

Conferment of the Degree of Doctor of Social Science, *honoris causa*
A Citation



**The Reverend Father Alfred Joseph Deignan, S.J., DSSc (Hon), DEd (Hon),
BA, Lic Phil**

In May 2010 Father Deignan undertook what he called a “pilgrimage” to Beijing with a group of friends. The trip was to commemorate the 400th anniversary of the death of one of the greatest forefathers of his own religious order, Father Matteo Ricci. As he records in his account of the visit to the Zhalan Cemetery: “Here were the tombs of Matteo Ricci, Adam Schall and Ferdinand Verbiest”, with “headstones written in Chinese and Latin.” “The plot of land was granted by the Emperor in 1610 as the burial place for Matteo Ricci, ‘in view of the great merits of Li Ma Tau, the *Westerner who had become Chinese.*’” Nothing better illustrates the spirit in which the Jesuits, right down to today, have embraced their missionary task. Not only learning the language and the culture and dressing as a Mandarin, Ricci sought to find the spirit of the gospel in the Confucian classics. He was not simply accommodating the faith to Chinese culture, but following the Ignatian teaching of finding and loving “God in all things, and all things in God.” Another moment recorded by Father Deignan was his visit to the site of the Old Observatory, where the astronomical instruments used by Adam Schall among others still remain, testament to the Jesuit mastery of secular learning that made such a powerful impression on the Emperor and his court. A third moment recorded by Father Deignan moved him more than all the rest: “As we were guided up to the sanctuary of the [East] Church by a volunteer..., word reached some women at the back ... that a group with a Jesuit priest from Hong Kong was visiting the Church. A request came from them, could they have the priest’s blessing. I went back to meet them and immediately they fell to their knees. I will always remember the joy on their faces after the blessing. I felt humbled in front of their strong faith, which they had kept faithfully through difficult years.”

I think this moment in the East Church gives us a small glimpse of the reverence in which members of Father Deignan’s Order, with its 400-year history of missionary work, continue to be held in many parts of China. Father Deignan recalls another incident closer to home. “One day when talking to a layman friend, he spoke with real appreciation saying, ‘Father, we admire you missionaries, who have left your country, relatives and friends to come to Hong Kong and work among us, learning our difficult language.’” Everyone who knows Father Deignan will know the distinctive cheerfulness with which he has left all behind him, “not to be served, but to serve.” “I am happy



that in God's providence," he says, "I was assigned to Hong Kong." "To serve – this is what it means to me as a missionary in Hong Kong – whether that service is in teaching, preaching, counselling, directing retreats, giving instruction, chaplaincy or parish work, helping the poor or the sick." It is not hard to understand the local community's special love and reverence for this spirit of selfless service in a city so often merely viewed as a site of material opportunity.

Father Deignan was born in Ireland in 1927, one of thirteen children. At the age of 18 he entered the novitiate of the Society of Jesus. Like all Jesuits, he was encouraged to take a degree. At the University College Dublin he majored in History and English, before continuing with his philosophy studies in preparation for the priesthood. In 1953 he was sent to Hong Kong where he was to serve for almost 60 years. Here he first encountered the struggles of the Hong Kong people. In the spirit of his Jesuit forefathers at the Imperial Court, he learned their language and came to understand their way of life. In 1956-60 he returned to Ireland to complete his studies and was ordained as a priest in 1959. In 1962 he began the work of teaching and leadership at Wah Yan College, Hong Kong. From 1978 to 1992 he served as Principal at Wah Yan College, Kowloon. In these years he inculcated in generations of young men the values and ideals of Jesuit education, with its "call to human excellence ... the fullest possible development of all human qualities" and with its emphasis on critical thinking and development of the whole person, head and heart, intellect, imagination and feelings. Many young men flourished under his care and are today leaders of Hong Kong society in various walks of life.

Father Deignan has not only been a teacher and principal, but an important educationist and educator of teachers. In the 1980s he started a programme of reflection for teachers known as "Dialogue on Teaching as a Service". This was followed in 1993 by another programme, "Reflective Pedagogy", based on the *Spiritual Exercises* of the Founder of the Jesuit Order, St Ignatius Loyola. In 1986 this book, *The Characteristics of a Jesuit Education*, was published by the Jesuits. In this book and in the programmes, Father Deignan mapped out for teachers a detailed process of reflection, preparation, sharing and cooperative learning. His is a distinctive approach to vocational training. Rather than new pedagogical or presentation skills, teachers learn how to integrate ethical values into their re-examination of themselves, their classroom experiences, and their care for the students' well-being as individuals and members of society. In 1997, together with a group of dedicated educationists in secondary and tertiary institutions Father Deignan established the Hong Kong International Institute of Educational



Leadership. The Institute's vision is "to foster a community which is fair, honest, just, caring, compassionate, responsible, trustworthy, generous and courageous; a community which lives in harmony and sets a high standard of moral behaviour."

Father Deignan has served the Hong Kong community as well as his own religious order in many capacities. He is currently a Member of the Board of Governors of the Caritas Institute of Higher Education; a Member of the Board of Governors of the Caritas Bianchi College of Careers; Co-founder of the Father Deignan Education Studio; a Founding Member and Chairman of the Wah Yan One Family Foundation Limited and the Chairman of the Hong Kong International Institute of Educational Leadership. He has been a Member of the Joint Board of Governors and Joint Council of Caritas Francis Hsu College and Caritas Bianchi College. He has held appointments as Provincial Delegate for Hong Kong and as Regional Superior of the Jesuits in Hong Kong and Macau. He has been a Member of the Hong Kong Advisory Council on Aids; a Member of the Council of the Aids Trust Fund; Chairman of the Expert Panel for HIV Infected Health Care Workers; Assistant Secretary for Education of the Jesuit Conference of East Asia and Oceania; a Member of the Executive Board and Vice-Chairman of the Hong Kong Aids Foundation; a Member of the University Court at The University of Hong Kong; a Member of the Catholic Board of Education; Chairman of the Religious Schools Council and Vice-Chairman of the Grant Schools Council.

Father Deignan has been honoured among the "Hong Kong Loving Hearts" by Asia Television Hong Kong; and he has received the Governor's Commendation for Community Service Award. He has also been awarded the Honorary Degree of Doctor of Education from The Hong Kong Institute of Education and the Honorary Degree of Doctor of Social Sciences from The University of Hong Kong.

As he stood at graveside of the early Jesuit missionaries to China in 2010, Father Deignan must have recalled the years he spent as Warden of Ricci Hall, a residence for students at The University of Hong Kong where he was also Catholic Chaplain. He must also have thought of Adam Schall Hall at the United College in this University, which has been long been the place where the Jesuits have ministered to the spiritual needs of the Catholic students and staff by celebrating Mass on Sundays. Despite his advanced years, Father Deignan himself always arrives at CUHK after his long journey with a warm cheerfulness and a beatific smile, to proclaim the gospel to the little community there in the softest and most enchanting of Irish accents. He is truly a man who comes not to be served but to serve, for which he is loved and revered by so many in the Hong Kong community.



Mr Chairman, it is my privilege to present to you Father Alfred Joseph Deignan S.J., distinguished proponent of teaching as a mode of spiritual reflection, care and service, for the degree of Doctor of Social Science, *honoris causa*.

This citation is written by Professor David Parker

Conferment of the Degree of Doctor of Laws, *honoris causa* A Citation



Professor Richard Charles Levin, BA, BLitt, PhD

It is our privilege this morning to honour Professor Richard Charles Levin, who is not only one of the longest-serving presidents of Yale University, but one of the most admired among the presidents of America's Ivy League universities. It is a reflection of Professor Levin's distinguished leadership that senior university managers who have worked closely with him at Yale have gone on to hold the top posts in renowned academic institutions elsewhere. These include the presidents of the Massachusetts Institute of Technology, Duke University, Swarthmore College, Wellesley College, Carnegie-Mellon University and Colgate University, as well as the Vice-Chancellors of both Cambridge and Oxford universities. When Tsinghua University celebrated its centenary in 2011, in a ceremony attended by President Hu Jintao, it was Professor Levin who was chosen to speak on behalf of the assembled presidents of the world's leading universities.

That honour reflected something more. More than anyone else, it is Professor Levin who has drawn the world's attention to the spectacular rise of Asia's top universities. As an economist and educator, Professor Levin has studied the rapid growth and renewal of these universities and the focal role they are playing in Asian nation-building. When he was invited by the Royal Society in London to give the Seventh Annual Lecture of the Higher Education Policy Institute in 2010, he chose as his theme "The Rise of Asia's Universities". On that occasion he talked of the economic importance of the growth of research, while pointing out that the development of research capacity alone is not sufficient to meet the needs of Asian societies. Those responsible for the renewal of Asian universities, he says, have become conscious of the need to turn out "well-educated citizens of broad perspective and dynamic entrepreneurs ... capable of independent and original thinking." These Asian leaders aim to build "world-class universities", distinguished by the values of a liberal education: "multidisciplinary breadth and the cultivation of critical thinking." They realize that it is not sufficient for "students to pick a discipline or a profession at age eighteen and study little else"; or for students to be "passive listeners" where "they rarely challenge each other or their professors in classes;" or for pedagogy to focus exclusively "on the mastery of content." Such universities, while cherishing what is precious in their traditions, are moving away from some aspects of "the traditional Asian approaches to curriculum and pedagogy, [which] may be highly functional for training line engineers and mid-level government officials, but ... are perhaps less well suited to educating elites for leadership and innovation."



It is characteristic of Professor Levin to have put his finger so precisely on the very challenges we in Hong Kong universities are wrestling with in order to nurture independence of mind and creativity in our students “to drive the innovation that will be necessary to sustain economic growth in the long run.” As we know, Hong Kong has been given a unique opportunity to implement such renewal in its move to a four-year tertiary curriculum, which has come into operation for the first time in this very academic year. We have all worked hard for several years now to respond to the challenges so clearly articulated by Professor Levin. How well we succeed only time will tell.

Professor Levin began his academic life at Stanford majoring in History. He then studied at Oxford where he briefly encountered the future United States President Bill Clinton. At Oxford he discovered that the life of an historian was not for him. “They sent me to the archives to do primary source work,” he said. “I guess I learned that I was allergic to dust. I was too much of a people person to stay in the archives.” He returned to the United States where he did a PhD in Economics at Yale, graduating in 1974 and taking a position on the faculty. Just 13 years later the “people person” began his life of distinguished academic leadership as a chairman of department who “won praise for ushering in greater tranquillity.” He was described by one of his colleagues at the time as a “very principled, fair-minded, natural leader.” After a short stint as Dean of the Graduate School of Arts and Sciences, he was appointed President of Yale in 1993. He was only 46 years old. In a search that began with hundreds of candidates he was selected partly because of a “warmth, integrity and steady judgment” that suggested he had the makings of a “great President”. After almost 20 years in the job, Professor Levin has demonstrated by his achievements that that view of him was not mistaken.

Drawing on his celebrated capacity to take “a hard edge off a situation when there’s conflict in the air” Professor Levin set about his ambitious programme of institutional reform, building and development. His achievements are so many they can only be cursorily summarized here. While sustaining Yale’s renowned scholarship across the arts and sciences, Professor Levin presided over a renaissance in Engineering, with the emergence of such fields as biomedical and environmental engineering. Fields such as Architecture, Divinity, Music and Nursing moved to the top rank, while new areas of study such as Cognitive Science, Computing and the Arts, Ethnicity, Race and Migration and South Asian Studies have been developed into areas of excellence. He has overseen a huge building programme, including new medical laboratory buildings, the new West Campus which houses six research institutes, as well as a core major facility in genomics, where Yale has become a world leader. 2009 saw the opening of the Smilow Cancer Hospital, which has positioned Yale as one of the major centres for oncology research in the country.



One of Professor Levin's signature contributions to higher education has been his leadership in the area of internationalization. In the belief that a contemporary education requires the capacity for cross-cultural understanding, Professor Levin has greatly expanded the numbers of international students enrolled in undergraduate programmes at Yale. He also presided over the shift to need-blind admission of foreign students, awarding such students the same aid as United States citizens. At the same time he greatly expanded the opportunities for Yale College students to study overseas. Now all undergraduate students at Yale are guaranteed an opportunity to work or study overseas; Yale was the first among its peer institutions to make such a guarantee. It was also the first to support any student on a study abroad programme with a need-based scholarship.

Other exceptional contributions include Professor Levin's engagement and partnership with the local New Haven community, with the aim of making the University a model of institutional citizenship. He has spearheaded the renovation of campus buildings, increasing usable areas for teaching and research by 53%. He has led initiatives to make Yale a sustainable campus, targeting reductions in greenhouse emissions of 43%. He has introduced major initiatives in the arts, dramatically expanded financial aid programmes and led the effort to secure over US\$7 billions in gifts to the University. In all, Professor Levin's 20 year period of stewardship at Yale has been outstanding.

In addition to his work at Yale, Professor Levin has also worked to serve the nation. He is a Member of the President's Council of Advisors for Science and Technology, a Member of the Bipartisan Commission, a Member of the Board on Science, Technology and Economic Policy at the National Academy of Sciences, as well as Chairman of a committee to review the nation's patent system. He was also a Member of the Iraq Intelligence Commission, the Presidential Commission to Review the US Postal Service and a Member of the Blue Ribbon Panel on Baseball Economics.

Collaboration between Yale and The Chinese University of Hong Kong began several decades ago. The Yale-CUHK Programme for Chinese Studies was established in 1991 to provide fellowships for doctoral students and for research partnerships between scholars working on related areas. The colleges of CUHK have provided avenues for faculty and student exchanges. Through New Asia College, CUHK and Yale have been operating a student exchange programme since 1993. In 2009 the divinity schools of Yale and Chung Chi College signed a Memorandum of Understanding to advance student and faculty exchanges. A CUHK party visited Yale in 2004 to participate in the Yale-China Advanced University Leadership Programme



for presidents and vice-presidents of China's leading universities. In 2007 CUHK also sent a delegation to Yale to foster research collaboration and promote CUHK's international status in research.

Professor Levin is the Fellow of the American Academy of Arts and Sciences. He is no stranger to honorary degree ceremonies such as this one. He has been awarded honorary doctorates from the universities of Harvard, Princeton, Oxford, Peking, Tokyo and Waseda.

Mr Chairman, it is my special privilege to present to you Professor Richard Charles Levin, an educator and university leader of very great distinction, for the award of the degree of Doctor of Laws, *honoris causa*.

This citation is written by Professor David Parker

Conferment of the Degree of Doctor of Literature, *honoris causa* A Citation



Professor Bell Yung, BSc, PhD, PhD

In the “Doctrine of the Mean” of the *Book of Rites*, it says, “Only by closely observing the minute differences between the arts and the sciences can vast knowledge be acquired.” This passage emphasizes that a successful scholar must be able to move between the arts and the sciences and to achieve breadth and depth in his academic pursuits. The mission of university education today is founded on advancing the spirit of science and the well being of society. This enables a mutual integration of science and the humanities. However, there is currently a high degree of specialization in academic research. Successfully integrating the arts and sciences in the academic field requires both specialized erudition in scientific research and a humanistic spirit. Those that have achieved this integration have been exceedingly rare.

Born in Shanghai with origins in Wuxi in the Jiangsu Province, Professor Bell Yung was educated in Hong Kong and graduated from Wah Yan College, Kowloon. Professor Yung subsequently travelled to the United States to begin his long journey of academic study. In 1964, he completed his bachelor's degree in engineering physics from the University of California, Berkeley. In 1970, he received his PhD in Physics from Massachusetts Institute of Technology (MIT), achieving stellar results in scientific research. Professor Yung quickly moved into the humanities and was awarded a PhD in Music from Harvard University in 1976, writing on Cantonese Opera, thus being trained in both arts and sciences. Professor Yung has taught at The Chinese University of Hong Kong; The University of Hong Kong; the University of California, Davis; and Cornell University; and he is currently Professor Emeritus of Music at the University of Pittsburgh. With significant success in academic research, he has received research grants from organizations including the Chiang Ching Kuo Foundation, the Ford Foundation, the John Simon Guggenheim Memorial Foundation, the American Council of Learned Societies, and the Hong Kong Research Grants Council, among others. Furthermore, Professor Yung has published over sixty scholarly papers and ten books, including *The Music of Cantonese Opera*, *The Last of China's Literati: The Music, Poetry and Life of Tsar Teh-yun*, *Music and Cultural Rights*, an English translation of *The Flower Princess, A Cantonese Opera*, *Voices of Hong Kong*, and *Peking Opera and Regional Operas*. He has written a number of academic papers in Chinese that were published in major journals in China. The scope of Professor Yung's research includes Cantonese Opera, Peking Opera, the seven-string zither (*guqin*), Chinese ritual music, traditional Cantonese folksongs such as *Naamyam*, and biographies and translations. With a specialization that is both encompassing and profound, Professor Yung is renowned and respected by scholars across the globe.



With a PhD in Physics from MIT, combined with passion and an exceptional natural gift for music, Professor Yung is a scholar and teacher, as well as a performer of Chinese and western musical instruments, who has synergized performance experience with music theory. Professor Yung is a consummate pianist, and among Chinese instruments, he is particularly fond of the *guqin*. Under the tutelage of Tsar Teh-yun of Hong Kong and Yao Bingyan of Shanghai, he has performed and published extensively on the instrument and its music by employing theoretical research methods derived from both Chinese and Western musicology, juxtaposing the best of both worlds. Considering *guqin* and its music as unique, Professor Yung has said, "Learning about the culture of *guqin* is not only an important pathway to understanding the lifestyle and thinking of the Chinese literati, it also provides valuable data to our understanding of the relationship between people and music."

The relationship between *guqin* and human beings is indeed long-lasting. When the mythological musician Bo Ya played the sounds of soaring mountains and flowing streams, only Zhong Ziqi was able to recognize and appreciate the imagery. Cultured individuals have often employed music to make friends, demonstrating music's sentiment as noble and virtuous. Unfortunately folk musicians of exceptional artistry in these modern times are often ignored and their art unappreciated. To them, Professor Yung is a Zhong Ziqi, a rare ear with the capacity to treasure them. Such was the case when in 1975 Professor Yung met the blind folk singer Dou Wun and recognized the value of Dou's artistry. At the same time, Professor Yung witnessed the gradual decline of orthodox Cantonese *Naamyam* and other folk songs in Hong Kong, and those that did appreciate this music were far and few between. To preserve the music and the local culture reflective of *Naamyam* and other kinds of songs, he recorded over 40 hours of singing by Dou, and insisted on a live recording in a Sheung Wan teahouse to retain the music's traditional performance characteristics. Parts of the recording have been published as four sets of music disks by The Chinese University of Hong Kong's Chinese Music Archive. With the emergence of music disks *Naamyam Songs of Love and Longing*, *Blind Dou Wun Remembers His Past: 50 Years of Singing Naamyam in Hong Kong*, *Rare Recordings of Melodies from a Bygone Age*, and *Jade Palm-Leaf Fan in Dragon Boat Style*, the music of *Naamyam* and other forms of traditional Cantonese folk songs once again surfaced in Hong Kong. Although the well-known *Naamyam* song "The Wayfarer's Autumnal Lament" may still sound sad, it is now at least no longer lost, but, along with some of the other traditional song repertoires, revived through Dou Wun's artistry. The music once again has captured the attention of society, and local traditional musicians are no longer forgotten by the Hong Kong people, thanks to the efforts of Professor Yung and his passionate evangelizing on behalf of traditional Chinese music. Scholars who care so much about the humanity of Chinese society,



who unyieldingly protect the essence of local culture by employing the spirit of western society's scientific research, are indeed individuals with selfless dedication.

Professor Yung has worked relentlessly to advocate and promote Chinese music. He was the President of the Association for Chinese Music Research, which he founded in 1986, and subsequently also as President of the Conference on Chinese Oral and Performing Literature. Other appointments have included President of the Deyin Qin Society (Hong Kong); Liaison Officer in Hong Kong for the International Folk Music Council; Program Chair of World Conference of the International Council for Traditional Music; Council Member of the Society for Ethnomusicology and of the American Musicological Society; and member of the Board of Directors of the Society for Asian Music. He has tirelessly championed traditional music, and his contribution has been immeasurable. For many years Professor Yung has had a tightknit association with The Chinese University of Hong Kong. He was previously Lecturer and External Examiner in the Music Department, as well as Member of the Advisory Board for the Institute of Chinese Studies, providing insights into the academic directions of the development of Chinese culture. In 2009, through several presentations as the Ch'ien Mu Lecturer of New Asia College, he offered invaluable insights to both Chinese University students and the general public.

Mr Chairman, let us collectively applaud this physicist and musician, gifted in both the arts and sciences, an internationally renowned scholar who has dedicated his passion and distinguished scientific gifts to Chinese traditional music. May I present Professor Bell Yung for the award of the degree of Doctor of Literature, *honoris causa*.