



THE JOURNAL OF THE MACAU RICCI INSTITUTE

澳門利氏學社學刊

ISSUE THREE, NOVEMBER 2018 / 2018年11月, 第3期

THE ONLINE JOURNAL OF MORAL LEADERSHIP,
SOCIAL INNOVATION AND COMPARATIVE SPIRITUALITY

囊括道德领导力、社会创新和精神世界相互对
照的在线期刊

EDITOR 编辑: STEPHAN ROTHLIN 罗世范

CO-EDITORS 合编者: DENNIS P. McCANN 丹宁思, MIKE J. THOMPSON 盛迈堂



澳門利氏學社
INSTITUTO RICCI de MACAU
MACAU RICCI INSTITUTE

編輯部	EDITORIAL OFFICE
澳門利氏學社	Macau Ricci Institute
電話: (853) 2853 2536	Tel.: (853) 2853 2536
傳真: (853)2856 8274	Fax: (853)2856 8274
電郵: info@riccimac.org	E-mail: info@riccimac.org

The Journal of the Macau Ricci Institute
澳門利氏學社學刊

ISSN 2520-7903

MACAU RICCI INSTITUTE LEADERSHIP

澳门利氏学社领导

STEPHAN ROTHLIN 罗世范
Director

JAROSTAW MAREK DURAJ, S.J. 杜哲磊
Vice-Director

EDITORIAL TEAM

编辑团队

STEPHAN ROTHLIN 罗世范
Editor

DENNIS P. McCANN 丹宁思 MIKE J. THOMPSON 盛迈堂
Co-Editor Co-Editor

THIERRY MEYNARD 梅谦立
Associate Editor for China

PRODUCTION TEAM

制作团队

MARK PUFFAFF 濮漠泉 ANNA CHEANG 郑倩仪
Production Editor Business Manager

SOFIA SOU 苏祺茵 BARRY KUONG 邝澄锋
Editorial Support IT Support

EDITORIAL BOARD

编辑委员会

FRANZ GASSNER ZHOU SHOUJIN 周守晋
University of Saint Joseph, Macau Peking University, Beijing

YANG HENGDA 杨恒达 ALVARO BARBOSA
Renmin University, Beijing University of Saint Joseph, Macau

INTERNATIONAL ADVISORS

国际顾问委员会

CHRISTOPH VON WALDERSEE 华德 WILLIAM VALENTINO 华威廉
Ecotrust Company, Beijing Tsinghua University, Beijing

GAN SHAOPING 甘绍平 MARTIN MAIER
China Academy of Social Sciences, Beijing Jesuit European Social Centre (JESC), Brussels

ANTONIO SPADARO BRUNO S. FREY
Civiltà Cattolica, Rome University of Basel, Switzerland

MARGIT OSTERLOH GAEL GIROUD
University of Zurich, Switzerland Centre Sèvres, Paris

MARK O'NEILL 欧年乐 GERHOLD K. BECKER
Hong Kong Assumption University, Bangkok

TABLE OF CONTENTS 目录

LEADER 社论:

Education for the Common Good 为了公共利益的教育.....	6
- Stephan Rothlin 罗世范	

SOCIETY 社会:

The Ideal of <i>Junzi</i> Leadership and Education for the Common Good “君子”领导理想与为了公益的教育.....	15
- Yang Hengda 杨恒达, Dennis P. McCann 丹宁思	

A Confucian Perspective on Tertiary Education for the Common Good 儒家“天下为公”的高等教育观.....	26
- Edmond Eh 余金洲	

Revisiting James Legge's Christian Interpretation of Confucian Filial Piety: A Comparative Approach 重新审视理雅各对儒家孝道的基督教解读：一种比较研究的方法.....	35
- Bai Limin 白莉民	

Alfonso Vagnone's educational project in Late Ming Dynasty and his <i>Education of Children (Tongyou jiaoyu)</i> 明朝晚期高一志的教育项目以及他的《童幼教育》.....	47
- Thierry Meynard 梅谦立	

Growing old in China: Filial Piety in the 21st Century 中国式养老：21世纪的孝道.....	58
- Mark Pufpaff 濮漠泉	

RELIGION 宗教:

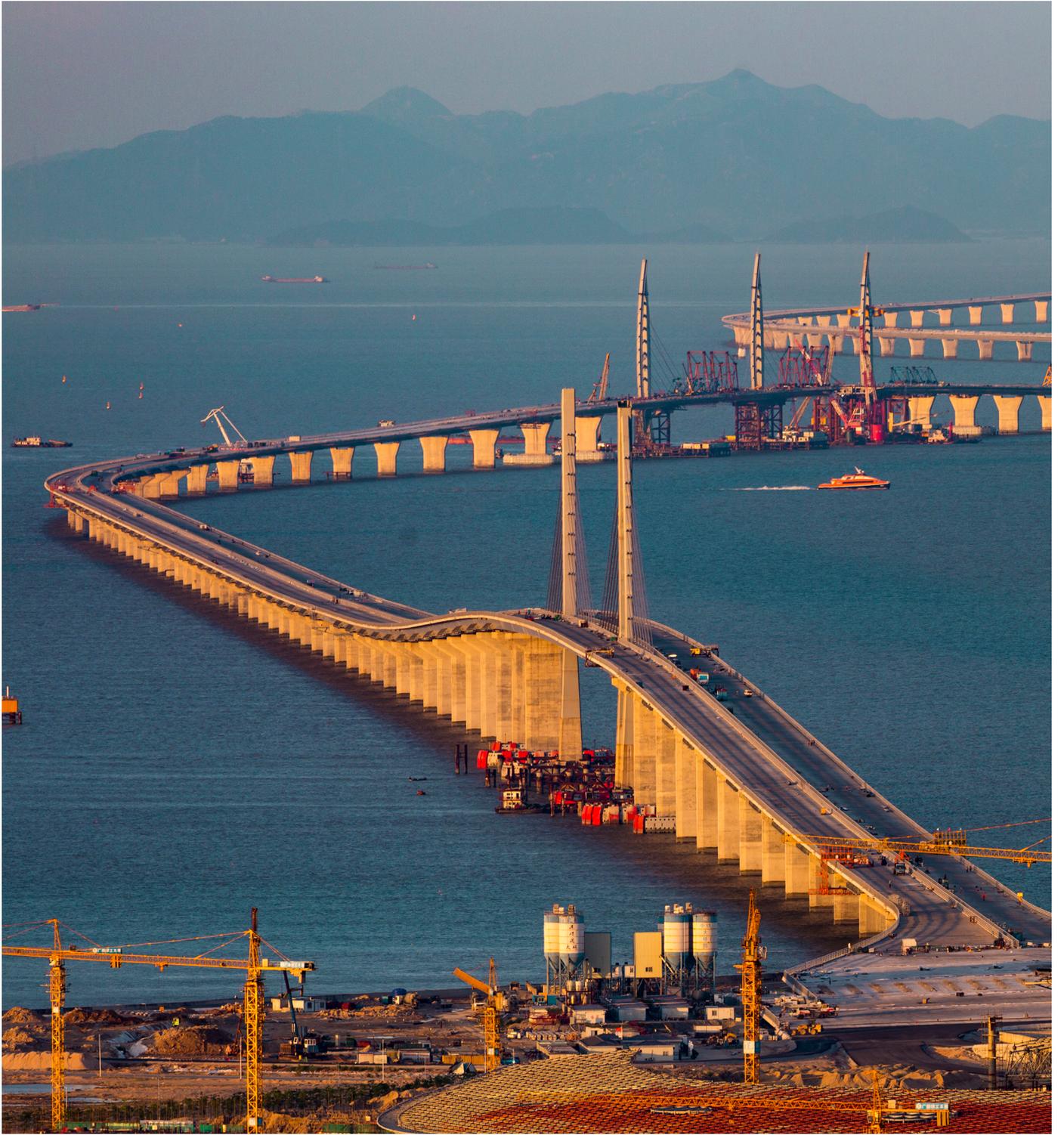
Axial Age, China and the Meaning of Transcendence 轴心时代、中国与超越的意义.....	69
- Yves Vendé 温德	

Service Learning for the Common Good 公益服务习得.....	80
- Dennis P. McCann 丹宁思 interviews Rev. Dr. Jean-Claude Hollerich, S.J.	

WORLD 世界:

Are We Educating Those Who Need Education? Educating the 70's (The 70% Who Don't Attend College) 利氏学社观点教育如何面向最需要教育的人？教育象牙塔之外的70%口.....	90
- Eugene Michael Geinzer, S.J. 甘优生	

EVENTS AND PUBLICATIONS 新闻活动与出版物.....	108
---------------------------------------	-----



(Photograph by 摄影: Chan Hin Io 陈显耀)

EDUCATION FOR THE COMMON GOOD

为了共同利益的教育

Stephan Rothlin 罗世范

Education constantly opens the mind to new insights, skills, values and beliefs. However, the entrance to education seems to be more and more restricted to privileged clubs to which large segments of society are unable to have access. The third issue of the Macau Ricci Institute Journal therefore explores a few perspectives on how education could be more oriented towards the benefit of the larger society rather than perpetuating a hermit kingdom where only status, power and money count. For example, the ratings and rankings of international universities and colleges seem to refer to a host of parameters, emphasising quality of teaching, financial resources and research strength. However, a key driver may be the all-too-common perception that an institution only gives access to an exclusive club mostly defined by networks of power and money. With their aspirations narrowed to power and money, students become focused above all on the initial salary they may anticipate after their graduation.¹

Edmund Eh proposes an approach to education based on the pursuit of wisdom, as he emphasises humanity and humaneness within the framework of Liberal Arts Education based on Confucian values oriented towards the common good. Liberal Arts Education offers an opportunity to acquire wisdom, thus going beyond just getting a tool box of useful skills. The pursuit of wisdom indeed opens a space to recognise and develop one's talents and vocation. Eh's essay helps all of us to recognize how deeply rooted this goal is in the Confucian classics.

The pursuit of wisdom needs to start very early in the development of a child. Thierry Meynard offers an historical perspective by examining a fundamental treatise by the Italian

Jesuit, Alfonso Vagnone S.J. (1566-1640), on the "Education of Children" which highlights the role of the local community. Vagnone, in cooperation with a Han family, supported an educational project not primarily for the Catholic Church but for the common good of the local community of Jiangzhou, Shanxi Province. The "Education of Children" promoted character formation and virtue ethics in ways that resonated strongly with Confucianism, thus providing the resources of language, symbols, and figures to enrich the local culture of that time. The result was the creation of a new educational framework founded on traditional Chinese culture, which was capable of exchanging values and symbols with a foreign culture. This model of inter-cultural education seems of great relevance today.

Some of the most successful secondary schools in Shanghai and in Hebei trace their roots back to educational efforts undertaken by missionaries like Vagnone who tried to enrich the traditional Confucian culture with the symbols, figures and language of Western countries and included creative elements such as music and poetry within their curricula. The creativity of the students is constantly challenged as they compare their traditional Chinese roots imbued in a Confucian framework with wisdom traditions and social innovation from Western countries.

Yang Hengda and Dennis McCann highlight key elements of a way of learning from a Confucian perspective on moral leadership that culminates in the figure of the morally refined person, the so called "*Junzi* (君子)", whose priority is service for the benefit of the larger society. They challenge us to enter into a learning process that goes well beyond legislation or public policy reform and requires sound moral values embedded in wisdom traditions such as the Confucian classics. There is a clear focus on training in moral leadership with practical rules that must be internalised by anyone claiming a leadership role. Such training must also include the quest toward inner harmony and peace to allow virtues such as Humility, Filial Piety, Benevolence and Righteousness to flow (Analects 5:16). The example of the *Junzi* can inspire goodness in others, who will naturally trust and

¹ My specific criticism of university rankings focuses on their distorted impact on student motivation, further diminishing any expectation that education is for the common good. There is a growing number of criticisms from a variety of perspectives. One of the most telling highlights the methodological issues involved in such statistically based comparisons (Woodhouse, 2008). On the other hand, clearly there are promising attempts in China to recognize the challenges underlying the current anxieties over university rankings and address them effectively. The studies published in the first and second issues of the Macau Ricci Journal, by Henri-Claude de Bettignies, "Developing Responsible Leaders in China Within a Global Context" (de Bettignies, 2017, pp. 68-78) and "Developing Responsible Leaders in China: Beyond Compliance Toward Becoming a 'Force For Good?'" (de Bettignies, 2018, pp. 97-110), are to be recommended in this context.

教育开启我们的心智，使我们不断接受新的见解、技能、价值观和信仰。然而，接受教育的机会似乎越来越局限于特权俱乐部，而社会的大部分群体却不可企及。鉴于此，《澳门利氏学社学刊》第三期就教育如何更充分面向广大社会群体的利益，而非成为地位、权力和金钱至上的封闭王国的专利进行了探讨。例如，国际高校的评级和排名似乎参考了许多指标，强调教学质量、财政资源和研究实力。然而，众所周知，某些机构仅把橄榄枝抛给那些由金钱和权力网络交织而成的专属俱乐部，这恐怕才是关键的因素。学生们的抱负越来越窄，仅关注权力和金钱，最关心的无非是毕业后预期的起步薪水。¹

化的基础上建立起一个新的教育框架，能够与外国文化交流价值观和语言符号。这种跨文化教育模式在今天看来仍具有重大意义。

上海和河北一些最成功的中学，其根源都可以追溯至类似高一志这样的传教士们在教育上所做的努力。他们试图用西方国家的符号、人物和语言来丰富传统的儒家文化，并在课程中加入音乐和诗歌等创造性元素。当学生们将他们在儒家思想框架下的传统根源与西方传统智慧和社会创新作比较时，他们的创造力不断受到激发和挑战。

杨恒达和丹尼斯·麦卡恩从儒家道德领导力的视角出发提出了一种学习方式，并着重介绍了几大关键因素。这种道德领导力在道德高尚的人物，即所谓的“君子”身上

鉴于此，《澳门利氏学社学刊》第三期就教育如何更充分面向广大社会群体的利益，而非成为地位、权力和金钱至上的封闭王国的专利进行了探讨。

埃德蒙德·厄提出了一种基于追求智慧的教育方法，他看重以共同利益为导向，基于儒家价值观的人文教育框架内的人性和仁义。人文教育授人以智慧，而不仅仅是一个装满各种有用技能的工具箱。追求智慧确实为学生认识和发展自己的才能和专长开拓了空间。厄的文章帮助我们认识到这一目标在儒家经典中是多么地根深蒂固。

开发智慧需要在儿童发展早期就开始。梅谦立为我们提供了一个历史视角，他研究了意大利耶稣会士高一志（1566-1640）的一篇基本论著《童幼教育》，该论著强调了当地社区的作用。高一志与一个韩氏家族合作，支持创办了一个教育项目，其主要目的不是为了天主教会，而是为山西绛州的当地社区谋福利。《童幼教育》提倡充分融合儒家思想，来培养性格，培育美德，融入了语言、符号和人物方面的大量教学内容，丰富了当时的地方文化。其结果是在中国传统文

发挥到淋漓尽致，他们的首要任务是服务于广大社会的利益。他们激发我们超越立法或公共政策改革的学习过程，要求我们形成植根于儒家经典等传统智慧的健全的道德价值观。他们明确侧重于道德领导力的培养，并提供了实践法则，任何想要发挥领导力作用的人都必须内化这些法则。这种培养还必须包含对内在和谐与安宁的追求，以便让恭、敬、惠、义等美德流传（《论语》5:16）。君子的榜样可以激发他人的善行，他们会自然而然地信任他或她，与其合作，追求共同利益。最后，共同利益，如果它是真正的共同利益，将从道德领袖和其追随者的互动中自然产生，他们将自由地联合起来，因为他们对实现真正的共同利益有着共同的兴趣。

杨和麦卡恩对儒家道德领导的描述引导我们进一步探索儒家的另一个关键词，即“孝”，这一概念在当今社会可能受到严峻的考验。马克·普夫帕夫注意到当今养老院入住率不断上升，并提出这种趋势是否在某种程度上破坏了孝道的实践。如果子女请父母去养老院，因为他们觉得养老院可以提供更好的生活质量，这是否显示了缺乏孝道所要求的互惠性？有些人可能觉得他们的孩子抛弃了他们，不尽孝道。另一些人则持不同看法，因为他们认为养老院是一个不可避免的

1 我对大学排名的具体批评主要针对它们对学生动机的扭曲影响，这进一步削弱了人们对教育是为了共同利益的期望。对此不同角度的批评已越来越多。其中一个最能说明问题的是，这种基于统计的比较涉及到方法论问题（Woodhouse, 2008）。另一方面，很明显，在中国，人们正努力认识到大学排名所引起的焦虑，并正有效地解决这些挑战。要了解有关背景，推荐阅读 Henri-Claude de Bettignies 发表在本刊第一期和第二期上的研究报告：《在全球背景下培养负责任的中国领导人》（de Bettignies, 2017: 68-78）以及《培养负责任的中国领导人：如何同时“行善力量”？》（de Bettignies, 2018: 97-110）

cooperate with him or her in the pursuit of the common good. Finally, the common good, if it is to be truly common, will naturally emerge from the interaction of moral leaders with their followers, who will freely associate because of their mutual interest in achieving social harmony and peace.

Yang and McCann's sketch of Confucian moral leadership leads us further to explore another key Confucian term, "Xiao (孝)" or "filial piety," which may be severely tested in today's society. Mark Pufpaff observes the present-

clearly ("Mingde" 明德). The manifestation of personal virtue allows one to lead others onto the path of self-cultivation. An individual's education leads to the moral development of others in the domestic, political and global spheres. The point of adult learning is to know how to cultivate a virtuous character. Having a virtuous character allows one to develop the character of others. Sustaining the development of others eventually leads to the supreme or common good. Whereas legal requirements ultimately may prove useless for promoting the regular practice of filial piety,

The third issue of the Macau Ricci Institute Journal explores a few perspectives on how education could be more oriented towards the benefit of the larger society rather than perpetuating a hermit kingdom where only status, power and money count.

day rise in nursing home occupancy and asks if this trend somehow undermines the practice of filial piety. If a child invites a parent to visit a retirement home because they feel it will provide a better quality of life, does this display a lack of the reciprocity demanded by filial piety? Some may feel their child was abandoning them, and therefore neglecting their filial duties. But others disagree as they recognise in retirement homes an unavoidable development. The caveat is that many who are turning toward elderly care homes are China's so-called high-net-worth-individuals. Many parents feel left behind and complain that their offspring pay them a visit either seldom or not at all. Predictably, as Pufpaff informs us, China has passed a new law that makes it a legal requirement to pay a monthly visit to one's parents.

Today's reality may seem far removed from the fundamental anthropological principle underlying Confucian educational philosophy. To challenge this assumption Bai Limin analyses James Legge's (1815-1897) Christian hermeneutical approach to Confucian filial piety. Everyone is born with virtue, although this virtue is manifested differently due to a person's natural endowment. Hence education is the task of refining one's natural endowment to show forth one's virtue

character education offers a key element for encouraging a commitment to the common good. In Confucianism benevolence ("Ren" 仁) is a key term, referring to the virtues of goodness, humanity and love. It is impossible to become a superior man ("Junzi" 君子) without the virtue of benevolence. Therefore, the Chinese term for people ("Ren" 人) resonates with a deep sense of respect for humanity. Chinese education was originally designed to foster children's humanity. There is a parallel here, perhaps, in the resonance between the English words human and humane.

In his discussion of Chinese interpretations of Karl Jaspers' term "Axial Age" Yves Vendé convincingly argues for a convergence across different cultures of "universal values" rooted in human dignity, trustworthiness, equality, and autonomy. As Vendé observes, following Jaspers' Chinese interpreters, Confucianism experienced a long process of internalisation and rationalisation of morality, a process that was initially driven by practical reason. For example, as Yu Yingshi points out, heaven ("Tian" 天) is not loaded with a theistic meaning, but is a form of moral imperative. The mediation between Heaven and Humanity was changed from an attitude of service to the spirits ("Shishen" 事神) through the shaman's figure ("Wu" 巫), toward

发展趋势。值得注意的是，许多转向养老院的都是中国所谓的高净值人士。许多父母觉得自己被遗忘了，抱怨他们的子女很少或根本不去看望他们。不出所料，普夫帕夫告诉我们，中国已经通过了一项新法律，将每月探望父母作为法律要求。

将亚里士多德和儒家培养美德的途径真正结合起来，可以帮助我们从社会和个人的危机经历中获得特殊的学习机会，揭开谎言，了解关于我们自己以及我们所处的世界的真相。这就是我们所追求的社会创新。

如今的现实似乎与儒家教育哲学的基本人类学原理相去甚远。为了挑战这一假设，白利民分析了詹姆斯·莱格（1815-1897）对儒家孝道的基督教诠释理论。每个人生来都具美德，尽管这种美德因人的天赋而异。因此教育的任务是锤炼一个人的先天禀赋使其美德得以彰显（明德）。个人美德的彰显能够引导他人走上修身之道。个体的教育可以促进群体的道德发展，这种发展可以延伸到国内、政治领域和全球范围。成人学习的意义在于懂得如何培养高尚的品德。一个人具备高尚的品德，便可以培养他人的品格。帮助他人不断成长最终便能带来最高的或共同的利益。虽然法律上的要求最终可能会被证明对促进人们行孝尽孝毫无用处，但是品格教育却不啻为促使人们致力于共同利益的一个关键因素。

在儒家思想中，“仁”是一个很重要的概念，指善良、仁慈和博爱的美德。不具备“仁”的美德，便不可能成为“君子”。因此，汉语中的“人”在深层含义中蕴含着对人性的尊重。中国教育最初是为了培养儿童的人性。或许，在英语中“human（人）”和“humane（人道）”这两个形似的词在意义上也有共通之处。

伊夫·凡德讨论了中国对雅斯贝斯的“轴心时代”思想的诠释，并令人信服地论证了在植根于人性尊严、诚信、平等和自

治这些“普世价值”的不同文化中，存在一种融合。通过研究中国学者对雅斯贝斯的解读，凡德认为儒家思想经历了道德内化和合理化的漫长过程，这个过程最初是由实践理性驱动的。例如，正如余英时所指出的，“天”不含神论意义，而是一种道德责任。天人之间的媒介由“事神”的“巫”转变为“修身”：通过一个人的“心”来实现天人合一（余，2014：31）。无论这些洞见为我们开辟了怎样清晰的前进道路，我们需要问的是，为什么儒家教育——像所有其他追求共同利益的传统智慧一样——在实践中往往无法实现其目标。

尤金·吉泽尔特别提出了四条“实用”的建议，用以对抗可能会阻碍人们追求共同利益的冷漠或怀旧情绪。他认为，我们需要——就像体育教练一样——教人们保持灵活。关于“如何学习”他得出了一些重要的经验。首先，好奇开启了求知的欲望：“好奇不会杀死猫，无聊才会。”要想学习，一个人必须对一个目标主题或任何主题感兴趣。第二个关键词是情感兴趣，它能保持一个人的注意力。一种情感的热情必然会激发我们的求知欲。毅力则给予人一种情绪和智力上的弹性，这种弹性通过反复成功地完成某个任务可以获得。毅力支持着我们不断探索。最后，从学习过程中产生共鸣，“家族相似性”得到强化，与每个新发现建立起连续性。我们可以将其社会化并内化。我们也可以把它和其他已知的事实联系起来。我们还必须学会如何抵抗恐惧、失去动力或逃避“新事物”的挑战。吉泽尔引用了洛杉矶的EG Homeboy Industries公司的例子，该公司帮助街头一些天资聪慧的孩子脱离帮派，“抹去”他们身上的秘密纹身，教育他们，并为他们提供机会在Homeboy自己的企业中锻炼他们掌握的新技能。

在本期的采访中，欧洲主教团委员会主席，卢森堡总主教霍利里敦讲述了他多年来与东京上智大学的学生们在泰国一个偏远村庄开展的服务学习项目的经历。这种对乡村的接触在一些学生中激起了深刻的文化冲击和背井离乡的深切感受。他们即将开始为期一年的“求职”之旅，即从学生身份过渡到未来的职业生涯。当然，他们主要关注于找到理想的工作，并被帮助学会如何做出选择，比如说，有一些工作薪水高，但是令你无暇顾及家人，另一些工作薪水低，但是你

a spirit of self-cultivation (“*Xiushen*” 修身): the union of Heaven and Humanity realised through a person’s heart-mind (“*Xin*” 心) (Yu, 2014: 31). However clear the Way forward opened up with such insights, we need to ask why Confucian education—like all other wisdom traditions that aspire to the common good—so often fails in practice to reach its goals.

Eugene Geinzer strongly suggests four “hands-on” helpful hints as an antidote to the lethargy or nostalgia that may freeze people from pursuing the common good. He argues that we need—just like a sports coach—to teach people to be agile. There are crucial lessons he has learned about “how to learn”. The opening is through curiosity: “*Curiosity* did not kill the cat. *Boredom* did.” To learn, one must be intrigued by a target topic, any topic. A second key phrase is *affective interest* which sustains one’s attention. An emotional affect must fuel our chase. *Stamina* gives one emotional and intellectual resilience which is gained through repeated success at a task. *Stamina* sustains our search. Finally, *resonance* emerges from the learning process, reinforcing “the family resemblances” that establish continuity with each new discovery. One can socialise it and internalise it. One can connect it with other known facts. One must indeed learn how to resist freezing up with fear, losing momentum, or avoiding the challenge of the “new”. Geinzer cites the example of EG Homeboy Industries of Los Angeles which helps street-smart kids to leave the gangs, erase their tell-tale tattoos, educate them and provide them with opportunities to exercise newly mastered skills in Homeboy’s own enterprises.

In this issue’s interview, Archbishop Jean-Claude Hollerich from Luxembourg who presides over the European Conference of Bishops describes his experiences with a service learning program he organised over many years with his students from Tokyo’s Sophia University, in a remote village in Thailand. This exposure to a rural village provoked a profound sense of culture shock and displacement in some students. They were about to begin a year-long effort at “job hunting” that is, making the transition from being students to their careers ahead. Of course, they

were focused primarily on getting good jobs and were helped to learn how to make a choice, say, between jobs that pay most but leave you with no time for your families, and other jobs that might pay less but in which you would have time for family and other responsibilities. The crucial role of the educator appeared precisely in not telling them what to do but empowering them to make a choice, for example with the decision to opt for a whole year of volunteer work in squatter areas which would benefit the larger society.

A genuine synthesis of the Aristotelian and Confucian approaches to virtue may help us to recognise in the experiences of crises within societies and within individual biographies, a special learning opportunity to unmask cultures of lies and get to the truth—about ourselves and the worlds in which we find ourselves. This the social innovation we aim at.

What service learning, in the hands of wisdom figures like Archbishop Hollerich, is up against is readily grasped by the term coined by the German sociologist Gerhard Schulze, “*Erlebnisgesellschaft*” (“Society of Affective Interest”). This term is used both popularly and scientifically to describe a culture which places the highest priority on happiness, narrowed in focus to the immediate satisfaction of hedonistic goals, while ignoring virtues such as solidarity, effort, patience and ascetic sacrifice. Service learning provides students with opportunities to liberate themselves from the “*Erlebnisgesellschaft*,” which otherwise may trap them in a life primarily focused on achieving as much pleasure as possible.

The contributions in this third issue of the Macau Ricci Institute Journal may be considered

能有时间陪伴家人，承担起其他责任，那么，该如何选择呢。教育者的关键作用恰恰在于不告诉他们应该怎么做，而是让他们能够自己做出选择，例如决定选择在棚户区从事一年的志愿工作，因为这将有利于更大的社会利益。

像霍利里敕大主教这样的智者所组织的“服务学习”想要克服的是什么呢？我们用德国社会学家格哈德·舒尔茨提出的一个术语“Erlebnisgesellschaft”（情感利益社会）便很容易理解。这个词被通俗地和科学地用来描述一种文化，这种文化把享乐放在首位，只关心享乐的目标即刻得到满足，而无视团结、努力、耐心和禁欲牺牲等美德。服务学习为学生们提供了摆脱“Erlebnisgesellschaft”（情感利益社会）的机会，否则，他们可能会陷入一种只知道尽可能地享乐的生活中。

本刊第三期的文章，可看作从亚里士多德和儒家的角度来重新定义“Erlebnisgesellschaft”（情感利益社会）的假设，从中可以产生一种新的教育模式，重新注重培养美德，激发人们成为道德领导的榜样以实现“Eudaimonia”（幸福），即我们对个人和社会的满足和幸福的共同愿景。当教育者和学生真正被这一愿景所激励的现实生活体验所触动时，他们才能够走出偏见的束缚，走出他们所受教育的“固定观念”，对自己的才能和职业有更好的认识。这个过程需要具备批判性思维的能力，使我们能够发现个人或特定群体的行为是如何被欺骗和操纵的。将亚里士多德和儒家培养美德的途径真正结合起来，可以帮助我们从社会和个人的危机经历中获得特殊的学习机会，揭开谎言，了解关于我们自己以及我们所处的世界的真相。这就是我们所追求的社会创新。

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。

Translated by 翻译: Ke Xuexing 柯学星

as a way to redefine the assumptions of the so called “*Erlebnisgesellschaft*” from an Aristotelian and Confucian perspective, from which a new paradigm of education can emerge, one that recovers the significance of cultivating the virtues and inspiring examples of moral leadership intending “*Eudaimonia*”, our common vision of personal and social fulfilment and happiness. When educators and students are truly touched with real life experiences animated by this vision, only then will they be able to step out of the preconceived box of their prejudices and the “*idées fixes*” of their particular upbringing and reach a greater awareness of their talents and vocation. This process needs to be enriched with the ability of critical thinking which enables us to discover how many ways individuals or specific groups are tricked and manipulated into behaving in a certain way. A genuine synthesis of the Aristotelian and Confucian approaches to virtue may help us to recognise in the experiences of crises within societies and within individual biographies, a special learning opportunity to unmask cultures of lies and get to the truth—about ourselves and the worlds in which we find ourselves. This the social innovation we aim at.

STEPHAN ROTHLIN is Director of the Macau Ricci Institute, Macau and CEO of Rothlin International Management Consulting Limited, Beijing and Hong Kong.

REFERENCES 参考资料

- de Bettignies, H.C., (2017). "Developing Responsible Leaders in China Within a Global Context". The Journal of the Macau Ricci Institute, Issue 1, 68-78.
- (2018). "Developing Responsible Leaders in China: Beyond Compliance Toward Becoming a "Force For Good"? The Journal of the Macau Ricci Institute, Issue 2, 97-110)
- Schulze, G. (2000). Die Erlebnisgesellschaft: Kultursoziologie der Gegenwart. Frankfurt a. M.: Campus Verlag.
- Woodhouse, D. (September 7, 2008). GLOBAL: University rankings meaningless. University World News. Issue No. 43. Accessed online at <http://www.universityworldnews.com/article.php?story=20080904152335140>
- Yu, Y. (2014). 余英时《论天人之际：中国古代思想起源试探》，台北：台湾联经。Yu Yingshi: Luntianzhiji: zhongguogudaisixiangqiyuanshishen. Taipei: Taiwan Lianjing Publishing House. (Research into the origin of traditional Chinese thinking)

THE IDEAL OF JUNZI LEADERSHIP AND EDUCATION FOR THE COMMON GOOD

“君子”领导理想与为了公益的教育

Yang Hengda 杨恒达 and Dennis P. McCann 丹宁思

ABSTRACT

The concept of the common good in both Western and Confucian philosophy presupposes a specific practical approach to moral education roughly identified as “virtue ethics”. This paper will attempt to outline this approach as proposed in the Confucian classics, by focusing on the ideal of *Junzi* (君子) leadership—that is, the personal embodiment of moral excellence—and its relationship to the Grand Union (*Datong*, 大同), Confucius’ symbol of the common good. Our focus will be on the practice of moral leadership—represented by the *Junzi*—describing how in Confucius’ *Analects* (*Lunyu*, 論語) it unfolds in a process of self-cultivation whose goal is specified in the Golden Rule (*Analects* 15:24). Its outcome is a form of moral leadership capable of sustaining common good, inasmuch as the proper ordering of personal and social relationships becomes as natural as breathing. The concentric circles of responsibility, extending from personal to social—inclusive of care for family (*jiā*, 家), country (*guó*, 国), and the whole world (*tiān xià*, 天下)—provide a basis for envisioning an educational practice intending the common good. What takes root in the individual person naturally has social consequences.

摘要

在西方和儒家哲学中，公益的概念都是以一种具体的实践方法作为道德教育（大致称为“德性伦理”）前提的。本文试图概述儒家经典中提出的这种方法，着重介绍“君子”领导力理想——“君子”即美德的化身——及其与孔子赋予公益的象征，即“大同”理念的关系。我们将关注以“君子”为代表的道德领导的实践，描述在孔子的《论语》中它是如何在修身过程中展开的，而修身的目标在《论语》中的“道德黄金律”（《论语》15：24）有具体阐述。其结果是形成一种能够维持公益的道德领导力形式，因为个人和社会关系的正确秩序将变得像呼吸一样自然。责任的同心圆，将从个人延伸到社会——包括家、国、全天下的情怀——这为设想一种旨在实现公益的教育实践提供了基础。在个人身上扎根的东西自然会产生社会后果。

Can virtue be taught? Confucian ethics does not answer this question directly or in abstract philosophical terms. Its focus is practical, and therefore it demonstrates how virtue can be taught by actually teaching it. The *Analects* (*Lunyu*, 論語) is a collection of mostly aphorisms and a few extended narratives attributed to Confucius (551–479 BCE), China's universally acknowledged moral authority. The *Analects*, as well as the other Chinese classics attributed to Confucius, are meant to teach a Way of living that is consistent with human nature, the mandate of Heaven, and the testimony of one's venerable ancestors. Though the examples discussed in the *Analects* exhibit a specific concern for training Chinese elites in the art of governing well, Confucius makes clear that the Way forward is open to anyone who is willing to study hard and practice the art of self-cultivation.

The *Analects* do not present a systematic summary of Confucius' teaching. Such a summary might actually be counterproductive pedagogically, since the point of Confucian study—which consists primarily of conversations with the Master among his students—is to learn from concrete examples of how and how not to behave, think and feel, consistent with becoming genuinely human. Education in the Confucian Way, therefore, is not about memorising a series of basic principles and concepts. While Confucian tradition, like all moral traditions, has tended to prioritise among the Master's sayings, as if his teaching could be captured in a single aphorism, or list of virtues, what these actually mean can only be learned through the practice of self-cultivation. The sayings presented in the *Analects* are to be savoured, explored through meditation, through repeated attempts to reflect deeply on experience over a lifetime, the results of which should be shared with one's teacher and explored in common with his or her other students.

This much we can infer from the narratives of the *Analects*. Occasionally, however, the *Analects* offers a concise statement of principle

that unlocks the meaning of the collected narratives. One such statement is the so-called Golden Rule, so readily used to summarise Confucius' teaching.

Zi Gong asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Is not RECIPROCITY (*shu* 恕) such a word? What you do not want done to yourself, do not do to others.' (*Analects* 15-24, Kindle Locations 2847-2849).

Reciprocity is best understood by considering the parent-child relationship, and the ideal of filial piety (*xiào*, 孝). The parent nurtures the child for three years, and the child eventually mourns the parent for three years. Note, however, that reciprocity occurs within a relationship that unfolds over time; it cannot be experienced except in a relationship that is inevitably asymmetrical. At the end of three years nurturing at its mother's breast, a child is not expected to start supporting its parents. Over time it will learn what is expected by way of filial piety, and those expectations will change as the child eventually becomes responsible for its parents. Fulfilling the meaning of the "one word which may serve as a rule of practice for all one's life" will evolve as relationships change. What may not change is the common desire to be treated as a human being, and the common aversion to all things that detract from our humanity: "What you do not want done to yourself, do not do to others".

Even today, though the contexts in which filial piety and reciprocity may have changed, the ideal of *Junzi* leadership is still informed by these constants. A leader following the *Junzi* ideal will start with a core assumption about his rivals, his employees, and all the stakeholders based on what he knows about himself. For example, since he does not expect hate from others, so he should be inclined toward benevolence (*jen*, 仁) and righteousness (*yi*, 義) in his relations with others. A *Junzi* leader must love all people and be just and fair to them. The attitude to oneself and to others should be equally the same.

How one learns to live by the Golden

“君子”既学习美德，也传授美德

美德能被教导吗？儒家伦理没有直接，也没有用抽象的哲学术语回答这个问题。它的重点是实用的，因此它展示了如何通过实际教学来传授美德。

《论语》是中国公认的道德权威，孔子（公元前551—479年）（及其弟子）的语录结集。

《论语》以及其他与孔子相关的中国经典著作，旨在教导一种符合人性、天命和祖宗戒律的生活方式。虽然《论语》中讨论的例子特别关注培养中国精英的治国之道，但孔子明确指出，进步的“大道”是向任何愿意努力学习和修身的人开放的。

《论语》没有对孔子的教义进行系统地总结。实际上，这样的总结在教学上可能会适得其反，因为儒学的重点——主要包括孔子与学生之间的对话——是从具体的例子中学习如何行事、思考和感受，以成为真正的人。因此，儒家教育并不是要记住一系列的基本原则和概念。虽然和所有传统道德一样，儒家传统倾向于把孔子的教诲放在第一位，似乎他的教诲用一句格言或一串美德便能概括，但其真正的含义只能通过修身的实践才能领悟。《论语》中的话应通过深思，通过深刻反思人生经历的反复尝试来品味和探讨，所得出的领悟应与导师一同分享，并与其他学生共同探讨。

这一点我们完全可以从《论语》的叙述方式中推断出来。然而，《论语》中偶尔也会出现简要的法则，以揭示所收集言论的涵义。其中一条就是所谓的“道德黄金律”，经常被用来总结孔子的教义。

子贡问曰：“有一言而可以终身行之者乎？”子曰：“其恕乎！己所不欲，勿施于人。”（《论语》15-24, Kindle Locations 2847-2849）。

从亲子关系和孝的理念中，可以很容易地理解这其中的相互性。父母抚育子女三年，子女则最终为父母守孝三年。然而，请注意，这种相互性发生在一种随着时间推移而展开的关系中；它只有在一段不可避免的不对称的关系中才能体验到。在母亲怀中的三年抚育结束后，子女还不能立即开始赡养父母。随着时间的推移，子女会通过孝道来了解父母对他们的期望，当子女最终对父母

承担起责任时，这些期望也会随之改变。随着关系的变化，履行“一言而可以终身行之者”的含义也会不断变化。但不会改变的是，人们普遍希望被当作一个人来对待，且普遍憎恶一切有损于人性的事情：“己所不欲，勿施于人”。

即使在今天，尽管孝道和相互性的环境发生了变化，但“君子”领导力理想仍受这些不变的因素的影响。一个遵循“君子”理念的领导者首先会基于对自己的了解，对竞争对手、员工和所有利益相关者做出一个核心假设。例如，如果他不希望别人讨厌他，那么他会倾向于以仁义之心待人。作为“君子”的领导者必须爱所有人，对他们公平公正。他对待自己和他人的态度应该是一致的。

一个人如何学习按照“道德黄金律”生活并非经验的自然结果。对任何人的教育使之成为完整的人必须通过对“礼”的学习和实践来进行。得当的礼仪传达了我们是怎样的人——也就是我们所处人际关系的客观本性——以及要实现与天、地和整个人类和谐共处，我们需要怎么做。通过这种实践所取得的成果，儒家传统视为“正名”。这是“君子”领导力的一个标志，因为善治的首要在于纠正名分，并采取相应的行动。

齐景公问政于孔子，孔子对曰：“君君、臣臣、父父、子子。”公曰：“善哉！信如君不君，臣不臣，父不父，子不子，虽有粟，吾得而食诸？”（《论语》8:2; Kindle Locations 2083-2077）。

礼制使我们能够正确地理解作为不同的角色和身处不同的环境我们该如何举止得体。要正名，例如夫妇关系，或父子关系，就必须纠正自己的思维和行为方式，缩小自己的实际行为与礼制中所表达的理想之间的差距，并在“君子”的道德领导中使之具体实现。如果君王有君王的样子，堪为美德的楷模，那么他的臣子及其统治的家庭也将必定是高尚的。

那么，在实现孔子认为可能实现的和谐关系方面，该从何入手呢？答案是礼教的终极实践，即修身。一个领导者怎样才能做到始终牢记仁、义、恕，以礼待人呢？要使良性循环不断扩大，得依赖于“上至天子，下

Rule is not a spontaneous result of experience. The education of anyone becoming fully human must proceed through the study and practice of ritual propriety (*li*, 禮). The proper rituals communicate who we are—that is, the objective nature of the relationships in which we find

The Junzi's moral leadership is to be exercised in social organizations, starting with the family, and expanding outward in his business or profession, whether for-profit or not-for-profit, whether in the agencies of government or social services.

ourselves—and what we must do to achieve harmony with Heaven, Earth, and Humanity as a whole. What is accomplished through such practices Confucian tradition remembers as “the rectifications of names” (*zhèngmíng*, 正名). This is a hallmark of *Junzi* leadership, insofar as good governance depends on calling things by their proper names and acting accordingly.

The duke Jing, of Qi, asked Confucius about government. Confucius replied, ‘There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son.’ ‘Good!’ said the duke; ‘if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?’ (*Analects* 8:2; Kindle Locations 2083-2087).

The rules of propriety (*li*) provide us with the proper understanding of the roles and situations in which a person must act virtuously. To rectify names, for example, the role of husband in relation to wife, or parent in relation to child, one must correct one's way of thinking and acting

by narrowing the distance between one's actual practices and the ideal expressed in the rules of propriety and their concrete realization in the moral leadership of a *Junzi*. If the prince is truly a prince and therefore known for his exemplary virtue, his ministers and the families they rule will be virtuous as well.

Where to begin, then, in achieving the harmonious relationships that Confucius thinks are possible? The answer is the ultimate in ritual propriety, namely, the practice of self-cultivation. How can a leader reach the point of always keeping *ren*, *yi* and *shu* in mind, and responding to others through *li*? The ever-expanding virtuous circle depends upon universalising the practice of self-cultivation “from the Son of Heaven down to the mass of the people.”

The *Analects* provide a number of insights into the practice of self-cultivation. Achieving such a state of personal equilibrium or tranquility requires more than study in the conventional sense. Apparently, maintaining ritual propriety requires some form of meditation or personal reflection, beyond what is normally associated with acquiring knowledge through mastering facts and theories:

Zi Lu asked what constituted the superior man. The Master said, ‘The cultivation of himself in reverential carefulness.’ ‘And is this all?’ said Zi Lu. ‘He cultivates himself so as to give rest to others,’ was the reply. (*Analects* 14:42; Kindle Locations 2690-2693)

Reverential carefulness is a habit of mind, the fruit of the practice of self-cultivation, which enables persons to detach themselves from the ways of the world and its all-too-human striving for pleasure, recognition, and power over others. Without such detachment, any claim to moral leadership is spurious, as Confucius points out in the *Analects*' occasional comments on the attitudes of disciples who are not quite *Junzi* yet. The *Analects* do not describe in detail how the state of reverential carefulness is to be achieved; but its possession is clearly recognisable in the ways of the *Junzi*. Major clues for recognising

至百姓”都普遍注重修身。

《论语》对修身的实践提供了许多见解。要达到这种个人平衡或安宁的状态，需要的不仅仅是传统意义上的学习。显然，维护礼教需要某种形式的冥想或个人反思，而不仅仅是通过掌握事实和理论获得知识：

子路问君子。子曰：“修己以敬。”
曰：“如斯而已乎？”曰：“修己以安人”。（《论语》14:42；Kindle Locations 2690-2696）

“君子”的道德领导力是在社会组织中行使的，从家庭开始，向外扩展到其企业或职业中，无论是营利性的还是非营利的，是在政府机构还是在社会服务机构。

虔诚恭谨是一种习性，是修身的结果，它能使人脱离世俗，脱离人类对享乐、名誉和凌驾于他人之上的权力的追求。如果没有这种超然的态度，任何道德领导力的主张都是虚假的，孔子在《论语》中偶尔会这样告诫还称不上“君子”的弟子。《论语》并没有详细描述如何达到虔诚恭谨的境界，但是它在“君子”的为人处事中是显而易见的。《论语》通篇中有许多重要线索教人如何辨认君子，主要以格言的形式将“君子”与“小人”加以对比，这里有两个著名的例子：

子曰：“君子怀德，小人怀土，君子怀刑，小人怀惠”。（《论语》4:11）（Kindle Locations 538-543）
子曰：“君子喻于义，小人喻于利”。（《论语》4:16）（Kindle Locations 569-571）

君子领导力的社会意义

虽然孔子称赞君子是仁义的化身，但这种理想是一种遥不可及的以“圣人”为象征的完美境界。“君子”思想的目的在于为所有立志成为道德领导的人提供最好的选择。领导者必须清楚地知道他作为社会成员的责任，他在道德上与其他社会成员是平等的。孔子概括了君子的四个特点——“其行己也恭，其事上也敬，其养民也惠，其使民也

义”（《论语》5:16）——表明了君子所追求的美德在本质上具有社会性。“君子”的道德领导力是在社会组织中行使的，从家庭开始，向外扩展到其企业或职业中，无论是营利性的还是非营利的，是在政府机构还是在社会服务机构。“君子”所定义的道德理想超越了孔子生活的战国时期的制度局限，为如何在任何社会环境中实现公益这一命题提供了答案。

儒家经典中包含了实现公益的美好愿景，如果“君子”理想能够激发各行各业的领导者为之努力，那么这个愿景是可以实现

的。在《礼记》对“大同”的论述中，这一点尤为明显。当“大同”的理想被实现后，则“天下为公”，所有领导者都“讲信睦”，努力实现“和谐”。他们的自发渴望倾向于走向兼爱，这让人想起墨子的教导：

故人不独亲其亲，不独子其子，使老有所终，壮有所用，幼有所长，鳏、寡、孤、独、废疾者皆有所养。
（《礼记·礼运第九》，Kindle Locations 5636-5639）

显然，公共政策的目标是要实现充分就业，所有社会成员都为公益贡献自己的劳动。“是故谋闭而不兴，盗窃乱贼而不作，故外户而不闭。”（《礼记·礼运第九》，Kindle Locations 5641-5643）儒家的社会哲学一开始就假设为公益而工作是自然而然的，一个注重公益的社会将通过对他人的吸引而自然扩展。因此“外户而不闭。”可以想象，在这样一个开放的社会里，移民会受到怎样的优待。凡是愿意为公益做出贡献的人都是受欢迎的。

但孔子认识到，“大同”是传说中的理想社会图景。虽然“大同”不太可能实现，但是还是可以实现一种近似公益的社会，也就是“小康”。与“大同”不同的是，“小康”的特点是注重个人家庭的利益。

the *Junzi* are scattered throughout the *Analects* in the form of aphorisms contrasting the *Junzi* with small-minded people—or as Legge would have it, “the mean man” (*xiaoren*, 小人). Here are two memorable examples:

The Master said, ‘The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive.’ (*Analects* 4:11) (Kindle Locations 538-543)

The Master said, ‘The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.’ (*Analects* 4:16) (Kindle Locations 569-571)

THE SOCIAL IMPLICATIONS OF *JUNZI* LEADERSHIP

Although Confucius commends the *Junzi* as the embodiment of human benevolence and righteousness, this ideal is not an unattainable state of perfection symbolised in the legendary figure of the sage (*shengren*, 圣人). The *Junzi* is meant to convey a live option for all people who aspire to moral leadership. A leader must know very clearly his or her responsibility as a member of society, the moral equal of all other members of society. Confucius summarises four of the characteristics of the *Junzi*—“in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just” (*Analects* 5:16)—indicating that the virtues aspired to are inherently social. The *Junzi*’s moral leadership is to be exercised in social organizations, starting with the family, and expanding outward in his business or profession, whether for-profit or not-for-profit, whether in the agencies of government or social services. The *Junzi* defines a moral ideal that transcends the institutional limits of the Warring States period in which Confucius lived, answering the question of how the common good is to be achieved in any social setting.

The Confucian classics contain a vision

of the common good that could be realised were the *Junzi* ideal to animate the efforts of leadership in all walks of life. It is evident in the discussion of the Grand Union (*Datong*, 大同) presented in the Book of Rites (*Liji*, 礼记). When the Grand Union was observed, “a public and common spirit ruled all under the sky” in which all leaders strove for “harmony” based on “sincere words.” Their spontaneous aspiration was toward a universal love, reminiscent of the teachings of Mozi:

Thus men did not love their parents only, nor treat as children only their own sons. A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young. They showed kindness and compassion to widows, orphans, childless men, and those who were disabled by disease, so that they were all sufficiently maintained. (Book of Rites 9 禮運, Kindle Locations 5636-5639).

Full employment, apparently, was the aim of public policy, and all members of society contributed their labour toward the common good. “In this way (selfish) schemings were repressed and found no development. Robbers, filchers, and rebellious traitors did not show themselves, and hence the outer doors remained open, and were not shut.” (Book of Rites 9 禮運, Kindle Locations 5641-5643) Confucian social philosophy starts with the assumption that working for the common good is natural, and that a society focused on the common good will expand naturally through its attraction for others. Thus “outer doors remained open, and were not shut.” One can imagine how immigrants might be treated in such an open society. All are welcome who are willing to contribute to the common good.

But Confucius recognises that the Grand Union is a legendary dream. While the *Datong* is not likely, what can be achieved is an approximation of the common good described as the Small Tranquility (*Xiaokang*, 小康). Unlike the Grand Union, the *Xiaokang* is characterised by an overriding loyalty to one’s own family.

大人世及以为礼，城郭沟池以为固；礼义以为纪——以正君臣，以笃父子，以睦兄弟，以和夫妇；以设制度，以立田里；贤勇知，以功为己。故谋用是作，而兵由此起。禹、汤、文、武、成王、周公，由此其选也。（《礼记·礼运第九》，Kindle Locations 5654-5663）

显然，“小康”社会没有完全实现孔子对公益的理想，但它可能是我们所知的历史上所能达到的最大的公益。它不像“大道”所设想的那样“天下为公”，而是每个人“各亲其亲，各子其子”，甚至“天下为家”。鉴于“小康”社会把对家庭的承诺作为其组织原则，所以实现公益在于实践孝道，用礼义来建立各种社会关系的适当规范。在“小康”社会中，“君子”以“禹、汤、文、武、成王、周公”六个明君为榜样，行使道德领导力的作用，他们谨守礼制，尽可能为社会树立好的榜样，必要时公正地实行刑罚：

此六君子者，未有不谨于礼者也。以著其义，以考其信，著有过，刑仁讲让，示民有常。如有不由此者，在执者去，众以为殃。（《礼记·礼运第九》，Kindle Locations 5663-5666）

只要有志成为“君子”的人都受到良好的教育，“小康”所描述的公益是可能实现的。孔子的使命就是通过他的言行来展示如何做到这一点。

我们已经看到，任何有志成为“君子”领导的人所面临的挑战是，一方面他们怀有可能激发起他内心最深的道德理想的“大同”理想，另一方面维持和改善“小康”的事业却从未完成，他们始终处于这样一种冲突中。当然，孔子和他的弟子们都知道，即使是“小康”也只是一个所能实现的最好愿望；如果定义“小康”的道德被忽视或扭曲，那么就可能沦为“疵国”，社会将陷入充斥着战争和暴力的“黑暗状态”，领导者谋权篡位，一心只追求自己眼前的利益。要避免沦为“疵国”，只有整个社会及其领导者都拥护“小康”实践中所体现的道德，尽管“小康”并未完全反映“大道”的理想。

理解“君子”在避免灾难和引导每个人在“小康”社会里实现和谐中所扮演的角色，是儒家为实现公益的教育理念的核心。

任何有志成为“君子”领导的人所面临的挑战是，一方面他们怀有可能激发起他内心最深的道德理想的“大同”理想，另一方面维持和改善“小康”的事业却从未完成，他们始终处于这样一种冲突中。

“君子”领导力旨在公益

从儒家的角度来看，我们可以总结出以下内容：

- 首先，追求公益甚至比立法或公共政策改革更从根本上需要教育。
- 第二，公益教育必须体现健全的道德价值观，这些价值观实质上植根于儒家经典等传统智慧中。
- 第三，公益教育要想在教学上发挥作用，就必须注重道德领导力的培养。它不能只是简单地记诵反映道德理想和愿望的一般概念，而不关心那些有能力发挥领导作用的人的责任。
- 第四，在这种关注发展道德领导力的过程中，重点必须是切实可行的，也就是说，它将展开调查并提出礼制——或道德规范和美德——任何想要担当领导角色的人都必须加以内在化。
- 第五，这种注重培养领导力的实践必须建立在精神上，也就是说，正如儒家修身之道对于君子领导力的发展至关重要一样，公益教育是会结果还是枯萎取决于学生是否能掌握自我反省或冥想的技巧，因为这将有助于养成一种“虔诚恭谨”的习性。
- 第六，试图进行道德领导的人，应不以圣人自居，且必须寻求获得有利于内心和谐和个人安宁的美德，诸如孔子所教导的“君子”之道：恭、敬、惠、义（《论语》5:16）。

Great men imagine it is the rule that their states should descend in their own families...The rules of propriety and of what is right are regarded as the threads by which they seek to maintain in its correctness the relation between ruler and minister; in its generous regard that between father and son; in its harmony that between elder brother and younger; and in a community of sentiment that between husband and wife; and in accordance with them they frame buildings and measures; lay out the fields and hamlets (for the dwellings of the husbandmen); adjudge the superiority to men of valour and knowledge; and regulate their achievements with a view to their own advantage. Thus it is that (selfish) schemes and enterprises are constantly taking their rise, and recourse is had to arms; and thus it was (also) that Yu, Tang, Wen and Wu, king Cheng, and the duke of Zhou obtained their distinction. (Book of Rites 9 禮運, Kindle Locations 5654-5663).

Clearly, the *Xiaokang* is not Confucius' ideal of the common good fully realised, but it may be as much of the common good as can be achieved in history as we know it. Instead of the spontaneous benevolence toward all people envisioned in the great Way (*Dadao*, 大道), everyone favours their own families. Even "the kingdom is a family inheritance." Given society's commitment to family as its organising principle, achieving the common good consists in practicing filial piety (*xiào*, 孝), the rules of propriety establishing the proper norms for all social relationships. Moral leadership in a *Xiaokang* society, inspired by the example of the sage kings "Yu, Tang, Wen and Wu, king Cheng, and the duke of Zhou"—is exercised by *Junzi* who observe the rules of propriety, providing good example whenever possible, and sufficient law enforcement whenever necessary:

Of these six great men every one was very

attentive to the rules of propriety, thus to secure the display of righteousness, the realisation of sincerity, the exhibition of errors, the exemplification of benevolence, and the discussion of courtesy, showing the people all the normal virtues. Any rulers who did not follow this course were driven away by those who possessed power and position, and all regarded them as pests. (Book of Rites 9 禮運, Kindle Locations 5663-5666)

The challenge facing anyone who aspires to *Junzi* leadership is to live within a tension between the Grand Union—which may animate his or her deepest moral ideals—and the never finished business of maintaining and improving the Small Tranquility in which our lives unfold.

The common good achievable in a *Xiaokang* is a realistic possibility so long as those who aspire to become *Junzi* are properly educated. Confucius' destiny is to show how this might be done, through his words and his actions.

We have seen that the challenge facing anyone who aspires to *Junzi* leadership is to live within a tension between the Grand Union—which may animate his or her deepest moral ideals—and the never finished business of maintaining and improving the Small Tranquility in which our lives unfold. Of course, Confucius and his disciples knew that even the *Xiaokang* is but a hope for the best; if the morality defining the *Xiaokang* is ignored or perverted, an "Infirm State" (*Ci Guó*, 疵國) is the likely outcome, as society descends into "a state of darkness" characterised by war and poverty, while leaders become usurpers, bent on nothing higher than their own immediate advantage. Avoiding "the

- 第七，一个真正的“君子”——也就是一个真诚地践行这些美德的人——将因这些美德而得到认可。“君子”的善行会激发别人的善行，别人会自然而然地信任他或她，与其合作，追求公益。
- 第八，公益，如果它是真正的公益，必须从道德领袖和他们的追随者的互动中产生，他们将自由地联合起来，因为他们对实现真正的公益有着共同的兴趣。

在孔子的时代，相对和平的春秋时期结束，随之进入杀伐不断、剧烈动荡的战国时期，“君子”的理想被顺势提出，作为政治领导的典范，用于培养君主、大臣和家长，使他们承担起责任以实现公益。在我们当今的时代，中国处于经济和社会改革时期，这种思想可以激励我们成为商业和行业内的领导榜样，这方面的需要与所有将担任领导职务的人在恢复道德责任上的需要同样紧迫。正如我们已经指出的，“君子”领导总是心怀家、国和天下。

杨恒达，中国人民大学比较语言学教授，北京，丹宁思，罗世力国际管理咨询有限公司研究主管，北京和香港

Translated by 翻译: Ke Xuexing 柯学星

Infirm State” can happen only if society as a whole, and its leaders, embrace the morality embodied in the practices of the *Xiaokang*, which themselves imperfectly reflect the ideals of the *Dadao*. Understanding the *Junzi*'s role in avoiding disaster and guiding everyone toward the harmony achievable in a Small Tranquility is central to any Confucian vision of education for the common good.

JUNZI LEADERSHIP INTENDING THE COMMON GOOD

What we all may yet learn from this Confucian perspective should include the following elements:

- First, the pursuit of the common good requires education, even more fundamentally than legislation or public policy reform.
- Second, education for the common good must reflect sound moral values, substantively embedded in wisdom traditions like the Confucian classics.
- Third, if it is to be pedagogically effective, education for the common good must focus on training in moral leadership. It cannot simply be a recital of general concepts reflecting moral ideals and aspirations, detached from a concern for the responsibilities of those who are capable of exercising leadership.
- Fourth, within such a focus on developing moral leadership, the emphasis must be practical, that is, it will investigate and propose the rules of propriety—or moral norms and virtues—that must be internalised by anyone claiming a leadership role.
- Fifth, this practical focus on cultivating a capacity for leadership must be grounded spiritually, that is, like the Confucian practice of self-cultivation which is central to *Junzi* leadership development, education for the common good will bear fruit or will wither on the vine depending on whether students master a technique of self-reflection or meditation that will create an habitual attitude of “reverential carefulness.”
- Sixth, while making no claim to be a sage, the

person trying to exercise moral leadership, must seek to acquire virtues conducive toward inner harmony and personal tranquility, such as those that Confucius taught were characteristic of the *Junzi*: Humility, Filial Piety, Benevolence, and Righteousness (*Analects* 5:16).

- Seventh, an authentic *Junzi*—that is, one who sincerely practices these virtues—will be recognised on account of them. A *Junzi*'s goodness will inspire goodness in others, who will naturally trust and cooperate with him or her in the pursuit of the common good.
- Eighth, the common good, if it is to be truly common, must emerge from the interaction of moral leaders with their followers, who will associate freely because of their mutual interest in achieving a truly common good.

In Confucius' own time—which is remembered as the close of the relatively peaceful Spring and Autumn period and the onslaught of the chaotic Warring States period—the ideal of the *Junzi* was proposed as a model for political leadership, for training rulers, ministers, and heads of families in their responsibilities for the common good. In our own day, in China's period of economic and social reform, this same idea should challenge us as a model for leadership in business and the professions, the need for which is just as pressing as the need for a recovery of moral responsibility among all who would take up leadership roles. As we have indicated, *Junzi* leadership always demonstrates care for family (*jiā*, 家), country (*guó*, 国), and the whole world (*tiān xià*, 天下).

YANG HENGDA, Professor of Comparative Linguistic Studies, Renmin University of China, Beijing. DENNIS MCCANN, Director of Research, Rothlin Ltd., Beijing and Hong Kong.

REFERENCES 参考资料

- Confucius 孔子. *Great Learning: Translated by James Legge*. Bilingual Edition, English and Chinese 大學: A Confucian Classic of Ancient Chinese Literature 四書. Dragon Reader. Kindle Edition.
- Confucius 孔子. *The Analects of Confucius: Translated by James Legge*. Bilingual Edition, English and Chinese: 論語. Dragon Reader. Kindle Edition.
- Confucius 孔子. *Book of Rites, Liji: Translated by James Legge*. Bilingual Edition, English and Chinese 禮記: Classic of Rites 禮經. Lionshare Media. Kindle Edition.

A CONFUCIAN PERSPECTIVE ON TERTIARY EDUCATION FOR THE COMMON GOOD

儒家“天下为公”的高等教育观

Edmond Eh 余金洲

ABSTRACT

Confucian education is best captured by the programme described in the *Great Learning*. Education is presented first as the process of self-cultivation for the sake of developing virtuous character. Self-cultivation then allows for virtue to be cultivated in the familial, social and international dimensions. My central thesis is that Confucianism can serve as a universal framework of educating people for the common good in its promotion of personal cultivation for the sake of human progress. On this account the common good specifically refers to the social order accomplished by the virtuous behaviour found in the members of society. In this paper I argue that the Confucian notion of “lesser learning” sheds light on the concept of general education and the notion of “greater learning” improves our understanding of liberal education. Under this analysis the necessity of general education is assured although its importance should not be overly exaggerated. Furthermore, the objectives of liberal education deserve greater emphasis due to their historical importance and enduring relevance to promoting the common good of universal humanity.

摘要

《大学》是最能体现儒家教育观的经典。在儒家思想里，教育首先被视为为培养良好德行而进行自我修养的过程。自我修养即在家庭、社会和天下层面提高自身的修为。本文的中心观点是儒教思想可以作为一个普适性教育框架，弘扬“人人为公”的教育理念，鼓励人们提升个人修为，促进人类共同进步。因此，这里的“公”（共同利益）特指一种社会秩序，只能在社会成员良性行为的基础上形成。笔者认为，儒家思想中“小学”的概念与西方的通识教育相得益彰，“大学”概念帮助加深我们对博雅教育的理解。如此一来，通识教育的不可或缺不言自明，不过我们不能对其重要性过分夸大。另外，由于博雅教育的历史意义及其对人类共同利益的持续促进作用，博雅教育的目的值得我们进一步探讨。

Globalisation today refers to the integration of economies and cultures enabled by technological advancements. But a genuinely integrated international community can only come about through the mutual sharing of the wisdom and values between great civilisations. Since he became President, Xi Jinping has continually spoken of the task “to build a community of common destiny” which can only be achieved by learning from and developing with one another (2017). Having a common destiny suggests that all human beings are striving after the same goals. Arguably this is an attempt to articulate a vision of a common good for the whole human race today.

In the Confucian worldview human beings are essentially social creatures. Indeed, the family is the primary setting for human life and development. The goodness of the individual person, the goodness of society and even the goodness of human life itself are deeply intertwined. The short-term goal is for the individual to take the necessary steps to acquire virtue by self-cultivation. But the long-term goal is ultimately to accomplish the global common good by the installation of a stable and virtuous world order. Thus, the Confucian conception of the common good is essentially social in nature. In a contemporary formulation: “the common good of society is a well-established basic societal order in which everyone can benefit and flourish in pursuing the good life” (Fan, 2014, p. 200). Recently scholars have begun to incorporate a Chinese approach in their thinking about educational theory (Eng, 2012). The importance of Confucian values to pedagogy has also been studied (Tan, 2013). As the relevance of Confucianism to the study of education has been established, it is now time to proceed to a brief account of the development of general education from liberal education.

LIBERAL EDUCATION AND GENERAL EDUCATION

The ideal of liberal education has been greatly influential in the history of educational

philosophy within Western perspectives. Since the ideal of liberal education is to develop the potential of human beings to their greatest capacity, a broad range of topics needs to be covered. The medieval Christian educational system formulated the seven liberal arts of grammar, rhetoric, logic, geometry, arithmetic, music and astronomy. In modern educational terms these seven liberal arts would include both the humanities and the sciences. The term ‘general education’ was only used in the American educational system beginning in the nineteenth century. Compared to the concept of ‘liberal education’ the concept of ‘general education’ is a relatively new invention (Leung, 2013, p. 49). Liberal education still plays a major role in higher education in the world today. For example, there are still a good number of liberal arts colleges in the United States. In the Chinese context, Lingnan University in Hong Kong operates on the model of a liberal arts college.

The transition from liberal education to general education occurred during the shift in the mission of the university in society at large during the late nineteenth century. The university began as a place for the education of a privileged few and evolved into an institution for training a large number of people for a wide variety of professions. From being a place dedicated to the intellectual development of scholars, the university was called to become an institution for creating new knowledge as a form of service to the general population (Leung, 2013, p. 47). On the one hand, the content of *liberal* education tends to be traditional and philosophical in character, with an emphasis on the intrinsic value of knowledge. On the other hand, the content of *general* education tends to be practical and scientific in character, with an emphasis on the instrumental value of knowledge (Leung, 2013, p. 48). Furthermore, the relationship between general education and liberal education is analogous to the relationship between a part and a whole. In other words, general education is best understood as a component of liberal education. Also, the purpose of general education is to advance the objectives of liberal education (Leung, 2013, p. 55).



今天的全球化是技术进步带动经济文化融合的结果。但是，要达到一个真正一体化的国际社会，各伟大文明必须相互分享智慧和价值观。自习近平当选中国国家主席后，他多次倡导“构建人类命运共同体”，要实现这一目标，世界各国必须互相学习，合作共赢（2017）。“构建人类命运共同体”意味着所有人必须齐心协力，向着同一个目标奋进。可以说，这是现阶段描述人类共同愿景的一个尝试。

用儒家的世界观来看，人本质上是社会动物。事实上，家庭是人生活和发展的首要场所。个人的“善”，社会的“善”，乃至整个人类的“善”都是互相影响、紧密联系的。往小处看，我们的短期目标是个人借助自我修为提高德行，长期目标是通过建立稳定良性的世界秩序，实现全球共同利益。所以，儒家的共同利益观从本质上看是社会性的。用现代的表达方式就是：“实现社会

相比于“博雅教育”，“通识教育”更像是一种新发明（梁，2013，第49页）。目前，博雅教育在世界高等教育领域仍发挥着主要作用。举例来说，美国仍有相当多的文理学院。而在中国，香港岭南大学是文理学院的典范。

博雅教育到通识教育的转变始于19世纪末大学的社会性使命转变之时。最初的大学教育只面向少部分特权阶级，之后逐渐发展成大型教育机构，培养大量各行各业的人才。大学最初致力于学生的智力发展，后来在大众呼吁下开始将创造新知识作为服务大众的手段（梁，2013，第47页）。一方面，博雅教育的内容富有传统性和哲学性，强调知识的内在价值。另一方面，通识教育的课程具有实用性和科学性，强调知识的工具价值（梁，2013，第48页）。此外，通识教育和博雅教育的关系类似部分与整体的关系。换句话说，通识教育应该被理解为博雅教育的一部分，而通识教育的目标正是推动博雅教育目标的实现（梁，2013，第55页）。

至善反映了人类的繁荣发展，包括四个部分：修身、齐家、治国、平天下。

共同利益即建立完善的基本社会秩序，每个人都可以在积极向好的过程中获益并发展（范，2014，第220页）。”近来已有一些学者开始用中国视角思考教育理论（恩格，2012）。也有学者开始研究儒家价值观对教育学的启示（谭，2013）。既然我们已经认识到儒家思想与教育的紧密关系，接下来我将简单介绍博雅教育至通识教育的发展历史。

博雅教育与通识教育

从西方的视角看，博雅教育理念在教育思想史上具有重要的影响。由于博雅教育的理想是最大程度地挖掘人的潜力，所以需要涵盖相当广泛的主题。在中世纪基督教的教学体系下，形成了“人文七艺”，包括文法、修辞、辩证、算术、几何、音乐和天文学。如果改用现代的教学术语表示“人文七艺”，那么“人文七艺”既包含了科学，还包含了人文科学。自19世纪以来，“通识教育”一词开始出现在美国教育体系里。

哥伦比亚大学率先开设了自己的文理学院项目，名为当代文明与人文经典（又名名著课程）。20世纪30年代芝加哥大学引入该项目，20世纪40年代哈佛大学引入。哈佛大学将该项目更名为通识教育，20世纪60年代通识教育的叫法在美国广为流传。20世纪80年代，哥伦比亚大学对该项目做了重新评审，将项目名称变更为核心课程。名称的更改引发了巨大的分歧，这一点值得深究。一方面，核心课程强调共同的学习经验，关注人文科学的重要主题。而通识教育强调跨学科学习经验，且教学方法比较分散，不够综合（狄百瑞，2007，第28页）。

尽管美国通识教育存在明显不同的几个版本，但在本文中我们重点关注两个主要版本。第一个产生于哥伦比亚大学，强调教育的全面性，指导原则是确保学生掌握对人类具有长期价值的知识领域（克罗斯，1995，12-14页）。第二个产生于哈佛大学，强调教育的完整性，其指导原则是抛弃过多专业化内容，学生无需了解个人专业以外的知识

Columbia University first began its own College Programme known as Contemporary Civilisation and Humanities (and also known as the Great Books programme). This Columbia College Programme was brought to the University of Chicago in the 1930s. It was subsequently brought to Harvard University in the 1940s. It was at Harvard that the programme was re-named General Education, and by the 1960s it was widely known in the United States by that name. In the 1980s, after a review carried out at Columbia, the programme was re-named Core Curriculum. The resulting major divergence is noteworthy. On the one hand, Core Curriculum stressed a common learning experience focussed on important concerns found in the humanities.

“GREATER LEARNING” AND “LESSER LEARNING”

A summary of Confucian “greater learning” is splendidly expressed in the opening lines of the *Daxue* 大學 (Great Learning): “The Way of greater learning lies in manifesting the original brightness of innate virtue; it lies in restoring the original brightness of that virtue in the people generally; it lies in coming to rest in the utmost goodness” (2012, 1). This statement consists of three parts: manifesting the brightness of virtue (*mingmingde* 明明德), restoring the brightness of virtue in the people (*qinmin* 親民) and coming to rest in the utmost goodness (*zhiyu zhishan* 止於至善).

The supreme good is expressed in terms of human flourishing which is composed of four parts: cultivating oneself (*xiushen* 修身), regulating the family (*qijia* 齊家), governing the state (*zhiguo* 治國) and bringing peace to the world (*pingtianxia* 平天下).

On the other hand, General Education produced a less integrated approach while emphasising an inter-disciplinary learning experience (de Bary, 2007, p. 28).

So although there clearly are several different systems of general education in the American context, two main approaches can be highlighted for the purposes of this paper. The first approach is linked to Columbia and it stresses *comprehensiveness*. The guiding principle is to ensure that all students become acquainted with some areas of knowledge which are considered of perennial value to all human beings (Cross, 1995, pp. 12-14). The second approach is linked to Harvard and it stresses *completeness*. The guiding principle is to prevent too much specialisation to the extent that students are ignorant of knowledge outside of their field of study (Li, 1999, p. 61). And now that the relationship between liberal education and general education has been dealt with, the stage is set to consider the classical Confucian accounts of education in relation to its notion of the common good.

The fundamental anthropological principle underlying Confucian educational philosophy is that all human beings are born with virtue, although this virtue is manifested differently due to their own natural endowment. Hence education is the task of refining one’s natural endowment to show forth one’s virtue clearly (*mingde* 明德). The manifestation of personal virtue allows one to lead others onto the path of character development. This education of the individual leads to the moral development of others in the domestic, political and global spheres. Therefore the three general components of the greater learning have to do with *ming* 明, *qin* 親 and *zhi* 止. The point of adult learning is to know how to attain a virtuous character. Having a virtuous character allows one to develop other people’s character. The development of other people’s character then produces the supreme or common good.

The following section of the *Daxue* describes the Confucian educational programme in some detail:

（李，1999，第61页）。到现在为止，我们已经理清了博雅教育与通识教育的关系，接下来我们会讨论经典的儒家教育论述与其共同利益观的关系。

“大学”与“小学”

《大学》开篇对儒家“大学”理念进行了极好的阐释：“大学之道，在明明德；在亲民，在止于至善”（2012，第1章）。这句话包括三部分内容：明明德（彰显光明的德行），亲民（使民众弃旧从新，弃恶从善），止于至善（达到至善的境界并坚守不移）。

儒家教育思想背后蕴含的基本人类学原理是人性本善，虽然由于每个人自然禀性不同，这种“善”的表现形式也不尽相同。因此在儒家看来，教育的任务是完善个人的自然禀性，以清晰地彰显其美德（明德）。一个品德高尚的人又会帮助他人完善修为。这种个人教育能够在国家、政治和天下的层面上影响他人德行的提升。所以，大学教育的三纲领始于“明、亲、止”。成人学习的关键是知道如何培养良好的德行，成为有德之人后影响他人，他人德行提高后方能实现共同利益或达到至善至美的境界。

《大学》的以下内容对儒家教育观进行了详细的阐述：

物格而后知至，知至而后意诚，意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平（2012，第5章）。

所以，儒家“大学”的目标是先成为有德之人，继而追求至善。人可以通过格物、致知、诚意、正心来培养美德。至善反映了人类的繁荣发展，包括四个部分：修身、齐家、治国、平天下。因此，儒家的共同利益观，可以从以上四部分内容来理解。此外，“大学”的八条目是格物、致知、诚意、正心、修身、齐家、治国、平天下。

由此可知，“大学”的首要目的在于美德的提升。由于人生来向善，所有的人都可以通过自我修养成为有德之人。博雅教育要求提高对家庭的重视程度。家庭是个人基本关系形成的摇篮。在与父母的相处中我们会尊重权威人士，在与兄弟姊妹的相处中我

们学会与（年长或年轻的）同龄人相处。在儒家看来，个人的“善”与家庭的“善”有着紧密且直接的联系。在家庭环境下进行自我修养是人发展自然禀性的一个环节。博雅教育要为人进入并适应社会生活打好基础。所以儒家思想的核心是，一个向善的社会一定是崇尚德行，推崇有德之人的社会。博雅教育的目标是借助社会和谐实现世界和平。和平稳定是人类繁荣发展的前提。这强调了暴力冲突会阻碍人类学习和德行修为。反过来，世界和平也是人类繁荣发展的结果。通过教育人们不断提升自身修养，世界才能保持长久和平。所以，“大学”可以作为博雅教育的一部分，其目标是维护世界和平，实现人类共同利益。

因此，站在儒家的角度，通识教育应当被视为“小学”的一种形式，而博雅教育应该被视为“大学”的一种形式。

“小学”是古代儒家学者站在整体性、跨学科的角度提出的概念。周朝“六艺”指的是礼、乐、射、御、书、数。礼、乐传播正确的行为准则，为学生参与公共生活奠定基础。射、御，作为武术，可以帮助人们掌握实用技能，强身健体。书、数引导学生进行艺术表达，发展逻辑思维。“六艺”组合起来，构成了“小学”基本课程。新儒教代表人物朱熹（公元1130-1200）在《大学章句序》（为《大学》所做注释之序言）中阐述了“大学”与“小学”的不同：

人生八岁，则自王公以下，至于庶人之子弟，皆入小学，而教之以洒扫、应对、进退之节，礼、乐、射、御、书、数之文；及其十有五年，则自天子之元子、众子，以至公、卿、大夫、元士之适子，与凡民之俊秀，皆入大学，而教之以穷理、正心、修己、治人之道。此又学校之教、大小之节所以分也（2012）。

从这一点看，我们可以把澳门大学通识

Investigate things and then knowledge is perfected. When knowledge is perfected, then intentions become *cheng* 誠. When intentions are *cheng* 誠, then the mind is rectified. Rectify the mind and the self is cultivated. Cultivate the self and the household is regulated. Only after the household is regulated is the state well ordered. Only after the state is well ordered is the world at peace (2012, 5).

Hence the goal of Confucian “greater learning” is the pursuit of the supreme or common good (*zhishan* 至善) by first becoming a virtuous person. One cultivates virtue by investigating things (*wuge* 物格), perfecting knowledge (*zhizhi* 知至), making intentions authentic (*yicheng* 意誠) and rectifying the mind (*xinzheng* 心正). The supreme good is expressed in terms of human flourishing which is composed of four parts: cultivating oneself (*xiushen* 修身), regulating the family (*qijia* 齊家), governing the state (*zhiguo* 治國) and bringing peace to the world (*pingtianxia* 平天下). Thus, the Confucian conception of the common good for all people is understood in terms of these four components of human flourishing. Also, there are eight specific components of “greater learning,” namely, investigating things, perfecting knowledge, making intentions authentic, rectifying the mind, cultivating the self, regulating the household, ordering the state and bringing peace to the world.

Accordingly, the “greater learning” first needs to be primarily focused on the virtues. Since everyone is endowed with the capacity for virtue from birth, all human beings can become virtuous by self-cultivation. Liberal education also needs to emphasise the role of the family. This is basically a formation in one’s essential relationships. One learns how to respect figures of authority in one’s parents. One also learns how to treat older and younger peers in one’s siblings. From the Confucian perspective, the good of the individual person is intimately and directly connected with the good of the family. It is part of the nature of human beings to pursue their self-

development within the family. Liberal education then needs to address the need to prepare oneself for participation in social life. Since virtue is so central to Confucianism, a good society is one that honours the virtuous and promotes them. The goal of liberal education is the attainment of global peace brought about by social harmony. Peace in the world is a necessary condition for human flourishing. This stresses the idea that the presence of violence and conflict greatly disturb human learning and virtue development. Peace in the world is also the fruit of human flourishing. This means that peace can only be sustained by educating people along the path of cultivating virtue. Hence the “greater learning” can be expressed as a liberal education programme that has the objective to reach the common good of global peace for all humanity.

Therefore, from a Confucian perspective, the concept of general education should properly be classified as a form of “lesser learning” while liberal education should really be classified as a form of “greater learning.”

Classical Confucianism conceives of the “lesser learning” in a holistic and interdisciplinary manner. The Six Arts (*liuyi* 六藝) are rites, music, archery, charioteering, calligraphy and mathematics. Rites and music teach students norms of proper behaviour and prepare them to participate in public life. Archery and charioteering are the martial arts that enable students to pick up practical skills and develop physical strength. Calligraphy and mathematics provide the avenues for students to exercise artistic expression and to develop logical thinking. Taken together the six arts form part of the essential curriculum for the “lesser learning.” The neo-Confucian Zhu Xi 朱熹 (1130-1200 C.E.) explains how the difference between the “lesser learning” and the “greater

教育课程当做一个案例进行研究。澳门大学的通识教育课程对哈佛大学的课程进行了改革，主要有四部分构成：（1）语言与交流，包括英中、英葡语言的学习及写作技能。（2）科学与信息技术，包含数学、计算机、物理科学、生命科学等课程。（3）社会与文化，包括历史、中华文明、价值观、道德等主题。（4）自我发展课程，例如体育、影视表演（通识教育计划办公室，2015，6-7页）。我们可以看到，“小学”经典理念在现代通识教育的课程中得以延续。正如上文所述，以上课程是所有学生的必修课，涵盖多门学科，目的是促进学生全面的智力发展，为学生进入社会打好基础。

因此，站在儒家的角度，通识教育应当被视为“小学”的一种形式，而博雅教育应该被视为“大学”的一种形式。所以通识教育在本质上是跨学科教育，传授最基本的实用知识，确保学生在全球化、技术化的今天充分发挥自己的社会作用。尽管通识教育对实现全球共同利益不可或缺，但仅有通识教育，是远远不够的。不过仍应将通识教育视为大学课程的必要组件。博雅教育教授学生终身学习所需的自学方法，培养学生品质以完善其智力和道德发展，这同样是自我修养的要求。如果大学教育的目标是实现人类共同利益，那么博雅教育的目标就必须包含在大学课程里。正如我们前面提到的，通识教育应当被视为博雅教育的一部分，而且通识教育正是为实现博雅教育的目标服务。这些目标始于个人层面，包括个人发展及个人生活的规范，之后从个人引申至一家、一国乃至世界，家庭、国家、全球的良性秩序最终会服务于人类共同利益的实现。

余金洲, 聖若瑟大學助理教授

Translated by 翻译: Liang Yang 梁阳

learning” came about in his *Daxue zhangju xu* 大學章句序 (Preface to the Commentary on the Great Learning):

At the age of eight years, from kings and dukes down to the common people, sons and younger brothers all entered on the “lesser learning” (*xiaoxue* 小學) and were instructed in sprinkling and sweeping, answering questions, the etiquette of advancing and retiring, and the accomplishments of ritual, music, archery, charioteering, writing, and mathematics. When they reached the age of 15, the Son of Heaven’s eldest son, and other sons down to the legitimate sons of dukes, ministers, great officers, and senior officials, along with outstanding sons of the people in general, all entered the “greater learning” and received instruction in the Way of thorough investigation of principle, rectifying the mind, cultivating the self, and bringing order to the people. This was how the teaching of the schools was divided into “greater” and “lesser” (2012).

At this point the programme for General Education of the University of Macau is presented as a case study. Adapted from the model of Harvard University, it is comprised of four major components: (1) Language and Communication includes the study of English and Chinese or Portuguese and writing skills. (2) Science and Information Technology includes topics like mathematics, computing, physical science and life science. (3) Society and Culture includes topics like history, Chinese civilisation, values and ethics. (4) Self-Development includes areas like physical education and visual and performing arts (General Education Programme Office, 2015, pp.6-7). It can now be seen that the spirit of the classical conception of the “lesser learning” is captured in this contemporary notion of general education. As already explained above, this refers to the curriculum common to all university students which covers multiple disciplines and is designed to promote their overall intellectual

development and prepare them for participation in social life.

Therefore, from a Confucian perspective, the concept of general education should properly be classified as a form of “lesser learning” while liberal education should really be classified as a form of “greater learning.” So general education is essentially inter-disciplinary in nature and equips students with the most essential practical knowledge for them to assume their social roles in a globalised and technological economy. Although general education is necessary but not sufficient for promoting the common good, it certainly deserves to be an integral component of university curricula. But liberal education provides students with the requisite methodology for self-directed study with a view towards life-long learning. This requires the acquisition of specific virtues to develop intellectual and moral maturity as part of self-cultivation. If tertiary education is truly to serve the common good, then the goals of liberal education surely have to be embedded in the university curricula as well. As mentioned earlier, general education should really be considered a component of liberal education. Moreover, the purpose of general education is to support the goals of liberal education. These goals begin at the individual level with self-development and ordering of one’s personal life. Subsequently this leads to the social level with attaining the common good by regulating the affairs of the family, the state and the world.

EDMOND EH, Assistant Professor, University of Saint Joseph, Macau

REFERENCES 参考资料

- Johnston, I. and Wang, P. (2012) Translators and annotators. *Daxue and Zhongyong: Bilingual Edition*. Hong Kong: The Chinese University Press.
- Cross, T. P. (1995). *An Oasis of Order: The Core Curriculum at Columbia College*. New York: Office of the Dean, Columbia College.
- de Bary, W. T. (2007). *Confucian Tradition and Global Education*. Hong Kong: Chinese University Press.
- Eng, B. C. (ed) (2012). *A Chinese Perspective on Teaching and Learning*. New York: Routledge.
- Fan, R. (2014). A Confucian Notion of the Common Good for Contemporary China. In D. Solomon & P.C. Lo (eds) *The Common Good: Chinese and American Perspectives*: 193-218. New York: Springer.
- General Education Programme Office. (2015). *General Education Programme Handbook*. Macau: Centre for Teaching and Learning Enhancement, University of Macau.
- Leung, M. Y. (2013). From Liberal Education to General Education: Change and Continuity in the Philosophy of University Education. In J. Xing, P.S. Ng, & C. Cheng (eds.), *General Education and the Development of Global Citizenship in Hong Kong, Taiwan and Mainland China* (pp. 46-58). London: Routledge.
- Li, M. (1999). *General Education – A View on University Education*. Beijing: Tsinghua University Press.
- Tan, C. (2013). *Confucius*. London: Bloomsbury.
- Xi, J. (2017). Work Together to Build a Community of Shared Future for Mankind (23 January). Speech delivered to the United Nations office at Geneva. Online, 12 May 2017. Available: <http://iq.chineseembassy.org/eng/zygx/t1432869.htm>.

REVISITING JAMES LEGGE'S CHRISTIAN INTERPRETATION OF CONFUCIAN FILIAL PIETY: A COMPARATIVE APPROACH

重新审视理雅各对儒家孝道的基督教解读： 一种比较研究的方法

Bai Limin 白莉民

ABSTRACT

This paper focuses on James Legge's Christian hermeneutical approach to Confucian filial piety. It firstly investigates various interpretations of Confucian filial piety, and then discusses the manner by which Legge combined the concept of a Christian God with the Confucian doctrine of filial piety through his translation of Confucian classics. This resulted in the alteration of the immediate father figure in Confucian filial piety to the Father in Heaven. A further study of the indigenous concept of *tian* 天 as the divine power and the concept of the Christian Heavenly Father then ensues, leading to a comparison of the moral authorities in Chinese and Western cultures. It argues that Legge's Christian hermeneutic interpretation of filial piety highlights the true value of humanity and humaneness in Confucian moral philosophy.

This paper focuses on James Legge's (1815-1897) Christian hermeneutical approach to Confucian filial piety. Historically, the cultivation of filial piety was a key component in traditional Chinese education. Twenty-four examples of filial piety were incorporated into the elementary education curriculum in late

摘要

本文的研究重点是理雅各¹对儒家孝道的基督教解释学研究方法。文章首先审视了对儒家孝道的各种各样阐释，之后讨论理雅各在儒家经典翻译中将基督教的上帝概念同儒家“孝道”结合起来的方法，从而使儒家孝道中直接的父亲形象变为“天父”。随之而来的是对中国本土神权概念“天”和基督教“天父”概念的进一步研究，导向对中西方文化中道德权威的比较。本文认为，理雅各对孝道的基督教解释学解释突出了儒家道德哲学中人和仁的真正价值。

本文的研究重点是理雅各（1815—1897）对儒家孝道的基督教解释学研究方法。历史上，孝的培养是传统中国教育的关键组成部分。二十四孝包

¹ 理雅各，原名James Legge，英国苏格兰汉学家，牛津大学教授，曾在香港主持英华书院，法国汉学儒莲奖得主，在译介中国经典古籍以及改革香港教育方面做出重大贡献。

imperial China, which helped Confucian filial piety permeate down to the roots of Chinese society (Bai, 2005, pp. 108-114). In the twentieth-century however, such examples were criticised as inhumane, as children were required to be subservient to their parents even under trying conditions. One may argue that Confucius actually encouraged a balance between obedience and moral righteousness. In reality, however, it frequently transpired that a father was clearly in the wrong and failed to listen to sound advice. Under these circumstances, should a son still obey his father? There is no direct answer from the twenty-four examples nor in the Confucian classics. Therefore, it is essential for us to revisit the interpretations of Confucian filial piety. This paper discusses the manner by which Legge combined the concept of a Christian God with

This Confucian version of filial piety required a son to give his parents all his personal attention and affection.

the Confucian doctrine of filial piety through his translation of Confucian classics, resulting in the alteration of the immediate father figure in Confucian filial piety to the Father in Heaven. This then makes all human fathers (including sovereigns) subject to ultimate accountability to a Just and Loving God. The study then examines the indigenous concept of *tian* 天 as the divine power and compares it with the concept of the Christian Heavenly Father. It argues that Legge's Christian hermeneutic interpretation of filial piety clarifies the humane intent of Confucian moral wisdom.

WHAT IS FILIAL PIETY?

Examining the form of the Chinese character *xiao* (孝) may provide a basic explanation of this prime virtue: an old man and underneath, a young man supporting him (Legge, 1976, p. 71). This represents a child who, nurtured

and raised by the parents, is obliged to look after them in their old age and to make sacrificial offerings to them after their death. Theoretically, this is a reciprocal relationship between child and parent, reflecting the Confucian ideal bond between children and parents, which kindles the development of humaneness.

Exemplars of filial piety were first described in Buddhist teachings. A Confucian version of the twenty-four exemplars did not emerge until the Song Dynasty (960-1279), where filial piety was a crucial element of self-cultivation in the teachings of Song dynasty Neo-Confucianism. In the Yuan dynasty (1271-1368), this Confucian version was well received through its presentations in folklore, children's primers and other forms of popular literature. Since the majority of the population in pre-modern China was illiterate, these popular assimilations of the twenty-four exemplars of filial piety proved effective in transmitting filial piety from the Confucian classics to the roots of Chinese culture as a whole.¹

This Confucian version of filial piety required a son to give his parents all his personal attention and affection, i.e. to provide spiritual support as well as material provisions. The twenty-four exemplary stories embodied the notion that no matter the age of the son, he was still considered a child for as long as his parents lived.² Furthermore, children in these stories were often presented as an object for sacrifice, such as the well-known story of Guo Ju 郭巨, who was prepared to bury his three-year-old child alive for his mother's sake.³

1 For a survey on the evolution of filial piety and its various interpretations and practice in different historical periods and schools of Chinese thought and philosophy, see Chan & Tan, 2004.

2 For example, the story of *Lao Laizi yuqin* 老萊子娛親 (Lao Laizi entertaining his parents) tells that Lao Laizi of the Zhou dynasty was said to have amused his parents by pretending to be an infant in his late seventies. See Bai, 2005, pp.108-109.

3 It was said that in the Han dynasty, Guo Ju lived in poverty and his mother had to divide her portion of food with his son. Guo feared that his mother did not get enough to eat because of his child, so he decided to bury his son alive. After having dug into the ground, he saw a pot of gold, which was believed to be a treasure from Heaven for the dutiful son. See Bai, 2005, p. 109.

含在晚清的基础教育课程内，这有助于儒家孝道渗入到中国社会的根基（白莉民，2005，108-114页）。然而，在20世纪，二十四孝被批评为是不仁，因为孩子被要求即使在难受条件下也要服从父母。有人会认为，孔子实际上是在鼓励遵服从和道义之间的平衡。然而，事实上，经常发生的事情是，父亲显然错了，没有听取合理的建议。在此情况下，儿子仍然要服从父亲吗？无论是二十四

儒家版本的孝道要求儿子全身心尊重和热爱自己的父母。

孝还是儒家经典，都没有告诉我们直接的答案。所以，我们有必要重新审视对儒家孝道的解读。本文讨论理雅各在儒家经典翻译中将基督教的上帝概念同儒家“孝道”结合过来的方法，从而使儒家孝道中直接的父亲形象变为“天父”。如此一来，使得所有人的父亲（包括君王）都要对公正而慈爱的上帝绝对服从。之后，研究审视了中国本土神权概念“天”，并将其与基督教的“天父”概念进行比较。研究认为，理雅各对孝道的基督教解释学解释，澄清了儒家道德智慧的仁爱意。

何为孝道？

仔细研究汉字“孝”的字形，会提供对“孝”这种首要美德的基本解释：一个老人下面有个年轻人支撑他（理雅各，1976，71页）。这意味着当一个孩童被父母抚养成人后，有义务在父母年老时赡养他们，在他们过世后祭祀上供。理论上讲，这属于父母和孩子之间的互惠关系，是儒家有关父母与子女关系的理想境界，可以激发仁爱的发展。

孝道范例最早出现在佛教教义中。直到宋朝（公元960—1279），儒家版本的二十四孝才开始出现，这时候，孝道是宋朝新儒家思想中修身的关键因素。在元朝（1271—1368），这种儒家版本因出现在民间传说、儿童读本和其他形式的通俗文献中而得到很好的接受。由于前现代中国大部分人口为文盲，民间对二十四孝的这种通俗吸纳证明让

孝道从儒家经典走向整个中国文化的根基的做法是有效的²。

儒家版本的孝道要求儿子全身心尊重和热爱自己的父母，不止提供物质保障，还包括精神支持。二十四孝传达了这样一个信息：无论儿子年龄大小，只要父母在世，他仍然是个孩子³。所以，在这些故事中，孩子经常被当做祭品，如郭巨“埋儿丰母”的故事，为了有充足的食物奉养母亲，郭巨甚至要活埋自己三岁的儿子⁴。

威廉·吉莱斯皮(1854)⁵表示，孝道是儒家诸多美德的核心，中国父母“几乎被视为神和优越的存在”。因为皇帝被尊为子民之父，对其统治的绝对服从使中华民族多个世纪得到广泛统一。吉莱斯皮认为这种孝道实践既荒谬可笑又骇人听闻（吉莱斯皮，1854，15-20页）。

70多年后，中国现代文学史上最伟大的作家之一鲁迅（1881—1936）痛斥二十四孝非人道、反人性（鲁，1973a，20—26页）。在现代白话文小说《狂人日记》中，他强烈批判儒家传统，大声疾呼“救救孩子”（鲁，1973b，19页）。

早在吉莱斯皮和鲁迅之前，已有儒家学者著书立作，指明儒教孝道概念的矛盾之处：如果父母不仁不义，子女还要尊重他吗？儒家经典里清清楚楚地写明了孝道的重要性：在家庭生活中接受孝道的人会对他们的社会义务承担同样的责任，尊敬父母的人会对君主显示同样的爱（参见《孝经》，圣治章第九）。所以，在中国传统文化中，孝道代表“一种政治美德，捆绑于对政治上级直至‘天子’（皇帝）的忠诚”（伊沛霞，1993，64页）。孝道的社会政治意义提供了一种语境，在这样的语境下我们可以理解二十四孝故事中呈现的视角：孝子必须服从父母，即便受到不公正对待。例如，经典⁶

2 关于孝道的演变及其在不同历史时期和中国思想与哲学流派中的不同解释和实践，见陈&谭，2004。

3 例如，“老莱子娱亲”的故事讲述了周朝老莱子在七十岁时仍假装孩童，愉悦父母的例子。见白，2005，108—109页。

4 据传，汉代郭巨家境贫穷，其母不得已常将自己的食物分食给孙子。郭担心母亲因此吃不饱，所以决定将儿子活埋。挖坑时竟掘出一罐金子，据称是上天对郭巨孝子的恩赏。见白，2005，109页。

5 威廉·吉莱斯皮(1819 -)，长老会联合分离教会的一员，1844—1849年在中国传教（钟鸣旦&秦德曼，2009，153页）。

6 《书经》、《中庸》、《孟子》皆记录了舜的孝行。

William Gillespie⁴ (1854) noted that filial piety lay at the core of all Confucian virtues and Chinese parents were “regarded almost as gods and superior beings.” Because the emperor was venerated as the father of his people, absolute obedience to his rule united the vast nation of China for centuries. Gillespie considered this practice of filial piety to be both ludicrous and horrifying (Gillespie, 1854, pp. 15-20).

Some seventy years later, Lu Xun 鲁迅 (1881-1936), one of the greatest writers in the history of modern Chinese literature, condemned the twenty-four exemplars of filial piety as inhuman and inhumane (Lu, 1973a, pp. 20-26). In *A Madman's Diary*, the very first modern story written in vernacular Chinese, he attacked Confucian tradition, for the sake of “saving the children” (*jiu jiu haizi* 救救孩子) (Lu, 1973b, p. 19).

Long before Gillespie and Lu Xun, Confucian writers had already identified a dilemma with the Confucian concept of filial piety: if parents were unkind and abusive, should a son still show respect to them? The importance of filial piety was clearly stated in Confucian classics: those who accepted filial duty in family life would assume the same responsibility to their social obligations, and those who paid reverence to their parents would show the same affection to their sovereign (*Xiaojing*, 9). Therefore, filial piety in traditional Chinese culture represented “a political virtue, tied to loyalty to political superiors up to the Son of Heaven (the emperor)” (Ebrey, 1993, p. 64). This socio-political import of filial piety provides a context against which we may understand the perspective presented in the stories of the twenty-four exemplars: a dutiful son had to be obedient to his parents even if he was abused. For example, the Sage-king Shun depicted in the classics⁵ complied with his filial obligations to his parents although his father was stupid, his mother perverse and his younger brother conceited (de Bary & Bloom, 2013, p. 30).

4 William Gillespie was a member of the Presbyterian United Secession Church who served briefly in China from 1844-1849 (Standaert & Tiedemann, 2009, p. 153).

5 *The Book of Documents, The Doctrine of the Means* and the *Mencius* all recorded his deeds of filial piety.

Shun, as an example of perfect virtue, was later conveyed from the classics to popular literature and children's primers.⁶

The message through these examples was clear. A child must endure the abusive treatment meted out by his parents. It seems that the only hope for these exploited children was to await a miracle, such as in the case of Guo Ju mentioned earlier, whose son was saved by a pot of gold from Heaven. Song Neo-Confucian scholars noted this dilemma but could not resolve the issue. For example, in Zhu Xi's opinion, the parents of Shun were aberrant. He said that most parents had “the nature of an average person” and their love and hate would not “violate principle,” so sons should obey them (Chan, 1967, p. 181). The question, however, remains: how to prevent such “aberrant parents” from abusing their children?

Those who accepted filial duty in family life would assume the same responsibility to their social obligations, and those who paid reverence to their parents would show the same affection to their sovereign.

A CONFLICT OF INTERPRETATIONS

In one modern interpretation of filial piety the father figure is redefined as a symbol of tradition, and the practice of filial piety thus can be interpreted as respect for tradition rather than unquestioning obedience to one's immediate father (Chan & Tan, 2004, pp. 203-214).

In late-nineteenth-century China “not following one's immediate father” became a key Christian interpretation of Confucian filial piety.

6 Another example of such obedient sons was Min Sun, a disciple of Confucius. His stepmother mistreated him because she had two children of her own. Although Min Sun often suffered from cold and hunger, he stopped his father from divorcing her. He said to his father: ‘If she remains, only one son is cold; if she departs, all sons will be destitute.’ Min Sun's virtue was widely circulated and was even heard of by Confucius, who thus praised him with admiration: ‘Filial indeed is Min Ziqian!’ (*Lunyu*, 11:4).

中描写的圣君舜遵循他对父母的孝道，尽管他的父亲很愚蠢，继母性情乖张，弟弟狂妄自大（狄百瑞&布鲁姆，2013，30页）。舜，作为拥有完美德行的典范，后来从经典传播到了通俗文献和儿童读本⁷。

这些例子传达的信息很清楚。我们可以清楚地看到，孩子必须忍受父母的虐待。这些受虐待孩子的唯一希望似乎是等待奇迹的发生，例如之前提到的郭巨埋子的例子，他的儿子被一罐上天赏赐的黄金拯救了。宋朝新儒家学者虽然意识到这种矛盾，却也无法解决问题。例如，按理学家朱熹的看法，舜的父母是反常的。他说大多数父母都有“普通人的本性”，他们的爱与恨不至于“破坏原则”，所以儿子应该服从父母（陈，1967，181页）。不过问题仍然是，怎样防止“反常父母”虐待子女呢？

不同解释的冲突

在对孝道的一种现代解释中，父亲的形象被重新定义为传统的象征，践行孝道于是就可以被解释为尊重传统，而非毫无疑问地服从自己的生父（陈&谭，2004，203—214页）。

在19世纪末的中国，“不服从生父”成为基督教对儒家孝道的关键解释。基督传教士通过他们的儒家经典翻译和他们的教育计划，将基督教的虔诚与儒家的智慧相融合。从神学上看，上帝给人类的法令是“上帝传给使徒和先知，使徒和先知传给其他信徒，父亲（包括在其他信徒中）传给孩子”（盖德润-沃尔夫，2001，58页）。以下例子揭示，这种看法已经包含在理雅各的《孝经》翻译中了。

在理雅各的翻译里，“天”和“上帝”两个词是“完全同义的”（理雅各，1879，476页）。因为这个原因，理雅各将“父子之道，天性也，君臣之義也”翻译为：

the relation and duties between father and son, (thus belonging to) the Heaven-conferred nature (contain in them the principle of)

7 另有孝子——孔子弟子闵损的例子。其母虐待他，使其常常饥寒交迫，因为她有自己的两个亲生孩子。尽管如此，闵损却阻止父亲休妻。他告诉父亲说，“母在一子寒，母去三子单。”闵损的故事广为流传，孔子听说后，称赞道：“孝哉！闵子骞。”（《论语》，11:4）

righteousness between ruler and subject (父子间的关系与义务，[属于]天性，[其中包含着]君臣之义 [的原则])。（理雅各，1879，479页）。

从儒家角度看，这句句子的意思是“父子关系是人的本性，君臣关系亦然。”理雅各将基督教的“天”——天堂或者最高统治者——结合到他对意味着“自然倾向”的中文词“天性”的翻译中。在解释中，理雅各将“天父”引入到中国的父子概念中，确立起比世俗父亲权威更高的标准。所以，世俗父亲的权威不是最高的，而是排列在天父的权威之下。

在家庭生活中接受孝道的人会对他们的社会义务承担同样的责任，尊敬父母的人会对君主显示同样的爱。

理雅各的解释并非首创。早在17世纪，中国的天主教信徒诸如王徵（1571—1644）就已经提出了相同的观点。他在讨论上帝与一个人自己父母的关系时，就将上帝称为“大父母”：

夫人知事其父母，而不知天主之为大父母。人知国家有正统，而不知天主统天之为大正统也。不事亲不可为子，不识正统不可为臣，不事天主不可为人（王，2011，第八卷，124页）。

宋朝形而上学的新儒家形而上学体系将人、天、地统一起来。例如，张载（1020—1077）认为人不仅是父母的孩子，还是天地之子（狄百瑞，陈&沃森，1960，497页）。将这层关系扩大到社会的范围，皇帝是天和地最大的儿子，大臣是其管事（陈，1967，77页）。父子关系、君臣关系是“明确的世界法则”，天地之下没有人“可以逃脱”（陈，1967，53—54页）。程颐（1033—1107）认为，根据自然之法，人只有在“孝敬父母、尊重兄长”的情况下才能发展“自己的个性”，履行自己的使命（陈，1967

Christian missionaries merged Christian piety with Confucian wisdom through their translation of Confucian classics and their education programmes. Theologically, edicts from God to human beings proceeded from “God to apostles and prophets, apostles and prophets to other believers, fathers (included in other believers) to children” (Gundry-Volf, 2001, p. 58). The following examples reveal that this notion was accommodated in Legge’s translation of *Xiaojing*.

In Legge’s translation the terms *tian* (‘Heaven’) and *shangdi* 上帝 (the ‘Supreme Ruler’) are “perfectly synonymous” (Legge, 1879, p. 476, ft.2). Since the terms *tian* and *shangdi* can be used synonymously, Legge thus translated the sentence of *fuzi zhi dao, tianxing ye, junchen zhi yi ye* 父子之道，天性也，君臣之義也 as

the relation and duties between father and son, (thus belonging to) the Heaven-conferred nature (contain in them the principle of) righteousness between ruler and subject (Legge, 1879, p. 479).

From a Confucian perspective the sentence may be interpreted as “the bond between the father and son is human nature which can also be applied to the relationship between the ruler and his officials.” Legge incorporated the Christian *tian* – Heaven or Supreme Ruler – into his translation of the Chinese term *tianxing* 天性 signifying “natural propensity.” In this interpretation Legge introduces the Heavenly Father into the Chinese concept of father-son and establishes a higher standard than the earthly father’s authority. Hence the authority of the earthly father is not supreme and ranks below that of the Heavenly Father.

Legge’s interpretation is not entirely new. As early as the seventeenth century, Chinese Catholic believers such as Wang Zheng 王徵 (1571-1644), had already made this point. In his discussion of the relationship between God and one’s own parents he referred to God as *da fumu* 大父母 (Great Parent):

People know that they should serve their parents, but don’t know that the Lord is our Great Parent. People know that the

government is the legitimate ruler but don’t know that our Heavenly God rules the entire Heaven which is the highest sovereignty. One cannot be regarded as a son if he does not serve his parents; one cannot become a government official if he does not know who the legitimate ruler is. By the same token, one cannot be seen as a human being if one does not serve our Heavenly Lord. (Wang, 2011, vol. 8, p. 124)

The Song Neo-Confucian metaphysical system united Man, Heaven, and Earth. For example, Zhang Zai (1020 - 1077) claimed that a man was not just a son of his parents; rather, he was a son of Heaven and Earth (de Bary, Chan & Watson, 1960, p. 497). Extending this relationship to society, the emperor was the eldest son of Heaven and Earth and the ministers were his stewards (Chan, 1967, p. 77). The relationship between father and son and between ruler and minister were “definite principles of the world” and nobody under Heaven could “escape from them” (Chan, 1967, pp. 53-54). Cheng Yi (1033 – 1107) also said that according to the Principle of Nature, one could “develop one’s nature” and fulfil one’s destiny “in the very acts of filial piety and brotherly respect” (Chan, 1967, p. 174). Clearly, these Neo-Confucian scholars considered man the filial son of the universe and filial piety at its purest was “to rejoice in Heaven and to have no anxiety” (Chan, 1967, p. 77). However, Wang Zheng did not treat Heaven or *tian* as just Nature, but as *da fumu* – Great Parent. This then merged Confucian filial piety with Christian teaching, and Legge’s translation reflected this Chinese understanding of *tian* as a personal God.

Indeed, the Chinese often refer to the unknown force in Nature as a moral authority which extended beyond the ruling classes. The well-known phrase *tianwang huihui, shu er bulou* 天網恢恢，疏而不漏⁷ was first described in Chapter 73 of Laozi’s *Dao de jing* 道德經. Legge (1891) translated this phrase as “The meshes of the net of Heaven are large; far apart but letting

⁷ In the original text of *Dao de jing*, this word 漏 is *shi* 失 but both can refer to the meaning of “escape” in this context.

，174页）。显然，新儒家学者认为人是天的孝子，最真挚的孝应该是“在天的关照下，快乐无虑”（陈，1967，77页）。然而，王微并不把天视为自然，而将其等同于“大父母”。由此一来，儒家孝道和基督教教义被融合起来。理雅各的翻译反映了中国人的理解，把“天”看做一个人格的上帝。

事实上，中国人常把自然中未知的力量当成一种超越统治阶级的道德权威。老子《道德经》第73章有一句众所周知的名言：天网恢恢，疏而不漏⁸。理雅各（1891）将其翻

通过强调人和仁，我们将儒家价值观纳入支持公益的现代模式。

译为“The meshes of the net of Heaven are large; far apart but letting nothing escape（116页）”。理雅各（1891）在注释中解释道，“这一章告诉我们，当臣民犯错时，统治者不应急于惩罚，尤其是处以死刑。有时他们似乎太过仁慈，实则上天不会放过任何作恶者”（116页）。在理雅各看来，天是比统治阶级更高的权威。

解释学挑战

法国汉学家谢和耐在《中国和基督教影响》（1985）中指出，汉语的“天”可以表示天堂，还可以表示物理意义的天空。早期耶稣会用前者比作上帝；后者可以延展至整个大自然。实际上，汉语的“天”比英语的“Heaven（天堂）”意义更多、更模糊。虽然自20世纪80年代谢和耐的作品问世以来，他的观点一直颇受争议⁹，但他的部分言论却无疑是正确的——用“天堂”不能准确地传达汉语“天”的含义，因为“天”是“一个融合了世俗及宗教含义的概念”（193页）；但在基督教看来，“天堂”仅可以指代天堂、上帝、众天使及上帝的选民（194页）。汉

8 在《道德经》原始版本中，这句话表述为“天网恢恢，疏而不失”。无论是“漏”还是“失”，都表示“逃脱”的意思。

9 见《规则》，2001，63—80页；谢和耐作品评论，秦，1987（1），99—101页；孟德卫，1988，（1），152—53页；孔宝荣，1987，674—583页。

语的“天”还可以指代“一种秩序，既包含神界及自然，还包括社会及宇宙（194页）。”在中国传统经典如《易经》中，“天堂并不指代宇宙万物的创造者上帝，而是一种看不到、摸不着的力量，这股持续变化的力量确保了自然的更迭与平衡”（196页）。

在对中国科学和文明的著名研究中，乔瑟芬·李约瑟（1900—1995）认为，中国人将宇宙万物视为“形成宇宙模式的整体的等级中”的各个部分，“他们服从的是他们自己天性中的内在命令”（李约瑟，1970，582页）。这与信仰上帝是截然不同的，后者是一种与芸芸众生割裂开的至高无上的权威。在民间宗教哲学中，每当人们在世俗世界受到冤屈或不公正待遇，他们常会求助于上天。而在中国文学作品里，这种诉求体现在“数不胜数的有关恶人下（佛教）地狱或下（道教）阴间的故事传说”（英格利斯，2006，78页）。举个例子，在洪迈（1123—1202）的《夷坚志》中记载了这样一个故事，一名生前名叫小红的女子鬼魂揭露，她和妹妹不堪继母虐待，双双自杀。有人问为什么她们不报复呢，小红回答说，“已诉于天。既报之矣”（洪，1981，第2卷，522—523）。在中国的文学作品中，记载了许多天或神惩罚不孝之人的故事，却少有故事惩罚虐待子女的父母。用鲁迅的现代标准来看，郭巨为了给母亲节省口粮，竟然要活埋自己的亲儿子，是非人道的行为。然而，故事结尾上天居然赏赐给郭巨黄金，以奖励其孝行。这告诉我们，神在匡扶正义、惩恶扬善方面是明察秋毫的。理雅各对儒家孝道中父亲的解释与中国本土看法相符，不过他将最终权威移交给天帝，而不是非人格的“天”。在这种基督教的解释中，服从自己的父亲变成了对上帝的责任在先。这种转变挑战了传统的中国社会政治秩序：君为先，然后是臣、父子。

走向文化综合

理雅各在一条译者注中详述了孝道和人性的关系，他坚信儒家学者将《孝经》和其他儒家准则中的一些说法“同他们关于人性构成的理论”（理雅各，1879：466）调和起来。由此，我们可以得知理雅各对儒家孝道中父亲形象的重新解读正是一种从现代主义的角度对儒家经典进行诠释的新办法。

nothing escape” (p. 116). In his note Legge (1891) elaborated: “The chapter teaches that rulers should not be hasty to punish, especially by the infliction of death. Though they may seem to err in leniency, yet Heaven does not allow offenders to escape” (p. 116). In this explanation Heaven or *tian* represents a higher authority than that of the rulers.

THE HERMENEUTICAL CHALLENGE

In *China and the Christian Impact* (1985), Jacques Gernet argues that the Chinese term *tian* can mean both heaven and a physical sky. The former was employed by the early Jesuits to refer to God; the latter can be extended to refer to Nature in general. Indeed, *tian* in Chinese has a much more ambiguous meaning than the word “Heaven” in English. While Gernet’s views have proven to be controversial since its publication

With an emphasis on humanity and humaneness, we may incorporate Confucian values into a modern-day model arguing for the common good.

in the 1980s,⁸ he correctly asserts that the term “heaven” may not convey the precise meaning of the Chinese term *tian*, which is “a concept in which secular and religious aspects merge” (p. 193); whereas “for the Christians the word ‘heaven’ is simply a metaphor to refer to God and his angels, and paradise and its elect” (p. 194). Also, the term *tian* “expresses an order that is both divine and natural, both social and cosmic” (p.194). In the Chinese classics, such as the *Book of Changes*, “Heaven appears not as a way of referring to the personal creator God, but as an anonymous power whose continuous action ensures the alternations and equilibrium of nature” (p. 196).

In his famous study of Chinese science

8 See Rule, 2001, pp. 63-80; and reviews of Gernet’s book, Ching, 1987(1), pp.99-101; Mungello, 1988 (1), pp. 152 – 53; Cohen, 1987, pp. 674 – 583

and civilization, Joseph Needham (1900-1995) observed that the Chinese viewed all beings as parts “in a hierarchy of wholes forming a cosmic pattern and what they obeyed were internal dictates of their own natures” (Needham, 1970, p. 582). This differs significantly from faith in God which is a superior authority external to all beings in the universe.

In folk religions and philosophies people often appeal to *tian* when they are wronged or treated unjustly in the earthly world. Reflected in Chinese literature, this appeal to a Heavenly authority is often presented in “innumerable accounts which saw wrongdoers summoned to the Taoist netherworld or the Buddhist hell” (Inglis, 2006, p. 78). For example, in Hong Mai’s 洪邁 (1123-1202) *Yijian zhi* 夷堅志 (Record of the Listener), one story recounts the spirit of a woman named Xiaohong 小紅, who revealed that she and her sister were both abused by their stepmother and that they committed suicide because they could not bear the mistreatment. Someone asked her why they did not seek revenge for their stepmother’s abuse. Xiaohong replied: “[We] made our complaint to *tian* which had punished her [for us]” (Hong, 1981, vol.2, pp. 522-523). In Chinese literature there are many stories about *tian* or the divine power that punishes those who are unfilial but fewer about the punishments that fell upon those who abused their children. The story of Guo Ju who was about to bury his own child in order to save food for his elderly mother, by modern standards, is inhumane as alleged by Lu Xun. However, the story uses the miracle as a reward for Guo Ju’s filial act. This sends a powerful message that the divine power is perspicacious in rewarding good deeds and rectifying the injustice in the earthly world. Legge’s interpretation of the Confucian father in the doctrine of filial piety corresponds with the native Chinese beliefs; however, it transfers ultimate power to a Heavenly God instead of an impersonal *tian*. In this Christian reinterpretation obedience to one’s father changes to one’s responsibility to God first. This shift challenges the traditional Chinese socio-political order: the ruler first, followed by government officials, father and son.

麦卡恩（2013）在研究中发现天主教社会训导和儒家道德哲学对个人和社会有相同的认知，但也有显著的差异：“天主教社会训导强调以上帝为中心”，而“儒学以人类为中心，是一种强调个人通过修身有所获的实用性哲学”（263页）。

尽管有这样的分歧，但是一种体现在“人”字（意为人，《辞源》，1988，85页）中的共同人性的意识不仅存在于儒家文化中，而且也存在于基督教和所有其他伟大的传统中。在中国传统哲学和教育理念中，对“人”的解释通常离不开儒家的一个关键概念——仁。“人”和“仁”两个字的读音相同，“仁”字以“人”字作为偏旁。在儒学中，“仁”是一个关键术语，意为充满善良、人性和爱的美德。没有仁慈的美德，就无法成为君子（杜，1968，29—39页；1979，17—34页）。所以，汉语的“人”蕴含着丰富的人性内涵。汉语教育的本意就是为了培养孩子的人性。这一点和英语中“人”与“仁慈”有着相似的深意。

通过强调人和仁，我们将儒家价值观纳入支持公益的现代模式。正如狄百瑞教授所言，要将儒家思想重新呈现为中国的民间传统，不仅要求“回归中国经典，批判性地重新接纳传统”，更重要的是，“要与长期以来有着相同困惑的其他传统重要作品相撞，擦出新的火花”（狄百瑞，2004，222页）。从这个角度出发，我们要感谢理雅各，感谢他对儒教孝道做出的现代解释，这是他对“伟大对话”做出的巨大贡献（狄百瑞，2007，24页）。他囊括了中国的所有伟大传统和基督教，强调了儒家道德哲学中人和仁的真正价值

白莉民, 新西兰, 惠灵顿维多利亚大学

Translated by 翻译: Liang Yang 梁阳

TOWARD CULTURAL SYNTHESIS

In a note to his translation Legge elaborates on the relationship between filial piety and humanity, believing that Confucian scholars reconciled the statements in the *Classic of Filial Piety* and in other Confucian canons “with their theory as to the constituents of humanity” (Legge, 1879: 466). In this context we may see Legge’s reinterpretation of the father figure in Confucian filial piety as a modern hermeneutical approach to the studies of Confucianism.

McCann (2013) in his study finds a common vision of the human person and society shared by Catholic social teaching (CST) and Confucian moral philosophy, but points to a significant difference: “CST is emphatically theocentric” whereas “Confucianism is anthropocentric, a practical philosophy focused primarily on what human beings might reasonably make of themselves through self-cultivation” (p. 263).

Despite such divergence a sense of common humanity, embodied in the word *ren* 人, denoting people (*Ciyuan*, 1988, p. 85), exists not only in Confucian culture, but also in Christianity and all great traditions. The interpretation of the term *ren* in traditional Chinese philosophy and educational thought was often combined with the key Confucian concept of benevolence or humaneness (*ren* 仁). The two characters share the same pronunciation and the structure of the character for benevolence is formed with the character for people as its radical. In Confucianism benevolence (*ren*) was a key term, referring to the virtues of goodness, humanity and love. It was impossible to become a superior man (*junzi* 君子) without the virtue of benevolence (Tu, 1968, pp. 29–39; 1979, pp. 17–34). Therefore, the term for people in Chinese has the full sense of a rich humanity. Chinese education was originally designed to foster children’s humanity. There might be a parallel here with the connection between the English words human and humane.

With an emphasis on humanity and humaneness, we may incorporate Confucian values into a modern-day model arguing for the common good. This presentation of

Confucianism as the Chinese civil tradition, as Professor de Bary points out, requires not merely “a return to the Chinese classics and a critical re-engagement with tradition”; more essentially it calls for “an encounter with the seminal works of other major traditions that speak to many of the same perennial issues” (de Bary, 2004, p. 222). From this perspective we appreciate Legge’s modern hermeneutical approach to Confucian filial piety as his interpretation contributes to the “Great Conversation” (de Bary, 2007, p. 24) that encompasses all great Chinese traditions and Christianity and highlights the true value of humanity and humaneness in Confucian moral philosophy.

BAI LIMIN, Victoria University of Wellington,
New Zealand

REFERENCES 参考资料

- Bai, L. (2005). *Shaping the Ideal Child: Children and Their Primers in late Imperial China*. Hong Kong: The Chinese University Press.
- Chan, A. & Tan, S. (eds.). (2004). *Filial Piety in Chinese Thought and History*. London: Routledge.
- Chan, W. (c1967). *Reflections on things at hand: the Neo-Confucian anthology*. New York: Columbia University Press.
- Ching, J (1987). Review of Jacques Gernet, *China and the Christian Impact: A Conflict of Cultures*. *History of Religions* 27(1), 99-101.
- Ciyuan 辞源 (1988). Beijing: Commercial Press.
- Cohen, P. A. (1987). Review of Jacques Gernet, *China and the Christian Impact: A Conflict of Cultures*. *Harvard Journal of Asiatic Studies* 47, pp. 674–683.
- de Bary, W.T. & Bloom, I. (2013). *Sources of Chinese Tradition: Volume 1: From Earliest Times to 1600*. New York: Columbia University Press.
- (2007). *Confucian Tradition and Global Education*. Hong Kong: Chinese University Press; New York: Columbia University Press.
- (2004). *Nobility & Civility: Asian Ideals of Leadership and the Common Good*. Cambridge, Mass.: Harvard University Press.
- de Bary, W.T., Chan, W. & Watson, B. (1960). *Sources of Chinese Tradition*. New York: Columbia University Press.
- Ebrey, P. B. (Ed). (1993). *Chinese Civilization: A Sourcebook*. New York: The Free Press.
- Gernet, J. (1985). Trans. Lloyd, J. *China and the Christian Impact: A Conflict of Cultures*. Cambridge University Press; Paris: Editions de la Maison des sciences de l'homme.
- Gillespie, W. (1854). *The land of Sinim, or China and Chinese missions*. London: Simpkin, Marshall, & Co.
- Gundry-volf, J.M. (2001). The Least and the Greatest: Children in the New Testament. In: Bunge, M.J. (ed). *The Child in Christian Thought* (pp. 29-60). Wm.B.Eerdmans Publishing.
- Hong, M. (1981). *Yijian zhi 夷堅志* (Record of the Listener). 4 vols. Reprint. Beijing: Zhonghua shuju.
- Inglis, A. D. (2006). *Hong Mai's Record of the Listener and its Song Dynasty Context*. New York: State University of New York Press.
- Legge, J. (1976). *The religions of China: Confucianism and Taoism described and compared with Christianity*. Folcroft, Pa.: Folcroft Library Editions, 1976 (reprint of the 1880 edition).
- (1891). The Tao The King. In: Müller, M. (Ed.), *The Sacred Books of the East*, vol. 39 (pp. 47-124). Oxford: Clarendon Press.
- (1879). *The Hsiao King or Classic of Filial Piety*. Collected in Müller M (ed.), *The Sacred Books of the East*, vol.3. Oxford: Clarendon Press.
- Lu, X. (1973a). Ershisi xiao tu 二十四孝圖 (Picture Book of Twenty Four Examples of Filial Piety). In: *Zhao hua xi shi 朝花夕拾* (Dawn Blossoms Plucked at Dusk) (pp. 20-26). Reprint. Beijing: Renmin wenzue chubanshe.
- (1973b). Kuangren riji 狂人日記 (A Madman's Diary). In: *Nahan 呐喊* (Call for arms) (pp. 7-19). Reprint. Beijing: Renmin wenzue chubanshe.
- McCann, D. P. (2013). Who Is Responsible for the Common Good? Catholic Social Teaching and the Praxis of Subsidiarity. In D. Solomon, & P.C. Lo (eds.), *The Common Good: Chinese and American Perspectives* (pp. 261-289). Springer.
- Mungello D. E. (1988). Review of Jacques Gernet, *China and the Christian Impact: A Conflict of Cultures*. *The Catholic Historical Review* 74 (1), 152 – 153.

- Needham, J. (1970). *Science and Civilization*. Cambridge: Cambridge University Press, vol, 2.
- Rule, P. (2001). Does Heaven Speak? Revelation in the Confucian and Christian Traditions. In S. Uhalley & X. Wu (eds.), *China and Christianity, Burdened Past, Hopeful Future* (pp. 63-80). M. E. Sharpe.
- Solomon, D., & Lo, P.C. (eds). (2014). *The Common Good: Chinese and American Perspectives*. Springer.
- Standaert, N, & Tiedemann, R. G. (eds.), (2009). *Handbook of Christianity in China*. Vol. 2. Brill.
- Tu, W. (1968). The Creative Tension between Ren and Li. *Philosophy East and West* 18 (1-2), 29-39.
- (1979). *Humanity and Self-Cultivation: Essays in Confucian Thought*. Berkeley: Asian Humanities Press.
- Wang, Z. (2011). *Wang Zheng quanji 王徵全集* (Complete works of Wang Zheng). Lin Lechang (ed.). 22 vols. Xi'an: Sanqin chubanshe.

ALFONSO VAGNONE'S EDUCATIONAL PROJECT IN LATE MING DYNASTY AND HIS *EDUCATION OF CHILDREN* (*TONGYOU JIAOYU*)

明朝晚期高一志的教育项目以及他的 《童幼教育》

Thierry Meynard 梅谦立

ABSTRACT

With the foundation of the college of Messina in Sicily in 1548, the Society of Jesus began its direct involvement with education. In the last decade of the Ming dynasty, the Italian Jesuit Alfonso Vagnone (1566-1640) developed an educational project with the help of Chinese scholars. His project was not exclusively focused on Christian communities but concerned the whole of society and involved a broad array of issues. This paper will analyse the core objectives of his educational project and discuss its relevance today.

CONSTITUTION OF AN EDUCATIVE COMMUNITY

We tend to think of schools as implementing a curriculum using pedagogical rules defined by a central administration. However, an education for the common good in any particular context implies the involvement of the local communities affected. Indeed, when we look at the patterns of how the Jesuit colleges in Europe were founded, they usually corresponded to the requests of a local community which provided land, building and

摘要

1548年，西西里岛的梅西纳学院成立，耶稣会开始直接参与教育。在明朝的最后十年，意大利耶稣会士高一志（Alfonso Vagnone）（1566—1640）在中国学者的帮助下开发了一个教育项目。他的项目并不仅仅关注基督教社区，而且关注整个社会，涉及一系列广泛的问题。本文将分析他的教育项目的核心目标，并讨论其在当今的意义。

教育社区的构成

我们倾向于认为学校是使用由中央政府规定的教学规则来实施课程的。然而，任何特定语境下的公益教育意味着当地有关社区的参与。事实上，如果我们观察欧洲耶稣会学院的建立模式，我们会发现它们通常符合当地社区的要求，这些社区提供土地、建筑和资金，从而使学校能够在不收取学费的情况下运作；这个模式反映了依纳爵·罗耀拉（Ignatius of Loyola）（1491—1556）的愿景，他想要让这样的设

financing, thus enabling the school to operate without charging tuitions; this model reflected the vision of Ignatius of Loyola (1491-1556), who desired such ministries to be provided free-of-charge.¹ This setup assumed the involvement of wealthy and powerful people, but each school also targeted their educational outreach to poor families, given no tuition was being charged.

In the last decades of the Ming dynasty, an intellectual, social and political movement started amongst the marginalised scholar-gentry

Vagnone realised the value of going beyond the nascent Catholic community of Jiangzhou to engage with the larger society and collaborate with non-Christians toward the common good.

class to bring about the moral reform of China through a largely conservative program focusing on ritualism and Classical learning (Chow, 1994, p. 43). The aim of the reformers was to revitalise the community compact, or *xiangyue* (鄉約). In such compacts, members would meet on a regular basis in a “recitation hall” to recite Taizu’s *Sacred Edicts* and perform rites reaffirming their community membership and loyalty to the dynasty. An important dimension of the *xiangyue* for our purposes is that they were in charge of the community schools.

Han Lin (1596-1649) and Han Yun (1600-1644), Han brothers from Jiangzhou, Shanxi province, came from an established family in Shanxi, which held official positions. The Han brothers’ father accumulated considerable wealth thanks to his business activities. However, the sons were not much interested in running the family business, but more concerned about the

moral decay of society at that time. Their quest for meaning thus led them to embrace Catholicism and strive for the moral revival of their generation. The fortune accumulated by their family would help in financing their religious, moral and political projects.

The Jesuits during this time were invited to go to Jiangzhou by the Han family. Vagnone was very effective in his direct evangelisation work. When he arrived in 1624, there were only 25 Catholics; when he died in 1640, there were 8,000, including 200 degree-holders (Pfister, 1932, p. 89). This made Jiangzhou one of the most important Catholic communities in terms of absolute numbers. Additionally, the city likely had the highest density of Catholics across all of China. A church was erected there in 1626, being the first church ever built in China with no contribution made by foreigners (Huang, 2006, p. 288). Vagnone, however, considered his most important, effective and lasting contribution to be the indirect evangelisation he achieved through his intellectual work (Margiotti, 1958, p. 270). He cherished the idea of collaborating with the non-Christian *literati* in an institutional way. The idea was to foster, in addition to communities of converts, a community of sympathising *literati* and officials. In one of his reports, he stated that “he could establish in this city a congregation exclusively composed of mandarins and relatives of the Han brothers” (Pfister, 1932, p. 91). In fact, the congregation mentioned by Vagnone was not something completely new, but followed the pattern of the *xiangyue*, mentioned above.

THE HIGHER GOOD OF GOD OR THE COMMON GOOD OF SOCIETY?

Vagnone was an educator. Before moving to China, he taught rhetoric in Milan (Pfister, 1932, p. 85). During his stay in China, he attempted to establish a curriculum which combined European and Chinese elements. He was quite prolific during his time in China, authoring, with the help of relevant *literati*, some 20 works. He translated, or better, rewrote four college manuals for teaching philosophy. Vagnone also published a few books on morality, including the *Tongyou*

¹ According to the Constitutions (Part IV, c. 7, n. 3), the Jesuit schools need to be founded with a stable source of revenues, which enable them to accept all students for free; see Ignatius of Loyola, Constitutions of the Society of Jesus and Their Complementary Norms, translated by George E. Ganss, Saint Louis: Jesuit Sources, 1996.

施免费提供¹。这种机构假设有钱有势之人的参与，但是既然不收取学费，每所学校也将其扩大的教育范围针对贫困家庭。

在明朝的最后几十年里，在被边缘化的士绅阶层中开始了一场知识、社会、政治运动，要实现中国的道德改革；这项运动十分保守，注重礼教和经学（周，1994：43）。改革者的目的是振兴乡约。乡约的成员会定期在“诵经大厅”聚会，诵读太祖的圣谕，并举行仪式，重申他们的乡约身份和对王朝的忠诚。对于我们的研究目的而言，乡约的一个重要方面是它们负责管理社区学校。

高一志认识到超越绛州新生的天主教社区的重要性，要与更大范围的社会接触，与非基督徒合作，为公益而努力。

山西省绛州的一对韩家兄弟，韩霖（1596—1650）和韩云（1600—1644），其家族在山西颇为殷实，并且他们俩都担任官职。韩家兄弟的父亲因经商积累了大笔财富。然而，韩家的儿子们对经营家族生意并不感兴趣，他们更关心的是当时社会的道德败坏。他们对人生意义的追求促使他们拥护天主教，为他们这一代人的道德复兴而不懈奋斗。他们把家族积累的财富用于资助他们的宗教、道德和政治项目。

这期间耶稣会士被韩家邀请来到绛州。高一志直接的福音传道工作卓有成效。1624年他初来时，只有25名天主教徒；而至1640年他去世时，已有8000名天主教徒，其中200多人有功名之士（Pfister, 1932: 89）。这使得绛州在绝对数量上成为最重要的天主教社区之一。此外，绛州可能是全中国天主教徒最密集的城市。1626年，这里建立了一座教堂，这是中国历史上第一座不是由外国人捐献建立的教堂（黄，2006：288）。然而，高一志认为他最重要、最有效和最持久的贡献是通过他的脑力劳动间接地传播福音

（Margiotti, 1958: 270）。他有意与非基督教文人在制度上合作。具体的想法是，除了皈依者的社区之外，还要发展一个与天主教有共鸣的文人和官员的社区。在他的一份报告中，他说“他可以在这座城市建立一个专门由士绅和韩家兄弟的亲戚组成的会众”（Pfister, 1932: 91）。事实上，高一志提到的会众并不是什么全新的事物，而是遵循了上文提到的“乡约”的模式。

上帝的更高利益还是社会公益？

高一志是一位教育家。在来中国之前，他在米兰教授修辞学（Pfister, 1932: 85）。在中国期间，他试图建立一套融合欧洲和中国元素的课程。他在中国期间著述颇丰，在相关文人的帮助下，著作有20多部。他翻译，或者更进一步，改写了四本大学哲学教学手册。高一志还出版了几本关于道德的书，包括他在绛州出版的第一部著作《童幼教育》（1632）。这些著作都是以他在意大利或澳门教学时阅读或使用过的书籍为基础写成的²。

从建立之初，耶稣会学院就开设了一套以人文研究为基础的课程（包括拉丁语法、修辞学等）。为此，家长们帮助开办了许多耶稣会学校，并把他们的孩子送到那里。然而，在第一代耶稣会士中——如依纳爵·罗耀拉或杰罗尼莫·纳达尔（1507—1580），梅西纳第一所耶稣会学院的校长——他们的动机本身并不是要进行人文教育。他们将人文教育中的世俗学科视为宗教目的的工具，即灵魂的救赎，这在当时意味着与新教“异端”作斗争（Codina, 1968: 282）。说白了，第一代耶稣会士的教育是一种有目的的传教方式。

直到第二代耶稣会士，如胡安·博尼法西奥（1538—1606），耶稣会士才完全接受人文科学，并把培养青年的雄辩才能作为一个纯粹的目的（Kessler, 2014: 32）。

高一志认识到超越绛州新生的天主教社区的重要性，要与更大范围的社会接触，与非基督徒合作，为公益而努力。《童幼教育》提出的道德价值观并非完全是基督教的，其受众也并非主要是基督教团体。相反，它的目的是影响当地知识分子和乡约的

1 根据Constitutions (Part IV, c. 7, n. 3)，耶稣会学校的建立需要具备稳定的资金来源，使他们能够免费接受所有学生；参见Ignatius of Loyola, *Constitutions of the Society of Jesus and Their Complementary Norms*, translated by George E. Ganss, Saint Louis: Jesuit Sources, 1996.

2 我最近评注了以下作品：高一志（2017）。《童幼教育今注》，梅谦立评注，谭杰校勘，北京：商务印书馆。

jiaoyu (*Education of Children*, c. 1632), his first work published in Jiangzhou. These works were based on books that he had read and used in teaching in Italy or Macau.²

Jesuit colleges, from their founding, have offered a curriculum based on humanistic studies (Latin grammar, rhetoric, among others). Parents helped to start many Jesuit schools and sent their children there for this reason. However, among the first generation of Jesuits – e.g. Ignatius of Loyola or Jeronimo Nadal (1507-1580), rector of the first college of the Jesuits in Messina – their motivations were not humanistic *per se*. Nevertheless, they considered the profane subjects of the humanistic education as tools for a religious purpose, namely, the salvation of souls, which at the time meant fighting against Protestant “heresies” (Codina, 1968, p. 282). To put it bluntly, the educative role for the first generation of Jesuits was a purposeful means for mission.

It was only with the second generation of Jesuits, such as Juan Bonifacio (c.1538-1606), that the Jesuits fully embraced humanistic studies and recognised the training of youth for perfect eloquence as an end in itself (Kessler, 2014, p. 32).

Vagnone realised the importance of going beyond the nascent Catholic community of Jiangzhou to engage with the larger society and collaborate with non-Christians toward the common good. The *Tongyou jiaoyu* proposes moral values that are not exclusively Christian and its audience is not primarily Christian communities. Rather, its aim was to impact and dialogue with local communities of intellectuals and the common people of the community compact. It served to build community life around mutual values, such as humility, obedience to parents and superiors, and frugality, which shared resonance with Confucian values. While many Christians attended community compact meetings in Jiangzhou, the meetings always remained a public gathering, not a religious one. Many important local officials, among them the disciples of the most influential local scholar Xing

Quan 辛全 (1588-1636), were likely present at such meetings. Even though the majority of them were not Christian, many of them collaborated directly with the Jesuits, as attested by their many prefaces written for Jesuit publications at the time (Huang, 2006, p. 275).

PARENTHOOD AND EDUCATION

We have discussed above the active role of the local community in education, and so it is natural that Vagnone would have insisted on the role of parents. Supporting this, his treatise does not start with discussion about children or teachers as may be expected but begins by describing the role of parents as a child’s primary educators. This emphasis on the parent-child relationship is a hallmark of Renaissance ideas on childhood and parenthood, and we know how much Erasmus expressed mixed feelings for having been sent to boarding schools at an early age (Woodward, 1904, pp. 2-3). Vagnone has a very long section on breastfeeding, stressing the importance of the physical, psychological and moral relationship such breastfeeding establishes between an infant and his or her mother; so important was this to Vagnone that, in his view, no wet-nurse could ever replace the mother (Vagnone, 2017, pp. 160-161). Vagnone’s advice was going against the common practice of wealthy Chinese families seeking wet-nurses so that the mothers could not interrupt a series of pregnancies.

Fathers were always to be involved in educating their children; they were also responsible for finding appropriate teachers to act as second parents (*erfu* 二父; Vagnone, 2017, p. 166), thus supplementing and contributing toward the aims of the biological parents. Vagnone tells the famous story of a parent asking Aristippus how much he would charge for the education of his child. The father resisted giving the 500 drachmas which were asked and replied that for this price he could buy one slave. Aristippus replied saying: “Then, buy it; you would have a pair.” Indeed, without education, the child is unable to be a free citizen (Vagnone, 2017, p. 169). Through this story, Vagnone transmitted the ideal of liberal education, that is, an education empowering

² I have recently edited and annotated the work: Vagnone, Alfonso 高一志 (2017). *Tongyou jiaoyu jinzhū* 童幼教育今注, annotated by Thierry Meynard 梅謙立, collated by Tan Jie 譚杰. Beijing: Commercial Press 商務印書館.

普通百姓，并与他们进行对话。它推崇建立以共同价值观为中心的社区生活，如谦恭、遵从父母和长辈，以及节俭，这些都与儒家价值观有着强烈共鸣。虽然许多基督徒参加了绛州的乡约集会，但这些集会始终是公众集会，而不是宗教集会。许多重要的地方官员，其中包括最具影响力的当地学者辛全(1588-1636)的弟子，也可能会参加这样的集会。尽管他们中的大多数不是基督徒，但他们中的许多人直接与耶稣会士合作，这一点在他们为当时耶稣会出版物写的序言中得到了证实(黄，2006：275)。

父母与教育

我们已经讨论了当地社区在教育方面的积极作用，因此自然而然，高一志坚持认为父母的作用也很重要。为了支持这种观点，他的论文开篇并没有像人们预料的那样讨论儿童或教师，而是描述了父母作为儿童的初级教育者的角色。这种对亲子关系的强调是文艺复兴时期关于童年和亲子关系的观念的一个标志性特征，我们知道伊拉斯谟对于早年被送到寄宿学校不知倾吐了多少复杂的情感(Woodward, 1904: 2-3)。高一志用很长的篇幅对母乳喂养作了论述，强调母乳喂养在婴儿和母亲之间建立的生理、心理和道德关系的重要性；高一志认为它是如此重要，以至于在他看来，任何奶妈都无法取代母亲(高一志，2017：160-161)。在中国，富裕的家庭普遍都会寻找奶妈，这样孩子的母亲就可以不中断地怀孕，而高一志的建议与这种做法恰恰相反。

父亲应该一直参与子女的教育；他们还负责寻找合适的教师作为“二父”(高一志，2017：166)，从而对亲生父母的目标进行补充和辅助。高一志讲述了一个著名的故事，一位家长问阿里斯提波，教育他的孩子要收取多少费用。阿里斯提波说要500德拉克马，这位父亲拒绝了，他回答说，这个价钱够买一个奴隶了。阿里斯提波则回答说：“那就买吧，你会有一对奴隶。”的确，没有教育，孩子就无法成为自由公民(高一志，2017：169)。通过这个故事，高一志传播了自由教育的理想，即一种使人们能够作为自由公民来履行其义务的教育。因此，父母教育子女的责任不仅是为了孩子的利益，也是为了政治共同体的利益。例如，高一志

在《童幼教育》中提到了一项雅典法律，规定没有为子女提供教育的父母将失去父母的身份，并且在年老时不能依法要求子女提供经济支持(高一志，2017：164)。在中国，这条法律似乎违背了孝道的传统，但它却有力地强调了父母对子女的义务。

《童幼教育》不是一本论教育的书，而是一本教育之书，通过道德故事形成了它的读者群，在绛州及绛州以外的读者群体中创造了公益。

1919年，《童幼教育》被重编时，教育家马相伯(1840-1939)写了一篇后记。他本人于1903年创办了震旦大学，于1905年创办了复旦大学。鉴于此，我们理所应当预想他会强调学校教育的重要性。然而，马却赞同《童幼教育》对父母教育的重视，将其作为让子女践行道德生活的基础(高一志，2017：242)。

跨文化教育是一种共同利益

《童幼教育》不是一本论教育的书，而是一本教育之书，通过道德故事形成了它的读者群，在绛州及绛州以外的读者群体中创造了公益。这种公益包括汇聚西方古代圣人的名字所附带的象征资源，并且建立一个语言社区，在其中，个人可以象征性地把自己与过去的人物联系起来。高一志努力通过提供西方经典著作中的道德榜样来巩固这些社区。这样做并不是为了取代中国文化，而是用西方的互补资源来丰富中国文化。通过演讲和写作，这个社区对西方的名字越来越熟悉，其中一些如今已广为人知，如亚历山大大帝和柏拉图。

在当时的耶稣会教学中，修辞教育是教学的主要媒介。评判学生的标准不仅在于他们对所学材料的记忆能力，还在于他们运用这些材料的能力。这些练习并不枯燥机械，而是培养了学生的想象力。《教育计划》(Ratio Studiorum)规定，学生必须

people to fulfil their duties as free citizens (*liber* in Latin). Thus, the responsibility of parents in educating children was not only for the good of the child, but also for the sake of the political community. For example, Vagnone mentions in the *Tongyou jiaoyu* an Athenian law according to which parents who did not provide an education for their children lost their status as parents and could not legally request financial support from their children in their old age (Vagnone, 2017, p. 164). In China, this law may have appeared to go against the tradition of filial piety, but it nonetheless stresses forcefully the obligations of parents to their children.

When *Tongyou jiaoyu* was re-edited in 1919, the educator Ma Xiangbo 馬相伯 (1840-1939) wrote a postscript. He himself had established Aurora University in 1903 and Fudan University in 1905 and, given this, it would be reasonable to expect him to have stressed the importance of school education. However, Ma embraced the *Tongyou jiaoyu*'s stress on parental education as the basis for living out a moral life (Vagnone, 2017, p. 242).

CROSS-CULTURAL EDUCATION AS A COMMON GOOD

The *Tongyou jiaoyu* is not a book on education, but a book of education, having shaped its readership through moral stories; it also created a common good within its community of readers, in both Jiangzhou and beyond. This common good consisted of a pool of symbolic resources attached to the names of ancient sages in the West, and of the building-up of a linguistic community in which individuals could symbolically identify themselves with figures of the past. Vagnone strove to consolidate such communities by providing them with moral examples from Western Classics. In doing this, Vagnone did not aim to displace Chinese culture, but to enrich it with complementary resources from the West. Through speeches and writings, the community became more and more familiar with Western names, some of which have since become very well-known today in China, such as Alexander the Great and Plato.

In the Jesuit pedagogy of the time, rhetorical education was the main medium for teaching. Students were judged not only on their memorisation of the material learned, but also on their skill in using it. These exercises were not dull or mechanical, but rather fostered students' imaginations. The *Ratio Studiorum* states that students have

to imitate some passages of a poet or orator, to write a description, say, of a garden, a church, a storm, to change an expression about in various ways, to turn a Greek speech into Latin or Latin speech into Greek... (*Ratio Studiorum*, 1970, p. 75)

All these exercises were intended to train oral skills in order to convince an audience.

The *Tongyou jiaoyu* promoted character education and virtue ethics which were and are in many ways congruent with Confucianism, and thus provided another resource in terms of language, symbols, and figures to enrich the local culture at that time.

The *Tongyou jiaoyu*, with its hundreds of quotes from wise people of Western antiquity, was opening to both the people of Jiangzhou and to all the Chinese a new window into a completely foreign culture with deep moral and historical roots; it was an important introduction to a culture which had enriched China in many ways. In the other direction, Michele Ruggieri (1543-1607), who was the first Jesuit to settle in China in 1579, some eleven years later in 1590, presented Philip II (1527-1598), then king of Spain and Portugal, with the first translations of the Confucian classics. This sharing of

模仿某位诗人或演说家的一些段落，写一篇关于，比如花园、教堂、暴风雨的描述，用各种方法改变表达方式，将一段希腊语的演讲译成拉丁语或拉丁语演讲译成希腊语……（《教育计划》，1970：75）

所有这些练习都是为了训练口语技巧，以说服听众。

《童幼教育》中引用了数百句西方古代智者的名言，为绛州人民和全体中国人打开了一个全新的窗口，让他们了解一个有着深厚道德和历史渊源的完全陌生的文化；它可谓一种重要的文化引入，在许多方面丰富了中国的文化。另一方面，于1579年第一位进入中国的耶稣会士罗明坚(1543-1607)，大约于11年后的1590年，向当时的西班牙和葡萄牙国王菲利普二世(1527-1598)呈送了儒家经典的第一批译本。这种跨文化的知识资源共享给我们上了重要的一课，即它创造了一种公益，丰富了所有参与其中的个体文化。虽然《童幼教育》可能只是这次跨文化交流中的短短一瞬，但它本身对高一志和与他合作的中国人来说意义深远。

在高一志看来，教育的目的应该是转变道德自我，获得对宇宙道德秩序的认识。如果教育仅仅成为追求社会地位的工具，那么它就失去了意义。这种教育主张与《论语》所表达的儒家教育体制相吻合：

十室之邑，必有忠信如丘者焉，不如丘之好学也(孔子，1938：114)。

西方的人文传统为中国提供了新的资源。这并不是为了取代已有的中国传统——高一志经常通过儒家术语表达西方价值观，这一点就足以证明——而是要展现一种不同的道德表达方式，以便让中国人获得新的领悟。我们惊人地发现两种文化传统都注重儿童的饮食、睡眠和衣着，推崇同样的美德，比如尊敬父母和长辈，在言谈举止上谦逊恭敬，但具体的行为守则大不相同。

公益和官方机构

在中国建立学校是高一志和其他耶稣会士的抱负。为此，高一志在《童幼教育》中对文法学校和大学的课程进行了描述(高一

志，2017：211—221)。然而，中国的教育领域几乎完全被科举制度所垄断，因为科举制度打开了获得行政职位的渠道。这意味着西方教育可以出现在中国，但只能存在于社会边缘。然而，这种边缘地位的优势在于，它提供了一个不受考试压力的自由空间。

1640年，由高一志和韩家共同创立的社区得到了官方的批准，当时绛州知州孙顺颁布法令，恢复了他所在地区的乡约。正如黄一农所指出的，韩霖很快“抓住了这个机会”，写出了1640年出版的《铎书》（黄，2006：254）。这里的“铎”不是指矗立在绛州教堂顶部的青铜钟，而是一个可移动的木钟，传统上是用来在村里宣布消息和召集人们参加乡约的（《Sources of Chinese Tradition, 1999：190》）。《铎书》是对在乡约集会时所使用的“圣谕六言”的评论。约有22名学者和官员都表示支持。

《铎书》原本是供在乡约集会时宣读使用的，韩霖对“圣谕六言”的道德教导作了阐释。许理和(Erik Zürcher)注意到这本书融汇了儒耶的伦理思想：“韩霖的论述同时基于儒家和基督教的观点，他不是将两者简单地放在一起（折衷主义者会这样做），而是使之互为印证，真正的融合主义者都会这么做”（Zürcher, 1993：89）。韩霖非常重视与基督教相似的儒家元素，如“天”的观念。他还介绍了基督教中的几个基本哲学概念：人格化的神、人的独特本性和灵魂不朽。然而，在对文人宣讲时，他不会介绍基督教的核心宗教元素，如通过耶稣基督的死亡和复活拯救人类。韩霖广泛征引了中西方经典典籍中的言论和故事来阐述自己的论点，不仅如此，还从《童幼教育》和高一志的其他著作中引用了大量材料。

高一志于1640年去世，1644年韩霖投靠李自成(1605-1645)。满族人掌权后，他们又成了反清势力，韩霖一家受此牵连，只得隐匿起来（梅谦立，2014 a：147）。韩云于1644年去世，随后韩霖也于1649年去世。高一志和韩家所建立的学者群以及他们的教育努力就这样结束了。它们的终结突显了基层教育举措要获得官方的认可是非常困难的。

结论

《童幼教育》的创作和使用凸显了当地社区的作用。高一志和韩家所支持的这一教

intellectual resources across cultures provides us with an important lesson, namely, that it creates a common good which enriches all individual participating cultures. While the *Tongyou jiaoyu* may have been only one moment within this intercultural exchange, the work itself was deeply meaningful to Vagnone and the Chinese who collaborated with him.

For Vagnone, the aim of education should be the transformation of the moral self and the attainment of knowledge about the moral order of the universe. If education becomes merely instrumental in the pursuit of social position, then it has lost its meaning. This insistence on education matches the Confucian educational scheme, expressed in the *Analects*:

In a hamlet of ten houses you may be sure of finding someone quite as loyal and true to his word as I, but I doubt if you would find anyone with such love of learning. (Confucius, 1938, p. 114)

The Western humanistic tradition offered a new resource to China. It was not meant to replace the pre-existing Chinese tradition, evidenced by Vagnone often expressing Western values through Confucian terminology, but to show a different expression of morality so that new insights may be gained for the Chinese. It is quite striking to see the same focus on children's food, sleep and clothes, the same virtues being promoted, such as reverence for parents and elders, modesty and humility in speech and behaviour, and yet the concrete rules are quite different.

COMMON GOOD AND OFFICIAL INSTITUTIONS

It was the ambition of Vagnone and other Jesuits to establish schools in China. For this purpose, Vagnone describes in the *Tongyou jiaoyu* the curricula of grammar schools and universities (Vagnone, 2017, pp. 211-221). However, the field of education in China was almost entirely monopolised by the imperial examination system which opened access to positions in the administration. This meant that

Western education could be present in China, but only on the margins of society. This marginal position, however, had the advantage of offering a free space, unburdened by the pressure of exams.

The community for the advancement of the good, fostered by Vagnone and the Han family, received an official approval in 1640 when the prefect of Jiangzhou, Sun Shun, issued a decree restoring the community compact of his district. As Huang Yi-nong pointedly says, Han Lin very quickly "seized this opportunity" and composed the *Book of the Warning Bell*, or *Duoshu*, published in 1640 (Huang, 2006, p. 254). The bell referred to is not the bronze bell standing at the top of the church of Jiangzhou, but a portable wooden bell, traditionally used for announcements in the village and for summoning people to attend community compacts (*Sources of Chinese Tradition*, 1999, p. 190). The *Duoshu* is a commentary on the *Sacred Edicts* that were to be used during the regular meetings of the community. Some 22 scholars and officials were listed in show of support.

The *Duoshu* was meant to be read during the assemblies of the community compact, while Han Lin explained the moral teaching of the *Sacred Edicts*. Erik Zürcher noted the syncretistic nature of this book: "Han Lin's reasons are based on both Confucian and Christian arguments, not placed in juxtaposition (as an eclectic would do), but used to support each other, as the true syncretist does" (Zürcher, 1993, p. 89). Han Lin put much emphasis on the Confucian elements that were similar to Christianity, such as the notion of Heaven (*tian*). He also introduced several fundamental philosophical notions found in Christianity: a personal God, the unique nature of man, and the immortality of soul. However, addressing the *literati*, he refrained from introducing the core religious elements of Christianity, such as the salvation of mankind through the death and resurrection of Jesus Christ. Han Lin illustrated his arguments with sayings and stories derived from Chinese and Western Classics, especially drawing material from the *Tongyou jiaoyu* and other works of Vagnone.

Vagnone died in 1640, and in 1644 Han Lin

育项目，主要不是为了天主教会，而是为了
绛州当地社区的公益。《童幼教育》提倡品
格教育和德性伦理，在许多方面曾经和当下
都与儒家思想相契合，从而在语言、符号和
人物等方面提供了另一种资源，丰富了当时
的地方文化。其结果是在中国传统文化的基础
上建立了一个新的教育框架，能够与外国
文化交换价值和符号。我们坚信这种跨文化
教育模式在今天仍具有重要意义，因为我们
面临着不仅在地方和国家层面，而且在整个
人类大家庭层面为公益而努力的挑战。

梅谦立，中山大学，广州

Translated by 翻译: Ke Xuexing 柯学星

surrendered to Li Zicheng (1605-1645). When the Manchus took power, they presented themselves as the upright avengers of the Ming dynasty, thus causing the Han Lin family to go into hiding (Meynard, 2014a, p. 147). Han Yun died in 1644, followed by Han Lin in 1649. The community of scholars established by Vagnone and the Han family, as well as their educational endeavours, thus came to an end. Their demise highlights the difficulty for grass-roots educational initiatives to find official approval.

CONCLUSION

The composition and use of the *Tongyou jiaoyu* highlights the role of the local community. Vagnone and the Han family supported an educational project, not primarily for the Catholic Church, but for the common good of the local community of Jiangzhou. The *Tongyou jiaoyu* promoted character education and virtue ethics which were and are in many ways congruent with Confucianism, and thus provided another resource in terms of language, symbols, and figures to enrich the local culture at that time. The result was the creation of a new educational framework founded on traditional Chinese culture, which was capable of exchanging values and symbols with a foreign culture. We strongly believe that this model of inter-cultural education is relevant today, as we are challenged to work toward the common good not only at the local and national levels, but also at the level of the entire human family.

THIERRY MEYNARD, S.J., Sun Yat-sen University,
Guangzhou

REFERENCES 参考资料

- Chow, K. (1994). *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*. Stanford: Stanford University Press.
- Codina, G. (1968). *Aux sources de la pédagogie des jésuites : le modus parisiensis*. Rome : AHSI.
- Confucius (1938). *Analects*, translated by Arthur Waley. London: Allen & Unwin.
- DeBary, W. T., & Bloom, I. (1999). *Sources of Chinese Tradition*. Vol. 1. New York: Columbia University Press.
- Huang Y. (2006). Liangtoushe. *Mingmo Qingchu de Diyidai Tianzhujaotu* 明末清初的第一代天主教徒. Shanghai guji chubanshe 上海古籍出版社.
- Ignatius of Loyola (1996), *Constitutions of the Society of Jesus and Their Complementary Norms*, translated by George E. Ganss, Saint Louis: Jesuit Sources.
- Jesuit Ratio Studiorum of 1599* (1970). Translated by Allan P. Farrell, S.J. Washington: Conference of Major Superiors of Jesuits.
- Kessler, S. (2009). The Ratio Studiorum of the Jesuits. *Education for New Times: Revisiting Pedagogical Models in the Jesuit Tradition*. Macao: Macao Ricci Institute.
- Margiotti, F. (1958). *Il cattolismo nello Shansi dalle origini al 1738* (Roma: Sinica Franciscana.
- Meynard, T., & Li S. (2014). *Jesuit Chreia in Late Ming China: Two Studies with an Annotated Translation of Alfonso Vagnone's Illustrations of the Grand Dao*. Bern: Peter Lang.
- Pfister, L. (1932). *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine, 1552-1773*. Shanghai : Imprimerie de la Mission Catholique.
- Vagnone, A. 高一志 (2017). *Tongyou jiaoyu jinzhu* 童幼教育今注, annotated by Thierry Meynard 梅謙立, collated by Tan Jie 譚杰. Beijing: Commercial Press 商務印書館.
- Woodward, W. H. (1904). *Desiderius Erasmus concerning the Aim and Method of Education*. Cambridge: Cambridge University Press.
- Zürcher, E. (1993). A Complement to Confucianism: Christianity and Orthodoxy in Late Imperial China. *Norms and the State in China*. Leiden and New York: E. J. Brill.

GROWING OLD IN CHINA: FILIAL PIETY IN THE 21ST CENTURY

中国式养老： 21世纪的孝道

Mark Pufpaff 濮漠泉

ABSTRACT

China's population is ageing. The ratio of retirees to workers is increasing at the same time as the size of the average family is decreasing, thus putting strains on China's working populations, many of whom are responsible for taking care of their retired family members. In China, the tradition of parent/child reciprocity is called filial piety. However, with changing dynamics and demographics, how it is or ought to be practised in the 21st century prompts fresh reflection. This paper presents the ethical challenges and opportunities facing the practice of filial piety and explores mutually beneficial options for both children and parents.

THE STATE OF FILIAL PIETY IN THE 21ST CENTURY

"If my children ever put me in a nursing home, I would feel like I was being abandoned." - Huang Liangbao, 83

摘要

中国正在进入老龄化社会。退休人口与劳动人口的比例不断升高，家庭规模持续缩小，这给中国劳动人口造成了巨大的压力，许多劳动人口不得不赡养退休的长辈。在中国，传统的父母子女互惠关系被称为孝道。然而，随着社会环境和人口结构的不断变化，如何在21世纪的今天践行孝道，实际的践行情况究竟如何，这些值得我们反思。本文主要介绍在新世纪的今天，孝道所面临的机遇与伦理挑战，旨在探索维持父母子女互惠关系的新选择

21世纪的孝道

“如果将来我的孩子把我送进了养老院，我会感觉自己被抛弃了。”——黄良宝，83岁。

Huang, an aging parent and grandparent in Shanghai, is not alone (Fan, 2017). Many in China, where elderly housing services like nursing homes and assisted living facilities are still viewed unfavourably and as generally undesirable, still prefer to be cared for by their children as they age. Such a practice of reciprocity, where parents provide for their children when they are young with the expectation that their children will care for them once they are old, is part of the historical tradition of filial piety (孝, *xiào*). However, there are a number of emerging trends posing challenges to the practicality and feasibility of this tradition, at least in its current form.

China has a growing elderly population. In 2014 there were 212 million people above age 60; by 2050, that number is estimated to rise to 480 million, or more than double (Xinhua, 2015). Researchers from the United Nations (UN) found that in 2005 there were 16 retirees for every 100 workers in China; they project that by 2025 this ratio will rise to 64 retirees for every 100 workers (Griffiths, 2014). Wang Jianjun, standing deputy director of the National Working Committee on Aging, stated that China's population is on a trajectory of accelerated aging, the effects of which will have a significant impact on public policy, for example, regulating the provision of State-funded nursing homes and related accommodations (Xinhua, 2015).

A driving factor in this trend is China's now reformed one-child policy, originally introduced in 1979, which for over 35 years effectively prohibited the majority of Chinese families from having more than one child. This led to what is now known as the "4:2:1" problem, that is, where in a given family there are four grandparents, two parents, but only one child. While not the situation for all families, it is a situation facing many, thus making filial piety and the cross-generational housing model¹ it so often represented, difficult (Green, 2014); there are three reasons why. First, there is a trend of rural-to-urban relocation among students and young professionals. In increasing numbers children of

rural families are studying and working in cities (and overseas), while parents and grandparents often remain in their hometowns. Second, even when these children do stay in close geographical proximity to their parents and grandparents, the ability to house and serve them adequately – being for all intents and purposes perpetually "on-call" – is becoming increasingly untenable. This is due to the disproportionate number of elderly members compared to working age members in such families (Green, 2014). Third, the costs for one child (or even multiple children, in some cases) to support the healthcare needs of their parents and grandparents can be overwhelming. For example, Fan Yan, the daughter of Huang Liangbao, reported that "having professional staff to take care of my mother would really relieve me and my brothers from worrying all the time" (Fan, 2017).

A parallel driver has been an increase in life-expectancy among Chinese citizens due to improvements in health care. While in 1970 the average life expectancy was 59 years, by 2016 it had risen to over 76 years (World Bank, 2018). With China's elderly living longer into their retirement years, paired with the lingering effects of its one-child policy, a rethinking of the country's public policy agenda may be in order. Luo Shanzhen, director of CHJ-Care Lezhi, a Beijing-based senior living service provider, indicated as much when she stated:

Over the next 15 years, as the first generation of parents affected by the [one-child] policy enters their 70s and 80s, they will need more professional care and attention...residential compounds for the elderly — especially the upscale ones — will be in greater demand. (Fan, 2017)

It may very well be that the luxury market grows first, or fastest. Luo is seeing a change in attitude among the wealthier and more highly educated in Beijing, many of whom see in upscale retirement compounds a fulfilling life. This is partially due to the services and the quality of life offered there, but also because they will not receive the same treatment staying with their

¹ Cross-generational housing is when family members from multiple generations live within a single housing property over the course of their lives.

居住在上海的黄女士有儿孙承欢膝下，晚年生活并不孤单（范，2017）。在中国，养老院等养老机构并不受欢迎，许多人希望年老时能有儿孙照顾。这种父母子女的互惠关系是孝道传统的体现，父母将孩子养大成人，希冀孩子在自己年老时行使赡养义务。然而，时代的变迁产生了一些新的趋势，传统孝道的实践性和可行性面临巨大挑战，至少对现阶段行孝方式来说是这样的。

中国人口老龄化现象加剧。2014年，60岁以上人口数量为2.12亿；预计到2050年，这个数字将上升至4.8亿，甚至9.6亿（新华社，2015）。联合国研究发现，2015年中国每100位劳动人口中有16位退休人士；他们预测到2025年，这个数字会上升到64（格里菲思，2014）。全国老龄办常务副主任王建军

只有请专人照顾我的母亲，我和弟兄们才放心”（范，2017）。

除了上面的原因，医疗水平的提高使得中国人人均寿命增长也是一个重要因素。1970年，中国人均寿命为59岁，到2016年，人均寿命超过76岁（世界银行，2018）。随着退休人口的寿命越来越长，以及独生子女政策的持续影响，是时候重新审视相关的国家政策了。北京诚和敬养老集团主任罗珊珍表示：

未来15年，随着独生子女政策影响下的第一代父母进入70至80岁，他们对专业护理的需求会增加，养老社区，尤其是高档住宅将面临很大需求。（范，2017）

除了需要向低收入群体提供合格的养老设施外，人们的观念也需要改变。

表示，中国老龄化进入快速发展期，这将对国家公共政策产生巨大的影响，例如，需要进一步规范国有养老事业（新华社，2015）。

造成这种现象的主要原因是中国自1979年开始推行的独生子女政策，该政策现在正在改革阶段。35年来，独生子女政策有效抑制了大多数家庭“多生”的现象。同时导致了现今的“421”问题，即四个老人、一对夫妻、一个孩子。虽然并不是所有的家庭都存在这个问题，但有相当多的家庭都面临“421”困境。也正因为此，传统孝道的践行和跨代生活模式¹变得难以为继（格林，2014）。原因有三：其一，在学生和青年从业者中，存在农村迁往城市的趋势。越来越多出身农村的年轻人开始在城市（及海外）接受教育并就业，而他们的父母、祖父母通常留在老家。其二，即便这些人住得离父母、祖父母很近，买房赡养老人——永远做到随叫随到也变得越来越不现实。这是因为在一个家庭里，老年人的数量和劳动人口的数量不相匹配（格林，2014）。其三，如果一个家庭只有一个孩子（甚至多个孩子），会很难承担父母、祖父母高昂的看病吃药花费。例如，黄良宝的女儿范岩表示，“

高档养老公寓极有可能是最先或最快实现增长的。罗珊珍发现北京地区的富人和高学历人群对养老态度的转变，很多人认为在高档养老社区养老会给退休生活带来很多乐趣。之所以产生这种转变，除了因为高档养老社区的服务水平和高质量生活，还因为他们和自己的子孙生活在一起难以得到同样的照料。根据罗珊珍的说法，

未来几年，人口结构的变化会对高档养老社区提出越来越多的需求。独生子女政策是1979年开始推行的，这意味着将有越来越多的老人需要日常照料，而再也没有那种能提供这种照料的传统大家庭了。（范，2017）

罗珊珍对未来的高档养老社区提出了美好的设想，这些社区应该满足人们对高端生活的向往：

为争取北京某高档养老公寓的居住资格，老年人需要排队等候。二、三线城市也开始挖掘养老市场。这些养老机构为老年人量身定制了丰富多样的服务，如日常护理、娱乐、锻炼、旅游以及英语、书法、针织等培训课

1 跨代生活模式即几代人一辈子都生活在同一个屋檐下。

children or grandchildren. According to Luo,

A coming demographic shift will quickly grow demand for [luxury homes for the elderly] in the years to come. China's one-child policy was introduced in 1979, which means more and more Chinese who need regular elderly care don't have the traditionally large families to cater to this need. (Fan 2017)

To accommodate their higher-end lifestyle demands, Luo outlines the value proposition of luxury residences:

At some luxury apartments in Beijing, older people are lining up to live there. Lower-tier cities have started to develop the upscale market as well. Such institutions provide daily care, entertainment, exercise, trips, and classes such as English, calligraphy, and knitting – all tailored to the elderly. (Fan, 2017)

If the prospects for the luxury nursing and retirement home market in China look good, what about the low-mid range of the market? The government has indicated that providing for such people is an important priority. Li Jianguo, vice chairman and general secretary of the Standing Committee of the National People's Congress, stated as far back as 2011 that there needed to be a serious increase in the number of government-funded nursing home beds available for the elderly going forward. His desire did not go unheeded. In 2012 there were approximately 4 million beds available; by 2015 that number had risen to 6.7 million and is only set to continue rising (Nelson, 2012). Much of this increase was directed toward those at the lower end of the economic spectrum, where the government perceives the greatest need.

However, the need is not just to provide quality facilities for the less wealthy, but also to change perceptions. Fan, speaking on behalf of her mother Huang, stated: “[My] mother is reluctant, because she thinks of all nursing homes as the sparsely adorned rooms and run-down

facilities of many state-run institutions” (Fan, 2017).

With the development of luxurious facilities, outfitted with attractive dining and recreational amenities, paired with the fact that an increasing number of elderly, regardless of financial status, are choosing to reside in nursing homes, such negative perceptions may diminish over time. One reason is social. Living alone is a more unfavourable prospect than living in a senior facility. Confirming this, Gao Lanzhi, a 75-year old now living at the Happiness Senior Citizens Care Center in Beijing, said that living by herself, even with an in-home nurse whom she had hired after knee surgery, was unbearable. After moving to the care centre, she found being in the company of the 200 other residents deeply fulfilling: “The nursing home provides me a quiet and reliable place to do what I like and to meet more peers” (Xinhua, 2015).

With China's elderly living longer into their retirement years, paired with the lingering effects of its one-child policy, a rethinking of the country's public policy agenda may be in order.

Despite the social attractions there are limits to the current capacity of nursing homes. According to Xinhua (2015), “the aged care service industry in China faces the awkward situation of lacking qualified professionals.” China's Ministry of Civil Affairs sets the national professional standard for aged care staff; however, of the over one million industry workers, less than 40,000 of them meet the requisite standard. Many prospective residents like Gao are having to do a substantial amount of shopping before committing to a care centre or nursing home, with the patience, knowledge and attentiveness of the staff being a deciding factor. Hu Tongwei, director of the Happiness Senior Citizens Care Center, stated that of the 24 staff working there,

程。（范，2017）

如果中国的高端养老和退休社区市场前景向好，那么低端养老市场的情况又将如何呢？政府表示这类人群是国家的优先服务对象。全国人大常委会副委员长兼秘书长李建国早在2011年就公开表示，必须大幅提高（政府拨款）养老床位的数量，他的承诺落在了实处。2012年养老床位的数量大约为400万张；2015年这个数字增加到670万，而且仍在持续增长（纳尔逊，2012）。大部分增长都面向贫困人口，政府表示贫困人口是最需要帮助的群体。

然而，除了需要向低收入群体提供合格的养老设施外，人们的观念也需要改变。范代她的母亲说道，“我母亲不愿意去养老院，她觉得养老院都是公家经营的简陋房屋，设施陈旧破败。”（范，2017）。

子女孝敬父母是对父母付出的回馈，也就是在体现互惠的价值观并延续孝道的传统。

随着高档养老社区的发展，优质餐饮及娱乐设施的配备齐全，以及越来越多老年人（无论经济状况如何）选择在养老院安度晚年，像范母这样的传统养老观念开始慢慢消失。另外一个原因是社交需求。相比于生活在同龄人中间，独自生活有一定的风险。生活在北京安康老年疗养中心的高兰芝今年75岁，她说自己无法忍受一个人住，即便在膝盖手术后请了家庭护士陪护，也不行。在搬去养老院后，她和另外200多位老年人生活在一起，生活非常幸福：“这个地方既安静又安心，我能做我喜欢做的事，还可以结识更多同龄人”（新华社，2015）。

尽管养老院具有一定的社会吸引力，但目前的服务水平仍然有限。根据新华社的调查（2015），“中国养老护理行业处在合格人才欠缺的尴尬境地。”民政部制定了老年护工的国家从业标准；然而，总计100万从业者中仅有4万不到的护工满足国家标准。像高女士这样的潜在客户在选择一家护理中心或养老院时，必须做大量的事先调查，包括护

工是否耐心、以及护工的知识 and 专注度都是他们考察的重点。安康老年疗养中心主任胡同伟坦言，他们疗养中心一共有24名工作人员，“其中大部分没有接受过专业的养老服务培训”。但是随着养老行业的蓬勃兴起，对专业护工的需求越来越大，未来合格护工和不合格护工的悬殊比例可能会逐渐缩小。高女士表示，“国家是时候提高对养老护工的培训力度了。”（新华社，2015）

21世纪中国的孝道伦理

养老行业的发展对于孝道传统意味着什么呢？孝道是儒家社会关系的基础，父慈子孝传达了儒家互惠价值观。汉字“孝”由两部分组成，上面代表“老”，下面代表“子”，即儿子。寓意是子女应当背负父母，现实意义是子女做事情应当遵从父母的指导（特翁，2018）。子女为什么要按照父母的意见行事，原因是父母将孩子抚养成人，为孩子的成长做出牺牲（提供居所、食物、教育机会及精神支持）。所以，子女孝敬父母是对父母付出的回馈，也就是在体现互惠的价值观并延续孝道的传统。

随着子女长大成人，他们可以用很多方式表达对父母的关怀和回馈，具体取决于家庭资源、生活方式和父母的需求。然而，纵观历史，孝道的践行一直依托于一个共同背景，即跨代家庭。正如我们之前提到的，跨代家庭指的是祖孙几代生活在同一个屋檐下。举个例子，一个家庭可能包含祖父母、父母和孩子（格恩，2014）。当然也有可能是这种情况——父母在老房子里长大成人，从祖父母那里继承房产，之后又传给自己的子女。这种对房屋的继承和传承强化了跨代家庭模式，在奉行孝道的案例中屡见不鲜。当前养老院入院率的提高是否会扰乱传统的孝道？如果子女出于养老院可以提高父母生活质量的考虑，建议父母在养老院或退休之家颐养天年，这是否可以被视为“不孝”？有些人，如黄女士，认为答案是肯定的。他们会觉得子女这样做是抛弃自己，是不履行赡养义务的表现。但也有很多人不这样认为。值得注意的是，多数愿意去养老院的人都是中国所谓的“高净值人群”。根据弗洛拉的说法（2016），

中国“高净值人群”对养老社区的喜

“most of them [are] without professional aged care training.” But as the industry grows, and demands for such professional qualifications increase, the disparity between qualified and unqualified workers is projected to decrease. As Gao mentioned, “it’s high time for governments to increase the training of nursing home workers.” (Xinhua, 2015)

THE ETHICS OF FILIAL PIETY IN 21ST CENTURY CHINA

What do these developments within the elderly care industry mean for the tradition of filial piety? Filial piety represents the first of the Confucian relationships, parent/child, and expresses the Confucian value of reciprocity. The Chinese character for filial piety, *xiào* (孝), is a combination of two characters; the top character derives from *lao* (老), meaning “old”, and the bottom character is *zi* (子), meaning “son”. This

When children give back to their parents what was originally given to them they are embodying the value of reciprocity and continuing the tradition of filial piety.

symbolically presents the parent being supported by the child, which in practice is descriptive of the way children should act toward their parents (Teon, 2018). However, the reason why the child should act in this way is due to the upbringing they were given by their parents and the sacrifices they made for their child’s benefit (providing a home, healthy food, an education and emotional support). Thus, when children give back to their parents what was originally given to them they are embodying the value of reciprocity and continuing the tradition of filial piety.

The reciprocity and care by children for their parents as they age can take many forms depending on the resources, lifestyles and needs of the family. However, historically, there was a

common context in which filial piety was carried out, namely, the cross-generational home. As discussed briefly above, it is a home that includes family members from different generations. For example, a household may include grandparents, parents, and children (Green, 2014). It may also be the case that the home is the same residence the parents grew up in and inherited, and then passed on to their children. This inheritance and passing on of real estate reinforces the cross-generational home model so often seen in the practice of filial piety.

Does the present-day rise in nursing home occupancy undermine the practice of filial piety? If a child invites a parent to visit a nursing or retirement home because they feel it will give them a better quality of life, is that showing a lack of reciprocity? Some, like Huang, may say yes. They may feel their child was abandoning them, and by extension neglecting their filial duties. But many others are saying no. The caveat is that many who are embracing elderly care homes are China’s so-called high-net-worth-individuals (HNWI). According to Flora (2016),

Preference [by HNWI in China] for senior living communities has grown by 87 percent in the past year. A total of 28 percent of HNWI have listed “medium-to high-end elderly care homes” as their personal post-retirement plan, marking a jump from 15 percent in 2015. Meanwhile, the percentage of those planning on “home retirement” has declined from 77 percent in 2015 to 57 percent in 2016.

For those HNWI nearing retirement age, the desire not to burden their children and the necessity of having adequate healthcare services on-call are two of the driving reasons for the acceptance of life in a retirement home. But this does not mean their children are out of the picture. Flora (2016) continues:

While more wealthy aging parents may be living away from their children, they’re still getting a significant amount of support from them. For now, the cost of

爱在去年一年增长了87%。共有28%的高净值人群将“中高端养老院”纳入个人退休计划，这个数字较2015年的15%略有增长。相应地，计划退休后在家安度晚年的人口从2015年的77%下降到2016年的57%。

对那些即将退休的“高净值人群”，之所以青睐养老院，有两个基本原因：不希望给孩子添麻烦，希望得到随叫随到的优质医疗服务。但这并不意味着他们的孩子无需履行赡养义务。弗洛拉认为（2016），

虽然有更多富有的退休人士选择不和子女生活在一起，但他们仍能得到孩子的悉心照顾。目前，老年人退休后医疗生活费用的大部分由个人储蓄（37%）、子女支出（30%）和社会保险（30%）共同承担，商业保险仅承担其中的2%。

子女不仅承担着相当高的父母退休后医疗生活花费，他们还会利用现代通信技术和父母保持紧密的联系：“现代技术，尤其是社交网络，使父母和孩子的距离更近了（新华社，2015）。”

高兰芝表示，“尽管自己的女儿生活在国外，她从未感觉到孤独和害怕。”这种亲密感，虽然不能等同于共同生活的亲密无间，却可以借助微信等智能手机应用得以提升。那些新技术非常行之有效，帮助实现子女和父母的日常联系，政府及微信开发商——腾讯等科技公司正在积极研发新技术，希望将新技术纳入养老护理的过程中。

中国的老年人拥有越来越多的电子产品……很多人能够使用智能手机的应用程序。中国的科技公司正在进行一些尝试——运用互联网大数据将老年人及其亲属、社区和医院串联起来。健康指数等日常生活数据被搜集起来，并通过可穿戴设备上传至云平台，这样一来，家属即使相隔千山万水，仍可以及时接收更新信息。2013年，国务院要求地方政府鼓励扶持地方企业用互联网等新技术装备养老业（新华社，2015）。

如果说养老院计划在高收入人群中前景向好，那么广大低收入人群呢？中国政府已经公开表示，养老行业在发展过程中必须重点关注那些最需要养老居住和服务的人群。中国老龄科学研究中心主任吴玉韶相信，

应当建立筛查机制，保证需求最高的人群能接受这些服务。如果没有老年人身体及经济条件筛选机制，那么有钱并且健康的人将占用养老资源……那些无力独自生活、经济困难的人会被隔绝出去。（新华社，2015）

只有养老床位的数量，尤其是国营养老床位的数量达到一定水平，上述筛查机制才会变得可有可无，在现阶段必须合理分配养老床位，重点关注需求人群。对于仅靠一己之力无法很好地照顾父母的年轻人，这一政策满足了他们希望父母得到照料，对父母行孝的愿望。

中国正在经历一场转变，不仅是社会学意义上的，也包括对传统价值观的理解和实践。孝道传统也处在转变之中。

政府和养老行业还应当做些什么，来延续传统的孝文化呢？在中国需要关注的一个重点领域是立法，立法可以帮助行孝方式实现从过时的跨代家庭模式到公立或私立的养老机构的转变，哪怕只是短期的帮助。这种转变催生了很多不确定性，例如养老机构的护理水平，以及选择在养老机构养老会不会影响父母子女的孝道关系。有效的制度可以帮助潜在的养老机构住户树立信心，让他们相信自己的子女会在养老院以外的地方和他们共同生活。这些法律法规的制定可以确保和谐的父母子女关系，实现孔子在《论语》里的美好设想。

有一项法案涉及数字技术的应用。考

post-retirement healthcare and living is being taken care of by a combination of the parents' savings (37 percent), funding from their children (30 percent) and social insurance (30 percent), with commercial insurance only funding around 2 percent.

Not only are children funding a significant portion of their parents' post-retirement costs, they are also remaining in close touch with them through telecommunications technology: "Modern technologies, particularly social networking, has made [parents] feel closer to their children." (Xinhua, 2015)

Gao Lanzhi, introduced above, said that she "lives her life in full without the feeling of loneliness and fear, although her daughters live abroad." This feeling of closeness, however incomparable to being together in-person, is facilitated through smart phone applications such as WeChat. So effective has the emergence of such technology been in keeping children and parents in daily contact, that technology companies such as Tencent, which operates WeChat, and the government are supporting projects and initiatives that would embed such technology into the elderly care industry:

Seniors in China are owning more and more electronic gadgets...many of them have mastered applications on smart phones. Chinese tech companies have taken on the project of connecting the elderly with their relatives, communities, and hospitals, using big data on the internet. Data from daily life, including health index, [is] collected and uploaded through wearable devices to the cloud platform, [whereby] family members, living afar, receive updates. In 2013, the State Council asked local governments to support enterprises in applying the Internet and other new technologies to the industry. (Xinhua, 2015)

THE PRACTICE OF FILIAL PIETY IN 21ST CENTURY CHINA

If the prospects for retirement home life are positive for HNWIs in China, what about the less financially well-off? The Chinese government has indicated that the growth of the elderly care industry must accommodate those who need such housing and services the most. Wu Yushao, director of the China Research Center on Aging believes that,

there should be a screening system to ensure that those most in need are admitted to nursing homes. Without the evaluation of physical and economic conditions, healthy and rich old people with lower ages [will] occupy the nursing resources...those without the ability to care for themselves, [and] who are in financial difficulty, are kept outside. (Xinhua, 2015)

China is going through a transition both sociologically and in terms of how its historical values and traditions are to be understood and applied in the modern age. Filial piety is one of many such traditions in transition.

Until the supply of nursing home beds, especially within state-run institutions, rises to a level whereby such discretion is unnecessary, a rationing of beds in favour of those most in need should be required. Such a policy would accommodate the desire of children, who may not be able to support their parents adequately by themselves, to care for them and thus carry out their filial responsibilities.

How else might the government and the elderly care industry work together to preserve the idea of filial piety? An important area to

考虑到中国家庭的数字技术覆盖率²（在线数据网站，日期不详），国家预计出台一项法规，规定新建养老机构必须配备适当的数字技术，保证住户与子女的日常交流。“高净值人群”或许已经为父母做好了数字技术准备³，但国家政策更应关注贫困老人的养老需求，他们中的许多人甚至没有智能手机、电脑和平板电脑（新华社，2015）。例如，政策可以规定养老机构的每个房间都应配备基本的智能手机和互联网接入，要求工作人员对住户进行微信等应用程序的使用培训。

另一种方式是鼓励子女参与养老院活动，例如做饭、散步、定期陪父母参与社区课程。当然这一点取决于子女与父母的地理距离。但就子女而言，到养老院照看父母是符合孝道规范的一种方式，要给子女提供照顾父母的机会。对于地理距离较远的子女，每周至少要有一次（微信等）视频通话，这可以帮助父母减少被抛弃的担忧。

中国正在经历一场转变，不仅是社会学意义上的，也包括对传统价值观的理解和实践。孝道传统也处在转变之中。我们不禁期待，中国的老年人能得到应有的照顾和服务。正如黄良宝所言，

“我想体面地度过晚年。”（范，2017）

濮漠泉，案例研究部主任，北京&香港罗世力国际管理咨询有限公司

Translated by 翻译: Liang Yang 梁阳

² 2017年，56%的中国人口拥有智能手机，2019年这个数字预计达到63.3%，目前这个数字没有停滞的迹象。

³ 以高兰芝为例，她有两台智能手机，一台iPad。

consider within China is the role of legislation in helping to support, however temporarily, the transition of filial practices from an increasingly outmoded cross-generational home model to one that includes elderly care facilities, both public and private. This transition is creating pockets of uncertainty, regarding the quality of care at such facilities and how living in them may or may not affect the filial relationship between the elderly and their children. Smart regulation can help to manage the expectations of would-be elderly care tenants, giving them reassurance that their children will be walking with them, albeit in a different context, as they age. Such regulation, properly implemented, can ensure harmony in the traditional parent/child relationship, as envisioned in Confucius' *Analects*.

One proposal involves mandating the use of digital technology. Given the rate of digital technology adoption in China² (Statista, n.d.), a law requiring that new homes be fitted with enough digital technology to allow all residents to contact their children on a regular basis would be one way forward. While HNWI's may already be able to furnish their parents with digital technology³, such a policy would be all the more relevant and necessary for homes catering to the less wealthy, many of whom may not even own a smartphone, computer, or tablet (Xinhua, 2015). The provisions of the law could, for example, require that each room be fitted with a basic smartphone and internet access and require training on the use of applications such as WeChat.

Another way is to encourage the children of residents to participate in structured activities such as cooking meals, going for walks, or taking a community class with their parents on a regular basis. This would of course be dependent upon whether the child lives in close geographic proximity to the home where their parents are residing. But insofar as they do, making it a requirement for admittance into the home would be consistent with the ethic of filial piety, and

would give children an opportunity to serve their parents. For children residing far away from their parents, requiring at minimum a weekly WeChat video call – or some such equivalent – would help assuage the fear of parents like Huang that their children are abandoning them.

China is going through a transition, not only sociologically, but also in terms of how its historical values and traditions are to be understood and applied in the modern age. Filial piety is one of many such traditions in transition. How can we be sure that China's elderly receive the care and services they so deserve? As Huang Liangbao said:

“I want to fade away with dignity.” (Fan, 2017)

MARK PUFFAFF, Project Director, Case Study Research, Rothlin Ltd.

2 56% of the Chinese population owned smartphones in 2017. That percentage is predicted to rise to 63.3% by 2019, without any signs of stopping

3 For example, Gao Lanzhi has two smartphones and an iPad.

REFERENCES 参考资料

- Fan, Y. (2017, December 02). Shanghai's Elderly Elite Flock to Luxury Nursing Homes. Retrieved from <http://www.sixthtone.com/news/1001284/shanghais-elderly-elite-flock-to-luxury-nursing-homes>
- Flora, L. (2016, August 18). China's Rich Opt for Luxury Nursing Homes Over Filial Obligations. Retrieved from <https://jingdaily.com/chinas-rich-opt-for-luxury-nursing-homes-over-filial-obligations-for-aging-parents/>
- Green, D. (2014, July 31). Elderly care: Coping with the 4:2:1 problem. Retrieved from <http://chinaoutlook.com/elderly-care-coping-with-the-421-problem/>
- Griffiths, J. (2014, July 16). Here's why so many elderly Chinese are collecting trash. Retrieved from <https://www.pri.org/stories/2014-07-16/here-s-why-so-many-elderly-chinese-are-collecting-trash>
- Nelson, C. (2012, April 1). Senior Care in China: Challenges and Opportunities. Retrieved from <https://www.chinabusinessreview.com/senior-care-in-china-challenges-and-opportunities/>
- Statista. (n.d.). China smartphone user penetration rate 2013-2019 | Statistic. Retrieved January 26, 2018, from <https://www.statista.com/statistics/257045/smartphone-user-penetration-in-china/>
- Teon, A. (2018, February 04). Filial Piety (孝) in Chinese Culture. Retrieved from <https://china-journal.org/2016/03/14/filial-piety-in-chinese-culture/>
- World Bank. (2018). Life expectancy at birth, total (years). Retrieved from <https://data.worldbank.org/indicator/SP.DYN.LE00.IN?end=2016&locations=AF-CN&start=1970>
- Xinhua. (2015, October 8). More elderly Chinese choose to live in nursing homes. Retrieved from http://www.chinadaily.com.cn/china/2015-10/08/content_22130227.htm

AXIAL AGE, CHINA AND THE MEANING OF TRANSCENDENCE

轴心时代、中国与超越的意义

Yves Vendé 温德

ABSTRACT

The notion of an Axial Age shaped by Karl Jaspers after the World War II has been evaluated in various ways within the field of intellectual history, not only in the West but also in China: concretely can this concept be applied to Chinese tradition and if so, what does it mean in Chinese culture? Specialists on China in the West have different answers to these questions.

Following the translation of Jaspers' book into Chinese, several Chinese scholars have integrated this concept of an Axial Age in their reflections about Chinese Antiquity.

This concept of an Axial Age matters because this concept affirms humanity's universal openness to transcendence. However, because this notion was argued in a Western context, it always possesses the risk of projecting foreign constructions on Chinese tradition. From a Chinese perspective, it has to be reconstructed taking into consideration the specificities of Chinese tradition and the ways Chinese scholars speak about it, if it is to suggest a universal claim.

摘要

二战后卡尔·雅斯贝斯提出了“轴心时代”的概念，这一概念不仅在西方，而且在中国的思想史领域受到了各种评价。具体而言，这个概念能否可以应用到中国传统中？如果可以，它在中国文化中意味着什么？西方研究中国的专家对这些问题有不同的答案。

在雅斯贝斯的书被译成中文后，一些中国学者将“轴心时代”的概念融入到他们对中国古代的反思中。

“轴心时代”的概念之所以重要，是因为这一概念肯定了人类可以普遍实现超越。然而，由于这个概念是在西方背景下提出的，所以总是存在把外国的解释投射到中国传统上的风险。从中国的角度来看，提出这样一个带有普遍性的概念，必须结合中国传统的特殊性和中国学者对它的看法，对其进行重构。

When Karl Jaspers published his book, *The Origin and Goal of History*, in 1949, and formulated his concept of the Axial Age, he may have been far from imagining the future this notion would have, as it became matter for heated discussions in the West during the sixties. Forty years later when a translation of his book was published in Chinese (雅斯贝斯 Jaspers, 1989), something similar happened.

But, what is an “Axial Age”? Why does Jasper’s Axial Age matter in China? It matters because this concept affirms humanity’s universal openness to transcendence. However, because this notion was developed in a Western context, it always carries the risk of projecting foreign constructions on Chinese tradition. Minimising this risk involves taking into consideration Chinese perspectives on the Axial Age and universal claims about it.

At the beginning of *The Origin and Goal of History*, Jaspers states: “It would seem that this axis of history is to be found in the period around 500 B.C., in the spiritual process that occurred between 800 and 200 B.C. [...] Man, as we know him today, came into being” (Jaspers, 1965, p. 1). Jaspers defines this historical stage as achieving an ability for humanity to step out from the mythical age, and thus to enter into the age of transcendence. Humanity became specifically human, which for Jaspers means the emergence of an ability to *reflect* upon experience. It involved an *ethical turn* in religion:

This overall modification of humanity may be termed *spiritualisation*. [...] Rationality and rationally clarified experience launched a struggle against the myth (*logos* against *mythos*); a further struggle developed for the transcendence of the One God against non-existent demons, and finally an ethical rebellion took place against the unreal figures of the gods. Religion was rendered ethical, and the majesty of the deity thereby increased. [...] For the first time, philosophers

appeared. (Jaspers, 1965, p. 3)

To give a firm base to his argumentation, Jaspers provides examples coming from Greek, Jewish, Indian and Chinese backgrounds.

In the West, especially in the field of religious studies, this notion of an Axial Age is often used when researchers try to build up a global or comparative narrative of religious history. Robert Bellah’s is a good example of this kind of reformulation:

In the first millennium BCE, theoretic culture emerges in several places in the old world, questioning the old narratives as it reorganizes them and their mimetic bases, rejecting ritual and myth as it creates new rituals and myths, and calling all the old hierarchies into question in the name of ethical and spiritual universalism. (Bellah, 2011, p. xix)

THE AXIAL AGE IN CHINA

In *The Origin and Goal of History*, Jaspers does not provide an analysis of each cultural area included in his systematisation. In the case of China, he specifies the Axial Age like this: “Confucius and Lao-tse were living in China, all the schools of Chinese philosophy came into being, including those of Mo-ti, Chuang-tse, Lieh-tsu and a host of others” (Jaspers, 1965, p. 2).

In China the small States and cities had achieved sovereign life under the powerless imperial rulers of the Chou dynasty; the political process consisted of the enlargement of small units through the subjection of other small units. (Jaspers, 1965, p. 4)

Hence, philosophy and new political organization are key-points. A third feature, a new way to consider knowledge of “nature”, completes this picture.

Nevertheless, within Jaspers’ work, beyond these two remarks, there is no specific

雅斯贝斯的“轴心时代”

1949年，卡尔·雅斯贝斯出版了《历史的起源和目标》一书，并在书中阐述了他的“轴心时代”概念，他可能远远没有想到这一概念未来会产生多大影响，因为在60年代，这一概念在西方成为了被激烈讨论的话题。四十年后，当他的书被译成中文出版后（雅斯贝斯，1989），也引发了类似的激烈讨论。

但是，什么是“轴心时代”？为什么雅斯贝斯的“轴心时代”在中国受到重视？这是因为这一概念肯定了人类可以普遍实现超越。然而，由于这个概念是在西方背景下提出的，所以总是会有把外国的解释投射到中国传统上的风险。要将这一风险降到最低，需要考虑“轴心时代”的中国视角及其看法。

天人之间的媒介由“事神”的“巫”转变为精神性的“修身”：天人合一通过人的“心”来实现。

在《历史的起源和目标》的开篇，雅斯贝斯说：“应该是在公元前500年左右，或者从公元前800年至200年的发展，形成了历史轴心的特征。……也就是我们今天所了解的人类的格局开始出现”（雅斯贝斯，1965：1）。雅斯贝斯将这一历史阶段定义为人类实现走出神话时代，进入超越时代。人类变成了今天我们所了解的人，雅斯贝斯认为，这意味着一种对经验进行反思的能力的出现。它涉及到宗教伦理的转变：

这种人性的根本转变可称为精神化。……理性和由理性界定的经验向神话发起挑战（理性反对神话）；并进一步发展成上帝的唯一超然存在和魔鬼的消亡，最后在伦理上颠覆了众神的形象。宗教伦理化了，神性的威严因此而增强。……哲学家出现了。

（雅斯贝斯，1965：3）

为了有力地支撑他的论点，雅斯贝斯给出了

来自希腊、犹太、印度和中国的相关例子。

在西方，尤其是在宗教研究领域，当研究人员试图建构对宗教历史的全球性或比较性的叙述时，经常会使用“轴心时代”的概念。罗伯特·贝拉的作品就是这种重构的一个很好的例子：

公元前第一个千年，理性文化出现在旧世界的几个地方，它对旧的叙述提出质疑，重新组织叙述方法和关照对象，摒弃旧的仪式和神话，创造出新的仪式和神话，并以伦理和精神普遍主义的名义，对所有旧的等级制度提出质疑。（Bellah, 2011: 19）

中国的“轴心时代”

在《历史的起源和目标》中，雅斯贝斯并没有对他的理论系统所包含的各个文化领域进行分析。在中国的例子中，他这样描述“轴心时代”：“孔子和老子非常活跃，中国所有的哲学流派，包括墨子、庄子、列子和诸子百家，都出现了。”（雅斯贝斯：1965：2）

中国的诸侯列国和城市在周朝软弱无力的帝国统治下，获得了独立自主的生活。政治进程包括诸侯列国通过征服其他小国而得到的扩张。（雅斯贝斯，1965：4）

因此，哲学和新的政治组织是关键。加上第三个特征，即一种对“自然”知识的新的思考方法，就构成中国“轴心时代”的全貌了。

然而，在雅斯贝斯的作品中，除了这两句话之外，并没有对中国的具体分析。虽然雅斯贝斯提到孔子和老子这样的例子，但大多数时候，他提到的是“中国和印度”，作为一种全球背景。

在贝拉或罗茨的作品中，对中国的描述更加深入。贝拉在描述中国的“轴心时代”时，坚持认为“前轴心文化”（商周时期）与“轴心时代”（春秋时期）之间的文字系统和文化符号具有连续性。孔子在谈到周朝过去理想的社会图景时，强调了将周朝与春秋时期的政治解体分隔开来的临界距离。随着传统礼制的崩坏，他希望能够重建秩序，

analysis of China. Though Jaspers mentions such examples as Confucius and Laozi, most of the time, his reference is to “China and India” as examples of a global dynamics.

The account is much more developed in Bellah’s or Roetz’s works. When Bellah describes the Axial Age in China, he insists on the continuity of the writing system and the cultural symbols between pre-axial culture (Shang and Zhou dynasties) and the Axial Age (Spring and Autumn period). Confucius, referring to the idealised past of the Zhou, emphasised the critical distance separating it from the political disintegration of the *Spring and Autumn* period. With the collapse of the traditional ritual system, he hoped to bring

The mediation between Heaven and Humanity was changed from an attitude of service to the spirits (*shishen* 事神) through the shaman’s figure (*wu* 巫), toward a spirit of self-cultivation (*xiushen* 修身): the union of Heaven and Humanity realised through the human being’s heart-mind (*xin* 心).

order and soften struggles for power between lineages (Bellah, 2011: p. 405). Confucius called for a renovation, namely, to go back to the “spirit” of rituals: “To *turn away* from the world, to *turn inward into the self*, and finally to *return* (*fu li*) to society or break with it for ever — this is the pattern of response of Chinese thinkers to the crisis of ethical life.” (Roetz, 1993: p. 267).

Within this pattern, the meaning of being a scholar/official (*Shi* 士) and a nobleman (*Junzi* 君子) changed: nobility was redefined according to ethics, and not familial kinships regulated by rituals (Bellah, 2011, p. 408). Of course, Confucius himself was a *Shi* and a *Junzi*, but he was also a master concerned with the intellectual and spiritual training of his students for political

responsibility. The challenge for Confucius was to make his disciples adopt an attitude of humaneness (*Ren* 仁) for both personal and social ethics.

The new balance introduced by Confucius between humaneness and rituals yielded a universal call to a new ethical life, something deeply religious according to Bellah: “There is one unmistakably religious term that does not appear often in the *Analects*, but that is nonetheless present at certain key moments, and that is *Tian*, Heaven.” (Bellah, 2011, p. 419).

For Bellah, as well as for Roetz, Confucianism thus bears a universal meaning: “The *Analects* does contain an ethics based in part on universal values. [...] What I mean by ‘universal’ is an aspiration toward universality. Confucian ethics are intended to be human ethics, not Chinese ethics” (Bellah, 2011, p. 421). “Ideas of human dignity, equality, and autonomy were developed in China no less than in the Occident” (Roetz, 1993, p. 4). Therefore, according to Roetz, the distinction between Confucianism and western resources does not lie in “having” or “not having” these values, but in the way they are implemented:

Confucianism disposes of the ideas of equality, autonomy, social responsibility, and reciprocal respect. It moreover knows the utopia of a “Great Community” where such ideas might become reality. Yet, this potential is hardly employed to bring about structural change, but primarily to make the *given* world more human and prevent the necessary fulfilment of customary duties from its degeneration into opportunism and corruption. (Roetz, 1993, p. 279)

Bellah and Roetz thus use the notion of an Axial Age to describe changes in Chinese philosophical tradition, especially in Confucianism. A new ethical vision, critical and reflective, emerged. According to Bellah, in the whole of humanity, as well as in China, this vision is deeply religious. (Bellah, 2011, p. 476) Roetz insists more on the philosophical dimension

缓和宗系间的权力斗争（Bellah, 2011: 405）。孔子呼吁一种革新，即回归礼制的“精神”：“远离尘世，回归自我，最终回归（复礼）社会，或永远与社会决裂——这就是中国思想家对道德生活危机的回应模式。”（Roetz, 1993: 267）

在这一模式中，作为一名“士”和“君子”的含义发生了变化：高尚的品德是根据伦理重新定义的，而并非礼制的家庭亲属关系（Bellah, 2011: 408）。当然，孔子本人既是“士”，也是“君子”，但他也是一个大师，热衷于培养学生的思想和精神以承担政治责任。孔子面临的挑战是使他的弟子在个人和社会伦理上都采取“仁”的态度。

但雅斯贝斯的理念是在二战后的德国发展起来的，是对源自古犹太和希腊文化的西方传统的一次重建。这一理念之所以重要，是因为它引发了人们批判性地思考成为完整的人意味着什么，对于这个问题，任何一种文化都无法给出明确的答案。

孔子提出的“仁”与“礼”之间的新平衡，对于新的伦理生活提出了统一的要求，贝拉认为这是一种深具宗教意味的伦理生活，他说：“有一个明确的宗教术语在《论语》中并不经常出现，但在某些关键时刻它是存在的，那就是‘天’。”（Bellah, 2011: 419）。

因此，对贝拉和罗茨来说，儒家思想具有普遍意义：“《论语》确实包含了一部分基于普世价值的伦理。……我所说的“普世”是一种对普遍性的渴望。儒家伦理旨在成为人类的伦理，而不是中国的伦理”（Bellah, 2011: 421）。“人的尊严、平等和自治的思想在中国的发展不亚于西方”（Roetz, 1993: 4）因此，罗茨认为，儒家思想与西方思想来源的区别不在于“拥有”或“没有”这些价值观，而在于它们的实施方式：

儒家思想对平等、自治、社会责任和相互尊重这些思想都有论及。此外，它还提出了“大同”世界的乌托邦，在“大同”世界里，这些想法可能都能成为现实。然而，这种可能性很难带来结构变革，而主要是为了使既有世界更加人性化，并防止对世俗义

务的必要履行沦为投机钻营和腐败。（Roetz, 1993: 279）

因此，贝拉和罗茨用“轴心时代”的概念来描述中国哲学传统的变化，特别是儒家思想的变化。一种新的伦理观点出现了，它既具有批判性，又是经过深思熟虑的。据贝拉说，在整个人类，以及在中国，这种观点具有很深的宗教意味。（Bellah, 2011: 476）罗茨更强调这一突破的哲学层面。对于马克斯·韦伯把中国传统描述为只是一种“世俗的超验主义”，即“救赎”只是政治层面的，没有先验维度，他俩都持否定态度（Bellah, 2011: 476; Roetz, 1993: 1）。

他们的研究还表明，在雅斯贝斯的书出版60多年后，“轴心时代”的概念经得起批评。但是，应当牢记的是，他们的思考是与一个关注其价值观普遍性的特定学术界有关的。西方人对其他文化的概念构建，总是具有将外国框架强加于中国传统的风险。这种风险解释了为什么罗杰·艾姆斯和大卫·霍尔等作者拒绝使用“轴心时代”这样的概念来描述中国传统：“如果比较哲学对于所谓的“轴心时代”的中国文化有什么可以说的，无外乎如此：“绝对性”、“超越性”和“主观性”的概念，其意义令人怀疑。（Ames & Hall, 1995: 11）。对艾姆斯和霍尔来说，西方和中国的传统是由不同的概念、问题和经典塑造而成的，因此，这些差异使得从一个到另一个的转换（翻译）任务变得非常具有挑战性。艾姆斯和霍尔认为，在西方文化中，顽固的超越虚妄仍是比较研究的障碍之一：

这些扭曲是由于没有充分注意到形成中西方文化环境的不同前提。这一失败本身是由与西方理性和“超越虚妄”相联系的普遍主义冲动所促成的。（Ames & Hall, 1995: 15）

of the breakthrough. Both reject Max Weber's presentation of Chinese tradition as only a "this-worldly transcendentalism" where "salvation" is only political without a transcendental dimension (Bellah 2011, p. 476; Roetz, 1993, p. 1).

Their research also shows that more than sixty years after the publication of Jaspers' book, the concept of an Axial Age has withstood criticism. It should, however, be kept in mind that their reflections are related to a specific academic community concerned with the universality of

the "transcendental pretense". (Ames and Hall, 1995, p.xv).

This criticism cannot be ignored while reflecting on the Axial Age in China. It is a reminder that assuming that Chinese culture has a concept of transcendence--or, for that matter, does not have such a concept--just like any assumption a foreigner makes about another culture, must be understood differently, depending on the critic's perspective.

Jaspers' notion—which was developed in the aftermath of WW II in Germany, as a reconstruction of Western traditions emerging from ancient Jewish and Greek cultures—matters because it provokes critical reflection focused on what it means to become fully human, a question to which no single culture can offer a definitive answer.

its values. Conceptual constructions achieved by Westerners about other cultures, always bear the risk of imposing a foreign framework on Chinese tradition. This risk explains why authors like Roger Ames and David Hall reject the utilisation of concepts like the Axial Age to describe Chinese tradition: "If comparative philosophy has anything to say about Chinese culture during the so-called Axial Age, it is certainly this: notions of "absoluteness", "transcendence", and "subjectivity", were of doubtful significance" (Ames and Hall, 1995, p.xiii). For Ames and Hall, the Western and Chinese traditions were shaped by different concepts, problematics, and classics, therefore these differences make the task of crossing (translating meaning) from one to another extremely challenging. According to Ames and Hall, the persistence in Western cultures of a transcendental pretense remains one of the obstacles to comparative studies:

These distortions arise from a failure to give adequate notice to the contrasting assumptions that shape the cultural milieu of China and the West. This failing is itself encouraged by the universalist impulse associated with Western rationality and

RECEPTION OF THE "AXIAL AGE" BY CHINESE SCHOLARS

Interestingly, in China, too, the notion has also been heavily commented on. Yu Yingshi and Chen Lai are examples of its reception in China. At the end of the 80s, Yu Yingshi was already exploring the "philosophical breakthrough" of Chinese thought. However, a complete evaluation of the notion of an Axial Age, integrating Bellah's and Roetz's reformulations, comes only in a later book (余英时, Yu, 2014). Yu Yingshi accepts the idea that Confucius, Laozi, and the other ancient schools of thought do constitute a Chinese Axial Age. This is a consensus view regarding Chinese History: "The Chinese Axial Age is generally understood as Confucius, Laozi and the miscellaneous schools put together; the fact Ancient China had already experienced an Axial Age breakthrough, is already something shared by all interlocutors"¹ (Yu, 2014: 16). Yu's work has the advantage of introducing a comparative framework between the West and China, that allows us to grasp the specifics of Chinese culture.

¹ Here is the original quotation in Chinese: "中国轴心时代主要被理解为孔、老以下诸子学之与起; 古代中国曾经历了一场轴心突破, 已成为绝大多数论者的共识"

在反思中国的“轴心时代”时，这种批评是不可忽视的。它提醒我们，假设中国文化有超越的概念——或者说，就此而言，没有这样的概念——就像外国人对另一种文化所作的任何假设一样，必须以不同的方式理解，这取决于评论家的视角。

中国学者对“轴心时代”的接受

有趣的是，在中国，这一概念也引起了大量的评论。余英时和陈来是两个接受的例子。80年代末，余英时已经在探索中国思想的“哲学突破”。然而，他只是在后来的一本书中，整合了贝拉和罗茨的重新阐释，对“轴心时代”概念进行了全面评估（余英时，2014）。余英时认同孔子、老子和诸子

来认为，儒学经历了伦理内化和合理化的漫长过程，这一过程最初是由实践理性驱动的（陈，1996：14）。

通过分析“天”、“天命”和“人”的意义演变，可以看出萨满教的氛围是如何转变到哲学层面的。例如，“天”并非承载着神论意义，而是一种道德责任。天人之间的媒介由“事神”的“巫”转变为精神性的“修身”：天人合一通过人的“心”来实现（余，2014：31）。这是一个连续的过程，因为所有儒家修身养性的元素都已经存在于原始的萨满教中。例如，萨满巫师们会练习规律的饮食或其他净化心灵的活动，以此把心祭献给神灵和祖先（心斋）。这一背景说明了为什么修身养性，正如《论语》中所体现的，成为了儒家思想的中心。

“轴心时代”的概念并不在于把文化的优越性归属于西方或任何其他文化，恰恰相反，它认识到在不同文化中都存在超越，通过这种超越，他们批判自我，发现获得普遍性的途径。

百家确实构成了中国的“轴心时代”。这是对中国历史的一个共识：“中国轴心时代主要被理解为孔、老以下诸子学之与起；古代中国曾经历了一场轴心突破，已成为绝大多数论者的共识”（余，2014：16）。余的作品引入了一个中西之间的比较框架，使我们能够了解中国文化的细节。

陈来是一位哲学家，而不是像余英时这样的历史学家，但他也接受了“轴心时代”的概念，用它来描述中国传统，认为这既是一种人类极限的体验，也是一种超越（陈来，1996：3）。和余英时一样，陈来也用这一概念来将儒学与更古老的中国传统进行对比。

余英时的书通过“天人合一”概念的演变，考察了中国“轴心时代”的特殊性。在公元前第一个千年，通过礼制传统的演变，中国发生了进步的启蒙运动。在夏朝及夏朝之前，它最初是一种萨满教（巫溪文化），后来发展成为一种自然的有固定仪式的宗教（祭祀文化），祭祀神灵和祖先。最后到了周朝，它又变成了一种注重通过礼仪和音乐来规范的伦理宗教（礼乐文化）（余，2014：22）。西周时期，宗教实现了一个伦理化的过程，摒弃了“精神上的传统信仰”。陈

陈来认为，“轴心时代”的核心——强调孝道、亲情、爱民、崇尚美德（陈，1996：7）——表明了中国的视角关注的是人的需求，而不是外在超越。美德一直被认为是承担政治责任最需要的品质。余英时和陈来都认为，萨满教的转变和合理化过程是建立一种“高度先进的宗教”，一种纯粹的伦理宗教的两大特征。

然而，余英时也坚持儒家思想表现出的“内向超越”。正如他所指出的，这是与西方传统不同的主要原因：

西方最著名的讲修养的著作是耶稣会创始人圣依纳爵·罗耀拉（Saint Ignatius of Loyola）的《精神修养》（The Spiritual Exercises）。我们试将此书和禅宗及理学家语录加以比较，即可见内向超越和外在超越是如何不同。一切的“道”、“理”都在上帝、耶稣、圣徒那边，都是外在于人的，而人心之内则充满了情欲和罪恶。这是多么强烈的对照。（余，2003：618）

余英时的论点试图突出儒家思想的特殊

Though a philosopher, and not a historian like Yu Yingshi, Chen Lai also accepts the concept of an Axial Age to describe Chinese tradition, as both an experience of human limits and transcendence (陈来, Chen, 1996: p. 3). Like Yu Yingshi, Chen Lai uses this notion to contrast Confucianism with more ancient Chinese traditions.

Yu Yingshi's book investigates the specificity of the Axial Age in China through the evolution of the concept of "Heaven and man are one" (*tianrenheyi*, "天人合一"). A progressive Chinese enlightenment happened during the first millennium BCE through the evolution of

a spirit of self-cultivation (*xiushen* 修身): the union of Heaven and Humanity realised through the human being's heart-mind (*xin* 心) (Yu, 2014: 31). This is a continuum because all the Confucian elements of self-cultivation were already present in original shamanism. For example, shamans were practicing regulated diet or other exercises of cleansing the heart-mind as a form of sacrifice of the heart for the gods and ancestors (*xinzhai* 心斋). This background explains why self-cultivation could not but become central in Confucianism as expressed through the *Analects*.

According to Chen Lai, the core of the Axial Age experience—with an emphasis on

The notion of the Axial Age does not consist in attributing to Western or any other culture a cultural superiority, but on the contrary in recognising in different cultures a transcendence by which they criticise themselves and discover access to universality.

the tradition of etiquette and rituals. Before the Xia dynasty (*xia* 夏) and during the Xia, it was originally a Shamanic religion (*wuxiwenhua* 巫溪文化), which then evolved into a natural and ritualistic religion (*jisiwenhua* 祭祀文化) where sacrifices were made to divinities and ancestors. Finally in the Zhou Dynasty, it became an ethical religion focused on regulation through etiquette and music (*liyuewenhua* 礼乐文化) (Yu, 2014, p.22). During the Western Zhou, religion achieved a process of becoming ethical, with the rejection of "traditional beliefs in spirits". For Chen Lai, Confucianism experienced a long process of internalisation and rationalisation of ethics, a process that was initially driven by practical reason (Chen, 1996, p. 14).

An analysis of the evolution of the meaning of Heaven (*tian* 天), heavenly decree (*tianming* 天命), and humanity (*ren* 人) displays how the shamanic atmosphere was transformed to become philosophical. For example, *Tian* is not loaded with a godly meaning, but is a form of moral imperative. The mediation between Heaven and Humanity was changed from an attitude of service to the spirits (*shishen* 事神) through the shaman's figure (*wu* 巫), toward

filial piety, kinship among relatives, cherishing the people and insistence on virtue (Chen, 1996: 7)—indicates a Chinese perspective that puts focus on the people's needs and not on external transcendence. Virtue was always conceived as the most needed quality to assume political responsibilities. Both Yu Yingshi and Chen Lai explain that the transformation of shamanism, and the rationalisation process, were two features of the construction of a "highly advanced religion", a purely ethical religion.

Nevertheless, Yu Yingshi also insists on the inner transcendence (*neixiangchaoyue* "内向超越") displayed by Confucianism. As he argues, this is the main point of divergence with western traditions:

The most famous writing on spiritual exercises in the West is the work of the founder of the Jesuits, Ignatius of Loyola, the "Spiritual Exercises". We have already tried to compare this book with Zen Buddhist and Neo-Confucian records, and we can observe how inner transcendence and external transcendence are different. All the vocabulary regarding "Dao" (

性及其普世价值（他不断重复用“我相信”来表述，就说明了这一点）。他理解基督教的历史——和上面提到的学者一样——尽管他们对之持批判态度。例如，关于“内在超越”和十六世纪基督教灵性，他忽略了这样一个事实：对于依纳爵·罗耀拉，以及马丁·路德、托马斯·莫尔或阿维拉的特蕾莎来说，在精神生活上修炼的目的是让他们所谓的“基督”在他们的内心世界重生，这一过程与儒家思想中的“成为圣人”并非没有共鸣。

为什么中国的“轴心时代”很重要？属于不同学术传统的人会有不同的答案，因为他们试图回答的问题，他们使用的推理，以及他们期望在“其他文化”中找到的东西，都是由不同的传统形成的。但雅斯贝斯的理念是在二战后的德国发展起来的，是对源自犹太和希腊文化的西方传统的一次重建。这一理念之所以重要，是因为它引发了人们批判性地思考成为完整的人意味着什么，对于这个问题，任何一种文化都无法给出明确的答案：

中国哲学是否具有普适性，这个问题不仅对中国，而且对我们自己都很重要。人性和人的尊严是否只是某个特定文明的偏见，其结果是否只是相对有效的，或者它们是否基于跨文化的共同信念，对我们来说不可能都是一样的。（Roetz, 1993: 6）

罗茨邀请我们重新思考超越的意义，并重建其意义，这样就能向后退一步，“看得更远”：

我们应该考虑，超越是否不应该首先用正式的术语来理解，以便使不同的，但在功能上等同的超脱世俗的方式都能囊括在内。具体而言，宗教超越似乎既不构成一种客观的、超然的世界观的必要条件，也不一定意味这样的世界观。（Roetz, 1993: 22）

换言之，“轴心时代”的概念并不在于把文化的优越性归属于西方或任何其他文化，恰恰相反，它认识到在不同文化中都存在超越，通过这种超越，他们批判自我，发现获得普遍性的途径。它打开了一个对话的

空间，因为没有一种文化能对这些关于超越意义的问题给出明确的答案。为了在属于不同传统的观点之间建立健康的对话，需要尊重每种文化和每个历史时期的特殊性。这关乎找到合适的距离，以促进相互学习，不使文化认同简单化。比较研究的目的是不是要创造一个超越文化和时间的抽象元系统，而是要通过对话激活文化资源，以回答当代的问题。

温德, 澳门利氏学社研究员, 法国巴黎塞夫勒中心学院哲学部

Translated by 翻译: Ke Xuexing 柯学星

道), “pattern” (*li* 理) is put on God, Jesus, Saints, all are external people, in the heart-mind (of the subject) there is only concupiscence and sin, this is obviously a total contrast.² (Yu, 2003, p. 618).

Yu Yingshi’s argument seeks to highlight the specificity of Confucianism and its universal value (as evident in his repetition of the expression “I believe”, *woxiangxin* “我相信”). He understands the history of Christianity – like the scholars mentioned above – though they are critical of it. For example, regarding the case of “inner transcendence” and XVIth century Christian spirituality, he misses the fact that for Ignatius of Loyola, as well as for Martin Luther, Thomas More or Teresa of Avila, the purpose of exercises in spiritual life was to let what they called “Christ” to be born again in their inner being, a process that is not without resonances with “becoming a Sage” in Confucianism.

Why does the Axial Age in China matter? People belonging to different academic communities will have different answers because the problems they try to answer, the reasoning they use, and what they expect to find in the “other culture” has been shaped by different traditions. But Jaspers’ notion—which was developed in the aftermath of WW II in Germany, as a reconstruction of Western traditions emerging from ancient Jewish and Greek cultures—matters because it provokes critical reflection focused on what it means to become fully human, a question to which no single culture can offer a definitive answer:

The question as to whether or not Chinese philosophy holds a universalist potential is of importance not only for China, but also for ourselves. It cannot be all the same to us whether humaneness and human dignity are nothing but the prejudice of a specific civilization, and have only relative validity in consequence, or whether

they are based on interculturally shared convictions. (Roetz, 1993, p. 6)

Roetz invites us to reconsider the meaning of transcendence and to reconstruct its meaning, as an ability to stand back and to “look beyond”:

It should be taken into consideration whether transcendence should not, first of all, be understood in *formal* terms so that different, but functionally equivalent ways of detaching oneself from the world, fall within its range. Specifically, religious transcendence seems neither to be a necessary condition for an objectifying and detached attitude towards the world; nor does it necessarily imply such an attitude. (Roetz, 1993, p. 22)

In other words, the notion of the Axial Age does not consist in attributing to Western or any other culture a cultural superiority, but on the contrary in recognising in different cultures a transcendence by which they criticise themselves and discover access to universality. It opens a space of dialogue, as no culture can offer a definitive answer to such questions of the meaning of transcendence. In order to establish a healthy dialogue between perspectives belonging to different traditions, the specificity of each culture and historical period needs to be respected. It is a matter of finding the appropriate distance (*jian* 间) that will foster mutual learning and not essentialise cultural identities. The purpose of comparative studies is not to create an abstract meta-system above cultures and time, but to activate cultural resources through dialogue in order to answer contemporary questions.

YVES VENDÉ, Researcher of the Macau Ricci Institute, Faculty of Philosophy, Centre Sèvres, Paris, France

² Here is the original quotation in Chinese: “西方最著名的讲修养的著作是耶稣会创始人罗耀拉(Saint Ignatius of Loyola)的《精神修养》(The Spiritual Exercises)。我们试将此书和禅宗及理学家语录加以比较, 即可见内向超越和外向超越是如何不同。一切的“道”、“理”都在上帝、耶稣、圣徒那边, 都是外在于人的, 而人心之内则充满了情欲和罪恶。这是多么强烈的对照。”

REFERENCES 参考资料

- Ames, Roger and Hall, David. (1995). *Anticipating China, thinking through the Narratives of Chinese and Western Culture*. State University of New York Press.
- 陈来 Chen Lai, (1996). 《古代宗教与伦理—儒家思想的根源》，三联书店。
- 雅斯贝斯（著）Jaspers, 魏楚雄、俞新天（译）(1989). 《历史的起源与目标》，华夏出版社。
- Jaspers, K., (1965). *The origin and goal of History* (third ed.), New Haven: Yale University Press.
- Bellah, R. N. (2011). *Religion in Human Evolution from the Paleolithic to the Axial Age*, Cambridge: Harvard university press.
- Roetz, H. (1993). *Confucian Ethics of the Axial Age*, Albany: Suny Press.
- 余英时 Yu Yingshi (2003). 《士与中国文化》，上海：上海人民出版社。
- 余英时 Yu Yingshi (2014). 《论天人之际：中国古代思想起源试探》，台北：台湾联经。

SERVICE LEARNING FOR THE COMMON GOOD

公益服务习得

Dennis P. McCann 丹尼斯 interviews
Rev. Dr. Jean-Claude Hollerich, S.J.

The MRI Journal features interviews with academics, business leaders, and other professionals who are developing positive responses to the changes underway in Macau, Hong Kong, China, and SE Asia. This, the third of these interviews is with Rev. Dr. Jean-Claude Hollerich, S.J., Archbishop of Luxembourg and formerly Vice-President for International Affairs, Sophia University, Tokyo, Japan. At the 2017 Symposium on “Education for the Common Good,” co-sponsored by the Macau Ricci Institute (MRI) and the University of St. Joseph in Macau, November 23-24, Dr. Hollerich made a presentation on “Service Learning at Sophia University in Japan: A Case Study.” In our interview we discussed not only the service learning programme at Sophia University and its impact on those who participated in it, but also Dr. Hollerich’s efforts to organize similar programmes as Archbishop of Luxembourg. He shows us why he thinks service learning is an important educational resource for deepening students’ awareness of the common good and their contribution to it.

《澳门利氏学社社刊》收录了澳门利氏学社对部分专家学者、商界领袖等专业人士的采访记录，这些人对中国大陆、澳门、香港及东南亚地区正在发生的变化秉持积极的态度。本文是这些采访中的第三个，采访对象是卢森堡大主教、日本东京上智大学主管国际关系的前副校长、神父让·克劳德·霍勒利希博士。在2017年11月23日至24日澳门利氏学社和澳门圣约瑟大学联合举办的“公益教育”年度研讨会上，霍勒利希博士进行了一场名为“日本上智大学服务习得：案例研究”的演讲。在下面的采访中，我们不仅讨论了上智大学的服务习得项目及其对参与者的影响，还讨论了霍勒利希博士在担任卢森堡大主教期间开展类似项目的种种努力。霍勒利希博士认为，在帮助提升学生的公益服务意识及对公益服务意识的贡献这一点上，服务习得是一项非常重要的教育资源。在这篇文章中，他将告诉我们他这么认为的原因。

DPM: Your topic at the MRI Conference was “Service Learning at Sophia University in Japan”. Tell us about the programme and your role in organizing it?

DPM（采访者）：您在澳门利氏学社年会上的演讲的主题是“日本上智大学服务习得”，您能不能告诉我们更多关于这个项目的信息，以及您在项目组织中所扮演的角色？

JCH: I was teaching for more than 17 years at

JCH（让·克劳德·霍勒利希，受访者）：我

Sophia University, where I served my last four years there as a Vice-President and as a member of the Board of Trustees. The University's Motto is: "MEN AND WOMEN FOR OTHERS WITH OTHERS." The "WITH OTHERS" is very important since we live in a modern world, with its growing individualism, and therefore students are not very good at real (interpersonal) communication. God, however, is always to be found in reality, therefore we have to open reality with others for students, and for that reason I organized student trips to Thailand.

The main part of our programme was focused on a small village Ban Huay Hee. Here there are the Karen people (in fact it is a Protestant village). The village is near the border with Myanmar close by the city of Mae Hong Son. For my students from Sophia University in Japan, going there meant leaving a world of comfort and personal habits and entering a very different reality. There's no real road going there, so you need a line of jeeps. The village sits at 1280 meters high in the mountains.

The Karen people live in these villages. We did homesteading in the village, where two or three students would live with a single family. At first, I took ten students, but since then I've organized usually 20 in each programme. For some students it is a real cultural shock. I remember the first evening one of the students, a girl, was crying, because Japanese girls love their cosmetics, but she had no mirror, and she was upset by the lack of a mirror, which she needed to look beautiful. Now the same girl was crying again when she left the village—and not only she, but all the students, boys and girls—because they became so attached to this village that they didn't want to leave it.

DPM: How long on average were you in the village?

JCH: Ten days. The families were very nice and had taken the students to heart. The students experienced something they couldn't find in modern life in Tokyo. People showed them a way of working. They still have rotational farming there. Each year a part of the forest is burnt in

order to prepare fields for rice planting. But they do it in accordance with nature. In four years you won't know where the previous field had been. They plant all kinds of vegetables and fibres for making their clothing.

At the time we were there, maintenance of the fields was going on, and so the young people could work at home. My students were told to go to the village school to teach some English to the kids. Maybe not the best way to learn the language. My students were rather good at English among Japanese, and much better than the local kids who were so happy to have these visitors, who were also teaching basic arithmetic. The Karen children have prodigious memory, and so retain everything they learn.

Each day I would say Mass at the Protestant chapel, and all the kids came to observe what I was doing. I was teaching them some songs, like Alleluia, and some psalms. And when I returned in following years with more students the kids would sing these songs to me. Very good memory. The people are very committed to their church. They have services twice in the week, and on Sunday they spend almost the whole day in church. All the village business is done in the church, like the distribution of the fields. I remember a young widow who couldn't cope with her family, and so the people did her work in the fields to make sure they had enough rice to live on.

Living among such people became so normal for the students. We would have an evening of sharing during our stays. Not so easy because of the language barrier. My students spoke in Japanese. I translated into English, our Thai guide translated into Thai, and one of the young villagers translated into the Karen language. Their willingness to communicate was intense. But words were not enough to communicate what life in Tokyo is like and so we used drawings to show what city life is like. Of course, they preferred living in their village compared to that. How easy it is to forget things living in big cities.

After we spent just 10 days in the village, we returned to Chiang Mai, where we went to the Jesuit retreat house. There we did a retreat

在上智大学任教已有17年之久，离职前的最后四年我曾担任学校副校长及董事会成员。上智大学的校训是“为了他人，与他人共存。”“与他人共存”这一点非常重要，因为我们生活在一个现代化的社会，个人主义日渐兴起，学生不善于真正的（人际）交往。但是，人们总能在现实中发现上帝的身影，所以我们必须为学生打开联系他人的大门，出于这点原因我为学生组织了泰国游学项目。

我们这个项目的主要部分集中在一个名叫磐喜村的小村落。那里生活着克伦族人（事实上这是一个新教徒村庄）。磐喜村在泰国边境，接近泰国湄宏顺府。学生都来自日本上智大学，去那里意味着他们要丢掉以往

来作为稻田。但是他们这么做是依据自然规律的。4年后你就不会知道以前的稻田在哪里。他们还种植各种各样的蔬菜，以及用来制作衣服纤维作物。

我们到达那里时，田地的保养正在进行中，所以年轻人可以在家工作。学生们被叫去村里的小学教小孩子一些英语。也许这不是学习这门语言的最佳方法。我的学生在日本人当中相当擅长英语，而且要比兴高采烈欢迎这些来访者的当地孩子好得多。我的学生也教授基础算术。克伦族的孩子有着惊人的记忆力，他们可以牢记学到的一切。

我每天都会到新教教堂做弥撒，所有的孩子都会来围观。我会教他们一些歌曲，如《哈利路亚》或其他圣歌。后来当我带更

我仍然记得，到那的第一天晚上，就有一个女学生哭了，因为日本女孩非常喜欢化妆，但是她没有镜子，她需要镜子来打扮漂漂亮亮，没有镜子就很沮丧。不能好好打扮，就非常沮丧地哭了。

的个人习惯，离开舒适的生活环境，进入一个截然不同的世界。那里没有真正意义上的道路，我们只能用几辆吉普车运送学生。磐喜村坐落在1280米的高山上。

周边村落也生活着克伦族人。我们在磐喜村种地耕田，每个克伦族家庭收留两至三个学生。起先，我带去了10个学生，后来每次活动的参与者都维持在20人左右。对许多学生说，这是场真正的文化冲击。我仍然记得，到那的第一天晚上，就有一个女学生哭了，因为日本女孩非常喜欢化妆，但是她没有镜子，她需要镜子来打扮漂漂亮亮，没有镜子就很沮丧。不能好好打扮，就非常沮丧地哭了。后来离开这个村子的时候，这个女孩又哭了一一而且不仅是她，所有的学生，男生女生都哭了一一因为他们对这里产生了很深的感情，他们不想离开。

DPM: 你们平均每次活动会在村子里待多久？

JCH: 10天左右。各个家庭都非常友善，都是真心实意地对待我们的学生。学生们在那里体验到了东京现代化生活不具备的许多元素。村民向他们展示了一种劳作方式。他们仍然使用轮种。每年会烧毁一部分森林，用

多的学生回来时，孩子们会给我唱当时学过的歌。他们的记忆力非常好。当地人非常忠于他们的教会，每周做两次礼拜，周日甚至全天都待在教堂里。村里的大事都会在教堂进行，例如土地的分配。我记得有一个年轻寡妇凭一人之力不够供养全家，人们就到田里替她耕种，保证她们家有充足的稻米以生存。

学生们渐渐习惯了与村民一起生活。我们在那儿的那段时间，每天晚上都会互相分享一些事情。由于语言障碍，沟通起来并没那么容易。有些学生说日语，我翻译成英语，我们的泰国导游再翻译成泰语，一个年轻村民再翻译成克伦语。他们的沟通意愿非常强烈。但是语言不足以描述东京的现代生活，所以我们也用图纸来展示都市生活。当然，相比于城市生活，他们更喜欢住在村里。在这里，要忘记大城市的生活非常容易。

在村里住了10天后，我们回到了清迈的耶稣会退修院。在那儿我们为非基督教徒做了一场退修（因为我的学生大部分都不是基督教徒）。我让他们在日记里默默写出自己的反思——从这次经历里学到了什么，对他们来说什么是重要的——以便这不正是又一

for non-Christians (since most of my students were not Christians). I asked them to write their reflections in silence in a journal—what did they learn from their experience, what was important to them—so that it would not be just another floating experience but would remain and might make a difference in their decision making later on.

I remember the first evening one of the students, a girl, was crying, because Japanese girls love their cosmetics, but she had no mirror, and she was upset by the lack of a mirror, which she needed to look beautiful.

DPM: And what kind of a difference did it make for them?

JCH: Most of my students were in their 4th year of studies at the University, and they were about to begin a year-long effort at “job hunting” that is, making the transition from being students to their careers ahead. Of course, they were focused primarily on getting good jobs, and I wanted to help them learn to make a choice, say, between jobs that pay best but leave you with no time for your families, and other jobs that might pay less but in which you would have time for family and other responsibilities. I asked them to make their choice, not telling them what to do, because my experience is different, but they should make a choice, and some of them decided to do a year of volunteer work. I was deeply touched at how they took this experience in Thailand and worked with it in their own lives.

After our conference in Macau this past November, I was in Japan and met a young family where the husband had been with us in the Karen village. We were having a glass of beer in the evening, and he could still sing some songs he learned in Karen.

DPM: Let's try to conceptualise service learning from what you are relating. Students have the experience living in the village, but then it is essential that they have time to reflect on what they have done.

JCH: Yes. It is just one out of many experiences they might learn from. For they don't lack experiences, may have too many experiences, but not those that really mark our lives. Young people want to do something for others, they are very generous, but doing something for others can also be very egoistic: I am the good one. You should accept what I do. You should admire me and thank me, and so on. So the first point is to be with others, to learn from other people, to enter their lives, no longer to have my own lifestyle at the centre of my thinking, but to see how people live, feel what is important for them, understand them, and then do something with and for them.

The first time we were in Ban Huay Hee the villagers asked for two modern toilets, since they were becoming an ecotourist village. Just a start. Maybe every third week a tourist would come by and want to sleep in the village. Once they discover that people want to sleep there, they also want modern toilets. And so we got the toilets and started digging to set them up and of course the village people helped us. They could do in one hour what it would take us one day to do. If you really want to do something for others, you must do it with others. That is what people really appreciate.

DPM: Are there problems in both Thailand and Myanmar for the Karen?

JCH: There is peace in Thailand, but only some villages are recognised by the Thai, and have schools. Others do not, as if the people do not exist. But in Ban Huay Hee, the people live close to a very high mountain with the peak at the border with Myanmar at 1700 meters. Many white orchids grow naturally on the mountain which the people care for. They live in a kind of natural park. They care for the orchids.

次短暂的经验，而且使他们以后做的决定会有所不同。

DPM: 会使他们有什么样的不同呢？

JCH: 他们中的大多数都是大四学生，未来一年的时间将面临求职的问题，实现学生身份到职场人身份的转变。当然，他们的重心在于找到一份好工作，我想做的是帮助他们学习如何做选择，例如，面对两份工作——一份收入丰厚但没有时间陪家人，一份收入虽少，但有充足时间履行家庭或其他社会责任，此时应如何抉择？我会让他们自己做决定，不是告诉他们怎么做，因为每个人的经验不同，我的经验是我自己的，但做决定的人是他们，其中有些人决定先做一年的志愿工作。他们如此重视泰国之行，并将其融入了自己的人生，这一点让我非常感动。

11月澳门研讨会结束后，我回到日本，在那儿遇到了一对年轻夫妇，丈夫曾参与过克伦村项目。那天晚上，我们一起喝了点酒，他仍然会唱当时在村里学到的几首歌曲。

DPM: 我们是不是可以从您所说的话中来概括一下“服务习得”，也就是说，学生有村落生活的经历并不重要，重要的是之后他们有时间对那段经历进行反思。

JCH: 是的。这只是众多能给予人启发的人生经历之一。他们并不缺人生经历，他们有的是经历，但他们缺的是能给自己人生留下深刻印记的经历。年轻人希望能帮助他人，他们很慷慨，但帮助他人本身也可能是件自私自利的行为：我是高人一等的，你应该接受我的帮助，你应该钦佩我，感谢我，等等。所以，首先要做到与他人在一起，向他人学习，融入他们的生活，不再是心底里只考虑自己的生活方式，而是要观察人们如何生活，发现他们珍视的东西，尝试理解他们，之后再和他们一起、为他们做些事情。

我们第一次到磐喜村的时候，当地的村民需要两个现代厕所，因为他们正在打造生态旅游村，打造工作才刚刚开始。每三周或许就有一个游客到访，想要在村里过夜。有一次他们发现有人想要睡在那里，那就也需要现代厕所。于是我们搞到了厕所，开始动手安装，当然，村民们帮助了我们。他们一

小时内能做完我们一天才能完成的工作。如果你真的想为别人做些什么，你必须和他人一起动手，这才是人们真正欣赏的行为。

DPM: 泰国和缅甸的克伦族有什么困难吗？

JCH: 泰国是一个和平稳定的社会，但只有一部分克伦族村落被泰国人承认，且建有学校。另外一些村落不被认可，那里的村民仿佛不存在于世。在磐喜村，人们居住在泰缅边界一座1700米高的高山附近。山上长满了野生的白色兰花，人们喜欢高山，喜欢兰花，他们像是生活在一个美丽的自然公园里。

我刚见了一个毕业于庆应义塾大学的年轻人，他曾经参加过我们的项目。他有一份非常好的工作，干得很好。但他告诉我，他因为在泰国的经历而换了一份工作。

DPM: 所以除了您之前提到的生存农业，兰花的种植也是他们重要的经济来源。

JCH: 那儿的人们和自然生活在一起，日出而“起”，日落而息，除此之外，他们无事可做。这对我的学生来说甚是新奇，因为在城市里，通常太阳升起时，他们还没起床，直到第二天的太阳升起前，他们还没睡觉。在村里，他们必须换成一种截然不同的生活方式。不过他们是可以接受这种新方式的，年轻人适应性很强。他们可以认识到当地人和自然生活在一起。在大城市里，人们无法模仿村里的生活方式，但他们会开始反思我们的生活方式，学会如何更多一点尊重自然。我们甚至把这个项目搬到了卢森堡，去年夏天，我从卢森堡带去了一组团队。伴随着太阳初升，我们进行每日的晨间祷告；在太阳升起时，怀揣着对大自然的尊重开启新的一天。

DPM: 正如您所言，我们不能将村庄的自然生活方式照搬到城市，但我们可以学着尊重自

DPM: So in addition to subsistence agriculture, which you were describing before, the cultivation of orchids is a major part of their economic strategy.

JCH: The people live with nature. They get up when the sun is rising, and they go to bed when it is dark, since there is nothing else to do. It's quite new for my students, who get up when the sun has already risen, and may not get to bed until the sun is about to rise again. In the village they have to cope with a different way of life. But they can do it. Young people are flexible. They can see that people live with nature. In the big cities people cannot imitate the village way of life, but they can start to reflect on our way of life and learn how to respect nature a little bit more. We have been doing this even from Luxembourg, since I took a group from Luxembourg to the village this past summer. We used a morning prayer with the sunrise, to begin the day respecting nature in the sunrise.

So the first point is to be with others, to learn from other people, to enter their lives, no longer to have my own lifestyle at the centre of my thinking, but to see how people live.

DPM: As you say, we cannot replicate village life with its natural rhythms in the cities, but we can learn to appreciate the environment....

JCH: We could be offering just a romantic experience, but this is meant to create a new challenge to their urban lifestyle.

DPM: That is a great point. In service learning programmes you have to make sure you don't just provide exotic or romantic experiences, but something that might have a transformational impact.

JCH: Still, it's easier to start with an exotic experience. Because people are touched very deeply when you bring them to a place where there is no escape. Otherwise there are usually plenty of escapes, where your body can undergo the experience, but your mind is not engaged.

DPM: When there is no escape, you must open yourself to the transformational possibility.

JCH: It also means you have to believe in the people in the village, you have to believe they can teach something to us. You must also believe in the students. You can only believe in the students if you are having constant dialogue with them. It's not that I want them to undergo an experience for which I already know the outcome, but you put them in a situation where they have to struggle—like learning to swim—but I also have to learn from their experience.

DPM: Situations where the outcomes are not predetermined, but where they can be challenged?

JCH: I have a kind of Socratic function. To get out of the students what is already in them. But not crammed in them.

DPM: Since you became Archbishop of Luxembourg have you been able to continue your work in service learning?

JCH: I am now in my seventh year as Archbishop of Luxembourg, but in those seven years I have twice taken 130 young people to Thailand. I divided them into two smaller groups because the village cannot accommodate that many people. One group built a college for poor people, like the Jesuits built outside of Shanghai. Another group built a church.

DPM: So there was carryover from the service learning programme you developed at Sophia, into the effort you have made as Archbishop of Luxembourg to engage young people in the experience and sharing work with the people of the Thai village. Your new programme is no longer university based, but based at the Cathedral, still

然……

JCH: 我们似乎只提供了一种浪漫的人生体验, 但对学生习以为常的都市生活习惯来说, 却是莫大的挑战。

所以, 首先要做到与他人在一起, 向他人学习, 融入他们的生活, 不再是心底里只考虑自己的生活方式, 而是要观察人们如何生活。

DPM: 说得好。在推行服务习得项目时, 你必须确保自己提供的不只是异国他乡或浪漫主义的新奇体验, 更重要的是, 要能对他们的人生产生积极的影响。

JCH: 不过, 用异域体验作切入点还是比较容易的。因为, 当你把人们带到陌生的地方, 当他们只能接受, 不能逃离时, 他们才能受到更深刻的触动。否则, 人们会经常性逃离, 或许当下你的身体在这, 但心灵已经不知道飞到了何处。

DPM: 不能逃离的时候, 你只能敞开身心, 拥抱人生转变的种种可能。

JCH: 这也意味着你必须相信村里的人, 相信他们可以教给一些东西。你也必须相信自己的学生。因为要和学生持续交流, 你就必须相信他们。并不是因为我知道最后的结果, 所以才希望他们经历这些, 而是要把他们带到那儿, 让他们自己挣扎, 就像学游泳一样。而且我自己也要从他们的经历中进行学习。

DPM: 您说“把他们带到那儿”, 虽然最终结果不可预知, 但他们将在挑战中成长?

JCH: 我有一种苏格拉底的功用。让学生发挥出他们已有的能力, 而不是硬塞给他们。

DPM: 自从您当上卢森堡大主教, 您是否还能坚持推行服务习得项目?

JCH: 今年是我担任卢森堡大主教的第7年, 过去7年间, 我曾将130位年轻人分成两组分别带去泰国学习。之所以把他们分成两组, 是因为磐喜村很小, 一次容不下那么多人。一组人兴建了一所穷人大学, 就像上海郊区的耶稣会震旦大学。另一组建立了一所教堂。

DPM: 所以您将您在上智大学开启的服务习得项目延续了下来, 以卢森堡大主教的新身份带领年轻人投入这个项目, 并与泰国磐喜村村民一起努力推动年轻人成长。您的新项目不再以大学为基础, 而是以天主教堂为核心, 继续服务泰国克伦族人民。到目前为止, 您已经进行了两次努力, 并将在2019年继续努力。

JCH: 我们会继续在泰国推行这一项目。我们的有了一位新的教授, 他曾经在亚洲发展银行工作, 在老挝和我们一同完成了一个项目。现在, 他将带领学生去湄公河上游所谓的“金三角地区”, 到面向部落居民的新耶稣会学院——泽维尔学习中心进行学习。我们希望不仅得到上智大学, 而且得到印度尼西亚的萨那塔达摩耶稣会大学的帮助。

DPM: 我对服务习得的影响还有一个疑问: 项目结束后, 您会做什么后续工作? 您怎么评估项目成果, 以教育领域“成果评估”的方式?

JCH: 我去日本时仍然会见这些人。他们非常忠实于各种关系。我刚见了一个毕业于庆应义塾大学的年轻人, 他曾经参加过我们的项目。他有一份非常好的工作, 干得很好。但他告诉我, 他因为在泰国的经历而换了一份工作。

DPM: 泰国项目给了他怎样的改变呢?

JCH: 他换了份在东京的新工作, 薪资虽然减少, 但有了更多时间陪家人朋友。还有一个例子: 我有个学生现在在一家日本银行工作, 最初他以为乡下压力小, 所以去了乡下工作, 结果恰恰相反, 乡下管理陈旧, 压力比首都更大, 要求也更高。他因此陷入了严重的抑郁。他的妻子拯救了他, 但他在泰国的经历给了他换工作和回到东京的勇气, 现

in service to the Karen people in Thailand. You've done it twice so far and will do it again in 2019.

JCH: We will continue to do it in Thailand. We now have a new professor formerly from the Asian Development Bank, who had done a project with us in Laos. But he will take students to the new Jesuit College for Tribal People, the Xavier Learning Center in the so-called golden triangle region, up the Mekong River. We hope to get some help from not only Sophia, but also from the Sannata Dharma, the Jesuit university in Indonesia.

DPM: But I have a question about the impact of service learning: What kind of follow up have you done? How do you measure outcomes, as in educational "outcomes assessment"?

JCH: I still meet these people when I visit Japan. They are very faithful in their relationships. I just met now one young man from Keio University who had been on one of our trips. He has a very good job. Doing well. But he told me he changed his job because of his experience in Thailand.

DPM: What kind of change?

JCH: He has chosen a job in Tokyo with less money, but more time and more human interaction. Another example: I had a student who worked for a Japanese bank, who chose to go to the countryside where he'd hoped there would be less stress, but he was deceived. In the countryside there is more of the old system, with its demands and stresses, than in the capital. He went into heavy depression. His wife saved him, but his experience in Thailand gave him the courage to change jobs and return to Tokyo, where he now has a less stressful job and they have a beautiful daughter with a second child coming this year. He got a job that gives him time to breathe. He's rediscovered that life is beautiful and that you have to take responsibility for your own life.

We must remember that happiness can only be achieved through interaction with other people, unless you have a vocation as a monk in the desert, but most people do not. We believe

that every man and every woman is an image of God, and that there is goodness in each human heart. So we must start with our desires, some of which are good, even though our desires are usually mixed, some good and some bad, and you must learn to discern the difference.

I just met now one young man from Keio University who had been on one of our trips. He has a very good job. Doing well. But he told me he changed his job because of his experience in Thailand.

DPM: Yes. I firmly believe it is not the suppression of desire, but its transformation that is the key to happiness. It's the elevation of desire to things that are appropriate. We reach out through desiring, reach out through love.

JCH: We see this in marriage, which is good and holy, and not simply a concession to lust or disordered desire.

DPM: Did you find in your interactions with students in your groups of 10 or 20 that not only were students learning from their Karen hosts but also rediscovering each other in new ways?

JCH: Yes, of course. Sometimes, there are couples coming out of these experiences. Sometimes they are listening to each other's stories for the first time, since they had time, in the evenings and there was nothing else to do. No lights. No TV. No cell phones.

DPM: And that is part of the path toward the common good. It is not just exotic or romantic. It's not just they are processing a world they never imagined before, but that they are processing it all in a new way. Forming bonds and relationships that set them on the path to the common good.

在他的工作压力减小，他们也有了一个漂亮的女儿，第二个孩子今年也要出生了。新工作给了他喘息的空间，使他重新认识到人生是美好的，人必须对自己的生活负责。

我们必须记住，快乐只能在人际交往中获得，除非你做沙漠中的僧侣，但大多数人做不了。我们相信每个男女都是上帝的形象，每个人都有向善之心。所以，我们必须首先认识自己的欲望，有些是好的，有些是好坏掺杂的，你必须学着鉴别。

DPM: 是的。我非常相信，压抑欲望是不能带来快乐的，改变欲望才是快乐的源泉。这是将欲望提升到合适的事物那里。因为欲望，因为爱，我们伸出手去。

JCH: 婚姻亦是如此。婚姻是美好而神圣的，不应被简单视为对性欲和混乱欲望的让步。

DPM: 在与10或20人小组交流时，您是否发现，学生不仅从克伦族人身上学到了知识，他们也学会了用新的视角重新发现彼此？

JCH: 那是当然。有时，夫妻二人通过这些经历重新发现了彼此，有时他们第一次尝试着聆听对方的故事，因为在磐喜村，晚上大家无事可做，没有灯光，没有电视，没有手机，人们有充足的时间进行交流。

DPM: 这是公益之路的一部分。它不只是异域的、浪漫的，他们不只是在应对一个从未想像过的世界，而是以新的方式来面对这一切，形成将他们置于公益之路上的纽带和关系。

DPM: 您已经向我们证明了服务习得能够产生巨大的个人影响，比如影响人们如何选择职业、事业、真正意义的幸福、健康家庭生活的怀抱、家庭责任和工作责任的平衡等，从而对我们提出了挑战。你怎么考虑那一切同公益的关系？服务习得是一种集中和增强我们公益服务意识、意向的方式吗？

JCH: 当然是的。首先，你将来自现代都市如东京的人和泰国山村的人聚集在一起，他们在彼此身上看到了共同的人性，发现了自我。我们认识到我不能以伤害泰国伙伴的方式实践自己的生活方式。服务习得经历告诉

我们，我们现在必须把公益视为全球利益。不是美国优先，或卢森堡优先，而是世界优先，各自在相同基础上受到平等对待所有人优先。同样，环境问题亦是如此。我们必须将环境问题视为社会正义整体的一部分。正如教皇弗朗西斯一世在《赞美你》中提到，环境是天主教社会训导不可或缺的一个方面。我们不能只看到个人的肤浅私利，因为只有在服务大众时我们才能得到真正的快乐。我很喜欢这次会议，因为在会上我们把公益和许多方面进行了联系，展示了公益范围的宽广。

DPM: 我认为，您的贡献是帮助我们找到了理解公益的经验基础。这个词太容易成为一种套话，成为另一种抽象话，但您向我们展示了如何构建一次农村和城市、城市和山村的经验。我们一起发现的是，我们不能再践行以他人利益为代价的生活方式，或者对他人的悲惨遭遇熟视无睹，而应当从全球公益出发保护环境，保护我们共同的家。

JCH: 我们都需要一些引领我们走向公益的人生体验。借助人大家庭，以及信仰团体，我们是可以实现这一期望的。今天的年轻人生活在一个欠缺这种体验，有太多纷纷扰扰，令人窒息的社会。他们急需新的不同的体验。服务习得项目可以提供这种机会，强化新的人生体验，帮助我们拓宽自己的思维和感知力。

卢森堡大主教让·克劳德·霍勒利希博士接受我社采访

Translated by 翻译: Liang Yang 梁阳

DPM: You have challenged us by showing how service learning can have an enormous personal impact, seen in terms of the choices people make about vocation, career, the true meaning of happiness, the embrace of healthy family life, balancing family and work responsibilities. How do you conceive of all that in relationship to the common good? Is service learning a way to focus or intensify our awareness and inclination to serve the common good?

JCH: Surely it is. First of all, you bring together people from very modern cities like Tokyo with those in a mountain village in Thailand, and they discover in each other the same humanity, their mutual human being. We learn that I cannot live my lifestyle in such a way that it is hurting my friends in Thailand. The service learning experience teaches us that we must now think of the common good as global. Not America first, or Luxembourg first, but the world first, all the people first, each treated equally on the same basis. Similarly, with the environment. We must consider it as integral to social justice. As Pope Francis in *Laudato Si'* has pointed out, this is an integral dimension of Catholic Social Teaching. We must strive no longer for just my own small happiness, since I can only be happy myself if I am working for the common good. I enjoyed the conference because we had the common good linked to so many concepts, showing just how broad it is.

DPM: Your contribution, I think, was to help us find the experiential basis for understanding the common good. Too easily it becomes jargon, just another abstraction, but you've shown us how to structure an experience, rural and urban, city and mountain village. What we discover together is that we can no longer live a lifestyle that proceeds at the expense of others, or out of indifference to others, but must proceed from a global common good that must include care for the environment, care for our common home.

JCH: We all must have experiences which lead us to the common good. But there are opportunities to do this through our human family, working

through our faith communities. Today young people live in a world where such experiences are rare or smothered by distractions. So they are in need of new and different experiences. Service learning programmes can provide the opportunity to intensify these experiences, in which we create occasions for an expansion of thinking and feeling.

REV. DR. JEAN-CLAUDE HOLLERICH, S.J.,
Archbishop of Luxembourg

ARE WE EDUCATING THOSE WHO NEED EDUCATION?

EDUCATING THE “70’S” (THE 70% WHO DON’T ATTEND COLLEGE)

利氏学社观点教育如何面向最需要教育的人？ 教育象牙塔之外的70%人口

Eugene Michael Geinzer, S.J. 甘优生

ABSTRACT

While the technological age proposes that synchronous communication, a myriad of digital applications, aided by artificial intelligence will equip, employ and satisfy large populations, a much greater population has been left ‘un-equipped’, unemployed and very unhappy. Many have tinkered with the system, provided safety nets and re-trained displaced employees. But these strategies, as good as they are, fail to tackle the essential problem: that education has failed to provide each human person with the personal insights and world perspective and basic skills to confidently navigate turbulent cultural-financial-technological eras. This paper, after briefly examining several “coping” models, sets forth an old but renewed model of education that enables the person to become self-actualized and self-reflective in an increasingly alienating age of digital devices. In fact, this paper tries to engage those very tools of alienation by employing them to teach people how to use technology to humanise themselves.

摘要

技术时代推动了同步通信的发展，数字应用层出不穷，人工智能势头正旺，一大批人因此尝到科技的甜头，或得到工作上的助力，或获得新型工作机会。与此同时，更多的人却面临着相反的困境，科技进步似乎与他们毫不相关，有些人甚至破产失业。虽然有部分人已经意识到了这一点，试图改革现有体制，保障职业安全，为失业工人提供再培训机会。这些政策虽然在一定程度上行之有效，但却没能解决最根本问题：教育不能帮助个人具备优秀的洞察力、世界观和成功驾驭当下动荡的文化-金融-科技时代的基本技能。本文开头简要讨论几种已有的应对之策，随后提出一种基于传统的新模式，帮助个人在数字技术日益异化的今天具备自我更新与自我反思的能力。实际上，本文的目的是要用数字技术教会人们如何利用新技术获得知识，让日新月异的技术成为服务于人类的教育工具。

A series of world events reveals how ill-equipped for our age is the “body-politic”: The choice of “...old people, non-graduates and those from lower social grades...” to leave the European Union (Clarke, Godwin, & Whitely, 2017); the election of Donald Trump; the propulsion of Marine Le Pen to within “striking reach” of the French presidency; the election of Rodrigo Duterte as president of the Philippines, the sizeable election of 94 AfD members to the German Bundestag; the quashing of the Yellow Umbrella movement in Hong Kong; these are harsh moments. They disclose something more disturbing, namely, that “...people are getting more extreme and intolerant of others’ views.” (Cheung, 2017).

Conversely, the “educated class,” labouring for such issues as “tolerance, shared resources, an open market, welcome to the migrant,” were oblivious to one major cohort, the underclass, “a generation [who] had lost out on the increases in wages that had been seen elsewhere” (Goodwin & Heath, 2016). That same significant cohort of voters signalled a fatigue with these global niceties of the wealthier educated classes.

If education is for the common good, it is alarming that so many people have not been educated to see a common value in the “other’s” status. The “once alien of the Hebrew Testament” have forgotten that “... you shall love the alien as yourself, for you were aliens in the land of Egypt” (Lev. 21:33). Since Jesuits try to work for the “greater glory of God and mankind...,” it seems for the greater good to step back from educating the college elite and now look out for the lost 70 percent, the 70 percent of the world who do not go to college.

THE DEFICIENCIES OF THE PREVAILING MODELS OF EDUCATION

Prep schools, colleges, and universities strive to train future leaders, yet only 30-35 percent (OECD, 2011, p.40) of any nation grants its citizens college degrees. And just as Matteo Ricci—in conversation with elite converts—did

not gain access to Chinese commoners (Jacques de Boisésson, 2011), so contemporary higher education does not engage the masses. In other words, the crucial lessons of ‘critical thinking’ and ‘big-picture thinking’ are reserved to the “educated classes.” We do not educate those who need to “learn how to learn.”

Too often we read how human beings dismiss the migrant as “intrusive” and “an offensive burden.” Consider the recent decisions of Eastern European nations regarding migrants or the situation of the Rohingya in Myanmar (Santora & Bienvenu, 2018, p. 3). Too foolishly, commentators dismiss climate change as a hoax (Delingpole, 2018, p.1). Too readily, the masses applaud the revival of noxious energy practices while ignoring scientific data, in vain hopes of saving their jobs. Too easily, we relinquish control over our freedom of speech so that we can be “safely protected” by an all-seeing government. The financial security which the elite thus gained eluded the non-college citizen. We are stung by a “white” backlash against “the global world.” It has been wisely said that the elite only address the plight of the lower classes when the latter threaten physical violence.

That the educated elite of so many nations see the conundrum of extreme disparity of wealth and do very little, while the under-educated and under-employed feel the dire consequences but do not understand the conundrum, tells us that we neither have leaders nor a general populace that can respond effectively to world issues. “People without any educational qualifications were far more likely to support leaving the EU.... It is this educational divide that is absolutely central to making sense of why the country voted to leave the EU...” (Goodwin & Heath, 2016). The votes for Brexit and Trump and Le Pen disclose not only the peoples’ frustration and (forgivable) ignorance, but also their glaring need for education.

THE CHALLENGE OF EDUCATING FOR THE COMMON GOOD: THE CONUNDRUM

The puzzle to be solved is this: while there are underemployed and unemployed who are

最

近发生的一系列全球性“国人政治”事件说明，我们这个时代是多么需要教育：选择“脱欧”的是那些“...老人、没有读过大学的人、处于社会底层的人”（克拉克、古德温、怀特利，2017），特朗普的胜选，玛琳-勒庞向法国总统宝座的高歌猛进，杜特尔特当选菲律宾总统，德国另类选择党赢得联邦议院94个席位，香港针对黄雨伞运动的打压。这些严酷的事实发出的信号更加令人不安：那就是“人们变得越来越极端、对他人的看法越来越不宽容”（张，2017）。

相反的，“受教育阶层”忙于“容忍、资源共享、市场开放、接纳移民”等议题，却对自己的主要盟友——下层群众的受损视而不见，他们是被涨薪等福利遗忘的整整一代人（古德温，希思，2016）。这个重要的盟友用选票——表达了对富裕的受教育阶层的全球化优雅态度的倦怠。

如果教育是为了共同利益，令人担心是如此多的人因未能受到教育而不能从“他者”的角度看待共同利益。这些希伯来《圣经》（《旧约》）中的“异类”，已经遗忘了“你们要爱与己不同的人，就像爱自己一样；因为你们到了埃及的土地上也将成为异类”（利未记，21:33）的教诲。既然耶稣会致力于主及众人的无上荣耀，为了更大的共同利益，现在应该从大学的精英教育，转向那被遗忘的70%——世界上未能走进大学校园的70%人口。

通行教育模式无法解决的问题

各类预科学校、学院和大学倾尽全力，培养国家未来的领导者，而无论在哪个国家，仅仅有30-35%的公民有机会获得大学文凭（经合组织，2011，p. 40）。就像利玛窦当年仅与少数皈依的精英对话，而难与底层百姓接触一样（雅克·贝德松，2011），当代高等教育也没有走到民众中间。换句话说，“批判性思维”和“宏观思维”的思想方法训练仅局限在“受教育阶层”的圈子。我们并没有教育那些真正需要“学习如何学习”的人。

有太多的新闻报道把移民斥为“侵入式”或“冒犯性负担”。想想东欧国家近期

的移民新闻或缅甸境内罗兴亚族的悲惨处境（桑特拉 & 卞福汝，2018，第3页），不正是鲜明的例子吗？有人竟将气候变化视为骗局，何其愚蠢（德林波尔，2018，第1页）。公众竟无视科学论证，对有害能源的复兴热烈欢迎，想借此保住饭碗，何其无知。我们轻易地放弃言论自由，希望得到“无处不在”的政府的庇护，何其可悲。精英们由此将金融市场牢牢抓在手中，而没上过大学的公民却被排除在外。白人世界强烈反对“世界全球化”，这深深刺痛了我们每个人的心。有句话说得好，只有当底层百姓威胁到精英们的人身安全，他们才会想办法解决后者的困境。

许多国家受过良好教育的精英虽认识到贫富悬殊的问题，却毫无作为；未受过良好教育或未充分就业的平民经受着贫富悬殊的后果，却不能理解其背后的原因，这启发我们，既没有国家领袖也没有普通大众能对这些世界难题提出积极有效的解决办法。“没机会接受教育的人更容易理解为什么要脱离欧盟……因为教育鸿沟的存在，人们才能理解英国脱欧的好处……”（古德温 & 希思，2016）。英国人在脱欧问题上的投票以及特朗普和勒庞的上台使我们看到大众的无奈以及无知（可以被原谅的），以及他们对教育的迫切需求。

教育为了共同利益：挑战与难题

一个亟待解决的问题是：在失业及未充分就业人群中，一部分人是因为工作技能欠缺，另一部分人则是因为工作要求和个人技能不对等。例如一个技师当披萨配送员会抱怨自己是大材小用。更棘手的是，当经济发生转型，如生态问题使得传统化石燃料行业就业不景气，一些典型的恶性关联事件时有发生。无论在哪个社会，失业人群及对现状不满的阶级都是一股危险力量，是ISIS、黑社会、毒品泛滥的摇篮。“工作机会倒是有，但公司需要的和工人能给与的存在严重的不匹配（投资百科网，日期不详）。”对适应性技能欠缺的人来说，即将失业或不能充分就业会给他们造成巨大压力。

面对这个问题，下面是一些具有典型意义的解决办法，通常是针对周期性就业动荡提出的短期性、有针对性的临时解决方案。

“已经消失的工作……（是）过去白

unemployable, there is also a mismatch of skills to job opportunities. A technician who is employed delivering pizzas grumbles at his squandered skill. More troublesome is the paradigmatic shift that occurs when, for example, ecological issues spell doom to fossil fuel employment. An unemployed and unhappy class is a dangerous cohort in any society, the petri dish of ISIS, gang life, and drug addiction. “Jobs are available, but there is a serious mismatch between what companies need and what workers can offer” (Investopedia, n.d.). Impending loss of employment or underemployment causes severe stress for a person with few adaptive skills.

The puzzle to be solved is this: while there are underemployed and unemployed who are unemployable, there is also a mismatch of skills to job opportunities.

Here are some typical responses to this conundrum. They tend to be short-term, focused, ad-hoc solutions to cyclical employment upheavals.

The “Jobs that are NOT coming back.... Good, white-working-class jobs... [are] gone, never to return. And automation and technology is going to make it even worse” (Bruenig, 2017, p. 31). Many no longer even seek employment. In the United States, while the official unemployment rate is 4.4 percent, 17.5 percent of men of prime working age (24-55) are...unemployed (Dyer, 2017). Some governments, such as Denmark have succeeded at prognosticating “new-jobs-trends.”

Over four percent of Danish gross domestic product is spent on job training and support—about the same percentage the U.S. spends on its military budget while allotting a mere 0.7 percent to job retraining and support. And Danes have job placement down to a quasi-science. (Hill, 2013)

New Technology Schools: these as developed in Denmark, promise their students new forms of work. Computer Programming, Robotics, Artificial Intelligence, etc., these are the newest edge of industry, employment, and education. “[Robotics are] going to offload tedious, repetitive work and create new jobs....” (Mauriello, 2017, p. A3). A corollary question arises: How to employ those displaced by robots? The deficiency of these New Technology Schools is that they are a kind of “ad hoc” strategy that does not address the deeper long-range goals of a human being.

Street Smart Schools: some of the brightest young people are street gangsters, pimps, and drug pushers; they are “street smart.” It is plausible that they opt out of education because its rewards are too slow in coming. We need to ask why education did not engage their whole person, why it offered them unsatisfactory employment. Some have decided to re-habilitate such people with “classes [that] become an integral part of the healing process.” Homeboy Industries of Los Angeles helps street smart kids to leave the gangs, “erase” their tell-tale tattoos, educate them and provide them transitional skills in Homeboy’s own “industries.” (Educational Services, n.d.). Again, as admirable as these rehabilitation programs are, they strategise for a remedy. They cannot compensate for the deficiencies of early education.

Technical Schools: The “finely machined” economies of Germany, Korea, Switzerland, and Japan have empowered skilled workers with applied education and good employment. Rewarded with good wages, workers feel honoured. Is it not true that this skilled populace does not need a “higher education” but an “alternative education”? Whereas, a university humanities education proffers a superb menu of diverse and deep inquiries, many of those menu items are more than the skilled worker needs. Yet what both a higher education and an alternative education can share are the tactics for fostering strong cognitive and problem-solving skills. These “...skills can be emphasised over traditional hiring filters like college degrees” (Lohr, 2017, p

人劳动阶级掌握的好工作……已经消失，不会再有。自动化等技术的发展加剧了这种情况”（布吕尼希，2017，第31页）。许多人甚至放弃找工作。根据美国政府的官方数据，全国失业率为4.4%，但有17.5%处在最佳就业年龄（24-55岁）的男性却处在失业状态（戴尔，2017）。丹麦等国家政府曾对“新工作趋势”做出了成功的预测。

丹麦将超过4%的国内生产总值用于职业培训及支持，这个数字几乎等同于美国军事预算，而美国仅将0.7%的国内生产总值用于再就业培训支持。丹麦人是运用科学精神处理就业问题的（希尔，2013年）。

“新技术学派”：新技术学派在丹麦很受欢迎，因为该学派预测未来会出现新型工作机会，如计算机编程、机器人、人工智能等，这些代表工业、教育及就业领域的最新趋势。“（机器人）即将消灭枯燥乏味的重复性工作，创造新工种……（马里奥，2017年，第A3页）”如此一来，我们不得不面临一个新问题：如何安置那些因机器人出现而被迫失业的人口？“新技术学派”的不足之处在于他们提出的只是一种临时性策略，无法实现人类更深层次的长期性目标。

“街头智慧学派”：有些非常聪明的年轻人成为了黑帮分子、皮条客或毒品贩子，他们是所谓的“街头智慧”。他们抛弃了受教育的机会是因为教育的回报太慢，这似乎是个很合理的解释。但我们更需要问问自己，为什么教育吸引不了他们，为什么教育给不了他们好的工作机会。有部分人已经行动起来，帮助他们改邪归正，“阶级身份是挽救过程中不可抹去的印记。”洛杉矶前黑帮成员创业机构Homeboy公司正在帮助这些人离开帮派，洗掉文身，给他们提供教育机会，让他们在Homeboy创办的企业学会一些过渡性技能（教育服务，日期不详）。这些救助行为和补救策略着实令人钦佩，但他们仍然无法弥补早期教育的缺陷。

技术学派：德国、韩国、瑞士和日本的制造业讲求“精细加工”，为技术工人提供实用教育和良好的就业机会。工人在丰厚的薪酬奖励下，工作自豪感很强。这不正说明，技术工人需要的不是“高等教育”而是“替代性教育”吗？然而，大学人文教育

只是提供一个包括深入多样的学科调查的丰富的菜单，其中很多信息是技术工人压根不需要的。不过“高等教育”和“替代性教育”都可以帮助学生培养强大的认知和解决问题的技能。这些“……技能在重要性上甚至超过传统的招聘门槛，如大学学位”（劳尔，2017，B1）。重要的是，我们要从这些国家的实践中吸取经验教训。虽然职业学

一个亟待解决的问题是：在失业及未充分就业人群中，一部分人是因为工作技能欠缺，另一部分人则是因为工作要求和个人技能不对等。

校距离实现工作生活对口的目标最近，但仍然存在一个问题：如此一来，人接受教育的目的变成了为获得某些重要却局限的工作岗位。在某种意义上讲，这个人断送了智力发展的机会。

初级劳动学校：工会曾经是一支保护非熟练工人、快餐服务和简单重复性劳动的强大力量。我们要意识到是低工资、低成本的循环迫使某些产业外流，大量工人失业，所以就业政策亟待更新。无人驾驶的卡车，看守仓库的机器人，3D打印的物品，以及自动沙拉机都使我们意识到各种各样的简单劳动难以避免自动化。未来的工人将处在科技应用的金字塔顶端。金利·萨尔蒙（2018）曾评论道，“在通识教育领域，人类有望在三个方面继续超越机器：构思创意、识别大型模式以及复杂的交流”（第8页）。当前面临的巨大挑战是如何帮助人们理解这些转变，如何挖掘人类的三大优势，如何安置失业工人。正如萨尔蒙（2018，第6页）所言，

过去一条生产线的运作可能需要100个人，自动化兴起后，这条生产线仅需10人……最大的挑战是如何帮助失业人群找到高产出、高薪酬的工作机会……

尽管上面提到的每一个设想都非常优秀，但他们都是面向特定的不同群体。笔者倡导的是一种“面向共同利益”的通识教

B1).. It is imperative we extrapolate from these other countries' practices some new strategies. While the "vocational schools" come closest to achieving the goals of an integrated work/life cycle, there persists one problem: the person is prepared for a significant but limited array of employments. In a sense the person does not have a window opened to an intellectual life.

Menial Labour School: labour unions were once a formidable defence for unskilled labour, fast food service, menial / repetitive jobs. To be aware that the cycle of lowest wages and cheapest materials drives industries out of countries and displaces multitudes of workers requires a replacement work strategy. Driverless trucks, robot "stock boys," printed 3-D objects, automated salad makers, etc. alert us to the fact that even these diverse tasks cannot be immune

What I am proposing is a general education "for the common good." By it we must teach people how to be resourceful, fully self-actualised and productive citizens. To teach people how to anticipate changes in careers, to negotiate emotional setbacks, to process threshold information, to be eternally curious would be a career worthy of a good teacher.

GEARING UP FOR THE 70 PERCENT

It is impossible to define the precise year when one could no longer open the hood of an automobile, tinker with the pistons and the carburettor, and set the motor humming. The Mechanical Age is over; only a computerised service shop can fix your car. Thus, the Electronic Age seamlessly slid into the Digital Age.

To teach people how to anticipate changes in careers, to negotiate emotional setbacks, to process threshold information, to be eternally curious would be a career worthy of a good teacher.

to technology. Future employment will be at the top end of technology, not at the bottom. Kinley Salmon (2018) asserts that, "In terms of general education, there are three areas where humans are likely to continue to hold an advantage over machines: idea generation, large-frame pattern recognition, and complex communication" (p.8). A major challenge is to prepare people to understand these shifts, how to exploit these three human advantages, and how to develop "replacement" work. As Salmon (2018, p.6) reports,

In the past it may have taken 100 people to work a given production line where it may soon require only 10 to oversee an automated system.... The central challenge is to ensure that all who lost their jobs can find high productivity, high wage employment....

While each of the above is an excellent strategy, they are targeted to discrete groups.

Since digital devices such as cameras, cellular phones, computers, photo-voltaic cells, atmospheric sensors, electric cars, automated toll booths and electronic "tellers" are so commonplace, we hardly avert to the fact that our "point and click" way of doing things has displaced real-person tellers, ticket agents, mechanics, and building inspectors. So, while the preeminence of the Agricultural Age, the Mechanical, and the Electronic Age has faded, millions of human lives are embedded in those obsolete modes. "Although widely credited with increasing competitiveness... [Agenda 2010 in Germany] led to a casting out of workers unable to keep pace with a fast-moving, flexible job market" (Eddy, 2017: A4). It is not just nostalgia that attached people to these modes of labour. These were real jobs. It is not so much foreign labour that has "stolen" jobs, but, as Price Waterhouse Coopers predicted, 38 percent job losses must be attributed to automation (Dyer, 2017).

The demi-gods of Silicon Valley, Haidian and Bangalore promised the new wave of

育。借助这种教育，我们应当引导学生成为充满创意、能自我更新、富有成效的人。聪明机智、自我实现的有用公民。教育学生如何预判职业调整，如何调节情绪受挫，如何处理基本信息，如何保持长足的好奇心，这些都是好老师应当毕生追求的目标。

为70%的人口做准备

我们已经忘记，究竟是哪一年人们不再需要亲手打开汽车引擎盖，亲自维修活塞、汽化器，调节引擎的嗡嗡声。机械时代已经结束；只有电脑化的维修厂才可以修理汽车。电子时代与数字时代实现了无缝衔接。

由于相机、手机、电脑、光伏电池、大气传感器、电动汽车、自动收费站、自动取款机等数码设备深入生活的方方面面，无可避免地，我们用小小的“点击”动作取代了人类出纳员、售票员、修理工、建筑督察的工作。但是，尽管农业时代、机械时代、电子时代的优势早已消失，但数以百万的人仍然坚持着过时的工作方式。“尽管提高了竞

教育学生如何预判职业调整，如何调节情绪受挫，如何处理基本信息，如何保持长足的好奇心，这些都是好老师应当毕生追求的目标。

争力，令人们非常欣喜……（德国2010年议程）却导致工人无法跟上这个快速变化的灵活的就业市场”（艾迪，2017：A4）。人们不仅仅是因为怀旧才坚持旧的劳动方式，而是因为那些都是实打实的工作。工人失业不全是因为国外劳工“偷了”我们的工作，38%（根据普华永道事务所的预测）的工作流失是因为自动化发展的缘故（戴尔，2017）。

美国硅谷、中国海淀、印度班加罗尔的奇迹般崛起告诉我们，创新潮的兴起可以创造数以百万的工作机会，但这些工作机会都要求极复杂的技术。更糟糕的是，这些新工作的转换周期不是几周，而是几年。举个例子，萨尔曼（2018）表示对于一个30岁以下的无业丹麦人来说，“……工作培训、教育

咨询等组合需求必须维持在6个月左右（第12页）。”因为劳动力逐渐“机器人化”，数以百万的工人不得不面临重大的职业挫折。事实上，他们没有能力应对新的生活。英国脱欧公投通过、特朗普上台、德国另类选择党赢得众多选票，这些都是民众对现实不满的结果，而造成这种不满的关键因素正是就业市场的动荡以及无力应对的工人的不满。举个例子，

我们发现在英国脱欧选票最高的地区，相当多人不具备任何的就业资格，在竞争日益激烈的后工业经济中脆弱无力。（古德温，希思，2016）

工人的突然失业，以及对不受监管的移民抢占国内就业市场的恐惧是导致英国脱欧公投通过和特朗普上台的主要原因。尽管受教育阶层对活力迸发的全球经济持欢迎的态度，但普通民众却被远远隔离在围墙之外。要帮助学生找到适应新环境的办法，对于知道如何激励不爱学习的学生的我们（老师）来说很有吸引；这项任务既令人生畏又吸引人。我们为什么必须接受这个挑战，这一点显而易见。我们应该教什么，怎么教是接下来要讨论的两个问题。

如何教，教什么

针对死气沉沉的就业市场和陈腐过时的工作模式，我们要解救人们出来，要像体育教练那样训练人们的灵敏度。下面是“如何教”的几个要素：

- 好奇心。“好奇心不会杀死猫。”但无聊可以。要有兴趣学习，人必须对目标话题感兴趣。
- 情感动因：好奇心可以激发我们的注意力，但要维持注意力，情感因素必不可少。我曾告诫我的学生，“永远不要选一个自己不感兴趣的研究主题。”
- 毅力：好奇心可以激发欲望，欲望给予我们研究的乐趣，而毅力让我们在情感上或智力上持之以恒。毅力可以通过不断的成功获取。毅力使我们的研究持续下去。
- 共鸣：除非“意识到（探索发现的）内在相似性”，否则人们的发现就是分离的，互不关联的。一旦人们发现新发现与旧发现的紧密关联，人们就可以将其融会贯通，并内化吸收。人们会把新发现与旧知

invention would employ millions, but these new employees would have to have sophisticated skills. Worse still: the conversion phase to these new jobs takes not weeks but years. For example, Salmon (2018) notes that for an unemployed Danish person below the age of 30, "... the combination

"Curiosity did not kill the cat."
Boredom did. To learn, one
must be intrigued by a target
topic, any topic.

of on the job training, education or counselling should last for six months" (p. 12). As labour is "robotized" millions of labourers experience a significant disruption. Indeed, they are not equipped to adapt to a new life. It seems that one of the crucial factors of disaffection—that helped lead to the votes for Brexit, Trump and AfD—was this employment disruption fomented by the unpreparedness of workers. For example,

We found that support for Brexit was strongest in areas where a large percentage of the population did not have any qualifications and were ill-equipped to thrive amid a post-industrial and increasingly competitive economy. (Goodwin & Heath, 2016)

The abruptness of their job loss, coupled with a fear that unregulated migrant workers will take the remaining jobs, are two major factors that precipitated the votes for Brexit and Trump. While the educated welcomed this energizing global economy, the common people were left behind.

To consider a strategy to help people adapt to a new world appeals to us teachers who know the challenge of motivating the least interested student; that task is simultaneously intimidating and attractive. WHY we must face this challenge is now obvious. WHAT we shall teach and HOW we shall teach are the next two questions to be answered.

As an antidote to the lethargy or nostalgia that froze people in time, we need—just like a sports coach—to teach people to be agile. These are crucial lessons we have learned about "how to learn":

- CURIOSITY. "Curiosity did not kill the cat." Boredom did. To learn, one must be intrigued by a target topic, any topic.
- AFFECTIVE INTEREST: While curiosity snags our attention, to sustain one's attention an emotional affect must fuel our chase. I advise my student, "Never write a research paper about a topic that does not delight you."
- STAMINA—While curiosity whets the appetite; and appetite takes affective delight in the search, stamina gives one emotional/intellectual resilience. Stamina is gained through repeated success at a task. Stamina sustains our search.
- RESONANCE: Unless one "senses the family resemblances" of the search-discovery process, our findings will remain detached and un-integrated. Once one feels a consanguinity with the new discovery one can socialise it and internalise it. One can connect it with other known facts.

During the entire learning process, one must learn how to resist freezing up in fear, losing momentum, or avoiding the challenge of the "new." In his book, *Christ and Prometheus*, William Lynch describes this "having stolen fire and then regretting it" as "anti-Prometheanism." (Lynch, 1972). The great temptation to give up the newly discovered fire must be mightily resisted. If one places oneself in the historical continuum of discovery and refinement of an insight one will be simultaneously humbled and elated. While these critical lessons of curiosity, affective interest, stamina and resonance are inculcated in college education, those who end their education after high school are not given these keys to the lock on the best career.

在整个学习过程中，一个人必须摒弃停滞不前的惰性，保持学习动力，勇敢面对新挑战。威廉·林奇在《耶稣与普罗米修斯》一书中写道，“偷了火却反悔”是“非普罗米修斯式的”行为（林奇，1972）。必须抵制这种放弃新发现的火的欲望。如果一个人能实现发现—提高洞察力—再发现的历史循环，他就可以在保持谦卑的同时持续进步。有关好奇心、情感动因、毅力、共鸣的教育在大学教育里屡见不鲜，但对那些高中毕业即就业，不再接受大学教育的人来说，却失去了拿到通向优秀职业机会大门的钥匙的机会。

如果早期奠定了坚实的教育基础，后期就省去了因工作不满意及失业裁员等可能引发的更高的代价。

项目资助情况

出于这些原因，许多国家对“高中后教育”的财政预算分配明显不足也就不足为奇了。经济合作与发展组织报告称，“2013年，经合组织各成员国小学至大学每年的生均教育支出”为：

英国：小学\$10,669 / 中学\$12,200
Secondary / 大学 \$25,744；
日本：小学\$8,748 / 中学\$10,275 /
大学\$17,883；
澳大利亚：小学 \$8,289 / 中学
\$10,932 / 大学 \$18,337。¹（经合组织，2013）

当然我并不建议分出高等教育的一部分给“替代性教育”。我的意思是是否可以拿出另外1%的国内生产总值，用来扩大教育范围。正如我们在上面提到的，丹麦已经把4%的GDP用在职业培训支持方面。

既然有了新教育模式，如何实施呢？还有个问题：“什么时候实施呢？”关于这些问题，我从蒙特梭利教育学派借鉴了一些方法论经验。萨尔蒙（2018）写到，“通识教育应该重点培养学生的特定技能，帮助学生学会与机器共事。蒙特梭利教育学家已经做出此类尝试。”（第8页）。有人对蒙特梭利的教育模式持批评态度（如华德福教育学派），认为这种教育是精英教育，且费用过高，但我们应当认识到，如果早期奠定了坚实的教育基础，后期就省去了因工作不满意及失业裁员等可能引发的更高的代价。更重要的是，在对公共教育与蒙特梭利教育的年度成本做核算对比时，我们发现后者的费用并不是十分昂贵²。

1. 我们可以在早期教育阶段借鉴蒙特梭利的做法。如果说，好奇心是学习的动力，那我们应当在孩子探索兴趣的时候陪伴左右（这样可以强化他们的好奇心）。不过，在给与帮助的同时，千万不要干扰学生个人兴趣的发展和探索的尝试。
2. 在传输信息为主的初中阶段，我们可以向学生展示主动提问并积极求解的乐趣所在，引导他们像侦探一样不找到答案不罢休。提供丰富的实质性材料，提供计算机搜索资源，引导他们从似是而非的信息中“筛选”答案（同时制定纪律规范，锻炼学生毅力）——这些是我们应给予学生的“服务”。
3. 在高中阶段，我们可以帮助学生对知识进行融会贯通，帮助学生熟悉社会关系。指引学生如何运用信息与同伴互通有无，如何尊重分歧，欣赏一致。在这个阶段，我们可以展示给他们，说服和伦理诉求是同伴社交中不可或缺且具有吸引力的两个方式。
4. 总结12年的小学、中学教育，我们认为这段时期教育的目的应该是让学生认识到探索兴趣、搜集信息、交换意见的愉悦感和吸引力。

¹ 这里说的“大学教育”不对学院教育和职业教育做区分。

² 报告——《是什么造就了蒙特梭利教育？》引用了蒙特梭利教育模式下各级教育的平均成本数据（蒙特梭利，日期不详）。数据显示蒙特梭利教育费用与美国公共教育平台的最新成本数据不相上下（241房间教育组织，2018）。

FINANCING SUCH A PROGRAM

It may come as no surprise that many nations' educational budgets are skewed towards post-high school education. The OECD reports, "Annual Expenditure per Student by Educational Institutions in OECD countries for primary, secondary, tertiary education in 2013" as:

UK: \$10,669 Primary / \$12,200 Secondary / \$25,744 Tertiary;
Japan: \$8,748 Primary / \$10,275 Secondary / \$17,883 Tertiary;
Australia: \$8,289 Primary / \$10,932 Secondary / \$18,337 Tertiary.¹ (OECD, 2013)

While I do not propose to reserve a significant portion of the higher education budget on behalf of this alternate education, I would propose re-allocating perhaps an additional one percent of the GDP towards a broader cohort of learners. To put this number in perspective—as indicated above—Denmark already allocates a full four percent of its GDP on job training and support.

HOW TO DEPLOY THIS MODEL

How to deploy this new model leads to another question: "When to deploy this model? I liberally borrow from the methodology of the Montessori Schools to address the How and the When of this new model. Salmon (2018) himself writes, "General Education should focus on building skills in these areas as well as helping equip people to work well *with* machines. Montessori education already has a record of equipping students with these skills." (p. 8). One may criticize Montessori-like paradigms (for instance the Waldorf schools), as elitist and disproportionately expensive, but it can also be argued that the initial costs of providing a very solid education far exceeds the costs incurred coping with adult job dissatisfaction and displacement. What is more, an inspection of the comparative costs of Public Education and

¹ "Tertiary" is not differentiated between college and technical education.

Montessori annual costs reveals that Montessori is not disproportionately expensive.²

1. At the Elementary Level, let us borrow the Montessori strategies. If catalysing curiosity is the wellspring of learning, then youngsters must be accompanied (thus reinforcing the attractions that draw them) as they explore at their own interest level. While we give them assistance, we must take care NOT to interrupt their personal curiosity/exploration.
2. At the "informational" Middle School Level, let us show young people how much fun it is to ask a question and search like a detective until an answer is found. Providing abundance of materials that is substantive, affording access to computer searching, guiding them how to "screen" out specious information (here we help instil discipline which yields stamina)—these are some of the "services" we must provide.
3. At the High School level, let us facilitate the combining of knowledge with attuning the young person to social relationships. Model and teach young people how to utilise information in an exchange of ideas with their peers, how to respect disagreement, how to appreciate agreement. Demonstrate how suasion and ethical appeal are imperative and attractive phases of peer social engagement.
4. By the conclusion of these 12 years of primary and secondary education, a person should find it pleasurable and stimulating to pursue one's curiosity, assemble information and exchange informed opinions and knowledge with one's peers.

PLATFORMS WHICH CAN BE OF USE TO THE GENERAL PUBLIC

I propose that we ourselves learn a lesson from what some may consider "the enemy" of education: iPod, Smart phones, Social Media Apps, the Internet. We need to adapt the tactics

² The report, "What makes a Montessori Education?" cites statistics on the average cost of Montessori programs at all levels of education. (Montessori, n.d.) The costs are not out of line with the most recent available figures for public education in the USA (Room 241 Team, 2018).

面向公众的平台

我建议大家从所谓的教育的“敌人”身上吸取经验教训，如iPod，智能手机、社交软件和互联网。我们需要借鉴某些成功行业的成功之道，以适应教育的发展。

1. 如果某个新产品能在45秒内广而告之（例如BBC插播广告），那么我们也可以同样的时间掌握之前提到的经验。图像、声音、动作都可以用于教育。在“即时文化”里，我们需要“即时”技术。
2. 互联网的广告弹窗都是补充性的，可以引导人们观看更长时间的展示（如何烘焙蛋糕）。
3. 善用互联网搜索找到有价值的文章和专业技能。
4. 电视或影院购物节目可以准确定位目标人群。

结语

高等教育致力于培养未来行动的领导者，但依靠这些人来培养或塑造70%的人口，显然不是件容易的事，而且效益极低。更重要的是，快速变化的创新市场与70%无法适应其变化的人口存在巨大的错位。这种情况亟待解决。当然我们的目标不是抛弃领导者教育，而是必须采取各种措施为未受过良好教育的人提供教育机会。智能手机、无线网络、覆盖式商业广告及窗口弹出技术以及其他数字创新可以使这些人便捷地获得教育资源。

甘优生, 主教北京中国学中心

Translated by 翻译: Liang Yang 梁阳

of a very successful industry. We need to adapt their strategies to teaching.

1. If a new product can introduce itself to us in 45 seconds (consider a BBC commercial interruption), then we can focus a lesson on any of the above topics in 45 seconds. Images, sound bites, actors do the teaching. In this “instant culture” use “instant” techniques.
2. Pop-Ups on the Internet are supplementary, leading us to longer demonstrations (how to bake a cake).
3. Internet Searches lead one to even lengthier articles and professional tips.
4. Television / Cinema Theatre Infomercials can target the right age cohort.

CONCLUSION

The goals of higher education have ever been directed to training leaders for action. But to depend on trained leaders to mould and inform 70 percent of the population is too onerous—and inefficient. What is more, there is an enormous disjunction between a quickly changing marketplace of ideas and an overwhelming 70 percent of people under-prepared to adapt. The situation demands a new strategy. While it is not our purpose to abandon the education of leaders, it is imperative to develop numerous strategies to educate the undereducated. Smartphones, WIFI, Infomercials, Pop-ups, and other digital innovations afford us quick access to these populations.

EUGENE MICHAEL GEINZER, S.J., The Beijing Center for Chinese Studies

REFERENCES 参考资料

- Bruenig, E. (2017, January/February). A dream deferred: Obama's legacy in the age of Trump. *The New Republic*.
- Cheung, H. (2017, April 29). Have Hong Kong's Youth Lost Hope in the Future. BBC Internet News, Retrieved from BBC Internet News.
- Clarke, H., & Goodwin, M., & Whiteley, P. (2017, April 29). Brexit: Why British voted to leave the European Union. *The Economist*. Retrieved from <https://www.economist.com/news/books-and-arts/21721358-book-makes-rare-attempt-use-survey-data-find-some-answers-explaining>
- De Boissésou, J. (2011, May). *Taking ethical codes to China*. Remarks presented at Matteo Ricci Symposium on Sino-European Cultural Exchange & Applied Ethics, Beijing, China.
- Dyer, G. (2017, June 11). Holy robot! *The Pittsburgh Post-Gazette*.
- Eddy, M. (2017, September 22). "Never had it better?" Many Germans feel left out. *The New York Times*, A4.
- Educational Services. (n.d.). *Homeboy Industries*. Retrieved from <http://www.homeboyindustries.org/what-we-do/curriculum-education/>
- Goodwin, M., & Heath, O. (2016, August 31). *Brexit vote explained: Poverty, low skills and lack of opportunities*. Retrieved from <https://www.jrf.org.uk/report/brexit-vote-explained-poverty-low-skills-and-lack-opportunities>
- Hill, S. (2013). Denmark Spends 4% of Their GDP on Job Training and Support... *Russell Bulletin*. February 22. Retrieved from <http://russellbulletin.com/?s=February+22%2C+2013>
- Investopedia. (n.d.). *Structural unemployment*. Retrieved from <http://www.investopedia.com/terms/u/underemployment.asp#ixzz4vwShkrEh>
- Lohr, S. (2017, June 29). "New-collar" jobs are giving people with tech skills but no degree a chance at better pay. *New York Times International*, B1.
- Lynch, W. F. (1972). *Christ and Prometheus: New Image of the Secular*. Notre Dame: University of Notre Dame Press.
- Mauriello, T. (2017, January 14). Robotics center to focus on practical application. *The Pittsburgh Post-Gazette*, A1, A3.
- Montessori. (n.d., 2017). *What makes a Montessori Education*. Retrieved from *New York Times International Edition*, October 17:1. www.montessori.com/montessori-education/
- OECD. (2011). *Education at a glance 2011*. Retrieved from <https://www.oecd.org/education/skills-beyond-school/48631582.pdf>
- OECD. (2013). *Annual expenditure per student by educational institutions in OECD countries: for primary, secondary and tertiary education in 2013*. Retrieved from <https://www.statista.com/statistics/238733/expenditure-on-education-by-country/>
- Room 241 Team. (2018, April 6). "Public Education Costs per Pupil by State Rankings." A Blog by Concordia University-Portland. Retrieved from <https://education.cu-portland.edu/blog/classroom-resources/public-education-costs-per-pupil-by-state-rankings>
- Salmon, K., n.d. Education and Training – Lessons from Denmark. Retrieved from http://www.futureofwork.nz/education_and_training_lessons_from_denmark

INVITATION TO PUBLISH YOUR WORK IN THE MRI JOURNAL

邀请您在《澳门利氏学社学刊》上发表您的作品

The Editors invite you to consider publishing your work in the MRI Journal. In order to begin the process of paper submission, review and acceptance, here are the initial guidelines to help you prepare your contribution.

1. MANUSCRIPT PREPARATION GUIDELINES (ENGLISH AND CHINESE)

ENGLISH:

Manuscript length: 2,000 – 3,000 words (not including citations or footnotes)

Citation style: APA (American Psychological Association)

CHINESE:

Manuscript length: 6,000 – 8,000 Chinese characters (not including citations or footnotes)

Papers submitted should address one or more of the topics featured in the MRI Journal. The MRI Journal promotes cross-cultural dialogue on social innovation, moral leadership, and comparative spirituality. For more information about the MRI Journal, as well as to view previous issues of the journal, please visit our website.

2. MANUSCRIPT SUBMISSION REQUIREMENTS

All manuscripts are to be submitted by email to the following address: info@riccimac.org

Before submitting your contribution, please ensure you include a title, subtitle (if applicable), abstract and list of keywords. Any article lacking one or more of these items will be automatically rejected and will require re-submission.

Once submitted to the above email address, your manuscript will be acknowledged as received by one of our co-editors, and put under review.

3. PUBLICATION CRITERIA

The MRI Journal requires authors to prepare manuscripts that meet the following criteria to ensure that the quality standards of the MRI Journal are maintained.

- The manuscript is an original piece of research on one or more of our three core topics: Moral Leadership, Social Innovation, Comparative Spirituality.
- 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.

4. EDITORIAL AND PEER-REVIEW PROCESS

Once your manuscript is received, it will be reviewed by our co-editors. Chinese language submissions will be reviewed by the MRI Editor for Chinese contributions.

After review, you will receive an annotated copy of your manuscript along with three possible decisions:

- Manuscript rejected and reasons given.
- Provisional acceptance. We shall provide feedback to enable you to consider revisions recommended by the editors and resubmission of your paper to one of our co-editors.
- Acceptance which may include suggestions for minor textual changes.

5. REQUIREMENTS FOR MRI ANNUAL SYMPOSIUM PRESENTATIONS

If you are interested in publishing in the MRI Journal, we encourage you to consider presenting your research at the Macau Ricci Institute's annual symposium. This is an opportunity to meet fellow scholars within the fields of Moral Leadership, Social Innovation and Comparative Spirituality and discuss with them their research findings and interests. Each symposium has a "Call for Papers". You can find the latest "Call for Papers" on the MRI's website.

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 maximize the presentation time for each author, and to minimize 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.

我杂志编辑诚邀您考虑在《澳门利氏学社学刊》上发表您的作品。论文投稿、评审和稿件接收的进程现已启动，以下是帮助您准备投稿的初步指南。

1. 原稿准备指南（英文和中文）

英文：

原稿篇幅：2000 — 3000个单词（不包括引文和脚注）

引文格式：APA (American Psychological Association)

中文：

原稿篇幅：6000 — 8000字（不包括引文和脚注）

所提交的论文应当就《澳门利氏学社学刊》专题介绍的一个或多个主题展开讨论。《澳门利氏学社学刊》力推在社会创新、道德领导以及比较精神领域的跨文化交流。想要获取更多关于《澳门利氏学社学刊》的信息或浏览往期内容，请登录我们的网站。

2. 原稿提交要求

所有原稿需以邮件形式提交到以下邮箱地址：info@riccimac.org

在投稿前，请确保您的论文包含了标题、副标题（如果合适的话）、摘要和关键词。如若缺少其中的一项或多项，文章将会被自动退回并要求重新提交。

一旦提交到以上邮箱后，您的原稿将被视为已被我们的一位合编人员接收并评审。

3. 出版标准

《澳门利氏学社学刊》要求作者准备的原稿达到以下标准，以确保学刊的质量标准能够保持一致。

- 原稿是原创性的研究成果，内容针对我们所提供的三个核心主题中的其中一个或多个：道德领导、社会创新、比较精神。
- 原稿中的论点结构清晰、逻辑合理，并且易于理解。
- 原稿符合书面英语或中文的现行标准，结构清晰、简明。
- 所有支持论点的实验证据应当基于明确并且完善的方法、数据和分析，符合公认的研究方法。
- 原稿的撰写遵守相关的道德标准，主要涉及剽窃、各种形式的利益冲突、对于人类个体的研究，等等。想了解相关的标准和具体政策请登录我们的网站。

4. 编辑和同行评审的流程

一旦您的原稿被接收后，会由我们的合编人员进行评审。中文稿件将由负责中文投稿的澳门利氏学社编辑进行评审。

经评审后，您将收到已被批注的原稿以及以下三种可能的结果：

- 原稿被拒绝并附理由。
- 暂时接受。我们将提供反馈意见，以便您考虑由编辑提出的修改意见，然后将您的论文重新提交给我们的一位合编人员。
- 接受。可能包含小的文字修改意见。

5. 澳门利氏学社年度会议报告的要求

如果您有兴趣在《澳门利氏学社学刊》上发表论文，我们鼓励您考虑在澳门利氏学社的年度研讨会上展示您的研究成果。您将有机会结识在道德领导、社会创新和比较精神领域的学者，并和他们讨论他们的研究成果和兴趣。每届研讨会都会发布“征文启事”。您可以在澳门利氏学社的网站上找到最新的“征文启事”。

以下是澳门利氏学社年度会议的报告准备要求：

软件：微软演示文稿

长度：10张幻灯片

为了使各个报告之间顺畅地过渡，我们要求所有报告都使用微软演示文稿。这一要求是为了尽量为每位作者争取更多的报告时间，减少因使用不同的软件或笔记本电脑的接入和断开而造成的中断。一旦您提交了幻灯片后，我们会将它们转换成所有会议报告的统一格式，并将它们装入会议文件包进行分发。

CALL FOR SUPPORTERS

寻求您的支持

MRI JOURNAL APPEAL

Thank you for reading The Journal of the Macau Ricci Institute (MRI Journal)! We hope you enjoyed the content. Given that the MRI Journal does not have a paywall, we rely on the support of our readers to sustain our work of sourcing, editing, formatting and publishing the contributions for each issue. If you enjoyed this issue, we kindly ask you to support us in publishing further issues. All donations help to secure our future as the journal of moral leadership, social innovation, and comparative spirituality in the East Asia region.

《澳门利氏学社学刊》筹款呼吁
感谢您阅读《澳门利氏学社学刊》！希望您喜欢我们的内容。由于《澳门利氏学社学刊》不收取费用，我们主要依靠读者的捐款来支持每一期杂志的征稿、编辑、排版和出版工作。如果您喜欢这期杂志的内容，我们恳请您支持我们往后的期刊出版。我们诚望我们的杂志将成为在东亚地区专注于道德领导、社会创新和比较精神领域的专业杂志，您的捐款将助我们一臂之力。

Suggested donation amounts / 建议捐款金额: 800 MOP, 800 HKD, 700 RMB, 100 USD, 90 EUR

SUPPORT THE MRI JOURNAL
支持《澳门利氏学社学刊》

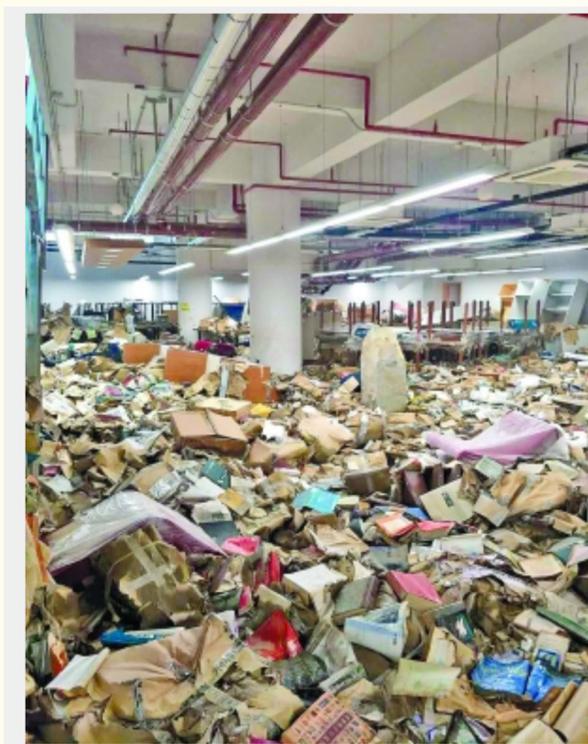
MRI LIBRARY APPEAL

澳门利氏学社图书馆筹款呼吁

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 the recent 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.

我们的图书馆对于当地和来访的研究人员和学者来说，是宝贵的资源。然而，非常遗憾，我们的图书馆已被毁坏。2017年8月23日，台风“天鸽”席卷澳门，致使至少16人丧生，并造成极大破坏。在这次台风中，澳门利氏学社由于洪水丢失了所有的藏书。我们在天鸽台风损失了超过23,376本珍贵书籍和出版物，包括哲学与心理学，宗教，人文科学，语言，自然与应用科学，艺术，文学和历史。除了书籍外，我们还损失了价值\$106,656澳门元的电子设备。尽管我们可能永远无法将澳门利氏学社图书馆重建至以前的规模，我们决心尽可能地恢复丢失的图书。在此过程中，我们非常需要也会非常感激您的帮助。敬请考虑献上一份捐款，帮助恢复澳门利氏学社图书馆。

HELP RESTORE THE MRI LIBRARY
帮助恢复澳门利氏学社图书馆



EVENTS AND PUBLICATIONS

新闻活动与出版物

EVENTS 新闻活动:

“EXPLORING THE ONE BELT ONE ROAD INITIATIVE:
THE CHALLENGE OF CROSS-CULTURAL EXCHANGE AND COMMUNICATION” SYMPOSIUM
Co-hosted by the Macau Ricci Institute and University of Saint Joseph, Macau
November 22/23, 2018

PUBLICATIONS 出版物:

MACAO’S COLLEGE AND CHURCH OF ST. JOSEPH
César Guillén Nuñez, Instituto Cultural and Macau Ricci Institute, 2017

THE ACTA PEKINENSIA - OR HISTORICAL RECORDS OF THE MAILLARD DE TOURNON LEGATION
Kilian Stumpf S.J., Macau Ricci Institute, 2016

INTERNATIONAL BUSINESS ETHICS: FOCUS ON CHINA
Stephan Rothlin S.J., Dennis P. McCann, Springer-Verlag Berlin Heidelberg, 2016

50 GREAT MASTERS OF CHINESE BUDDHISM
Christian Cochini S.J., Macau Ricci Institute, 2015

RESPONSIBLE ENTREPRENEURSHIP: HOW TO WRITE A BUSINESS PLAN
Stephan Rothlin S.J., Mike Thompson, Thomas Myers, UIBE Press, 2015

PORTRAIT OF A JESUIT: ALESSANDRO VALIGNANO
Artur K. Wardega S.J., Macau Ricci Institute, 2014

PLAYING BACH IN FRANCE AND IN CHINA: AN ENCOUNTER OF MUSICIANS IN MACAU
Philippe Charru S.J., Yuan Sheng, Macau Ricci Institute, 2011

PORTRAIT OF A JESUIT: MATTEO RICCI
Artur K. Wardega S.J., Macau Ricci Institute, 2010

GUIDE TO BUDDHIST TEMPLES OF CHINA
Christian Cochini S.J., Macau Ricci Institute, 2009

To inquire about our events or publications, please contact us at: info@riccimac.org