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CHANGING CHINA
TOWARDS A MUTUALLY
ENRICHING DIALOGUE

改变中国
走向相互充实的对话

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TABLE OF CONTENTS 目录

LEADER 社论:

Changing China: Engaging in A Dialogue With Madame De and Mister Sai 改变中国：与德先生和赛先生的对话 Stephan Rothlin 罗世范	8
--	---

SOCIETY 社会:

Wisdom and Education as Practical Ethics: Contextualising Chinese Wisdom and Ethical Tradition 智慧与教育作为实践伦理： 中国智慧和伦理传统的情境化 Zhou, Shoujin 周守晋	18
---	----

Dialogue With China: The Presence of Humanistic Leadership in the Pandemic Era 与中国的对话 人文主义领导力在疫情时代的出现 Cristina Jia Hui Lu Vendramini	29
--	----

Can a Woman be a Junzi? Women's Leadership in the Covid Crisis 女性能成为君子吗？ 新冠疫情危机中的妇女领导力 Dennis P. McCann and Dacy Wu 丹宁思及吴达西	42
---	----

Dialogue in Action: China and The Red Cross Movement 行动中的对话： 中国和红十字运动 Roderick O'Brien	53
--	----

TABLE OF CONTENTS 目录

RELIGION 宗教：

Holiness and Spiritual Transformation

In Confucian Tradition

儒家传统中的圣洁和精神改造

Edmond Eh 余金洲 65

Human Dignity, The Common Good, and Solidarity:

A Catholic Agenda for Dialogue with China

人的尊严、共同利益和团结：

天主教与中国对话的议程

Anton Jamnik 安东-贾姆尼克 74

The Venerable Matteo Ricci

可敬的利玛窦神父

Thierry Meynard 梅谦立 87

Understanding the “I” Through the Chinese Language

A Catholicism-Inspired Meditation on the Chinese Characters for “Self”

通过中国语言了解“我”

由天主教启发的对汉字“我”的沉思

Anna Mahjar-Barducci 安娜-马哈伊尔-巴尔杜奇 99

WORLD 世界：

Africans in Macau and Guangzhou:

A Study of Exodus Tendencies and the Implications for

Cultural Dialogue with China

在澳门和广州的非洲人：

移民与文化交流

Kaian Lam 林嘉欣 109

The Impact of COVID-19 on Social Innovation in

the Tourism Industry in Macau

新冠疫情对澳门旅游业社会创新的影响

Eric Chi Chong, MOU 118

TABLE OF CONTENTS 目录

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 130

Call for Supporters

寻求您的支持 134

MRI Library Appeal

澳门利氏学社图书馆筹款呼吁 135

Donation and Support For MRI

馈赠或支持澳门利氏学社 136

Know More About Us

更多关于我们的信息 137

Publications

出版物 138



(Photograph by 摄影: Chan, Hin Io 陈显耀)

CHANGING CHINA: ENGAGING IN A DIALOGUE WITH MADAME DE AND MISTER SAI

改变中国：与德先生和赛先生的对话

STEPHAN ROTHLIN 罗世范

Changing China may seem at first sight a most absurd enterprise, given how its cultural patterns seem so deeply entrenched in the strongly hierarchical traditions characteristic of the “Middle Kingdom”. Nevertheless, this view ignores the fact that China and especially its wisdom and ethical traditions are in a constant process of change, as they often are revised to achieve social progress. As Zhou Shoujin documents, one of the most important of these events was the May Fourth New Culture Movement which started in 1919. This movement had a profound impact in China related to its belief that science and democracy, nicknamed “Mister Sai” (science) and “Madame De” (democracy), will eventually transform China’s cultural traditions. In the Republican era the question was whether the moral imperatives of the Confucian “*Junzi*”, the morally refined person, would simply be replaced by some Western approach to science and democracy or if there could be a synthesis between the ancient wisdom traditions, accommodating a democratic and scientific worldview. China’s traditional ethos based on the hierarchical structure of legitimate moral authority was thus enriched by an awakening of awareness of the pluralism of civilizations and a sincere desire for genuine dialogue among civilizations.

Perhaps the visit to China of Rabindranath Tagore who was the first non-European to win the Nobel price of Literature in 1913 may be seen as a landmark in a development which combines Asian wisdom traditions with a strong drive for reform based on rigorous academic research and education. Another major milestone along these lines, as indicated by Zhou Shoujin, is the reform and opening-up policy in the 1980’s which inspired China’s progress from a planned economy towards a market economy.

In this process exemplary leaders played a crucial role by sticking to a roadmap for change despite much resistance. This becomes particularly evident when leaders respond well to crises. In the context of the Covid pandemic Cristina Lu portrays four international leaders who were determined to sacrifice temporarily their nation’s economy by shutting down their borders to the world, for the sake of their population’s safety. Although it is always tricky to find effective leadership--in Lu’s sample, the heads of government of small sized countries--it seems crucial to discern what would be key features of “humane leadership,” defined as an empathetic and wise attitude resonating with Confucian traditions about the virtues of the *Junzi*.

As the *Junzi* seemed automatically linked to men with their privileged position ruling their families and societies, it may be useful to consider, as Dacy Wu and Dennis McCann argue, that women may not only be as capable of exercising *Junzi* leadership as men are, but judging from the virtues enshrined in the *Junzi* ideal, women may even be more naturally gifted for “humane leadership” than men. Despite the rhetoric promoting gender equality over decades, women are still noticeably underrepresented in leadership roles in business, in politics and other public service sectors. Confidence and motivation are indeed crucial for seizing the opportunity when it is presented, and not backing off for fear of not being qualified enough or worrying about their credentials. The authors strongly ask women to encourage their daughters to achieve their dreams and dare to be leaders. In fact, the strong focus on value education in China, for both young men and young women, gives hope that this kind of change could be achieved in a not too remote future.

鉴于中国的文化模式似乎深深扎根于“中原”特有的强大等级制度传统中，改变中国看上去似乎是一个非常荒谬的事业。然而，这种观点忽视了这样一个事实，那就是中国，尤其是中国的智慧和道德传统，正处于一个不断变化的过程中，因为它们经常被修正以实现社会进步。正如周守晋所记录的，这些事件中最重要的一件是1919年开始的五四新文化运动。这场运动在中国产生了深远的影响，这与它提倡科学和民主的信念有关，绰号是“赛先生”（科学）和“德夫人”（民主），最终将改变中国的文化传统。在民国时期，一个问题是儒家“君子”（道德高尚的人）的道德要求是否会简单地被一些西方的科学和民主方法所取代，或者是否可以在古老的智慧传统之间进行综合，并容纳一个民主和科学的世界观。因此，中国以合法道德权威的等级结构为基础的传统精神特质，由于多元化文明意识的觉醒和对不同文明之间真正对话的真诚愿望而得到丰富。

1913年，泰戈尔获得诺贝尔文学奖，他是第一个获此殊荣的非欧洲人。他对中国的访问也许可以被看作是一个里程碑，它将亚洲的智慧传统与基于严格学术研究和教育的强大改革动力相结合。正如周守晋所指出的，沿着这些路线的另一个重要里程碑是20世纪80年代的改革开放政策，它激励着中国从计划经济走向市场经济。

在这个过程中，模范领导人发挥了至关重要的作用，他们不顾重重阻力，坚持变革路线。当领导人很好地应对危机时，这一点变得尤为明显。在新冠疫情的背景之下，Cristina Lu描绘了四位国际领导人，他们决心暂时牺牲自己国家的经济，对世界关闭国界，以保证本国人民的安全。虽然找到有效的领导力总是不容易——在Lu的样本中都是小国的政府首脑——但似乎至关重要的是要辨别“人性化领导力”的关键特征，即与儒家传统的君子之德相呼应的同情和明智的态度。

由于君子似乎自动与男性联系在一起，他们拥有统治家庭和社会的特权地位，因此，正如Dacy Zhao和Dennis McCann所认为的那样，考虑一下女性不仅可能和男性一样有能力行使君子的领导力，而且从君子理想中所包含的美德来看，女性甚至可能比男性更具有“人性化领导力”的自然天赋。尽管几十年来一直在宣传性别平等，但在商业、政治和其他公共服务部门，女性担任领导职务的人数仍然明显不足。信心和动力确实是在机会出现时抓住它的关键，而不能因为害怕不够资格或担心自己的资历而退缩。作者们强烈要求女性鼓励她们的女儿实现自己的梦想，敢于成为领导者。事实上，中国对年轻男性和年轻女性的价值教育的强烈关注，让人们看到了在不远的将来可以实现这种变化的希望。

面对冲突和战争的危机

与其他许多国家和文化一样，刻在中国人记忆中的是可怕的战争经历和彻底毁灭的威胁。考虑到几代人的痛苦和仇恨，以及经常性对复仇的深深迷恋，如何构想出任何积极的变化呢？由于一年多之前在乌克兰爆发的武装敌对行动，战争的幽灵更密集地将阴影投射到我们所有人的想象力上，我们可能更容易看到那些不顾一切致力于恢复和平的人的内在价值。Roderick O'Brien的文章描述了中华人民共和国红十字会与国际人道主义法则之间的联系。红十字会创始人亨利·杜南（Henri Dunant）最初的提议有两个要素：在和平时期组建可以援助战争伤员的志愿者团体，以及达成一项保护伤员和志愿者免受攻击的国际协议。O'Brien指出，第二个要素即国际协议，为现代国际人道主义法则提供了基础。中国自清朝就开始参与这些条约，即1904年和1906年，并随着中华民国签署1929年公约而得到延续；而中华人民共和国则进一步延续，正式同意了1949年

Facing the crises of conflict and wars

Engraved in the memory of China as in many other countries and cultures is the horrible experience of war and the threat of complete devastation. How to conceive any positive change given the bitterness of hatred over generations and the all-too-frequently entrenched obsession with revenge. As the spectre of war has more closely cast a dark shadow over the imagination of all of

the Movement has been the International Committee of the Red Cross (ICRC), and the ICRC has worked to facilitate the response from China. This has included extensive promotion of international humanitarian law (IHL) through the China Red Cross Society, and within the Chinese armed forces. The Chinese National IHL Committee, an inter-ministerial body, was established in 2007 to better coordinate and promote the domestic implementation of international humanitarian law.

In the Republican era the question was whether the moral imperatives of the Confucian “*Junzi*”, the morally refined person, would simply be replaced by some Western approach to science and democracy or if there could be a synthesis between the ancient wisdom traditions, accommodating a democratic and scientific worldview.

us, thanks to the outbreak of armed hostilities in the Ukraine more than a year ago, we may more readily see the intrinsic value of those who against all odds commit themselves to restoring peace. Roderick O’Brien’s essay describes the connection between the Red Cross in the People’s Republic of China and international humanitarian law. The initial proposals by Henri Dunant, the founder of the Red Cross, had two elements: the formation in times of peace of volunteer groups who could assist war wounded, and an international agreement which would protect the wounded and the volunteers from attack. O’Brien shows that the second element, the international agreement, provides a basis for modern international humanitarian law. Participation in these treaties began in the Qing dynasty, in 1904 and 1906, and was continued with the Republic of China’s signing of the 1929 Conventions, and further renewed by the People’s Republic of China, which formally assented to the 1949 Conventions and Additional Protocols. Since that time, a major promoter of

In the demanding process of bringing peace to a broken world, the role of religion is often underestimated. In his analysis of the philosopher Zhu Xi (1130-1200 CE), Edmond Eh describes the spiritual path from a purgative to an illuminative stage, meant to regulate household duties, while ordering well the state and culminating in bringing peace to the world. The major task of the illuminative stage is to restore the state of original goodness in others. The illumination to be expected of the proficient is to guide others along the path of cultivating virtues. The purpose of learning at this stage is to use one’s knowledge of the good for the sake of others. Those who are proficient learn to apply their moral knowledge by caring for others in the family, the country, and the world. The first task is to acquire knowledge of the nature of utmost goodness while the second task is to go about the achievement of utmost goodness.

的公约和附加议定书。自那时起，红十字国际委员会（ICRC）一直是该运动的主要推动者，并一直致力于促进中国的响应。这包括通过中国红十字会在军队内部广泛宣传国际人道法（IHL）。为了更好地协调和促进国际人道法在国内的实施，2007年还成立了中国国家国际人道法委员会，这是一个跨部委的机构。

在为一个破碎的世界带来和平的艰难过程中，宗教的作用往往被低估。在对哲学家朱熹（公元1130-1200年）的分析中，Edmond Eh描述了从净化阶段到启迪阶段的精神道路，旨在规范家庭职责，同时使国家秩序井然，最终为世界带来和平。启迪阶段的主要任务是恢复他人原有的性善状态，期待能人应给予人的启迪是引导他人走上修德的道路。在这个阶段学习的目的是利用自己善的知识为他人服务。那些能人学会运用他们的道德知识，关心家庭、国家和世界中的其他人，其首要任务是获得关于至善本质的知识，第二个任务是去实现至善。

Anton Jamni制定了各种宗教和信仰所共有的基本原则，这些原则代表了一种“全球精神”，即在包括商业在内的所有生活领

在民国时期，一个问题是儒家“君子”（道德高尚的人）的道德要求是否会简单地被一些西方的科学和民主方法所取代，或者是否可以在古老的智慧传统之间进行综合，并容纳一个民主和科学的世界观。因此，中国以合法道德权威的等级结构为基础的传统精神特质，由于多元化文明意识的觉醒和对不同文明之间真正对话的真诚愿望而得到丰富。

域的诚实和公正行为。这些原则的基础反映了对尊重人类尊严的深刻承诺。人应该永远是目的，而不仅仅是手段。这条公理将西方和儒家的智慧传统以及黄金法则紧密联系在一起，即“己所不欲，勿施于人”。因此，通过尊重人的尊严，世俗和宗教的观点都可以分享公益导向。存在的快乐，拥抱生命中的真正的美，可以在我们与其他人的关系实现（也就是对公益的追求），而不是在我们的孤独或务实的个人主义中实现。

面对中国改变耶稣的旨意

利玛窦（Matteo Ricci，公元1552-1610年）的行程，是一条逐渐掌握中文和获得新技能的道路，这也为他打开了一扇通往中国的新大门。正如梅谦立提到的“中国基督”这一发人深省的说法，利玛窦开始理解中国人经常举行的祭祖仪式的意义。在父母和祖先的牌位前，中国人实际上不是在崇拜具有超自然力量的偶像，而是在表达他们与那些向他们传递生命、文化和道德准则的人的联系。然而后来，在利玛窦死后，这个问题——被称为“中国礼仪之争”——成为一场持续数个世纪的冲突的焦点。但在梅谦立看来，利玛窦能够与他的中国朋友进行卓有成效的交流，并且通过这种交流，他在孔子的教义中以及中国的道德和文化理想中遇到了“中国的基督”。利玛窦不仅是一位研究中国和中国语言的伟大学者，他对中国人民和中国文化有着深切的同情，这也导致了他自己的自我转变。通过发现“中国的基督”，利玛窦丰富了自己对基督的体验，并能够将其传达给其他人。梅谦立回忆起利玛窦鼓舞人心的形象，利玛窦写道，他在中国还不是收割的时候，甚至不是播种的时候，而是穿越森林的时候。在另一个场合，他写道，判断耶稣会士的传教工作是否成功，不应该只看基督徒的数量，而应当看他们为长期事业建立的基础是否牢固。

Anton Jamnik develops basic principles shared by various religions and beliefs which represent a kind of “global ethos” of honest and just behaviour in all areas of life, including business. The foundation of these principles reflects a deep commitment to respecting human dignity: Persons should always be the end, never the means only. This axiom strongly links Western and Confucian wisdom traditions as well as the Golden Rule, namely “Do unto others as you would have them do unto you, and do not do unto others as you would not have them do unto you”. The orientation to the common good can thus be shared by both secular and religious perspectives by respecting human dignity. The joy of being, embracing true beauty in life, can be achieved in our relationships with other people (thus, the pursuit of the common good), and not in our solitude or pragmatic individualism.

Transforming the message of Jesus in the face of China

The itinerary of Matteo Ricci (1552-1610 CE), a path toward gradually mastering the Chinese language and acquiring new skills, opened a new door to China. As Thierry Meynard, with his thought-provoking reference to the “Chinese Christ” argues, Ricci came to understand the meaning of the rituals of the ancestors that were frequently practised among the Chinese. In front of the tablets of their parents and ancestors, the Chinese were in fact not worshipping idols with supernatural powers, but they were expressing their connectedness with those who had transmitted to them the gifts of life, culture, and moral principles. However later, after Ricci’s death, this issue – known as the Chinese Rites Controversy – would become the focus of a conflict which would run for centuries. But in the view of Mey-

nard, Ricci was able to engage in a fruitful experience with his Chinese friends, through which he encountered the “Chinese Christ” especially in the teachings of Confucius and through the moral and cultural ideals of China. Ricci was not only a great scholar of China and its language; he had a deep empathy for the people and for their culture, which resulted in his own self-transformation. By discovering the “Chinese Christ” Ricci enriched his own experience of Christ and was able to communicate it to others. Meynard recalls the inspiring image of Ricci who wrote that his was not yet a time for reaping in China, nor even for sowing, but rather a time for clearing the woods. On another occasion, he wrote that the success of the Jesuits’ apostolate should not be judged only by counting the number of Christians, but by the strength of the foundation they were establishing for a long-lasting enterprise.

Along the lines of letting Christian faith take root in China, Anna Mahjar-Barducci explores linguistic nuances in the Chinese language under a Christian lens that reflects key concepts of the Gospel and the Social Doctrine of the Church. While her reading may be unconventional, when viewed through a narrow focus on linguistic analysis, it may actually provide a new way of addressing the crucial question whether or not human nature is “good” (善) or “evil” (恶) as it was widely debated in Chinese intellectual history. According to the Chinese philosopher Mozi “human nature is inherently good”. But in his theory of human nature Mencius does not mean that “human nature is inherently good” (人性本善), but that “human nature is to the good” (人性向善). A contrary view is put forward by the philosopher Xunzi who argues that evil is part of “nature,” a situation that is not incorrigible. Xunzi says that “man will conquer the sky” by overcoming his instincts. The drama of this struggle

沿着让基督教信仰在中国扎根的思路，Anna Mahjar-Barducci在反映福音和教会社会教义的关键概念的基督教视角下，探讨了中文语言的细微差别。虽然她的解读可能是非常规的，但如果通过对语言学分析的狭义关注来看，它实际上可能为解决中国思想史上广泛争论的人性是“善”还是“恶”的关键问题提供了一种新方法。根据中国哲学家墨子的说法，“人性本善”。但在孟子的人性论中，他并不认为“人性本善”，而是说“人性向善”（human nature is to the good）。哲学家荀子则提出了一个相反的观点，他认为邪恶是“自然”的一部分，这种情况并不是不可救药的。荀子说，人将通过克服其本能来征服天空。教皇本笃十六世的分析很好地描述了这种斗争的戏剧性，他有点类似于墨子和孟子的观点，认为每个人都被召唤去做善事，并且急切地想要去做。但与此同时，以一种让人想起荀子的方式，我们必须承认，每个人都会受到与行善相反的冲动所驱使，走利己主义和暴力的道路，在明明知道自己在与上帝和他/她的邻居作对的情况下，只做他或她想做的事情。这种矛盾每天都在发生。在这种矛盾里，从Mahar-Barducci在信仰中提供的基督教视角可以知道，必须出现一种救赎。

即使核酸检测结果为阴性，他们也不能进入餐馆或离开隔离酒店，此外还存在一些其他基于深色皮肤的潜在歧视行为。我们可能永远无法充分评估新冠疫情在多大程度上重构了中国和非洲的文化对话。据统计，在2020年期间，只有几千名非洲人居住在广州，这与2005-2012年的高峰期相比急剧下降，要知道当时广州是亚洲最大的非洲侨民社区。按照从新冠疫情期间尤其痛苦的时期中汲取教训的Lam重要案例研究，我们需要关注使非洲和中国之间的关系互利的标志，不仅是在商业交易方面，而且要在充分抗击众多疾病的方面。

一个耐人寻味的例子是，在我们与新冠疫情的长期斗争中出现了一个机会，是关于澳门老区的旅游推广活动。Eric Mou带领我们来到名为“Rua dos Ervanários”（关前正街）的街道，这是澳门最古老的中国海关边境地区。那里现在是一个有许多老建筑、商店和小餐馆的地区。这样的地区一直吸引着许多游客；然而，随着新冠疫情的发生，游客的数量急剧下降。这些商店面临着十年来最大的挑战，一些店主做出了痛苦的决定：关店。基于以前的社区工作经验，一个当地协会将手机上的photo games概念与幸运抽奖相结合，以吸引更多的投资和游客

启迪阶段的主要任务是恢复他人原有的性善状态，期待能人应给予人的启迪是引导他人走上修德的道路。在这个阶段学习的目的是利用自己善的知识为他人服务。那些能人学会运用他们的道德知识，关心家庭、国家和世界中的其他人，其首要任务是获得关于至善本质的知识，第二个任务是去实现至善。

中国南方进行中的社会创新

2020年，在新冠疫情危机的高峰期，中国确实面临着非洲联盟和美国的指控，指其在广州存在虐待非洲和非裔美国公民的种族主义和仇外心理。Kaian Lam回忆说，

到这个地区。奖品包括区内商店的折扣券和澳门的大型度假村赞助的礼品。由于更多的商店愿意加入该项目，主办方将该项目延长了两次，一直延长到2022年10月，甚至有些已经关店的店主现在也想再次租赁他们的商店继续经营。这一试验的目的是创造一个涉

is well delineated in the analysis of Pope Benedict XVI who somewhat along the lines of Mozi and Mencius maintained that each person is called to do the good, and intimately wants to do it. However, at the same time, in a manner reminiscent of Xunzi, we must admit that each person is driven by the impulse to do the opposite, to follow the path of egoism and violence, doing what he or she wants knowing that he or she is acting against God and his/her neighbour. This contradiction is experienced every day. From this contradiction, the Christian lens offered by Mahar-Barducci in faith knows that a redemption must arise.

community in Asia. In light of Lam's important case study drawing lessons from a particularly painful period during Covid, we need to focus on what should be the hallmarks for making the relationship between Africa and China mutually beneficial, not only in business transactions but also in adequately fighting against numerous diseases.

An intriguing example of an opportunity arising within our prolonged struggle with Covid involves a tourist promotion campaign in the old district of Macau. Eric Mou leads us to the street called "*Rua dos Ervanários*" (關前正街) which is

The purpose of learning at [Zhu Xi's illuminative] stage is to use one's knowledge of the good for the sake of others. Those who are proficient learn to apply their moral knowledge by caring for others in the family, the country, and the world. The first task is to acquire knowledge of the nature of utmost goodness while the second task is to go about the achievement of utmost goodness.

Social innovation in action in Southern China

In 2020, at the height of the Covid crisis, China did face accusations, made by the African Union and the United States, of racism and xenophobia over the alleged mistreatment of African and African American citizens in Guangzhou. Kaian Lam recalls complaints such as not being able to enter restaurants, or to leave a quarantine hotel even with negative Covid test results, as well as other potentially discriminatory actions based on a person's darker skin colour. We may never adequately assess to what extent Covid reconfigured the cultural dialogue between China and Africa. Statistically, only a few thousand Africans were residing in Guangzhou during the year 2020, falling sharply from the 2005-2012 peak when Guangzhou hosted the largest African expatriate

the oldest China customs border area in Macau. It is now a district with lots of old buildings, stores, and small restaurants. Such areas kept attracting many tourists; however, with the Covid crisis the number of visitors dropped drastically. The shops were facing their greatest challenge in a decade, and some shop owners took the painful decision to close. Based on its experience of previous community work, a local association combined the photo games concept on mobile phones with lucky draw prizes to attract more investment and tourists to this area. The awards include discount coupons from the shops within the district and gifts sponsored by the mega resorts in Macau. The organizers extended the program twice until October 2022, as more shops would like to join the program, and even the owners of closed shops now want to lease their shops for business again.

及社区、澳门政府和人民的发展平台，提出创新的建议，帮助他们度过由新冠疫情引发的经济衰退。随着游客重返澳门，这样的平台可能会创造机会，有望使澳门的整体景观多样化，减少当地经济对赌场的过度依赖。

前面的路

在考虑可能有助于改变中国的各种因素时，我们的思考往往集中在2021年5月至2022年7月的依纳爵年的路线上。耶稣会士和他们的支持者探讨了一些生活故事的关键因素，这些故事完全改变了两位朋友的生活，即依纳爵·罗耀拉（公元1491-1556年）和弗朗西斯-沙勿略（公元1506-1552年）。他们对欧洲文艺复兴完全开放精神的大胆回应，不仅使他们自己，而且也使其他许多人沿着同样的路线跨入了“新世界”的大门。无论他们的出身如何，他们和他们的弟子今天都在追随弗朗西斯-沙勿略的道路，他从印度、印度尼西亚、日本和摩鹿加群岛穿越亚洲，最后在中国南方广州下面的上川岛的一块贫瘠岩石上结束了他的旅程。因此，MRIJ与中国的对话从沙勿略的大胆设想中获得了自己的灵感，并会继续把对话作为与亚洲众多文化对话的出发点，尽管也存在风险和精神上的危险。在今天看来，当时在与中国的对话几乎不可能发生的情况之下，本期作者的各种见解清楚地表明，我们迫切需要继续并深入进行互惠互利的交流。



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

The purpose of this experiment was to create a platform for development involving the community, Macau's government, and people, with innovative proposals that would help them to survive the economic contraction prompted by the Covid pandemic. With the welcome return of tourists to Macau, such platforms may create opportunities which promise to diversify the overall landscape of Macau and diminish an overreliance of the local economy on the casinos.

The road ahead

In considering various factors which may help to change China, our reflections have tended to focus on the itinerary of the Ignatian Year that ran from May 2021 through July 2022. Jesuits and their supporters explored some key elements of life stories which completely transformed the lives of two friends, namely Ignatius Loyola (1491-1556 CE) and Francis-Xavier (1506-1552 CE). Their bold responses to the wide-open spirit of the European Renaissance enabled not only themselves but also many other people to cross the threshold to a "New World" along the same lines. Whatever their origins, they and their disciples today follow the path of Francis Xavier who crossed Asia from India, Indonesia, Japan, and the Moluccas ending his journey on a barren rock in Shangchuan Island below Canton in Southern China. The MRIJ's dialogue with China thus takes its own inspiration from the bold vision of Xavier, continuing the dialogue as a point of departure for dialogues with the many cultures of Asia despite their risks and spiritual dangers. Amid a situation nowadays which seems to make dialogue with China nearly impossible, the various insights of this issue's authors clearly indicate the urgent need to continue and to go deeper in a mutually enriching encounter.



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WISDOM AND EDUCATION AS PRACTICAL ETHICS: CONTEXTUALISING CHINESE WISDOM AND ETHICAL TRADITION

智慧与教育作为实践伦理： 中国智慧和伦理传统的情境化

ZHOU, SHOUJIN 周守晋

ABSTRACT

This article presents the approach of our investigation into the Chinese wisdom tradition and its role in developing a code of ethics in pivotal areas of social lives. The aim of our investigation is to contextualise Chinese wisdom and ethical traditions to inform those who are interested or engaged in a “dialogue” with China, regarding the dynamics and key strands of the tradition for their reference in dealing with this cross-cultural dialogue.

Key words: Chinese wisdom traditions, practical ethics, contextualisation

摘要

本文介绍了我们研究中国智慧传统作为社会生活关键领域道德规范所采用的方法。我们的研究目的是将中国的智慧和伦理传统置于具体情境中，以便让那些对中国有兴趣或参与与中国“对话”的人了解传统的构成机制和主要内容，以供他们在开展跨文化对话时参考。

关键字：中国智慧传统、实践伦理、情境化

1. Introduction

The Chinese wisdom tradition has a great focus on codes of ethics. Yet it can be problematic to say that China is an ethical society (Xie, 2017), as such a claim may lead to an oversimplified, static perspective on Chinese society and tradition, ignoring its diversity, tensions, and transformation. In fact, the moral authority of wisdom has developed, its role as a code of ethics being strengthened or diminished, by interactions among key factors in its context. So it is necessary to adapt a contextualised interactive perspective to see how Chinese wisdom and ethical traditions were constructed and changed in response to various social, economic and cultural developments.

Such a perspective is crucial to those who are interested or engaged in a “dialogue” with China and who need to understand the essence and dynamics of the Chinese wisdom and ethical traditions. Such understandings may help them set up appropriate goals and strategies to ensure the success of their cross-cultural communication.¹

2. Contextualising Chinese wisdom and ethical tradition

Tradition is related to change in a way as the American anthropologist Nelson H. H. Graburn has put it:

A consciousness of tradition arose primarily only in those historical situations where people were aware of change. Tradition was the name given to

those cultural features which, in situations of change, were to be continued to be handed on, thought about, preserved and not lost. (Nelson H. H. Graburn, 1997/2001)

According to Graburn, tradition also exists in change: whether it's change of time or domains of social life, or whether a tradition remained intact, or exhausted and lost, or handed on with varying degrees of change in situations of change, there always exist two types of power, i.e. tradition and change, whose interaction defines or redefines the tradition. Thus tradition is contextualised in situations of change, and contextualizing a tradition can be a way to bring to light relevant factors from its context and their interactions to show the essence and dynamics of the tradition.

In the Chinese wisdom and ethical tradition which was rooted in an understanding of the world and rules of social life other than the belief and rules of God formulated in systems of religious ethics, contextualisation was the basic way to construct its ethical principles. This process can be traced back to the 8th century B.C.E. when China was undergoing the severe social unrest of the Spring and Autumn period (770-476 B.C.).

While the early philosophers ascribed different types of wisdom and talents of the sages to a legendary peaceful social order, it was Confucius (and his followers) who first explored the moral value of the sages and brought it into domains of daily social life. This gave rise to the moral conception of *Junzi* (君子)...

¹ That's the perspective adopted in my work: *Wisdom and Education as Practical Ethics: Chinese and Western Roadmaps* (hereinafter as *WEPE*), a planned volume of the book series *Dialogue with China* (Rothlin, 2022). As a volume of the series, *WEPE* aims to enable our readers to contextualise the Chinese wisdom and ethical tradition to understand its essence and dynamics and be able to make appropriate guidelines and steps to further the “dialogue”.

1. 简介

中国的智慧传统非常注重道德规范。然而，说中国是一个伦理社会可能是有问题的（Xie, 2017），因为这种说法可能会导致对中国社会和传统的过度简单化和静态的看法，而忽略了它的多样性、内在张力和转型。事实上，智慧的道德力量是情境化的，它作为道德准则的作用可以通过情境中关键因素之间的互动来加强或削弱。因此，有必要采用情境化的互动视角来观察中国的智慧和伦理传统是如何随着各种社会、经济和文化背景而构建和改变的。

这样的视角对于那些对中国感兴趣或参与与中国“对话”的人来说至关重要，他们需要了解中国智慧和伦理传统的本质和构成机制。这样的理解有助于他们制定适当的目标和策略，以确保跨文化交流的成功。¹

2. 中国智慧和伦理传统的情境化

传统在某种程度上与变化有关，正如美国人类学家Nelson H. H. Graburn所言：

传统意识主要是在人们意识到变化的历史情境下产生的。传统是对那些在变化中想要继续传承、思考、保存而不丢失的文化特征的称呼。（Nelson H. H. Graburn, 1997/2001）

根据Graburn的观点，传统存在于变化之中：无论是时间的变化还是社会生活领域的变化，无论是传统保持不变，还是枯竭和丧失，或者在变化的情况下以不同程度的变化传承，总是存在着两种力量，即传统和变化，它们的互动定义或重新定义了传统。因此，在变化中，传统是情景化的，而将传统

情境化也可以是一种方法，通过揭示情境中的相关因素及其相互作用，来显示传统的本质和内在驱动力。

中国的智慧和伦理传统植根于对世界和社会生活规则的理解，而不是宗教伦理体系中对神的信仰及其规则，在中国，情境化是构建其伦理原则的基本方式。这一过程可以追溯到公元前8世纪，当时中国正经历着春秋时期（公元前770-476年）的严重社会动荡。就在那时，老子和孔子等早期哲学家呼吁用古代圣人的智慧来恢复社会秩序。因此，作为美德的智慧（圣）和拥有这种品质的人（圣人）提供了拯救动荡的、瓦解的社会的主要道德力量。

虽然早期哲学家们将传说中的和平社会秩序归结为圣人的不同智慧和能力，但正是孔子（及其追随者）首次探索了圣人的道德价值，并将其引入日常生活领域。这就产生了“君子”的道德概念…

虽然早期哲学家们将传说中的和平社会秩序归结为圣人的不同智慧和能力，但正是孔子（及其追随者）首次探索了圣人的道德价值，并将其引入日常生活领域。这就产生了“君子”的道德概念，即在生活的各个方面坚持不懈地践行圣人道德的高贵的人。因此，根据君子对道德完美的追求，社会生活不同领域的道德原则被确定和划分。

由于祭祀祖先和征伐被赋予了仪式意义，使圣人时代君主的道德力量和正义合法化，这种意义也被赋予了君子所参与的象征性活动，诸如确立身份和社会关系、精神信仰以及修身养性等等。通过根据伦理原则开展这些活动，君子的道德感得到了内在的验证和提升。

¹ 这就是我在《作为实践伦理的智慧和教育》（以下简称WEPE）中的观点。WEPE是《与中国对话》丛书（Rothlin, 2022）中计划出版的一卷，旨在使读者能够对中国的智慧和伦理传统进行背景分析，了解其本质和发展机制，并能够为进一步的“对话”制定适当的目标和策略。

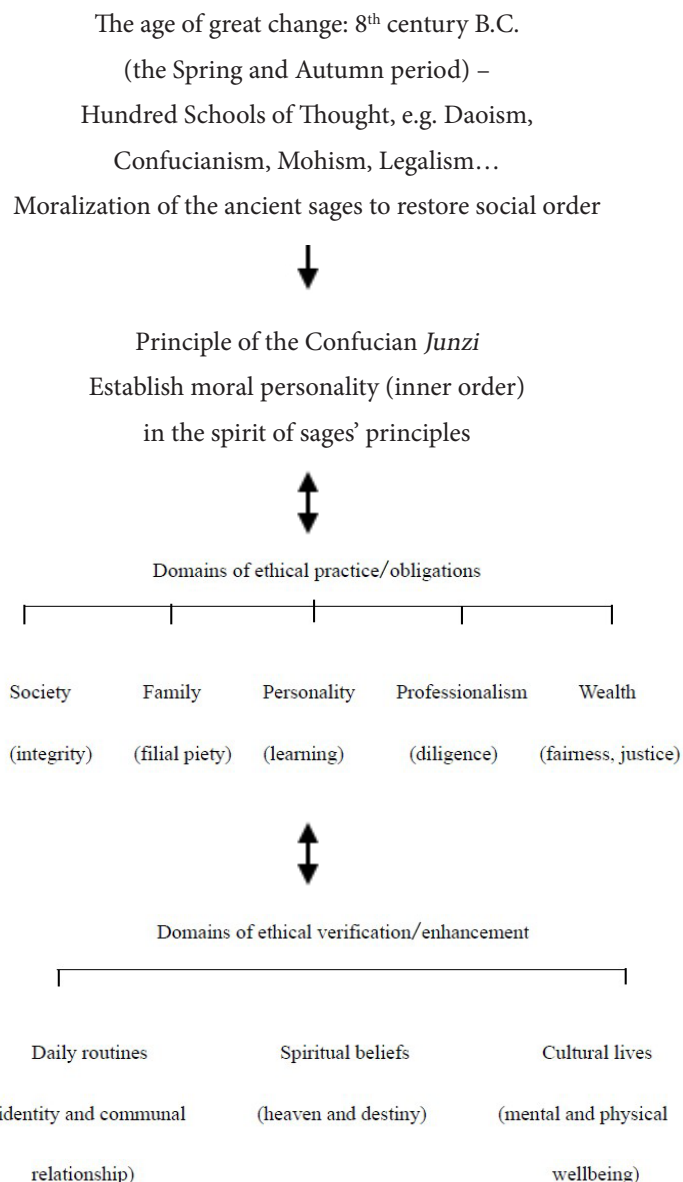
It was then that early philosophers such as Laozi and Confucius appealed to the ancient sages' wisdom to restore the social order. Hence the great virtue of wisdom (圣, *shèng*, be thoroughly knowledgeable) and those possessing this quality (圣人, *shèngrén*, sages) provided the primary moral power to rescue the volatile, disintegrating society.

While the early philosophers ascribed different types of wisdom and talents of the sages to a legendary peaceful social order, it was Confucius (and his followers) who first explored the moral value of the sages and brought it into domains of daily social life. This gave rise to the moral conception of *Junzi* (君子), namely, a lord-like man or a noble man who practiced the moral virtues of the sages unremittingly in all aspects of his life. Accordingly, ethical principles for different domains of social life were prescribed and categorised in the light of the *Junzi's* pursuit of moral perfection.

As sacrifice to ancestors and punitive expeditions were endowed with ritual meaning legitimating the moral power and justice of the monarch in sages' time, such sense was also given to the *Junzi's* symbolic activities related to identity and communal relationship, spiritual beliefs, as well as mental and physical well-being. By carrying out such activities in the light of ethical principles, the *Junzi's* moral sense was intrinsically verified and enhanced.

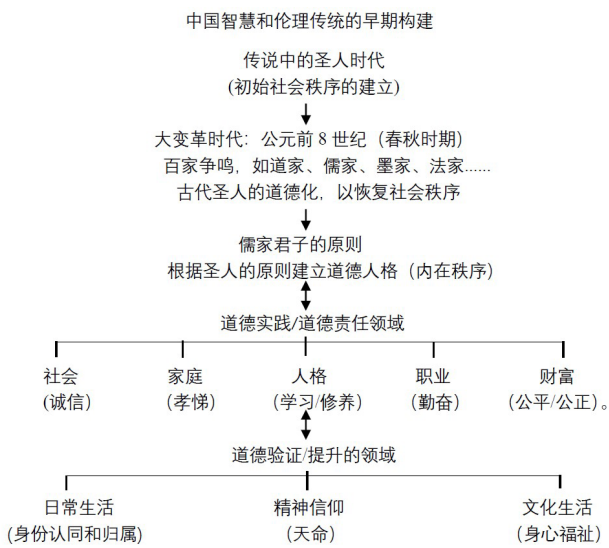
The contextualisation of the early Chinese wisdom and ethical tradition brought about its primary construction of ethical principles is shown in the following outline:

The primary construction of Chinese wisdom
and ethical tradition
The legendary age of sages
(Establishment of initial social order)



This top-down hierarchical structure was rooted in the ancient sages' wisdom regarding order in the world, which was moralized to seek for ways to ease the social unrest in the following period, when this moral power was personified as the *Junzi* in the Confucian moral context, and further contextualised as ethical principles in the light of the *Junzi's* practice of his moral obligations in the domains of social and spiritual life. So this process of contextualisation of the early Chinese wisdom and ethical tradition brought about ten major strands of ethical principles as outlined below:

中国早期智慧和伦理传统的情境化带来伦理原则的建构，如下所示：



这种自上而下的等级结构植根于古代圣人关于世界秩序的智慧，在接下来的时间里被道德化，以寻求缓解社会动荡的方法。当时这种道德力量在儒家的道德背景下被人格化为君子，并根据君子在社会和精神生活领域的道德义务实践，进一步被情境化为伦理原则。因此，中国早期智慧和伦理传统的这种情境化过程形成了十条主要的伦理原则(或者说十大传统)，概括如下：

中国智慧和伦理传统的十个主要方面：

1. 智慧原则：关于道德力量/道德领导力
2. 君子原则：关于道德实践的原则和方法
3. 社会原则：关于构建社会秩序的原则和方法
4. 家庭原则：关于建立家庭秩序的原则和方法
5. 人格原则：关于自我实现(内在秩序)的原则和方法
6. 职业原则：关于履行职责的原则和方法
7. 财富原则：关于社会公平和正义的原

则和方法

8. 关系原则：关于自我认同和社会关系的建立
9. 天命原则：关于天人合一
10. 修身原则：关于精神和身体的完善

这些伦理原则涵盖了社会生活的主要领域，涉及到一个正直的人如何按照社会 and 个人的道德秩序来履行自己的责任。它为中国智慧和伦理传统的进一步情境化奠定了基础，同时也为在各种变化情况下观察传统的本质和内在机制奠定了基础。例如，道德权威的等级结构植根于秩序感，以及它是如何建立的。因此，它可以在许多其他社会结构中被情境化，如：

道德权力结构的情境化

结构：道德等级制度	政治/政府	家庭/宗族	商业
圣人	皇帝/国家元首	长老人们	决策人
↓	↓	↓	↓
君子	部长/领导干部	父母(男性)	中层管理人员
↓	↓	↓	↓
小人物	普通人	妇女和儿童	下层雇员

虽然这种道德权威的复制倾向于稳定社会结构，但它也蕴含着内在的紧张关系：那些处于结构顶端的人也面临着道德压力，在这种情况下，失去道德领导力可能导致社会的崩溃。在这种情况下，根据孔子最重要的追随者、儒家思想的创始人之一孟子（公元前 372-298年）的说法，社会的崩溃和下层阶级的不服从在道德上是合理的，是正义的。

即使在道德结构内部，圣人、君子和小人之间也存在着基本的紧张关系：如果君子坚持不懈地追求圣人的道德原则，小人勤奋地实践君子的教诲，最终他们之间将没有任何区别。但这与儒家的道德秩序和世界秩序有根本性的矛盾。反之，就像道家所怀疑的那样，儒家的君子只是虚伪的、无效的。

Ten strands of ethical principles of the Chinese wisdom and ethical tradition:

1. principle of wisdom: Moral power/moral leadership
2. principle of Junzi: Moral practice- principles and methods
3. principle of society: Social order- principles and methods
4. principle of family: Family order- principles and methods
5. principle of personality: Self-fulfillment (inner order)- principles and methods
6. principle of professionalism: Fulfillment of career life- principles and methods
7. principle of wealth: Social fairness and justice- principles and methods
8. principle of relationship: Self-identification and perception of communal relationship
9. principle of destiny: Harmonization of heaven and earth
10. principle of cultivation: Perfection of spirit and body

These strands of ethical principles covered the main areas of social life concerning how a man of integrity acted to fulfill his responsibilities in line with the social and individual moral order. It laid the foundation for further contextualisation of Chinese wisdom and ethical tradition, as well as ways to observe the essence and dynamics of the tradition in various situations of change. For instance, the hierarchical structure of moral authority was rooted in the sense of order and how it was established. So it can be contextualised in many other social structures, such as:

Structure: Moral hierarchy	Politics/government	Family/clan	Business
Sages	Emperor/head of state	The elders	Decision makers
↓	↓	↓	↓
Junzi	Ministers/leading cadre	Parents(male)	Middle managers
↓	↓	↓	↓
Petty men	Common people	Women and children	Lower employees

The contextualisation of moral power structure While this reduplication of moral authority tended to stabilize social structures, it also embedded intrinsic tensions: those on the top of the structures also faced moral pressure, in which the loss of moral leadership might easily lead to the collapse of society. In such cases, according to Mencius (372-298 B.C.E.), the most important follower of Confucius and one of the founders of Confucianism, the breakdown and disobedience of the lower classes were morally justifiable and righteous.

Even inside the moral structure there existed basic tensions among the sages, the *Junzi* and petty men (*Xiaoren*): if *Junzi* persistently pursued the sage's moral principle, and the petty men diligently practiced *Junzi*'s teaching, eventually there would be no difference between them. But this might prove impossible and fundamentally contradictory to the Confucian moral and the world order. Or else, like Daoists suspected, the Confucian *Junzi* was merely hypocritical and ineffectual.

Moreover, in the Daoist perspective on the sage tradition, the order of the nature (道, *Dào*, the Way) was the highest principle of the world and the ancient sages' wisdom lay in that they let the natural order work without disturbance. In other words, the moral principles of the Confucian *Junzi* were basically nonsense, being unnatural, and the source of disorder.

The coexistence of the competing wisdom and ethical traditions of Confucianism, Daoism, and later on Buddhism resulted in: a) the institutionalisation of Confucianism as the official moral ideology of the Empire, from the 2nd century B.C.E., and b) the emergence of Neo-Confucianism which integrated important elements of the other two into its epistemology and methodology, thus resorting to nature for moral verification and enhancement, thus

此外，在道家对圣人传统的看法中，自然的秩序（道）是世界的最高原则，古代圣人的智慧在于他们让自然的秩序不受干扰地运作。换句话说，儒家君子的道德原则基本上是胡说八道，是不自然的，是混乱的根源。

儒家、道家以及后来的佛教等相互竞争的智慧与伦理传统的共存，导致了：a）从公元前2世纪开始，儒家作为帝国的官方道德意识形态被制度化；b）新儒家的出现，将其他两种思想的重要元素融入其认识论和方法论中，从而可以借助于自然来验证和提高道德水平，从而使普通人具有实现圣人品格的普遍潜力，即伟大的良知和实践能力的结合。这两个案例是中国智慧和伦理传统重构过程当中的里程碑，因为它们以不同的方式重新定义了传统。

因此，从中国的智慧和伦理传统一开始，道德修养和技能发展就是教育的两个目标。但正如其他传统结构一样，道德-技能建设也不是没有张力的：随着新知识和世界观的出现，教育的目标和手段会受到本质性的挑战。

在帝国后期，当中国开始与西方文明进行大规模接触时，这种重新情境化变得更加强烈。一方面，这种与西方智慧的接触大大促进了中国的现代化进程。因此，中国的智慧和伦理传统经历了一系列的修订，以适应社会进步。最重要的事件之一是1919年开始的五四新文化运动，它呼吁科学和民主来改变中国的智慧和伦理传统。在这个新的背景下，儒家君子的道德要求被西方科学和民主所取代，它们被人格化为赛先生（科学）

和德先生（民主）。基于道德权威等级结构的以中国为中心的意识形态被文化多元化和不同文明间对话的新意识形态所破坏。其影响可以从20世纪80年代的改革开放政策中看出，该政策启动了向市场经济的转变。

另一方面，官方的儒家思想结合了民族主义、民粹主义和专制主义，在社会、经济和文化秩序衰落的情况下，加强了其作为主导意识形态的作用。因此，在中国智慧和伦理传统经历重大转变的同时，中国也出现了诸如“回到古代”、“帝国复兴”、“国学”（对中国古代文明特别是儒家思想的研究）等运动，它们在社会和政治领域相应出现，以维护官方意识形态。

教育一直是中国背景下的一个关键因素。孔子被确立为教育传统的创始人，其目标是通过实践道德原则和掌握关键才能（即儒家六艺）来培养君子的素质。因此，从中国的智慧和伦理传统一开始，道德修养和技能发展就是教育的两个目标。但正如其他传统结构一样，道德-技能建设也不是没有张力的：随着新知识和世界观的出现，教育的目标和手段会受到本质性的挑战。因此，教育在重建中国智慧和道德传统的过程中一直发挥着关键作用。

基于上述讨论，我们可以得出几点结论：a）中国的智慧和伦理传统植根于对世界和社会生活规则的理解，而情境化则是它被构建和/或重构的方式，以应对变化的情况；b）道德结构、伦理原则和符合原则的实践背景是不断互动的关键因素，并定义或重新定义传统；c）情境化也是理解中国智慧和伦理传统的本质和内在机制，以及它在当代社会各种影响的一种方法。

empowering an average person to realize the universal potential of the sages' character, i.e. the combination of great conscience and an ability to practice it. Both cases were milestones in the process of recontextualising Chinese wisdom and ethical tradition as they redefined the tradition in different ways.

Such re-contextualisation became even more intense during the late imperial periods when China had begun large encounters with Western civilizations. On the one hand, such encounters with Western wisdom had greatly

So moral cultivation and skill development had been two goals of education since the very beginning of the Chinese wisdom and ethical tradition. But just as with other traditional structures, the moral-skill construction is not free of tension: as new knowledge and views of the world are brought into play, the goals and means of education can be fundamentally challenged.

promoted China's process of modernisation. Accordingly, Chinese wisdom and ethical tradition had experienced a series of revisions to accommodate social progress. One of the most important events was the May 4th New Culture Movement started in 1919, which called on science and democracy to transform Chinese wisdom and ethical tradition. In this new context, the moral imperatives of the Confucian *Junzi* were replaced by Western science and democracy, which were personified as Mr. Sai (science) and Madame De

(democracy). The China-centered ideology based on the hierarchical structure of moral authority was undermined by new ideologies of cultural pluralism and dialogues between civilisations. Its impacts can be seen in the reform and opening-up policy in the 1980's, which launched the turn toward a market economy.

On the other hand, the official Confucianism had combined nationalism, populism and authoritarianism to strengthen its role as the leading ideology in the context of a declining social, economic and cultural order. So at the same time as Chinese wisdom and ethical tradition had experienced significant transformations, China had also seen movements such as "back to the ancients", "imperial renaissance", "national studies" (studies of the ancient Chinese civilisation especially Confucianism), which emerged one after another in social and political spheres in order to maintain the official ideology.

Education has always been a key factor of the Chinese context. Confucius was established as the founder of an educational tradition, whose goal was to nurture the quality of *Junzi* by practicing ethical principles and mastering critical talents (i.e., the Confucian six arts). So moral cultivation and skill development had been two goals of education since the very beginning of the Chinese wisdom and ethical tradition. But just as with other traditional structures, the moral-skill construction is not free of tension: as new knowledge and views of the world are brought into play, the goals and means of education can be fundamentally challenged. So education has kept playing critical roles in the reconstruction of the Chinese wisdom and ethical tradition.

Based on the above discussions, a few points can be concluded here: a) the Chinese wisdom and ethical tradition was rooted in an understanding of the world and rules of social

3. 中国的智慧和伦理传统在今天能起到什么作用？

作为中国第一位驻外大使，郭嵩焘（1818-1891）在他的日记中写下了对欧洲的印象。在日记中，他高度赞扬了西方文明，并声称是其机器和武器之外的社会政治制度使西方变得强大，成为圣人之国（即财富和良好秩序之国）。

郭嵩焘因其关于西方的言论而受到中国政府的惩罚。然而，他不是第一个也不是最后一个在新环境下重新考虑中国智慧和伦理传统的人。具有讽刺意味的是，这种反思也是植根于传统的深厚信仰之中。关键是，中国的智慧和伦理传统在这里确实发挥了认识论的作用，即假设社会的繁荣和稳定是道德原则的最高体现。

儒商是另一个重要案例，它证明了儒家价值观和商业道德的兼容性。换句话说，中国智慧和伦理传统的认识论和方法论可以在一个高度商业化的社会中发挥作用。提倡教育、勤奋和努力，高度重视人际关系，积极和乐观的态度等等，这些都是商业成功的关键因素，无论在哪里都能在中国人身上找到。

上述案例显示了中国智慧和伦理传统的启发性意义。传统的知识或认识论驱动的、情境化的和互动的建构使其在变化的情况下具有持久性和适应性。另一方面，这些特点也可能成为障碍，妨碍形成强大的凝聚力，以完全忠诚地追求崇高的目标。这就是为什么在中国，社会启蒙一直是一项关键而艰巨的任务。同时，自上而下、等级森严的道德结构及其在社会生活中的重复出现，可能会激起保守意识形态的发展，从而导致周期性的社会反应，局限了真正的突破。

就与中国的“对话”而言，中国的智慧和传统肯定能给对话双方带来机遇和挑战。正如许多人指出的那样，有必要认

识到不同的中国，即能够将政治、经济、文化、地理层面的中国与概念上的中国区分开来，以避免草率的结论（Kynge, 2006; Kissinger, 2011; Shambaugh, 2008; Vogel, 2011）。然而，人们可能仍然需要掌握社会的本质和关键动力，以消除由中国的动荡概况所造成的可能的错觉。了解中国智慧和伦理传统的机制，可以帮助弥合差距，放大我们对相似性和差异性的认识。



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life, with contextualisation serving as the way that it was constructed and/or reconstructed to deal with situations of change; b) the moral structure, ethical principles and contexts to practice in line with the principles are key factors that are in constant interactions to define or redefine the tradition; c) contextualisation is also a way to understand the essence and dynamics of Chinese wisdom and ethical tradition as well as its various impacts in contemporary society.

3. What roles can Chinese wisdom and ethical tradition play today?

As the first Chinese ambassador to the West, Guo Songtao (郭嵩焘, 1818-1891 C.E.), wrote about his impressions of Europe in his diary (使西纪程, *shǐ-xī-jì-chéng*, *Journal of the Envoy to the West, 1877-1878*), in which he highly praised Western civilization, and claimed it was the socio-political system beyond its machines and weapons, which had made the West strong and a land of sages (i.e. a land of wealth and good order).

Guo was punished for his words about the West by the Chinese government. Yet he was not the first nor the last to reconsider Chinese wisdom and ethical tradition in a new context. Ironically, such reflections were also rooted in the deep faith of the tradition. The point is, Chinese wisdom and ethical tradition did play an epistemological role here, i.e., namely, the assumption that social prosperity and stability are the highest embodiment of moral principles.

Confucian entrepreneurship is another important case which proves the compatibility of Confucian values and business ethics. In other words, the epistemology and methodology of Chinese wisdom and ethical tradition can play a role in a highly commercialised society. Advocating education, diligence and hard-work, valuing highly interpersonal relationships, a positive and

optimistic attitude etc., are key characters for business success, and commonly found among Chinese people wherever they are.

The above cases show the heuristic aspects of Chinese wisdom and ethical tradition. The knowledge or epistemology driven, contextualised, and interactive construction of the tradition make it durable and adaptable in situations of change. On the other hand, such characteristics might also turn out to be obstacles that prevent forming strong cohesions to pursue lofty aims full-faithfully. That's why social enlightenment has been a critical and Herculean task in China. Meanwhile, the top-down, hierarchical moral structure and its reduplications in social life may provoke the development of a conservative ideology, which has led to periodic social reactions that have restricted real breakthroughs.

In the case of "dialogue" with China, Chinese wisdom and tradition can certainly bring about both opportunities and challenges to both sides of the dialogue. As many have pointed out, it is necessary to recognize different Chinas, i.e. to be able to distinguish political, economic, cultural, geographic [dimensions of] China from the conceptual China, so as to avoid hasty conclusions (Kynge, 2006; Kissinger, 2011; Shambaugh, 2008; Vogel, 2011). Yet, one may still need to grasp the essence and key dynamics of the society to dispel possible delusions caused by the volatile profiles of China. Understanding the mechanism of Chinese wisdom and ethical tradition can help to bridge the gaps and amplify our awareness of similarities and differences.



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DIALOGUE WITH CHINA: THE PRESENCE OF HUMANISTIC LEADERSHIP IN THE PANDEMIC ERA

与中国的对话 人文主义领导力在 疫情时代的出现

CRISTINA JIA HUI LU VENDRAMINI

ABSTRACT

The intrinsic humanistic leadership attributes defended by Confucianism in its doctrine of the cultivated gentleman, also known as *Junzi*, and its virtues formulated within the 5 constants (*Ren, Yi, Li, Zhi, Xin*), are deeply analyzed in this article, moreover, the distinctions in relation to non-Confucian leadership traits are also demonstrated through a comparative review, with the main ideas from Western views of leadership presented for that purpose. Humanism is introduced to support the derivation of *Junzi* morality. “What it is to be a humanistic leader? How does it differ from the non-Confucian leadership models?”. This paper performs a comprehensive literature review to explain different leadership concepts; furthermore, COVID data were collected, and the performances of four leaders of nations were assessed through online journals and news reading. Follow-up studies may be conducted to investigate the leaders’ ongoing responses to the COVID pandemic, for the purpose of highlighting the positive aspects of Confucian and non-Confucian leadership aspects, particularly emphasizing the traditional *Junzi* pedagogy.

摘要

本文深入分析了儒家在其君子学说中所捍卫的内在人文领导力属性，也被称为君子，以及其在五常（仁、义、礼、智、信）中所制定的美德，此外，还通过比较展示了与非儒家领导力特征的区别，并为此介绍了西方领导力的主要思想。人文主义被引入以支持君子道德的衍生。“什么是人文主义的领导？它与非儒家的领导模式有什么不同？”。本文进行了全面的文献回顾，以解释不同的领导力概念；此外，还收集了疫情期间的数据，并通过在线期刊和新闻资料评估了四位国家领导人的表现。后续研究还可以继续调研领导人对新冠肺炎疫情的持续反应，目的是突出儒家和非儒家领导力的积极方面，尤其会强调传统的君子教育法。

Confucius's hero figure, the Duke of Zhou who in the 11th century BCE ruled China, at that time primarily the Yellow River region, helped to consolidate the feudal system based on mutual dependance by blood ties, marriage alliances, etc. (Weiming, 2022). Under the Zhou dynasty the main leaders and nobles were part of the aristocracy of warriors whose power and cultural influence came from the fundamentals of warfare, reinforced by sacrificial rituals and offerings to their ancestors (Rainey, 2010). The Duke of Zhou's religious thinking focuses on the concept of Heaven, and the idea known popularly as "Mandate of Heaven" where "Heaven dislikes bad rulers and sends sign of displeasure—drought, earthquakes, or floods. If the bad ruler ignores these signs and does not reform, Heaven chooses an upstanding and moral man to replace the bad and corrupt ruler. With Heaven's support, the upstanding man will overthrow the corrupt ruler and become the new ruler. So, if you are the ruler, you have the choice of Heaven; if you are overthrown, you have lost Heaven's favor and the new ruler now has it." (Rainey, 2010).

Inspired by the Duke of Zhou, the morality asserted in the Mandate of Heaven influenced Confucius to put into practice political ideas emphasising moral persuasion, such as the ideal of benevolent rulership, and a focus on the learning of humanism (Weiming, 2022). After the end of Zhou dynasty, China which was once unified was divided into many small states, with the concepts of nobility and loyalty gradually disappearing, and with a shift toward self-interest and accumulating riches (Rainey, 2010). For Confucius this was a sign of a decline in civilization. He wanted to reunify China based on the restoration of institutions that had been vital to political and social stability for centuries, such

as the family, the school, the local community, the State, and the kingdom. As Yao (2000) observes, "the Mandate of Heaven cannot be fulfilled unless it has been understood as the human way and consciously carried out by individuals in everyday life." Confucius's philosophy distinguishes the human and non-human, it establishes education and self-cultivation as the centre of the Human Way.

The ideal of humanism by Confucius is always related to what humans can become and not what they are born with; instead, it is something that can be developed. To become human in the fullest is considered the essential qualification of a person with virtue, described as the *Junzi*... Confucius emphasises behavioural reform as one of the characteristics of *Junzi*, by means of a deep internal transformation as a human.

The Humanistic Leader - *Junzi*

The ideal of humanism by Confucius is always related to what humans can become and not what they are born with; instead, it is something that can be developed. To become human in the fullest is considered the essential qualification of a person with virtue, described as the *Junzi*, the Confucian gentleman (Yao, 2000). Confucius emphasises behavioural reform as one of the characteristics of *Junzi*, by means of a deep internal transformation as a human. It is the central focus of education since acting with

孔子的人文主义

孔子的英雄人物周公在公元前11世纪统治着中国，当时主要是黄河地区，他帮助巩固了以血缘关系、婚姻联盟等相互依赖为基础的封建制度（魏明，2022）。在周朝，主要领导人和贵族都是武士贵族的一部分，他们的权力和文化影响来自于战争，并通过祭祀仪式和对祖先的供奉得到加强（Rainey，2010）。周公的宗教思想集中在天的概念上，以及被称为“天命”的思想，即“天不喜欢坏的统治者，会发出不高兴的信号——干旱、地震或洪水。如果坏的统治者无视这些迹象，不进行改革，上天就会选择一个正直的、有道德的人取代这个坏的、腐败的统治者。在上天的支持下，这个正直的人将推翻腐败的统治者，成为新的统治者。因此，如果你是统治者，你就得到了上天的选择；如果你被推翻，那就是你失去了上天的青睐，现在新的统治者拥有了它。”（Rainey，2010）。

孔子的人文主义理想总是与人类能够成为什么有关，而不是与生俱来的；相反，它是可以逐渐产生的东西。最充分地成为人，这被认为是一个有德行之人即君子的重要资格…孔子强调行为改革是君子的特征之一，其手段是作为一个人的深刻的内部转变。

在周公的启发下，“天命”的道德观影响了孔子，使他强调道德劝导的政治思想付诸实践，如仁政的理想，以及对人文精神学习的重视（魏明，2022）。周朝结束后，曾经统一的中国被分割成许多小国，贵族和忠诚的概念逐渐消失，并转向自我利益和财富积累（Rainey，2010）。对孔子来说，这是文明衰退的标志。他想要在恢复几

个世纪以来对政治和社会稳定至关重要的家庭、学校、社团、政府、王国等团体的基础上统一中国。正如Yao（2000）所说，“除非天命被理解为人为方式，并由个人在日常生活中有意识地执行，否则它是不可能实现的”。孔子的哲学区分了人和非人，它把教育和自我修养确立为人道的中心。

人文主义领袖——君子

孔子的人文主义理想总是与人类能够成为什么有关，而不是与生俱来的；相反，它是可以逐渐产生的东西。最充分地成为人，这被认为是一个有德行之人即君子的重要资格（Yao，2000）。孔子强调行为改革是君子的特征之一，其手段是作为一个人的深刻的内部转变。这是教育的核心重点，因为以理想的行为行事，包括理解美德的概念，可以确保一个人的成功和社会和谐（Song & Jiao，2017）。在《论语》（中文出版社，2010年）中，君子是一个“义以为质，礼以行之，孙以出之，信以成之”的人。君子是对不断寻求达到传统儒家文献中的五种美德的改善之人的尊称。

君子的五种伦常道德

五常是一个有抱负的绅士过上有道德的生活所需的价值观。它们指的是一个人应该具备的属性，这些属性是仁、义、礼、智、信。

仁，其中文词形是由表示人的第一个偏旁和表示数字2的第二个偏旁组成的，因此从字面上看，它是“两人”，是对人与人之间关系的关注。在《论语》（12:22）中，孔子说，仁就是爱。有仁的人将努力促进他人的善，或研究他人的善（Cua，2013）。

义主要涉及处理与一个人的内在生活和关注相适应的外部事务。这些要求可能是以传统或习俗责任的形式出现（Cua，2013）。义是通过实施礼而拥有礼。

desirable behaviours, including understanding the notions of virtue, can ensure one's success and societal harmony (Song & Jiao, 2017). In the *Analects* (Sinolingua Press, 2010), the *Junzi* is a person who “takes fairness as his basic life principle, observes the rites in his behaviour, speaks with modesty, and acts with sincerity”. *Junzi* is the honourable name given to the transformed human who seeks continuously to live up to the five virtues featured in traditional Confucian literature.

Five *Junzi* Virtues

The five constant virtues are the values needed for an aspiring gentleman to live a moral life. They refer to the attributes that an individual ought to have, and these are Benevolence, Righteousness, Propriety, Wisdom, and Trustworthiness.

As seen in the above measures taken, these four leaders were determined to temporarily sacrifice their nation's economy by shutting down their borders to the world on behalf of their population's safety. Notably the policies enforced by Denmark and New Zealand's leaders, a “humane leadership”, an empathetic attitude, and a wise doing are all strong features appearing in the Confucian teachings about the virtues of the *Junzi*.

Benevolence or *Ren* (仁), its Chinese etymology is composed by the first radical that means human and the second radical of number two, so literally it is “two-peopleness”, a focus on the relationship between humans. In the *Analects* (12:22), Confucius said that to be benevolent is to love. People with *Ren* will try to promote the good in others or study the good of others (Cua, 2013).

Righteousness or *Yi* (義) primarily concerns dealing with required external matters that need to be made compatible with one's inner life and concern. These requirements may be presented in the form of tradition or custom duties (Cua, 2013). *Yi* is the appropriation of *Li* by putting it into practice.

Propriety or *Li* (禮) is described in *Analects* (1:12) “In conducting the rites, seeking harmony is the most valuable principle”. One needs to have the proper conduct and fundamentally respect the formal rules (Cua, 2013). “Confucius said that it is better to be a person who is poor but joyful, or rich but polite” (*Analects*, 1:15).

人 + 義 + 禮 = 仁

Wisdom or *Zhi* (智) is a moral perception that is realized in practice, i.e., the ability to acquire knowledge and with it to analyse, judge, create and act wisely (Snell et al., 2022). According to Confucius in the *Analects* (14:28) “A man with wisdom never gets confused”.

Trustworthiness or *Xin* (信), is evident when one stands by one's word, keeps one's promises (*Analects*, 1:7). In Western idiom, it means “walking the talk”, which is similar to what Confucius defends, the importance of consistency between one's talk and actions.

《论语》(1:12)中这样描述礼：“礼之用，和为贵”。人们需要有适当的行为，并从根本上尊重正式的规则（Cua，2013）。孔子还说：“未若贫而乐，富而好礼者也。”（《论语》1：15）。

人 + 義 + 禮 = 仁

智是一种在实践中实现的道德认知，即获得知识并以此分析、判断、创造和明智地行动的能力（Snell等人，2022）。孔子在《论语》（14:28）中的说法是：“知者不惑”。

一个人言而有信（《论语》，1:7），便昭显出信（*Xin*）的含义。在西方成语中，它意味着“walking the talk（言出必行）”，这与孔子所捍卫的言行一致的重要性相似。

非儒家的领导力概念

考察西方领导力概念的哲学和文化基础，可能是与儒家领导力进行比较的最合适方式。以下是西方人用来教育他们的孩子成为人之典范的一些主要概念：平等、独立、个人主义、自由、承担风险、信任他人和诚实（Gallo，2011）。

根据 Peter Northouse（2022）的观点，有一套理论可以区分不同类型的领导力，例如：（1）特质理论（Trait Theories），主要是识别历史上的领导者如林肯、摩西、圣女贞德等所拥有的先天素质；（2）行为理论（Behaviour Theories），主要是研究领导者做什么以及他们如何行动。（3）情境理论（Situational Theories），是指不同的情境需要不同的领导力；（4）关系理论（Relational Theories），研究领导者和追随者之间的

关系；（5）变革理论（Transformational Theories），将领导力描述为一个改变人和组织的过程；（6）魅力理论（Charismatic Theories），领导者根据其魅力和说服力来影响其追随者，而非正式权威。

在21世纪，出现了一系列不同的领导方法，正如Northouse（2022）所分析的那样（请参考表1）。

儒家与非儒家的领导力

除了儒家和非儒家的领导特质有相似之处，如诚实、仁慈、同情心、可信度、智慧和鼓励，西方领导力还强调领导者和追随者之间的关系，如表1所述。然而孔子并不打算把他的教导直接集中在领导力的概念上，因为他的教导集中在君子和他/她的基本道德品格上，以及，个人必须尊重君子和他/她的追随者之间的双重关系。

从上述措施中可以看出，这四位领导人决心暂时牺牲他们国家的经济，为了他们人民的安全而关闭他们的边界。值得注意的是，丹麦和新西兰领导人执行的政策，“人性化的领导”，感同身受的态度，以及明智的做法，都是出现在儒家关于君子之德的教导中的强有力特征。

根据儒家思想，每个人都有自己的社会角色，为了建立一个稳定的社团，每个人都应该意识到自己的社会地位，始终尊重老人、权威和在他们之上的人，同时通过践行君子的美德，成为在他们之下的人的典范。领导者和追随者之间存在着明显的从属关系，这与西方的领导理论不同，后者鼓励领导者和追随者之间建立更紧密的“友好”关系。

Non-Confucian Concepts of Leadership

Examining the philosophical and cultural foundations of Western leadership concepts may be the most suitable way to make a comparison with Confucian leadership. Here are some primary concepts that Westerners use to teach their children to become the exemplary adults: Equality, Independence, Individualism, Freedom, Risk-Taking, Trust in Others, and Honesty (Gallo, 2011).

According to Peter Northouse (2022), there are a set of theories that differentiate different types of leadership, such as (1) Trait Theories which are focused on identifying the innate qualities possessed by historical leaders such as

Abraham Lincoln, Moses, Joan of Arc, etc; (2) Behaviour Theories that focus on what leaders do and how they act; (3) Situational Theories which state that different situations demand different kinds of leadership; (4) Relational Theories that study the relation between leaders and followers; (5) Transformational Theories which describe leadership as a process that changes people and organizations; and (6) Charismatic Theories where leaders influence their followers based on their charisma and power of persuasion rather than formal authority.

In the 21st century a set of varied leadership approaches emerged, as analysed in Northouse, 2022. (Please see Table 1).

Table 1.

Adaptive leadership	Leaders don't actually solve problems but rather encourage others to be adaptive in adverse situations and to be solution oriented according to the present circumstances.
Authentic leadership	It looks to the leaders' authenticity, reliability, and trustworthiness.
Spiritual leadership	Leaders are value-oriented and base their leadership on "callings".
Servant leadership	It accentuates the followers' needs rather than the leader's needs, leaders are known as "servants" that primarily aims to help followers to achieve their autonomy.
Gender-based studies	It analyses the impact of gender on different types of leadership, and it also focuses on women's leadership as they are assuming more leadership roles in the contemporary workforce.
Ethical leadership	It studies a leader's character, duties, decision making, and decision outcomes, in order to see how these influence ethical behaviour within an organization.
Connective leadership	It concerns the work on mutual goals and mutual understanding between diverse groups with different backgrounds, talents, and agendas.

君子领导力的另一个方面是领导者有一颗深沉的爱国心，儒家君子对其国家、家庭和追随者的行为是仁义的，本质上是人道的，这与西方理论中领导者的动机和忠诚度更偏重于商业的做法形成了鲜明的对比。

新冠疫情期间的领导力

在困难时期，无论危机大小，领导风格都有很大影响力。鉴于当代世界各地的新冠疫情危机，根据各国领导人在疫情期间的决策和初步结果，大家认为他们的主要特点是什么？

2020年3月，当世界卫生组织（WHO）宣布COVID-19为大流行病时，世界各地的领导人开始与时间赛跑，做出艰难的决策以保障社会。在所有国家中，有四个国家最初在其康复进度方面脱颖而出，而且与世界其他国家相比，其病例和死亡人数相对较少。这四个国家的领导人所采取的措施，以及他们的领导风格值得进一步研究。以下是关于他们表现的初步报告。

表 1.

适应性领导力	领导者实际上并不解决问题，而是鼓励他人在不利的情况下进行适应，并根据目前的情况以解决问题为导向。
可信赖领导力	它着眼于领导人的可信赖程度、可靠性和可信度。
精神领导力	领导者是以价值为导向的，他们的领导力建立在“召唤”之上。
仆人式领导力	它强调追随者的需要而不是领导者的需要，领导者被称为“仆人”，主要目的是帮助追随者实现其自主性。
基于性别的研究	它分析性别对不同类型的领导力的影响，它还关注女性的领导力，因为她们在当代劳动力中承担了更多的领导角色。
道德型领导力	它研究领导者的性格、职责、决策和决策结果，以了解这些如何影响组织内的道德行为。
整合型领导力	它涉及到具有不同背景、才能和议程的不同群体之间在共同目标和相互理解方面的工作。

Confucian vs non-Confucian Leadership

Besides the similarities seen in the traits of leaders for both Confucian and non-Confucian approaches, such as honesty, benevolence, empathy, trustworthiness, wisdom, and encouragement, Western leadership emphasises the relationship between the leader and its followers, such as mentioned in Table 1. While Confucius did not really intend to concentrate his teaching directly on the leadership concept, since his teachings are focused on the *Junzi* and his/her essential moral character, as well as, how an individual must respect the dual relationship between a *Junzi* and his/her followers.

Under Confucianism, every person has his or her own role in society, and in order to build a stable community each one should be aware of their social position, respecting always the elderly, the authority, and the ones above them, and at the same time be the exemplary person to ones below them by practicing the virtues of *Junzi*. There is a clear subordination between a leader and a follower that works differently from Western theories of leadership which encourage a closer “friendly” relationship between the leader and the follower.

Another aspect of *Junzi* leadership is that the leader has a deep patriotic heart, the Confucian gentleman acts benevolently, righteously, and essentially humanely towards its country, families, and followers, in contrast with Western theories in which the leader’s motivation and loyalty is more business oriented.

Leadership during COVID-19

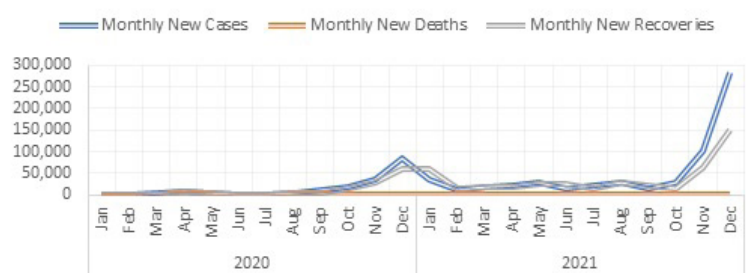
Leadership styles have great impact during difficult times whether the crises are large or small. Given the contemporary health crisis around the world, namely COVID-19, what are

the main characteristics of nations’ leaders based on their decisions and initial outcomes during the pandemic?

In March 2020, when the World Health Organization (WHO) declared COVID-19 a pandemic, leaders around the world started working against time and making difficult decisions to safeguard the society. Amongst all the nations, four of them initially stood out in terms of their recovery progressions, and their relatively lower number of cases and deaths compared to the rest of the world. The measures taken by the leaders of these four nations, and their leadership styles deserve further study. Here are the initial reports of their performances:

Denmark

“While many of her European neighbours were fumbling around for a response, Mette Frederiksen closed her country’s borders on 13 March. A few days later she closed kindergartens, schools and universities and banned gatherings of more than 10 people.” (Phillips et al., 2021). “Her straight-talking speeches and clear instructions to the nation have been widely praised.” (Phillips et al., 2021).



(COVID Live - Coronavirus Statistics - Worldometer, n.d.)

丹麦

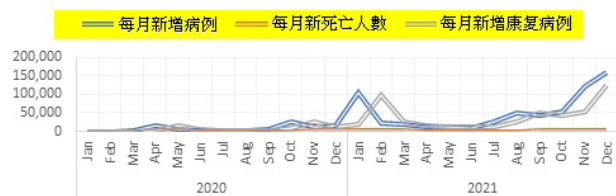
“当她的许多欧洲邻国正在摸索应对之策时，梅特-弗雷德里克森于3月13日关闭了她的国界。几天后，关闭了幼儿园、学校和大学，并禁止10人以上的聚会。”（菲利普斯等人，2021年）。她直言不讳的演讲和对国家的明确指示受到广泛赞誉。”（Phillips et al., 2021）。



(COVID Live - 冠状病毒统计 -
Worldometer, n. d.)

爱尔兰

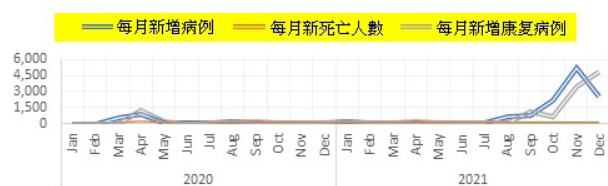
爱尔兰总理利奥-瓦拉德卡博士在3月下旬实行了全国封锁，禁止国内所有非必要的旅行。他还在危机期间协助爱尔兰医院的医务工作者，因为他以前是一名医生（Thomas, 2020）。



(COVID Live - 冠状病毒统计 -
Worldometer, n. d.)

台湾

在1月21日报告第一例病例后，蔡英文总统很快就开始勾画受感染者的旅行地图（Thomas, 2020）。



(COVID Live - 冠状病毒统计 -
Worldometer, n. d.)

新西兰

杰辛达-阿德恩选择了“从严从早”，在3月25日将国家完全封锁起来。这一果断的举动震惊了她的许多公民，但阿德恩用清晰的、有同情心的语言缓和了打击，并敦促每个人“善待”彼此——这一口号现在被印在全国各地的广告牌上。（菲利普斯等人，2021年）。流行病学家迈克尔-贝克教授说，如果没有阿德恩掌舵，新西兰的“消除”战略是不可能的。“杰辛达-阿德恩的出色、果断和人性化的领导，对新西兰迅速改变应对新冠疫情的方向，以及显著有效地实施消除战略起到了重要作用。”（菲利普斯等人，2021年）。

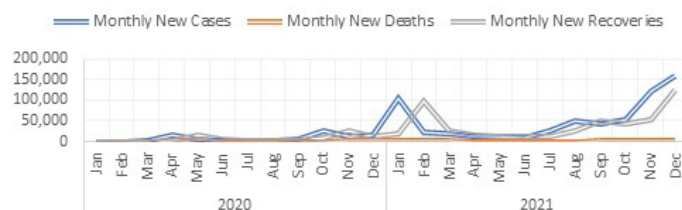


(COVID Live - 冠状病毒统计 -
Worldometer, n. d.)

从上述措施中可以看出，这四位领导人决心暂时牺牲他们国家的经济，为了他们人民的安全而关闭他们的边界。值得注意的是，丹麦和新西兰领导人执行的政策，“人性化的领导”，感同身受的态度，以及明智的做法，都是出现在儒家关于君子之德的教导中的强有力特征。相反，在美国和巴西等国家，其新冠疫情统计数据显示了令人震惊的结果，他们的领导人的态度被批评为疏忽，似乎他们更关心自己的政治地位和国家的经济。最初，他们似乎低估了这次疫情的严重性。这种试图从政治上管理新冠危机的领导姿态，在儒家思想中是不被认可的，因为国家和家庭的健康应该是第一位的。

Ireland

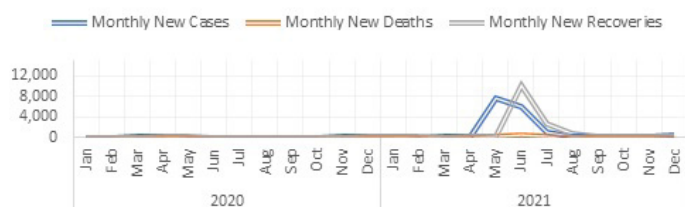
Ireland's Prime Minister, Dr. Leo Varadkar, imposed a national lockdown in late March, which banned all the non-essential travel within the country. He also assisted medical workers in Ireland's hospitals during the crisis, as he formerly was a doctor (Thomas, 2020).



(COVID Live - Coronavirus Statistics - Worldometer, n.d.)

Taiwan

President Tsai Ing-Wen soon began mapping the travel of infected individuals as soon as the first case was reported on January 21st (Thomas, 2020).

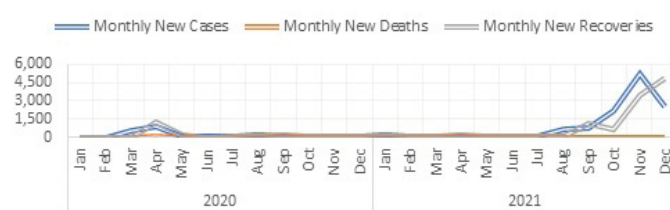


(COVID Live - Coronavirus Statistics - Worldometer, n.d.)

New Zealand

“Choosing to “go hard and go early”, Jacinda Ardern placed the country in total lockdown on 25 March. The decisive move shocked many of her citizens, but Ardern softened the blow using clear, empathetic language and urging everyone to “be kind” to one another – a slogan now emblazoned on billboards around the country.” (Phillips et al., 2021). “Epidemiologist Professor Michael Baker says New Zealand’s “elimination”

strategy would not have been possible without Ardern at the helm. “The brilliant, decisive and humane leadership of Jacinda Ardern was instrumental in New Zealand’s rapid change in direction with its response to Covid-19, and the remarkably efficient implementation of the elimination strategy.” (Phillips et al., 2021).



(COVID Live - Coronavirus Statistics - Worldometer, n.d.)

As seen in the above measures taken, these four leaders were determined to temporarily sacrifice their nation’s economy by shutting down their borders to the world on behalf of their population’s safety. Notably the policies enforced by Denmark and New Zealand’s leaders, a “humane leadership”, an empathetic attitude, and a wise doing are all strong features appearing in the Confucian teachings about the virtues of the *Junzi*. In contrast, in nations such as United States and Brazil whose COVID statistics revealed alarming results, their leaders’ attitudes were criticized as negligent, as if they were more concerned about their own political positions, and their country’s economy. Initially, they seem to have underestimated the severity of the pandemic. Such leadership postures, that tried to manage the COVID crisis politically, are not defended in Confucianism, as the wellness of country and family ought to come first.

Further studies will be conducted for the purpose of an in-depth analysis of the leadership styles from leaders with significant roles in this COVID-19 era. This article only meant to open

为了深入分析在这新冠疫情时代具有重要作用的领导人的领导风格，我们将做进一步的研究。这篇文章只是为了讨论基于君子之德的人文主义领导风格和基于西方观点的非儒家领导风格的基本观点。呈现出它们之间的差异，目的是促进这些领导风格的积极方面，特别是要关注孔子所捍卫的五常，这也表明今天与中国对话的持续重要性。



CRISTINA JIA HUI LU VENDRAMINI

the discussion of fundamental ideas that sustain the Humanistic leadership based on *Junzi* virtues and the non-Confucian leadership based on Western views. Differences between them were presented with the aim of promoting the positive aspects of these leadership styles, specifically focusing on the five constants defended by Confucius, showing the continued importance in today's dialogue with China.



CRISTINA JIA HUI LU VENDRAMINI

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CAN A WOMAN BE A JUNZI?

WOMEN'S LEADERSHIP IN THE COVID CRISIS

女性能成为君子吗？ 新冠疫情危机中的妇女领导力

DACY WU AND DENNIS P. McCANN
吴达西及丹宁思

ABSTRACT

As Confucian teaching becomes more widely known in almost every corner of the world, accompanying the development of China's economic and cultural influence through the Belt-and-Road (BRI) projects, the *Junzi* ideal is becoming more attractive as the preferred leadership style for new generations of businesspeople. However, the *Junzi* ideal tends to be stereotyped as a man acting within a supposedly male-dominant world. At the same time, Confucius has been criticized for his alleged sexism, assuming without much comment women's subordination to men, as wives, mothers, and daughters, roles other than leaders.

This case study starts with reports of women leaders' early success responding to the Covid-19 crisis, compared to their male counterparts, which raise the question whether women's leadership embodies the values enshrined in the Confucian ideal of the *Junzi*. Considering the evidence of both history and current experience, the case study is meant to explore the question whether the *Junzi* as conceived in Confucian teaching should be clarified, in order to demonstrate its openness to development for both women and men, and not just in China.

Key words: Covid-19 crisis and Chinese response, women in leadership, *Junzi*, challenging sexism in Confucian teaching.

摘要

伴随着中国通过“一带一路”项目发展的经济和文化影响力，儒家思想在世界各地角落变得更加广为人知，作为新一代商业人士的首选领导风格，“君子”理想也变得更加具吸引力。然而，“君子”型的理想往往被固化为一个男人在一个男性主导的世界中行事。同时，孔子因其所谓的性别歧视而受到批评，他假设妇女作为妻子、母亲和女儿等从属于男人的角色，而对于扮演领导者的角色却没有过多的评论。

本案例研究从女性领导人早期成功应对新冠疫情危机的报告开始，与她们的男性同行相比，提出了女性领导是否体现了儒家理想中的君子价值观的问题。考虑到历史和当前经验的证据，本案例研究旨在探讨儒家学说中设想的君子是否应该得到澄清，以证明其对男女发展的开放性，而不仅仅是在中国。

关键字：新冠疫情危机和中国的反应，女性领导，君子，挑战儒家教学中的性别歧视

Seeing

When China's struggle against Covid-19 first broke out in Wuhan, women made up 70% of the frontline health workers and 90% of the nurses. In March 2022, during the latest Covid surge in Shenzhen, the southern metropolitan city of China, women volunteered as social workers, nucleic acid test sample-takers, and threw themselves into the battle fighting the highly contagious virus, using their lives to guard the lives of others. A survey conducted by Liverpool scholars, namely *Leading in the Pandemic: Does Gender Really Matter?* (Garikipati and Kambhampati, 2021) confirms that there are significant differences when it comes to women and men in leadership fighting Covid-19. Their findings show that 1) Women are more sensitive to risk and regard human lives instead of economic gain as top priority in their management strategies. 2) Women are more likely to develop flat, diversified and democratic structures which place more emphasis on transparent and clear communication, empathy and interpersonal relationships. These facilitate listening to different voices, consensus decision-making and effective and responsible administration. 3) Women in leadership are more adept at managing crises than men, where they showed more resilience. The report concluded that empathy, resilience and interpersonal skills are what may be demanded more in future leaders.

However, the success achieved by women in responding to Covid-19 has not changed the mentality of most people's view of gender in leadership. According to a survey in the G7 countries, only half of those surveyed said they felt comfortable with women as country heads. (Batha, 2020) The concern is echoed by World Health Organization (WHO) statistics which state that only 35% of the leadership roles are filled by women globally, of which 35% are decision-

makers in fighting the pandemic, while the rest of decision-makers are men. This suggests that women's needs, and concerns are easily ignored or neglected during the planning, execution and delivery of health care and relevant products.

Considering the contrast between the contributions of women and the dismal picture of how they were portrayed in Chinese news media, isn't it time for us to ask whether we need to update our thinking about women's leadership? Are there obstacles in Chinese tradition that prevent us from understanding the role of women in public life?

One example is the sanitary pads shortage which hit China at the beginning of the pandemic in 2020. The cause was not a shortage of the product itself, but a man-made problem created by male decision-makers who deemed sanitary pads not of immediate urgency compared to other PPEs, like masks, goggles, gowns etc. If the decision-makers were women, they would have understood the discomfort of frontline health workers, who when having their menstrual periods would be soaked in blood and urine, forced to make do with one pad the whole day long. (Shi, 2021).

"Women in the Media Report of Covid-19: Content Analysis of 23 Chinese Media's Report," conducted by Peking University, indicated that only 1.8% of the reports were unbiased, showing women's resilience and solidarity fighting the pandemic. Only this minority analyzed women's dilemmas from the perspective of sexual equality

看到

当中国对抗新冠疫情的斗争首次在武汉爆发时，女性在一线卫生工作者中占70%，在护士中占90%。2022年3月，在中国南部大都市深圳最近一次的新冠疫情中，妇女自愿担任社会工作者、核酸检测取样员，并投入到与高度传染性病毒的斗争中，用她们的生命来守护他人的生命。利物浦的学者们进行了一项调查，即《疫情中的领导：性别是否真的重要？》（Garikipati and Kambhampati, 2021）证实，当涉及到女性和男性在对抗新冠疫情的领导层时，存在着显著差异。他们的研究结果表明：1）女性对风险更敏感，在管理战略中把人的生命而不是经济利益作为首要任务。2）女性更有可能发展扁平化、多元化和民主化的结构，这些结构更强调透明和清晰的沟通、同理心和人际关系。这些都有利于倾听不同的声音，达成共识的决策以及有效和负责的管理。3）领导层中的女性比男性更善于管理危机，她们在危机中表现出更强的抗压能力。报告认为，同理心、适应力和人际关系技能是对未来领导人可能提出的更高要求。

然而，妇女在应对新冠疫情方面取得的成功并没有改变大多数人对领导层中的性别观点的态度。根据七国集团国家的一项调查，只有一半的受访者表示他们对女性担任国家元首感到满意。（Batha, 2020）世界卫生组织（WHO）的统计数据也呼应了这一担忧，它指出全球只有35%的领导角色由女性担任，其中35%是抗击新冠疫情的决策者，而其余的决策者是男性。这表明，在规划、执行和提供保健和相关产品的过程中，妇女的需求和关切很容易被忽视或忽略。

一个例子是在2020年新冠疫情开始时，中国出现的卫生垫短缺。原因不是产品本身的短缺，而是由男性决策者造成的人为问题，他们认为与其他个人防护设备（如口

罩、护目镜、长袍等）相比，卫生护垫并不具有紧迫性。如果决策者是女性，他们就会理解一线卫生工作者的不适，他们在来月经的时候会被血和尿浸透，被迫整天用一块垫子应付。（Shi, 2021）。

北京大学进行的“新冠疫情媒体报道中的女性：对23家中国媒体报道的内容分析”表明，只有1.8%的报道是公正的，显示了妇女抗击疫情的韧性和团结精神。只有少数人从性别平等和妇女权利的角度分析了妇女的困境，并对漠视妇女的父权文化提出了批评。关于妇女的关注度，正如调查中所报道的那样，各种媒体存在着很大的差异。一些报道介绍了杰出的卫生工作者和新冠患者；然而，妇女受到的关注总体上远不如她们在抗击新冠疫情的斗争中所产生的影响。

考虑到妇女的贡献和中国新闻媒体对她们的描述的惨淡景象之间的对比，我们是不是该问问我们是否需要更新对妇女领导力的思考？中国的传统中是否存在阻碍我们理解妇女在公共生活中作用的障碍？

同时，由于中国的疫情最初似乎得到了控制，媒体对新冠疫情的报道在很大程度上减少了，从而使投射在妇女身上的焦点变淡。大多数提到女性英雄事迹的报道都与赞扬集体主义和专业主义的价值观相一致，并呼吁社会各界参与抗击疫情。然而，女性很少被描述为政府官员、专家学者或对决策和政策执行有影响力的社会工作者等专业角色。相反，报告中盛行的故事强化了妇女作为母亲、妻子和女儿的传统形象（北京大学，2022）。

and women's rights and offered criticism of the patriarchal culture that is indifferent to them. On women's visibility, as reported in the survey, there is big difference in various media. Some stories featured outstanding health workers and Covid-19 patients; however, the attention women received in general was far less than the impact they were having in the struggle against Covid.

Meanwhile, as the pandemic initially seemed contained in China, media reports on Covid-19 were largely reduced, thus dimming the spotlight cast on women. Most of the stories mentioning women's heroic deeds were consistent with praising the values of collectivism and professionalism, as well as calling for the participation of all walks of life in combating the pandemic. However, women seldom got depicted in their professional roles as government officers, experts and scholars, or social workers who were influential in decision making and policy execution. Instead, the stories prevalent in the reports reinforced traditional images of women as mothers, wives and daughters (Peking University, 2022).

A telling example is the controversial TV drama broadcast on Chinese national CCTV in a eulogy for the health workers. The drama was criticized harshly by netizens for its patriarchal perspectives where women were seen in supportive roles to their male counterparts. Although there was a female scientist in a role where she was a leader, the drama showed nothing of her professionalism, and tended to ignore the reality of mainly women health care workers who volunteered in fighting Covid-19 and executed leading responsibilities in hospitals, as well as in the research and development of vaccines.

Considering the contrast between the contributions of women and the dismal picture of how they were portrayed in Chinese news media, isn't it time for us to ask whether we need to update our thinking about women's leadership?

Are there obstacles in Chinese tradition that prevent us from understanding the role of women in public life? After all, Chairman Mao famously said that women hold up half the sky. But how are we to show proper regard for their service, given the models of leadership inherited from Chinese tradition? A good place to begin such a reassessment is to focus on the picture of women in Confucian tradition. Can women become *Junzi*? Is the current interest in *Junzi* leadership open equally to men and women's contributions?

Judging

What is *Junzi*? Can women become *Junzi*?

Confucian tradition commends the *Junzi* as the embodiment of human benevolence and righteousness. It is an ideal possessing the following four characteristics: "In his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just" (Analects, 5:16). Kind, just, respectful and humble, seem perfectly expressed in the traditional roles assigned to women as mothers, wives and daughters. Women should be humble in supporting their husbands and restrain themselves from taking the top hand even in social gatherings. In fact, women may often be too humble in declining leadership roles when they deserve them. Women should be just and kind when they are dealing with interpersonal relations; they should tend to avoid tension, conflicts, unfairness and misunderstandings. They are empathetic and respectful of others because of their nurturing natures. Their general caring and sense of fairness seems built in, a gift of evolution. But can we go a step further, and identify these images with contemporary experience of women's leadership? The question, then, might be asked, do women fit the *Junzi* ideal just as well or even more naturally than men?

一个有说服力的例子是在中国中央电视台播出的有争议的电视剧，为卫生工作者致悼词。该剧因其父权制度视角而受到网民的严厉批评，在该剧中，女性被视为其男性同行的支持性角色。尽管剧中有一位女科学家担任领导角色，但该剧没有显示出她的专业精神，而且倾向于忽视在现实中主要是女性卫生保健工作者在自愿与新冠疫情作斗争，并在医院运作和疫苗的研究与开发中承担大量职责。

考虑到妇女的贡献和中国新闻媒体对她们的描述的惨淡景象之间的对比，我们是不是该问问我们是否需要更新对妇女领导力的思考？中国的传统中是否存在阻碍我们理解妇女在公共生活中作用的障碍？毕竟，毛主席有句名言：妇女能顶半边天。但是，鉴于从中国传统中继承下来的领导模式，我们如何对她们的服务表示适当的重视？开始这种重新评估的一个好地方是关注儒家传统中的女性形象。妇女能成为君子吗？目前对君子领导力的关注是否对男性和女性的贡献平等开放？

评判

什么是君子？妇女能成为君子吗？

儒家传统赞扬君子是人类仁义的化身。它是一种理想，具有以下四个特点。

“其行己也恭，其事上也敬，其养民也惠，其使民也义。”（《论语》5：16）。善良、公正、尊重和谦逊，似乎完美地体现在分配给女性作为母亲、妻子和女儿的传统角色中。女性应该谦虚地支持她们的丈夫，即使在社交聚会中也要克制自己，不要占上风。事实上，女性可能经常由于过于谦卑而拒绝了她们应得的领导职位。在处理人际关系时，妇女通常是公正和善良的；她们通常倾向于避免紧张、冲突、不公平和误解。由于她们的养育天性，她们对他人有同情心和

尊重。她们普遍的关怀和公平感似乎是内置的，是进化的礼物。但我们是否可以更进一步，将这些形象与当代女性的领导经验联系起来？那么，我们可以问，女性是否也符合君子的理想，甚至比男性更自然？

根据孔子的说法，在行使君子领导力时，应该从家庭开始，向外扩展到自己的企业或职业，无论是营利性还是非营利性，无论是政府机构还是社会服务机构。当然，在照顾家庭的关键角色中，女性最初体现了君子领导的模式。但在传统上，她们的角色受到有关男女世界差异的传统假设的限制，即“外”和“内”的界限。传统上，受人尊敬的妇女被限制在内部（*Nei*）家庭及其责任中（Ebrey, 1993）。理想情况下，即使在传统家庭中，妇女在抚养孩子的过程中也会践行

在回答“女性能否成为君子”的问题时，我们重新审视了孔子的一些教诲和《女四书》，并得出结论，女性在实现自己成为君子方面不应该有任何障碍。我们的发现与当代关于女性如何为抗击新冠疫情做出贡献的研究相一致。

正直、仁慈、智慧、礼节和真诚的美德，孩子们在这里接受正确的礼仪教育，成长为有智慧、公正和值得信赖的体面人。事实上，即使在今天，大多数母亲也在努力做到这一点。到目前为止还不错！

在整个儒家经典中，认识君子的方法之一是心胸狭隘的人（小人）进行比较。这里有两个例子。

孔子说：“君子之心存乎义，小人之心存乎利。（《论语》4:16）。

According to Confucius, in exercising *Junzi* leadership, one should start with the family, expanding outward to one's business or profession, whether for-profit or non-profit, whether in the agencies of government or social services. Certainly, women in the critical role caring for the family initially embody the model for *Junzi* leadership. But traditionally, their role has been restricted by traditional assumptions regarding the differences between the worlds of men and women, the boundaries of *Wai* and *Nei*. Traditionally, respectable women were confined to the inner (*Nei*) household and its responsibilities (Ebrey, 1993). Ideally, even within the traditional household, women practice the virtues of righteousness, benevolence, wisdom, propriety, and sincerity in bringing up the children, where the children are taught right manners, to grow up into decent people of wisdom, justice, and trustworthiness. Indeed, even nowadays most mothers strive to do so. So far so good!

Throughout the Confucian classics, one way to recognize the *Junzi* is in comparison with the small-minded person (*Xiaoren*, 小人). Here are two examples:

In answering the question "Can a woman be a *Junzi*," we revisited some of Confucius' teachings and the *Four Books of Women (Nü Sishu)* and concluded that there should be no barriers to women realizing themselves as *Junzi*. Our findings are consistent with contemporary research on how women have contributed to the struggle against the Covid pandemic.

The Master said: "The mind of Junzi is conversant with righteousness; the mind of Xiaoren is conversant with gain. (Analects, 4:16)

Therefore, Junzi must be concerned about his/her own virtue first.... Thus, virtue is the "root" and wealth is the "branches." If you put the roots outside and the branches inside, you will struggle against your people, and make them grab for anything they can. If you gather the wealth, you will scatter the people. If you scatter the wealth, you will gather the people. (Great Learning, 13)

Applied to the experiences of women fighting Covid-19, while both women and men are sensitive to risk, women are risk-averting when faced with the loss of human lives, while men tend to focus on the economic losses resulting from lockdowns and social distancing. Doesn't women's leadership in the Covid crisis give us a useful example of a *Junzi*'s priority of virtue over gain? It seems women have been more effective in carrying out the Confucius teaching on virtue as root and wealth as the branches: in special times like the Covid crisis, they have demonstrated the priority of caring for the people, over economic growth.

But what in fact did Confucius say about women? Is Confucian teaching truly sexist?

The most controversial Confucian teaching is from the *Analects*: "The Master said, 'Of all people, girls (*Nvzi*) and servants (*Xiaoren*) are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'" (*Analects*, 17:25) However, in translating such sayings, people may not be getting Confucius' real intention in using *Nvzi* (女子) for "girls." The point seems specific to women working in lowly positions in Chinese households, and was not meant as an observation about women in general. (Kinney,

因此，君子必须先关注自己的德行....，因此，德行是“根”，财富是“枝”。如果你把“根”放在外面，把“枝”放在里面，你就会与你的人民斗争，让他们抓住一切可以抓住的东西。如果你聚集财富，你就会分散人民。如果你分散了财富，你就会聚集人民。（《大学》，13）

应用到女性与新冠疫情的斗争经验中，虽然女性和男性都对风险敏感，但在面对人命的损失时，女性是冒险的，而男性则倾向于关注封锁和社会疏远造成的经济损失。女性在新冠疫情危机中的领导力不是给了我们一个有用的例子，说明君子以德为先，以利为重吗？在执行孔子关于德为根、财为枝的教导方面，妇女似乎更加有效：在像新冠疫情危机这样的特殊时期，她们表现出对人民的关怀，而不是经济增长。

但事实上，孔子对女性说了什么？孔子的教导真的是性别歧视吗？

最具争议性的儒家教诲来自《论语》，“子曰：唯女子与小人为难养也，近之则不逊，远之则怨。”（《论语》，17:25）然而，在翻译这类说法时，人们可能没有理解孔子用“女子”表示“女孩”的真正意图。这一点似乎是专门针对在中国家庭中从事低级职位工作的女性，而不是作为对一般女性的观察。（Kinney, 2017）。这难道不是解释孔子的教导更合理的方式吗？既然孔子的核心教诲是对所有人仁爱，那么假设孔子是性别歧视，打算贬低所有女性，这不是自相矛盾吗？这将他关于男女平等的教导相悖，例如在《中庸》中：

“素隐行怪，后世有述焉，吾弗为之矣。君子遵道而行，半途而废，吾弗能已矣。君子依乎中庸，遁世不见知而不悔，唯圣者能之。”（《中庸之道》，11）。

在这里，孔子明确断言，君子之道可以由男人和女人共同学习和实践，因此，至少在理论上，都可以成为君子。这为儒家传统的进一步发展提供了一个契机；尽管如此，儒家传统普遍忽视了这种可能性，接受了传统的、继承的规范，严重限制了妇女的领导机会，这仍然是事实。

中国历史上是否有女君子？中国妇女如何看待妇女的领导地位？

鉴于孔子强调男女的自我修养和教育，汉代的一位女学者班昭（公元前116年）在她的书中发展了这一教义。她在《女诫》一书中指出，妇女被禁锢在家中，不应作为剥夺她们自我修养的借口。她提倡女性接受教育。“那么，那些先生们教他们的儿子而不教他们的女儿，难道不是不合理的歧视吗？”这被视为第一本关注女性教育的书，

《女诫》却被批评为延续了“男尊女卑”的父权精神。班昭的开创性工作后来形成了对女性角色和教育的传统理解，后来在中国历史不同时期的三本书中得到发展。宋若昕和宋若昭的《女论语》（*Nü lunyu*）、仁孝文皇后的《内训》（*Neixun*）和刘夫人（贞洁的王寡妇）的《女范捷录》（*Nüfan jielu*）。

虽然班昭的指示在中国历史的前现代时期一直作为“三从四德”（*Sāncóng Sìdé*）而广为流传，但如今却被指责为提倡对女性的极端歧视和压迫，剥夺了她们思想和生活的自由和自主权。然而，通过仔细检查和思考，那些《女四书》（*Nü Sishu*）不也为女性的自我修养和意识提升提供了途径，鼓励她们争取受教育的自由，为公共利益作出贡献吗？（Pang-White, 2018）那些寻求重新解释儒家教义的女学者不也在努力通过自我修养使自己成为君子，并帮助其他女性这样做吗？

2017). Wouldn't this be a more reasonable way to interpret Confucius' teaching here? Since Confucius' core teaching is benevolence toward all people, wouldn't it be contradictory to assume that Confucius is sexist, intending to disparage all women? It would be contrary to his teaching regarding the equality between men and women, as for example, in the *Doctrine of Mean*:

The Way of the Noble Man functions everywhere yet is inconspicuous. Average men and women, even if ignorant, know something of it; yet even the sage cannot know it completely. Average men and women, even though lacking in ability are able to practice it to some extent; yet even the sage cannot practice it perfectly. The Way of the Noble Man starts with the common people, but in its absoluteness, it is observed throughout the universe (The Doctrine of Mean, 11).

Here Confucius clearly asserts that the *Junzi's* way can be learned and practiced by both men and women, and thus both, in theory at least, could become *Junzi*. This provides an opening for further development in Confucian tradition; nevertheless, it remains true that Confucian tradition generally has ignored this possibility, and accepted conventional, inherited norms which severely restricted the opportunities for women's leadership.

Are there Women *Junzi* throughout Chinese history? How did Chinese women view women's leadership?

Given Confucius' emphasis on self-cultivation and education for both men and women, one Confucian female scholar of Han Dynasty named Ban Zhao (116 C.E.) developed this teaching in her book: *Lessons for Women* (*Nüjie* 女誡), where she observed that women's confinement to the home (*Nei*, 内) should not be used as an excuse for denying them access to self-cultivation. She advocated women's education:

"Is not then the fact that those gentlemen do teach their sons and do not teach their daughters, unreasonable discrimination?" Regarded as the first book focused on women's education, *Lessons for Women*, nevertheless, has been criticized for perpetuating the patriarchal spirit in which "men are venerable, and women are debased." Ban Zhao's pioneering work later shaped traditional understandings of women's role and education, as later developed in three books in different periods of Chinese history: Song Ruoxin's and Song Ruozhao's *Analects for Women* (*Nü lunyu*) Empress Renxiaowen's *Teachings for the Inner Court* (*Neixun*), and Madame Liu's (Chaste Widow Wang's) *Short Records of Models for Women* (*Nüfan jielu*).

While Ban Zhao's instructions have been popularized throughout the premodern period of Chinese history as the "Three Submissions and Four Virtues" (三從四德, *Sāncóng Sìdé*), nowadays it is blamed for promoting an extreme form of discrimination and oppression of women, stripping their thoughts and lives of freedom and autonomy. Nevertheless, by careful examination and pondering, don't those *Four Books of Women* (*Nü Sishu*) also provide a way toward women's self-cultivation and consciousness-raising, encouraging them to fight for freedom to be educated and to contribute to the common good? (Pang-White, 2018) Aren't those female scholars seeking to reinterpret the Confucian teaching also striving to make themselves *Junzi* by self-cultivation and helping other women to do so?

Acting

Can a woman be a *Junzi*? Yes, and judging from the virtues possessed by *Junzi*, women may even be naturally more gifted as *Junzi*. Are women exerting their rightful place and influence among those claiming *Junzi* leadership?

女人能成为君子吗？是的，从君子所拥有的美德来看，女性甚至可能天生更有君子的天赋。在那些声称是君子领导的人中，女性是否发挥了她们应有的地位和影响？很遗憾，没有。女性解放运动已经开展了几十年，但女性商业、政治和其他公共服务部门担任领导职务的人数仍然明显不足。

为培养更多女性君子领袖，应该做些什么？以下是一些供进一步思考的想法。

对于女性来说，最基本的是她们要有信心和动力。当机会出现时，要抓住它，不要因为担心不够完美或担心自己的资历而退缩。要有动力！玻璃天花板可能只是存在于你们自己的头脑中。对于女性来说，鼓励你的女儿实现她们的梦想，敢于成为领导者。

对于男人来说，要支持你的妻子和你生活中的其他女性，以实现她们天赋的充分性。摒弃女性应该呆在家里，履行妻子和母亲职责的偏见。在工作场所，尊重你的女同事和女领导，因为她们是真正的人。不要让你自己的焦虑蔓延成大男子主义的嫉妒，表现为对女性能力和行使行政职责的阴谋论和恶意的颠覆。

对政府来说，为女性提供现实有效的政策和措施，使她们从照顾家庭的沉重负担中解脱出来，同时在家庭之外努力实现自己的最佳状态。如果女性能得到支持，她们的成就将远远超过人们对她们的普遍期望。

最重要的是，应该改变和转变固有的心态和社会对女性的看法。抛弃顽固的旧教义和性别定型观念。

毋庸置疑！女性可以实现高标准的君子领导力，甚至成为更好的君子！”。

在回答“女性能否成为君子”的问题时，我们重新审视了孔子的一些教诲和《女四书》，并得出结论，女性在实现自己成为君子方面不应该有任何障碍。我们的发现与当代关于女性如何为抗击新冠疫情做出贡献的研究相一致。为了促进更多女性参与领导工作，我们提出了一些想法，让男性和女性一起努力，政府和社会要改变固有偏见和刻板思想。

讨论问题

1. 你从孔子关于“女子”和“小人”的教导中读到了什么？
2. 你认为儒家思想是性别歧视吗？为什么或者为什么不是？
3. 你对“女人能否成为君子”这个问题的答案是什么？
4. 你认为女性能比男性成为更好的君子领袖吗？为什么，为什么不是？



吴达西，案例研究档案，北京罗世力国际管理咨询有限公司

丹宁思，罗世力国际管理咨询有限公司研究主管，澳门利氏学社学刊执行主编

No, unfortunately. The movement for women's emancipation has been there for decades, yet women are still noticeably underrepresented in leadership roles in business, in politics and other public service sectors.

What should be done to cultivate more women *Junzi* leaders? Here are some thoughts for further reflection:

For women, it is fundamental that they have the confidence and motivation. Grab the chance when it is presented, and don't back off with apprehensions of not being perfect enough or worrying about their credentials. Be motivated! The glass ceiling might just exist in your own minds. And for women, encourage your daughters to achieve their dreams and dare to be leaders.

For men, support your wives and the other women in your lives to realize the fullness of their gifts. Abandon the bias that women should stay home and fulfil their duties as wives and mothers. In the workplace, respect your female colleagues and leaders for who they really are. Don't let your own anxieties spill over into macho envy, expressed in conspiratorial and malicious subversion of women's abilities and exercise of administrative responsibilities.

For the government, provide women with realistic and effective policies and measures to relieve them from the heavy burden of caring for the family while working to achieve their best outside the home. If women were given support, they would achieve much more than what is commonly expected of them.

Most importantly, the inherited mentality and social view of women should be changed and transformed. Leave behind the obstinate old teachings and gender stereotypes.

No doubt! Women can achieve high standards of *Junzi* leadership and even be the better ones!

Conclusion

In answering the question "Can a woman be a *Junzi*," we revisited some of Confucius' teachings and the *Four Books of Women* (*Nü Sishu*) and concluded that there should be no barriers to women realizing themselves as *Junzi*. Our findings are consistent with contemporary research on how women have contributed to the struggle against the Covid pandemic. To promote more women in leadership, some ideas were proposed addressing each gender's efforts to be made, as well the government and society's role in changing inherited biases and stereotypes.

Discussion Questions

1. What do you read from Confucius teaching on *Nvzi* and *Xiaoren*?
2. Do you think Confucianism is sexist? Why and why not?
3. What is your answer for the question of "Can a Woman become a *Junzi*"?
4. Do you think women can be better *Junzi* leaders than men? Why and Why not?



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DIALOGUE IN ACTION: CHINA AND THE RED CROSS MOVEMENT

行动中的对话： 中国和红十字运动

RODERICK O'BRIEN

Kindly note that I am an ordinary member of the Australian Red Cross Society. I do not hold any office in the Society. The views expressed here are my own, and without reference to any organisational or personal views.

我是澳大利亚红十字会的一名普通会员。我在该协会不担任任何职务。这里所表达的观点只代表我自己，并不涉及任何组织或个人的观点。

ABSTRACT

The essay explores the prospects for Dialogue with China, by surveying the history of the Red Cross Movement in China through the four periods of its modern history. The author adopts the four propositions for dialogue outlined by Xi Jinping, and then, in light of the Red Cross history, proposes two other propositions, to assist dialogues when challenges and difficulties are encountered along the way. This sketch of the Red Cross Movement in China demonstrates the importance of patience and reciprocity for sustaining any cross-cultural dialogue.

摘要

这篇文章通过对中国近代史上四个时期的红十字运动历史的考察，探讨了与中国对话的前景。作者采用了习近平提出的四项对话主张，然后根据红十字会的历史，提出了另外两项主张，以便在对话过程中遇到挑战 and 困难时提供帮助。这篇关于中国红十字运动的简述表明了耐心和互惠对于维持任何跨文化对话的重要性。

FRAMING A DIALOGUE

In May 2019, China's leader Xi Jinping spoke at the Conference on Dialogue of Asian Civilizations. He gave four propositions for dialogue:

First, mutual respect and equal treatment.

Second, adhere to beauty.

Third, adhere to openness, inclusiveness, and mutual learning.

Fourth, keep pace with the times and innovate and develop. (Xi, 2019)

These elements for a dialogue are very useful, but it seems to me that we can usefully add two more:

Fifth, allow the dialogue to influence and change one's own position.

Sixth, develop mechanisms for times when dialogue fails.

The fifth point for dialogue is crucial, if we are to avoid the pretence of dialogues that are only monologues about one's own position. We can call these monologues "dialogues of the deaf" when there is no possibility of change. The sixth point for dialogue is also crucial, because the failure of dialogues is inevitable. Misunderstandings, mistranslations, and misadventures can all occur, even when goodwill is present.

THE DIALOGUE PARTNERS: THE RED CROSS MOVEMENT

I have chosen to depict one partner in the dialogue as the Red Cross Movement. This is to avoid tying the dialogue too closely to some of the institutions within the Red Cross Movement. I want to speak of the progress of a Movement, as an ideal, which spread throughout the world. I do not want to comment on various institutions such as the International Committee of the Red Cross, the International Federation of Red Cross and Red Crescent Societies, and the many national societies which bear the name of the Red Cross, including the current Red Cross Society of China.

The Red Cross Movement, as an ideal, begins with the bloody Battle of Solferino in 1859. The failure of the armies to care for their wounded horrified a Swiss banker, Henry Dunant. Dunant wrote a powerful book, *A Memory of Solferino*, which recommended the organisation of voluntary societies who would help the wounded irrespective of their nationality, and an international agreement to protect the volunteers. (Dunant, 1986) This book launched a humanitarian project which later became institutionalised in various Red Cross structures.

[A] major promoter of the Movement has been the International Committee of the Red Cross (ICRC), and the ICRC has worked to facilitate the response from China. This has included extensive promotion of international humanitarian law (IHL) through the China Red Cross Society, and within the Chinese armed forces. Universities have also been involved in the promotion of international humanitarian law, and several universities have research centres on IHL.

构建对话框架

2019年5月，中国领导人习近平在亚洲文明对话会议上发表讲话，并提出了对话的四个主张。

第一，坚持相互尊重、平等相待。

第二，坚持美人之美、美美与共。

第三，坚持开放包容、互学互鉴。

第四，坚持与时俱进、创新发展。（习近平，2019年）

这些对话的要素非常有用，但在我看来，我们还可以有效地增加两个要素。

第五，允许对话影响和改变自己的立场。

第六，发展对话失败时的机制。

红十字运动，作为一种理想，始于1859年血腥的索尔费里诺战役。军队未能照顾到他们的伤员，这让瑞士银行家亨利-杜南感到震惊。杜南写了一本强有力的书《索尔费里诺的记忆》，其中建议组织自愿者协会，不分国籍地帮助伤员，并达成一项保护志愿者的国际协议。（杜南，1986年）这本书启动了一个人道主义项目，后来在各种红十字会结构中被制度化。

自1859年以来，该运动不断发展，采取了各种形式并在全球范围内传播。由瑞士将军纪尧姆-亨利-杜富尔（Guillaume Henri Dufour）领导的一个关键阶段是在1864年签署了第一个《日内瓦公约》。（O'Brien, 2017）多年来，红十字会制定了一套原则，

红十字国际委员会（ICRC）一直是该运动的主要推动者，并一直致力于促进中国的应对措施。这包括通过中国红十字会和中国军队广泛宣传国际人道法（IHL）。各大学也参与了国际人道法的宣传工作，一些大学设有国际人道法研究中心。

对话的第五点至关重要，我们要避免出现对话只是关于自己立场的独白。当没有改变的可能性时，我们可以把这些独白称为“聋子的对话”。对话的第六点也很关键，因为对话的失败是不可避免的。误解、误译、误入歧途都可能发生，即使是在有善意的情况下。

对话伙伴：红十字运动

我选择将对话中的一个伙伴描述为红十字运动。这是为了避免将对话与红十字运动中的某些机构联系得太紧密。我想说的是一个运动的进展，作为一种理想，它传播到了全世界。我不想评论各种机构，如红十字国际委员会、红十字会与红新月会国际联合会，以及许多以红十字为名的国家协会，包括目前的中国红十字会。

概括为公正、中立、独立、志愿服务、团结和普遍性。（ICRC, 2016）

对话伙伴：中国

《澳门利氏学社学报》（MRIJ）的读者不需要对中国进行介绍！但注意到一个细节也许是好的。这种对话已经持续了一个多世纪，经历了中国现代史上非常不同的时期。清华大学的博士后魏冰凌博士为这种对话提出了一个四部分的划分。帝国晚期的中国，民国时期的中国，毛泽东时期的中国，以及后毛泽东时期的中国。（Wei, 2020）

在帝国政权的最后几年，公共援助的传统方法是通过地方乡绅。但有几个因素结合起来，使红十字运动的信息具有吸引力。一个因素是有很多中国人在欧洲或日本遇到过红十字会的活动。（Li, 2016）。另一个因

The Movement has evolved since 1859, adopting a variety of forms and spreading globally. A key stage, led by Swiss general Guillaume Henri Dufour, was the signing of the first *Geneva Convention* in 1864. (O'Brien, 2017) Over the years, the Red Cross has developed a set of principles, summarised as Impartiality, Neutrality, Independence, Voluntary Service, Unity, and Universality. (ICRC, 2016)

THE DIALOGUE PARTNERS: CHINA

Readers of the *Macau Ricci Institute Journal* (MRIJ) need no introduction to China! But it might be good to note one detail. The dialogue has been sustained for more than a century, through very different periods in China's modern history. Dr Wei Bingling, a postdoctoral fellow at Tsinghua University, has suggested a four-part division for this dialogue: China in the late Imperial period, in the Republican period, in the Maoist period, and in the post-Mao period. (Wei, 2020)

In the last years of the Imperial regime, the traditional method for public assistance was through local gentry. But several factors combined to make the message of the Red Cross Movement attractive. One factor was the number of Chinese who had encountered Red Cross activities in Europe or in Japan. (Li, 2016). Another was the presence of foreigners, including merchants and missionaries, who had experience of the Red Cross. And the third was the operation of the Japan Red Cross during the First Sino-Japanese War (1894-1895), and the Russo-Japanese War (1904-1905), when Red Cross personnel treated the wounded on both sides. (Wei, 2020, 94) During the First Sino-Japanese War, foreign medical and missionary personnel, sometimes with local participants, had established informal Red Cross Hospitals, suggesting that the principles

of the Movement, though not the organisational structures, already had some acceptance in China. That four different dates are proposed for the establishment of the Red Cross Society of China suggests that the diffusion of the principles of the Movement, however understood, preceded formal establishment.

THE AGENTS OF DIALOGUE: SHEN DUNHE

It is beyond the scope of this presentation to identify every contributor to the establishment of the Movement in China. But a forest is made up of many individual trees. So, I would like to identify one Chinese and one foreigner simply as examples of agents of dialogue.

My first example is Shen Dunhe. Recently, Sun Shuopeng, vice-president of the Chinese Red Cross Society said of Shen:

“Undoubtedly, the first memorable person is Shen Dunhe, the founding father of China's Red Cross movements. Judging from his photo, he looks like an old man. In fact, he had lived for 55 years only. He was a returned student from Cambridge University, an official taking charge of forte dispatches during the First Sino-Japanese War, a specialist in international laws, and a minister for foreign affairs. With so many titles, Shen Dunhe experienced so many vicissitudes in his life and seemed older than his real age. He was only 39 when he founded Shanghai Branch of the Cosmopolitan Red Cross Society in 1904. At that time, he was in a blooming period of his life; however, his country was in a state of devastation.” (Sun, 2012)

Some of the key people in dialogue with China are those Chinese who have studied abroad and engaged with ideas and movements which they

素是外国人的存在，包括商人和传教士，他们有红十字会的经验。第三是日本红十字会在第一次中日战争（1894-1895）和日俄战争（1904-1905）期间的运作，当时红十字会人员治疗双方的伤员。（Wei, 2020, 94）在甲午战争期间，外国医务人员和传教士，有时与当地一起，建立非正式的红十字医院，这表明该运动的原则，尽管不是组织结构，已经在中国得到了一些认可。对中国红十字会的成立提出了四个不同的日期，这表明该运动的原则的传播，无论如何理解，都在正式成立之前。

对话的代理人：沈敦和

我无法找出对在中国建立运动的每一个贡献者，这已超出了本报告的范围。但是，一片森林是由许多单独的树木组成的。因此，我想指出一个中国人和一个外国人，作为对话的例子。

我的第一个例子是沈敦和。最近，中国红十字会副会长孙硕鹏这样评价沈敦和。

“毫无疑问，第一个令人难忘的人是中国红十字运动的创始者沈敦和。从他的照片来看，他看起来像一个老人。事实上，他只活了55年。他是剑桥大学的归国留学生，在第一次中日战争期间，他是负责特务派遣的官员，是国际法专家，也是外交部长。沈敦和有这么多头衔，他的一生经历了这么多沧桑，似乎比他的实际年龄要大。1904年，他创建世界红十字会上海分会时只有39岁。当时，他正处于人生的鼎盛时期；然而，他的国家正处于崩溃的状态”。（Sun, 2012）

与中国对话的一些关键人物是那些在国外学习并参与了他们带回中国的思想和运动的中国人。沈敦和就是其中之一。沈敦和和其他

人在上海成立了世界红十字会，也许是因为有许多外国公民参与而得名。它后来变成了大清红十字会，后来又变成了中国红十字会。沈敦和因建立医院而闻名，包括流行病医院。（Peng, 2022）

2017年，一个纪念耶稣会传教士饶家驹的牌匾在上海竖起。（ Yi, 2017 ）1937年，饶家驹在救济工作中建立了良好的声誉，他带领一群人建立了一个“安全区”，在上海的郊区战斗中至少庇护了30万中国平民。饶家驹领导了与中国和日本当局的谈判，建立了南市难民区。它位于上海老城区，毗邻法租界。该区受到交战各方的尊重，并由一个国际委员会管理。（多样性的一个有趣方面是，饶家驹的助手潘达是上海的共产党地下组织成员）。（Anon, 2015）

饶家驹是中国红十字会上海国际委员会的副主席，也是其难民委员会的负责人。委员会成员在工作中佩戴着红十字会徽章。“安全区”的边界由红十字会的旗帜标识。（Ristaino, 2008）尽管安全区的问题可能在1934年东京举行的第十五届红十字国际会议上被讨论过，但并没有直接的条约法来保护平民。只是饶家驹和他的同事们的倡议才如此有效。饶家驹没有受到条约法问题的限制，而是以红十字运动的原则为动力。这个安全区是中国其他安全区的典范。南京安全区国际委员会是根据与上海安全区委员会相同的原则建立的，共收容了约25万名平民。

沈敦和和饶家驹这两位对话者，可以作为将运动精神带到中国的代表。他们在中国发现，人道主义精神与儒家传统中的仁道精神形成了一种便捷的联系。（Li, 2022）

brought back to China. Shen Dunhe is one of those. Shen and others founded in Shanghai the Cosmopolitan Red Cross Society, perhaps named because of the participation of many foreign nationals. It later became the Great Qing Red Cross Society and later still the China Red Cross Society. Shen is noted for the foundation of hospitals, including epidemic hospitals. (Peng, 2022)

Jacquinet was a vice-president of the Shanghai International Committee of the Red Cross of China, and head of its Refugee Committee. The Committee members wore the Red Cross emblem for their work. The boundaries of the “safe zones” were marked by Red Cross flags. (Ristaino, 2008) Although the question of safe zones may have been discussed at the Fifteenth International Conference of the Red

On the China side, there has been continuous learning about the works of the Movement, particularly in the protection of victims of war and the related health care activities during peace time. Early Chinese views about the maintenance of Red Cross activities during peace time joined with similar views from other countries to change the focus of Red Cross activities so that it included peace-time relief work.

THE AGENTS OF DIALOGUE: ROBERT JACQUINOT DE BESANGE

In 2017, a plaque to honour Jesuit missionary Robert Jacquinet de Besange was erected in Shanghai. (Yi, 2017) In 1937, Jacquinet, with an established reputation in relief work, led a group to establish a “safe zone” which sheltered at least 300,000 Chinese civilians during suburban fighting in Shanghai. Jacquinet led the negotiations with Chinese and Japanese authorities to establish the Nanshi Refugee Zone. It was in the Old City of Shanghai, adjacent to the French Concession. The zone was respected by the warring parties and administered by an international committee. (An interesting aspect of diversity is that Jacquinet’s assistant Pan Da was a member of the Communist underground in Shanghai.) (Anon, 2015)

Cross in Tokyo in 1934, there was no direct treaty law for the protection of civilians. It was simply the initiative of Jacquinet and his colleagues that was so effective. Jacquinet, not constrained by questions of treaty law, was motivated by the principles of the Red Cross Movement. His safe zone was a model for further zones in China. The International Committee for the Nanking Safety Zone was established on the same principle as the Committee in Shanghai and sheltered around 250,000 civilians.

These two agents of dialogue, Shen Dunhe and Robert Jacquinet de Besange, can serve as representatives of the many individuals who brought the spirit of the Movement to China. They found in China that the spirit of humanity (人道) forged a ready link with the spirit of benevolence from the Confucian tradition (仁道). (Li, 2022)

一个相互学习的机会：国际人道主义法律

我们可以简单介绍一下中华人民共和国红十字会与国际人道法（IHL）之间的联系。亨利-杜南最初的提议有两个要素：在和平时期组建可以援助战争伤员的志愿者团体，以及达成一项保护伤员和志愿者免受攻击的国际协议。简而言之，我们可以说第二个要素，即国际协议，为现代国际人道主义法律提供了基础。参与这些条约始于清朝，在1904年和1906年。此后继续由中华民国加入1929年的公约，并进一步由中华人民共和国加入。中华人民共和国已经加入了1949年创立的公约和附加议定书。（Wang, 2013）

创新的机会：苏州大学红十字与红新月国际学院，苏州

2019年，红十字会与红新月会国际联合会（IFRC）与江苏的苏州大学达成协议，主办一所学院。几年前，红十字与红新月联合会就建立了索尔费里诺学院，但在苏州的学院似乎是与当地大学合作的第一所。万立骏在学院成立仪式上发言，为对话提供了一个有趣的贡献。他说：“红十字会精神教育的开展应与道德和教育的基本任务结合起来。要把社会主义核心价值观教育和红十字精神教育结合起来”。（Anon, 2019）这可以为涉及红十字运动原则和当代中国社会主义原则的对话提供一个创新机会。

在中国方面，一直在不断学习红十字运动的工作，特别是在和平时期保护战争受害者和相关的保健活动。中国早期关于在和平时期维持红十字活动的观点与其他国家的类似观点相结合，改变了红十字活动的重点，使其包括和平时期的救济工作。

自那时起，红十字国际委员会（ICRC）一直是该运动的主要推动者，并一直致力于促进中国的应对措施。这包括通过中国红十字会和中国军队广泛宣传国际人道法（IHL）。各大学也参与了国际人道法的宣传工作，一些大学设有国际人道法研究中心。中国国家国际人道主义法委员会是一个部级机构，成立于2007年，旨在更好地协调和促进国际人道主义法的国内实施。（Zhang, 2017）

这种参与是双向的。中国法官在适用国际人道主义法的国际刑事法庭任职。中国人已经成为圣雷莫国际人道主义法研究所等全球机构的教师（何晓东大校在该研究所工作多年）。中国学者和非中国学者一直在探索中国古代和当代哲学与红十字运动精神之间的相似之处。

评估对话

我将遵循我在开始时给出的指导意见。

第一，坚持相互尊重、平等相待。在平等的基础上对待两个不同的实体是很难的。一方面是一个国家，另一方面是一个运动，两者不能等同。但可以肯定的是，中国对该运动及其目标的尊重有所增强，并寻求参与由该运动发展起来的结构和活动。我希望对话能够继续下去。

第二，坚持美人之美、美美与共。我将从最广泛的意义上理解这一点。人道主义精神和仁爱之心是人类生活的美丽层面。

第三，坚持开放包容、互学互鉴。在中国方面，一直在不断学习红十字运动的工作，特别是在和平时期保护战争受害者和相关的保健活动。中国早期关于在和平时期维

AN OPPORTUNITY FOR MUTUAL LEARNING: INTERNATIONAL HUMANITARIAN LAW

We can briefly introduce the connection between the Red Cross in the People's Republic of China and international humanitarian law (IHL). The initial proposals by Henri Dunant had two elements: the formation in times of peace of volunteer groups who could assist war wounded, and an international agreement which would protect the wounded and the volunteers from attack. In a brief way, we can say that the second element, the international agreement, provides the basis for modern international humanitarian law. Participation in these treaties began with the Qing dynasty, in 1904 and 1906, continued with accessions to the 1929 Conventions by the Republic of China, and further by the People's Republic of China. The People's Republic of China has acceded to the 1949 Conventions and Additional Protocols. (Wang, 2013)

Since that time, a major promoter of the Movement has been the International Committee of the Red Cross (ICRC), and the ICRC has worked to facilitate the response from China. This has included extensive promotion of international humanitarian law (IHL) through the China Red Cross Society, and within the Chinese armed forces. Universities have also been involved in the promotion of international humanitarian law, and several universities have research centres on IHL. The Chinese National IHL Committee, an inter-ministerial body, was established in 2007 to better coordinate and promote the domestic implementation of IHL. (Zhang, 2017)

This participation has been two-way. Chinese judges have served on international criminal tribunals applying international humanitarian law. Chinese have become teachers in global institutes such as the San Remo Institute

of International Humanitarian Law (Senior Colonel He Xiaodong has been at that institute for many years). Chinese and non-Chinese scholars have been exploring the parallels between Chinese ancient and contemporary philosophies and the spirit of the Red Cross Movement.

AN OPPORTUNITY FOR INNOVATION: THE INTERNATIONAL ACADEMY OF THE RED CROSS AND RED CRESCENT AT SOOCHOW UNIVERSITY, SUZHOU

In 2019, the International Federation of Red Cross and Red Crescent Societies (IFRC) came to an agreement with Soochow University in Suzhou, Jiangsu Province, to host an Academy. The IFRC had established a Solferino Academy a few years earlier, but the Academy in Suzhou seems to be the first in a partnership with a local university. Wan Lijun, speaking at the establishment of the Academy, provided an interesting contribution to dialogue: "The carry-out of Red Cross spiritual education and fundamental task of morality and nurturing should be combined together. The education on core socialist values and Red Cross spiritual education should be combined." (Anon, 2019) This could provide an innovative opportunity for dialogue involving the principles of the Red Cross Movement, and contemporary Chinese socialist principles.

ASSESSING THE DIALOGUE

I will follow the pointers which I have given at the beginning.

First, mutual respect and equal treatment. It is difficult to treat two different entities on an equal basis. A nation on the one hand is not equivalent to a movement on the other. But certainly, China has grown in its respect for the Movement and its aims and has sought to

持红十字活动的观点与其他国家的类似观点相结合，改变了红十字活动的重点，使其包括和平时期的救济工作。中国开始向外拓展：第一步是在1923年，在1923年日本地震期间，当时的会长纽博士带领中国红十字会医疗队去援助日本。这是中国的第一次海外医疗援助。(Qiao, 2020)

然而，红十字运动的两个关键原则是独立和自愿服务。在每个阶段——帝国时期、民国时期、毛泽东时期和后毛泽东时期——都有来自国家领导人的压力，要求红十字会依附于政府，或者至少是严格控制。有的时候，中国红十字会就像一个政府部门。

第四，坚持与时俱进、创新发展。与红十字运动的对话一直是中国现代化工程中的一项内容，这项工程正在进行。对话的载体是中国自己的人民，以及来自日本和西方国家的外国人。这个故事包括红十字会医院、流行病和大流行病的保护以及国际法。红十字会和红新月会国际学院是最近的一项创新，已经在中国为年轻人开设课程。

第五，允许对话影响和改变自己的立场。红十字运动的学习包含某些对中国政治和社会制度敏感的话题。此外，红十字会还着手发现中国文化中可以与红十字运动产生共鸣的因素。对中国来说，这些变化包括法律制度的变化，纳入培训方法，如法律学生的模拟法庭，以及采用西方的医疗和护理做法。

第六，建立对话失败时的机制。当对话的一方是民族国家，而另一方是民间社会中涉及机构参与者的分散运动时，这很难具体说明。但有一些事例：一个是红十字运动在中国的生存，与之形成对比的是1949年后被当局禁止的地方红卍字运动。(Pfeiff, 2016)即使在无产阶级文化大革命的非常困难时期，对话也一直保持着，当时中国红十字会的分支结构崩溃了，该组织几乎消失了。(魏, 2020)恢复对话的成功机制可能包括耐心，以及对任何一方底线的清晰认知。

结论

根据对一个多世纪以来这种对话的回顾，一个结论是，对话的参与者必须准备好从长计议，接受暂时的挫折或延误。耐心是一种关键的美德，特别是当与尊重相结合时。

我们对红十字运动和中国之间的对话进行了简要概述，使我们有机会观察到两个完全不同的行为体。而且，在我们观察的这段时间里，中国和红十字会都经历了许多重要的变化。对话仍在继续，毫无疑问，未来仍会有变化。中国和红十字运动都可以为对方做出很多贡献。



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participate in the structures and activities which have grown from the movement. I expect the dialogue to continue.

Second, adhere to beauty. I will take this in its widest sense. Humanitarian spirit and benevolence are beautiful dimensions of human life.

Third, adhere to openness, inclusiveness, and mutual learning. On the China side, there has been continuous learning about the works of the Movement, particularly in the protection of victims of war and the related health care activities during peace time. Early Chinese views about the maintenance of Red Cross activities during peace time joined with similar views from other countries to change the focus of Red Cross activities so that it included peace-time relief work. And China began to reach outwards: the first step was in 1923, when during the Japan earthquake in 1923, the then president Dr. New led a China Red Cross medical team to aid Japan. It was China's first overseas medical aid. (Qiao, 2020)

Nevertheless, two key principles of the Red Cross movement have been independence and voluntary service. At each stage – the imperial period, the Republican period, the Mao period, and the post-Mao period – there have been pressures from national leadership to keep the Red Cross dependent on government, or at least tightly controlled. There are times when the China Red Cross has resembled a government department.

Fourth, keep pace with the times and innovate and develop. The dialogue with the Red Cross movement has been an element in China's modernization project, a project which is ongoing. The dialogue has been carried by China's own people, and by foreigners from Japan and Western countries. The story has included Red Cross Hospitals, epidemic and

pandemic protection, and international law. The International Academy of Red Cross and Red Crescent is a recent innovation and is already running courses for young people in China.

Fifth, allow the dialogue to influence and change one's own position. Learning by the Red Cross movement has included a sensitivity to China's political and social systems. Also, the Red Cross has set out to discover elements in China's culture which could resonate with the movement. For China, the changes have included changes to the legal system, incorporating training methods such as mootings for law students, and the adoption of western medical and nursing practices.

Sixth, develop mechanisms for times when dialogue fails. This is difficult to specify, when one party to the dialogue is a nation-state, while the other is a diffuse movement within civil society involving institutional participants. But there are some indicators: one is the survival of the Red Cross movement in China, by contrast with the local Red Swastika movement, which was proscribed by the post-1949 authorities. (Pfeiff, 2016) Dialogue has been maintained, even during the very difficult period of the Great Proletarian Cultural Revolution, when the branch structure of the Red Cross Society of China collapsed, and the organisation almost disappeared. (Wei, 2020) Successful mechanisms for renewing dialogue may include patience, and a clear perception of the non-negotiable positions of either party.

CONCLUSION

One conclusion, based on a review of this dialogue over more than a century, is that participants in a dialogue must be prepared to take a long view of the relationship, and accept temporary setbacks or delays. Patience is a key virtue, especially when combined with respect.

Our brief sketch of the dialogue between the Red Cross movement and China gives us a chance to observe two quite different actors. Also, in the period of our observation, both China and the Red Cross have undergone many and important changes. The dialogue continues, and no doubt there will be changes in the future. Both China and the Red Cross Movement have much to contribute to each other.



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HOLINESS AND SPIRITUAL TRANSFORMATION IN CONFUCIAN TRADITION

儒家传统中的圣洁和精神改造

EDMOND EH 余金洲

ABSTRACT

In the philosophical context, the term “holiness” can refer to spiritual excellence or wholeness. In classical Confucianism, “holiness” could be expressed using the virtue of *cheng* since it contains the meaning of integrity or wholeness. The process of spiritual transformation unfolds over three stages according to a traditional Christian understanding. Beginners go through the purgative stage, the proficient undergo the illuminative stage while the perfect pass through the unitive stage. Similarly, spiritual transformation is described in three stages in the *Daxue* (*The Great Learning*). Beginners manifest the brightness of virtue in themselves, the proficient restore the brightness of virtue in others and the perfect attain utmost goodness. The *Daxue* also presents a detailed outline of eight steps required for spiritual transformation, namely, investigation of things, perfection of knowledge, formation of holy intentions, rectification of the mind, cultivation of the self, regulation of the household, good governance of the state and attainment of world peace. On this account, the purgative stage requires the first five steps while the illuminative stage requires the last three steps. The unitive stage involves a profound repetition of the entire eight steps.

摘要

在哲学范畴内，“圣洁”一词可以指精神上的卓越或完整。在古典儒家思想中，“圣洁”可以用“诚”这个美德来表达，因为它包含了真诚或完善的意思。根据传统基督教的理解，灵性转变的过程分三个阶段展开。初学者要经历净化阶段，熟练者要经历阶段，而完美者要经历统一阶段。同样在《大学》中，精神改造也被描述为三个阶段：“大学之道，在明明德，在亲民，在止于至善”。《大学》还详细介绍了精神改造所需的八个步骤，即格物、致知、诚意、正心、修身、齐家、治国、平天下。因此，净化阶段需要前五个步骤，而照亮阶段需要后三个步骤。统一阶段包括对整个八个步骤的深刻重复。

In a religious sense, “holiness” can refer to the state of being dedicated to God or consecrated for a sacred purpose. In a philosophical sense, “holiness” can refer to the state of excellence in the moral or spiritual dimension (Soanes and Hawker 2005, 482-483). The concept of “holiness” is said to be derived from the way that human beings experience the world, which is framed in terms of the “sacred” and the “secular”. “Holiness” as perfection or wholeness and “unholiness” as imperfection or uncleanness underlies the distinction between the sacred and the secular (Bowker 2000, 498).

In the Christian tradition the process of spiritual transformation is normally divided into three distinct and progressive stages, namely, the purgative, the illuminative and the unitive. These three stages are probably derived from Pseudo-Dionysius, but they may originate from Origen. The purgative stage is characterised by the conversion of one’s life away from sin. The illuminative stage is characterised by growth in one’s knowledge of revelation and doctrine. The unitive stage is characterised by joining oneself to God through prayer and the sacraments (Ashley 1995, 89-90).

Christian tradition presents spiritual transformation in terms of three stages, namely, the purgative (beginners), the illuminative (proficient) and the unitive (perfect). On this account, the process of spiritual transformation is understood largely in terms of one’s personal relationship with God. The intended outcomes of the three stages refer to a gradual increase in one’s charity as expressed in the development of one’s love for and commitment to God to a supreme degree.

The term *cheng* 誠 (sincerity, integrity) is used in a significant and spiritual way in classical Confucian texts like the *Daxue* 大學 (*The Great Learning*). The character *cheng* comprises of the classifier *yan* 言 (speech) and the cognate *cheng* 成 (to consummate, to complete). Hence *cheng* could mean “sincerity” in the sense of “lack of duplicity”. More importantly it could also refer to “integrity” in the sense of “completeness” or “wholeness” and thus conveys the idea of “holiness” (Ames and Hall 2001, 61-62). Thus “holiness” refers to a state of spiritual excellence or wholeness and the Confucian conception of *cheng* 誠 expresses the corresponding meaning of integrity or wholeness.

Thomas Aquinas refers to those in the purgative stage as “beginners”, those in the illuminative stage as “proficient” and those in the unitive stage as “perfect”. The successive stages of spiritual transformation are seen in terms of increasing degrees of charity. The main concern of the beginner is to avoid doing evil and to fight against evil inclinations. The purpose is to establish the virtue of charity. The main concern of the proficient is to make progress in doing good and the purpose is to enhance the virtue of charity. The main concern of the perfect is to fulfil the virtue of charity by uniting themselves with God and enjoying God’s presence (*Summa Theologiae* II-II.24.9).

古典儒教的神圣性

在宗教意义上，“圣洁”可以指献给上帝或为神圣的目的而献身的状态。在哲学意义上，“圣洁”可以指道德或精神层面上的卓越状态（Soanes and Hawker 2005, 482-483）。据说，“圣洁”的概念来自于人类体验世界的方式，这种方式是以“神圣”和“世俗”为框架的。作为完美或完整的“神圣”和作为不完美或不洁的“不神圣”是神圣和世俗之间的根本区别（Bowker 2000, 498）。

在《大学》等儒家经典中，“诚”（真诚、正直）一词被用于重要的精神层面。“诚”字由“言”和“成”组成。因此，“诚”可以指“真诚”，即“没有两面性”的意思。更重要的是，它也可以指“完整”或“完善”，从而传达“神圣”的概念（Ames and Hall 2001, 61-62）。因此，“圣洁”指的是一种精神上的卓越或完整的状态，而儒家“诚”的概念则表达了真诚或完整的相应含义。

托马斯-阿奎那把处于净化阶段的人称为“初学者”，把处于启蒙阶段的人称为“精通者”，把处于统一阶段的人称为“完美者”。灵性转化的连续阶段被看作是仁慈程度的增加。初学者的主要关注点是避免做坏事，与邪恶的倾向作斗争。其目的是建立仁慈的美德。精通者的主要关切是在行善方面取得进展，目的是加强仁慈的美德。完美者的主要关注点是通过与上帝结合并享受上帝的存在来实现仁慈的美德（《神学概要》II-II. 24. 9）。

因此，基督教传统以三个阶段来介绍灵性转变，即净化阶段（初学者）、照亮阶段（精通）和统一阶段（完美）。从这个角度看，灵性转变的过程主要是从个人与上帝的关系来理解的。这三个阶段的预期结果是一个人的仁慈逐渐增加，表现为对上帝的爱和承诺发展到最高程度。

《大学》的三个阶段

大学之道，在明明德，在亲民，在止于至善（《大学》章句 1）。

基督教传统以三个阶段来介绍灵性转变，即净化阶段（初学者）、照亮阶段（精通）和统一阶段（完美）。从这个角度看，灵性转变的过程主要是从个人与上帝的关系来理解的。这三个阶段的预期结果是一个人的仁慈逐渐增加，表现为对上帝的爱和承诺发展到最高程度。

灵性转化的三个阶段

在基督教传统中，精神转变的过程通常被分为三个不同的渐进阶段，即净化阶段、照亮阶段和统一阶段。这三个阶段可能源自伪狄奥尼修斯，但也可能源自奥利。净化阶段是一个人的生命从罪恶中转化出来，启蒙阶段是一个人对启示和教义的知识增长，统一阶段是通过祈祷和圣事将自己与上帝结合起来（Ashley 1995, 89-90）。

“大学问之道，在于彰显先天之德的原初光明；在于普遍恢复该德的原初光明；在于归于至善”（Johnston and Wang 2012）。

经典的儒家传统从学习过程的角度提出了精神转变。这个过程分为三个不同的阶段，它们涉及培养人类固有的和自然的善。

(1) 净化阶段：“大学之道，在明明德”。根据朱熹的评论，光明的德行是人性的一部分。由于人的性情或欲望，这种原初的善变得暗淡无光（大学章句注1）。“故學者當因

Therefore the Christian tradition presents spiritual transformation in terms of three stages, namely, the purgative (beginners), the illuminative (proficient) and the unitive (perfect). On this account, the process of spiritual transformation is understood largely in terms of one's personal relationship with God. The intended outcomes of the three stages refer to a gradual increase in one's charity as expressed in the development of one's love for and commitment to God to a supreme degree.

Three Stages in the *Daxue*

大學之道，在明明德，在親民，在止於至善 (*Daxue zhangju* 大學章句 1).

"The Way of greater learning lies in manifesting the original brightness of innate virtue; it lies in restoring the original brightness of that virtue in the people generally; it lies in coming to rest in the utmost goodness" (Johnston and Wang 2012, 135).

The classical Confucian tradition presents spiritual transformation in terms of a learning process. The process is divided into three distinct stages, and they involve fostering the inherent and natural goodness found in human beings.

(1) Purgative stage: "The Way of greater learning lies in manifesting the original brightness of innate virtue".

According to the commentary of Zhu Xi, bright virtue is part of human nature. This original goodness becomes darkened due to one's disposition or desires (*Daxue zhangju zhu* 大學章句注 1). "Therefore, the learner ought to rely on what it gives out and subsequently let it shine forth, so restoring it to what it was at the beginning" (Johnston and Wang 2012, 137). The main concern of the *beginner* is to fight against selfish desires. The purpose is to restore the original goodness found in one's nature.

(2) Illuminative stage: "It lies in restoring the original brightness of that virtue in the people generally".

The main concern of the *proficient* is to make progress by promoting goodness in others after having restored one's own goodness. Zhu explains: "This says that once one has let one's own innate virtue shine forth, one also ought to extend it to others, letting them also find a way to rid themselves of the stains of old impurities" (Johnston and Wang 2012, 137).

(3) Unitive stage: "It lies in coming to rest in the utmost goodness".

Zhu explains that "manifesting the original brightness of innate virtue and restoring the original brightness of that virtue in the people should, in both cases, come to rest in a place of perfect goodness and not shift" (Johnston and Wang 2012, 137). The main concern of the *perfect* is to accomplish the promotion of goodness through the cultivation of virtue. This implies the consummation or completion of the process by attaining perfect goodness. The quest to complete the process of spiritual transformation by seeking perfect goodness is powered by the virtue of *cheng* 誠 as the Confucian expression of holiness.

Therefore the Confucian conception of spiritual transformation is also presented in the three stages of the purgative (*mingmingde* 明明德) manifesting the brightness of virtue, the illuminative (*qinmin* 親民) restoring the brightness of virtue in the people and the unitive (*zhiyuzhishan* 止於至善) coming to rest in the utmost goodness.

Process of Spiritual Transformation in the *Daxue*

物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平 (*Daxue zhangju* 大學章句 5).

其所發而遂明之，以復其初也”（大學章句注 1）。初学者的主要关注点是与自私的欲望作斗争，其目的是恢复一个人的本性中的原始善。

(2) 启蒙阶段：“在亲民”。

精通者的主要关注点是在恢复自己的善后，通过促进他人的善而取得进步。朱子解释说，“言既自明其明德，又當推以及人，使之亦有以去其舊染之污也”（大学章句注1）。

(3) 统一阶段：“在止于至善”。

朱子解释说，“言既自明其明德，又當推以及人，使之亦有以去其舊染之污也”（大学章句注1）。

完美的主要关注点是通过德行的培养来完成对善的促进，这意味着通过达到完美的善来完成这个过程。通过追求完美的善来完成精神改造的过程，是由代表儒家圣洁的“诚”的美德来推动的。

秩序。只有在国家井然有序之后，世界才会和平”（Johnston and Wang 2012）。

灵性转化的学习过程分以下八个步骤进行。

1. 格物
2. 致知
3. 诚意
4. 正心
5. 修身
6. 齐家
7. 治国
8. 平天下

根据朱子的解释，这八个步骤是对《大学》开头的三个阶段的阐述。

“脩身以上，明明德之事也。齊家以下，新民之事也。物格知至，則知所止矣。意誠以下，則皆得所止之序也”

（《大学章句集注》5）。

在儒家传统中，精神转变的过程主要是从一个人自我和他人的关系方面来理解的。一方面，在净化阶段的圣洁成长涉及到为自己培养美德，而在照亮阶段涉及到为他人培养美德。另一方面，统一阶段涉及对圣洁的追求，表现为对至善的爱和承诺，努力在每个人身上实现道德和精神的卓越。

因此，儒家的精神转化概念也呈现为三个阶段，即“在明明德，在亲民，在止于至善”。

《大学》的精神转变过程

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

“调查事物，然后知识就完善了。当知识得到完善，那么意图就会诚。当意图诚时，那么心就会被纠正。纠正心态，自我就得到了修养。培养了自我，家庭就得到了规范。只有在家庭得到规范之后，国家才会有良好的

首先，根据朱子的说法，明明德的净化阶段需要五个步骤。

1. 格物
2. 致知
3. 诚意
4. 正心
5. 修身

净化阶段的主要任务是通过消除阻碍一个人的美德之光闪耀的障碍，恢复一个人人性中的原始善性。对初学者的净化要求是净化私欲。在这个阶段学习的目的是通过对事物的调查和知识的完善来增长对善的认识，这使得通过形成圣洁的意图和纠正心智而应用道德知识成为可能。它以自身美德的培养为终点。

“Investigate things and then knowledge is perfected. When knowledge is perfected, then intentions become *cheng* 誠. When intentions are *cheng* 誠, then the mind is rectified. Rectify the mind and the self is cultivated. Cultivate the self and the household is regulated. Only after the household is regulated is the state well ordered. Only after the state is well ordered is the world at peace” (Johnston and Wang 2012, 137).

The learning process of spiritual transformation is carried out in eight steps as follows:

1. *gewu* 格物 investigating things
2. *zhizhi* 知至 perfecting knowledge
3. *chengyi* 誠意 forming holy intentions
4. *zhengxin* 正心 rectifying the mind
5. *xiushen* 修身 cultivating the self
6. *qijia* 齊家 regulating the household
7. *zhiguo* 治國 ordering the state well
8. *pingtianxia* 平天下 bringing peace to the world

cheng 意誠 (intentions are made *cheng* 誠) down is, then, all about the sequence of attaining a place to come to rest” (Johnston and Wang 2012, 139).

Firstly, according to Zhu, the purgative stage of *mingmingde* 明明德 requires five steps:

1. *gewu* 格物 investigating things
2. *zhizhi* 知至 perfecting knowledge
3. *chengyi* 誠意 forming holy intentions
4. *zhengxin* 正心 rectifying the mind
5. *xiushen* 修身 cultivating the self

The main task of the purgative stage is to restore the original goodness found in one’s human nature by removing the obstacles that prevent the brightness of one’s virtue from shining forth. The purification required of beginners is to purify themselves of selfish desires. The purpose of learning at this stage is to grow in knowledge of the good through the investigation of things and the perfection of knowledge. This makes

In the Confucian tradition, then, the process of spiritual transformation is understood largely in terms of one’s relationship with self and others. On the one hand, growth in holiness in the purgative stage involves the cultivation of virtue for oneself and the illuminative stage involves the cultivation of virtue for others. On the other hand, the unitive stage involves the pursuit of holiness expressed as love for and commitment to the supreme goodness by striving for moral and spiritual excellence in everyone.

According to Zhu’s interpretation, these eight steps are an elaboration of the three stages presented at the beginning of the *Daxue*:

“Down to *xiu shen* 修身 (cultivating the self) is about the matter of manifesting the original brightness of innate virtue. From *qi jia* 齊家 (regulating the household) on is about the matter of renewing the people. If one investigates (gets to the core of) things, and knowledge is perfected, then one knows where to rest. From *yi*

the application of moral knowledge possible through the formation of holy intentions and the rectification of the mind. It culminates in the cultivation of virtues in oneself.

Secondly, in Zhu’s interpretation, the illuminative stage of *qinmin* 親民 requires three steps:

1. *qijia* 齊家 regulating the household
2. *zhiguo* 治國 ordering the state well
3. *pingtianxia* 平天下 bringing peace to the world

1. 齐家
2. 治国
3. 平天下

启蒙阶段的主要任务是在他人身上恢复原善的状态。精通者所需的照亮是引导他人走上培养美德的道路。这个阶段学习的目的是利用自己对善的认识为他人服务。精通者学会运用他们的道德知识，在家庭、国家和世界中关心他人。它的终点是在他人身上培养美德。

第三，朱子把“止于至善”的统一阶段理解为精神转化的重复和深化的学习过程。

它从知道在哪里着手开始，分两步走。

1. 格物
2. 致知

它继续从六个步骤中获得一个未来长久坚守的地方。

1. 诚意
2. 正心
3. 修身
4. 齐家
5. 治国
6. 平天下

净化和照亮阶段的目标是通过培养美德来恢复自己和他人原有的善性。统一阶段的目标是通过实现圣洁来完成这种善。而完美的结合是通过在自己和他人身上争取道德和精神上的卓越，将自己坚定地投入到最高的善中。统一阶段的伟大使命在本质上是双重的，第一个任务是获得关于至善本质的知识，第二个任务是去实现至善。

关于第一项任务，这个阶段的学习是通过对事物的调查和知识的完善来发展自己对至善的理解。关于第二项任务，一个人对至善的承诺是建立在形成圣洁的意图和纠正心灵上的。对圣洁的追求体现在个人、家庭、社会和世界层面。圣洁的最终结果是实现最高的善，即在自己和他人身上实现道德和精神上的卓越。

那么，在儒家传统中，精神转变的过程主要是从一个人与自我和他人的关系方面

来理解的。一方面，在净化阶段的圣洁成长涉及到为自己培养美德，而在照亮阶段涉及到为他人培养美德。另一方面，统一阶段涉及对圣洁的追求，表现为对至善的爱和承诺，努力在每个人身上实现道德和精神的卓越。



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The major task of the illuminative stage is to restore the state of original goodness in others. The illumination required of the proficient is to guide others along the path of cultivating virtues. The purpose of learning at this stage is use one's knowledge of the good for the sake of others. Those who are proficient learn to apply their moral knowledge by caring for others in the family, the country, and the world. It culminates in the cultivation of virtues in others.

Thirdly, Zhu understands the unitive stage of *zhiyuzhishan* 止於至善 as a repetition and deepening of the learning process of spiritual transformation.

It begins with knowing where to rest in two steps:

1. *gewu* 格物 investigating things
2. *zhizhi* 知至 perfecting knowledge

It continues with attaining a place to come to rest in six steps:

1. *chengyi* 誠意 forming holy intentions
2. *zhengxin* 正心 rectifying the mind
3. *xiushen* 修身 cultivating the self
4. *qijia* 齊家 regulating the household
5. *zhiguo* 治國 ordering the state well
6. *pingtianxia* 平天下 bringing peace to the world

The objectives of the purgative and illuminative stages are the restoration of the original goodness in oneself and others by the cultivation of virtue. The objective of the unitive stage is to bring this goodness to completion by the attainment of holiness. The union required of the perfect is to commit themselves firmly to supreme goodness by striving for moral and spiritual excellence in themselves and others. The great mission of the unitive stage is two-fold in nature. The first task is to acquire knowledge of the nature of utmost goodness while the second task is to go about the achievement of utmost goodness.

Regarding the first task, the purpose of learning at this stage is to develop one's understanding of the supreme good through the investigation of things and the perfection of knowledge. Regarding the second task, one's commitment to the supreme goodness is founded on the formation of holy intentions and the rectification of the mind. The pursuit of holiness is manifested in the personal, familial, social, and global dimensions. Holiness culminates in the attainment of the supreme good understood as moral and spiritual excellence within oneself as well as others.

In the Confucian tradition, then, the process of spiritual transformation is understood largely in terms of one's relationship with self and others. On the one hand, growth in holiness in the purgative stage involves the cultivation of virtue for oneself and the illuminative stage involves the cultivation of virtue for others. On the other hand, the unitive stage involves the pursuit of holiness expressed as love for and commitment to the supreme goodness by striving for moral and spiritual excellence in everyone.



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HUMAN DIGNITY, THE COMMON GOOD, AND SOLIDARITY: A CATHOLIC AGENDA FOR DIALOGUE WITH CHINA

人的尊严、共同利益和团结：

天主教与中国对话的议程

ANTON JAMNIK 安东-贾姆尼克

ABSTRACT

摘要

The modern way of life promotes individualism and a quest for happiness restrained only by a certain measure of tolerance or justice. It is characterized by a limited and minimalist morality. Everyday life demands personal decision making, responsible choices, and critical judgement. Since men and women remain social beings, the question of how to establish more and more authentic interpersonal relations constantly arises. Nowadays one of the most fundamental challenges in philosophy is the question of ethics, viz. constructing a theory of morals that could guide men and women in their everyday activities. The tradition from which Catholic Social Teaching emerges considered all of life as a Divine creation. Humanity's exercise of free will primarily consisted in discovering what God was expecting from us, the basis of our decision-making being the Divine indicative (Fergusson 2004, 23-47). Such an assumption seems to be slowly disappearing together with a gradual break with tradition in contrast with a growing emphasis on humanity as a rational, free, and autonomous being with equal rights (Jamnik 2018). Thus, when making ethical decisions, men and women today stand at a crossroads. In what follows I will try to outline the economic consequences of this crossroads moment, highlighting the meaning for business ethics of basic principles enshrined in Catholic Social Teaching. These are meant to stimulate dialogue with China, by offering a glimpse at a Western tradition not dominated by modern perspectives celebrating individualism and ethical relativism.

现代生活方式提倡个人主义和对幸福的追求只受到某种程度的宽容或正义的限制。它的特点是有限和最低限度的道德。日常生活需要个人决策、负责任的选择和批判性的判断。由于男人和女人仍然是社会人，在如何建立更多和更真实的人际关系方面的问题不断出现。当下哲学中最基本的挑战之一是伦理问题，即构建一种可以指导男人和女人日常活动的道德理论。天主教社会学说所产生的传统认为所有的生命都是神的创造。人类对自由意志的行使主要包括发现上帝对我们的期望，我们决策的基础是上帝的指示（Fergusson 2004, 23-47）。这样的假设似乎正在慢慢消失，并与传统逐渐决裂，与之相对应的是，人们越来越强调人类是一个理性的、自由的、自主的、具有平等权利的存在（Jamnik, 2018）。因此，在做出伦理决策时，今天的男人和女人都站在一个十字路口。在下文中，我将尝试概述这个十字路口时刻的经济后果，强调天主教社会教义中所载的基本原则对商业伦理的意义。这些都是为了激发与中国的对话，让人们看到一个不被现代个人主义和伦理相对主义观点所支配的西方传统。

Modernity and the Excesses of Ethical Relativism and Individualism

It is a paradoxical and worrying fact that along with distinguishing itself in the field of mathematics, natural sciences and technology, the Western mind seems more and more powerless in the field of ethics. Whereas theoretical reason has been expanding to all areas of knowledge about the world, practical reason has been withdrawing from its own area of critical reflection on humanity's aims and values.

A consequence of this scepticism about morality, one that is increasingly common nowadays, is the fact that individualism tends to result, not in happiness, but in solipsistic isolation, a person's withdrawal into his or her own shell. Unfettered freedom often turning into arbitrariness, a fateful withdrawal into the illusion of self-sufficiency, results in a person's shutting herself off from her neighbours as well as from God.

When speaking about humanity's relation to other persons, there are, broadly speaking, two

A consequence of this scepticism about morality, one that is increasingly common nowadays, is the fact that individualism tends to result, not in happiness, but in solipsistic isolation, a person's withdrawal into his or her own shell. Unfettered freedom often turning into arbitrariness, a fateful withdrawal into the illusion of self-sufficiency, results in a person's shutting herself off from her neighbours as well as from God.

The modern search for a source of morality that would be independent of reason was given a strong impulse by David Hume, who emphasized that man's practical reason only worked on command of irrational, instinctive or interested endeavours (Murdoch 1970, 45-47). This meant a complete break with Aristotle's view that reason is meant to lead and educate human activities, whereas Hume understood reason as a servant of these endeavours. This, however, had fatal consequences because it led to the acceptance of the momentous idea that human actions do not proceed from reason, but from completely extra-rational, spontaneous motives. And this led some to the conclusion that humanity cannot find any predetermined aims and values, that there is simply no generally valid morality. Concerning the possibility of generally valid morality, a universal doubt and scepticism prevailed. Morality became a matter of individual choice and taste.

characteristic views and traditions. (Jamnik 2018, 57-58; Parfit 1984)

a) Traditional Western view of social relations and community

According to Aristotle, the human person by nature is a social being. Therefore, men and women form a family, several families join into a village and villages join into a polis, a state. Since man's biological nature required family as the basic cell of association, it culminates finally in the formation of the state. This is the basic meaning of Aristotle's saying that humanity is a *zoon politikon*. (MacIntyre 1981, 66-77)

This view of humanity prevailed during the Middle Ages (Jamnik 2018, 259-273). This means that humanity's solidarity with others is so deep that the search for what is good for an individual cannot, as a rule, conflict with the search for what is good for the community. Men and women can only reach their aims together with others. Medieval philosophy and theology

现代性与过度的伦理相对主义和个人主义

一个自相矛盾且令人担忧的事实是，西方思想在伦理学领域似乎越来越无能为力，这在数学、自然科学和技术领域也表现得很明显。理论理性一直在向关于世界的所有知识领域扩展，而实践理性却一直在退出它自己的领域，即对人类的目标和价值进行批判性思考。

在谈到人类与其他人的关系时，大体上有两种特色的观点和传统(Jamnik 2018, 57-58; Parfit 1984)。

a) 传统西方观点的社会关系和社区

根据亚里士多德的观点，人在本质上是一种社会存在。因此，男人和女人组成一个家庭，几个家庭组成一个村庄，村庄组成一个政体，一个国家。由于人的生物本性需要家庭作为结社的基本细胞，它最

这种对道德持怀疑态度的后果，在今天越来越普遍，那就是个人主义往往不是导致幸福，而是导致孤独主义的孤立，一个人退回到他或她自己的壳里。无拘无束的自由往往变成任意妄为，致命地退回到自给自足的幻觉中，结果是一个人把自己与邻居以及上帝隔绝开来。

大卫·休谟(David Hume)给了现代人寻找独立于理性的道德源泉的强烈冲动，他强调人的实践理性只对非理性的、本能的或感兴趣的努力进行指挥(Murdoch 1970, 45-47)。这与亚里士多德的观点绝然不同，因为亚里士多德认为理性是为了引导和教育人类活动，而休谟则将理性理解为这些努力的仆人。然而，这产生了致命的后果，因为它导致人们接受了一个重要的观点，即人类行为不是来自理性，而是来自完全非理性的、自发的动机。这导致一些人得出结论，人类无法找到任何预先确定的目标和价值，根本不存在普遍有效的道德。关于普遍有效的道德的可能性，一种普遍的怀疑和疑虑占了上风。道德成为个人选择和品味的问题。

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终促成了国家的形成。这就是亚里士多德所说的人类是一个 *zoon politikon* 的基本含义。(MacIntyre 1981, 66-77)

这种人性观在中世纪盛行(Jamnik 2018, 259-273)。这意味着人类与他人的团结是如此之深，以至于寻求对个人有益的东西通常不能与寻求对社会有益的东西相冲突。男人和女人只有与他人一起才能达到他们的目的。中世纪的哲学和神学在犹太教和基督教的《圣经》教义中为这种亚里士多德式的人类社会性观点找到了支持。《圣经》的观点宣称，一个人孤独是不好的。按照上帝的形象创造的男人和女人需要与他人共同生活，因为上帝按照他的形象创造了人类，也就创造了他们。因此，所有犹太教和基督教的宗教真理都特别强调社区和团结(Jamnik 2018, 6-77; Macpherson 1962, 15-34)。

b) 现代个人主义与社会关系及社区的贫乏

在现代社会初期，西方哲学家对这些观点提出了质疑。托马斯·霍布斯(Thomas Hobbes)认为，人在本质上是个体。在自然的、原始的、文明前的状态下，人类不是一

found support for this Aristotelian view of humanity's social nature in the Jewish-Christian Biblical teaching. The Biblical view asserts that it is not good for a person to be alone. Being created in the image of God requires men and women to live together with others because God by creating humanity in His image so created them. Hence all Jewish and Christian religious truths particularly emphasize community and solidarity (Jamnik 2018, 6-77; Macpherson 1962, 15-34).

b) Modern individualism and the impoverishment of social relations and community

At the beginning of the modern era Western philosophers challenged these views. Thomas Hobbes maintained that the human being is individual by nature. In a natural, original, pre-civilisation state humanity is not a social being oriented towards others but an individual. Our primary endeavour is self-preservation (Taylor 1989, 23-98; Macpherson 1962, 69-88)). All people have this basic tendency. It necessarily follows that as an individual the natural tendency to self-preservation collides with the same endeavour of others. This self-assertion is unlimited by nature. Therefore, men and women constantly feel threatened by others (Biebricher 2018, 27).

Humanity's natural state is like that of an animal: without society, without common production and culture. Everyone lives in a constant fear; and thus they are compelled by this fear to seek a kind of non-aggression pact among themselves. According to this social contract citizens, freely and to their own benefit, give up their unlimited natural rights and assign them to the sovereign. The sovereign guarantees their compliance with the contract enforcing mutual non-aggression, co-operation, and peaceful co-existence.

The basic characteristic of Hobbes' view is that he understands liberty as itself requiring restriction. Outside the state and its laws

restricting liberty, liberty turns against itself. The theory of the Social Contract develops with Hobbes, Locke, Rousseau, and Kant as its best-known representatives (Biebricher 2018, 79-109). The basic emphasis of this theory is that the human person as an individual is an absolute subject deciding for itself, even when decisions are taken by a political authority. These presuppositions inform liberalism's view of society emphasizing the importance of the freedom and autonomy of the individual (Taylor 1989, 201-270). Certainly, the modern emphasis on humanity as an individual also has positive consequences: the importance of the freedom of the individual, human rights etc. We live in a world where people have the right to choose their own life pattern, to decide to their best knowledge and belief which convictions to support, to define their way of life in a multitude of ways their ancestors could not control.

In antiquity and in the Middle Ages humanity usually saw itself as part of a bigger order. In some cases, this was the cosmic order, the "Great Chain of Being" in which we discovered our place in life. This hierarchic order in the universe was reflected in the hierarchies of human society. Humanity lost this broader view because people began concentrating primarily upon themselves. In other words, the dark side of individualism encourages a concentration upon oneself which makes our lives shallower and narrower, impoverishing their meaning and undermining our interest in others or in society (Fergusson 2004, 94-97, Parfit 1984, 87-106). The consequences are evident nowadays, in the phenomenon described as a "permissive society", the preponderance of "narcissism" complicating any attempt to renew a commitment to the common good.

个面向他人的社会存在，而是一个个体。我们的主要努力是自我保护（Taylor 1989, 23-98; Macpherson 1962, 69-88）。所有人都有这种基本倾向。必然的是，作为一个个体，自我保护的自然倾向与他人的同样努力会发生碰撞。这种自我主张在本质上是无限的。因此，男人和女人会不断地感受到他人的威胁（Biebricher 2018, 27）。

人类的自然状态就像动物一样：没有社会，没有共同的生产和文化。每个人都生活在持续的恐惧中；因此他们被这种恐惧所迫，在他们之间寻求一种不侵犯契约。根据这个社会契约，公民们为了自己的利益，自由地放弃了他们无限的自然权利，并将其转让给主权者。主权者保证他们遵守契约，执行互不侵犯、合作与和平共处。

在古代和中世纪，人类通常把自己看作是一个更大秩序的一部分。在某些情况下，这是宇宙秩序，是“伟大的存在之链”，我们在其中发现了自己在生活中的位置。宇宙中的这种等级秩序反映在人类社会的等级制度中。人类失去了这种更广阔的视野，因为人们开始主要集中在自己身上。换句话说，个人主义的阴暗面鼓励人们专注于自己，这使得我们的生活更加浅薄和狭隘，使生活意义变得贫乏，这也破坏了我们对他人的兴趣（Fergusson 2004, 94-97, Parfit 1984, 87-106）。这些后果在当今被称为“放纵的社会”的现象中是非常明显的，“自恋”的盛行也使任何重新致力于共同利益的尝试变得复杂。

如果我们想维护人类生命的基本尊严和人的自尊，如果我们想让人们信守诺言，不操纵他人也不允许被操纵，如果我们想让人们保持个人自由、自信、自尊和正直，我们必须认识到，迫切需要在社会和个人生活的各个层面重新讨论伦理洞察力的基本土壤——各种信仰和宗教共有的全球精神。

霍布斯观点的基本特点是，他把自由理解为本身需要限制。在国家及其限制自由的法律之外，自由就会与自己作对。霍布斯、洛克、卢梭和康德是社会契约理论发展的最著名的代表（Biebricher 2018, 79-109）。这一理论的重要观点是，作为个体的人是为自己做决定的绝对主体，即使决定是由政治当局作出的。这些预设为自由主义强调个人自由和自主的重要性的社会观提供了依据（Taylor 1989, 201-270）。当然，现代对作为个体的人类的强调也有积极的后果：个人自由、人权等的重要性。在我们生活的世界中，人们有权选择自己的生活方式，有权根据自己的知识和信念决定支持哪些信念，有权以他们祖先无法控制的多种方式确定自己的生活方式。

新经济范式对伦理的挑战

“谁占有的东西超过了他真正需要的最低限度，谁就犯了盗窃罪”。（圣雄甘地）

在今天，没有必要强调商业道德的重要性。整个世界广泛的经济危机让我们思考人类与物质财富之间的关系：谁为谁服务，谁是手段，谁是目的？这些问题的答案可以由现实来回答：人类正在被物质财富所奴役，而实际上并不应该发生这样的情况。但问题不在于约翰-洛克（以及他之前的其他伟大思想家）明确定义的个人拥有权；我们必须防止个人拥有物夺取人类的自由和尊严。

如果我们想维护人类生命的基本尊严和人的自尊，如果我们想让人们信守诺言，不操纵他人也不允许被操纵，如果我们想让人们保持个人自由、自信、自尊和正直，我

The Challenges of a New Economic Paradigm for Ethics

“Whoever appropriates more than the minimum that is really necessary for him is guilty of theft.”
(Mahatma Gandhi)

There is no need to stress the importance of business ethics in the present day. The extensive economic crisis in the entire world makes us consider the relation between humanity and material possessions: who serves whom, who is the means, who is the end? The answer to these rhetorical questions can be provided by the actual state of affairs: humanity is becoming enslaved to material goods, when in fact the opposite should have happened. But the problem is not a person's right to personal possession, clearly defined by John Locke (and other great thinkers before him); we must prevent personal possessions from taking over man's freedom and his dignity.

relations with other humans, based on trust and honesty; we cannot rise above pragmatism, calculability (jealousy and envy), and our thirst for various manipulations. Ethics does not begin somewhere out there, in some objectivist procedural rules; ethics begins in the depth of human heart, which is something we should never forget.

Human Dignity and the Common Good in a New Economic Paradigm

Basic principles shared by various religions and beliefs represent a kind of “global ethos” of honest and just behaviour in all areas of life, including business. The foundation of these principles lies on basic philosophical and religious views, which share the following axioms (Jamnik 2012, 159-163; MacIntyre, 1981)¹:

If we want to preserve the basic dignity of human life and man's self-respect, if we want people to keep their word and not manipulate others nor allow being manipulated, if we want people to keep their personal freedom and self-confidence, self-respect and integrity, we must recognize the urgent necessity of renewing discussion of the basic soil of ethical insight—the global ethos common to various beliefs and religions—at all levels of social and personal life.

If we want to preserve the basic dignity of human life and man's self-respect, if we want people to keep their word and not manipulate others nor allow being manipulated, if we want people to keep their personal freedom and self-confidence, self-respect and integrity, we must recognize the urgent necessity of renewing discussion of the basic soil of ethical insight—the global ethos common to various beliefs and religions—at all levels of social and personal life. Without these qualities we cannot create genuine

- Human dignity: Persons should always be the end, never the means only.
- Do unto others as you would have them do unto you, and do not do unto others as you would not have them do unto you (the Golden Rule from the Bible and Confucius).
- The joy of being and true beauty in life

¹ Cf. the statement of the Parliament of the World's Religions, 1993., *Declaration toward a Global Ethic*, for an outline of the possible consensus emerging from interreligious dialogue.

们必须认识到，迫切需要在社会和个人生活的各个层面重新讨论伦理洞察力的基本土壤——各种信仰和宗教共有的全球精神。没有这些品质，我们就无法在信任和诚实的基础上与其他人类建立真正的关系；我们就无法超越实用主义、可计算性（嫉妒和羡慕）以及对各种操纵的渴求。伦理不是从外面的某个地方开始的，不是从一些客观主义的程序规则开始的；伦理是从人类的内心深处开始的，这是我们永远不应该忘记的事情。

新经济范式中的人类尊严和共同利益

各种宗教和信仰所共有的基本原则代表了一种“全球风气”，即在包括商业在内的所有生活领域的诚实和公正行为。这些原则的基础在于基本的哲学和宗教观点，它们共享以下公理（Jamnik 2012, 159–163; MacIntyre, 1981）¹。

- 人的尊严。人应该永远是目的，而不仅仅是手段。
- 己所不欲，勿施于人（圣经和孔子的黄金法则）。
- 存在的快乐和生活中的真正美可以在我们与他人的关系实现（共同利益），而不是在我们的孤独或务实的个人主义中。

我们应该把这些公理作为商业道德行为的基本原则进行更精确的探讨。这些原则代表了我们应努力对自己的道德行为进行个人反思、审慎和自我质疑的一些方面。

第一个原则是人的尊严

《世界人权宣言》的第一条指出。“人人生而自由，在尊严和权利上一律平等。他们被赋予了理性和良知，并应以兄弟关系的精神彼此相处”。当把这一原则应用于商业道德时，我们不能忘记，每个商业公

司的主要目标不是一味追求利润，而是社会的福祉。一般来说，利润没有错，因为它是实现商业机会的必要条件，但我们必须意识到，利润只代表达到更高目标的手段，在这种情况下，就是满足人类需求。我们的社会是一个等级结构，但每个工作都是为了实现人类的目的。我们被赋予了才能，可以用来改善我们的生活条件，使我们能够过上更充实、更有创造力的生活。但在当今世界有一个问题：作为目的的人性被客观主义的观点和对工作的评价推到了一边²，把人变成了为狭隘的经济主义利润欲望服务的手段。我们的人性特征会受到工作的影响，所以我们必须谨慎行事，理性行事；我们的计划和决策不能阻碍我们的发展和自我实现，而是要帮助我们取得进步。我们所做的每一个决定，都会对更广泛的社会产生影响。我们应该问自己：这个决定是否尊重他人？这个决定是否既不羞辱他人，也没让他人变成现代奴隶制度的代理人？

第二个原则是共同利益

共同利益使贸易和国家的建立成为可能，它是我们相互关系作用的结果。这种宽广的心胸有助于我们超越单纯的生存，使我们变得更有创造力和合作精神。我们的社会对其成员负有道德义务：必须确保有条件得让每个人都能充分发展自己的潜力，因为这是个人为整个社会的共同利益作出贡献的唯一途径。在商业决策方面，公司管理者的道德义务是考虑其行动的后果，并预见具体决策对公司及其股东，以及对更广泛的社会乃至整个人类的影响（Jamnik 2018, 334）。³

¹ 参见世界宗教议会的声明，1993年，《走向全球伦理的宣言》，概述了宗教间对话中可能出现的共识。

² 参阅声明《商业领袖的使命》，2018年英文版，概述了天主教社会教义对商业道德的基本原则。

³ 参照声明《澳门宣言》（2020年），其中概述了有助于促进新经济模式的若干实际举措。

can be achieved in our relationships with other people (common good), and not in our solitude or pragmatic individualism. We should explore these axioms more precisely as basic principles of ethical business conduct. These principles represent some of the aspects which should challenge us to personal reflection, prudence, and self-questioning about our own ethical conduct.

The first principle is Human Dignity.

The first article of the Universal Declaration of Human Rights states: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” When applying this principle to business ethics we must not forget that the primary goal of each business corporation is not constant striving for profit but society’s well-being. There is nothing wrong with profit in general, as it is necessary for the realisation of business opportunities, but we must be aware that profit only represents the means for reaching a higher end, which in this case is the fulfilment of human needs. Our society is built as a hierarchical structure, yet every job is intended to fulfil human purposes. We were given talents which can be used to improve our living conditions so that we can lead a fuller and more creative life. But there is a problem in our present-day world: humanity as an end is pushed aside by objectivistic views and evaluations of work,² which transform humans into means in service to a narrowly economic desire for profit. Our human characteristics are affected by our work, so we must be cautious and act rationally; our planning and decision-making must not hinder our development and

self-realisation, but rather help us make progress. With every decision we make, which has an impact on the wider society, we should ask ourselves: Does this decision respect other people? Does it neither humiliate nor transform them into agents of modern slavery?

The second is the principle of the Common Good.

The common good enables trade and the establishment of a state, it is the result of our mutual relations. This broadness of heart and mind helps us go beyond bare survival, we become more creative and cooperative. Our society has a moral obligation towards its members: conditions must be ensured in which everyone can develop his or her full potential as this is the only way for an individual to contribute to the common good of the entire society. In terms of business decisions, a moral obligation of company managers is to consider the consequences of their actions and foresee the impact of specific decisions upon their company and its shareholders, as well as upon the wider society and humankind in general (Jamnik 2018, 334).³

The principle of Fair and Responsible management of Goods and Property.

Material goods are only means in service to humanity as an end. Constant acquiring of material goods should not be the primary goal of our lives. People should strive for excellence in different areas and at different levels of their lives, physical, cultural and spiritual. Moderation, as well as a proper attitude towards material goods and wealth, are of extreme importance. While material goods provide money and profit,

2 Cf. the statement, *The Vocation of the Business Leader*, 2018 English Edition, outlining the basic principles of Catholic Social Teaching for business ethics.

3 Cf. the statement, *The Macau Manifesto* (2020), which outlines several practical initiatives that help promote a new economic paradigm.

物质产品只是为人类服务的手段，人类才是目的。不断获取物质财富不应成为我们生活的主要目标。人们应该在不同的领域和生活的不同层面，即物质、文化和精神方面努力追求卓越。节制并具有对物质产品和财富的正确态度，是极其重要的。虽然物质产品提供金钱和利润很重要，但它们只是使生活更充实的手段。我们不应该渴望在生活中获得越来越多的物质财富。我们决不能无情地开发我们的环境，因为我们的行为会给今天的全人类和后代带来毁灭性的后果。我们必须负责任地使用自然资源，并认识到这是我们的道德责任。只要有节制和理性，就应该避免过度开发自然资源。我们应该尽可能少地造成环境污染，这样也能减少自然灾害。

辅助性原则

这一原则包括个人对各种机构的态度，包括国家和国际机构。这些机构的任务是支持和保护前三项原则。为了能够做到这一点，上述机构需要放弃那些会破坏个人、家庭或整个国家的自主权的活动，而个人有责任认识到其国内环境的需求并采取相应的行动。如果社区能够履行其职责并能解决自己的问题，国际和国家机构不应干涉他们。只有当某个机构的活动不尊重基本人权并威胁到我们地球上不同地区的其他国家时，他们才可以也应该进行干预。

根据第五项原则“穷人的选择”，我们有道德义务从社会中最弱势成员的角度来评估社会和经济活动。从商业道德的角度来看，大公司有道德义务为社会最弱势的成员工作。他们必须意识到，他们的决定对全球和当地人都有很大的影响。大公司往往只把他们的员工当作一种手段，并且在利用全球许多人准备为最低工资而工作的事实。雇员因此受到雇主的羞辱，贫穷国家的人们基本上被奴役，为极低的报酬而工作。

团结的原则

团结原则支持为共同利益而奋斗的坚定决心，表现在认识到他人的需要并努力实现变革和长期改善。亚里士多德指出：“财富显然不是我们所追求的善；因为它只是有用的，而且是作为其他目标的手段”。团结的实践涉及到施予者和接受者之间的一系列关系。这不是怜悯，而是承认我们建立了相互的关系，都对共同利益负责。我们的决定和选择应该同时保护我们自己和他人的利益。至关重要的是，我们对自由的行使不会威胁到我们人类同胞的自由（McClennen 1989, 1-44）。

总结

让我们都努力使我们的文化符合道德规范，在我们的态度中，特别是在我们的生活方式中，在考虑相互关系中的诚实、正义、共同利益和团结时，向前再迈进一步。培养自尊、珍惜自己、遵守诺言，总之，从改变自己开始，将改变我们周围的世界。

which are important, they only represent the means to live a more fulfilling life. We should not crave to gain more and more material things in our lives. We must not ruthlessly exploit our environment, as our actions can have devastating consequences for all of humanity today and for future generations. Natural resources must be used responsibly and with consideration: it is our moral duty. With moderation and reason, overexploitation of natural resources should be avoided, and we should cause as little environmental pollution as possible, the result of which would be fewer natural disasters.

The Principle of Subsidiarity

This principle includes an individual's attitude towards various institutions, both state and international. It is the task of these institutions to support and protect the first three principles. To be able to do that, the said institutions need to renounce those activities which would undermine the autonomy of the individuals, families, or the entire nation, and it is an individual's responsibility to recognize the needs of his domestic environment and act accordingly. International and state institutions should not interfere with the activities of local communities if these fulfil their duties and are able to solve their own problems. They may and should interfere only when the activity of a particular institution disrespects basic human rights and threatens other countries in different areas of cohabitation on our planet.

The Option for the Poor

According to the fifth principle, The Option for the Poor, it is our moral obligation to evaluate social and economic activities from the standpoint of the most disadvantaged members of society. From the point of view of business ethics,

large corporations have the moral obligation to work in favour of society's most vulnerable members. They must be aware that their decisions have a strong impact on people, both globally and locally. Too often large corporations consider their employees only as a means and exploit the fact that many people globally are prepared to work for minimum wages. Employees are thus humiliated by their employers and people in poor countries are basically enslaved, doing their jobs for extremely low compensation.

The Principle of Solidarity

The Principle of Solidarity supports a firm determination to strive for the common good, demonstrated in recognising other people's needs and endeavouring to achieve changes and long-term improvement. "Wealth is evidently not the good we are seeking; for it is merely useful and for the sake of something else," Aristotle observed. The practice of solidarity involves a string of relations between givers and receivers. This is not pity, it is acknowledging that we build mutual relations, all being responsible for the common good. Our decisions and choices should protect both our own interests and those of others. It is vital that our exercise of freedom does not threaten the freedom of our fellow human beings (McClennen 1989, 1-44).

Conclusion

Let us all endeavour to make our culture ethical, to take a step forward in our attitude and particularly in our way of life, when considering honesty, justice, the common good and solidarity in our mutual relations. Nurturing self-respect, cherishing ourselves, keeping our word, in short, starting to change ourselves, will change the world around us. Present-day society (Jamnik 2018, 334) in our home countries and around the

当今社会（Jamnik 2018, 334）在我们的祖国和世界各地，存在着一个挑战也是一个呼声——我们要从教条主义的沉睡中醒来，看到我们需要物质帮助的人类同胞，他们也许只想在痛苦的孤独中被听到，哭泣着要求他人的陪伴和理解，他们希望在这个世界上被接受和需要... 只希望为他人做一些好事！西方人对物质财富占有的意义和用途的痛苦思考，在这里是为了邀请与中国的道德哲学进行对话，使我们可以从他们对类似问题的痛苦思考中学习。

让我用伟大的德国作家J. W. 歌德的话来结束我的发言：“人最大的财富是有勇气不渴望财富”。



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world, represents both a challenge and an outcry to wake up from our dogmatic slumbers, to notice our fellow human beings in need of material help, who perhaps only want to be heard in their painful loneliness, crying for human company and understanding, who want to be accepted and needed in this world ... only hoping to do something good for everyone else! The Western mind's struggle over material possessions, their meaning and use, is meant here as an invitation to dialogue with Chinese moral philosophy, from which we may learn from their own struggles over similar issues.

Let me conclude with the words of the great German writer J. W. Goethe: "Man's greatest wealth is the courage not to desire wealth."



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THE VENERABLE MATTEO RICCI

可敬的利玛窦神父

THIERRY MEYNARD 梅谦立

ABSTRACT

On December 17, 2022, the day of his 86th birthday, Pope Francis signed the decree recognizing the heroic virtues of Ricci, making him Venerable. This gives me the occasion for sharing some insights I have gathered from his life. When I joined the Jesuits in France some thirty years ago, I was quite unfamiliar with the story of Matteo Ricci. Now, having lived in China for some twenty years, Ricci has become a real inspiration for me, as he is for many people here, four centuries after his death. I have come to appreciate how important Matteo Ricci still is for many Chinese people, far beyond the small Catholic community in China. Ricci represents a wonderfully positive encounter between China and the West, long before the traumatic experiences of colonisation in the nineteenth and twentieth centuries sullied the relationship. In presenting his life and work, I hope to explain how Ricci found the presence of God, the Chinese Christ, in the people of China.

摘要

2022年12月17日，在教宗圣方济各86岁生日的那一天，他签署了承认利玛窦英雄美德的法令，让他成为尊者。这让我有机会分享我从利玛窦的人生中得到的一些见解。大约三十年前，我在法国加入耶稣会时，对利玛窦的故事还很不熟悉。现在，我在中国生活了大约20年，利玛窦已经成为我的一个真正的灵感，就像在他死后四个世纪的今天，对这里的许多人一样。我已经意识到利玛窦对许多中国人来说是多么重要，已远远超出了中国的小型天主教团体。早在19世纪和20世纪殖民化的创伤性经历玷污了这种关系之前，利玛窦实现了中国和西方之间一次奇妙的积极接触。在介绍他的生活和工作时，我希望能解释利玛窦如何在中国人民中找到上帝的存在，即中国的基督。

Matteo Ricci was born in 1552 in the small city of Macerata in Central Italy, not far from the Adriatic Sea. At that time, the Jesuits had only recently come into being, in 1540, and Ricci attended one of their earliest colleges, where he studied humanities. His father, an herbal pharmacist and member of the city council, hoping that Matteo would assume an important role in the life of the city, sent him to La Sapienza University in Rome to study Law.

Matteo had other ideas, however, and against his father's will he joined the Jesuits in 1571. After his novitiate, he received a broad training at the Jesuits' Roman College, which included philosophy, mathematics, and astronomy. His request to be sent to the missions was granted, and he departed for the Far East from Lisbon in 1578. After spending some years in India, where he completed his theological studies and carried out some pastoral work, he arrived Macau, a Portuguese trading post, in 1582.

Ricci represents a wonderfully positive encounter between China and the West, long before the traumatic experiences of colonisation in the nineteenth and twentieth centuries sullied the relationship. In presenting his life and work, I hope to explain how Ricci found the presence of God, the Chinese Christ, in the people of China.

Some westerners at that time, on coming to East Asia, dreamt about a military invasion on the model of the *conquista* in South America or in the Philippines, but most people realised that this model would not work in Japan or China. For their part, the Jesuits had learned their own lessons from the experience of St Francis Xavier and the companions who had accompanied him in Japan some decades earlier. They had arrived in 1549 and were successful in converting local feudal lords, quickly bringing about mass conversions. But Christianity was not well integrated into the fabric of Japanese society and had only shallow roots from which to grow.

Alessandro Valignano, the official Jesuit Visitor for all East Asia, realised that above all Christianity needed to be rooted in Asian culture if it was to flourish. Instead of missionaries proclaiming the gospel through local catechists, as had been the practice elsewhere, Valignano believed that Christianity needed first to be immersed within the local culture; it was on this rock, he believed, that evangelisation could be built. Thus, he organised a serious training program in philosophy and theology for young Japanese Jesuits that was adapted to their culture.

Valignano also wished to promote the project of St Francis Xavier who, in 1552, had died on Sancian Island off the coast of China, attempting to reach the Chinese mainland. For this purpose, he instructed Ricci, and another recently arrived Jesuit, Michele Ruggieri, to learn the Chinese language thoroughly. This may appear today as an obvious requirement, but back then many missionaries considered learning the language a waste of time and were satisfied with very basic language skills in announcing the gospel.

早年经历

利玛窦于1552年出生在意大利中部的小城马切拉塔，离亚得里亚海不远。当时，耶稣会在1540年才刚刚成立，利玛窦在他们最早的一所学院学习，在那里他学习了人文科学。他的父亲是一位草药药剂师和市议会成员，希望利玛窦能在城市生活中发挥重要作用，于是送他到罗马的萨皮恩扎大学学习法律。

早在19世纪和20世纪殖民化的创伤性经历玷污了这种关系之前，利玛窦实现了中国和西方之间一次奇妙的积极接触。在介绍他的生活和工作时，我希望能解释利玛窦如何在中国人民中找到上帝的存在，即中国的基督。

然而，利玛窦有其他想法，他违背了父亲的意愿，于1571年加入了耶稣会。初学结束后，他在耶稣会的罗马学院接受了广泛的培训，包括哲学、数学和天文学。他要求被派往传教的请求被批准，并于1578年从里斯本出发前往远东。他在印度呆了几年，完成了神学研究并进行了一些牧师的工作，然后于1582年到达澳门，一个葡萄牙的贸易站。

学会尊重文化

当时一些西方人来到东亚后，梦想着按照南美或菲律宾的征服模式进行军事入侵，但大多数人意识到这种模式在日本或中国是行不通的。就耶稣会士而言，他们从圣弗朗西斯·泽维尔和几十年前陪同他来日本的同伴们的经验中吸取了自己的教训。他们于1549年抵达日本，成功地使当地的封建领

主皈依，并且很快就实现了大规模的皈依。但基督教并没有很好地融入日本社会的结构中，虽然发展但根基并不深。

负责整个东亚地区的耶稣会官方视察员范礼安（Alessandro Valignano）意识到，如果基督教要蓬勃发展，首先需要扎根于亚洲文化。范礼安认为，基督宗教首先需要沉浸在当地文化中，而不是像其他地方的做法那样，通过当地的慕道者来宣扬福音；他认为，正是在这块岩石上，才能建立起福音的传播。因此，他为年轻的日本耶稣会士设计了一个认真的哲学和神学培训课程，以适应他们的文化。

范礼安还希望推动圣方济各沙勿略的计划，他于1552年死在中国沿海的上川岛，当时他正试图到达中国大陆。为此，他指示利玛窦和另一位新近抵达的耶稣会士罗明坚透彻得学习中文。这在今天看来可能是一个显而易见的要求，但在当时，许多传教士认为学习语言是浪费时间，在传布福音时只满足于非常基本的语言技能。

扎下深深的根

罗明坚陪同葡萄牙商人从澳门到广州进行短期商务旅行，但他被要求立即与他们一起返回，因为外国人不允许在中国定居。尽管有此禁令，广东和广西两省的巡抚还是破例了：他允许耶稣会士在肇庆市居住并践行他们的宗教生活，他认为这是佛教的一种变种。耶稣会士从西方带来的异国礼物——如钟表和乐器——在这一发展中发挥了重要作用，他们与肇庆县令的友谊也是如此。他的许可标志着一个重大的突破。

对于任何西方人来说，学习中文都不是一件轻而易举的事。当罗明坚和利玛窦开始学习这种语言时，他们不能依靠任何手册或教科书，所以他们做的第一件事就是为自己写一本字典。此外，他们很快意识到，仅仅学习通常所说的语言是不够的。为了与文人——受教育阶层——进行有效的沟通，他们

Putting down Deep Roots

Ruggieri accompanied the Portuguese merchants on their short business trips from Macau to Canton, but he was expected to return immediately with them, since foreigners were not allowed to settle in China. Despite that ban, however, the inspector general of the provinces of Guangdong and Guangxi made an exception: he allowed the Jesuits to take up residence in the city of Zhaoqing to practice their religious life, which he considered to be a variant of Buddhism. The exotic gifts the Jesuits brought with them from the west – such as clocks and musical instruments – played an important role in this development, as did their friendship with the Prefect of Zhaoqing. His permission signified a major breakthrough.

For any westerner, learning Chinese is a school of humility and patience. When Ruggieri and Ricci started to learn the language, they could not rely on any manual or textbook, for there was none, so one of the first things they did was to write a dictionary for themselves. Furthermore, they quickly realised that it was not enough to learn the language as commonly spoken. To communicate effectively with the literati – the educated classes – they needed to reach a level of excellence in the language, because the future development of Christianity in China depended on the goodwill and official authorisation of this powerful group. Ruggieri and Ricci had to leave aside any dream they may have had of quick evangelisation. They would not be building churches with hundreds of worshippers in attendance.

Instead, they spent their time reading the Chinese classics and attempting to understand Confucian learning, especially the *Four Books* which were central to Chinese culture and which they started to translate into Latin. In the process,

they discovered that the ancient Chinese texts already contained the concept of divinity; more controversially, they also came to believe that the notion of God was properly expressed in Chinese as *Shangdi*, or the Lord-on-High.

A Controversial Issue

Valignano instructed Ricci to write a catechism that would incorporate passages of the Chinese classics, and this he undertook with enthusiasm. It took a lot of time and a lot of hard work. After ten years of study of the Chinese classics and dialogue with Confucian literati, whose help he used, Ricci published in 1603 *The True Meaning of the Lord of Heaven*, in which he proclaims that the Christian God, the Lord of Heaven (*Tianzhu*), is the same as the *Shangdi* of the ancient Chinese texts.

This was a controversial issue. Ricci understood that linguistic and cultural mediations were necessary to talk about the Christian faith in a way the Chinese people could appreciate, and he accepted the risk of translating the concept of God into a different language and culture. Others, more cautious, rejected the risk altogether and insisted on using the Latin word, *Deus*, which they transliterated into Chinese as *Dou-si*. Ricci's acceptance of *Shangdi* was based on his close study of Chinese texts and his consequent understanding of them. It was not a resigned concession to the local culture. Nor was it a strategy for manipulating the Chinese language from within, twisting the original meaning into something completely different and colonising China, not through military weapons, but through ideological tools.

需要在语言上达到一个卓越的水平，因为基督教在中国的未来发展取决于这一强大群体的善意和官方授权。罗明坚和利玛窦不得不把他们可能有的快速传教梦想搁置一边，放弃着手建造数百名信徒一起参加的教堂的计划。

相反，他们把时间花在阅读中国典籍上，试图理解儒家学说，特别是作为中国文化核心的《四书》，他们开始将其翻译成拉丁文。在这个过程中，他们发现中国古籍中已经包含了神性的概念；更有争议的是，他们也开始相信，神的概念在中文中被恰当地表述为上帝，或高高在上的主。

一个有争议的问题

范礼安指示利玛窦写一份教义，其中要包括中国经典的段落。他以极大的热情承担了这项工作，花费了大量的时间，付出了艰辛的工作。经过十年对中国典籍的研究和与儒家文人的对话（并得到了他们的帮助），利玛窦于1603年出版了《天主实义》，其中他宣称基督教的上帝，天主（*Tianzhu*），与中国古籍中的上帝相同。

这是一个有争议的问题。利玛窦明白，为了以中国人能够理解的方式谈论基督教信仰，语言和文化上的调解是必要的，他接受了将上帝的概念翻译成不同语言和文化的风险。其他一些人则更加谨慎，他们完全拒绝了这种风险，坚持使用拉丁文的*Deus*，并将其译为中文的*Dou-si*。利玛窦接受“上帝”是基于他对中文文本的仔细研究和对它们的理解，而不是对当地文化的无奈让步；也不是从内部操纵中文的策略，把原来的意思扭曲成完全不同的东西并对中国进行殖民；更不是通过军事武器，而是通过思想意识形态工具。

事实上，许多人在分析利玛窦与中国学者的互动时，对这种接触的解释过于僵化，没有考虑到利玛窦和中国学者都通过对话得到了改变。在这个过程中，利玛窦遇到了中国的基督，这种经历使他自己被

他者所改变和塑造。这是一个真正的基督宗教体验，它使利玛窦像基督一样放弃了自我主义和自我权力的幻觉，通过他人的调解，向中国文化中的天父的存在开放了自己的生命。

2009年，教皇本笃十六世在谈到利玛窦时写道：“使他的传教工作具有独创性，我们可以说是预言性的，是他对中国人，对他们的文化和宗教传统的深刻同情。即使在今天，他的榜样仍然是欧洲和中国文明之间卓有成效的接触的典范”。…这可能是利玛窦要教给我们的最深刻的见解之一：如果上帝创造了中国美妙的文化和传统，那么中国人就不能不对上帝本人有所表示。

北京的忙碌岁月

通过他的著作，我们可以体会到利玛窦对学习这种新文化并与他人分享的态度是多么开放。在他生命末期写的回忆录中，利玛窦回顾了他从华南到北京的漫长而冒险的旅程，分享了他一路上学到的关于这个新文化的一切。例如，他对北京行政管理的先进性表示惊奇。他赞扬了以公平方式分配公共职能的平民考试制度，而欧洲仍在使用世袭制度，或诉诸于购买公共职位。他对在中国发现的社会秩序感到惊讶，而当时欧洲正被战争撕裂。我们可以看到，利玛窦在很大程度上抛开了以欧洲为中心的世界观，用他的所有发现丰富了自己。

1600年春天，利玛窦带着给皇帝的一些礼物，从南京向北行进。这次旅行并非没有事故和危险。他在天津被关了五个月，直

In fact, many people who analyse the interaction of Ricci with Chinese scholars are too rigid in their interpretation of that encounter, failing to consider the fact that both Ricci and the Chinese scholars were transformed through the dialogue. In this process, Ricci encountered the Chinese Christ, an experience by which he was himself altered and shaped by the Other. This was a truly Christian experience, which led Ricci to renounce, like Christ, the illusion of egotism and self-power, opening his life, through the mediation of the others, to the presence of the Father in the Chinese culture.

Busy Years in Beijing

Through his writings, we can appreciate how open Ricci was to learning from this new culture and sharing it with others. In his memoirs, written at the end of his life, Ricci retraced his long and adventurous journey from South China up to Beijing, sharing all that he learnt about this new culture on the way. He expresses his amazement at the sophistication of its administration, for instance. He praises the civil examination system which allocates public functions in a fair way, while Europe was still using the hereditary system, or resorting to the purchase of public offices. He wonders at the social order he found in China at a time when Europe was being torn apart by wars. Ricci, as we can see, had largely left aside a Eurocentric vision of the world, and had enriched himself with all his discoveries.

In the spring of 1600, Ricci, carrying some gifts for the emperor, journeyed northwards from Nanjing. The journey was not without incident and perils. He was held in jail in Tianjin for five months until, when the emperor heard that a foreigner had some gifts for him, he was finally

allowed to proceed to Beijing. On 25 January 1601, Ricci presented his gifts, together with a written tribute, before the empty imperial throne. The emperor and the women of the palace were quite excited by those gifts, especially the two clocks whose hourly chimes intrigued them very much. Since the clocks contained complicated mechanisms, Ricci was allowed to prolong his stay to keep the clocks in good working order.

In 2009, Pope Benedict XVI wrote of Ricci, “What made his apostolate original, and we could say prophetic, was the profound sympathy he nourished for the Chinese, for their cultures and religious traditions. Even today, his example remains as a model of a fruitful encounter between European and Chinese civilizations.” ... This is probably one of the deepest insights Ricci has to teach us: if God created the wonderful culture and traditions of China, then the Chinese cannot but have something to say about God himself.

Ricci also carried with him a wealth of scientific knowledge which the Chinese greatly appreciated. In many ways, the science he brought was more advanced than Chinese scientific studies, but Ricci never used his knowledge in an arrogant way to show his superiority, nor did he withhold information to appear better than the Chinese. On the contrary, he freely communicated his knowledge to the many Chinese who came to

到皇帝听说一个外国人给他带了一些礼物，他才被允许前往北京。1601年1月25日，利玛窦在空荡荡的皇宫宝座前呈上了他的礼物，以及一份书面贡品。皇帝和宫里的女人们对这些礼物相当兴奋，尤其是那两座钟，每小时的钟声让他们非常感兴趣。由于这些钟含有复杂的装置，利玛窦被允许延长逗留时间，以保持这些钟的良好工作状态。

利玛窦还携带了丰富的科学知识，中国人对此非常赞赏。在许多方面，他带来的科学比中国的科学研究更先进，但利玛窦从未以傲慢的方式使用他的知识来显示他的优越感，也没有隐瞒信息以显示比中国人更好。相反，他把自己的知识自由地传授给许多来找他的中国人。例如，他花了几年时间向其中一位学生徐光启教授几何学，之后他们一起翻译了《几何原本》。

在北京期间，利玛窦发现自己每隔三年就会特别忙碌，在他的住所接待数百名前来参加国家考试的学者。他们向他询问关于世界地图的问题，问他如何计算日食或月食的时间，偶尔也问神学问题。利玛窦在他的信中提到，他经常没有时间吃午饭，在这些场合被迫禁食，但他从不厌倦向那些加入他们谈话的人进行解释。

利玛窦充分意识到，基督宗教适应中国，以及中国适应基督宗教，都需要花费很长时间。他还小心翼翼地避免与文人讨论耶稣受难和复活的问题，以免震惊他们。其他一些传教士会为此批评他，但利玛窦准备等到他们准备好以后再讲给他们听。对于那些准备好的人，他将自由地谈论这些奥秘，并给他们一些为此目的准备的教义书。利玛窦耐心的传教方法反映了他对当地文化中道成肉身思想的尊重。

中国对利玛窦的影响

利玛窦不得不重新塑造自己作为西方人、作为耶稣会传教士和作为神父的身份。他被耶稣会派往中国传教，并与范礼安和罗

马的总主教保持定期沟通。他从他们那里得到指示、指导和鼓励，以及新的耶稣会士的实际支持，包括资金和书籍。利玛窦还写信给他的家人、老师、耶稣会同仁和欧洲的朋友。当然，当时的通讯是缓慢而不可靠的：一封信通常需要两年时间才能到达目的地，而且许多信在途中也会丢失。利玛窦的信件只有五十四封留存于世。

利玛窦生活在与世隔绝的环境中，距离澳门约2000公里，经常被怀疑是外国间谍。他很快明白，自己需要中国朋友的支持。于是，他发展了一个关系网，以保护他不被一些只想利用他的专业知识的人误解或滥用。相当有意义的是，利玛窦在中国写的第一本书是他的《交友论》，这为他赢得了很多道德上的荣誉。

另一个蜕变涉及他的宗教身份。当罗明坚和利玛窦到达中国时，他们自然决定采用一个明确的宗教身份。他们穿上了佛教服装，剃光了头，住在佛教寺庙旁边。他们与佛教僧侣有许多相似之处，如禁欲、社区生活、宗教仪式和诵经等。通过采用佛教的社会特征，耶稣会士从一开始就清楚地表明，他们来到中国不是为了商业或其他世俗目的，而是为了宗教原因。

然而，他们采用伪佛教的身份造成了很多混乱，因为罗明坚和利玛窦明确拒绝佛教的核心信条，如相信轮回。最终，利玛窦完全摒弃了与佛教的任何联系。事实上，从今天的角度来看，我们可以看到，利玛窦对佛教并不理解。他从他在日本的同伴那里继承了对佛教的偏见判断，认为佛教不是偶像崇拜就是无神论者。在拒绝了与佛教的任何联系之后，可能是追随了他的儒家对话者，利玛窦对佛教僧侣以及道士形成了非常苛刻的态度。

1595年，利玛窦离开了他呆了12年的广东省，搬到了江西省。一路上，他改变了自己的社会身份，完全放弃了佛教徒的服装，改穿儒家文人的丝绸服装，戴上了四角帽。正是在这个时候，他留起了长长的

him. For example, he spent a few years teaching geometry to one of these students, Xu Guangqi, after which they produced together a translation of the *Elements* of Euclid.

While in Beijing, Ricci found himself particularly busy every third year, receiving in his residence hundreds of scholars who were arriving to take part in the national examination. They asked him questions about his map of the world, about how to compute the timings of eclipses of the sun or moon, and occasionally about theological issues. Ricci mentions in his letters that he often had no time for lunch and was forced to fast on these occasions, but he never tired of giving explanations to those who joined in their conversations.

Ricci was fully aware that it would take much time for Christianity to become accustomed to China, and for China to become accustomed to Christianity. He was also careful not to shock the literati by discussing with them the crucifixion of Jesus and his resurrection. Some other missionaries would criticise him for that, but Ricci was prepared to wait until they were ready to hear the message. For those who were ready, he would talk freely about those mysteries, and he would give them some catechetical texts which he had prepared for this purpose. Ricci's patient method of evangelisation reflects his respect for the Incarnation at work in the culture.

China's Impact on Ricci

Ricci had to reshape his identity as a Westerner, as a Jesuit missionary and as a priest. He had been sent by the Jesuit order for the mission in China, and he kept in regular communication with Valignano and the Superior General in Rome. From them he received

instructions, guidelines, and encouragements, as well as the practical support of new Jesuits, with finance and books. Ricci also wrote letters to his family members, teachers, fellow Jesuits, and friends in Europe. Communication was slow and unreliable at that time, of course: a letter would usually take two years to arrive at its destination, and many were lost on the way. Only fifty-four letters of Ricci have survived.

Ricci lived in isolation, some 2,000 km away from Macau and often under the suspicion of being a foreign spy. He quickly understood that he needed the support of Chinese friends, and he developed a network of relationships that would protect him from being misunderstood or abused by some who were only interested in taking advantage of his expertise. It is quite significant that the first book Ricci wrote in China is his *Treatise on Friendship*, which earned him a lot of moral credit.

Another metamorphosis concerned his religious identity. When Ruggieri and Ricci arrived in China, they naturally decided to adopt a clear religious identity. They wore the Buddhist garb, shaved their heads, and lived next to Buddhist temples. They shared with Buddhist monks many similarities, like the celibate life, community living, religious rituals, and the reading of scriptures. By adopting the social trappings of Buddhism, the Jesuits made it clear from the start that they had come to China not for business or other secular aims, but for religious reasons.

Nevertheless, their adoption of a pseudo-Buddhist identity created a lot of confusion, because Ruggieri and Ricci explicitly rejected core tenets of Buddhism, such as belief in reincarnation. Eventually, Ricci repudiated any association with Buddhism altogether. Indeed,

胡须，我们从他的画像中可以看出。这个大胆的决定得到了范礼安的认可，这意味着利玛窦进一步进入了儒家的生活方式，在这种生活方式中，世俗和神圣的界限与西方非常不同。这意味着神圣的东西可以在世俗中找到，在儒家礼仪所规范的个人关系的相互作用中得到体现。

正是在这种情况下，利玛窦开始理解中国人经常举行的祭祀祖先仪式的意义。他认为，在父母和祖先的牌位前，中国人不是在崇拜具有超自然力量的偶像，而是在表达他们与那些将生命、文化和道德准则传给他们的联系。后来，在利玛窦去世后，这个问题——被称为“中国礼仪之争”——将成为另一场争论的焦点，我们将看到。

尽管当时的神学有明显的局限性，利玛窦还是能够参与到一种富有成效的体验中，他通过中国朋友，通过孔子的教导，通过中国的道德和文化理想，遇到了中国的基督。利玛窦不仅是一位研究中国和中国语言的伟大学者；他对中国人民和文化有着深切的同情，并在他身上产生了自我转变。通过发现中国的基督，利玛窦丰富了自己对基督的体验，并将其传达给其他人。

有一次，利玛窦写道，在中国现在还不是收获的时候，甚至不是播种的时候，而是清理树木的时候。在另一个场合，他写道，判断耶稣会士的传教工作是否成功，不能只看基督徒的数量，而要看他们为一项巨大的事业建立的基础是否牢固。

对利玛窦的赞赏

1610年在利玛窦去世后，他的观点和做法多次受到批评和重新评估。这在“中国礼仪之争”期间尤其如此，当时一些在中国的传教士大声反对利玛窦对这些做法的理解。这场争论持续了几十年，最后在1704年，教宗谴责向孔子和祖先所做的仪式是迷信。这些被规定为中国社会规范的仪式，现在被禁止给中国天主教徒使用。这引起了中

国皇帝的不满，他们下令对天主教会进行更严格的控制，最终导致其被禁止。然而，许多中国天主教徒仍然是忠诚的，并以谨慎的方式践行他们的信仰。

直到1939年，教皇庇护十二世才再次允许天主教徒参加中国仪式。后来，梵蒂冈第二届大公会议强调文化在传教中的重要性，又回到了这个基本问题上。从那时起，利玛窦开始被视为我们今天所说的“文化适应”的典范。大公会议后20年，1984年马切拉塔教区开始了对利玛窦的册封工作，2013年被移交给封圣部，目前仍在进行中。

2009年，教皇本笃十六世在谈到利玛窦时写道：“使他的传教工作具有独创性，我们可以说是预言性的，是他对中国人，对他们的文化和宗教传统的深刻同情。即使在今天，他的榜样仍然是欧洲和中国文明之间卓有成效的接触的典范”。2016年，教皇方济各回应了他的前任的观点，他解释说如何从利玛窦那里获得灵感，利玛窦向教会表明，“有必要与中国进行对话”，因为中国拥有丰富的智慧和历史，是“一片受祝福的土地”。这可能是利玛窦要教给我们的最深刻的见解之一：如果上帝创造了中国美妙的文化和传统，那么中国人就不能不对上帝本人有所表示。让我们祈祷，通过利玛窦的代祷，我们可以更好地发现活着的基督在中国和世界上的存在。



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from today's perspective, we can see that Ricci had a poor understanding of Buddhism. He inherited from his confrères in Japan their biased judgment about Buddhism as being either idolatrous or atheist. Having rejected any association with Buddhism, and probably following his Confucian interlocutors, Ricci developed a very harsh attitude towards Buddhist monks, as well as Taoist priests.

In 1595, Ricci left the Guangdong province, where he had spent twelve years, and he moved to the Jiangxi province. Along the way, he changed his social identity, dropping the Buddhist garb completely, and wearing instead the silk garb of the Confucian literati with its four-cornered hat. It was at this time that he grew the long beard that we know from his portrait. This bold decision, which was approved by Valignano, meant that Ricci entered further into a Confucian way of life, in which the delimitation between the secular and the sacred operate very differently than in the West. This meant that the sacred could be found in the secular, within the interplay of personal relationships regulated by the Confucian rituals.

It was in this context that Ricci came to understand the meaning of the rituals to the ancestors that were frequently practised among the Chinese. In front of the tablets of their parents and ancestors, the Chinese were not worshipping idols with supernatural powers, he believed, but they were expressing their connectedness with those who had transmitted life, culture, and moral principles to them. Later, after Ricci's death, this issue – known as the Chinese Rites Controversy – would become the focus of yet another controversy, as we shall see.

Despite the obvious limitations of the theology of his time, Ricci was able to engage in a fruitful experience, in which he encountered the Chinese Christ through his Chinese friends, through the teaching of Confucius, and through the moral and cultural ideals of China. Ricci was not only a great scholar of China and its language; he had a deep empathy for the people and for their culture, allowing them to effect in him a self-transformation. By discovering the Chinese Christ, Ricci enriched his own experience of Christ and was able to communicate it to others.

On one occasion, Ricci wrote that his was not yet a time for reaping in China, nor even for sowing, but rather a time for clearing the woods. On another occasion, he wrote that the success of the Jesuits' apostolate should not be judged by counting the number of Christians only, but by the strength of the foundation they were establishing for a very big enterprise.

Appreciation for Ricci Today

After his death in 1610, Ricci's vision and practices were criticised and re-evaluated on many occasions. This was especially true during the Chinese Rites Controversy, when some missionaries in China were loud in opposition to Ricci's understanding of these practices. The controversy continued for many decades, and finally, in 1704, the Pope condemned as superstitious the rituals offered to Confucius and the ancestors. These rituals, which were prescribed as normative for Chinese society, were now forbidden to Chinese Catholics. This provoked a reaction from the Chinese emperors, who ordered a stricter control over the Catholic Church, leading eventually its proscription. Many Chinese Catholics remained faithful, however, and practised their faith in a discreet way.

It was not until 1939 that the Chinese Rites were once again allowed to Catholics, by Pope Pius XII. Later, the Second Vatican Council returned to the underlying issue, when it stressed the importance of culture in evangelization. From then on Ricci began to be seen as a model of what we know today as “inculturation”. Twenty years after the Council, the cause for Ricci’s beatification was started in 1984, in the diocese of Macerata, and in 2013 it was transmitted to the Congregation for the Causes of Saints, where it is still in process.

In 2009, Pope Benedict XVI wrote of Ricci, “What made his apostolate original, and we could say prophetic, was the profound sympathy he nourished for the Chinese, for their cultures and religious traditions. Even today, his example remains as a model of a fruitful encounter between European and Chinese civilizations.” In 2016, Pope Francis echoed his predecessor’s sentiments when he explained how he drew inspiration from Ricci, who showed the Church that “it is necessary to enter into dialogue with China”, because of its wealth of wisdom and history, as “a land blessed with many things”. This is probably one of the deepest insights Ricci has to teach us: if God created the wonderful culture and traditions of China, then the Chinese cannot but have something to say about God himself. Let us pray that through intercession of Ricci we may discover better the presence of the living Christ in China and in the world.



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UNDERSTANDING THE “I” THROUGH
THE CHINESE LANGUAGE
A CATHOLICISM-INSPIRED MEDITATION
ON THE CHINESE CHARACTERS FOR “SELF”

通过中国语言了解 “我”
由天主教启发的对汉字“我”的沉思

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ABSTRACT

摘要

The following analysis presents a Catholicism-inspired meditation on the Chinese characters for self-examination. It is a Catholic viewpoint, which may assist 21st-century Christians and non-Christians in their spiritual struggles. The goal of this analysis is to show that Chinese characters can tell us that the spiritual struggle to improve (ἄσκησις, áskēsis, in Greek) is inherent to the human condition. In that sense, we can see that Chinese tradition is not as foreign to Christian tradition as most may think.

Keywords: I, self, China, Catholicism, Chinese characters, Matteo Ricci, Personalism, Erasmus of Rotterdam, good, evil.

下面的分析提出了一个受天主教启发的对汉字的思考，以供自我反省。这是一个天主教的观点，可能有助于21世纪的基督徒和非基督徒的精神探索。这个分析的目的是要说明，汉字可以告诉我们，精神上的挣扎改善（在希腊语中是 σ κ η σ ις , áskēsis）是人类固有的条件。在这个意义上，我们可以看到，中国的传统并不像大多数人认为的那样与基督教传统格格不入。

关键词：我、自我、中国、天主教、汉字、利玛窦、个人主义、鹿特丹的伊拉斯谟、善、恶。

INTRODUCTION

Some ancient Chinese characters give useful insights on the human propensity for evil. For example, the Chinese pronoun for “I” (“我”, pronounced “wǒ”), defined as a conscious thinking subject, is written by combining two characters: “手” (shǒu – “hand”) and “戈” (gē – a dagger-like tool). That is, “I” is depicted as a hand holding a deadly blade. Yet the Chinese depiction of “I” (“我”) appears to also be one of the best representations of our inner struggle with the temptation of evil, and to even transform it into good.

It is worth noting that Erasmus of Rotterdam wrote, in 1503, a treatise titled “*Enchiridion militis Christiani*” (“The Manual of a Christian Knight”). Tellingly, the Latin word “*enchiridion*” (coming from Greek *encheirídion*, derived from *chéir* “hand,” with the prefix *en-* “in” – literally “that you hold in the hand”) means “manual,” but also “dagger” (as the one held by the “I”), which symbolizes the interior battles against evil (Erasmus, 1503).

The “Sound Of the Heart”

According to the French philosopher Emmanuel Mounier, who was the guiding spirit of the French personalist movement, in order to develop as a person the “I” needs to recollect to oneself and to listen to one’s inner self (Mounier, 1947).

For “I” (“我”) to use the weapon that the hand is holding, “willingness” (愿意, “yuànyì”) is necessary. Interestingly, the second character in this word (“意”, yì) is formed by combining the radical “心” (xīn) character (meaning “heart” – indicating that the word relates to emotions

and thoughts) with the word “音” (yīn), which means sound. Literally, the Chinese word for “willingness” contains the meaning “sound of the heart” – that is, as mentioned by Mounier, the sound of one’s inner being (i.e. the heart) to which the “I” should listen in order to improve (Mounier, 1947).

On World Communications Day 2022, Pope Francis spoke about the importance of listening: “There is an interior deafness worse than the physical one... Listening concerns the whole person, not just the sense of hearing. The true seat of listening is the heart.” Listening to the sound of the heart therefore leads one to listen to one’s own inner self.

Finding Redemption

Hence, as Mounier wrote, by listening to the inner self (the heart), the “I” develops and is therefore able to follow the moral path. “Moral” in Chinese is “德” (dé), and it means “to walk with a straight heart.”

It is in this way that Cain’s children can redeem themselves and draw closer to Abel, through repentance. How is this done?

In Chinese, repentance can be translated as “悔改” (huǐgǎi), which contains the word “regret” (“悔” huǐ). The word “regret,” “悔” (huǐ), is formed, on the left, by the character of the heart, “忄” (xīn), and, on the right, by “每” (měi), which has the meaning of “often.” In other words, people who feel regret often blame themselves in their own hearts. At the same time, the character “每” is also a variant of the character “母” (mǔ), meaning female or mother, as if indicating that regret provokes the same excruciating feeling of a mother’s broken heart. Furthermore, the word

引言

一些古老的汉字对人类的邪恶倾向给出了有益的启示。例如，中国的代词“我”，读作“wǒ”，被定义为一个有意识的思维主体，由两个字组成：“手”（shǒu - “手”）和“戈”（gē - 类似匕首的工具）。也就是说，“我”被描绘成一只手，握着一把致命的刀。然而，中国对“我”的描述似乎也是我们与邪恶的诱惑进行内心斗争的最佳代表之一，甚至可以将其转化为善。

值得注意的是，鹿特丹的伊拉斯谟在1503年写了一篇题为“*Enchiridion militis Christiani*”（《基督教骑士手册》）的论文。有意思的是，拉丁文“*enchiridion*”（来自希腊文*encheirídion*，源于*chéir*“手”，加上前缀*en-*“在”--字面意思是“你拿在手里的”）的意思是“手册”，也是“匕首”（如“我”所持的），象征着与邪恶的内部斗争（伊拉斯谟，1503）。

“心灵的声音”

法国哲学家埃马纽埃尔-穆尼耶（Emmanuel Mounier）是法国个人主义运动的指导者，根据他的观点，为了发展成为一个人，“我”需要对自己进行回顾，倾听自己的内心（Mounier, 1947）。

对于“我”来说，使用手上的武器，“愿意”（愿意，*yuànyì*）是必要的。有趣的是，这个词的第二个字（“意”，*yì*）是由偏旁“心”（*xīn*）字（意思是“心”--表明这个词与情感和思想有关）和“音”（*yīn*）字组合而成的。从字面上看，中文的“愿意”包含了“心声”的意思--也就是说，正如穆尼耶所提到的，一个人的内心（即心）的声音，“我”应该倾听这个声音，以便改进（穆尼耶，1947）。

在2022年世界通信日，教皇弗朗西斯谈到了倾听的重要性：“有一种内在的失聪比身体的失聪更糟糕.....。倾听涉及整个人，而不仅仅是听觉。倾听的真正场所是心”。因此，倾听心灵的声音会使人倾听自己的内心。

以普通读者易懂的方式，讲述了犹太主义与基督教的关系，雷敦稣亲切地把它形容为两姐妹的故事，称其为“犹太教堂和基督教会”。读者需要知道的是，二战中导致600万犹太人遭灭绝式大屠杀的纳粹反犹太主义从何而来？

寻找救赎

因此，正如穆尼耶所写的，通过倾听内在的自我（心），“我”得到发展，因此能够遵循道德的道路。“道德”在中文里是“德”（*dé*），它的意思是“心直口快地走路”。

正是通过这种方式，该隐的孩子们可以通过悔改来救赎自己，拉近与亚伯的距离。如何做到这一点呢？

在中文里，悔改可以翻译为“悔改”（*huīgǎi*），它包含了“悔”字（“悔”*huǐ*）。“悔”（*huǐ*），左边是心字，“忄”（*xīn*），右边是“每”（*měi*），有“经常”的意思。换句话说，感到后悔的人经常在自己的心里责备自己。同时，“每”字也是“母”（*mǔ*）字的变体，意为女性或母亲，似乎表明悔恨激起了母亲心碎般痛苦的感觉。此外，“悔改”（*huīgǎi*）这个词也是由“改”（*gǎi*）字构成的，意思是改变。因此，悔改可以被定义为一种始于内心的改变。

repentance “悔改” (huǐgǎi) is also constituted by the character “改” (gǎi), which means change. Hence, repentance can be defined as a change that starts in the heart.

The German theologian and Lutheran pastor Dietrich Bonhoeffer asserted that if the person (the “I”) becomes aware (by listening to the “sound of the heart”) of his/her own guilt, this same person will develop a guilty plea that will lead, through “walking with a straight heart,” to change, conversion, and redemption (Bonhoeffer, 2017).

The word “redemption” can be translated into Chinese as “救赎”, (jiùshú), which is composed of the characters “救” (jiù), meaning “to save” and “赎” (shú), meaning to redeem or ransom. The first part of the word redemption is “救” (jiù). From the perspective of the structure of the font, the right side of the word consists of the character “攴” (pū), which refers to a person holding a weapon or tool to strike with, and on the left side consists of “求” (“qiú”), meaning fur, that is, the fur of the killed beast. Therefore, from the etymological analysis, the word “救” (jiù) means to kill a beast to save someone's life. Hence, in redemption, the same hand of the “I” is now using a weapon to kill the beast – a biblical symbol for evil – in order to bring salvation.

Choosing Between Good and Evil

In this regard, the “I” has the “freedom/liberty” (自由, zìyóu,) to choose between good and evil . The word “自由” is composed of the characters “自”, meaning “oneself,” and “由”, meaning to let, allow, follow, pass through, or even walk. In other words, “自由” means to make one’s own decisions, to be oneself, to follow or obey one’s own will – that is, “being oneself”

due to one’s own decisions, rather than because of external forces.

Hence, the “I” has the “freedom” that comes from within (i.e. from listening to the heart) to choose how to use the weapon to fight or support evil – that is, to choose between good (“善”, shàn) and evil (“恶”, è).

The question of whether human nature is “good” (善) or “evil” (恶) has been put forward throughout Western and Chinese intellectual history.

Surely, Chinese characters give us a unique opportunity to analyze and meditate about the “I” and human nature in a new way. The media outlet *China Daily* writes: ‘Chinese characters have evolved over thousands of years. The quintessence of Chinese civilization and culture has thus been handed down from generation to generation. But they do not only express Chinese words in written form – as they also convey traditional and philosophical thoughts.’

According to Chinese philosopher Mozi (Mo Tzu), “human nature is inherently good.” In his theory of human nature, Chinese philosopher Mencius (Ho Hwang, 1979) does not mean that “human nature is inherently good” (人性本善), but that “human nature is to the good” (人性向善) - whereas for Chinese philosopher Xunzi, evil is part of “nature,” but this situation is not irredeemable. Xunzi says that “man will conquer the sky” by overcoming his instincts (Sohu, 2018).

德国神学家和路德宗牧师迪特里希-邦霍夫断言，如果人（“我”）意识到（通过倾听“心声”）自己的罪过，这个人也会发展出一种认罪的态度，通过“直心而行”，导致改变、皈依和救赎（邦霍夫，2017）。

历史上，亚洲基督教徒的信仰与欧洲以及美洲的原生教会有着联系，然而它们如今可能都解散了。欧洲基督教历史与它犹太母亲之间的复杂关系，不能被假装成没有意义的事，尤其是当我们自己也处在与种族主义、民族沙文主义以及伴随新式全球化出现的其他毒瘤的复杂关系中。

“救赎”一词可以翻译成中文，由“救”（jiùshú）和“赎”（shú）组成，“救”是指“拯救”，“赎”是指赎回或赎金。这个词的第一部分是“救”（jiù）。从字体结构的角度来看，这个词的右边由“攴”（pū）组成，指的是一个人拿着武器或工具进行打击，左边由“求”（qiú）组成，意思是毛皮，即被杀死的野兽的毛皮。因此，从词源上分析，“救”（jiù）这个字的意思是杀死野兽以拯救某人的生命。因此，在救赎中，“我”的同一只手现在用武器杀死野兽——《圣经》中邪恶的象征——以便带来救赎。

在善与恶之间做出选择

在这方面，“我”有“自由”（自由，zìyóu，）选择善恶。“自由”一词由“自”和“由”组成，“自”的意思是“自己”，“由”的意思是让、允许、跟随、通过，甚至是行走。换句话说，“自由”意味

着做出自己的决定，做自己，遵循或服从自己的意愿——也就是说，“做自己”是由于自己的决定，而不是由于外部力量。

因此，“我”有来自内心（即听从内心）的“自由”，可以选择如何使用武器来对抗或支持邪恶——也就是在善（“善”，shàn）和恶（“恶”，è）之间做出选择。

关于人性是“善”还是“恶”的问题，在西方和中国的思想史上一直被提出来。

根据中国哲学家墨子的说法，“人之初，性本善”。中国哲学家孟子（Ho Hwang, 1979）在他的人性理论中，并不是说“人性本善”（人性本善），而是说“人性向善”（人性向善）——而对于中国哲学家荀子来说，邪恶是“自然”的一部分，但这种情况并不是不可救药。荀子说，通过克服本能，“人将征服天空”（搜狐，2018）。

同样，在2008年，教皇本笃十六世谈到了原罪的教义。他告诉他的听众：“每个人都被召唤去做善事，并且非常想去做，但同时又被做相反事情的冲动所驱使，走上利己主义和暴力的道路，做他或她想做的事情，知道他或她在与上帝和他/她的邻居作对。”本笃十六世认为，“这种矛盾每天都在经历……邪恶的力量在我们的灵魂中形成了一条肮脏的河流，它正在毒害着人类历史的地理环境。”然而，他说，从这种矛盾中“必须产生救赎”。

然而，尽管知道什么是好的，但“我”经常选择邪恶，因为我们的“自由”（zìyóu）已经被原罪（“罪”，zuì）和个人的罪孽所腐蚀。

在《致罗马人书》（7:14-25）中，圣保罗描述了这种感觉：“因为我有愿望做正确的事，却没有能力去执行它。因为我不做我想做的好事，而我不想做的坏事却一直在做。现在，如果我做我不想要的事，就不再是我做了，而是住在我里面的罪。所以我发现，当我想做正确的事时，邪恶就在身边，

Analogously, in 2008, Pope Benedict XVI spoke about the doctrine of original sin. He told his audience: “Each person is called to do good, and intimately wants to do it, but at the same time is driven by the impulse to do the opposite, to follow the path of egoism and violence, of doing what he or she wants knowing that he or she is acting against God and his/her neighbor.” According to Benedict XVI, “this contradiction is experienced every day... The power of evil gave origin to a dirty river in our soul which is poisoning the geography of human history.” Nevertheless, he said, from this contradiction “redemption must arise.”

The dictionary explains that there are contrasts, confrontations, and struggles between the two types of “I”, represented by the two different Chinese characters. The “I” that holds a weapon (我, wǒ) is the exterior and ephemeral individual, while the “I” of the five mouths (吾, wú) expresses more the constancy of humanity in the individual. Yet both of them are battling – “resisting” – to find the unity of the person.

Yet despite knowing what is good, the “I” very often chooses evil, since our “自由” (zìyóu) freedom has been corrupted by the original sin (“罪”, zuì) and by personal sins.

In the Epistle to the Romans (7:14–25), Saint Paul described this feeling: “For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing.

Now if I do what I do not want, it is no longer I who does it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.”

The Punishment

It is worth noting that the original Chinese character of the word “sin” (“罪”, zuì) is “𠂔” (also pronounced as zuì), which means cutting one’s nose off with a knife. The word “sin” includes therefore in its writing the concept of “punishment” for committing a sin/a crime.

On May 18, 2011, at the general audience, Pope Benedict XVI talked about sin and punishment, stating: “Evil, in fact, cannot be accepted, it must be identified and destroyed through punishment: The destruction of Sodom had exactly this function.” However, Pope Benedict XVI added: “Yet the Lord does not want the wicked to die, but rather that they convert and live (cf. Ez 18:23; 33:11); His desire is always to forgive, to save, to give life, to transform evil into good.”

The Confrontation Between the Two “I”s

In classical Chinese, there is also another word for “I”: “吾” (wú), which is composed of the characters “五” (wǔ, meaning five) and “口” (kǒu, meaning mouth). According to the renowned Ricci Chinese-French Dictionary, the word “吾” (wú) representing the union of five mouths (openings), is derived from the Buddhist idea of the five Skandha (五蘊, wǔ

这是一个规律。因为在我的内心深处我喜欢上帝的律法，但我看到在我的肢体中，有另一种律法与我心灵的律法开战，使我被住在我肢体中的罪的律法所俘虏。”（本笃十六世，2011年）

惩罚

值得注意的是，“罪”字的原文是“臯”（也读zuì），意思是用刀割掉自己的鼻子。因此，“罪”字在其书写中包含了对犯了罪/罪犯的“惩罚”概念。

2011年5月18日，教皇本笃十六世在总听证会上谈到了罪恶和惩罚，指出：“事实上，邪恶是不能被接受的，它必须被识别并通过惩罚来摧毁：索多玛的毁灭正是具有这种功能”。然而，教皇本笃十六世又说：

“然而，主并不希望恶人死亡，而是希望他们改邪归正，活得更好（参见以斯帖18:23；33:11）；他的愿望永远是宽恕、拯救、赋予生命，化恶为善。”

两个“我”之间的对峙

在古典汉语中，还有一个“我”字：“吾”（wú），由“五”（wǔ，意为五）和“口”（kǒu，意为口）组成。根据著名的利玛窦汉-法词典，“吾”（wú）字代表五个口（开口）的结合，来自佛教的五蕴（wǔ yùn）思想，即经验人（一个传统的“我”，不是永久的，而是日常经验的结果）的五个组成部分（形式、感觉、知觉、心理活动和意识，作为人类存在的基本要素）。有趣的是，作为一个动词，同一个字“吾”有“抵制”的意思；在这种情况下，它的发音是“yù”。

词典解释说，两种不同的汉字所代表的两种类型的“我”之间存在着对比、对抗和挣扎。拿着武器的“我”（我，wǒ）是外表和短暂的个人，而五口的“我”

（吾，wú）更多表达的是个人中人性的恒定。然而，他们都在为找到人的统一性而斗争——抵抗”。

总结

穆尼耶的个人主义把自我，即必须培养和保护的“我”，放在中心位置。事实上，对“我”的理解是我们与“他人”关系的第一步（Mounier, 1947）。

当然，汉字给了我们一个独特的机会，以一种新的方式分析和冥想“我”和人性。中国媒体《中国日报》写道：“汉字经历了数千年的演变。因此，中国文明和文化的精髓已经代代相传。但它们不仅以书面形式表达中国的文字——因为它们还传达了传统和哲学思想”。

然而，这些字形并不只告诉我们中国人的情况，因为它们描述了人类的普遍状况。

意大利耶稣会传教士利玛窦被定义为“中西文化交流的典范”（Choi, 2014），本着这种精神，汉字可以为无论是西方还是东方的基督徒和非基督徒的天主教启发的自我冥想提供新的输入。

关于“我”，汉字“我”（“wǒ”）给出了一个反思内部冲突的点，以改善自己（希腊语：σκησις, áskēsis）。“我”所持的匕首“戈”可以不成为作恶的象征，而是成为新的*enchiridion militis christiani*，以征服自己和他人的和平。

从这个意义上我们可以看到，中国传统与基督教传统并不抵触。相反，它们可以共存并相互启发。



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yùn), i.e. the five constituents (form, sensations, perceptions, mental activity, and consciousness as the basic elements of human existence) of the empirical person (a conventional “I” that is not permanent but is the fruit of the daily experience). Interestingly, as a verb, the same character “吾” means “to resist”; in that case, it is pronounced “yù”.

The dictionary explains that there are contrasts, confrontations, and struggles between the two types of “I”, represented by the two different Chinese characters. The “I” that holds a weapon (我, wǒ) is the exterior and ephemeral individual, while the “I” of the five mouths (吾, wú) expresses more the constancy of humanity in the individual. Yet both of them are battling – “resisting” – to find the unity of the person.

Conclusion

Mounier’s personalism puts the self, the “I,” which has to be cultivated and protected, at the center. In fact, the understanding of the “I” is the first step in our relationship with the “other” (Mounier, 1947).

Surely, Chinese characters give us a unique opportunity to analyze and meditate about the “I” and human nature in a new way. The media outlet *China Daily* writes: “Chinese characters have evolved over thousands of years. The quintessence of Chinese civilization and culture has thus been handed down from generation to generation. But they do not only express Chinese words in written form – as they also convey traditional and philosophical thoughts.”

Yet these characters do not tell us only about Chinese people, since they describe the universal human condition.

In the spirit of the Italian Jesuit missionary Matteo Ricci, who is defined as “a paragon of cultural exchange between China and the West” (Choi, 2014), Chinese characters can give new input for a Catholicism-inspired meditation on the self for both Christians and non-Christians, whether in the West or the East.

Concerning the “I,” the Chinese character “我” (“wǒ”) gives a point of reflection on the internal conflicts to improve oneself (ἄσκησις, áskēsis, in Greek). The dagger, “戈”, that the “I” is holding can become not a symbol of doing evil, but a new *enchiridion militis christiani*, to conquer peace within oneself and with others.

In this sense, we can see that Chinese tradition is not foreign to the Christian tradition. On the contrary, they can both coexist and inspire each other.



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AFRICANS IN MACAU AND GUANGZHOU: A STUDY OF EXODUS TENDENCIES AND THE IMPLICATIONS FOR CULTURAL DIALOGUE WITH CHINA

在澳门和广州的非洲人： 移民与文化交流

KAIAN LAM 林嘉欣

ABSTRACT

Historically, both Macau and Guangzhou were ports of encounter where some of the first Africans landed in China, but not necessarily as free individuals. Arab traders and Portuguese seafarers of centuries past were responsible for the earliest transfer of black manpower to China's southern regions. Because of this peculiar situation, we cannot talk of a proper cultural dialogue between Chinese and Africans. Since the early 2000's, we have witnessed the formation of the Forum for China-Africa Cooperation and, with special implications for Macau, the creation of the Forum for Economic and Trade Co-operation between China and Portuguese-speaking countries. For over thirty years (1991–2023), Africa has been the destination of China's first overseas visit at the beginning of every year. China and African countries met ever-more frequently at ever-higher levels and registered record-breaking trade deals. Fast-forwarding to the present, we notice some worrying signs. Is the golden period of China-Africa engagement already behind us? We are interested in the cultural dialogue between China and Africa – in Macau and in Guangzhou – considering Covid and the difficult accommodations made to fight it.

摘要

历史上，澳门和广州都是第一批非洲人登陆中国的港口，但他们不一定是作为自由人来到中国。早在许多个世纪以前，阿拉伯和葡萄牙商人开始向中国南方地区输送黑人劳动力。在这种特殊情况，我们无法严格谈论中非人民之间的文化对话。自21世纪初以来，我们目睹了中非合作论坛的形成，以及对澳门有特殊影响的中国与葡语国家经贸合作论坛的建立。三十多年来（1991–2023年），非洲一直是中国每年首次海外访问的目的地。中国和非洲国家高层次会晤日益频繁，中非贸易也一再打破记录。快速发展到现在，我们注意到一些令人担忧的迹象。中非交往的黄金时期是否已经过去？考虑到新冠疫情，以及为其所作的艰难调整，我们关注在澳门和广州的中非文化交流。

Africans in Macau and Guangzhou:
A Study of Exodus Tendencies and their
Implications for Cultural Dialogue with China

Historically, both Macau and Guangzhou were ports of encounter where some of the first Africans landed in China, but not necessarily as free individuals. Arab traders and Portuguese seafarers of centuries past were responsible for the earliest transfer of black manpower to China's southern regions. Because of this peculiar situation, we cannot talk of a proper cultural dialogue between Chinese and Africans. The way we understand it, cultural dialogue is a voluntary, conscious act; a desire for proximity and understanding. Essentially, cultural dialogue builds on knowledge.

continent and refers to places, states, cities, leaders, and ethnic groups in Africa. A major contributor to the *Gazetteer* was Lin Zexu, the official who led the opium burning in Canton that triggered the Opium War between China and Great Britain in 1840. In the process of collecting information about the West, Lin also amassed knowledge on other regions of the world, including Africa.

Today, in Chinese social discourse, there are remnants of past contacts, e.g., "African Kunlun Servants" and other derogatory names for people of African origins and for places associated with them, often reporting little or loose connection with real historical events. In Macau, Mong Ha Fort is also known as *Heigui Shan* (literally, the mountain of the black demons), because soldiers of African origins served in the

Historically, both Macau and Guangzhou were ports of encounter where some of the first Africans landed in China, but not necessarily as free individuals. Arab traders and Portuguese seafarers of centuries past were responsible for the earliest transfer of black manpower to China's southern regions. Because of this peculiar situation, we cannot talk of a proper cultural dialogue between Chinese and Africans. The way we understand it, cultural dialogue is a voluntary, conscious act; a desire for proximity and understanding.

Although China-Africa contact began long ago, China did not start studying Africa until modern times (Li, 2005: 60–61). Chinese intellectuals and court officials began to hear more about the outside world from missionaries and other Europeans who brought their knowledge of world geographies to China. Li agrees with other scholars in saying that most early Chinese writings on Africa were: (1) translated or edited volumes of world geographies; (2) travel notes; and (3) books about Egypt. An example is *Si Zhou Zhi* (The Gazetteer of the Four Continents), which contains precious information on the black

Portuguese army in Macau and were stationed in the barracks of Mong Ha, when the city was still under Portuguese administration. From then on, a rather poorly understood historical past has inspired a series of ghost fantasies.

Nonetheless, China has come to see itself as an open, tolerant, and culturally sophisticated nation overall. Beijing encourages public initiatives to celebrate China's early contacts with Africa (especially East Africa) and the exchanges that took place between the earliest Chinese and African diplomats. For over thirty years (1991–2023), Africa has been the destination

在澳门和广州的非洲人： 移民与文化交流

历史上，澳门和广州都是第一批非洲人登陆中国的港口，但他们不一定是作为自由人来到中国。早在许多个世纪以前，阿拉伯和葡萄牙商人开始向中国南方地区输送黑人劳动力。在这种特殊情况，我们无法严格谈论中非人民之间的文化对话。文化对话理解为一种自愿的、有意识的行为，是一种渴望亲近和理解的表现。从本质上讲，文化对话是建立在认知之上的。

为黑鬼山，因为当时澳门归葡萄牙管理，葡萄牙军队中的非洲裔士兵在澳门服役，在望厦驻扎军营。从那时起，一段朦胧历史往事激发了一系列的鬼魂幻想。

新中国催向开放、文化多容发展，鼓励深入探索中非（特别和东非）的早期接触以及中非外交互动。三十多年来（1991-2023），非洲一直是中国每年首次海外访问的目的地。中国和非洲国家高层次会晤日益频繁，中非贸易也一再打破记录，越来越多非洲学生领取奖学金来中国留学，中非在重要国际组织促成了强大的联动。对许

历史上，澳门和广州都是第一批非洲人登陆中国的港口，但他们不一定是作为自由人来到中国。早在许多个世纪以前，阿拉伯和葡萄牙商人开始向中国南方地区输送黑人劳动力。在这种特殊情况，我们无法严格谈论中非人民之间的文化对话。文化对话理解为一种自愿的、有意识的行为，是一种渴望亲近和理解的表现。从本质上讲，文化对话是建立在认知之上的。

虽然中国和非洲的接触有历史基础，但中国直到近代才开展非洲研究（Li, 2005: 60-61）。中国的知识分子和宫廷官员最开始是从欧洲传教士那里得知关于外部世界的信息，是欧洲人把世界地理的知识带到了中国。李教授同意其他学者的观点，认为大多数早期中国关于非洲的著作为：（1）世界地理书翻译或编辑；（2）旅行笔记；（3）关于埃及的书籍。一个例子是《四洲志》，收集了关于非洲大陆的珍贵信息，提到了非洲的地方、国家、城市、权控和民族。《四洲志》的一个主要贡献者是林则徐，他是在广州指挥焚烧鸦片的官员，该举在1840年引发了中英鸦片战争。在集全西方知识的过程中，林则徐也积存了关于世界其他地区包括非洲的信息。

时至今日，中国的社会意象中仍存在着例如“非洲昆仑奴”和其他对非洲人以及与他们有关的地方的贬义称呼，群众设想往往与史实不符。又如在澳门，望厦山也被称

多观察家来说，中国经济开放、中国加入世界贸易组织、2008年北京奥运会等，都推动了中国和世界的对话。

自2000年以来，我们目睹了中非合作论坛的形成，以及对澳门有特殊影响的中国与葡语国家经贸合作论坛的建立。关于这样的发展，Alden和Alves写道：“中国与区域论坛的关系提供了一个窗口，让我们看到——这里缺乏更好的措辞——‘以中国为中心’形式的多边主义正在形成”（2017: 164-165）。

考虑到新冠疫情，以及为其所作的艰难调整，我们关注在澳门和广州的中非文化交流，探讨几个具争议性的话题。

2020年，在新冠疫情最严重的时候，非洲联盟和美国针对非洲人和非裔美国人在广州受到的所谓歧视提起不满，中国面对著种族主义和仇外的指控。根据报道，黑人被禁止进入麦当劳，即使核酸检测结果为阴性也不能离开隔离酒店，以及存在其他基于肤

of China's first overseas visit at the beginning of every year. Representatives of China and African countries met ever-more frequently at ever-higher levels, registered record-breaking trade deals, funded university studies of a burgeoning number of African students, and sponsored a formidable joint international presence in major institutions. For many observers, the opening-up of the Chinese economy, China's joining the World Trade Organization, the hosting of the 2008 Beijing Summer Olympics and other major initiatives have propelled a different dialogue between China and the world.

Since the early 2000's, we have witnessed the formation of the Forum for China-Africa Cooperation and, with special implications for Macau, the creation of the Forum for Economic and Trade Co-operation between China and Portuguese-speaking countries. Regarding such development, Alden and Alves write that "China's relationships with regional forums provides a window on a – for lack of a better phrase – 'Sino-centric' form of multilateralism in the making" (2017: 164–165).

Here, we are interested in the cultural dialogue between China and Africa, as it manifests itself in Macau and in Guangzhou, considering Covid and the difficult accommodations made to fight it. We draw on the more controversial aspects, taking a (necessarily eschewed) glance at cultural dialogue in action.

In 2020, at the height of the Covid crisis, China stood up to accusations of racism and xenophobia made by the African Union and the United States over alleged mistreatment of African and African-American citizens in Guangzhou. Examples of complaints included: not being able to enter McDonald's, or to leave a quarantine hotel even with negative Covid test results, and other potentially discriminatory actions based on people's darker skin colour (Vincent, 2020).

How should we understand the "coronavirus discrimination" reported by English-language media concerning the frustrations of Africans residing in Guangzhou? What is the cultural cost of health-related exigencies? To what extent has Covid reconfigured the cultural dialogue between China and Africa? What are the effects of (temporary) limited mobility? Statistically, only a few thousand Africans were residing in Guangzhou during the year 2020, falling sharply from the 2005–2012 peak, when Guangzhou hosted the largest African expatriate community in Asia. Covid has highlighted problematic host conditions (access to public and private services) and the perils of incomplete integration (distrust, social exclusion, dis/misinformation). For Africans in Guangzhou, Chinese law and order encircle their work, living and leisure spaces.

Three years since Covid was first detected, we have noticed some worrying signs. According to Helena Brandão, president of the Association of Friends of Mozambique in Macau, from 2006 up to three or four years ago, there were around 115 members, but at the time of the interview, only 39 remained, and Ms. Brandão herself was preparing to leave the enclave (Carvalho, 2022). She did not foresee an expansion of the association, and its few remaining members, having lived in Macau for a long time, were somewhat detached from Mozambique, and so the association depended on in-coming Mozambican students to renew itself. During the National Day holidays, we had the chance to talk to a group of Lusophone African Students in Macau (Personal communication, October 2022). Our conversations revealed the following:

(1) *Scholarship availability and arrangements largely determine the mix and the quality of in-coming students.* This means that students compare the attractiveness of scholarships in different Chinese cities. They

色的潜在歧视行为 (Vincent, 2020)。我们如何理解英语媒体报道有关居住在广州的非洲人群体所遭受的“新冠歧视”？健康紧急处理的文化成本是什么？新冠疫情在多大程度上重构了中非文化对话？（暂时的）流动限制有什么影响？2020年统计，仅仅有几千名非洲居住在广州，与2005-2012年的高峰时期相比，数字急剧下降，广州曾经拥有亚洲最大的非洲人社群。新冠疫情突出了东道主条件的不完备（是否能获得公共和私人服务）和融入当地社区的困难（不被信任、社会排斥、不正确/错误信息的传播）。对广州的非洲人来说，法律秩序圈限了他们的工作、生活和休闲空间。

(2) 为数相当的非洲学生（在各自的国家）线上完成课时要求：通过集体安排，学生待在自己的国家，没有前来澳门，老师分别与非洲学生进行在线互动。为了更好地满足学生的学习需求，某些考试评核按国籍作出调整。

(3) 离境限制和签证问题：学习计划或包含赴京交流，但由于各种原因，非裔学生无法离开澳门前往北京，教授网上授课，学生留澳听讲。

(4) 流动的非洲人群体：学生群体是流动的。一旦教育目标实现，大多数非洲学生就会离开。与广州不同的是，澳门没有录得关于非洲学生签证逾期居留的公开报道。

虽然经验老道的非洲人在广州和义乌等城市发挥了桥梁作用，对调解中非利益起到作用，但在中国没有类似欧洲或北美的强大非洲侨民网络形成。非裔群体深刻地改变了西方，以至于今天我们很难想象美国、英国、法国或葡萄牙没有非裔群体的存在、贡献、历史和文化会是如何。

自三年前新冠首例，我们注意到一些令人担忧的迹象。据澳门中国莫桑比克友协会主席 Helena Brandão 说，从2006年到三四年前协会大约有115名成员，她接受采访时只剩下39人，Brandão女士本人此时也准备离开澳门 (Carvalho, 2022)。她认为协会规模会缩小，由于长期生活在澳门，资深成员对莫桑比克疏远，协会依靠来澳读书的莫桑比克年轻人补充新气息。在国庆节期间（2022年10月），我们有机会与一群从非洲葡语国家来澳门读书的奖学金学生交谈，谈话揭示了以下情况：

(1) 奖学金的提供和安排很大程度上决定了来华学生的多元性和优劣：学生会比较不同中国城市给与的奖学金，比较不同的课程设置，评估自己有多大机会通过考试并顺利毕业。另一个重要因素是中文语言要求的严格程度。

根据中国第七次人口普查，在2020年，即进行人口普查的那一年，有84.57万非公民居住在中国，其中超过35万来自缅甸 (Luo, 2022)。与缅甸接壤的云南省接纳了最多的非公民（376,689人），非公民中几乎有一半（48.55%）只受过小学教育或更低的教育。人口普查证实，居住在中国的大多数外国人来自亚洲，他们分布在中国各地，提供各个层次的劳动力。人口普查未能及时反映出长期关闭边境的巨大影响，但媒体报道引述外国人之所以离开中国而没有（再）返回的原因有以下：与家人分离、失去工作、文化差异、公共政策、目标经已实现 (Qian, 2022)。

中国和非洲同属全球南方，但长期以来通过西方主导的意识形态来理解彼此。中非文化对话是南南对话，一种他者与他者的相遇 (Zheng, Cheng, & Coetzee, 2021)。新冠疫情让中非交往的情景、时间和社会历史条件变得更复杂。

also scrutinize the courses and evaluate how confident they are to pass the exams and to graduate successfully. Another important factor is the strenuousness of the Chinese language requirement.

(2) *Online classes (in their respective home countries) for a significant number of African students.* By collective arrangement, some African students stayed in their own countries and did not come to Macau. Professors in Macau interacted with the African students online. To better cater to the students' learning needs, certain exams and assessments were conducted per nationality.

and of these, over 350,000 were from Myanmar (Luo, 2022). Yunnan province, on the border with Myanmar, hosted the largest number of non-citizens (376,689) and that almost half (48.55%) of all non-citizens had only primary school education or less. The Census confirms that most of the foreigners residing in China come from within Asia, that they are spread around China, and that they fill a broad spectrum of labour profiles. The Census does not reflect the dramatic effects of prolonged border closures, but newspaper interviews suggest some common reasons why foreigners leave China and do not (yet) return: separation from family, job loss,

While many have acknowledged the bridge roles played by experienced Africans for the benefit of Africans, or to mediate African and Chinese interests, in cities such as Guangzhou and Yiwu, we have yet to see the emergence of strong African networks resembling those in Europe or North America. Africans have transformed the West so profoundly that it is quite impossible to imagine the U.S., U.K., France or Portugal without Africans, their presence, contributions, histories, and cultures.

(3) *Limited travel opportunities and visa problems.* Some learning programmes included an important Beijing exchange component. For various reasons, the African students were not able to leave Macau and travel to Beijing. The professors in Beijing gave online classes and the students stayed in Macau for attendance.

(4) *Transitory African communities.* Student populations are transitory. Once the educational goal is achieved, most Africans leave. Unlike in Guangzhou, there have not been many public reports of Africans clandestinely over-staying on student visas in Macau.

According to China's 7th Census, there were 845,700 non-citizens living in China, in 2020, the year when the census was conducted,

social and cultural isolation, specific policy requirements, and completion of goals (Qian, 2022).

Both China and Africa are part of the Global South. For a long time, people understood one or the other through knowledge produced by the West. A cultural dialogue between China and Africa is, contemporarily, a South-South dialogue, an other-other encounter (Zheng, Cheng, & Coetzee, 2021). What Covid does is that it complexifies the situational, temporal, and socio-historical context of China-Africa engagement.

To take a practical example, conversing in the Chinese language continues to be a problem for African immigrants in Guangzhou. It has

对非洲人群体来说，在广州用中文交谈仍然是一大挑战。有学者指出，在这个城市，非洲人和中国人之间的互动仅限于商务，相关各方进行“计算器交流”（Lofton, 2015）。我们可以将此理解为惰性沟通。人们避免有意义的对话，不想为建立非商业性的联系而努力。如果我们一直认为，严格意义上的文化对话是自下而上的，那么我们应该注重推广人民外交。“小人物”的故事能为塑造国际叙事贡献力量（Zhang, 2021）。这与在地研究的共同点是，我们寻求发展学术/精英以外的普通人都能理解的、更在地的中非文化关系。

虽然经验老道的非洲人在广州和义乌等城市发挥了桥梁作用，对调解中非利益起到作用，但在中国没有类似欧洲或北美的强大非洲侨民网络形成。非裔群体深刻地改变了西方，以至于今天我们很难想象美国、英国、法国或葡萄牙没有非裔群体的存在、贡献、历史和文化会是如何。广州的非洲人群体可能无法发展成英文文献中描述的那种族裔飞地/非洲城，即使广州的非洲人群体能够填补类似族裔飞地/非洲城的一些功能（Jin, Bolt, & Hooimeijer, 2021）。这意味着，我们还没有为非洲人创造条件，让他们参与在当地社会，实际做贡献。

在澳门，非洲人更可能与葡语社群体打成一片，并融入葡语文化圈（Bodomo, & Teixeira e Silva, 2012）。这是可以理解的，特别是当他们有共同语言和习惯。此外，澳门政府推动的项目似乎也在鼓励葡语系的凝聚。葡语国家代表经常被澳门政府邀请参与以葡语系为单位的合作活动。观察发现，澳门的非洲人群体倾向出席正式场合和参与正式互动，并且交由官方代表行使话语权和决策权。这使得澳门的非洲人群体更有组织性，但也可能因此与当地居民疏远。

许多问题未得解答。外国人会回来吗？老朋友和新朋友有什么特质？未来澳门的非洲人口会不会像广州那样多样化？澳门是否延续政府主导模式，抑或是参考广州企

业家主导模式？澳门和广州的经验将如何融入中非关系的大局中？城市层面的工作在国家“一带一路”倡议下有何特殊意义呢？

真正互惠关系，需要各方的通力合作，以及有效的大众教育、知识共享和在地的公共文化外交基础。



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been pointed out that the interactions between Africans and Chinese in this city are limited to business and commerce. The parties involved communicate through the calculator, i.e., they engage in “calculator communication” (Lofton, 2015). We may interpret this as communicative inertia. People avoid meaningful dialogue, not wanting to work towards building non-commercial connections. If we agree that proper cultural dialogue is bottom-up, then it is logical that we invest in people-to-people contacts. Zhang (2021) believes in the power of “ordinary people’s stories” in shaping an alternative international narrative. His approach is consistent with the ever-increasing demand for *in situ* research and for a more culturally informed understanding of China-Africa relations that ordinary people outside the academic/elite circles can relate to.

While many have acknowledged the bridge roles played by experienced Africans for the benefit of Africans, or to mediate African and Chinese interests, in cities such as Guangzhou and Yiwu, we have yet to see the emergence of strong African networks resembling those in Europe or North America. Africans have transformed the West so profoundly that it is quite impossible to imagine the U.S., U.K., France or Portugal without Africans, their presence, contributions, histories, and cultures. African clusters in Guangzhou will probably not develop into the type of ethnic enclaves that are described in the U.K. literature, even if the African clusters in Guangzhou are able to fulfil some functions that are associated with an ethnic enclave (Jin, Bolt, & Hooimeijer, 2021). This also means that we are not yet creating conditions for Africans to contribute to Chinese society in meaningful ways.

In Macau, Africans are more likely to mingle with already existing Portuguese-speaking communities and identify with a greater Lusophone culture (Bodomo, & Texeira e Silva,

2012). This is understandable, especially when they share a language and similar reference points. Moreover, projects promoted by the Macau government also seem to encourage Lusophone cohesion. Representatives of Lusophone countries are often called on by the Macau government to collaborate as a Lusophone community. Based on ethnographic observations, we can further ascertain that African communities in Macau tend to interact within pre-determined structures of formal engagement and to entrust discourse and decisions to official delegates. This makes African communities in Macau more organized but also more distant from the local population.

There are many unanswered questions still. Will foreigners return? What will be the profiles of the returning foreigners and the newcomers? Will the African demographic in Macau ever grow to be as diverse as that in Guangzhou? Will Macau continue the government-led approach, or will Macau replicate the entrepreneur-led dynamics in Guangzhou? How will the respective experiences of Macau and Guangzhou be integrated in the bigger picture of China-Africa relations? What is the significance of city-level engagement within the Belt and Road Initiative and the greater national conjuncture?

We are convinced that, to really nurture a relationship of reciprocity, the stakeholders will need to invest in popular education, knowledge-sharing, and on-the-ground cultural diplomacy.



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THE IMPACT OF COVID-19 ON SOCIAL INNOVATION IN THE TOURISM INDUSTRY IN MACAU

新冠疫情对澳门旅游业 社会创新的影响

ERIC CHI CHONG, MOU

ABSTRACT

Innovation is crucial to society's development; studying innovation will inspire organisations to move them forward. Can social innovation (SI) keep Macau's Tourism sector moving, or can it benefit Macau society in the long run, once the pandemic quarantine policy is abandoned? This research will first review the definition of SI and understand SI's basic features and their effect. Selected cases from the Tourism industry will be explored to explain the SI situation in Macau. Then, through qualitative interviews with the SI developers, I will describe their impact of this quarantine situation and evaluate their products' contribution to SI in Macau. As a significant tourist destination in China and surrounding areas, focusing on the Tourism industry will highlight the communication situation and the effect of SI on the dialogue during the pandemic crisis. This article then discusses the influence of SI, focusing on SI cases in the Tourism industry from 2020 onwards, to examine whether such innovations can strengthen or weaken the social dialogue between China and Macau SAR.

Keywords: Social Innovation on Tourism, Augmented Reality products, Online Tour products. Innovation effect on Tourism

摘要

创新是社会发展的关键；研究创新将激发组织推动其发展。社会创新（SI）能否使澳门的旅游业继续发展，或者说，一旦放弃新冠疫情的隔离政策，社会创新能否使澳门社会长期受益？本研究将首先回顾社会创新的定义，了解社会创新的基本特征及其影响。将探讨旅游行业的部分案例，以解释澳门的社会创新情况。然后，通过对社会创新推动者的定性访谈，将描述他们对这种隔离情况的影响，并评估他们的产品对澳门社会创新的贡献。作为中国及周边地区的重要旅游目的地，关注旅游业将突出沟通情况以及社会创新在新冠疫情危机期间对对话的影响。最后，本文将讨论社会创新的影响，重点是2020年以来旅游业的社会创新案例，以研究这种创新是否能加强或削弱中国和澳门特区的社会对话。

关键词：旅游业的社会创新，增强现实产品，在线旅游产品，旅游业的创新效应

Introduction

Macau is well known as the cultural bridge between China and the western world since the Portuguese settlement in the mid-16th century. This dialogue has continued after the handover of Macau to China in 1999. In the first five years' development plan by the Macau SAR Government (2016-2020), Macau was positioned as the platform of commerce and trade between China and the Lusofonia countries and as a leisure tourism centre for the world. However, after the first case of COVID-19 reported by China in late December 2019 and the outbreak in Macau in late January 2020, both Macau and the China government implemented many quarantine procedures that temporarily blocked tourists and residents' traffic. Travelers still needed to obtain a negative nucleic acid test. The policy made many tourists hold back their journeys during those two years. Without tourists, many shops could not continue their business and started to close or downsize. The economy dropped to the bottom, people started losing jobs, and many social problems emerged.

more tightly linked, and these two areas' social interactions have no reason to stop, even in the wake of Covid. In this circumstance, what will impact the dialogue if these quarantine policies continue for the foreseeable future? If they do, will Social Innovation (SI) assist society in getting back on the right track?

The Meaning of Social Innovation

The European Commission defines Social Innovation (SI) as suitable to improve society. The development and implementation of new ideas (products, services, and models) to meet social needs and create new social relationships or collaborations...Social innovations are social at both their ends and their means. They are innovations that benefit society and enhance individuals' capacity to act. (European Commission, 2013). The Commission also mentioned that SI relies on the inventiveness of citizens, civil society organisations, local communities, businesses and public servants, and services.

Tourists are the central core of the travel business. Currently, the SI products in Macau cannot improve society or countervail the quarantine effects immediately. Still, if such efforts fail, it will make Macau less competitive and keep us from participating in the communication process within the GBA area and the rest of the world. Whether a new service by the industry or a product developed by university research, the aim is to level up Macau's attractiveness and improve society's quality.

Nevertheless, with the new Greater Bay Area (GBA) plan introduced by the Chinese Central Government in 2017, the social connection between Macau and Guangdong Province became

Mike Thompson pointed out that the development of SI by companies for various motivations could address global social and ecological challenges. (Thompson 2017).

简介

众所周知，自16世纪中叶葡萄牙人定居以来，澳门一直是中国和西方世界之间的文化桥梁。1999年澳门回归中国后，这种对话一直在继续。在澳门特区政府的第一个五年发展计划（2016-2020年）中，澳门被定位为中国和葡语国家之间的商业和贸易平台以及世界休闲旅游中心。然而，在2019年12月底中国报告的第一例COVID-19病例和2020年1月底在澳门爆发后，澳门和中国政府都实施了许多检疫程序，暂时终止了游客和居民的交通。旅行者需要获得阴性的核酸检测结果，该政策使许多游客在这两年内暂缓旅行。没有游客，许多商店无法继续营业，开始关闭或缩减规模。经济降到了谷底，人们开始失去工作，许多社会问题出现了。

游客是旅游业务的核心。目前，澳门的社会创新产品不能立即改善社会或抵消检疫的影响。但是，如果这种努力失败了，就会使澳门的竞争力下降，使我们无法参与到GBA地区和世界其他地区的交流过程中。无论是业界提供的新服务还是大学研究开发的产品，目的都是为了提高澳门的吸引力和社会质量。

尽管如此，随着中国中央政府在2017年推出新的大湾区计划，澳门和广东省的社会联系变得更加紧密，这两个地区的社会互动没有理由停止，即使在新冠疫情之后。在这种情况下，如果这些检疫政策在可预见的未来继续下去，会对对话产生什么影响？如果他们这样做，社会创新是否会协助社会回到正确的轨道上？

社会创新的意义

欧盟委员会将社会创新（SI）定义为适合改善社会，开发和实施新的想法（产品、服务和模式），以满足社会需求，创造新的社会关系或合作……社会创新在其目的和手段上都是社会化的。它们是有利于社会和提高个人行动能力的创新。（欧盟委员会，2013年）。委员会还提到，社会创新依

赖于公民、民间社会组织、地方社区、企业和公务员以及服务机构的创造性。

迈克-汤普森指出，企业出于各种动机推动社会创新，可以解决全球社会和生态挑战。（Thompson 2017）。然而，他也观察到，有限的证据表明，存在参与社会创新的动机。这些动机可能是混合和复杂的，但证据表明，社会创新为公民社会及其代表机构提供了新的路径。它还支持社会企业和大型跨国企业实现社会变革。（Thompson 2017）。即使2020年的旅游支出比2019年下降了79.8%，我们可以从以下案例中看到，该行业仍然在寻找大流行期间的生存方式，例如，在线旅游、酒店住宿套餐以及景点促销中的新IT技术。

澳门的社会创新

GBA的成功将在于将研究成果转化为现实世界的应用，通过工业界和学术界的合作造福社会。随着高等教育部门的发展，它将逐渐更加注重技术创新。在澳门，当提到社会创新时，大多数时候指的是社会服务或社会企业。然而，所有行业都经历了一些创新。由于商业发展过程中，大部分社会资源都流向了博彩及相关行业。在2009年对澳门特区政策的审查中指出，政府将开始发展具有地方特色的社会企业（馮家健，2014）。地方协会将与政府合作，制定新的社会服务清单。博彩业从业者将开始与本地中小企业合作，寻找新的方式来实现社会变革。他们开始使用更多的本地供应商，甚至举办研讨会，帮助中小企业提升产品或服务水平，以符合他们的标准。

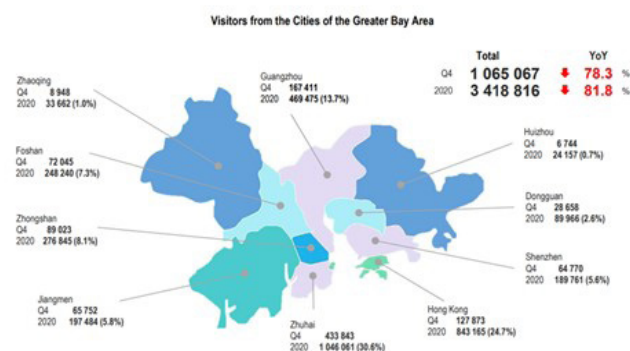
However, he also observed that limited evidence indicates that motivations exist to engage in SI. These motivations are likely mixed and complex, but the evidence demonstrates that SI offers new paths for civil society and its representative institutions. It also supports social businesses and large multinational companies to achieve social change. (Thompson 2017). Even with tourism expenditure in 2020 dropping 79.8% compared to 2019¹, we can see from the following cases that the industry is still finding ways to survive during the pandemic, for example, with online tours, hotel staycation packages, and new IT technology in attractions promotions.

Social Innovation in Macau

The success of the GBA will lie in transforming research results into real-world applications that benefit society through collaboration between industry and academia. With the development of the higher education sector, it will gradually focus more on technical innovation. In Macau, when referring to social innovation, most of the time, people refer to social services or social enterprises. However, all industries have undergone some innovation. Due to the business development process, most social resources have gone to gaming and related industries. In a 2009 review of the Macau SAR policies, it was stated that government will start developing Social Enterprises with local characteristics 馮家健 (2014). Local associations will cooperate with the government to develop a list of new social services. The gaming operators will start collaborating with local SMEs to find new ways to achieve social change. They began to

use more local suppliers and even held workshops to help the SMEs to level up their products or services to fit their standards.

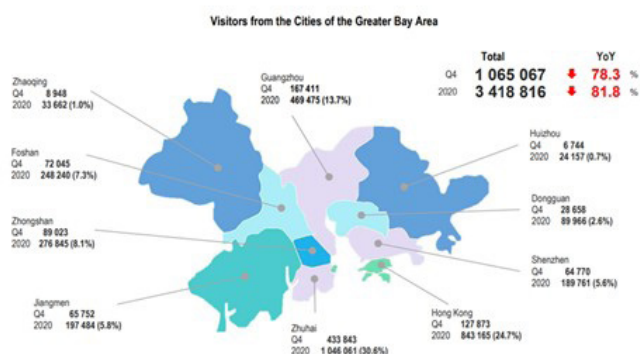
In the Gaming and Tourism industry, nearly 40 million visitors visited Macau in 2019 (MGTO 2020), but dropped 85 per cent to around 5.8 million visitors in 2020 (MGTO 2021). Moreover, the GBA market, which is the closest source of visitors to Macau, also experienced a significant downturn. Fig. 1 below also shows that the number of visitors from GBA in 2021 dropped more than 81% compared to 2020. Gaming revenue also shrank tremendously. Many shops in tourist areas closed; this affected the industry income and negatively impacted the Government income from the gaming tax. Do we have any social innovation products sponsored by the Gaming industry to attract visitors to Macau? Tourists will change from time to time, and other surrounding destinations are also undergoing innovations; our competition and pressure are not small. What follows are two examples for us to discuss.



1 Data from Tourism Satellite Account 2020, Macau SAR Government Statistics and Census Services.

在博彩业和旅游业方面，2019年有近4000万游客访问澳门（旅游局，2020年），但2020年下降了85%，约为580万游客（旅游局，2021年）。此外，作为最接近澳门的客源地，GBA市场也经历了大幅下滑。下图1也显示，2021年来自GBA的游客数量与2020年相比下降超过81%。博彩业收入也大幅缩水。许多旅游区的商店关闭，这影响了行业收入，并对政府的博彩业税收产生了负面影响。我们是否有任何由博彩业赞助的社会创新产品来吸引游客来澳门？游客会时常发生变化，周边其他目的地也在进行创新；我们的竞争和压力也不小。下面是两个例子供我们讨论。

澳门旅游业的社会创新实例



尽管有光纤互联网和5G电信即将进入澳门，但IT技术在旅游业的应用还没有被广泛接受和发展。这里有两个案例是例外。

线上直播旅游的案例

在一次面对面的采访中，澳门探索者文化旅游有限公司的总经理胡先生报告说，卫生防疫措施几乎使他的业务全部停止了。该机构的主要收入来自于本地和国际团体旅游业务。因此，他提供了以下创新实例来证明这一点。

2021年，从香港前往澳门的人需要14至21天的检疫。没有游客愿意在检疫中度过他们的时间。尽管如此，他的公司还是

为他们在香港特区的客户进行了一次在线实时旅游。该旅游是通过zoom会议软件进行的；导游和参与者可以立即进行语音互动。客户根据他们的愿望规划路线。其中一个项目探讨了澳门的禁烟工作；因此，导游走过著名景点和公共汽车站，解释澳门特區政府的政策和实际工作成果。导游可以听从参与者的要求，并在技术助理的帮助下按他们的意愿调整相机的角度，整个过程的时间为两小时。客户报告说，参与者很满意，如果检疫政策仍然持续，他们愿意在未来继续参加其他项目。

吴先生说，这种使用zoom平台的技术是一种成熟的产品，但在当地旅行社的导游中实施这种技术是一种创新。客户通过他们的在线推广与他联系，要求提供这一产品，并继续通过互联网讨论这一过程。不幸的是，由于检疫政策的原因，客户不能进入澳门参加线下旅游。因此，该公司提议使用现场旅游模式来介绍澳门。该产品不是传统的虚拟旅游，参与者可以与导游互动。总价较低，约为普通线下旅游的一半，因为没有交通费、餐费或门票的费用。但另一方面，吴先生需要投资IT设备和互联网数据来开发在线旅游。他承认，这种新的社会创新帮助他的公司在疫情中幸存下来，并不断激励他通过这种渠道推广澳门，尽管这种产品几乎没有盈利。

澳门旧区的AR游戏推广活动案例

(关前薈Arraial na Ervanários)

关前正街(Rua dos Ervanários)是澳门最古老的中国海关边境地区；现在是一个拥有大量老建筑、商店和小餐馆的地区。这些丰富的旅游资源吸引了许多游客；然而，随着新冠疫情危机的发生，游客数量下降。商店面临着十年来最具挑战性的时刻，一些商店已经关闭。澳门历史城区发展促进会会长蔡先生说，政府经济和技术发展局(DSED)在2021年与他们协会接触，希望

Examples of Social Innovation in the Macau Tourism Industry

Even though we have fiber optic internet and 5G telecommunications coming to Macau, the IT technology application in the Tourism industry is not widely accepted and developed. Here are two promising exceptions:

The Case of Live Online Tour

In a face-to-face interview, Mr Manuel WU, the Managing Director of Macau Explorer Cultural Travel Limited, reported that the health quarantine measures nearly stopped his business. The agency's primary income was from local and international group tour operations. He thus provided the following innovation example to demonstrate the point.

the Tabaco Prohibition work in Macau; thus, the tour guide walks through famous attractions and public bus stops to explain the policies and actual outcomes of the Macau SAR Government's work. The tour guide can listen to what the participants ask and adjust the camera's angle to their wish with the help of a technical assistant. The total process time is two hours. The customer reported that the participants are satisfied and would prefer to continue in the future with other programs, if the quarantine policy remains in force.

Mr Wu said this technology using the zoom platform is a familiar product, but implementing it in a guided tour by a local travel agency is an innovation. The customer contacted him to request this product through their online promotion and continues to discuss the process through the internet. Unfortunately, due to quarantine, customers cannot enter Macau to

This technology [Live Online Tours] using the zoom platform is a familiar product, but implementing it in a guided tour by a local travel agency is an innovation. The customer contacted him to request this product through their online promotion and continues to discuss the process through the internet. Unfortunately, due to quarantine, customers cannot enter Macau to join a physical tour. The company thus proposed to use the live tour mode to introduce Macau.

In 2021, people travelling from Hong Kong to Macau needed a 14 to 21 days quarantine. No tourists are willing to spend their time in quarantine. Nevertheless, his company conducted an online live tour for their customers in Hong Kong SAR. The tour was conducted through zoom meeting software; the tour guide and the participants could have immediate voice interaction. The customers planned the routes according to their desires. One program explored

join a physical tour. The company thus proposed to use the live tour mode to introduce Macau. The product is not a traditional virtual tour; the participants can interact with the tour guide. The total price is lower and around half of a normal physical one, as there are no transportation fees, meals, or entrance tickets. On the other hand, Mr Wu needs to invest in IT equipment and internet data to develop the tours online. He admitted that this new social innovation helped his company

启动一项计划。它的名字是 “Arraial na Ervanári: 关前荟”，其目的是通过引入新的IT技术元素，如增强现实（AR），来促进该地区的旅游业发展。由于他们的协会也旨在促进和保护当地的传统文化，因此他们在2021年底开始了这个项目。

对澳门的兴趣。随着更多的周边国家恢复正常，游客可能会在没有检疫的情况下访问其他目的地。吴先生还提到，不使用这种线上直播旅游会造成业务损失，并且商家在未来会不愿意投资旅游产品。

这种使用变焦平台的技术是一种成熟的产品，但在当地旅行社的导游中实施这种技术是一种创新。客户通过他们的在线推广与他联系，要求提供这一产品，并继续通过互联网讨论这一过程。不幸的是，由于检疫政策的原因，客户不能进入澳门参加线下旅游。因此，该公司提议使用现场旅游模式来介绍澳门。

凭借以往社区工作的经验，该协会将手机上的AR照片游戏概念与幸运抽奖相结合，以吸引更多的游客来到这个地区。奖品包括区内商店的折扣券和澳门的大型度假村赞助的礼品。要获得奖品，游客需要在专门的照片区通过扫描代码来玩AR游戏，并消费最低金额来获得抽奖机会。该规则增加了双方的互动时间。尽管没有对这个项目的效果进行研究，但它获得了店主和游客的积极反应，组织者将该项目两次延长直至2022年10月。蔡先生补充说，更多的商店希望加入该计划，甚至关闭商店的业主也希望再次租赁他们的商店进行经营。政府甚至复制了这个想法来推广到其他地区，如“悠氹仔”和“悠路环”。蔡先生相信他们的工作可以提供创新的想法，并在社区、政府和人民之间提供一个平台来分享新的想法和执行的地点。无论疫情政策和游客返回澳门的情况如何，创意平台可以确保该地区的吸引力和竞争力，使澳门更加可持续发展。

讨论

上述案例只能解决一些由防疫引发的没有访客和收入损失而引起的问题。不过，这也表明社会创新举措取决于服务提供者和顾客的接受程度。然而，创新可以保持顾客

此外，两位受访者都强调，保持游客对澳门旅游和访问的兴趣是至关重要的。一旦他们对澳门的兴趣减退，我们需要帮助他们回来。吴先生还提到，为了使现场参观成为可能，需要组织一个额外的IT支持团队。蔡先生补充说，在中国周边，我们有很多老区，如Rua dos Ervanários地区；我们应该在里面有一些不同的东西来吸引来自世界各地的游客。他还提到，他们需要时间向店主解释推广概念和物流。并非所有商店都愿意加入第一次启动，但如果有更多的积极反馈，第二轮可以吸引到更多的商店。这些例子证实了欧盟委员会所定义的社会创新能提高个人行动能力的倾向（欧盟委员会，2013年）。

全球社会创新的动力点（Thompson，2017）也体现在这里。在“Arraial na Ervanários”的案例中，蔡先生说他曾于2018年的一次活动中尝试结合AR技术，但并不成功，因为参观者的手机仍然无法广泛获取这种新事物，而且店主也不愿意参与。经过几年的发展，人们已广泛接受了AR概念，这促使他再次做这种类型的项目。供应商本身不能单独进行创新，因为他们需要观察环境是否能够承受，或者人们是否愿意尝试新产品。蔡先生的经验指出了创新在互动中的重要性。因此，它可能会激励企业家和社会领袖回应社会进步的需求。

survive the pandemic and continuously motivated him to promote Macau through this channel even though the return on this product has not made a profit.

The Case of the AR Game Promotion Campaign in the Old District of Macau (關前薈 Arraial na Ervanários)

Rua dos Ervanários (關前正街) is the oldest China customs border area in Macau; it is now a district with lots of old buildings, stores, and small restaurants. These abundant tourist resources have attracted many tourists; however, with the Covid crisis tourist numbers dropped. The shops were facing the most challenging time of the decade, and some shops had already closed. Mr Choi, President of the Macau Historical Districts Developments Promotion Association, said the Government Economic and Technological Development Bureau (DSED) approached their association in 2021 to start a program. Its name is “*Arraial na Ervanários* (關前薈),” and the aim is to promote this area for tourism by introducing new IT technology elements like Augmented Reality (AR). As their association also aims to promote and preserve the traditional local culture, thus they started the program in late 2021.

With experience in previous community work, the association combined the AR photo games concept on mobile phones with lucky draw prizes to attract more expenditure and tourists to this area. The awards include discount coupons from the shops within the district and gifts sponsored by mega resorts in Macau. To get the prize, visitors need to play the AR photo game by scanning the code physically in the dedicated photo area and spend a minimum amount to

get the chance to draw. The rule increases the interaction time for both parties. Even though no study on the effect of this program, it has gained positive feedback both from the shop owners and the tourists. The organiser extended the program twice until October 2022. Mr Choi added that more shops would like to join the program, and even the owners of closed shops want to lease their shops for business again. The government even copied the idea to promote other districts like “*Arraial Na Taipa* (悠氹仔)” and “*Arraial em Coloane* (悠路環).” Mr Choi believed their work could provide innovative ideas and a platform between the community, government, and people to share new ideas and a place for execution. Whatever happens to pandemic policies and the return of tourists to Macau, the creative platform can ensure the district is attractive and competitive with other destinations and make Macau more sustainable.

Discussion

The above cases can only solve some problems caused by the quarantine issue resulting in no visitors and loss of revenues. Still, it shows that social innovation initiatives depend on the service provider and customer acceptance. However, such innovations can maintain the customers’ interest in visiting Macau. As more surrounding countries return to normalcy, visitors may visit other destinations without quarantine. Mr Wu also mentioned that not using this live tour would cause business loss and a reluctance to invest in Tourism products in the future.

Moreover, both interviewees emphasised that keeping the tourist’s interest in travelling and visiting Macau is essential. Once their interest in Macau has waned, we need help to bring them

基于当前的新冠疫情形势，通过上述创新，一个案例是让游客保持兴趣，另一个案例是可以促进竞争力。这一创新不仅挽救了目前的业务，而且还推动了该行业向更可持续的方向发展。由于检疫政策有可能很快取消，游客会再次来到澳门，该行业可能会面临失去创造更多创新的动力。上述例子证明，无论防疫政策如何发展，企业都能保持竞争力。业界可以保持创新方法，但将目标改为外国游客。这也可以帮助社区达到更高的参与水平。

总结

游客是旅游业务的核心。目前，澳门的社会创新产品不能立即改善社会或抵消检疫的影响。但是，如果这种努力失败了，就会使澳门的竞争力下降，使我们无法参与到GBA地区和世界其他地区的交流过程中。无论是业界提供的新服务还是大学研究开发的产品，目的都是为了提高澳门的吸引力和社会质量。隔离政策已经产生了重大的影响。通过上述旅游业的例子，我们可以看到，即使在目前的商业环境压力下，社会上的一些企业家仍然倾向于找到自己的方式，在新冠疫情中幸存下来，继续为澳门做出贡献。顾客愿意尝试与社会保持联系，而这取决于产品的创新和竞争力。因此，动机是存在的，行业需要追赶潮流，因为投放新产品需要时间。社会创新可以成为帮助该行业克服困难的方法之一。

此外，政府应与社会密切合作，创造出新产品，以期未来吸引更多的企业。两位受访者都指出，政府的支持对发展社会创新项目至关重要，因为目前的管制政策可能不适合新产品。

我们仍在确定社会何时能恢复正常或恢复到新冠疫情危机之前的状况；我们需要为任何新的挑战做好准备。如果其他目的地的产品更吸引人，健康问题的限制更少，游客就会转到其他目的地。创新的动力是存在

的；一旦一个企业不断尝试，游客和当地社区将开始参与吸引和服务游客。在这种情况下，社会创新是应对这种挑战性环境的最佳方式之一。澳门是大湾区的一个主要城市，我们也可以分享我们的经验或学习其他城市在社会创新发展或合作方面的优势。



ERIC CHI CHONG, MOU, 澳门圣若瑟大学
博士生

back. Mr. Wu also mentioned that to make the live tour possible, an extra IT support team needs to be organised. Mr Choi added that around China, we have lots of old districts like the Rua dos Ervanários area; we should have something different inside to attract tourists from all over the world. He also mentioned that they need time to explain the promotion concept and logistics to the shop owners. Not all the shops were willing to join for the first launch, but with more positive feedback, the second round could attract more stores. The examples confirm what the European Commission defines as SI's tendency to enhance individuals' capacity to act. (European Commission 2013).

The point of motivation for global social innovation (Thompson, 2017) is also reflected here. In the case of "*Arraial na Ervanários*," Mr Choi said he tried to combine AR technology in an event in 2018, but it was not a success because the visitors' mobile phones still could not widely acquire this new thing and the shop owners were unwilling to participate. After several years of development, the people widely accepted the AR concept, which motivated him to do this type of project again. The providers themselves cannot work the innovation alone, for they need to see if the environment can afford it or if people are willing to try new products. Mr Choi's experience points out the importance of innovations in interactions. As a result, it may motivate entrepreneurs and social leaders to answer the social needs for progress.

Based on the current pandemic situation and through the innovation above, one example can keep tourists interested, and the other can promote competitiveness. This innovation did not just save the current business but also pushed

the industry toward a more sustainable situation. With the possibility of removing the quarantine policy soon, tourists will come back to Macau, and the industry may face the threat of losing the motivation to create more innovation. The above examples proved that businesses could keep up their competitiveness, regardless of the health issue. The industry can keep the innovation method but change the target to foreign visitors. It can also help the community to achieve greater levels of participation.

Conclusion

Tourists are the central core of the travel business. Currently, the SI products in Macau cannot improve society or countervail the quarantine effects immediately. Still, if such efforts fail, it will make Macau less competitive and keep us from participating in the communication process within the GBA area and the rest of the world. Whether a new service by the industry or a product developed by university research, the aim is to level up Macau's attractiveness and improve society's quality. Significant impacts already have emerged from the quarantine policy. With the above example from the Tourism Industry, we can see that even with the pressure of the current business environment, some entrepreneurs in the community still prefer to find their way to survive the pandemic and continue contributing to Macau. Customers are willing to try and keep in contact with society, and it depends on the product's innovation and competitiveness. Therefore, motivations exist, and the industry needs to catch up with the trend as time is required to implement new products. SI can be one of the ways to help the industry to overcome its difficulties.

Furthermore, the government should work closely with society to create innovative products to attract more business in the future. Both interviewees pointed out that government support or coordination is crucial in developing SI projects as the current regulations may not fit the new products.

We are still determining when society will return to normal or return to the situation before the COVID-19 crisis; we need to prepare ourselves for any new challenges. Tourists will switch to other destinations if their products are more exciting and have fewer health issue restrictions. The motivation to innovate is there; once one business keeps trying, the tourists and local community will start to participate in attracting and serving the tourists. In this circumstance, social innovation is one of the best ways to respond to this challenging environment. Macau is a major city within the GBA area; we can also share our experience or learn from other cities' advantages in social innovation development or cooperation.



ERIC CHI CHONG, MOU, PhD. Student, University of Saint Joseph Macau

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SYMPOSIUM OF VERBIEST CENTENARY -

4. CENTENARY OF THE BIRTH OF FERDINAND VERBIEST S. J.

9.10.1623 – 28.1.1688

MONDAY, 9 OCTOBER 2023

Time	Topic	Host / Speaker(s)
11:00 – 13:30	Exhibition of the Verbiest collection & Ron Anton Library of The Beijing Center for Chinese Studies Buffet lunch at The Beijing Center for Chinese Studies	H.E. The Ambassador of Belgium & Prof. Dr. Simon Koo <i>Director of The Beijing Center for Chinese Studies</i>
13:30	Departure to the Ancient Observatory	
14:15 – 15:00	Visit of the Ancient Observatory	
15:00	Departure from the Ancient Observatory to the Yale Center Beijing	
15:30-16:00	Tea and Coffee break at the Yale Center Beijing	
16:00-19:00	Hybrid Conference at the Yale Center Beijing through Zoom on: Exploring the mysteries of heaven with Ferdinand Verbiest SJ (1623-1688) : Innovative Dialogue with China through innovation and science	
16:00 – 16:05	Welcome Address	Mrs. Carol Li Rafferty Director of the Yale Center Beijing
16:05 – 16:10	Opening remarks	H.E. The Ambassador of Belgium
16:10-16:15	Dialogue with China through innovation and science: Opening Statements and Insights	Honoured guests
16:15-16:30	Ferdinand Verbiest in the TV series of Chinese court dramas	Prof. Dr. Yang Huilin Prof. Dr. Li Bingquan <i>Renmin University of China</i>



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MONDAY, 9 OCTOBER 2023

16:30-16:45	Verbiest shaped by the Chinese	Prof. Dr. Nicolas Standaert <i>Director of the Sinological Institute, KU Leuven</i>
16:45-17:00	Decoding the Great Universal Geographic Map: Lessons from sinological studies of missionaries	Prof. Dr. Thierry Meynard <i>Professor of Philosophy Sun Yat-Sen University Guangzhou</i>
17:00 – 17:15	Science, wisdom traditions and innovation: The contribution of missionaries during the Qing and Ming Dynasties	Prof. Dr. Han Siyi <i>Academy of Religion Central Minzu University Beijing</i>
17:15 – 17:30	Q & A with speakers	
17:30 – 17:50	Tea & Coffee break	
17:50 – 18:05	Letters of a Peking Jesuit The correspondence of Ferdinand Verbiest as a source for his Chinese reading	Prof. Dr. Noel Golvers <i>Ferdinand Verbiest Institute, KU Leuven</i>
18:05 – 18:20	History of evaluation and evaluation of history: The scientific image of Ferdinand Verbiest and the Jesuits in China 评价的历史与历史的评价：南怀仁与来华耶稣会士的科学形象	Prof. Dr. Lei Huanjie <i>Chinese Academy of Social Sciences</i>
18:20 – 18:40	Learning from Ferdinand Verbiest: “Changing China” with mutual trust	Prof. Dr. Jeroom Heyndrickx <i>Ferdinand Verbiest Institute, KU Leuven</i>
18:40 – 19:00	Concluding remarks by the speakers and guests: The Way Ahead	
19:00 – 20:00	Reception at the Yale Center Beijing	



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Moderator:

- Prof. Dr. Jarosław Marek Duraj
*Vice-Director of the Macau Ricci Institute at the University of St. Joseph, Macau &
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- The manuscript complies with prevailing standards of written English or Chinese presented in a clear and concise structure.
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Length: 10 slides

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