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教育新常態 Education New Normal



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為教育新常態做準備 Prepare for a New Normal in Education

在全球新冠病毒疫情反覆的情形下，線上和線下混合教學在不少地方，包括香港與中國內地，已實行了一段時間。展望未來，這種教學模式將成為教育新常態，對它作階段性的檢視，此其時也。耀中與耀華教育機構、大教育平台與香港政策研究所教育研究及發展中心，不久前就相關的實踐進行了深入的總結。今期《民胞物與》對此有頗為詳盡的報導。

耀中與耀華一向重視培養精通中英雙語、能迎接時代挑戰的人才，並在2020年訂立了三年的策略計劃，通過實施學習共同體，更好地達成目標。今期有關的介紹，對關注如何落實教育使命的讀者，會有一定的啟發作用。

語言學習涉及相關的語言和文化資源的利用，耀中出版社新近推出的《孟子今譯時析》一書就提供了中文學習上的文化資源。這是機構策劃的「中國經典系列」的第三本，為讓大家了解其內容的意涵，今期特此刊登該書的序，敬請留意。

Due to the ebb and flow of COVID-19 pandemic, blended education of online and offline learning has been going on for some time in many places, including Hong Kong and mainland China. Looking ahead, this new mode of education will become a new normal; it is therefore time to have a review on it. Yew Chung and Yew Wah Foundations, and Big Education Platform and the Centre for Education Research and Development of Hong Kong Policy Research Institute have recently conducted in-depth discussions of the topic, which are covered by this issue of *MBWY* at length.

Yew Chung and Yew Wah Foundations have always sought to equip students with high levels of proficiency in both Chinese and English, as well as a strong commitment to meeting the challenges of their generation. To better provide bilingual education, the Foundations in 2020 formulated a three-year strategic plan and count on the implementation of the Learning Community approach. To readers who are interested in how to realize this educational vision, the concerned reports in this issue are worth reading.

In language learning students learn through resources about the language and the associated culture. *Mencius - A Modern Translation and Contemporary Interpretation*, newly published by Yew Chung Publishing House, provides such resources for Chinese learning. It is the third book of "The Chinese Classics Series" planned by the Foundations, and to let readers know the book's significance, this issue carries the book's preface.



《耀中耀華過千教育家 線上共研「混合教學」》 YCYW E-Learning Professional Development Days

耀中耀華機構拓展及市場部資深內容營銷主管 樊素
Ivana Fan, Senior Content Marketing Lead of Institutional Development
and Marketing Division of Yew Chung and Yew Wah



新冠疫情下，莘莘學子經歷了近一年的線上學習；展望未來，線上和線下混合教學模式將是教育新常态。耀中耀華教育家對線上教學和混合教學適時進行總結與探討，包括以下問題：

- 線上環境下，甚麼類型的學習活動最好？
 - 如何為學生挑選和製作最合適的線上學習素材？
 - 線上環境下，如何評估學生的作業？如何追蹤學生的學習進度？
 - 如何讓學生在虛擬環境中與人保持聯繫？
- 如何創造最佳的線上和線下混合教學模式，讓學生更有效地學習？
- 在運用科技應對教育環境突變的這段時期，難題不斷出現，耀中耀華教育家苦心踐行，困惑有時，興奮有時。他們發現——
- 混合教學是耀中耀華推崇的學習共同體的組成部份，在科技融入課程計劃和實踐的前提下，這種獨特的協作方式能給予學生和教師更大的彈性。
 - 學生才是中心，教師是促進者，混合教學模式不僅讓學習不再局限於四面牆的教室內，更進一步突破時空地域界限，使學習無處不在、無時不刻。
- 這樣的教育變革方向，耀中耀華領導層胸中早有丘壑，只是疫情讓進程加速。

各地老師線上分享教學經驗
Teachers at different locations share teaching experience online



是時候總結和分享經驗啦！一為同儕交流，提升專業水準；二為未雨綢繆，在下次危機到來之前做足心理、概念和方法上的準備。

2020年11月27至28日，來自耀中國際學校和耀華國際教育學校12個校區的1200名中外籍教師，參加了由機構課程與專業發展部（Curriculum and Professional Development Division，簡稱CPDD）組織的「線上學習專業發展日」。在開幕致辭中耀中耀華行政總裁兼校監陳保琼博士說：「新冠疫情迫使我們開發新空間，透過在不同線上平台上使用一系列工具，我們迅速地適應了線上教學。過去一年，我們都在學習如何運用獨特的科技去應對挑戰。」（陳博士講話摘要見另文）

參加預先報名的平行工作坊，與主講人和參與者的交流瞬間突破地理限制。

發展日策劃者和協調人之一、CPDD高級研究員林同飛博士說：「這樣的規模和形式在機構史無前例。」他介紹，第一天議程圍繞「線上學習」，向老師提供機會分享線上及混合學習的實踐經驗，讓1200位中外老師對這種學習方式的本質有更深入的理解，使未來的教學更加有效。他續說，第二天的活動則以「學習中文」和「用中文進行學習」為主線，參與者是350名華籍教師，四個時段內舉行了38場工作坊，這意味着每九名老師中就有一位主講人，凸顯耀中耀華中文課程和中文教學的雄厚實力及傳統優勢。



陳保琼博士致開幕辭
Dr Betty Chan speaks at the opening

首日兩場主題演講以及三個時段共60場平行工作坊，與會者嘗試交流的正是1月以來線上學習和混合教學中走過的彎路、發現的路徑。

《《 亮點一：規模形式，史無前例

總控制台和總主持設在香港耀中，其餘11個校區為平行分會場。教師在集中聆聽主題演講之後，便可選擇進入虛擬教室，使用各自的電子設備，通過線上教學軟件ClassIn



首席教育總監呂子德博士稱讚教師熱心分享
Chief Education Officer Dr Troy Lui praises teachers' willingness to share

發展日主要策劃者、機構首席教育總監呂子德博士認為，說明教師進步最好的方式就是同行間的交流和互動。呂博士自豪於活動的開放性：「我們的工作坊密度高，參與分享的老師比例也高，有資深的特級老師，也有初出茅廬的年輕老師，任何老師都可以報名，不論資排輩。」

《《 亮點二：話題廣度，令人矚目

機構相信耀中耀華的老師自主、專業、樂於分享，工作坊的主講人有校區推薦的，也有毛遂自薦的，CPDD提供方向，內容只要符合主題即可。



CPDD 高級研究員林同飛博士主持有關中文學習的討論
Dr Lam Tung-fei, Senior Researcher of CPDD,
hosts discussions about Chinese learning

教師個人的創造力被激發後，集體的力量開始顯現。當 12 個校區的集結號吹響，一幅展示耀中耀華機構整體教學智慧的圖景在眼前鋪開，教師對線上和混合教學探索維度之豐富令人矚目。

以議程第一日為例，60 場工作坊分四大類主題：課堂策略和工具、課程規劃和發展、管理及其反思以及社區共建與福祉。

工具篇中，多位教師分享 ClassIn、Zoom、Seesaw、釘釘、Padlet、Teams 等不同軟件的實用技能，也有老師傳授如何用戲劇和遊戲方式激發學生線上學習的興趣，更有老師開出長長的軟件或網站資源清單，供不同校區同事取用。

課程篇的話題關鍵字多為：差異化教學、翻轉課堂、批判性思維、學習共同體等。

管理篇的分享者多為校長，從較宏觀的視角講述新模式下各部門及家校之間相互配合的經驗和領悟。

社區篇的重點為家校關係、社交發展，也有細膩的經驗傳授，比如如何設計一個更好的線上主題日。

然而，內容從來不是為了豐富而豐富，呂博士強調：「我們是在專注辦好教育的前提下，舉行這樣的大型內部交流工作坊。」

《《 亮點三：重磅嘉賓，提升深度

林博士介紹，CPDD 從 8 月開始與各校區聯絡，鼓勵老師投稿，至 11 月中確定內容，期間獲得 IT 部門傾力支持，搭建活動報名網站，測試 ClassIn 運行狀況，與每一位分享者進行線上彩排。呂博士說：「過千人上線，基本上沒有出現大的技術問題，體驗非常流暢，我們很感謝 IT 同事和 CPDD 負責技術對接及協調的同事。」

技術的成熟也讓跨洋對話成為可能，這也成為本次活動的又一大亮點。

來自格拉斯哥大學的教授 Nicki Hedge 在她英國的家中為我們線上直播，這場主題演講的焦點是「信任」。她認為，動盪時期，信任比科技更重要，教育工作者應信任自己、同事和學生，不忽視自己和他人脆弱的一面。她期盼特殊時期增進的信任感，能加強教學法的發展，讓校園更為融洽，以追求更理想的教學成效。

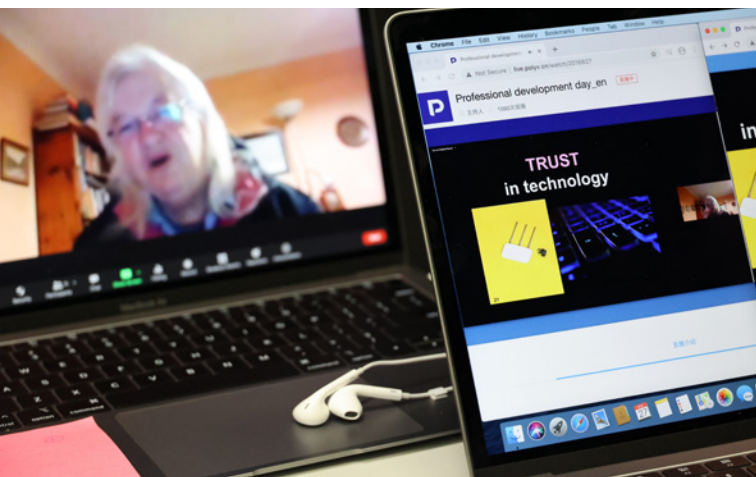
另一位主題演講嘉賓、香港大學教育學院教授羅陸慧英則用扎實的香港本地學校研究資料，引領我們思考如何超越混合模式，應對「新常態」。

羅教授介紹了由她主持的「數碼素養 360」計劃的最新研究成果，該研究的重點是關於停課對香港學生、教師和學校帶來的衝擊。羅教授的研究發現，家庭支援以及多層次、多學科的協調領導對成功開展線上教學至關重要。

專業發展日的第二天，主題演講來自香港耀華國際教育機構主席葉國華教授。葉主席從他 60 年前成為老師講起，將個人生命、機構發展、教育特點和教師角色置於中國歷史文化的大脈絡下檢視，以極具感染力的語言道出耀中耀華的辦學情懷和對教職員工的期望。「朝聞道，夕死可矣」，酷愛閱讀的他，

勉勵老師將讀書作為終身志趣，將耀中耀華的學生培養成為不受灌輸、能夠全方位、多角度思考，擅技術又不會被工具綁架，具有人文精神的新一代優秀公民。（葉教授講話摘要見另文）

正如陳保琮博士在開幕致辭中所說的那樣，新冠疫情迫使我們迅速適應了新模式，然而，教育變革的道路上充滿艱辛，我們雖已選定方向，但漫漫長路仍需吾等上下求索。



格拉斯哥大學教授 Nicki Hedge
Professor Nicki Hedge from the University of Glasgow

To highlight and promote good practices in online learning and blended education of online and in-person learning made necessary by COVID-19 pandemic, Yew Chung and Yew Wah educators held an “E-Learning Professional Development Days” event from November 27 to 28, 2020.

Speaking at the opening, CEO and School Supervisor Dr Betty Chan Po-king described the changes sweeping education the world over as “unprecedented”. “It is up to us to adapt our educational practices to ensure that our students can learn successfully using 21st century tools at our disposal,” she said. (Excerpt of Dr Chan’s speech in a separate article)

Over 1,200 Chinese and Western teachers and principals from 12 Yew Chung International Schools and Yew Wah International Education Schools joined the sessions organized by the Curriculum and Professional Development

Division (CPDD) of Yew Chung and Yew Wah Foundations. There were three keynote speakers who set the tone and a further 98 elective workshops designed by our educators to explore related issues.

On the first day in discussions focusing on online and blended teaching, participants exchanged experiences of their educational journeys that changed course in unprecedented ways from January on.

Drawing upon her experience in England, Professor Nicki Hedge, Professor of Educational Theory and Research at the University of Glasgow, underlined the importance of “trust”, and rated it on par with technology adoption. In these uncertain times, she said, it was important that educators placed trust in themselves and their colleagues, and at the same time they needed to understand and respond to learners’ vulnerabilities. Striking an optimistic note, Professor Hedge suggested that the investment in trust and sharing would enable the development of enhanced pedagogical approaches in the pursuit of deeper learning and smarter teaching for the future.



香港大學教育學院教授羅陸慧英介紹她的「數碼素養 360」計劃，
討論主持為教育總監 Bob Horton 博士
Professor Nancy Law from the Faculty of Education,
the University of Hong Kong, discusses her project - “eCitizen Education 360” -
in a session hosted by Education Director Dr Bob Horton

Professor Nancy Law, Deputy Director, Centre for Information Technology in Education (CITE), Faculty of Education, the University of Hong Kong used research data to provide insight into blended



同一校區的老師一起收看主題演講
Teachers at the same location gather together to listen to the keynote speech

teaching that has become the “new normal”. She shared the findings of her recently published research project – “eCitizen Education 360” – on the impact of school suspension on students, teachers and schools in Hong Kong. The study looks at factors that contribute to online learning preparedness when it comes to schools and teachers. She found that the key to the success of e-learning lay beyond institution walls and family support in fostering a learning environment was a critical ingredient. That support from the home combined with a multidisciplinary approach and intuitive leadership at schools are what underpin the new structure, she said.

The 60 intensive workshops on the first day covered four main themes: class strategies and tools; curriculum planning and development; management and reflection; community building and wellbeing.

Teachers introduced and shared their thoughts on useful software, like ClassIn, Zoom, Seesaw, Ding Ding (Ding Talk), Padlet and Teams. Besides, topics of differentiated learning, flipped education, critical thinking and our unique Learning Communities were thoroughly investigated. Principals talked about the growing and essential co-operation between schools and parents as well as among school departments to co-ordinate effort to achieve macro objectives.

The themes of the workshops on the second day were “Learning Chinese” and “Learning with Chinese”; they were participated by 350 Chinese teachers across the campuses. The diversity and

depth of the workshops showcased the strength of the schools’ Chinese curriculum.

Yew Chung and Yew Wah place great faith in their teachers’ self-motivation, professionalism and willingness to share. “The hosts of our workshops include experienced Master Teachers and also young teachers. Every teacher can apply for host, regardless of qualification and experience,” Chief Education Officer Dr Troy Lui, Development Days’ main organizer, said.

Well thought out technical support for the event made all the conversations and exchanges across the globe possible. As Dr Lam Tung-fei, Senior Researcher of CPDD and one of the organizers and co-ordinators of the event put it, “The scale and format [of this event] is unprecedented in our organisation.” “Though with over a thousand people joining online, we had no big technical problems. We have to thank our IT colleagues and the co-ordinators in CPDD,” Dr Lui said.

Providing the note to end the occasion, Professor Paul Yip Kwok-wah, Chairman of Hong Kong Yew Wah International Education Foundation, shared his experiences over the past 60 years, discussed the role of teachers and recalled the inspirational founding of Yew Wah. He encouraged teachers to make reading a lifelong hobby and to nurture Yew Chung and Yew Wah students with a strong humanistic spirit and ability to think out of the box and to master technology without being controlled by it. (Excerpt of Professor Yip’s speech in a separate article)

英文翻譯：麥素碧《民胞物與》編採成員
English translation:
Catherine Mak, MBWY Editorial Member

活動策劃者、協調人以及工作同仁向參與者致意
Event organizers, co-ordinators and helpers greet the audiences



教育與國情

Education and National Affairs

葉國華教授講話摘要

An Excerpt of Professor Paul Yip's Speech



葉國華教授
Professor Paul Yip Kwok-wah

我講的主題是教育，它是和形勢有關的。教育是一個國家的主權問題，主權是講政治的，教育就是產生符合國家要求的公民。回想 1940 年代我小時候在香港，對國家的民族、歷史、地理的情懷，都來自我唸的學校使用根據當時中國政府的教育大綱所編訂的課本。那個時期的中國政府非常注重國民教育的基礎要求，培養自己的國民。但當時在香港很多使用英語授課的學校，像陳保琮校監唸的女拔萃，就跟我的學校不一樣，如講鴉片戰爭，她的學校教的是 trade war，說英國因為中國不守貿易規矩而開戰。

談到愛國主義教育，坦白講，過去十年以上的時間，國內的學校缺乏這方面的教育。舉個例子：中國的南海十一段線的劃分 [在 1953 年中國政府去掉靠近越南的二段，改為九段斷續線]，課本很少講，許多年輕人不知道。我小時候的課本則清楚地把十一段線標示出來。過去四十年開放改革太講市場太講經濟，沒有注意很多應該處理、強調的事。國家發展成功，走向未來，一定要培養跟隨國家的整體方向、守規範的國民。

講到培養國民，我可用新冠病毒疫情這例子加以說明。中國、東亞，凡是筷子文明的地方，疫情控制得比較好，這跟文化沉積有關。東亞比較強調團隊、家庭、敬老，注意老人健康、社會紀律，民眾比較能夠跟政府配合。在東方國家，學校之外，家庭亦施行相關教育，如於飯桌上教孩子叫長輩才吃飯，且讓年紀大的先動筷。美國的亨廷頓教授認為，今後世界很可能是文明體系的衝

突，不一樣的文明產生不一樣的價值觀，便會引起各種各樣的矛盾。

面對現時的國際局勢，中國要堅持自己的體制，堅持中華民族五千年歷史的經驗。最近三百年，我看到中國在向全球學習。我的新書《三百年的拐點 中國和美國的回應》從全球的角度來看這三百年，到現在是個轉彎、U-turn。要了解中國，不能不了解最近幾百年的中國、我們的起落。這是為甚麼最近我向同事推薦《紅樓夢》，它講了中國社會到達高峰後，經濟、文化等方面開始向下掉的狀況。

近代有 1900 年義和團事件、1911 年辛亥革命、1919 年五四運動、1921 年中國共產黨成立，大家都在找中華民族的出路。我們民族求生存要活下去，這關乎叢林法則，如果你不強大的話，你說甚麼也沒有用。八國聯軍打進來，中國被逼簽下《辛丑條約》，庚子賠款；中國人連自己也否定，把孔孟扔到垃圾崗，把科舉考試制度廢掉。五四運動時，我們講德先生 democracy、賽先生 science，現在是先講 science，把工業搞起來，然後才是 democracy，那時有這樣的政府，就有這樣的人民，他們產生他們的政府。

現在到了拐點出現的時候，情勢更加危險。一百多年以來，世界上誰當老二都沒有好下場，現在全球第二大經濟體的中國熬不熬得過，不單是爭第一的問題，而是要在叢林法則裏站得住腳，可以跟人家對話。中國現在

走「歷史的三峽」，實行現代化，就要看綜合實力能否穩得住中國這艘船，能否建立一個平安的中國。要建立平安中國，首先需要有愛護自己國家的國民，要支持我們的政府。

有關符合國家要求的公民教育，內地講「德智體美勞」，我少年時期講「德智體群美」。有一段時間不太強調「勞」，現在強調了。我要把這幾個價值的次序重新排一排，把群育放在第一位。群是甚麼？就是支持國家、社會發展、家庭，跟各方面搞好團結，讓中國人民團結起來。我不是簡單地說支持執政的中共，我是支持群，有群才能頂得住所有的壓力。第二是德育，德是做人處世的價值觀。第三是勞育，為甚麼把它放到這麼前面，因為中國的科學已經發展了，但是生活經濟的發展還沒有如德國的水準，要向該等國家學習「勞」的質量，能夠製造高水準的精密機械等。

機構在中國的法律規範之下辦學，大家在國內做老師，要充分遵守國內的規定。但如果要讓中國教育多元化，國民有多種選擇，培養 21 世紀高水準的國民，就要給出一定的空間，讓我們從費用、教材、圖書、教學方法與活動方面，顯示出跟別人的不一樣。到時候人家問，耀中耀華不一樣的地方在哪裏？我說，我們的孩子以多元多角度去思考，主動科學地學習，不受人工智能演算程式控制。我們在現實與虛擬結合的教學中讓孩子擴大空間、眼光，養成「仰望星空，撫攬大地，萬眾同根」的人文精神。

The topic of my talk is about education which is related to the current situation. Education, concerning the sovereignty of a country, is to produce citizens who meet demands of the country. I can use COVID-19 pandemic as a case to illustrate how to nurture citizens. The pandemic has been mostly under control in China and other places in East Asia where emphasis is placed

on solidarity, family, respect for the elderly and social discipline. Apart from schools, people there provide related education at home such as teaching respect for the elderly.

In China in the past 100 years or so there were happenings, like Boxer Uprising in 1900, overthrow of the Manchu dynasty in 1911, May Fourth Movement in 1919, and founding of the Communist Party in 1921 – Chinese people were trying ways to survive in a world governed by the law of the jungle. If a country was not strong nothing it said mattered. In the case of China then, even Chinese saw themselves negatively, discarding the teachings of Confucius and Mencius and abandoning the imperial examination system.

After 300 years of the West's dominance, now comes a historic turning point in which its influence is on decline. However, China which is now the world's second largest economy is facing a greater danger; being No 2 power is not always a blessing, and there is mounting pressure on it. Whether China can succeed in the modernization drive depends on whether it has the capability to stay steady and safe which requires the care and support of its own people.

Of the values education, I put development in social, moral and labor aspects foremost. Social development is to support the country, community and family and to enhance solidarity among all sectors. Only with this, we can stand up to all the pressure put on us. Moral development is about how to conduct ourselves. Labor education is to increase the work quality so that we can improve our livelihood.

Our schools and teachers operating on the mainland have to observe fully the national regulations. But to provide more choices in education and to nurture citizens equipped to meet the demands of 21st century, there must be greater flexibility for schools like Yew Chung and Yew Wah in terms of fee collection, teaching material, pedagogy, etc.

二十一世紀教育及「混合教學」

Education in the 21st Century and “Blended Learning”

陳保琮博士演辭節錄

An Excerpt of Dr Betty Chan's Speech



老師收看陳校監演講

Teachers listen to Dr Chan's speech

我認為，我們首先要創造出能孕育和激發成長的條件。我們要創造一個學習環境，鼓勵學生積極主動和充滿好奇，從而使他們在創新驅動型經濟中脫穎而出；其次是要改變由老師從上而下指導的教學模式，改為由學生主動探究，以釋放他們的潛能；還有，我們必須跨越四面牆的局限，讓孩子走出課室，為面對現實世界做好準備。正因為以上這些觀念，我們於 2014 年在耀中和耀華引進了新穎的學習共同體。

那我們為甚麼需要混合教學？所謂黑暗中總有一線光明，新冠疫情迫使我们開發新空間，透過在不同線上平台上使用一系列工具，我們迅速地適應了線上教學。過去一年，我們都在學習如何運用獨特的科技去應對挑戰。

簡而言之，不論能否進行面授課程，混合教學都能靈活安排和應對。同步學習時，學生可以在課堂中按照設定的時間表獲取資源；

非同步學習時，學生可以自行選擇任何時間獲取資源。這使得學生能夠自主和持續學習，確保知識和技能與日俱增。在混合教學的環境中，學生可以按照自己的能力、興趣和學習速度，用舒適的步伐前進。同時，在廣泛應用科技的習慣下，亦促進了極其重要的數字素養的發展。

然而，怎樣才能最有效地進行混合教學？根據耀中和耀華的願景，混合教學是我們學習共同體的組成部份——學與教突破課室四面牆局限的教學模式。在教育科技已融合在我們的課程計劃和實踐中的前提下，這種獨特的協作方式，給予學生和教師更大彈性，教師以促進者的身份，鼓勵學生分組或獨自工作，研究和解決不同的問題。這樣，傳統的教學模式得以轉化，學生的思想更具協調性，並能對自己的學習承擔責任。在這個基礎上，他們會變得更成熟，更獨立自主，而這正是當今時代解決問題的必要條件。

The most important task (of education) is to create a learning environment that encourages students to be active and inquisitive, thus empowering them to succeed in an innovation-driven economy. This is the matrix. It encourages growth. The second plank of my approach is to move from wholly top-down teacher-led instruction to student-led discovery. This unlocks a child's hidden potential. Thirdly, students need to be prepared for life in the real world, beyond the classroom. Our engagement must go beyond our four walls. Keeping all this in mind, in 2014 we introduced a novel Learning Community concept to some of our Yew Chung and Yew Wah schools.

So why do we need blended learning? Well, every cloud has a silver lining, and the COVID-19 epidemic forced us into an unexplored new space. We quickly adapted to e-learning, employing a range of tools on different online platforms. The past year has been a cycle of learning through challenges and unique technological solutions.

Simply put, blended learning means developing the capacity to be flexible regardless of whether face-to-face teaching is available or not. Students should be able to access resources during lessons following a set timetable – as in synchronous learning. And they should also be able to access resources at times of their choosing – as in

asynchronous learning. This allows students to learn independently, and continuously, without any cap on knowledge.

In a blended learning environment students can progress at a comfortable pace that allows for differences in aptitude, interest, or learning speed. It also encourages familiarity with technology, contributing to essential digital literacy.

Of course, all this begs the question: how do you define good practice in blended learning? In Yew Chung and Yew Wah's vision, blended learning is an integral part of what we call "Learning Communities" – a concept where learning and teaching are not confined to the four walls of the classroom. This unique collaborative approach offers students and teachers a huge degree of flexibility. Teachers act as facilitators and students are encouraged to work in small groups, or individually, to research and solve various problems. Education technology is integrated into our curriculum planning and teaching practices. Traditional instruction has been transformed as students become more collaborative in their thinking and assume responsibility for their own learning. This is fundamental to developing a mature, self-reliant mind that can grapple with the problems of our age.

參與者分享他們混合教學的經驗
Participants share their experiences in blended learning





參加者感言節錄 What Participants Say

我們一起面對同樣的挑戰——讓學生在網上持續學習。對我來說，這次發展日最有意義之處就是能夠與機構內其他教育家聯繫上，分享資源，以及後續的通信。

We all face the same challenges in keeping learning happening while we are online. I really appreciated the first keynote speaker's presentation about the research in local schools in Hong Kong.

The most valuable part of the conference to me was connecting with other educators from across the foundation, sharing certain resources in breakout sessions, and the follow-up emails and messages.

葉主席的主題演講非常令人鼓舞，像一個長輩在講述自己的人生體驗，我很自豪在有這樣理念的學校工作。話題設計與中文教學各個方面相關，具有很強的參考和學習價值。第二天的會議非常有價值，不管是我自己選的 PBL 工作坊，或是新教師培訓工作坊，抑或是 keynote 演講，都非常非常好，也很實用。

Professor Yip's keynote speech is very inspiring. He shared his life experience like our elder. I'm proud that I work at a school with such philosophy. The sessions on the second day are very meaningful. Topics ranging from the PBL workshop and new teacher training to the keynote speech are excellent and practical.

從課程架構設計到教學策略分享，從跨學科的主題探究到整本書的閱讀，討論內容十分豐富！其中，印象最深的是可視化思維及中文課程發展計劃。北京耀華中學部潘彩鳳老師不僅介紹了 see-think-wonder 的基本形式，而且增加了 connect-feel 兩項要素，我覺得十分好，因為 connect 可以讓學生和文本產生連結，feel 能夠照顧學生的心理感受，培養同理心。

另外，林同飛博士將整個中文課程發展的面貌圖更系統化、清晰地呈現出來——小至聽、說、讀、寫能力不同面向的具體描述，大至中文課程未來的走向與發展（學科融合、學習共同體）；橫軸有各主要概念、探究問題如何銜接階段學習目標，縱軸有層層遞進的小升初課程標準。

The most impressive topics in the event are thinking visualization and the Chinese curriculum development plan. Ms Pan Caifeng from YCIS Beijing Secondary Section not only introduced the basic form of "see-think-wonder", but also added two elements - "connect-feel" - to it. I think it is a very good idea as we can let students "connect" with the text and at the same time take care of students' "feeling".

Meanwhile, Dr Lam Tung-fei clearly explained the development plan of the Chinese curriculum including various aspects like listening, speaking, reading and writing skills, the main concepts, and Primary to Secondary transition.



不同界別人士分享混合教育資訊
Stakeholders from different sectors share information of blended learning

分享教學經驗 前瞻未來教育 Smarter Education Summit 2020

香港政策研究所通訊員
HKPRI Correspondent

因為疫情的影響，香港在半年間加快了本港線上線下混合教學的施行，逐漸地推動「智慧學校」的形成。大教育平台及香港政策研究所教育研究及發展中心攜手推行 Smarter Education 計劃，總結「停課不停學」的經驗以改良混合學習模式，同時透過商校合作達致混合學習中教育公平及全人發展的願景。2020年12月4-5日，該計劃舉辦了智慧教育高峰會2020，邀請商界、學校及其他界別合作，讓教育界同工更輕易分享及獲得混合教學的相關資訊，促進各方面的資訊交流，從而探索各方面差異的經驗及成功例子。

是次高峰會舉辦17場座談會，討論範疇包括：全球教育趨勢、語文教育、學校領導及管理、生涯規劃、STEM、德育教育等。高峰會特點有三：國際性：邀請到54位來自不同國家及地區的教育專家及教育科技企業

代表；即時收穫：參加的公眾在座談會上可以發問，講座完結後可獲得演示文稿、有關軟件試用版等；商校合作：每個講座及研討會都由商界 / 基金會 / 非政府組織、專家學者及前綫老師三方組成，務求為討論帶來不同角度。

首場座談會「All For, All Rounded, For All - Smarter Education 智慧型教育」邀請了田家炳基金會董事局副主席戴希立校長擔任主持，各界嘉賓從三個部份分享，依次為：

- 全民智慧型教育 (Smarter education for all)：讓所有學童擁有平等機會接受智慧型教育，除關注硬件及網絡數據、學校的學與教設計、課後支援和全方位學習安排外，亦須照顧基層家庭的需要；

- 全人智慧型教育 (All rounded smarter education)：智慧型教育必須兼顧學童智育與非智育發展，平衡德、智、體、群、美、靈向度的培育；
- 全為智慧型教育 (All for smarter education)：企業、志願團體、慈善基金、教育前線人員與家長攜手協作推展智慧型教育。

首日另外兩場座談會還討論了智慧理財教育和資訊素養。第二天上下午各個時段共 14 場座談會的內容更為豐富，涵蓋對基層學生的支援、科技及企業支援、家長在混合學習模式中所扮演的角色、新常態下的藝術教

育、科創企業在可持續教育中的角色及運用 VR 和 AR 支援文史學習等。透過這兩天各個層面的討論與交流，各界持份者對智慧教育有更深的領悟，有助這種教育新模式的長遠發展。

Due to the needs arising from COVID-19 pandemic, Hong Kong has developed rapidly blended education of online and offline learning in the past half year, forming “smart schools” gradually. Big Education Platform and the Centre for Education Research and Development of Hong Kong Policy Research Institute (HKPRI) have co-organized Smarter Education Scheme to sum up the experience of blended learning and facilitate the partnership between the business sector and

schools in order to achieve education equality and holistic development. From December 4 to 5, 2020, they held the Smarter Education Summit 2020 gathering 54 speakers from 34 enterprises, education institutions, and organizations worldwide to share and exchange in 17 very insightful webinars.

The discussion topics included global education trends, language education, school leadership and management, life planning, STEM, and character education. Through the two days’ webinars, educators got inspired and connected with professionals and practitioners in other sectors, together shaping the future of education under the new normal.

高峰會海報
Poster of the summit

智慧教育高峰會 2020 Smarter Education Summit

Intelligent. Individualize. Inter-connected.

全程網上直播

12月4日(五)
4:30pm - 7:40pm

12月5日(六)
9:00am - 8:30pm

分享嘉賓
超過50位來自芬蘭、香港、新加坡、台灣及美國的

- 資深教育專家
- 前線教師
- Ed-Tech 企業
- 基金會代表

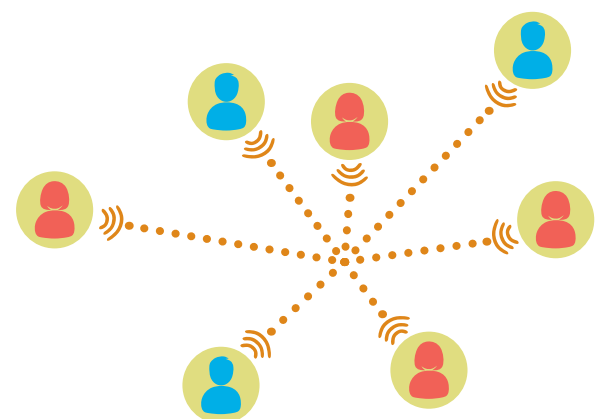
主辦單位
香港政策研究所
香港教育研究及發展中心
大教育平台
Big Education Platform

分享嘉賓來自

費用全免

報名及互動詳情

15





2020年學校管理團隊會議 ——關注日常，亦不忘關照內心

SLT Retreat 2020 Recharges Leaders with Abundant Resources

耀中耀華機構拓展及市場部資深內容營銷主管 樊素
Ivana Fan, Senior Content Marketing Lead of Institutional Development
and Marketing Division of Yew Chung and Yew Wah

陳保琮博士致歡迎辭
Dr Betty Chan delivers a welcome speech

2020年11月5日至6日，耀中耀華機構舉辦了新冠疫情爆發以來第一次學校管理團隊（School Leadership Team，簡稱SLT）會議，主題為「逆境下的領導力」。來自機構不同校區的華籍校長、外籍校長、學校業務經理、總部各職能部門負責人和地區高層管理人員等參與其中。

由於受疫情影響，這次會議不同於過往的面對面相聚，而是採用線上與線下相結合的形式：設在香港、北京及桐鄉的線下會場，分別容納了香港、北京、上海和桐鄉的參會人員，其餘的則在各自校區線上參加各項議程。

大會在機構行政總裁兼校監陳保琮博士的歡迎辭中拉開序幕。陳博士在香港會場向在其他會場和線上參加會議的同事致以問候，並回憶了共渡疫情的艱難歷程，重申信念和堅持的重要性。

隨後，香港耀華國際教育機構主席葉國華教授在香港會場發表了一小時的主題演講。他兼談歷史和當下，提醒大家時刻反思教育的未來不能脫離時代和時勢，新冠疫情將深刻改變世界進程，人人都需要做好各種應對。

機構副行政總裁許學軍博士在桐鄉現場做了一場國情報告，內容涉及新冠疫情、中美關係、十九屆五中全會和教育等方面，讓中外籍同事了解內部與外部環境的發展和變化。

首日下午的議程聚焦各職能部門的工作進展。機構首席人才官陶紫珊女士和首席教育總監呂子德博士以及副總裁兼首席財務官徐蔚立先生分享了新的SLT評估方式和人才招聘思路。

首席資源拓展和市場官徐丹女士分享了有關市場招生、品牌傳播和籌款工作的新策略和新計劃。

大學升學顧問部 (UGO) 區域主任 Nick Strong 先生分享了機構在大學升學輔導方面工作的方向、目標以及成果，還介紹了各校區升學指導辦公室的運作模式和團隊成員。此外，2020-2021 學年的申請趨勢變化也是大家關注的話題。Strong 先生認為，影響因素主要是新冠疫情、美國和全球地緣政治事件以及香港社會的穩定情況。

第一天議程的最後一項是課程與專業發展部的林同飛博士和 Bridget Ip 女士介紹耀中耀華雙語教育新框架。雙語教育指的是學生在部份或者全部課程中，同時以中英雙語作為學習媒介，通過明確、有目的地提供各學科的雙語學習，學生可以中英俱佳、自信地表達他們作為參與學習者和全球公民的身份，並能夠發揮他們的潛力。林博士和 Ip 女士交替介紹了建設新框架的緣由、新框架的特點以及實施和評估方法。

第二天的會議安排甚為特別，請來關俊棠神父 / 博士為大家進行了一整天的心靈輔導，主題為「逆境求『全』」。大家得以在關神父充滿智慧和關愛的分享和提問中，跳出瑣碎的日常，深度反思自我，思索愛、時間、死亡等人生和世界大命題，為本次 SLT 會議劃上完滿的句點。

From November 5 to 6, 2020, Yew Chung and Yew Wah Foundations held a School Leadership Team (SLT) Retreat with the theme of “Leadership in the midst of Adversity” – the first one since the outbreak of COVID-19. Chinese and Western Co-Principals and School Business Managers from different schools, and senior management personnel from the Foundation headquarters and regions joined the event.

Due to the pandemic, this year’s SLT Retreat was different from the past years’ as the event featured both online and offline meetings. Participants in

Hong Kong, Beijing, Tongxiang and Shanghai gathered at their local meeting venues whereas those in other locations joined the event online.

Dr Betty Chan Po-king, CEO and School Supervisor of Yew Chung and Yew Wah, kicked off the event with a welcome speech and was followed by a keynote speech by Professor Paul Yip Kwok-wah, Chairman of Hong Kong Yew Wah International Education Foundation.

Dr Xu Xuejun, Deputy CEO, gave a report on national affairs covering topics like COVID-19, Sino-US relations, the fifth plenary session of the 19th Central Committee of the Communist Party of China and education to inform Chinese and Western staff members of the development and changes in China and around the world.

The agenda topics of the first day included: the new SLT assessment matrix and recruitment; new strategy and plan on admissions; branding and advancement; the direction, goal and achievement of university guidance, as well as the *New Framework for YCYW Bilingual Education*.

The second day was devoted to reflections led by Father Thomas Kwan on love, time, death and other life and global issues when facing adversities during the pandemic.

英文翻譯：麥素碧《民胞物與》編採成員

English translation:

Catherine Mak, MBWY Editorial Member

葉國華教授發表主題演講
Professor Paul Yip gives a keynote speech

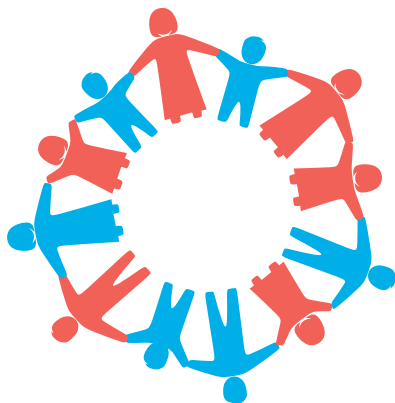




《民胞物與》通訊員
MBWY Correspondent

耀中耀華為學生營造雙語學習環境
YCYW create a bilingual learning environment for students

耀中耀華機構一直主張，要培育學生真誠地尊重和理解世界各地文化，精通中英雙語以及其他現代語言，並能以堅定的態度迎接時代的挑戰。耀中耀華透過推行學習共同體達致此目標，正如在其「理念與實踐」中所述：「我們相信，學習共同體最能促使師生創造性地、全面地探索不同的知識領域，讓學生掌握 21 世紀至關重要的個人和協作學習技能。」



耀中耀華行政委員會訂立了 2020 至 2023 年的策略計劃，在轄下所有學校有效地實施學習共同體，通過實施學習共同體，營造雙語（中英文）學習環境，確保在 2021-2022 年把中文教學有效地融入學習共同體的模式中。為達成這些目標，耀中耀華的教育家擬定雙語教育新框架。

耀中耀華的雙語教育指的是甚麼？就是一個學生或一群學生在部份或全部課程中，同時以中英雙語作為學習媒介。通過明確地、有目的地提供各學科的雙語學習，學生可自信地表達他們作為學習者和全球公民的身份，發揮他們的潛力。

新框架有三大特點，分別是啟動語言學習的三個範疇；每位老師都參與語言教學；並完全在學習共同體中實現。啟動語言學習的三個範疇包括學習語言、利用語言來學習和學習語言的知識。學習語言，顧名思義就是學習語言本身，讓學習者獲得發展接收和表達資訊的能力，學習詞彙、語法以及進行交流時對語義的理解，在富創意的情景下深入學習語言和文化。

學會語言後，更要利用語言來學習，學習者能獲得與各學科相關的認知和學術語文能力，並能像其他專業人士一樣運用語言、命名、描述、記錄、比較、解釋、分析、設計、評估和建立理論。最後還要學習語言的知識，了解如何運用語言表達思想；通過研究其他文化體系中的文學，培養跨文化意識；並且了解文本如何反映現實，從而加強元語言意識。

在新框架下，所有老師都參與學生的語言發展，語言和學科內容在學習過程中連結在一起。雙語教育完全在學習共同體中實現，以解決問題為中心，採用靈活的學與教模式，因材施教，提高自主學習能力，充分利用校內外資源，利用所有學生和老師的語言資源，界定並滿足學生的語言以及認知需求，通過提高語言意識促進文化理解。在整個學習過程中，兩種語言之間靈活互補，相互促進。

要落實新框架，學校領導、老師及學生須盡其責任。學校管理團隊提供本地和外籍老師合作的環境，一個中、英語文並用的環境；老師透過協作，擔任不同的角色，為學習需求制定計劃，並對新方法持開放態度；學生須尊重他人和他們的需求，對其語言學習負責任，利用自己的語言和文化資源，並參與評估過程。新框架內有一套衡量成功的準則，包含三個標準：學生的表現、項目的特點和背景因素。

在正式推行新框架前，課程及專業發展部 2 月透過行動研究，完善新框架內的各個細節。該部門的教育專家觀察部份校區的實際教學，與老師反思教學過程，研究改善方案，再將有關經驗納入新框架內。經過專業的研發，耀中耀華下一個學年全面實施的雙語教育新框架，定能幫助學生全人發展，亦進一步確立耀中耀華在教育界的領導地位。

Yew Chung and Yew Wah Foundations have always sought to equip students with a deep respect for and understanding of world cultures, mastery of Chinese and English, plus proficiency in other modern languages, as well as a strong commitment to meeting the challenges of their generation. They try to reach this goal through Learning Communities as stated in their Principles & Practices: “We believe that Learning Communities best enable students and teachers to creatively and holistically explore different fields of knowledge, fostering individual and collaborative learning skills that are critical for the 21st century.”

In the Strategic Plan for 2020-2023, the Executive Board of YCYW stipulates the education goal of “implement(ing) the Learning Community approach across all schools effectively”, followed by two objectives, (a) “create a bilingual (English and Chinese) learning environment through

implementing the Learning Community approach”, and (b) “work to ensure that Chinese teaching is effectively integrated into the Learning Community approach by 2021-2022”. In order to achieve these goals, a new framework for YCYW bilingual education is introduced.

What is the definition of YCYW bilingual education? It is the use of Chinese and English as media of learning for a student or a group of students in part or all of the school curriculum. Through the explicit and purposeful provision of bilingual learning in various subjects, students can effectively progress in both Chinese and English; confidently develop their own identity as multilingual learners and global citizens, and achieve their potential for growth and development.

The new framework has three special characteristics – it activates three aspects of language learning; it involves every teacher in language development; and it is embedded in Learning Communities. Activating three aspects of language learning includes learning language, learning through language and learning about language. In the first aspect, learners acquire receptive and productive skills; vocabulary, syntax, understanding of semantics in meaningful social interactions; and a broad and deep command of the language and culture through creative opportunities.

Apart from learning language, students learn through language. In this aspect, learners acquire cognitive academic language proficiency across a range of curriculum areas; and the ability to use language as different professionals do – to name, describe, record, compare, explain, analyse, design, evaluate and theorize. Lastly, they learn about language, understanding of how language is used to convey ideas and acquiring intercultural awareness through exploration of the literature of other cultures and acquiring critical metalinguistic awareness of how texts are constructed to represent different versions of reality.



Under the new framework, every teacher is involved in the language development of students. Language and subject content are linked together in the learning process. The new framework is embedded in Learning Communities. It is centred on problem-solving, engaging flexible modes of L & T, catering for individual learning needs, promoting independent learning skills and fully utilizing on- and off-campus resources. It uses linguistic resources of all students and teachers, defines and meets students' language as well as cognitive needs, and promotes cultural understanding through greater linguistic awareness. Throughout the learning process, there is flexible and complementary interplay between the two languages.

To implement the new framework, School Leadership Team (SLT), teachers and students have to play their role. SLT provides an environment for both local and expat teachers to collaborate and an environment for both Chinese and English to be used. Through model collaboration, teachers adopt

different roles and plan for the learning needs. They also need to be open to new approaches. Students should be respectful of others' and their own needs, be responsible for their language learning, make use of own linguistic and cultural resources and engage in the assessment process. There is a scale to measure success in the new framework, including three criteria: students' performance, program characteristics and contextual factors.

Curriculum and Professional Development Division (CPDD) optimized the new framework through an action research in February. The educators from CPDD observed classes in some YCYW schools, reflected on the teaching process with teachers and utilized the experience to perfect the new framework. Through this professional research process, the *New Framework for YCYW Bilingual Education* to be implemented next school year is going to help students' whole-person development as well as further consolidate the leading role of YCYW in the education sector.

學校通過實施學習共同體，培養學生的雙語能力
Students can effectively progress in both Chinese and English through Learning Communities



開卷有益

Reading Is Valuable

編者按：耀中出版社新近推出的《孟子今譯時析》一書，從經典對讀和文化比較的角度，結合時代精神，重新詮釋孟子的人性、民本和仁政，以及義戰等思想，以期讓現今國際化的青少年知道，孟子的一些洞察在今天仍是重要的、有意義的。下面刊登的本書的序指出，由於孟子在中國歷史上有着巨大影響，了解孟子就能了解中國文化的一些基本傾向和價值，甚至能了解中國今後社會政治發展的方向。



《孟子今譯時析》封面

Cover of *Mencius - A Modern Translation and Contemporary Interpretation*

孟子是儒家思想的代表人物，通常「孔孟」並稱。孔子思想不乏繼承者，從其門徒七十子到子思、荀子、董仲舒，早期已大儒輩出，精彩紛呈。當中孟子在時間的浪濤中越發屹立，最終超出眾人，獲得「亞聖」的稱號。他被後世推舉到如此的程度，顯然跟他發揚並創新了孔子思想，使之與時代相適應，把握了人性的常情常理，說出了心靈固有的價值有關。

《孟子》一書被宋儒列入「四書」，與《論語》、《中庸》、《大學》並列，極大地塑造了宋代以來中國士子的心智；因此，了解

Editor's Note: *Mencius - A Modern Translation and Contemporary Interpretation*, recently published by Yew Chung Publishing House, attempts to reinterpret Mencius's thoughts on human nature, a people-oriented approach and benevolent governance, just war, etc by comparing the work with other Chinese classics and other cultures and taking note of the spirit of our times. It is hoped that the young generation who are growing up in a globalized world can recognize the importance and significance of *Mencius* in today's world. The book's preface, printed below, says since *Mencius* has had an immense impact on Chinese culture, an understanding of *Mencius* can help readers comprehend more of the fundamental orientations and values of Chinese culture, and even grasp Chinese socio-political development.

探究《孟子》的時代意義 Exploring Contemporary Significance of *Mencius*

孟子的思想，也就可以了解到中國傳統的一個重要面相。無論是朱熹、陸九淵還是王陽明，是理學派還是心學派，還是氣學派，都從孟子那裏獲益良多。當代港台和大陸的新儒家，從馮友蘭、熊十力到唐君毅、牟宗三，都自覺地延續和更新着孔孟的傳統。

如果回到孟子的時代，回到他發聲說話的語境當中，就可以看到孟子



仁政與
平天下
*Winning over
the World with
Benevolent
Governance*



並非一個坐在書齋裏打坐凝思的學者，而是一個針對時代困境向人們（尤其當權者）猛喝，讓他們良心醒悟的批判性的先知。孟子所處的戰國時代，列國紛爭，各國都要富國強兵，既怕被人兼併，又想侵佔他國人民土地；為此對內搜刮，對外動兵，摧城拔寨，殺人盈城；統治者及時行樂，人民卻朝不保夕。

戰國的形勢比孔子時的春秋更為嚴峻、動盪。為了減少戰爭帶來的痛苦，孟子爭取君王實行仁政（王政），善待人民。他認識到對這些講求利益的君王，空泛的道德說教無用，必須曉之以「大利」，動之以「大情」。這個「利」就是「王天下」。孟子勸導他們說，只要實行了「王政」，就可以使人民心悅誠服，民富國強，順利地統一天下。對於「王政」的具體措施，孟子做了許多描述，從「與民同樂」到「百畝之田」，再說養雞養蠶之類，可謂不厭其煩。孟子喜歡以商湯代夏，周武代商作為榜樣，激勵君主實行仁政，取代暴政。

光是用「大利」來說理還不行，孟子還動之以「大情」。這個「大情」，就是人的同情心理。從齊王不忍看到牛被殺死，到鄰人不忍見到孺子在井裏溺死，孟子揭示了人性中有着內在的善良，人心中有着天然的同情共感，以及利他傾向。

這種善良是一種直接的本能，並不是事後的利益計算。如果我們將這種善性存養，將這種同情發揚光大，便可成就德性，成為一個道德君子。若能有本事惠及他人，以事功服務他人，便可成為聖人。如果一個國王能夠成為聖人，那就可以成為跟堯舜禹湯周文武一個級別的聖王。孟子抓住一切機會，勸說

齊王等掌權者實行仁政（王政），說只要他們能感受到自己的一絲「仁心」，就能夠施行「仁政」。

在孔子那裏，「仁」是最突出的德性，但是，到了孟子這裏，常常是「仁義」並舉。這或許是因為在戰國，「義」更為迫切（涉及對他人、鄰國的態度），或許孟子受到墨家的影響，因此將「義」附在「仁」之後，仁義並重。

在孟子看來，君王只要擴充四端之心，願意實行仁政，就可以實行仁政。他們之所以不行仁政，不是因為他們不能，而是因為他們不願。只要君王聽從內心之仁，就可以實行仁政，從而王天下。這是一個直接推論的過程。

孟子直接從君王一己的仁心推出仁政的實行，具有古典道德政治哲學的特徵（西方亦有同樣的思想）。但是，政治有它自身的邏輯。在齊王伐燕的行動中，孟子「以仁伐不仁」的「正義戰爭」理想被扭曲，既沒有給燕國人民帶來好處，也沒有使齊王成為「王天下」的「聖王」，更沒有使齊軍成為「仁義之師」。孟子的「義戰」理論認為，對於殘暴的君王，有道的「王」可以以正義伐不義，解民於倒懸（類似於今天的「人道主義干預」）。

可是「義戰」的標準為何？孟子提出的幾條（比如使敵國安定，在佔領敵國後，扶立新王、不毀其宗廟、及時撤走等），並不能防止戰勝國的貪婪，客觀效果亦可能跟初衷恰恰相反。「義戰」所造成的損害常常不亞於不義之戰。「義戰」之突出道德，在後世常常被利用。打着「仁義之師」的旗號，實行無底線的戰爭，是歷史上的常態。

為了說服君王實行仁政，孟子找到了惻隱之心、不忍之情，為了說明為甚麼會有惻隱和



君子自處 *Refinement of the Gentleman*

不忍，他解說這是出於人的天性。人的天性就是善。

在這裏，我們可以看出，孟子跟《中庸》的思路是一致的。《中庸》不是說過嗎？「天命之謂性，率性之謂道，修道之謂教」。我們的本性是天給予的，我們只要將天所給予的善發揚光大，便可替天行道，使世界美好。

這種觀點跟西方中世紀的自然法（本性法）異曲同工。後者認為，上帝在我們的本性中（心靈上）烙上了規則，我們天生便會按這些規則去生活，處理彼此的關係，比如為善避惡，自我保存，繁衍後代，不故意得罪他人，樂於學習等等。

那麼，如何解釋現實的人怎會如此醜惡呢？孟子認為，這是因為人們丟失了他們的本心，被後天的環境污染了，陷溺了，不純了。所以，「教」的任務就是「修道」，讓本心回到大路上來，「求其放心」，讓良心回家。這跟自然法認為現實的人性受到了「原罪」的污染，因此變得醜惡是一樣的。

有人說孟子是個樂觀主義者，其實，孟子了解他那個時代的慘烈。他只是為了仁政的理想而給君王打氣，「看，你們說自己無能為力搞仁政，人人都只能實行叢林法則，可是我跟你指出，你本性善良，本有惻隱之心，你只要將此心發揚光大，便可實行仁政，一統天下」。

關於孟子的性善說，後世有諸多爭論，我們在這裏不詳細列舉。我們只是要指出，孟子的性善說跟他所面對的時代問題緊密相關，不是一個學院派在書齋裏提出的抽象理論。可是這個學說在後世逐漸脫離了歷史情境，變成一個純理論問題。性善、性惡、性混、無善無惡論，各種理論紛紛出籠。在這些爭論中，對於「性」、「善」、「仁」如何定義，

常常有着不同的尺寸，導致了說不清道不明的含混和矛盾。

在中國古代思想家中，孟子以其民本思想著稱。他將人民的生命財產放在首位，將社稷放在次位，將君主放在最後。他認清了君主的產生，原是為了保證人民的生命財產，他引《太誓》「天視自我民視，天聽自我民聽」，認為選取領導人要重視民意，要廣泛地聽取人民的意見，可以說，這是比較容易通向社會契約論、近代民主的思路。

歷史上，孟子引起了不少君主的痛恨，在明朝朱元璋時，他甚至成為皇帝的敵人，《孟子》書中的一些敏感章節被禁毀。但限於當時的條件，在如何保證君主真正為人民服務的方法上，孟子並沒有找到有效的辦法。他找到的辦法主要還是君主個人的良心發現和道德本能。在西方古代，哲學家們也沒有找到有效的方法來防止君主對權力的濫用。

西方也只是到了近代才找到三權分立和投票選舉的辦法，避開了以暴力來更替政權的王朝循環。雖然投票也仍舊無法避免種種陰謀詭計，但總體上還是避免了革命導致的大規模死傷與動亂。當代新儒家嘗試以民本為基礎，從儒家的理想開出西方民主制度。現今執政的中國共產黨則稱遵從民本思想，用績優原則、分工制衡，達成良政，取得民心，以區別於西方式民主制度。

《孟子》有一些語焉不詳的段落，似乎有一種神秘主義。他說到「我善養吾浩然之氣」，但何為此「浩然之氣」，以及如何「養」，卻並沒有詳細說明。不過這個「浩然之氣」卻形成了儒家的一個「氣」的傳統，到了文天祥那裏，就成了「正氣」，正義之氣。它對應於基督教的「歷史中的



性善及
存養

*The Nature and
Cultivation of
Human Goodness*

聖靈」的傳統。「靈」的本義是風，是氣息。上帝通過聖靈掌控人類的歷史，先知就是受到聖靈澆注的人，而君王的作為受到聖靈的引導。黑格爾將這個聖靈（Holy Spirit）換了

一個哲學的稱呼，「絕對精神」（Absolute Spirit），把神旨稱作「歷史規律」。實際上還是目的論。

在孟子那裏，「天將降大任於斯人」，就讓氣在某些人身上得到存養和壯大，先讓他吃吃苦頭。這是孟子式的天命論和磨煉意志說，裏面不乏神秘主義的成份。

關於《孟子》的解讀，早已汗牛充棟。由於我們針對的是當今國際化的青少年，因此會從經典對讀和文化比較的角度，對能體現孟子思想特點的一些重點段落，給以重新解釋。跟我們另外的經典今譯時析一樣（本社已出版《論語》、《老莊》），我們將孟子放在全球化多元文化的背景下予以解釋，使讀者知道孟子的一些洞察即使在今天的世界仍舊是重要的、有意義的。由於孟子巨大的影響，了解孟子也就能了解到中國文化的一些基本傾向和價值，甚至中國今後社會政治發展的方向。

本書在內容的順序上，有一個大致的邏輯。孟子針對時代的問題提出仁政主張，為仁政找到人心的根據（惻隱、不忍、仁義禮智信），為惻隱找到人性的基礎（性善說），個人道德的修養（天爵），如何看待與道德無關的命，最後我們對於孟子本人做一些瞭解（其抱負、性格與自許）。

在體例上，我們依照前面出版的「今譯時析」，都先給出選定的原文，再進行白話文翻譯，然後予以分析和解釋。

原文一些難以理解之處，我們參考了楊伯峻和梁濤等學者的現代譯本，在此特意說明並表示感謝。

As a representative figure of Confucian thought, Mencius is often placed alongside Confucius. While there have been numerous other successors to Confucius's way of thinking, from his seventy disciples to Zi Si and from Xunzi to Dong Zhongshu, it is Mencius who among the early renowned Confucian scholars made the most significant contributions to the school of thought; and, withstanding the test of the time, it is he who stands out and has acquired the honor of being known as the "second Sage." Such recognition by later generations results from his regenerative and innovative interpretation of Confucianism. It has resonated with the spirit of different times, captured the feelings and logic of humanity, and expressed the ultimate values cherished by the human mind. Confucian scholars in the Song dynasty grouped Mencius's writing together with *The Analects*, *Zhong Yung* and *Da Xue* as the "Four Books," classics which have helped shape the minds of scholars since the Song. Thus, knowing the thought of Mencius will help us understand an important aspect of the Chinese tradition. Zhu Xi, Lu Jiuyuan, as well as Wang Yangming, whether they were from the Li (principle) school, Xin (heart) school or Qi (vital energy) school, were all inspired by Mencius's thought. Contemporary neo-Confucian scholars like Feng Youlan, Xiong Shili, Tang Chuni and Mou Zongsan all dedicated themselves to continuing and reviving the Confucian tradition handed down by Confucius and Mencius.

If we were to go back to Mencius's time and consider the context of his dialogues, we would be able to see that he was not an armchair scholar contemplating in his study alone; instead, we would find a forceful prophet revealing unequivocally to people (in particular those in power) the predicament of the time, in the hope of



Destiny

awakening their consciences. Mencius lived in the Warring States period, a time that was marked by serious conflict between vassal states: every state sought to become rich and powerful so that it could annex other states, rather than be annexed itself. The states exploited their own people, waged wars against other states, destroyed cities and citadels, and in the process took the lives of countless numbers of citizens. The rulers cared only for their own pleasure while putting their people's lives in grave peril. The Warring State period was much more difficult and unstable than the earlier Spring and Autumn period during which Confucius lived. To reduce the suffering brought about by the wars, Mencius tried to convince the rulers to implement benevolent governance (also known as kingly governance) and to treat people well. He realized that it was useless to try to persuade change in rulers who cared only about their own interests by using lofty moral principles, so he turned to talk about the "big interest" and sought to arouse their "big-hearted feelings." The "interest" he promoted to them was "to become the king of the world." Mencius persuaded the rulers to implement "kingly governance" so as to win the hearts of the people, explaining that if the people became rich, the state would become more powerful and unification of the world would seamlessly follow. Mencius also expounded in detail on specific measures of kingly governance, such as "sharing the joy with people," using the "field system of a hundred mus," as well as describing the skills needed in raising chickens and in silk production. In order to encourage the rulers to implement benevolent governance, Mencius liked to use historical examples to illustrate how benevolent rule could replace tyranny, such as how King Tang of Shang took over Xia and King Wu of Zhou took over Shang.

Since Mencius recognized that talking of "big interests" alone would not convince the rulers to change their ways, he also appealed to their "big-hearted feelings," that is, to our shared human compassion. In Mencius's writing we find several examples, like King Xuan of Qi who refused to witness the killing of an ox, or the neighbor who

wouldn't stand by and let someone else's child drown in a well, to show us that Mencius liked to demonstrate the intrinsic goodness of human nature, the shared compassion and empathy humans possess, and their altruistic disposition. This type of goodness is an intuitive response and does not involve any calculation of subsequent interests. If we nurture our goodness well and develop our compassion, we will be able to cultivate our virtues and become a moral gentleman. If we can extend our goodness to benefit others and are willing to serve others in our duties, then we will be able to become a sage. If a king can become a sage, then he will achieve the status of sage kings such as Yao, Shun, Yu, Tang, King Wen of Zhou and King Wu of Zhou. Mencius grasped every opportunity to persuade those in power, such as King Xuan of Qi, to implement benevolent governance, emphasizing that if only they could tap into even a little of their "benevolent heart," they would be able to put kingly governance into practice.

Confucius saw "benevolence" as the most outstanding virtue. Mencius, however, considered that "benevolence" and "righteousness" (or "justice," depending on the context) were commonly inseparable. This may have come about from the urgency of upholding "righteousness" (viz. in attitudes towards others and neighboring states) because of the dreadful tumult of the Warring States period, or it may reflect the influence of Mohism on Mencius, whereby he valued righteousness as much as benevolence, and linked the two. Mencius was confident that as long as the rulers sought to develop their four nascent, or budding, senses and were willing to put benevolent governance into practice, they would succeed and gain power. An inability to put benevolent governance into practice resulted not from incompetence, but rather from an unwillingness to try. Mencius claimed that once



the ruler followed his own benevolent heart, he would be able to exercise benevolent governance and become the king of the world. This line of thinking shows an approach of direct inference.

Mencius's way of encouraging benevolent governance by appealing directly to the benevolent heart of a ruler is typical of classical moral political philosophy (the type of thought that existed in the West). However, politics functions with its own logic. As seen from the military action of King Qi against Yan, the "just war" ideal based on the "battle of benevolence against malevolence" as advocated by Mencius was distorted: the war did not bring any good to the people of Yan, neither did it make King Qi the "sage king" who would "manage the world"; nor did it make the troops of Qi become "an army of benevolence and righteousness."

According to the "just war" theory of Mencius, the king who follows the Way can fight against tyrannical rulers on the grounds of righteousness and save people from turmoil (similar to "humanitarian intervention" of today). But what are the criteria of a "just war"? The criteria that Mencius gave (such as to bring peace and order to a rival state, and after annexation, support the new ruler in establishing authority, prevent damage to ancestral temples and withdraw troops in a timely way, etc.) were not enough to stop the greed of victorious states. Furthermore, it was not uncommon for actual outcomes to be at odds with the initial good intentions. As a result, damage resulting from a "just war" was often no less than that of an unjust one. In later generations, wars were waged in the name of a "just war" so as to emphasize their moral clause. It has become a historical norm for countries to fight against others, regardless of the outcome, in the name of "an army of benevolence and righteousness."

In order to convince rulers to put benevolent governance into practice, Mencius called on their heart of compassion and the unbearable feeling caused by witnessing suffering. In order to give an account of this, Mencius turned to human nature: human beings are by nature good. We can see that Mencius shared the same thinking with *Zhong Yong*, as in: "What heaven ordains is called 'intrinsic nature,' the actualization of the intrinsic nature is called 'the Way,' the embodiment of the Way through self-edification is called 'nurturance.'" Human nature is bestowed by heaven, and all we need to do is to develop the good bestowed to its fullest extent so that we can realize the Way of heaven and make the world a better one. This sort of perspective can be compared with natural law (law of human nature) put forward in the West in medieval times. This claimed that God has imprinted rules in our nature (mind) with which we can regulate our lives and our relationship with others, such as doing good and avoiding evil, managing self-preservation and procreation, not offending others without a reason, being willing to learn, etc. Yet if this is the case, how come human beings can still be so evil? Mencius contended that the cause lies in the loss of their heart; their initially pure heart has been tainted and spoiled by their environment. Therefore, it is the task of "self-edification" for "the embodiment of the Way" to put the heart back on the proper path; in other words, to "seek the missing heart" and bring conscience home. In the same manner, the ethics of natural law states that human nature has been corrupted by "original sin" and hence turned evil. Some people say Mencius is an optimist. In fact, Mencius empathized with the terrible sufferings of his time. He only sounded optimistic in order to encourage the rulers to realize his ideal of benevolent governance. "Look, you say you are not able to put benevolent governance into practice and every man acts only according to law of the jungle. Now I tell you this: you are good by nature, your heart is capable of compassion; if only you would develop it to the fullest extent, you could put benevolent governance into practice and unify the whole world."



聖人 The Sage

Mencius's doctrine of intrinsic goodness has been much debated, but we will not discuss this in detail here. It is enough to point out that his doctrine was highly relevant to the problems he faced in his time: it is not an abstract theory proposed by an armchair academic. However, the doctrine was later taken out of its historical context and discussed as a purely theoretical issue; many theories were put forward to claim that human nature is either good, bad, mixed, or neither good nor bad. Along with these debates, the concepts of "nature," "good" and "benevolence" were often defined with different criteria and as a result have caused much confusion and dispute. Among ancient Chinese thinkers, Mencius was well known for his people-oriented thought. He accorded primacy to the life and property of the people, put the gods of earth and grain second, and the ruler the last. Mencius saw in the appointment of a ruler the responsibility of protecting the life and property of the people. Quoting from *Tai Shi*, "Heaven sees what my people see, heaven hears what my people hear," he claimed that the choice of a leader must follow the will of the people, and that people's opinions should be taken into good account. It can be seen that this stance is not dissimilar to social contract theory or the modern democratic way of thinking.

At times in history, Mencius was despised by certain rulers. One was Zhu Yuanzhang of the Ming dynasty who hated Mencius so much that some of the more sensitive passages in *Mencius* were removed from the work. But the restraints of the time meant that Mencius was not able to find an effective way of ensuring rulers would genuinely serve the people. The only solution he came up with was to prick their consciences and appeal to their moral instincts. This was also the case for ancient philosophers in the West: they, too, were unable to find effective solutions to curb the abuse of the "power of rule." It has only been in modern times that the separation of power and the electoral system has provided a way out of the dynastic cycle that previously saw regime change brought

about only by violence. Setting aside fraud and conspiracy, which seem unavoidable in most elections, the modern system avoids the heavy casualties and unrest that have resulted from revolutions. Contemporary neo-Confucian thinkers, based on the Confucian people-oriented idea, have tried to chart a route to the adoption of the Western democratic system. Today, the ruling Chinese Communist Party claims to follow the people-oriented thought in its own way, such as by a meritocratic principle and a division of labor to achieve balance of power and good governance, and in doing so implement an alternative system from the Western one and yet still win the hearts of the people.

In Mencius there are some passages that are obscure in meaning and suggestive of mysticism. Mencius wrote, "I nurture well my boundless vital energy [qi]." Exactly what this "boundless vital energy" is and how one can "nurture" qi, Mencius did not fully explain. Despite this, the coining of the term "boundless vital energy" gradually forged a Confucian tradition of qi. When it came into the hands of Wen Tianxiang, qi became "righteous vital energy" [zheng qi]. This can be compared with the Christian tradition of the "Holy Spirit in history." Etymologically speaking, "spirit" means "the wind," "breath." Through the Holy Spirit, God has guided humankind throughout history. Prophets are people who have been infused with the Holy Spirit; and the conduct of a good ruler is guided by the Holy Spirit. Hegel gave the Holy Spirit the philosophical term "Absolute Spirit," and he named the will of God as a "regularity of history." At heart, he was talking about teleology, the doctrine of purpose. Mencius considered that when "Heaven is about to confer an important mission to a man," it will allow his vital energy to be nurtured and strengthened through hardship. The distinctive Mencius-style doctrine of destiny and the theory of disciplining the will contain quite a few elements that share a similar spirituality with Hegel.



孟子其人 *About Mencius*

As regards the interpretation of *Mencius*, there exist already an immense number of works. As our target readership is the young generation who are growing up in a globalized world, our purpose is to cast fresh light on the key texts in *Mencius* that represent its

salient thoughts and to compare them with both other Chinese classics and with other cultures. In the same way as with the other published titles in the Modern Translation and Contemporary Interpretation series (*The Analects* and *Laozi* and *Zhuangzi*), we have tried to interpret *Mencius* within the global context of a pluralistic culture so that readers can recognize the significance and importance of the work in today's world. Since *Mencius* has had an immense impact on Chinese culture, an understanding of *Mencius* can help readers comprehend more of the fundamental orientations and values of Chinese culture, and even grasp Chinese socio-political development.

The book's content has been designed in a logical sequence. Starting with Mencius's proposed fundamental measure of benevolent governance, aimed at solving the problems of his time, it moves on to explain the foundation of benevolent governance laid in the human heart (compassion, the unbearable feeling towards suffering, virtues of benevolence, righteousness, wisdom and trustworthiness); to offer an account of human nature in support of compassion (the doctrine of intrinsic goodness); to discuss the cultivation of personal virtues (heavenly honors) and the attitude towards destiny as extraneous to morality; and lastly, to look into the personality of Mencius (his aspirations, temperament and commitments). Like the other titles in the Modern Translation and Contemporary Interpretation series, this book first presents the selected text in its original classical form; this is followed by a translation in plain language; and the text is then finished with an analysis and interpretation.

We are indebted to scholars, including Yang Bojun and Liang Tao, whose works have helped us with the modern translation of *Mencius*.

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《論語今譯時析》封面

Cover of *The Analects – A Modern Translation and Contemporary Interpretation*

《論語今譯時析》一書於 2006 年 10 月初次出版，是耀中教育機構文化委員會為紀念清末廢除科舉考試一百周年特意編纂的，挑選了《論語》中與現代生活、工作相關的 140 則語錄，作切合時宜的解釋，以中、英雙語出版。在該書初版序言中，文化委員會主席葉國華教授介紹其出版目的為：「以鼓勵機構不同民族、國籍的同仁閱讀研究《論語》，溝通中外文化，繼承及發揚人類共同的精神文明。」

《論語》這部儒家經典所揭示的人生典範至今仍是中國人行為舉止的標準，而儒家思想在很長的歷史時期內是中國及東亞其他國家人民的精神支柱。許多論者認為，儒學薰陶下形成的倫理、道德造就現代東亞的經濟奇

跡，以至成為東亞地區現時較成功應對新冠病毒疫情因素之一。儒家傳統（包括對教育的重視）形成的一些制度對現代西方管治也有貢獻，如英國在近代亦參考、借鏡以儒家經典為主要內容的中國科舉取仕作法，進而形成其文官制度，為大英帝國過去一二百年的全球管治打下堅實的基礎。

在 21 世紀的第二個十年，反全球化與民粹國族主義風起雲湧，地緣政治衝突加劇。與此同時，中國的綜合國力迅速增長。在此背景下，亨廷頓的「文明衝突論」似乎又流行起來。這位美國學者認為文明衝突是世界和平的主要威脅，並強調伊斯蘭文明、儒家文化、基督教文明之間的衝突。



孔子其人
Confucius-
The Man



生死
Life and
Death



管理
Management



教學
Teaching and
Learning



生活
Life Style

《論語今譯時析》初版後十年的 2016 年，機構文化委員會發行了增訂版（有繁體與簡體兩個版本），在「時析」方面按時代的發展作出新的解讀和補充。

2017 年初特朗普上台後，美國鷹派在經貿、高科技以至意識形態、地緣政治方面，向中國極限施壓，發動了新冷戰，甚至朝向「修昔底德陷阱」滑落。美國等一些西方國家對中國崛起的打壓，可視為對「西方三百年的霸權行將結束」（法國總統馬克龍在 2019 年的論斷）焦慮的表現，或會激化「文明衝突」。

際此，我們認為有必要加強文明之間的對話，中國傳統文化與包括西方在內的世界各國文化更應相互借鑒，促進相互包容。而真正的包容，必須建基於同情的理解。耀中與耀華機構轄下學校的教育目標，就是要讓來自世界各地的學生，除了對歐美主流文化了解外，亦要對東亞文化的核心價值有所認識。

中國的發展一日千里，過去幾年在社會環境治理、科技創新、脫貧、教育投入等方面取得重大成就。面對美國等西方國家的打壓，以習近平為核心的中國領導層，用底線思維與戰略定力、人類命運共同體思想為指導，以一帶一路等互利共贏的策略，加以化解。中國對新冠病毒疫情的有效防控與其後經濟的迅速恢復，與美英等西方國家的表現形成巨大反差，彰顯了治國理政的成功。中國國家治理體系和國家制度具有深厚的中華文化根基。文化自信是中國立國之本，中國傳統優秀文化的一個重要組成部份就是孔學、儒家文化。我們有必要對自身文化固本培元，並將其發揚、推進。

在新情勢下，機構文化委員會對《論語今譯時析》增訂版的「時析」部份再次進行修訂，以體現與時並進的理念，並計劃於 2021 年出版。新版為袖珍本，方便攜帶，並將中文內容與英譯分冊，但放在同一包裝中，讓讀者易於參照中英文兩部份。

敬請讀者諸君對這次再版給予關注和支持！



處世 *To Conduct Oneself in Society*



人倫 *Relationships*



志向 *Aspiration*



財富 *Wealth*



交友 *Friendship*

The Analects - A Modern Translation and Contemporary Interpretation, first published in October 2006, was compiled by the Culture Committee of Yew Chung Education Foundation to mark the 100th anniversary of the abolition of the imperial examination system in the late Qing Dynasty. One hundred and forty items of this Confucian classic, related to modern life and work, were selected, provided with an appropriate interpretation and published in Chinese and English. In the preface, Chairman of the Culture Committee Professor Paul Yip Kwok-wah says the objective of the publication “(is to) encourage our colleagues of different nationalities to read and study *The Analects*, so that mutual understanding between Chinese and foreign cultures can be advanced, and the common civilization of humankind can be inherited and developed.”

In 2016, a revised and expanded edition of the book was published in both conventional and simplified Chinese, taking into account of changes in the decade.

After Donald Trump became the president in 2017, the hawks in the US have launched a new cold war

against China, pushing the two countries towards the Thucydides Trap. Suppression of the rising China by the US and other Western countries can be considered as a sign of anxiety out of the fear for the ending of Western hegemony over the world (asserted by French President Emmanuel Macron). In view of the development, there is the need to enhance dialogue and tolerance among civilizations.

China’s successful beating of COVID-19 pandemic and subsequent lifting of economy is a reflection of the country’s good governance which is rooted in Chinese culture. As confidence in one’s culture is fundamental to building one’s nation, the Chinese should strengthen and promote their own culture.

Keeping pace with the times, the Culture Committee sees fit to update the revised and expanded edition of the book. For the sake of convenience, the new edition will be pocket-size and the Chinese content and its English translation will be separated into two booklets but put together as one pack. The edition is scheduled for publication in 2021.



修身 *Self-
edification*



仁道 *The Way to
Humanity*



為學 *To Learn*



禮樂 *Ritual and
Music*

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 magazine 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」出處 The Origin of "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」。

"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 was a famous philosopher of the Northern Song Dynasty of China.



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