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专题·第二届中欧南美民间组织三方对话会

MAY: SECOND CHINA-EUROPE-SOUTH AMERICA DIALOGUE MEETING

5月28日至30日，第二届中欧南美民间组织三方对话会在北京召开。来自中国、欧洲、南美17家民间机构的20多位与会代表，在为期三天的会议中，一起探讨了与《千年发展目标》、《2015年后可持续发展目标》相关的共同议题。

本次对话会由中国国际民间组织合作促进会主办、中欧社会论坛协办，是2012年“里约+20”峰会期间搭建的“中欧南美民间组织三方对话平台”的延续。

The “Second China-Europe-South America Dialogue Meeting: Civil Societies in Progress for Change” was held from 28-30 May 2013 in Beijing. More than 20 distinguished CSO delegates representing 17 organisations from the three regions attended the meeting to discuss issues of common concern relating to the Millennium Development Goals (MDGs) and sustainable development post-2015.

This tripartite dialogue, initiated during 2012 at the Rio+20 Conference in Brazil, was hosted by the China Association for NGO Cooperation and co-organised by the CEF.

■ 尼古拉斯·克劳泽，梅耶人类进步基金会（法国、瑞士）：

在支离破碎的世界，各种神话相继破灭，我们需要寻找新的替代范式。1. 经济增长神话的破灭：少部分人似乎变得更加富有，而数百万中产阶级却深受其害，这使得大家对政治、金融和经济体制失去了信念和信任。2. 技术革命神话的破灭：开发更加节能的技术并不一定会减少能源使用，有时甚至可能会增加能源使用总量。3. 发展神话的破灭：发展组织推行的许多以市场为基础的解决方案和技术方案不仅没有改善我们的处境，反而是问题的一部分，因为它们维系了一个不可持续的、不平等的体系。新兴的替代范式包含以下向度：一种系统的方法：人类的互联性，生活质量，健康的地球；文化转型：远离今天的消费主义和民族主义，追求拥有简单生活和地球认同感的幸福文化；远离技术方法；开展全球公民运动；各个层面的试验：

■ Nicolas KRAUSZ, Fondation Charles Léopold Mayer pour le Progrès de l'Homme (France, Switzerland) :

Considering the myth gaps of our broken world, we need new narratives for development, emerging alternative paradigms and quest for strategies. 1. The myth of economic growth no longer works: A small global class seems to become ever richer and millions of people in the middle class are damaged, has contributed to a loss of belief and trust in the political, financial and economic system. 2. The myth of technology no longer works: The deployment of more efficient technologies does not always lead to the desired reduction of energy use but sometimes can even increase the total energy use. 3. The myth of development no longer works: Many of the current market-based solutions and technological fixes promoted by developmental organisations are not improving the situation but are actually part of the problem as they perpetuate an unsustainable and unequal system. The emerging alternative paradigms including the following aspects: A systemic approach: human interconnectedness, quality of life, healthy planet; Cultural transformation: away from today's consumerism and nationalism towards a culture of well-being with simpler life and a sense of planetary identity; Overcoming the market paradigm: away from technical fixes; A global Citizen

转型城镇（低碳，低能源未来），智慧的民间社会组织，都市农业，农业生态学……

■ 娃伊霞•图乌夏，可持续发展4D协会（法国）：

2015年是多个国际事件的时间节点：可持续发展目标，2015年后发展议程，气候，第三次联合国住房与可持续城市发展会议，某些爱知生物多样性目标的实现。我们应采取的社会和环境行动：在直接关系的基础上建立新的治理结构；是时候参与进来，进行尝试并确保我们正携手创造更为可持续的未来；是时候勇敢起来，满怀激情和远见，履行我们共同的承诺，为下一代创造一个更加美好、更可持续的未来。建立世界的横向结构，它是专业组织、社会组织、文化组织、非政府组织、个人、企业以及当地政府之间的直接关系。这些合作关系可超越主权国家所采取的立场的局限性。重要的是让国家层面和草根层面均参与进来，因为后者往往是被边缘化群体，以前从来没有参与过这些过程。

■ 蒂埃里•威亚德，救助一切不幸者 - 第四世界（比利时、国际）：

我们认为，贫穷不单单是经济问题。我们提议，联合国千年发展目标指标机构间专家组规定的，每天1.25美元的贫困定义，不应再被视为极端贫困的一个值得信赖的全球衡量指标，而应仅仅视为一个收入的衡量值。贫穷是一个多维度现象，贫穷包括有尊严地生活的基本能力，获取基本权利的困难（收入、住房、体面的工作、教育、卫生、与家人生活在一起的权利，获得公义的途径），参与社会生活的途径。极端贫困往往代代相传。贫穷的人往往容易遭受歧视和社会排斥。

欧盟国家的贫困人数在不断增加，由2009年的1.13亿上升到2011年的1.19亿，占总人口的24%。

（在欧盟，贫困指金钱上的贫困，失业或在低报酬职务工作的人以及物质剥夺的结合）。

■ 玛蒂娜•施密特，粮惠世界（瑞士）：

玛蒂娜从普世教会合一的视角分析了可持续发展目标。“为变革而对话（Dialogue4change）”是“人人享有面包”基督教教会组织与天主教四旬期基金联合发起的一个倡议。这是一个持续进程，融合了普世教会合一的、国际的、跨文化和跨学科的不同方面，同《千年发展目标》之后议程与可持续发展目标直接相关。普世教会合一的基础与视角为这方面的讨论增加了附加价值。公义、气候正义、可持续发展、对财富积累的批判与所有生物过上美好生活等问题均是普世教会合一运动关注的核心。

Movement; Experiments at all levels: Transition Towns (low carbon, lower energy future), Smart CSOs, Urban Agriculture, agroecology ...

■ Vaia TUUHIA, Association 4D (France):

2015, the international timeframes converge: SDGs, post-2015 MDGs, climate, Habitat III, some Aichi Biodiversity Targets. We should take social and environmental actions in the field: a new structure of governance built on direct relations; time to get involved to try and ensure we are working together on a path to a more sustainable future; time for boldness, for passion, for vision and for our joint commitment to create a better and more sustainable future for the next generations. Establish the horizontal structure of the world, which is the direct relations between professional, social and cultural organizations, NGOs and individuals as well as companies, local government. These partnerships can reach beyond and defined limits of position taken by States. It is essential to engage national levels as well as the grassroots level, those who are marginalized and have never been in these processes before.

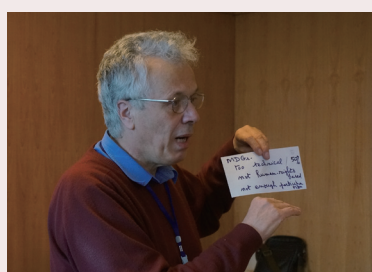
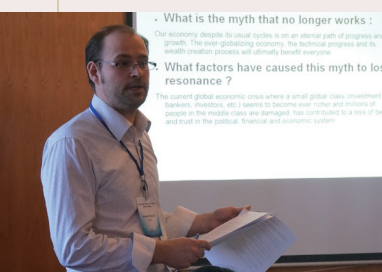
■ Thierry VIARD, ATD Fourth World (Belgium and International):

Poverty is not solely an economic issue. We suggest that the \$1.25 a day definition of poverty be no more considered by the United Nations Inter-Agency and Expert Group on MDG Indicators (IAEG) as a reliable global measure of extreme poverty, but simply as a measure of income. Poverty encompasses the basic capabilities to live in dignity, the difficulties to have access to fundamental rights (income, housing, decent work, education, health, right to live as a family, access to justice, etc.) and to participate in the life of society. Extreme poverty is often passed on from one generation to the next. People living in poverty are also subject to discrimination and social exclusion.

Poverty increases within the European Union, from 113 million people in 2009 to 119 million people in 2011 - 24% of the population (Poverty is defined as a combination of monetary poverty, unemployment or working poor, and material deprivations).

■ Martina SCHMIDT, Bread for All (Switzerland):

Martina analyzed SDGs from an ecumenical perspective. Dialogue4change is a joint initiative of *Bread for all* and *Catholic Lenten Fund*. It is an on-going process with ecumenical, international, intercultural and interdisciplinary dimensions, which is directly linked to the post-MDG and the SDG. The ecumenical grounding and perspective is the added value of this discussion. As you have seen, questions of justice, climate justice, sustainability, criticism of wealth accumulation and good life for the whole creation are part of the core business of the ecumenical movement.



对“发展”的常见批判是：“我们不想总是过更好的生活，我们只希望以一种良好的方式生活。”因此，我们需要采取一种更具包容的、政治的与道德的方式来设定发展目标。“里约+20”峰会之后，人们达成一项共识，即将环境目标纳入《千年发展目标》之后的议程。此外，重要的是将过去几年中出现的新情况纳入可持续发展目标中，如金融危机，利用自然资源和粮食的金融投机，气候变化等。

■ 中国国际民间组织合作促进会：

中国民间气候变化行动网络是一个由中国民间组织组成的关注气候变化议题的行动网络。开展的活动有：1. “C+气候公民超越行动”框架下的节能减排行动，编写了三个《试点案例研究指南》，用于将试点案例的经验复制到其他学校、城市社区和企业的类似活动当中。2. 气候变化政策研究工作方面，2011年已经完成了一份气候立法建议稿并提交给发改委气候司。之后，CCAN组织了一系列民间组织与政府决策者的对话活动。同时，CCAN代表也应邀参加了国际气候变化研讨会，在与不同利益相关方的讨论中提出了自己的观点。3. 国际交流方面，CCAN的活动已经从组织对话会发展到具体的交流活动和具体的联合行动。2013年，三对中欧民间组织伙伴通过中欧交流项目建立了紧密的合作关系，共同设计气候变化领域的长期合作项目，如气候融资、排放交易体系和气候变化教育。

■ 邹凌冰，北京红枫妇女心理咨询服务中心（简称红枫）（中国）：

方舟家庭中心是红枫的一个品牌项目，创建于1998年，是红枫为单亲家庭服务创建的一个载体。15年来，方舟家庭中心将心理咨询与社会工作的专业技术相结合，为单亲家庭开展心理与社会服务，改善单亲与子女的关系，促进他们的心理成长和社会适应能力。已有上千个单亲家庭从中受益。

■ 李利，中国扶贫基金会：

中国扶贫基金会为实现千年发展目标所做的努力包括：消除极端贫困和饥饿；普及初等教育；促进两性平等并赋予妇女权力；降低儿童死亡率，改善产妇保健；建立全球合作伙伴关系促进发展。

按照中国最新的扶贫标准——人均年纯收入2300元（2011年），中国仍有1.28亿人口生活在贫困线以下。因此，大多数中国普通老百姓和组织致力于解决自身贫困问题，还未做好支持中国民

Common critics of “Development” is that “we don’t want live always better, but we want to live only in a good way.” We need a more inclusive, political and ethical approach of the development goals. Since Rio + 20, there is a consensus to include elements of environmental goals in the post-MDG-agenda. It is important to integrate in the SDG’s the experiences of the evolution of the last years: financial crisis, financial speculation with natural resources and crops (food, cultures agricoles), and climate change.

■ *China Association for NGO Cooperation - CANGO:*

China Climate Change Action Network (CCAN) is a network of Chinese NGOs working on climate change. CCAN’s activities include: 1. Concrete initiatives for energy saving under the “C+ Initiative”. The C+ Initiative has produced three Guidelines on Pilot Case Studies drafted for replication of similar activities at other universities, residential compounds and SMEs. 2. As for the climate policy work, a policy recommendation paper was completed in 2011 and submitted to the Climate Change Department of the NDRC. In addition, CCAN organized a series of dialogue meetings with policy makers. CCAN also joined international seminars on climate change and exchanged ideas and views with different stakeholders in debates. 3. In terms of international communication, CCAN activities have moved from organizing and hosting dialogue meetings towards more concrete exchanges and joint-actions. In 2013, three partnerships between European and Chinese CSOs have been established to develop closer cooperation and jointly design long-term projects on green climate finance, emission trading systems and climate change education and etc.

■ *ZOU Lingbing, The Maple Women’s Psychological Counseling Center - the Maple Center (China):*

Founded in 1988, the Maple Center is the first non-profit NGO in China designed to support women. Its well-known project, the Ark Family Center (AFC), aims at providing psychological counseling and social services to single-parent families. Since its creation in 1998, the AFC has benefited thousands of single-parent families with professional services to improve relationships and mental development of single parents and their children and enhance their capability of social adaptation.

■ *LI Li, China Foundation for Poverty Alleviation - CFPA:*

CFPA’s efforts in achieving MDG include: eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality and improve maternal health; and develop a global partnership for Development.

In 2011, Chinese government adopted a new poverty line of per capita annual income of RMB 2300 (€282), which means China still has 128 million people under the line. For this reason, the majority of Chinese ordinary people and organizations keep thinking how to deal with this domestic challenge. They have not well prepared to make donation for



间组织走出去的准备。中国的公益慈善事业始于1980年代，绝大多数中国人，包括各级政府官员缺乏对专业慈善的正确理解，对国际公益慈善事业更是知之甚少。

■ 廖国朝，江西省山江湖可持续发展促进会：

山江湖促进会总结了与地方政府和社区的合作：政府和地方社区是可持续发展的主要利益相关者，非政府组织扮演着推动者的角色；通过支持政府和地方社区的重点项目，建立起与他们的互信关系；通过组织考察团，培训和研讨会提升他们的意识和达成共识的能力；将环境可持续发展和扶贫，经济增长整合起来；提供资金和技术咨询。参与式评价方法是建立与地方政府和社区合作关系的有效方式。

■ 玛丽娜·帕拉，民主与公平网络（阿根廷）：

在过去四十年中，阿根廷已被不同的事件伤得千疮百孔：失业率达到26%，57.5%的人处在贫困之中，最终导致阿根廷在2001年末爆发了金融危机，并引发了波及全国的社会动荡。

在此背景下，阿根廷出现了各种新式的公民参与和新社会运动，例如货易货俱乐部（不通过货币来交换商品和服务），邻里集会，社区食物救济站，以及团结农民运动、阿根廷土著和小农户捍卫自己的土地。同时，在社会参与和组织方面也有很多创新经验，这些与争取基本的生存权密切相关。

阿根廷出现政治分裂的局面，但也出现了新的主角。在“复苏经济，政府与国家的主要职责是恢复就业，以及捍卫人权”的三个基本支柱之上，阿根廷人民开始了公共重建。

为恢复政治、实现转型，公民参与无疑是阿根廷过去十年最大的成就。

■ 罗西奥·巴尔德亚韦利亚诺，气候变化公民运动（秘鲁）：

在21世纪，人类面临气候危机与主导文明模式危机，全球变暖与气候变化的直接原因是大气中的温室气体含量过高，但深层次的原因在于处于主导地位的文明模式。因此，我们要发展一种新的社会与生活范式，拯救“美好生活”遗产。

supporting Chinese NGOs going abroad. Chinese philanthropy started in 1980s and most Chinese people, including governmental officials at different levels, do not have proper understanding of professional philanthropy and know little about international philanthropy.

■ LIAO Guochao, *Promotion Association for Mountain-River-Lake Regional Sustainable Development of Jiangxi Province (China)*:

Government and local communities are key stakeholders on sustainable development. NGOs play as a facilitator: building mutual trust with government and local communities by support their priority project; organizing study tours, trainings or workshops to raise their awareness and capability to build common understanding; integrating the environmental sustainable development with poverty alleviation and economic development; providing some finance resource and technical advises. Participatory Appraise Approach is a useful tool to build up cooperation with local government and community.

■ Marina PARRA, *Network for Democracy and Equity (Argentina)*:

In the last 40 years, Argentina has been scarred by different events. The resulting rate of unemployment of 26 percent and a poverty level of 57.5 percent brought about the crisis in Argentina which was manifested by the social explosion of the year 2001.

In this scenario, new forms of citizen participation and new social movements emerged, such as the barter clubs (exchange of goods and services without money), the neighbourhood assemblies, the community soup kitchens, and the integration between the movements of peasants, native Argentines and small farmers in defence of their lands. There were also innovative experiences of social participation and organisation, which were very much related to the fight for subsistence and at the same time characterised by a rejection of anything that had to do with the government.

It was a situation of political fragmentation but also of the emergence of new protagonists. A process of public reconstruction by putting those themes most polemic for and felt by our people on the agenda, resting on three basic pillars: the reactivation of the economy, the recovery of work as the social organizer and the new role for the State and politics of human rights.

Citizen participation organised and linked with the State for the recuperation of politics as a tool of transformation, is indubitably the greatest of achievements of the last decade.

■ Rocío VALDEAVELLANO, *The Citizen Movement on Climate Change (Peru)*:

People living in the 21st century are facing the climate crisis and a crisis of predominant civilization models. The direct cause of GW and CC is the excessive accumulation of GHGs in the atmosphere. However, the underlying root cause is the predominant model of civilization. Therefore, we should develop a new paradigm for society and lifestyles and rescue the “Buen Vivir” heritage.



这是土著人传递给人类的讯息，是历史上被欧洲中心文明压迫的人们提供的一种替代范式。几个世纪以来保护生物多样性、与人类和谐相处的文化正遭受威胁。玻利维亚与厄瓜多尔认同这一理念，并率先将“自然权利”的概念纳入了《宪法》。

“美好生活”是指一种与所有存在之物和谐相处的状态；以社区为基础：所有人彼此联系，相辅相成，以合作为核心的生活方式；达到生态平衡与社会均衡；以生物为中心，以全方位的视角看待人类。

罗西奥呼吁人类“鼓起勇气改变航向，让我们离开泰坦尼克号驶向的歧途，开始诺亚方舟之旅，保存生命的多样性，从废墟中拯救所有人！”

■ 甘地多·格兹波维斯基，巴西社会经济研究所：

支配我们生活方式的生产本位主义和消费在制造更多的奢侈品和垃圾的同时，也损害了生命和大自然。我们集聚着个人财富、集体贫困和人的不幸。

文明危机的特征是占统治地位的体系丧失了为子孙后代保障地球和生命的可持续性和应对目前在人民内部和各国人民之间存在的社会与环境不公正的反应能力。目前，人类迫切需要思考一个新文明的基础，开启一个文化与权力的社会重建进程。生态文明的想法符合寻找一个新的文明范式的大方向。

生态文明的基础有：生命与地球的完整性，关爱、共存和分享的行为准则，公共物品，社会正义与环境正义，平等、多样性与独特性，人权与责任，和平、民主与公民参与。

■ 马林，新世界治理论坛（智利）：

我们很难界定社会运动或公民运动，因为它们形式多样、诉求不同、方向不同、组织者也存在很大差异。但是我们应该以开放的心态看待社会运动，看待公民如何改变世界，也许有的时候，这种改变是以一种无声的方式在进行。

即使是一些重大的社会/公民运动是全球性的，但归根结底还是在某个国家框架内实施的。近两年出现的以互联网技术为基础的新社会运动更多地是对不公的抗争，但活动组织者并不知道如何改变人们的日常生活，因为没有长远的眼光与愿景。

至今还没有真正意义上的全球公民运动。

It is a message from indigenous peoples for mankind. It is an alternative paradigm which comes from the people historically oppressed by Eurocentric domination. Cultures that have conserved biodiversity throughout the centuries in harmony with human life are now threatened. The constitutions of Bolivia and Ecuador recognize and assume this orientation for their countries.

“Buen Vivir” means a state of fullness and harmony with all that exists; it is community-based, with all beings complementary and reciprocal. It aims an ecological balance and social equilibrium and advocates a biocentric and holistic vision of human beings.

Rocío called on people to take courage to change the course, to move from ship, to leave once for all the misleading trip of the Titanic and embark in the Noah’s ark to preserve the diversity of life and save all of us from the wreck.

■ Candido GRZYBOWSKI, *Instituto Brasileiro de Análises Sociais e Econômicas - IBASE (Brazil)*:

The destructive productivism and consumerism creators of more – luxury and more misery- have taken over our lifestyles. We have accumulated individual goods, collective poverty and human unhappiness.

The civilization crisis characterizes, for us, the dominant system’s loss of capacity to answer planetary challenges, regarding both the preservation of the integrity of the planet and of life for future generations, and the correction of social and environmental injustice inter and intra people.

Thinking the basis of a new civilization and becoming part of the long process of social dismantlement and of reconstruction of culture, of economy and of power which this remodeling implies is an imperative for humanity. The idea of biocivilization moves towards the search for a new civilization paradigm.

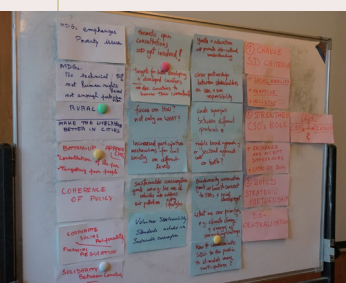
The foundations for biocivilization consist of life and planetary integrity, the ethics of caring, of living together and of sharing, the Common goods, social justice and environmental justice, quality, diversity and individuality, human rights and responsibilities, and peace and democracy.

■ Gustavo MARIN, *Forum for a New World Governance (Chile)* :

It is very hard to define social/citizen movement as it has very different forms, directions, purposes and initiators, but we should be very open-minded to see how societies move, and how people change the world maybe sometime in a silent way.

Even if some important social movements were worldwide, they were still movements in the framework of a State. The new social movement based on IT in recent years is more like a rebel against injustice, but organizers, without long-term vision of what should be done, do not know how to change the everyday life of people.

We still have missing links in our society to change the world. We do not



一场社会/公民运动如果没有在全球层面的政治远见，那么注定四分五裂，各自为政，难以产生改变。

have a Global Citizen Movement yet. As far as a social movement is not related to with a political vision to change the world in a global level, we will remain split, fragmented, and unable to change the world.

中国-欧洲-南美民间组织三方对话共同宣言

CHINA-EUROPE-SOUTH AMERICA CSO DIALOGUE JOINT STATEMENT

2013年5月28-30日，第二届中欧南美民间组织三方对话会：《变革中的公民社会发展》在中国北京举行。本会议形成了三方共同宣言。

我们的共识：

1. 在共济方面：

我们是国际社会的一部分，我们认为必须克服边界障碍以及任何形式的霸权主义，让共济成为我们的共同利益。这是我们应该承担的责任。为实现可持续发展，我们要本着开展建设性对话和相互尊重的精神，共享过程、经验和成功案例。

2. 在全球危机方面：

在面对自身局限的时候，地球和人类息息相关，同呼吸共命运。我们认识到，当前的状况是最不理想的发展模式之一。我们正面临一场文明危机，在国际社会成员目前的议程框架内，似乎还没有求同存异或相互理解的基础。

环境、社会和经济方面的各种危机交错重生，这揭示了国内生产总值（GDP）增长的局限性，迫使我们必须重新审视集体和个人的责任。

我们必须改变对经济层面的单一关注，应该加大努力，增进社会、环境，特别是文化层面的可持续发展。最后，可持续发展要求人们更加尊重并珍视民族与文化的多样性。

3. 在公民社会方面：

公民社会拥有一个共同的目标，即针对全球议程中悬而未决的问题提出新的解决方案。公民社会组织必须成为全球、区域、国家和地方治理过程中的主要行动者之一。因此，有必要加强民间组织在议程设置和向可持续社会转型过程中的作用。

4. 在应对贫困与不平等问题方面：

消除贫困是可持续发展的一部分，应该加快其步伐。我们必须制定既要消除极端贫困又反对不平等的包容性政策。这也意味着，要考虑到贫困人群的经历与文化程度，因为他们不仅仅是某些项目的受益者或目标群体，更是变革的真正行动者。社会的繁荣离不开最脆弱人群福祉的改善。

The statement has been issued following the Second China-Europe-South America Dialogue Meeting: *Civil Societies in Progress for Change*, held in Beijing 28-30 May 2013.

Our common points:

1. On solidarity:

We feel that we are part of a worldwide community and believe that it is necessary to overcome borders and hegemonies of any kind, and to make solidarity our general and common interest. It is a responsibility that should be assumed. The path towards achieving the goal of sustainability involves the sharing of procedures, experiences and successful cases studies in a spirit of constructive dialogue and mutual respect.

2. On global crises:

The planet and human beings are interconnected and share a common destiny in confronting their limits. We acknowledge that the current situation is one of the least desirable alternatives. We face a crisis of civilization and, within the framework of current agendas of the members of the international community, there seems to be no basis for common ground or mutual understanding. The convergences of various crises - environmental, social and economic - reveal the limits of GDP growth and must force us to reconsider our collective and individual responsibility.

The focus on the economic dimension must be balanced by more efforts directed at improving the social, environmental and particularly the cultural dimensions of sustainability. Finally, sustainability requires greater respect for and appreciation of ethnic and cultural diversity.

3. On Civil Society:

Civil society shares a common goal of proposing new solutions to the pending issues of global agendas. Civil society organizations must be included as one of the main actors in global, regional, national, and local governance processes. A stronger role for civil society in agenda-setting and implementing the transition towards sustainability is necessary.

4. On poverty and inequalities:

The struggle against poverty is part of sustainable development and should be accelerated. Inclusive policies directed against extreme poverty as well as inequalities are needed. It implies also to take into account the experience and knowledge of people living in poverty, who are real actors of change and not only beneficiaries or targets of programs. The wealth of the societies is contingent on the well-being of its most vulnerable citizens.



5. 在体制方面:

我们了解到, 现有的体制和程序已无力解决那些悬而未决的问题。简而言之, 现存的体制和程序在结构上已无法应对这一危机, 这使得启用新程序和新范式成为公民社会组织义不容辞的责任。

6. 在市场方面:

市场经济无法顾及环境压力 and 资源分配的不平等。而且, 追逐金融利益还造成越来越多的社会与经济损失, 加快破坏生态稳定, 导致权力失衡的加剧。

7. 在伙伴关系方面:

我们应该为自下而上的过程、争取公民权和财产权建立社会网络和参与机制, 促成利益相关者之间的横向合作。此外, 必须加强媒体、政府、私营部门、民间组织和学术界等多方利益相关者之间在实现可持续发展方面的合作。

8. 在心灵方面:

可持续发展力求在物质与精神发展之间找到一个平衡点。基于信仰的不同组织, 不同的宗教, 以及各种道德生活理念 (如 “美好生活” / Buen Vivir, 是一种与自然和谐相处的社会生活理念) 是民间社会的一部分, 尤其可以为这方面的讨论做出贡献, 因为这些组织不仅诉诸于价值, 而且在全球、区域以及地方层面都已经组织起来。

我们面临的共同挑战:

1. 在当前经济制度方面:

恢复并保护地球与人类之间的关联很重要, 因为这一关系已被基于功利主义和金融利益的经济制度所打破。金砖国家正面临各种经济挑战, 应加大努力改变其目前不可持续的经济发展模式以及对经济领导地位的追求; 而欧洲国家应解决导致贫困与不平等现象加剧的财政紧缩政策问题。

2. 在伦理与多样性方面:

假如我们承认理念与追求的多元化, 接受潜藏着重视多元化的、新的、更好的替代方案, 那么我们将生活得更好。与此同时, 我们也应充分认识到, 解决方案不是单一的, 而是多种多样的。我们需要一个建立在普世权利与责任基础之上, 并与各种行动者的能力、财产与知识相一致的共同伦理。

3. 在新体制方面:

要创建新体制和新程序, 以展示人民和公民在鉴别关键问题方面的参与, 同时消除他们的疑虑。

4. 在社会正义和参与方面:

人们工作, 但收入却不足以保障他们的基本生活, 也难以维护他们的尊严。我们必须制定一个包括尊重地球完整性的社会正义概念。应鼓励弱势群体参与可持续发展的决策过程, 尤其是地方层面的决策。

在欧洲, 经济和工业危机致使人们质疑占主导地位的资本主义生产与消费模式, 并引发人们思索如何创造非市场导向的生产和消费系统 (如在 “公共资源” 的框架内)。(注: “公共资源” 指社会的所有成员均可获得的文化与自然资源, 包括空气、水、适合人类居住的地球等天然物资。)

5. On institutions:

We understand that existing institutions and procedures have proved incapable of resolving outstanding issues. In short, current institutions and procedures have been structurally unable to respond to this crisis, making it incumbent upon citizens and CSOs in positions of responsibility to define new procedures and a new paradigm.

6. On markets:

The market economy is incapable of taking into account environmental pressures and resource disparities. Furthermore, the search for financial advantages leads to increasing social and economic damages and accelerates ecological instability, resulting in increasing power asymmetries.

7. On partnerships:

We need to build social relations and participation for bottom-up processes, empowerment and ownership, resulting in horizontal cooperation between stakeholders. Multi-stakeholder cooperation for achieving sustainability between media, government, private sector, CSO and academia must be enhanced.

8. On spirituality:

Sustainability requires finding a balance between material and spiritual development. Faith based organizations, religions and ethical life conceptions (“buen vivir”) as being part of civil society can particularly contribute to this debate because they tackle with values and they are organized on a global, regional and local level.

Our common Challenges:

1. On the current economic system:

It is important to recover and preserve the connection between the Earth and human beings, as it has been broken by an economic system based on utilitarian and financial interests. The BRICS countries are facing economic challenges and should be making stronger efforts to change their current unsustainable economic development model and quest for economic leadership, whereas Europe should address the austerity policies which are leading to increased poverty and inequality.

2. On ethics and diversity:

We will all be better served if we acknowledge the diversity of ideas and ideals and accept the potential for new and better alternatives that value this diversity, whilst fully recognizing that there are multiple solutions rather than a single one. We need a common ethics based on universal rights and responsibilities consistent with the capacities, property, and knowledge of actors.

3. On new institutions:

To invent new institutions and procedures that can display the participation of people and citizens in identifying key issues while also reassuring them.

4. On social justice and participation:

People work but their incomes are insufficient to ensure the living wage and preserve their dignity. We must formulate a conception of social justice that also respects the Earth's integrity. Vulnerable groups should be encouraged to participate in the decision-making processes for sustainability, especially at the local level.

In Europe, the economic and industrial crisis leads to question the dominant capitalist patterns of production and consumption and how to invent new forms of non market-oriented production and consumption systems (e.g. within the frame of the “Commons”). (“Commons” refers to the cultural and natural resources accessible to all members of a society, including natural materials such as air, water, and a habitable earth.)

在南美洲，政府间机构（南美洲国家联盟/ UNASUR、拉加经委会/ ECLAC、南方共同市场/ MERCOSUR以及太平洋联盟）的明显差异导致公共政策在区域层面难以协调一致。很显然，这种差距反映了政治行动者在意识形态上的分歧，他们各执己见，对不同经济体该如何融入全球化进程，参与式民主制度在各国以及整个地区内该如何发挥作用持有不同的意见。

5. 在重新界定国家—社会关系方面：

我们必须重新界定国家、地方政府与企业的关系，以便为公民社会留出更多的回旋余地来制定、实施替代方案。无论是在全球范围还是国家层面，公民社会正发挥着越来越重要的作用。

中国政府鼓励其民间组织为社会发展做出贡献，尤其在推动中国实现可持续发展方面。然而对民间组织的管理需要进一步改进，需要营造有利环境，为民间组织开展活动提供更多的空间。民间组织为中国实施千年发展目标做出了重大贡献。中国发布的《联合国2015年后发展议程的国别咨询》为民间社会、政府机构、企业和学术界提供了一个对话平台。这不仅增进了不同利益相关者之间的理解，而且还促进了未来的合作。民间社会的积极作用已被证实，要鼓励他们在制定可持续发展目标方面进一步发挥作用。

在欧洲，由于人们对现行体制及传统公民社会团体，如工会或传统民间组织（见“愤怒大游行”）的不信任，新的社会运动正在兴起。欧盟的运作应该更加民主，参与过程应具有包容性，向不同的利益相关者开放，从而使公民的呼声得到重视，减少决策的官僚化。

在南美洲，民间组织和社会运动（学生、土著人、公民大会等）正力求在进步派政府领导的国家影响公共政策，或在保守派政府领导的国家抵制新自由主义政策。除了与国家和政府的关系之外，许多社会行动者正寻求独立于官方的更自主的议程，并通过公民动员的新方法，实施网络化的政治组织形式。

6. 在生活满意度和意象方面：

生产和消费是社会交换的主要驱动力。我们必须开发提升生活满意度的其他动因，推动互相关怀与文化共享，并且能够促进和发挥公民和人民的想象力。

7. 在增长与发展方面：

当前的全球发展模式是一个陷阱，必须重新审视。为解决消除贫困这一主要问题，我们必须创建另一种范式，摒除以经济增长为首要目标的观念，确保最弱势群体能从公共政策中获益。

关于共同议程与未来对话的建议：

在参与行动与民间组织的原则方面

- 丰富学习过程：分享与进程有关的信息（通过联合国、区域、社会论坛等）

In South America, the disparity of the intergovernmental agencies (UNASUR, ECLAC, MERCOSUR, and the Pacific Alliance) prevents public policies from being coordinated coherently at the regional level. This disparity is notably a reflection of the ideological differences of political actors who have conflicting views on how the different economies should be integrated into globalization and how participatory the democratic regimes should be within each country and in the region.

5. On redefining State-society relations:

The relations with the state, local governments and business must be redefined in order to give civil society more leeway to frame and implement alternative solutions. Civil society is playing an increasingly important role globally and nationally.

The government of China encourages Chinese CSOs to make their contribution especially to the realization of sustainable development in China, yet the governance of CSOs needs to be further improved and an enabling environment needs to be provided to give more space for CSOs to carry out their activities. CSOs have made significant contributions to the implementation of the MDGs in China. China's National Consultation on the Post-2015 UN Development Agenda has provided a platform for a dialogue between the civil society and government agencies, enterprises and academia. It has promoted a better understanding of the different stakeholders and facilitated their future cooperation. The positive role of the civil society has been confirmed and their contribution to the formulation of SDGs is encouraged.

In Europe, new social movements are rising based on mistrust of the system including towards the classic civil society bodies such as Unions or CSOs (see “The indignant movement”). The functioning of the European Union should be more democratic and the participatory process should be inclusive and open to a wide variety of stakeholders, so that the citizens' voices could be taken into account and the decisions become less bureaucratic.

In South America, civil-society organizations and social movements (students, indigenous peoples, citizens' assemblies, etc.) are seeking to influence public policies where states are being managed by progressive governments, or to resist neoliberal policies where states are being managed by conservative governments. Beyond their relationship with the state and governments, many social actors are pursuing a more autonomous agenda, independent from the official agenda, and implementing networked forms of political organization with new methods of citizen mobilization.

6. On life satisfaction and imagery:

Consumption and production are the primary drivers of exchange in our society. We must develop other sources of satisfaction, promote care and shared cultures and be capable of promoting and harnessing the imagination of citizens and the people.

7. On growth and development:

The current global development paradigm is a trap and must be reconsidered. We must address the key issue of poverty alleviation through creation of another paradigm which challenges the primacy of growth and check that the most vulnerable people are benefiting from public policies.

Our proposals for a shared agenda and future dialogue:

On principles for our actions participation and civil society

- Enrich the learning process: share information on processes (through the UN, regional, social forums, etc.)

- 组织全国性运动，并检验其关联性
- 彼此之间相互支持，提高民间组织的能力建设

在活动方面

1. 案例研究：

在2013年底，出版中欧南美三方在北京会议期间介绍的《案例研究合集》，并针对我们面临的主要共同挑战（参与、环境边界），提供一种“自下而上”的分析。

2. 信息共享：

通过网络在线平台共享现有资料。通过该平台，各方机构可以共享各种文件、文档、视频资料等，在此过程中要考虑到各成员所需的兼容性与格式。这些信息共享机制与平台将通过Skype会议，邮件往来等形式，使得成员能够共同讨论南美洲与欧洲民间组织的近期动态，并分享中国民间组织的最新进展。

3. 参与：

- 构建具体的长期战略伙伴关系，便于联合行动
- 在三方（或多方）对话的框架内，为其它意见和参与者创造机会，增进对议程中悬而未决问题的理解，并寻找可能的解决方案
- 在各自国家践行新的参与形式
- 共同支持、帮助最脆弱、最边缘化和最弱势的群体，让他们的呼声得到重视

4. 今后的会议：

- 2014年11月在智利圣地亚哥召开第三次三方对话，希望北京三方对话的参会者与其他成员能够参加
- 未来的对话主题：
 - “公共资源”的治理、伦理与经济
 - “文明”：生物、生态
 - 在不断变化的世界中的新世界治理
 - 金砖国家民间组织的不同声音

5. 国际进程：

与可持续城市、区域和气候变化有关的国际会议时间表：

- 2013年9月，法国生态城市会议
- 2014年2月，纽约可持续发展目标会议：共同关注，建设性地参与，并积极影响可持续发展目标的协商过程
- 2014年12月，秘鲁利马全球气候变化大会（COP20），为2015年巴黎全会（COP21）做准备，届时将达成新的全球气候变化协议。

- Organize national campaigns and examine connections
- Mutually support one another as we improve civil society's capacity building

In terms of activities

1. On Case studies :

- Publish the collection of case studies relating to the three regions that were presented during the meeting and provide a “bottom-up” analysis related to our main common challenges (participation, environmental boundaries) by the end of 2013

2. On Information sharing:

- To share the available material through an online platform where all groups can share various papers, documents, videos etc., taking into consideration the compatibilities and formats each member need. These information-sharing mechanisms and platforms will enable to discuss recent developments in South American and European CSOs and share updates from Chinese CSOs through Skype calls, mailing lists, etc.

3. On participation:

- Create concrete long-term strategic partnerships for joint action.
- Create opportunities for other voices and participants, thus encouraging a better understanding of and possible solutions to the agenda's outstanding issues, all within the framework of tripartite (or multipartite) dialogues.
- To implement new forms of participation in our countries.
- To collectively support and assist the most vulnerable, marginalized, and disadvantaged in making their voices heard.

4. On future meetings:

- To have an open dialogue at our next meeting in Santiago de Chile in November 2014, in the hope that the current members and others will participate.
- Topics for future dialogues:
 - The governance, ethics, and economics of the Commons
 - « civilizations »: bio, ecological
 - New world governance in a changing world
 - Alternative voices of the CSOs in the BRICS context

5. On international processes:

An international agenda on sustainable cities and territories, and climate change

- Ecocity in France, September 2013
- SDG session in NY February 2014: jointly follow, constructively participate in, and positively influence the SDG consultation processes
- Process COP 20 on Climate Change in Lima (December 2014) towards COP21 in Paris (2015) where a new global climate agreement must be agreed on.



“天性的力量”全方位艺术特展在京举行

ART EXHIBITION OF “THE STRENGTH OF NATURAL IMPULSES” HELD IN BEIJING

7月30日-8月8日，“天性的力量”全方位艺术特展在北京NAMO SPACE举行。本次展览得到了法国驻华大使馆、中欧社会论坛、香港理工大学中欧对话中心的大力支持。

参展艺术家由法国画家方索和四位中国原生艺术创作者张森、谢红、孙乾玮、张雨晴共同构成。这是一场明澈清朗、充满活力、养眼养心的视觉艺术体验，一场超越国界、种族、宗教、政治、性别、年龄等等一切人为界限而直叩灵魂的艺术事件。

方索为这次展览带来了近5年的新创作——以《色境》命名的系列油画作品。他在作画中重温童年时那种发现和实验的乐趣，并把这种感受转换成四溢飞扬的色舞，这种打破常规的创作思维和返璞归真的创作能量，让作品展现出真切而鲜活的生命力。

张森那超乎常人的天赋，终于开始挣脱周围拥挤着且异常强大的人性常规思维的扼制，绘画语言让他迸发出天性的力量，并由此坚守自己生命的本份。

孙乾玮和张雨晴，简直是两个艺术奇葩，他俩完全不顾及色彩的任何历史记忆或象征性意义，完全无视任何绘画的章法技巧，却用最高级的游戏精神和最真诚的生命态度，为我们呈现了一场艺术大师级的视觉盛宴。

完全没有美术教育背景的谢红，于年近半百之时，拿起画笔开始了原生艺术的创作之路。或许是上苍赋予的天性终得释放，她只需静静地体味内心，好似一股无形的力量在控制着画笔，手随心动。

展览开幕当天，多年致力于电影音乐研究的杨大林和杨冬为观众带来“天性的力量”电影音乐沙龙，特别分享了人物传记类影片《莫扎特》中的配乐，评述了音乐天才短暂而曲折的人生。

From July 30 to August 8, an N-Dimension special art exhibition entitled “The Strength of Natural Impulses” was held at the Namu Space in Beijing, with the support of the China-Europa Forum, the French Embassy in China, and the China-Europa Centre at the Hong Kong Polytechnic University.

Jointly contributed by French artist François Bossière and four Chinese raw art creators - ZHANG Sen, ZHANG Yuqing, SUN Qianwei and XIE Hong, the exhibition brought visitors with a bright and limpid experience of visual art that would destroy boundaries of nationality, age, gender, religion and social rank.

François Bossière brought oil series *Chromotopies* to the exhibition. The French artist infused blocks of colors with a folding texture on the canvas. In his paintings, one could easily find childlike discovery and experimentation transformed into visual delights. The same passion for creativity in paintings could also be discovered in three children's paintings.

“They all painted from instinct, from being curious and imaginative, crossing the fences of either illness or painterly doctrines. In an unsophisticated manner, their works strike deeply on our soul,” the art curator Ms ZHANG Yanbo said.

The exhibition also displayed several drawings in ink and pen by Xie Hong, 54, a retired staff member from a university library. Xie had never thought about painting until she heard of raw art from her sister, who saw such works abroad, six years ago. She began scrawling unconsciously on the paper, and has gradually formed her own style - drawing circles and curving lines.

In the evening of July 30, Mr YANG Dalin and Mrs YANG Dong held a salon on film music, sharing music pieces in Amadeus, a 1984 period drama film directed by Miloš Forman about the genius of Wolfgang Amadeus Mozart.

The term, “Art Brut”, translated to “raw art,” in English, was coined by Frenchman Jean Dubuffet in the 1940s. It refers to art created by people outside established art circles, such as children, patients with mental illness and adults who have not studied academically.



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