

民胞物與

Minbaowuyu

21期

Issue no. 21

2014 年秋冬季
Autumn & Winter 2014

廣州保華國際教育園開幕

The Opening of Guangzhou BP International Education Park

耀中-耀華的歷史和理念

The History and Philosophy of Yew Chung and Yew Wah

訪問華盛頓特區：
美國智庫的兩大類型

Visit to Washington D.C.:
Two Major Types of American Think Tanks

旅遊見聞集
On Travels

B&P GROUP

保華生活教育集團學術及社會事務季刊
B&P Group Academic and Social Affairs Newsletter

編者的話



廣州耀華國際教育學校於今年 9 月開學，它座落於廣州花都九龍湖國際社區的廣州耀華國際教育園。這個佔地 144 畝的校園區是自行買地、自行設計、自行建設，將提供從幼兒園、小學、初中、高中等全系列的國際教育，標誌耀中—耀華國際教育發展的新里程碑。回顧 1927 年，當時年僅 16 歲的曾楚珩女士（「校長婆婆」），與兩、三位女士在香港建立一所名為耀華的學校，意謂「光耀中華」，充滿對未來中國教育的願景。到了 1932 年，在校長婆婆的獨立艱苦經營下，學校改名為耀中，意謂「光耀中國」；直到 20 世紀 70 年代現任耀中教育機構校監陳保琮博士接替了她，並把以幼兒發展為本的幼兒教育理論引入香港，進而整合東西方最佳做法和理念，發展着重中、英雙語學習，由幼兒、小學至中學的國際教育課程。這期專題回顧了這段歷史，展望今天廣州耀華國際教育學校的發展。

今期由保華生活教育集團屬下機構的幾位同事分別撰寫了四篇在美國、內地、和歐洲的訪問與旅遊見聞及感想，情景交融，視野寬廣，頗堪品味。

From the Editor

Yew Wah International Education School of Guangzhou opened in September this year. It is situated in Guangzhou Yew Wah International Education Park, with a construction area of 110 000 sq. meters and a projected population of 2000 students.

In retrospect, Madam Tsang Chor-hang was only 16 years old in 1927 when she joined with two or three other women to establish the Yew Wah school in Hong Kong. Yew means “to glorify” and Wah is one of the Chinese characters that means “China”. From the start, the school had this vision of education for the future of China and the world. In 1932, it was renamed as Yew Chung, and as Principal, Madam Tsang overcame difficulties and operated the school until the 1970s, when Dr. Betty Chan, Director of Yew Chung Education Foundation took over and expanded it into international education and eventually into the global education system today. The feature of this issue reports on the opening of the new school and looks back to the history of Yew Chung - Yew Wah.

Several members of the B&P Group contributed to this issue with interesting travel reports on the USA, mainland China, and Europe.

歡迎保華生活教育集團、保華基金會及其資助機構的同事及友好來稿包括遊記和生活隨筆等各類型文章及來圖，並把圖文寄往 hkpricontact@gmail.com。

We welcome the contribution of articles and pictures from the colleagues and friends of B&P Group, B&P Foundation Limited and its Sponsored Organizations. Please send them to hkpricontact@gmail.com.

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「民吾同胞，物吾與也。」——張載《西銘》

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由廣州耀華國際 教育學校開幕 回顧耀中 - 耀華 的源起

From the Opening of
Yew Wah International Education
School of Guangzhou
to the Beginning of
Yew Chung and
Yew Wah



花都廣州耀華國際教育學校 開學迎新生

呂萍
廣州耀華教育管理有限公司
總經理（業務發展）

廣州耀華國際教育園座落於廣州花都九龍湖國際社區，佔地 144 畝，建築面積 11 萬平方米。學校軟硬件設施先進齊備，提供現代化、國際化的配套和服務，將生活與教育融為一體。園區可容納近 2000 名學生，提供從幼兒園、小學、初中、高中等全系列的頂級國際教育，讓孩子們能夠享受到多元文化的學習氛圍，同時接受中英文同步雙語教學，從而成就相容東西方文化精髓的獨立人格。

耀華國際教育建基於耀中國際學校多年在香港及內地城市推行優質國際教育的經驗之上。耀華國際教育機構校監陳保琮博士及董事局主席葉國華教授一直致力於在全國推進耀華國際教育的先進理念，已經在上海、煙台、日照等地成功開辦耀華國際教育學校。

經過五年的精心打造，廣州耀華國際教育學校歷經自行買地、自行設計、自行建設，於今年九月盛大開學，成為耀華國際教育大家庭的新成員。

校園篇

廣州耀華國際教育學校，毗鄰九龍湖度假區，依傍連綿數十公里的蔥郁群山，近 4500 畝的無污染水域，自然和生態環境極其優越。園區位於四條高速公路——京珠高速、新機場高速、街北高速、珠三環高速，以兩條高等級公路——花都大道和山前旅遊大道的交匯口，可快速連接市區、機場及周邊珠三角城市。

◀圖：廣州耀華國際教育學校已於 2014 年 9 月 18 日開幕

園區建築設計出自美籍設計師葉景文團隊之手，強調有效利用地塊和周邊環境提供的自然資源，盡可能的使建築融於自然中，同時注重各個功能區塊之前的相互獨立和相互貫通，用建築佈局呈現國際化園區的服務功能和盎然的趣味，更為重要的是，從未成年人的角度出發，將安全便利環保體現在園內交通，道路，園林等系統中，為不同年齡的學生提供安全和溫馨的校園環境。寬敞的教室、現代化的圖書館、體育館、運動場、多媒體中心和學生宿舍，為學生的校園學習、生活提供悉心周到的頂級設施和服務。

教學篇

廣州耀華的教學方式融彙東西教學方法和理論，創新性地將中國國家的小學及初中課程與國際課程有機結合，形成兼顧中外學生需要的國際課程，增強學生的學習底蘊。同時引進專業外籍教師和國際教材，按照耀華的教育理念和方法，在中國內地創設真正的國際教育氛圍和環境。而且，廣州耀華提供的國際課程可讓學生在任何一學段銜接世界各地的學校。

除了課程保證高質量的學術標準，廣州耀華致力於全人教育，耀華相信「教育的根本在於品格的塑造」，包括了品格教育、生理、社會和情感發展。致力創建積極、關愛、愉悅、充滿欣賞的教育軟環境，為學生提供最理想的學習及生活經歷，促使學生在智能、社會性、體能及精神方面獲得全面發展。

廣州耀華同樣採用機構獨特的中外方雙校長管理模式、雙教師合作教學模式。採用全球招聘，吸納了一批具有歐美認證的教師資格，擁有豐富教學經驗的外籍教師，同時亦在機構內部調集了一批優秀資深的中外籍教師加入廣州耀華的教學團隊，通過密集高效的培訓，在短時間內，打造出一支高質量的教師隊伍，構成了廣州耀華學術系統的強而有力支撐。



圖：在開學禮上，校監陳保琮博士和主席葉國華教授一起將耀華的旗幟授予外籍校長柯睿良先生及華籍校長周淑群女士

迎新篇

2014年9月18日，廣州耀華國際教育學校莊嚴升旗，在湛藍的天空映襯下，在近300位學生、教師及家長的見證下，校監陳保琮博士和主席葉國華教授一起將耀華的旗幟授予外籍校長柯睿良先生及華籍校長周淑群女士，這一時刻不僅是廣州耀華國際教育學校的嶄新開始，也是耀華國際教育機構發展的又一里程碑。

近160名學生作為廣州耀華的創校生隨即開始了為期兩天，充滿樂趣的怪物開學營。開學營以「School is cool!」為主題，內容涵蓋了藝術，體育，音樂，運動以及戲劇表演等環節，中西方教師緊密配合，學生們釋放自我，跳出思維，像小怪物一樣積極開心的參與各個環節，發現學校不只是上課和考試，學校也可以是一個很酷的地方，學習也可以是一件很酷的事情。

結語

廣州耀華致力為中外籍家庭提供真正國際教育的旅程已經正式啟動，我們信心滿滿，期待着廣州耀華國際教育學校發展成為頂級國際教育的領跑者！

Opening of Yew Wah International Education School of Guangzhou

Helen Lü
General Manager (Business Development)
YWEM, Guangzhou

Background

Guangzhou Yew Wah International Education Park is located at Guangzhou Dragon Lake community of Huadu district with a construction area of 110,000 sq. meters and a projected population of 2000 students. It is equipped with advanced facilities to cater for modern and international educational services. It will provide top international education from kindergarten to high school, and give students a multi-cultural learning environment.

Yew Wah International Education Foundation is based on the experiences of Yew Chung International Schools promoting quality education in Hong Kong and China in the past years. Dr. Betty Chan Po-king (Director of Yew Wah International Education Foundation) and Professor Paul Yip Kwok-wah (Chairman of the Board of Yew Wah International Education Foundation) have put much efforts on promoting the modern educational ideas in China, and have already set up Yew Wah International Schools in Shanghai, Yantai and Rizhao.

After 5 years of efforts, Yew Wah International Education School of Guangzhou (YWIES-GZ) finally opened in September 2014 and became a new member of Yew Wah International Education Schools.

Campus

YWIES-GZ is located at Dragon Lake. The highways nearby connect the campus and town centre, the airport and other Pearl River Delta cities. The design of the campus is done by American designer Ye Jing-wen and his team. They make use of the natural surroundings and fuse the school into the environment, at the same time, maintaining each part's independence. They also maintain high level of safety in the design of traffic, road and gardens, specially for the use of students.

Teaching

YWIES-GZ merges the Chinese and Western teaching method and theory and combine the local and international syllabuses innovatively. Also, it introduces professional foreign teachers and international teaching materials. This builds a real international learning environment in China. The international syllabus provided also helps student to cope with any level of schools worldwide.

Besides teaching quality, Yew Wah emphasizes on whole-person development. We believe the foundation of education is based on the building of personality, including character education, physical, social and emotional development. This can help students develop intelligently, socially, physical and spiritually.

Orientation

On 18th September, 2014, YWIES-GZ started its first day of school. Under the witness of 300 students, teachers and parents, Dr Betty Chan and Professor Paul Yip presented the flag of Yew Wah to Christopher Connellan, Western Co-Principal, and Stella Zhou, Chinese Co-Principal together, and marked the new milestone of Yew Wah International Education Foundation.

After that, About 160 students started their exciting 2-days monster orientation camp. The theme of the camp is "School is Cool!" and includes art, physical education, music and drama. With the corporation of local and foreign teachers, students are able to think out of the box, participate in the activities as actively as little monsters and discover the fun of school.

Conclusion

YWIES-GZ has put much effort on providing a real international learning environment to local and foreign families. We are confident that YWIES-GZ will develop into the top leader in international education.



圖：美籍設計師葉景文將校園融入周圍大自然環境中

耀中 - 耀華的歷史與理念

陳保琮博士
耀中教育機構校監



圖：昔日教學情況

以下內容節錄自耀中教育機構校監陳保琮博士於 2014/15 年度新學年對新同事之講話，讓大家了解耀中／耀華理念演化的歷史背景：

1927 年創立耀華學校

耀中誕生於一個歷史時刻，當時中國努力掙扎從過去王朝時代轉變為國際群體內現代國家一員。1911 年清朝滅亡，造成中國國勢虛弱，遭受列強侵略。到了 20 年代末 30 年代初，英國、法國、德國、日本都在強化了各自在中國的立足點，中國內部的問題使她能否存活充滿了未知之數。我敬愛的母親，校長婆婆，與兩、三位女士在香港建立一所名為耀華的學校時，時為 1927 年，當時她年僅 16 歲。耀意謂「光耀」，而華是衆多表示「中國」漢字中的一個。學校就是在這種對未來中國和世界有如斯教育願景中誕生的。開校之初，我的母親是學校的老師，而每一個創辦人都是學校工作委員會的成員，承擔不同責任——一個是行政、一個是財務、一個是校長。這種情況持續了兩、三年。

有一天，負責財務的人員向委員會宣布，學校已破產。因為已沒有錢繼續運作學校、沒有錢支付帳單、也沒有錢支付教師工資。因為學生在新學年開始時已繳納全年學費，委員會成員認為他們必須履行他們對家長的承諾。部份教師離開了。留下的老師，不僅沒有工資，而且自己還要額外投入資金來繼續學校的運作。婆婆是其中一位留下來的教師。她被選為校長，當時只有 19 歲。到了 1932 年，所有的合作夥伴均已離去，婆婆是唯一主管學校的人。經營了耀華學校五年後，婆婆把學校改名為耀中。1932 年起，婆婆一人管理耀中，直到 20 世紀 70 年代我接替了她。所以我們便說耀中是成立於 1932 年。

家母，校長婆婆，曾楚珩女士因一股強大的使命感於 1932 年創立耀中。「耀中」有多重涵義。一是「光耀中國」，而中部之王國意指中國。二是「光耀中山」—孫中山，現代中國之父，西方國家較為熟悉的慣稱是孫逸仙博士。「中山」亦是珠江三角洲內的一個縣名，亦是孫逸仙博士的家鄉，也是家母的家鄉。

校長婆婆成長在一個貧窮的中國，在這樣的背景下，她有一種強大的使命感要幫助中國。她堅信只有通過教育，中國才能進步並發展成為現代國家。耀中是建基於基督教的精神，希望孩子自幼就認識創造天地萬物的主，讓新一代的中國人有好的教育，重振中國，實現孫中山先生於 20 世紀構想出來的新現代中國。她着重全人教育，強調基礎教育的重要；並透過教育把最寶貴的訊息，傳遞給孩子，讓他們知道人的渺小，神的大愛。她認為這是給予孩子最好的禮物。

校長婆婆已成為一個聚焦點，其精神團結了耀中及耀華各校，讓我們匯集起來。為了表達對校長婆婆的敬意，我們特於 2013-2014 學年，慶祝校慶 80 周年之際，創辦「楚珩日」，並將其定為周年性活動，於每年 10 月的第二個星期五在耀中及耀華各校舉行，讓學生、教職員、校友和耀中耀華之友，一同歌頌校長婆婆為耀中耀華的發展奠定了穩固的基石。

我繼承了校長婆婆的願景，並將它拓展至 20 世紀 80 年代的國際教育，和今天我們所有的環球教育理念。

教育理念

學校成立之初，校長婆婆用校訓傳達了四個關鍵的品德特質：「勤、儉、謙、信」。

而後，我們擴大了價值觀的內涵，加入了關鍵的特質，如勇氣、堅忍、正直、感恩、愛心、尊重、禮貌、真誠、接納、平等、正義、和諧。我們的教育目的是：

培養每位學生開放的人生觀，關懷他人及愛護環境的胸襟，熟練運用中英雙語的能力，並能與不同文化背景的人士溝通合作、適應競爭劇烈的高科技世界，及建立對世界對人類的責任感。

由一個以個人的行為作為尺度的簡單校訓，到上世紀九十年代，機構參考了聯合國科教文組織委託當時羅馬俱樂部撰寫的「人類命運的抉擇」報告，給下一世紀人類的忠告，建立了 20 世紀的校訓：

耀中 與科技結盟
與文藝結盟
與仁愛結盟

又到 21 世紀我們更從一個地球村平面的觀點，發展到連繫自然的世界宇宙觀：

仰望星空 當我們凝視無限穹蒼，我們自覺地在浩瀚的太空中定位，意識到人類的渺小與脆弱。這種覺悟讓我們對萬物感恩及振奮、「我」在這裡。

俯覽大地 我們用手觸摸大地，用五觀欣賞大地，用心感受大自然。讓我們充滿喜悅與沉醉、我與自然融為一體 – 我是自然。

萬種同根 不要獨享排他，需愛惜大自然、喜悅大自然、感動大自然，因眾生萬物皆同根、同源、同祖。

愛是泉源 愛如泉源，把宇宙、自然、人類、及一切生物連結在一起。因此，請停止互相傷害，並遵照聖經所說的那樣「愛人如己」，做一個仁者、智者。

上述是耀中如何由耀華發展而來，及逐步孕育以品德教育為重點教育理念的背景。

我們要培養耀中／耀華的學生具備校訓中提倡的人類福祉觀。他們代表着千年崇高的概念。在中文原文中，闡釋了我們在宇宙的位置、我們作為地球自然組成的一部份，應當成為地球母親的照顧者、和保護者的角色、我們和大自然的關係、我們作為一個物種的

共性，以及愛的核心融合力，從而展現了地球整體生命的融合。

在這個意義上，耀中和耀華是相同的。在日軍佔領香港時期，學校關閉，戰後婆婆重開了學校。耀中起初提供幼稚園及小學教育；在60年代初，曾有一段短時期辦過中學。20世紀70年代，我從美國回來，決心要把以幼兒發展為本的幼兒教育理論引入香港。當時，引入新的幼兒教育理念到香港確實不容易，香港本地的父母只想到讓他們的孩子進入名校。我初回港時，是在明愛工作；開了很多座談會、演講會，接觸許多香港本地的學校和機構。通過社區和家長教育，很多香港人逐漸覺醒到幼兒教育是終身學習的一個必要關鍵途徑。

在明愛工作兩年後，我再次離開香港，開始我的博士課程。在我離港前，婆婆當時已到退休時間，耀中校舍經已由深水埗砵蘭街遷往自置的九龍塘根德道29號，我希望實踐幼兒教育的理念和原則，使耀中成為一所模範幼兒學習中心。

「遊戲」是小孩的一種「學習」的方式，從「遊戲中學習」是幼兒發展的一個學習理論。校園是讓孩子離開父母保護下的第一個獨立生活的地方，是讓他／她們學習的縮小社會。對於幼兒教育和幼兒園課程，我們採用了開放式教室。孩子擁有了學習角落。我們摒棄考試為本的學習，通過親身的實踐，採納探究方式，幫助孩子建構知識。對20世紀70年代香港的早期學習來說，這些都是激進的教學方法。在開始時，我們只有兩名學生。我們經歷了非常艱難的時期，只好默默地堅守信念，並積極面對前面的挑戰。當典型的香港孩子哭哭啼啼哀求着不要上學時，耀中的孩子卻很快樂，並非常渴望到學校來。他們生病也要上學。好口碑在家長中傳播開了，報讀人數漸多。儘管成立幼兒教育之初我們經歷了許多困難，但到了上世紀

70年代末80年代初，耀中幼兒園不僅錄滿了學生，而且還需輪候。學生人數增多，校方要擴建校舍來滿足那些還未出生，父母已經開始替他們報名的孩子。

20世紀80年代，隨着新科技的發展，地球村及國際的概念漸漸出現，我和葉國華教授開始問的問題是：

「甚麼是一所國際學校呢？」

只是簡單的一所擁有西方教師和以英語為教學語言的學校？是一所擁有多元文化學生群體的學校？從香港的角度來看，縱觀各國際學校，建立的課程是為了配合教育一個特定國家的族群，以便學生返回祖國時能繼續學業。明顯地，實質上這些學校都只是在國際環境中的國家學校。

1985年，耀中開辦了第一個國際小學班別，然後以每年一級的加上去。

1998年，第一屆學生參加IGCSE的公開試，當年畢業的學生很少。

隔年至2000年，才開12班，考IB文憑試。

2002年，第一屆全面完成整個高中，學生考入英國、美國、加拿大、澳洲、香港等地的大學。

2012年，機構慶祝80周年，這班畢業生也慶祝他們的10周年。

近這30年來，我們總是在不斷規劃和發展耀中／耀華自己的教育課程 - 國際教育，即非考試為本、整合東西方最佳做法和理念的、着重於中、英雙語學習的課程。逐年建立課程，並非易事，是需要時間和努力的。但這是一個以研究為本的獨特的國際課程。我們是一所提供國際教育的學校，以鮮明的理念塑造課程、管理、行政模式。

瑪麗海登博士 (Dr. Mary Hayden) 在其著作「國際教育概論」(An Introduction

to International Education) 中指出，許多所謂的「國際學校」並沒有提供國際教育。事實上，一些當地政府開設的本地學校，它們所提供的「國際」教育元素，在實質上要較這些「國際學校」更多。一般的傾向認為國際學校基本上是西方的學校，使用英語或歐洲語言作為教學語言，再加上一群不同國籍的工作人員和學生群體，就是國際教育。耀中抱持了不同的看法。耀中對國際教育的定義取決於學生的成長，即關於孩子的內部轉化。這受國際學校的文化影響，由教與學的環境、行政、整體課程內容、教授過程創造出來的，並直接影響到孩子品格的建立。這就是我們的理念基礎。要有真正的環球意識，是指學生要學到有能視地球為人類和所有物種的一個家園，一個需要悉心照顧的地球。環球事務可從簡單的回收利用開始，全球問題可能最初僅是伴隨着自然界變化的簡單循環。但最終學生要學到人類遷徙後，演變為流亡、貧窮循環、戰爭、社會瓦解、非法交易，如武器、毒品、人口買賣等世界問題，以及眾多政治經濟體制、種族、信仰、文化及文明的共存問題。本世紀，我們深刻感受着中國的崛起，因此我們注重對中英文雙語的精通掌握！耀中／耀華國際學校的課程設置旨在實踐我們對全球教育的使命。

在這裡，也要談談我們建立國際學校另一個重要原因。80年代後期，對1997年主權移交給中國，很多港人有不安全感。許多家庭離開香港。許多留下來的家庭，把孩子送到寄宿學校去。不管什麼原因，香港人越來越意識到世界之大，以及在其他國家不同的教育機會。我認為我們需要提供香港人真正的國際教育，好讓家庭一起生活，陪伴孩子成長。我們的想法不斷演化，由國際小學開始，逐步走過20世紀90年代初期，進入新千禧初年，我們開發了為世界公民建立良好品格的全人教育理念。隨着全球化在新世紀起飛，我們開始看到，即使是國際教育也



圖：重慶耀中中國文化週活動「最炫民族風」

有許多限制，我們需要更上一層樓，進步至環球教育，教育新一代成為世界公民，事事會首先想到的地球和所有物種福祉，然後是國家和本土。

能夠到此，並不容易。每一步都有血有汗，發展和實踐課程、召集志同道合的人都需要時間。有時候，我們沒有足夠的資源去實現我們的願景。所以，當瑪麗海登博士在她的著作「國際教育概論」確定耀中為世界上的一個獨特的國際學校系統，以及當一位評審北京耀中的小組成員表示她從沒遇過這樣的一所擁有滲透到學校各層面，如此先進理念的學校時，你可以想像我們是多麼激動。

The History and Philosophy of Yew Chung and Yew Wah

Dr. Betty Chan
Director of Yew Chung Education
Foundation

The following is an extract of the speech of Dr. Betty Chan given in the new school year 2014/15 to all new colleagues. It helps us understand the history and education philosophy of Yew Chung and Yew Wah:

Our beginnings were in the historical context of China struggling against its dynastic past to become a modern state in the community of nations. The Qing dynasty collapsed in 1911, leaving China weak and open to foreign aggression. By the late 1920s and early 1930s the British, French, Germans and Japanese all had strengthened their footholds in China, whose internal troubles left its survival up in the air. My dear mother, Hau Cheung Po Po was only 16 years old in 1927 when she joined with two or three other women to establish a school in Hong Kong which they named Yew Wah. Yew means “to glorify” and Wah is one of the Chinese characters that means “China”. The school was born from this vision of education for the future of China and the world. My mother began as a school teacher, and each of these founders of the school formed a working committee each with different responsibilities – one for administration, one for finance, and one as principal. This went on for two or three years.

One day, the person responsible for finance announced to the committee that the school had gone bankrupt. There was no money to continue the operation of the school, no money to pay bills, no money to pay teachers’ salaries. Because students had paid their whole year school fees at

the beginning of the school year, the committee members felt they had to honour what they had promised to the parents. Some teachers left. Those who stayed not only did not receive salaries but they had to put in extra money of their own to continue to maintain the operation of the school. Po Po was one of those who stayed. She was only 19 years old, nevertheless she was elected Principal of the school. By 1932 all the partners had left and Po Po was the sole head of the school. After operating as Yew Wah school for five years, Po Po renamed the school Yew Chung where she continued as the Principal of the school from 1932 until I took over from my mother in the 1970s. It is from this date 1932 that we say Yew Chung was established.

My mother, Hau Cheung Po Po, Madam Tsang Chor-hang created Yew Chung in 1932 with a sense of mission. Yew Chung has several meanings. It means “to glorify Chungkuo” the Middle Kingdom which means China. It means “to glorify Chungshan”, Sun Chung Shan, the founder of modern China, who is better known to the Western community as Dr. Sun Yat Sen. “Chungshan” is also a prefecture-level city in the Pearl River Delta and the hometown of Dr. Sun Yat Sen, which was also the hometown of my mother.

Given the context of an impoverished China from which Hau Cheung Po Po emerged, she felt a powerful sense of mission to help China. She firmly believed that China could only improve and become modern through education. Yew Chung was founded on Christian principles. We want our children to understand the creator of our

world and we want to provide quality education to the new generations of Chinese students who would revitalize China thereby fulfilling Dr. Sun's vision of a new and modern China emerging in the 20th century. She placed great importance on whole person education, insisted on education on fundamentals, and tried to send the most precious message to our children, so that they understand the fragility of humans and the great love of God. She believed this is the best gift for children.

I inherited Hau Cheung Po Po's vision and expanded it from the 1980s into international education and eventually into the global education system we have today.

Hau Cheung Po Po has become the focal point that unifies all our schools, the symbol of the spirit of Yew Chung / Yew Wah. As a way of expressing gratitude for the contribution she has made to bring together all Yew Chung / Yew Wah schools, we established "Founder's Day" as a special annual event to be celebrated within the Yew Chung / Yew Wah educational community on the 2nd Friday of October of every year, while celebrating our 80th anniversary in the academic year of 2012-2013. The event gathered students, staff members, alumni and friends of Yew Chung and Yew Wah to acknowledge the foundation laid by Hau Cheung Po Po for Yew Chung / Yew Wah.

School Vision

In the beginning, Hau Cheung Po Po created a very simple motto to guide the curriculum and program of the first Yew Chung classes. It expressed four key character attributes: diligence, thrift, humility, and trust.

Later we expanded the values set by adding key qualities like courage, persistence, righteousness, gratefulness, love, respect, courtesy, sincerity, acceptance, equality, justice, and harmony. We stated our educational objectives:

To nurture in every student an open outlook on life, a caring attitude towards people and environment, a high proficiency in English and Chinese, an ability to communicate and cooperate with people from different cultural backgrounds, an ability to adjust well in a competitive and highly technological world, and a sense of commitment to the world and its people.

From that first simple motto through the expanded "Identity" document we developed in the 1990s, we took the advice from "Mankind at the Turning Point", a report published by the Club of Rome. The report warns humans on the choices we face in the next century. We adopted the new planetary consciousness, and confirmed the following objectives since the last century:

Yew Chung will align with	Science and Technology Culture and Arts Love and Charity
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In the 21st Century, our world views evolved from the global village to the grand universe:



◀ 圖：上海耀中小學上堂情況

- Gazing at the enormous sky

As we gaze at the enormous sky, we are enchanted by the immensity of Space, and we realize the fragility of human beings. This awareness humbles us to become thankful and excited for everything. I am here.

- Touching the earth

We touch the earth with our hands, feel the world with our senses, and appreciate nature with our hearts. We should be joyful and connect ourselves to nature. We are nature.

- Creations are from the same origin

All creation comes from the same root, the same source, the same origin - and it is Love. Therefore, we must be inclusive. We must love Nature.

- Love is the origin

Love is like a spring or fountain that connects the Cosmos, Nature, human beings and every species of creation. Therefore, stop harming each other but "Love one another", as the Holy Bible says. We must be benevolent and wise.

This is the background on how Yew Chung developed from Yew Wah and gradually developed a philosophy focused on character formation. These are to bring the Motto and Yew Chung / Yew Wah into the future, and to ensure our students understand the concept of human welfare. They represent lofty concepts which, in the original Chinese, express the integration of life: our place in the cosmos, our role as caretakers and protectors of the earth, our relationship to nature, our commonality as a species, and the binding nature of love.

In this sense Yew Chung and Yew Wah are the same. The school closed during the Japanese occupation of Hong Kong, but after the war Po Po reopened the school as Yew Chung. It originated as a local kindergarten and a mainstream primary section. In the early 1960s, Yew Chung also had a secondary division for a short period of time. In

the 1970s, I returned from America determined to make early childhood education (ECE) theories into our Hong Kong's kindergarten system. In those days, it was not easy to introduce a new educational concept like ECE to Hong Kong where parents could only think about getting their child into elite schools. When I first came back to Hong Kong, I worked in Caritas where I organized many seminars and talks which brought me into contact with many local schools and organizations. Through community and parents education, the general public in Hong Kong gradually awakened to the need for ECE as a critical pathway to lifelong learning.

After working in Caritas for two years, I left Hong Kong again for my doctorate degree. Before I left Hong Kong, my mother had reached retirement age. Yew Chung moved from Portland Street in Shum Shui Po to Kent Road in Kowloon Tong. I wanted to implement ECE concepts and principles to make Yew Chung an exemplary early childhood learning centre.

"Play" is a way of learning to children. "Learning through play" is a theory in ECE. The school is the first place for children to learn to live independently without their parents. It is a mini-society for them to learn. For our ECE and kindergarten programs we adopted the open classroom and children had learning corners. We did away with examination-based learning and had inquiry based learning with hands on experience, helping children to construct knowledge. These were somewhat radical approaches to early learning in Hong Kong in the 1970s, so we actually just started with two children. We struggled through very difficult times. But I persisted. We didn't give up easily but rather confronted challenges head on. When the typical Hong Kong child would cry and cry having to go to school, our few children became happy children eager to come to school. The children wanted to go to school even when they were sick. Positive word of mouth spread among parents and other students came. Although it was a long struggle getting ECE

established, by the end of the 1970s and early 1980s the Yew Chung kindergarten was filled to capacity with waiting lists. Our school had to expand to fulfil the demand of parents who signed up for their unborn children.

What is an international school ?

In the 1980s, with the new technology development and the emergence of the concept of global village and internationalization, Professor Paul Yip and I began to ask the question, “What is an international school?” Is it simply a school that has Western teachers and uses English as the medium of instruction? Is it a school with a multicultural student body? From the Hong Kong perspective, looking at the various international schools that had been established to cater for the educational needs of a particular national group providing qualifications for these students to return to their homelands to continue their education, it seemed evident that these were in reality just national schools in an international context. Then in 1985 we started the first Yew Chung international primary class. Our pattern was to move up one class per year until we completed a full primary section and to continue into secondary to Year 11. In the year 1998, our students participated in the IGCSE examination for the first time. There were too few students to continue Year 12 the following year. But in 2000, we added the IB Diploma program for Year 12 and 13. By 2002, our first secondary students completed the whole high school course and with the IB Diploma they began to enter to universities in U.K, U.S, Canada, Australia and Hong Kong. This year those graduates celebrated the 10th anniversary of their graduation as we celebrate the 80th anniversary of the school.

In the past 30 years, we were planning and developing our own Yew Chung / Yew Wah curriculum - International, non-examination based, integrating best practices and concepts of the East and West, and focusing on bilingual English and Chinese dual language learning. This, too, took time and effort. It was not easy building up our curriculum year by year. But it was a unique

research-based international curriculum. We were a school providing international education with a distinct philosophy that shaped the curriculum, administration, and practices of the school.

In her book “An Introduction to International Education”, Dr. Mary Hayden points out that many of the so-called “international schools” do not provide international education and, in fact, some state supported schools actually provide more elements of the international education than their counterparts who are actually national schools in an international context. We are so familiar with this model that we tend to think that an international school is one that is basically Western, uses English or a European language as the medium of instruction, and has a multinational and multicultural staff and student body. But I felt an international school should provide an international education. Yew Chung adopted a different view. Yew Chung defines an international education by what goes on inside the student. It is about the internal transformation of the child. This is affected by the international school’s culture, which is created by the teaching and learning environment, the administration, the overall curriculum content and the educational delivery processes which directly impact the character formation of the child. Our curriculum and practices are shaped by this philosophy. To be truly global minded, a student acquires the capacity to see the planet as one homeland for humans and all species, a planet that requires care and attention. Global issues may start with simple recycling, growth in the natural world, but eventually evolves into human migrations, refugees, the poverty cycle, wars and social breakdowns, trafficking - arms, drugs, humans, and considerations of diversity in governance, economics, ethnicities, faith communities, cultures and civilizations. And throughout this century we will experience the impact of an emerging China, and hence our emphasis on bilingual fluency in English and Chinese. All the programs offered by Yew Chung / Yew Wah reflect our commitment to global education.

Here we also need to talk about another important reason for Yew Chung to set up an international school. In the late 1980s there was a lot of uncertainty in Hong Kong about the 1997 handover of sovereignty to The People's Republic of China. Some families felt insecure and decided to leave Hong Kong. Many families that stayed sent their children away to boarding schools. Whatever the reason, Hong Kong people were more and more aware of the world and the different educational opportunities in other countries. I felt that we needed to provide the international education our citizens were seeking in order to keep families together in Hong Kong. Splitting up families is never good for the children. Our ideas were evolving through experience in starting an international primary school, and gradually through the 1990s and into the early years of the new millennium we developed our philosophy of holistic education for the character formation of world citizens. As globalization took off in the new century, we began to see that even international education was limiting and we needed to move beyond into global education whereby we educated the new generations in a way that they would become global citizens thinking first of the welfare and care of the planet and all species, then of the nation and finally the local level.

It was not an easy path getting here. We struggled every step of the way. Sometimes we did not have the resources to do what we envisioned. It took time to develop and implement the curriculum, to gather a team who shared the same vision. So, you can imagine how thrilled we were when Dr. Mary Hayden in her book "An Introduction to International Education" identified Yew Chung as a unique grouping of international schools in the world, or when a member of the YCIS Beijing accreditation team indicated that she had never encountered a school with such a developed philosophy that permeated all levels of the school.

訪問華盛頓特區：美國智庫的兩大類型

馮可強
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圖：訪問美國著名智庫 Cato Institute

智庫是經常進行有關公共政策研究及提出建議的機構，它們作為知識和權力之間的橋樑，把研究人員與公共政策的決策者聯繫起來。

據美國賓夕法尼亞州州立大學 2013 年國際智庫指標報告的統計 (2013 Global Go To Think Tank Index Report, Think Tanks and Civil Societies Program, University of Pennsylvania)，全球共有 6,826 間受該計劃認可的智庫機構，其中美國共 1,828 間，為所有國家之冠。英美智庫的傳統和主流，是相對獨立的法人組織，不附屬或依附於政府、政黨、和壓力團體，當然事實上它們之間有千絲萬縷的關係。美國一些著名智庫，對美國政府的政策決定和美國民意的影響，有時候是相當大的。在亞洲而言，日本、南韓、和台灣的智庫大多是附屬於大型工商機構；中國絕大多數的智庫屬於政府機構或政府贊助組織；東南亞多數智庫則是半獨立形式，與政府或個別政治人物有密切關係。當然，無論在什麼

地區或國家，一些大學都設有研究中心或研究所。

今年 7 月中，香港政策研究所一行四人，專程到美國華盛頓特區 (Washington D.C.) 訪問了六間著名的美國智庫，直接和深入地去了解它們的運作模式。我們得到它們的熱情接待，特別安排各部門的主管輪流或一起回答我們的問題，坦率友善、言無不盡。訪問團成員包括本所董事曾鈺成、沈旭暉、行政總裁馮可強、和研究員馮智政。

我們在華盛頓特區訪問的六間智庫，大致可分為以下兩大類型：

第一類：研究型智庫

這一類型的智庫屬於較傳統型的智庫，標榜自己沒有黨派性，着重深入和嚴謹的公共政策研究分析。

Brookings Institution 布魯金斯學會
布魯金斯學會歷史悠久，成立可追溯至

1916年，是一間獨立的非牟利機構。創辦人是慈善家羅拔·布魯金斯（Robert S. Brookings）；現時大部份的收入來自慈善基金、商業機構、和私人的捐款。

該學會現時在美國和世界智庫中排名第一（按照上述的智庫指標報告）。它標榜的座右銘為「優質、獨立、影響」（Quality, Independence, Impact），一貫的信念為「好的政府管治來自好的意念（good ideas），而好的意念建基於尊重事實、嚴謹思考、理性辯論、及與公眾對話。它的主要研究範圍包括管治問題、經濟研究、城市政策、外交政策、國際經濟與發展等。美國傳媒及政客最多引用該學會的研究成果，並普遍視之為代表中間或中間偏自由的立場，但它同樣受到美國共和黨及民主黨的重視，其信託人委員會（Board of Trustees）經常包括兩黨的代表性人物。前美國總統卡達在制訂競選綱領時亦倚重布魯金斯學會等的專家意見。

Urban Institute (UI)

UI是由詹森政府（Lyndon B. Johnson）在1968年催動成立，專門研究美國的城市問題的獨立和非黨派性（non-partisan）的研究機構。自成立以來，歷任美國政府（無論是共和黨或民主黨政府）都委託該機構進行研究；故其55%的收入來自聯邦政府的委託項目，而41%則來自慈善基金。它專長於數量化的評估和分析，包括設計有關模型（model）。研究範疇是有關衛生、房屋信貸、個人收入與生活保障、犯罪、勞工、稅收、老齡化等等問題和政策。它的業務亦擴展至海外，為一些政府提供研究服務。

第二類：倡導型智庫

倡導型智庫（advocacy think tanks）有鮮明的政治理念和主張，以及與共和黨或民主黨有密切關係，雖有做研究，但着重提供快速及時的政策分析和資料提供，以及善

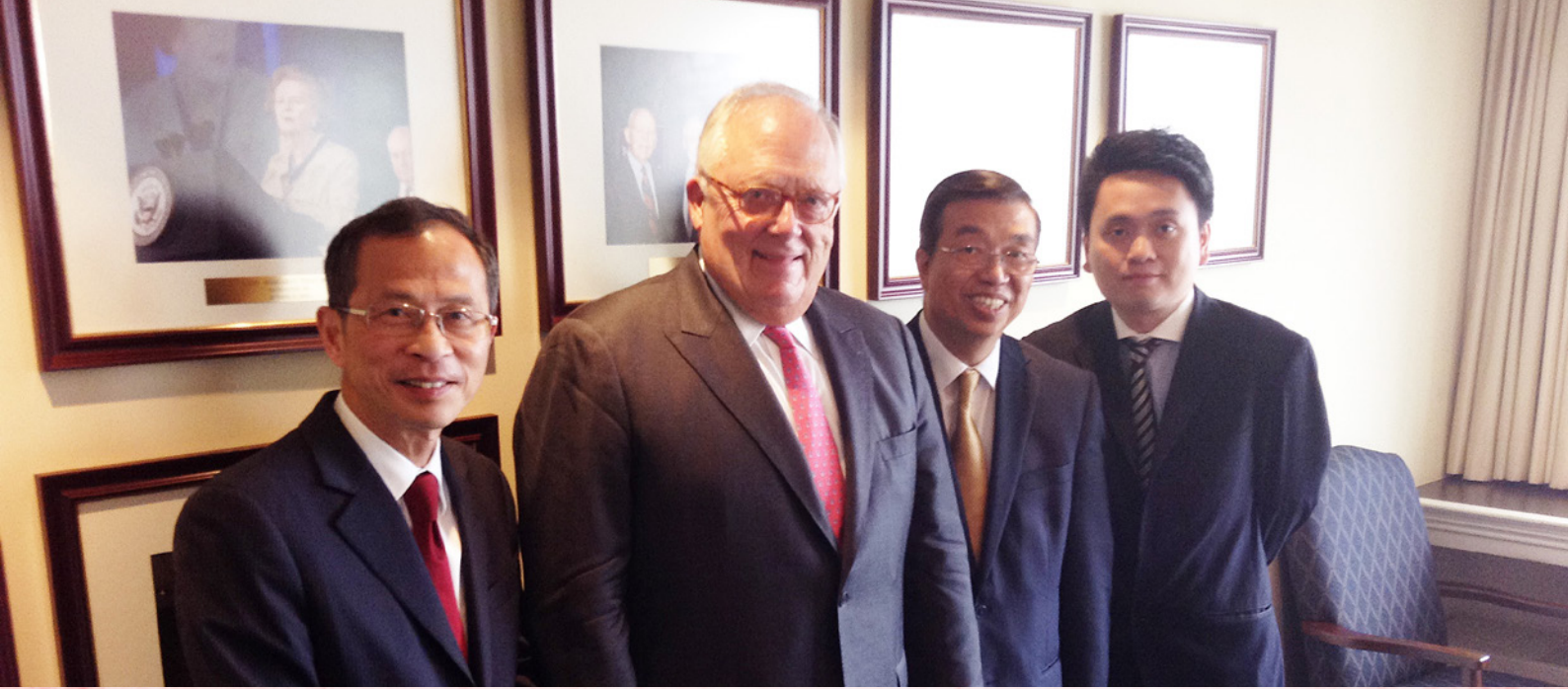
於通過傳媒和運用電子社交網絡去宣傳其主張，從而影響政府的政策制訂。

Heritage Foundation 傳統基金

傳統基金於1973年創辦，自稱為一間研究和教育機構，其使命是制訂及宣傳保守主義的公共政策，建基於自由企業、有限政府、個人自由、傳統美國價值、及堅強國防的原則。它着重提供有關主要政策問題的及時和準確的資料和研究，並且有效地將其研究成果向其主要對象推銷，包括國會議員及其助理、國會職員、政府部門決策者、全國傳媒、學術機構、以及相關的社會團體。

傳統基金的75%收入是來自接近60萬人的個人捐款（可少至2美元，一次過或每月捐獻），13%來自慈善基金，其他來自商業機構等；要吸收、發展和管理這幾十萬捐款者的資源不少，所以它在2013年的開支，其中20%要花在籌款的職員薪金和工作上。

傳統基金具有強烈的美國保守主義的信念和主張，是鼓吹、宣傳、行動、組織型的智庫典範。它的經典成就是在1979年秋天，因為預測共和黨總統候選人朗勞·列根（Ronald Reagan）將勝出大選，故此組織了300多名學者、顧問、律師、和前政府官員等參加的20個項目小組，出版了1,100頁的一份報告，作為構建一個保守政府的藍圖，名為《改變的授權——一個保守政府的政策管理》（〈Mandate for Change: Policy Management in a Conservative Administration〉），當中提出了2,000項建議，涵蓋議題由如何精簡政府官僚架構，至改善美國國防的方法。該基金其後將此報告呈交當選為總統的列根；列根向每一位內閣成員派發該報告，並指令他們都要閱讀該報告。幾年後傳統基金說，報告的60%建議得到列根政府落實；當然可能其中不少建議亦有來自其他智庫。



圖：圖中為傳統基金創辦人 Edwin J. Feulner

Center for American Progress (CAP)

CAP 創立於 2003 年，與民主黨關係密切；其首任總裁 John Podesta 為前美國總統克林頓的幕僚長，現任總裁 Neera Tanden 曾在奧巴馬總統政府和克林頓任內工作。該機構的成立是針對美國政治中保守主義的興起，提倡以進步思想建設一個強大、公平、和自由的美國，鼓吹平等、自由、和機會均等的美國價值；其研究重點為能源、國家安全、經濟發展與機會、移民、教育、及醫療保健；資金來源包括私人、基金、和企業的捐款。

Cato Institute (Cato)

Cato 在 1977 年成立，信奉自由意志主義 (libertarianism)，主張個人自由、有限政府、自由市場和平、及多元包容；自稱獨立於政黨之外。它不接受政府款項，百份之八十的收入來自私人捐款，其餘來自基金和企業等。

American Enterprise Institute for Public Policy Research (AEI)

AEI 的前身是 American Enterprise Association (AEA)，由一群美國大企業的主管和商人於 1938 年創辦，1962 年改名為 AEI；其口號為「自由、機會、企業」，鼓吹自由、有限政府、私人企業、堅

強的外交政策與國防。資金來源中私人捐獻與基金和企業的捐款約各佔一半。主要研究範疇包括經濟、外交與國防政策、政治與公眾輿論、教育、醫療保健、能源與環境、及社會與文化。AEI 雖自稱不偏向任何政黨，但與喬治布殊總統關係密切，有二十多名成員曾加入其政府工作。

Progressive Policy Institute (PPI)

PPI 成立於 1989 年，主張加速經濟發展、擴大機會、及增加金融和個人保障等新進步政策。1992 年，當克林頓競選總統時，PPI 出版了一套完整的革新政府計劃指引 - *Mandate for Change*。克林頓上任後即採納其部份主張，包括醫療保健系統，協助社區防止罪行，接受福利援助者要服務社區，向聯邦政府輸入企業精神等等。PPI 現時已變為民主黨 Democratic Leadership Council 的附屬機構。

結語

香港的公共政策智庫規模較小，其對政府制訂政策的過程的影響，與美國智庫難以比較。前特首董建華先生剛在香港成立一間大型智庫「團結香港基金」，準備就香港的長遠公共政策進行研究；未知它的發展將會如何。



Visit to Washington D.C.: Two Major Types of American Think Tanks

Fung Ho-keung, Andrew
Director & CEO of Hong Kong Policy Research
Institute

圖：美國著名智庫 Center for American Progress

Think tanks are the institutes that research on public policies and make recommendation. They act as the bridge between knowledge and power, and link the researchers and decision-makers of public policies.

According to the 2013 Global Go To Think Tank Index Report, Think Tanks and Civil Societies Program, conducted by University of Pennsylvania, there are 1,828 think tanks in America. The American famous think tanks have large impact on the decision-making of the US government or public opinions. In Asia, think tanks are usually affiliated with major industrial or commercial organizations and government organizations.

In July, four members of Hong Kong Policy Research Institute visited six famous American

think tanks in Washington D.C. These six think tanks can be classified into two main types:

Research-focused Think Tanks

These are traditional think tanks, which proclaim themselves to be non-partisan and emphasize rigorous analysis on public policies.

Brookings Institution

Brookings Institution is founded in 1916 by Robert S. Brookings, which ranks number one among American and worldwide think tanks according to the above-mentioned index report. Its main scope of studies includes governance, economic issues, metropolitan policy, and foreign policy. It is regarded as centrist or liberal-centrist, while both the Republican Party and Democratic Party value its research.

Urban Institute (UI)

It is set up by former President Lyndon B. Johnson in 1968, and stresses independence and non-partisanship in the studies of economic and social policies. Successive American governments, whether Republican or Democrat, have commissioned it to conduct research. Its main scope of research includes health, housing finance, income and benefits, etc.

Advocacy Think Tanks

These think tanks have clear political ideology and beliefs, and are closely related to either the Republican Party or the Democratic Party. While they conduct research, they emphasize providing speedy and timely policy analysis and information, and are adept in using the media and social media to advocate their ideas, so as to influence the public policy formulation.

Heritage Foundation

Founded in 1973, Heritage's mission is to formulate and promote conservative public policies based on the principles of free enterprise, limited government, individual freedom, traditional American values, and a strong national defense. It focuses on providing timely and accurate data and research, and effectively promotes it to congressmen and their assistants, the media, government officials, academic institutions, and other social organizations. With its strong impact on the rise of conservatism in the USA, it becomes a role model of advocacy think tanks.

Center for American Progress (CAP)

CAP is established in 2003 to counteract the rise of conservatism in the United States, and is closely related to the Democratic Party. It advocates progressive ideas and action, and mainly focuses on energy, national security and economic development and opportunities, etc.

Cato Institute (Cato)

Set up in 1977, Cato upholds beliefs in libertarianism – individual liberty, limited government, free markets and peace. It claims to be independent from political parties and does not take revenue from the government.

American Enterprise Institute for Public Policy Research (AEI)

A group of corporate executives and businessmen set up AEI, formerly known as American Enterprise Association (AEA) in 1938. It is committed to expanding liberty, increasing individual opportunity and strengthening free enterprise. It focuses on economics, foreign and defense policy, politics and public opinion, education, etc. Although it claims to be independent, it has been closely related to former President George Bush, with over 20 members once working in the Bush Administration.

Progressive Policy Institute (PPI)

Established in 1989, PPI was once the original "idea mill" for former President Bill Clinton's New Democrats. It seeks to advance progressive, market-friendly ideas that promote American innovation, economic growth and wider opportunity. PPI has now become the affiliated organization of the Democratic Leadership Council of Democratic Party.

旅遊隨感題詩三首

Three Poems about Travelling

鄭重明
耀華教育管理有限公司董事
Cheng Chung-ming
Director of YWEM



圖：圖片為中國稅務學會理事孫志強女士在北京所拍的紅葉

一

圖片為北京好友孫志強女士（中國稅務學會理事）手機所拍《延慶紅葉》部分作品，其艷麗不遜加國紅楓。去年我看到這些美麗的照片，遂把我 98 年率團到北京參加通訊設備展覽後，與一幹同事到八大處觀賞紅葉，所題的一首五言律詩配圖發表。

冬遊八大處	紅葉總隨衣
千山含丹色	萬眾為農癡
黃櫨施粉艷	楓片寄情思
風光宜細賞	疲憊得寬餘

註：黃櫨是紅葉其中一個品種。



圖：從三星集團總部遠眺韓國總統府青瓦台

二

去年九月底，應韓國三星集團屬下三星生命公司邀請，與中國平安不動產、上海瑞金醫院聯袂到首爾考察養生養老產業，獲益良多。並於訪問後題詩以記。

【旅韓隨感】

首爾重臨又十年，漢江風物勝從前。
青瓦台上新生代，太極旗揚女掌天。
昌德宮旁尋古柏，翠寒亭畔念先賢。
攀登雪嶽觀山海，萬裏深藍接大千。

註：昌德宮為朝鮮王室故宮，保存完整，現為首爾旅遊名勝。圖中之大山即為雪嶽山。亭即為翠寒亭，昌德宮內一處景點。



圖：朝鮮王室故宮昌德宮內的翠寒亭

三

圖片亦為北京好友孫志強女士所拍，是故宮北面護城河的景色。孫女士喜愛攝影，常有佳作，成為我寫詩的靈感與題材。

【孫志強大姐新拍一輯《故宮角樓夕照》光影絢爛，轉發眾友共享，題《浣溪沙》以為記。】

靜靜護河幽水深，秋光圖畫攝人心，角樓雕棟繞階行。

霞奏九天霓裳曲，夕陽斜照御園林，金暉為我暖衣襟。

The photos of the red leaves and the moat of the Forbidden City were taken by the writer's good friend Ms. Sun Zhi-qiang from Beijing, and inspired the writers to compose the poems.

Another poem was written after the writer's trip to Seoul in September last year. He visited Changdeokgung, a former palace in South Korea.



圖：萬里長城上的紅葉



圖：北京故宮北面護城河日落的景緻



圖：北京故宮北面護城河日落時的倒影

小遊捷克 —— 母親篇

梁柏頌

耀華教育管理有限公司

我們母女兩人晨早坐火車到達紐倫堡 (Nuremberg)，在火車站的停車場旋即找到了前往布拉格的旅遊專車。車票在一個星期前網上訂購，含從居住城市出發火車聯票，約 160 歐元。德國鐵路局的雙層空調旅遊車座位寬敞舒適，除司機外還有一位服務員為乘客存取行李和沿途提供付費飲料和小吃。

車走了 90 分鐘便進入捷克境內。德捷兩國皆是申根國家，沒有邊境關卡。要不是電話漫遊網絡響鈴提醒漫遊收費根本不知道已經入境。汽車大部份時間在高速公路上奔馳，風景並不特別吸引。除了高速公路外還是高速公路。在德國無論城市內或公路旁的小鎮隨時可以看到建築工地，圍檔上的公告是環境優美的住宅概念圖；但在捷克國內四天我只看到一塊在高速公路旁的建房施工地。我很想知道是捷克人沒有房地產的需要，還是沒有經濟能力蓋新房子？

捷克斯諾伐克本是一個國家，1989 年一場天鵝絨革命，脫離了蘇聯共產集團。四年後又來一次天鵝絨離婚，國家從此一分为二，變成捷克和斯諾伐克兩國。捷克是歐盟成員國，但不是歐元區的成員，保留克朗 (Czech Crown) 貨幣。布拉格仍是首都。雖然歐元不是國家貨幣，但在國內通行無阻，街邊的小食攤位及交通罰款也可以用歐元結算，方便之至。

布拉格市內的景點很集中：皇宮 (Prague Castle)、查理斯大橋 (Charles Bridge)、各式教堂和天文大鐘 (Astronomical Clock) 之間的距離都

圖：位於布拉格市中心的天文大鐘 ▶





圖：查理斯大橋

不用乘車，步行可到。歐洲的名城現流行免費市內導賞遊。雖是免費，導遊必須有專業註冊。導遊在市內廣場舉傘為記，吸引遊客參團。遊客可以隨時加入也可以任意離團，無拘無束，很適合獨來獨往的散客。原定是四個小時的導賞遊，我們參加了前半部，留下適當的小費便離團了。

在導遊的指點下，我們在「名店街」一家本地人用膳的餐廳吃午飯。價格果然比旅遊區的餐館實惠得多，一客商務午餐售價約 8 歐元。來到捷克一定要品嚐著名的牛肉湯（Gulash soup）熱騰騰的牛肉濃湯盛載在一個空心的大麵包內上枱俸客，別具特色。吃量不大的人，就這一道菜可以飽餐了。另外還要品嚐炭燒豬腿肉。大豬腿在廣場的「大排檔」現燒現賣，鮮味可口。我以英語詢價，小食店的老闆以普通話回答。中國人輸出了正面的「軟實力」。

歐洲的五月已逐步踏入夏天，除了到處綠草如茵，繁花似錦外，也日長夜短，黃昏八九點鐘夜幕也未下垂。晚上的節目最好是出席音樂會。市內大小的音樂廳每天都舉辦不同的演奏會。我們第一個晚上欣賞了一個四重奏的管弦樂表演。第二晚又再購票欣賞另一場演奏。我們欣賞的兩場音樂會都是在當年小皇宮里的演奏廳舉行，只能招待百多人，有如家庭聚會。場內的氣氛溫馨隨和，觀眾與表演者沒有台上台下的距離。凝神欣賞，醉人的旋律源源不絕飄向巴洛克式的拱形屋頂天花上，浮浮沉沉，激激蕩蕩，滿室音

符。蒙塵的心寧如漂浮在清溪流水中，蕩漾得晶瑩剔透；內視神明皎潔如星空，恬靜如深海。

Kutna Hora 小鎮距離布拉格以東 65 公里。小鎮因白骨教堂（Sedlec Ossuary）而聞名。火車行車時 1 小時多一點。17 世紀歐洲經歷連年戰爭和遭瘟疫蹂躪，死人無數，村里的墓地無法埋葬眾多的遺體，人們便將埋在地下的屍體出土，存放在小教堂內。1870 年當時的貴族授命將存放的人骨點綴教堂，用以警惕世人「生命苦短，死亡難逃」。就此 4 萬人的骸骨逐一分拆，令其身首異處，手足分離，每一枝筋骨都成了裝飾品。大堂的四個角落分別放了以光禿禿的頭顱堆砌的金字塔；教堂的入口及四壁則吊滿一排排一串串的手骨、腿骨和肋骨。白骨累累讓遊客隨意「毛手毛腳」。屍骨為小鎮創造了繁榮，可是多少年月，魂兮歸來卻無處可依。死亡沒有帶來安息，孤魂還在遊遊蕩蕩尋尋覓覓。步出教堂後久久揮不去那戚戚然的傷感和那白色的寒意。

布拉格的市內廣場（Old Town Square）從早上到黃昏都熱鬧非凡，遊人不絕。疲倦了，我最喜歡坐在廣場一隅的咖啡座恢復身心。那裡視野廣闊，既可放眼漫看四周的遊人穿梳來往，又可隨意欣賞賣藝者的表演。呷着香濃的咖啡一面讀書看報也是賞心樂事。一杯杯香濃咖啡之後，好整以暇再背起那「生命不能承受的輕」繼續旅途。



麥莉雅 香港耀中國際學校舊生

2014年5月3日我和媽媽踏上了前往捷克共和國古老首都，布拉格之旅。晨早我們便離開我鷹歌市的宿舍。我們乘火車往紐倫堡，那裡我們登上已在等候的旅遊車。開車不久我便入睡了。當醒來，只見高速路兩旁盡是荒涼一遍，就知道我們已進入了捷克共和國。

我們到酒店安頓後，馬上乘公車入城解決腹中飢餓。我們吃了地道的甜品 Trdelnik。他們將麵團繞在一支粗大的圓形木棒上放在炭爐上烘烤然後再塗上砂糖和果仁碎粒。由於天氣寒冷，我們又喝了燙熱了的葡萄酒賓治，令我感覺有如身在德國的聖誕市集上。晚上我們又吃了傳統的麵包載牛肉湯。牛肉湯美味可口，在寒冷中倍感溫暖。

在布拉格停留期間，我們參觀了多處景點，如矗立在廣場的天文大鐘，查里斯大橋及引人入勝的布拉格皇宮，我們在皇宮就遊覽了一整天。

布拉格除了歷史建築聞名遐邇外也充滿音樂激情。白天，城裡的每一個角落都可以買到當晚音樂會的入場票。當然我們不會錯過機會。雖然我不常聽古典音樂，兩場的音樂會仍然令我沉醉。悠揚的樂章鬆弛了奔跑一日後的疲勞，引領我進入另一世紀的時光里。朋友告訴我白骨教堂是用人的骨頭裝飾的，位於布拉格65公里之外，小鎮名叫 Kutna Hora。我聽聞後，決定前往一遊。從外觀，此教堂與其他教堂並無異樣。但室內的情景卻獨一無二。總共4萬人的骨頭及頭顱或橫臥或垂吊在每一個角落，甚至吊燈也用不同骨頭組織而成。媽媽看到死人裝飾品心有戚戚然；但我卻對此留下深刻的印象，覺得也是解決墳場地荒的好辦法。

◀圖：位於布拉格市中心的天文大鐘

最後一天的下午我們在老城廣場喝咖啡。我們欣賞各方藝術家的表演，觀察忙於拍照的遊人。我們盡情享受這沉默的時刻去恢復三天的疲勞。

布拉格充滿悠久的歷史與文化。有異於其他城市，布拉格給人的感覺好像時光倒流回到萬物初始的一刻。



圖：布拉格的市內廣場人來人往

A Visit to Czech Republic — Mother's Part

Fife Leung
YWEM

Early morning My daughter and I arrived at Nuremberg and we took a bus to Prague there. We ordered the tickets online a week ago, which included the train tickets of the departing city. It costed 160 euro. The double-deck air-conditioned bus is comfortable and there is a staff helping passengers to get the luggage and sell some snacks.

After 90 minutes, we entered the Czech Republic. Germany and Czech Republic are within Schengen Area and there is no border checkpoint. If the mobile network had not reminded us about the extra charge of roaming, we would not have noticed that we had crossed the border. In Germany, we could always see construction sites for residential houses along the road. However, in Czech Republic, we never saw one. Didn't Czech have the need for new house construction, or didn't they have the money to build them?

Czechoslovakia was divided into Slovakia and the Czech Republic in 1989. The Czech Republic is member of the European Union, but not within the Eurozone. The currency is Czech Crown. But in Prague, Euro can also be used for shopping and traffic.

The tourist spots in Prague are near to each other. We could simply walk among Prague Castle, churches and the Astronomical Clock. In European countries, free guiding tours are very common. Although they are free, the guides must be certified. They usually use umbrellas as signature and attract tourists to join. Tourists can join and leave the tour anytime. The tour was scheduled for four hours. We only joined the first half and left some tips for the guide.

Recommended by the guide, we had lunch in a local restaurant. The price was quite cheap. A business lunch only costed 8 euro. Gulash Soup is very famous in Czech Republic. It is a beef soup held in a big loaf of bread, which is enough for people with smaller appetite. When I bought barbequed pork there, the owner replied to me in Mandarin, which showed Chinese has exported their “soft power”.

In Europe, sunset comes at around 8 or 9 o'clock at night in summer. It is the best time to attend music performances at night. We watched two shows in the old palace. The venue could contain only a hundred people, which shortened the distance between the performers and audience.

We also visited Kutna Hora, which is 65 km from Prague. It is famous for Sedlec Ossuary. We took a train for an hour to get there. In the 17th century, there were wars and pandemics. There were too many dead bodies, so people chose to bury them in the church. In 1870, the nobles ordered to use 40,000 human bones to decorate the church. Now, there are bones of limbs and ribs at the entrance and the walls of the church with skulls at the corner. Tourists are welcomed to touch the bones. While the bones bring the small town prosperity, the soul of the dead have no place to lie. The sadness stayed in my mind for a long time even after we left the church.

Old Town Square in Prague is very crowded all day. When we were tired, we would enjoy coffee at the square and enjoyed the performance of street performers, reading leisurely after a few cups of coffee, we still had to pack up “The Unbearable Lightness of Being” and continued the journey.



圖：位於小鎮 Kutna Hora 的白骨教堂用了 4 萬人的骨頭裝飾 ▶

— Daughter's Part

Julia Gmeiner
Former Student of Yew Chung
International School (Secondary), HK

Our mother-daughter trip to the historical capital of the Czech Republic, Prague, started on 3rd May 2014. Early in the morning we departed from my apartment in Ingolstadt. We took the train to Nuremberg, where the coach was already waiting for us. Shortly after departure I fell into asleep. When I woke up, I could only see deserted land around the highway and I knew we entered the Czech Republic.

After we arrived at the Hotel, we immediately drove to the city center to appease our hunger. We had a typical sweet dish, called "Trdelnik". It is made from rolled dough that is wrapped around a stick, grilled and topped with sugar and nuts. Because of the cold weather, we had some hot wine punch which gave me the feeling of being on a Christmas market in Germany. In the evening we had some traditional Goulash soup that was served in a round loaf of bread. It tasted very delicious and we felt much warmer after being outside in the cold.

During our stay in Prague we visited different places, such as the Astronomical Clock at the market square, the Charles Bridge and the impressive Prague Castle where we spent a whole day.

Prague is not only famous for its historical buildings but also for the passion of music. During the day, people can buy concert tickets for the night in every corner of the city. Of course we didn't want to miss out this experience. Although I normally do not listen to classical music, I

really enjoyed the two concerts. It gave me a very relaxing feeling after a hectic day, and it was like immersing into a different century.

A friend told me about Sedlec Ossuary which is a church decorated by human bones and it is located in Kutna Hora, a small city, 65 kilometers outside Prague. When I heard about this, I knew I have to visit this place. From the outside, the church seemed like any other. However, the inside was far away from an ordinary church. Bones and skulls of 40.000 people hanging or lying everywhere, even the chandelier was made of bones. My mum was disgusted by the thought of all the dead people that were used for decoration, but I found it very impressive and a great solution for the shortage of space on the cemetery.

On our last day, we spent the afternoon with a cup of coffee on the Old Town Square. We watched the artists' performance, the photo-taking tourists. We enjoyed the quiet moments to recover the tiredness of the past three days.

Prague is full of history and culture, that is dated back to several centuries. Unlike other cities, Prague gives you the feeling of traveling back into the time where everything once started.

時空錯亂的美好夏日—歐洲遊記

嚴雋寧

中國研習課發展小組統籌

我一直記得孩提時的那些夢。夢中我不是在收拾行李，就是在坐車前往機場的路上；而我總是在飛機起飛前的一刻醒來，滿心失落。那時，我未曾意識到人生本來就是無休止的旅途，只覺遠飛帶給我接近完滿的喜悅。我迫不及待的想要上路，很想、很想去旅行。

誰會想到長大以後因為工作的緣故我三天兩頭便得往機場跑，有時候還真恨不得能在飛機起飛前醒來，發現自己原來不用出差，可以慵懶地在床上再躺半天。這個夏天，我在四個多月之間往九個城市跑了共 16 趟，對於時間和空間的認知流失變形，經常不知自己身於何時何方。

這一堆旅程包括了一次早已安排好的歐洲旅行。出發前，我仍困惑於自己剛從何處來，亦弄不清要往何處去，以致旁人紛紛用激動的語氣表示羨慕，我卻硬擠都擠不出像樣的興奮情緒。就這樣，我帶着一籬筐的疲憊坐上了又一架飛機。

第一站是位處德瑞法邊境的巴塞爾。甫步出機場，來接機的美國朋友便熱烈地宣佈：「你在法國了！」；上車走不了十分鐘，她卻指着前方的一片黑暗，「你看！那兒就是瑞士！」；又過了五分鐘，「快到了，我們在德國」，她說。接下來，我們的美國朋友開始分析德國、法國、瑞士和美國人的分別，教我們如何從外表和衣着一眼判辨他們的國籍；本來就因時差而頭昏腦脹的我一下子更暈了，只感國與國的界線、人與人的差異總被鄭重其事地談論，事實上卻是那麼的脆弱而虛無。

◀圖：瑞士的景色就像一張巨型明信片

可是我發現不同人活着的狀態真的可以差天共地。我們留宿的地方位於坎德爾恩，那是一個與世隔絕的德國小鎮，全市人口才8000人，人口密度為每平方公里131人。生活於人口密度為每平方公里6650人的香港，坎德爾恩的天空對我來說寬闊得難以想像。我們在這個小鎮恬靜的過了幾天，每天隨便亂逛，買菜做飯，然後圍着飯桌喝茶聊天，早早睡覺。

為甚麼有的人可以每晚沈睡於無邊際的黑暗與安寧中，有的人卻日以繼夜活於螢幕藍光和霓紅燈的照射下？我想過怎樣的生活，我真的能夠選擇嗎？如果我生於坎德爾恩，我又會有怎樣的追求和嚮往？

我帶着這些問題到了位於瑞士的背爾普，在朋友家裏安頓下來。朋友西蒙是德國人，為了他的瑞士女朋友移居背爾普，家裏從拖鞋到水杯到窗簾通通以瑞士國旗為設計款式。他帶我們到山丘上看日落下的瑞士，一邊是泛着夕陽光暈的稻田，另一邊是延綿的丘陵和草坡，紅頂小屋散落其中。西蒙一再動情地說，他真喜歡瑞士。瑞士的一切都那麼美好嗎？你通通都喜歡嗎？我們問。「唯一一點我無法忍受的，是瑞士人抱怨瑞士」，西蒙的表情很認真，就像傳說中的德國人一樣，「每天早上出門，看見周圍的山那麼漂亮，我總是想，看着這樣的山，你怎能不快樂？瑞士人甚麼都有了，他們竟然還在抱怨。」西蒙的瑞士女朋友愛莉是個極為溫馴的女孩，聽了西蒙的話，她淡淡笑着，略為害羞地解釋：「我們每天看着這些景色，覺得很悶。」

一群乳牛走過，項上的鈴鐺在風中叮噠作響。我們像傻瓜一樣尖叫起來：「嘩！牛啊！」西蒙和愛莉都笑了，我們經常取笑看見牛便尖叫拍照的遊客」，愛莉告訴我們：「其實是因為你們喜歡看牛，瑞士人才特意把這些牛放出來的。」

是的，我們喜歡看牛。乳牛成群地在青得發亮的草地上散步吃草，是十分愜意的畫面。可是我漸漸覺得似是被大張大張的明信片包圍，很不真實。瑞士的風光美得讓人無話可說，我的內心卻泛起越來越清晰可聞的一句問話。

「那又如何？」我問我自己。

也許我能把一切的風光盡收眼底，也許我能活在童話般的國度裏，然後呢？那又如何？

坐了無數次飛機以後，我已經知道永遠有更綺麗的風景，更令人回味的美食，更奢華的享受；而快樂與這一切通通無關。我的身體遊走於一座又一座陌生的城市，我的心靈在流浪，帶着音樂、回憶和孤獨，我享受着無目的的尋索，對於快樂，對於美，對於滿足的尋索。我渴望被深深打動，僅此而已。

被打動的時刻很快便來了。那天我們隨着西蒙到了隆河冰川，進入一整片空曠而壯麗的蒼白中。西蒙說我們去看一塊小木牌。木牌確實很小，低低地立在一塊岩石上，上書1996。「1996年，冰洞的入口在這裏」，西蒙悵鬱地說。現在呢？迎着西蒙的指頭，我終於在很遙遠、很遙遠的前方望見一個小黑點。看着小木牌和小黑點之間的空白，我看見「全球暖化、冰川融化」像龐然大物一樣向我逼近，無比真實。

我們沈默而戰兢，隔着一塊大白布踏在冰上，緩緩走向小黑點。走進冰洞，圍繞我們的冰極為潔淨。我感覺冰塊很「白」很「白」，「白」得泛藍，是一種接近海洋的顏色，極致的純粹，甚麼都不摻雜。

「冰川紀過去了，為甚麼到處都是冰陵？」¹我想起北島的詩句，有一種讓人震攝的荒涼感。

¹ 出自北島的詩作《回答》



圖：隆河冰川



圖：凱旋門

在這裏，一切都是靜止的。我曾經受困於時間與空間的快速轉換，但面對眼前的景象，我感覺到「亙古」的重量，所謂時間與空間的劃分顯得多麼的可笑無用。一切都是靜止的，流動的只有從冰川融化出來，一點一滴無止盡的水。

我仿似站在世界的盡處，直面生命，明白到有一種力量遠遠超越我的存在。帶着冰氣的涼風劃過，水的聲音在禿亮而蒼老的山坡間迴盪，我問造物者，你是否願意越過厚厚的雲層，跨過凝住時間的透藍冰陵，來到我的身旁？以往認真思索的問題不再重要，面對雄偉的冰川，我接受我的渺少無知，心內只有純粹的讚歎。在這樣的時刻，我滿足而快樂。

「美不能在風光中靜止」²，然而我在想，只要我還願意並且能夠被感動，我就能擁有屬於我的風光。我會記着那些被感動的時刻的。

我會記着，走出巴黎地鐵夏爾·戴高樂一星形站的一刻。電梯從地底通往地面，驀地在我眼前出現的畫面使得眼淚毫無預兆地湧出。晚上九時，巴黎的日落姍姍來遲，在淡橙微灰的天幕前，凱旋門孤然傲立。在我的記憶裏，這畫面早已存在。中三那年，聲線柔美的歷史老師和我們談法國歷史，談拿破崙，給我們看凱旋門的照片。那時，對我而言，法國歷史讓人迷醉，凱旋門遙遠而夢

幻。沒想到多年後的一天，我突然進入了記憶裏的畫面，而心頭依然溫熱。

我無從說明打動我的是甚麼。拿破崙接連瓦解五次反法聯盟，橫掃歐洲的豪氣干雲、大軍在俄羅斯的冰雪中屍橫遍野的殘酷慘烈、被流放不到一年便毫不費力地重奪王位的曲折離奇、戰敗於滑鐵盧的悲壯無力，乃至他和約瑟芬狂熱相愛卻無法相守的哀怨纏綿，這一切都曾讓我在歷史課堂上如痴如醉。我看着拿破崙在生命中最輝煌的時刻下令建造，卻從未親眼看見的凱旋門，門上刻着一場又一場戰爭的名稱，還有幾百名將軍的名字。每個名字都代表一個生命，他們不曾像拿破崙那樣被後世傳頌，然而卻是他們，還有那些連名字都沒有的士兵，用自己的生命成全了一個璀璨的傳奇。值得嗎？他們可以選擇嗎？這些有名字有面孔有血有肉的人，他們和他們的喜怒哀樂、愛與苦痛都已無跡可尋。可是，難道拿破崙就比他們強嗎？他再怎麼叱咤一時，終歸還是只能成為歷史裏的一個名字，我們述說關於他的一切，他永遠不會聽到。來自世界各地的遊客排着隊搶奪和凱旋門拍照的最佳位置，這一刻在我的心裏，幾乎征服了整個歐洲卻急於用石頭來證明自己多麼風光的拿破崙，竟爾顯得軟弱無力。

過了兩天，我到了拿破崙從教宗手上取過皇冠，自己為自己加冕的巴黎聖母院。那是我見過最美的一座教堂，進入其中，縱使遊人

¹ 出自徐志摩的詩作《雲遊》



圖：巴黎聖母院



圖：1996 年的冰洞入口

依舊如鯽，心卻一下子變得澄明安寧。面對拱頂下的十字架，我無暇再想拿破崙，居然想起了一套卡通片。迪士尼的動畫電影《鐘樓駝俠》，改編自雨果的《巴黎聖母院》，電影裏善良的吉卜賽女郎愛絲梅拉達在聖母院的花窗玻璃下唱了一首歌，叫《上帝幫助被遺棄的人》（God Help the Outcast）。

信眾唱道：

I ask for wealth （我求財富）
I ask for fame （我求名譽）
I ask for glory to shine on my name
（我求我的名字得着榮耀）
I ask for love I can possess
（我求我能擁有愛）
I ask for God and His angels to bless me
（我求上帝和祂的天使祝福我）

而愛絲梅拉達唱道：

I ask for nothing （我一無所求）
I can get by （我能應付生活）
But I know so many
（但我知道有很多人）
Less lucky than I （不如我幸運）
Please help my people
（請幫助我的族人）
The poor and downtrod
（貧困和被壓迫的人）
I thought we all were
（難道我們不都是）
Children of God （神的孩子嗎）

有一天，我也會離開，而我不求留下歌頌我成就了甚麼的石頭，但求我也有愛絲梅拉達的心腸，能在無人留意的角落，為被世界摒棄的人留下真誠的禱告。

我想起林達在《帶一本書去巴黎》末章所寫的話，「法國得救……不是因為有了拿破崙，而是因為有了雨果……是雨果，第一次把善和人性作為社會進步的衡量尺度，放在了法國人面前」¹。

我從香港跑到德國的小鎮，又到了童話般的瑞士，到了浪漫迷人的巴黎。天大地大，生活的面貌似有千百萬種；然而當我在戴高樂機場準備登機回港時，心裏卻了然剔透，不論身在何時何方，原來我對生命的追求始終如一。在地球上跑來跑去，我尋找的不過是能打動我心的，良善美好的小東西，哪怕平凡。也許，我要的快樂，不過如此。

¹ 出自林達，《帶一本書去黎》（台灣：時報文化出版公司），頁 284-285

A Time Warped Summer - Europe Travel Notes

Jenny Yim
Co-ordinator of the Chinese Studies Course
Development Team

It was in the middle of a bunch of business trips that I headed to Europe. I was not particularly excited about this vacation planned long ago, for I felt exhausted in trying to keep up with the constant change of time and space. Landing in Basel and realizing that I was in the middle of France, Switzerland and Germany did not help, but the place triggered thoughts on the different ways people spend their days and whether we really have a choice to live out our desired lives.

Switzerland is like an enormous postcard. Everywhere I looked I saw scenes that should only exist in fairy tales. In such a wonderland, I continued to ponder upon my heart's desires. What if I got to live in this beautiful place and spend all my years among gorgeous mountains and mellow cows? Would I find it fulfilling or would I long for something more? Then I saw the Rhone Glacier, and I was marveled. Time, space and all my trivial concerns seemed to freeze with the ice that bore unbelievable pureness. Feeling in touch with eternity, I laid down myself before the Creator in deep adoration.

If Switzerland is a postcard, Paris would be a huge museum. History floats in the air. There is music and art in every brick and wall. Once and again I was infatuated with stories and legends about men from a remote time that share our present struggles and pursuits. Yet these men, great or small, have all perished. Gazing at the magnificent Arc de Triomphe de l'Étoile, I knew that a day would come when I too would perish, and I asked myself, "What do I wish to leave behind?" I found a simple answer in the solemn aura of Notre-Dame de Paris. No, I did not wish to leave behind stones with inscriptions about my accomplishments, I would rather leave behind humble prayers for the lost and forgotten. I realized what I had been searching for remains the same regardless of shifting time and space. Random acts of kindness, childlike joys, minor events that showed the wonder and beauty of life... my heart longed to be moved, and perhaps, that was the happiness that I asked of life.



圖：第一屆中國教室學員在徽州探索文化遺產

香港耀中第七至九班一批學生參加了首屆中國教室，探索了安徽、山西、北京及台灣。其中一些同學透過文章和工作紙，分享旅途見聞。讓大家看看他們的所得所感吧。

生活在自然 — 香港耀中第七班學生甘懿

從黃山的纜車往下看，可以望到四周都是雄偉的山峰。每一座山峰獨一無二；千姿百態。有的山峰好像長了一副臉，有的皺起「眉頭」在苦思，還有的像靜靜地沈思的和尚。纜車比較接近山峰時，山峰表面上長的松樹和青苔能看得一清二楚。在纜車上，我感覺自己做了神，在朵雲上，輕悠悠地在山峰間飄盪。不久我們便下了纜車，開始爬上黃山的梯級。差不多到山頂時，大家停下來歇歇。在我的附近長了好幾棵松樹，這些松樹在我的上方聳立起來，樹根深深地埋入土地，其中某棵松樹的根真像龍鋒銳的爪子！我還記得導遊的話，松樹象徵長壽。一邊觀賞，我留意到它所有樹枝全都被風反方向地吹着。為甚麼呢？原來，樹枝若向風長，它很容易折斷。我被這自然界的現象驚呆了，這些松樹有堅毅的本能，隨着不斷改變的環

境長出這個樣子。到了山頂，我看見一大堆白雲在遠處漸漸飄過來，這就是黃山的自然景——雲海。雲海在山間時隱時現，好像玩一場捉迷藏。結果它真的靠近我們了，一陣清涼的風吹過——啊，真舒服！我們在享受美妙的景觀！

我們其實是大自然的一部分。我們不但隨着環境，學習一起生長，同時也隨着周圍的人、社會一起成長。今天我們學習的、體驗的，豐富了自己的未來。

大自然給了我們生活需要的資源，就像清爽的空氣及純淨的水，還有美麗的環境。樹木給了我們紙和筆；種子給了我們食物的選擇……不過，每種資源都有自己的限量，我們要有個感恩的心，節約地使用大自然提供的材料。自然和人類，就能和諧共存。



圖：學員在平遙城頭跟老師傳練功夫

受益匪淺的北京台灣七天行 — 香港耀中第九班學生周龍策

在這趟旅行中，我們有開心、有歡樂、有苦惱、也有激情。開心的是與同學之間那親密無間的玩耍，歡樂的是那一個個景點的觀光，苦惱的是那一張張工作紙，而激情的是我們那三場辯論賽。

在剛開始的那一兩天，我只跟幾個人熟絡些，但是經過了幾天的旅程，我和所有其他同學都愉快地一起玩耍。

當我想到那些工作紙，我就會憶起我們為了找答案，在博物館中仔細看每件展品。有時候我們為了一個答案，不惜將整個館翻過來看一遍。然而有時又因為疲勞，我們也會上網搜搜那所謂的正確答案，儘管從來也沒有找對過。有時會耍小聰明的我們也會去問一下導遊，而導遊也會告訴我們他所知道的那些正確答案。

激情的辯論比賽也讓我記憶猶新，有同學總能以細膩的思路抓住對方話語中的語病，亦有同學用上讓人恐懼的「人身攻擊法」，可謂讓我大開眼界。

我們參觀了台灣和北京的多個景點，也品嚐了很多小吃，可惜的是沒能吃到台灣有名的夜市。在北京，我吃到聞名於世的全聚德烤鴨。在台灣，我吃到美味的台式奶茶，也同時體驗了那種包場的小電影院，看了一部關於台灣的電影，叫做《海角七號》。

吃喝玩樂之外，我們也還感受到了兩邊政治與自由度的不同。在北京，我們不能講那些不好的事情；但是在台灣，我們可以暢所欲言。



圖：學員學做山西菜

Students Share Their China Classroom Experience: Anhui, Shanxi, Beijing and Taiwan

A number of Years 7-9 students of YCIS Hong Kong joined the first China Classroom to explore Anhui, Shanxi, Beijing and Taiwan. Some of them share their experience through articles and worksheets. Let's look at what they gained and felt.

Living with Nature — Kam Yi, Year 7 Student, YCIS Hong Kong

I went up to Huangshan by cable car and walking the stairs. Travelling on the cable car, I was surrounded by the marvellous mountain landscapes, feeling like a god moving on clouds. When I reached the peak, I saw the sea of clouds at Huangshan, The clouds moved closer and a breeze blew to us - Oh, how comfortable! We are taking in the magnificent scenery!" I was also stunned by the way pines adapted to survive on the top of the mountain.

The experience at Huangshan made me realize we are a part of nature. Nature gives what we need, like fresh air and clean water. Knowing that natural resources are limited, we should use them with gratitude. I think that in such a way, humans can live with nature in harmony.

A Fruitful 7-Day Trip to Beijing and Taiwan

— Tommy Chau, Year 9 Student, YCIS Hong Kong

Fun, joy, pain and passion are all we experienced throughout the trip. We had lots of fun playing together. It gave us joy when we visited many wonderful spots. The worksheets were the source of pain. We were full of passion during the three debates.

When I think of the worksheets, I remember how hard we tried to find the answers. We looked at every exhibit in the museums in details. Sometimes, we searched the whole museum only to try to find one of the answers to the questions on the worksheets.

The debates remain fresh in my memory. A schoolmate could always make use of the opponent's problems in expression to gain advantage, while another schoolmate made personal attacks, both of whom broadened my horizons.

We visited many tourist spots in Taiwan and Beijing and tasted plenty of snacks. We also rented a private mini theater to watch Cape No. 7, a movie about Taiwan.

Apart from cuisine and entertainment, we experienced the difference of politics and degree of freedom between the two places. At Beijing, we could not say something bad; at Taiwan, we talked freely.



圖：在長城上學員討論歷史 ▶

2014 年模擬區議會工作坊

香港政策研究所於 2014 年 6 月 23 日舉辦「模擬區議會工作坊」，為約 20 名食物環境衛生署總監、衛生總督察進行深入培訓。該工作坊希望政府有效與區議會溝通，有效率地執行職務，讓參與者了解，在公民社會發展成熟的香港，「參與」（Engagement）比起通知、諮詢更能有效治理，尊重民主社會。來自民主黨、民建聯、自由黨及獨立的現任區議員為工作坊教材擔任顧問並接受採訪。

工作坊當日，首先由香港政策研究所研究員馮智政先生介紹課程簡介、課程教材及現任區議員訪問成果。之後由民主民生協進會（民協）副主席譚國僑太平紳士作主講嘉

賓，從資深區議員的角度分享經驗。前油尖旺區議員吳寶珊女士和前深水埗區議員黎慧蘭女士擔任模擬區議會主席，學員們分組進行模擬區議會培訓。



圖：導師譚國僑先生分享經驗

2014 District Council Meeting Simulation Workshops

Hong Kong Policy Research Institute organized a District Council Meeting Simulation Workshop on 23rd June, 2014. Around 20 Superintendents and Chief Health Inspector of the Food and Environmental Hygiene Department participated in the workshop. The workshop aims at improving the communication between the government and district councils and helping different parties to work effectively together. It also helps the participants to understand that engagement is much more effective than notification and consultation in governing Hong Kong nowadays. District council members from different political parties also joined us as our consultants in preparing the materials for the workshop and accepting our interviews.

During the workshop, Mr. Fung Chi-ching, Researcher, Hong Kong Policy Research Institute, introduced the content of the training and the interview results with the present district council members. After that, Mr. Tam Kwok Kiu, MH, JP, the vice-president of Hong Kong Association for Democracy and People's Livelihood joined us as the guest speaker and shared his personal experiences as a district council member. The participants were divided into groups to have simulated training while former district council member of Yau Tsim Mong District Miss Ng Po-shan and former district council member of Sham Shui Po District Miss Lai Wai-lan helped us to be the stimulated chairmen of district council.

出版人的話：

《民胞物與》是保華生活教育集團的學術及社會事務刊物。

保華生活教育集團由葉國華教授和陳保琮博士分別擔任集團主席和行政總裁。集團屬下包括多個非牟利的教育機構、保華基金會、智庫組織；商業營運則有酒店餐飲管理等業務。

本刊創辦的目的是為了加強各地員工的溝通和向心力，同時向社會人士介紹集團的服務和事務。葉教授和陳博士以百年樹人為目標堅持教育事業，同時不忘回饋社會，故以古人張載的名句：民吾同胞，物吾與也，為本刊物命名。

Publisher's Note :

Minbaowuyu is an academic and social affairs newsletter of B & P Group, with Professor Paul Yip as its Chairman and Dr. Betty Chan as its Chief Executive Officer. Under the Group, there are a number of non-profit making education institutions, B & P Foundation, think tanks, and business organizations like hotel and catering management. This corporate publication has the objectives of enhancing the communication and identity among staff members and introducing to the society the Group's services and businesses.

《民胞物與》典故

「民胞物與」，出自北宋哲學家張載《西銘》一文，「民吾同胞；物吾與也」。張載的哲學思想把宇宙視為一個大家庭，故此天地萬物同出一轍，乾父坤母。人民百姓，如同胞手足，為之「民胞」；宇宙萬物，均與我同類，為之「物與」。

Minbaowuyu

Means "People are my brothers and all things are my kinds". The concept of 'unity of nature and man' is the philosophical foundation of Zhang Zai's ecological ethics. Zhang Zai is a famous philosopher of the Northern Sung Dynasty of China.



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