

SOCIAL INNOVATION THROUGH
MISSIONARIES, MERCENARIES & MISFITS:
RESEARCH AREAS OF THE MACAU RICCI INSTITUTE
AT THE UNIVERSITY OF SAINT JOSEPH
IN THE CONTEXT OF THE UNITED NATIONS'
SUSTAINABILITY MILLENNIUM GOALS

3 “M” 带动的社会变革——澳门利氏学社基于行动的研究项目
澳门圣约瑟大学利氏学社可持续发展千年目标研究方向

STEPHAN ROTHLIN 罗世范*



INTRODUCTION

A common saying in China refers to three “M’s”, such as “Missionaries, Mercenaries & Misfits” as a short summary of the main species of foreigners who for centuries made an impact within the Middle Kingdom. The saying may in fact imply a further set of prejudices concerning these leftovers who may be labelled as “geriatric garbage,” as they say in New York: namely missionaries imposing their foreign god on other cultures; mercenaries, whoever their master may be, obsessed only with the wealth they may obtain, and all kinds of misfits who didn’t manage to cope with the various changes in life, thus ending up as vagabonds and outcasts of society.

However, when we reflect on the major research projects of the Macau Ricci Institute of the last ten years which are focused on the cultural exchange between China and the West we have been amazed to recognize the surprising social innovation that these misfits, missionaries and mercenaries achieved in dialogue or in conflict with their hosts in the Middle Kingdom. Moreover, even based on anecdotal empirical evidence it may be claimed for most who had the chance to stay for a while in

引言

中国曾经有一句俗语，用三个“M”来概括几个世纪以来影响中华帝国的主要外国人，即“传教士 (Missionaries)、雇佣兵 (Mercenaries) 和不务正业者 (Misfits)”。事实上，这句俗语还隐含着人们对这些不合时宜者的另一种偏见，正如他们在纽约被视为“过时的垃圾”：传教士将他们的外来神灵强加给其他文化；雇佣兵，不管他们的主人是谁，只执着于他们可能获得的财富；还有各种不务正业的人，他们无法应对生活中的各种变化，最终沦为流浪者和社会的弃儿。

然而，当我们回顾过去十年澳门利氏学社以中西文化交流为主题的主要研究项目时，我们惊讶地发现，这些失足者、传教士和雇佣兵在与中土主人的对话或冲突中实现了令人惊讶的社会创新。此外，即使是基于传闻的经验证据，对于大多数有机会在中国逗留过一段时间的人来说，不同

* 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。

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

LEADER 导论

China that the boundaries between the different “M’s” are quite fluid; in other words, everyone may at some point or another identify herself or himself as a misfit. It may also be overlooked that tons of prejudices and pretensions may come in the way of a genuine encounter and risk turning the most innovative attempts into geriatric garbage indeed.

Again, the MRIJ’s flower arrangement of most demanding research commissioned by the Macau Ricci Institute over the last ten years emerges at a timely moment when institutions of higher learning seem to be overwhelmed by a host of crises. The Presidents of prestigious Ivy League universities and other colleges keep rolling, sometimes right after their last desperate attempts to address the problems surfacing on their deeply divided campuses. Another additional source of turmoil seems to be controversies over the proper use of Artificial Intelligence in research and teaching.

During these multiple crises, especially as they play out in Asian contexts, comprehensive research into a specific type of social innovation and approach to moral leadership seems to me most significant. It may offer invaluable lessons for acquiring cross-cultural skills precisely at a moment when different ideological tribes seem to lock themselves up in their cozy self-referential worlds.

Given also the intense infighting and academic confusion hampering serious academic analysis and debate, the analysis of long-term research projects, such as those presented in this issue of the MRIJ, offers pragmatic and insightful ways to stimulate social innovation in the context of China especially through interconnectedness of interpersonal support, community building, selflessness, equality, integrity, and spirituality.

“M”之间的界限也可以说是非常不固定的；换句话说，每个人都可能在某些时候认为自己是不合时宜的人。人们可能也会忽视，大量的偏见和自命不凡可能会阻碍真正的邂逅，并有可能将最具创新的尝试变成真正的陈腐垃圾。

《澳门利氏学社期刊》再次对澳门利氏学社在过去十年中委托进行的最艰巨的研究进行展现和审视，在高等学府似乎被一系列危机压得喘不过气来的当下进行这项工作是非常适时的。著名的常春藤联盟大学和其他学院的校长们接二连三地被迫辞职，有时就在他们最后一次绝望地试图解决其严重分裂的校园中浮现的问题之后。另一个动荡的根源似乎是关于在研究和教学中正确使用人工智能的争议。

在这些多重危机中，尤其是在亚洲背景下，对特定类型的社会创新和道德领导方法进行全方面研究在我看来意义重大。在不同的意识形态部落似乎都把自己锁在舒适的自我世界里的時候，它或许能为我们提供宝贵的经验教训，帮助我们掌握跨文化技能。

鉴于激烈的内讧和学术混乱阻碍了严肃的学术分析和辩论，对长期研究项目的分析，如本期《澳门利氏学社期刊》所介绍的项目，为在中国背景下激发社会创新，特别是通过人际支持、社区建设、无私、平等、诚信和精神的相互联系，提供了务实而有见地的方法。

LEADER 导论

When we reflect on the major research projects of the Macau Ricci Institute of the last ten years which are focused on the cultural exchange between China and the West we have been amazed to recognize the surprising social innovation that these misfits, missionaries and mercenaries achieved in dialogue or in conflict with their hosts in the Middle Kingdom.

当我们回顾过去十年澳门利氏学院以中西文化交流为主题的主要研究项目时，我们惊奇地发现，这些失足者、传教士和雇佣兵在与中土主人的对话或冲突中实现了令人惊讶的社会创新。

We are grounded in a conceptual framework which urges the development of a new economic paradigm, which we introduced as the “Macau Manifesto” (2020). It urged all stakeholders to constantly keep in mind the common good. Instead of an exclusive focus on exclusively profit-oriented models of higher education, the Manifesto enabled us to see the decisive contribution of the wisdom traditions of Asia. In a certain sense it documents how the early dream of the Indian polymath Rabindranath Tagore about an “Asian Era” finally would materialize.

The research reported in this issue suggests that the studies go well beyond the reach of the first stakeholder group, namely the work of those characterized as “missionaries” by providing a way forward for the whole person’s development as well as harmony and betterment to the larger society.

Finally, the research presented here is action oriented. It attempts to reach the level of rigorous academic analysis in complex interdisciplinary areas such as sociology, philosophy, theology and economics. However, it points clearly to the need for more adequate hands-on training programs to train future leaders to understand complex social settings with the aim of addressing social problems and developing agents for reconciliation, peace and harmony to society, that will continue the demanding dialogue with China.

我们的基础是一个敦促发展新经济模式的概念框架，即我们提出的“澳门宣言”（2020年）。它敦促所有利益相关者时刻牢记共同利益。

《宣言》让我们看到了亚洲智慧传统的决定性贡献，而不是一味关注唯利是图的高等教育模式。从某种意义上说，它记录了印度泰戈尔早期关于“亚洲时代”和“亚洲大学”的梦想是如何最终实现的。

本期报告的研究表明，这些研究远远超出了第一类利益相关者，即那些被称为“传教士”的人的工作范围，为全人发展以及和谐和改善更大范围的社会提供了前进的道路。

最后，本文介绍的研究以行动为导向。它试图在社会学、哲学、神学和经济学等复杂的跨学科领域达到严谨的学术分析水平。然而，它也明确指出，有必要开展更充分的实践培训项目，以培养未来的领导者了解复杂的社会环境，从而解决社会问题，培养促进社会和解、和平与和谐的力量，继续与中国开展艰巨的对话。

LEADER 导论

1) MISSIONARIES

As we often overlook the achievements of the Franciscan missionaries who arrived in China during the Yuan dynasty during the 13th century, the article about “Travelers to the Other Side of Christianity. A Summary of the Historical Situation of Giovanni da Montecorvino’s Mission to Yuan China” by Francesco Vossilla provides an important corrective. Franciscan Friar Giovanni operated without any associate for many years. It wasn’t until 1304 that Arnold of Cologne became his first companion. The stark contrast was evident in Beijing. Over a hundred Buddhist and Daoist temples, along with numerous mosques, adorned the city. Interspersed among them were Nestorian churches and an archbishopric (since 1275). Around 1265, Maffeo (c.1230 -1309) and Niccolò Polo (d.1294) were the first Italians admitted to the presence of Kublai Khan. Though Kublai’s entreaty to the Papacy carries a veneer of legend, his mandate to the Polos included the procurement of sacred oil from the lamp of the Holy Sepulchre in Jerusalem and the enlistment of Roman clerics. In Marco Polo’s rendering of the events, these Catholic scholars emerge as prospective interlocutors, to dialogue with representatives of diverse creeds at Kublai’s court. Yet another saga unfolds, in which a Yuan Christian traveled to the other side of Christianity. The Beijing born Rabban Sauma (拉宾扫务玛, 1220–1294) —a Nestorian monk of Uighur or Ongut ethnicity—journeyed westward towards the Holy Land. His adventure metamorphosed into a diplomatic mission to Catholic Europe, orchestrated by the Mongol sovereigns of Persia with the sanction of their kin in Beijing.

Missionaries have often witnessed the tectonic shift in the change of dynasties. One important example is the case of Johann Adam Schall von Bell, S.J., who witnessed the collapse of the Ming and the birth of the Qing dynasty. Claudia von Collani presents a summary of the most recent

1) 传教士

由于我们经常忽视13世纪元朝时期来到中国的方济各会传教士的成就，弗朗切斯科-沃西利亚 (Francesco Vossilla) 撰写的文章《基督教彼岸的旅行者：乔瓦尼-达-蒙泰科尔维诺 (Giovanni da Montecorvino) 到元朝中国传教的历史情况概述》 (Travelers to the Other Side of Christianity) . 弗朗切斯科-沃西利亚 (Francesco Vossilla) 补充了一个重要的缺失。方济各会修士乔瓦尼多年来一直在没有同事的情况下开展工作。直到1304年，科隆的阿诺德才成为他的第一位同伴。鲜明的对比在北京显而易见：一百多座佛教和道教寺庙以及众多清真寺点缀着这座城市：其中还穿插着景教教堂和一个大主教区（1275年建立）。1265年左右，马菲奥 (Maffeo, 约1230-1309年) 和尼科洛-波罗 (Niccolò Polo, 卒于1294年) 是第一批被忽必烈准许进入的意大利人。忽必烈对罗马教廷的请求带有传奇色彩，他对波罗家族的授权包括从耶路撒冷圣墓的神灯中获取圣油，以及招募罗马教士。在马可-波罗的笔下，这些天主教学者成为了未来的对话者，在忽必烈的宫廷中与不同信仰的代表进行对话。在另一个传奇故事中，一位元朝基督徒走向了基督教的另一面。生于北京的拉宾-扫务玛 (Rabban Sauma, 1220-1294年) 是一位维吾尔族或翁古特族的景教僧侣，他西行前往圣地。在波斯蒙古君主的精心策划和北京亲属的支持下，他的旅程变成了前往欧洲天主教国家的外交使团。

LEADER 导论

research on Johann Adam Schall von Bell. What makes von Bell such an important and interesting research subject is his multi-faceted personality and his status as a pioneer of the Enlightenment movement, “*Aufklärung*” in Europe. His versatile talents, his scientific ability, his fearlessness, but also his bluntness and lack of diplomacy, his whole adventurous life—all of these helped him in his various offices and obligations, but also made him unpopular with his confreres and Chinese rivals. In addition, there is the dramatic story of his life: vicissitudes ranging from the highest esteem at court and even friendship with the Shunzhi Emperor to his fall and near-martyrdom under the minority of the Kangxi Emperor. A most inspiring feature of his colorful life was his personal stance as a man of deep faith and man of science.

Another project highlights our ongoing attempt to more adequately understand the inspiration of the founder of the Taipei Ricci Institute, Fr. Yves Raguin S.J. (1910-1998). Jaroslav Duraj investigates Raguin's close link between contemplation and inter-religious dialogue, where Raguin goes well beyond Matteo Ricci in his appreciation of Buddhist and Taoist insights. Being aware of Ricci's legacy, Raguin undertook this arduous but rewarding spiritual and intellectual journey of exploration by becoming deeply acquainted with Chinese religions, spiritualities and philosophies. He found enormous potential for dialogue based on similar experiences of Ultimate Reality, even though reflected and identified quite differently in the core messages of great religious traditions. Following the spirit of Vatican II's (1962-1965) openness to other religions, Raguin was fully convinced that these constitute different valid ways of salvation for non-Christians and should be respected because the Holy Spirit in some mysterious way has been present in them even long before the dawn of Christianity. He went as far as to say that “not to recognize the fact that all the religions are agents of salvation is to deny the whole

传教士经常目睹朝代更迭中的巨大变化。汤若望（Johann Adam Schall von Bell, S.J.）就是一个重要的例子，他见证了明朝的灭亡和清朝的诞生。克劳迪娅-冯-科拉尼总结了有关汤若望的最新研究成果。汤若望之所以成为如此重要和有趣的研究对象，是因为他多面的个性以及他作为欧洲启蒙运动“*Aufklärung*”先驱的地位。他的多才多艺，他的科学能力，他的大无畏精神，但也有他的直率和缺乏外交技巧，他的整个冒险生活——所有这些都帮助他担任各种职务和履行各种义务，但也使他不受同僚和中国对手的欢迎。此外，他的一生还充满了戏剧性：从在宫廷中备受推崇，甚至与顺治帝结为好友，到在康熙帝的少数派统治下垮台并险些殉国，可谓沧桑巨变。在他多姿多彩的一生中，最鼓舞人心的是他作为一个具有深厚信仰和科学精神的人的个人立场。

另一个项目强调了我们为更充分地理解利氏学社创始人甘易逢神父（Yves Raguin S.J., 1910-1998）的创举所做的努力。Jaroslav Duraj 研究了甘易逢将沉思与宗教间对话紧密联系在一起的思想，他对佛教和道教思想的领悟远远超过了利玛窦。意识到利玛窦的遗产，他通过深入了解中国的宗教、精神和哲学，开始了这一艰苦但有益的精神和思想探索之旅。他发现，尽管伟大宗教传统的核心信息所反映和确定的终极实在大相径庭，但基于对终极实在的相似体验，对话的潜力巨大。秉承第二次梵蒂冈大公会议（1962-1965年）向其他宗教开放的精神，甘易逢深信这些宗教构成了

LEADER 导论

plan of God.” Yet “to recognize that religions are historical agents of salvation has to go along with the recognition that Christ as Word of God and His Spirit are the ultimate agents of this salvation provided in history through and by many different religions”.

“Sinicization” may have a narrow range of meaning suggesting the compliance of religious organizations to state rule and regulations. But going beyond such organizational questions the Macau Ricci Institute has supported research on how the Christian faith, with its process of trial and error, takes root in different and more specifically in Asian cultures. Sonja Xia deals with the core concept of Trinity and the process of inculturation of faith. A key term in the Asian context refers to the concept and experience of “Communion” which in Greek is *koinonia* (κοινωνία). It derives from *koinos* (κοινός), which means common. Communion means association, mingling, or fellowship. It can also mean sharing, participating in, and contributing. Initially, the New Testament and Church Fathers used communion with regard to the Christian community and Christians’ relationship with Jesus Christ. At the heart of being a Christian is their communion with Jesus Christ, which means uniting with Christ, sharing, and participating in His life. The great apostle of Christ, St. Paul, said: “For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority.” (Colossians 2:9-10) In participating together in Jesus Christ, Christians bind with each other in a community where they realize fellowship with one another in sharing spiritual nourishment and material goods. In such a community, Christians build a communal relationship with one another, since different individuals come together, joining or sharing the same life in Christ. Communion, in this sense, designates the unity in multiplicity. It lies primarily in the divine action of uniting humanity, which is radically different from divinity, to His

非基督徒得救的不同有效途径，应当受到尊重，因为圣灵以某种神秘的方式早在基督教诞生之前就存在于这些宗教之中。他甚至说，“不承认所有宗教都是救赎的媒介这一事实，就是否定上帝的整个计划”。然而，“承认宗教是救赎的历史媒介，就必须承认基督作为上帝之言及其圣灵是通过许多不同宗教在历史上提供救赎的最终媒介”。

“汉化”可能具有狭义的含义，即宗教组织遵守国家的规章制度。但澳门利氏学社支持的研究并不局限于此类组织问题，而是探讨基督教信仰如何在不同文化，特别是亚洲文化中扎根。夏松雅研究了“三位一体”的核心概念和信仰文化汉化的过程。亚洲语境中的一个关键术语是“交融”的概念和体验，在希腊语中是 *koinonia* (κοινωνία)。它源于 *koinos* (κοινός)，意为共同。共融的意思是联合、结合或团契，也可以指分享、参与和贡献。最初，《新约》和教父们将“交融”用于基督教团体和基督徒与耶稣基督的关系。作为基督徒的核心是与耶稣基督的交融，这意味着与基督联合、分享和参与祂的生命。基督伟大的使徒圣保罗说过“因为神性的丰盛都住在他里面，你们在他里面也就丰盛了，他是一切执政的和掌权的之首”（歌罗西书2:9-10）。（歌罗西书 2:9-10）基督徒在耶稣基督里共同参与，彼此结合在一个群体中，在这个群体中，他们实现了彼此的团契，分享属灵的养分和物质财富。在这样一个群体中，基督徒彼此建立了一种群体关系，因为不同的个体聚集在一起，在基督

LEADER 导论

divine nature. This communion of humanity and divinity is realized in the Body of Christ, i.e., in the event of the Incarnation of Jesus Christ and the Eucharist of the Church after Jesus's ascension into Heaven. In sharing Jesus' life by receiving the Eucharist, Christians enter this communion, uniting themselves with God through the communion of humanity and divinity in the Body of Christ. In this process, God first came down to unite humanity to Himself. Therefore, communion is, first of all, the divine action of communication. In this regard, communion ultimately means how God communicates Himself to us. There, we see the work of the Father, Son, and Holy Spirit going hand in hand.

2) MERCENARIES

The Chinese proverb uses the term "Mercenaries" to refer to agents whose task is to serve under a foreign master. Going beyond mercenaries serving in military organizations we could also consider those business people who represent their businesses and develop their interests further. In the process of constantly adapting to different contexts, the research of Thomas Cai seems most relevant as he looks at both Ricci and Aleni in their different approaches to Human Nature. Ricci noted that overcoming self (克己) is indispensable for developing virtue and defined courage as self-conquest. In the arguments for the convenience of celibacy Ricci reminded his readers of the role of overcoming self and desire in serving God. This appreciation of overcoming self is more systematically presented in Pantoja's *Qike* (七克 *The Seven Victories*, 1614), where the Jesuit explores how to overcome seven deadly sins. In a similar way, Aleni taught the faithful in Fujian that one should subdue oneself again and again when practicing the Seven Victories in order to reach the state of having few sins. For Jesuits of the early modern period, overcoming self (*vincere seipsum*) was not foreign to

里加入或分享同一个生命。从这个意义上讲，“交融”指的是多元中的合一。它主要在于将与神性截然不同的人性与神性结合在一起的神圣行动。这种人性与神性的交融是在基督的身体中实现的，即在耶稣基督道成肉身和耶稣升天后教会的圣餐仪式中实现的。通过领受圣餐分享耶稣的生命，基督徒进入了这种交融，通过基督身体中人性与神性的交融，将自己与上帝结合在一起。在这个过程中，上帝首先降世将人类与自己结合在一起。因此，交融首先是沟通的神圣行动。在这方面，圣餐最终意味着上帝如何将自己传达给我们。在这里，我们看到圣父、圣子和圣灵的工作携手并进。

2) 雇佣军

“雇佣军”一词指的是为外国主子服务的代理人。除了在军事组织中服务的雇佣军，我们还可以考虑那些代表其企业并进一步发展其利益的商人。在不断适应不同环境的过程中，托马斯-蔡的研究似乎最有意义，因为他同时研究了利玛窦和阿莱尼对“人性”的不同看法。利玛窦指出，战胜自我（克己）是培养美德所不可或缺的，并将勇气定义为自我征服。在论证独身的意义时，利玛窦提醒他的读者，战胜自我和欲望在侍奉上帝中的作用。这种对战胜自我的理解在潘托哈的《七克》（*Qike*, 1614年）中得到了更系统的阐述，耶稣会士在书中探讨了如何战胜七宗罪。同样，阿兰尼也教导福建的信众，在修炼七克时要反复降伏自己，以达到少罪的境界。对于近代早期的耶稣会士来说，战胜自我（*vincere seipsum*）

LEADER 导论

their spirituality. Indebted to the *devotio moderna*, Ignatius used this term in the *Spiritual Exercises* to urge his followers to conquer themselves and finally be freed from worldly attachment. The exegesis of Confucius' words “to master oneself (克己 *ke ji*) and return to propriety is humanity” (*Analects* 12) developed from the sixth century understanding of “oneself” (*ji*) as bodily desire. Due to this similarity, it is not hard for the Jesuit missionaries to link *keji* to *vincere seipsum*, as Cai argues, and adopt overcoming self in their preaching of the Christian faith.

Since China is often accused of falling into the trap of neo-colonial behavior by supposedly ruthlessly exploiting other countries for its own sole benefit, it seems revealing to follow how Ansoumane Douy Diakité compares China and France in their approaches to development projects in Africa. Both China and France have utilized grants to finance projects with direct or indirect impacts on poverty. This form of aid supports social welfare, development initiatives, and basic infrastructure in both donors' target regions. Both countries allocate their grants to fund projects and programs in impoverished countries. However, there are notable differences between China and France. France specifically designates a list of recipient countries for its grants, focusing primarily on fourteen French-speaking nations known as Priority Poor Countries. In contrast, China targets poor countries with which it maintains diplomatic relations. Regarding loans, both countries provide this form of aid, but as Diakité shows, China's interest-free and concessional loans benefit only a select few poor countries.

Eligibility for these loans requires sound economic conditions (for interest-free loans) or creditworthiness (for concessional loans). Conversely, France offers concessional loans exclusively to lower middle-income Mediterranean countries, upper middle-income nations, and Highly

在他们的精神信仰中并不陌生。伊格内修在“灵修”中使用了“战胜自我”一词，敦促其追随者战胜自我，最终摆脱对世俗的依恋。孔子“克己复礼为仁”（《论语-述而（颜渊）》第十二）的注释是从六世纪对“己”（*ji*）作为身体欲望的理解发展而来的。由于这种相似性，耶稣会传教士不难将“克己”与托马斯-蔡所说的“克己复礼”（*vincere seipsum*）联系起来，并在宣讲基督教信仰时采用“克己复礼”。

由于中国经常被指责陷入新殖民主义行为的陷阱，即所谓的为了一己私利而无情地剥削其他国家，因此，安苏曼-杜蒂-迪亚基特（Ansoumane Douy Diakité）对中国和法国在援助非洲发展项目方面的情况进行比较似乎很有启发性。中国和法国都利用赠款资助对贫困有直接或间接影响的项目。这种形式的援助支持社会福利、发展计划以及两国目标地区的基础设施。两国都将赠款用于资助贫困国家的项目和计划。然而，中法之间也有明显的不同。法国专门指定了一份受援国名单，主要针对14个被称为“优先贫困国家”的法语国家。相比之下，中国的援助对象是与之有外交关系的贫困国家。在贷款方面，两国都提供这种形式的援助，但正如迪亚基特所言，中国的无息和优惠贷款只惠及少数几个选定的贫困国家。

获得这些贷款的资格要求有良好的经济条件（无息贷款）或信誉（优惠贷款）。相反，法国只向不属于最不发达国家或新兴经济体的中低收入地中海国家、中高收入国家和重

LEADER 导论

Indebted Poor Countries (HIPC) that are not classified as Least Developed Countries (LDC) or emerging economies. Consequently, LDCs and low-income countries, despite being considered poor, do not qualify for concessional loans from France. In summary, grants remain a primary intervention tool for both donors in addressing poverty in Guinea. When it comes to loans, they are extended to countries with favorable economic standing or credit ratings.

3) MISFITS

When we search for the wide variety of “misfits” in China’s long history, we could define the phenomenon along the lines of the novelist, V.S. Naipul (1932-2018), who in his sharp social analysis explores the lives of people who have been cut from their cultural roots. As in his novel “*Half a Life*” (2001) the main character becomes “half a person” living with a “borrowed life”. Within all the restrictions and upheavals usually linked to a life in China the metaphor of the “borrowed life” of a misfit may reveal an important common feature. In one of the most dramatic ways the monumental ecological catastrophe evident in the pollution of the soil, water and the air indicates how humans have cut themselves off from their natural roots. Therefore, the call for a socio-ecological transformation becomes most urgent in China given its impact not only all over Asia but on the whole world. Gerhold K. Becker who has been doing research and policy advice all over Asia and Europe for decades thus argues for a comprehensive Ecological Conversion. Transforming our attitudes toward nature requires more than statistics and scientific parameters documenting the disastrous human impact on nature. Needless to say, they are all of utmost importance in directing measures by governments and international bodies that may at least mitigate the most serious consequences of human interference with nature and promise long-term sustainable development.

债穷国提供优惠贷款。因此，最不发达国家和低收入国家尽管被视为贫穷国家，但没有资格获得法国的优惠贷款。总之，赠款仍然是两个捐助方解决几内亚贫困问题的主要干预工具。贷款则提供给经济状况或信用等级良好的国家。

3) 不务正业者

当我们在中国漫长的历史长河中寻找形形色色的“不务正业者”时，我们可以按照小说家奈普 (V.S. Naipul, 1932-2018) 的思路来定义这一现象，他在犀利的社会分析中更倾向于关注那些被切断了文化根基的人。就像在他的小说《半生缘》(2001年)中，主人公变成了“半人”，过着“借来的生活”。在通常与中国生活相关的所有限制和动荡中，不务正业者“借来的生活”这一隐喻可能揭示了一个重要的共同特征。土壤、水和空气污染所造成的巨大生态灾难，以最戏剧化的方式表明了人类是如何将自己与自然的根系割裂开来的。因此，鉴于其不仅对整个亚洲，而且对全世界的影响，在中国进行社会生态转型的呼声变得尤为迫切。数十年来一直在亚洲和欧洲从事研究和政策咨询工作的格霍尔德-贝克尔 (Gerhold K. Becker) 主张进行全面的生态转型。转变我们对自然的态度需要的不仅仅是记录人类对自然造成灾难性影响的统计数据 and 科学参数。毋庸置疑，它们对于指导各国政府和国际机构采取措施，至少可以减轻人类干扰自然的最严重后果，并保证长期可持续发展，都具有极其重要的意义。然而，要使这些政策深入人心，并从根本上改变人们对大自然的

LEADER 导论

The research presented here is action oriented. It...points clearly to the need for more adequate hands-on training programs to train future leaders to understand complex social settings with the aim of addressing social problems and developing agents for reconciliation, peace and harmony to society, that will continue the demanding dialogue with China.



本文介绍的研究以行动为导向。它明确指出，需要更充分的实践培训计划来培训未来的领导者，使他们了解复杂的社会环境，从而解决社会问题，培养和解、和平与和谐社会的推动者，继续与中国进行艰巨的对话。

For such policies to take hold, however, and to effect a radically changed attitude towards nature, it seems that this could not be left to science and politics but requires a comprehensive approach that involves all our ingenuity, imagination, and the whole range of intellectual and spiritual resources.

As long as the environmental awareness of the general public was low and not yet up to the dangers resulting from the destruction of our natural environment and specifically of global warming, warnings from science or indigenous people were largely ignored and governments could even cast doubt on scientific evidence of anthropogenic climate change. Much time was thus wasted until rising temperatures, worldwide changing weather patterns, and increasing losses in biodiversity could no longer be denied and began to be taken seriously in politics and society and finally led to concrete targets in emission control. This seems to suggest that decisive actions in sustainable development can only be expected from a clear awareness of our precarious relationship with nature that is shared by the general public and can stir governments and business into action.

态度，似乎不能只靠科学和政治，而需要一种综合的方法，其中包括我们所有的智慧、想象力以及所有的知识和精神资源。

只要公众的环境意识还不高，还没有认识到自然环境遭到破坏，特别是全球变暖所带来的危险，来自科学界或原住民的警告在很大程度上就会被忽视，政府甚至可以对人为造成的气候变化的科学证据提出质疑。在气温升高、全球天气模式变化、生物多样性丧失加剧等问题不再被否认，并开始受到政界和社会的重视，最终制定出控制排放的具体目标之前，人们浪费了大量的时间。这似乎表明，只有广大公众清楚地认识到我们与大自然之间岌岌可危的关系，并促使政府和企业采取行动，才有望在可持续发展方面采取决定性行动。

LEADER 导论

The type of decisive action involving different stakeholders in society seems also urgently needed in the case of the tourist industry in Macau, which attracts gambling misfits from all over the world. In the case of addiction there is the lingering risk to gamble away substantial chunks of the income of families. The inquiry of Eric Mou refers to the over 28 million visitors that arrived in Macau in 2023, a city “called after the name of God” which relies heavily not so much on worshippers and pilgrims but now more on a variety of tourists and gamblers. In order to make the tourism sector more sustainable the government of Macau has made it mandatory to grant the renewal of licenses only to those businesses that demonstrate that they minimize the harmful effects of their business and implement sustainability in a concrete way which is beneficial to the whole city.

Mou rightly argues that much more investment is needed to genuinely fulfill all these requirements. More investment in social responsibility implies a clear focus on local markets. However, climate change with its devastating natural catastrophes have emerged dramatically in recent years; the tourism sector has to face more challenges in terms of weather and environmental issues. The United Nations Global Impact needs to be taken more seriously when it advocates “By committing to sustainability, business can take shared responsibility for achieving a better world”. The goal is to develop the great potential that a sustainable tourism business linked to an amazing range of UNESCO World heritage sites can bring with tremendous income to Macau and benefit the local community.

Still, the COVID-19 pandemic in Macau and nearby cities has caused many SMEs to close down or find it hard to maintain their everyday operations. What do these owners think about continuing their business? Are there any ethical practices or codes which are relevant for SMEs in their

澳门的旅游业吸引了来自世界各地的不务正业的赌博者，因此似乎也迫切需要社会各相关方参与的果断行动。如果赌博成瘾，就有可能赌掉家庭的大部分收入。毛智聪的调查提到了2023年抵达澳门的2800多万游客，这个“以上帝之名命名”的城市在很大程度上不再依赖信徒和朝圣者，现在更多的是各种游客和赌徒。为了提高旅游业的可持续发展能力，澳门政府规定，只有那些能够最大限度地减少其业务的有害影响，并以对整个城市有益的具体方式实现可持续发展的企业，才能获得牌照续期。

毛智聪正确地指出，要真正满足所有这些要求，还需要更多的投资。对社会责任更多投资意味着对当地市场的明确关注。然而，近年来，气候变化及其带来的毁灭性自然灾害急剧增加，旅游业必须面对天气和环境方面的更多挑战。联合国“全球影响”倡议“通过致力于可持续发展，企业可以为实现更美好的世界共同承担责任”，这一点需要得到更多的重视。我们的目标是开发可持续旅游业务的巨大潜力，将其与一系列令人惊叹的联合国教科文组织世界遗产联系起来，为澳门带来巨大的收入，并造福当地社区。

尽管如此，COVID-19在澳门及附近城市的流行仍导致许多中小企业倒闭或难以维持日常运营。这些企业主对继续经营有何看法？在中小型企业挣扎求存的过程中，是否有相关的道德实践或守则？旅游业是澳门的主要产业。2023年，游客消费额为712.5亿澳门元，较2022年增长2.9倍。随着2023年博彩服务出口增

LEADER 导论

struggle to survive? The tourism sector is Macau's primary industry. In 2023, tourist consumption was MOP71.25 billion, an increase of 2.9 times compared to 2022 figures. With the gaming service export increase of 343.7% in 2023, tourism is heading toward leading economic growth again. Besides the six gaming operators, the SMEs in Macau however also contribute significantly to the economy as they provide valuable services to visitors and support to the gaming operators.

We need of course finally to recognize that these research projects are very much “works in progress”. However, there is certainly already sufficient evidence and arguments over how decisive the cultural exchange between China and the West through the lens of different forms of “missions” has decisively contributed and is still contributing to social innovation in an ever-changing world. These studies should very well give food for thought for all those who tend to dismiss missionary enterprises ideologically as geriatric garbage and devalue our wisdom traditions and religions as questionable outdated forms of opiates.

长343.7%，旅游业将再次引领经济增长。除了六家博彩运营商，澳门的中小型企业也为经济做出了巨大贡献，它们为游客提供有价值的服务，并为博彩运营商提供支持。

当然，我们最终需要承认，这些研究项目在很大程度上是“进行中的工作”。然而，通过不同形式的“传教”，中西方之间的文化交流对不断变化的世界中的社会创新做出了多么决定性的贡献，而且这种贡献仍在继续。这些研究很值得所有那些倾向于从意识形态上把传教事业斥为过时的垃圾，把我们的智慧传统和宗教贬低为过时的精神鸦片的人深思。