

編見

近期一部熱門電影《見習有限者》，在不少同事間引起熱烈討論。電影帶出兩個正面信息：一是就算已屆垂暮之年，太陽底下新鮮事物還是多得很；二是新丁向老手請教的地方也還很多。

電影橋段是退休行政人員遇上躁狂的網路新星，古老碰上時興。傳統與現代的磨合，對中大來說並不陌生。離校園不算太遠大埔某處，一座七十六米高的觀音像，以恆古睿智寬懷垂視今日眾生。何培斌教授為我們講解慈山寺如何在佛教藝術中注入現代感性。

社會人口迅速老化，耆英也當見習。今期還有老人科專家胡令芳教授（右圖），為讀者解開一些老年人的誤解，教你準備迎接老之將至，以及談談她的團隊令香港變得更適合長者生活的努力。

《見習有限者》開頭，神情寡落的男主角在公園耍太極。影片結尾，他的女上司也加入這種注重陰陽變化的古老體藝，男主角人也自在多了。究竟誰是師傅？誰是學徒？

Editorially Speaking

The Intern has generated quite some enthusiasm on campus, especially among the administrative ranks. The film conveys two positive messages: first, there are new things to learn even in one's twilight years; second, veterans do have a lot to teach those in active service.

The plot is an old-school executive meets a high-power online entrepreneur. The meeting of tradition and modernity is never far from the institutional identity of our University. A new landmark in Tai Po where the sight of a contemplative 76-metre tall Guanyin commands the viewer to do the same is not far, either. In this issue, Prof. Ho Puay-peng talks about how the Tsz Shan Monastery re-interprets traditional Buddhist art for a modern sentimentality.

Our rapidly ageing demographics will give new meanings to many old usages. Talking tête-à-tête to the *Newsletter* is Prof. Jean Woo (right), an expert in gerontological medicine. She will clarify a few myths about old age, give some tips about how to prepare for it, and what her team is doing to make Hong Kong an age-friendly city.

In the opening scene of *The Intern*, a leaden Ben Whittaker practises what appears to be *tai chi* in the park. At the film's end, Jules Ostin joins a much composed Ben in this traditional Chinese calisthenics of the yin and the yang. By now, who's the master; who's the apprentice?



老化真的與你無關？(頁8)
Ageing is their problem, not mine.
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Photo by ISO staff

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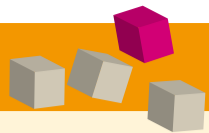
口談實錄 Viva Voce



月滿漢園 Full-moon at VC's Lodge

沈祖堯校長（中）和中大職員協會古箏合奏團於漢園準備豐富節目，與校友共度中秋。（頁4）

Prof. Joseph J.Y. Sung (centre), Vice-Chancellor, and the Gu Zheng team of the CUHK Staff Association, preparing for their Mid-Autumn performance for alumni at the Vice-Chancellor's Lodge (p. 4)



何培斌談慈山寺的靈性、古代性和現代性

Ho Puay-peng on Tsz Shan Monastery—Spirituality, Antiquity

打從數年前起，自大學校園遠眺大埔方向，會看見一個巨大的觀音像，身穿優雅白衣，指拈智慧寶珠，手持淨瓶，慈視眾生。但可以近看這七十六米高的觀音是最近的事。這尊碩像坐落近幾個月前才開放、佔地四萬六千多平方米的慈山寺。

中文大學建築學院**何培斌**教授是慈山寺的建築設計及造像顧問。這個項目由香港富豪**李嘉誠**委託建造，歷時十二年，耗資十五億港元，完成一所受傳統啟發的、充滿靈氣的現代道場。

傳統啟發的現代性

今時今日，「傳統」跟「現代」的詮釋自由寬鬆，一所「受傳統啟發的現代寺院」可以媚俗，也可以是嚴謹的古建築複製品，或介乎兩者之間。慈山究竟落在光譜那一點呢？這個界定和其後的深入研究是項目重要部分，也是何教授這位佛教建築專家獲禮聘的原因。

「做一個仿唐建築物最容易，」他說，「做一個同時喚起傳統跟現代的建築就難很多。由研究、實物尺寸測試以至試建，過程漫長。慈山寺不是一座百分百仿唐的佛教寺院，它是對古建築的演繹，是建基於研究而適用於現代的。簡單說，是裏面現代，外面傳統。寺院的骨幹是鋼，而且是用當今建築技術建成的。」

靈性元素

慈山的布局和設計取法唐、北宋、遼金歷代的寺院建築之餘，還考慮到靈性層面。宗教建築需要散發宗教氛圍，給信眾實在的體驗。通過研究影像和空間的排列怎樣表達佛教教義，以及佛教文獻的描繪跟當時建築物的關係，何教授和其中大博士研究生隊伍想出可以把靈性注入環境的概念。「我覺得慈山應該表達圓融，應該是讓人感受到佛教教義的和諧物體。天台宗在唐宋是中國佛教主流宗派，圓融是天台宗的大義，是把不同元素鞏固成為一個新的完美體。」何教授解釋。

寺院的兩條軸線，一通往大雄寶殿的菩薩，一通往觀音。源自船灣海的中軸引領訪客步進寺院的核心，第二條從山上經觀音像斜下，兩軸在三門附近的庭院匯合，這也是圓融的演繹。何教授指出，「這些宗教影像不是一眼就看到，在教堂裏我們一看就看到耶穌十架像，但在佛教建築裏，需要經過一系列充滿寓意的空間才看到觀音或菩薩。」

現代特色

寺院的鋼結構包以深褐色非洲紫檀木，優雅古典，有些地方像柱座則包以石。室內不需柱子支撐，大雄寶殿的數根，是用來締造氣氛的。唐代建築廣為人知的斗拱，也不見於此。「晚上，光線從屋檐滲出來時，屋頂就像浮在殿上。」何教授說。寺院的主色調是深褐和銀灰（地面，屋頂），有大自然的綠點綴。簡約線條和樸素色調為寺院帶來一種跟唐代美學配合得宜的現代感。

向中國佛教遺產取經

寺院設計向中國九至十二世紀的佛教建築和肖像取經，這些原素材部分已不存於世。觀音像以銅鍛鋼為結構，高度是大嶼山大佛的兩倍，發揚了始於山西大同雲岡石窟和敦煌莫高窟的巨型塑像的傳統。何教授解釋，「訴諸龐大規模，是為了表達慈悲，讓肖像觸動眾生，無分遠近。」

寺院有風涼望海的迴廊，「這些半開放空間多用來做儀式，在九、十世紀在中國流行，但現在很罕有，因為建築費高昂。慈山的迴廊跟奈良七世紀建的法隆寺的迴廊某些特色近似。」

彌勒殿裏的彌勒菩薩，兩邊有彩繪四大天王，全是樟木雕塑。彩繪傳統用在木和泥雕塑，金色的彌勒菩薩加入了現代元素：身體啞光，袍和光環則閃亮。

大雄寶殿莊嚴龐大，震懾人心。三尊菩薩像呈現圓融的概念——東方的藥師佛、西方阿彌陀佛，以及佛教始祖釋迦牟尼。頭頂華蓋的圖案取意敦煌，但加以創新，雕工細膩，閃閃生光，跟黑實的天花形成有現代感的對比。

殿的後牆有一幅榆林窟壁畫的複製品，是用真跡的高解像照片印在德國的絹布上，仔細看，可能會看到像素。

寺院還有地藏殿、鐘樓、鼓樓和藏經閣，庭園一角有蓮荷池。荷花在佛教代表淨土，是通往再生的管道。再生有多種形式——知覺更新、輪迴或形體的誕生。最後一點正好由慈山寺現身說法，其落腳之所，原是一個曾被大火吞噬的慈悲山頭。



Photos by ISO staff

何培斌教授
Prof. Ho Puay-peng

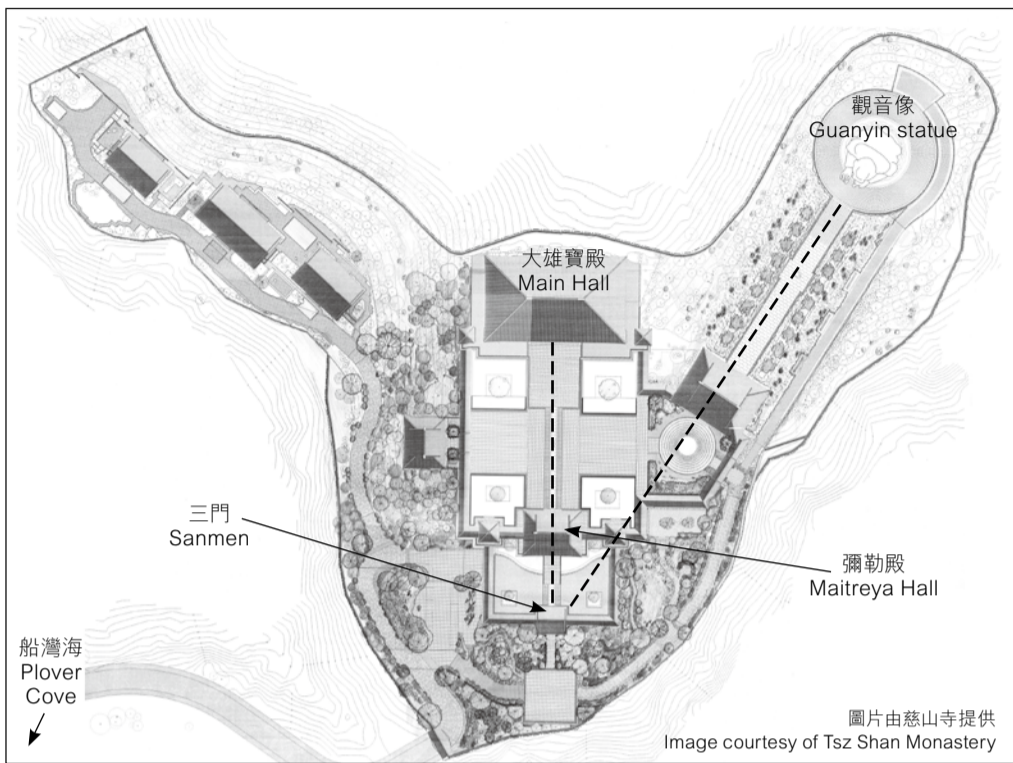


大雄寶殿的菩薩像和裝飾柱子。柱子為鋼造，柱身包以非洲紫檀木，柱座則包以石
Buddha statues and decorative pillars inside the Main Hall. The pillars are steel encased in African zitan wood and stone (base part)

and Modernity



巍峨的觀音像高度是大嶼山大佛的兩倍。慈山是受傳統啟發的現代建築，卻沒有唐代建築常見的斗拱。The massive Guanyin statue is twice the height of Big Buddha in Lantau. Absent from Tsz Shan's tradition-inspired modern buildings are interlocking brackets under the eaves that are a feature of Tang architecture



三門又稱三解脱門，前面的庭園是寺院兩軸交匯之處。The Sanmen or Gate of the Three Liberations leading to the courtyard where the monastery's two main axes meet

Ever since a few years ago, you'll see an immense statue of Guanyin, the Goddess of Compassion, if you look towards Tai Po from the CUHK campus. Elegantly robed in white, holding the Pearl of Wisdom and a vase of sacred water, she gazes graciously at the sentient beings below her. But it is only recently that this 76-metre tall Guanyin can be viewed up close. The statue stands in the 46,450 m² compound of Tsz Shan Monastery which opened its doors to the public a few months ago.

The project's chief architectural consultant is Prof. **Ho Puay-peng**, CUHK professor of architecture. Commissioned by Hong Kong tycoon **Li Ka-shing**, it took 12 years and HK\$1.5 billion to complete. The result is a tradition-inspired modern monastery that exudes pervasive spirituality.

Antiquity-inspired Modernity

In an age when 'tradition' and 'modern' have liberal interpretations, a tradition-inspired modern monastery can be anything from kitsch to a faithful replica of an ancient structure. Where in the spectrum does Tsz Shan fall? Deciding that and conducting the exhaustive research that entailed were important components of the project; they were also why Professor Ho, an expert in Buddhist architecture, was recruited.

'It would be easiest to make a replica of Tang architecture,' he observes. 'It's more difficult to build something that evokes both tradition and modernity. The process of research, full-size testing, and trial was a long one. This monastery is not an authentic replica of a Tang-dynasty Buddhist monastery, but a research-based interpretation suitable for modernity. Put simply, the construction is modern in the inside and traditional on the outside. The monastery's skeleton is made of steel and it was erected by builders using contemporary methods.'

The Spiritual Element

While monastic architecture from the Tang, Northern Song and Liao/Jin dynasties might have been one point of departure for the layout and physical design, there's also the spiritual dimension to consider. A religious building ought to impart a religious atmosphere, and offer believers an authentic experience. Through studies on how Buddhist doctrines can be expressed through the sequencing of images and spaces, and the relationship between descriptions in Buddhist texts

and structures of the time, Professor Ho and his team of CUHK doctoral students came up with concepts that would instil a spiritual feeling in the physical environment. 'I feel there should be completeness and consolidation, a harmonized entity from which the presence of Buddhist doctrines is felt. This is one of the more important precepts of Tiantai Buddhism, a leading school of Chinese Buddhism during the Tang and Song dynasties. "Yuanrong" (圓融) is about consolidating different things to produce a new and perfect entity,' explains Professor Ho.

The compound has two axes—one leading to Guanyin, one to the Buddha in the Main Hall. The central axis, originating in the harbour, guides visitors to the nucleus of the monastery. The second axis runs diagonally down from the hill past the Guanyin statue. They meet in the courtyard near the Sanmen or the Gate of the Three Liberations. This also illustrates the concept of a harmonious whole. 'The religious images are not manifested at first sight. In a church, we see the crucifix right away but in Buddhist architecture, you need to go through spaces imbued with meaning in order to see Guanyin or Buddha,' Professor Ho points out.

Modern Accents

The monastery's steel structure is encased in African *zitan* wood, which is dark brown with a graceful antique look. In some cases, like in the bases of pillars, the steel is encased in stone. There is no need for supporting pillars in interior spaces; the only ones you see (in the Main Hall) are there to create an ambience. Neither are there interlocking brackets under the eaves, that are a prevalent feature of Tang architecture. 'When light streams from under the eaves at night, the roof seems to float above the hall,' Professor Ho observes. The monastery has a palette of dark brown and silvery grey (flooring, roofs), accented by the green of nature. The cleaner lines and minimalist palette lend the monastery modern touches that complement Tang aesthetics very well.

Referencing China's Buddhist Heritage

The design references Buddhist architecture and iconography in China from the 9th to the 12th centuries, including structures that no longer exist. The bronze-forged steel Guanyin statue, twice the height of Lantau Island's Big Buddha, honours the tradition of the colossal images that first appeared in the

Yungang Grottoes in Datong, Shanxi, and the Mogao Grottoes in Dunhuang. 'Sheer scale was used to express compassion and to allow the icons to touch on lives far and near,' Professor Ho observes.

The monastery has balmy corridors overlooking the harbour. 'Monastic corridors are quasi-enclosed spaces that are mainly used for rituals. Fashionable in 9th and 10th century China, they are a rare feature nowadays because they're expensive to make. The ones at Tsz Shan share features with the 7th century Hōryūji Temple in Nara.'

The Maitreya Hall sees a statue of the Buddha Maitreya flanked by the decoratively painted Four Heavenly Kings—all sculpted on camphor wood. Decorative painting was traditionally used on wooden and clay sculptures. The Buddha is painted gold, which, for a modern twist, is matt on the body, and glossy on the robe and halo.

The larger Main Hall impresses with its sense of monumentality. Here are three statues in gold, again representing the concept of harmonious consolidation—the Great Medicine Master of the East, Amitābha Buddha of the West, and Śākyamuni Buddha, the founder of Buddhism. Above their heads, canopies feature innovative interpretations of patterns found in Dunhuang canopies. Intricately carved and glittering, they play off against the ceiling's brooding solidity in a way that pleases the contemporary eye.

The back wall has a replica of a wall painting found in the Yulin Caves, 100 km east of Dunhuang, that are known for wall paintings dating from the Tang to the Yuan dynasties. The replica was produced by outputting images of the original painting on silk-like fabric from Germany. If you look hard at the high-resolution images, you might see the pixels.

The monastery also has a Ksitigarbha Bodhisattva Hall, a Bell Tower, a Drum Tower, and a Library of Buddhist Texts. In a corner of a courtyard, a pond with water lilies and lotus sits. The lotus is a symbol for the Pure Land, and as such, is regarded by Buddhism as a conduit for rebirth. Rebirth comes in various forms—renewal of consciousness, reincarnation, or a physical coming into being. The last is exemplified by the monastery which is sprawled on a lush hillside once devastated by fire. 'Tsz Shan' literally means 'Benevolent Hill'.

中大教研卓越獲教資會稱許 CUHK's Teaching and Research Commended in QAC Audit



大學教育資助委員會轄下的質素保證局（質保局）在9月18日發布第二輪中大《質素核證報告》，讚揚中大的活動參照國際基準，教學和研究成績卓越，聯繫遍及全球，並建立質素保證架構，有效地運用國家和國際基準及質素提升程序，體現了中大對卓越水平的追求。此外，又通過設立博群計劃，促進學生全人發展。《香港中文大學質素核證報告》全文已上載至 (<http://apps.cuhk.edu.hk/cuhkwebsite/documents/chinese/teaching/qac-cuhk-report-2015.pdf>)。

沈祖堯校長表示，報告再次肯定中大提升教與學水平的策略及努力，實在令人鼓舞。大學續會提升其教學水平，並參照質保局的建議，定出重點範疇及措施，當中包括檢討評核政策、促進電子教學、加強自資修課式研究院課程的質素保證架構，以及加強協調大學部門之間質素提升的工作。

The Quality Assurance Council (QAC) of the University Grants Committee released its second *Report of a Quality Audit of The Chinese University of Hong Kong* on 18 September. The report commended that 'the University benchmarks its activities internationally and is justly proud of its achievements in teaching, research and international outreach'. CUHK is also commended for the establishment of quality assurance frameworks underpinned by effective use of national and international benchmarking and quality enhancement processes that are relevant to its aspirations to meet standards of excellence, as well as its adoption of a successful formalized approach to whole-person development through the I•CARE Programme.

Prof. Joseph J.Y. Sung, CUHK Vice-Chancellor, is glad to receive the encouraging report which reaffirms the University's strategies and efforts for continuous enhancement of quality teaching and learning. In keeping its momentum for continuous improvement in teaching and learning quality, CUHK has identified priority areas and initiatives which are consistent with the suggestions of the QAC. These include review of the assessment policy, pedagogical advancement of e-learning, strengthening of the quality assurance framework for self-financed taught postgraduate programmes and better alignment of quality enhancement work across different levels of the University.

For the full version of the *Report of a Quality Audit of The Chinese University of Hong Kong*, please visit <http://apps.cuhk.edu.hk/cuhkwebsite/documents/english/teaching/qac-cuhk-report-2015.pdf>.

中秋籌款園遊會 Mid-Autumn Festival Fundraising Garden Party



大學於9月23日假校長府邸漢園舉行校友中秋籌款園遊會，過百校友聚首一堂，共度佳節。

沈祖堯校長在歡迎辭中，感謝校友熱心支持母校發展，又向校友介紹 I•CARE 博群計劃的宗旨及活動，並呼籲各位繼續支持計劃發展，推動學生全人教育。

園遊會由校友方健儀女士擔任司儀，精彩節目有中大職員協會古箏合奏團表演、傳統民間工藝攤位、猜燈謎、中大愛心月餅及紀念品義賣，沈校長更與校友一起製作應節食品。活動所籌款項將用作支持 I•CARE 博群計劃發展，培育學生的公民責任感，鼓勵他們對社會多作貢獻。

Participated by over 100 alumni, the Alumni Mid-Autumn Festival Fundraising Garden Party was held on 23 September at the Vice-Chancellor's Lodge.

In his welcoming address, Prof. Joseph J.Y. Sung, Vice-Chancellor, expressed his gratitude to the alumni for their enthusiastic support towards their alma mater. Professor Sung also introduced the I•CARE Programme and encouraged our alumni to render continued support to the programme which aims to develop all-rounded students.

Ms. Akina Fong, an alumna, was the master of ceremony of the event. Programmes of the party included a music performance by the Gu Zheng Team of the CUHK Staff Association, traditional folk arts booths, lantern riddles, charity sales of CUHK Mooncake and souvenirs. Professor Sung joined hands with the alumni to prepare festive food. All donations solicited through the event will be used to support the I•CARE Programme.

香港在國家發展戰略中的角色 Hong Kong's Role in China's Development



香港亞太研究所聯同全國港澳研究會、北京大學港澳研究中心及一國兩制研究中心，於9月20日假港麗酒店舉辦「香港在國家發展戰略中的地位和作用」論壇，亦為中大全球中國研究計劃接踵而來的連串研究與開拓活動揭開序幕。論壇邀請特區行政長官梁振英及全國港澳研究會會長陳佐洱致開幕辭，闡述香港如何運用一國兩制的特殊地位和優勢，創造更好未來。

論壇的第一節討論由副校長兼香港亞太研究所所長張妙清教授主持，資深大律師、校董梁定邦博士闡述香港可為國家提供的法律資源，社會學系榮休講座教授劉兆佳則暢談香港如何為國家提供現代化治理經驗。

Co-organized by CUHK's Hong Kong Institute of Asia-Pacific Studies (HKIAPS), the Chinese Association of Hong Kong and Macao Studies (CAHKMS), the Hong Kong and Macau Studies Centre of Peking University, and the One Country Two Systems Research

Institute, the forum on exploring Hong Kong's role in China's national development strategy was held at Conrad Hotel on 20 September. Mr. Leung Chun-ying, the Chief Executive of HKSAR; and Mr. Chen Zu'er, chairman of CAHKMS, delivered opening speeches to explain how Hong Kong could utilize its special position and advantages under One Country, Two Systems.

The forum was a kick-off for a series of research endeavours to be undertaken by the University's Global China Research Programme. At the first discussion session, Prof. Fanny M.C. Cheung, CUHK Pro-Vice-Chancellor and co-director of HKIAPS, was the moderator. Dr. Anthony Neoh, SC, CUHK Council member, shared his expertise on how Hong Kong could provide legal resources for mainland China. Prof. Lau Siu-kai, Emeritus Professor of the Department of Sociology, discussed how Hong Kong could share modern administrative experience to the mainland.

十二學生獲頒香港卓越獎學金

12 Students Awarded HK Scholarship for Excellence



十二名中大生（見附表）於首屆「香港卓越獎學金計劃」中脫穎而出，獲頒獎學金負笈海外。

獎學金計劃由特區政府於2015至16學年起設立，暫定三屆，每屆資助最多一百名本地學生赴海外知名學府修讀本科或深造課程。得獎人每年可獲頒最高港二十五萬港元，以支付學費。遴選標準除學業成績外，更着重申請者的領導才能和潛質，以及對香港的承擔和貢獻。獲獎人須承諾畢業後回港工作最少兩年。

應屆醫科畢業生陳寶玲（圖）兼獲「香港卓越獎學金計劃」及「李黃佩瑜紀念獎學金」，將於本學年負笈倫敦帝國學院修讀醫療機械人與圖像引導介入研究碩士課程。

陳寶玲表示，能把在中大所學的醫學知識與機械工程的興趣結合及加以應用，是難能可貴的機會，她深感興奮，並計劃完成課程後在本港公營醫療界別服務之餘，亦參與大學的研究，努力成為一位稱職的醫生。

Twelve CUHK students (see table) have been selected as the first cohort of awardees of the Hong Kong Scholarship for Excellence (HKSES) to pursue studies abroad.

Offered by the HKSAR Government for three years from 2015–16, HKSES will provide financial support to up to 100 outstanding local students per year to study undergraduate or postgraduate programmes at top-notch universities outside Hong Kong. Each awardee will be awarded up to HK\$250,000 per annum to cover the tuition fees. Apart from academic achievements, selection of HKSES put a special emphasis on the leadership qualities and potential of the candidates as well as their commitment and contribution to Hong Kong. Awardees need to undertake to return to Hong Kong upon graduation to work for at least two years.

Miss Chan Po-ling Catherine (photo), an MB ChB fresh graduate, has been awarded HKSES and and Diana LEE WONG Pui Yue Memorial Scholarship. She will pursue the Master of Research on Medical Robotics and Image Guided Intervention at Imperial College London in 2015–16. Catherine is fascinated and excited as the programme incorporates and integrates the medical knowledge she has acquired at CUHK into her interest in robots.

Upon completion of the programme, Catherine is planning to return to Hong Kong for working in the public medical sector and taking part in university research striving to become a responsible doctor.

姓名 Name	主修課程 Programme	海外院校 Overseas Institution	於校外院校修讀課程 Study Programme at Overseas Institution
陳寶玲 Chan Po-ling Catherine	醫學 Medicine	倫敦帝國學院 Imperial College London	醫療機械人與圖像引導介入研究碩士 Master of Research on Medical Robotics and Image Guided Intervention
陳榮熙 Chan Wing-hei	英文 English	聖安德魯斯大學 University of St. Andrews	現代及當代文學與文化碩士 Master of Letters in Modern and Contemporary Literature and Culture
左啟希 Chor Kai-hei	音樂 Music	市政廳音樂及戲劇學院 Guildhall School of Music and Drama	市政廳表演藝術家碩士 Guildhall Artist Masters — Performance
鍾曉睿 Chung Hiu-yui	英國語文研究及英國語文教育 English Studies and English Language Education	劍橋大學 University of Cambridge	教育哲學博士 PhD in Education
方皓晴 Fong Ho-ching	醫學 Medicine	耶魯大學 Yale University	文或理學士 Bachelor of Arts or Science
梁樂恒 Leung Lok-hang	政治與行政學 Government and Public Administration	倫敦國王學院 King's College London	地緣政治、領土與治安碩士 Master of Arts in Geopolitics, Territory and Security
吳頌怡 Ng Felicity Wing Yee	法學、法學專業證書 Laws and Postgraduate Certificate in Laws	劍橋大學 University of Cambridge	法學碩士 Master of Law
吳加悅 Ng Ka-yuet	法學、法學專業證書 Laws and Postgraduate Certificate in Laws	牛津大學 University of Oxford	民事法學士 Bachelor of Civil Law
吳姿然 Ng Mo-yin	翻譯 Translation	曼徹斯特大學 University of Manchester	翻譯及傳譯研究文碩士 Master of Arts in Translation and Interpreting Studies
徐美玲 Tsui Mei-ling Meilina	音樂 Music	倫敦國王學院 King's College London	音樂碩士（創作） Master of Music (Composition)
黃愷弘 Wong Hoi-wan Hugo	音樂 Music	安格利亞魯斯金大學 Anglia Ruskin University	音樂治療碩士 Master of Music Therapy
黃啟庭 Wong Kai-ting	法學博士、法學專業證書 Juris Doctor and Postgraduate Certificate in Laws	倫敦政治經濟學院 London School of Economics and Political Science	法學碩士 Master of Laws

One ELED暨校友聯誼

One ELED cum Homecoming

文學士（英國語文研究）及教育學士（英國語文教育）同期結業雙學位課程於9月12日假何添樓舉行 One ELED 暨校友聯誼活動，逾一百二十位學生、畢業生、實習啟導計劃導師及學業指導老師出席。

One ELED 旨在鼓勵專業交流和經驗分享，促進英語教學專業人員相互支持、介紹課程最新動向，以及維繫與學生和校友的關係。今年以電子學習為主題，邀請教育局總課程發展主任（英文）臧張慧敏女士（圖），以及鐘聲學校英文科主任洪立緯先生分別主講本港英語課程的電子學習和電子學習與教學活動的經驗。



On 12 September, the BA (English Studies) and BEd (English Language Education) Co-terminal Double Degree (ELED) Programme organized the One ELED cum homecoming at Ho Tim Building. The event was attended by over 120 students, graduates, Community of Practice mentors and Level I advisers.

One ELED aims to encourage professional exchanges and experience sharing, promote mutual support among English teaching professionals, provide updates of the ELED Programme, and uphold commitment among ELED students and alumni. This year, the theme of the One ELED was e-learning in education. Mrs. Rosana Chong (photo), chief curriculum development officer (English) of Education Bureau; and Mr. Bear Hong, English panel chair of Chung Sing School; were invited to talk on the e-learning in the Hong Kong English language curriculum, and his experiences on e-learning and teaching activities, respectively.

跨科協作促進社區健康

Joining Hands for a Healthier Community



由本校醫科、護理學、生物醫學、中醫學、藥劑學及社會工作學的師生與校友組成的社區健康及藥物安全外展隊（CU CHAMPION），在過去半年舉辦了多項促進社區健康的活動。

「中大全民防顫日」於5月23及30日在校園舉行，吸引了逾二千一百名市民參與，接受七十多名學生義工為他們進行基本心電圖檢查，並加深對心房顫動的認識。

「中大長者健康外展服務2015」是本校知識轉移基金支持的項目，旨在提高社區及鄉郊長者對於藥物安全、健康生活、房顫與防跌的認識。CU CHAMPION 於7至9月間，探訪二十六間位於市區與鄉郊的長者中心，為超過一千五百多名長者進行身體檢查，介紹健康常識和服藥需知。

CU CHAMPION 並與註冊藥劑師團隊於本年10月至明年3月間，繼續跟進部分未能妥善處理藥物、用藥有問題，以及患有房顫的長者，提供藥物安全教育及專科轉介服務。

The CUHK Community Health And Medication-safety Promotion Inter-school Outreach Network (CU CHAMPION), comprising teachers, students and alumni of the Faculty of Medicine; the Nethersole School of Nursing; the Schools of Biomedical Sciences, Chinese Medicine, and Pharmacy; and the Department of Social Work, organized a series of health promotion activities in the past six months.

Held on 23 and 30 May, the CUHK Atrial Fibrillation Screening Day attracted more than 2,100 Hong Kong citizens. They received electrocardiogram (ECG) monitoring offered by some 70 CU CHAMPION student volunteers.

Supported by CUHK's Knowledge Transfer Fund, the Summer Community Outreach 2015 aimed at raising awareness of medication safety, healthy life style, atrial fibrillation, and fall prevention among elders in Hong Kong. The CU CHAMPION visited 26 elderly community centres in urban and rural areas and provided health checks, medication safety and health education to some 1,500 elders from July to September.

CU CHAMPION student volunteers and registered pharmacists will conduct follow up interviews with some of the elders who were identified having fall risk, problems in administering drugs, and atrial fibrillation from October 2015 to March 2016.



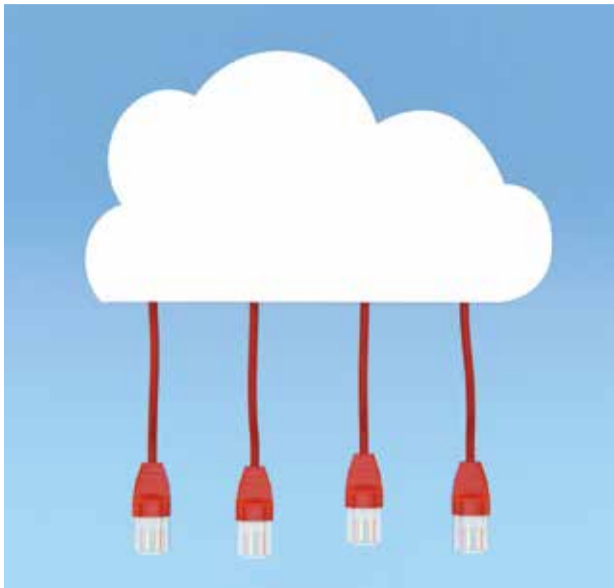
無處不是雲

The Ubiquitous Cloud

要數近年被資訊科技業界創造最成功的隱喻詞，實在非「雲計算」莫屬。「雲」一詞簡單、普及，寓意為服務好像雲一樣永遠在我們左右，抬頭就能看見。可它也同樣容易陷入隱喻用語風格的誤區：容易被誤解和被錯誤使用。例如：經常聽見有人說「把資料放在雲上」、「從雲上取下來」或「由雲提供服務」，但究竟這些話語真正代表着甚麼步驟、涉及哪些資源和技術，以及這個程式是否可行，大部分人就沒有深究了。或許，業界通行的另外幾個詞彙：IaaS, PaaS, SaaS (Infrastructure-, Platform-, Software-as-a-Service)，即以透過網路提供基建、作業系統平台和軟件作為服務，更能精準地說明服務的細節。

雲服務的成功和普及，仿佛印證了十二年前《哈佛商業評論》上一篇極具爭議的文章：‘IT Doesn’t Matter’（資訊科技並不重要）。作者 **Nicholas Carr** 指出，隨着技術的不斷優化，資訊科技服務發展逐漸變得大眾化和商品化，亦意味着它跟鐵路運輸、供水、供電等公用事業沒有兩樣：方便、隨用隨有和按用量收費。正因為具有這些特質，資訊科技的提供和獲得，已不再是甚麼複雜和神秘的尖端科技了。商管和資訊業界對這份文章毀譽參半，爭論一直持續到今天。

作為業界的一分子，筆者不想妄加評論。但有關雲服務為人所關注的幾個重點，卻可討論一下：「雲」安全嗎？這個自雲概念推出以來一直存在的問題，近日已經很少有人提起了，相信隨着服務供應商的不懈努力，安全程度已提升至可令使用者不再擔心。也因為沒有出現嚴重事故，企業已逐漸接受雲服務的安全性。「雲」會取代資訊業界人員的工作嗎？應該不會，雲技術畢竟只能快速地提供資訊服務供應鏈上有關基建和應用等環節，至於建立私有雲、混合雲，以及系統整合、資料分析、優化義務流程等工作，仍有賴企業內部人員的貢獻。



Cloud computing is probably the most successful metaphorical term coined by the IT sector in the past few years. Simple and easy to remember, the word ‘cloud’ gives people the impression that this service is as common as clouds and you can see it by simply looking up. But as a metaphor, it can also be misunderstood and misused easily. For example, we often hear people say ‘put data in the cloud’, ‘take it down from the cloud’, or ‘services provided by the cloud’. But what procedures do these expressions imply? What resources and technologies are involved? And is this program workable? Nobody seems to care about these questions. There are some other terms commonly used in the IT sector to refer to the service, such

as IaaS, PaaS, SaaS (Infrastructure-, Platform-, Software-as-a-Service), which may give a more accurate picture of it.

The success and popularity of cloud service seems to confirm the views expressed in ‘IT Doesn’t Matter’, an article published 12 years ago in the *Harvard Business Review*. In the article its author **Nicholas Carr** says that as technologies improve, IT services become increasingly popular and commercialized, and are little different to other utilities like railroads, mains water or power grids. They’re convenient and readily available, and users are charged on the basis of their data usage. Because of these characteristics, the provision and use of IT services are not some mysterious and sophisticated technology. The article received mixed responses from the business and IT sectors, and the controversy it stirred up is still alive today.

As a member of the IT sector, I’m not in a position to make fair comments about it. But we can discuss some concerns about cloud service. First of all, is it secure? This has been a concern since the introduction of the concept of cloud computing. But it has since been rarely voiced. With the constant efforts of service providers, I believe that it’s secure enough and is no longer a cause of concern to its users. As there are no major data breaches, enterprises are gradually convinced of the security of cloud service. Will it take jobs away from IT workers? Probably not. After all, cloud technology can only facilitate a handful of areas in the whole of IT services, such as the setup of infrastructure and applications. As for the setup of private cloud and hybrid cloud, and systems integration, data analysis, business process reengineering, they still rely very much on the work of the in-house staff of a business.

梁光漢 Philip Leung



數綿羊

Counting Sheep

莎士比亞說：「溫柔的睡眠，那是死的化身」（《馬克白》II.3.78；梁實秋譯）。睡眠真的是死的化身？不睡覺會不會導致死亡？

睡眠剝奪被國際人權公約認為是酷刑的一種。紅十字會的國際委員會在2006年探訪了十四名被關在關塔那摩拘押中心的囚犯，當中有十一人聲稱連續七天被剝奪睡眠，或是不停被嘈吵音樂或冷水弄醒長達三個月。

失眠確實困擾不少人。據估計，有三成人晚上可做的就只有數綿羊，而現代人亦較一百年前的人少睡百分之二十。

大學保健處處長 **陸偉昌** 醫生說：「睡眠研究者也不明白為甚麼人類把三分一生命花在床上，有指我們的大腦需要休息時間以重塑功能，但二十一世紀的醫學還不足以解釋失眠或嗜睡症。我們睡眠的質素肯定影響我們的健康，最近有研究指出，失眠的女性患上乳癌的風險也較高。」

但莎士比亞也說過：「夢中為王，醒後一場空。」（《十四行詩》87；梁實秋譯）

酣睡甜夢又是否多多益善？凡事過度則有害，有潛在或長期病患（如糖尿和心臟病）的人需要更多睡眠時間；不知起床或是睡過頭的，也可能是情緒病或季節性情緒失調的病徵。

陸醫生繼續說：「有睡眠問題來保健處求診的多是與失眠有關，成因不一，有因讀書或工作壓力、婚姻問題、適應問題、情緒波動等。安眠藥物的成效只是暫時，但卻醫不好他們的心病。以藥物、認知及心理輔導方法，加以調整生活方式，多管齊下，有機會舒緩這方面的徵狀。」



Shakespeare calls ‘this downy sleep, death’s counterfeit’. (*Macbeth*, II.3.78) Is sleep false death? Will one die from not having any sleep?

Sleep deprivation is recognized as a form of torture by international human rights conventions. The International Committee of the Red Cross visited 14 high value detainees in Guantanamo in 2006 and reported 11 had alleged being deprived of sleep for seven days continuously or constantly interrupted by loud music or cold water spray for up to three months.

Insomnia is a common malaise to many. It is estimated that as high as 30% of the population count sheep during the nocturnal hours. And, in general, we sleep 20% less than our grand- and great grandfathers 100 years ago.

Dr. **Scotty Luk**, Director of University Health Service, says, ‘Sleep researchers don’t know why we sleep away one-third of our lives. Previous studies suggested brain rejuvenation and brain plasticity may be possible explanations but

sleep problems like insomnia and hypersomnia still remain a great mystery in our 21st century medical knowledge. However, quality of sleep does affect our general health. One recent medical study demonstrates that sleep deprivation may be related to a higher risk of breast cancer in females!’

But Shakespeare also says, ‘In sleep a king, but waking no such matter.’ (*Sonnet 87*)

Is there a limit to how much one can get of the sweet slumber? The point is moot, but too much of a good thing may turn into harm. People with hidden or chronic illnesses such as diabetes and heart disease need more sleep. Difficulty to wake up and oversleeping may also be symptomatic of depression or SAD (seasonal affective disorder).

Dr. Luk goes on to say, ‘In our university clinic, patients complained mostly of insomnia as a sleep problem. Causes are multi-factorial including study and work stress, anxiety, marital problems, adjustment, emotional turmoil, etc. Hypnotics can help them for a while but cannot drive out their inner demons. Usually, a combined approach using medications, cognitive and psychological counselling together with positive lifestyle modification will alleviate their symptoms.’



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胡令芳教授

Prof. Jean Woo

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香港中文大學賽馬會老年學研究所所長
Chairman, Department of Medicine and Therapeutics
Director, CUHK Jockey Club Institute of Ageing

何謂「老年」？

如果把人生比喻成一座山，出生以後是在爬山，到了三十歲左右就到了山頂，之後都是走下坡，腦功能和體力都在退化。

社會對老人有什麼誤解？

許多人以為，老人就是在老人院、老人中心或病房那些行動不便或者腦退化的人，老人是他們，不是我。這是我們要改變的觀念。老年學很廣泛，是研究上述的整個下坡過程。

如何應付老化？

那就要把你的山頂弄得高一點。比如健美運動員練出一身大塊肌肉，那就算流失了一些，還有很多本錢。腦袋也一樣，腦細胞之間很多聯繫，多做認知訓練，增加這些聯繫，就算流失一些也還可以應付。所以生活方式很重要，多做運動，多吃健康的食物，多訓練腦筋。年紀大了也還可以做很多事，所謂老而不衰。我們說的衰老，不是講你多少歲，而是你究竟做到些甚麼，能否控制你的環境、你的生活。

你為何會專攻老年學？

我在英國畢業之後，在倫敦的大醫院嘗試過一兩個專科，例如心臟科和肺科，覺得悶得不得了。比如心臟科，來來去去不是心瓣問題就是心血管堵塞。我較喜歡全面從整個人的角度來做醫療。

1985年回到香港，那時候中大醫學院新成立，創院院長蔡永業教授認為應集中力量在一些新領域，老人病學是其中之一，所以我就朝這個方向發展。我記得那時候有位資深同事跟我說：「你研究這個範疇就慘了，沒有甚麼研究機會的。」但其實不然，我就覺得很有成果。

為甚麼大學要成立老年學研究所？

我們的目標是把香港建成立方便和善待長者的城市。這也是10月初本所開幕研討會的主題。研究所不是純粹從醫學角度看老人問題，而是集合校內心理學、工程學、建築學等領域的專家，利用學術研究成果，提出解決問題的跨學科答案，在社會做一些有長遠影響的項目。

舉個例子，我們開始和未來城市研究所商討，如何從社區規劃的角度探討人口老化問題。國外就有研究顯示，綠化空間對老人健康有重要影響，或許和飲食、抽煙那些因素一樣重要。

不久前研究所發表「全球長者生活關注指數」，香港長者生活質素在全球排名二十四，是否表示香港在照顧老人方面算做得不錯？

這個指數分為收入保障、健康狀況、能力和有利環境四個領域，香港人長壽，所以健康狀況的領域拉高了很多，但有些領域卻排得很低，比如收入保障、社會參與和就業，以及心理健康。這是因為香港沒有退休金制度，大部分人退休後就沒收入。

這有解決方法嗎？

兼職工作。我們正在構思利用創新技術來推行長者兼職工作計劃，就像Uber那樣，你加入這個平台，如果水喉漏水、溝渠塞了，那些有這種技術的退休人士，就可以接這些工作來做，令他們有點收入，又覺得自己對社會還有貢獻。



Photo by ISO staff

What is the definition of 'old age'?

You can compare life to a mountain. After you're born, you move uphill. When you're around 30 years of age, you reach the peak. After that, you head downhill. Your brain function declines and your physical strength deteriorates.

What is a common misunderstanding in society about the elderly?

Many people think that old people are those who live in nursing homes, go to centres for the elderly, or who are incapacitated or demented, lying in bed at geriatric wards. 'They're old people, not me.' We have to change this mindset. Gerontology is about the process of decline I just mentioned.

How should we prepare for old age?

You have to make your peak higher. For example, bodybuilders with large chunks of muscle can afford to lose some. It's the same for the brain. There are many connections between brain cells. Cognitive training can help you strengthen these connections. You'll be still doing all right when you lose some of them. So, lifestyle is important. You have to constantly work out, eat healthily, and train your brain. Then you'll be capable of doing many things when you grow old. Be old but not frail. Strength is not necessarily related to age. It's about what you can do, and whether you're still in control of your environment and your life.

How did you get into geriatrics?

Upon graduation in the UK, I tried my hand at one or two other specialties in some top hospitals in London, such as heart and lung. But they bored me to death. For example, in cardiology, most of the cases involved heart valve problems or clogged arteries. I like to treat patients from a whole-person approach.

I returned to Hong Kong in 1985. At that time the CUHK Faculty of Medicine was newly established. The founding dean Prof. Gerald Choa believed that the Faculty should focus on certain new areas. Geriatrics was one of them. So I took this path. I remember that a senior colleague said to me, 'It's too

bad that you choose to work in this field. You won't have many research opportunities.' But that's not true. I find it very fruitful.

Why did the University set up the Institute of Ageing?

Our vision is to make Hong Kong an age-friendly city, which was the theme of the launch conference of our institute held in early October. The institute doesn't just see ageing issues from a health care point of view. We've brought together experts on psychology, engineering, architecture, etc., to come up with cross-disciplinary solutions based on their research results. Then some programmes with long-term impact and benefits can be introduced to the community.

For example, we're working with the Institute of Future Cities to see how we can study ageing from the perspective of urban planning. Some studies show that open green space has an impact on elderly health, that may be as important as diet and smoking.

In the Global AgeWatch Index released earlier by the institute, Hong Kong ranked 24th among 97 countries or territories. Does this mean that we are doing pretty well in caring for the elderly?

The indicators of the index can be categorized into four key domains: income security, health status, capability and enabling environment. Hong Kong people's longevity is the main factor of our high ranking in the domain of health status. We ranked quite low in some other domains, such as income security, social participation and employment, and psychological well-being. It's because we don't have a pension system. Most people don't have any income after retirement.

Are there any solutions for it?

Part-time employment. We're exploring the possibility of using innovative ways to offer part-time jobs for seniors. It's like Uber. After you've joined this programme, you can find a retiree with the expertise to fix your leaky pipes or unblock a drain. Retirees on the programme can earn some money and they'll feel good about being useful to society. 📌

