广阔的范围中丢掉自我（扩散）。这种观点来自人类学：以普罗提诺（Plotinus）为参考，阿多将“自我”分为三层：敏感（“自我”好像与身体融为一体）、理性（“自我”意识到自己是灵

魂，是一种离散的思维）；第三，灵性，（“自我”最终意识到自己是精神，是智力），所以它超越了其他层面。新柏拉图主义（Neo-Platonism）认为后者才是真正的“自我”。阿多建立在这一信念之上，因为对他而言，任何哲学都要一直提升“自我”，克服片面的、敏感的、理性的“自我”，普遍看待事物和世界。

is becoming conscious of existence, of being in the world. The “self” reaches a higher level of existence (intensification), and at the same time, loses itself in something greater (dilatation). This perspective is based on an anthropological point of view: referring to Plotinus, Hadot distinguishes three levels of the “self”: sensitive (where the “self” behaves as if it was merged with the body), rational (where the “self” becomes aware of itself as a soul and as discursive thinking); and thirdly spiritual, (in which the “self” discovers that ultimately it was always Spirit or Intellect), and thus exceeds the other levels. Neo-Platonism regards the latter as the true “self”. Hadot builds upon this conviction because, for him, any philosophy is always to elevate the “self”, overcome the partial, sensitive, and rational “self”, and reach a universal point of view on things and the world.

This oceanic experience is therefore at the root of the philosophical process and at the same time, one of the ways through which it can be accomplished. It is a non-discursive way of achieving Philosophy, as introduced in *The Symposium*.

For Hadot, a distance always remains between Philosophy (a movement of universalization) and philosophical discourses or texts. In Antiquity, writings were not to give a total image of reality but were a record of the words of a Master who answered his students’ questions. Hence, teachings were always taking place in a relationship between two friends or a Teacher and a student, a process which was supposed to influence the disciple: “*When Plato wrote his dialogues, when Aristotle taught and published his lecture notes, when Epicurus wrote his letters, or even his Treatise on nature, [...] In all cases, the philosopher explained his doctrine, that was very true, but it exposed it in a certain way, a way that aimed to train (in French: ‘former’) more than to inform (in French: ‘informer’)*” (Hadot, 2001: 146). This meaning of philosophy can be noticed

in dialogues where the many detours aim to teach reasoning. It is both a process of assimilation of knowledge and a method of universalizing the point of view.

Therefore, according to Hadot, the final orientation of Philosophy is practical. “Spiritual exercises” are not an appendix to philosophical discourse, but are philosophy because they form the “self”: “*Personally, I would define the spiritual exercise as a voluntary practice, personal, intended to transform the individual, a transformation of the self*”, (Hadot, 2001: 145). Using this expression, “Spiritual exercises”, Hadot does not refer to a religious activity but to a practice related to the individual’s psyche. For Hadot, philosophy is to learn to perceive things in the world in a new way, putting things back in the whole event of the universe. In a nutshell, Philosophy is like riding a bicycle at night: we first need to start the movement of cycling (living, doing Philosophy), and then the light produced by the dynamo illuminates how we are already moving (reflexive dimension of philosophical discourses).

This understanding of philosophy as a transformative experience is not unique to Hadot. Michel Foucault developed a similar understanding in the *Hermeneutique du Sujet* (1982) and Martha Nussbaum in *Therapy of Desire* (1994).

To sum up, for Hadot, experience is at the root of philosophical work. This root opens the possibility for philosophy, a transformation process of the “self”, whether through study and teaching, art’s experience, spiritual exercises, dialogues. All these processes attempt to overcome the partial “self” to reach a more universal “self”. Hadot works mainly with Greek sources. If this experience is to be acknowledged as universal, we must examine how scholars have used it to describe another tradition, such as Chinese philosophy.

因此，这种深海体验是哲学过程的起源，同时，也是实现哲学的途径之一。正如《会饮篇》所介绍的，这是一种实现哲学的非话语方式。

对阿多而言，哲学（一种普遍化运动）与哲学论述或哲学课文间始终存在距离。在古代，写作不是概述现实，而是将大师为学生解惑话语进行记录。因此，教导总是建立在两个朋友间或一师一生间，这就是影响学生的过程：“柏拉图写下他的对话，亚里士多德（Aristotle）讲授并发布课堂讲稿，伊壁鸠鲁（Epicurus）写信甚至论述自然，……所有情景之下，这位哲学家都在讲解自己的教义，非常真实，但在某种程度上它暴露出一种旨在训练（法语：“前”）而不告知（法语：“告密者”）的教导方式”（阿多，2001：146）。这种哲学意义可以在对话中看到，对话中有许多弯路需要通过讲授论证。它既是一个吸收知识的过程又是让观点普遍化的方法。

因此，阿多认为哲学最终会指向实践。“灵性操练”不是哲学论述的附属，它就是哲学，因为它们塑造了“自我”：“个人而言，我将灵性操练定义为一种自愿的、个体的实践，意在改变个人，即一种自我的转变”（阿多，2001：145）。阿多提出的“灵性操练”，不是一种宗教活动，而是一种关于个人心灵的实践。他认为，哲学就是学会一种看待世界事物的新方式，再把事物放回整个宇宙中去。简言之，哲学就像在夜晚骑自行车：我们要先开始骑行（生活，学习哲学），然后车灯才会照亮我们正经过的范围（哲学论述的自反维度）。

不只有阿多将这种将哲学理解为一种转变体验。米歇尔·福柯的《主体解释学（Hermeneutique du Sujet）》（1982年）以及玛莎·努斯鲍姆的《欲望的治疗（Therapy of Desire）》对此都有相似的理解（1994年）。

总而言之，阿多认为经历才是哲学工作的根本。它开启了哲学的可能性，即一个“自我”的转变过程，无论是通过学习和教导、艺术体验、灵性操练还是对话。所有这些过程都是在尝试克服部分的“自我”，以达到一个更普遍的“自我”。阿多的作品主要来自希腊。如果这项经历是普遍的，我们必须检验学者们如何利用这种经历来描述另一种传统，比如中国哲学。

哲学的生活方式与中国传统

当西方或中国的哲学家与中国传统对话时，阿多的作品首次被引用。

2005年，罗哲海（Heiner Roetz）引用阿多的观点回应非哲学性的中国传统中的各种争论。罗哲海认为阿多描述的古希腊哲学，许多元素都对应了早期的儒家思想。在努力走向普遍化和人道的过程中，哲学必须应对不同文化中带来的影响（罗哲海，1993：6）。研究新儒学（宋明理学）的学者们也要建立联系。尽管他们不想把中国传统推入西方现存的哲学门类中，但安靖如和蒂瓦德认为，朱熹（1130—1200年）这样的新儒家，为阿多的哲学体系做出了贡献。（安靖如，蒂瓦德，2017：5）。

除了首次以阿多的思想展示中国传统的普遍潜力外，其他学者，如姜丹丹（2010年）和戴卡琳（2012：475）也用它与庄子（Zhuangzi）做比较。他们引用阿多“转变生活”的概念来解释庄子的思想。阿多自己也提出庄子与希腊哲学之间可能存在的融合：“很久以来，我一直不太愿意做比较研究……。现在我的想法有些改变了，我发现中国思想和希腊哲学之间清楚的相似性。（…）例如，对我们生活无意识状态的描述，就如井底之蛙或桶底之蝇的画面，正如庄子所言，‘忽略了整片宇宙的宏伟’。但我无法以中国思想家的身份发言”（阿多，2001：228）

Philosophy as a Way of Life and Chinese Tradition

The first use of Hadot's work occurred when philosophers, whether from the West or China, dialogued with the Chinese Tradition.

In 2005, Heiner Roetz referred to Hadot to respond to the different arguments usually used to describe Chinese Tradition as non-philosophical. For Roetz, many elements

comparative studies [...]. Now I have changed my mind a little, finding indisputable analogies between Chinese thought and Greek philosophy. [...] for example, to describe the situation of unconsciousness in which we live, the picture of the frog in the well or of the fly in the bottom of a large barrel, "ignoring the universe in its entirety grandiose" as Zhuangzi said. But I cannot speak as a specialist of Chinese thought" (Hadot, 2001: 228).

“Hadot's thought has been associated with the claim that Philosophy is not only a formal game, or the search for truth(s), but also a means to a spiritual transformation, i.e., a transformation of the spirit. From the perspective of Confucian learning, as synthesized by Zhu Xi, studying and practicing the Classics' texts were both but one movement of self-cultivation.”

of Ancient Greek philosophy described by Hadot suit Early Confucianism. As an effort towards universalization and a process of becoming humane, philosophy must be able to embrace different culturally situated reflections, (Roetz, 1993:6). Scholars who investigate Neo-Confucianism (*songminglixue* 宋明理學) also make the connection. Even if they do not want to force Chinese tradition into pre-existing western categories, according to Angle and Tiwald, Neo-Confucians, like Zhu Xi (朱熹, 1130-1200) were committed to philosophy in Hadot's sense (Angle & Tiwald, 2017:5).

Besides this first use of Hadot's thought to display a universal potential of Chinese tradition, other scholars use it to create contrast with the *Zhuangzi*, like Jiang Dandan (姜丹丹) (Jian, D., 2010) and Carine Defoort, (Defoort, 2012:475). They cite Hadot's concept of the “transformation of life” to describe Zhuangzi's thoughts. Hadot himself spoke about possible convergences between *Zhuangzi* and Greek Philosophy: “I have long been very reluctant with regard to the

In 2002-2003, a reading group focused on Hadot's book, *Philosophy as a Way of Life* was started by Tu Weiming (杜維明) at the Harvard-Yenching Institute. Chung-Yi Cheng (鄭宗義) who was then visiting scholar at Harvard-Yenching Institute got inspired. In his book *Confucianism, Philosophy and the Modern World*, (《儒學、哲學與現代世界》, 2010), he explains: “It is necessary to know that because of the standards of modern Western philosophy, many different modes of philosophizing present in the Western tradition have been cast outside the philosophical field. (Cheng, Chung-Yi, 2010:27, original quotation in Chinese). He later insists that Neo-Confucianism aims to shape life in the sense Hadot uses it, (Cheng, C. Y., 2016:116-117).

Another scholar then in residence at Harvard-Yenching Institute was Peng Guoxiang (彭國翔). In the seventh chapter of his book, *Confucian Tradition, crossing Religion and Humanism* (《儒家傳統：宗教與人文主義之間》, 2007), he cites *Philosophy as a Way of Life* (1995) to contrast self-cultivation in Ancient

2002年至2003年间，杜维明在哈佛燕京学社（the Harvard-Yenching Institute）创办了一个阅读小组，专注于阅读阿多的《作为生活方式的哲学》。当时哈佛燕京学社的访问学者郑宗义受到了启发。他在自己的儒学著作《儒学、哲学与现代世界》（2010年）中解释道：“需要了解的是，因为现代西方的哲学标准，西方传统中许多不同的哲学思维模式已经被置于哲学领域之外。（郑宗义，2010：27，中文原文）。后来他坚称新儒学的目的是以阿多的方式塑造生活，（郑宗义，2016：116—117）。

“阿多思想的运用以及哲学的宣讲不仅仅是一种形式游戏，或者是寻找真理，它还是一种精神转化的方式，即灵性转变。从儒学角度看，朱熹结合了儒学学习与实践的内容，这是一种自我修身的运动。”

当时哈佛燕京学社的另一位常驻学者是彭国祥。在他的著作《儒家传统：宗教与人文主义之间》（2007年）第七章中，他引用了《作为生活方式的哲学》（1995年）来对比古希腊哲学和儒家传统中的自我修身。彭国祥想证明儒家的自我修身不是一个单纯的灵性训练过程，还包含了身心共同的努力（彭国翔，2007：232）。

哈佛燕京学社最后一位学者是陈立胜。他在文章《静坐在儒家修身学中的意义》（2014年）中解释了，在阿多和福柯研究的影响下，儒家学习中自我修身的各个方面，包括“静坐”一直是人们很感兴趣的话题。

第三种联系是中国学者对西方传统的研究，他们阅读并翻译了阿多的著作。2012年，张宪出版了《古代哲学的智慧》（阿多，1995年）汉译本。2014年，姜丹丹也出版《作为生活方式的哲学》的汉译本。两位学者并没有只关注逻辑，而是都强调了哲学的实践层面（张宪，2012年；姜丹丹，2015年）。

正如上文所言，阿多的作品《作为生活方式的哲学》有不同的用途：首先想展示中国传统哲学维度的学者会使用（罗哲海，安靖如，蒂瓦德），其次是道家（戴卡琳、姜丹丹）和新儒学（郑宗义、彭国祥、陈立胜）用它对比中国传统的学者，三是研究西方哲学的学者（张宪、姜丹丹）。他们都指出在西方传统中，哲学绝不仅仅是一种形式游戏，而是一种以哲学化作为行为驱动的主观转变的过程。最后，他们大多数都意识到，用比较法把一种传统强行纳入另一种文化范畴是存在风险的。

我提及的大部分都是研究新儒学的学者。我邀请大家走进朱熹，去看看他为这种智慧付出努力的意义。

学习是新儒学的一种生活方式

宋朝（960—1279年）时期的新儒学是儒学发展的第二阶段。中国文化正经历着深刻的社会和政治变革。对于这一时期的主要哲学家朱熹（1130—1200年）而言，古代圣贤孔子在儒家经典中倡导的儒家之道需要复原。那些本应负责传播儒家思想的人，因为不守承诺，使得人们放弃学习儒家思想。学习必须改变生活，学习也需要改变生活：“曹操问：‘何为第一义？’（朱熹）说：”就像‘君子仁爱，臣子忠诚，儿子孝顺’这样。要下定决心坚持做到，如果做不到，就不会成功。就像在宫里，必须把职位让给更优秀的人，辞去卑鄙的人。这是它第一层意思”。（朱熹，《朱子语类》，第12卷，第1段，我的译文）。学习的重点

Greek Philosophy with Confucian tradition. Peng Guoxiang wants to demonstrate that Confucian self-cultivation is not only a mere process of spiritual training but implies both body and mind efforts (Peng, 2007:232).

The last example of a scholar who stayed at the Harvard-Yenching Institute is Cheng Lisheng (陳立勝). In his article *On the meaning of quiet-sitting for Confucian self-cultivation*, (《靜坐在儒家修身學中的意義》, 2014), he explains that under the influence of Hadot and Foucault's research, the different aspects of self-cultivation in Confucian learning, including quiet-sitting (*jingzuo* 靜坐) has been topic of much interest.

The third connection is related to Chinese scholars investigating Western tradition who read Hadot for himself and translated his books. Zhang Xian (張憲) in 2012 published a Chinese translation of *Qu'est ce que la philosophie antique* (Hadot, 1995). Jiang Dandan (姜丹丹) did the same with *La philosophie comme manière de vivre* in 2014. Against a focus exclusively on logic, both scholars emphasize the practical dimension of philosophy (Zhang, 2012; Jiang, 2015).

As described above, Hadot's *Philosophy as a Way of Life*, has been used in different ways: first by scholars who want to show that there is a philosophical dimension in the Chinese tradition (Roetz, Angle and Tiwald), second by scholars who use it to contrast Chinese Tradition whether with Daoism (Defoort, Jiang Dandan) or Neo-Confucianism (Cheng Chung-yi, Peng Guoxiang, Chen Lisheng), and third by scholars who study Western philosophy (Zhang Xian, Jiang Dandan). They all point out that in the Western tradition, philosophy was never only a matter of formal games but included a subjective transformation driven by the action of philosophizing. Finally, most of them are aware of the risk in comparative approaches of forcing one tradition in the categories of another cultural perspective.

I have been mainly mentioning scholars investigating Neo-Confucianism. This is an invitation to go back to Zhu Xi and examine the meaning he was giving to such intellectual effort.

Learning as a Way of Life in Neo-Confucianism

Neo-Confucianism refers to the second phase of development in Confucianism that happened during the Song Dynasty (960-1279). Chinese culture was facing a profound social and political change. For the main philosopher of this period, Zhu Xi (朱熹, 1130-1200), the Confucian Way, as embodied by the Ancient Sages in the Confucian Classics edited by Confucius, needed to be restored. Because of their lack of commitment, those who should have been in charge of transmitting Confucian learning had led the people to give it up. Learning had to change life, and learning also required a change in life: “Cao asked: ‘how is the first meaning?’ (Zhu Xi) said: ‘It is like ‘for the people to be a Junzi is to lie in Benevolence, for the minister to lie in Reverence, for a son to lie in Filial Piety’ this kind of sayings. And to decide to keep on with that; and if it is not like this, you will not succeed. It is also like being at the court, one must devote himself to give positions to superior men, and dismiss vile characters. This is the first meaning’”. (Zhu Xi, *Classified Conversations of Master Zhu*, Scroll 12, paragraph 1, my translation.). The focus on learning was to be put on the cultivation of the “self” and not on literary sophistication (Gardner, 1989:144).

To achieve learning, Zhu Xi developed a strong curriculum. Students had to commit themselves personally to the Confucian Way, which required them to read the texts written by the Sages, and to train themselves to find “the pattern(s)-coherence(s)” (*Li*理) within them (*gewuqiongli* 格物窮理), and then to practice what they had learned. They were also expected

是塑造“自我”，而不是精通于文学（加德纳，1989：144）。

为了学习，朱熹开办了一门丰富的课程。学生们必须全情投入于儒学中，他们要阅读圣贤的著作，训练自己学会“格物穷理”，然后实践所学。他们也要保持敬畏的态度：“努力学习时，只需保持敬畏，寻找规律放在第二”（朱熹，《朱子语类》，第9卷，第18段，我的译文）。对于朱熹而言，这些经典是构成“这种模式”的指南，阅读经典是一种智力训练，同时也是道德甚至是身体训练（彭国翔，2015年）。这种读书法的核心是，确保学生“亲身体验”这本书：“只有当（学生）读懂了书，他才了解了真正的意义”（加德纳，1989年155）。

因此，读书不仅是一种积累知识的努力，而且最初它是一种训练意志和气的方方法。简言之，阅读经典是一种灵性训练，是学会做人的一种方式（朱熹，《朱子语类》，第10卷，第5段）。

最后，阿多著作的译文以及他对古希腊哲学理解的传播，与中国传统建起了一个联系点。阿多思想的运用以及哲学的宣讲不仅仅是一种形式游戏，或者是寻找真理，它还是一种精神转化的方式，即灵性转变。从儒学角度看，朱熹结合了儒学学习与实践的内容，这是一种自我修身的运动。

换言之，无论是通过大师、人际关系还是经典文本去对抗“客观存在”，都会导致学生被外在因素改变。西方传统中的逻辑反思与哲学存在主义实践之间始终有一种创造的张力。类似情况也可以在中国传统中找到，人们更关注对经典文本，“汉学”的分析，而对阅读经典文本对其生活的影响，即“宋学”，更感兴趣。



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to enter into an attitude of reverence (*jing* 敬): “In the learning effort, it is only necessary to keep reverence, to look for pattern(s) is second” (Zhu Xi, *Classified Conversations of Master Zhu*, Scroll 9, par. 18, my translation.). For Zhu Xi, the Classics constituted a guide to “the pattern,” and reading the canon was an intellectual exercise as well as moral and even physical exercise (Peng, 2015). At the heart of this method of reading the Classics (*dushufa* 讀書法), was the conviction that the student had “to experience” the book personally: “Only if [the student] made the texts his own would they be truly meaningful to him” (Gardner 1989. 155).

Therefore, to read a book is not just an effort to accumulate knowledge, but first a way to train the will and to exercise the psycho-physical (*qi*, 氣) stuff of oneself. In a nutshell, reading the classics is a spiritual training, a way to learn to behave as a humane person (Zhu Xi, *Classified...*, Scroll 10, par. 5).

In the end, the successive translations of Hadot’s books and the spreading of his understanding of Ancient Greek Philosophy create a point of connection with Chinese tradition. The use of Hadot’s thought has been associated with the claim that Philosophy is not only a formal game, or the search for truth(s), but also a means to a spiritual transformation, i.e., a transformation of the spirit. From the perspective of Confucian learning, as synthesized by Zhu Xi, studying and practicing the Classics’ texts were both but one movement of self-cultivation.

In other terms, the confrontation with “hard objectivity,” whether it is through a master, relationships or classical texts, leads a student to encounter an exteriority, and to be transformed. There was always a creative tension between reflections on logical aspects and existential practices of philosophy in the Western tradition. A similar movement may be found in the Chinese tradition – people more focused on the analysis

of classical texts (*Hanxue* 漢學), and people more interested in the effects of reading the ancient texts on their lives (*Songxue* 宋學).



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THE DISCOURSE OF SPIRITUALITY METANOIA IN ASIAN JESUIT HIGHER EDUCATION

亚洲耶稣会高等教育对灵性皈依的探讨

BERNARD LEE AND LIAM GEARON
伯纳德·李及利亚姆·吉伦

ABSTRACT

The essence of spirituality carries important meanings: first, spirituality refers to 'believing life' (*Vida creyente*). Second, spirituality relates to discernment in the context of Christian faith (*lo doctrinal*) and pastoral work (*lo pastoral*) (Ashley, 2017). Customarily, spirituality can be found in different religions, even though Ignatian spirituality is deeply rooted in the formation of the Society of Jesus (Allen & Williams, 2020; Nullens, 2019). Under the teaching of the Jesuits, spirituality comprises finding God in all things, the Spiritual Exercises, discernment, and the Constitutions (The Society of Jesus, 2021).

In this paper, we will discuss the distinctive discourse of spirituality, "*Metanoia*," in Jesuit Higher Education in the Asian context. After collecting data from 30 semi-structured in-depth interviews of 30 Presidents, faculty members, and senior administrators from four Jesuit Universities in Asia over a period of nine months from September 2020 – June 2021, about Jesuit Educational Leadership, in my DPhil

摘要

灵性的实质有重要意义：首先，灵性就是“相信生命”。其次，它与基督教信仰中的洞察力以及心灵指导有关（阿什利，2017年）。通常，不同宗教里都展现了灵性，依纳爵灵性甚至在耶稣会形成时期就深度扎根其中了（艾伦，威廉姆斯，2020年；纽伦斯，2019年）。耶稣会士教导下的灵性包括在万事万物中寻找上帝、《神操》、洞察力和《耶稣会章程》（耶稣会，2021年）。

本文将讨论亚洲背景下耶稣会高等教育中与众不同的灵性“回归”。从2020年9月至2021年6月的9个月里，我们收集了亚洲四所耶稣会大学中30名校长、教职工和高级行政人员半结构化深度访谈的数据，耶稣会教育领导力是我在牛津大学攻读博士时的研究课题，我们发现亚洲耶稣会高等教育中，从最高层管理、结构化耶稣会课程到灵性方面，有关灵性皈依的与众不同的特征。为保护采访对象的隐私，会对所有采访者本名做匿名处理。本文所有受访者姓名均为化名。本研究采用了滚雪球抽样法。

(Ph.D.) studies at The University of Oxford, we have found the distinctive characteristics of spirituality Metanoia define commitment in Asian Jesuit Higher Education from the top level of management, structured Jesuit programs, and spirituality. The original names of all the interviewees are anonymized so as to protect the confidentiality of the interviewees. All the interviewees' names used in this paper are not real. Snowballing sampling method was adopted in this study.

Keywords: Jesuit spirituality, commitment, sermon, structured Jesuit programs, personal care, personal formation

1. Commitment from the top level

First, Fabian believed that Ignatian spirituality is a commitment by the top management of his Jesuit university, i.e., the President and Vice President have taken up the responsibility to teach some courses in their universities. If they do not teach Ignatian spirituality or Christian Humanism, who has the professionalism to teach the subjects? Or if Jesuits do not teach the Ignatian spirituality, who can have a similar level of professionalism or knowledge to deliver the subjects, especially to the layman?

“The President or Vice President has to teach some courses at the university.”
(Fabian, Interview, 8:03)

The sermon is very important

In addition, Haddon stressed that the sermon of the President does matter a lot in promoting Ignatian spirituality. He further explained that the sermon could direct students back to the core values of their life, although money and materials are important in their secular lives. The sermon can remind students and lead them to think about God and have a dialogue with God.

“I think the biggest responsibility of the President is the sermon. And the sermon in the sense of saving people working every day in the daily fight. We tend to forget big things. And we want more students. We want more money. We want to have a higher level for the university.”
(Haddon, Interview, 18:15)

“The Universal Apostolic Preferences refer to the service directions and missions of the Jesuits in the contemporary era, i.e., showing the way to God, walking with the excluded, journeying with youth, and caring for our common home.”

2. Structured Jesuit Program

Jaasaw mentioned that the distinctiveness of his Jesuit university is that it has a very structured Jesuit program for every student of his university. This program acts as an important channel to develop Ignatian spirituality among students. The structured Jesuit program has been in place for many years in his university and has been perceived as distinctively Jesuit.

“We have a common platform for developing the Jesuit Spirituality for the students. Once a year, we have a program for the students. So this is a very Jesuit program. (Jaasaw, Interview, 15:25)

In addition, Kacia observed that the university has relevant and skilled professors to teach religion and spirituality.

关键词：耶稣会灵性、奉献、布道、结构化耶稣会课程、个人关怀、个人塑造

1. 高层的奉献

首先，法比安认为依纳爵灵性是耶稣会大学最高管理层的一种奉献，校长、副校长已经担起在大学教授部分课程的责任。他们如果不教授依纳爵灵性或基督教人文主义，谁还具备传授这些内容的专业性？或者，如果耶稣会士不传授依纳爵灵性，谁还拥有同等水平的专业素养或知识来向信徒，特别是平信徒们传达这些主题？

“校长或副校长必须在大学里教授部分课程。”（法比安，《采访》，8:03）

“普世使徒偏好是当代耶稣会士的服务方向和使命，如，展示通往神的道路、与被排斥者共步、与年轻人同行、关爱我们共同的家园（耶稣会，2021年）。”

布道很重要

此外，哈登强调，校长的布道对促进依纳爵灵性发展的确重要。他详细解释道，金钱和物质在世俗生活中固然重要，但布道能引导学生回到其生活的核心价值。布道可以提醒学生，引导他们思考上帝并与上帝对话。

“我认为布道是校长最大的责任。布道的意义在于将每日奋战于工作中的人拯救出来。我们常常忘记重要的事。我们想招更多学生。我们需要更多资金。我们想建一个更高的水平的大学。（哈登，《采访》，18:15）

2. 结构化耶稣会课程

贾索提到他所在耶稣会大学的独特之处，它为每位学生提供了结构非常完善的耶稣会课程。这门课程是学生发展依纳爵灵性的一个重要渠道。这门结构化的耶稣会课程已在他的学校中教授了多年，是耶稣会独有的课程。

“我们有一个促进学生发展耶稣会灵性的共同平台。我们每年为学生安排一次课程。这是一个极具耶稣会特色的课程。”（贾索，《采访》，15:25）

另外，卡西亚还观察到，这所大学具备相关并有能力的教授传授宗教和灵性的知识。

“这些知识由牧师教授进行传授。因此与其他大学相比，我认为我们学校的学生有一些接触灵性或其他东西的好机会。我们也是这个国家里非常小的一所学校。但我们有主要的专业。它不是什么特殊的专业，但特别的是，它是宗教专业。（卡西亚，《采访》30:05）

麦克解释说学校除了有专业和尽职的教授，还有为本科生专门制定的依纳爵灵性教学法。通过依纳爵灵性课程，学生学会了反思和自我发展（麦克，《采访》12:14；13:55）。此外，本科生要与其他学习结构化课程的同学合作练习依纳爵灵性（麦克，《采访》，18:29）。

“另外，我们也试图提供一些依纳爵灵性、特别是有依纳爵灵性价值的课程，我们有一个叫做反思与成长的课程。每位本科生都应该学习。反思和成长是一个为期两天的课程，学生们必须出席。”（麦克，《采访》，12:14）

“然后他们在这门课中学习依纳爵灵性，历经成为成熟的人的过程等等，与他人互动。所以我认为反思与成长的课程可以作为我们学校的主要特色之一。”（麦克，《采访》，13:55）

“所以，根本上说，我认为依纳爵教学法是耶稣会大学的重要特色。我们

“It was by the priest professor. So I think compared to the other university, our school students have some good opportunity to have some personal exposure to spirituality or other things. Also, we are a very small school in the country. But so we have the main major. Not that the specific major, but one special thing was we have the religion major.” (Kacia, Interview, 30:05)

Apart from professional and committed professors, Mac explained that the pedagogy of Ignatian spirituality is tailored for the undergraduates of his university. Through the curriculum of Ignatian spirituality, they learn reflection and self-development (Mac, Interview, 12:14; 13:55). Also, undergraduates practise Ignatian spirituality through working with others in the structured program (Mac, Interview, 18:29).

“And also, we are trying to provide some Ignatian spirituality, the value of Ignatian Spirituality, especially, we have a program called reflection and growth. So every undergraduate student should attend the course. The reflection and growth, they have to attend a two day program.” (Mac, Interview, 12:14)

“Then in the program, they are learning Ignatian spirituality and also the process of becoming a mature person, something like that, and interaction with other people. So I think the program called reflection and growth can be one of the main characteristics of our university.” (Mac, Interview, 13:55)

“So, I think basically the key aspect of a Jesuit University is Ignatian pedagogy. We use a very typical task to practice the Ignatian pedagogy, to implement Ignatian pedagogy, and that can be done personally because, in a Jesuit University, personal

care is one of the main characteristics. So doing in a group or volunteering in a group may be personal when I meet, when I work together with other faculty members and with other admin staff, then I am trying to approach them with the sense of Ignatian spirituality or pedagogy.” (Mac, Interview, 18:29)

Faculty Day

Xavier found his university has a Faculty Day every semester to allow the President to explain the Ignatian spirituality to the faculty members (Xavier, Interview, 29:03; Zadie, Interview, 13:30)

“I mean, many of our formation programs are geared around orienting people to Ignatian spirituality and personal formation. So I think, especially the last President, very often would talk about it when he would address the faculty. So on the first day of every semester, but usually, at the end of the first or second week of every semester, we have what’s called faculty day. So we bring together all the university, at least the college-level faculty. There are usually discussions, and the different topics or issues depend on a lot of things. But usually, what sets the tone is the address from the President. And the last speaker would often talk about issues that were happening, but always trying to bring some component of what it means to be Jesuit, what it means to practice Ignatian spirituality.” (Xavier, Interview, 29:03)

“Every semester or, in fact, twice a semester we have a faculty day, in which the university president addresses the issues that we faculty must care for in our respective positions. So when you say how, in what way that the person impacts on us, of course, I call it the president’s State of the University address. So it impacts us

用一个非常典型的任务来亲自练习和实践依纳爵教学法，因为个人关怀是耶稣会大学的主要特点之一。所以我们要亲自参与小组项目或小组集体项目，当我和其他教职工以及其他管理人员一起工作时，我就会尝试用依纳爵灵性或教学法走进他们。”（麦克，《采访》，18:29）

教职工日

泽维尔发现大学每学期都有一天教职工日，这一天校长要向教职工们讲授依纳爵灵性（泽维尔，《采访》29:03；查蒂，《采访》，13:30）

“我是说，我们有许多塑造课程都是围绕引导人们接受依纳爵灵性和个人塑造进行的。特别是上一任校长在给全体教职工做演讲时，经常会谈到这个问题。因此每学期的第一天，不过通常是每学期的第一或第二周周末，我们会举行教职工日。所有大学成员，或者至少大学的教职工都相聚在此。一般都会有涉及不同的话题或问题的讨论。但通常，校长的致辞会指明讨论方向。最后一位演讲者常常会谈论一些正发生的事，也会始终努力传递耶稣会士的意图，以及践行依纳爵灵性的意义。”（泽维尔，《采访》，29:03）

“每学期，或者每半学期我们都有一天教职工日，这一天，大学校长要解决我们教职工在各自岗位上须注意的问题。所以你问校长是如何，是以什么方式影响我们时，我一定会说，校长会解决学校的问题。因此，教职工日不仅影响着我们的教学、研究和推广，还从根本上影响着在耶稣会、天主教、菲律宾大学的担任教师的我们。这些价值观在很多场合都得以巩固。从校长写给我们的信里，我们的新闻刊物里，每学期两次的致辞里这些价值观都得以深化。所以，你问要如何践行耶稣会价值观，

这一切都记在备忘录、条例和大学规范中。关于影响力还有什么要说的？影响力塑造了我们作为耶稣会天主教大学教职工的行为举止。”（查蒂，《采访》，13:30）

3. 一位灵性领导者

内厄姆说校长是他大学里的灵性领导者（内厄姆，《采访》，03:57；奥西安，《采访》，27:23）。我认为这一直是耶稣会大学的独特之处，也是耶稣会大学的真实特征。

“依纳爵灵性是耶稣会大学最高管理层的一种奉献，校长、副校长已经担起在大学教授部分课程的责任。他们如果不教授依纳爵灵性或基督教人文主义，谁还具备传授这些内容的专业性？”

“他是我们的灵性领导者，也是设立目标的教育领导者，在他为大学知识界服务的期间内，以各种方式发挥自身的领导者作用，这就是他在学校所做的事。平日里他就是耶稣会的教职工。他应当成为灵性领导者。这也是他认为自己应该做的。”（内厄姆，《采访》，03:57）

“短期内我也担任过负责学生事务的副主席。所以要支持所有学生，对天主教徒，非天主教徒，非基督徒，宗教人士，非宗教人士一视同仁，努力给他们的生活创造目标。”（奥西安，《采访》，27:23）

not only in our teaching and our research and extension, but basically we as faculty of a Jesuit, Catholic, Filipino University. There are numerous occasions wherein these values are reinforced. It's reinforced in his letters to us, in his writings in our newsletters, in the addresses to us twice every semester. So, when you say how do you implement Jesuit values, of course, everything is translated into memos, rules, and routines of the university. So what more can you say about influence? It shapes how we behave as Jesuit faculty, as faculty at Jesuit Catholic University." (Zadie, Interview, 13:30)

3. A Spiritual Leader

According to Nahum, the President was the spiritual leader of his university (Nahum, Interview, 03:57; Ocean, Interview, 27:23). I argue that this has been the distinctive element of a Jesuit university and the tangible identity of a Jesuit university.

"He is our spiritual leader as well as an educational leader in setting up the goal and then also implementing the means for carrying out this role for a certain set period, during which he serves for the intellectual community at the university, and that's how he is perceived to play a role there. And then usually, he's a Jesuit faculty member. So he's supposed to be a spiritual leader. So that's the role that he feels in that capacity." (Nahum, Interview, 03:57)

"But I have been for a short time also Vice President for Student Affairs. So giving support to all the students and making no separation between Catholics, non-Catholics, non-Christians, religious, non-religious, and trying to give them an aim in their life." (Ocean, Interview, 27:23)

Decision making is spiritually grounded

Quella pointed out that the President made a decision based on Ignatian spirituality and the results are more spiritually grounded:

"That was the time when we had a lot of people who were against it, but when the President wanted to do something else, so he made very well thought out statements that were spiritually grounded, compassionate, and prophetic without being antagonizing. Like that, and then he identified priorities for projects and for research. They define our focus on nation-building and the environment. So, aside from his own statements, he also did things to incorporate Jesuit values in research directions and projects." (Quella, Interview, 38:08)

"Ignatian spirituality is a commitment by the top management of a Jesuit university, i.e., the President and Vice President have taken up the responsibility to teach some courses in their universities. If they do not teach Ignatian spirituality or Christian Humanism, who has the professionalism to teach the subjects?"

Universal Apostolic Preferences

Victor highlighted that the mandate of the Jesuits' Universal Apostolic Preferences is highly valued by the Society of Jesus, putting Ignatian spirituality and spiritual exercises as one of their top priorities for missionary work. The Universal Apostolic Preferences refer to the service directions and missions of the Jesuits in the contemporary era, i.e., showing the way to

决策以灵性为基础

克亚说校长根据依纳爵灵性做了一个决定，它的结果更富灵性：

“当时我们很多人都反对，但校长还想做点什么，所以深思熟虑后他告诉我们，他做的这些都是以灵性为根基、富有同情心、有预见性的，而不是敌对的。于是他确定了项目和研究的优先顺序。它指出了我们建设国家和环境的关注点。除了他自己的表述，他还在研究方向和项目中融入耶稣会的价值观。”（克亚，《采访》，38:08）

普世信徒的爱好

维克多强调，耶稣会高度重视其普世信徒的偏好，依纳爵灵修和神操是他们传教工作的首要任务之一。普世使徒偏好是当代耶稣会士的服务方向和使命，如，展示通往神的道路、与被排斥者共步、与年轻人同行、关爱我们共同的家园（耶稣会，2021年）。“它提升了依纳爵灵性和灵修操练。（维克多，《采访》，19:52）

查蒂称公立大学没有任何灵性内容，以此证明了耶稣会大学传授灵性的独特性。

“正如我提到的，私立大学明确规定了道德、能力和灵性价值。公立大学显然不具备我们推选校长时对其灵性层面的考虑”。（查蒂，《采访》8:35）



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利亚姆·吉伦教授，牛津大学

God, walking with the excluded, journeying with youth, and caring for our common home (The Society of Jesus, 2021). “And it promotes Ignatian spirituality and spiritual exercises.” (Victor, Interview, 19:52)

Zadie demonstrated the distinctiveness of spirituality in the Jesuit universities by pointing out that public universities do not have any spiritual components.

“The private university, as I mentioned to you, specified moral, intellectual, spiritual values. Obviously, public universities do not have that spiritual dimension we just considered in our search for the presidency.” (Zadie, Interview, 8:35)



BERNARD LEE, The University of Oxford

LIAM GEARON, The University of Oxford

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FACING THE WAR: EXPLORING THE DILEMMAS OF HEROES IN CHINESE MOVIES

面对战争：探索中国电影英雄的困境

STEPHAN ROTHLIN 罗世范

For over 30 years I have had different opportunities to involve people from different walks of life in Asia and in Europe in workshops on Confucian ethics with a focus on the “hero,” defined by the Cambridge Dictionary as “the main character or the main male character in a book or film, who is usually good”. This type of a hero thus sticks to his or her values of respect, loyalty, compassion, and wisdom in the middle of adversities and challenges. Within the Chinese tradition of “hero” however we may not always be assured of a “Hollywood Happy Ending” as heroes do face the tragedy of war and deadly conflicts; nevertheless, the key highlight for a more systematic narrative analysis of the different dramas of heroes is to recognise in their struggles with a host of obstacles and moral dilemmas, while always facing death and destruction, a unique opportunity to reconnect to one’s own better self.

Rather than consuming new movies simply as entertainment, this approach consists in highlighting some key lines of a movie’s basic narrative while discovering the ethical dilemmas the different heroes are struggling with. It is based on the conceptual framework outlined in a research

30多年来，我有各种机会与来自亚洲和欧洲不同行业的人在研讨会上围绕“英雄”讨论儒家伦理，英雄一词在剑桥词典中的定义是“书中或电影中的主角或主要男性人物，通常是好人”。这种类型的英雄在逆境和挑战中坚持着尊重、忠诚、同情和智慧的价值观念。然而，中国传统中的“英雄”并不见得总有“好莱坞式的大团圆结局”，因为英雄确实会面临战争和致命冲突的悲剧；然而，对不同戏剧英雄进行更系统叙事分析的关键是，要认识到他们在诸多障碍和道德困境中的挣扎，也要认识到他们面临的死亡与毁灭，这是一个刷新自我认知的难得机会。

这种方法不是单纯地将消费新电影作为娱乐，而是强调电影基本叙事的部分关键台词，同时探索不同英雄所面临的伦理困境。它以马克·班德萨（Mark Bandsuch）关于“作为当代中国道德教育一种有效方法”的电影英雄人物叙事分析”的研究项目中所概括的概念框架为基础（班德萨，2019年）。当观众开始意识到自己看到各种形式的死亡和毁灭时的挣扎和激动，一个决定性时刻就到来了。事实上，视觉形象可能为深入洞见真实本质提供了一种非常独特的办

project by Mark Bandsuch on “Narrative Analysis of Heroic Characters in Film as a Promising Method for Moral Education in Contemporary China” (Bandsuch, 2019). A decisive moment happens when viewers start recognizing their own struggles and dramas facing various forms of death and destruction. In fact, visual images may in a very special way provide profound insights into the true nature, for example, of

the Communist Party as model for everyone. The pair then also participates in the 1979 Sino-Vietnamese War and become heroes for their acts of courage. In a dramatic battle scene when Feng Liu is ambushed along with his troops, he tries to drag a companion out of the mud. During this operation he succeeds in saving the comrade’s life, but his right arm is so badly wounded that he needs to have it amputated.

“Rather than consuming new movies simply as entertainment, this approach consists in highlighting some key lines of a movie’s basic narrative while discovering the ethical dilemmas the different heroes are struggling with.”

martial arts which far from glorifying violence and brutal force do reveal the processes by which Confucian values such as honesty, integrity, modesty, determination, loyalty, and truthfulness are shaped.

Feng Xiaogang – *Youth* (2017): Going beyond the “Youth Myth”:

Discovering true enthusiasm and self-sacrifice

“*Youth*” (Chinese: 芳华; pinyin: *Fānghuá*) is a 2017 Chinese film, written by Geling Yan and directed by Feng Xiaogang, whom I consider as one of the most outstanding living directors in China. The film is focused on the enthusiasm provoked in the lived experiences of a group of adolescents performing in a People’s Liberation Army art troupe during the Cultural Revolution. They felt deeply inspired and uplifted by the Red Dream of their Chairman and Supreme Leader Mao Zedong. The film shares the story of two key characters, Feng Liu and Xiaoping He. Xiaoping He, a naïve and innocent recruit, and Feng Liu a morally impeccable character, whose comrades praise for being a real-life Lei Feng, the exemplary good soldier promoted by

A typical feature throughout the film relates to the experience of being bullied and being mobbed. In the case of Xiaoping He, who becomes the target of her roommates’ bullying because of her background from the countryside, she is taunted for smelling bad since she is not used to taking frequent showers. These acts are often spearheaded by Hao Shuwen, the daughter of the regional commander. Similar to other ground-breaking movies of Feng Xiaogang, such as “I am not Madame Bovary” (“我不是潘金莲”), the movie contrasts fake ideals for living with the reality of genuine altruism and love often embodied by adherents of Buddhism.

After the war, in Reform-era China, Feng Liu and Xiaoping He are honourably discharged from the Army but struggle to survive financially within an environment which no longer recognises their heroic efforts. The film often also contrasts fake attitudes and buildings – say a fake White House – with genuine characters, like a warm-hearted Buddhist monk, in the midst of a society which seems to crave materialistic wealth and social promotion. However, even without any recognition the exemplary figures of Feng Liu and Xiaoping He continue to display their idealistic

法，例如，武术远远不是在歌颂暴力和暴行，而是揭示儒家价值观诚实、正直、谦虚、决心、忠诚、坦率借以形成的过程。

冯小刚——《芳华》（2017年）：
超越“青春神话”：探索真正的情
和自我牺牲

《芳华》是2017年上映的一部中国电影，由严歌苓编剧，冯小刚导演，我认为冯小刚是中国现在最优秀的导演之一。这部电影聚焦于文革期间，展现了在中国人民解放军艺术团表演的一群青少年因生活经历而激起的热情。他们被伟大领袖毛主席和红色梦想深深激励鼓舞。这部电影讲述了两个关键人物，刘峰和何小萍的故事。何小萍是一名天真质朴的新兵，刘峰则是一个品行端正，被战友们称赞为活雷锋的角色，他是共产党选出的人人都会学习的榜样。二人还参加了1979年中越战争，因勇敢战斗成了英雄。一场戏剧性的战斗中，刘峰和他的部队被伏击，他试图把一位同伴从泥泞中拖出。他成功救下了那位同志，但他自己却因右臂伤势严重而需要截肢。

一座假白宫与一位热诚的佛家弟子这样的真实形象进行对比。然而，就算刘峰、何小萍等模范人物没有得到认可，他们仍然展现出对他人的理想主义关怀。这部电影还刻画了他们与当局发生深刻冲突的画面，而当局似乎对他们丝毫不重视。

这部电影跨越了惊人的50年时间，从人间之神毛泽东开始，他发动了那场献给“新”文化的革命，从根本上与“旧”思想，也就是宗教以及被斥为有资产阶级倾向的颓废儒家哲学决裂。像军队艺术团成员这样的年轻人会认为自己是这场所谓革命的先锋。观看电影展现的半个多世纪，使观众能体验整个国家跃入号召致富光荣的邓小平主持的“改革开放政策”历程。尽管千百万群众都是受到毛主席小红书里“智慧之言”的激励，但是它却给另一位民族英雄即邓小平让了路，邓小平从根本上质疑文革的合理性。事实上，邓小平是从文化大革命和“四人帮”挑起混乱的灰烬中涌现的最重要领导人。

尽管历经种种变化，刘峰和何小萍始终保持着对他人的无私关怀，这确实令人感动，但历史展示的无疑是，人们对物质利益

“这种方法不是单纯地将消费新电影作为娱乐，而是强调电影基本叙事的部分关键台词，同时探索不同英雄所面临的伦理困境。”

贯彻整部电影的一个典型特征是被欺负和被围攻的经历。以何小萍为例，因为她来自农村，因此成了室友欺负的对象。由于她没有经常洗澡的习惯，被众人嘲笑有怪味。这些行为通常都由地区司令女儿郝淑雯牵头。和冯小刚其他突破性电影，如《我不是潘金莲》一样，这部电影将虚假的生活理想与佛教徒常常体现的真正利他主义和爱的现实进行了对比。

战后，在改革开放的中国，刘峰和何小萍光荣退伍，但却为了生计在一个不再认可他们英勇奉献的环境中挣扎。这部电影还常常将虚假的姿态和建筑作对照，如在一个看似渴望物质财富和社会晋升的社会中，用

和声望的渴望践踏了他们关心贫困弱势群体的原始价值观。一位英雄因勇敢地试图救下在伏击中险些丧生的战友失去了手臂；但面对这位真正的英雄，官员却显得很无情；然而人们对买车买房等物质利益永无止境的渴望，或以牺牲他人为代价得到晋升的野心，似乎显得更加无情。尽管历史上像邓小平和毛泽东这样被信以为真的英雄仿佛在逐渐淡出，但是像何小萍和刘峰这样的普通公民见证了这样一个事实，即文化大革命曾试图根除的儒家价值观——诚实、正直、忠诚和坦率在真英雄们的良知和行动中幸存了下来，尽管他们并不起眼。

care for others. The film also portrays scenes of deep clashes with authorities who seem to lack any appreciation for them.

The amazing span of 50 years covered by the movie starts with the earthly God Mao Zedong who unleashed the Revolution dedicated to a “new” culture, which would radically break with the “old” ideas, such as religions and a decadent Confucian philosophy that was dismissed as bourgeois. Young people like the members of the military art troupe considered themselves the cutting edge of this supposed revolution. Watching it unfold over half a century enables viewers to experience the leap of a whole country into an “open door policy” under Deng Xiaoping with the rallying cry that getting rich is glorious. While millions had been inspired by the “words of wisdom” contained in Chairman Mao’s *Little Red Book*, it was to give way to another national hero namely Deng who would radically question the rationale of the Cultural Revolution. In fact, Deng emerged as paramount leader out of the ashes of the Cultural Revolution and the chaos provoked by the Gang of Four.

While it is certainly moving to see throughout these changes that Feng Liu and Xiaoping He remain remarkably consistent in their altruistic care for others, the unfolding of the historic background leaves no doubt how overarching the thirst for materialistic gain and prestige seems to trample down their original values of caring for the vulnerable and disadvantaged. Not only does the behaviour of officials in dealing with a genuine hero, who lost his arm in a courageous attempt to save a fellow soldier from being killed in an ambush, seem ruthless; even more ruthless seems the never-ending appetite for material gain expressed in buying cars and houses, or the ambition to get promoted at the expense of others. While the supposed great heroes and warlords of history

like Deng and Mao seem to be gradually fading away, the witness of ordinary citizens like Xiaoping He and Feng Liu witness to the fact that the Confucian values of honesty, integrity, loyalty and truthfulness that the Cultural Revolution attempted to eradicate did survive in the conscience and actions of genuine, if unspectacular, heroes.

Wong Kar-Wai – *The Grandmaster* (2013):
What the Grandmaster values more than money
and career

“*The Grandmaster*” (Chinese:一代宗师, pinyin: “*Yidai Zongshi*”) is a 2013 Hong Kong-Chinese martial arts film telling the life story of the Wing Chun grandmaster Ip Man. The film was directed and written by Wong Kar-Wai. The film begins during the Republican period of the 1930s in Foshan and moves on to his flight to Hong Kong after the Second Sino-Japanese War, carrying the story all the way to his death. The movie begins with Ip Man dressed in a cassock like a priest wearing a geeky hat, reflecting on martial arts fighting, in an iconic scene done in the rain in slow motion with about a dozen combatants. Ip Man concentrating fully during the whole fight stays focused and wins. His memories take him back to his life experiences starting with his early training in martial arts by his master Chan Wah-shun, and marriage to his wife Cheung Wing-sing.

Ip Man’s peaceful existence is threatened by the arrival of Gong Yutian, the Wudang Boxing martial arts grandmaster from northern China. After his retirement Gong had appointed Ma San as his heir in the North and suggested that the South should have its own paramount Master. Various masters attempt to challenge Gong, but they are all barred by Ma San. As the Southern masters are deliberating on a representative, Gong Yutian’s daughter Gong Er arrives and she

王家卫——《一代宗师》（2013年）
比金钱和事业更重要的宗师价值观是什么？

《一代宗师》是2013年香港出品的中国武术电影，讲述了咏春大师叶问的生平。这部电影的导演和编剧是王家卫。影片演绎了从20世纪30年代民国时期的佛山开始，然后抗日战争结束叶问飞往香港，再到最后他去世的故事。电影一开始，叶问像神父一样身着黑袍，戴着令人讨厌的帽子，思考着武术搏击，这是一个画一样的场景，是与十几名武士在雨中用慢动作完成的。叶问在整个打斗过程中全神贯注并取得胜利。他的回忆带他回到从前的生活经历，从早期师父陈华顺教他习武再到他与妻子张永成结婚。

中国北方武当八卦掌宗师宫羽田的到来，威胁了叶问的平和生活。宫羽田退隐后，任命马三作为其在北方的接班人，他建议南方也应该有自己的首席宗师。不同的大师都试图挑战宫羽田，却都被马三阻拦。正当南方大师们商议选出一个代表时，宫羽田的女儿宫二来了，她试图说服父亲不要继续比武。与此同时，南方大师决定让叶问做他们的代表，叶问在挑战宫羽田之前曾接受了三位南方大师的考验。

我们关注的点是，叶问和宫羽田的表面打斗其实展示了一种哲学思想的交流。当宫羽田宣布叶问获胜后返回北方时，他的女儿宫二为重现家族荣耀开始向叶问发起挑战。鉴于武术讲究的是精准和专注而不是暴力，所以他们都认同一项规则，即比武时打碎家具的人是输家。叶问和宫二爆发了一场激烈的打斗，叶问在最后乱了一步，宫二获胜。叶问想要重新比赛，但二人最终友好告别。原来叶问是为了救宫二而乱了步子。他们保持书信联系。1937年第二次中日战争期间，叶问和家人因饥荒失去了两个女儿。与此同时，在中国北方的马三变成了叛徒，这位“弑父凶手”杀死了宫羽田。宫二回来时，她为长辈遗弃她父亲的懦弱行为而震惊，但长辈们告诉她，她父亲的最后愿望是希望她快乐，而不是去报仇。宫二拒绝接受这样的说法，反之，她发誓永远不外传武功，不结婚生子，用尽一生去复仇。

此时，叶问搬回了香港，他希望开启一段武术老师的职业生涯，但因面临各种棘手问题而终结，因为香港有很多其他武术大师。尽管他声望见长，但他并不在乎金钱上的成功。1950年除夕夜，他再次遇见宫二，并请求与她再次比武，也暗示她应该开始重办武术学校。但是宫二拒绝了，她说许多武术学校都已经消失了。镜头闪回到十年前，1940年春节前夕，宫二和马三在火车站对峙，一场残酷而激烈的战斗过后，宫二打败了马三。宫二在打斗中受了重伤，激起了她放弃武术的想法。镜头接着转到1952年，叶问和宫二最后一次见到对方。宫二向叶问坦白，她从一开始就对叶问心怀好感。不久她就去世了。叶问在旁白中讲述道，宫二在与马三打斗中受了重伤，她靠吸食鸦片减轻痛苦，这也是她的堕落的开始。影片最后的镜头以蒙太奇的手法展现了叶问学校的繁荣发展，其中有一段话说，叶问让咏春拳风靡全球，他最出名的学生是李小龙。电影结束时说叶问逝于1972年。

这部电影将富有洞察力的观众们带离了老套的以及为简化故事增加的一组组无聊打斗的画面。这并不是胜者败者间随意的打斗，而是一场戏剧化的哲学辩论，这部电影进一步探讨了“北方人”和“南方人”之间的老套对比和普遍存在的相互偏见。宫羽田说，任何地方，包括青楼，都可以成为人们修身养性的地方，都能达到大师的境界。这一点在他女儿宫二的生平故事中得到了体现。然而，她为父复仇的本能并没有在残酷的战斗中终结，这场战斗里，她战胜了杀父凶手马三，她也在这场战斗中受了重伤。无论她会因为吸食鸦片而受到多么严苛的评判，但让她活下来的不是鸦片而是她一开始对叶问的爱。终极大师展现了一种信任的能力：例如，北方大师宫羽田相信马三，但马三却成了杀害他的凶手；南方宗师叶问信任他的学生，学生之一李小龙认为武术学校是要求最严格的地方，在武术学校他们能更深入地学习儒家诚实、坦率和忠诚的美德。

tries to convince her father not to continue the fight. Meanwhile, the Southern masters decide on Ip Man to represent them, and Ip proceeds to be tested by three Southern masters before he challenges Gong Yutian.

vows to never teach, marry, or have children, and devotes her entire life to seeking vengeance.

Meanwhile Ip Man moves to Hong Kong in the hope of starting a career as a martial arts teacher but ends up facing all sorts of challenges

“In the context of the history of China, it is surely misleading and simplistic to identify the paramount hero with the Emperor Qin Shi Huang, just on the basis of his achievement in unifying China. Only when all the other characters with their unique roles and unique contributions are considered as heroic, as contributing to the unity of one’s own heart as well as of the unified China would the term of “hero”—in the exemplary meaning suggested by the Confucian “*Junzi*”—be given the prominence it deserves.”

The salient point for us is that the apparent fight between Ip and Gong reveals an exchange of philosophical ideas. When Gong Yutian declares Ip the winner and returns to northern China, his daughter Gong Er sets out to regain her family’s honour by challenging Ip Man. Since martial arts are about precision and concentration, not violence, they agree to a rule that whoever breaks a piece of furniture during the fight will be the loser. An intense fight breaks out between Ip Man and Gong Er, which concludes with victory for Gong because Ip broke a step at the very end. Ip and Gong nevertheless part on friendly terms, with Ip saying he wants a rematch. Actually, Ip broke the step to save Gong Er. They keep in touch by letters. During the Second Sino-Japanese War in 1937 Ip Man and his family loses his two daughters due to starvation. In the meantime, in northern China, Ma San becomes a traitor and as a “Father murderer” kills Gong Yutian. When Gong Er returns, she is appalled by the apparently cowardly behaviour of her elders in forsaking her father, but they tell her that her father’s final wish was for her to be happy and not to seek vengeance. Gong Er refuses to accept that, and instead, she

because there are numerous other martial arts masters in Hong Kong. Despite of his growing reputation it is useful to note that he does not care about monetary success. He meets Gong Er again on Chinese New Year’s Eve 1950 and asks her for a contest one more time while implying that she should start rebuilding her martial arts school. However, Gong Er refuses, stating that many martial arts schools have disappeared. A flashback to ten years earlier shows a confrontation between Gong Er and Ma San at a train station on Chinese New Year’s Eve 1940, in which Gong defeats Ma after a brutal and intense fight. Gong herself is shown to have been seriously injured in the fight, thus prompting her desire to abandon martial arts. The film then moves on to 1952, when Ip Man and Gong Er meet each other for the last time. Gong confesses to Ip that she has had feelings of love for him right from the beginning. She dies shortly after. Ip explains, in a voice over, that in the fight with Ma San, Gong was injured so badly she turned to opium to ease the pain and this was her downfall. The final scenes offer a visual montage as Ip Man’s school flourishes, including a statement that Ip made Wing Chun popular

张艺谋——英雄（2002年）：放弃杀戮

《英雄》是2002年上映的一部中国武士电影，由张艺谋执导。这部电影改编自公元前227年荆轲刺秦王的故事（张艺谋，2005年）。这部电影中，各位主演不断面临着一个几乎永恒的挑战，即死亡。战国时期，秦国侠士无名来到秦国都城会见秦王，由于

真英雄的特征。当无名参悟这些话的智慧，他也放弃了自己的使命，饶恕了秦王。然而，朝廷敦促秦王依法处置无名，秦王虽不情愿下令，但还是对在秦宫企图刺杀他的无名进行了处刑。他明白要统一国家，就必须以无名为警示执行法律。无名经历了一场英雄的葬礼，结尾的文字揭示了秦王的身份，秦始皇，中国第一个皇帝。

“在中国历史背景之下，仅仅因为秦始皇统一中国的成就，就简单地把他划为至高无上的英雄，确实存在错误。只有当所有其他角色都发挥了他们独特作用和贡献时，才会都被当作英雄，只有为统一献出了自己的心才能统一中国，“英雄”一词在儒家“君子”中体现的模范意义才会得到应有的重视。”

秦王曾被长空、飞雪和残剑追杀，自此实施了严密的保驾护航措施，无名称自己杀死了这三名刺客，并在秦王面前展示了他们的武器。无名假装先杀了长空，然后在赵国书法学校遇到了避难的飞雪和残剑。书法无疑是中国文化的最高表现之一。事实上，无名委托残剑写了一幅“剑”字书法，想通过书法偷偷学习他的技巧，他目击了书法学校被袭。然而，无论有多少致命之箭从学校的屋顶倾泻而下，这位书法大师的书法仍然毫发无伤。这门课的核心就是要拥有任何致命武器都无法摧毁的美德。

无名认为自己已经掌握了杀人的特殊技巧。但是秦王低估了剑，无名称这种特殊技巧虽无法击中受害者一切重要的器官，但也能造成打击。《英雄》另一个关键片段是残剑送无名去秦都，离开前残剑在沙子上写下了“天下”。他劝说无名重新考虑刺杀行动。这个故事以及残剑理解一统中国的梦想深深触动了秦王，他不再害怕无名。秦王把他的剑扔到一边，以一种完全任性的姿态把自己完全暴露在无名面前，他细看着残剑的画轴。剑术和武术的最终目标是远离剑的致命之处，以一颗统一的心为全世界的和平作出贡献，这时这位英雄才接受了这一重要的观点。在这因果报应的时刻，他意识到了放弃杀戮才是获得和平的关键，放弃杀戮也是

转变的见解

从张艺谋《英雄》文章中汲取灵感，去探究中国宏观历史背景下这些令人惊叹的复杂故事，的确是有意义的。以这样的视角来审视5000多年来和谐和不和谐的声音，要轻易识别谁应该是英雄，谁应该是反派似乎非常的困难。电影让这一切戏剧化，它让观众把所有艰苦奋斗的角色都看作英雄。在中国历史背景之下，仅仅因为秦始皇统一中国的成就，就简单地把他划为至高无上的英雄，确实存在错误。只有当所有其他角色都发挥了他们独特作用和贡献时，才会都被当作英雄，只有为统一献出了自己的心才能统一中国，“英雄”一词在儒家“君子”中体现的模范意义才会得到应有的重视。秦始皇曾经是个乞丐，还是个放逐的浪子，像残剑和飞雪这些刺客的自我牺牲，将影片的决定性时刻定格，对共同利益的追求比对个人恩怨、仇恨和复仇欲望的追求更具影响力。

我们在中国研讨会期间，一个特别有力的切入点是，让参会者将自己带入到不同的角色中：以张艺谋的电影为例：哪个人物在你的生活中引起了更强烈的共鸣？你认为谁是真正的英雄？是什么帮助英雄走出困境并克服内心的挣扎？当一个个奋斗的英雄故事开始在我们的生活中产生共鸣时，他们在

worldwide, and that his most famous student was Bruce Lee. Off screen, it is stated that Ip Man died in 1972.

The film takes the insightful viewer beyond the stereotypes of martial arts which tend to reduce the story to an increasingly boring sequence of fights. Far from being a spectacle of arbitrary winners and losers, the film dramatizes a philosophical debate which also goes further as stereotypical contrasts and widespread mutual prejudices between “Northerners” and people from the South are explored. Gong Yutian states that any place, even including a brothel, can become a place where people can exercise virtue and reach the point of becoming Masters. This is exemplified in the life story of his daughter, Gong Er. However, the natural drive to revenge the murder of her father is not closed by the brutal fight in which she triumphs over her father’s murderer, Ma San, during which she is badly hurt. No matter how harsh she may be judged by her descent into opium, what kept Gong Er alive was the bond of love she felt from the beginning with Ip Man. The ultimate Master thus reveals himself or herself in an ability to trust: in the case of the Northern Master, Gong Yutian, who puts his trust in Ma San who would then turn out to be his murderer; in the case of the Southern Master, Ip Man, trusting in his students, among them Bruce Lee, who would recognize in martial arts above all a most demanding school enabling them to embrace Confucian virtues such as honesty, truthfulness, loyalty in a deeper way.

Zhang Yimou – *Hero* (2002): Giving up Killing

“*Hero*” (Chinese: 英雄, pinyin: “*yingxiong*”) is a 2002 Chinese martial arts film directed by Zhang Yimou. The film is based on the story of Jing Ke’s assassination attempt on the King of Qin in 227 BC (Zhang 2005). Death appears in this film an almost permanent challenge that

different key actors constantly face. During the Warring States period, Nameless, a Qin prefect, arrives at the Qin capital city to meet the King of Qin, who had survived an attempt on his life by Long Sky, Flying Snow, and Broken Sword. The king has therefore implemented tight security measures: Nameless claims that he has killed the three assassins and he displays their weapons before the king. Nameless pretends to have first slaughtered Long Sky, before traveling to meet Flying Snow and Broken Sword who had taken refuge at a calligraphy school in the Zhao state. Calligraphy, of course, is regarded as one of the highest expressions of Chinese culture. Indeed as Nameless commissions a calligraphy scroll with the character for “Sword” (劍), secretly seeking to learn Sword’s skill through his calligraphy, he becomes witness of the scene that the calligraphy school is being attacked. However, no matter how many deadly arrows are pouring in droves through the roof of the school the Master of the calligraphy continues unharmed with his writing. The core of the lesson is to attain virtues which can never be destroyed by any deadly weapon.

Nameless admits that he has mastered the special technique to kill. However, he states that the king had underestimated Sword, and says that the special technique can also be used to cause a blow that nonetheless misses all the victim’s vital organs. Another key moment of “*Hero*” occurs when Sword sends Nameless off to the Qin capital, writing the words 天下 (“*Tianxia*” “Under Heaven”) in the sand before leaving. This was his appeal to persuade Nameless to reconsider the assassination. The king is deeply impressed by the tale and by Sword’s understanding of his dream to unify China and ceases to fear Nameless. In an act of complete trust, the King throws his sword away and renders himself completely exposed and vulnerable to Nameless as he examines the scroll drawn by Sword. The hero thus becomes ready to accept the key insight that the ultimate goal

斗争中展现的醒目的状况也许也会发生在我们自己的斗争中。唯有经历，哪怕只是间接地走过了没有具体方向且坎坷的困境之路，最终我们会停止作出草率的判断，并开始欣赏不同故事动态中所激发的理性。



罗世范，澳门利氏学社社长、北京及香港罗世力国际管理咨询有限公司总裁

of swordsmanship and martial arts is to leave the deadly part of the sword away and with a unified heart to contribute to peace with the entire world. The karmic moment is thus to realize that giving up killing is the key to peace and the hallmark of a true hero. When Nameless realizes the wisdom of these words, he abandons his mission and spares the king. Nevertheless, urged by his court to follow the law, the king reluctantly orders Nameless to be executed at the Qin palace for his assassination attempt. He understands that to unify the nation, he must enforce the law and uses Nameless as an example. Nameless receives a hero's funeral and a closing text reveals the identity of the king as Qin Shi Huang, the first Emperor of China.

Transforming Insights

It certainly makes sense to take inspiration from Zhang's article on "*Hero*" to look at the amazingly complex stories that can be explored against the backdrop of Chinese macro history. From such a perspective surveying the large symphony and cacophony of over 5000 years, it seems particularly difficult to easily identify who should be qualified as hero and who as a villain. Films dramatizing such events enable viewers to consider all the struggling characters as heroes. In the context of the history of China, it is surely misleading and simplistic to identify the paramount hero with the Emperor Qin Shi Huang, just on the basis of his achievement in unifying China. Only when all the other characters with their unique roles and unique contributions are considered as heroic, as contributing to the unity of one's own heart as well as of the unified China would the term of "hero"—in the exemplary meaning suggested by the Confucian "*Junzi*"—be given the prominence it deserves. Not only Qin Shi Huang once upon a time a beggar, but also apparently broken outcasts and assassins like Broken Sword and

Flying Snow encapsulate decisive moments in a drama in which self-sacrifice and the pursuit of the common good becomes more influential than personal resentment, hatred, and desire for revenge.

During our workshops in China a particularly productive entry point was to ask the participants to put themselves into the shoes of the different characters: In the case of the movie of Zhang Yimou: Which figures resonate more strongly in your life? Whom do you recognize as true heroes? What helps a hero to overcome dilemmas and inner struggles? When the stories of the different struggling heroes start to resonate in our own lives, the compelling complexity of their struggles may come alive so to speak in our own struggles. Only after experiencing, if only vicariously, the bumpy road of dilemmas without apparent solutions may we finally stop making snap judgements and come to appreciate the intellectually stimulating dynamics of the different stories.



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B4P PROGRAM IN BUSINESS EDUCATION AND ITS SPIRITUAL PRESUPPOSITIONS

商业教育之 商业促进和平项目及其精神前提

STEPHEN YONG-SEUNG PARK 朴永生

Abstract

The purpose of this paper is to shed light on the vision of B4P (Business for Peace) that management education can aim for within the new stakeholder management paradigm, and to explore the possibility that business schools in East Asia can lead the new paradigm of Responsible Management Education by developing and researching meaningful B4P business cases in the region based on the traditional philosophy of the Eastern world. It first introduces the framework of a basic understanding of the Business for Peace (B4P) through the system approach of management and explains the meaning of the spiritual dimension in management education for B4P from the perspective of Pope Francis' "ecological conversion". The paper then examines the opportunities and challenges of B4P paradigm in Asia by introducing the cases of the Kaesong Industrial Complex in Korea and the Greater Bay Area Initiative in China. Finally, the paper concludes with the vision of a model of a flourishing business for peace and prosperity for Asia and beyond.

摘要

本文旨在阐述B4P（商业促进和平）的愿景，在新的利益相关者管理模式下开展管理教育，以东方传统哲学为基础，通过开拓和研究该地区有价值的B4P商业案例，来探索东亚商学院引领责任管理教育新模式的可能性。对B4P基本理解的框架的介绍，首先是通过介绍管理学的系统方法以及教宗方济各“生态皈依”的观点来解释B4P管理教育中精神维度的意义的。本文以韩国开城工业园区和中国大湾区建设为例，分析B4P模式在亚洲的机遇和挑战。文末展示了一种能促进亚洲乃至世界的和平与繁荣的商业模式。

B4P是责任管理教育的最终议程

自2008年联合国责任管理教育原则（UN PRME）发布以来，世界各地700多所商学院一直致力于共同推行一种新的商业教育模式，使企业未来的商业领导人能履行他们对社会和环境的责任（朴永生，2018年）。特别是加入UN PRME的商学院，以2015年发布的17个可持续发展目标为中心，通过责任管理教育的实践，它们正努力引领国际

B4P as the Ultimate Agenda of Responsible Management Education

Since the UN PRME (Principles for Responsible Management Education) was established in 2008, more than 700 business schools around the world have been working together to implement a new business education model that enables future business leaders of companies to fulfill their social and environmental responsibilities (Park, 2018). In particular, business schools participating in UN PRME are making efforts to lead the sustainable future of the international community through the practice of responsible management education centering on the 17 agendas of SDGs promulgated in 2015. Among the 17 agendas of the SDGs, the 16th goal is the construction of a sustainable, peaceful, and just society, a topic that is often not easily linked to corporate social responsibility (Williams and Park, 2019).

When companies are perceived as a group with the sole purpose of maximizing profits, they are often seen as destroyers of peace. In the history of Western imperialism that came along with industrialization after modern times, corporations became the cause of disputes around the world along with national governments (Robins, 2007; Thomas, 1996). Even today, companies in contemporary society are singled out as the main culprit undermining environmental sustainability due to reckless resource development and environmental pollution, and social sustainability due to deepening social inequity caused by irresponsible company practices (Perkins, 2004). However, going beyond this traditional shareholder-centered corporate management paradigm, the new socially responsible management paradigm of the 21st century opens the possibility of a

peaceful contribution by companies (Park, 2019).

This paper intends to discuss the effect of responsible management education in business schools in promoting sustainable peace and justice in the international community. Unlike negative peace, which means only the absence of violence or fear of violence, as scholars of peace studies suggest, *positive peace* means the attitudes, institutions and structures that create and sustain peaceful societies (Galtung, 2012). The transition from traditional egocentric shareholder-centered capitalism to the new eco-centric stakeholder capitalism opens the possibility of positive-peace building by the corporate world (Williams and Park, 2019).

“Going beyond this traditional shareholder-centered corporate management paradigm, the new socially responsible management paradigm of the 21st century opens the possibility of a peaceful contribution by companies.”

The discussion of positive peace opens the possibility of peacebuilding through the stakeholder management paradigm. In addition, transforming the management paradigm from shareholder perspective to a stakeholder-based model will require a fundamental shift in business leaders' convictions about corporate management. This is to evoke the vocation of the business school of consciously nurturing future corporate leaders, by awakening the spirit of responsible corporate management in the interconnected business ecosystem. In this regard, future business education should provide students with a learning experience in the spiritual dimension.

社会走向可持续的未来。在17个可持续发展目标中，第16个目标是建设一个可持续、和平、公正的社会，这通常是一个不易与企业社会责任相联系的话题（威廉姆斯和朴永生，2019年）。

“要超越这种传统的以股东为中心的企业管理模式，21世纪新型社会责任管理模式就要求企业提供做出和平贡献的可能。”

当公司被视为是以实现利润最大化为唯一目标的集团时，他们往往就会被当作和平的破坏者。在现代以后伴随工业化而到来的西方帝国主义的历史中，企业和各国政府成了导致世界各地争端的原因（罗宾斯，2007年；托马斯，1996年）。即便到今天，因为不计后果开发资源和污染环境，当代社会的企业也成了破坏环境可持续性的罪魁祸首，社会可持续性也因不负责的企业行为导致社会不公平现象加深（珀金斯，2004年）。然而，要超越这种传统的以股东为中心的企业管理模式，21世纪新型社会责任管理模式就要求企业提供做出和平贡献的可能（朴永生，2019年）。

本文旨在探讨商学院责任管理教育在促进国际社会可持续和平与正义方面的作用。这并非消极和平，消极和平只是没有暴力或害怕暴力，如和平研究学者所言，积极和平是创造和维持和平社会的态度、制度和结构（加尔通，2012年）。从传统的以自我为中心的股东中心资本主义到新的以生态为中心的利益相关者资本主义的过渡，开启了企业界建立积极和平的可能性（威廉姆斯和朴永生，2019年）。

关于积极和平的讨论开启了利益相关者管理模式和平建设的可能性。此外，将管理模式从股东视角转变到以利益相关者为主的模式，要求商业领导者从根本上转变对企业管理的理念。这是为了唤起商学院的使命感，让它们有意识地培养未来的企业领导者，在相互关联的商业生态系统唤醒其责任企业管理的精神。未来商业教育应该在这方面为学生提供精神维度的学习体验。

责任管理教育的重要性对亚洲商学院有特殊的意义。中国、日本、韩国等东亚国家实现了显著的经济增长，它们在工业革命后和西方帝国主义一起出现的动荡的现代历史中有自己的非凡故事。在这些取得巨大成功的亚洲国家中，西方资本主义形成了一种新类型的国家资本主义发展模式，但是最近以新冠肺炎（Covid-19）为标志的全球危机显示出全人类在为了包括东西方在内的全球社会可持续未来而要求新生活模式，尤其是企业经营方式方面，已达到了一个转折点。而在这个“亚洲世纪”的新时代——可以看到，2020年的亚洲国民生产总值，作为购买力平价在全球国民生产总值的一份子，占比高于世界其他地区（施瓦布，2021年）——亚洲商业领导人和商学院的历史重要性是不可以低估的。

本文先对商业促进和平（B4P）的基本理解框架进行了介绍，通过描述管理学的系统方法以及教宗方济各“生态皈依”（教宗方济各，2015年，第216—221条）的观点来解释B4P管理教育中精神维度的意义。本文以韩国开城工业区和中国大湾区建设为例，分析B4P模式在亚洲的机遇和挑战。文末将展示一种能促进亚洲乃至世界和平与繁荣的商业模式。

The significance of responsible management education has a special meaning for business schools in Asia. East Asian countries such as China, Japan, and Korea achieved significant economic growth with their own remarkable stories in the turbulent modern history that emerged along with Western imperialism after the Industrial Revolution. Western capitalism has formed a new type of development model of *state capitalism* in those Asian countries with great success, but the recent global crisis symbolized by Covid-19 has shown that the whole of humanity now has reached a turning point in demanding a new paradigm of life, especially the way of running business, for the sustainable future of the global community, both East and West. And in this new era of an “Asian Century”—indicating that Asian GDP in 2020, as a share of world GDP at purchasing-power parity, is higher than that of the rest of the world (Schwab, 2021)—the historical importance of Asian business leaders and management schools cannot be underestimated.

This paper first introduces the framework of a basic understanding of Business for Peace (B4P) through the systems approach to management and explains the meaning of the spiritual dimension in management education for B4P from the perspective of Pope Francis’ “ecological conversion” (Pope Francis, 2015, pars 216-221). The paper then examines the opportunities and challenges of the B4P paradigm in Asia by introducing the cases of the Kaesong Industrial Complex in Korea and the Greater Bay Area Initiative in China. Finally the paper concludes with the vision of Asian model of flourishing business for peace and prosperity for Asia and beyond.

Conceptual Framework of B4P: A Systems Approach

To effectively examine the theme of B4P, the systems approach to management provides a useful framework. As noted in Figure 1, the Systems model of business activities can explain the possibility of B4P in each part, such as input, transformation, and output of a given business operation (Park, 2019).

The most fundamental input of the management system is the paradigm of business itself; in particular, the new management paradigm aims for coexistence with stakeholders in the corporate ecosystem, namely stakeholder capitalism. In this new paradigm of corporate management, business aims for the virtuous cycle of an economic ecology, in which the sustainable prosperity of society and the environment is taken into consideration in the choice of industry and all subsequent business strategies. All of these are solid foundations for the positive peacebuilding of the communities in which businesses operate. In the transformation stage the management system, meaning the production process of business corporations, the B4P effects can happen in more specific manner. In other words, corporate management contributes to the sustainable prosperity of the overall society through a series of functional strategies (e.g., marketing, human resources, production, etc.) in which coexistence with stakeholders such as consumers, employees, investors, and business partners is achieved.

In addition, companies create a transparent and ethical social atmosphere through compliance management and play the role of public diplomacy by maintaining a win-win relationship based on trust with various parties in the community where the business operates. As such, the transformation stage of the

B4P的概念框架：一种系统方法

为有效研究B4P的主题，系统方法为管理提供了一个有用的框架。如图1所示，商业活动的系统模型可以解释B4P在各环节存在的可能性，例如在既定的商业运营中输入、转换和输出（朴永生，2019年）。

管理系统最基本的输入就是商业模式本身；特别是新管理模式，它以在企业生态系统即利益相关者资本主义中与利益相关者共存为目标。在这种新的企业管理模式中，企业旨在实现经济生态的良性循环，企业在选择行业以及随后一切商业战略时，都要考虑社会和环境的可持续繁荣。这一切都是为开展商业的社区建立积极和平的坚实基础。在管理体系转型的阶段，即企业的生产过程中，B4P的影响会更具体。换言之，企业管理通过一系列功能性战略（如营销、人力资源、生产等），与消费者、员工、投资者、商业伙伴等利益相关者共存，从而为全社会的可持续繁荣做出贡献。

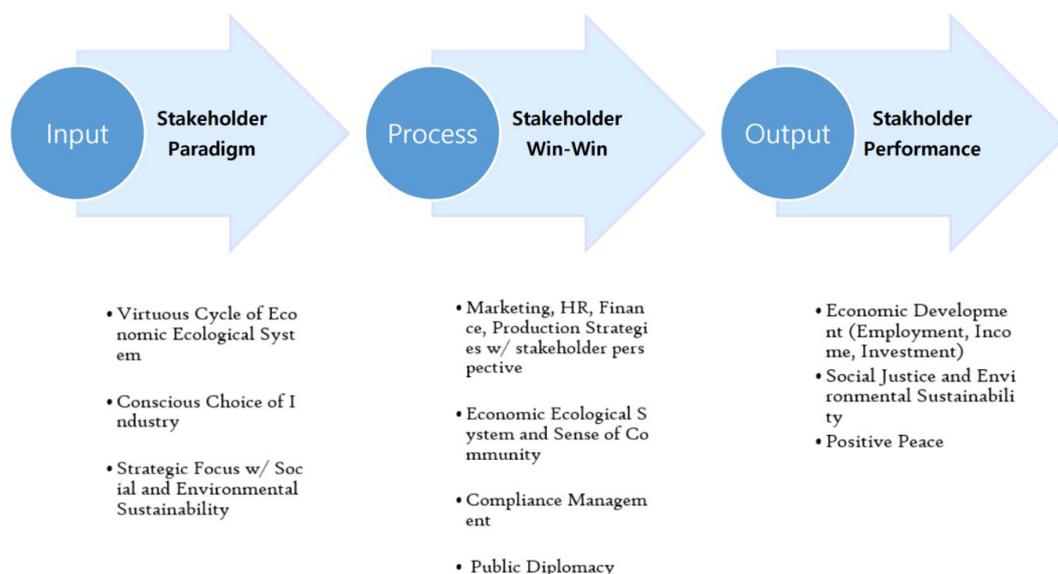
此外，企业通过合规管理创造一种透明的、伦理的社会氛围，并通过维护和商业运营社区中各方之间相互信任基础上的双赢关系，发挥公共交际的作用。因此，从利益相关者的角度出发进行管理系统转型也有助于社区建设积极和平。

B4P效应会在管理系统输出阶段实现。社会的经济发展包括提供就业和发放薪水，这本身就是和平社会的基础。此外，利益相关者管理模式所追求的环境可持续性和社会正义，是企业所在社区建立可持续和平的重要条件。

自工业革命以来，市场竞争压力加剧，企业开始关注以实现利润最大化原则的零和博弈，忽视了B4P效应带来的可能性。这样说也许并不夸张，这种以自我为中心的世界观导致全球市场中出现了利己行为，这造成了当今全球社会面临气候变化、社会不平等和人类异化等重重危机。正是企业界引发了全球的可持续发展危机，但是企业界也掌握了克服这些危机的关键。

B4P教学：走向生态皈依

向B4P模式转变的最基本的输入因素是转变商业领导人的世界观。即要实现真正的商业模式转变，企业领导人从以自我为中心的世界观转变为以他人为中心的世界观非常关键。B4P管理模式就是要在这一点上，从精神上唤醒商业领导人。这与教宗方济各在通谕《愿你受赞颂（*Laudato Si'*）》（教宗方济各，2015年，第215—221条）中所强调的生态皈依的概念相一致。



图一。B4P框架：一种系统方法

management system with stakeholder perspective also contributes to the construction of positive peace in the community.

The B4P effect is completed in the output stage of the management system. The economic development of the community, including the provision of employment and wages, is itself a foundation for the peaceful society. In addition, environmental sustainability and social justice pursued throughout the stakeholder management paradigm are important conditions for the construction of a sustainable peace in the community in which the enterprise operates.

Since the Industrial Revolution, ever-intensifying competitive market pressures have made business corporations to focus on zero-sum based profit maximization doctrine while ignoring the possibility of B4P effects. It may not be exaggerating to observe that such an egocentric world view caused self-interested behavior in the global marketplace resulting in today's complex crises such as climate change, social inequality, and human alienation that the contemporary

global community faces. It is the corporate world that has caused the world's sustainability crises and holds the key to overcoming them.

Teaching B4P: Towards Ecological Conversion

The most fundamental input factor for the transition to the B4P paradigm is the transformation of the business leader's worldview. That is, for the genuine paradigm shift of business, the corporate leaders' own transformation from a self-centered to an other-centered world view will be essential. It is at this point that the spiritual awakening of business leaders is required for the B4P management paradigm. This is in line with the concept of *ecological conversion* emphasized by Pope Francis in his encyclical, *Laudato Si'* (Pope Francis, 2015, pars. 215-221).

Today's business schools around the world should lead students to form a new worldview through spiritual awakening and to use the business knowledge and skills acquired in their learning process for the good and universal

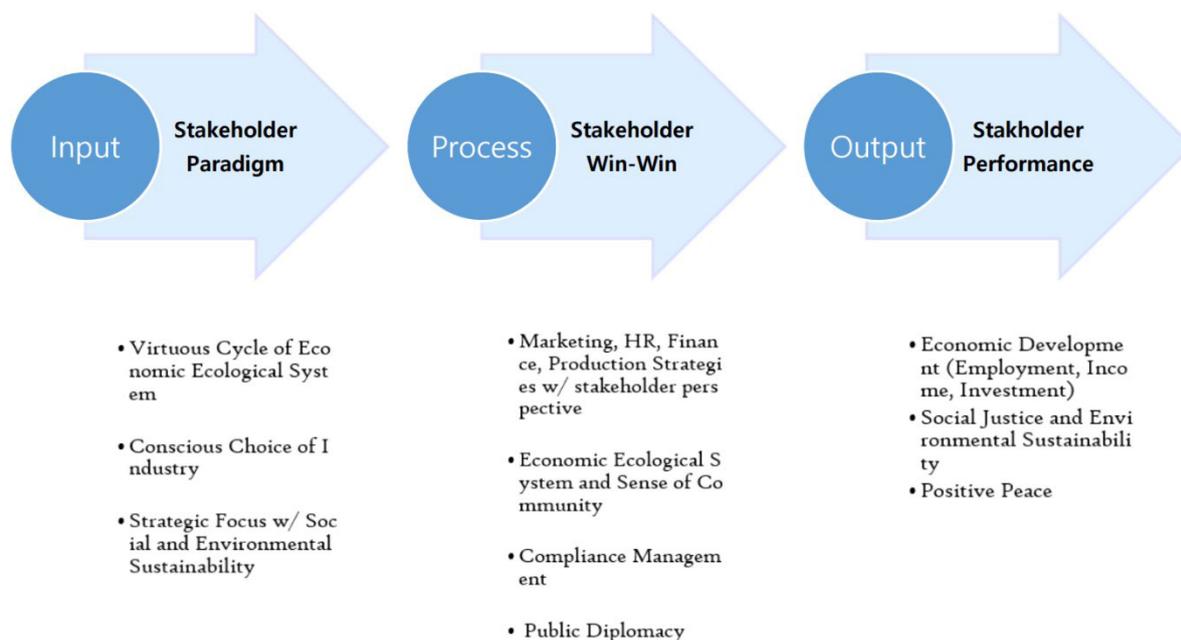


Figure 1. The B4P Framework: A System Approach

当今世界各地的商学院都应该引导学生借助灵性觉醒形成新的世界观，并运用在学习过程中获得的商业知识和技能，为全社会美好且普遍的目标服务。正如教宗方济各在《愿你受赞颂（*Laudato Si'*）》中所言，“除非我们尽力推动一种新思维来思考人类、生活、社会和与大自然的关系，否则，任何教育方面的努力既不充分也是徒劳无功的。”（《愿你受赞颂》，2015年，第215条）。真正的企业社会责任和商学院责任管理教育最终都是建立在生态皈依的基础上，所有利益相关者最终都需要悔改。这种生态皈依应该首先从商业领导人和教育者开始，然后随其他利益相关者的移情与参与而传播。

灵性将对管理未来企业机构具有重要意义。B4P的新模式标志着物质主义管理模式的终结。在利益相关者管理模式所倡导的企业管理模式中，节俭、深层生态学、信任、互惠、为后代负责以及真实性价值将是关键词，这些都与灵性价值有直接联系（布卡雷特和若尔奈，2012年）。

那么，当今的商学院如何在精神维度上完成有意识的商业管理教育使命呢？这对从工业社会诞生以来，一直注重股东导向型机械效率的商学院来说，将是一项巨大的挑战。以学习者生态皈依为目标的管理教育需要，就要1）有意识的教育者（如商学教授），2）创造性的实践和负责任的教学与研究，3）商学院自身生态和社会责任的实践（朴永生，2018年）。

同所有社会运动一样，对于具有共同目标的个人和组织而言，领先向管理教育新模式转变是很重要的。在这方面，2007年发布的联合国责任管理教育原则会搭建起优秀的平台，为世界各地参与其中的商学院带来持续、有效的商业管理教育模式转变。特别是联合国责任管理教育原则组织的六项原则，1）目标，2）价值，3）教学，4）研究，5）实践伙伴关系，6）对话，为商学院寻求新管理教育模式提供了有效的引导。（威廉姆斯，2014年）。

建立在利益相关者资本主义和责任管理教育之上的B4P新兴管理模式对东亚国家有着特殊意义。东亚商业的历史同以西方为中心的帝国主义的历史相联系，以西方为中心的帝国主义追求实现自我最大化的零和博弈，破坏了生态系统。事实上，朝鲜半岛和中国香港、澳门特区等东亚地区在历史上都有这种扭曲资本主义的极端事例。

这种背景之下，责任管理研究者和实践者可以密切关注近期朝鲜半岛的开城工业区以及中国南方正进行的大湾区建设，它们有望成为东亚B4P的优秀范例。

开城工业区是朝鲜民主主义人民共和国的一个经济特区，工业区是在2004至2016年间，由韩国和朝鲜共同建设的。其创办愿景是，结合韩国的资本和技术以及朝鲜的劳动力和土地的经济相对优势，增加南北韩间经济上的相互依赖，促进半岛和平与安全。

2015年，开城工业区有124家韩国公司，生产总值达5.63亿美元。有54988名朝鲜员工（韩国统一部，2017年）。原计划在朝鲜增设企业园区，雇佣约25万名工人，但2016年2月，韩国政府的政策突然变化，主要是受联合国即将施行的严厉制裁影响，韩国企业完全撤出开城工业区，朝鲜也将园区正式关闭。

目前开城工业区仍是一个有待完成的和平项目。但是，10多年里，它以如下四点为基础，展示了朝鲜半岛走向和平与愈合的道路（威廉姆斯和朴永生，2019年）：1）改进法治和责任结构（以开城工业区为契机，在朝韩之间建立合规的制度，制度范围涵盖公司的生产活动、利益相关者，如当地企业、朝韩政府、职员、消费者、合作伙伴和公众）；2）促进经济发展（开城工业区的企业开展了技能开发、教育和社区慈善工作，当然，还创造了就业机会）；3）增进社区意识（人们在社区中有尊严，受尊重，这是开城工业区在各级宣扬响应性、包容性、参与

purpose of the whole community. As Pope Francis stated in *Laudato Si'*, “Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society, and our relationship with nature (*Laudato Si'*, 2015, par. 215).” Genuine corporate social responsibility and responsible management education of business schools are all eventually based on ecological conversion, which eventually requires *metanoia* from all stakeholders. And this ecological conversion should first start with business leaders and educators, and then it will spread with the empathy and participation of other stakeholders.

Spirituality will have an important meaning in the management of future corporate organizations. The new paradigm of B4P marks the end of the materialistic management paradigm. In the model of corporate management promoted by the stakeholder management paradigm, frugality, deep ecology, trust, reciprocity, and responsibility for future generations and the value of authenticity will be the keywords, which are in direct contact with the value of spirituality (Bouckarert and Zsolnai, 2012).

How then can today's business schools accomplish the mission of conscious business management education in the spiritual dimension? This will be a huge challenge for business schools that have focused on shareholder-oriented mechanical efficiency since the advent of the industrial society. Management education that aims at the ecological conversion of learners requires 1) conscious educators (i.e., business professors), 2) the practice of creative and responsible teaching and research, and 3) the practice of the business school's own ecological and social responsibility (Park, 2018).

As with all social movements, it is important for individuals and organizations with a common purpose to spearhead the transformation towards the new paradigm of management education. In this regard, UN PRME (Principles for Responsible Management Education), established in 2007, will be an excellent platform for a continuous and effective business management education paradigm shift for participating business schools around the world. In particular, the six principles of UN PRME, 1) purpose, 2) values, 3) teaching, 4) research, 5) partnership for practice, and 6) communication, provide an effective compass for business schools that pursue a new management education paradigm (Williams, 2014).

“The new management education should start from the ecological conversion of teachers and learners, aware of a spiritual dimension. It is also the calling of business schools in East Asia of our time to evolve into a new paradigm of management education by combining with the traditional philosophy of life and ecological system of the East.”

Challenges and Opportunities: Asian Perspective

The newly emerging management paradigm of B4P which is based on stakeholder capitalism and responsible management education have a special meaning for East Asian countries. The history of East Asian business is related to the history of Western-centered imperialism that

性和决策代表性后设立的目标；4）参与“二轨外交”（在南北对峙的情况下，作为沟通开放要道的开城工业区，出色地发挥了协调作用）。在朝鲜半岛不断变幻的地缘政治环境中，开城工业区成为了具有充分潜力的优秀B4P商业范例。

“新的管理教育应从教师和学习者的生态皈依和认识精神维度为起点。结合传统生活哲学和东方生态系统，发展成一种新管理教育模式，这也是我们现今东亚商学院的呼唤。”

“粤港澳大湾区建设”是一项在粤港澳地区打造世界级城市群的宏伟计划。到2030年，预计该区将在先进制造业、创新、航运、贸易和金融领域发挥主导作用（毕马威会计事务所，2017年）。这项建设计划将带来重大的经济和社会影响，尽管2016年该区人口只占全国5%，但该区11个城市的国内生产总值达1.4万亿美元，占国民经济12%。

在B4P框架下，“大湾区建设”可以通过提高当地社区商业生态系统的互信度和建设性合作缓解社会焦虑。以香港为例，2019年接连经历了社会动荡和新冠肺炎（Covid-19）大流行的危机，“大湾区建设”可以成为一个以未来和平与繁荣为愿景，展现新活力的机会。以B4P的视角关注“大湾区建设”的过程及其表现是有意义的。

然而，“大湾区建设”主要是集中于区域经济的发展，有人认为这项建设没有过多注意到其潜在的社会影响。虽然项目对税收和金融体系改革，以及为让项目成功落地有效调动人力、物力和财力进行行业间重组

等经济发展问题进行了积极的讨论（毕马威会计事务所，2020年），但是对该区社会融合所带来影响的讨论似乎相对较少。令意外的是，“大湾区建设”的平均企业可持续指数比全香港企业可持续指数低10.97%。（香港中文大学，2021年）。

尽管如此，“大湾区建设”仍可作为B4P一个不错且有意义的例子。事实上，“大湾区建设”存在的目的就是社会凝聚力为基础，最终实现经济繁荣。为此，我们将邀请参与“大湾区建设”的企业领导人，以及政府和非政府组织的领导人，回顾本文上一节所提出的B4P系统模型，并根据各自的情况，切实实施一套战略计划。对于有意参与特定议程中B4P战略管理的企业，联合国全球契约发布的《以支持和平推进可持续发展目标：企业如何贡献》，能为企业成为和平缔造者提供指南（联合国全球契约组织，2015年）。步骤包括：1）承诺（坚信助力和平对商业的重要性）；2）评估（明确如何为和平作出积极贡献）；3）确定（设立能最大限度影响和平的目标）；4）实施（监测和评估方案以及实现和平的效果）；5）沟通（报告对和平的影响与进展）。

结论：前进的道路

管理作为社会科学的一个领域，过去一个世纪里，它在教育和研究领域取得了显著的进步和发展。但是，西方工业革命和帝国主义的发展，使得以股东为中心的资本主义在管理教育中占据了主导地位，再也无法免除零和博弈带来的责任。以自我为中心分裂的世界观造成了当今人类面临的可持续发展危机。

在此历史背景下，东亚地区大学的管理教育大多建立在以机械世界观为基础的科学管理理论之上，主动或被动地受到西方商学院的支持。如今21世纪新管理教育应该以责任管理教育为基础，B4P愿景为目标。新的

has been focused on the pursuit of zero-sum self-maximization and the consequent damage to the ecological system. In fact, extreme examples of this distorted history of capitalism have emerged through East Asian regions such as the Korean Peninsula and China's SARs including Hong Kong and Macau.

In this context, the recent cases of the Kaesong Industrial Complex (KIC) on the Korean Peninsula, and the Greater Bay Area (GBA) Initiative which is starting in Southern China warrant intimate attention from researchers and practitioners of responsible management for their possibilities of becoming excellent B4P cases from East Asia.

The KIC is a special economic zone of the Democratic People's Republic of Korea, which was jointly sponsored by the Republic of Korea (South Korea) and the Democratic People's Republic of Korea (North Korea) from 2004 to 2016. The founding vision of KIC was to promote peace and security on the Korean peninsula by increasing economic interdependence between the two Koreas combining each side's economic comparative advantage, that is, South Korea's capital and technology and North Korea's labor and land.

In 2015, there were 124 companies from South Korea in the KIC and their total production output was valued at US\$563 million. It employed 54,988 North Korean workers (Republic of Korea Ministry of Unification, 2017). There were plans to increase enterprise zones in the DPRK to employ some 250,000 workers but, in February 2016, due to sudden changes in the policy of the Republic of Korean government, largely influenced by impending strict UN sanctions, South Korean businesses were withdrawn from the entire KIC, and North Korea officially shut down its industrial complex.

The KIC currently remains an unfinished peace project. However, for more than 10 years, it showed the path toward peace and healing on the Korean Peninsula based on the following four points (Williams and Park, 2019): 1) *promoting the rule of law and accountability structures* (i.e., the KIC served as an opportunity to build a system of compliance between the two Koreas, at least in the scope of the company's production activities, with stakeholders such as resident companies, the South and North Korean governments, employees, customers, partners, and the general public); 2) *promoting economic development* (i.e., business in the KIC has been involved in skills development, education, philanthropic work in the community, and of course, job creation); 3) *contributing to a sense of community* (i.e., community is present where people feel their dignity is respected and this is a goal of the KIC by practicing responsive, inclusive, participatory and representative decision-making at all levels); and 4) *engaging in track-two diplomacy* (i.e., the KIC has performed a mediating role brilliantly by functioning as an open communication channel in the face of confrontation between the two Koreas). In the dynamic geopolitical environment surrounding the Korean Peninsula, the KIC has the visionary potential to evolve into a great business example of a B4P.

The GBA initiative is the ambitious plan for building a world-class city cluster across the Guangdong-Hong Kong-Macau region. By 2030, the region is expected to play a leading role in advanced manufacturing, innovation, shipping, trade, and finance (KPMG, 2017). The economic and social impact of the proposed initiative is expected to be significant considering that the combined GDP of the 11 cities in the area reached US\$1.4 trillion, or 12 percent of the national economy, even though it is home to only 5 percent of the country's population as of 2016.

管理教育应从教师和学习者的生态皈依和认识精神维度为起点。结合传统生活哲学和东方生态系统，发展成一种新管理教育模式，这也是我们现今东亚商学院的呼唤。只有这样，利玛窦对西学东渐的展望才会被有意识地吸收，发展为东学。



朴永生博士、韩国首尔庆熙大学管理学院商业和平研究所教授兼主任

In the framework of B4P, the GBA initiative can relieve social anxiety based on improved mutual trust and constructive collaboration in the business ecological system of the local community. In the case of Hong Kong, for example, it could be an opportunity to breathe new vitality with a vision of a future of peace and prosperity in a society that is experiencing the social unrest in 2019 and the crises of the Covid-19 pandemic one after another. In this respect, it is meaningful to pay attention to the process and performance of the GBA initiative from the perspective of B4P.

However, in reality, the GBA initiative, which is mostly focused on regional economic development, is judged to have relatively little awareness of its potential social impact. While discussions on economic development such as reform in taxation and finance system, and inter-industry restructuring for the efficient movement of human, material, and financial resources within the region for the success of the project are being actively discussed (KPMG, 2020), there seems to be relatively less discussion on the effects of the GBA initiative on social integration of the region. Surprisingly, it is shown that the average of GBA Sustainable Business Index Score is lower than overall Hong Kong Sustainable Business Index Score by 10.97% (The Chinese University of Hong Kong, 2021).

Nevertheless, the GBA initiative can become a good and meaningful example of B4P. In fact, the ultimate mission of achieving economic prosperity based on social cohesion is the existential purpose of the GBA initiative. To this end, corporate leaders participating in the GBA initiative, as well as leaders from government and non-governmental organizations will be invited to review the B4P system model described in the previous section of this paper, and genuinely

implement a set of strategic plans upon their respective situations. For interested business corporations willing to engage in strategic B4P management on specific agenda, the UN Global Compact's published guide titled 'Advancing the Sustainable Development Goals by Supporting Peace: How Business Can Contribute' offers the steps companies might take to be effective peacemakers (UNGC, 2015). These steps include: 1) *Commit* (i.e., having conviction why contributing to peace is important for business); 2) *Assess* (i.e., determining how to make a positive contribution to peace); 3) *Define* (i.e., setting goals for maximizing impact on peace); 4) *Implement* (i.e., monitoring and evaluating program and peace effectiveness; and 5) *Communicate* (i.e., reporting on impact and progress toward peace).

Concluding Remarks: A Path Forward

As a field of Social Science, Management has achieved remarkable growth and development in the fields of education and research over the past century. However, management education, which has contributed to the dominance of shareholder-centered capitalism along with the history of the Western industrial revolution and imperialism, could no longer be free from the responsibility of contributing to the zero-sum, self-centered and divided worldview that has caused the sustainability crisis facing humanity today.

In this historical context, most of the management education at East Asian universities is rooted in scientific management theory based on a mechanistic world view either actively or passively supported by the Western business schools. Now, the new management education in the 21st century should be based on responsible management education oriented towards the

vision of B4P. The new management education should start from the ecological conversion of teachers and learners, aware of a spiritual dimension. It is also the calling of business schools in East Asia of our time to evolve into a new paradigm of management education by combining with the traditional philosophy of life and ecological system of the East. Only when that happens, will Matthew Ricci's vision of Western modern studies' influence on the East (西學東漸) be meaningfully absorbed as a true Eastern learning (東學).



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- The manuscript's arguments are presented in a well-structured, logically-sound and easy-to-follow manner.
- The manuscript complies with prevailing standards of written English or Chinese presented in a clear and concise structure.
- All empirical evidence in support of the manuscript's arguments should be based on a clear and robust methodology and data and analysis that meets established research methods.
- The writing of the manuscript adheres to relevant ethical standards regarding, e.g. plagiarism, various forms of conflict of interest, research on human subjects, etc. Consult our website for discussion of these standards and specific policies: <https://mrijournal.riccimac.org>

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Below are the presentation preparation requirements for the MRI Annual Symposium:

Software: Microsoft PowerPoint

Length: 10 slides

To streamline the transition from one presentation to the next, we are requesting that all presentations use Microsoft PowerPoint. This requirement is to maximise the presentation time for each author, and to minimise interruptions due to the use of different software or the switching in and out of personal laptops. Once you have submitted your slides, we will develop them in a common format for all conference presentations, and distribute them for use in the symposium packets.

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DIALOGUE WITH CHINA & *the pandemic disruption* Perspectives from Macau as a door to China CALL FOR PAPERS

A Symposium organized by the Macau Ricci Institute and the
University of St. Joseph, Macau
October 13-15, 2022

University of St. Joseph, Macau
Ilha Verde Campus, Don Bosco Auditorium

The Macau Ricci Institute's Symposium for 2022 aims to draw business people, scholars and key opinion leaders together to discuss the economic, social and ecological challenges of dealing with China in the context of the disruption by the pandemic COVID-19.

Inspired by the dialogue with China initiated by Matteo Ricci (1552-1610) and generations of missionaries who over the last centuries took deep roots in China and became friends with the Chinese, the Symposium explores different dimensions of a demanding dialogue with China.

The purpose of the Symposium aims to analyze the multiple disruptions caused by the COVID-19 pandemic as a *unique opportunity to question preconceived ideas about China and achieve collective efforts to develop a genuine dialogue with China* in midst of a dominant climate of mutual suspicion, conflicts and corruption.

The main focus of the dialogue is in the following areas of the past, present and the future in midst of the disruption of the pandemic:

1) Social Innovation

Missionaries brought significant social innovation to China in their sharing of hard sciences such as mathematics, geometrics, astronomy, medicine while a new door to the language and culture of China was opened to the Western world.

- a) Has the COVID disruption helped strengthen or weakened the dialogue with the Chinese culture and contributing in social innovation?
- b) What are the characteristics, chances and risks of social innovation within the Belt-and-Road Initiative of the Chinese government in the context of the pandemic?
- c) How can China and its partners lead a “green revolution” breaking away from an exclusive focus on profit maximization and the exploitation of fossil fuel resources at any cost to a genuine sustainable development?
- d) Has the COVID disruption and the recent revelations of the Pandora papers helped strengthen the case for transparency and accountability?

2) Moral Leadership

Moral leadership has been shaped all over Asia by different wisdom traditions with a focus of Confucian Ethics as well as by wisdom traditions and religions from West especially the Bible .

- a) How can key elements of Confucian Ethics highlighted in the figure of the “Junzi” “君子” the exemplary leaders inspire a new inclusive leadership as a result of experiences during the pandemic?
- b) How can “Confucian Entrepreneurship” and key stories of the Bible shape a new economic paradigm oriented to the common good, solidarity and subsidiarity when the gap between the rich and poor seems ever more widening?
- c) How may the more intensive government posture on regulation be welcomed, under what circumstances? Is it a reflection of changes in China’s economy provoked in part by the COVID crisis?

3) Comparative Spirituality

Wisdom traditions and religions from East and West have fostered an approach to faith which is based on reason.

- a) In midst of growing regional conflicts and the COVID disruption how can wisdom traditions and religions such as Christianity, Buddhism, Taoism, Islam and Confucianism play a positive role in reconciliation and dialogue instead of fostering further division?
- b) How can the special agreement between China and the Vatican renewed in October 2020 on a temporary basis become a showcase of a constructive partnership between state and religion despite lingering issues of mutual suspicion and resentment?
- c) What are religious organizations inspired by the great wisdom traditions doing to alleviate the suffering from COVID? How has COVID disrupted religious services in all traditions?
- d) Has the COVID inspired shift toward digitalization, increased use of social media, conducting religious services online been a good thing and will it be retained once the COVID crisis is past, or is it something to be discouraged as religiously counter-productive pastorally?
- e) Have these trends in religious organizations also been reported in China?
- f) How are Chinese religious organizations coping with the COVID crisis?

Brief for Submissions

With this call for papers we invite submissions that bring together theory and practice, research studies and case-based papers that could inform and illustrate different forms of dialogue with China. We welcome empirical studies that explore communities and practices of dialogue with China and well-developed conceptual papers. Empirical studies should be supported by rigorous qualitative or quantitative data analysis. Conceptual work should be clearly grounded in the existing literature. Practitioner papers are welcomed to contribute to our understanding of effective teaching and learning, through research, reports and case studies that address any of the questions suggested here, or others that they believe should be addressed.

Submitted papers should have the potential to make a significant contribution both to action oriented educational and academic literature and provide specific recommendations for practical actions by governments. Accepted papers for the Symposium will be considered for publication in the issue number 11 of the Macau Ricci Institute Journal.

Submission Dates

Please submit papers or an abstract of 500-700 words for consideration to Mr. Brian Chao, at: brianchao@riccimac.org, by 31 May 2022. Authors of accepted papers will be notified by 31 July 2022, and at that time will be given a “Style Sheet” with instructions, on the length of the paper, formatting, the use of APA guidelines, and other technical details. The deadline for final papers is 1 October 2022.

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We at the MRI regret to inform you that our library, an invaluable resource for local and visiting researchers and scholars, has been destroyed. During typhoon – HATO – which resulted in the death of at least 16 people and caused havoc in Macau on 23 August 2017, the MRI lost its entire collection of books due to flooding, including 23,376 unique books and periodicals of philosophy, psychology, religion, the human sciences, language, natural and applied sciences, art, literature and history, as well as a total of MOP 106,656 worth of electronic equipment. While we may never rebuild the MRI's library to its original condition, we are determined to recover as much of what was lost as possible. Your help in this process is much needed and highly appreciated. Please consider a donation to help restore the MRI library.

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