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TRIGGERING A CHANGE OF THE ECONOMIC PARADIGM

触 发 经 济 学 范 式 的 转 变

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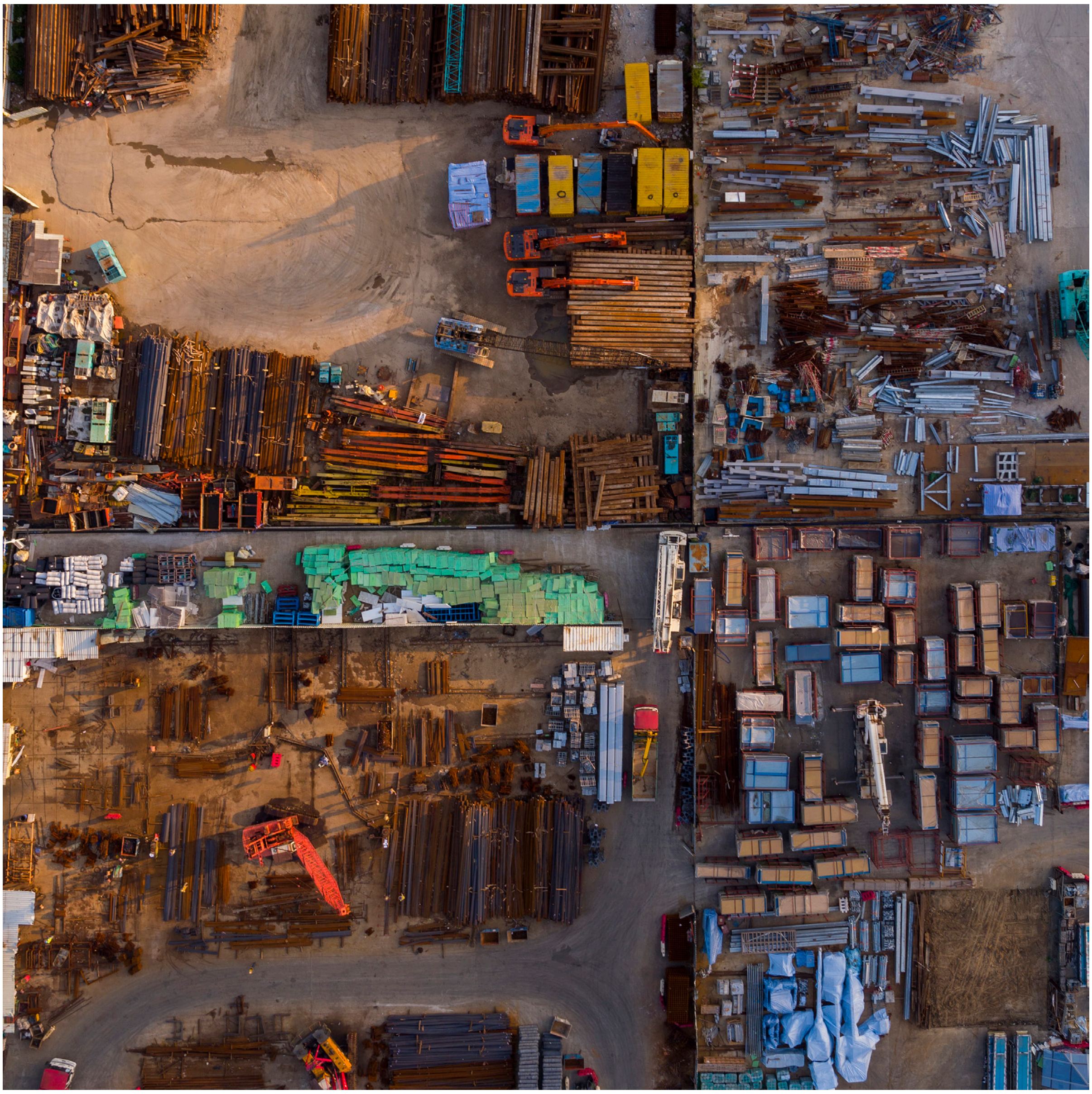

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Triggering A Change Of The Economic Paradigm

触发经济学范式的转变

Stephan Rothlin 罗世范

Changing an economic paradigm seems an impossible Herculean task. The focus of the dominant economic model on profit maximization and cost cutting, while favouring a one-sided economic development without any serious regard for the environment, is so entrenched that any move to change it seems so far doomed to fail. In order to adequately address the complex issues related to changing any economic models, the 2020 Symposium of the Macau Ricci Institute at the University of Saint Joseph proceeded as a spiritual conversation: to enhance the ability to listen to each other's different perspectives each participant was required to pick three major points in the papers of the other participants.

In the feedback among the participants a major common point emerged: the importance of education and a proper institutional framework in order to bring about the desired change of paradigm. Related to three major dimensions—namely, the *humanistic, the economic and the legal* track—I would briefly delineate a few key important points that served as a reference to the "Macau Manifesto," which emerged from the Symposium's deliberations. Perhaps you should familiarize yourself first with the different points of view of the participants before savouring the "Macau Manifesto".

1) The *humanistic* track

Values are shaped through different religious and secular wisdom traditions which always have a tendency to fall into ruins unless education keeps them alive. Confucian values of respect, integrity, and truthfulness can be understood as a secular framework of core human values. Bernard Lee, for example, refers to Peter-Hans Kolvenbach the former General of the Jesuits in order to highlight the purpose of Jesuit Higher Education in terms of three characteristics, namely:

a) To promote dialogue between faith and culture.
b) To include a religious dimension that permeates the entire education.
c) To assist in the total formation of each individual within the human community.

Jesuit Higher Education aims to bring about a lasting change of heart as it challenges its students in whole-person development, hoping that students can change the whole world to become a better place especially for the poor and disadvantaged. Bernard Lee refers specifically to the aim of Sogang University, namely, to teach individuals the essence of life vocation and the adoration of the Mighty God, by advocating humanity, whole-person development, and truth. Similarly, Sophia University, a Jesuit university in Tokyo, also champions whole-person development, the values of Catholicism, and truth. In short, both Sogang University and Sophia University treasure Jesuit traditions, Catholicism, and self-formation.

Self-formation has an indispensable role to play in both western and eastern cultures. Parallel to the German tradition of "*Bildung*" as a whole person formation, is the tradition of Confucian self-cultivation and self-forming freedom. The humanistic process of development should always be done facing the brutal realities of today's world which can be distorted by the media and other actors in society. Christine Leuenberger thus hints at the ever-increasing proliferation of misinformation concerning issues such as migration and borders. Education needs to be based on solid social analysis, open to facts that can be examined and challenged. Based on her long-term research on explosive borders such as that between Palestine and Israel, Leuenberger convincingly stresses the long-term benefits of more open borders for economy and society, as well as for the legal and moral precepts and values that have been fundamental to post-World War II governance, which include upholding human rights, the right of asylum, and protection from persecution. Scholars have also increasingly drawn on the African concept of "*ubuntu*" in or-

转变经济学范式似乎是一项不可能完成的极为艰巨的任务。主要经济模式将侧重点牢牢地置于利润最大化和成本削减等方面，通过牺牲环境来换取经济发展，以至于任何变革措施似乎都注定要失败。为了充分解决与所有经济模式转型有关的复杂问题，在圣若瑟大学澳门利氏学社举办的2020年研讨会上开展了一次精神对话：为了提高倾听彼此不同观点的能力，每个与会者被要求在其他与会者论文中挑出三个要点。

在与会者的反馈中，有一个主要的共识：提高教育的重要性并制定适当的制度框架将有利于实现理想的范式转型。与三个主要方面有关——即，人文层面、经济层面和法律层面——我将简述其中的一些要点，以作为对研讨会中提出的“澳门宣言” 内容的参考。也许您应该先熟悉一下与会者的不同观点，然后再品读“澳门宣言”的内容。

1）人文层面

价值观是通过不同宗教的和世俗的智慧传统来塑造的，若不用教育使其生生不息，这些传统就总是会有变为废墟的倾向。儒家倡导的尊重、诚信、诚实的价值观可被理解为人类核心价值观的世俗框架。例如，李振才（Bernard Lee）引用耶稣会前任总会长柯文博的观点，在以下三个方面强调了耶稣会高等教育的目的：

a）促进信仰与文化之间的对话。

b）囊括贯穿整个教育的宗教层面。

c）协助人文共同体内每个个体的全面形成。

耶稣会高等教育的目的是激励学生做到全人发展，实现持久感情变化，希望学生能变整个世界为更加美好的地方，尤其对于贫困和弱势群体而言。李振才特别提到了韩国西江大学的目标，即通过弘扬人性、全人教育和真理，使个人明白生命圣召的本质和对全能上帝的崇拜。同样，东京耶稣会大学——日本上智大学——也倡导全人教育、天主教的价值观和真理。简而言之，西江大学和上智大学都珍视耶稣会传统、天主教信仰和自我形成。

自我形成在东西方文化中扮演着不可或缺的角色。儒家的自我修养及自我形成的自由传统与作为全人形成的德国“教化”传统相一致。面对当今世界的残酷现实，应始终保持人性化的发展过程，因为媒体和社会上的其他行为人可能会扭曲这个世界。因此，克里斯汀·洛伊恩贝格尔（Christine Leuenberger）暗示，有关移民和边界等问题的错误信息日益增多。教育需要建立在扎实的社会分析基础之上，并接受那些经得起检验和挑战的事实。在对巴勒斯坦和以色列之间的爆炸性边界进行长期研究的基础上，洛伊恩贝格尔有力地强调了更加开放的边界对于在二战以来一直作为治理根基的经济和社会，以及法律与道德准则和价值观的长期效益，其中包括维护人权、避难权以及维护对对受迫害者的保护。学者们也越来越多地利用非洲的“人性”理念来思考人类团结、和睦相处以及对他人的责任等观点。作为追求知识和智慧的强有力教学工具，通常以讲故事的方式来传达“人性”的含义。另一方面，又需要将强调排他性政策需求的故事转化为指向开放性、一体化和协作益处的故事。

拉斯洛·若尔纳依（Laszlo Zsolnai）坚决认为，我们需要从基于利润最大化和效率原则的经济模式转向基于自给自足逻辑的经济模式，因为实现节俭和自给自足需要更实质性的组织形式，以便从根本上改变当前主要的正式经济配置的底层结构。这意味着，需要因地制宜地引入规模更小且具有文化差异的实质性经济活动模式。

受伊格纳西奥·埃拉库里亚（Ignacio Ellacuría）和教宗方济各的启发，马丁·迈耶（Martin Maier）呼吁一种“共同节俭的文明”。迈耶提出，一方面，资源和财富的分配必须更加公平，另一方面，这将不可避免地要求限制富裕国家公民的生活方式。新文明的决定性标准必须具备普遍性、公正性和可持续性。鉴于所涉及的环境风险与自然资源的限制，北方富裕国家的经济状态不具备普适性。根据康德（Kant）的绝对命令理论，不具备普适性的事物无法获得伦理支持。在全球范围内，公正性意味着，全人类

der to think about notions of human solidarity, togetherness, and responsibility towards others. The meaning of "*ubuntu*" is frequently communicated through the telling of stories as a powerful pedagogical tool for pursuing knowledge and wisdom. In that spirit, we must turn away from stories that emphasize the need for exclusionary policies and toward stories that point to the benefits of openness, integration, and collaboration.

Laszlo Zsolnai strongly argues that we need to move away from an economy built around the principles of profit maximization and efficiency towards one based on the logic of sufficiency because achieving frugality and sufficiency requires more substantive organizational forms that radically alter the underlying structure of currently dominant configurations of formal economizing. This means introducing smaller scale, locally adaptable, and culturally diverse modes of substantive economic activities.

Inspired by Ignacio Ellacuría and Pope Francis, Martin Maier pleads for a "civilization of shared frugality." Maier argues, on the one hand, that resources and wealth must be divided more equitably and, on the other hand, that this will inevitably require restrictions in the lifestyles of people in rich countries. The new civilization's decisive criteria have to be universality, justice, and sustainability. The economies of the rich nations of the North are not universalizable, given the environmental risks involved and the limits of natural resources. Whatever is not universalizable cannot be defended ethically either, according to Kant's categorical imperative. On a global scale, justice means that all human beings have the same right to natural resources and to energy; and that the ecological consequences of their development must be distributed equitably or at least in a more or less similar way. Sustainability means administering resources in such a way that the moral foundations of action are not destroyed and that the rights and interests of future generations are borne in mind.

Along the same lines Dean Sanders proposes the term of "Consummation" for a concept of marketing that may be central to a new paradigm of economics. Consummation is defined as "the act of making something complete or perfect" (Oxford Shorter Dictionary). Building on this definition Sanders is developing a set of principles to make Consummation an actionable marketing concept. These principles would include a framework of foundational ethics to direct the decision-making of marketing leaders; transparency in decision-making demonstrating a common good intent; creative application of the marketing mix to execute the Consummate nature of the brand experience; and an agile and creative development of the business model to incorporate externalities whilst ensuring continued growth. The hope is to combine the "culture of frugality" with a pattern of growth that is sustainable. An excellent example of working realistically toward a "culture of frugality" is made by Christine Lai who argues for solidarity between generations. To advocate care for the needs of elderly people becomes even more evident and compelling in times of a pandemic, when a selfish culture—aptly diagnosed by Pope Francis as a "throwaway culture"—would tend not to bother about the needs of aged, isolated people, who are dismissed as about to die anyway.

2) The *economic* track

To shape professional codes of ethics and ethical branding requires a comprehensive formation in economics and finance that highlights their inherent moral dimension. This moral awareness may be stimulated with a type of social analysis involving social exposure programs for both teachers and students, programs that make it evident how many people struggle to survive in destitute situations having lost any sense of their human dignity. To understand economic and financial data in such a context would enable teachers and students to understand also how

在自然资源和能源方面享有同等权利；而且，其发展的生态结果必须得到公平的或者或多或少类似方式的分配。可持续性是指，在不破坏行动的道德基础并牢记子孙后代权益的前提下进行资源管理。

同时，迪恩·桑德斯（Dean Sanders）提出“完善”一词作为营销概念，它有可能成为新型经济学范式的核心。“完善”被定义为“使某事变得完整或完美的行动”（《牛津英语字典简化版》）。在上述定义的基础上，桑德斯正制定一套原则，以期将“完善”升华为可行的营销概念。这些原则将包括一个指导营销领袖决策的基本伦理框架；表明共同利益意图的决策透明度；对贯彻品牌体验“完善”本质的营销组合的创造性应用；对有助于整合外部因素并确保持续增长商业模式的快捷而创造性开发。希望在于将“节俭文化”与可持续的增长模式结合起来。主张代际团结的克里斯汀·赖（Christine Lai）树立了一个现实地致力于实现“节俭文化”的完美案例。在疫情大流行期间，当一种自私文化（教宗方济各将其恰当地诊断为“一次性文化”）倾向于不去费心考虑被认为行将就木的孤老之人的需求时，提倡关心老人的需求就变得更加明显和令人信服了。

2）经济层面

要形成专业的伦理规范和伦理品牌，要求突出经济和金融层面的广泛经济金融结构。这种道德意识可以用一种属于社会分析的类型来加以激发，它包括用于师生双方的社会接触计划，这是一些要表明有多少人在贫困条件下失去人格尊严而力求生存的计划。在这样一种语境下来理解经济金融数据，会使师生也能够理解，能向急需改善生活的人群学习是多么重要。

埃德蒙·埃（Edmond Eh）解释了奇亚拉·卢比希（Chiara Lubich，1920-2008年）1991年提出的“共融经济”概念，卢比希强调，“给予文化”的精神是反对“占有文化”。共融经济起源于“普世博爱运动”，其灵性本真促使人们为了与他人实现共融（或团结）而奋斗。“给予文化”涉及“普世博爱运动”成员之间的商品交流（或共享）以及对非成员的帮助。因此，共融经济突显了经济活动的精神意义。共融经济运动中的企业家们认为，为确保自身企业的活力和持续发展，盈利是至关重要的。他们还认为有必要将利润分配给有需要的人，并促进社会发展。因此，共融经济是能够解决市场经济和集中经济弱点的辅助性经济学模式。其第一个优势是，采用该模式的企业必须有效运作才能够在自由市场中生存并保持竞争力。第二个优势是，运动内部的企业本质上是自我调节的，不需要政府干预就能够以合乎伦理的方式行事。共融经济聚焦于对“占有文化”形成挑战的“给予文化”，是共同利益创业精神的重要典范，后者将精神与商业实践结合在一起，以促进全人类的公平与团结。

乔治斯·恩德勒（Georges Enderle）提出了财富创造的综合涵义，其中包含七个特征。第一个特征采用“四种资本”定义了财富的“实质内容”，其中包括：（1）自然资本：不可再生的自然资产：石油、天然气、铜及所有其他矿物质；有条件再生的的自然资产：自我繁殖的鱼类及树木；自然负债：二氧化碳（CO2）及其他化学品。（2）经济资本：有形资本：机械、设备、构筑物及城市土地；和金融资本：在另一个机构单位的某个部位中存在对应负债的任何资产，如黄金储备；（3）人力资本：对个人、社会及经济福祉有促进作用的个人（“受过教育的人”）所体现的知识、技能、能力和特质；一种完全身体、社会和心理安康的状态，而不仅仅是没有体弱多病（“健康人”）。（4）社会资本：个人之间的联系——社交网络以及及由此产生的互惠和信用准则。

恩德勒对于财富创造的定义，其核心是两种资本形式，私人财富和公共财富，“形式”的意思不同于资本的实质方面。一个国家的财富由私人财富和公共财富组成。公共财富的实例就是公平而有效的法治、一种相对没有腐败的商业环境及金融体系的稳定性。负面的公共财富实例就是气候变化（全球变暖），空气和水的污染，性别、种族、

crucial it is to be able to learn from people whose lives need to be changed for the better.

Edmond Eh explains the concept of "The Economy of Communion" which was formulated in 1991 by Chiara Lubich (1920-2008), who emphasised that the spirituality of the "culture of giving" is opposed to the "culture of having." The Economy of Communion originated from the *Focolare* Movement, whose spiritual identity is based on striving for communion (or unity) with others. The culture of giving involves a communion (or sharing) of goods among *Focolare* members as well as helping people who are not members of the movement. Hence the Economy of Communion highlights the spiritual significance of economic activity. Entrepreneurs within the Economy of Communion movement consider it essential to make profits to ensure that their businesses remain viable and expand. They also consider it necessary to distribute their profits to those who are in need and to promote social development. The Economy of Communion is thus a model of subsidiarity economics that addresses the weaknesses of both the market economy and the centralised economy. The first advantage is that businesses on this model have to operate efficiently so as to survive and remain competitive in the context of the free market. The second advantage is that businesses within the movement are self-regulating by nature and do not require governmental interference in order to behave in an ethical manner. With its focus on the "culture of giving" that challenges the "culture of having," the Economy of Communion is a significant model of common good entrepreneurship that integrates spirituality with business practices in a manner that promotes fairness and solidarity for all.

Georges Enderle proposes a comprehensive conception of wealth creation that includes seven features. The first feature defines the substantive contents of wealth with four types of capital which includes (1) natural capital: non renewable natural assets: oil, gas, copper and all the other minerals; conditionally renewable natural assets: fish and trees reproducing themselves; natural liabilities: carbon dioxide (CO2) and other chemicals; (2) economic capital: physical capital: machinery, equipment and structures as well as urban land; and financial capital: any asset for which a counterpart liability exists somewhere on the part of another institutional unit, for example, gold reserves; (3) human capital: the knowledge, skills, competencies and attributes embodied in individuals that facilitate the creation of personal, social and economic well-being ("educated people"); a state of complete physical, social and mental well-being, and not merely the absence of disease or infirmity ("healthy people"); as well as (4) social capital: connections among individuals – social networks and the norm of reciprocity and trustworthiness that arise from them.

At the core of Enderle's definition of wealth creation stand two forms of capital, meaning formal as distinct from substantive aspects of capital: private and public wealth. The wealth of a nation is a combination of private and public wealth. Examples of public wealth are a fair and effective rule of law, a relatively corruption-free business environment and the stability of the financial system. Examples of negative public wealth are climate change (global warming), air and water pollution, discrimination by gender, race and ethnicity, and their consequences in conflict-stricken areas. The combination of private and public wealth has far-reaching implications. Markets are powerful for producing wealth, but they fail to generate public wealth. Moreover, motivations for public wealth need to be other-regarding, and not just self-regarding. In the final analysis Enderle stresses Human Rights as public goods in wealth creation. At stake are the 30 internationally recognized human rights, which form the basis of the United Nations "Guiding Principles on Business and Human Rights" (UN 2011) and are incorporated in the "Universal Declaration of Human Rights" (1948), the International Covenant on Economic, Social and Cultural Rights (1976), the International Covenant

族裔的歧视，受冲突困扰的地区。私人和公共财富的结合具有深远的影响。市场可以大量产生财富，但产生不了公共财富。此外，对于公共财富，需要有有关注他人利益的动机，而并不仅仅是关注自己。归根结底，恩德勒强调“人权”是财富创造中的公共财物。最要紧的是国际公认的30项人权，它们构成了《联合国商业与人权指导原则》（UN 2011）的基础，并被纳入《世界人权宣言》（1948年）、《经济、社会和文化权利国际公约》（1976年）、《公民权利及政治权利国际公约》（1976年）和国际劳工组织的各项核心公约（1948年、1949年、1957年、1958年、1999年）之中。

丹宁思（Dennis McCann）将“辅助性原则”的概念置于其意在抵抗法西斯主义和其他形式的极权主义的历史视角之下。目标是创建与人类尊严、人权、共同利益、分配公正及团结相一致的公共援助形式。关于教会对辅助性原则的理解，最新的创新成果之一是《商业领袖的圣召》（VBL：梵蒂冈正义与和平委员会，2012年）中的引文，其中建议商业领袖在工作的组织与管理之中创建“子公司结构”。麦肯认为，“辅助性原则”能够促使“天主教社会教义”衍生出脱贫建议。为穷人赋权意味着为其提供获取资本的途径。可以通过对孟加拉乡村银行或菲律宾信用合作社或其二者进行调查，以便对上述情况予以说明。在这里，该原则有助于克服阻碍传统银行向穷人贷款的“道德风险”： 若贷款管理得当，向穷人提供信用贷款所涉及的风险不会比对富人更大。

受“共融经济”概念的深刻启发，Chiaretto Yan描述了经济发达的中国沿海省份与中国西部贫困省份之间结对帮扶的经验，该经验可以在国际上予以分享，并被建议作为发达国家和发展中国家之间援助关系的典范。1978年，邓小平凭借“致富光荣”这一战斗口号高调出台了中国的“对外开放政策”，从而释放了中国济改革开放的巨大潜力。然而，更重要的是，Chiaretto Yan指出，在他引文的第二部分，邓小平的如下讲话时常被忽视：“我们允许某些人和某些地区率先富裕起来，以实现共同富裕。”因此，共同富裕是关键和主要目标。对于中国来说，通过将富裕的沿海省份与西部贫困省份配对进行扶贫援助是一个悠久的传统。

同时，亚洲信贷联盟联合会（ACCU）创始人苏国荣（Andrew So） 也坚定地认为社会合作是经济合作的补充，因此，互助不仅仅是零星的，也是可持续的。经济合作的目的是通过共同努力来改善贫困人口的命运。合作社或信用合作社是实施经济合作所凭借的工具，人们可以在经济活动的不同领域有效地开展合作。事实也证明，许多类型的合作社能够因生产清洁能源和减少浪费而减少贫困。

《天主教会社会学说纲》强调指出，向发展中国家转让清洁技术也是发达国家的责任，这有利于解决全球环境危机并为地球——我们共同的家园——提供保护。在中国，“西部大开发”计划也有了新应用，以应对后新冠病毒时代的地缘政治风险与中美脱钩所造成的障碍。这一构想是为了形成三合一的发展模式，其中涉及经济发达的东部地区与经济欠发达的西部地区之间的“国内大循环”，这是主体，另外还有“国内国际双循环”。

“澳门宣言”的主要设计师迈克•汤普森（Mike Thompson）以“穷人的数字资本主义”为标题向某些地区提供了多种数字化解决方案，在这些地区，合同与私有财产的基本原则不足以对作为竞争性市场特征之一的经济自由提供支持。因此，汤普森描述了区块链技术如何为穷人提供获取财产权的新方法，以及如何助力提高透明度、建立信任和信誉并提升交易效率。

弗朗茨•加斯纳 （Franz Gassner）分析了符合排除标准的伦理投资模式。排除标准旨在杜绝所有支持不可接受的或模棱两可的社会和环境行为或结果的投资。原则上，必须在所有情况下一贯执行排除标准（例如，排除核能、毒品、童工、色情文学）。在不太明确的情况下，此类排除标准是相对设置的，仅在明确规定的条件下适用（汽车行业；化石燃料）。另一种方法是使用正负分分别对投资和公司进行排名。在关键部门，应仅选择“最可持

on Civil and Political Rights (1976) and the International Labour Organization's core conventions (1948, 1949, 1957, 1958, 1999).

Dennis McCann places the notion of "subsidiarity" in its historical perspective as intent upon resisting Fascism and other forms of Totalitarianism. The goal is to create forms of public assistance, consistent with Human Dignity, Human Rights, the Common Good, Distributive Justice, and Solidarity. One of the innovative recent developments in the Church's understanding of subsidiarity is the reference in *The Vocation of the Business Leader* (VBL: Vatican Justice and Peace Commission, 2012) counselling business leaders to create "subsidiary structures" in the organization and management of work (Paragraphs 47-50). McCann argues that the Principle of Subsidiarity could be a driver of Catholic Social Teaching's proposals for overcoming poverty. Empowering the poor means providing access to capital. This can be illustrated either through an investigation of the Grameen Bank in Bangladesh or credit unions in the Philippines or both. Here the Principle helps overcome the "moral hazard" inhibiting conventional banks from lending to the poor: the risk involved in extending credit to anyone, is no greater among the poor than with the rich, if the loan is managed properly.

Chiaretto Yan deeply inspired by the notion of "Economy of Communion" describes the Chinese experience of prosperous coastal provinces paired with and helping poor provinces in western China, an experience that can be shared at the international level and proposed as a model for the assistance relationships between developed and developing countries. Deng Xiaoping once famously introduced China's "open door policy" in 1978 with his battle cry that "to get rich is honorable." That unleashed tremendous potential for economic reform and the opening up of China. More significantly however, Yan points to the second part of his quote often left unnoticed where Deng suggested: "We permit some people and some regions to become prosperous first, for the purpose of achieving common prosperity." Therefore, common prosperity is the key and the main objective. It has been a long tradition for China to pair rich coastal provinces with poor ones in the western region to offer assistance for poverty relief.

Along the same lines, Andrew So, founder of the Asian Confederation of Credit Unions (ACCU), strongly argues for a social cooperation that complements economic cooperation, so that mutual help would not merely be sporadic but continuous and sustainable. The purpose of economic cooperation is to improve the lot of the economically weak by means of their working together. A cooperative or credit union is the tool through which economic cooperation can be practiced and people can effectively work together in different fields of economic activities. It is also a proven fact that many types of cooperatives could reduce poverty as they produce clean energy and reduce waste.

The Compendium of Social Doctrine of the Catholic Church stresses that the transfer of clean technologies to developing countries is also the responsibility of developed countries, in order to solve the global environmental crisis and to safeguard the earth as our common home. There is also the new application of the "Go West" development plan in China to counter post-coronavirus geopolitical risks and obstacles posed by the US-China decoupling. The idea is to form a triadic development pattern involving a domestic cycle (国内大循环: "*Guonei Daxinghuan*") between the prosperous eastern China and the less-developed western China as the main body, and the domestic and international cycles mutually promoting one another (国内国际双循环: "*Guonei Guoji Shangxinghuan*").

Mike Thompson who is the key architect of our Macau Manifesto offers several digital solutions for poverty relief, under the heading of "Digital Capitalism for the Poor" for regions where the basic principles of contract and private property are not strong enough to support the

续的”投资、公司或国家来进行投资。通过该方法，可以预期并创建“角色模型效应”，这有助于提高特定经济领域和部门的总体标准，因此表明了积极的投资动机。目的是增进参与进来的行为者之间的相互了解、沟通，并加深意识和责任感。

最后，克里斯托夫·斯特克伯格（ChristophStückelberger）在他对“影响力投资”的分析中主张维持自由、公平/正义，可持续性和安全性之间的平衡：资本交易和转让的自由，同时尊重规则的公平性、机会及获取的平等性、 金融资产的影响和安全的可持续性。

3）法律层面

教育最终应揭示伦理与法律之间的内在联系，以保护社会上最弱势群体的合法权利。需特别注意创建专业的法律网络，用于对规章制度改革立法的实施进行监管，并制定职业承诺以创造就业机会和帮助那些滞后者。

伊曼纽尔·丘巴卡（Emmanuel Chubaka）将社会经济地位最低人群的卫生负担转化为金融资产，使污染企业对公众负责。尽管各国尚未在执行机制方面达成共识，尤其在温室气体排放和碳定价方面缺乏共识，但是在全球范围内可能已经存在用于监控污染并维持经济活动可持续性的监管框架。

布鲁诺·弗雷（Bruno S. Frey） 和玛吉特·奥斯特洛（Margit Osterloh） 提出了一个有关环境政策委员会的例子，其中绝大多数成员都相信电动汽车将为全球变暖提供关键的解决方案。其实，他们并非如此确信，例如，因为他们考虑了电动汽车所涉及的所有资源，包括可能对环境造成破坏的电力生产，所以他们可能不愿意公开讨论这些问题，他们担心，不支持自然环境的改善会遭到抨击。为了更有效地解决复杂的问题，弗雷和奥斯特洛提议设立“魔鬼的辩护士”（“故意唱反调的人”），其职能是将容易被忽略、阻拦或破坏的各个方面纳入讨论和决策过程。可以在许多不同的委员会内部设立“魔鬼的辩护士”。尽管不同的看法非常重要，但是当委员会成员意见较一致时，会特别有成效。鉴于问题在历史上既定的地理边界内得到解决这一事实，他们还提出了“功能性重迭竞争管辖权”（FOCJ）的概念。在许多国家，这就是中央政府；在更带联邦性质的宪法中，部分决策权属于省、地区或市政当局等更低的部门。但是，一个问题的范围少有适合决策部门历史上的既定规模的。在许多情况下，部门太大或太小，并且这些问题全部或部分涉及多个实体。“功能性重迭竞争管辖权”创建了与要处理问题相匹配的政治部门。随着问题的扩展，有许多重叠的政治部门致力于解决具体的问题。“功能性重迭竞争管辖权”与天主教社会教义相一致，后者非常重视辅助性原则。这项规则要求在最低级别上作出公共决策。“功能性重迭竞争管辖权”恰好达成了这一目标，它还符合天主教宗教秩序的组织。从一开始，诸如本笃会或耶稣会的秩序就没有按照国家部门来组织。他们的下级部门常常超越范围或仅覆盖其中的一部分。他们是非民族性质的，这是他们的优势之一。

菲律宾杜马格特西利曼大学校长贝蒂·塞诺尔·麦坎恩提出了另一个令人信服的诉求，即，要求在机构层面上进行决定性的变革。多年来，塞诺尔·麦坎恩一直致力于倡导如下理念：在机构层面，环境实践具有良好的商业意义：垃圾分类有助提高运营效率、带来替代性收入流，并获取可观的能够维持环境项目目标的经济回报。例如，通过更高效的垃圾回收可以节省时间和精力；可生物降解的垃圾可用于维持有机肥料的生产；回收利用可促进当地家庭经济的发展，并减少对树木和矿藏等主要产品来源的破坏。

服务性学习作为一种教学方法在西利曼大学内部得到了很好的整合，旨在引入基于社区的经济学视角。例如，采用该方法有利于促进经济平等，并在家庭层面上实现资源的获取，同时又摆脱了仅以家庭平均收入或平均一篮子商品为重点的“强制性平均”。进一步强调对具体家庭（而不是总体家庭）的了解将引起人们对社区中每个家庭的生活

economic freedom that characterises competitive markets. Thompson thus describes how blockchain technology can provide new ways for the poor to access property rights as well as to help promote transparency, build trust and reputation, and enhance efficiency in transactions.

Franz Gassner analyses models of ethical investment that are in compliance with exclusion criteria, which are intended to prevent any investment supporting unacceptable or ambiguous social and environmental behaviour results. In principle, exclusion criteria must be applied consistently in all cases (e.g., exclusion of atomic energy, drugs, child labour, pornography). In less clear-cut cases, such exclusion criteria are set relatively and apply then only under expressly specified conditions (e.g., automobile industry; fossil fuels). Another method consists in using positive and negative scores which results in a ranking of respective investments and companies. In critical sectors, only the "most sustainable" project, company, or country should be chosen to be eligible for investment. With this method a "role model effect" is intended and created, which helps to raise the overall standards in the particular economic field and sector, thus indicating positive incentives for investment. The goal is to improve mutual understanding, communication and deepening of awareness and levels of responsibility among involved or participating actors.

Finally, Christoph Stückelberger, in his analysis of Impact Investment, argues for finding the balance of the four values of freedom, fairness/justice, sustainability and security: freedom of capital trading and transfer while respecting fairness of rules, equality in chances and access, sustainability in impact and security of financial assets.

3) The *legal* track

Education should finally reveal the intrinsic link between ethics and law, in order to protect the legitimate rights of the most vulnerable in society. Special attention needs to be paid to creating professional legal networks which monitor the implementation of regulatory reform legislation and develop professional commitments to creating jobs and helping those left behind.

Emmanuel Chubaka shows how the sanitary burden of communities in the least advantaged socio-economic groups could be translated into financial assets, to make polluting corporations accountable to the public. A regulatory framework to monitor pollution and maintain the sustainability of the economic activity may already exist at a global level, even though, it lacks consensus on the enforcement mechanisms among countries, specifically when it comes to greenhouse gas emissions and to carbon pricing.

Bruno S. Frey and Margit Osterloh bring up an example of a commission on environmental policy in which a large majority of the members is convinced that electronic cars will provide a crucial solution to global warming. Persons not so convinced, e.g. because they take into account all the resources going into e-cars including the production of electricity which may damage the environment, may be reluctant to openly discuss these concerns because they fear being attacked for not supporting an improvement in the natural environment. In order to facilitate a more appropriate dealing with complex issues, Frey and Osterloh suggest the institution of an *Advocatus Diaboli* ("Devil's Advocate"), whose function is to bring aspects into discussion and decision-making processes which otherwise are neglected, discouraged or actively undermined. The institution of an *Advocatus Diaboli* can be applied to many different commissions. It is particularly fruitful when the commission members are quite homogenous, while divergent views are very important. They propose also the concept of "Functional

质量、农业或渔业家庭的独特或特定环境的关注，并留意特定的社会文化环境。西利曼大学的“零垃圾”政策及其他创新环境计划始于2018年。这显然是“一项正在进行的工作”。 为了应对新冠大流行，领导团队不得不重新设计教学流程，将尽可能多的基于数字化的程序整合起来。

何塞·米格尔·安卡纳 （José Miguel Encarnação）确信澳门将凭借其强大的慈善传统，如仁慈堂，为经济发展带来新的范式，并在短期内制定出新方案，用于家庭保护，并确保下一代拥有美好的未来。

罗德里克·奥布赖恩（Roderick O’Brien）认为，无论是地方还是全球，当代社会都很复杂。诸如我们的法律体系或教育体系之类的组件架构已经将当前的经济学范式嵌入其中。这些高度复杂的体系不可能在一夜之间被改变。尽管如此，奥布赖恩仍然认为改变是可能的。例如，我们从历史中学到，农奴制嵌入了较早的经济学范式，后被基于市场范式的新型雇佣制度所取代。这些新制度可能仍然具有剥削性，但它们有所不同。

除非经济学范式的转变成为一项持续不断的工作，否则任何事情都不会真正好转。但是，在不同社会行为人的全力支持下，希望至少采取一些具体步骤，系统地开放经济模式，尤其要顾及到贫穷和弱势群体的利益。

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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: Yang Hengda 杨恒达

Overlapping Competing Jurisdictions (FOCJ)" given the fact that problems are addressed within historically given geographical borders. In many states, it is the central government; in more federal constitutions part of the decision-making power rests with lower units such as provinces, regions, or municipalities. However, the scope of an issue rarely fits the historically given size of the decision-making unit. In many cases, the units are too large or too small, and the problems concern several entities in total or partly. Functional Overlapping Competing Jurisdictions (FOCJ) create the political units such that they match the problems to be dealt with. As the extension of problems diverges, there are many overlapping political units devoted to solving a particular problem. FOCJ are in line with Catholic social teaching where much emphasis is given to subsidiarity. This rule calls for public decisions to be taken at the lowest possible level. FOCJ meet exactly this goal. FOCJ also conform to the organization of Catholic religious orders. From their very beginning, orders such as the Benedictines or Jesuits were not organized according to national units. Their provinces often extend beyond them or cover only part of them. They are non-nationalistic, which is one of their great strengths.

Another convincing call for decisive change on the level of the institutions comes from the President of Silliman University, Dumaguete, Philippines, Betty Cernol McCann. For many years Cernol McCann was at the forefront of promoting the notion that at the level of an institution, environmental practices make good business sense: Segregation of waste makes for more efficient operational processes, the creation of alternative income streams and favourable economic returns that sustain environmental project goals. For example, time and energy may be saved through more effective waste collection; biodegradable wastes can be used to sustain organic fertilizer production; recycling supports the local household economy and reduces destruction of primary sources of products like trees and mineral deposits.

Service-learning is well integrated within Silliman University as a teaching methodology in order to introduce a community based economic perspective. Its adoption, for example, can bring lessons on economic equality and access to resources to the level of households, away from the "tyranny of the average" evident in focusing merely on average household income, or on an average basket of goods. Giving more importance to understanding specific households (as opposed to an aggregate household) will call attention to the quality of life of each household in a community, to the unique or specific contexts of farming or fishing households and being mindful of specific sociocultural contexts. Silliman University's "Zero Waste" policy and other innovative environmental programs began in 2018. It is clearly "a work in progress." In response to the COVID pandemic a leadership team has had to redesign teaching and learning processes, incorporating as much digitally based programming as possible.

José Miguel Encarnação is very confident that Macau with its strong philanthropic tradition supporting, for example, the Holy House of Mercy, will contribute to a new paradigm of the economy, resulting in the short term in new programs protecting the family as an institution and guaranteeing a better future for the next generations.

Roderick O'Brien observes that contemporary societies are very complex, both locally and globally. And the component structures such as our legal system or our education system have embedded within them the current paradigm of economics. These highly complex systems cannot be changed overnight. Nevertheless, O'Brien also argues that change is possible. We learn from history, for example, that the institution of serfdom, which embeds an earlier paradigm of economics, was replaced by newer systems of employment based on the market paradigm. The new systems may still be exploitative, but they are different.

Unless changing the economic paradigm becomes an ongoing exercise probably nothing will really change for the better. However, with the full support of different actors of society there is hope that at least some concrete steps for opening economic models systematically will be undertaken, especially for the benefit of the disadvantaged and poor.

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

The Macau Manifesto

for The Economy of Francesco, Assisi, November 2020

A synthesis of thinking towards the New Economic Paradigm based on the Macau Ricci Institute Symposium at the University of Saint Joseph, Macau, 15-16 October 2020

EXECUTIVE SUMMARY

Our challenge in drawing together concepts and ideals for the New Economic Paradigm and sustainable models of economy was to ground thoughts in the realities of our time and to identify thought and action towards the goal of economic transformation. We identify three thematic platforms for action by all who have the influence to support those without influence.

1. SUBSIDIARITY ECONOMICS

Subsidiarity in reforming economics highlights communitarian solutions and posits that the most effective solutions will emerge from dialogue and voluntary cooperation involving the existing institutions of local communities.

Actions to develop Subsidiarity Economics

1. *Credit Cooperatives: Develop Microbanking.* Microloans can enable the poor to come together in business models which combine social and economic cooperation
2. *Tech developers: give voice to the disenfranchised.* Innovative examples are already seen in Africa with BitPesa and Kiva Protocol, Africa's first blockchain and decentralized digital identity implementation.
3. *Large companies: give and invest.* Large companies can support autonomy and decision rights to be made at every level in the company and enable small communities to overcome social and environmental challenges.
4. *Investors: Use ethical or ESG (Environmental, Social and Governance) investment filters.* Invest in innovations that empower individuals and communities to support enterprises which are often communitarian in nature and enable access to trade and enterprise.

2. WELLBEING FOR ALL

Wellbeing for All offers a vision of solidarity across cultures and borders that sets aside traditional prejudices against the others who do not share in our prosperity, whether those prejudices are based on race, creed or colour. If the New Economic Paradigm is to fulfil its promise, we must learn to trust empowerment strategies

澳门宣言

圣方济各经济的启示，2020年11月

澳门圣若瑟大学-澳门利氏学社2020-10-15/16研讨会

“新经济模式”思想综述

主旨概述

当为“新经济模式”和可持续发展汇聚思想理念时，我们面临的挑战是立足于现实，确定与经济转型目标相一致的思想和行动。为此我们确立了三个专题平台，以供所有具有影响力的人采取行动，支持那些默默无闻的社会群体。

1. 辅助性经济原则

辅助性经济改革强调群体主义解决方案，将在现行的基层体制对话和自愿合作中产生的解决方案视为最有效的方案。

发展辅助性经济的措施

1. 信用合作社：发展微型银行。小额贷款可以使贫困人群共同参与到社会-经济合作的商业模式中。

2. 技术开发商：为被剥夺权利者发声。非洲的BitPesa和Kiva协议（非洲第一个区块链和去中心化数字身份项目的落实）即为现有的创新案例。

3. 大型公司：支持和投资。大型公司可在公司内部各个层面上提供支持、自治和决策权，帮助小型团体克服社会和环境挑战。

4. 投资者：依诚信尽责或ESG标准（环境、社会和管理）选择投资。投资创新可使个人或群体创建的公司具有社团属性，能够独立开展生产和贸易。

2. 共同福祉

共同福祉提出了一种跨越文化和国界的团结愿景，抛开那些对无法与我们共享繁荣的人们的传统偏见，无论这种偏见是基于种族、信仰还是肤色。若新经济模式要实现其承诺，必须学会包容所有人，给他们赋权，而非仅仅与自己亲近和重要的人。

发展共同福祉的措施

1. 工商企业：成为进取的社会机构。
通过《联合国工商企业与人权指导原则》促进福祉。真正承认、尊重、保护和促进个人在各种情况下的平等尊严。

2. 政府：适当放松边境管控和气候行动。
解决难民困境的跨国合作和争取公众话语权需要建立更开放的边境政策和跨国合作网络，以改变对移民的相关言论。

that are open to all people, and not just to those who are near and dear to us personally.

Actions to develop Wellbeing for All

1. For the Business Enterprise: Becoming Progressive Social Institutions.

Promote wellbeing through the *UN Guiding Principles on Business and Human Rights*. Truly recognise, respect, protect and promote the equal dignity of individuals in every situation.

2. For Governments: "Softer" Borders and Climate Action.

Transnational cooperation and evidence-based public discourse to address the plight of refugees requires the creation of more open border policies and transnational networks for collaborations to change the discourse on migration.

3. For NGOs: Educate and Innovate.

A challenge to NGOs to innovate with multi-stakeholders in a greater level of collaboration to design solutions that meet the wellbeing needs of the poor and the disenfranchised.

3. COMMON GOOD ENTREPRENEURSHIP

A market oriented economy can only work for the Common Good if the majority of actors in the system are able to restrain the instincts for greed and over-consumption and choose to both invest and consume in the interests of the Common Good – for the good of all, especially the underprivileged and those without the same power to invest or consume.

Actions to develop Common Good Entrepreneurship

1. For Boards: Transparent Governance.

Common Good corporate governance requires the practice of transparency, compliance and public accountability to stakeholders and internal leadership competence, balance, commitment and integrity. We call on Boards to be accountable for Total Value Creation: economic, environmental and social governance capitals.

2. For Investors: Ethical and ESG Commitment.

Wealth not only creates the economic basis for institutions and people, but also exerts an influence on the structures of a society to address environmental and social impacts.

3. General Management: Action for Social Justice in Supply Chains.

Organisational managers should ensure that policies give guidance to employees and suppliers to respect human rights, social justice and care for ecosystems.

4. Marketing Management: From Consumption to Consummation.

Marketers are encouraged to reimagine the role of marketing from driving consumption to enabling consummation Marketers are encouraged to reimagine the role of marketing from driving consumption to enabling consummation redirecting people's needs, wants and desires and the processes, products and services that fulfil them.

5. Governments: Regulation and Taxation Enforcement.

Governments have a unique role in leading people and industries towards carbon zero economies and the massive shift away from dependency on fossil fuels. Governments have failed to keep up with the ingenuity of corporate and individual wealth creators' tax avoidance regimes which have the effect of removing revenues that would otherwise be taxable through supranational financial transfers.

The MRI Symposium recognised that there was a need for a change of heart. That change of heart at the individual level must flow into communi-

3. *非政府组织：教育和创新。*
非政府组织面临的挑战是与多个利益相关方在更高层次的合作中进行创新，设计相关方案以满足贫困人群和被剥夺权利者福祉需求。

3. 共同利益型创业

只有市场中的大多数参与者能够抑制贪婪和过度消费的本性，选择有利于共同利益的方式进行投资和消费——尤其是有利于弱势群体和那些没有能力进行同样投资和消费的群体，市场经济才可能为共同利益服务。

发展共同利益型创业的措施

1. *董事会：透明化管理。*
共同利益型企业管理要求对利益相关者实行开放透明、合规及可公开问责的原则，并要求内部领导有能力、善于权衡、尽责和诚实守信。我们呼吁董事会对提升总体价值负责，即对经济、环境和社会管理资本负责。
2. *投资者：伦理与ESG*环境、社会、治理*承诺。*
财富不仅为体制和人们创造经济基础，也影响着如何解决环境和社会问题。
3. *综合管理：为供应链中的社会公正采取行动。*
组织管理者应该确保政策指导员工和供应商尊重人权、社会公正并关注生态环境。
4. *营销管理：从推动消费到完善消费。*
我们鼓励营销人员从推动消费到完善消费方面重新构想营销的作用。重新定位人们的需求、欲望和心愿，以及满足这些需求的过程、产品和服务。
5. *政府：法规和税收政策。*
政府在引导人们和行业向零碳经济迈进和大规模摆脱化石燃料依赖方面发挥着独特的作用。可是政府未能跟上企业和个人财富创造者独创的避税方式的步伐，致使本应通过超国家财政转移征税的收入减少。

澳门利氏学社研讨会认为，转变想法很有必要。个人层面的改变必须融入团体和体制。在我们进入被称为减少气候变化灾难风险的决定性十年之际，我们必须采取紧急行动，将最弱势群体的代价降至最低。

前言

我们应当如何推行可持续的全面发展目标，以保护我们的自然环境及资源，并让世界上最贫困人群获得发展经济的能力？

2020年10月，在圣若瑟大学青洲分校举行的澳门利氏学社研讨会聚集了27位发言人，共同探讨如何解决全球民生最基本的问题。发言人分享了他们的专业知识和经验，并对这个问题做出了回答，这是我们为将在2020年11月举行的流媒体圣方济各经济会议做出的贡献。

声音虽小，但我们有雄心壮志，愿与志同道合之士一起呼吁为当代经济模式引发的弊端寻求新的解决方案。

我们在为新经济模式和可持续经济模式汇聚概念和想法时，所面临的挑战是根据现实，寻求为实现经济转型目标而采取的想法和行动。

我们在模式转变的概念中使用“新”这个字眼，是针对当今我们面临的经济结构性的弱点。我们知道社会与经济是不断变化的，也注意到个人、社区、非政府组织、企业、政府以及联合国在宏观、中观和微观层面为推动社会和环境可持续发展的经济模式做出的积极的改变和态度。

这不是简单的“新”“旧”经济学的对比。经济学是动态科学，描述个人、组织和国家如何利用他们的资源和人才来维持基本和非基本的商品和服务。经济模式在当今世界千变万化、错综复杂然而又与生活中简单的快乐和悲伤息息相关。

ties and institutions. As we enter the so-called Decisive Decade to mitigate the risk of a climate change catastrophe we must move into an emergency pace of action and minimise the cost to the most disadvantaged.

FOREWORD

How might we enact sustainable and integral development, protect our natural environment and its resources and economically empower the world's poorest?

The Macau Ricci Institute Symposium at the Ilha Verde Campus of the University of Saint Joseph gathered 27 presenters in October 2020 to address this most fundamental question of our shared life on this planet. The presenters shared their expertise and experience to answer this question and to make our contribution to the work of The Economy of Francesco streaming conference in November 2020.

Our voice is modest but our ambition is high to join with the voices of so many advocating new solutions to the sufferings caused by the contemporary economic paradigm.

Our challenge in drawing together concepts and ideals for the New Economic Paradigm and sustainable models of economy was to ground thoughts in the realities of our time and to identify thought and action towards the goal of economic transformation.

We use "new" in the sense of a paradigm shift which addresses the structural weaknesses of the economics that confronts us today. We recognise that societies and economies are shifting all the time and we note the positive changes in attitudes by people, communities, NGOs, companies, governments and the United Nations to advance socially and environmentally sustainable economic models at macro, meso and micro levels.

It is not simply "new" versus "old" economics. Economics is dynamic and describes the way individuals, organisations and nations utilise their resources and talents in maintaining both essential and non-essential goods and services. The economic paradigm is our contemporary world: ever-changing, ever-complex, and yet, infused with the simple joys and tragedies of life. The *Macau Manifesto* gathers the contributions from the MRI Symposium into an agenda of three platforms for change which we believe will contribute to the paradigmatic shift in economics that is already happening. These change platforms are:

1. SUBSIDIARITY ECONOMICS
2. WELLBEING FOR ALL
3. COMMON GOOD ENTREPRENEURSHIP

1. SUBSIDIARITY ECONOMICS

In the New Economic Paradigm, subsidiarity comes to the fore to give an economic voice and power to the individual and the community. Subsidiarity is the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level.

The dominance of geographical borders has created different levels of decision-making power that rests with provinces, regions, or municipalities. But in many cases, the units are too large or too small to effectively promote cooperation in practice especially in circumstances in which problems concern several entities in total or partly.

Subsidiarity in reforming economics highlights communitarian solutions and posits that the most effective solutions will emerge from dialogue and voluntary cooperation involving the existing institutions of local communities.

澳门宣言汇集了澳门利氏学社座谈会的成果，并将其纳入到三个变革平台的议程中，我们相信这将有助于现有的经济模式的转变。这三个变革平台是：

1. 辅助性经济原则
2. 共同福祉
3. 共同利益型创业

1.辅助性经济原则

在新经济模式中，辅助性经济原则体现在赋予个人和社区经济话语权。辅助性原则是指中央权力机构应具备辅助性职能，只执行地方机构无法执行的任务。

地理边界决定了归属于省、地区或直辖市的不同级别的决策权。然而大多情况下，单位过大或过小都无法在实践中有效促进合作。尤其是涉及到多个或全部实体时。

辅助经济改革强调群体主义解决方案和设想，并将在现行的基层体制对话和自愿合作中生成的解决方案视为最有效的方案。辅助性经济是促进个人和社区自由的催化剂。阿马蒂亚·森（2000[1]）指出，个人意志对于自我塑造至关重要。自由包括三个基本方面：（1）“管理自由”表示个人不受约束；（2）“权力自由”表示个人采取行动的自由；（3）“主观能动自由”代表个人采取行动的意愿。无论如何，应创造适宜的环境帮助个人或社区免受约束，并通过行动支持教育项目和对微型企业进行定向投资。

辅助性经济聚焦个人和社区民生可持续的微观经济领域。新经济模式呼吁政府干预资本市场，以确保目前被排除在外的贫困人群和权利被剥夺者可获得资源和资本，从勉强维生和贫困过渡到分享物质和资源阶段。

辅助性经济需要政府和非政府组织以及那些拥有资本的道德主体进行投资或补贴，但是无论是从效果上还是从意图上，这些资本都绝不能被用来创造违背辅助性经济原则的依赖关系。

1 Sen，A.（2000）《自由发展》，纽约州纽约市：安克尔丛书（Anchor Books）

发展辅助性经济的措施

1.信用合作社：发展微型银行

通过信用社和其它信用合作社实现辅助性经济，还必须反思微型银行近来取得的成功经验，作为为创业者提供资金的途径之一，也要维持必要的资金流，即通过贷款和偿还贷款实现更多分配。格莱珉银行(Grameen Bank)是首家在孟加拉国开设的银行，依靠授权当地社区网络，并对他们实施问责制，确保所有参与者都遵规守纪。“如果我通过当地社区成员担保获得一笔贷款，那么我会尽可能偿还，因为任何违约都可能导致社区其他成员失去申请自己贷款的资格。”

小额贷款将贫困人群以合作的商业模式聚集在一起，社会和经济的结合注定了这种互助方式不是偶然、不定时的，而是持续性的。经济合作的目的是通过合作改善经济上的弱势群体的命运。合作社是实现经济合作的一种手段，人们可以在不同经济活动领域进行有效合作。

合作社赋予人们权力，使他们通过该组织成为经济决策的核心。亚洲信用合作社联盟（ACCU）投入4220亿美元用于改善人们的生活。30万志愿者为社区利益奉献自我，帮助年轻人创造事业和机会。

通过这些范例我们可以看到基层参与者如何铸造和发展团结合作。

2.技术开发商：为被剥夺权利者发声

数字技术正在帮助个人参与市场和新经济。支付宝的存在和发展已经成为数字技术创新的先驱，为那些原本被排除在主流银行服务之外的机构争取发言权和存在感。可以说，支付宝的成功为那些近期在其它地方进行类似尝试的机构铺平了道路。

BitPesa已成为非洲“前沿市场”的数字外汇和支付平台。据称，企业通过该平台可以用非洲货币以最快、最具成本效益的方式收付款。对非洲的许多人来说，身份验证是一个难题，因为许多儿童未进行出生登记，因此不能使用任何公共服务（包括银行服务）。

Subsidiarity is an enabler of freedom for the individual and communities. Sen (2000[1]) suggests that the individual's determination is of utmost importance in self-formation. There are three essential facets of freedom: (i) "control freedom", which explains the individual is free from constraint; (ii) "freedom as power," which describes the individual's capacity to take action, and, (iii) "agency freedom", which shapes one's will to act. However, the right circumstances need to be created to enable the individual and communities to be free from constraints and helped to take action through educational support projects and targeted investments for micro enterprises.

Subsidiarity focuses on the micro-economics of sustainable livelihoods for individuals and communities. The New Economic Paradigm calls governments to intervene in capital markets to ensure that those currently excluded, the poor and the disenfranchised, are empowered with access to resources and capital to move from subsistence and deprivation to share in goods and resources.

Subsidiarity requires an investment or subsidy by governments and NGOs and those moral agents who have access to capital, but that capital and its allocation must not be used (either in effect or intent) to create dependencies that are contrary to the principle of subsidiarity.

Actions to develop Subsidiarity Economics

1. Credit Cooperatives: Develop Microbanking

Subsidiarity, achieved through credit unions and other credit cooperatives, must also include reflection on recent successful experience with microbanking as a way to distribute capital to prospective entrepreneurs, while maintaining the necessary circulation of capital, that is, through loans and their repayment, enabling more distribution. The Grameen Bank, first opened in Bangladesh, depends on empowering local networks and organizing them as accountability structures ensuring the compliance of all participants. "If I obtain a loan because I have been approved for it by the members of my local community, I am more likely to pay it back, when any default would result in foreclosing opportunities for other members of the community to qualify for their own loans."

Microloans can enable the poor to come together in cooperative business models which combine social and economic cooperation so that mutual help will not be merely occasional or sporadic but continuous. The purpose of economic cooperation is to improve the lot of the economically weak through working together. A cooperative is a tool through which economic cooperation can be practiced and people can effectively work together in the different fields of economic activities.

Cooperatives empower people at the heart of economic decision-making in and through their organisations. The Asian Confederation of Credit Unions (ACCU) manages USD 422 Billion for the purpose of helping members to improve their lives. 300,000 volunteers make personal sacrifice in favour of their communities to create enterprises and opportunities for young people.

In these examples we can see how solidarity is forged and developed for the participants at the subsidium levels.

2. Tech developers: give voice to the disenfranchised

Digital technologies are helping to engage individuals into markets and new economies. The growth and presence of Alipay has been a forerunner of digital technology innovation giving a voice and presence to those otherwise excluded from mainstream banking services. It could be argued that its success has paved the way for these

1 Sen, A. (2000). *Development as Freedom*. New York, NY: Anchor Books.

金融服务慈善机构Kiva推出了一个区块链平台，该平台为塞拉利昂居民创建网络身份，利用生物特征数据创建一个适用于微型贷款和偿还的数字钱包。

3.大型公司：支持和投资

大型公司可支持并帮助小型社区克服社会和环境挑战。2017年台风天鸽登陆澳门后，澳门六大度假娱乐产业公司提供人力物力，为灾后重建作出积极贡献。2020年，达能集团出资2.5亿欧元现金，意在为其全球生态系统中的农民、供应商以及小型客户延长付款期限并为他们提供信贷。

企业推行辅助性经济，确保员工通过正规渠道、培训和经验来完成任务，激励员工取得事业成功。《商业领袖的使命》（2015[2]）的作者指出，规范并尽可能放宽公司每个级别人员的自主权范围和决策权范围十分必要。应设置限制，决策全不得超过个人或团体获取决策所需信息的能力，这样，这些决策就不会逾越他们的职责范围。

4.投资者：依诚信尽责或ESG(环境、社会、管理)原则投资

辅助性经济需要社会化的投资者，这些投资者要确保他们投资的公司符合道德标准或ESG（环境、社会和管理）标准。奥地利和德国主教等将促进各利益相关者之间的合作的投资摆在首位。作为新经济模式，他们有提高整体道德标准和改变世界的潜力。[3]他们强调排除不被道德接受的负面活动和投资（例如：色情文学、赌博、核能、毒品等）的，然后采用同类最佳法（提出要求）或“择优合作”法，以推进文化和经济的大力转型。

影响力和道德投资基金（如Steyler Fair投资债券），使个人或社区有机会创办群体主义性质的企业，且有机会进入那些追求正义、和平和诚信的行业和企业。

2.共同福祉

新冠病毒的肆虐提醒我们，有必要为所有人建立起全球社会共识。它使我们意识到健康是全球共同利益中最宝贵也是最脆弱的因素，也让我们明白，病毒不分国界，人类是一个共同体。为了防止病毒传播，各国必须展开跨境合作。我们更能体会到相互依存的感觉：人类非常脆弱，人类同命相连，共主沉浮。因此，我们必须抛弃集体短期思维并认识到团结是各代人之间共同的挑战。

疫情危机唤起了我们反思和重塑目前的经济模式的意识，需要顾及贫困人群、自然环境和子孙后代。财富创造的概念应延伸到自然、人类和社会资本等领域。创造公共财富，为不幸者打造幸福。

*共同福祉*的理念号召关注不幸者并付诸行动，主要面向贫困人群、被剥夺权利者和难民。教宗方济各明确指出，在当今世界的贫困不是台风和地震那样的不可抗力。贫困是经济体制腐败导致的系统性失败，是由腐败地操纵市场使其利益高于他人造成的。富人并不比穷人品行端正或更有功劳。

每个人都应有尊重人类尊严的本能和责任，这是众人皆知的普遍美德。自我塑造对东西方文化来说都弥足珍贵，在提高福祉和吸收东西方文化教育资源方面都有举足轻重的作用。

*共同福祉*提出了一种跨越文化和国界的团结愿景，抛开那些传统偏见，即因种族、信仰和肤色等原因无法与大家共享繁荣的偏见。若新经济模式要实现其承诺，我们必须学会包容所有人，给他们赋权，而非仅仅与自己亲近和重要的人。对一些人来说，创建新的经济模式是一种精神上的斗争，为了与他人协作探索能分享我们的天赋和资源的新途径，呼吁所有人为参与了不公正的社会结构而反省。萨尔瓦多耶稣会牧师和哲学家IgnacioEllacuría把对文明的期望描述为“不仅要建立一个新的世界经济秩序，为了交换关系更为公正，我们要建立一个新的

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2 教宗理事会（2015）《商业领袖的使命》

3 合作性金融投资：奥地利主教联盟和奥地利的宗教团体的道德投资指南，发表于：《*Amtsblattder Österreichischen Bischofskonferenz*》74号（2018年1月1日）；《通过投资改变世界》、《关于道德投资方向的辅助》。专家组关于“世界经济和社会公德”的研究报告。德国主教联盟教会普遍职责研究组，Bonn，2010年7月。

other more recent attempts to do something similar elsewhere.

In Africa BitPesa has emerged as a digital foreign exchange and payment platform designed for "frontier markets" with the claim that businesses are offered the fastest and most cost-efficient way to make and receive payments in African currencies. For the many in Africa, identity is a problem as many children do not have their births registered and thus cannot access any public service including banking. Kiva, a financial services charity, has launched a blockchain platform to create online identities for Sierra Leone residents using the biometric data to create a digital Kiva wallet for micro-lending and repayments.

3. Large companies: give and invest

Large companies can support and enable small communities to overcome social and environmental challenges. Following Typhoon Hato in Macau in 2017 the six major companies in the Macau resort and entertainment industry provided labour and physical resources to restore the destroyed parts in the city after the disaster. In 2020, Danone made €250 million available cash flow for extended payment terms and credit to farmers, suppliers and smaller customers in its global ecosystem.

Subsidiarity practiced in enterprises ensures that employees have the right tools, training, and experience to carry out their tasks encouraging them to achieve success in their work. The authors of the *Vocation of the Business Leader* (2015[2]) point to the need to define the realm of autonomy and decision rights to be made at every level in the company, leaving these as wide as possible. Limits should be set such that decision-making responsibilities do not exceed a person or group's ability to access the information required to make the decision, and so the consequences of the decisions would not overstep their realm of responsibility.

2 Pontifical Council (2015). *Vocation of the Business Leader.*

4. Investors: Use ethical or ESG investment filters

Subsidiarity economics needs socialised investors who are concerned to ensure that companies in their funds meet ethical and/or ESG (environmental, social and governance) criteria. Investors such as the Austrian and German Bishops prioritise financial investments to promote cooperation among stakeholders. As new economic role models, they have the potential to improve overall ethical standards and change the world.[3] They apply negative exclusionary criteria (non-demand), which highlight engagement in ethically unacceptable behaviour and investments (e.g., pornography, gambling, atomic energy, drugs, etc.), further, best-in-class approaches (demand) or "cooperation in the good", which pushes for a bold cultural and economic transformation.

Impact and ethical investment funds, such as Steyler Fair Investment Bonds, empower individuals and communities to select enterprises which are often communitarian in nature and enable access to trade and enterprise that opt for justice, peace, and integrity of creation.

2. WELLBEING FOR ALL

The COVID-19 pandemic makes evident the need for a global social commons for all. It makes us aware that health is the most precious element in the universal common good and that it is globally vulnerable. It also makes us aware that we are all in the same boat as one human family. The virus doesn't know or respect any frontiers. To stop the pandemic nations must co-

3 "Financial Investments as Cooperation: Ethical Investment Guidelines of the Austrian Bishops' Conference and the Religious Orders of Austria", published in: *Amtsblatt der Österreichischen Bischofskonferenz* Nr. 74 (1st January 2018); *Changing the World through Investment? An Aid to Orientation on ethically-related Investment.* A Study by the Group of Experts on 'World Economy and Social Ethics'. German Bishops' Conference Research Group on the Universal Tasks of the Church, Bonn, July 2010.

文明，它不再存在于在霸权统治、堆积差异、消费主义和虚假福祉之上，而是建立在更加人性化和更加基督教化的基础上”[4]。

*共同福祉*在Ellacuría的设想里是“一种普遍状态，它保障基本生活必需品的满足、个人选择的自由以及为个人和团体创业提供环境，它形成了新的生活和文化形式，并在自然、他人、自己以及与上帝建立起新的关系”。

在教宗通谕《*LaudatoSí’*》（*2015*）中，方济各谈及一套实现新经济体制的完整方法，该方法要充分考虑到我们与环境和生态的关系、与贫困人群和社会正义的关系以及尊重他人和友爱的关系。中国学者和环保斗士廖晓义[5]盛赞该通谕，称它与中国近年来推行的“生态文明”有诸多相似之处。

我们在回应“恢复不同层次的生态平衡，与自己、他人、自然和其它生物以及与上帝和谐相处”（*LaudatoSí’*，210）的号召上面临挑战。万物连通与万物的联系中，有其独特的内容或特点，或者可以说*Yuan-rong*，“圆融”（Integral的汉语翻译）。我们认识到我们一生中，建设家园最迫切的需求是减少温室气体排放，将全球气温上升控制在1.5摄氏度以内。

本次座谈会以菲律宾为例，讨论了如果不根据在巴黎举行的第21届联合国气候大会[6]上作出的承诺达成国际协议，立即采取行动，一些国家将面临潜在的灾难。菲律宾的所处的地理位置极易受到气候变化的影响，近年来洪灾泛滥也是气候变化的结果。

4 Ignacio Ellacuría（2000）‘Elreinode Diosyelparoeneltercermundo’，Escritos Teológicos，卷2，300。

5 廖晓义，前中国社会科学院教授，2008年中国地震后，非政府组织-北京地球村的创建者。她提出了一种新的可持续生活方式并与地方省级官员合作创建了许多名为“幸福与和谐家园”的农村社区项目。她亦因对保护传统文化及生态系统所作的贡献而获本地及国际奖项。Cf.： AngelaMorig-gi，“中国妇女站在环保运动的前沿：王永晨，廖晓义和田桂荣”DEP （Deportate，Esuli e Profughe）杂志，35期，2017，206-227。

6 https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement

菲律宾西利曼大学通过举例，阐述了公共机构如何发挥组织作用，改善环境福祉。该大学自始至终都在解决气温变化问题，并提出寻求其它有利的替代经济回报，以维持环保计划的目标，比如，减少废物回收的时间和精力、通过生物可降解废物来维持有机肥料的生产、回收利用以支持当地家庭经济以及减少对产品主要原材料的破坏，如树木和矿藏。开发太阳能等替代能源，节省照明和电力成本，节省下来的资金用于西利曼大学来提高教学服务。

新经济模式向社会中所有行动者发起了挑战，在尊重个人尊严和人类共有家园的原则的基础上，建立一个更公正的社会，这也是发展团结、相互尊重、创业动力和辅助性文化的基础。

发展共同福祉的措施

1.工商企业：成为进取的社会机构

对于公司来说，联合国的《商业与人权指导原则》或是承担起促进共同福祉责任的最关键的起点，该原则涵盖了该领域的权威性的全球标准。包括《国际人权法案》中列出的30项人权，以及国际劳工组织（ILO）的核心规约，涉及民事、政治、经济、社会、文化权和发展权。人权被视作最低的道德标准，世界上的每个人都必须有尊严的生活和工作。人权作为最基本的要求，可以开辟多样性的文化、道德价值和规范，并保证广阔的发展空间。

对宗教而言，“人类社会”关乎信仰，在《圣经》和教会的重要文件，如《和平于世》（1963）和《牧职宪章》（1963）中都有所强调。教宗方济各在《Fratelli Tutti》(众位兄弟)（2020）中又再度强调了这一挑战：

> 当人的尊严得到尊重，权力得到认可与保障时，创造力和相互依存关系就会茁壮成长，人的创造力通过促进共同利益的行动得以释放。现在，密切观察当今社会，我们发现不胜枚举的矛盾，这让我们怀疑是否人人都能享有70年前庄严宣告的平等的尊严，以

operate beyond their borders. We feel a greater sense of interdependence: we are all vulnerable, we are connected globally for the best and the worst. We should, therefore, give up our collective short-term thinking and understand solidarity as an intragenerational and intergenerational challenge.

The COVID crisis makes us aware that we have to rethink and to reshape our present economic paradigm to take account of the poor, the natural environment and future generations. The concept of wealth creation should be extended to include natural, human and social capital. Public wealth creation is required to generate wellbeing for those without wellbeing.

The ideal of *Wellbeing for All* calls for attention and action towards those who do not enjoy wellbeing, notably the poor, the disenfranchised and refugees. Pope Francis has made clear that poverty in our world today is not a natural condition to be endured like typhoons and earthquakes. Poverty is the result of systemic failure in the corruption of economic systems and their manipulation to favour the interests of some groups over others. The rich are no more moral or deserving than are the poor.

The universal virtue that motivates this concern is the instinct and responsibility that each of us shares to honour human dignity. Self-formation, precious to western and eastern cultures, has an indispensable role to play in promoting wellbeing and drawing educational resources from both western and eastern cultures. Wellbeing for All offers a vision of solidarity across cultures and borders that sets aside traditional prejudices against the others who do not share in our prosperity, whether those prejudices are based on race, creed or colour. If the New Economic Paradigm is to fulfil its promise, we must learn to trust empowerment strategies that are open to all people, and not just to those who are near and dear to us personally.

Creating the New Economic Paradigm is, for some, a spiritual struggle, that calls on everyone to repent their complicity in unjust social structures in order to work with all others to discover new ways of sharing our gifts and resources. Ignacio Ellacuría, the Salvadoran Jesuit priest and philosopher, described the hope for civilization as "not simply the creation of a new world economic order, in which the relations of interchange are more just, but a new civilization, built no longer upon pillars of hegemony and domination, on accumulation and difference, on consumerism and a falsified well-being, but rather upon pillars that are more human and more Christian".[4]

Wellbeing for All in Ellacuría's vision is "a universal state of affairs in which are guaranteed the satisfaction of fundamental necessities, the freedom of personal choices, and a context of personal and communitarian creativity which would allow the apparition of new forms of life and culture, new relationships with nature, with others, with oneself and with God."

In his encyclical *Laudato Sí'* (2015), Pope Francis speaks of an integral approach to a new economic system that takes into account our relationship with the environment and ecology, the relationship with the poor and social justice, and the relationship of respect for others and fraternity. Chinese scholar and environmental activist Liao Xiaoyi[5] praised the encyclical and its many similarities with the "ecological civilization" that

4 Ignacio Ellacuría (2000). 'El reino de Dios y el paro en el tercer mundo', *Escritos Teológicos*, volume 2, 300.

5 Liao Xiaoyi, a former professor of the Chinese Academy of Social Sciences, founder of an NGO, Global Village of Beijing, in the 2008 earthquake aftermath of China. She proposed a new sustainable living approach and founded many rural community projects called "Happiness and harmony" Homelands in collaboration with local provincial officials. She is also the recipient of prestigious local and international awards for her contribution to conserving traditional culture and the ecosystem. Cf.: Angela Moriggi, "Chinese Women at the Forefront of Environmental Activism: Wang Yongchen, Liao Xiaoyi and Tian Guirong," *DEP (Deportate, Esuli e Profughe) Journal*, Issue 35, 2017, 206-227.

及在任何情况下该尊严都能得到真正的认可、尊重、保护和促进。当今世界，许多形式的不公依然存在，在日益狭隘的人类视角和利润至上的经济模式滋养下，该模式不惜剥削、抛弃甚至杀害人类。部分人生活富足，但另一部分人则被剥夺尊严、被蔑视践踏，基本权利被忽视或侵犯。[7]

除基本人权责任之外，新经济模式中的企业需发展成为进取的社会机构，尊重自然，探索通过循环利用促进经济的可持续发展，为子孙后代着想，为社会共同利益着想。达能集团已经展示出其进取企业的一些特征，采用法国《EntrepriseàMission（企业使命）》模式，给予利益相关者（如工人、社区、环境和顾客）优先权。达能集团设立达能宣言风险投资和达能集团生态系统基金，正是造福全体人民而进行社会投资的实实在在的例子。

以福祉为导向的企业旨在以一种互连的方式造福人类、社会和生态。他们的商业模式和运营是为了创造福祉，而不是创造财富。财富是一种用单维的金融术语定义的资本，而福祉是一种用整体、多维术语的定义，包括人类的物质和非物质方面，以及自然的有机体。

企业开启创造福祉的轨迹是一个多层面的、复杂的现象。只能利用适当的所有权结构、有效的治理机制及适当的激励系统等相关标准，通过多维措施进行评估，逐步淘汰依赖创造经济外部效应来维持自身及其组织认同，自身与当地社区的关系、采用的技术、生产系统、供应链、信息系统、投资者和创造净收益的商业策略[8]。投资者越来越多地使用企业的ESG数据点来保障这些多维度的措施的实施。

7 *Fratelli Tutti*，2020，22. http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

8　BenedictXVI（2009）：“同样主管机关的现任者尽一切努力，确保使用共享的环境资源的经济和社会成本是透明的，由使用者完全承担，不累及他人和子孙后代。”《爱德》第50号。

2.政府：放宽边境管控和气候行动

在全球化和跨国主义的背景之下，我们迎来一个“新的壁垒时代”。移民压力增长助长经济不平等、政治不稳定以及气候变化。新冠病毒（COVID-19）的流行显示为解决全球性问题，有必要进行跨国合作，持续存在的难民危机，要求人们为个人利益和家庭福祉投入)更多的关注。

关于*共同福祉*，新经济模式必须建立在放宽边界管控之上。解决难民困境的跨国合作和争取公众话语权需要建立更开放的边境政策和跨国合作网络，以改变相关的移民言论。乌干达以其一体化和自由的难民管理政策指明了放宽边界管控之路。

世界上的难民和被剥夺权利者需要福祉帮助。如加尔布雷斯（Galbraith,1979[9]）所说，“移民……是消除贫困的最古老措施。它筛选出那些最需要帮助的人。这对于他们将要前往的国家来说也有好处，它能打破所到之国的贫困平衡。究竟是怎样邪恶灵魂使人们如此抗拒这显而易见的益处？”

尽管已有189个国家于2015年签署了《巴黎气候协定》，但许多缔约方在首次报告“国家自主减排贡献”（NDC）承诺的国家气候变化评估报告上进展缓慢。为实现共同福祉，世界人民以多种方式表达了他们希望政府适当参与的愿望，要强制减少温室气体排放，减轻气候变化的影响。保护本国人民、寻求跨国合作、遵守《巴黎协定》报告和问责制是政府的主要责任。

3.非政府组织：教育与创新

新经济模式给非政府组织带来的挑战是与多个利益攸关方在更高层次的合作中进行创新，为满足贫困人群和被剥夺权利者福祉需求设计解决方案。

教育性质的非政府组织和机构，应纳入和运用传统智慧上的强调为个人家庭以外的人，尤其是最弱势的群体提供正义和福

9　Galbraith，J.K.（1979）。《普遍贫困的本质》，剑桥，马萨诸塞州：哈佛大学出版社。

China is promoting in recent years.

We are challenged to respond to the call to "restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God" (*Laudato Sí'*,2015). The connectedness of everything has its content and characteristics or *Yuanrong*, "圆融" (Chinese translation of Integral) in all relationships with all things. We recognise the most demanding need of our integral life in our Common Home is to reduce greenhouse gases to limit global temperature increases to no more than 1.5C.

The Symposium discussed the Philippines as an example of the potential catastrophe that awaits some countries if no immediate actions are taken with international agreements following on the commitments made at COP21 in Paris[6]. The geographic location of the Philippines is already suffering from an increase in catastrophic flooding due to its vulnerability to climate change. Silliman University in the Philippines provides an example of how public institutions can play their part as communities to improve environmental wellbeing. The University is addressing the problem of climate change throughout its operations and pointing to the creation of alternative favourable economic returns that sustain environmental project goals such as time and energy reduction in waste collection; stream of biodegradable wastes to sustain organic fertilizer production; recycling supports the local household economy and reduces the destruction of primary sources of products like trees and mineral deposits. Tapping alternative forms of energy like solar energy saves costs on light and power, savings that allow Silliman University to allocate more funding to improve teaching and learning services.

The New Economic Paradigm challenges all actors in society to achieve a more just society based on the principles of the dignity of each person and respect for their Common Home which is the basis for developing cultures of solidarity, mutual respect, entrepreneurial drive and subsidiarity.

Actions to develop Wellbeing for All

1. For the Business Enterprise: Becoming Progressive Social Institutions

Perhaps the most useful starting point for a company accepting its responsibility to promote wellbeing for all are the *UN Guiding Principles on Business and Human Rights*, which constitute the authoritative global standard in this field. It includes all 30 human rights listed in the International Bill of Rights and the ILO core conventions: civil, political, economic, social, cultural rights and the right to development. Human rights are identified as *minimal ethical standards* indispensable for everyone to live and work with dignity on Earth. As minimal requirements, they can open and guarantee a wide space for an immense diversity of cultural and ethical values and norms.

For the religious, the "community of mankind" is a matter of faith and has been underlined in the Bible and key documents of the Church such as *Pacem in Terris* (1963) and *Gaudium et Spes* (1965). The challenge has been re-emphasised by Pope Francis in *Fratelli Tutti* (2020):

> When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good. Yet, by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today's world, many

6 https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement

祉。儒家经典《大学》[10]（*Daxue*）提出了三个目标“在明明德、在亲民、止于至善”，具体的八项是：格物、致知、明志、正心、修身、齐家、治国、平天下。

3.共同利益型创业

以道德为导向的消费者和投资者有潜力为经济模式的改革铺平道路，促进货币和经济结构的改变，并驱动为人类和地球服务的实践活动不断发展。

我们在掠夺性自由市场看到不平等、经济混乱、急功近利、腐败和剥削等一切失败的操作惯例。人类利用自己的才能和资源进行交易是为了个人利益，但社会需接受分担提供公共服务（非排他性和非竞争性利益）产生的成本，这赋予间接干预的必要性，以保证宽泛意义上的社会正义、共同发展和生态保护。不同于私人和公共部门的利益，共同利益源于所有超越直接交易方和关系人利益的行为，包括经济行为。

若市场中的大多数参与者能够抑制贪婪和过度消费的天性，并选择有利于共同利益（受益大众，尤其是弱势群体和那些无同等权力进行投资或消费的人群）的方式进行投资和消费，那么市场经济便可为共同利益服务。完全利己的行为不可能产生为了增加公共财富的共同行动，还会产生搭便车的问题。

经济和工商企业的目标是创造全面意义上的财富：自然资产和负债、物质和金融资本、健康、受过教育的人以及经济行为者之间值得信赖的关系。对金融和经济措施的狭隘关注（即一般意义上的利润）扭曲了利润（及利润最大化）的含义，误导了有关财富创造的决策。创造可持续的财富是经济生活的真谛，通过聚焦人与自然的可持续性，使财富增长超越资源（物质）的增长速度。

主流经济学未能正视自然的内在价值。它建议根据相互竞争的经济参与者所决定的市场价值来评估环境商品和服务。然而，自然界的分配问题不能靠算法提供解决方案。有关自然和社会的决定和策略需要从本质上和多视角考虑，并进行明智和尽责的管理。

在新经济模式下，重新构思财富的创造，就是要打造共同福祉，保护所有自然资源和生态系统的可持续财富。可持续财富的衡量要通过组织的财务状况、管理和治理政策与其实践及其对相关公共利益和“公害”（对社会和生态）的影响方面来衡量。组织的宗旨在于关注并负责搭建自然资产和负债、物质和金融资本、人民的健康教育以及经济行为者之间的信任关系。

共同利益创业活动激发了企业（道德）责任，主要表现为以下三个组成要素：

- 责任***主体***（“谁负责？”）是商业企业，他们是“道德行为者”——在某种程度上，也是“企业行为者”（Coleman 1991）。
- 责任***内容***（“负责什么？）在于创造财富和尊重人权。
- 责任***对象***（“对谁负责？”）不仅是股东和其他利益相关者，还有全社会、子孙后代和自然。

鉴于道德责任的上述三个组成要素，公司必须在公共财富的创造、衡量和报告方面呈现正在持续改进的进程。

从单个公司的层面讲，ESG措施的日益成熟化、标准化和可报告性使其成为一种手段，包括GRI，可用于提高企业生产和供应链管理的透明度。对于中小企业来说，《B影响评估》已被全球超过4000家公司采用，并帮助他们接受B公司或B企业的认证[11]。这些公司为了达到该严苛标准，必须考虑到其决策对其员工、顾客、供应商、社区以及环境的影响。

把共同利益放在优先地位凸显了盛行的消费社会与地球为消费提供原材料并吸收其废物输出（尤其是温室气体排放）的能力之间的不兼容性。构建一种新的经济框架需

10 《大学》（译：Muller译，1992）。在明明德、在亲民、在止于至善。

11 B企业认证为公司提供一套标准化的独立评估，无审核员的开支和严格的通过-不通过基准。B企业必须制定管理机制，例如改变公司的章程，确保在决策中平衡所有利益相关者的利益而不仅仅是股东的利益。

forms of injustice persist, fed by reductive anthropological visions and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings. While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated.[7]

Beyond their accountability for human rights, businesses in the New Economic Paradigm will need to develop into progressive social institutions which respect nature by exploring economies that promote sustainability through recycling, think of future generations and take into account the common good of society. Danone is already demonstrating a number of features of a progressive business institution in adopting the French *Entreprise à Mission* model to prioritise stakeholders such as workers, community, environment, and customers. Danone Manifesto Ventures' and the Danone Ecosystem Fund are tangible examples of social investments made to benefit the wellbeing of all.

Wellbeing-orientated businesses aim to create human, social and ecological wellbeing in an interlinked way. Their business models and operations are based on wellbeing creation instead of wealth creation. Wealth is a stock defined in one-dimensional, financial terms. Wellbeing is a flow defined in holistic, multidimensional terms that include material and non-material aspects of human and non-human functioning.

The trajectory of businesses toward wellbeing creation is a multifaceted, complex phenomenon. It can be assessed only by multidimensional measures using criteria related to appropriate ownership structures and effective governance mechanisms, adequate incentive systems, phasing out business strategies that rely on creating economic externalities to sustain themselves[8], organizational identity, relationships with the local community, technology employed, production systems, supply chains, information systems, investors, and net income generated. The growing use of ESG data points on companies by investors is already beginning to offer these multidimensional measures.

2. For Governments: "Softer" Borders and Climate Action

Despite globalization and transnationalism we face a "new era of walls". Migratory pressures are increasingly contributing to economic inequality, political instability and climate change. The COVID-19 pandemic has illustrated the need for trans-border/transnational collaboration in order to address global issues, among them the ongoing refugee crises that demand greater focus for the sake of individual and family wellbeing.

For the *Wellbeing of All*, the New Economic Paradigm must be based on "softer" borders. Transnational cooperation and evidence-based public discourse to address the plight of refugees requires the creation of more open border policies and transnational networks for collaborations to change the discourse on migration. Uganda is showing the way to softer borders for refugee management with its integrative and liberal policies.

Refugees and the disfranchised of our world are in need of wellbeing help. As Galbraith (1979[9]) said, "Migration…is the oldest action against poverty. It selects those who most want help. It is good for the country to which they go;

7 *Fratelli Tutti*, 2020, 22. http://www.vatican.va/content/francesco/en/encyclicals/documents/papa- francesco_20201003_enciclica-fratelli-tutti.html

8 Benedict XVI (2009): "It is likewise incumbent upon the competent authorities to make every effort to ensure that the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations." *Caritas in Veritate*, no. 50.

9 Galbraith, J. K. (1979). *The Nature of Mass Poverty*, Cambridge, MA: Harvard University Press.

要提高商品和服务生产商、市场营销部门以及消费者的创造力水平。重要的是，任何这样的新框架都必须考虑到，过去没有机会进入消费社会的人们的需求以及未来公民的需求。新的经济模式必须能够激发社会希望，激励企业家创新。

*共同利益型创业*需要完成一种模式的转变，即从消费和营销机制转变为*达成圆满*，达成圆满的定义为“使事物完整或完美的行为”（简编牛津词典）。*达成圆满行为*通过以下三个重要途径逐步完善以营销为主导的消费市场。

1. 达成圆满就意味着转变，从在市场中定位产品和服务，到品牌在社会中传达和提倡基本的生存宗旨。
2. 达成圆满激发了一种新的创新形式，通过解决或创造消费者需求来设计新产品和服务，到满足更广泛的社会需求的产品和服务而展开想象和设计，也可两者同时进行。
3. 达成圆满预示着促进，沟通主要是推动人们对品牌产品或服务特征的认识和传播，然后激励人们以不同的方式思考或行动。

达成圆满激励的营销活动有潜力再现营销活动作为企业中具有创造性、受人尊敬和有积极影响力的角色，并成为走向“达成圆满社会”的新经济模式的一部分。它可以推动全球价值链向更高更卓越的水平转变，重新定位人们的需求、欲望和心愿，以及满足它们的过程、产品和服务。

共同利益优先意味着认可商业企业在道义上采取负责公正的行动，支持促进公平和团结的制度。传统智慧教导我们个人和团体实现至善就是获得*幸福*（人类繁荣）。儒家企业家使用孔子的价值观和原则，拒绝不义之财，通过文化与学习造福社会。大众以人为本，将儒家精神和商人的才能相结合。普世博爱运动的共融经济向我们展示了企业如何在生产人类繁荣所需的商品和服务时促进公平和团结。

利润是企业展示生存能力和成长的必要条件，但应将一些利润用于投资社会发展。为实现这一目标，我们需要治理和问责制，有些公司在其章程中对利润分配加以限制。《社会企业标志》[12]对来自10个不同国家的公司进行授权，其利润分配限制在49%，超出部分投资于组织的社会目的活动。B企业在董事会决策中也要求其从属公司承诺平衡所有利益相关者的利益。

共同利益优先如果不能完成精神转变，将他人利益置于个人利益之上，就难以实现。MRI研讨会引用一系列的智慧和精神资源，向经济主体发起挑战：提高同理心、发扬利他主义和尊重自然以及造福子孙后代。

未来共同利益型创业行动

1.董事会：透明化管理

共同利益型企业管理要求对利益相关者实行开放透明、合规及可向公众问责的原则，并要求内部领导有能力、善于权衡、诚实守信。我们呼吁董事会提升总体价值，即对经济、环境和社会管理成本负责。这些原则加强了管理机制和实践，最后会在公司决策中纳入外在的和可验证的道德标准。企业的合法董事需对其行为和影响负责，他们代表公司法人，不同于其他利益相关者，包括股东。

董事不止要为了公司的长远利益承担受托义务，而且还要利用一切手段进行商业运作，在履行企业道德和法律责任的同时，对全社会、子孙后代和自然担起责任。共同利益优先会增加公共和私人财富的创造，它要求董事会对总价值创造负责：包括经济、环境和社会管理成本。

2.投资者：伦理和ESG承诺

货币投资在道德伦理上并非中立。财富不仅为机构和人民创造经济基础，也对社会结构造成影响。金融投资者在很大程度上应遵循管理供需互动的规则，通过投资创造需求，通过排除某些市场和供应商，消除了这些细分市场的需求。

大多数机构投资者根据 FCLT Global（聚焦长期资本）寻求有关问题的信息，以

12 https://www.socialenterprisemark.org.uk/

it helps to break the equilibrium of poverty in the country from which they come. What is the perversity in the human soul that causes people so to resist so obvious a good?"

Whilst 189 countries have signed up to the UNCC Climate Agreement in 2015, many have made slow progress in their commitment to report against their first "nationally determined contribution" (NDC). The people of the world in so many ways have expressed their desire for regulated engagement by government to enforce the reduction of greenhouse gas emissions to mitigate the effects of climate change for the wellbeing of all. It is a primary responsibility of a government to protect its people and requires international collaboration, reporting and accountability to the Paris Agreement.

3. For NGOs: Educate and Innovate

The New Economic Paradigm challenges NGOs to innovate with multi-stakeholders in a greater level of collaboration to design solutions that meet the wellbeing needs of the poor and the disfranchised.

Educational NGOs and institutions should include applying the resources of the wisdom traditions which emphasise justice and wellbeing for those beyond one's own family and especially of the most disadvantaged. The Confucian classic, the Great Learning[10] (*Daxue*), puts forward three objectives to "manifest one's bright virtue, loving the people, stopping in perfect goodness". The Eight Steps are: to investigate things, extend one's knowledge, make one's intention sincere, correct one's mind, cultivate one's personal life, regulate one's family, govern one's state, and settle the world at peace and harmony.

10 The Great Learning, (trans. Muller, 1992). 在明明德、在親民、在止於至善。

3. COMMON GOOD ENTREPRENEURSHIP

Ethically oriented consumers and investors have the potential to pave the way for a revolution in the economic paradigm in transforming monetary and economic structures and in driving the development of a praxis that serves people and the planet.

We see the failings of predatory free market practices: inequality, economic dislocation, financial short-termism, corruption and exploitation. Whilst human freedoms to trade with one's talents and resources is a private good, societies accept the need to share the cost of providing public goods (good of non-excludability and non-rivalry) and, in less obvious way, acknowledge the need for interventions in the cause of what might be loosely named as social justice, collective development and ecological protection. Unlike private and public goods, the good of the Commons relates to all human behaviours, including economic behaviour, that is taken to benefit those beyond immediate transactions and relations.

A market oriented economy can only work for the Common Good if the majority of actors in the system are able to restrain the instincts for greed and over-consumption and choose to both invest and consume in the interests of the Common Good – for the good of all, especially the underprivileged and those without the same powers to invest or consume. Exclusively self-interested behaviours make collective action for public wealth impossible and generate free-rider problems.

The purpose of the economy, and thus of the business enterprise, is the creation of wealth in a comprehensive sense: natural assets and liabilities, physical and financial capital, healthy and educated people, and trustworthy relations between economic actors. The limited focus on financial and economic measures (with the common understanding of profit) distorts the mean-

便更好地了解随着时间推移可能影响公司ESG表现的风险。对于基金投资组合的管理者来说，将ESG数据（尽管有其不足之处）纳入其投资流程是带来强劲发展和可持续的财务业绩的一种有效手段。无论是出于“漂绿”(即掩盖)的目的还是真实意愿，或二者皆有，投资和基金经理在选择公司的基金投资组合时增加了对ESG数据的使用率。我们敦促他们为实现ESG目标做出真正的承诺。

投资者使用ESG策略的基本原理是，通过增强弹性和生产力吸引长期投资以实现盈利。之前的竞争性商业举措已经证明共同利益或“创造共同价值”是如何增强弹性且为生产力带来合作以及如何解决对环境和社会的影响的。

3.综合管理：为保障供应链中的社会公正采取措施。

企业责任是企业领导者个人责任的补充，但不能替代个人责任。组织管理者需确保其政策可以指导员工和供应商尊重人权、维护社会公正和保护生态系统。《联合国商业和人权指导原则》（UNGP，2011[13]）包含30项国际公认的相关人权，被作为全球多元世界中商业和经济伦理的最低道德要求。UNGP的报告框架有两种指导方式：为进行报告的公司提供实施指导，以及为公司内部审计师和外部担保人提供担保指导。

4.营销管理：从推动消费到完善消费

我们鼓励营销人员从推动消费到完善消费方面重新构想营销的作用，重新定位人们的需求、欲望和心愿，以及实现这些需求的过程、产品和服务。

5.政府：法规和税收政策

政府是促进*共同利益创业*的“责任主体”，要定期更新与组织对人类和环境的影响相关的法规和义务。有证据表明，在环境中发现的细颗粒物和超细颗粒物对公众健康有害。按照碳定价制度，政府应该采用严格的规章制度让污染企业付出代价，从而让企业了解他们经济活动的真实成本。这可能需要对污染企业强制征税，征集到的资金将用于资助因污染造成不利影响的国家和地区的社区医疗体系。

政府间的条约是当前实施公正税收执法的全球方式，这可以激励小规模企业与跨国公司竞争（跨国公司通常在财务上最有利的地区开展经济活动）。例如，《经济合作与发展组织税项协定范本》是各国缔结双边税收协定的典型，在消除跨境贸易和投资的税收壁垒方面发挥着至关重要的作用。它是国家间谈判和应用双边税收协定的基础，旨在帮助企业同时预防偷税避税。根据经济合作与发展组织/G20协议规定，超过135个国家正在以最低标准展开合作，抵制滥用条约的行为并完善仲裁机制。共同利益创业呼吁加强司法管辖区之间的财政结盟和执法，但进展缓慢。

我们即将迎来关键十年，政府在引导人们和产业走向零碳经济和大规模摆脱对矿物燃料的依赖方面发挥着独特的作用，政府不仅仅要向公民和企业征税，让他们投资零碳项目，更要越过现有的经济模式，在国际合作的层面，促进可缓解气候风险的创新项目的投资。

结论

为艰难变革做准备

《澳门宣言》为全球经济变革确立了三个平台。改变当今经济和技术模式是有望的。教宗方济各在《愿你受赞颂（*Lauda-toSí’*）》中勾勒出一条从个人和社区层面实现转变的道路。但这种转变，不能仅仅停留在个人意愿的改变，必须能引领社会性和结构性的转变。

改变经济模式关键的一步是将个人意愿变化转变为社区和结构变化而采取行动。“我们迫切需要一个健康的政治体系，能改革和协调各个机构，推行最佳实践，克服不必要的压力和官僚主义惰性”（《愿你受赞颂（*LaudatoSí’*）》2015，181）。

13 https://www.ungpreporting.org/framework-guidance

ing of profit (and its maximisation) and misleads decisions about wealth creation. Creating sustainable wealth is the true purpose of economic life which transcends the growth of (material) resources by focusing on people and sustaining nature.

Mainstream economics has failed to acknowledge the intrinsic value of nature. It suggests valuing environmental goods and services on the basis of a market value determined by competing economic actors. Nevertheless, there is no algorithmic solution to nature's allocation problems. Decisions and policies related to nature and society require making qualitative and multi-perspective considerations and wise and responsible management.

In the New Economic Paradigm, wealth creation is re-conceived to be generating sustainable wealth for the wellbeing of all and the safeguarding of all natural resources and ecosystems. Sustainable wealth is measured by an organisation's financial performance, the quality of its management and governance policies and practices and its impact on the relevant public goods and 'public bads' (social and ecological). Organisational purpose is focussed and accountable for an organisation's natural assets and liabilities, physical and financial capital, healthy and educated people, and trustworthy relations between economic actors.

Common Good Entrepreneurship activates the three components of corporate (moral) responsibility:

- The ***subjects*** of responsibility ("who is responsible?") are business enterprises conceived as "moral actors" – to the extent they are "corporate actors" (Coleman 1991).
- The ***contents*** of responsibility ("for what one is responsible?") consist in creating wealth and respecting human rights.
- The ***addressees*** of responsibility ("toward whom is one responsible?") are not only shareholders and other stakeholders, but also society at large, future generations and nature.

In light of these three components of moral responsibility, companies must demonstrate continual improvement in public wealth creation, measuring it and reporting it.

The increasing sophistication, alignment and reporting of ESG measures at the individual company-level is becoming a tool, amongst others such as the GRI, to promote corporate transparency in the management of manufacturing and supply chains. For small and mid-sized enterprises, the B Impact Assessment has been used by over 4,000 companies worldwide to become Certified B Corporations, or B Corps[11]. These companies must meet rigorous standards that require them to consider the impact of their decisions on their workers, customers, suppliers, community, and the environment.

Prioritising the Common Good highlights the incompatibility of the prevailing Consumer Society with the capacity of the Earth to provide raw materials for this consumption and absorbing its waste outputs, most notably greenhouse gas emissions. A new economic framing must expand the imaginative horizons of producers of goods and services and marketing functions as well as consumers. Importantly, any such new framing must also allow for an inclusion of the needs of people historically with no access to the consumer society as well as the needs of future citizens. The New Economic Paradigm must be able to inspire societal hope and spur entrepreneurial innovation.

Common Good Entrepreneurship requires a paradigmatic shift from consumption and its marketing machinery to *Consummation* defined as "the act of making something com-

11 B Corp certification offers companies a standardised independent assessment without the expense of auditors and a stringent pass-fail benchmark. B Corps must enact a governance mechanism, such as changing a company's constitution, to ensure that the interests of all stakeholders and not just shareholders are balanced in decision-making.

澳门利氏学社研讨会上的一个共同思路是需要改变观念（*悔改*）。仅仅修补现有的结构不会带来彻底的改变。个人层面的改变必须融入社区和机构。

社区、传统和机构的建立并不是一蹴而就的。我们即将进入所谓的决定性的十年，为减轻气候变化带来的灾难的风险，我们必须采取紧急行动，将最弱势群体的损失降至最低。任何新模式都不可能是一把“尚方宝剑”，他们都是为变革织造的一张复杂的且相互作用的运转网。

种种迹象预示着变革充满希望，包括宗教团体合作社经济的商业运作原则及其社区资金的高度自治、道德投资方案，甚至是对环境产生积极影响的小项目。

> ***因为我们知道万物皆可变，因此我们要应对保护我们共同家园的迫切挑战，将整个人类大家庭团结一致，寻求一种可持续和全面的发展道路。上帝没有将我们弃之不顾或抛弃；上帝从不放弃他的爱的计划，亦不曾后悔创造了我们。人类仍然有能力共同建设我们共同的家园。***教宗方济各，《愿你受赞颂（LaudatoSí’）》，2015，13。

plete or perfect" (Oxford Shorter Dictionary). Consummation evolves marketing driven consumption in three important ways.

1. Consummation signals a shift from the positioning of brands of products and services in the marketplace to brands conveying and advocating foundational existential statements of purpose in society.
2. Consummation spurs a new form of innovation from devising new products and services by addressing or creating consumer needs to imagining and designing products and services that address wider social needs or both simultaneously.
3. Consummation heralds a move from communications that primarily drive awareness of the features of a branded product or service to the dissemination of relevant messages that inspire people to think or behave differently.

Consummation-inspired marketing has the potential to refresh the role of marketing as a creative, respected and influential positive force in enterprise and as part of a new economic paradigm geared toward "The Consummate Society." It can drive a shift to a higher level of excellence in global value chains, redirecting people's needs, wants and desires and the processes, products and services that fulfil them.

Prioritising the Common Good means recognising that business enterprises are morally responsible to act with justice, supporting systems that promote fairness and solidarity. The wisdom traditions teach us that the supreme good of every person and community is to attain *eudaimonia* (human flourishing). The Confucian Entrepreneur uses Confucian values and principles to avoid unethical wealth and profits, cultivating culture and learning to bring good to society. S/he is people-centred, combining the spirit of a scholar with the talents of a merchant. The *Focolare* Movement's Economy of Communion shows us how businesses can promote fairness and solidarity in producing goods and services which are needed for human flourishing.

Profits are necessary for business viability and growth, but some profits should be used to invest in social development. To bring governance and accountability to this goal some companies place a limit on the distribution of profits in their constitution. The Social Enterprise Mark[12] now accredits companies in 10 different countries who have limited profit distribution to 49% with the remainder being invested in the organisation's social purpose activities. B Corp also requires its accredited companies to include a commitment to balance the interest of all stakeholders in board decision-making.

Prioritising the Common Good cannot happen without a spiritual turning towards the good of others beyond the individual. The MRI Symposium referenced a range of wisdom and spiritual resources to challenge economic agents to promote the virtues of empathy, altruism, and respect for nature and future generations.

Actions to further Common Good Entrepreneurship

1. For Boards: Transparent Governance

Common good corporate governance includes transparency, compliance and public accountability to stakeholders and internal leadership competence, balance, commitment and integrity. These principles should underpin governance regimes and practice to the end that external and verifiable ethical standards for the common good are integrated in corporate decision-making.

An enterprise's legal directors are accountable for its actions and impacts. They represent the firm's legal person as distinct from all other stakeholders, including shareholders.

Beyond their fiduciary duty to act in the long-term interests of the company, directors can choose to use all means to conduct business

12 https://www.socialenterprisemark.org.uk/

operations with ethical and legal responsibilities for the organisation and its impacts on society at large, future generations and nature. Prioritising the Common Good will increase public as well as private wealth creation. This responsibility calls on Boards to be accountable for Total Value Creation: economic, environmental and social governance capitals.

2. For Investors: Ethical and ESG Commitment

The investment of money is not ethically neutral. Wealth not only creates the economic basis for institutions and people, but also exerts an influence on the structures of a society. The world of financial investment largely obeys the rules governing the interaction between supply and demand. By investing, you create demand. By excluding certain markets and suppliers, you remove demand from those segments.

According to FCLT Global (Focusing Capital on the Long Term), most institutional investors seek information on issues to better understand risks that could affect companies' ESG performance over time. Incorporating ESG data, despite their shortcomings, into the investment process is a useful tool for managers of fund portfolios to deliver strong and sustainable financial performance. Whether for greenwashing purposes or genuine commitment, or both, investment and fund managers have increased their use of ESG data in the selection of fund portfolios of companies. We urge them to make a genuine commitment to ESG goals.

The rationale for using ESG strategies by investors is the attraction of a longer-term investment view for profitable success by building resilience capacity and productivity. Pre-competitive sector initiatives have demonstrated how shared interest or "creating shared value" brings about cooperation for resilience and productivity and addresses environmental and social impacts.

3. General Management: Action for Social Justice in Supply Chains

Corporate responsibility complements but does not replace the individual responsibility of business leaders. Organisational managers should ensure that policies give guidance to employees and suppliers to respect human rights, social justice and care for ecosystems. The UN Guiding Principles on Business and Human Rights (UNGP, 2011[13]), with 30 internationally recognised human rights are relevant as the minimal ethical requirements for business and economic ethics in the global and pluralistic world. The UNGP's Reporting Framework is supported by two kinds of guidance: implementation guidance for companies that are reporting, and assurance guidance for internal auditors and external assurance providers.

4. Marketing Management: From Consumption to Consummation.

Marketers are encouraged to reimagine the role of marketing from driving consumption to enabling consummation redirecting people's needs, wants and desires and the processes, products and services that fulfil them.

5. Governments: Regulation and Taxation Enforcement

Governments are "subjects of responsibility" to promote *Common Good Entrepreneurship* through regularly updated regulation and accountability for an organisation's impact on people and the environment. Evidence suggests that fine and extra fine particulate matters found in the environment have hazardous effects on public health. Following the carbon pricing regime, stringent regulations should be adopted by governments to make polluting corporations pay (thus acknowledging the true costs of their business activities.) This may require that a levy be enforced on polluter corporations, and the

13 https://www.ungpreporting.org/framework-guidance

money raised be used to subsidise the healthcare system of communities in regions and countries affected by the adverse effects of pollution.

Inter-governmental treaties are currently a global way of enforcing a just tax enforcement that can incentivise small scale entrepreneurship, compete with multinational corporations who can locate their activities in the most financially advantageous locations. For example, the *OECD Model Tax Convention,* a model for countries concluding bilateral tax conventions, plays a crucial role in removing tax related barriers to cross border trade and investment. It is the basis for negotiation and application of bilateral tax treaties between countries, designed to assist businesses while helping to prevent tax evasion and avoidance. Under OECD/G20 agreements, over 135 countries are collaborating on minimum standards to counter treaty abuse and to improve dispute resolution mechanisms. *Common Good Entrepreneurship* calls for greater fiscal alignment and enforcement between jurisdictions, but progress is slow.

As we enter the Decisive Decade, governments have a unique role in leading people and industries towards carbon zero economies and the massive shift away from dependency on fossil fuels, the role for government goes beyond taxing citizens and corporations to invest in net zero carbon projects, and toward the promotion of investment in climate risk mitigation innovation at a level of cooperation internationally beyond the existing economic paradigm.

CONCLUSION

Preparing for Difficult Change

This Manifesto identifies three platforms for global economic change. Changing our current economic and technological paradigms is possible. In *Laudato Sí'*, Pope Francis sketches a path for conversion at the individual and community level. But such change cannot simply be an individual change of heart: it must lead to a change of communities and structures.

An important step in changing the economic paradigm is to name the steps involved in transforming an individual change of heart into changes of communities and changes of structures. "A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices, and overcoming undue pressure and bureaucratic inertia" (*Laudato Sí'*, 2015, 181).

A common thread in the MRI Symposium was the need for a change of heart (*metanoia*). Merely tinkering with the present structures will not bring about the necessary change. That change of heart at the individual level must flow into communities and institutions.

The building of communities, traditions, and institutions has not happened quickly. As we enter the so-called Decisive Decade to mitigate the risk of climate change catastrophe we must move into an emergency pace of action and minimise the cost to the most disadvantaged. Any new paradigm will not be a single "silver bullet", but a complex web of interacting movements for change.

There are wonderful signs of hope. Among these are the business operating principles of the Economy of Communion's cooperatives and their community funding with high levels of self-government, ethical investment programmes, even for small projects to positively impact the environment.

> ***The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home.***
>
> Pope Francis, *Laudato Sí'*, 2015,13.

Nurturing Leadership Among Underprivileged Youth: A Program For Self-Formation For The Least, The Last, And The Lost

培养弱势青年的领导能力：一项自我形成计划为了最卑微、最容易被忽略和最失落的群体

Bernard Lee 李振才

Introduction

According to Kolvenbach (1986), the purposes of Jesuit Education are embedded in three characteristics.

- To promote dialogue between faith and culture.
- To include a religious dimension that permeates the entire education.
- To assist in the total formation of each individual within the human community.

In the same vein, Jesuit higher education aims to nurture its students in whole-person development, hoping that students can change the world to be a better place for domicile (AJCU, 2020). For instance, the aim of higher education at one of the famous Asian Jesuit universities, Sogang University, is to teach individuals the essence of life vocation and the adoration of the Mighty God (Kim, 2008). Sogang University advocates humanity, whole-person development, and truth (Sogang University, 2020). Similarly,

引言

根据耶稣会第29任总会长科尔芬巴赫（1986），耶稣会教育的目标植根于三方面特征：

- 促进信仰与文化的对话；
- 在教育活动中全方位渗透宗教维度；
- 协助人类社区中每一个个体的全面形成。

同样，耶稣会高等教育旨在促进学生的全人发展，希望学生能改变世界，使之成为更适合居住的地方(AJCU, 2020)。比如，亚洲著名的耶稣会大学——韩国西江大学，其高等教育的目标就是教导个体生命的本质及对全能上帝的崇拜(Kim, 2008)。西江大学倡导人文、全人发展和真理(西江大学，2020年)。与之类似，日本著名的私立耶稣会大学——上智大学也提倡全人发展、天主教价值观和真理(上智大学，2020年)。换言之，西江大学和上智大学都珍视耶稣会传统、天主教义和自我形成(西江大学，2020年)。

Sophia University, a prestigious private Jesuit university in Japan, also champions whole-person development, the values of Catholicism, and truth (Sophia University, 2020). In other words, both Sogang University and Sophia University treasure Jesuit traditions, Catholicism, and self-formation (Sogang University, 2020).

Self-formation has an indispensable role to play in both western and eastern cultures. Marginson (2017) stressed the significance of self-formation in higher education across various cultures throughout their history. The essential concepts of self-formation comprise the German *Bildung* tradition (Biesta, 2012), and Confucian self-cultivation (Zhao & Deng, 2016; Sun, 2008), as well as self-forming freedom (Sen, 2000), socially-nested self-formation (Ashwin and McVitty, 2015), and pragmatism (Konrad, 2012; Kivela et al., 2012; Kivela, 2012; Kontio, 2012).

Self-forming Freedom as a Purpose of Higher Education

Sen (2000) suggests that the individual's determination is of the utmost importance in self-formation, and the individual is the "change agent," who can control his or her well-being and capabilities. There are three essential facets of freedom. The first facet is called "control freedom," which means the individual is free from constraint. The second facet is called "freedom as power," which describes the individual's capacity to take action. The last facet is called "agency freedom," which expresses one's will to act (Sen, 2000).

Further, Foucault (2010) points out that an individual's reflexivity is the mediator of the Higher Education Institute (HEI) and the change agent. Higher education can increase the capacity of the individual for reflexivity. After studying at an HEI, individuals have more confidence to trust others and manage themselves. Throughout the transformational self-formation process, there is a real struggle to drive oneself by oneself (Ball, 2017). The transformational process shows how an individual can become a different person that the individual was not (Ball, 2017). Another issue is the individual is free from the state's decision but by his or her own decision. Self-formation is similar to the French word "*autoformation*" in adult education in France. Still, the latter adds the critical value of emancipation, which explains that self-formation is not a one-off educational process but a continual, life-long process, and everyone has the right to undertake *autoformation* throughout one's life (Eneau, 2017).

Self-cultivation is a Purpose of Higher Education

Self-cultivation has been adopted in both Chinese culture (Zhao & Deng, 2017) and Western culture (Biesta, 2002; Biesta, 2012). According to Zhao and Biesta (2011), traditional Confucian self-cultivation is a life-long process, resulting in self-perfection. Besides, self-cultivation is also the pre-requisite for performing and bearing social obligations (Zhao & Deng, 2017). As clearly depicted in the Confucian classic, *The Great Learning*, there are three objectives (三綱) and eight steps (八條目) to cultivate oneself. The three goals include "manifesting one's bright virtue, loving the people, stopping in perfect goodness" (*The Great Learning*, trans. Muller, 1992) (在明明德、在親民、在止於至善). The eight steps are to investigate things, extend one's knowledge, make one's intention sincere, correct one's mind, cultivate one's personal life, regulate one's family, govern one's state, and settle the world at peace and harmony (*The Great Learning*, trans. Muller, 1992) (格物、 致知、誠意、正心、修身、齊家、治國、平天下).

To put self-formation into practice, I have proposed that Macau's University of Saint Joseph set up a "Self-formation Center for the Underprivileged," and the details are explained in the next section.

自我形成在东西方文化中都扮演着不可或缺的角色。Marginson(2017)强调在不同文化的发展历程中，自我形成在高等教育中都具有重要作用。自我形成的基本概念包括德国的教化传统(Biesta,2012)、儒家的修身(Zhao & Deng, 2016;Sun, 2008)以及自我形成的自由(Sen,2000)、社会自我的形成(Ashwin and McVitty, 2015)、实用主义 (Konrad, 2012; Kivela et al., 2012; Kivela, 2012; Kontio, 2012)。

高等教育的目标之一：自我形成的自由

Sen(2000)认为个体的决心在自我形成中至关重要，能够控制自身福祉和能力的个体是“变革的推动者”。自由有三个基本层面。第一个层面被称为“控制自由”，意指个体不受约束；第二个层面被称为“权能自由”，描述的是个体采取行动的权能；最后一个层面被称为“主体性自由”，表达的是个体的行动意愿(Sen, 2000)。

Foucault(2010)进一步指出，个体的自我关照可以在高等教育机构与变革主体之间起到调控的作用。高等教育可以提高个体的自反性。在高等教育机构学习后，个体对信任他人和管理自己更有信心。在整个自我形成的变革中，有一种真正的自我驱动的奋斗贯穿其中(Ball,2017)。变革的过程展示了个体如何成为一个截然不同的人(Ball,2017)。另一个问题是，个体不受国家决策约束，而是取决于自身的决策。“自我形成”与法国成人教育用语“*autoformation*”类似。但是，后者强调解放的关键价值，这表明自我形成不是一个一次性的教育过程，而是一个持续终身的过程，每个人都有权利在其生命中实现 *autoformation* (Eneau, 2017)。

修身是高等教育的目标之一

中国文化 (Zhao & Deng, 2017)和西方文化 (Biesta, 2002; Biesta, 2012)对修身都有论述。 Zhao and Biesta (2011)认为，传统儒家修身是一个终身的过程，其最终指向是自我完善 。此外，修身也是履行和承担社会义务的前提 (Zhao & Deng, 2017)。儒家经典《大学》清楚地概括了自我修养的“三纲八目”。“三纲领“包括“明明德、亲民、止于至善” (《大学》, Muller译, 1992)。“八条目”指“格物、 致知、诚意、正心、修身、齐家、治国、平天下”(《大学》, Muller译, 1992).

为了实践自我形成，我建议澳门圣若瑟大学成立一个 “弱势群体自我形成中心”，详情在下一部分介绍。

弱势群体实现自我形成倡议

战略设想如下：圣约瑟大学与明爱专上学院合作，建立一个“弱势群体自我形成中心”。中心的宗旨是：帮助弱势群体人才，让其拥有同理心和热情，投身建设社区更美好的未来，保护我们的自然环境和资源。

倡议的优势

1.中心通过在线教育或预备项目，助力来自低收入家庭的学生攀登社会阶梯，进入世界顶尖大学。

2.中心通过在线平台，为中国内地、澳门和香港最贫困的地区提供一个促进教育公平的良机。

3.通过我们的交换项目、导师项目和间隔年工作经验项目，扩大学生的社交网络和能力，促进自我形成。

4.互惠和可持续性：所有被选中的人才都须承担相应的义务。在中心培训一年并从培训项目中毕业后，学员须承诺返回中心，作为导师帮助教导后续学员。这将确保项目的可持续性。多数情况下，我们会通过志愿者来推广这一项目。导师们将接受专业培训。

Initiative for Self-formation for the Underprivileged

Here is the strategic plan: In collaboration with The Caritas Institute of Higher Education, the University of Saint Joseph can set up a "Self-formation Center for the Underprivileged." Its aim: We assist talents from the underprivileged of society to become empathetic and passionate about building a better future for the community and protecting our natural environment and its resources.

Benefits of the Initiative

1. The Center can significantly assist students from low-income families to climb the social ladder and get into the most outstanding universities in the world through our online educational or preparation programs.

2. By using the online platform, there is a golden opportunity to help promote the equality of education to the most impoverished areas in mainland China, Macau, and Hong Kong.

3. Self-formation can be facilitated by broadening students' social network and capacity through our exchange programs, mentorship programs, and gap year work-experience programs.

4. Reciprocity and sustainability: There is an obligation for all selected talents. After training in our Center for a year and graduating from the training program, they promise to come back to work as mentors to help teach the mentees. This program will ensure the sustainability of the program. Mostly, we will use volunteers to promote the program. There will be professional training for the mentors.

Strategies of the Initiative

1. Target lower band secondary schools: Caritas schools are the prospective target schools for the Initiative as these schools' priority is to serve the 3 "Ls" students, i.e., the least, the last, and the lost.

2. Invite donors for donations to set up and maintain the learning platform.

3. Provide students with gap year work experience in another country, particularly getting involved in protecting the natural environment and its resources.

4. Provide students with virtual tours to different universities. Students will be instructed by real tour guides to learn to protect the natural environment and its resources of the respective universities.

5. Provide exchange opportunities for every student.

6. Invite elite universities to join the mentorship program.

~

Bernard Lee, St Anne's College, Oxford

倡议的实施策略

1. 以低档中学为目标：明爱学校是该倡议的预期目标学校，因为这些学校的首要任务是服务“3L”学生，即“最卑微、最容易被忽略和最失落的“学生群体。

2. 邀请捐助者进行捐赠，以建立和维护学习平台。

3. 为学生提供在其他国家的间隔年工作经验，特别是参与到保护自然环境及资源的工作中。

4. 为学生提供到不同大学的虚拟旅行，由真正的导游指导学习如何保护各个大学的自然环境及资源。

5. 为每位学生提供交换机会。

6. 邀请精英大学加入导师计划。

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Translated by 翻译：Zhou Shoujin 周守晋

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Borders And De-Bordering In The 21st Century: Transforming Policies Of Exclusion To Policies Of Inclusion

21世纪的边界和去边界化：从排斥政策走向包容政策

Christine Leuenberger 克里斯汀·洛伊恩贝格尔

With the fall of the Berlin Wall in 1989, a new era of open geographical spaces and unparalleled mobility was to replace an ideologically and politically divided world. However, instead, the post-Cold War period ushered in a new era of walls with over 77 border walls and fences being built around the globe. With the rise of more and more such "hard" borders, migration and its economic, political, social, humanitarian and moral implications, have turned into some of the defining issues of the 21st century (Vallet, 2014). At the same time, calls for softer and more porous borders have been proliferating. Economists have long pointed to the economic benefits of open border policies. Classic economist John Kenneth Galbraith (1979) already argued that open borders are and historically have been effective solutions to enhance economic growth, address global inequality, and reduce global poverty. Besides the economic advantages of more open border policies, scholars have also increasingly maintained that a global economy imposes regulatory and moral challenges that have not yet been adequately addressed.

随着1989年柏林墙倒塌，一个以开放的地理空间和无与伦比的流动性为代表的新时代，本应开始取代意识形态和政治分裂的旧世界。然而，后冷战时期却迎来了一个新的围墙时代，全球范围内建起超过77个边界和围栏。随着越来越多“硬”边界的建立，移民及其在经济、政治、社会、人道主义和道德方面的影响，成为二十一世纪的关键问题(Vallet，2014)。与此同时，对于更温和、更宽松的边界，呼声越来越高。经济学家们早就指出开放边界政策的经济利益。古典经济学家约翰•肯尼思•加尔布雷斯(1979)提出，开放边界是并且一直是促进经济增长、改善全球不平等和减少全球贫困的有效解决方案。除了更为开放的边界政策带来的经济优势，学者们也日益坚信，全球化经济带来的监管问题和道德挑战尚未得到充分解决。

我们需要的不是国家机构，而是“跨国决策架构”(Mostov, 2008, p. 124)，以便处理流动人口带来的政治和人权问题。此外，在全球经济中，边界于商品、服务和享有特权的全球公民而言是“软”的，对社会经济弱势群体来说则是“硬”的，这构成某种形式的“全球隔离体制”(Legrain, 2014, p.324)。因此，“关闭边界是世界上最大的

Instead of national institutions we need a "transnational architecture for decision-making" (Mostov, 2008, p. 124) in order to be able to deal with issues of political and human rights of populations on the move. Moreover, a global economy in which borders are soft for goods, services, and a privileged global citizenry, but hard for the socio-economically disadvantaged amounts to a form of "global apartheid" (Legrain, 2014, p. 324). Thus "closed borders are one of the world's greatest moral failings, but the opening of borders is the world's greatest economic opportunity" (Taborrak, 2015). In order to establish a new economic paradigm based on more freedom of movement, open borders, and transnational cooperation, we therefore urgently need to shift the public discourse on such matters by disseminating evidence-based messaging as to the advantages of such an economic paradigm shift.

Action Item 1: Establish more Open-Border Policies

The economic and social benefits of more open borders are well established. With a graying population in many industrialized countries, long-term economic sustainability depends on more open border policies. Besides, the economic advantages of more porous borders for both migrant-sending as well as migrant-receiving countries, scientific studies have also established that a more diverse workforce boosts innovation, and that more integrative policies enhance social cohesiveness and development (Jones, 2019).

As a case in point, the scientific enterprise itself is a paradigmatic example of how porous and open communities can advance scientific and technical knowledge. Global scientific collaborations have benefited national and international communities. For instance, in the United States, one-third of all Nobel Prize winners in physics in the past seven years were foreign-born; and 40 percent of science and engineering PhDs are conferred on immigrants. Moreover, science diplomacy has been championed under President Obama's administration as a major foreign policy tool to enable transnational collaboration with countries to which political channels of communication had been severed. The Obama Administration was well aware at the time that collaboration across diverse communities builds trust and solidifies communities. However, such community-building and transnational collaboration calls for more open-door policies; this is the case in science and politics, but also in social life in general.

Action Item 2: Establish more Transnational Networks for Collaboration

The need for collaboration and therefore also for "transnational architectures of decision-making" has become even more urgent in light of the 2020 global health crisis, the Covid-19 pandemic, that entailed the global spread of a virulent and deadly virus that does not respect political borders. The fall-out of this pandemic puts into stark relief the lack of transnational collaboration and trust, and the failure of bi-national policies and science diplomacy at a time when politicians are increasingly retreating into nationalist rhetoric while consolidating and hardening political borders (Colglazier, 2020). At this time, the value of transnational institutions – whether in science or in policy – have become the bearers of the torch in such dark times. Indeed, the urgency of a unified global response to a global threat has given rise to unprecedented collaboration across scientific communities (Apuzzo et.al., 2020). Consequently, the urgency of such a global threat may yet transform how we think about the value of trans-border collaboration and cooperation and the utility of more porous and open borders.

道德失败之一，而开放边界却是世界上最大的经济机会”(Taborrak， 2015)。为了建立一个基于更自由的流动、开放边界和跨国合作的新经济模式，我们迫切需要通过传播基于实证的、关于这种经济模式优势的信息，来改变公众对此类问题的认识。

行动项目1：制定更加开放的边界政策

更为开放的边界带来的经济和社会效益已得到充分证实。在许多工业化国家人口老龄化加剧的背景下，长期的经济可持续性依赖于更加开放的边界政策。而且，更宽松的边界对移民输出国和接收国都具有经济优势。科学研究也证实，更多元化的劳动力可以促进创新，更一体化的政策会增强社会凝聚力和发展(Jones， 2019)。

举一个典型的例子，科学事业本身即是宽松开放社区促进科技知识进步的范例。全球科学合作使本国和国际社会受益。比如，在美国，过去七年中三分之一的诺贝尔物理学奖得主出生于国外；40%的科学和工程博士学位授予了移民。此外，在奥巴马政府的支持下，科学外交成为主要的外交政策工具，使美国与政治沟通受阻的国家进行跨国合作成为可能。奥巴马政府当时非常清楚，多元社区之间的合作可以建立信任，进而增进团结。然而，这种社区建设和跨国合作需要更多的门户开放政策；在科学和政治中如此，在社会生活中也是如此。

行动项目2：建立更多的跨国合作网络

鉴于2020年的全球卫生危机——新冠肺炎疫情导致严重的致命病毒在全球蔓延，对合作以及“跨国决策架构”的需求更为迫切。新冠疫情的蔓延凸显了跨国合作和信任的缺失，以及在政治家们加速向民族主义倒退，同时巩固和硬化政治边界的背景下，双边政策和科学外交的失败(Colglazier， 2020)。这一次，无论是在科学上还是政策上，跨国机构的价值都无异于在这个至暗时刻高擎火炬的人。事实上，共同应对全球性威胁的迫切性已经促成了科学界前所未有的合作 (Apuzzo et.al. 2020)。应对全球性威胁的紧迫性可能还会改变我们对一些问题的看法，如跨国协作与合作的价值，以及如何利用更为宽松开放的边界。

1969年，阿波罗登月计划拍摄了一张地球悬浮在太空中的非凡照片。它改变了我们对生物圈、气候变化、健康和人类相互联系性的看法。2020年的新冠疫情则是另一个历史性时刻，它提醒我们，政治边界不仅在太空上看不到，也无法阻止致命病毒。 因此，根据全球卫生安全重新思考边界的功能和用途，这一需求是21世纪另一个有望通过建立健全科学、政治和政策跨国合作网络来解决的问题。

行动项目3：改变关于移民的讨论

至2016年，全球许多国家日益向政治权利倾斜。之前对开放、一体化和协作的关注(如二战后欧盟的建立)，逐渐被对封闭、排外政策和民族主义议程的关注所取代。那时，政坛主角们利用媒体上看似移民涌入边界的画面，越来越多地控制边界政策相关讨论，将移民妖魔化为威胁国家安全的“危险的其他人”。随着移民和边界等问题相关的错误信息不断扩散，传播更多基于实证的信息变得至关重要。

这些信息应强调更开放的边界对经济和社会的长期利好，以及成为二战后民主治理基础的法律和道德信念，其中包括维护人权、避难权、保护免受迫害等。为了探究人类团结、和睦及对他人的责任等概念，学者们越来越多地借鉴了非洲概念“ubuntu” 。“ubuntu”的含义经常通过讲故事来传达，这是一种传播知识和智慧的强大工具。因此，我们也需要将强调排外政策必要性的故事转换为突出开放、融合和协作优势的故事。

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In 1969 the Apollo moon shot provided an extraordinary photograph of planet Earth suspended in space. It transformed how we thought about the biosphere, climate change, health and human interconnectedness. The 2020 Covid-19 epidemic is another historic moment that reminds us that political borders are not only not visible from space, but they also don't stop deadly viruses. Consequently, the need to rethink the function and utility of borders in light of global health security is yet another 21st century problem that hopefully can be addressed through establishing and institutionalizing more transnational networks of collaboration in science, politics and policy.

Action Item 3: Change the Discourse on Migration

By 2016 there was an ever-increasing shift to the political right underway in many countries around the globe. The previous focus on openness, integration and collaboration (as exemplified by the establishment of the European Union post-WWII) increasingly became replaced with a focus on closures, exclusionary policies and nationalistic agendas. At that time, political protagonists, capitalizing on media images of migrants seemingly streaming across borders, increasingly hijacked the discourse on border policies, demonizing migrants as "dangerous others" that ostensibly threaten national security. With the proliferation of misinformation concerning issues such as migration and borders, it is vital to communicate more evidence-based messages concerning these matters.

Such messages should emphasize the long-term benefits of more open borders for economy and society, as well as the legal and moral precepts and values that have been fundamental to post-WWII democratic governance, which include upholding human rights, the right of asylum, and protection from persecution. Scholars have also increasingly drawn on the African concept of "*ubuntu*"[1] in order to think about notions of human solidarity, togetherness, and responsibility towards others. The meaning of "*ubuntu*" is frequently communicated through the telling of stories as a powerful pedagogical tool for communicating knowledge and wisdom. Thus, we need to transform the stories that emphasize the need for exclusionary policies to stories that point to the benefits of openness, integration, and collaboration.

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1 The concept of "*ubuntu*" derives from humanist African philosophy and is part of the Zulu phrase "*Umuntu ngumuntu ngabantu*", which means a person is a person through other people. Accordingly, community is understood as the building block of society, signifying our common humanity and oneness. It is also defined in terms of the phrase: "I am, because you are" (see also Oppenheim 2012).

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Frugality, Intrinsic Value Of Nature, And Wellbeing Oriented Businesses

节俭、自然内在价值和福祉型企业

Laszlo Zsolnai 拉斯洛·若尔纳依

I suggest three key ideas that are crucial to change the economic paradigm towards an economy oriented to the common good based on solidarity and fairness. These are frugality in consumption and production, acknowledging the intrinsic value of nature, and developing wellbeing oriented businesses.

(1) Frugality in Consumption and Production

Today the most advanced economies create a huge ecological overhang, using far more environmental resources and space than their fair earth-share would indicate. Herman Daly has argued that frugality should precede efficiency if we are to achieve sustainability. Efficiency alone is not a solution for downsizing the material part of our overgrown economies. "An improvement in efficiency by itself is equivalent to having a larger supply of the factor whose efficiency increased. More uses of the cheaper factor will be found. We will end up consuming more of the resource than before, albeit more efficiently. Scale continues to grow." (Daly, 2008, p. 222).

我提出了三个核心概念，对于将经济学范式转变为于基于团结和公平的共同利益导向型经济而言至关重要。这三个核心概念分别是：消费和生产中的节俭、承认自然的内在价值、发展福祉型企业。

（1）消费和生产中的节俭

当前，最先进的经济体造成了巨大的生态危机，其所使用的环境资源和空间远远超过了地球对它们的承载。赫尔曼·达利（Herman Daly）认为，要实现可持续发展，节俭须走在效率的前面。单靠效率并不能缩小生长过快经济体的物质消耗。“提高效率本身就相当于加大了要素的供给。人们将会越来越多地采用低成本要素。尽管效率更高，但我们最终将消耗掉以前更多的资源。规模将持续增长。”（达利，2008年，第222页）。

节俭意味着在经济生活中重新平衡物质和精神价值（波科特、奥普贝克、若尔纳依，2008年）。这会丰富“经济”的实质含义，并促成相应的自给自足逻辑的复兴。

卡尔·波兰尼（Karl Polanyi）介绍了“经济”一词的形式与实质含义之间的基本区别。形式意义源于目标和手段之间的关系，并带来了稀缺性定义。另一方面，实质

Frugality implies rebalancing the material and spiritual values in economic life (Bouckaert, Opdebeeck, & Zsolnai, 2008). This may lead to the rehabilitation of the substantive meaning of "economic" and to the revival of the corresponding logic of sufficiency.

Karl Polanyi introduced the basic distinction between the formal and the substantive meanings of the term "economic". The formal meaning springs from the means-ends relationship and brings the scarcity definition. On the other hand, the substantive meaning points to "the elemental fact that human beings, like all other living things, cannot exist for any length of time without a physical environment that sustains them." (Polanyi, 1977, p. 12)

The substantive meaning reflects the patent dependence of humans on nature and their fellow beings for their livelihood. Thomas Princen (2005) argues that we need to move away from an economy built around the principles of profit maximization and efficiency towards one based on the logic of sufficiency. I agree with this and think that achieving frugality and sufficiency "requires more substantive organizational forms that radically alter the underlying structure of currently dominating configurations of formal economizing. This means... introducing smaller scale, locally adaptable, culturally diverse modes of substantive economic activities". (Zsolnai, 2002, p. 661)

(2) Acknowledging the Intrinsic Value of Nature

Mainstream economics fails to acknowledge the intrinsic value of nature. It suggests valuing environmental goods and services on the basis of a market value determined by competing economic actors. The value of the elements of nature is calculated by using the "willingness to pay" principle or shadow price techniques. But the value of natural entities cannot be calculated merely on the basis of their usefulness for humans. Price is a poor and often misguided model for assessing the value of natural entities. John Gowdy and Carl N. McDaniel (1995) demonstrated that the value of natural entities cannot be determined by the market mechanism.

There is no algorithmic solution to nature's allocation problems. Joan Martinez-Allier showed that ecological and social values are basically incommensurable. (Martinez-Allier, J. et al. 1998) Decisions and policies related to nature and society require making qualitative and multiperspective considerations and the proper use of wisdom.

(3) Developing Wellbeing Oriented Businesses

With their exclusive focus on wealth creation mainstream businesses produce large-scale ill-being or harms for humans and for non-human nature that endanger the survival of humanity on Earth.

Sustainable development will require economies centred on wellbeing (Costanza, R. et al. 2018, Korten, D. 2020). It implies transforming businesses into progressive social institutions which respect nature, think of future generations and take into account the common good of society. (O'Higgins, & Zsolnai, 2017)

Wellbeing oriented businesses aim to create human and ecological well-being in an interlinked way. Their business models and operations are based on well-being creation instead of wealth creation. Wealth is a stock defined in one-dimensional, financial terms. Wellbeing is a flow defined in holistic, multidimensional terms that include material and non-material aspects of human and non-human functioning.

意义指向了如下基本事实："人类与所有其他生物一样，若没有了供养他们的物理环境，将会立即灭亡。"（波兰尼，1977年，第12页）

实质含义反映了人类在生计方面对自然及其同伴的显著依赖。托马斯·普林森（Thomas Princen，2005年）认为，我们需要从围绕利润最大化和效率原则建立的经济转向基于自给自足逻辑的经济。我同意这一观点，并认为，实现节俭和自给自足"需要更加实质性的组织形式从根本上改变当前占主导地位的正式经济配置的底层结构。这意味着……引入规模更小并具有文化差异的实质性经济活动模式。"（若尔纳依，2002年，第661页）

（2）承认自然的内在价值

主流经济学不承认自然的内在价值。它建议基于由相互竞争的经济活动者确定的市场价值对环境商品和服务进行估值。自然要素的价值是通过使用"支付意愿"原则或影子价格技术来计算的。但是，不能仅仅根据自然实体对人类的有用性来计算其价值。对于自然实体价值的评估而言，价格是低效且时常被误导的模型。约翰·高迪（John Gowdy）和卡尔·麦克丹尼尔（Carl N. McDaniel）（1995年）证实，自然实体的价值不能由市场机制决定。

不存在解决自然分配问题的算法。琼·马丁内斯-阿利埃（Joan Martinez-Allier）的研究表明，生态和社会价值几乎是无法估量的。（马丁内斯·阿利埃等，1998年）与自然和社会有关的决策与政策需要定性和多角度考量，并适当地运用智慧。

（3）发展福祉型企业

主流企业只专注于创造财富，因此它们会对人类及非人类自然带造成大规模的危害或危及人类在地球上的生存。

可持续发展离不开福祉型的经济（科斯坦萨等，2018年；Korten，2020年）。这意味着要将企业转型为尊重自然、为子孙后代着想、考量社会共同利益的先进社会机构。（奥希金斯、若尔纳依，2017年）

福祉型企业旨在以互相关联的方式创造人类和生态福祉。他们的商业模式及运营基于福祉创造，而非财富创造。财富是用一维财务术语定义的词语。福祉是用整体、多维术语定义的一种过程，其中包括人类和非人类功能的物质和非物质方面。

企业走向福祉创造的轨迹是一种包罗万象的复杂情况。只能采用与适当的所有权结构及有效的治理机制、合适的激励系统、组织认同、与当地社区的关系、所采用的技术、生产系统、供应链、信息系统、投资者和产生的净收入有关的标准，通过多维测量来对其进行评估。

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The trajectory of businesses toward wellbeing creation is a multifaceted, complex phenomenon. It can be assessed only by multidimensional measures using criteria related to appropriate ownership structures and effective governance mechanisms, adequate incentive systems, organizational identity, relationships with the local community, technology employed, production systems, supply chains, information systems, investors, and net income generated.

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Ignacio Ellacuría And A Culture Of Shared Frugality

伊格纳西奥·埃拉库里亚与共享节俭文明

Martin Maier 马丁·迈尔

We are living not only in an epoch of change but in a change of epoch. Forty years ago Ignacio Ellacuría, who was assassinated on the 16th of November 1989 for his commitment for justice and peace in El Salvador, had a prophetic presentiment of this change. He analysed with clarity the crisis in the present global system, which he characterised as a civilization of capital wealth. With great creativity he put forward another model, which he called a civilization of poverty. Pope Francis, from the very beginning of his pontificate, has shown his deep concern for the future of our planet and for a more just global order. In his encyclical *Laudato Sí* (2015) he insists on the intrinsic connection between the social and ecological challenges that face the world: he invites us to listen both to the cry of the poor and to the cry of the earth. He calls for "a real cultural revolution" directed towards "an integral ecology".

Ellacuría developed the concept of a civilization of poverty in various articles. By "civilization" he meant a global order of human cohabitation. He gives various meanings to the term "poverty", as did the Latin American bishops at their meeting in Medellín (1968) and the theology of liberation. Fundamentally, it has three meanings. The first takes poverty in a negative sense as the absence or privation of what

我们不仅生活在变化的时代，而且生活在时代的变化中。四十年前，1989年11月16日因献身正义与和平在萨尔瓦多被暗杀的伊格纳西奥　埃拉库里亚如先知般预言了这一变化。他清晰地分析了当前全球体系的危机，将这一体系概括为资本财富的文明。他创造性地提出另一种模式，并称之为贫困文明。教宗方济各从上任伊始就深切关注地球的未来和更加公正的全球秩序。在通谕《愿你受赞颂》（2015）中，他坚持认为，世界面临的社会和生态挑战之间存在内在联系：他请我们同时倾听穷人的哭泣和地球的哭泣，并倡导一场指向“生态完整”的“真正的文化革命”。

埃拉库里亚在多篇文章中提出贫困文明的概念。他所说的“文明”指的是人类共栖的全球秩序。他赋予“贫困”多重含义，就像拉美主教们在1968年的麦德林会议上对解放神学的定义一样。从根本上说，“贫困”有三重含义。第一重含义是消极的，贫困即缺乏或丧失有尊严地生活所必需之物：这种意义上的贫困必须被根除；第二重含义是积极的，是精神上对上帝的开放和福音派所教导的完美状态；第三重含义也是积极的：贫困促成与穷人的团结，共同为正义而斗争。

埃拉库里亚对“贫困文明”的阐述如下：“在更深的层面，贫困文明并非简单地创建一个经济交往更公正的新的世界经济秩

is needed to live with dignity: this misery-poverty has to be eradicated. In a second sense, poverty is something positive: the spiritual openness to God and an evangelical counsel of perfection. The third meaning is also positive: it is poverty that gives solidarity with the poor and is a share in the struggle for justice.

Ellacuría describes the civilization of poverty as follows: "At a deeper level it is not simply the creation of a new world economic order, in which the relations of interchange are more just, but a new civilization, built no longer upon pillars of hegemony and domination, on accumulation and difference, on consumerism and a falsified well-being, but rather upon pillars that are more human and more Christian." (Ellacuria, 2000, p. 300) He goes on to explain more fully what is this civilization of poverty, "in which poverty will no longer be the privation of what is necessary and fundamental, owing to the historic action of certain groups or social classes, of certain nations or groups of nations, but rather a universal state of affairs in which are guaranteed the satisfaction of fundamental necessities, the freedom of personal choices, and a context of personal and communitarian creativity which would allow the apparition of new forms of life and culture, new relationships with nature, with others, with oneself and with God." (Ellacuria, 2000, p. 303).

It is obvious that the poor are much closer to this concept of life than those who live in abundance. That is why Ellacuría insists that the poor are the primary subjects of the changes that are needed. That is also why Pope Francis keeps on repeating that changes come from the periphery and that the future of humanity lies in the hands of the people. In this search for a new model of civilization, the Church and – from an ecumenical point of view – all the Churches and non-Christian religious communities, have a very important role to play. A Church that is poor and for the poor, such as Pope Francis wants, can be, and has the duty to be, the promoter of a civilization of poverty.

The Covid-19 pandemic makes it still more urgent to rethink and to reshape our present model of globalisation taking into account the poor, the natural environment and the future generations. It makes evident that the global natural commons like the atmosphere are overused and the global social commons like health care are underprovided. It makes us aware that health is the most precious universal common good and that it is globally vulnerable. It makes us also aware that we are all in the same boat and one human family. The virus doesn't know or respect any frontiers. To stop the pandemic the countries must look and cooperate beyond their borders. We feel more and more interdependent from each other, we are all vulnerable, we are connected globally for the best and the worst. We should give up our collective short-termism and understand solidarity as an intragenerational and intergenerational challenge.

Pope Francis with his Encyclical *Laudato Si'* (2015) offers a compass and a roadmap for building up a new model of globalization. Its central message is that dangerous climate change and the unscrupulous exploitation of natural resources continue to threaten the future of our planet. The issue of ecology is an issue of justice. The Pope also questions our present economic system, which he associates with a throwaway culture that is incompatible with the stewardship of creation. *Laudato Sí* is a dramatic and a joyful document. Dramatic because it faces the global crisis of today's world which is both ecological and social. Joyful because it offers ways and hope to tackle this crisis.

Another innovation of *Laudato Si'* is to consider the atmosphere, the oceans and the tropical forests as natural global common goods. In the present crisis, we can add health as the principal social common good. The global common goods cannot be solely under the rule only of nation-states but they belong to all humanity. So the principle of the universal destination of goods (Pontifical Council for

序，而是创立一个新的文明，它不再以霸权和统治、财富积累和贫富差异、消费主义和虚假福祉为基础，而是建立在更人性化、更符合基督教精神的支柱之上。”(埃拉库里亚， 2000， p. 300) 他更完整地解释道：在这里，“贫困不再是由某些群体或阶层、国家或国家集团的历史行动所造成的生活匮乏，而是一种事物的普遍状态，它保证基本必需品的满足、个人选择的自由，以及鼓励个人和社会群体创造力的环境，这一环境允许憧憬新的生活和文化形式，新的与自然、与他人、与自我及与上帝的关系。(埃拉库里亚，2000，p. 303)

很明显，穷人比生活富足的人更接近这种生活观念。因此埃拉库里亚坚持认为穷人是变革的主体。也正因如此，教宗方济各不断重申，变革来自于外围，人类的未来掌握在人民手中。在寻找新文明模式的过程中，教会——以及从普世观点来看——所有教会和非基督教宗教团体都可以发挥非常重要的作用。正如教宗方济各所期待的，一个贫穷且为穷人服务的教会可以并且有责任成为贫困文明的推动者。

考虑到穷人、自然环境和子孙后代，新冠肺炎疫情使反思和重塑当前的全球化模式变得更加迫切。疫情凸显了大气等全球自然资源的过度使用，以及医疗卫生等社会资源的供给不足。疫情使我们认识到，健康是最宝贵的普遍共同利益，而其正在面临挑战。它也让我们意识到，我们所有人都在同一条船上，属于同一个人类大家庭。病毒没有边界之分，为了遏制疫情，各国必须超越国界开展合作。我们感到彼此之间越发相互依赖，我们都很脆弱，在这个地球上紧密联系、休戚与共。我们应该放弃团体主义的急功近利，把团结理解为每一代人及代际间面临的挑战。

教宗方济各的通谕《愿你受赞颂》(2015)为建立全球化的新模式提供了指引和路线图。其中心思想是，危险的气候变化和对自然资源的滥用继续威胁地球的未来。生态问题是一个事关正义的问题。教宗也对当前的经济体系提出质疑，认为这是一种与创造性管理不相容的一次性文化。《愿你受赞颂》是一部令人为之激动和喜悦的通谕。为之激动，是因为它直面当今世界的全球性生态和社会危机。为之喜悦，是因为它提供了解决危机的路径和希望。

《愿你受赞颂》的另一项创新是将大气、海洋和热带森林视为自然的全球共同利益。在当前的危机中，我们可以把健康视为重要的社会共同利益。全球共同利益不是仅属于某一个民族国家，而是属于全人类。因此，普遍共同利益原则必须加以运用(教廷正义与和平委员会，2004年，nos. 171-184)。我们对共同利益负有共同但有所区别的责任，为了履行这一责任，需要对其进行民主治理。

受埃拉库里亚和教宗方济各启发，我呼吁“共享节俭的文明” (Maier, 2014)。这意味着，一方面必须更加公平地分配资源和财富；另一方面，这必然要求限制富裕国家人民的生活方式。其决定性标准必须是普遍性、公正性和可持续性。由于环境和自然资源的限制，北半球发达富裕国家的经济并不是普遍适用的。根据康德的定言令式，任何不具普遍性的事物也不能在伦理上为之辩护。在全球范围内，公正性意味着所有人对自然资源和能源享有同样的权利，生态后果的承担也应是公平的，或至少以或多或少相似的方式承担。可持续性意味着以这样一种方式管理资源——不破坏行动的基础，并时刻将子孙后代的权益铭记在心。

实施这样一种共享节俭的文明是一个巨大的挑战。为了实现这一目标，需要在商业、科学和政治之间建立新的社会契约。解决这些相互交织的问题需要跨学科的努力。在这里，宗教团体的使命及其行动潜力是亟需发挥作用的，追求正义和保护人世间的造物与信仰是息息相关的。

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Justice and Peace, 2004, nos. 171-184) must be applied. We have a common but differentiated responsibility for these common goods and to discharge that responsibility we need democratic governance of them.

Inspired by Ignacio Ellacuría and Pope Francis, I plead for a ”civilization of shared frugality” (Maier, 2014). That means on the one hand that resources and wealth must be divided more equitably and on the other hand that this will inevitably require restrictions in the lifestyle of the people in rich countries. Its decisive criteria have to be universality, justice, and sustainability. The economies of the rich nations of the North are not universalizable because of reasons having to do with the environment and because of limits of natural resources. Whatever is not universalizable cannot be defended ethically either, according to Kant's categorical imperative. On a global scale, justice means that all human beings have the same right to natural resources and to energy and that ecological consequences are distributed equitably or at least in a more or less similar way. Sustainability means administering resources in such a way that the foundations of action are not destroyed and that the rights and interests of future generations are borne in mind.

The implementation of such a civilization of shared frugality is a gigantic challenge. For it a new social contract between business, science and politics is needed. The interlocking of the problems requires interdisciplinary efforts. Here also the religious communities with their motivation and action potential are in great demand. Justice and the preservation of creation are also questions of faith.

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Consummation: Re-Imagining The Role Of Marketing From Driving Consumption To Enabling Consummation

完善消费
重新定义营销的角色：
从驱动消费到实现完善的消费

Dean Sanders

For the last century or so, the defining economic paradigm of modern nations has been that of 'the Consumer Society' (Baudrillard 1970). The phrase describes a set of dynamics in which users of products and services are identified as consumers who follow the acquisitive tendency to maximise the benefits of their consumption. By so doing they ensure the maintenance of economic progress and the provision of benefits to consumers and also to wider society, through the redistribution of surplus value.

As economies develop, they rely more on intangible assets to drive economic activity and brands have been identified as a prime example of how intangibles fuel GDP growth. (Ökten et al, 2018). Within commercial enterprises the marketing function has been at the centre of generating consumer demand and the dynamics of the consumer society. Marketing can be described as a set of processes

在过去一个世纪左右的时间里，"消费社会"一直是现代国家最具代表性的经济模式（Baudrillard，1970）。"消费社会"指的是一系列相互作用的方式，即使用产品和服务的群体被定义为消费者，消费者逐利而行，以求实现消费利益的最大化。这些相互作用方式可以确保经济得以持续发展，消费者可以从中获益，社会上的更多群体也可通过重新分配剩余价值而获得利益。

随着经济的发展，这些相互作用方式越来越依赖于无形资产推动经济活动的发展，品牌被认为是无形资产推动国内生产总值（GDP）增长的最佳例子（Ökten等，2018）。在商业企业中，营销一直在刺激消费需求和消费社会相互作用方式中发挥着核心作用。营销是指定义和满足市场需求的一系列过程。（美国市场营销协会[1]）

1 美国市场营销协会，（2017）．"营销是创造、传播、传递和交换对客户、委托方、合作伙伴乃至整个社会有价值的产品和服务的一系列活动、机制和过程。"

that define and fulfil market opportunities. (American Marketing Association [1]).

The concept of the consumer society as an organizing paradigm for a society or economy has drawn negative critiques from a range of quarters (Offner, 2006; The Pontifical Council for Justice and Peace, 2012; Moore, 2015; Polman, 2015). The sustainability movement has highlighted the incompatibility of such a model with planetary boundaries, or the capacity of the Earth to provide raw materials for this consumption and to accommodate its waste outputs, most notably greenhouse gas emissions. This is epitomised in the idea of the "tragedy of the commons" (Hardin, 1968).

Enterprises are already wrestling with the need to operationalise more 'sustainable' consumption and production. Corporations are making sustainability pledges and framing these with narratives of sustainable growth. Start-ups are creating new business models addressing social or ecological issues, internalising hitherto neglected externalities.

The root meaning of the word consume - "use so as to destroy; take up and exhaust; use up" (Shorter Oxford Dictionary) - indicates the unsatisfactory and incomplete nature of consumption and the consumer society as an economic paradigm suitable for a future of human and planetary flourishing. A new economic framing must expand the imaginative horizons of producers, marketers and consumers and include the needs of currently excluded as well as future citizens. This new paradigm of economics must inspire societal hope and spur entrepreneurial innovation.

I propose a new manifesto of *Consummation* for marketing at the centre of a new paradigm of economics. Consummation is defined as "the act of making something complete or perfect" (Oxford Shorter Dictionary). Building on this definition we can start to define a set of principles that make Consummation an actionable marketing concept.

These principles would include:

a framework of foundational ethics to direct the decision-making of marketing leaders;

transparency in decision-making demonstrating a common good intent;

creative application of the marketing mix to execute the Consummate nature of the brand experience, and,

an agile and creative development of the business model to incorporate externalities whilst ensuring margin and growth.

This list is illustrative, and more research, consultation and design needs to be undertaken to develop a set of principles and tools.

Consummation evolves marketing driven consumption in three important ways.

Purpose branding

Firstly, Consummation signals a shift from the positioning of brands of products and services purely in the transactional dynamics of the marketplace to brands conveying a purpose relevant to wider relational dynamics of society. Unilever has been a pioneer of integrating purpose into its portfolio of consumer brands and reports on both the positive impact these brands are having on society as well as their superior business performance. (Vizard, 2020).

One example is the personal care and beauty brand, Dove. This brand defined a purpose "to help women everywhere develop a positive relationship with the way they look, helping them raise their self-esteem and realise their full potential." This proposition integrates the needs of individual consumers in a transactional

1 American Marketing Association, (2017). "Marketing is the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large."

消费社会这一概念作为一种社会或经济的组织模式受到了各方的负面评价（Offner，2006；正义与和平委员会，2012；Moore，2015；Polman，2015）。可持续发展运动强调，这种模式有违地球为消费者的消费行为提供原料以及容纳由此产生的废弃物的能力，在消费行为所产生的废弃物中，温室气体最为显著。“公共资源悲剧”的概念反映的正是这种现象（哈定，1968）。

企业已在想方设法实现“可持续”消费和生产。大型企业以可持续增长指标为指导，做出可持续发展的承诺。初创企业建立创新型业务模式应对社会和生态问题，内化至今被忽视的外部影响。在英语中，consume（消费、消耗）一词的本意在于“以破坏为目的的利用，占有并耗尽，用尽”（《牛津英语大词典》（简编版）），这就表明了消费和消费社会并不理想和完善，无法成为一种有利于人类和地球未来繁荣发展的经济模式。新的经济框架必须能够开阔生产者、营销者和消费者的创新眼界，将目前被排除在外的群体以及我们子孙后辈的需求纳入其中。这一新的经济模式必须能够让社会燃起希望，鼓励企业进行创新。

以营销作为新经济模式的核心，本人提出一个新的概念——“完善消费”。在英语中，“Consummation（完善）”的定义是“使之变得完备或完美”（《牛津英语大词典》（简编版））。我可以根据这一定义制定一系列原则，让“完善”成为一个可以被付诸实践的营销概念。

这些原则包括：

以基本伦理框架指导营销领导人的决策；

公开决策中的公共利益考量；

创新运用营销组合，使品牌体验完善化；

以及制定灵活创新的商业模式，在保证利润和发展的同时，内化外部影响。

以上所列原则仅作为例子供大家参考，制定一系列原则和工具需要开展更多的研究、咨询和设计工作。

“完善消费”可以从三个重要方面变革消费驱动型营销：

品牌目标化

首先，“完善”代表一种转变，即产品和服务的品牌定位不再局限于单纯的市场交易的相互作用，品牌成为企业传达目标的渠道，而这个目标关乎到更多相关社会群体的相互作用方式。联合利华一直以来都是将目标与消费品品牌组合相结合的先行者，联合利华的报告显示，这些品牌所产生的积极影响不仅体现在对社会的贡献上，也体现在企业卓越的经营业绩上（Vizard，2020）。

其中一个例子就是联合利华旗下的个护美容品牌——多芬。多芬的目标是“帮助世界各地的女性积极看待自己的外表，提升女性的自尊，充分实现自己的潜能。”这一主张不仅将消费者的个人需求与品牌商业诉求相结合，还涉及更广泛的行业相关社会需求，关注女性自尊和社会对于美的观念。多芬的这一目标在社会影响和产品价值这两个方面取得了显著成果。多芬已向3500万名成年女性和女童传达自尊自信的理念，通过目标营销，品牌收益增加2.8亿美元（每1美元宣传成本的投资回报为3美元）。（Kramer等，2020）

影响创新化

第二，“完善”催生了一种新的创新形式，这种新创新形式不仅仅局限于满足客户需求，还可以设计出可满足更多社会群体需求的产品和服务。

在咖啡行业，集中度高的原料供应（主要来源于巴西和越南）和原产地多样化的长期缺失一直以来都是业内专家担心的两大问题，国内冲突、治理不善和气候变化让这两个问题变得更加严重。这也让咖啡豆种植区陷入贫困没落，一些咖啡豆品种因此面临消失，影响了咖啡风味的多样化，而多样化的风味正是咖啡行业消费者体验的一个重要方面。为了保护稀有产地，高端咖啡品牌

relationship with the brand but goes beyond to address a broader social need related to the category and focused on women's self-esteem and societal notions of beauty. This has delivered significant results measured in terms of social impact and business value. Thirty-five million girls have been reached with messages about self-esteem and the brand has added $280 million in incremental revenue through purpose-related marketing (ROI of $3.00 per $1.00 spent on communications). (Kramer et al, 2020)

Impact innovation

Secondly, Consummation spurs a new form of innovation beyond satisfying consumer needs towards designing products and services that address wider social needs.

In the coffee sector, industry experts have been concerned by a concentration of supply in Brazil and Vietnam and a long-term loss of the diversity of producing origins, exacerbated by civil conflicts, poor governance and climate change. This has impoverished farmer communities and reduced flavour variety which is an important dimension of the consumer experience. Nespresso, the high-end coffee company, has been reviving coffee production in marginalised regions to preserve rare origins. The Nespresso "Reviving Origins" range is creating a positive impact in South Sudan, Puerto Rico, Zimbabwe and other countries and offers Nespresso consumers rare tastes of undiscovered coffees and stories of positive impact in producing communities. Nespresso reports that Reviving Origins products are the highest priced and fastest selling in the range. Tens of thousands of farmers are benefiting from the positive impact that Reviving Origins is generating.

Hope narratives

Thirdly, Consummation heralds a move from communications that primarily drive awareness of the features of a brand to the dissemination of messages that inspire people to change behaviour in ways that shape society for the better. In India, the detergent brand Ariel, created an advertising campaign that addressed the perception that laundry was the sole responsibility of the woman in a household. The "Share the Load" campaign featured advertising and social media messages that encouraged men to change their attitudes and behaviours towards domestic chores. The campaign succeeded in signing up 1.6 million men to share the load as well as doubling sales in the campaign period (BBDO India, 2016).

In all these examples the ideals of Consummation seek to fulfil the core transactional dynamics of a brand and not necessarily to replace them. After a Consummation brand experience, the user will attain a deeper, more enduring satisfaction due to awareness of the broader public good achieved. The "consumer" or "consummator" should feel satisfied against standard measures of consumer satisfaction but also be elevated to a higher order of fulfilment by understanding the full impact of their choice.

In Consummation marketing creativity and attractiveness of the brand experience should be at least at parity with consumptive experiences. Consummation-inspired marketing has the potential to refresh the role of marketing as a creative, respected and influential positive force in enterprise as part of a new economic paradigm of The Consummate Society. It can deliver excellence in global value chains, redirecting people's needs, wants and desires and the processes, products and services that fulfil them.

In its ultimate practice Consummation will inspire and facilitate a strategic and creative internalisation of unaccounted external impacts

奈斯派索(Nespresso)一直致力于振兴边缘化地区的咖啡豆种植工作。奈斯派索的“产地复兴之旅”系列产品不仅对南苏丹、波多黎各、津巴布韦等国家的咖啡豆种植行业产生了积极影响，还让品牌消费者有机会品尝到新品咖啡的稀世风味，感悟咖啡生产背后动人的励志故事。据奈斯派索介绍，“产地复兴之旅”产品是同系列产品中售价最高、最为热门的产品。如今，“产地复兴之旅”计划所产生的积极影响已经惠及数以万计的咖啡农。

希望的传达

最后，“完善”还预示着一种改变，即营销所传播的信息不再以提升消费者对品牌特色的了解为主要目的，而是鼓励人们改变自身的行为方式，以更好的行为方式塑造一个更好的社会。洗涤剂品牌碧浪在印度推出了一则广告，倡导改变“洗衣服一定是家中女性责任”这一观念。这次营销活动以“分担家务”为主题，通过宣传广告和社交媒体传达出一种信息——鼓励男性改变对于家务的态度，主动分担家务。这场营销活动取得了巨大的成功，有160万名男性参与承担家务的倡议活动，品牌销售额在营销活动期间也翻了一倍（印度天联广告公司，2016）。

在上述的所有实例中，“完善”都希望实现品牌核心效应，而非取代核心诉求。“完善”品牌体验后，用户就会知道品牌增进了更为广泛的公共利益，用户满意度和用户满意度持续性都会随之得到提升。“消费者”，即“完善的消费者”，其满意度可以通过标准的消费者满意度指标衡量，但通过理解自身选择所产生的全面影响，其满意度的层次可以得到提升。

在“完善”营销中，品牌体验应至少与消费体验具有同等的创新性和吸引力。以“完善”为出发点的营销可能会重新定义营销的角色，将营销重新定义为消费社会新经济模式下，企业中兼具创造力和影响力、深受尊重的正面角色。以“完善”为出发点的营销可以在全球价值链中取得卓越成效，重新定位人们的需求、欲望和渴求以及满足人们需求、欲望和渴求的过程、产品和服务。

在最终的实践中，“完善”会鼓励和促进企业以战略性的创新方式内化外部影响，即，将本不在考虑范畴内的外部影响纳入品牌的价值主张。为实现大范围的内化目标，应从两个方面拓展管理思维。第一，可以在一定程度上以更为创新的共同筹资方式应对内化外部影响所产生的额外成本，共同筹资方式可以包括资金捐赠、公私合作、影响力投资资金，也可以是常规投资来源的环境、社会和治理（ESG）责任的一部分。在所有这些工作中，必须注重以资源效率最高的方式产生影响。第二，“完善”主张的终端消费者会更加切实地感受到自己是品牌目标、影响、希望和抱负中的一部分。这就意味着品牌与消费者形成了一种全新的密切关系，品牌商品或服务主张与“完善者”的期望实现了目标的整合与统一。

Dean Sanders

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into the value proposition of a brand. For this to be achieved at scale the process of internalisation should expand management thinking in two ways. Firstly, the additional cost of the internalised externalities can be, in part, managed by more imaginative co-financing. This may include grant funding, public-private partnerships and impact investment capital or form part of ESG accountability to more traditional sources of invested capital. In all of this work there must be a focus on delivering impact in the most resource efficient way possible. Secondly, the end consumer of a Consummate proposition will be made to feel more deeply integrated into the purpose, impact and hope ambition of the brand. This points to a new level of meaningful engagement with customers and an integration and unity of intent between the branded product or service proposition and the aspirations of the Consummator.

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Spirituality Of Ageing For Human Flourishing: Towards A New Paradigm Of Economics

为人类繁荣的年长化灵修：向经济学新范式迈进

Christine Lai 黎天姿

Introduction

Pope Francis shows special concern for the marginalized and the weakest. The elderly are among the most vulnerable and less valuable in the society due to their declining value in productivity and economics. To address the mission of Francis and his vision of hope for the entire human family, I would like to propose a new paradigm for the spirituality of ageing, based on his papal teaching of Integral Human Development (IHD), especially its intercultural dimension.

前言

教宗方济各对处于社会边缘地位的人和最弱小的人表示特别关注。由于老年人在劳动力和经济方面的价值不断下降，他们在社会中属于最脆弱和价值较低的群体。为了阐述教宗方济各的使命和他对整个人类大家庭的希望愿景，我要根据他的罗马教宗关于人的整全发展的教义，特别是其跨文化层面的教义，提出一个年长化灵修的新范式。

A Spirituality of Ageing for Human Flourishing

As Christianity is based on faith, hope and love, the spiritual dimension is fundamental. Spirituality associated with deep values are the central philosophy of life and inner resources regarding elderly persons. It implies a sense of harmony, inner freedom, peace in relationship to God/heaven, nature and environment. Elizabeth MacKinlay (2004, p. 84) explains the spiritual tasks of ageing demonstrated as a process in search for the ultimate meaning of life grounded

为人类繁荣的年长化灵修：

由于基督教是建立在信仰、希望和爱的基础上的，精神维度是根本。与深层价值观相关联的灵修是老年人的核心生活理念和内在资源。它意味着一种和谐感、内在的自由、与上帝或天堂以及自然和环境之间的和平关系。伊丽莎白・麦金利(2004，第84页)解释了显示为一个寻求生命最终意义之过程的老年化的灵修任务。这一过程植根于一系列对失败与伤残的自我超越，确保最终意义和与上帝和/或他人的亲密关系，并找见希望。约翰•卡丁汉(2012年，第373-396页)认为，年长化是一个“找见”的过程，因为它

in a cycle of self-transcendence of loss and disabilities, securing final meaning and intimacy with God and/or others, and finding hope. John Cottingham (2012, pp. 373-396) observes that ageing is a process of "finding" as it is a continuing project for a whole lifetime to find an identity, an integrated self and a full integration of the whole self . The full human flourishing realized through the ageing process covers the time span of a whole life. Hughes (1999, p. 16) highlighted the insights of Ignatian spirituality's exploration of finding God in all things, which include failing strength of body and mind, disappointment, failure, guilt and feelings of helplessness. "Finding God in all things" certainly includes experience of old age.

Papal Teaching on Integral Human Development

Integral human development has been given fresh emphasis in Catholic Social Teaching by Pope Francis. Peter Cardinal Turkson, Director of the Dicastery for Promoting Integral Human Development, identified the importance of the elderly in searching for an integral understanding of human life. In a world emphasizing economic growth, productivity and outcomes, human beings become tools to fulfil capitalistic values and goals. We are lost as human consumption and the physical or material world cannot fulfil our deepest desires and longing for who we are. In particular, in the later stages of life, even though we have experienced all things, we still long for an integral life which can bring us spirit and joy in the process of progress, development, and maturity.

Pope Paul VI planted the seed of an ecological concern among the faithful which became a key factor in the vision of human flourishing as taught by Francis. *Laudato Si'* affirms that indeed "everything is connected" (Francis, 2015, par 16). Human beings, and all beings for that matter, can exist only within a web of relationships. Integral understanding leads to a new way of seeing our place in the world. It provides a paradigm to articulate the fundamental relationships of the person: with 'God', with 'oneself', with 'other human beings', and also with 'creation' leading to a fundamental questioning of several operating assumptions for modern societies, economies, politics and ways of life including the last phase of life in the ageing journey (Marx, 2016, p. 295).

To Reinhard Marx, Pope Francis' concept of interconnectedness is extended to his concept of "integral ecology" (Francis, 2015, par 124), which addresses the ecological issue shaping our understanding of humankind, the world, and creation, as well as God himself. An integral approach takes into account personal lifestyles, the need to foster personal, social and ecological harmony, for personal, social and ecological conversion, both individual and social conversion. It is very relevant to achieving harmony through addressing one's self-concept and self-identity and relations with self and God.

Integral development means developing awareness that "everything is connected" which will lead to an integrally higher quality of life, for self and others. (Francis, 2015, par 194) Integral progress in such a vision is above all "an improvement in the quality of life" (Francis, 2015, par 46) with "an historic, artistic and cultural patrimony" (Francis, 2015, para 143). Quality of life including health and viable social relationships, in particular within families, is of "great importance" (Francis, 2015, par 213). In particular, "integral" is the key to the whole concept of integral human development especially in helping appreciate the process of ageing and development in the later stages of life.

是一个持续一生的工程，目的是为了寻找一个身份，一个完整的自我，一个完整自我的充分整合。通过年长化过程而实现的充分人类繁荣过程涵盖了整整一生的时间跨度。休斯（1999，第16页）突出了依纳爵灵修探索的洞察力，这种探索就是在包括身心乏力、失望、失败、内疚、无助感等万般事物中找见上帝。在“万般事物中找见上帝”当然包括年老的经历。

教宗关于人的整全发展的教义

教宗方济各在天主教社会教义中重新强调人的整全发展。促进人的整全发展协会主任枢机主教图克森发现了老年人在寻求对人生整全理解方面的重要性。在一个强调经济增长、生产力和结果的世界中，人类成为了实现资本主义价值观和目标的工具。我们作为人的消费迷失了方向，有形的或物质的世界无法实现我们对真正自我最深的欲望和渴望。特别是在生命的后期，即使我们经历了万般事物，我们仍然渴望一个整全的人生，在进步、发展、成熟的过程中，为我们带来锐气和快乐。

教宗保罗六世在信徒中播下了生态关怀的种子，这成为方济各教导人类繁荣愿景的关键因素。《愿祢受赞颂》断言，实际上“一切皆关联”（方济各，2015，第16页）。人类与众生，只能存在于一张网或各种关系中。整全的理解导致一种看待我们在世界上地位的新方法。它提供了一种明确表达个人与“神”、与“自己”、与“其他人”，也与“创造”的基本关系的范式，这种“创造”导致对现代社会、经济、政治和生活方式的几种运行假设提出了根本性的质疑。生活方式也包括年长化旅程中生命的最后阶段（莱·马克思，2016，第295页）。

对莱因哈德·马克思来说，教宗方济各的相互关联概念被扩展到他的整体生态概念（方济各，2015，第124段），这一概念处理了影响我们理解人类、世界和世间万物以及上帝本身的生态问题。整全办法考虑到个人生活方式，考虑到为个人、社会、生态转变，包括个人和社会转变，培养个人、社会、生态方面和谐的需求。这对于解决自我意识和自我认同，以及与自我和上帝的关系，达到和谐，是非常重要的。

整全发展就是万物互联的发展意识，对自己和他人而言，它将导致整体上更高的生活质量。（方济各，2015，第194段）这一愿景的整全进步首先是生活质量的提高（方济各，2015，第46段），包括对历史、艺术和文化的传承（方济各，2015，第143段）。生活质量，包括健康和可行的社会关系，特别是家庭关系，至关重要（方济各，2015年，第213段）。特别是，“整全”是人类整全发展的完整概念的核心，特别是在帮助领会年长化过程和生命后期阶段的发展方面。

整全发展的跨文化维度

“IHD”这一术语，一般翻译为整全发展或全人发展。目前，我采用的是“圆融生命发展”这种翻译。这一术语的中文翻译暗示了一种通过与自我、他人和世界的良性关系来实现自我的全面途径。它是一种完整和谐生活的实现，按照个人和精神生活的方式将个人、社会和自然融为一体。这篇跨文化评论的核心在于“整全”这一术语。在英语中，这个术语被定义为一个形容词，用于描述整体中一个必不可少的部分。从这个意义上说，“要素”一词是一个近义词。它来源于中古英语，源于中世纪拉丁语integalis：“组成一个整体”，源于拉丁语integer：“未触动过的，完整的”。“在《人的发展》一书中，教宗保罗六世指出，发展不能仅限于经济增长。为了做到真实可信，发展必须是完整的:整全的，即促进每个人和整个人的善。（保罗六世，1967年，第14段）

Intercultural Dimension of Integral Human Development (IHD)

The term IHD is, in general, translated as 整全發展 (*zhenquan fazhan*) or 全人發展 (*quanren fazhan*). Presently, I adopt the translation of 圓融生命發展 (*yuanrong shenming fazhan*). The Chinese translation implies an all-rounded way of self-actualization through sound relationships with self, the others and the world. It is a full and harmonious fulfilment of life integrating individual, society and nature, in personal and spiritual ways of living. The key to this intercultural review focuses on the term "integral". In English, the term is defined as an adjective describing a part being necessary to complete the whole. In this sense, the word essential is a near synonym. It is from Middle English, from Medieval Latin *integralis* "making up a whole," from Latin *integer* "untouched, entire." In *Populorum Progressio*, Pope Paul VI states that "Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is to promote the good of every person and the whole person." (Paul VI, 1967, par 14)

The term is translated into Chinese as *yuanrong* 圓融. *Yuanrong*, the Chinese term, is composed of two Chinese characters, 圓 (*yuan*) and 融 (*rong*). The two characters have rich etymological meanings, entrenched in ancient Chinese culture, Confucianism and Buddhism, and to a lesser extent Daoism. The word "Integral" translated as "*yuanrong*" in Chinese originates from Buddhism. In Buddhist texts, "*yuan*" talks about Buddha looking at the nature, water, fire and wind. It fully covers completely the borders of the law, and "*rong*" means interconnected and fully assimilated.

Taking an intercultural view, IHD means "to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God" (Francis, 2015, par 210) (Marx, 2016, p. 302-306). It is harmony in Chinese traditions or *yuanrong* in all relationships with all things. IHD stresses the relationship with self and an understanding of self-concept and self-identity. The Chinese traditions added the content of this connectedness through *yuanrong*. The Chinese concept of harmony is developed from and based on the discipline and morality of self, the creation of a harmonious family relationship, a sound management of nation and then a harmonious and peaceful world.

For integral development, humans must find a right balance among the components of their lives: "authentic human development concerns the whole of the person in every single dimension" (Marx, 2016, p. 146). The condition of integrality therefore transcends humans as individuals; it extends to the totality of their lives and encompasses the human ability to synthesize parts into a meaningful whole: family life, careers, friendships, social engagement, religion and so on. IHD is therefore a holistic development of the human person, covering all aspects of life. For Chinese *yuanrong* Development of Life, integrality focuses on the harmony of all relationships especially familial and intergenerational relationships. Family is the most important relationship both in papal teaching and Chinese culture and traditions. Intergenerational solidarity as Peter Turkson emphasized echoes the Confucian teaching of intergenerational relationship. These relationships will enhance the harmony in people, nation, world and nature.

这个词翻译成中文就是圆融。“圆融”是由两个汉字“圆”和“融”组成的。这两个字有丰富的词源意义，植根于中国古代文化，即儒学和佛教之中，也有某些道家思想的成分。“Integral”一词在汉语中译为“圆融，源于佛教。在佛经中，“圆”是佛陀看待自然，水火，风的方式。它完全超越了法律的边界，“融”意味着相互联系和完全同化。

从跨文化的角度来看，“整全发展”意味着恢复不同层次的生态平衡，在我们自己内部，在他人、自然和其他生物以及与上帝之间建立和谐关系（方济各，2015，第210段）（莱·马克思，2016，第302-306页）。这种关系在中国传统中是和谐的，或者说是与万物融合的。“整全发展”强调与自我的关系，强调对自我概念和自我同一性的理解。中国传统通过圆融增加了这种联系的内涵。中国人的和谐观是在自我约束和道德规范中，在建立和谐的家庭关系、健全的国家管理以及和谐和平的世界的过程中发展而来的。

对于整全发展，人类必须在其生活的各个组成部分之间找到真正的平衡:真正的人类发展涉及到人的每一个单一维度的整体（马克思，2016，第146页）。因此，完整性的条件超越了作为个体的人；它延伸到他们生活的全部，包括人类将部分合成一个有意义的整体的能力:家庭生活，事业，友谊，社会参与，宗教等等。因此，“整全发展”是人的全面发展，涵盖生活的所有方面。中国人信奉生活的圆融发展，就这一点来说，完整性强调的是所有关系的和谐，特别是家庭关系和代际关系。无论是在教宗的教义中，还是在中国的文化传统中，家庭都是最重要的关系。正如彼得·特克森所强调的，代际团结与儒家关于代际关系的教导相呼应。这些关系将促进人与人之间，国家与国家之间，以及世界与自然之间的和谐。

中国有着与“整全发展”相似的丰富理论，在这种理论的指导下，佛教，儒家和道家都对如何充分实现生命的和谐和圆满进行了阐述，形成了悠久的历史。这种理念是对生活和社会图景进行的一种有机的、动态的展望。它提供了一种新的范式，以扩展我们对老龄化社会和丰富完整生活的理解。对“整全发展”的跨文化理解有助于弄清楚年长者如何以他们反映在以下过程中的全部经验来看待生命的意义：他们把年长化灵修作为评估精神层面和世俗层面的整个过程的重大关键。

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The rich Chinese parallel of the concept of IHD opens up a long tradition of Buddhist, Confucian and Daoist teachings on how life can be fully harmonized and integrated. It is an organic and dynamic vision of how life and society should be. It provides a new paradigm to expand our concept of ageing and a rich integral life. The intercultural understanding of IHD helps clarify how elderly people view the meaning of life with all their experiences reflected in the process, making the spirituality of ageing an important key to the assessment of the process as a whole, both its spiritual and worldly dimensions.

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Aristotle, Lubich And Ratzinger On A New Economic Paradigm

亚里士多德、卢比希和拉辛格论新经济学范式

Edmond Eh 埃德蒙·埃

The journey towards a new paradigm of economics must begin from a profound consideration of the inherent problems of existing models. Joseph Ratzinger argues that the market economy stresses freedom in order to produce efficient outcomes while the centralised economy emphasises regulation so as to produce ethical outcomes. A truly efficient and ethical economic model needs to be guided by an objective conception of the common good. Aristotle argues that rational economic activity should be *oikonomia* (household management) for the sake of attaining the welfare of the human being. He is opposed to the activity of *chrematistike* (wealth accumulation) which goes beyond what is necessary for human well-being and produces an unjust allocation of scarce resources. Chiara Lubich founded the Economy of Communion which presents a valuable alternative to the traditional distinction between profit-based enterprises and non-profit organisations. Entrepreneurs of this movement voluntarily commit to use profit to grow their own business, promote the "culture of giving" and assist others by means of social projects.

走向新经济学范式的旅程必须始于对现有模式内在问题的深刻考虑。约瑟夫·拉辛格（Joseph Ratzinger）认为，市场经济强调自由是为了产生有效的结果，而集中经济强调监管是为了产生伦理结果。一个真正有效且合乎伦理的经济模型需要以共同利益的客观概念为指导。亚里士多德认为，出于对人类福祉的考虑，理性的经济活动应该是"家庭经营"。他反对"财富积累"这一活动，因为它超越了人类福祉所要求的范围，并导致对稀缺资源的不公正分配。奇亚拉·卢比希（Chiara Lubich）提出了"共融经济"这一概念，作为对盈利性企业与非盈利组织之间传统区别的完美替代。参与运动的企业家自愿承诺利用利润来发展企业，促进"给予文化"的发展并通过社会项目来帮助他人。

市场经济与集中经济

人们认为市场经济是根据效率原则而非道德原则运作的。经济力量应独立于经济行为人的道德观念而发挥作用。市场力量自行调节供需关系，以带来高效的经济产出。人们认为，允许市场力量基于自身利益和利润最大化原则来运作，能够确保商品和服务

Market Economy and Centralised Economy

The market economy is understood to operate on the principles of efficiency instead of the principles of morality. Economic forces are supposed to act independently of the morality of economic agents. Market forces regulate supply and demand by themselves in order to produce efficient economic outcomes. It is believed that allowing market forces to operate based on self-interest and profit-maximisation ensures a just distribution of goods and services, and this serves to promote human progress. The market economy ultimately fails because it entails a form of determinism when market forces are assumed to be intrinsically good and to always produce good outcomes (Ratzinger, 1986, p. 200).

The centralised economy is understood to be at the service of the community instead of profit-making. It is believed that market forces can be made to act justly due to state intervention. Only a central administration can guarantee the just distribution of goods and services, and this serves to protect the rights of every human being. The administration regulates the forces of supply and demand in order to ensure economic outcomes that are ethical. But the centralised economy also entails a form of determinism because it assumes that regulations are always designed to produce what is in the best interests for society at large (Ratzinger, 1986, p. 201-202). A new economic paradigm that serves as a viable alternative to existing models must be able to produce both efficient and ethical outcomes. For any economic system to be objectively ethical, it must be guided by a philosophical account of the common good.

Household Management and Wealth Accumulation

As explained in Book I of the *Politics*, every community is formed to attain some good end because all human beings aim for something good for themselves. Since all communities are formed for the sake of some good end, the state must aim for the greatest good as it is the highest community (1252a1-5). For Aristotle, the state is formed by an organic development process in every society. By nature, human beings are unable to survive on their own. The household is a community established to provide for one's basic needs. The gathering of households results in the formation of a village. A village is a community established to go beyond the provision of basic needs. The union of villages results in the formation of a state. A state is a community that is able to provide all that is needed for human beings to experience well-being. In this line of thinking, the state enjoys priority over the household and the household enjoys priority over the individual. This is because the whole is considered to be more important than any of its parts (1252b12-35).

According to Aristotle, there are two main forms of economic activity. On the one hand, *οἰκονομία oikonomia* (household management) is the pursuit of goods and services to supply what is needed for human well-being. On the other hand, *χρηματιστική chrematistike* (wealth accumulation) is the pursuit of goods and services that goes beyond what is needed for human well-being. While the economic activity in household management is *qualitative* in nature and limited in practice, the activity of wealth accumulation is quantitative in nature and theoretically unlimited. Wealth accumulation can be ethical as long as it is ultimately for the purpose of household management. When the accumulation of wealth exceeds what is needed for sustaining human well-being, the result is the unjust allocation of goods and services within a state (1256b27-1258a18). On this account, the common good of an economic system is the production and consumption of goods and services which are needed for human well-being.

的公平分配，这有助于促进人类进步。当市场力量被想当然地认为本质上是好的，总是产生好结果的时候，市场经济因为使一种形式的决定论成为必然而最终失败（拉辛格，1986年，第200页）。

集中经济被认为是服务于社群，而非牟利。人们认为，由于国家的干预，市场力量可以发挥公正的作用。只有中央政府才能够保证商品和服务的合理分配，这有利于保护每个人的权利。政府管控供需力量是为了确保经济产出合乎伦理。但是，集中经济也使一种形式的决定论成为必然，因为它假设管控始终是要产生最有利于广大社会的事物（拉辛格，1986年，第201-202页）。

作为现有模式可行替代品的新经济学范式必须能够产生出高效且合乎伦理的结果。为了使经济体系在客观上合乎伦理，它必须受到共同利益的哲学意义的指导。

家庭经营和财富积累

正如《政治学》第一卷中所解释的，每个社群的形成都是为了达成某种良好的目的，因为所有人类都在追求对自己有益的事物。由于所有社群的形成都是为了达成良好的目的，因此国家必须力争实现最大的利益，因为国家是最高形式的社群（1252a1-5）。对于亚里士多德来说，国家是由每个社会中的有机发展过程形成的。从本质上讲，人类无法独自生存。家庭是为满足个人基本需求而建立的一种社群。家庭的聚集形成了村庄。村庄是为了超越基本需求的供给而建立的一种社群。村庄的联合促进了国家的形成。国家是一个能够为人类体验幸福提供一切所需之物的社群。按照这种思路，国家优先于家庭，家庭优先于个人。这是因为整体被认为比其任何部分都更重要（1252b12-35）。

亚里士多德认为，存在两种主要的经济活动形式。一方面，“家庭经营”是对供应人类幸福之所需的商品和服务的追求。另一方面，“财富积累”是对超越人类幸福之所需的商品和服务的追求。尽管家庭经营中的经济活动实质上是“质的”活动，在实践中是有限的，但是，财富积累活动实质上是“量的”活动，在理论上是无限的。财富积累只要最终是为了家庭经营的目的，它就可以合乎伦理。当财富积累超过维持人类幸福之所需时，就会导致一国之内商品和服务的分配不公（1256b27-1258a18）。因此，经济体系的共同利益就是人类幸福所需的商品和服务的生产和消费。

共融经济

自2007年至2009年的大衰退以来，教宗们公开谈论全球经济面临的危机与对替代性经济体系的迫切需求。近年来，“共融经济”运动受到了官方的关注。教宗本笃十六世在其通谕《在真理中实践爱德》中指出了无法被标记为盈利性公司或非盈利机构的商业企业的存在：

近几十年来，两种类型的企业之间出现了广阔的中间区域。这个区域由仍然签署社会援助协议来支持欠发达国家的传统公司、关联个别公司的慈善基金会、以社会福利为方向的公司集团，以及所谓的“民营经济”和“共融经济”的多样化世界所构成（2009年，第46页）。

教宗方济各也公开承认并鼓励这一运动（2017）。

“共融经济”由奇亚拉·卢比希（Chiara Lubich，1920-2008年）于1991年提出，该运动表达了她对“给予文化”而非“占有文化”的认同。“共融经济”起源于“普世博爱运动”，其灵性本真是为了与他人实现共融（或团结）而奋斗。这种“给予文化”涉及“普世博爱运动”成员之间的商品交流（或共享）以及对非成员的帮助。因此，可将“共融经济”运动描述为“给予文化”在经济活动中的体现。共融经济”运动中的企业家们认为，为确保公司的活力和发展，盈利是至关重要的。他们还认为有必要将利润分配给有需要的人，并促进社会发展。卢比希详细阐述了如何在该经济模式中利用利润：

Economy of Communion

Since the Great Recession from 2007 to 2009, popes have spoken openly about the crisis facing the global economy and the urgent need for an alternative economic system. In recent years, the Economy of Communion movement has received official attention. In his encyclical *Caritas in Veritate*, Pope Benedict XVI wrote about the existence of commercial enterprises which could not be labelled as profit-based companies nor as non-profit companies:

> In recent decades a broad intermediate area has emerged between the two types of enterprise. It is made up of traditional companies which nonetheless subscribe to social aid agreements in support of underdeveloped countries, charitable foundations associated with individual companies, groups of companies oriented towards social welfare, and the diversified world of the so-called "civil economy" and the "economy of communion" (2009, p. 46).

Pope Francis has also publicly acknowledged and encouraged this movement (2017).

The Economy of Communion was established in 1991 by Chiara Lubich (1920-2008) and the movement expresses her spirituality of the "culture of giving" as opposed to the "culture of having". The Economy of Communion originates from the *Focolare* Movement, whose spiritual identity is based on striving for communion (or unity) with others. This culture of giving involves a communion (or sharing) of goods among *Focolare* members as well as helping people who are not members of the movement. Hence the Economy of Communion movement can be described as the manifestation of the culture of giving in terms of economic activity. Entrepreneurs within the Economy of Communion movement consider it essential to make profits to ensure that their businesses remain viable and expand. They also consider it necessary to distribute their profits to those who are in need and to promote social development. Lubich elaborates on how profits are utilised in this economic model:

> One part of these profits would be used to help the business grow; a second part would be used to help those who are in need, giving them the possibility of living a dignified life while looking for work or through offering them work in the business itself. Finally, a third part would be used to develop educational structures for the formation of men and women motivated by a "culture of giving": "new people," since without new people it is not possible to build a new society (Lubich, 2002, p. 15-16).

The Economy of Communion is an elegant model of subsidiarity economics that addresses the weaknesses of both the market economy and the centralised economy. The first advantage is that businesses on this model have to operate efficiently so as to survive and remain competitive in the context of the free market. The second advantage is that businesses within the movement are self-regulating by nature and do not require governmental interference in order to behave in an ethical manner. On an Aristotelian analysis, businesses within the Economy of Communion practise *oikonomia* which promotes well-being for all instead of *chrematistike* which leads to the accumulation of private wealth. With its core value of the "culture of giving" that challenges the "culture of having", the Economy of Communion is a significant model of common good entrepreneurship that integrates spirituality with business practices in a manner that promotes fairness and solidarity for all.

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这些利润的一部分将用于帮助企业发展；第二部分将用于帮助有需要的人，使他们有可能在找工作时或在企业内部为他们提供工作时过上有尊严的生活。最后，第三部分将用于发展教育机构，以促进受“给予文化”激励的男男女女，即“新人类”的形成，因为没有新人类，就不可能建立新社会（卢比希，2002年 ，第15-16页）。

“共融经济”是一个优雅的辅助经济学模式，它解决了市场经济和集中经济的弱点。第一个优势是，采用该模式的企业必须有效运作才能够在自由市场中生存并保持竞争力。第二个优势是，运动内部的企业本质上是自我调节的，不需要政府干预就能够以合乎伦理的方式行事。根据亚里士多德式的分析，“共融经济”中的企业实现了“家庭经营”，它促进了全人类幸福的达成，而“财富积累”则导致了私人财富的积累。“共融经济”的核心价值是“给予文化”，它对“占有文化”形成了挑战，而“共融经济”又是公益创业精神的重要典范，后者将精神与商业实践结合在一起，以促进全人类的公平与团结。

~

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A New Paradigm Of Economics That Takes Wealth Creation And Human Rights Seriously

以财富创造与人权为重心的经济学新范式

Georges Enderle 乔治斯·恩德勒

In search of a new paradigm of economics I submit three heuristic proposals which can bring some clarity and guidance to this difficult undertaking. First, we may focus on the fundamental question of the purpose of business and the economy. Second, we place this question into the global and pluralistic context. And third, we clarify the components of which any economic system consists.

为了寻找全新的经济学范式，我提出了三条启发性建议，以期为这项艰巨任务的达成提供清晰的思路与指导。首先，我们应专注于有关商业和经济目的的基本问题。其次，我们应在全球和多元化的背景下思考这一问题。再次，我们应阐明每一个经济体系的组成要素。

The Purpose of Business and the Economy

The question of the purpose of business and the economy is an old question in the history of economics and has gained new urgency with the problem of climate change and the Covid-19 crisis. What actually is their purpose? And what should their purpose be? Is it just about making money? Or about providing goods and services? Maximizing profit or shareholder value? Adding value (meaning monetary or material values)? Should their purpose be to serve multiple stakeholders? To build communities? To gain political influence? To preserve the environment? To advance the common good?

商业和经济目的

有关商业和经济目的的问题算得上经济学史上的一个古老问题，并在气候变化和新冠疫情的背景下变得更为紧迫。它们的目的究竟是什么？它们的目的应该是什么？只是为了赚钱吗？还是为了提供商品和服务？实现利润或股东价值最大化？实现增值（即，增加货币或物质价值）？二者的目的应是为多个利益相关者服务吗？是为了建设社区？是为了获取政治影响力？是为了保护环境？还是为了提升共同利益？

鉴于国内和国际背景下的经济学影响正在变得越来越强大（体现在社会的“经济化”并成长为“地缘经济学”等方面）这一事实，有关商业和经济目的的问题几乎是不

Given the fact that economics in the national and international context is becoming ever more powerful (manifested in the "economization" of society and expanding to "geo-economics"), the question of the purpose of business and the economy can hardly be ignored or repressed. Indeed, the discussion of this question is urgently needed. I suggest defining their purpose as creating wealth in a comprehensive sense, which I will briefly explain later on.

The Global and Pluralistic Context

After the Second World War economic activities have become increasingly interconnected across national borders. The end of the Cold War has accelerated this process and the Covid-19 crisis has revealed dramatically how interdependent national economies actually are. The question then arises what ethical values and norms are necessary to prevent global chaos and regulate economic activities towards a sustainable future. However, there exists an enormous plurality of ethical values and norms, which often conflict and exclude each other. Is there a common ethical ground that can provide this needed guidance?

Value-free economics abstains from answering this question. It only deals with questions how given ends can best be achieved by choosing appropriate means, that is, the "engineering" approach to economics according to Amartya Sen (1987). In contrast, the "ethics-related" approach includes human motivation and the judgment of social achievements, which are based on ethical values and norms. So various initiatives have undertaken to determine a common ethical ground for economic activities worldwide, for example, the *United Nations Global Compact* (2000), the *Manifesto for a Global Economic Ethic* (see Enderle 2018c) and the Interfaith Declaration of International Business Ethics (see Enderle 2018b). I suggest defining the common ethical ground as the 30 internationally recognized human rights in line with the *United Nations Guiding Principles on Business and Human Rights* (UN 2011) – to be briefly explained later on.

Three Components of Any Economic System

When searching for a new paradigm of economics, it is important to clarify the components of which any economic system consists. Does it suffice to define the system with only one criterion, for example, "capital" for capitalism or "market" for market economy? According to Jürgen Kromphardt (1991), three components are essential, defined with the following criteria: (1) Criteria of ownership and rights of disposal (for example, capital): Who participates in the economic processes of planning, decision-making and controlling with regard to production, distribution and consumption? (2) Criteria of information and coordination (for example, market): With the help of what information systems are individual decisions coordinated? And (3) criteria of motivation (for example, self-interest): What objectives do various decision-makers pursue and how do they behave in carrying out their decisions? (See Enderle 2018a)

These three components are relevant at all levels of action: the micro- or individual level, the meso- or organizational and the macro- or systemic level. This widely accepted distinction in business ethics circles helps to identify conflictual and harmonious relations between different actors. Therefore, I suggest structuring the realm of economics in this way.

In my book *Corporate Responsibility for Wealth Creation and Human Rights* (2020) I attempt to explain, in great detail, the comprehensive conception of wealth creation and the guiding principles on business and human rights and apply them to "corporate responsibility," that is the ethics of business

容忽视或无法制约的。对该问题的讨论确实迫在眉睫。我建议将这一目的定义为全面意义上的财富创造，并将在稍后对其进行简要解释。

全球和多样化背景

二战以后，全球经济活动的联系日益紧密。冷战的结束加速了这一进程，而新冠疫情又戏剧性地揭示出各国经济是多么相互依存。于是产生了如下问题：对于防范全球混乱、规范经济活动朝着可持续的未来发展，什么样的伦理价值及准则是必不可少的？然而，存在着各种不同的伦理价值及准则，它们之间又常常相互冲突、互相排斥。是否存在一种能够提供有效指导的共同伦理基础呢？

价值中立经济学拒绝回答这一问题。它只讨论如何通过选择合适的手段，即根据阿玛蒂亚·森（1987年）的想法“策划”经济学方法，以最佳实现特定目的的问题。相反，“与伦理相关的”方法包括基于伦理价值观和伦理准则的人类动机和对社会成就的判断。因此，各种倡议，如《联合国全球协定》（2000）、《全球经济伦理宣言》（见恩德勒，2018c）和《国际经济伦理跨信仰宣言》（见恩德勒，2018b），着手确定全球经济活动的共同伦理基础。我建议根据《联合国商业与人权指导原则》（联合国，2011）——稍后我将对其作简要解释——将共同伦理基础定义为30项国际公认人权。

各经济体系的三个组成要素

当寻找新的经济学范式时，重要的是须弄清各种经济体系的组成要素。只用一个标准，例如资本主义中的“资本”或市场经济中的“市场”，来界定体系是否就够了呢？尤尔根·克罗姆法特（1991年）认为，用以下标准定义的三个组成要素是必不可少的：（1）所有权及处置权标准（如资本）：是谁参与到有关生产、分配及消费的计划、决策和控制的经济过程中来？（2）信息及协调标准（如市场）：借助哪些信息系统来协调个人决策？（3）动机标准（如自身利益）：不同的决策主体追求的目标是什么，以及他们在决策执行过程中的行为方式是什么？（见恩德勒，2018a）

这三个组成要素在所有行动层面上都是相关的：微观或个体层面、中观或组织层面、宏观或系统层面。在经济伦理领域被广泛接受的这种区分有助于识别不同行为者之间的冲突及和谐关系。因此，我建议以此方式构建经济学领域。

在《财富创造与人权的企业责任》（2020年）一书中，我尝试详细解释财富创造的综合构想以及有关商业与人权的指导原则，并将其应用于“企业责任”，即商业企业伦理之中。但是，鉴于本文的篇幅有限，仅在此概述几个要点。

财富创造：商业与经济目的

财富创造的综合构想包括七个特征。第一个特征采用“四种资本”定义了财富的“实质内容”：

（1）自然资本：不可再生的自然资产：石油、天然气、铜及所有其他矿物质；有条件再生的自然资产：自我繁殖的鱼类及树木；自然负债：二氧化碳（CO2）及其他化学品。

（2）经济资本：有形资本：机械、设备、构筑物及城市土地；金融资本：在另一个机构局部单位的某处存在的相对应债务的任何资产……【以及】黄金储备……尽管它们不具备相应的责任。

（3）人力资本：对个人、社会及经济福祉的创造有促进作用的个人（“受过教育的人”）所体现的知识、技能、能力和特质；一种完全身体、社会、心理安康的状态，而不仅仅是没有体弱多病（“健康人”）。

enterprises. However, given the limited scope of this paper, I can here outline only a few important points.

Wealth Creation – the Purpose of Business and the Economy

The comprehensive conception of wealth creation includes seven features. The first feature defines the substantive contents of wealth with *four types of capital*:

(1) Natural capital: non-renewable natural assets: oil, gas, copper and all the other minerals; conditionally-renewable natural assets: fish and trees reproducing themselves; natural liabilities: carbon dioxide (CO_2) and other chemicals.

(2) Economic capital: physical capital: machinery, equipment and structures as well as urban land; and financial capital: any asset for which a counterpart liability exists somewhere on the part of another institutional unit … [as well as] gold reserves … though they have no corresponding liability.

(3) Human capital: the knowledge, skills, competencies and attributes embodied in individuals that facilitate the creation of personal, social and economic well-being ("educated people"); a state of complete physical, social and mental well-being, and not merely the absence of disease or infirmity ("healthy people").

(4) Social capital: connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them.

The second feature consists of *two forms* of capital, meaning *formal* as distinct from substantive aspects of capital: private and public wealth. So, for example, the wealth of a nation is a combination of private and public wealth. Examples of public wealth are a fair and effective rule of law, a relatively corruption-free business environment and the stability of the financial system. Examples of negative public wealth are climate change (global warming), air and water pollution, discrimination by gender, race and ethnicity, conflict-stricken areas. The combination of private and public wealth has far-reaching implications. Markets are powerful for producing wealth, but they fail to generate public wealth. Moreover, motivations for public wealth need to be other-regarding, and not only self-regarding.

The remaining features conceive of wealth creation are, third, it is a process with both a productive and a distributive dimension; fourth, involving material and spiritual aspects; fifth, being sustainable in terms of human capabilities; sixth, making something new and better; and, seventh, needing self-regarding and other-regarding motivations.

Human Rights as Public Goods in Wealth Creation

At stake are the 30 internationally recognized human rights, which form the basis of the *United Nations Guiding Principles on Business and Human Rights* (UN 2011) and are incorporated in the Universal Declaration of Human Rights (1948), the International Covenant on Economic, Social and Cultural Rights (1976), the International Covenant on Civil and Political Rights (1976) and the International Labour Organization's core conventions (1948, 1949, 1957, 1958, 1999).

This set of human rights has found an unparalleled and relatively strong worldwide consensus, although it is not undisputed and falls far behind full implementation. It constitutes minimal ethical requirements that stand the test of ethical reasoning and leave room for a wide diversity of ethical values and norms. It has been adopted by numerous national legislatures and implemented by many business enterprises. Human rights are understood as public goods,

（4）社会资本：个人之间的联系——社交网络以及由此产生的互惠和信用准则。

第二个特征包括两种资本“形式”：私人财富和公共财富。“形式”的意思不同于资本的实质方面。因此，例如，一个国家的财富由私人财富和公共财富组成。公共财富的实例就是公平而有效的法治，一种相对没有腐败的商业环境及金融体系的稳定性。负面的公共财富实例就是气候变化（全球变暖），空气和水的污染，性别、种族、族裔的歧视，受冲突困扰的地区。私人和公共财富的结合具有深远的影响。市场可以大量产生财富，但产生不了公共财富。此外，对于公共财富，需要有关注他人利益的动机，而不仅仅是关注自己。

财富创造的其余特征包括：第三，财富创造是一个既具有生产性又具有分配性的过程；第四，涉及物质和精神方面；第五，在人类能力方面具有可持续性；第六，造就新事物和更好的事物；第七，需要关注自己、关注他人利益的动机。

人权：财富创造中的公共财物

最要紧的是国际公认的30项人权，它们构成了《联合国商业与人权指导原则》（UN　2011）的基础，并被纳入《世界人权宣言》（1948年）、《经济、社会和文化权利国际公约》（1976年）、《公民权利及政治权利国际公约》（1976年）和国际劳工组织的各项核心公约（1948年、1949年、1957年、1958年、1999年）之中。

上述30项人权已经在世界范围内获得了无与伦比且较为强烈的共识，尽管它们并非无可争议，并且远未获得全面实施。它们构成了经得起伦理逻辑思维测试，并为各种各样伦理价值观、伦理准则留出空间的最低限度伦理要求。它们已被许多国家法律所采纳，并在诸多商业企业内部获得实施。人权被理解为公共财物，需要由集体行为者及关注他人利益的动机来建立和保障。尽管理性选择理论意义上的投入产出分析并不适用于人权，但将人权作为目标、手段和约束条件的投入产出考量则是有意义的。

这是为全球和多元化背景下的商业及经济目的问题提供答案的几个重点。我在书（恩德勒，2020年）中解释了该答案再多大程度上适用于企业责任。

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which need collective actors and other-regarding motivations in order to be established and secured. While cost-benefit analysis in the sense of rational choice theory does not apply to human rights, cost-benefit considerations about human rights as goals, means and constraints can be meaningful.

These are a few important points, which offer an answer to the question of the purpose of business and the economy in the global and pluralistic context. How this answer applies to corporate responsibility is explained in my book (Enderle 2020).

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The Principle Of Subsidiarity And A New Paradigm Of Economics

辅助性原则和经济学新范式

Dennis P. McCann 丹宁思

What is the "Principle of Subsidiarity"? It is, in brief, a contribution to Western social philosophy first articulated in Catholic Social Teaching (CST). From the perspective of CST, any new paradigm of economics must be consistent with basic principles, namely, human dignity, the common good, and especially the principle of subsidiarity. This principle, which first surfaced in Pius XI's *Quadragesimo Anno*, in 1931, was meant as a warning indicating the proper way(s) in which interventions from governments can and should assist persons and families to fulfil their purposes in a modern industrial economy. Such assistance—a *subsidium*—from "higher organizations" like the State must not usurp the proper functioning of the "lower" entities they are ostensibly trying to assist. Solutions to social problems must respect the dignity of all human beings, the rights of natural associations like families, and the common good.

何谓"辅助性原则"？简言之，它是对最早在天主教社会教义中得到明确阐述的西方社会哲学的一大贡献。从天主教社会教义的角度来看，任何新的经济学范式都必须符合基本原则，即人的尊严、共同利益，尤其是辅助性原则。这一原则于1931年在教宗庇护十一世的《四十年》通谕中首次提出，旨在给予警示：政府干预措施能够并且应该以适当的方式，援助个体及家庭实现其在现代工业经济中的目标。来自国家等"上级组织"的此类援助（补贴），绝对不能剥夺它们似乎在尽力援助的"下级"实体的正常运行。社会问题的解决方案必须尊重所有人的尊严、家庭等自然社群的权利与共同利益。

以下是《四十年》通谕中的经典论述（1931年）：

79、"从个体手中夺走他们通过主观能动性和勤勉所取得的成果，并将这些成果提供给社群，这是严重错误的做法，同样的道理，将下级组织力所能及事情收归上级组织也是一种不公正的行为，同时也是一种严重的罪恶，扰乱了合理的秩序。因为每一项

Here is its classic statement in *Quadragesimo Anno* (1931):

> 79. "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them."
>
> 80. "The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining, as occasion requires and necessity demands."

In order to appreciate how understanding the Principle of Subsidiarity has evolved in response to various crises, it is useful to recall the context in which *Quadragesimo Anno* (1931) was promulgated. At that time the Vatican was in a struggle with Mussolini—and his Fascist Italian government—over control of Catholic institutions, especially in education and youth organizations. While the language in *Quadragesimo Anno* assumes that a hierarchical social order ("higher" and "lower") is inevitable, Pius XI clearly means to challenge the State, and how it carries out its "functions," particularly in providing assistance (economic, social, political, cultural) to primary human groups, starting with families.

Nevertheless, the Principle of Subsidiarity is not an endorsement of a minimalist view of government or the so-called "Watchman State" offered by Libertarianism. The Principle assumes the development of the modern state and its centralization of various social welfare functions intended to promote national development. The Principle does not reject these functions but means to ensure that they provide genuine assistance by respecting the integrity of basic primary institutions, such as the family and the Church. Once it became clear that it had applications beyond its original meaning in resisting Fascist and other forms of Totalitarian usurpation, the Principle of Subsidiarity has been invoked to clarify basic questions of how to create forms of assistance, both public and private, consistent with Human Dignity, the Common Good, Distributive Justice, and other principles of Catholic Social Teaching.

First Key Idea: Subsidiarity and Business Management

One innovative recent development is the several paragraphs in *The Vocation of the Business Leader* (Pontifical Council for Justice and Peace, 2012) counselling business leaders to create "subsidiary structures" in the organization and management of work (Paragraphs 47-50). *The Vocation of the Business Leader* (VBL) document proposed "three practical steps" to fulfil its vision of worker participation in creative business management:

- "Clearly define the realm of autonomy and decision rights to be made at every level in the company, leaving these as wide as possible. Limits should be set such that decision rights do not exceed a person or group's ability to access the information required to make the decision, and so the

社会活动，本质上都应该向社会团体成员提供帮助，而不应该摧毁和吞并他们。”

80、“因此，国家最高权力机关应该允许下属团体处理次要的事务和问题，否则会极大地分散国家最高权力机关的精力。权力下放后，国家就会更自由、更有力、更有效地做非其莫属的分内之事，因为只有它才能够做好这些事：根据场合的需要和必要性，进行指导、监督、敦促和约束等。”

为了领会“辅助性原则”含义随着各种危机出现而演变的方式，有必要回顾一下《四十年》通谕（1931年）的颁布背景。当时，梵蒂冈正与墨索里尼及其法西斯主义意大利政府争夺对天主教机构的控制权，尤其对教育和青年组织的控制权。尽管《四十年》通谕假定等级制社会秩序（存在“较高”和“较低”等级）是不可避免的，但教宗庇护十一世显然是要挑战国家及其履行“职能”的方式，尤其是向以家庭为基础的基本人类群体提供（经济、社会、政治、文化等方面的）援助。

然而，“辅助性原则”并不认可自由主义主张的所谓小政府或“看守人国家”的非干预观点。该原则假定，现代国家需要发展，并且需要集中各种旨在促进国家发展的社会福利职能。该原则并不排斥这些职能，而是希望，在家庭和教会等基本机构的完整性得到保证的前提下，确保这些职能可以提供真正的援助。一旦人们明确地认识到，在抵制法西斯主义及其他形式的极权主义的斗争中，该原则的应用并不局限于其原始含义，便会引用该原则来澄清有关如何确立公共和私人援助形式的基本问题，确保其与人格尊严、共同利益、分配公平和其他天主教社会教义原则相一致。

第一个核心理念：辅助性原则和企业管理

最近的一个创新成果是《商业领袖的圣召》（VBL：正义与和平委员会，2012年）中的几段话，其中建议商业领袖在工作的组织与管理之中创建“辅助者结构”。《商业领袖的圣召》（VBL）一文中提出了“三个切实可行的步骤”，用于促进员工参与创意企业管理的愿景：

- “在公司的每个层级上明确界定其自治权和决策权的范畴，并尽可能给这些权利留下宽大的空间。同时需要设置限制，以使决策权不超过个人或团队获取决策所需信息的能力，从而确保决策后果不会逾越其责任范围。
- 教育、培训员工，确保他们得到适当的工具、培训和经验来执行任务。
- 允许承担任务和责任的人自由做出决定，并完全接受其决策风险。因此，辅助者的业务结构应该培养相互尊重和责任感，并让员工的真诚敬业带来良好的业绩。”（VBL 49）

接受管理责任意味着成为“仆役领导”（VBL 50）。实施“辅助性原则”意味着超越“授权”或将任务分配给下属，在这种情况下，最终责任由企业主承担。（VBL，49）实施“辅助性原则”要求行政领导层有自律性，并做出真正的努力来增强给“下属”的授权，使他们能够自由发挥自身的才智以支持公司的明确目标。各级员工都成为企业的“共同创业者”或合作伙伴，并受到相应的尊重和奖励。（VBL 50）

第二个核心理念：辅助性原则与合作社运动

在天主教社会教义有关克服贫困的建议中，“辅助性原则”也写得明明白白。从经济角度看，给穷人授权意味着向他们提供获取资本的渠道。通过对孟加拉乡村银行或菲律宾信用合作社的调查，可对上述情况予以说明。其中，该原则有助于克服阻碍传统银行向穷人贷款的“道德风险”：若贷款管理得当，向穷人提供信用贷款所涉及的风险不会比向富人贷款更大。

从孟加拉乡村银行创立的故事中可以清楚地看出，小额银行业务的成功取决于向本地网络授权并将确立其为负责机构，以确保所有参与者的合规性。（Yunus，2007年）如果我在当地社群成员的批准下获得了贷款，那么我就更可能偿还贷款，因为任何违约行为都会使社群其他成员丧失获得其贷款资格的机会。管理良好的信用合作社及合作

consequences of the decisions would not overstep their realm of responsibility.

- Teach and equip employees, making sure they have the right tools, training, and experience to carry out their tasks.
- Accept that the persons to whom tasks and responsibilities have been given will make their decisions in freedom and, thereby in full trust, the risks of their decisions. Subsidiary business structures therefore should nurture mutual respect and responsibility and allow employees to attribute good results to their sincere engagement." (VBL 49)

Accepting managerial responsibility means becoming a "servant leader" (VBL 50). Implementing the Principle of Subsidiarity means going beyond "delegation" or the assignment of tasks to subordinates, where the accountability only flows upward toward the boss. (VBL, 49) Implementing the Principle of Subsidiarity requires self-discipline on the part of the executive leadership group, and genuine efforts to increase empowerment of "subordinates" to exercise their own freedom and intelligence in support of the firm's clear objectives. Employees at all levels become "co-entrepreneurs" or partners in the enterprise and are respected and rewarded accordingly. (VBL 50)

Second Key Idea: Subsidiarity and the Cooperative Movement

The Principle of Subsidiarity is also evident in Catholic Social Teaching's proposals for overcoming poverty. Empowering the poor, in economic terms, means providing access to capital. This can be illustrated either through an investigation of the Grameen Bank in Bangladesh or credit unions in the Philippines or both. Here the Principle helps overcome the "moral hazard" inhibiting conventional banks from lending to the poor: The risk involved in extending credit to anyone, is no greater among the poor than with the rich, if the loan is managed properly.

Success in microbanking, as it is clear from the story of the Grameen Bank beginning in Bangladesh, depends on empowering local networks and organizing them as accountability structures ensuring the compliance of all participants. (Yunus, 2007) If I obtain a loan because I have been approved for it by the members of my local community, I am more likely to pay it back, when any default would result in foreclosing opportunities for other members of the community to qualify for their own loans. Similar insights emerge from the best practices of well managed credit unions and cooperatives. (Rothlin and McCann, 2015, pp. 23-45 and 441-463).

For such a scheme to work, there must be access to capital, that is, the credit cooperative or credit union must create a working relationship with "higher" institutions, private or public, among them conventional banks as well as agencies of the State, any of which can and must be convinced that using microbanking strategies to lend money to the poor is no riskier than lending money to the rich. The practical challenge for integrating microbanking and credit cooperatives into a new paradigm of economics, is how to scale up from promising local successes to a national or global strategy of institution building for economic empowerment.

Studying the histories of microbanking enterprises reveals that the moral hazards involved do not simply revolve around the poor who receive such loans. Even greater risks stem from the ways in which administrators live up to their responsibilities, especially if they make loans to themselves, friends and family members. The same rules on repayment must be enforced

社的最佳做法中也反映了类似的见解。（罗世范、丹宁思，2015年，第23-45和441-463页）。

为了使此类计划发挥作用，必须有获取资本的途径，即，信用合作社或合作银行必须与“上级”机构（私人或公共机构，包括传统银行及国家机构）建立起工作关系，这些机构中的任何一个都能够而且必须确信，使用小额信贷策略向穷人贷款的风险不会比向富人贷款更高。将小额银行业务和信用合作社整合到经济学新范式中，所面临的实际挑战是如何将前景光明的当地成功经验拓展为国家或全球制度建设战略，从而增强经济活力。

对小额银行业企业历史的研究表明，所涉及的道德风险并非仅仅限于获得此类贷款的穷人。更大的风险来自行业管理人员履行其职责的方式，尤其当他们向自己、朋友和家人放贷时。必须对行业管理人员以及当地借贷网络的任何贫困成员执行相同的还款规则。其中，“辅助性原则”也有助于厘清长期存在的反腐败挑战，这是保持长期成功所不可或缺的。如果管理人员或企业领导利用信用合作社谋取私利，忽视了其成立的目的，那么就会滋生腐败，其后果可想而知。

伴随成功的固有风险还在于，如果国家发觉很容易将小额银行业企业改组为政府机构，那么国家可能会试图征用此类企业，侵占其资源，限制其获取国内外资本的机会。在马科斯独裁统治时期（1972-1981年），菲律宾信用社的悲惨历史充分揭示了小额银行业机构在违背辅助性原则的环境中所面临的挑战。

第三个核心理念：辅助性原则是经济学新范式的核心

最后，“辅助性原则”将在经济学新范式中得到进一步的应用。鉴于新冠大流行及其后果，经济学新范式必须将重点放在全球贫困问题及相关的解决措施上。教宗方济各在《赞美你》（2015年）和《众位弟兄》（2020年）等通谕中明确指出，当今世界的贫困并非一种自然状况，因此不能像忍受台风、地震等不可抗力一样地去对待它。贫穷是系统性失效、经济体系腐败以及通过操作经济体系为特定群体攫取利益的产物。富人并不比穷人更有道德或更应该获得利益。若人的尊严真能获得尊重，就一定能够激励我们摒弃对未能分享繁荣成果的其他人的传统偏见，无论这些偏见是基于种族、信条还是肤色。如果经济学新范式要实现这种承诺，我们就必须学会相信所有人都可享有的授权战略，而不能仅仅限于我们的亲人或朋友。经济学新范式的建立实质是一场精神斗争，呼吁所有人忏悔其在不公平的社会结构中所犯下的共谋之罪，以便与所有其他人合作，共同探索分享上帝恩典的新方式。

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on them, as well as on any poor members of local borrowing and lending networks. Here, too, the Principle of Subsidiarity helps clarify the perennial challenge of fighting corruption as indispensable for long-term success. If the managers or business leaders use credit cooperatives for their own benefit, ignoring the purposes for which they were founded, there is corruption with its predictable consequences.

There is also the risk, inherent in success, that the State may seek to expropriate microbanking enterprises, usurp their resources, restrict their access to capital both foreign and domestic, if the State finds it convenient to reorganize them as government agencies. The sad history of credit unions in the Philippines during the Marcos dictatorship (1972-1981) provides ample evidence of the challenges faced when microbanking institutions operate in an environment that no longer respects the Principle of Subsidiarity.

Third Key Idea: Subsidiarity as the Core of a New Economic Paradigm

Finally, the Principle of Subsidiarity will find further applications in the New Economic Paradigm, which must focus, in light of the COVID pandemic and its aftermath, on the global problem of poverty and what must be done to overcome it. The observations of Pope Francis, in *Laudato Si'* (2015) and *Fratelli Tutti* (2020), make it clear that poverty in our world today is not a natural condition, to be endured like other acts of God, like typhoons and earthquakes. Poverty is the result of systemic failure, the corruption of economic systems, their manipulation to favour the interests of some groups over others. The rich are no more moral or deserving than are the poor. Human dignity, if it is truly understood, must inspire us to set aside traditional prejudices against the others who do not share in our prosperity, whether those prejudices are based on race, creed or colour. If a new economic paradigm is to fulfil its promise, we must learn to trust empowerment strategies that are open to all people, and not just to those who are near and dear to us personally. Creating a new economic paradigm at its root is a spiritual struggle, calling on all people to repent their complicity in unjust social structures in order to work with all others to discover new ways of sharing the gifts that God has given us.

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The China Experience
As a contribution for a new economic paradigm

中国经验对新经济范式的参考价值

Kin Sheung Chiaretto Yan

INTRODUCTION

Pope Francis has called for a change in the current economic paradigm, taking into account integral human development. With the current crisis of the pandemic, climate change, and global recession, China is foreseen to be one of the very few countries that register a positive economic growth this year. With the sheer size of her economy and her own characteristics, China does not pretend that her development model could be an example for other countries. However, there may be something that the China experience could inspire in us. Therefore, in this paper, I would like to focus some points for consideration.

Relationship between Developed and Less Developed Regions

The Chinese experience of prosperous coastal provinces paired with and helping poor provinces in western China can be shared and proposed at the international level for the assistance and relationship between developed and developing countries.

Deng Xiaoping once famously said "to get

简介

教宗方济各呼吁改变当前的经济范式，体现人类整体发展目标。在当前疫情、气候变化和全球经济衰退危机背景下，预计中国会是今年极少数能在经济上实现正增长的国家之一。拥有庞大经济规模和特色的中国，并不是在标榜其发展模式能作为他国的榜样。不过，中国的经验多少会给我们带来启发。因此，本文想着重介绍几个要点供大家思考。

发达地区与欠发达地区的关系

中国在繁荣的沿海各省和西部贫困省份结对帮扶的经验可在国际间进行分享，为发达国家与发展中国家之间的互助和关系提供借鉴。

邓小平曾说过"致富光荣"，这为中国经济改革和开放释放了巨大潜力。更重要的是，这段话的第二部分常被大家忽略。他说："我们允许一部分人、一部分地区先富裕起来，为的是实现共同富裕"。因此，共同富裕才是关键和主要目标。

rich is honourable." That unleashed tremendous potential for economic reform and the opening up of China. More significantly however, the second part of his quote was often left unnoticed. He said that we permit some people and some regions to become prosperous first, for the purpose of achieving common prosperity. Therefore, common prosperity is the key and the main objective.

It has been a long tradition for China to pair rich coastal provinces with poor ones in the western region to offer assistance for poverty relief. A program initiated in 1996 was upgraded in 2015 with precise policies and diversified measures to reduce poverty through industrial development, labour transfers, resettlements and ecological protection projects. Over the years, the World Bank started to offer loans to targeted provinces, such as Guangxi Zhuang Autonomous Region and Shaanxi Province, according to a report on poverty alleviation, to support cooperation between farmers' cooperatives and agricultural enterprises and to develop the agricultural value chain. (Lu, 2017)

The transfer of clean technologies to developing countries is also the responsibility of developed countries, in order to solve the global environmental crisis and to safeguard our common home as humanity, as it is stressed in the *Compendium of Social Doctrine of the Catholic Church* (Pontifical Council for Justice and Peace, 2006, par 475). The interprovincial experiences within China could be regarded as a reference.

In a recent symposium with business leaders, Xi Jinping launched a new "Go West" development plan to counter post-coronavirus geopolitical risks and obstacles posed by US-China decoupling, as reported in an article in the *South China Morning Post* (June 22, 2020). The idea is to form a new development pattern, a "dual circulation" strategy, with a domestic circulation (国内大循环) between the prosperous eastern China and the less-developed western China as the main body, and the domestic and international circulations mutually promoting one another (国内国际双循环).

New Economy System with Asian Values

The Magisterium of Pope Francis speaks of an integral approach to a new economic system, taking into account the relationship with the ecological system, social justice, respect for other cultures and fraternity. This new paradigm could integrate economic models from the "chopsticks cultural sphere" with Confucian ethics and Asian values such as harmony, diligence, frugality and a high-savings rate.

While Chinese scholar and environmental activist Liao Xiaoyi (Moriggi, 2017) rejoices at the encyclical and finds many similarities with the "ecological civilization" that China is promoting in recent years, a preeminent American scholar on process philosophy, John Cobb (2015, p. i-iv) believes that China has the conditions and stands a good chance of achieving an ecological civilization.

A combination of a "Targeted Poverty Alleviation Strategy (TPAS)" and an age-old practice helped achieve poverty alleviation. The Chinese government officially adopted TPAS (精准扶贫) in 2014. Premier Li Kequan in a report urged local governments to take targeted measures integrating resources to ensure that assistance reaches poverty-stricken villages and households. Village work teams were sent to targeted areas to analyse demand, make development plans, and coordinate assistance resources. The government takes measures such as encouraging banks to give microloans to farmers, setting up rural cooperatives to allow farmers to put together their resources to raise production. Combined with TPAS, they also practice the age-old saying, "Give a man a fish, he will eat for a day. Teach him how to fish, you feed him for a lifetime (授人以鱼不如授人以渔)."

将沿海的富裕省份和西部贫困各省对接，提供扶贫援助，已成为中国长期以来的传统。扶贫项目于1996年发起，到2015年实现升级，各项精准和多样化的扶贫措施，依赖于产业发展、劳动力转移、迁居安置和生态保护等形式得以施行。一份扶贫报告指出，世界银行在数年里，向广西壮族自治区和陕西省等目标省份提供了贷款，以支持农民合作社和农业企业之间的合作，推动农业价值链发展（Lu，2017年）。

正如《天主教教会社会教义纲要》（宗座正义与和平理事会，2006年，第475段）中所强调的，发达国家有责任将清洁技术传播到发展中国家，以解决全球环境危机，并以人类之名守护我们共同的家园。中国的省际(扶贫)经验可作为借鉴。

据《南华早报》2020年6月22日报道，在最近的一次商界领袖研讨会上，习近平提出了新“西部大开发”计划，以应对新冠肺炎后的地缘政治风险和中美脱钩带来的发展阻碍。其主旨是塑造新发展格局，发展“双循环”战略，打造以繁荣的东部与西部欠发达地区为主体的国内大循环以及国内国际双循环。

亚洲价值观下的新经济体制

教宗方济各在训导中提到了新经济体制的整合思想，将生态系统、社会正义、尊重他国文化和友爱之间的联系纳入其中。这一新范式可以将“筷子文化圈”中的经济模式、儒家伦理和亚洲价值观（如和谐、勤奋、节俭和高储蓄率）结合起来。

中国学者和环保主义者廖晓义（Moriggi，2017年）在看到该通谕时露出喜悦之情，她发现这与中国近年来正推进的“生态文明”有许多相似之处，美国著名过程哲学学者约翰·柯布（2015年，第1-4段）提出，中国具备实现生态文明的条件和良好的机会。

“精准扶贫战略”（TPAS）与古老实践的结合有助于实现扶贫。中国政府于2014年正式开启精准扶贫。李克强总理在报告中敦促地方政府采取针对性的措施整合资源，确保给予贫困山村和家庭以援助。政府派扶贫工作组前往指定地区，分析需求，制定发展计划，协调援助资源，并采取系列措施，例如鼓励银行向农民提供小额贷款，建立农村合作社，让农民能够集中资源提高产量。结合精准扶贫，践行“授人以鱼不如授人以渔。”

统计显示，从2012年开始，中国每年平均有130万贫困人口脱离贫困线（Zhuang，2018年）。在当今政府的管理下，中国扶贫事业取得了举世瞩目的成就。据两年前世界银行的数据显示，中国减贫总量占世界的70%，这是前所未有的（Liu、Fang和Cheng，2018年）。

任人唯贤，英明治理

最后一项重点是，中国发展模式的关键点是其独特的治理体制以及政府在制定利于国家公共利益的良好政策时所发挥的作用。儒家思想强调任人唯贤和英明治理。

中国改革开放之初有两大要素：积极融入全球化产业链与劳动分工。从80年代早期的“三来一补”（由政府补贴，鼓励生产、加工和装配国外订单）逐步过渡到目前健全的工业体系，中国切实地从全球化中受益。

尽管经济发展以市场机制为主，政府仍在引导产业政策方面发挥了重要作用，如新能源、高铁制造、电动汽车等关键领域。没有这些产业政策，中国的经济发展将不平衡，就如同拉美地区和部分亚洲国家，只有一两个具有比较优势的产业，它们的经济会很脆弱。这些因素与健全的政府产业政策有关，也与勤奋和娴熟的劳动力有关。

中国有能力抓住全球化的红利与其拥有高级人才资源是直接相关的。中国有效地投资了教育（九年义务教育、国家对大学的大力补贴）、生态环境和扶贫事业。它们都是相互关联的。这与中国政府“内生性发展”（从文化内部发展）的能力相联，这使得中国领导人的表现比来自所谓自由民主制度的平民主义领导人优秀，后者造成了人民和国家的分裂。

Statistics show that starting from 2012 an average of 1.3 million poor people in China cleared the poverty line per year (Zhuang, 2018). As administered by a secular government, China has attained remarkable achievement in poverty alleviation. Two years ago, the World Bank data indicates it as unprecedented, China accounting for 70% of the world's total poverty reduction figure (Liu, Fang, & Cheng, 2018).

Meritocracy and Wise Governance

Last but not the least, a crucial point in the China development model is her particular system of governance and government's role in guiding sound policy for the common good of the country. Confucianism emphasizes meritocracy and wise governance.

At the beginning of the reform and opening up of China, there were two major factors: Active integration in the globalized industrial chain and division of labour. The gradual transition from the early 80s "three-plus-one trading mix" (encouraging production, processing and assembly for foreign orders combined with government subsidy) to the current sound industrial system, China has benefited concretely from globalization.

Although economic development is dominated by market mechanisms, the government's role is essential in guiding industrial policies in certain key areas such as new energy, high-speed rail manufacturing, and electric vehicles. Without these industrial policies, China's economic development would be uneven, similar to Latin American and some Asian countries with only one or two industries with comparative advantage, and would be economically vulnerable. These factors are related to sound government industrial policy, and also a diligent and skilful workforce.

China's ability to seize the dividends of globalization is also directly related to her high talent pool. She has effectively invested in education (nine-year-free compulsory education, strong state subsidies for universities), in the ecological environment, and in poverty alleviation. They are all interconnected. It is related to the "endogenous development" (development from within its culture) ability of the Chinese government, which make its leadership outperform populist leaders coming from the so-called liberal democratic system, who proved to be divisive for the people and the country.

China has clear policy programs: the four modernizations in the Deng Xiaoping era, the "two centenaries" goals proposed by Xi Jinping, and national leaders selected by the Central Organization Department made the Chinese Communist Party, the ruling party, strong and capable of governing. These internal strengths, apart from integrating with the global economy, led China to her current achievements.

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中国有着明确的政策计划：邓小平时代的四个现代化，习近平提出的“两个一百年”奋斗目标，中央组织部选出的国家领导人让中国共产党成为强大且有治理能力的执政党。除了与全球经济接轨，这些内在的优势也引领中国取得了现在的成就。

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Exploring The Co-Operative Economy And Its Social Impact

探讨合作经济及其社会影响

Andrew So 苏国荣

In the search for a new paradigm to respond to the changing situation in our world caused by the Covid-19 Pandemic and to marshal the resources for constructing it, we need to study and highlight the importance of the co-operative sector and its impact around the world. A cooperative starts with a need and an idea. It has been a different way of doing business. Some would even say it is a better way of doing business. It is a democratic form of business, organized, owned and controlled by its members; with all members having an equal say in how the organization is run to promote their mutual economic interest. There are many types of cooperatives, e.g. marketing, consumer, producers, financial, energy, housing, service and workers cooperatives. The cooperative model is often called "one solution to numerous problems". The Cooperative Movement with 3 million cooperatives accounts for at least 12% of humanity. The top 300 cooperatives generate 2.1 trillion USD in turn over. Cooperatives employ 280 million people constituting 10% of the world's employed population.

要回应新冠病毒-19所引起的世界转变并寻求新的经济模式、汇集资源建构它、我们应多研究并重视合作经济的重要性及其在世界范围内的影响。合作经济是因应需要和新观念而产生的，已经成为一种新的商业经营方法，有人更认为它是一种更好的方法。它的经营方式是民主的，由合作经济的社员组成、拥有和监管；所有社员对组织如何经营、达致共同经济利益有平等的发言权。作为合作经济体的合作社有多种，如：　供销、消费、生产、财务、能源、住房、服务及劳工合作社。合作社模式常被称为“多种问题的统一解决方案”。“合作社运动”已有三百万合作社、为百份之十二的世界人口服务。最大的三百家合作社营业额二万一千亿美元“合作社运动”雇佣了2.8亿人，即全球工作人口的百份之十。为求行文简洁，下面的三个关键思想及支持它们的事实和经验取自亚洲地区的储蓄互助社。储蓄互助社是一种基本的财务合作社。亚洲23个国家及地区共有31,752家自给自足的财务合作社、社员有四千一百万、其中一千三百万为低收入和弱势社群，使其享有了负担得起和可持续的财务服务。社员拥有并管理422亿美元，为自助以改善生活之用。三十万志愿工作者为小

For the sake of brevity, the following three key ideas with facts and experience support them are drawn from credit unions in Asia. A credit union is a basic financial cooperative. There are 32,742 self sufficient financial cooperatives in 23 Asian countries and areas with 40.1 million individual members to which 13 million low income and disadvantaged people gain access to affordable and sustainable financial services. Members themselves owned and managed USD 422 billion for the purpose of helping themselves to improve lives. 300,000 volunteers willingly make personal sacrifice in favor of their communities. They created decent employments and opportunity for young people to create significance for others through their work. Their apex organization, through their respective federations, is the Asian Confederation of Credit Unions (ACCU) whose governance and core expenditures are 100% self-sufficient.

First Key Idea: Cooperation

Any model of economics requires cooperation--the act of working together--and so does responding to the current unprecedented crisis with resilience. The dawn of the human story teaches that instead of brutality, cooperation and pulling together is the best road towards security. Social cooperation is the older type. The practice of mutual helpfulness has always been deeply engraved in the consciousness of the people. Social cooperation makes for a strong feeling of harmoniously belonging together. But it is not sufficient in today's money and commerce economy. To social cooperation there must be joined economic cooperation so that mutual help will not be merely occasional or sporadic but continuous. The purpose of economic cooperation is to improve the lot of the economically weak by means of their working together. A cooperative is the tool through which economic cooperation can be practiced and people can effectively work together in the different fields of economic activities. The business model of cooperatives creates not only greater economic and social sustainability but also environmental protection, as proven by the many types of cooperatives such as energy and producers' cooperatives.

Second Key Idea: The Common Good

People joined by a deep belief in a good cause can rise to great tasks. This is a lesson human history has taught many times. "All for one and each for all" should be the motto of economic endeavours. Cooperatives are a business model that puts people at the heart of economic decision-making and brings a greater sense of the common good. ACCU and its members agreed to cooperatively contribute to the achievements of the United Nations' 17 Sustainable Development Goals (SDGs). The 8 goals embraced by the ACCU, with strategies and indicators to be tracked are: 1. End poverty in all its forms; 2. End hunger, achieve food security and improve nutrition and promote sustainable agriculture; 3. Ensure healthy lives and promote well-being for all ages; 4. Ensure inclusive and equitable quality education and promote life-long learning opportunities for all; 5. Achieve gender equality and empower women and girls; 6. Ensure availability and sustainable management of water and sanitation for all; 7. Ensure access to affordable, reliable, sustainable and modern energy for all; and 8. Promote sustained inclusive and sustainable economic growth, full and productive employment, and decent work for all.

Third Key Idea: Good Governance

Credit unions and cooperatives must meet or exceed international standards for safety and soundness as well as industry standards. Good governance consists of three types, which are:

区而作个人牺牲，提供体面的工作及机会给年青人、让他们透过工作为别人创造机会。这些储蓄互助社透过各自的联会加入高一层次的组织-亚洲储蓄互助社同盟会亚盟会其管理和核心开支是百份之一百自给自足的。

关键思想(一)- 合作

任何经济模式都需要合作-合力一起工作，应对史无前例的危机也不例外。人类早期的故事告诉我们合作和连合起来是最安全的途径否则人类早已自生自灭。社会合作伴随着人类发展，互相帮助深深地刻在人类的意识里。社会合作使人有和谐共处的强烈感受，但在时下的金融和商业经济里，这是不够的。社会合作必须加上经济合作，才能使互助从零星自发走向规模持续。

经济合作的目的是使经济上贫困的人们合力改善命运。合作社是一个工具，人们用它来合力在不同的经济活动领域实践经济合作。合作社的业务模式不但建立较好的经济和社会的永续性，亦在环境方面产生同样的好处，此点已由能源和生产等各类合作社所证明。

关键思想(二)- 公益

人们因深信一件好事而起来必能达成艰巨的任务这是人类历史已重复告诉我们的。”人人为我、我为人人”应是经济活动的座右铭。合作社的商业模式把人们放在经济决策的中心，增强了公益性。亚盟会和会员们同意合力为达成十七项持续发展目标作贡献，焦点放在如下八项目标，且有策略和指标跟进：1. 终止所有形式的贫穷；2. 终止饥饿、达成食品安全、改善营养和推广可持续农业；3. 确保健康生活和促进各年龄层的福祉；4. 确保普及和均等的良好教育和推行所有人终生学习的机会；5. 达致性别平等和赋予妇女权力；6. 确保持续的水质和卫生管理；7. 确保为人们提供能力所及、可靠、可持续的现代能源；8. 推广可持续和普惠的经济增长、充分和生产性就业及人人享有体面的工作。

关键思想(三)- 良好治理

储蓄互助社和合作社必须符合或超过国际及行业的安全、良好标准。良好治理包括三大项：

外部-公开、合规和向公众负责；
内部-结构、持续、均等和问责；
个人-正直、才干和承诺。

我是你的储蓄互助社

- 我出生于人们绝望的年代，由有需要的家庭养育，并栖身于这年代的小人物中；
- 我经历过战争，饥荒，疾病，苦难和贪婪；每天都忍受冷漠和人性的自私；
- 我的愿景清晰，有坚定的目的，意志坚强。尽管会被人滥用，我仍努力服务和拯救需要我的人；
- 组织上我是民主的，行动上我是合作的。我所做的一切均听从你们大多数人的民主声音-我的社员们。因此，我完全由你塑造。你们若然对我没有兴趣，我会变得蹩脚，软弱；但你们如善用我，我会茁壮，刚强和对你有用。
- 我是你无时无刻不在的助手，我为你的幸福而高兴。(Pursell, A., 1963:12)

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Translated by 翻译：Zhou Shoujin 周守晋

External - Transparency, Compliance and Public Accountability;

Internal - Structure, Continuity, Balance and Accountability;

Individual - Integrity, Competence and Commitment.

Here is a classic statement of the goals of the Cooperative Movement:

I Am Your Credit Union

- I was born of human desperation, reared in the household of need and dwelt amidst the little people of our time.
- I have experienced war, famine, diseases, famine, misery and greed: daily I endure indifference and human selfishness.
- I am clear of vision, firm of purpose and strong of heart and hand. Despite those who would misuse me, I press forward to serve and to save those who need me.
- I am democratic in organization and cooperative in action; obedient to the majority voice of you, my members, in all I do. I am, therefore, exactly what you make of me: poor weak and inefficient if you are disinterested; but strong , virile and helpful if properly you use me.
- I am an ever-present helper in the hour of your greatest financial need and I rejoice at your happiness. (Pursell, 1963, p.12)

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Andrew So, Co-founder of the Asian Confederation of Credit Unions (ACCU), and former Ombudsman of Hong Kong

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The Socialisation Of Capitalism For The New Economic Paradigm

新经济范式的资本主义社会化

Mike Thompson 盛迈堂

The assumptions of neo-classical economics: rational self-interest, profit maximization, agency theory and the accumulation of capital have led to the perception that capitalism is, *ipso facto*, a force for injustice. No system can unpick the myriad of motivations that different consumers and investors make in their transactional decisions, whilst rational choice theory finds little support amongst contemporary economists.

Responsibility for greed, fraud, criminality and despotic exploitation of competitive markets at the expense of society lie with moral agents and not with the mechanism of exchanges. The human drivers for self-interest can ignore the sense of justice and concern for the future of the planet. Egoism and fear are forces that sabotage the commonly shared heritage of virtues from world religions and wisdom traditions which assume that we are moral agents.

But signals of a new economic paradigm are emerging in which an interdependent responsibility is being realised between the principals of private goods and the principals of public goods. Motivations for greater alignment between the private and public sectors appear to incorporate both self-interest and public interest.

新古典经济学假设：理性自利、利润最大化、代理理论和资本积累使得人们认为，资本主义实际上是一股非正义势力。任何制度都无法消除不同消费者和投资者在其交易决策中所具有的大量动机，而理性选择理论却很少得到当代经济学家的支持。

贪婪、欺诈、犯罪和以社会为代价对竞争市场进行的蛮横开发，其责任在于道德主体，而不在于交易机制。追求自利的人会无视正义感以及对地球未来的关注。利己主义和恐惧是破坏假定我们是道德主体的世界宗教和智慧传统所共享美德遗产的势力。

然而，一种新经济学范式的信号正在浮现，其中，私人财物的委托人和公共物品的委托人之间正在实现一种相互依存的责任。促使私营和公共部门之间更好地保持一致的动机似乎既包含了个人利益，也包含了公共利益。

无论通过法规还是社群道德共识来实施的社会规范，它都代表着对不受约束的自利施加的社会约束。对新经济学范式的希冀，就是不同形式的“社会化”资本主义伴随促进可持续企业，为所有人的福祉，以尽可能最有效的方式部署技术、生产、创新等

Societal norms, whether enforced by regulation or by communitarian moral consensus, represent societal restraints on unfettered self-interest. The hope for a new economic paradigm is that different forms of 'socialised' capitalism are emerging with moral agents promoting sustainable enterprises, deploying technological, productive and innovative goods for the wellbeing of all and in the most efficient way possible. Profit is **a** motive but not **the** motive. The hope is represented in the insistence by institutional investors such as BlackRock that stakeholder agency and ESG (Environmental, Social and Governance) criteria be integrated across a company's operations and its supply chain.

A new economic paradigm requires social innovation by entrepreneurial businesses and a legal framework which effectively tackles disadvantage, discrimination and social abuses as well as a society sensitised to the moral imperatives of distributive justice. Wise decision-making by morally responsible executive management is no longer a "nice to have." It is a question of corporate survival that the so-called "Decisive Decade" requires a higher quality of managerial character and intelligence than ever before. As de Bettignies (2017) has pointed out:

> Leaders, in all walks of life, should see their contribution in making the future better as a categorical imperative embedded in the very nature of their position. Moral leadership thus becomes a prerequisite ingredient in any contemporary effort to further sustainable development. Today, in a world which is confronted by so many fast-changing and difficult issues moral leadership is indispensable to induce change but in a direction that will further the common good.

Leadership education needs to be infused with case challenges that call for just and responsible decision-making beyond abstractions and models of leadership.

Responsible leaders can combine both capitalist incentives (self-interest) with a socialisation that incorporates other-interest, or the Common Good. Enterprises, such as Patagonia and Hindustan Unilever, are innovating and investing in ecosystem protection and the creation of new and accessible markets for the marginalised and poor such as Hindustan Unilever's Project Shakti (Hindustan Unilever Limited, 2021).

There are signs that new forms of value creation are emerging in the socialisation of Capitalism and I have chosen to outline three forms: (i) Corporate Total Value Creation; (ii) Governmental Value Creation and (iii) Digital Capitalism for the Poor.

Total Value Creation

Total Value Creation (TVC) refers to the value created across multiple stakeholders and with company performance increasingly measured by ESG metrics. Whether for greenwashing purposes or genuine commitment or both, investment and fund managers have increased their use of ESG data in the selection of fund portfolios of companies.

TVC is brought to life in the significant shifts made by many Multinational Corporations (MNCs), Small and Mid-size Enterprises (SMEs) and investment fund managers. The growth of the B Corp movement has gathered over 4,000 largely SME companies worldwide to become Certified B Corporations. To qualify, B Corps must meet rigorous standards audited by B Lab Global that require them to consider the impact of their decisions on their workers, customers, suppliers, community, and the environment. In another example, the dairy and water multinational, Danone, has adopted the French *Entreprise à Mission* model to prioritise stakeholders such as workers, community, environment, and customers. Danone Manifesto Ventures' and the Danone Ecosystem Fund are tangible examples of social investments. BlackRock, the world's largest investment manager, is voting against directors who are not performing against given social and environmental goals.

方面产品的道德主体而出现。利润是一种动机，但不是唯一动机。贝莱德（BlackRock）等投资机构坚持希望，利益相关者服务机构和ESG（环境、社会与治理）标准能够整合到公司运营及其供应链之中。

新经济学范式要求创业型企业进行社会创新，建立一个法律框架来有效地解决劣势、歧视和社会弊病，并创建一个对分配公平的道德责任保持敏感的社会。具有道德责任感的行政管理人员的明智决策不再是“奢望”。 所谓的“决定性十年”要求比以往任何时候都具有更高质量的管理特质和才智，这是一个关乎企业存亡的问题。正如翟博思（2017年）所指出的：

各行各业的领导者都应将自身对于建设更美好未来的贡献视为内化于其职位性质之中的绝对命令。因此，道德领导成为了当代努力促成可持续发展的先决条件。当前，在这个充斥着多种瞬息万变和棘手问题的世界中，道德领导对于变革的出现不可或缺，但促进共同利益这个方向不能变。

领导力教育需注入案例挑战，这些挑战要求在领导力抽象概念和模型之外进行公正、负责任的决策。

有责任心的领导者可以将资本主义的激励措施（自利）与容纳他人利益或共同利益的社会化结合起来。巴塔哥尼亚和印度联合利华等企业正在对生态系统保护进行创新和投资，并为边缘化群体和穷人创造了新的可进入市场，如印度联合利华的Shakti项目（印度联合利华，2021年）。

有迹象表明，在资本主义社会化过程中，正出现新的价值创造形式，我选择概述其中三种形式：①企业总价值创造；②政府价值创造；③穷人的数字资本主义。

企业总价值创造

总价值创造是指在多个利益相关者之间创造的价值，同时，公司业绩逐步通过ESG指标来衡量。无论是出于漂绿目的还是真正的承诺，或两者兼而有之，投资和基金经理在选择公司的基金投资组合时都越来越多地使用ESG数据。

许多跨国公司、中小型企业和投资基金经理实现了重大的转变，为总价值创造带来了生机。共益企业运动的发展已在全球范围内召集了以中小型企业为主的4000多家公司，使其成为经认证的共益企业。为了获取资格，共益企业必须符合由“B Lab Global”审核的严格标准，该标准要求共益企业考虑其决策对员工、客户、供应商、社区和环境的影响。在另一个实例中，跨国乳制品和饮料公司达能集团（Danone）采用了法国的企业使命模式，以优先考虑员工、社区、环境和客户等利益相关者。达能的企业创投部门Danone Manifesto Ventures和达能生态系统基金是有关社会投资的具体实例。全球最大的投资管理公司贝莱德现在投票反对没有按照既定的社会和环境目标行事的主管。

政府价值创造

政府通过授予或补贴来干预资本市场，以促进创新和企业发展，从而实现财富创造的创新，其中，收益一般不会通过特许权使用费或股本利润分配回流到公共投资者的手中。当政府投资直接或间接促成私人财富的创造时，会要求向社会提供合理的报酬。政府是团结辅助等共同利益事业的代理机构，它们要求围绕一国内部产生的利润缴税。由于缺乏国际性的利润分享法律，因此企业可以声称，它们在提供最低公司税率的国家申报利润不会违反任何法律。Tørsløv等（2020年）的研究揭露了这样的事实：六个欧盟避税天堂（爱尔兰、卢森堡、荷兰、比利时、马耳他、塞浦路斯）超出22个非欧盟避税地的进口总额30%。为了使研究人员和政策制定者能够追踪旨在减少公司避税行为的政策的效果，他们建立了一个全球性的本地对比国外利润的数据库。

Governmental Value Creation

Governments intervene in capital markets with grants or subsidies to promote innovation and enterprise that subsequently result in wealth-creating innovations in which the returns do not often flow back to the public investors through royalties or equity profit-sharing. Fair returns to society are required when governmental investment directly or indirectly result in private wealth creation. Governments are the agency for the cause of common goods, such as solidarity and subsidiarity, which require that tax be paid on the profits generated within a country. With no international law on profit-sharing, companies can claim that they are breaking no laws in declaring profits in countries that offer the lowest corporate tax rates. Tørsløv et al's research (2020) uncovered the fact that the six European Union (EU) tax havens (Ireland, Luxembourg, Netherlands, Belgium, Malta, Cyprus) exceeded the imports of 22 non-haven EU countries by more than 30%. To enable researchers and policy-makers to track the effects of policies aimed at reducing corporate tax avoidance they have developed a database of local vs. foreign profits across the world as living series.

Mazzucato (2018) has argued that government is an active value creator but regularly fails to benefit from the value distribution of successful innovations. She points out that the technologies developed by Apple and others such as the internet, GPS, touchscreen, battery, hard drive and voice recognition were developed by researchers on a government payroll. In the new economic paradigm, the relationship between the private and public sectors needs to result in fair shares of reward.

Digital Capitalism for the Poor

Many of the world's poor live in regions where the basic principles of contract and private property are not sufficiently strong enough to support the economic freedom that characterises competitive markets.

The advent of blockchain distributed ledger technology offers new ways for the poor to access property rights. Kshetri (2017) has presented evidence linking the use of blockchain in overcoming some economic, social and political challenges facing the global South. He demonstrates how blockchain can help promote transparency, build trust and reputation, and enhance efficiency in transactions. MicroMoney, a South-east Asian money-lending app provides services to help people build a credit history on the blockchain. BitPesa has emerged as a digital foreign exchange and payment platform designed for "frontier markets" with the claim that businesses are offered the fastest and most cost-efficient way to make and receive payments in African currencies.

These three forms of value creation afford hope that capitalism can be socialised by owners and managers of private good who are incentivised for different reasons to incorporate public goods: the material and non-material aspects of human and non-human functioning and flourishing.

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马祖卡托（2018年）认为，政府是积极的价值创造者，但通常无法从成功创新的价值分配中获益。她指出，苹果公司及其他企业开发的技术，如互联网、GPS、触摸屏、电池、硬盘驱动器和语音识别等，是由领取政府薪资的研究人员开发的。在新的经济学范式中，私营和公共部门之间的关系需要实现公平的报酬份额。

穷人的数字资本主义

在世界上许多穷人所居住的地区，合同与私有财产的基本原则不足以支持以竞争性市场为特征的经济自由。

区块链分布式账本技术的出现为穷人提供了获取产权的新途径。Kshetri （2017年）提供了使用区块链来克服面向南半球的一些经济、社会、政治挑战的证据。他展示了区块链如何帮助提高透明度，建立信任和信誉并提升交易效率。MicroMoney是东南亚的一款借贷APP，可提供帮助人们在区块链上建立信用记录的服务。BitPesa是一家致力于服务“前沿市场”的数字外汇交易和支付平台，该公司声称为企业提供最快捷、最高性价比的非洲货币支付方式。

这三种价值创造形式为致力于资本主义社会化的私人财物所有者和管理者带来希望，出于不同的原因，他们被激励吸纳公共财物：人类与非人类功能及繁荣的物质和非物质方面。

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Ethical Investment's Visible Hand: Methods And Transformative Potentials

伦理投资中看得见的手：方法与转型潜力

Franz Gassner 弗朗茨·加斯纳

The current economic model and praxis in the long run depletes social life and natural capital. With a globalization process steering off the rails and the national and international institutions seemingly impotent and incompetent, the influence of civil-societal movements may be the only option left to change a monetary-economic regime "that kills" (Francis, 2013, no. 53). "Money must serve, not rule!" (Francis, 2013, no. 58). To make this a reality, the human family has to "seek other ways of understanding the economy and progress" (Francis, 2015, no. 16). To reach this goal, overcoming the widespread responsibility gap within the financial system may begin by debunking the disastrous myth of the "invisible hand", which helped to proliferate irresponsible behaviour. "It is particularly hard to keep agents in line when they have little responsibility for the problems they have caused. That is often the case in finance; bankers are rewarded for decisions long before the effects of these decisions are clear. Finally, even if the invisible-hand assumption were true, it would not be relevant to the modern financial world, in which governments imposed regulations run the monetary system and are

长远来看，当前的经济模式及实践会耗尽社会生活与自然资本。随着全球化进程渐渐偏离轨道，国内与国际机构似乎也已经无能为力，公民社会运动的影响可能就是剩下来改变"致命性"货币经济制度的唯一选择（方济各，2013年，no. 53）。"金钱是奴仆，而非主人！"（方济各，2013年，no. 58）。为保证这句话成为现实，人类大家庭必须通过"寻找其他途径来理解经济与进步"（ 方济各，2015年，no. 16）。为实现这一目标，首先可以通过揭穿"看不见的手"的这一灾难性神话来克服金融体系内广泛存在的责任鸿沟。这只看不见的手助长了不负责任的行为。"当代理商对自身造成的问题几乎不承担责任时，对他们的管束将变得尤其困难。在金融方面往往存在这种情况；在决策的影响远未明确之前，银行家们会因决策而受到褒奖。最后，即使看不见的手的假设是正确的，它也与现代金融世界没有任何关系，因为在现代金融世界中，政府通过实施法规来运行货币体系，同时又往往充当金融市场上的最大参与者。"（哈达斯，2009年，第41页）。

usually among the largest participants in the financial market." (Hadas, 2009, p. 41).

Every use of money and all investments comes along with moral and ethical implications. People in fact shape the world, because they "exercise significant influence over economic realities by their free decisions regarding whether to put their money into consumer goods or savings." (Pontifical Council for Justice and Peace, 2004, no. 358). The decision to invest in one place or another, "in one productive sector rather than another, is always a moral and cultural choice". (John Paul II, 1991, no. 36). "Purchasing is always a moral – and not simply economic – act". (Francis, 2015, no. 206).

According to Pope Francis the ethical dimension in the financial and economic system is intrinsic to economic and financial action, it is not an "extra" addition from the outside. "In a word, the ethical dimension of social and economic interaction cannot be imported into social life and activity from without, but must arise from within. This is, of course, a long-term goal requiring the commitment of all persons and institutions within society." (Francis, 2018).

One way of fundamentally and sustainably reshaping the current financial and economic system "from within", is ethical investment with its three main approaches or methods: applying *negative exclusion criteria* (non-demand), the best-in-class-method (demand), and the *engagement method*. "Wealth not only creates the economic basis for institutions and people, but also exerts an influence on the structures of a society. Because you can do something with it, there is an obligation to use this ability responsibly. The world of financial investment largely obeys the rules governing the interaction between supply and demand. By investing, you create demand. By excluding certain markets and suppliers, you remove demand from those segments. This can bring about changes in the system." (Financial Investments as Cooperation, 2018, no. 1).

The monetary system with its inherent power and possibilities of transactions and societal transformation must be guided by consistent compliance with clear moral and ethical principles, not primarily by profit and a maximisation of returns for investors and shareholders (CDF, 2018), as this will harm in the long run all actors and the ecosystem. Ethically oriented people in their role as consumers and investors have the potential to pave the way for a "cultural revolution" (Francis, 2015, no. 114) to stir a transformation of monetary and economic structures in view of a model and praxis that serves people and the planet instead of excluding and destroying them. Ethical investment turns out to be a significant tool for transforming the current financial and economic model.

The first step in ethical investment is compliance with *exclusion criteria*, which are intended to prevent any investment supporting unacceptable or ambiguous social and environmental behaviour or results. In principle, exclusion criteria must be applied consistently in all cases (e.g. exclusion of atomic energy; drugs; child labour; pornography). In less clear-cut cases, such exclusion criteria are set relatively and apply then only under expressly specified conditions (automobile industry; fossil fuels).

The second method is called *best-in-class-approach*. Within this method, investments not affected by an exclusion criterion are evaluated using positive and negative scores, which results in a ranking of respective investments and companies. In critical sectors, only the "most sustainable" investment, company, or country should be chosen to be eligible for investment. With this method a "role model effect" is intended and created, which helps to raise the overall standards in the particular economic field and sector (positive incentives). But this method requires multiple specialists and research in view of a consistent evaluation in order to produce evidence to meet the set standards and criteria.

对金钱的每一次使用以及所有的投资都伴随着道德和伦理意蕴。事实上，人们正在塑造世界，因为人们“通过自由决定是否将自己的金钱用于消费或储蓄，从而对经济现实产生了重大影响”。（正义与和平委员会，2004年，no.358）。在某一处，即“在一个而不是另一个生产部门进行投资，“这种决策”始终是一种道德的、文化的选择”。（若望·保禄二世，1991年，no.36）。“购买始终是一种道德行为，而不仅仅是经济行为”。（方济各，2015年，no.206）。

教宗方济各认为，金融和经济体系中的伦理层面是经济和金融行为的固有本质，而不是来自于外部的“额外”补充。“总而言之，社会和经济互动的伦理层面不可能从外部引入到社会生活及活动之中，而必须由内部产生。这当然是一个长期目标，需要社会内部的所有个人与组织担当起责任。”（方济各，2018年）。

以可持续的方式从根本上重塑当前金融和经济体系的一种方法是通过三种主要途径或方法进行伦理投资：应用消极的排除标准（非需求）、同类最佳方法（需求）和参与。“财富不仅为机构和人创造经济基础，而且对社会结构施加影响。因为您可以使用它来做某件事，有一种负责任地使用这个能力的义务。金融投资界主要遵循供需互动的治理规则。您通过投资来创造需求。通过排除某些市场和供应商，您可以消除这些细分市场的需求。这会带来体系的变化。”（Financial Investments as Cooperation，2018年，no. 1）。

具有内在力量以及交易和社会变革可能性的货币体系必须始终以对明确的道德和伦理原则的合规为指导，而不是主要以利润及投资者和股东的收益最大化（CDF，2018年）为指导，因为从长远来看，这将损害所有行为者的利益和生态系统。具有伦理意识的人作为消费者和投资者，具备为“文化大变革”铺平道路的潜力（方济各，2015年，no. 114），从而推动货币和经济结构的转型，因为上述模式和实践为人类和地球提供服务，而不是排除并摧毁他们。伦理投资被证明是用于转变当前金融和经济模式的重要工具。

进行伦理投资的第一步是遵守“排除标准”，以杜绝所有支持不可接受的或模棱两可的社会和环境行为或结果的投资。原则上，必须在所有情况下一贯执行排除标准（例如，排除核能、毒品、童工、色情文学）。在不太明确的情况下，此类排除标准是相对设置的，仅在明确规定的条件下适用（汽车行业；化石燃料）。

第二种方法被称作“同类最佳方法”。在该方法中，使用正负分来评估不受排除标准影响的投资，从而得出各项投资和各个公司的排名。在关键经济部门，应只选择“最可持续的”投资、公司或国家来进行投资。通过该方法，可以预期并创建“角色模型效应”，这有助于提高特定经济领域和部门的总体标准（积极激励）。但是，该方法需要多个专家和综合研究，才能进行一致性评价，以便产生符合既定标准的证据。

第三种方法被称为“参与”，是指在相关或参与的行为者当中，在相互理解、沟通、意识加强和责任层级方面的总体和整体改善，例如，关于具备伦理意识的消费者和投资者在投资时可能遵守的具体标准。比如，股东可以在年度股东大会上集中使用他们的发言权和投票权（投票策略），这将对管理层决策及所采取的指示和实施产生一定的影响，以避免损害的发生。同样，可以将发言权策略选为与行为者围绕具体的伦理问题及改进所进行的直接和建设性对话的方法和形式。这种对话既可以批判地进行，也可以产生积极的鼓励改善的作用。对于迄今被排除在外的某个公司而言，如果该公司的业绩有所提升并且能够终结被排除在外的现状，则这种方法就能够促进“进入策略”的生成。但是，该方法也会负面地导致“退出策略”（撤资）的生成。

从事伦理投资的金融行为者、机构及评级机构必须围绕“其实践的伦理标准”进行透明的公开辩论（德国主教大会，2010年，第51页）。必须坚持对这些标准进行评估，以符合内部规范及国际公认的标准，如国际劳工组织的“核心劳动标准”或经合组

The third method is called *engagement*, which refers to a general and overall improvement in mutual understanding, communication and deepening of awareness and levels of responsibility among involved or participating actors, e.g. regarding the particular criteria under which ethically oriented consumers and investors are likely to invest. For instance, shareholders can use and pool their speaking and voting rights (voting strategy) at the annual general meetings, which will exert a certain influence over management decisions and taken directions and implementation in order to avoid damage. Also, the voice strategy can be chosen as a method and form of engaging in direct and constructive dialogue with an actor about specific ethical issues and in view of improvements. This dialogue can be conducted either critically but also positively aiming to encourage improvements. For a hitherto excluded company, this method can lead to an entrance strategy, if the performance of the company improves and reaches the point to meet the condition to overcome the exclusion. But this method can also lead negatively to an "exit strategy" (divestment).

Financial actors, institutions, and rating agencies engaging in ethical investment have to enter a transparent and open debate "as to the ethical criteria for their practice" (German Bishops' Conference, 2010, p. 51). These criteria must be evaluated continually in order to meet in-house norms but also internationally-recognized standards, e.g. the ILO Core Labour Standards, or the OECD Guidelines for Multinational Enterprises to prevent tax evasion and corruption. The development and enhancement of such standards need close attention and ongoing research, as they help "to establish binding minimum standards and to generally spread them, they make a major contribution towards transparency of the market, and hence also towards and effective governance of the corporations sector." (German Bishops' Conference, 2010, p. 54). Due to its intrinsic ethical roots and transformative potential, ethical investment can be an important building block for a new economy, that serves rather than destroys.

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织的“跨国公司防逃税和反腐指南”。 此类标准的开发和改善离不开密切的关注和持续的研究，因为它们有助于“建立具有约束力的最低限度标准并广泛地推广这些标准，它们在市场透明度和公司有效治理方面做出了重大贡献。”（德国主教大会，2010年，第54页）。

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Globalance In International Finance Ethics

国际金融伦理中的全球平衡

Christoph Stückelberger

In this short presentation, after an introduction, let us focus on three key topics of the Ethics of International Financial Markets during and post Covid pandemic. For more information, please see my essay, "Financial Markets: Debts, Innovation, Stabilization" (Stückelberger, 2020, pp. 317-333).

本场简短演讲的导言之后，我们将重点讨论新冠大流行期间及之后的有关国际金融市场伦理的三大核心议题。更多内容请参阅我的《金融市场：债务、创新和稳定》一文（Stückelberger，2020年，第317-333页）。

Introduction: From Polarised "-isms" to Global Balance

导言：从两极分化"主义"到全球平衡

The current geopolitical situation is characterized by manifold severe political, economic, ideological, religious, social and cultural polarizations. They are expressed in ideologies which all have in common that they absolutize one value over the others and thus claim an absolute standpoint. As ideologies each ends as an "-ism": Extremism, terrorism, fundamentalism, cyberism, populism, racism, conspirationism etc. (Stückelberger, 2020, pp. 80-94).

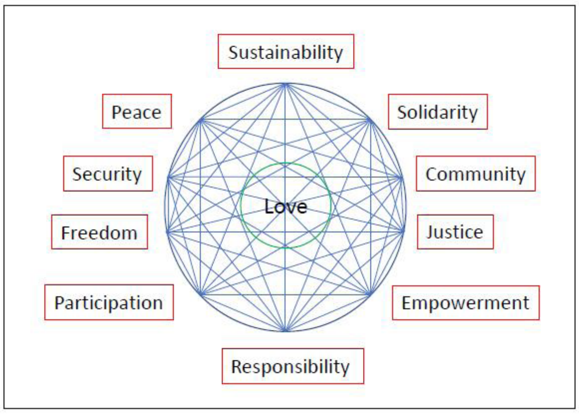
The alternative to these polarized world views is a global balance of values and virtues. Not the "or"' but the "and," not you or me but you and me. Freedom with justice, sovereignty with

当前的地缘政治格局的特点，在于存在着多重严重的政治、经济、意识形态、宗教、社会及文化的两极分化现象。在意识形态方面，这些分化现象具有一个共同之处，即认为必然存在一种价值高于其他所有价值，因而主张绝对化的立场。每一种意识形态都是一种"主义"，如极端主义、恐怖主义、原教旨主义、网络主义、民粹主义、种族主义、阴谋主义等（Stückelberger，2020年，第80-94页）。

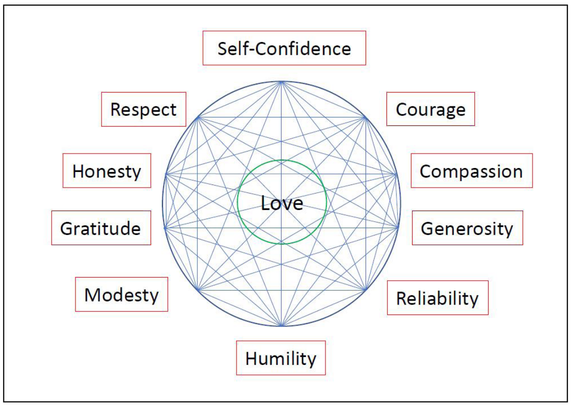
这些两极分化的世界观的替代观念是价值与品德的全球平衡。不是"二者取其一"，而是"二者兼顾"，不是你或我，而是你和我，包括伴随着正义的自由、伴随着团结的主权、伴随着社会群体的个体赋权等。这种深层关系的世界观并未否定各种差

solidarity, individual empowerment with social community etc. This deeply relational world view does not deny manifold differences but seeks to keep opposite values and virtues in a dynamic balance. This balance can be reached when we act in every decision out of the centre of ethics, which is love ("*Agape*" in the Biblical tradition), as the world religions emphasize.

Relational Values



Relational Virtues



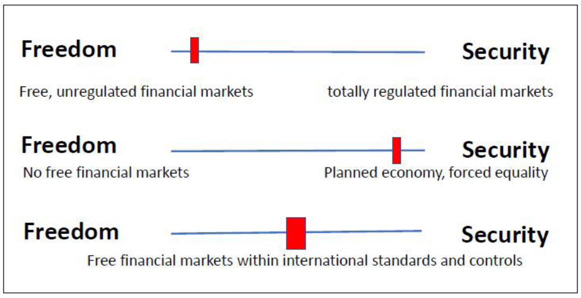
From an ethical perspective, populist, polarizing governments are hopefully replaced by governments acknowledging a global balance that can prove reliable in international cooperation.

How can this now be applied to international financial markets? Here are three examples:

1. Post-Dollar Global Financial Architecture

The US dollar is de facto still the lead currency and reserve currency of the world. In 2020, 90 percent of all global financial transactions used the US Dollar, compared to 60 percent before the financial crisis of 2008. The US Federal Reserve Bank therefore has an enormous global power and plays de facto a role almost as a global central bank, as experts say. At the same time, the USA behaves less and less as a reliable global and fair superpower, integrated in multilateral systems, but behaves as a solipsistic player focused on self-interest. This is a main reason why the USA lost moral integrity and credibility. However, the US power in the financial markets is bigger than ever and is one reason for dangerous economic, military and technological risks and disruptions.

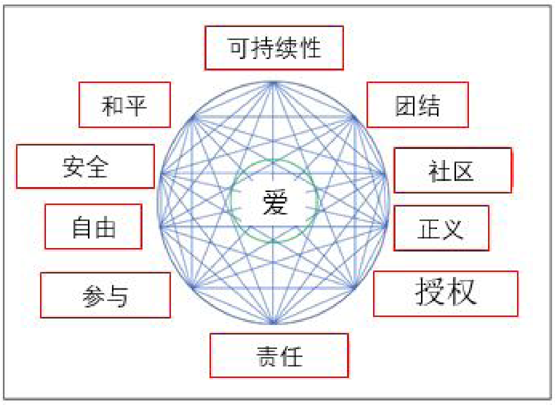
Globalance means that the global financial architecture has to reflect global interdependence, which creates stability and security.



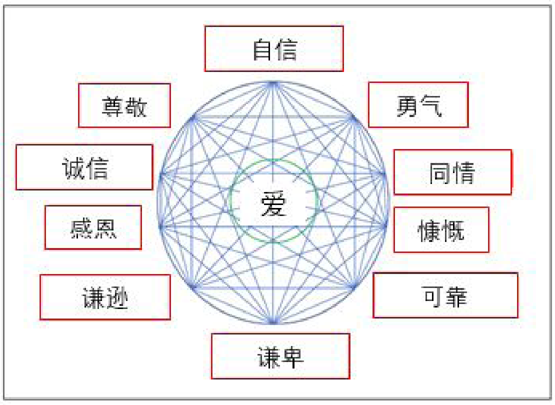
In ethical terms, it is therefore more urgent than ever to develop a multilateral, post-dollar global financial architecture. Free financial markets are balanced with strong international standards, controls and a fair playing field. My concept of Globalance as a balanced world of values, virtues and power sharing would lead to a balance of freedom and security, translated into a balanced, multilateral basket of currencies (Ruchir, 2020, pp. 70-81). They together build the lead currency instead of the US Dollar as the single lead currency. A global reserve bank would

异性的存在，而是力求保持对立价值与品德的动态平衡。正如世界各种宗教所强调的，当我们的每一项行动决策都源于众多伦理的核心也就是爱（圣经传统中的“Agape”）时，就可以实现这种平衡。

关系价值



关系美德



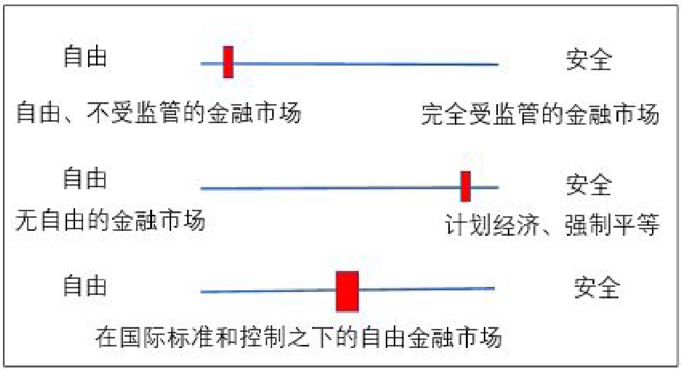
从伦理的角度来看，民粹主义、两极分化的政府有望由认可全球平衡的政府所取代，这种平衡在国际合作中能证明其可靠性。

现在，该如何将其应用于国际金融市场之中呢？以下是三个具体实例：

1、后美元时代的全球金融架构

美元实际上仍然是全球的主导货币和储备货币。2020年，全球90%的金融交易中使用了美元，而在2008年金融危机之前，这一比例仅为60%。因此，正如专家所指出的，美国联邦储备银行拥有巨大的全球主导力量，实际上几乎扮演着全球央行的角色。同时，美国表现得越来越不像一个可靠公平的全球超级大国，虽然融入多边体系，但是表现得像一个专注于自身利益的独善其身的角色。这是造成美国丧失道德诚信及信誉的主要原因。然而，美国在金融市场上的力量比以往任何时候都大，这正是造成经济、军事和技术风险及破坏的原因之一。

全球平衡意味着全球金融体系必须反映出全球各国之间的相互依存度，从而维持稳定与安全。



因此，从伦理的角度来看，现在比以往任何时候都更加需要建立后美元时代的多边全球金融体系。自由金融市场与强有力的国际标准、控制措施及公平的竞争环境相互平衡。我将全球平衡定义为价值、品德和权力得到共享的平衡世界，这将带来自由与安全之间的平衡，并转化为平衡的多边一篮子货币（Ruchir，2020年，第70-81页）。货币组合共同构建主导货币，而不是由美元作为唯一的主导货币。按照Josef Stiglitz提议，一个全球储备银行可对多边一篮子货币进行监管。位于巴塞尔的国际清算银行（BIS）就可以充当全球储备银行，因为它本来就是各国银行的银行。

2、平衡的债务政策

考虑到各经济体因疫情的影响而遭遇经济停摆，因此，在后疫情时代，新金融体系的第二个关键点是如何应对新的全球债务。世界银行副行长兼首席经济学家

regulate it, as proposed by Josef Stiglitz. The Bank for International Settlement BIS in Basel could serve as global reserve Bank, as it is already the bank of the national banks.

2. Balanced Debt Policies

A second key point in the new financial architecture post-Covid is how to deal with the new global indebtedness partly due to the pandemic breakdown of economies. Carmen Reinhart, Vice-President and Chief Economist of the World Bank, mentioned in November 2020 that due to the fragility of the debt market all debts in developing countries are being called, including those held by China. These debts reach a level, which was not seen in history and risk becoming a heavy burden for generations or at one point to break down. A new debt ethics in public as in private life is needed. It includes educational efforts targeting younger generations who grew up with a much more relaxed and risky way of accumulating debts than the war generation, but also populist politicians who promise heaven on earth for their population and leave the debts for the next succeeding governments. Debt ethics also means to further reduce the bubbles of the speculative markets and link economy to producing impact-oriented economic activities.

Balanced debt policies are needed on manifold levels: individual consumers and households, private and state enterprises, investors, governments and national regulators, multilateral institutions and international standards, geopolitics and international financial architecture.

In ethical perspective, e.g., honoring the values of justice and responsibility and the virtues of reliability and compassion should be balanced: debts need to be paid as contractually agreed, as long as the level of interest and the conditions are ethically justified. This is fair and just and an expression of reliability between creditor and debtor. But in catastrophic situations such as the Covid pandemic, indebtedness is not the result of irresponsible business, reckless mismanagement or greed, but the necessity of enabling the survival of millions of people and enterprises by state and private support. Since the debts are not the result of a self-inflicted failure, but of external factors, responsibility and compassion of the stronger towards the weaker are needed. For example, I was directly involved in development of the «Swiss Debt Reduction Facility», in 1991, when the Swiss Parliament – during the celebrations of the 700th anniversary of Switzerland – allocated 700 million Swiss Francs for debt reduction of developing countries. This facility made possible over 2 billion in debt reduction and respective innovative development programs within an innovative debt cancellation model. Learning from such experiences suggests that debt reduction facilities not only are needed but are feasible even though no country, bank, company or foundation may be willing at the moment.

3. Fintech for Impact Investing

The technical revolutions in digital cyber space may also have an impact in the financial sector. Digital currencies, cryptocurrencies, cash-less payments etc. are no longer a small niche market, but have become mainstream in more and more markets. The banking sector is undergoing profound changes, and thus new ways of risk management, supervisory systems and ethical standards are needed. ethical investment, sustainable investments, and impact investing are concepts, which are becoming mainstream. Of course, there is the danger of whitewashing in the sense of doing almost the same as before under new terms. New actors come to the financial markets. Facebook's Libra, the Chinese digital currency and the cryptocurrency markets may not be the final solutions, but they show how disruptive and volatile the financial markets are.

In ethical terms, a key requirement is to find a balance among the four values of freedom, fairness/

Carmen Reinhart 于2020年11月指出，鉴于债务市场的脆弱性，正催收包括中国在内的各发展中国家所有债务。这些债务达到了前所未见高额度，并有可能沦为几代人的沉重负担，甚至可能引起债务违约。如私人生活一样，公共生活中也需要一种新的债务伦理。它包括为年轻一代提供的教育服务，他们债务累积的方式比战争一代更为宽松，也更加有风险。同时还包括民粹主义政治家，他们承诺为民众建造人间天堂，却将债务留给下一任政府。债务伦理还意味着进一步减少投机市场的泡沫，并将经济与创效经济活动联系起来。

需要在多个层面上平衡债务政策：个体消费者与家庭、私营企业和国有企业、投资者、政府和国家监管机构、多边机构和国际标准、地缘政治和国际金融架构。

从伦理的角度来看，对于公平和责任的价值，以及可靠性与同情心的品德这两方面都应给予同样的重视：只要利息水平和贷款条件合乎伦理，就应该按照合同的约定偿还债务。这是公平和公正的，是债权人和债务人之间可靠性的体现。但是，在灾难情况下，如新冠大流行期间，债务欠款并不是由企业不负责任、管理不善或贪婪而导致的，而是在国家与私人支持下养活数百万人、维持企业生存的必然现象。既然债务并不是由自己造成的，而是由外部因素导致的，因此强者需要对弱者抱有责任感和同情心。例如，1991年，我直接参与了“瑞士债务减免机制”的设立，当时，瑞士国会在瑞士庆祝建国700周年之际拨款7亿瑞士法郎用于减免发展中国家的债务。在创新的债务削减模式下，该机制使得超过20亿的债务减免和相应的创新发展计划成为可能。这类经验表明，即使目前没有国家、银行、公司或基金会愿意这么做，债务减免机制的设立仍然是必要且可行的。

3、用于创效投资的金融科技

数字网络空间的技术革命也可能会对金融部门产生影响。数字货币、加密货币、无现金支付等等已经不再限于小众市场，而是在越来越多市场中成为主流。银行业正在经历深刻的变化，因此需要新的风险管理方式、监管体系和伦理标准。伦理投资、可持续投资和创效投资正在成为主流理念。当然，也有着粉刷的危险，即打出新的招牌，却做着几乎和以前一样的事情。新秀闯进金融市场。脸书的虚拟加密货币、中国的数字货币以及加密货币市场可能不是最终的解决方案，但它们的存在表明金融市场具有颠覆性和波动性。

在伦理方面，一项关键要求是在自由、公平/正义、可持续性和安全性这四个价值之间找到平衡：保证资本交易和转让自由，同时尊重公平规则、机会及可用性的平等，维持金融资产效益和安全的可持续性。此外，必须考虑货币管制和跨境全球机制中的国家主权平衡。脸书作为私企提议将其主导的数字货币作为法定货币的建议遭到抵制，表明在伦理上存在挑战。金融技术中的全球平衡意味着比单边主导下更广泛的合作。另外，联合国的可持续发展目标（SDGs）必须成为新金融科技的组成部分。《2019-2024欧洲绿色协议》是在金融市场的支持下朝着可持续经济发展迈进的一个范例，令人鼓舞且具有伦理意义。

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justice, sustainability and security: freedom of capital trading and transfer while respecting fairness rules, equality in chances and access, sustainability in impact and security of financial assets. Furthermore, the balance of national sovereignty in monetary regulations and cross-border global mechanisms has to be considered. The resistance against Libra as currency proposed and most probably dominated by Facebook as a private company shows the ethical challenge. Globalance in financial technologies means more cooperation than unilateral dominance. In addition, the United Nations' Sustainable Development Goals (SDGs) must become an integrated part of new fintech. The European Green Deal, 2019-2024, of the European Union is an encouraging and ethically important example of progress toward sustainable economy with the support of the financial markets.

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Ethical Outlook On Environmental Pollution

环境污染的伦理观察

Emmanuel Chubaka

Background

Air, water and soil pollution, along with waste disposal, is a growing issue of concern in modern societies. Increasingly, voices are emerging to call for incentives to curb the effects of mounting pollution. An estimate of 7.7 billion people was reported to populate the earth as of December 2019 (United Nations, 2019). In mid-July 2020 the world population clock set the world population at 7.8 billion. This population is tipped to increase to 9.7 billion by 2050, with a peak expected at 11 billion by 2100.

Current economic pointers indicate that the world cannot meet the needs of an ever-growing population, in terms of foodstuffs and manufactured goods, in the absence of incentives to harvest resources from the environment at a greater rate. The world should prepare for shortfalls. The scientific community is already warning about the rate of depletion of the world natural resources, and related pollution risks. Green areas are being changed into farming lands, quarries and mining sites; to accommodate the growing population needs (Volante et al., 2012).

背景

大气、水和土壤污染以及垃圾处理，日益成为现代社会关注的问题。已有越来越多的声音呼吁制定激励措施，遏制因污染加剧所造成的影响。据报道，截至2019年12月，全球人口约为77亿（联合国，2019年）。2020年7月中旬，世界人口时钟显示世界人口约为78亿。到2050年，人口数将增至97亿，2100年人口数预计达到110亿的峰值。

当前经济指标显示，如果缺少从大自然更快获取资源的激励措施，世界将无法满足日益增长的人口对于食品及其他产品的需求。世界要为应对资源短缺做好准备。科学界已经就世界自然资源的快速消耗及相关的污染风险发出了警告。绿地正变成农田、采石场和矿场，以满足不断增长的人口需求（Volante等，2012年）。一个悬而未决的问题是，如何才能以利于世界发展的速度去开发全球的大宗商品，从而打造一个更富裕、更健康的世界；如何避免不可逆转的环境悲剧所带来的影响。

The enigma is to how the world's commodities could be developed at a profitable pace to achieve a wealthier and healthier world; and avoid the effects of irreversible environmental tragedy.

Accountability and environmental pollution

While pollutants associated with fuels are traced back from transport emissions (Cole, Elliott & Shimamoto, 2005), most trace metallic elements found in the environment escape from factories, smelters and mineral refinery units, active mining sites and mines tailings (Aragon & Rud, 2012), and from waste transfer and waste processing sites (Tarr, 2003). Likewise, phosphate is traced back from the farming industry (Nziguheba & Smolders, 2008), and generally from the breakdown of soils and rocks.

In agriculture soil fertilisers, along with the use of pesticides and heavy trucks powered by diesel fuels, are central to the spread of pollutants in the environment (Savci, 2012, p.73). Leaked into the aquifers, nitrogenous fertilisers degrade underground stocks, while nitrogen oxides escape into atmosphere (Ibid). With time, phosphorous fertilisers contribute to the accumulation of fluoride in soils and pasture forages, increasing the potential for dental fluorosis in grazing animals (Loganathan et al., 2001).

In the environment no buffer barrier exists to prevent pollutants spreading, as wind stream can carry fine and extra-fine particulate matters miles away from the initial point of emission. Due to unregulated discharges, phosphorous fertilisers in water bodies are major contributors to water eutrophication, making the resource unsuitable for potable use; causing reduction in aquatic animal species, and the increase of pest species (Savci, 2012, p.73).

In the late 1960s, the concept of environmental accountability emerged from the United States, as pollution became an unavoidable hot topic. Environmental activists demanded that no segment of the world's population should be forced to accept an unequal share of the environmental impacts of pollution resulting from actions of industrial and commercial corporations. They called for polluting corporations to take reasonable steps to redress the disproportionate risk burdens through targeted action and resources (Brulle & Pellow, 2006), according to the principle of "*He who creates the problem, pays the cost to fix it*".

The most rewarding action entails that the sanitary burden of communities in the least advantaged socio-economic groups be translated into financial assets, to make polluter corporations accountable to the public. At the global level, a regulatory framework to monitor pollution and maintain the sustainability of the economic activity exists. Unfortunately, the framework lacks support for effective enforcement modalities by countries, especially with regard to greenhouse gas emissions, and carbon pricing (Crowley, 2013). Notwithstanding the failure, noticeable progress exists with waste management, recycling and reuse.

Concerns exist over the fair distribution of sanitary impacts of pollution on the health of the global community, and the willingness of corporations to change their behaviours as they struggle for survival and profit, regardless of the harms inflicted on the public (Martin, 1998). An environmental critic had this to say: "Unfortunately, the further one moves towards putting a price on pollution, the more regressive the burden generally becomes" (Lazarus, 1992, p. 787).

Human health burden and environmental pollution

An abundant literature exists on the adverse effects of pollution on public health. Different from hard refuse and coarse visible substances, quantities of fine and extra fine particulate matters exist in profusion within the environment (Walters, 2014). Part of these

问责制与环境污染

虽然燃料污染物的来源可以追溯到交通排放（Cole、Elliott和Shimamoto，2005年），但环境里的大多数微量金属元素都是从工厂、冶炼厂、矿物提炼厂、活跃矿区、矿山尾矿（Aragon和Rud，2012年）以及垃圾转运和垃圾处理场（Tarr，2003年）中排放出来的。同样地，磷酸盐可以追溯到农业生产（Nziguheba和Smolders，2008），这些磷酸盐通常都是由土壤和岩石分解而成的。

农用土壤肥料、杀虫剂以及重型柴油卡车是导致污染物在环境中扩散的主要因素（Savci，2012年，第73页）。氮肥渗进含水层会降解地下物质，而氮氧化物则会释放到大气中（同上）。随着时间的推移，磷肥加速了土壤和牧草中氟化物的沉积，于是食草家畜患氟牙症的几率也增加了（Loganathan等，2001年）。

环境中没有缓解污染物扩散的屏障，气流可以将细微颗粒物和超细微颗粒物带到排放源千里之外的地方。水体中肆意排放的磷肥是导致水体富营养化的主要原因，不但导致这类水源不适合饮用，还会导致水生动物种类减少，害虫种类增加（Savci，2012年，第73页）。

20世纪60年代末，污染已成为无法回避的热点话题，此时环境问责制的概念在美国应运而生。环保主义者要求，那些由工业和商业行为造成的环境污染，不应该由全球人口买单。他们呼吁污染企业采取合理措施，根据“谁污染，谁治理”的原则，通过有针对性的行动和方法来解决由其造成的风险负担（Brulle和Pellow，2006年）。

最可取的做法是，把最弱势社会经济群体社区的卫生负担转化为金融资产，让污染企业对公众负责。国际上制定了监测污染和维持经济活动可持续性的监管框架。遗憾的是，该框架在各国落实执行时缺乏支持力度，特别是在温室气体排放和碳定价方面（Crowley，2013年）。尽管如此，垃圾管理、回收和再利用方面的工作还是取得了显著的进展。

对于污染给全球健康带来的公共卫生负担如何公平分配、企业是否愿意改变其为求生存和营利而漠视给公共健康造成危害的行为模式，疑虑仍然存在（Martin，1998年）。一位环境批评家这样说：“不幸的是，给污染定价的行动越深入，人们的负担就会更重”（Lazarus，1992年，第787页）。

人类健康负担和环境污染

有大量文献记载了污染带给公众健康的不利影响。不同于固体垃圾和粗糙的可见物质，环境中存在大量的细微颗粒物和超细微颗粒物（Walters，2014年）。这些物质有一部分是微量金属元素、灰尘和碳氢化合物的残留物，对人体无益（Birmili等，2006年）。在这些微量元素中，无机砷、镉化合物和六价铬被划为A类人类致癌物，而金属钴、钨和无机铅则被归为B类致癌物（世界卫生组织，2020年）。该联合国机构指出，镉和镉化合物会损伤肾脏、呼吸系统以及骨骼系统。其他被归为A类人类致癌物的物质还包括汽油、柴油机尾气、含微颗粒物的室外污染气体（PM10和PM2.5）以及磷酸盐的残留物。铅会对血液、肾脏和神经系统造成影响，长期接触铅的儿童，还易增加脑损伤和智商下降的风险（Sanborn等，2002年），急性砷中毒会引起咽喉收缩和吞咽障碍等潜在危害，并产生严重的腹痛、呕吐、腹泻、心律失常和皮肤出现色斑等症状。

结论

对于大气、水和土壤的污染现状，我们没有理由自满。全球社会正遭受着有害污染的影响，没有人能幸免于难。要让最弱势的社会经济成员去负担由世界金融精英糟糕的环境问责制(行为责任)所产生的社会和卫

substances are trace metallic elements, dusts and hydrocarbons residues, with no beneficial effects in humans (Birmili et al. (2006). Of these trace elements, inorganic arsenic, cadmium compounds and hexavalent chromium are classified Type A human carcinogens, while cobalt metal with tungsten and inorganic lead classified Type B human carcinogens (World Health Organisation, 2020). This United Nations agency indicates that cadmium and cadmium compounds have damaging effects on the kidneys, the respiratory and skeletal systems. Other substances classified Type A human carcinogens include benzine, diesel engine exhaust, outdoor air pollution with particulate matter (PM10 and PM2.5), and phosphate residues. While lead toxicity affects the hematologic, renal and neurologic systems with elevated risks of brain damage and intelligence quotient lowering in children with long term exposure (Sanborn et al. 2002), acute arsenic toxicity creates potential harms to throat contraction and to swallowing problems, severe intestinal pain, vomiting, diarrhoea, cardiac arrhythmias, and change in skin pigmentation.

Conclusion

There should be no grounds for complacency about air, water and soil pollution. The global community is exposed to the effects of hazardous pollution. None is spared by the scourge. It is unethical that the most disadvantaged socio-economic segment bears the social and sanitary burden of the world's financial elite's poor environmental accountability. The purity of air and water for a better life on earth must be maintained, and a stringent regulation must be in place to make polluter corporations accountable to the public. The New Economic Paradigm must include corrective measures to compensate any loss endured by the victims of heartless corporations, and the money be used to fund the healthcare system of communities in regions affected by the adverse effects of pollution.

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生代价，是不道德的。为了地球更美好的生活，必须保证空气和水的纯净，必须制定严格的规章制度，让污染企业对公众负责。整改措施必须纳入新经济模式，以补偿那些受黑心企业伤害的受害者的损失，并将这些钱用于资助受到污染有害影响地区的社区医疗保健系统。

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New Institutional Ideas Are Needed

制度创新势在必行

Bruno S. Frey and Margit Osterloh

The appeals by Pope Francis to safeguard the future of our planet by furthering peace between and within countries, and to maintain the natural environment are most important. They should serve as a guideline to future economics.

Our three key ideas have one common background: Appeals and admonitions, while necessary, are not sufficient. What is needed are institutional conditions that give people the possibility and the incentives to develop innovative and unorthodox ideas, and to act in the directions desired. We propose three institutions for change. All three are based on ideas and rules that are, or were, used in the Catholic Church.

Advocatus Diaboli

This institution serves to bring aspects into discussion and decision processes which otherwise are neglected, discouraged or actively undermined. The *Advocatus Diaboli* (Devil's Advocate) has the explicit task to bring up such issues.

教宗方济各呼吁，各国应相互合作并通过自身努力促进和平，以保护地球的未来，维护自然环境。这些呼吁至关重要，应成为未来经济问题的指南。

我们提出的三个关键制度创新理念有一个共同的原因：呼吁和告诫虽然必要，但还远远不够。我们需要的是制度环境，让人们有可能并有动力去发展创新的、非正统的思想，并朝着所希望的方向前进。我们提出了三种变革的制度。所有这三种制度都是基于天主教会正在使用或曾经使用的理念和规则。

魔鬼的辩护士

该制度的作用旨在将容易受到忽略、阻拦或大肆破坏的各个方面纳入讨论和决策进程。“魔鬼的辩护士”（“故意唱反调的人”）的明确任务就是提出这类反对立场。

“魔鬼的辩护士”制度可适用于许多不同的组织。当成员的看法相当单一，而不同意见又非常重要时，这种制度尤其富有成效当前，如果某件事不符合“政治正确”，这种情况尤其明显。当组织倾向于由共同的观点、意识形态或道德承诺所支配时，就会出现这种情况。以环境政策委员会为例，其

The institution of an *Advocatus Diaboli* can be applied to many different organisations. It is particularly fruitful when members are quite homogenous, while divergent views are very important. Today, this particularly happens with aspects not in line with "political correctness". This is the case when an organisation tends to be dominated by a common view, ideology or moral commitments. An example would be a commission on environmental policy in which a large majority of the members is convinced that electronic cars provide a crucial solution to global warming. Persons not being as convinced, e.g. because they take into account all the resources going into e-cars including the production of electricity which may damage the environment, may be reluctant to discuss openly their concerns because they fear being attacked for not supporting an improvement of the natural environment.

The Catholic Church has used the *Advocatus Diaboli* for centuries in the process of canonising saints. The members of the commissions for obvious reasons are reluctant to say anything negative about a prospective saint; after all they have been chosen to create a new saint. To have a person (or several persons) specifically charged to bring to the fore possible negative points in a person's life helps to prevent mistakes. Unfortunately, Pope John Paul II discontinued the use of an *Advocatus Diaboli* in the sanctification process which, in our view, is a mistake.

Focussed Aleatoric Choice

This method of making decisions proceeds in two distinct steps:

Step 1: A set of persons or objects meeting a required standard is determined according to the criteria established.

Step 2: A person or object from this set is chosen randomly.

Focussed Aleatoric Choice has major advantages over the orthodox approach which seeks to determine the "best" person or object. In many cases, the decision to choose the "best" is subject to non-relevant interventions, and often is based on homophily, personal connections, or prejudices. In contrast, focussed aleatoric choice disregards such aspects, and most importantly opens the possibility of outside views and persons to enrich the pool of innovative ideas and candidates.

Focussed aleatoric choice can be applied in many different circumstances. For example, it can be used to determine who is chosen for a position. In a first step a pool of candidates is selected according to conventional criteria. In a second step the final candidate is randomly selected from the pre-chosen pool. This procedure was applied at the University of Basel in the 18th century to fill vacant professorial chairs. A weaker form is to select a commission randomly out of a preselected pool of suitable candidates and the commission then elects the final candidate for the position in the conventional way. This procedure was applied (in a sophisticated 10-step variation) in medieval Venice. Until today, the Coptic Pope is chosen by lot out of a pre-selection of three candidates. Today focussed aleatoric choice is applied for grant allocations and has been proposed for publishing academic papers and management positions.

Random decisions have been used in ancient Israel according to an account given in the Bible (Samuel 10: 17-24, 27). In early European Christianity some bishops were chosen by lot out of a pre-determined set of persons considered to be capable for the task. This was done in particular to prevent corruption and other undesired interventions. However, Pope Honorius III prohibited this procedure in 1252.

中绝大多数成员都相信电动汽车将为全球变暖提供关键的解决方案。而有些人并不是如此确信，例如他们考虑到电动汽车涉及各种资源，包括可能对环境造成破坏的电力生产，所以他们可能不愿意公开讨论他们的关切，因为他们担心与自然环境改善的主流看法不符会遭受攻击。

几个世纪以来，天主教会一直在封圣的过程中采用“魔鬼的辩护士”制度。由于显见的原因，委员会成员不愿意对即将成为圣徒的人发表任何负面评论；毕竟，委派他们的目的就是确立新圣徒。让一个人（或几个人）专门负责将待封圣者生活中可能存在的负面因素凸显出来，这有助于防止在封圣中出错。然而很遗憾，教宗若望·保禄二世停止使用封圣过程中的“魔鬼的辩护士”制度，我们认为这是一个错误。

集中的偶然选择

这一决策方式分两个不同的步骤进行：

第一步：根据既定的准则，确定满足要求的一组人员或对象。

第二步：从组中随机选择一个人或对象。

与致力于选定“最好的”人或对象的正统方法相比，“集中的偶然选择”具有明显的优势。在许多情况下，选择“最好的”这一决定会受到非关联因素的干扰，也时常避免不了趋同性、人际关系或偏见的影响。相比之下，“集中的偶然选择”摆脱了这些影响，而且最重要的是，它为新观点和新人选提供了可能性，从而丰富了创新思想及候选人的范围。

“集中的偶然选择”可应用于多种不同的情况。例如，可用它来确定职位人选。第一步，根据常规准则选出一批候选人。第二步，从预选的这批候选人中随机选取最终候选人。巴塞尔大学曾于18世纪采用这一程序来填补空缺的教授职位。还有一种不那么严格的形式，从预先选出的这批合适候选人中随机选择部分人选组成一个委员会，然后由委员会以常规的方式选出该职位的最终候选人。在中世纪的威尼斯，这一程序得到了应用（经过复杂的10步变化）。直到今天，科普特教宗仍然需要以抽签的方式从三名候选人中选出。如今，“集中的偶然选择”应用于拨款分配，并且已提议用于发布学术论文和管理职位。

根据圣经（撒母耳记10：17-24，27）中的记载，古代以色列人一直采用随机选择。在早期的欧洲基督教中，通过抽签从预先确定的胜任者中选出某些主教。这样做主要是为了防止腐败及其他不良干预。但是，教宗洪诺留三世于1252年禁用了该程序。

面向问题的实体：
职能重叠竞合管辖权（FOCJ）

当前，人们在历史上确定的地理边界范围内解决问题。在许多国家，管辖权属于中央政府。更多的联邦宪法中规定，部分决策权属于更低层的实体，如省、地区或市政当局。但是，涉及面更广的问题几乎不适合历史上确定的实体管辖范围。在许多情况下，这些实体要么太大,要么太小，并且这些问题全部或部分涉及多个实体。“职能重叠竞合管辖权”开创了新颖的管辖实体，它们与要处理的问题相匹配。随着问题涉及面的变化，有许多职能重叠的管辖实体专门解决具体的问题。

“职能重叠竞合管辖权”与天主教社会教义相一致，其中辅助性规则受到高度重视。这项规则要求在最低级别上做出公共决策。“职能重叠竞合管辖权”恰好符合这一目标，它还与天主教教团的组织结构相一致。从一开始，诸如本笃会或耶稣会教团就没有按照国家实体来组织。他们的管辖领域常常超越国家范围或仅仅其中的一部分属于某个国家。他们是非国家性的，这是他们的一大优势。

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Translated by 翻译: Yang Hengda 杨恒达

Problem-Oriented Entities: Functional Overlapping Competing Jurisdictions (FOCJ)

Today, problems are addressed within historically given geographical borders. In many states, it is the central government; in more federal constitutions part of the decision power rests with lower units such as provinces, regions, or municipalities. However, the extension of an issue rarely fits the historically given size of a unit. In many cases, the units are too large or too small, and the problems concern several entities in total or partly. Functional Overlapping Competing Jurisdictions (FOCJ) create the political units such that they match the problems to be dealt with. As the extension of problems diverges, there are many overlapping political units devoted to solving a particular problem.

FOCJ are in line with Catholic social teaching where much emphasis is given to subsidiarity. This rule calls for public decisions to be taken at the lowest possible level. FOCJ meet exactly this goal. FOCJ also conform to the organization of Catholic orders. From their very beginning, orders such as the Benedictines or Jesuits were not organized according to national units. Their provinces often extend beyond them or cover only part of them. They are non-nationalistic which is one of their great strengths.

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Environmental Responsibility And The University

大学与环境责任

Betty Cernol-McCann

I write in support of making environmental responsibility central to the new economic paradigm. Others have spoken in support of this idea. I want to emphasize the role of private institutions, particularly higher education institutions, such as Silliman University, can play in demonstrating innovative leadership in this area. As important as it may be to promote political change, there's no need to wait for a transformation in government policy priorities and the appropriate allocation of public resources. Private institutions, business corporations as well as NGOs such as educational institutions, can move ahead, in the expectation that their successful experiments will be replicated in public institutions and policies.

Let me focus on those I know best, institutions of Christian higher education. Those that profess their Christian mission need to demonstrate and set good practices for winning the war against ecological destruction, rising poverty, and the health crisis, now made more visible and urgent by the Covid pandemic. Each college or university rooted in the tenets of Christian faith must be steadfast in its vision and mission in these

我写这篇文章，意在支持把环境责任当作新经济范式核心的思想。其他的人也对此表示赞同表达了对这一思想的支持。我要着重强调的是，私营机构，特别是西利曼大学这样的高等教育机构，在这一方面可以发挥展现创新性领导力的作用。推动政治变革也许是重要的，但我们不需要等待政府政策重点的转变和公共资源的分配。私营机构、商业公司以及教育机构等非政府组织可以一往无前，将它们成功的试验提供给公共机构和政策部门效仿。

让我聚焦我所了解的基督教高等教育机构。那些宣誓的基督教徒需要践行其誓言，树立起良好的做法，赢得抗击生态破坏、贫困加剧——特别是因当前新冠疫情大流行变得更加突出和紧迫的健康危机的胜利。每一所信仰基督教的学院或大学都必须在这千变万化的时代，坚守各自的理想和使命。当然，教学环境已经发生变化。我们的思考方式和践行基督教教育使命的途径势必要与当前的需求和挑战相适应。面对这些挑战，基督教学院和大学必须重新审视如何在教学中体现其信仰和使命。什么是道德责任？基督教大学回应道德责任的本质和范围是什么?怎样才能超越以往琐碎的做法做出最佳回应？

changing times. But surely the teaching-learning contexts have changed. The ways of thinking about and carrying out the mission of Christian education must adapt strategies consistent with the current needs and challenges. In facing these challenges, Christian colleges and universities must re-examine their understanding of the faith and mission in the ministry of teaching. What are the moral imperatives? What is the nature and scope of our institutional response? How can we best respond in ways that move beyond the piecemeal approaches of the past?

Moral Imperatives

Christian commitment to environmental responsibility is inspired by a vision of the earth as our common home. This is the telling phrase used by Pope Francis, for example, in his recent encyclical letter, *Laudato Si'* (Francis, 2015) which, while meditating on the witness of St. Francis of Assisi, spells out the meaning of the Bible's claim, not only that we are made to the image and likeness of God, but also that we have been given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26, KJV). Biblical scholars insist that the "dominion" entrusted to us—otherwise known as "stewardship"—does not mean that we are free to do anything we want with the earth and our fellow creatures. We are not free to exploit resources—human, animal, or mineral—exclusively for our own comfort and security. Caring for our common home means cultivating the earth so that all creatures can fulfill their role in pursuing our common destiny. "Dominion" must not be confused with domination, at least not if we are to be faithful in our stewardship.

Because we are gifted to bear in ourselves the image and likeness of God, our stewardship means first of all the cultivation of intelligence. Education consistent with Christian commitment means pursuing the learning that will enable us to understand our common home, its capacities and its constraints, so that we can respond more effectively, not only to our own needs, but also to the needs of all our fellow creatures. In light of what we now know about the impact of human activity in exacerbating the interrelated threats of ecological disaster, rising poverty, and the health crisis, we must re-examine our values and institutional practices, our teaching methods and curricula, to determine whether in fact we are effective in responding to the vision we profess as Christians.

For over a generation now, scientists have been documenting the growing effects of climate change and its role in increasing both the frequency and the depth of ecological disasters. What we ought to be learning from this new intelligence is that we can no longer address our stewardship obligations in piecemeal fashion. We cannot accept a "trade-off" in which we address the looming global temperature rise, while either ignoring the cries of the poor and the sick or addressing them on a business-as-usual basis. If, as appears to be the case, they are interrelated problems, then we cannot solve any one of them while ignoring the others. What, then, can institutions of Christian higher education do to respond to the interrelated threats of ecological destruction, rising poverty, and the health crisis?

Some Strategies and Practical Approaches

In the spirit of melding theory and practice, universities need to break down the silos of teaching, research, and community service. We need to adopt learning models that integrate the avowed trifocal functions of higher education. In July 2018, Silliman University began its vigorous campaign for zero waste management on campus. Recognizing our calling to be stewards of God's creation, we at Silliman University are committed to the prevention of environmental pollution, the conservation and enhancement of our natural

道德责任

基督教徒对环境责任的承诺是受到“地球是我们共同家园”愿景的启发。这是教宗方济各曾说过的话，例如，最近的教宗通谕《愿你受赞颂》中（方济各，2015年），就记述了圣方济各冥想之时目睹讲解《圣经》的场景：我们是根据上帝的形象和外形创造的，“我们要管理海里的鱼、空中的飞禽、陆地的家畜、地球以及地上一切爬行的动物。”（《创世纪》1:26，钦定版《圣经》）《圣经》学者坚持认为，委托我们“统治”——或者说“管理”——并不意味着我们可以随意对地球和其他生命做任何我们想做的事情。我们不能仅仅为了自己的舒适和安全而无节制地利用人类、动物或矿物等资源。爱护我们共同的家园就要爱护地球，使所有生物各得其所，共同完成我们的使命。“统治”绝不是独裁，至少从忠于我们管理责任的角度说是这样。

因为我们生来具有与上帝相似的形象特征，所以我们的管理责任首先是要培养智慧。这种培养与基督教徒的承诺有着一致性，即通过学习使我们了解我们共同的家园，了解它的能力和上限，以便我们更有效地做出回应，不仅是回应我们自己的需求，也回应所有同类生灵的需求。鉴于目前我们对人类活动加剧生态灾难、贫困加重、健康危机和相关连锁反应的威胁的了解，我们必须重新审视我们的价值观和制度实践，以及我们的教学法和课程，以确定我们是否真正有效地回应了我们作为基督教徒的信念。

几十年来，科学家们一直在记录气候变化日益增长的影响，及其对增加生态灾难的频率与深度方面所起的作用。从中我们应该看到，我们不能再以零散的方式履行我们的管理义务。我们不能接受“取舍”——要解决迫在眉睫的全球气温上升问题，但又忽视穷人和病人的呼喊，或又照从前的惯例来解决它们。如果这些问题是相互关联的，那么我们就不能在解决其中一些问题的时候，忽视其他问题。那么，基督教高等教育机构如何应对生态破坏、贫困加剧和健康危机等相互联系的威胁呢？

策略和实践途径

在理论与实践相融合的精神指导下，大学要打破教学、研究和社区服务的相互隔绝。我们需要采用整合高等教育三大功能的学习模式。2018年7月，西利曼大学积极进行了校园零垃圾管理的活动。我们认识到自己的使命是做上帝的管家，西利曼大学致力于预防环境污染，保护和优化我们的自然资源，推动可持续发展（西利曼大学董事会，2018年）。作为一所期望成为可持续发展校园的典范，从而展示领导能力的机构，我们的内部管理程序（行政、运作、规划和基础设施发展）反映了我们对该承诺的践行。我们相信每个人都是利益相关者，都在可持续发展中扮演着重要角色，因此我们的环境承诺涵盖了整个西利曼社区、我们居住的城市以及更远的地方。鉴于我们将“零垃圾”作为校园重点事项的经验，以下这三点我认为应该纳入新经济范式：

第一个关键点：让环境责任成为教育重点

学术机构采用环保方法，可以使他们的承诺具体化——正如我们在西利曼大学所说的——“立足于社会和环境福祉的人的全面发展”。如此一来，大学里的教学单位不用进行专门教学，而就在其所宣传的，特别是在特定学科（医学科学、工程、生物、政治科学、农业等）及其关联的区域经济学领域中进行实践——研究个人如何善用稀缺和有限的资源以满足他们的需要和愿望。

第二个关键点：展示良好的环保实践所产生的经济影响

即使在教育机构，环保实践也有良好的商业价值：垃圾分类让操作过程更高效，也创造了其他收入来源和良好的经济回报，可用来维持环保项目目标持续。例如，更有效地收集垃圾可节省时间和精力；可使用生物降解废物来维持有机肥料的生产；回收利用可补贴当地的家庭经济，减少对树木和矿藏等主要产品资源的破坏。同样，开发太阳能等替代能源能节省光电成本（这是我们机构仅次

resources, and sustainability (Board of Trustees, Silliman University, 2018) As an institution intending to demonstrate leadership by becoming a model of a sustainable campus, this commitment is reflected in our internal management processes (administration, operations, planning, and infrastructure development). We believe that everyone is a stakeholder and has a role to play in sustainability, thus our environmental commitment engages the whole Silliman community, the city we live in, and beyond. In light of our experience of making "zero waste" a campus-wide priority, here are three ideas that I think should be included in a new economic paradigm:

First Key Idea: Making Environmental Responsibility an Educational Priority

The adoption of environmental approaches in academic institutions concretizes their commitment—as we say at Silliman University—to "total human development for the wellbeing of the society and the environment." This way, academic units within the university just don't teach, they practice what they preach especially in their specific discipline (Medical Sciences, Engineering, Biology, Political Science, Agriculture, etc.) and its link to the general area of economics – how individuals deal with scarce and finite resources as they satisfy their needs and wants.

Second Key Idea: Demonstrating the Economic Impact of Good Environmental Practices

Even in an educational institution, environmental practices make good business sense: Segregation of waste makes for more efficient operational processes, creation of alternative income streams and favorable economic returns that sustain environmental project goals. For example, time and energy may be saved through more effective waste collection; biodegradable wastes can be used to sustain organic fertilizer production; recycling supports the local household economy and reduces destruction of primary sources of products like trees and mineral deposits. Similarly, tapping alternative forms of energy like solar energy saves costs on light and power (our institution's second biggest cost item next to personnel cost). The savings allow the institution to allocate more for the improvement of our teaching and learning services which redound to general improvement of our core business.

Third Key Idea: Service-Learning is the Best Way to Engage Student Participation in our Approach to Environmental Responsibility

Service-learning as a teaching methodology can be an effective approach to introducing a community based economic perspective. Its adoption, for example, can bring lessons on economic inequality and unequal access to resources to the level of households, away from the "tyranny of the average" evident in focusing merely on average household income, or on an average basket of goods. Giving more importance to understanding specific households (as opposed to an aggregate household) will call attention to the quality of life of each household in a community, to the unique or specific contexts of farming or fishing households and being mindful of specific sociocultural contexts.

While our "Zero Waste" policy and other new environmental programs began in 2018, they remain "a work in progress." The impact of the pandemic on our environmental policy is not yet fully clear, especially since most of our students are as yet unable to attend classes and resume living here. Nevertheless, we can see already that what we do, we need to do better and in a more purposive, consistent and integrated way. The details of these policies, and the steps already taken to measure our progress toward implementing them are available in the statement, "Silliman

于人力成本项目的第二大成本开销）。省下的款项供院校更多地改善教学服务，以促进我们核心工作的全面提升。

第三个关键点：服务型学习是让学生参与环境责任的最好方式

服务型学习作为一种教学法，可以用来推广基于社区的经济学视角。例如，采用这种方法可以使家庭从经济不平等和获取资源不平衡的相关理论深入到家庭层面，摆脱仅仅关注平均家庭收入或一篮子商品平均价值的“均数专制”。更注重了解单个的家庭（而不是总体家庭），关注一个社区中每个家庭的生活质量，注意农业或渔业家庭的特殊或具体情况，并明确考虑特定的社会文化背景。

虽然我们的“零垃圾”政策和其他新环保项目都于2018年开始实施，但它们仍“在进行中”。“新冠疫情对我们环境政策的影响尚不完全清晰，特别是我们大多数学生至今仍无法上课以及继续在这里生活。然而，我们已经看到我们所做的，我们要以一种更有目的性、更一致和更协调的方式去做到更好。具体政策以及我们对贯彻政策发展的评估措施，在《2018年西利曼大学环境准则、政策和指导方针》、我的报告《校长在全校的讲话》（Cernol-McCann,B.，2018年7月9日）中都有呈现，前者已由董事会正式通过（西利曼大学董事会，2018年）。从这些文件以及随后发表在西利曼大学网站的《我的环境》（西利曼大学，2020年）的报告中，我们可以清楚地看到，我们的目标不仅是心怀抱负，而且经过通盘考虑，并根据董事会章程对各院系部门的具体要求落实了相应的责任。同样明确的是，我承诺会在未来的时间里履行这些职责。

~

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Translated by 翻译: Zhou Shoujin 周守晋

University Environmental Principles, Policies and Guidelines 2018," formally adopted by the Board of Trustees (Silliman University Board of Trustees, 2018), and my own presentation, "President's Message during the All-University Convocation" (Cernol-McCann, July 9, 2018). What should be clear from these documents, as well as the follow-up reports published at the Silliman University website, "My Environment" (Silliman University, 2020), is that our goals are not simply aspirational, but have been thought through systematically, with the designation of specific responsibilities for various units within the University corresponding to the specific requirements assigned in the Board of Trustees statement, that I am pledged to implement in the months and years ahead.

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Solidarity As A Key For Better Economic And Social Justice: The Contribution Of The Macau Diocese And Other Local Organizations

团结是促进经济和社会正义的关键：澳门教区及其他当地组织的贡献

José Miguel Encarnação

Until now, during his pontificate Pope Francis has written three encyclicals: *Evangelii Gaudium* (2013), *Laudato Si'* (2015), and *Fratelli Tutti* (2020). The central themes of each are: "We are all missionaries" in *Evangelii Gaudium*; "Man as a part of Natural Environment" in *Laudato Si'*; and "Fraternity and Solidarity" in *Fratelli Tutti*.

Searching for the underlying message of these three encyclicals, we realize that they convey the "Way" (*El Camino*, in Spanish) Pope Francis has chosen to show us guiding our own mission in life: achieving happiness in the context of Catholic Church teachings, contributing to the society's well-being. In what follows I will address three questions about the way the teachings of the three encyclicals are followed in Macau on a daily basis.

First question is: How does the social and pastoral work of the Macau Diocese contribute to improving the Macau people's solidarity? (*Evangelii Gaudium*).

Nowadays the Macau Diocese has nine parishes, fourteen pastoral services (related to youth, the elderly, migrants and others), several religious orders and congregations, eighteen

截至目前，教宗方济各在担任教宗期间已经颁布了三道通谕：《福音的喜乐》（2013）、《愿你受赞颂》（2015）和《众位弟兄》（2020）。三道通谕的中心主题分别是：《福音的喜乐》—"我们都是传教士"；《愿你受赞颂》—"人是自然环境的一部分"；以及《众位弟兄》—"友爱和团结"。

探寻三道通谕包含的基本信息，我们意识到它们传达了教宗方济各要展示的指导我们完成人生使命的"道路"（西班牙语El Camino），即在天主教教义的背景下获得幸福，为社会福祉作出贡献。在下文中，我将就三部通谕的教导在澳门的日常遵守情况，论述三个问题。

第一个问题：澳门教区的社会及教牧工作如何助力增进澳门人民的团结？（《福音的喜乐》）。

当前澳门主教区有九个堂区、14项教牧服务（关于青年、老人、移民和其他人）、一些宗教团体和会众、18项社会救助服务、圣若瑟大学和天主教学校，两个主要的沟通和出版机构（教区媒体中心和澳门天主教周报《号角报》）、18个教友协会、八个教区委员会、天主教家庭运动、艺术和文化中心及

social assistance services, the Saint Joseph University and catholic schools, two predominant communication and press organizations (Media Diocesan Center and *O Clarim* – Macau Catholic Weekly), eighteen lay associations, eight diocesan commissions, the Catholic Movement for Family, the Arts and Cultural Center, and the Macau Catholic Culture Association. In their own way, all these entities provide services on a daily basis to all of society (not only for Catholic people). The main goal is to improve people's quality of life.

The social activity of the Macau Diocese is not possible without the contribution of private companies – some of them highly subsidized by the Macau Government – and people's action.

There are several examples of companies that give a big contribution to improve the people's quality of life: the Macau six casino operators (SJM, Melco, Galaxy, MGM, Sands China and Wynn), CEM (energy supplier), CTM (communications), Macao Water (water supplier), Kiang Wu Hospital, local universities, *Ou Mun Newspaper* and lawyers' companies. CEM has ambassadors that organize social activities to help people in need. Kiang Wu Hospital has a foundation that provides free health care, food, clothes, and others. Local universities offer scholarships. *Ou Mun Newspaper* held the "Walk for a Million" – the biggest annual fund raising activity in Macau; and, some lawyers' companies work *pro bono*.

In terms of people's action, there are thousands of local associations and several groups and individual philanthropic initiatives held by different organizations. In the Macau streets, it is very easy to find public infrastructures sponsored by the Lions Club or the Rotary International.

On a daily basis, the Diocese of Macau, along with private companies and people's action contribute to improving the Macau people's quality of life. Sometimes they work together on solidarity events, organised by professional staff and volunteers. For example, on the 9th of October 2020, *O Clarim* newspaper (owned by the Diocese of Macau) published an interview with Nelson António, the Macau Catholic Scouts Group General Chief. At the same time, Nelson António works for CEM (the Macau energy supplier).

The second question is : Will the Macau Government keep supporting firms and sectors with low profit margins in order to protect thousands of jobs? (*Laudato Si'*).

The encyclical letter *Laudato Si'* (2015) not only mentions the way human beings should be integrated into Nature but also how they should live in society and deal with the economy and financial issues. One of the main ideas of *Laudato Si'* is that the economy should not be based only on calculations of profit. "Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations" (*Laudato Si'*, 2015, no. 189). Recently, the Macau economy has become highly dependent on gaming. To diversify the economy and keep the unemployment rate very low, the Macau Government subsidizes other sectors (even if they are not profitable) related to Culture, Sports, MICE (conferences, seminars, forums, exhibitions, etc.), Philanthropy, Health Rehabilitation and Environment.

There are several examples of entities subsidized by the Macau Government: Culture: AFA (Art For All), Ox Warehouse; Sports: various sports clubs; Philanthropic: *Caritas* Macau, Macau Red Cross, Macau Holy House of Mercy, Lions, Rotary; Health Rehabilitation: ARTM (drug abuse, prevention and treatment); Environment: ANIMA, MASDAW (animal care and protection). Almost all Macau NGOs have professionals and volunteers specialized in

澳门天主教文化协会。这些团体组织以自己的方式为整个社会（不仅仅为天主教信教群众）提供日常服务。其主要目标是提高民众的生活质量。

澳门教区的社会活动离不开私营企业的贡献和民众的参与，其中一些企业得到了澳门政府的大力资助。

一些公司为提高人们的生活质量做出了巨大贡献，如：澳门六大赌场（澳门博彩、新濠国际、银河、米高梅、金沙中国和永利）、澳门电力（CEM，能源供应商）、澳门电讯（ CTM，通信）、 澳门自来水（供水）、镜湖医院、当地大学、*《澳门日报》*及律师事务所。CEM派专门人员组织社会活动，帮助有需要的人；镜湖医院设立基金会，免费提供医疗、食物、衣服等；当地大学提供奖学金；*《澳门日报》*举办澳门年度最大的筹款活动“公益金百万行”；还有一些律所提供无偿服务。

民间行动方面，当地有很多协会、团体以及不同组织提出慈善活动倡议。在澳门的街道上，狮子会或扶轮国际赞助的公共基础设施随处可见。

日复一日，澳门教区与私营企业和民众一起，为改善澳门人民的生活质量作出贡献。有时，他们共同参与由专业工作人员和志愿者组织的团体活动。比如，2020年10月9日，《号角报》（澳门教区旗下）刊登了对澳门教区天主教童军会会长Nelson António的专访，Nelson António同时供职于澳门能源供应商CEM。

第二个问题：澳门政府会不会为了保住成千上万的就业机会，继续支持低利润的行业企业?（《愿你受赞颂》）

教宗通谕《愿你受赞颂》(2015)不仅谈到人类应该如何融入自然，也谈及人类如何在社会中生存，以及处理经济和金融问题。其中的一个主要观点是，经济不应仅仅基于利润的计算。“寄希望于那些痴迷于利润最大化的人停下来反思他们给后代留下的环境破坏，这现实吗？”（《愿你受赞颂》2015, no. 189)。近年来，澳门经济高度依赖博彩。为了促进经济多元化及保持低失业率水平，澳门政府对文化、体育、MICE（会议、研讨会、论坛、展览等）、慈善、康养、环境等行业给予补贴(即使这些行业并不盈利)。

澳门政府资助的部分实体如下：

文化领域： AFA（全人艺动)、牛房仓库； 体育：各种体育俱乐部；慈善：澳门明爱、澳门红十字会、澳门仁慈堂、狮子会、扶轮社；康养：澳门戒毒康复协会ARTM （毒品滥用、预防和治疗）； 环境：澳门爱护动物协会ANIMA、澳门流浪狗及动物安康协会MASDAW （动物关爱与保护）。几乎所有的澳门非政府组织都有专长于不同领域的专业人士和志愿者，因为澳门政府对此类活动有资金及专业支持。澳门非政府组织帮助当地政府处理影响本地居民及在澳工作人士的社会问题，并为劳动者提供专业信息。

某种意义上来讲，国民经济不必只专注于发展营利部门。当前世界上很多大公司都处于赤字状态，这些公司面临裁员问题，其所在国家面临新的社会问题。改善当前境况的方法之一是建立由国家和地方政府、非政府组织和私营企业共同组织的合作平台。天主教会可以在这种社会平台上发挥重要作用。“社会问题必须通过社区网络解决，而不是简单地通过个人善举的累加来解决。”（《愿你受赞颂》, 2015, no. 219).

第三个问题：澳门教区、明爱、仁慈堂、红十字会等机构如何携手合作，特别是在类似当前的危机时期，帮助所有需要帮助的人?（《众位弟兄》）

最近，澳门教区、明爱、仁慈堂、红十字会等机构签署了多项协议。以下是近几个月为应对新冠肺炎疫情签署的协议：

1－ 澳门明爱 － 葡萄牙明爱－ 其他国家和地区的明爱 （为口罩、手套和消毒凝胶筹集资金）；

2－ 澳门明爱－ 澳门仁慈堂（为非本地工人提供住房，为中国大陆工人筹集资金）；

3－ 澳门明爱－ 澳门教区天主教童军会（每年募集食物）；

several areas. That is only possible because the Macau Government supports their activities with funds and expertise. The Macau NGOs help local government to deal with social problems that affect thousands of Macau residents and non-residents employed here, and give professional formation to hundreds of workers.

In a certain way, national economies need not be focused only on developing the for-profit sector. Nowadays lots of big companies around the world are in the red, their workers are getting fired, and the countries are facing new social problems. One of the solutions to address the current situation is to create a platform of cooperation organised by national and local governments, NGOs and private companies. The Catholic Church could have an essential role in this kind of social platform. "Social problems must be addressed by community networks and not simply by the sum of individual good deeds" (*Laudato Si'*, 2015, no. 219).

The third question is: How does the Diocese of Macau, *Caritas*, Holy House of Mercy, Red Cross and other organizations work together to assist all people in need, specifically in periods like the current crisis? (*Fratelli Tutti*)

Recently, the Diocese of Macau, *Caritas*, Holy House of Mercy, the Red Cross and other organizations have signed several protocols. The following are the protocols signed in the past few months, mainly to face Covid-19:

1– *Caritas* Macau – *Caritas* Portugal – *Caritas* from other countries (collecting funds for masks, gloves and antiseptic gel);

2– *Caritas* Macau – Macau Holy House of Mercy (housing for non-resident workers and fundraising for Chinese mainland workers);

3– *Caritas* Macau – Macau Catholic Scouts Group (annual food collection);

4– *Caritas* Macau – Macau six gaming operators, banks, public services concessionaries (CEM, CTM and Macao Water) and local associations (money donations for *Caritas* Macau);

5– Macau Red Cross – Macau Government Health Bureau (Covid-19 exams);

6– Macau Red Cross – local associations as *Tong Sin Tong* (masks to send to Inner China);

7– Macau Red Cross – Macau Government (medical assistance in Cultural and Sports events);

8– Macau Red Cross – Macau Banks (installation of defibrillators near ATM machines);

9– Macau Holy House of Mercy – Government Welfare Bureau (opening and managing a kindergarten, an elderly house, a rehabilitation centre for blind persons and a social shop that already helped almost 28 thousand families).

If Macau society keeps working as it has until now, it can achieve a new paradigm of the economy in the short term. In a certain way, the Chinese Special Administrative Region is already at a new level in terms of social welfare. The Macau Government, public and private companies, NGO's and associations give their contribution to the society in different areas, employing manpower and helping the people in need. All together help to protect the Family as an institution and to guarantee a better future for the young generation.

Pope Francis wrote: "The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity

4－　澳门明爱　－澳门六大赌场、银行、公共服务供应方（CEM, CTM 及澳门自来水）及本地协会（为澳门明爱捐款）；

5－　澳门红十字会　－　澳门特区政府卫生局（新冠肺炎检测）；

6－　澳门红十字会　－　同善堂等本地协会（为中国内地发放口罩）；

7－　澳门红十字会　－　澳门特区政府（在文化和体育活动中提供医疗援助）；

8－　澳门红十字会　－　澳门银行（在ATM机器附近安装除颤仪）；

9－　澳门仁慈堂　－　特区政府福利局（开设并管理一所幼儿园、一所老年之家、一所盲人康复中心和一家，已经为近2.8万个家庭提供帮助）。

如果澳门社会能保持现在的发展趋势，就可以在短期内实现新的经济模式。某种程度上讲，澳门特别行政区在社会福利方面已经达到了一个新的水平。澳门政府、公私企业、非政府组织和协会，通过雇用人力、帮助需要帮助的人等，在不同领域为社会作出了贡献。所有这些都有助于保护作为社会基本单元的家庭，同时确保青年一代有一个更美好的未来。

教宗方济各写道：“为保护我们共同的家园，最迫切的任务包括如何将人类大家庭团结起来，一同寻求永续及整体的发展，因为我们知道事情是会改变的。造物主没有遗弃我们；他从没有放弃他爱的计划，或为创造了人类而后悔。人类仍有能力团结合作，建立共同的家园。在此，我想向那些以不同的方式竭尽心力确保我们共享的家园得到保护的人士致敬，并表示鼓励及谢意。环境的恶化对最贫困者的生活带来悲惨的后果；我也特别要向那些在这方面努力不懈，寻求化解之道的人士致意。青年人要求改变。但他们质疑，假如人(们)没有顾及环境的危机和遭遗弃者所受的苦难，怎能自称是为建设美好的将来在努力。”　（《愿你受赞颂》, 2015, no. 13).

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still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded" (*Laudato Si'*, 2015, no. 13).

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Toward A New Paradigm Of Economics

走向新经济范式

Roderick O'Brien 山显治

Moving to the "New" and The Difficulty of Change

The English philosopher Iris Murdoch once wrote: "We can change what we are, but not quickly or easily, there is such a depth and density in what needs to be changed." (Murdoch, 1993, p.325) The *Macau Manifesto* reminds us that economics is dynamic, and that individuals, organisations, and nations are constantly changing as economic actors. Observing this flux, we can overlook the reality that change is difficult, and that it is costly at every level.

Changing the Individual

The "depth and density" of the individual means that a change of heart, a change of direction of the spirit, is very difficult to achieve. The change of heart will be most difficult for those who have the most "invested" in the existing paradigm of economics, and who derive the most benefit from it. This is not necessarily a financial cost. Let us take an example.

转向"新范式"及改变的困难

英国哲学家艾里斯·默多克(Iris Murdoch)曾写道:"我们可以改变自己，但这个过程不会很迅速，也不会很容易，因为需要改变之处都具有深度和厚度。"(Murdoch, 1993, p. 325)《澳门宣言》提醒我们，经济是动态的，个人、组织和国家作为经济的参与者是不断变化的。身处变化之中，我们会忽略一个现实——改变是困难的，且在各个层面都需要付出高昂的代价。

改变个体

个体的"深度和厚度"意味着内心的改变及精神方向的改变很难实现。对于那些在现有经济范式中"投资"最多、获益最多的人来说，内心的改变最为困难。这并不一定是财务成本。让我们举个例子。

金先生是一名煤矿工人。他子承父业，技术娴熟，在煤田附近的小镇上备受尊敬。他的工资并不高，但其自尊心并不取决于工资的高低。相反，他觉得自己的工作是有益的，他擅长这份工作，并在社区中获得尊

> Mr King is a coalminer. He followed his father in this work. He is skilled, and respected in his small town near the coalfields. He does not make high wages, but his self-esteem does not depend on wages. Rather, he feels that his work is beneficial, that he is good at his work, and that he is valued in his community. So if coal mining loses its social value, if Mr King loses his work, and his community ceases to exist, then the personal cost to Mr King will be very great. We should not be surprised if Mr King does not want to change the place of coal in our current economic system.

Of course, change is possible and often desirable, but any major change in life is costly for an individual, even a change to a better situation. If achieving the proposed new paradigm is not certain, or if the benefit is uncertain, then it may be very difficult for an individual to change.

Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity. (Francis (2015) para 18)

Changing the Community

As for an individual, so also a community will be difficult to change, for in communities made up of many individuals, there is a multiplier of depth and density. Again, those communities which have the most invested in the existing paradigm of economics, and who derive the most benefit from it, will find change the most difficult. Communities include not only families, but also corporations (through their members such as shareholders), trade unions (whose purpose is built around the current paradigm), professions, and nations. Let me take an example:

> In the armed forces of a certain nation, the commission as "officer" could be purchased, with the cost increasing with ascending ranks. As an officer was promoted, he was able to sell his lower rank. A reforming government wished to abolish this system of purchase, and replace it with appointment by merit. The existing system was strongly defended by those who had invested in purchasing their commissions, as they would no longer have any value, and could not be resold.

Change is possible. For example, we learn from history and see how guilds were gradually transformed or completely ousted by trade unions and associations. The economic paradigm had changed, and so did the communities. But if the direction of change does not include a clear vision of the new arrangements, achieving the change will be more difficult.

Change to a new economic paradigm is likely to involve reallocation of costs for communities who have not had to bear such costs in the past. In some communities, water has been experienced as a free and unlimited resource: the monetization of water will be a difficult task.

Yet only when "the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations" can those actions be considered ethical. (Francis (2015) para 195)

Whatever new paradigm is adopted, the process of change is more likely to succeed if the process is respectful of people's actual situations, compassionate to those who are disadvantaged by the change, and accepting of personal imperfections in the face of change.

> 重。因此，如果煤矿开采失去其社会价值，如果金先生失去这份工作，如果他所在的社区不复存在，他将承担巨大的个人成本。如果金先生不愿改变煤炭在当前经济体系中的地位，我们不应感到惊讶。

当然，改变是可能的，而且常常令人向往。但生活中的任何重大改变，即便是向好的改变，对个体来说都代价不菲。如果实现建议的新范式前景不确定，或新范式的益处不明确，个体将很难作出改变。

改变令人向往，但当它损害世界和大部分人的生活质量的时候，便成为焦虑的源头。(Francis (2015) para 18)

改变社会共同体

同个体一样，社会共同体也很难改变，因为共同体由许多个体组成，深度和厚度都成倍增加。同理，那些在现有经济范式中“投资”最多、获益最多的共同体，改变最为困难。

共同体不仅包括家庭，还包括企业(通过股东等成员构成)、工会(其宗旨围绕当前范式建立)、行业及国家。举个例子：

> 在某一国家的武装部队中，“军官”任职可以购买，级别越高，费用越高。军官升职，可将较低级别的官职卖出。改革中的政府希望废除这种购买制度，代之以择优任用。那些投资购买官职的人强烈捍卫现有的制度，因为他们手中的官职将不再有任何价值，也不能被转售。

改变是可能的。比如，我们从历史中学到并看到，公会如何被工会和协会所改变，甚至彻底取代。经济范式变了，共同体也随之改变。但是，如果改变的方向没有对调整做出的明确愿景，改变将更加难以实现。

向新经济范式的转变可能涉及到将成本重新分配给过去不必承担此类成本的共同体。在习惯于免费和无限取用水资源的团体中，水的货币化将是一项艰巨的任务。

只有取用公共环境资源的经济和社会成本是透明的，完全由取用者承担，而不是由他人或后代来承担，那些使用才被认为是符合伦理的。(Francis (2015) para 195)

无论采用何种新范式，改变的过程尊重人们的实际情况，同情那些在改变中受到不利影响的人，并接受个人面对改变时的不完美表现，这样的改变才更有可能实现。

改变嵌入的结构

无论局部还是全球，当代社会都十分复杂。法律和教育系统等组成结构均嵌入了当前的经济范式。这些高度复杂的系统不可能在一夜之间被改变。举个例子：

> 撰写本文时，全球正在投入大量资源研发新冠肺炎疫苗。国家机构、企业和社区志愿者都参与其中。这些研究将受到专利制度的保护，专利制度寻求通过提供所有权期限来实现社区需要与研发人员回报之间的平衡。专利组织将市场经济学嵌入到全球机制中。当前的经济进程有利于那些有能力进行研发及大规模生产的大型国有企业或公司实体，同时可以通过专利制度(知识产权)保护其工作。至少在目前，专利制度仍无法取代。

改变是可能的。历史告诉我们，嵌入早期经济范式的农奴制，被基于市场范式的新的雇佣制度所取代。新制度虽仍具剥削性，但与旧制度有本质的不同。

我们拥有某些表面化的制度，但却不能断言拥有了良好的伦理、文化和精神，以真正划出底线，并教导人们清醒自制。(Francis (2015) para 105)

为艰难的改变做准备

改变当前的经济和技术范式是可能的。教宗通谕《愿你受赞颂》第五、六章勾画出个人和社区层面的转变路径。但这种改变不能仅仅是个体内心的改变：它必须指向团体和制度结构的改变。改变经济范式的重

Changing Embedded Structures

Our contemporary societies are very complex, both locally and globally. And the component structures such as our legal system or our education system have embedded within them the current paradigm of economics. These highly complex systems cannot be changed overnight. Let us take an example:

> At the time of writing, resources are being poured into the search for a vaccine against the COVID-19 coronavirus. State organs, corporations, and community volunteers are all involved. These researches will be protected by our structure of patents, which seeks to balance the community need with the reward to the researcher and developer, by providing a time-limit for ownership. This structure of patents embeds market economics in a global institution. The current economic processes favour large state-owned or corporate entities which can conduct the research and carry it through to mass production, while protecting their work through the patent system (intellectual property). At present there is no obvious alternative to the patent system.

Change is possible. We learn from history that the institution of serfdom, which embeds an earlier paradigm of economics, was replaced by newer systems of employment based on the market paradigm. The new systems may still be exploitative, but they are different.

We have certain superficial mechanisms, but we cannot claim to have a sound ethics, a culture, and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint. (Francis (2015) para 105)

Preparing for Difficult Change

Changing our current economic and technological paradigms is possible. Chapters 5 and 6 of the Encyclical Letter *Laudato Si'* sketch a path for conversion at the individual and community level. But such change cannot simply be an individual change of heart: it must lead to a change of communities and structures. An important step in changing the economic paradigm is to name the steps involved in transforming an individual change of heart into changes of communities and changes of structures. The three sections of the *Manifesto* (Subsidiarity Economics, Wellbeing for All, and Common Good Entrepreneurship) provide us with three frameworks for change. Because of the depth and density of our lives, change will have to move across many aspects of our lives.

A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices, and overcoming undue pressure and bureaucratic inertia. (Francis (2015) para 181)

To the political we could add the social, the spiritual, the ecological, the institutional, and the personal. All of these intertwine: change is difficult, but not impossible.

Humanity still has the ability to work together to build our common home. (Francis (2015) para 13)

Roderick O'Brien, Adjunct Research Fellow, University of South Australia

要一步就是明确步骤，将个体内心的改变升级为团体和制度结构的改变。《澳门宣言》的三部分(辅助性经济学、共同福祉和公益型企业)为我们提供了变革行动的三个框架。由于生活的深度和厚度，改变将影响我们生活的方方面面。

我们亟需一个健全的政治体制，能够改革和协调不同机构，推动最佳实践，克服不必要的压力和官僚主义惰性。 (Francis (2015) para 181)

除了政治的变革，我们还需要社会的、精神的、生态的、制度的和个人的变革。所有这些相互交织：改变是困难的，但并非不可能。

人类仍有能力携手建设我们共同的家园。(Francis (2015) para 13)

~

山显治为南澳大学兼职研究员

Translated by 翻译: Zhou Shoujin 周守晋

References 参考资料

- Francis, (2015). *Laudato Si': On Care for Our Common Home*. Vatican City: Liberia Editrice Vaticana.
- Murdoch, I., (1993). *Metaphysics as a Guide to Morals*. London: Chatto and Windus

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) guidelines – consult summary of these HERE:
https://writing.wisc.edu/Handbook/American_Psychological_Association_(APA)_Documentation_M.pdf

CHINESE:
Manuscript length: 6,000 – 8,000 Chinese characters (not including citations or footnotes)
Citation style: Consult summary HERE:
https://wenku.baidu.com/view/0934b5faf121dd36a32d8253.html?from=search

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: https://mrijournal.riccimac.org

2. MANUSCRIPT SUBMISSION REQUIREMENTS

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

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: http://riccimac.org

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

Software: Microsoft PowerPoint
Length: 10 slides

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

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) 指南——点此查阅摘要:
https://writing.wisc.edu/Handbook/American_Psychological_Association_(APA)_Documentation_M.pdf
中文：
原稿篇幅：6000 — 8000字（不包括引文和脚注）
引文格式：点此查阅摘要:
https://wenku.baidu.com/view/0934b5faf121dd36a32d8253.html?from=search

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：点此进入

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：mrijournal@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如既往。

- 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：点此进入

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“：点此进入

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。

澳門利氏學社
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REDEFINING SPIRITUAL TRANSFORMATION AND HOLINESS IN *ASIAN* CONTEXTS IN TIMES OF CRISIS
A CALL FOR PAPERS

An ONLINE Symposium organized by the Macau Ricci Institute and the University of St. Joseph, Macau
Wednesday, 6 October - Friday, 8 October 2021
Sessions take place in the afternoon: 4.00 PM – 7.00 PM

University of St. Joseph, Macau

Ilha Verde Campus, Don Bosco Auditorium

The Macau Ricci Institute's Symposium for 2021 aims at drawing philosophers, theologians, business people, scholars and key opinion leaders with a strong interest in Asian cultures together to discuss the impact of the multiple interrelated crises and what they may require for a radical rethinking of the mission in support of God's people. As the infections and death statistics indicate from day to day, the enormity of the catastrophe becomes more evident.

The 2021 Symposium will take place during the Ignatian Jubilee Year which remembers the conversion Ignatius of Loyola (1491-1556) the founder of the Society of Jesus experienced when he was wounded by a cannon's explosion in Pamplona 500 years ago as well as the 400th anniversary of the canonization of Ignatius of Loyola with his friend Francis Xavier (1506-1552). This fact makes it especially appropriate that we rethink the key terms of "*metanoia*", a profound spiritual transformation, as well as holiness and the mission of "helping souls". The exceptional witness of faith of the Jesuit saints will be explored in light of both collective successes and failures of mission particularly in Asia. The work of the Macau Ricci Institute has sought to honour the memory of Matteo Ricci and his successors by exploring the constant search for dialogue and mutual respect in Asia. We recognize the truth of Pope Francis' insights spelled out in his letters ***Laudato Si'* (2015)** and ***Fratelli Tutti* (2020)** putting the principles of the Social Doctrine of the Church such as Solidarity, Subsidiarity and orientation towards the Common Good within the context of the modern world. Moreover, the Symposium aims to challenge its participants to explore a journey of faith and justice which involves a spiritual transformation, based on interreligious dialogue and collaboration, efforts at mutual understanding, and an appreciation of all the world's wisdom traditions. We hope to honour the Ignatian Jubilee Year by exploring the following questions:

- What do the terms "solidarity", "subsidiarity" and "Common Good" mean in the context of Asian contemporary societies and cultures?
- How has the pandemic impacted Ignatian spirituality or impacted the practices based in this spirituality?
- How can the pandemic become an opportunity to reconnect to spiritual transformation and holiness?
- How are we to define the term "mission" within a context of dialogue with other wisdom traditions particularly in the context of Asia?
- How is the concept of spiritual transformation and holiness developed in different wisdom traditions?
- Which are the new accountability structures needed to avoid predatory abuse of power?
- How can education be transformed from a privilege for the few to a service toward the common good?
- How can contemplation as a way to God become more mission and dialogue oriented?
- How can China's "Belt & Road Initiative" foster a sense of dialogue and mutual appreciation in the midst of trade frictions and increasing distrust among nations?
- How should the paradigm shift in economics from profit maximization towards an orientation to the common good be implemented in practical and comprehensive strategies for reconstructing the global system of social interrelationships?
- How can examples of Asian leadership become a driver of spiritual transformation and holiness?

We hope that this invitation will stimulate your own thinking and galvanize your own willingness to join us for the Symposium in October 2021.

Brief for Submissions

With this Call for Papers we invite submissions that bring together theory and practice, research studies and case-based papers that could advance the discussion of how we are to rethink our mission in light of what each of us has learned from the COVID-19 crisis. We welcome empirical studies that explore communities and practices grounded in alternative economic models, as well as conceptual papers on interreligious—as well as interdisciplinary—dialogues that may help bring a new approach to fulfilling the vision of the Common Good, and to the world's growing demands for social and economic justice, especially among those who feel they have been left behind.

Empirical studies should be supported by rigorous qualitative or quantitative data analysis. Conceptual work should be clearly grounded in the existing literature. Practitioner papers are welcomed to contribute to our understanding of effective teaching and learning, through research, reports and case studies that address any of the questions suggested here, or others that they believe should be addressed.

Submitted papers should have the potential to make a significant contribution both to action oriented educational and academic literature and provide specific recommendations for practical actions by governments, NGOs and companies.

Accepted papers for the Symposium will be considered for publication in the *Macau Ricci Institute Journal* issue number 9 which should be ready by 31 January 2022.

Submission Dates

Please submit papers or an abstract including three key points of about 700-900 words for consideration to Mr. Brian Chao, email: brianchao@riccimac.org, by **29 June 2021**. Authors of accepted papers will be notified by **31 July 2021**, and at that time will be given a "Style Sheet" with instructions, on the length of the paper of 1800 - 2000 English words, formatting, the use of APA guidelines, and other technical details. The deadline for final papers is **1 October 2021**. The Symposium will welcome participants at the Ilha Verde Campus of the University of Saint Joseph while also encouraging participants across the globe to join our Symposium through ZOOM.

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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。

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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 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本珍惜书籍和出版物，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。

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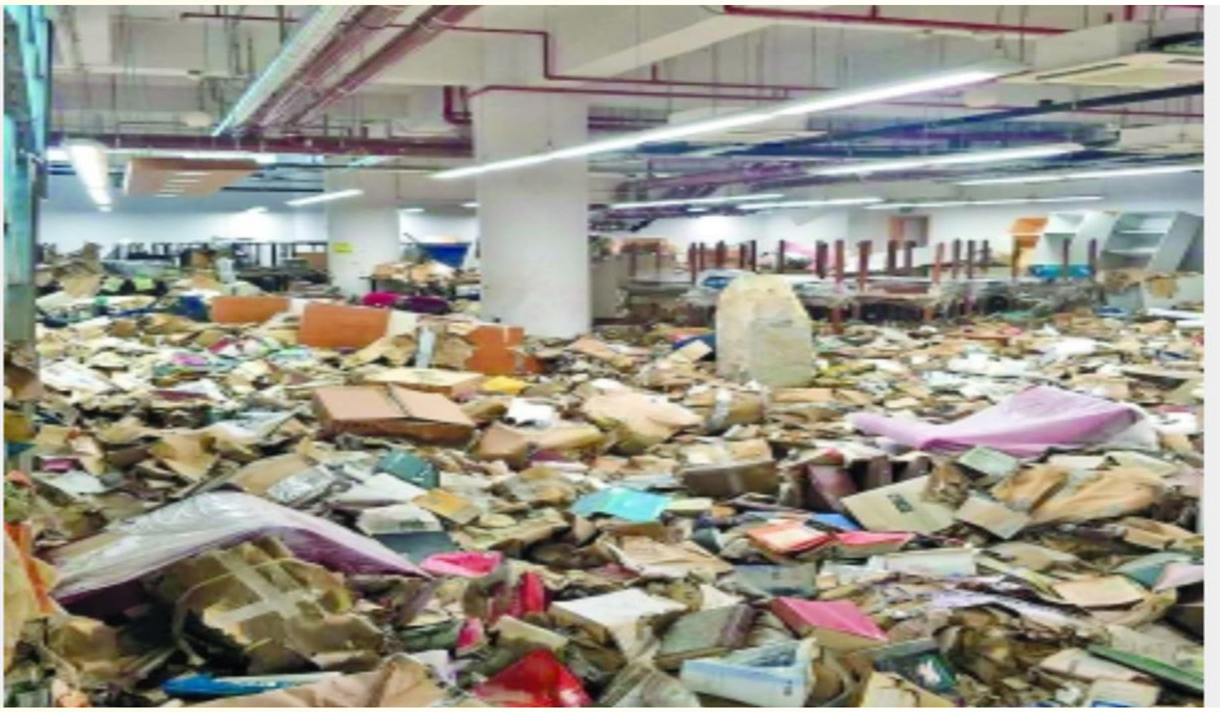

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Redefining Spiritual Transformation And Holiness In Asian Contexts In Times Of Crisis:
An ONLINE symposium organised by the Macau Ricci Institute and the University of St. Joseph, Macau
October 6 - 8, 2021

Publications 出版物:

International Business Ethics Focus on Asia
Stephan Rothlin S.J., 中国社会科学出版社, 2021

Volume II: The *Acta Pekinensia* - or Historical Records of the Maillard de Tournon Legation
Kilian Stumpf S.J., Brill Publishing House, 2019

50 Great Masters of Chinese Buddhism (chinese translation)
Christian Cochini, Religious Press Beijing, 2018

Macao's College and Church of St. Joseph
César Guillén Nuñez, Instituto Cultural and Macau Ricci Institute, 2017

Volume I: 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

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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

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