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The Bearable
Lightness of Being

Photo by ISO Staff



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The Bearable Lightness of Being

Rethinking
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走 過數十寒暑，若能輕拂衣袖，安恬告別人間，是壽終正寢，中國人視之為圓滿的終結。然而，除非溘然而逝，若我們不幸罹患惡疾，身體機能衰退至不可逆轉，卻不想躺在冰冷的醫院「賴活」，如何安詳、有尊嚴地嚥下最後一口氣？家人、醫護人員和社會又如何支援？

中大賽馬會公共衛生及基層醫療學院受政府委託審視香港的臨終照顧，於去年透過電話訪問一千零六十七名三十歲以上的香港市民*，當中87.6%人表示若確診絕症，傾向接受舒緩治療，捨棄插喉這類維生治療；86.2%人認為病人接受甚麼治療，應以其意願為依歸。鍾一諾教授是該學院的研究團隊一員，他坦言：「我們身處國際都會，但傳統思想根深柢固，以為不做維生治療等同放棄親人，視為不孝。當親人病情急轉直下，家屬往往希望醫生維持病人生命。其實做心肺復甦也許會按裂病人胸骨，插胃喉亦可能增加痛苦，這是否臨終病人需要的治療？」

倡預設醫療指示立法

當病人的病情到了末期，陷於不可逆轉的昏迷或植物人狀態，失去決策能力，若已預設醫療指示，指示便會生效，可按病人意願拒絕接受急救及維生治療，包括心肺復甦法。香港法律改革委員會（法改會）曾於2006年發表報告，建議政府推廣預設醫療指示，並在公眾廣泛了解此概念後考慮立法。鍾教授說：「雖然香港尚未就預設醫療指示立法，但在普通法下，按病人意願的醫療指示仍有法律效力。」

中大的電話訪問反映大眾逐漸願意接觸生死議題，縱然85.7%的受訪者從未聽過預設醫療指示，但經調查員解說概念後，七成受訪者認同應在確診絕症後擬定預設醫療指示，若政府為此立法，有六成人表示會訂立預設醫療指示，更有九成人認同醫護人員應直言病人的病情，並討論臨終照顧計劃。「社會觀念已變，是時候討論預設醫療指示立法的可能性。」

釐清法律概念 免互相抵觸

要推動預設醫療指示立法，鍾教授認為必須界定何謂「精神上無行為能力」，以決定該法律文件何時生效，也要探討立法後的法律地位。「本地救護車由消防處管理，根據《消防條例》，救護員的職責包括令傷者復甦、維持其生命，預設醫療指示一旦立法，能否凌駕這些法例？」

持久授權書容許授權人委任另一人，在其精神上無行為能力時，代授權人作決定。「香港的持久授權書只涵蓋財務安排，但英國等地容許授權人代作多方決定，包括給予或拒絕接受維持生命治療。」2011年，法改會曾建議擴充其適用範圍至個人照顧，例如授權人與誰同住，以及其膳食和健康護理安排，但不包括臨終照顧的安排。鍾教授認為香港可仿效英國做法，整合預設醫療指示與持久授權書，讓授權人在臨終時期的醫療意願得到尊重。

打破死亡忌諱 正視臨終照顧

香港每年四萬多人離世，九成人都是在醫院嚥下最後一口氣。住院期間，每每經歷儀器響個不停，醫生為瀕危的鄰床病友急救這類怵目驚心的場面。如何令病人在臨終的日子過得安然？「醫生會循序漸進與病人及家屬溝通治療方案，好讓他們不抱虛假期望。在家善終也是另一選擇，這在英國、台灣和新加坡等地比較平常。」今次調查顯示，有三成市民希望在家去世，而不作此選擇的，主要是怕麻煩家人，也有人怕住宅被視為凶宅，影響樓價。「台灣人有落葉歸根的意識，很多人希望在家離世；新加坡組屋的地面層更會充當靈堂，供住客為家人舉殯。看來只有香港人特別迴避死亡。」

中大研究團隊已向食物及衛生局呈交建議書，歸納了市民對預設醫療指示和臨終照顧的觀點與態度，並提供在院舍及在家離世的法律、運作模式等建議。鍾教授認為，公共衛生學其中一個角色是倡議。「社會要健康運行，有賴政策配合和公眾參與。我們撰寫學術文章審視現行醫療系統與政策，冀為政府獻策，也希望公眾關注議題。要改善臨終照顧，就要令更多人了解預設醫療指示和預設臨終照顧計劃。」

推動生死教育 生死兩相安

《經濟學人》於2015年分析全球八十個地方的善終質素，公布各地「死亡質量指數調查」：英國排第一，台灣排第六，新加坡排第十二，香港僅排第二十二。其實香港是亞洲首個地區確立舒緩醫學的專科資格，政府更早於1993年把舒緩治療醫學納入公共醫療系統。「英國將生死教育納入中小學課程，台灣人由小學階段接受生死教育，從小學習面對死亡；反觀香港，生死教育仍未納入常規課程，只有志願團體自行分配資源提供相關教育。」

民間有句俗語叫「五福臨門」，當中的「壽」和「考終命」都跟壽命有關，長壽是古人認為最大的福氣，而「考終命」即善終。「病人和家屬要學習訂立臨終照顧計劃，避免日後承受更多痛苦。社會也要多點關注，包容喪親者，公司可以讓他們放恩恤假嗎？海外不少地方的恩恤假有一至兩星期。」鍾教授盼望公眾早日打破對死亡的忌諱，共建有生死意識的社區，幫助臨終病人劃上安寧的句號。



If we could bid a fond farewell to the mortal life having lived for decades, it would be a peaceful death. The Chinese find it a perfect ending in life. But if we fall ill and have to spend our last days in the hospital or hospice, how could we take our last breath with peace and dignity? What can our family, healthcare professionals and society do to support us?

CUHK's Jockey Club School of Public Health and Primary Care was commissioned by the HKSAR Government to review the end-of-life care in Hong Kong. The School conducted a cross-sectional telephone survey* last year with 1,067 Hong Kong citizens above 30 years old. 87.6% of the interviewees indicated that they would prefer palliative care to life-sustaining treatment such as using nasogastric tubes, if they were diagnosed to be terminally ill; 86.2% agreed that the patients' own wishes should determine what treatment they receive. Prof. **Roger Chung** of the School is part of the research team. He said, 'We live in a metropolitan city, but think like we live in olden times. Refusing life-sustaining treatment on ailing family members is viewed as giving up on them and is guilt-ridden. But resuscitation may end up with broken ribs. Inserting nasogastric tubes may be traumatizing. Do the patients really need those treatments?'

Advocating Advance Directive Legislation

When a person becomes mentally incapacitated, who are irreversibly comatose or in a vegetative state, his/her advance directives (AD) will come into effect to refuse receiving emergency and life-sustaining treatments including cardiopulmonary resuscitation. The Law Reform Commission of Hong Kong (LRC) released the report 'Substitute Decision-making and Advance Directives in Relation to Medical Treatment' in 2006. They recommended the Government to promote public understanding of AD, and consider the appropriateness of legislation once the concept is more widely accepted in the community. 'Though AD hasn't been legislated in Hong Kong, patients' wishes are still legally binding and enforceable under common law,' Professor Chung stated.

The telephone survey reveals that an increasing number of citizens are open to life-and-death issues. A total of 85.7% had not heard of AD, but after finding out what it is above 70% deemed it an option if diagnosed to be terminally ill. 60.9% would make their own AD if legislated. Above 90% agreed that medical staff should talk to the patient upfront about their situation and end-of-life care arrangements. 'Social attitudes have changed. It's time to discuss the legislation of AD.'

Clarifying Concept to Avoid Contravention

Professor Chung finds it necessary to define 'mentally incapacitated persons' to decide when the legal document will take effect. 'Local ambulance service is offered by the Fire Services Department. According to the Fire Services Ordinance, the responsibilities of paramedics include resuscitation and offering life-sustaining treatment. Once AD is legislated, can it override the ordinance?'

An enduring power of attorney (EPA) is a legal instrument which enables another to act on behalf of the donor when the latter becomes mentally incapacitated. 'EPA in Hong Kong is mainly in relation to the donor's financial affairs. Other places such as the UK, however, allow the attorney to make more decisions such as giving or refusing the consent to life-sustaining interventions.' In 2011, LRC proposed to include personal care in the EPA, such as whom the donor will live with, as well as meal plans and healthcare arrangement (end-of-life care arrangement was excluded). According to Professor Chung, Hong Kong may follow the UK practice to integrate the AD and EPA, so that the donor's medical decisions in the last stage of life will be respected.

Taboo-breaking End-of-life Care

In Hong Kong, around 40,000 people die each year, of which 90% die in hospitals. In their final days, they might still be bombarded by beeping medical devices and doctors resuscitating the patients nearby. How to give the dying more peace? 'Doctors would progressively communicate with patients and their families about the treatment plans, in a bid to prevent false hopes. Dying at home is also an alternative. It's more common in places like the UK, Taiwan and Singapore.' The survey indicates that 30% of citizens wished to exit this world at home. The rest of them indicated their worries of troubling their families, and affecting the property price as their homes might be regarded as haunted houses. 'Many Taiwanese hope to pass away at home since the concept of homecoming is rooted in their mind. In Singapore, the void decks in public housing will become mourning halls for the bereaved residents to conduct funerals. Very few people would stay away from death as Hong Kong people do.'



Photo by ISO Staff

▲ 鍾一諾教授 Prof. Roger Chung

The CUHK research team has already submitted their proposal to the Food and Health Bureau, summarizing Hong Kong citizens' views and attitudes towards AD and end-of-life care. Suggestions from the legal and operational perspectives on dying in hospices and dying at home were also incorporated. Professor Chung thinks one of the roles played by public health is advocacy. 'Public policy and community participation are essential to a healthy society. We publish scholarly papers on existing healthcare system and policy in order to make recommendations to the Government and raise public awareness. In this sense, increasing public understanding on AD and advance care planning will help improve end-of-life care.'

Community Education for a Good Finale

The Economist analysed the palliative care quality in 80 places in 2015 and announced the Quality of Death Index: The UK ranks first, Taiwan sixth, Singapore 12th and Hong Kong 22nd. But Hong Kong is in fact the first Asian region to accept palliative care as a medical specialty. The Government even included palliative care in the public healthcare system in 1993. 'Life-and-death education is part of the primary and secondary school curricula in the UK. The Taiwanese start to learn about life-and-death issues since primary school. In Hong Kong, however, life-and-death education hasn't been introduced to the formal curriculum, but depends on some non-government organizations allocating resources to pursue the same.'

In traditional Chinese culture, longevity is regarded as the greatest blessing. 'Patients and their families should plan ahead for end-of-life care to avoid suffering in the final stage. Society also needs to care for the bereaved. Do companies allow bereavement leave? A number of countries have bereavement leave which lasts for one to two weeks.' Professor Chung hopes that the shackle of death will be shattered and the life-and-death awareness will increase in the community, helping the dying towards the inevitable end of their being. 🙏

在生命倒數的日子，
哪一項最重要？
Which is the
most important
at the end of life?



51.9%

過程沒有痛苦及不適，
個人自主及意願受尊重
Being free from pain and
discomfort, with autonomy and
personal wishes respected



35%

在熟悉的人和
環境中善終
Familiar surroundings
and environment



13.1%

有足夠支援，
滿足各方面需要
Sufficient support which
meets all kinds of needs

* Chung YN, Wong LY, Kiang N, et al. Knowledge, Attitudes, and Preferences of Advance Decisions, End-of-Life Care, and Place of Care and Death in Hong Kong. A Population-Based Telephone Survey of 1,067 Adults. *Journal of the American Medical Directors Association*. 2017 Feb 14.

洞明集 / IN PLAIN VIEW

Photo by ISO Staff



防惡言、杜惡行

From Prosecuting to Peacekeeping

Gregory Gordon Wages War against Verbal Atrocity
中大法律學者推動國際法改革

鮮有律師甘願捨棄律師行合夥人的高薪厚職，而為了捍衛人權遠走他鄉。中大法律學院的Gregory Gordon教授正是這樣的少數，而且不只一次。二十年前，他方完成法律學位，便首次走到盧旺達國際刑事法庭擔任檢察官，幫助人道罪行受害人。他後來在美國司法部擔任檢控工作，2014年來亞洲，主要因為他渴望在國際刑事法歷史悠久的亞洲地區工作。中大法律學院擁有全球最優秀的國際刑事法團隊，也是吸引Gordon教授東來的原因。

離開盧旺達國際刑事法庭後，他開始就規管暴行言論的法律撰寫研究文章，最近把研究結集成書，名為*Atrocity Speech Law: Foundation, Fragmentation, Fruition*，是首部有關國際語言罪行的著述。Gordon教授冀此書讓人了解應如何改革國際法，同時向世人示警：若法律改革裹足不前，可能會產生惡果。Gordon教授說：「當世界愈趨兩極化和充斥暴力，仇恨言論的問題便會浮現，亟待解決。」

特朗普競選總統時曾表示美軍應對伊斯蘭國武裝分子施虐甚至殺害其家眷。現時國際法沒有把煽動戰爭罪行刑事化，對特朗普奈不得何。Gordon教授提出的「統一法律責任理論」下，煽動罪同時涵蓋戰爭罪行和有違人道的罪行。按此理論，特朗普要為其有關伊斯蘭國的言論負上刑責。他認為法律應兼容仇恨言論刑事化和保障表達自由，而實施該理論有助達致兩者的平衡。

Gordon教授對國際罪行層面的仇恨言論研究，源於他在國際刑事法庭和美國司法部工作的經驗。他在中大教授國際刑事法，擔任國際刑事法庭模擬隊伍的導師，也指導學生撰寫以仇恨言論為題材的論文。他發現這些仇恨言論有普世共通的特質，並冠以新穎、貼切的名稱——「暴行言論」。他概括列出三種用以鼓吹國家暴行的言論：

第一種言論是「非人化」，就像緬甸現時發生的情況：當地的佛教徒煽動群眾，把羅興亞邦的小眾回教徒貶為豬、蚤等低等生物。第二種仇恨言論是「捏造威脅」，上世紀七十年代末，赤柬的官員把越南人等當地少數族裔指控為內奸，引發種族滅絕。第三種是「舊恨重提」。斯里蘭卡於僧伽羅的領袖重提泰米爾族當年從南印度入侵，藉此煽動群眾對小眾泰米爾人施以暴力。但Gordon教授強調，自古以來，世界各地都會在針對小眾群體的運動中利用仇恨言論，包括猶太人大屠殺，及在盧旺達的圖西族人屠殺事件。

Gordon教授不忘補充，良好的法律並非靈丹妙藥。法律改革應結合教育、公民社會運動，以及多元化媒體參與。為了實踐構思，他與美國耶魯大學的「種族滅絕研究項目」和非政府組織PROOF: Media for Social Justice合作，舉辦以暴行言論和相關法律為題材的巡迴互動展覽，教育普羅大眾。他堅信「要做對的事」，希望其著作在校園內外都可發揮影響力，增進文明對話，終結無休止的群眾暴行。

*本文全版本，請瀏覽：www.cuhk.edu.hk/chinese/features/gregory_gordon.html

Few lawyers can say that they have resisted the chance to become a partner in a law firm and moved to a different continent in the name of human rights. Prof. Gregory Gordon of CUHK's Faculty of Law has done it, twice. His first move to help the victims of mass human rights violations was nearly two decades ago. He served as a prosecutor at the International Criminal Tribunal for Rwanda (ICTR) after earning his law degrees at Berkeley. His 2014 move to Asia, after having worked as a prosecutor at the US

Department of Justice (DOJ), was much motivated by a desire to work on a continent where international criminal law (ICL) has significant roots. And to do that work at CUHK, with one of the academic world's best ICL cohorts, was an irresistible opportunity to him.

After leaving the ICTR, he began writing scholarly pieces on the law governing the relationship between speech and atrocity. That scholarship recently culminated in his *Atrocity Speech Law: Foundation, Fragmentation, Fruition*, which is the first comprehensive study of international speech crimes. Professor Gordon hopes that his book will not only serve as a resource to understand how international law should be reformed, but also as a warning for what can happen if it is not. 'As the world is becoming more polarized and violent, we are at a point in history where hate speech issues are coming again to the fore and they need to be dealt with urgently.'

During his presidential campaign, Donald Trump had remarked that US soldiers should torture ISIS combatants and murder their families. Current international law does not criminalize incitement to war crimes, letting Trump off the hook. But under Professor Gordon's newly proposed 'Unified Liability Theory' which extends incitement to war crimes and crimes against humanity, Trump could be considered criminally liable for his ISIS-related remarks. He feels strongly that the law must strike the proper balance between criminalizing hate speech and protecting the right of free expression. He adds, implementation of his new framework will help too.

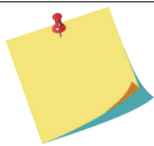
While Professor Gordon's research on hate speech in the context of international crimes stems from his ICTR and US DOJ experience. He has taught ICL at CUHK, coached the International Criminal Court moot team and supervised student dissertations on hate speech. And through his experiences in Hong Kong and around the world, he has found certain universal traits in what his book innovatively, and more accurately, terms 'atrocity speech'. He broadly identifies three types of speech used to stir up state-sponsored violence:

The first is dehumanization. This can be seen in Myanmar right now, where Buddhist hatemongers are equating the Rohingya Muslim minority to dogs or fleas, among other subhuman creatures. The second, fabricated threats, was featured during the Cambodian Genocide in the late 1970s, when Khmer Rouge officials denounced the country's ethnic minorities, such as the Vietnamese, as fifth columnists. The third category, the invocation of past wrongs, such as invoking historic Tamil invasions from South India, was used in Sri Lanka to incite violence against the minority Tamils. But, Professor Gordon notes, this kind of speech has been used in the atrocity campaigns against different minority groups on different continents throughout history, including against the Jews during the Holocaust and the Tutsis during the Rwandan Genocide.

Merely having good laws is not a cure-all, however, as Professor Gordon hastens to add. Legal reform should work in tandem with education, civil society initiatives and pluralistic media engagement. One way in which he is helping to make this a reality is by teaming up with the Yale Genocide Studies Program and PROOF: Media for Social Justice, an NGO, to organize an interactive travelling exhibit to educate the public on atrocity speech and the laws around it. Motivated by a deep belief in doing the right thing, he hopes that his work both on and off campus can help improve civic discourse and bring an end to the cycles of mass violence.

*The full version of this article can be found at: www.cuhk.edu.hk/english/features/gregory_gordon.html

校園消息 / CAMPUS NEWS



研資局頒獎予兩位中大優秀學者

Two Outstanding CUHK Scholars Awarded by RGC

10月19日，研究資助局（研資局）向物理系黎冠峰教授及心理學系黃力強教授頒獎，嘉許其研究成就。研資局「傑出青年學者計劃」旨在培育新進學者，而「人文學及社會科學傑出學者計劃」透過給予相關學者更長時間的替假支援，令他們能專注於研究及寫作。

黎冠峰教授專研重力波物理，憑藉「利用致密星體物合併發射的重力波測試重力的強場動力學」項目獲頒「傑出青年學者獎」。他感謝中大以及研究團隊成員一直以來的支持，冀是次獲獎能促進本地有關重力波、天文學及基礎物理學研究。黃力強教授從事視覺注意、視覺覺知和視覺意識等研究，研資局頒予他「人文學及社會科學傑出學者獎」，以表揚其「布爾圖理論的回顧和更新」項目，他將進一步研究布爾圖理論。

On 19 October, Prof. Tjonnie Li of the Department of Physics and Prof. Liqiang Huang of the Department of Psychology were awarded by the Research Grants Council (RGC) in recognition of their research excellence. The RGC Early Career Scheme aims to nurture junior academics, while the primary objective of the Humanities and Social Sciences Prestigious Fellowship Scheme is to better support outstanding academics by granting extended time-off to enable them to focus on research work and writing.

Professor Li focuses on gravitational-wave physics and was awarded the Early Career Award for his project 'Testing the strong-field dynamics of gravity using gravitational waves emitted by the mergers of compact objects'. He would like to extend his appreciation to the support of CUHK and his research team members, and hopes this award will invigorate local research in gravitational waves, astronomy, and fundamental physics. Professor Huang's research interests are in visual attention, visual perception and visual awareness. He was awarded the Humanities and Social Sciences Prestigious Fellowship for his project 'A review and update of the Boolean map theory'. He will further his research on the theory.



黃力強 Liqiang Huang



黎冠峰 Tjonnie Li

加盟中德學術網絡

Collaboration in Sino-German Academic Network

中大最近加盟成為德國慕尼黑大學牽頭的「LMU—中國學術網」核心合作夥伴。慕尼黑大學是一所公立研究型大學。它是德國歷史最悠久、規模最大的其中一所大學，在多項排名榜上皆位列全國前茅。此舉將推動中大與這所德國頂尖大學展開教學和研究合作，並促進與其他核心合作夥伴的多方協作，包括北京大學、復旦大學、上海交通大學等。

協理副校長王淑英教授於10月27日至29日出席慕尼黑大學舉辦的LMU—中國學術網年度論壇。中大共有十七人出席是次論壇，為各參與院校之最，涵蓋醫學、英語、新聞與傳播，以及地理與資源管理領域。中大成員在論壇中展示研究成就，並與赴會者交流意見，探索協作機會和討論合作安排。期間，王教授亦與慕尼黑大學領導層及學者討論合作機會，包括專責國際事務的副校長葉翰教授。

CUHK recently joined the Ludwig-Maximilians University of Munich's (LMU Munich) China Academic Network (LMU-ChAN) as an Anchor Partner. LMU Munich is a public research university in Germany. It is one of the oldest and largest universities in Germany, and among the top three in the country according to various league tables. This move will propel the University's joint teaching and research efforts with this leading university in Germany, as well as provide opportunities to engage in multi-lateral partnerships involving other Anchor Partners, including Peking University, Fudan University, and Shanghai Jiao Tong University.

Prof. Wong Suk-ying, Associate Vice-President, attended the annual forum of the Network held at LMU Munich from 27 to 29 October. CUHK had a major presence in the event with a 17-member delegation, comprising researchers from medicine, English, journalism and communication, and geography and resource management. CUHK's delegates showcased their research strengths, exchanged ideas, explored joint work and discussed plans during the forum. Professor Wong took the opportunity to meet with the University's leadership and academics, including Prof. Hans van Ess, Vice President for International Affairs.



葉翰 Hans van Ess

王淑英 Wong Suk-ying

新設法學士及法律博士雙學位課程

Inception of Dual LLB-JD Degree Programme

中大聯同英國King's College London (King's) 推出法學士及法律博士雙學位課程，將於2018至19年度收生，學生可在四年內取得法學士及法律博士兩個學位。他們首兩年在倫敦的King's上課，其後兩年則於中大修業。該雙學位有助學生日後獲取英國法律及香港法律相關的專業資格，提升在國際職場上的競爭力。

中大法律學院院長Christopher Gane教授（右二）認為法律業務愈趨國際化，這項嶄新的課程正好回應業界所需。他說：「課程為學生提供兼修英格蘭、威爾斯和香港法律專業資格的途徑，同時讓他們有機會在兩所位於兩大國際金融中心的著名法學院上課。」King's法律學院執行院長Gillian Douglas教授說：「我們很榮幸與中大合作，讓學生在不同司法管轄區學習，體會不同文化。」

CUHK and King's College London (King's) have jointly offered a Dual LLB-JD Degree Programme commencing in 2018-19. Students will obtain both an undergraduate degree and a postgraduate degree in law in four years. Students will spend their first two years at King's in London and the second two years at CUHK. Together, the two degrees provide the first step towards qualification in English Law and the Law in Hong Kong. The programme provides students with exciting and important competitive advantages in an international workplace.

Prof. Christopher Gane (2nd right), Dean of CUHK's Faculty of Law, opined that the new double-degree programme reflects the increasing internationalization of legal practice, to which legal education must respond. 'It provides a route to dual qualification in both England and Wales and Hong Kong, and the opportunity for students to study in two internationally recognized law schools based in two of the world's major financial centres,' he said. 'We are delighted to collaborate with CUHK in giving students an opportunity to study in another jurisdiction and enjoy a different cultural perspective,' said Prof. Gillian Douglas, Executive Dean of the Dickson Poon School of Law, King's.



到任同仁 / NEWLY ONBOARD 

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宣布事項 / ANNOUNCEMENTS 

第八十四屆大會典禮特別安排
Arrangement for the Eighty-fourth Congregation

第八十四屆大會（頒授學位典禮）將於11月30日（星期四）上午十時正在邵逸夫堂舉行，由大學校董會主席梁乃鵬博士主持頒授榮譽博士及博士學位。

The Eighty-fourth Congregation for the Conferment of Degrees will be held at 10:00 am on Thursday, 30 November 2017 at the Sir Run Run Shaw Hall. At the Congregation, Dr. Norman N. P. Leung, Chairman of the Council, will confer honorary and doctoral degrees.

上課安排 Class Arrangement

典禮當日照常上課。Classes will be held as scheduled.

泊車安排 Parking

11月30日典禮當日，邵逸夫堂對面之停車場、新亞路及中央道車位，皆保留予附專用泊車證之嘉賓及公務車輛使用。

Parking spaces opposite to the Sir Run Shaw Hall, on New Asia Road and Central Avenue will be reserved for guests and official vehicles with special parking labels on 30 November.

免費音樂節目
Free Music Programmes

音樂系於11月23日舉辦以下節目，歡迎出席。

The Department of Music will organize the following programmes on 23 November. All are welcome.

地點 Venue	利黃瑤璧樓利希慎音樂廳 Lee Hysan Concert Hall, Esther Lee Building
時間及節目 Time and Programmes	2:30 pm — 小提琴大師班 Violin Master Class 6:30 pm — 鋼琴大師班 Piano Master Class 8:00 pm — 小提琴演奏會 Violin Recital
表演者 Artists	Naria Kim (小提琴 Violin), Jin Woo Park (鋼琴 Piano)
查詢 Enquiries	cuhkconcerts@gmail.com

有鳳來儀：湖北出土楚文化玉器
Phoenix Reborn: Chu Jades Excavated from Hubei

日期 Date	21.10.2017—25.02.2018
地點 Venue	文物館展廳II Gallery II, Art Museum
入場 Admission	費用全免 Free Admission
查詢 Enquiries	3943 7416



逢星期四休館（公眾假期除外） Closed on Thursdays (except public holidays)



鬥智鬥力鬥心

The Hand, the Mind, and the Heart



史蒂芬·霍金對人工智能時有批駁，最新一輪發炮是在11月初葡萄牙里斯本舉行的互聯網高峰會上，他警告除非人類對可能出現的風險早有準備，否則人工智能可能是「人類文明史上最不幸的發明。」

人們開始發覺，人與機器之間的從屬關係正快速逆轉，我們的命運愈來愈不在自己手裏。《新共和》前編輯Franklin Foer在其新書*World Without Mind*指出，科技巨頭如蘋果、谷歌、臉書、亞馬遜等擁有無遠弗屆的經濟、政治及文化影響力，足以對人類存亡構成威脅。

軍用無人機的殺傷力不在話下。將來無人駕駛汽車只需編寫程式，不需駕駛技術。當人類退下火線，代之出場的是各式各樣的機器人。亞馬遜計劃興建第二個總部，承諾創造五萬職位，但看看其達十萬眾的倉庫機器人軍團，我們又會有多相信亞馬遜對創造就業認真？

由谷歌子公司DeepMind研發的程式AlphaGo，以記錄及分析大量棋手對奕而得出自己的對奕原型，近年擊敗不少圍棋高手，包括南韓的李世乭及中國的柯潔。在算無遺漏的電腦程式前，兩位世界冠軍也得俯首稱臣。

DeepMind今年推出AlphaGo的新版，名為AlphaGo Zero，完全不靠人類棋手的對奕數據，而是自己運行無數棋局，從中推算結果，學習「棋藝」。AlphaGo分別以4—1勝李世乭，3—0勝柯潔，卻以0—100敗給師弟AlphaGo Zero。

DeepMind似乎早知霍金會發難，在10月初宣布成立了一個倫理及社會部門，目的是「提高科技界的倫理意識，和協助社會預計及掌控人工智能的影響，以造福全人類。」新部門將聚焦在六個範疇：私隱的透明度及公平性；經濟影響、管治及問責、管理人工智能風險、人工智能道德及價值，以及人工智能如何幫助世界克服挑戰。

其他與人工智能有關的良心組織或監察團體相信會陸續出現。當手不大聽使喚，甚至反客為主時，人心自然成為我們的指路明燈，而不是進階的算式。

The latest salvo against AI from **Stephen Hawking** was fired at the opening of the Web Submit in Lisbon, Portugal in early November. The world's most famous living scientist warned that AI could be the 'worst event in the history of our civilization' unless humanity is prepared for its possible risks.

Mankind is finding the master-servant relationship between man and machine rapidly reversed. There is a real and imminent risk of the hand usurping the mind. In his book *World Without Mind*, **Franklin Foer**, former editor of *The New Republic*, asserts that the Big Tech boys—Apple, Google, Facebook, Amazon—have wielded so much economic, political and cultural clout that Big Tech has indeed become an existential threat.

The destructive efficiency of military drones need not be repeated. Driverless cars only require programming but not driving skill. The human actor has exited the stage and enters the robot. Even though Amazon has pledged to create 50,000 jobs in the city where it would build its second headquarters (thus far receiving proposals from 238 cities), its 100,000-strong warehouse robot team renders its commitment to human capital rather hollow.

AlphaGo, a computer programme developed by the Google subsidiary DeepMind, relies on 'supervised learning' to record and analyse a large number of go games played by humans to derive its move protocol. It has beaten two world champs, **Lee Sedol** of South Korea and **Ke Jie** of China. The apprentice has checkmated the master.

AlphaGo Zero, the newer version of AlphaGo that came out this year, has done away with the human mentors entirely. It runs its own games and learn from them. Alpha Go beat Lee and Ke 4—1 and 3—0, respectively. AlphaGo Zero beat AlphaGo 100—0.

In early October, as if anticipating Hawking's Orwellian reminder, DeepMind announced that it has established an Ethics & Society Unit to 'help technologists put ethics into practice and to help society anticipate and direct the impact of AI so that it works for the benefit of all.' The unit will focus on six areas: privacy transparency and fairness, economic impacts, governance and accountability, managing AI risks, AI morality and values, and how AI can address the world's challenges.

Other AI consciences or watchdogs will surely appear. When the mind cannot rein in the hand, it's natural to turn to the heart for answers that cannot be found by algorithms alone.

T.C.



肝膽相照：何善衡腸胃健康中心

Know Thy Guts: S.H. Ho Centre for Digestive Health



我們都愛吃，但東西吃進嘴以後就很少在乎它往後的歷程，除非肚子決定鬧彗星提出抗議。人類為了窺探體內乾坤，更稱職地做自己身體的主人，在十九世紀發明了內視鏡。過百年來，這技術的創新步伐從未停止。時至二十一世紀的今天，中大何善衡腸胃健康中心可謂代表最頂尖的內視鏡檢查術，腸胃檢查變得痛楚愈來愈少，效率愈來愈高。

中心標誌的所有元素安置在一個圓圈內。圓形在古今中外常用作象徵完整、包容和完美，在這裏則代表人體的消化系統。消化系統由一系列器官組成，靠它們通力合作，轉化食物，供給身體一切運作所需的能量和營養。

設計的主體是一條蜿蜒、粗大的金黃曲線，象徵整條消化道。人體消化道的組成包括食道、胃、小腸和大腸。關於小腸有個趣味知識：它的「小」不在於體積，而在於寬度。如果把小腸伸展開來，長度能達六至八米，足足是身高的四倍。可以想像倘若小腸不是迂迴盤旋，我們的肚子是絕對容納不下的。

一條形似觸鬚的細白曲線鑽進金黃管道的底部，代表腸胃專家使用內視鏡檢查消化系統。曲線有個圓圓的腦袋，象徵附在內視鏡上的光源，用以照亮「漆黑隧道」。

消化道將標誌一分為二，左邊白色，右邊深紫，讓人聯想起太極陰陽圖，隱隱透出的訊息是儘管內視鏡是個西洋產物，但不論中西，要維持腸胃健康，均衡飲食與規律作息是放諸四海而皆準的。

We all love to eat, but we seldom care to think about what happens to that curry fishball once it disappears down the hatch, until the guts decide to show a little insubordination. With the need to peep inside and keep proper house within came the advent of endoscopy in the 19th century, and the innovation never stops. Today, the S.H. Ho Centre for Digestive Health of CUHK is an epitome of the state-of-the-art technique in endoscopic examination, where having a gut check has become less painful and more efficient than ever before.

The logo of the Centre has all its elements housed in a circle, a universal symbol of wholeness, inclusion and perfection. Here, it is used to represent the human digestive system—a group of organs that work together to change the food one eats into the energy and nutrients the body needs to work properly.

The core of the design is a sinuous, bold, golden-yellow tube, symbolizing a full gastrointestinal (GI) tract. The human GI tract consists of the oesophagus, the stomach, and the small and large intestines. A fun fact about the small intestine is that it is so named not because of its size but because of its narrowness. If we straighten out the small intestine, it can reach six to eight metres, which is four times the length of the body. So much can be compacted into the tummy because the small intestine is coiled to take up less space.

A thin, tentacle-like white squiggle penetrates the lower part of the yellow tube, which indicates the endoscope a GI specialist uses to examine one's digestive system. The round head of the squiggle represents the light source attached to the endoscope that helps to illuminate and visualize the 'dark tunnel'.

Bisected by the GI tract, the logo applies the colour of dark purple to the right swirl and white to the left, calling to mind the yin-yang symbol. It seems to convey the message that although endoscopy is a Western invention, the universal key to digestive health lies in a well-balanced diet and lifestyle.

Christine N.

Sneha Singh

甚麼推動你創辦印度學生會？

剛進大學，我察覺中大的學生組織五花八門，例如台灣學生會、韓國學生會，它們組織社交活動，讓大家認識師兄弟妹，團結在中大的留學生。這令我萌生意念，成立印度學生組織，舉辦不同文化活動，為印度學生提供交流平台。

請分享學生會一件難忘的活動。

色彩節是印度重要節慶之一，印度人會以彩粉塗抹或灑在別人身上，送上祝福。首次在中大舉行色彩節那天，本地和外地生都樂在其中。活動引起他們的好奇心，追溯節日的歷史和習俗。這是一個在校園推動文化交流的好機會。

你不遺餘力幫助本地少數族裔青年，背後源自甚麼動力？

生於斯，長於斯，我明白少數族裔年輕人面對的難處和困難。自小父母給我良好的教育，但對於大部分少數族裔青年，接受教育的機會得來不易。因此，我參與Youth Empact的社區服務，指導少數族裔學生的作業，引導他們如何克服障礙，協助他們跨越大學的門檻，追尋理想。

為何立志成為醫生？

記得有一次，祖母生病到醫院看醫生，輪候人數很多，醫生應接不暇，匆匆檢查斷症。因為祖母只會說印地語，語言更成為一重障礙，阻隔她跟醫生的溝通。這使我矢志成為一名公立醫院醫生，斷症開藥之餘，我還希望給予病人關懷慰問，讓少數族裔的病人同樣感受重視。

身為生於香港的印度人，你認為自己較接近哪一種文化？

兩者之間很難抉擇。雖然我受父母的影響，經常接觸印度文化；另一方面，我長年累月生活在這裏，浸淫香港地道文化。我鍾情於香港美食，每星期吃點心，我都會點蝦餃、燒賣、奶黃包。在外國朋友眼中，我是一個地道的香港人，不少港式潮語能朗朗上口。記得在參加大學迎新營的時候，朋友教我一些廣東話流行用語，譬如：「出pool」（大學生談戀愛）。兩種文化雖然迥異，但也有不少共通點，重視家庭便是一例。

印度電影如《作死不離三兄弟》、《打死不離三父女》、《美味情書》等在港票房理想，你認為這些電影能呈現印度真實一面嗎？

兩面看吧。這些電影的確表現了印度文化的片面，例如家庭觀念便不時呈現在銀幕上。但是大部分寶萊塢電影都是只在提供娛樂消遣，當中或會誇大異國文化，觀眾只看到局部，難免流於把印度人的形象定型，產生成見，例如我就常被問到印度人是否時刻載歌載舞。

你最想澄清哪些對印度的誤解？

人們對印度的宗教、食物、語言有一些常見的誤解。印度地大物博，各區有不同的宗教，印度教只是眾多之一，我父母便是信奉不同的宗教。印度食物南北有異，各有不同風味。我認為最大的誤解是語言，人們理所當然認為「印度人」當然說「印度語」。事實上，印度語言繁多，並沒有統一的「印度語」，只有「印地語」，那則是其中一種官方語言。

- 內外全科醫學士課程五年級生
Year 5 Student of MBChB Programme
- 敬文書院學生
Student of C.W. Chu College
- 印度學生會會長
President of the Association of Indian Students
- Youth Empact 社區服務總監
Community Services Director of Youth Empact

What drove you to found the Association of Indian Students?

When I was still a freshman at the University, I noticed there were all kinds of student associations, such as the Taiwanese Student Association and the Korean Student Association that encourage members to socialize with and get to know seniors from their own countries and organize social events together. It inspired me to found a similar association for Indian students so that there would be a platform for them to interact and engage in various cultural events.

Please share with us an unforgettable cultural event of the association. What makes it special?

The event celebrating Holi, the festival of colours, was especially memorable, as it provided an opportunity for Indian students to celebrate such a significant festival together. Additionally, local and international students joined enthusiastically in the activity and learnt about the history and rituals of the festival. The story behind it fascinated them. It was a great chance to promote cultural understanding on campus.

You have been helping local ethnic minority youths. What is the motivation behind it?

As an ethnic minority who was born and raised in Hong Kong, I understand the difficulties and barriers that local minority youths are facing. My parents provided me with all the opportunities I could ask for. However, these opportunities and privileges are not available to a significant population of ethnic minority youths. I worked with Youth Empact, an organization that aims at increasing the proportion of local ethnic minority youths to pursue higher education through direct mentoring. I hope to assist them in their future pursuits as well as to advise them on how to overcome obstacles.

Why do you want to become a doctor in Hong Kong?

My grandmother was once sick and went to the doctor, but she could only speak Hindi. She felt the whole consultation process was in a rush and the doctor simply gave her a hasty check-up and a prescription. Not only were there many patients in the queue, but the language barrier also posed a great challenge to my grandmother. This strengthened my determination to become a doctor in public hospitals, as a way to serve the ethnic groups and show them care and understanding and not just treat their symptoms.

As a Hong Kong-born Indian, which culture do you feel more connected to?

I cannot choose. I am familiar with the Indian culture because of my parents' influence. On the other hand, I have immersed myself in the Hong Kong culture. I eat *dim sum* every week—shrimp dumpling, *siu mai* and custard bun are my favourites. I am also no stranger to Cantonese slangs. When I first joined the orientation camp at CUHK, my friends taught me some trendy expressions in Cantonese, e.g., *chut pool*, which means to start dating someone. I also found common ground between both cultures—the importance of family is emphasized in Hong Kong and India alike.

Three Idiots, Dangal and The Lunch Box, etc., are all box-office successes. Do you think these films present a true image of India to the international audience?

Yes and no. There are aspects of the Indian culture and society that are well represented in Bollywood films, such as family values. However, most of the Bollywood films are for entertainment. They exaggerate the exotic side to attract the audience. As a result, the intended target audience can only have a glimpse of the Indian culture. People might have an impression that Indian people are always singing and dancing. And stereotypes can sometimes lead to prejudice.

What is the misconception about India that you want to rectify most?

People have common misconceptions towards Indian religions, food and language. Hinduism is the main religion of India, but many other religions co-exist. My parents are of different religions. The food varies from region to region. The biggest misconception is about language. People tend to think that Indians speak 'Indian', but there is no such thing. Hindi is the official language, and it's among the myriad of languages spoken in India. 🇮🇳

