

# 民胞物與

Minbaowuyu

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## 包容的印度 *The Inclusive India*



文化共融 Cultural Inclusiveness

被辜負的建港者 —— 香港少數族裔教育被漠視

A Letdown for Founders:  
Education of Hong Kong's Ethnic Minorities Neglected

行善 Charitable Actions

希望種子學校：以生命影響生命

Seeds of Hope School Trips: Life on Life Initiative

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

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### 文化共融 彼此欣賞

#### Cultural Inclusiveness Mutual Appreciation

本期《民胞物與》的「封面專題」與其他兩組專題「文化共融」與「正視歷史」的文章都用到種族、民族與國家認同等概念。這幾個概念指涉生物性、社會文化、政治，以至純地理範疇，它們的意涵是不盡相同的，在這裏，其使用並沒有做嚴格學術區分的討論，希望讀者加以注意。當下香港社會就本土主義、國家認同等問題吵得不可開交的時候，文章或可供思考、探索的參考。我們也討論了種族、民族間融合的問題。在文化理論中，「融合」雖然沒有像「同化」那樣帶有強烈尊崇主流文化的意涵，但也意味文化差異可能逐漸消失。所以，我們寧願使用「共融」這個詞彙，希望各自文化得到尊重，並彼此欣賞學習。文章中用作案例的煙台耀華國際教育學校，就主張融匯中西的教學方式讓孩子更容易接納不同種族的同學，並互相包容。「觀點」欄的兩篇文章，分別報導了新加坡前駐港總領事陳慶榮與香港議員葉劉淑儀對兩地管治的觀察，可互為參照，值得關心香港前景的讀者細閱。

本期在文章的呈現與排版方面做了些新嘗試，讓內容更能聚焦，閱讀起來更為方便，希望大家喜歡。

In the current issue of *Minbaowuyu*, "Cover Feature" and other two features "Cultural Inclusiveness" and "Facing History" use concepts, like "race", "ethnicity" and "national identity", in the discussions. The concepts refer to the biological, socio-cultural, political and purely geographical aspects. The meanings implied in the terms are therefore not the same, and there is no discussion of the exact academic definition of the concepts. We hope our readers take note of this. As Hong Kong is now engaged in a heated debate about issues such as nativism and national identity, our features can serve as references when people reflect on and explore the issues. Our features also discuss ethnic and cultural integrations. In the cultural theory, though unlike "assimilation" which carries the connotation of deeply respecting the mainstream culture, "integration" implies that cultural differences may gradually diminish. We therefore prefer to use "cultural inclusiveness", hoping that each culture can receive respect and appreciate and learn from one another. As a case study featured in one of the articles, Yew Wah International Education School of Yantai suggests that a combination of Chinese and western teaching methods could demonstrate to students how to accept, tolerate and respect other students of different ethnicities. The two articles in "Viewpoint" column report the observations by Singapore's former consul-general in Hong Kong Chan Heng Wing and Hong Kong's legislative councilor Regina Ip about the governance in the two places. Their observations complement each other in reading the situations in Singapore and Hong Kong, and they are well worth reading.

In the current issue, we have made new attempts in presenting the articles and the overall layout so that the contents are more focused and easy to read. We hope our readers like the approach.

# 文化委員會徵稿函 Letter from Culture Committee

各位同事：

《民胞物與》誠邀各位投稿及供應相片。

《民胞物與》是保華生活教育集團的學術及社會事務刊物，由集團的文化委員會出版。保華生活教育集團由葉國華教授和陳保琮博士分別擔任主席和行政總裁。本刊物乃季度出版，亦為集團內部文化交流提供一平台。集團屬下包括保華基金會、多個教育機構、智庫組織、出版社、酒店餐飲管理等業務。

本刊物受集團的文化委員會管轄；文化委員會成立的宗旨乃弘揚集團的理念，促進集團與相關機構同仁，以及有關學校學生之間的文化交流。文化委員會主席為葉教授。

「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」。這個思想與耀中、耀華學校的教育理念相近，其中包括「與科技結盟、與文藝結盟、與仁愛結盟」的校訓以及大宇宙的世界觀。大宇宙觀闡明人類在宇宙中的位置：作為地球看守者及保衛者的角色、與大自然的關係、跟其他物種的共性以及愛的融合力量。

我們歡迎討論上述題材或有關範圍的投稿，可以是教育議題的反思、對文化的看法、關於你國家傳統及有趣節日的報導、遊記、散文與詩詞，以至書法及畫作。稿件以中文或英文書寫，附有照片為佳。為表謝忱，作品刊出後，將致作者禮物乙份。

在保華生活教育集團，我們頌揚多元文化——培育開明思想及對全球不同民族的文化、語言及個人差異的尊重，從而知曉地球是我們共同的家園。有了來自許多不同國籍及文化的你們的投稿，希望有助在集團內推廣一種和而不同的文化，促進世界和平與人類和諧。

保華生活教育集團 文化委員會

歡迎來稿及來圖，煩請寄往投稿信箱 [hkpriconact@gmail.com](mailto:hkpriconact@gmail.com)。



Dear Colleagues,

We are writing to ask for your contribution of articles and pictures to *Minbaowuyu*. *Minbaowuyu* is an academic and social affairs magazine of B & P Group, with Professor Paul Yip Kwok-wah as its Chairman and Dr Betty Chan Po-king as its Chief Executive Officer. This quarterly magazine also serves as an internal platform for cultural exchanges among the B & P Group. Affiliated to the Group are B & P Foundation, education institutions, think tanks, and hotel operation.

This magazine is under the management of the Group's Culture Committee which is set up to promote the philosophy of the Group and to enhance cultural interactions among the staff of the Group and affiliated entities, and students in various campuses. The Culture Committee is chaired by Professor Yip.

*Minbaowuyu*, an idea coined by philosopher Zhang Zai of the Northern Song Dynasty of China, 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 which share some common ground of the educational objectives of Yew Chung and Yew Wah schools. They include the school motto of "aligning with science and technology, culture and arts, and love and charity", and the world view of grand universe which states humankind's place in the cosmos, role as caretakers and protectors of the earth, relationship to nature, commonality as a species, and the binding nature of love.

We welcome your articles relevant to discuss the above-mentioned topics and related areas, be they reflections on education issues, views on cultural affairs, reports on your own national traditions and interesting festivals, accounts of travels, proses and poems, or calligraphy and drawings. Contributions can be in Chinese or English, preferably with pictures. After publication of their contributions, contributors will receive a small gift as a token of our appreciation.

In our Group, we celebrate diversity—we nurture open-mindedness and respect for the cultural, linguistic and personal diversity amongst the world's peoples to realize that the earth is one homeland. With contributions by you, hailing from many nationalities and cultures, we hope to help foster a culture in our Group that is diverse yet united for world peace and harmony of humankind.

Yours sincerely,  
Culture Committee, B & P Group

**We welcome the contribution of articles and pictures. Please send them to [hkpricontact@gmail.com](mailto:hkpricontact@gmail.com).**

# 包容的印度 *The Inclusive India*

越毅強 香港政策研究所助理研究員

Kyle Yuet, Hong Kong Policy Research Institute Research Assistant



印度的街頭 A street scene in India

如果被問到「請以兩個字來形容印度」，你會怎樣回答呢？「人多」？「地廣」？「污染」？「貧窮」？「瑜伽」？……以上這些答案大概是一般人對印度的印象，但如果你願意多了解、甚至踏足這個全球人口第二多的文明古國，或許你會發現，印度有種強大的文化精神，叫做「包容」。

## 有別中國的「同化文化」

與中國的「同化文化」不一樣（中國自古經受過很多次外來文化的衝擊，但這些外來的文化最後大都被同化了），從還沒有文字的遠古時代，印度就已經開始接受外族人民。《寬容的文化》（*The Culture of Tolerance*，作者乃出生於印度的 Syed

Osman Sher）一書寫道：「它像一塊充滿魔力的土地，激起各種各樣人豐富的想像，流浪者、殖民者、搶劫者、生意人、征服者不斷湧入這個國家，他們帶來了新的種族、文化、習俗、宗教和語言。」有人說印度「像海洋一樣有無限的吸收能力」，這「無限的吸收能力」正是印度的「包容文化」所在，這種「包容文化」使印度呈現出多樣的人種、眾多的民族、繁雜的語言、紛繁的宗教共存的多樣性社會面貌。

筆者跟隨着葉國華教授在電台節目「五十年後」的聲音導航，穿梭印度的大街小巷，感受當地的「包容文化」。葉教授先來到火車站附近一帶走走，這裏人山人海，幾乎有

七、八個街頭都擠滿了人，情況就像星期天在上海的南京路、淮海路一樣。有趣的是，你會發現，街道上人類和馬、牛、豬、羊、貓、狗、猴子、駱駝、大象等動物一樣，基本上都是一家大小走在一起——人類的爸爸在當小販謀生，動物的爸爸在附近垃圾堆找食物，媽媽和小孩就在附近等候。這種



人與動物共存 Animals live in the city

人類與動物共存的狀態，也許是宗教以外的另一個原因，使印度人選擇茹素。當然，由於宗教信仰，印度人相信「萬種同根」、「輪迴轉世」，那些動物或許是前生自己的親戚朋友，故此他們未曾想過吃牠們，更加不會對牠們壓迫歧視，而是在一個和諧及眾生平等的環境下包容共存。

## 懂得好客之道

輾轉間，葉教授來到印度最著名的世界級旅遊景點：泰姬陵。要進入泰姬陵，旅遊車是不允許的，只能選擇走路或者乘坐專用的小巴士。當導遊帶着葉教授等人登上小巴士後，導遊使用當地語言向車上的印度人說：「他們是外來的客人，你們可不可以留幾個座位給他們呢？」當這番話一出後，當地人就開始讓路，雖然車廂非常擠迫，但他們都盡力把身體移側一點讓外來人過去，到達靠近車頭的位置，有三個座位是讓出來的，沒有任何一個印度人會去爭奪。當葉教授一行三人坐下來之後，印度人就開始友善地靠攏過來，開心笑着、禮貌地問這幾位外來客人可不可以拍照。葉教授感覺他們很親切溫和，而且很懂得好客之道，相信印度這個民

族應該很有前途。顯然，印度人正如描述那樣，對於外界的人和事「像海洋一樣有無限的吸收能力」。

相信去過印度的人都會知道，在大城市旁邊有數以百萬人計的貧民窟，有紙皮屋、有草棚屋，這是印度貧富懸殊最明顯的表徵。這些貧民窟雖然衛生環境惡劣、地方擠迫，



印度人的生活照 Daily life of Indians

但由於宗教信仰的關係，印度的人與人之間其實有極大的「空間」，人與人之間的鬥爭很少。印度人相信命運、相信神的安排、相信今生與來世，因此無論他們現在有多貧窮、生活空間有多窘迫，就算是貼身的磨擦，你也看不到有「火花」。宗教對印度人的影響極之巨大，葉教授認為這一點值得我們注意和學習。

由於旅遊時間的關係，葉教授只能「走馬看花」地在印度走走，他觀察到印度這個國家人與人、人與動物，以及當地人對外地人的「包容文化」，這呼應了《寬容的文化》一書的描述。「包容文化」從古至今一路走來，這種多元化的文化精神也令印度的國家認同越來越鞏固。但真切地看看情況，印度面對國內的社會問題和國際問題多的是，如果單純以一種「包容文化」來處理，是否能夠解決問題呢？

## 面臨巨大挑戰

2004 年上台執政的辛格政府應廣大民眾的要求，提出了「包容性增長」戰略，即要讓經濟增長惠及社會的不同階層，尤其是貧困人群。9 年後的 2013 年 7 月，印度籍諾貝爾經濟學獎獲得者阿瑪蒂亞·森及其合作者，在《一種不確定的榮耀：印度及其多種矛盾》一書中，用詳實的資料論證了由於忽視教育、醫療等再分配政策，印度的貧富差距迅速擴大，沒能實現真正的「包容性增長」。

耶魯大學在 2014 年的一項研究表明，印度的環境狀況在 178 個國家中排名 155。研究報告還引用了美國國家航空航天局衛星獲得的資料，指出 2013 年 11 月至 2014 年 1 月間，新德里的 PM2.5 平均值為每立方米 575 微克，比世界衛生組織認為的安全值高了約 60 倍。新德里的本地居民，上街時常常戴着口罩或用圍巾把口鼻圍起來。

實現環境保育、可持續發展是印度追求的目標，但經濟快速增長、對化石能源嚴重依賴，卻讓印度一躍成為全球第三大碳排放國，環境急速惡化。目前，印度在可持續



環境污染問題嚴重 Serious pollution

發展方面的行動，大多是由非政府機構發起的。當印度總理在 2009 年哥本哈根氣候大會上拒絕對全球氣候變化問題作出建設性承諾的時候，印度的非政府機構卻在各大媒體上發出了震耳欲聾的聲音：印度的自然環境及依附於此的弱勢群體不會沉默寡言，印

度一定要在發展與環境之間找到平衡點。至今，印度依然要面對經濟增長與保護環境這一尖銳的矛盾，但是，人們所提供的意見和建議能否有效地被各級政府吸收，能否形成自上而下的良性政策，也依然是個問題。

正如葉教授所說，「印度這個民族應該很有前途」，但印度擁有那種從古至今的強大「包容」文化，乃是國家發展的一把雙刃刀。筆者有感，印度這個國家邊緣廣闊、人口眾多、民族眾多、語言眾多、宗教眾多，



印度的宗教文化 Religious culture in India

在沒有主體民族和社會規章的情況下，「包容」文化發揮了強大的力量令這個國家各民族融和共處。然而，面對全球化和國內外持續的改革聲音，筆者認為，如果印度要進一步躍升為世界大國，或許應當徹底把現時「包容」文化中的惰性和隨性摒除，轉化為一種積極、有所為也有所不為的能量，在良好的政府與人民互相包容的民主基礎上，印度要成為先進國家不是天方夜譚。

“Crowded”, “vast”, “polluted”, “poor” and “yoga” are the words people generally used to describe India. Hence, if you attempt to know more about India, you will find its compelling “inclusive” spirit.

## Culture of Assimilation

India has started to receive foreign peoples since ancient times. India-born Syed Osman Sher in his book *The Culture of Tolerance* says, “India is a miracle land that sparks vivid imagination from



all around the world. Rangers, colonizers, looters, merchants and conquerors ceaselessly come to India, which has brought new races, cultures, customs, religions and languages to the land". Some people said that "India has the ocean's assimilation power", which has created the inclusive culture in India. This inclusive culture allows diversity in race, ethnic group, language and religion in one society.

In his radio program *After 50 Years*, Professor Paul Yip takes the audience to walk through India's streets and alleys to experience the inclusive culture of the country. We see humans on the streets along with other animals such as lambs, cats, camels and elephants. Perhaps it is because many Indians are vegetarians. Also, their religion accepts the doctrine of "reincarnation after death" so that they would not eat or hurt the animals as they believe these animals might be friends or relatives in their previous lives.

### Great Hospitality in India

In the famous tourist attraction, Taj Mahal, coaches are prohibited, so that visitors have to reach it on authorized minibuses. On a packed minibus, the locals gave up their seats for Professor Yip and engaged in a friendly chat with him.

Millions of Indians live in slum areas. Although the places are crowded and unsanitary, very few conflicts occur. Professor Yip believes it is because of their religion, and that is worth learning. In his opinion, India is a promising nation.

Professor Yip's observation of India's inclusive culture that covers interactions among people, and between humans and animals and the hospitality towards tourists echoes the view expressed in *The Culture of Tolerance*. This multi-cultural spirit has strengthened India's national identity. Yet, there are still numerous social problems and international issues faced by India.

### Great Challenges Faced by India

In 2004, the former Prime Minister Manmohan Singh and his government proposed the "Inclusive Growth" economic strategy in response to the public opinion, hoping to promote economic growth of different social classes, especially the underprivileged. Amartya Sen (an awardee of the Nobel Prize in Economics) in his book *An Uncertain Glory: The Contradictions of Modern India*, argues that economic inequality in India has been widened, and the "Inclusive Growth" strategy fails due to negligence of education and medical care.

India has long been pursuing environmental protection and sustainable development. Yet, its rapid economic growth and over-dependency on fossil fuel have made India the third largest carbon emission country. At this stage, most sustainable campaigns are initiated by Non-Governmental Organizations. The Indian government is facing a dilemma of economic growth and environmental protection.

Though India, in the view of Professor Yip, is a promising nation, its inclusive culture can be an obstacle in development. This writer believes that the geographical, human and cultural characteristics of India have created harmony for its multi-ethnic society, yet India should discard their laissez-faire and laid-back attitudes formed in their "inclusive" culture, and take a proactive manner in order to reform itself to become a leading power of the world.

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翻譯：楊文軒 《民胞物與》實習生

Translated by: Timothy Yeung, MBWY Intern



孩子打扮成不同的民族 Children dress up in different national costume

文化共融 Cultural Inclusiveness

## 小小聯合國： 國際學校的文化融合

### Little United Nations: Cultural Fusion in International School

鄧麗瑩 《民胞物與》採編成員  
Eva Tang, MBWY Editorial Member

有人說校園是社會的縮影，學生來自不同的家庭、不同的成長背景，相處中難免有所磨擦。而近年，無論在香港、中國內地，還是西方國家，不同國籍和種族學生融合學習的情況亦日漸普遍。在這種情況下，作為一個辦學團體，可以如何幫助孩子適應校園內的多元民族及文化呢？對此，煙台耀華國際教育學校的華籍校長孫少青女士說：「融匯中西的教學方式能讓孩子更容易接納不同種族的同學，互相包容。」

在電話訪問中，孫校長形容煙台耀華國際教育學校猶如一個小聯合國，領導團隊、老師和學生均來自世界各地。在小學，學生來自17個不同的國家，來自中國內地和台灣的學生約有61%，韓籍學生約有29%，其他國籍的學生約有10%。在老師方面，中外國籍比例各半，除了內地的老師，還有來自澳洲、加拿大、印度和美國等地。來自不同國家的師生，雖然在文化、語言和生活習慣

不盡相同，但卻能共同生活，互相體諒。

### 混合的班級配上混合的教師團隊

有的學校為了方便教學，會把學生分為中文班和英文班，但這會造成標籤現象，容易使學生間產出隔膜。耀華則傾向使用混合班級的教學方式。從班級組成上，每間教室包含了不同國籍的學生，他們一起學習。由於學生各有第一母語，為了方便溝通及增加大家對話的機會，在教室內的語言設定為英語。故此，無論在課程設計，還是課堂的小組活動中，學生必須使用英語為主要交流語言；這既可培養孩子的第二語言，又可成為孩子間溝通的橋樑。在擁有共同的語言的環境下，即使不同國籍的學生，也可以互相交流，減低因種族不相同而產生的隔膜。

不過在多元種族的相處中，有的學生還是會感到不適應。對此，孫校長表示教師的組合

是關鍵元素。她明白老師不但要教導課本上的學術知識，更要觀察孩子間問題，從而幫助他們融合到學校的多元文化中。因此，每班都有輔導教師，並以團隊形式為主運作，內裏包括中外老師。這樣的安排能令老師跟相應年級同學溝通時，先考慮並理解他們因不同文化、不同情感和不同語言而產生的需求，再為學生提供適度有為的協助。

### 「新生」與「老生」的配搭

要讓不同國籍學生以英語作為他們的交流語言，必須處理語言能力的問題。事實上，不單有中國或韓國的孩子，也有西方的孩子英語能力比較薄弱的。考慮到這一點，孫校長說學校除了透過常規的語言課程強化那些孩子的英文外，更針對入學新生，實施「小伙伴計劃」（Buddy Program）。計劃是按照新生入學時的國籍、種族和背景，安排一位「老生」來成為他的伙伴。「老生」是指已在讀一段時間的學生，且具有比較優秀的中英語能力，能充當新生與其他同學及老師之間的小幫手和翻譯。比方說，當一位韓國新生入學，學校便會安排一位已在煙台耀華入讀數年的學生給新生認識，讓那位老生猶如師兄師姐般帶領新生融入學校生活。計劃中，不一定是以一對一的形式進行，一位新生會有多位老生作其小伙伴，有的是負責在中文學科上給予協助，有的是負責在英語學科上給予輔佐，有的是負責在學園環境中給予帶動等等。

### 從遊戲中建立關係

在煙台耀華，除了需要處理不同國籍學生之間的融合外，還要面對師生關係的建立和溝通，及中外老師合作的協調問題。

孫校長認為，一些遊戲有利幫助師生之間與教學團隊之間建立關係，打下信任的基礎，一些非學業性的活動則有助打破傳統上師生關係的框框，拉近兩者之間的距離。以新生開學前的拓展培訓活動作為例子，孫校長說，在活動的競賽過程中，不同國籍的學生與領隊導師共同參與，組成一隊隊名副其實的「聯合國隊」。在短短的兩日一夜中，團員要一起衝破語言障礙，密集地交流與溝通，培養出團隊精神，增進彼此的信任。

學校透過每年舉行的「耀華國際日」活動，讓學生更能切身地感受和理解各國的文化。孫校長說，每位學生都可選擇一個國家，與來自不同國家的同學一起參與負責介紹該國家的文化和特色，會事先通過各種查閱途徑去了解和學習；有的學生更會學習製作地道小吃，並於活動日上售賣這些特色食物。在製作宣傳板、民族服飾、風味小吃等過程中，學生學會欣賞不同種族的風土人情，達成真正的融和。

另一方面，不同國籍的老師除了透過遊戲，增加彼此認識，從而提高默契之外，還在管理層面上參與每個學科部門，以推動團隊中的互動和經驗分享。孫校長表示，學校一直



耀華國際日 International Day



沙雕活動 Sculpture Day



建立團結精神 Team building activity

保持學科部門內中西方教師的比例，讓學科包含不同國家的教學元素，整理出最適合耀華學生的教育方式。學校亦會安排定期的教師培訓和老師會，活動中使用雙語進行，方便討論及推動更多的參與。

## 真正的國際化是多民族融合

對於煙台耀華多民族的教學環境，孫校長自豪地表示：「我們一直以煙台耀華是真正的國際化學校自豪。如陳保琮校監早年所言，國際教育不只是西方教育。國際化應該是一個多民族的融合，並不是單純地只包含西方一個概念而已。」相對於一些自稱為國際學校、但只有西方外籍學生就讀的學校，煙台耀華是一所容納了許多國籍種族的學校，就像是一個國際社區。

這樣的融和更體現出耀華的全人教育和東西融合的理念。處於這樣多元文化的工作學習環境中，老師與孩子最顯見的得益是雙語技能上的進步。與此同時，同學會習慣以國際視野觀察生活事物，以宏觀的角度思考事情，在未來的升學和工作發展的選擇，在社會上待人接物，以包容的心態去接納不同種族的人。



穿上不同服飾的孩子 Children in different costume



民族服飾日 Cultural Dress Day

As school is a microcosm of society, it consists of students coming from different families and backgrounds, which often cause conflicts among them. Yet it is becoming more common to have students of different nationalities and races studying together in Hong Kong, mainland China and western countries. Sara Sun, the Chinese Co-Principal of Yew Wah International Education School of Yantai (YWIES Yantai), suggested that a combination of Chinese and western teaching methods could demonstrate to students how to accept, tolerate and respect other students of different ethnicities.

In a telephone interview, Ms Sun described YWIES Yantai as a little United Nations because the teachers and students are from different countries. Although they have different cultures, languages, habits and customs, they can live together and accommodate one another's needs.

## Mixed Classes and Teaching Group

Most schools would group students into Chinese and English classes in accordance to their first language. But this labelling system creates segregation within students. YWIES Yantai uses a mixed class teaching method, where each classroom consists of students of different nationalities. The language used in the classroom is English, so that students of different nationalities can communicate with each other, hence reducing social segregation due to racial differences.

Yet some students might feel unsettled in the mixed-race environment. Ms Sun said that each class has a tutor to communicate with students, understand their needs and provide suitable assistance to those students.

## New and Current Student Combination

To facilitate the use of English as the common language, the school has to deal with students' ability problem with language. According to Ms Sun, besides the regular language enhancement course, the school has introduced the "Buddy Program" that aims at new students. Once a student is admitted, the school arranges one or more current students to be his/her "buddy" and lead him/her to integrate into school life.

## Building Relationships through Games

In YWIES Yantai, apart from handling relationship among students of different nationalities, the school has to deal with the relationship between teachers and students. Ms Sun believes that a trusty relationship can be built between teachers and students through playing games. Using the new students' outbound training activities as an example, she said students and teachers of different nationalities needed to participate together and form teams of "United Nations". During the activities, teammates can break through the language barrier together, as well as developing team spirit and trust.

Students can experience and understand different

cultures through the annual event "Yew Wah International Day". According to Ms Sun, students work together to represent a country and introduce its culture to others. From the event, students can learn to appreciate different races and their practices.

On the other hand, teachers of different nationalities can know each other through games. They participate in every subject department to promote interaction and exchange of experience. Ms Sun noted that the school has kept a certain ratio of Chinese and western teachers in each subject department in order to combine elements of different nations and work out a suitable teaching method.

## Authentic Internationalization Is Multi-ethnic Integration

Regarding the multi-ethnic learning environment, Ms Sun proudly said, "We are glad that YWIES Yantai is being an authentic international school. As Dr Betty Chan, director of YCIS, states, international education is not only a western concept, but a multi-ethnic integration."

In this multi-ethnic working and learning environment, teachers and students have gained significant improvement in both Chinese and English languages. Students are able to think globally and respect other cultures.

翻譯：楊文軒 《民胞物與》實習生

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不同國籍的學生共同表演 Students of different nationalities perform together





## 被辜負的建港者——香港少數族裔教育被漠視

### A Letdown for Founders: Education of Hong Kong's Ethnic Minorities Neglected

少數族裔教育分享會 An ethnic education sharing workshop



官立嘉道理爵士中學（西九龍）家教會主席 Mr Nachiappan, the chairman of Parent-Teacher Association of Sir Ellis Kadoorie School(West Kowloon)

馮智政 香港政策研究所研究員

Jacky Fung, Hong Kong Policy Research Institute Researcher

「維多利亞城（香港）可被稱作世界上最國際性的城市、在街道中隨處走上一個小時，能見到的各族人士，比在五旬節看到的還多；各膚色和宗教信仰的摩肩接踵、和平相處。」  
(Smith, 1883)

1842 年中英雙方簽署《南京條約》將香港島割讓予英國政府之後，西方國家便利用這個窗口推進與中國南方的經貿。香港實行英式的法律，政府政策是英國主導，對於歐洲商人及其他英國殖民地商人，香港比起廣州十三行街等口岸更具吸引力。來港發展的更不單純是「紅鬚綠眼」。英國會議員及記者 Henry Norman 爵士在其 19 世紀末撰寫的《The Peoples and Politics of the Far East》書中，形容香港當時「滿是英國人、英印混血、廣東人、來自加爾各答的美國人、孟買的帕西人、巴格達的猶太人。」(Norman, 1895)

### 少數族裔對香港貢獻巨大

今天我們口中少數族裔，為香港貢獻是巨大的。商業上，帕西人在對中國貿易中扮演着重重要的角色，大型的帕西洋行如律敦治洋行 (D. Ruttonjee)，部份更參與香港匯豐銀行的成立。印度伊斯蘭教徒開設的洋行由廣東引入香港，並在割讓後紮根，如鴨都喇利洋行 (Abdoolally Ebrahim) 就是。塞法迪猶太人，如大衛·沙遜 (David Sassoon) 則在 1840 年代初的廣東發跡 (Caroll, 2007, pp.34)。

在社區發展方面，這些非華人也給予重大支持。帕西人的社群很小，但非常富裕，對英國忠誠而且充滿善意。麼地爵士 (Sir Hormusjee Naorojee Mody) 和律敦治 (Jehangir Hormusjee Ruttonjee) 是香港著名慈善家。前者有份創立香港大學，後者及其家族大力支持醫療服務，捐出鉅款開辦醫院。米泰華拉 (Dorabjee Naorojee Mithaiwala) 於 1880 年成立了九龍渡海小輪公司往返香港和九龍，即是後來的天星小輪，成為當時主要的交通工具之一 (Hinnells, 2005)。

在管治及保安方面，非華裔積極參與香港義勇軍，矢志保衛香港，貢獻社會。義勇軍是業餘性質，但接受訓練，曾在二戰時奮勇抵抗日軍，於動盪及暴動發生時協助維持治安及在天災時救急扶危。(Hong Kong Museum of Coastal Defence ed. 2004)。俗稱噶喀兵 (Gurkha) 的尼泊爾僱傭兵戰績彪炳，元朗新田設有紀念他們的墳場。印度廟後的墳場也有墓誌銘紀念捐軀的印度及錫克籍英軍士兵，以及皇家工程師。因為族裔及語言的原因，早於 1848 年開始，英國就從旁遮普一帶招聘了錫克教徒和伊斯蘭教徒加入香港警隊。到了 1909 年，警隊編制中錫克教徒和伊斯蘭教徒共有 411 名，佔全部人員接近四成之多 (Chu, Yik-yi, 2005)。

香港曾經是英國殖民地這背景使很多人以為香港只是由英國人或中國人建立，而忽略了一班貢獻良多的「香港人」。今日香港有着 95% 的中國漢族居民，是因為戰後大批難民由國內搬到香港。僅在 1945 到 1950 年的五年間，人口增加四倍有餘，令上述族群被「少數」了，以致他們的功勞亦淹沒在有權的英國人或佔多數人口的中國人之中。

## 少數種族後裔教育福利缺乏



參加者討論少數族裔的教育問題 A participant discusses the education problems of ethnic students

令人失望的，不單是少數種族功勞被忘掉，而且回歸後政府對他們的後裔更見涼薄。富商後代當然可以到國際學校或到外地升學，但是一般民眾只能依靠公營教育系統。特區政府在回歸初年，因為主權問題忽略了香港的國際化背景，一刀切實施母語教學。除英文科及少數精英學校能以英語作為教育語言外，其餘科目包括數學、理科、經濟等都以廣東話聽講，以中文讀寫。欠缺中文語言環境的少數種族後裔在學業上面對絕對劣勢。母語教育政策實行了十年，特區政府才在 2008 年作微調，有條件地容許主流中學自行決定教學語言。

再者，為「有利」照顧少數種族學生，政府提倡「指定學校」(designated schools) 政策，讓它們獲得額外撥款去支援非華語學生。因為指定學校數目不多，而且沒有非華語學生

與華語學生兩者的比例上限，非華語學生集中就讀指定學校，成為校內學生的絕大多數，而且他們往往在指定小學升讀指定中學。指定學校政策成為實際上的種族隔離政策，窒礙非華語學生融入香港社會。這種變相隔離最終在 2013-2014 學年取消，政府現把額外撥款全面向所有學校按人數津貼。

這一「津貼」政策直到 2014-2015 學年才開始推行，以照顧非華語學生學習中文，為學校提供中國語文課程第二語言學習架構。少數種族後裔在公營教育所受的壓力十分巨大，學生出席率及輟學率比整體嚴重偏高。從基礎教育升讀大學，華裔學生有近三成機會，巴基斯坦裔不足 5%。在情，香港特區政府及社會是不應該辜負這一群建港者後代；在理，香港華人生育率低，未來少數種族學生只會越來越多，問題不容忽視。香港政府有必要給這些少數族裔學童一個公平的機會。

		少數族裔學校出席率 (2011)	整體學校出席率 (2011)
小學	6-11 歲	100.0%	100.0%
中學	12-16 歲	98.2%	98.6%
	17-18 歲	76.2%	86.0%

資料來源：2011 香港人口普查主題性報告：少數族裔人士

族裔	13-19 歲 中五前輟學率
華裔	6.4%
華裔和其他亞洲裔混血	9.6%
巴基斯坦	15.6%
尼泊爾	20.6%

資料來源：香港教育學院，2013

族裔	接受大學教育比率
巴基斯坦	4.3%
尼泊爾	7.7%
華裔和其他亞洲裔混血	22.1%
華裔	28.6%

資料來源：2011 香港人口普查主題性報告：少數族裔人士

	巴基斯坦裔	尼泊爾裔	印尼裔
指定族裔年齡中位數與全港人口年齡中位數差距	-17.5	-9.6	-8.7

資料來源：《社聯政策報》第十五期：少數族裔在香港

“Victoria (Hong Kong) is one of the most internationalized cities. Various races, skin colors and religions are found on the street, walking side by side peacefully” (Smith, 1883).

After the 1842 Treaty of Nanking, Hong Kong Island was ceded to Britain and became a trading port. Hong Kong was more appealing to overseas merchants than other ports in China because it adopted the British law and policies. According to Henry Norman’s (1895) book *The People and Politics of the Far East*, Hong Kong was packed with “British, Anglo-Indians, Americans, Parsees and Jews”.





少數族裔老師盡力協助學生 Ethnic teachers strive to help students



參加者分享個人學習上的經驗 A participant shares her learning experience

## Great Contribution from Ethnic Minorities

The ethnic minorities have contributed a lot. The Parsee had a vital role in trade. There were big Indian Parsee companies, including D. M. Ruttonjee, and some of them helped founded HSBC. Some business houses, such as the Abdoolally Ebrahim, were set up by Indian Muslims and rooted in Hong Kong. David Sassoon, a Jewish trader, started his business in Guangdong in 1840s (Caroll, 2007, p. 34).

They have also supported community development in Hong Kong. Sir Hormusjee Naorojee Mody helped found the University of Hong Kong. Jehangir Hormusjee Ruttonjee and his family donated a great deal of money to build hospitals in Hong Kong. Dorabjee Naorojee Mithaiwala founded the Kowloon Ferry Company (Star Ferry) in 1880, which was a major transport in Hong Kong (Hinnells, 2005).

Regarding governance and security, they joined the Volunteers army to protect Hong Kong from the Japanese invasion, maintain social order during riots and provide support in natural disasters (Hong Kong Museum of Coastal Defence ed. 2004). Several cemeteries serve as war memorials to Nepalese, Indian and Sikh soldiers as well as Royal engineers. The British government recruited Sikhs and Muslims to the Hong Kong Police Force after 1848. By 1909, 40% of the Police were Sikh and Muslim (Chu, Yik-yi, 2005).

Most people believed Hong Kong was founded by British and Chinese, but ignored the contribution of a certain group of Hongkongites. Today, 95% of Hong Kong population is Chinese because of the influx of Chinese refugees since 1945. The population increased more than fourfold, which has made the non-ethnic Chinese ethnic minorities.

## Insufficient Education Support for Descendants of Ethnic Minorities

Despite their contributions, their descendants have been treated poorly by the government since handover. The government has ignored Hong Kong's international background and implemented a rigid "mother-tongue teaching" policy after 1997. Apart from the English language class and some elite schools, subjects such as Mathematics, Sciences and Economics are taught in Cantonese, and students have to read and write in Chinese. The descendants of ethnic minorities have been placed in a disadvantageous position in academics. Only until the policy was fine-tuned in 2008, the mainstream schools could decide their teaching language.

Furthermore, the government proposed the “designated schools” policy and gave extra funding to schools which cater for the needs of non-Chinese speaking students. However, because of insufficient number of designated schools and an absence of cap on ratio between Chinese and non-Chinese speaking students, it became a racial segregation policy and hindered non-Chinese speakers from integrating into society. The government canceled the “designated schools” policy in 2013/2014 school year and provided extra funding for “per capita subvention mode”.

This subvention policy, initiated in 2014/2015 school year, has provided a Chinese language curriculum and second language learning structure for non-Chinese speaking students. In public sector education, the children of ethnic minorities have been under great pressure; their school absentee rate and dropout rate are significantly higher than those of Chinese students. Hong Kong should not let the descendants of ethnic minorities down. On the other hand, the number of ethnic minority children is increasing. We should tackle the problem and give the children a fair chance of development.

		Ethnic minorities school attendance (2011)	Overall school attendance (2011)
Primary School	Age 6-11	100.0%	100.0%
Secondary School	Age 12-16	98.2%	98.6%
	Age 17-18	76.2%	86.0%

Source: Hong Kong 2011 Population Census Thematic Report: Ethnic Minorities

Ethnicity	Aged 13-19 students' dropout rate (before finishing Secondary 5)
Chinese	6.4%
Chinese and other Asian mix	9.6%
Pakistani	15.6%
Nepalese	20.6%

Source: Hong Kong Institute of Education, 2013

Ethnicity	University admission rate
Pakistani	4.3%
Nepalese	7.7%
Chinese and other Asian mix	22.1%
Chinese	28.6%

Source: The Hong Kong Institute of Education, 2013

	Pakistani	Nepalese	Indonesian
The difference of the median age of specific ethnic minorities and median age of overall population	-17.5	-9.6	-8.7

Source: Policy Bulletin Issue 15- “Ethnic Minorities in Hong Kong”

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翻譯：楊文軒 《民胞物與》實習生  
Translated by: Timothy Yeung, MBWY Intern

## 大手牽小手 — 學校對非華語學生伸出援手

Hand in Hands: Schools Providing Joint Support to Non-Chinese Speaking Students

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Rainla Chen, Hong Kong Policy Research Institute Project Assistant

香港作為國際化都市，容納來自世界各地的人士前來就業定居、落地生根。這些來自外地的家庭，子女大多在香港長大，進入本地學校唸書，於本地就業，成為香港的一份子。然而，華語始終並非他們的第一語言，而且其家庭背景、文化與主流社會的不同，因此在學習上產生不少問題；有鑒及此，教育界人士認為需要為非華語學生建立一套配套，以協助他們在主流學校順利學習及規劃未來。

### 「平等機會社會參與資助計劃」

2016年1月9日，香港政策研究所教育政策研究中心獲「平等機會社會參與資助計劃」支持，於學校專業發展會議當天，舉辦了兩場工作坊。是次工作坊邀請了伊斯蘭脫維善紀念中學及中華基督教會桂華山中學以「非華語學生的生涯規劃」為題作出分享，令一眾參加者獲益匪淺。

伊斯蘭脫維善紀念中學的黃億艇老師及勞敏婷老師於工作坊上作了報告。黃老師指出，要幫助同學，先要明白他們的困難，而部份家長對教育的忽視，是提升學生教育水平的

一大阻力；家長可能出於文化因素，或因為不了解香港教育系統而忽略教育的重要性。因此，學校必須加強與家長的溝通，例如以晚會、面談及學校刊物等形式，講解教育的重要性、對學生前途的影響，以及介紹升學資助的資訊等等。

### 協助探索 發揮所能

另外，由於不少同學習慣在小社區生活，對其他地方的認知不多，又不太認識香港的工種，因而局限了自己發展的可能性。故此，學校可以定期舉辦行業講座、實地考察、實習等等活動，並為同學提供就業輔導，了解他們的想法並鼓勵他們多作嘗試。

勞老師指出，同學的語文能力非如大家想像中弱，不過，中文可能是同學的第三甚至第四語言，所以要求同學學習中文以至用中文學習學科知識會相當吃力。為此，學校可按學生能力分班上語文課，發掘不同方法協助他們學習中文輸入法，以更好地裝備自己。伊斯蘭脫維善紀念中學又為同學報考GCSE的中文科考試，以期配合大學的收生要求。

## 與機構合作 開拓孩子未來

勞老師說，社會上愈來愈多機構願意為非華裔學生提供生涯規劃活動，故建議學校尋求與牟利團體、非牟利團體、政府部門或專上學院等機構合作，此舉將為非華裔學生開創更多可能性。

兩位講者總結時指出，雖然社會上愈來愈多人開始關心這群學生，但「倒模」的教學只會令他們一直處於弱勢。學校宜因材施教，讓他們於香港成就不一樣的美好人生，亦讓香港成為他們名副其實的「家」。

## 家校合作 助學生適應華語環境

中華基督教會桂華山中學張勵明助理校長分享其經驗時指出，該校的學生來自菲律賓、巴基斯坦、尼泊爾、印度、泰國等多個國家，教師及少數族裔教學助理積極與家長聯絡，讓家長更能掌握子女的在校情況。張助理校長表示，為提升同學對中文的學習動機，增加同學接觸及使用中文的機會，該校正嘗試不同方法支援非華裔同學。

除了中文課外，校內的倫理及宗教教育、設計與科技、家政及視覺藝術等科目都以中文授課。學校亦為非華裔學生提供中文科課後支援及朋輩功課輔導，以提升同學對中文科內容的理解。在課餘期間，學校為同學舉辦中文戲劇訓練及親子中文戲劇表演，讓家長一同參與子女的校園生活，適應中文生活環境。

## 讓學生「動」起來學習

在語文之外，學校亦鼓勵同學進行文化交流。講者分享，學校不時舉辦活動讓同學認識中國傳統文化，如：寫揮春、遊林村和製作月餅，同學踴躍參與活動。學校亦鼓勵同學將自己的文化帶入學校，例如：傳統舞蹈表演、時裝表演及美食嘉年華等，同樣受到同學的熱烈歡迎。

學校應花心思為學生營造歸屬感。張助理校長表示，學校為同學舉辦不少課外活動，加強同學之間的凝聚力，如：中一生活營、生日會、攀石日、秘密天使行動和節日慶祝會，令學生感到來自學校和同學的關懷。一位於該校早期畢業的非華裔、取獲碩士學位的校友在畢業後回到母校教授生命教育科，講述成長的心路歷程，更能給予在讀生支持及鼓勵。會議當日，張助理校長邀請了二位同學作分享，其中的來自菲律賓的江嘉玲同學及來自印度的高文嘉同學憶述了精彩的校園生活。



當日設有漂書活動 Book Floating Fair

## 讓學校成為平台 讓孩子愉快學習

張助理校長指，學校是一個讓非華語學生與本地學生一起學習、分享和互相融和的平台，且能讓校園漸趨國際化。收生多元並非學校的難題，反而是對同學，甚至老師十分有利的校園環境，為學校上下帶來新視野。

非華語學生在港落地生根已是大勢，社會構成的改變，教育界不能墨守成規，終需思變。《周易·繫辭下》說及：「窮則變，變則通，通則久。」現時已有不同的學校、教師、機構、有心人為這群學生摸索、努力，以求尋找到切合他們成長需要的教學、輔導法。通過工作坊的分享，期望參加者能更加明白非華語學生的需要及幫助他們的方法。這群孩子作為香港的一份子，亦擔當起

支撐香港未來的角色；亦希望家校各方的鼎力合作，讓孩子有個美好未來，為香港寫下新的一章。

As an international metropolis, Hong Kong accepts people from overseas. Children of these overseas families mostly grow up locally to become a part of Hong Kong society. However, because of their language, family background and culture, they have difficulties in studying in Hong Kong. The education sector believes that there is a need to support these non-Chinese speakers in learning and planning their career path.



不少教育工作者參與當日的工作坊 Many educators participates in the workshops

## “Community Participation Funding Programme on Equal Opportunities”

The Centre for Education Policy of the Hong Kong Policy Research Institute held two workshops (funded by the “Community Participation Funding Programme on Equal Opportunities”) in a teacher professional development meeting on January 9, 2016. The workshops invited members of Islam Kasim Tuet Memorial College and the Church of Christ in China Kwei Wah Shan College to share their views on the topic of “Life Planning for Non-Chinese Speaking Students”.

Mr Wong Yik-ting and Miss Lo Man-ting from the Islam Kasim Tuet Memorial College presented

their reports in the workshop. Mr Wong stated that we need to understand the difficulties faced by ethnic minority students before offering help. The major obstacle to improving education of students is that some of their parents overlook the importance of education. Therefore, schools should facilitate communication with parents in order to impress on them the importance of education to their life planning.

## Explore and Unleash Students’ Potential

Furthermore, some students have only limited knowledge of places outside their community, thus hindering their own development. Schools can help them plan their career by organizing career talks, site visits and fieldwork, and understand their thoughts and encourage them to attempt more.

Miss Lo argued that students have difficulties in learning Chinese because it might be their third or fourth language. Schools can group students into different language classes according to their ability. For instance, Islam Kasim Tuet Memorial College allows student to sit GCSE Chinese language exam, helping them fulfill university admission requirements.

## Cooperate with Institutions to Brighten Children’s Future

Miss Lo suggested that there is an increasing number of institutions that provide life planning activities. Schools can cooperate with these institutions to create opportunities for the children.

Both speakers concluded that schools should teach students according to their ability and let them have a unique and successful life.

## Parent-School Collaboration to Promote Adaptation to Chinese Environment

Mr Cheung Lai-ming, assistant principal of

the Church of Christ in China Kwei Wah Shan College, stated that as students of his school come from different countries, teachers have actively communicated with parents so that they can better understand their children's situation in school. His school has tried different methods to motivate more non-Chinese speaking students in learning and creating more opportunities for them to use Chinese.

Apart from the Chinese class, his school uses Chinese as a medium of instruction in subjects like Ethics & Religious Studies, Design and Technology, Home Economics and Visual Arts. Therefore his school has provided after-class tutoring and offered Chinese drama training to improve students' understanding on the Chinese language and adaptation to the environment.

### Let Students Learn through Activities

His school has been encouraging cultural exchange. For example, they have held activities such as writing "Fai Chun" (red lucky scrolls), visiting Lam Tsuen and making mooncakes, so that they can learn more about Chinese traditional culture. On the other hand, students have also organized

their folk dance performances, fashion shows and food carnivals to bring their culture into the school.

Mr Cheung argued that schools should enhance sense of belonging through various extra-curricular activities. On the day of meeting, he invited three students, including one from the Philippines and one from India, to share their interesting episode of school life.

### School as a Platform of Joyful Learning

Mr Cheung pointed out that school is an international platform to let non-Chinese speaking students and local students to study, share and work together happily. Being diversified is beneficial to students, teachers and the school.

That non-Chinese speaking students considering Hong Kong as home is already a trend. The education sector should seek for innovation to meet the social change. There is now an increasing number of schools, teachers and institutions who actively find a suitable way to support the students' growth.

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翻譯：楊文軒，《民胞物與》實習生  
Translated by: Timothy Yeung, MBWY Intern

以舊書交換新書 Exchanging books



## 希望種子學校：以生命影響生命

### Seeds of Hope School Trips: Life on Life Initiative

李鷗 青少年輔導員

Leonardo Lazo, Youth Worker/Counselor

快樂傘活動 Happy umbrella activity

自從 2010 年第一次探訪希望種子學校後，耀中國際學校的師生對生命意義有了更深刻的理解。經過幾次接觸，我們發現本來面容憔悴的孩子，臉上慢慢展露出希望的歡顏。我們身體力行，期望把「希望種子」栽培在中國農村學校的孩子、教師和社區中。

我們透過不同的課堂活動，培育「希望種子」。耀中師生會為不同年級的學生（包括幼稚園及學前教育）提供各種活動，如唱歌、跳舞、手作藝術、遊戲和體育。這些活動不單提升耀中學生的中文能力，同時也訓練希望種子學校孩子的英語，並讓他們從常規課程以外的活動中學習。除外，我們亦透過社區服務方式散播「希望種子」，安排耀中的師生參與各種社區服務，如為牆壁、樓梯和球場塗色。

在硬件配套方面，耀中為希望種子學校提供教育與體育的設施，並示範使用設施的方法。與此同時，耀中除了為希望種子學校加設課室的書桌椅外，更會定期送上文具用品給那裏的師生。當他們收到這些禮物時，都感到喜出望外，格外興奮。

在一次探訪河北省蠡縣的希望種子學校時，耀中學生住在校舍內，每天晚上在課室席地而睡，並且自行準備三餐。當探訪完結後，這種種經歷使學生有所領悟，理解到需要珍惜眼前的所有，學懂知足、感恩與奉獻的大愛精神。耀中師生在出訪希望種子學校期間，也探訪當地的學生，加深了對中國農村生活的了解，學習當地村民樂天知命的生活態度。

一次又一次的探訪之旅，不但開拓師生的視野，讓他們增益不少，並留下既深刻又珍貴的回憶。



孩子流露出感激之情 Children show gratitude

Since our very first Seeds of Hope trip in 2010, YCIS students and staff have acquired a deeper understanding of life. During the visits, we have seen school children looking haggard turn happy and hopeful. Our goal is to plant “seeds of hope” in the students, staff and community where the schools are located, as well as transforming the lives of our own students and staff who participate in the project.

One of the ways “seeds of hope” are planted is through various activities. YCIS students and teachers provide different kinds of activities for each grade level including Early Childhood Education (kindergarten) to Seeds of Hope Schools, such as singing, dancing, arts & crafts, games and sports. Through the activities, YCIS students have a chance to practice their Chinese, and Seeds of Hope School students learn English as well as doing things that they would not get a chance to do in their regular curriculum. Another way we plant “seeds of hope” is through community services. Our students and staff take on projects that help the school and community, like painting walls, staircases and basketball court lines.

YCIS also provides Seeds of Hope Schools with educational and sporting equipment such as basketball backboards and table-tennis tables. During our visits we show them how to use the equipment in their regular curriculum and recess. YCIS has also equipped several schools with classroom desks and chairs. Every couple of years, YCIS gives each student and staff at some of the Seeds of Hope Schools a gift bag that contains stationery. Seeing the smiles on their faces is our reward.

孩子收到禮物包 Students receive gift bags



手指畫課 Finger painting lesson

During a visit to the Seeds of Hope School in Lixian, Hebei, our students lived at school and slept on the floor in different classrooms. We cooked our own meals. So our students returned home with a greater appreciation of what they have and a generous heart to give more. Sometimes during the visits we are invited to students’ homes, allowing us to see how the Chinese in rural areas live and how contented they are with what they have.



耀中學生參與簡單的翻新工程 YCIS students carry out the refurbishment project

These trips broaden every participant’s horizons. Each one takes something different from the trips, but for sure they will cherish these memories for the rest of their lives.

翻譯：楊文軒 《民胞物與》實習生  
Translated by: Timothy Yeung, MBWY Intern

翻新籃球場 Repainting the basketball court





# 一個雙贏的計劃

## A Win-Win Project

**Chris Perks 上海耀中國際學校牧師**  
Chris Perks, School Chaplain, Christian  
and Moral Education Division, Yew Chung  
International School of Shanghai



探訪活動的大合照 Group photo of visiting activity

「希望種子」概念源於對 2008 年 5 月四川大地震的賑災。耀中教育機構在災難後創設「四川教育重建行動」，利用籌得的款項，幫助四川省的民主小學重建校舍。第一次「四川教育重建行動」的成功，萌生了「希望種子」計劃，目的是透過在中國農村地區建立希望種子學校，提供長遠的教育機會。

「四川教育重建行動」推行後，機構設立了六個「希望種子」項目，旨在連繫耀中國際學校、耀華國際教育學校和中國農村地區的希望種子學校。

上海耀中國際學校一直以來與山東省曲阜市的希望種子學校關係密切，並聯同青島耀中國際學校、煙台耀華國際教育學校參與兩年一次的學校探訪。上海耀中亦會造訪安徽省休寧縣的希望種子學校和每年探訪北京耀中國際學校的姐妹學校——河北省蠡縣的希望種子學校。香港耀中國際學校的姐妹希望種子學校是一間在廣東省韶關市的培訓幼稚園老師的教師培訓學院。重慶耀中國際學校的姐妹學校位於重慶市黔江區。而最新的希望種子學校則位於廣東省，是廣州耀華國際教育學校的姐妹學校。

耀中教育機構秉持「與仁愛結盟」的校訓，積極籌款持續支援希望種子學校。每一所新增的希望種子學校會先收到一筆初始資金，用以興建校舍。接着，機構會安排兩年一次的學校造訪團及持續支助學校設施。



重建後的休寧縣校舍 Xiuning School after reconstruction



曲阜的探訪之行 Qufu visiting trip

耀中國際學校的師生透過造訪中國鄉村地區，獲益良多，不但能夠增進中文能力，還在造訪過程中得到教學及義工服務的經驗。另一方面，「希望種子學校」學生從分享他們生活點滴及與耀中師生的互動中，提高英語能力。故此，「希望種子」是一個雙贏計劃，帶給雙方孩子教育和「希望」。

Seeds of Hope is a concept born out of a relief effort for the devastating earthquake in Sichuan Province in May 2008. The Yew Chung Education Foundation responded to this disaster by raising money to rebuild a school in Sichuan. From the success of this first SEED (Sichuan Earthquake Educational Development) grew the idea of an on-going commitment to providing educational opportunities through Seed of Hope Schools in rural China.

Since this first SEED was planted, a further six Seeds of Hope initiatives have been launched, connecting YCIS and Yew Wah Schools to these Seeds of Hope Schools.

YCIS Shanghai has a strong relationship with the Seeds of Hope School in Qufu, Shangdong Province, often joining with YCIS Qingdao and sometimes with YWIES Yantai on bi-annual visits. YCIS Shanghai also visits the Seeds of Hope School in Xiuning, Anhui Province and does an annual visit to the Seeds of Hope School in Lixian, Hebei Province, which is also a sister school to YCIS Beijing. Hong Kong YCIS is unique in that its sister Seeds of Hope School is actually a Teachers Training College in Shaoguan, Guandong Province for training Pre-School teachers. YCIS Chongqing has a sister school in Qiangjiang, Chongqing, and our latest Seeds of Hope School is also situated in Guangdong Province and is a sister school to YWIES Guangzhou.

“Love and Charity” is expressed by our YCEF community as they raise funds to support these Seeds of Hope Schools in an ongoing relationship. Each new Seeds of Hope School receives an initial investment that goes towards a building project and this is followed up with bi-annual visits, as well as ongoing support in the way of school facilities.

**翻譯：楊文軒 《民胞物與》實習生**

Translated by: Timothy Yeung, MBWY Intern

當地孩子熱情歡迎探訪者 Children of the Seeds of Hope School welcome visitors



## 正確認識香港歷史 — 少數族裔早已紮根

### Understanding Hong Kong History: Ethnic Minority in the Early Hong Kong

馮可欣 香港國際關係研究協會研究助理  
Ann Fung, Hong Kong International Relations  
Exchange Association Research Assistant

自開埠以來，香港的發展一直有非華裔人士的參與。今日社會主流以「少數族裔」一詞統稱主要來自南亞國家的非華裔人士，例如印度人、巴基斯坦人、尼泊爾人等等；以人口計算，同樣屬於非主流香港人的歐美裔人士，其身份卻從來不會被含糊地以「少數」一詞輕輕帶過。在含糊交待的南亞族裔身份之上，香港人卻對這些「少數族裔」抱持清晰的價值判斷，不自覺將貧困、社經地位低、不諳中文等等負面而主觀的印象加諸這批非華裔人士身上。但這些判斷正確嗎？

事實上，上述的觀念並不準確，背後的原因是我們並未對非華裔人士到港的歷史原因準確了解。儘管來自相近地區的血統，香港南亞裔人士的背景極之多元。這些家庭、甚至家族背後的故事，並非如我們想像中一式

灣仔錫克教廟 A Sikh Temple at Wan Chai



印度的富商麼地，曾資助香港大學的成立  
Mody, the Indian merchant who funded the University of Hong Kong

一樣的「為改善生活而移民打工」的情節。一些居住在香港的南亞裔人士，其家族在香港經歷的歲月，比你和我以及大部份屬於第三、四代的廣東移民的香港家庭更長久。

讓我以印度裔香港人作為例子。自英國人在1840年代登陸香港，與他們關係密切的印度人（當時的印度也包括巴基斯坦）就隨同英國人踏上香港的土地。早期隨英國人到達香港的印度人可粗略分為兩類，一類是英屬印度軍隊的成員，肩負為主子在遠東維持新殖民地秩序的任務，另一類則是來新殖民地尋找機遇、開展生意的印度商人。

不論是前者還是後者，當時他們的身份地位都比被殖民的本地華人尊貴。而且他們在香

港開埠之初，對這個城市的發展有莫大貢獻。我們今天依然熟悉的律敦治、麼地都是早在十九世紀抵港的印度商人。

要談香港的少數族裔歷史，麼地是個不得不提的人物。麼地雖然已經逝世多於一百年，對香港的影響卻依然存在。麼地其中一個對香港最重大的影響，就是贊助巨資十五萬成立香港大學。若讀者經過香港大學，不妨繞路到香港大學本部大樓陸佑堂，參觀一下麼地爵士的塑像。正因為這些人對香港的重大貢獻，時至今日我們依然可見以他們命名的建築和街道。在香港起家的夏利萊集團，也是在五、六十年代由印裔商人夏利萊所創辦。

以上只是眾多「少數族裔『移民』」例子的一小部份，非華裔人士對香港的影響不限於以上幾個家族。我們在討論非華裔人士時，常常停留在「新移民」的印象，忽略了一些早已紮根在香港的家族。另外，當討論在港外國人的歷史時，我們往往將焦點放在歐美人士，而忘記這一群有同樣歷史地位的非歐美、非華裔人士。久而久之，我們對香港自身歷史的認識也帶偏頗。

就着這些主觀的觀念甚至偏見，Roundtable Institute 正就紮根香港的非華裔人士家族之歷史及社會參與進行研究，並將為中學生及教師舉行活動分享研究成果。

該項計劃喜獲衛奕信勳爵文物信託資助，研究題目為「香江少數族裔記憶拾遺：以管治與被管治以外的角度學習本地歷史」，希望打破香港主流社會對非華裔人士的錯誤認知，並藉此機會加深公眾對本地歷史的了解。在不久的將來，Roundtable

Institute 將舉辦公開講座及專業教師分享會，為公眾帶來接觸這個議題的機會。另一方面，研究團體亦會為約五所中學的學生提供香港各區的少數族裔歷史導賞團，帶學生躍出課室，用新穎的方式認識香港的另一面。對計劃有興趣的讀者，請密切留意計劃網站：<http://www.education.nonchinesehistory.hk/>。

Since Hong Kong became a free trade port, non-ethnic Chinese have actively participated in its development. Now we usually refer South Asians as ethnic minorities, yet we seldom describe Euro-Americans in Hong Kong as “minorities”. Apart from their ambiguous identity, South Asians are often labelled as underprivileged, holding low social status and incapable of Chinese language.

In fact, these impressions of the South Asians are not accurate; this is because we do not fully understand the historic reasons of their coming to Hong Kong. As we might assume that they migrated to Hong Kong for a better living, some of their families have been in Hong Kong longer than most of the families who came from Guangdong.

For example, a number of Indians came with the British when Hong Kong was first colonized. Part of them belonged to the British Indian Army, which was responsible for maintaining social order in the colonies. Others were Indian merchants who came to Hong Kong for business opportunities.

Both British Indian Army soldiers and Indian merchants had higher social status than local Chinese at that time. They contributed to the early development of Hong Kong. For instance, Mr Ruttonjee J. P. and Sir Mody, famous entrepreneurs, came from India in the 19th century. Sir Mody's influence has lasted until now. He helped establish the University of Hong



天星小輪的前身是由一位波斯人創辦 The predecessor of Star Ferry was founded by a Persian

Kong by donating \$150,000. It is quite common to see buildings and streets named after the great entrepreneurs who originated from South Asia.

The discussion on the contribution of South Asians to Hong Kong's development has been arguably biased. Nowadays, we often associate South Asians with new immigrants, ignoring the fact that these families have settled in Hong Kong for a long time. Euro-Americans receive more attention than South Asians in the history of foreigners residing in Hong Kong. Such bias and prejudice against South Asians have led to bias in the reading of our own history.

The Roundtable Institute is now engaged in a research project named "Memories of Ethnic Minority in Hong Kong: Understanding Local History". The project, subsidized by the Lord

Wilson Heritage Trust, aims to help the public form a correct view towards the role of South Asians and strengthen society's understanding of local history. If you are interested in the project, please visit <http://www.education.nonchinedsehistory.hk/>.

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翻譯：楊文軒 《民胞物與》實習生  
Translated by: Timothy Yeung, MBWY Intern

## 前駐港總領事陳慶榮： 新加坡執政黨 大選勝利的背後

Former Consul-General  
Chan Heng Wing:  
Story behind Winning General  
Election by Ruling Party in Singapore



鄧麗瑩 《民胞物與》採編成員  
Eva Tang, MBWY Editorial Member

主講嘉賓：陳慶榮先生 Guest speaker: Mr Chan Heng Wing

2015年新加坡國會大選已塵埃落定。大選前，反對黨聲勢浩大，更有人預測一直長期執政的人民行動黨在此競爭中將會受挫，進一步失去選票和議席。但大選結果卻出乎意料，預期與實際之間的落差引起不少人的討論。故此，香港政策研究所於2015年11月邀請了新加坡前駐港總領事陳慶榮作為晚餐講座的主講嘉賓，以他做為一個政治觀察者的角度分析這次新加坡國會大選。

### 執政黨的覺醒

根據陳先生的觀察，自2011年的大選後，人民行動黨已察覺到其執政地位開始被反對黨步步進逼和人民對政府的期望轉變。他例舉了2012年後港單選區的補選及2013年在榜鵝東的補選，印證兩黨之間的差距不斷拉近。人民行動黨先後在兩場的補選中落敗，可見反對黨的威脅在增強。

在失敗中，人民行動黨透過反思，作出施政上的改善，回應人民對政府及執政黨的期望，以挽回選民的心。最終，在2015年的大選中，人民行動黨捲土重來，改變兩黨之間的差距。

## 全國性公民教育

演講中，陳先生提及 2015 年 3 月時新加坡國父李光耀的逝世，當時媒體不停地回顧李先生領導新加坡的事蹟。這氛圍勾起人民的共同回憶，令民眾的目光聚焦於人民行動黨上。同年 8 月正是新加坡建國五十週年，全國人民共同慶祝。國慶當日除播出已故的李光耀先生於早年錄製的獨立宣言，讓民眾憶起昔日的歷史時刻外，總理李顯龍在獻詞中亦表明將不遺餘力地為新加坡未來打拼的決心。

這兩件一喜一悲的大事均牽動了新加坡民眾的心，如同兩次的全國性公民教育，喚醒選民對人民行動黨帶領下所建立的國家成就之記憶，有助團結國民和加強選民對人民行動黨的信任與期盼。陳先生認為雖然選民的心態或多或少因此受影響了，但並不代表選民只是基於上述因素而選擇支持人民行動黨。

## 多政策回應民眾

陳先生指出另一關鍵因素是執政黨在回應民眾上的改變。自 2011 年的大選後，執政黨在施政上，更關注國民的需要，不單迅速回應民眾的意見，更在施政上考慮和顧及不同階層的國民。以新加坡因建國五十年而推出的「建國一代配套」為例，政府為表達對建國一代國民當年的努力和貢獻，並考慮他們今日的生活需要，推行了這項與醫療保健相關的政策。此例子說明執政黨的施政層面變得更廣泛與貼近生活。



問答環節 Q and A Section

在聆聽民意方面，陳先生舉出網上社交平台為例。執政黨運用網上交流，增加與較年輕國民的互動，從中了解他們的心態和想法。這些都有助於與執政黨與人民之間建立信任的關係，促使選民相信人民行動黨有能力建造他們理想的新加坡。

## 有效的政府

對新加坡民眾而言，一個有效的政府是非常重要的。陳先生引用了一家新加坡政策研究機構的調查報告，指出選民認為政府能有效地管治社會比制衡政府權力更為重要。他認為民眾從不打算推翻人民行動黨在新加坡的領導地位，所以並不會讓反對黨的力量過大，只會在不動搖執政黨的根本為前提，有限度地支持反對黨。因此，選民支持反對黨是以此為制衡政府的手段，避免執政黨權力過大，而管治失衡。這解釋了在近年反對黨的支持者存在和增加的原因。

## 慶幸失去 6 席

在演講的尾聲，陳先生認為對人民行動黨而言，該慶幸在是次大選中失去 6 個議席。正因為這 6 個議席由反對黨取得，代表議會仍有對抗執政黨的力量，而選民仍有制衡政府的途徑。他解釋道，選民有一種鐘擺效應心理。假如人民行動黨以全勝之姿態贏得大選，反會引起選民對政府的管治產生猜疑，害怕政府會無視人民的意見，在下次選舉時選擇支持反對黨。故此，現時的情況是有利執政黨管治的。

Before 2015 Singaporean general election, there had been predictions that ruling People's Action Party (PAP) would suffer a setback. The somewhat unexpected result has caused a lot of discussion. In November 2015, the Hong Kong Policy Research Institute invited Mr Chan Heng Wing, the former Consul-General of Singapore, to speak on the topic of the Singapore general election.



立法會主席曾鈺成（右）及保華生活教育集團主席葉國華教授（中）均有出席 Tsang Yok-sing (right), President of the Legislative Council and Professor Yip Kwok-wah (middle), Chairman of B & P Group attend the talk

## PAP Awakened

Mr Chan said the PAP felt threatened by the opposition party after the 2011 general election. For example, the ruling party lost two by-elections to the opposition in the year of 2012 and 2013. After the defeats, the PAP tried to improve its governance and live up to people's expectation in order to regain voters' trust.

## National Civic Education

In discussing the death of Lee Kuan Yew, the first prime minister of Singapore, Mr Chan said the media coverage of the late leader's death evoked people's memory of his leadership and brought focus back on the PAP. In the same year, Singapore celebrated its 50 years of independence, with the broadcast of Mr Lee's independence speech. The incumbent prime minister Lee Hsien Loong also gave a speech in which he vowed that he and the PAP would fight for the future of Singapore.

These two events touched people and served as national civic education, reviving people's memory of the PAP's past achievements. Mr Chan said these events might have influenced voters' mind, but were not the only reason why people supported the PAP.

## Response to the Public Needs

Mr Chan argued that another key factor is the change in the way the government responds to the public needs. After the 2011 general election, the PAP has paid close attention to the people's needs by responding to public's opinion and considering the interests of different social classes.



Regarding listening public's opinion, Mr Chan said the PAP used the online social media to reach the young generation in order to understand their mentality and needs. This has built mutual trust between the PAP and public.

### Effective Governance

To the people of Singapore, an effective government is very important. Mr Chan quoted a report by a Singapore policy research institute saying that voters believed effective governance is more important than checking government's power. He believed that the public did not want to change the ruling status of the PAP, and support for the opposition has increased because it is a means to check the power of the PAP.

### A Blessing in Disguise

At the end of the talk, Mr Chan said that losing six parliamentary seats to the opposition indicated that there is still a force in the parliament to compete with the ruling party, and the voters still had ways to contest the government. He explained that if the PAP won all seats, the voters might question the political system and supported the opposition in the following election. Therefore, the current situation is beneficial to the PAP's governance.

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翻譯：楊文軒 《民胞物與》實習生

Translated by: Timothy Yeung, MBWY Intern



## 葉劉淑儀議員： 一國兩制與香港 特區管治的前景

Legislative Councilor Regina Ip :  
“One Country, Two Systems” and the  
Future of HKSAR’s Governance

楊文軒 《民胞物與》實習生  
Timothy Yeung, MBWY Intern

一國兩制方針實踐已近二十年，一直在香港和國際社會引發不少爭論。有見及此，香港政策研究所於 2015 年 12 月 8 日在城景國際酒店舉行了一晚餐講座，主題為「一國兩制與香港特區管治的前景」，並邀請了香港行政會議非官守議員、立法會議員、新民黨及匯賢智庫主席葉劉淑儀擔任主講嘉賓，與會眾分享她對香港於 2016 年及今後政局的前瞻。

葉劉淑儀議員指出在主權移交之前，香港行使簡單的行政主導制度。早期，在制定政策上，行政局負責向立法局提交方案，而港督兼任立法局主席，擁有對所提議案的否決權，所以當時的立法局只是橡皮圖章，而行政權力則牢牢掌握在行政機關手上。直至 1985 年中英聯合聲明正式生效後，港英政府決定凍結以往的行政主導制度。香港現在



主講嘉賓：葉劉淑儀議員 Guest speaker: Mrs Regina Ip, GBS, JP

實行的是半民主制度。直選和功能組別立法會議員都要向各自的選民負責；相反，行政會議成員由特首委任，被指無民意授權，只向特首一人負責，有違民主化的宗旨。

在演講中，葉議員引用基本法第 43 條，提及行政長官需要向中央和香港特區負責，導致香港喪失一部分權力，包括對單程證的審批。另外，香港並非完全實行英式的西敏寺議會制（Westminster System）。特首不是由立法機關掌握多數票的政黨的首領出任，造成立法會有票無權，政府有權無票的現象，導致今日社會停滯不前的困局。葉議員其後剖析了香港急需解決的深層次矛盾，並和與會者展開熱烈的討論。



問答環節 Q and A section

The implementation of “One Country, Two Systems” principle in Hong Kong for almost 20 years has caused a lot of heated discussion. On December 8, 2015, the Hong Kong Policy Research Institute invited Regina Ip, who is non-official member of the Executive Council, member of Legislative Council, and chairperson of the New People’s Party and Savantas Policy Institute to speak on the topic of “One Country, Two Systems” and Hong Kong’s governance.

Mrs Ip said that in the pre-1997 period Hong Kong operated an “executive led” system, and the Legislative Council then was a “rubber stamp” as the Governor who also assumed as the Legislative president had the power to unilaterally stop enactment of legislation. Since the Sino-British Joint Declaration entered into force in 1985, the British Hong Kong government has changed the system from “executive-led” to “semi-democracy”. Now Legislative Council members are elected from geographical and functional constituencies, and have to be responsible to their voters. Yet, the members of Executive Council are appointed by the Chief Executive; the fact that they are only responsible to one person, violating the principle of democratization.

During the speech, Mrs Ip quoted Article 43 of the Basic Law stipulating that the Chief Executive shall be accountable to the Central People’s Government and the HKSAR. It causes Hong Kong to lose some of its sovereignty, such as the authority to approve one-way permit. In addition, Hong Kong does not fully adopt the Westminster system where the prime minister is appointed by the largest political party in the parliament. Finally, Mrs Ip talked about deep-rooted structural imbalances in Hong Kong and discussed them with the audience.

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翻譯：楊文軒 《民胞物與》實習生  
Translated by: Timothy Yeung, MBWY Intern



葉議員與參加者討論香港社會議題 Mrs Ip discusses Hong Kong issues with participants

## 出版人的話 Publisher's Note

《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，亦報導保華基金會資助的機構的活動，以及與機構理念接近的人和事。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。

*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 general public the Group's services and businesses as well as the activities sponsored by B & P Foundation and engaged by people sharing the Group's views.

### 《民胞物與》典故 *Minbaowuyu*

「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」。

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 Song Dynasty of China.



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