

# 瞻 Perspectives

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## Rural Chinese Life

### The Unequal Distribution of Wealth

by Phyllis Kwan

translated by Angela Tsang

In 1949, the Chinese Communist Party took control of China. The moment the national flag was raised in Tiananmen Square, Chairman Mao said, "Chinese citizens, let's stand tall!" Today, the economy and the standard of living in China are much better than before. It seems that the country has been improving continuously and the future looks optimistic. However, the most serious social problem is not of inadequacy but unequal distribution. Behind the facade of rapid growth and prosperity are the many Chinese citizens still living in poverty. In the big cities, people are mostly concerned about making money and enjoying life; in the poor rural areas, people are often deprived of basics such as food and clothing.

Most of the poor areas in China are in the mountains, along national boundaries and in the minorities' territories, involving 326 municipalities. These areas are characterized by the scarcity of natural resource, a low level of development and frequent natural disasters. Together with overpopulation and the spread of various diseases, those people living in extreme poverty and hopelessness. The 30 million people living in those municipalities have an annual income of less than CDN\$60. Even in China, this is hardly enough to keep one fed and warm.

Education is also lacking in many rural areas. In 1988, expenditures on education amounted to CDN\$5 billion. This is only 9.6% of the total government expenditure, which is less than CDN\$4 on each person. The lack of education funding in China is blatant when compared to other countries. Even back in 1969, India spent 20.8% of its total expenditure on education. Thus, lack of funding in China has caused teachers to leave education. Many families cannot afford the CDN\$10-15 annually needed to send a child to school. About 1 million children have their studies discontinued due to poverty. Some of them loiter in the streets and some do the housework, while most of them work as labourers. However, poor working conditions and the children's

ignorance often lead to exploitation by employers. In China, there are 200 million illiterate people above the age of 15, with the majority being rural villagers. In some poor and remote minority regions, due to the lack of education, people maintain their custom of marrying kins which result in villages full of deaf and dumb people. To that end the government has set up a fundraising drive, "Project Hope" to raise funds for Chinese children deprived of the opportunity of schooling.

The poverty of many rural areas is a sharp contrast to the affluent urban centres. In the cities, over 37 million tons of food are wasted each year. The sad fact is that there are about 10 million Chinese who barely have enough to eat; but the annually wasted food can support the lives of 180 million people. Many rich Fujians (people from the Fujian province) spend a few thousand Canadian dollars on the funeral of a family member. A large number of family members of high ranking officials have become wealthy by illegally selling import and export permits and accept bribes. They generate a facet of bureaucracy without any attention to social welfare.

The flood in 1991 affected millions of people. As one farmer lamented, "Now, we really have nothing. The flood water takes half a year to retreat from the farmlands. The farm houses have collapsed. Virulent diseases are everywhere. We are sitting here and watching the food run out." Many people have sent assistance with the hope that the Chinese will have a more decent life. However, there are reports of rampant corruption among officials. In some areas, officials even took away the aid packages that were donated to the victims of the flood. Some victims had been given aid just before he news reporters came, but when the reporters left, anything distributed was taken away again by the local officers.

It has been 43 years since Chairman Mao announced his statement, but with all the existing problems in China one wonders when will the Chinese citizen really "stand tall"?



The sisters cannot afford to go to school. Upon receiving assistance from the "Project Hope" the older sister decided to give this opportunity to her younger sister. Realizing this the younger sister cried.

## 吾土民情

### 中國大陸貧富懸殊的情況

文：關佩珊

譯：曾嘉琪

圖片：明報周刊

1949年共黨正式接管中國大陸政權。當時毛澤東在天安門升旗時說：「中國人民站起來了！」

今天國經濟好轉了，很多人的，生活逐漸改善，似乎中國真是不斷改進，眼前盡是一片好景。但溫馴的是這個社會主義國家所存在的嚴重社會問題，在於「不患寡而患不均」。在繁華背後，有更多的人仍是過極窮的生活。在大城市人想的是享樂、賺錢；在赤貧的農村，人卻連飽、暖——基本的生活條件——也未嘗錯過。要站起來？那來力氣？！

中國的貧困地區大多分佈在深山、邊遠和少數民族地區，共有22大

片，326個縣。這些地區自然條件及開發程度都很差，自然災害頻繁，加上人口增長過速，疾病橫行，人民生活於極度貧窮及無助之中。區內約有三千多萬人每年僅得少於\$300人民幣（加幣\$60）的收入，難以解決溫飽問題。

在一些邊窮地區，考生育現象嚴重，近親血緣婚配習慣和婚姻生育方面的愚昧現象造成了很多「雙啞村」、「傻子屯」。

1988年的教育經費是\$254億（加幣\$50億），佔政府總支出預算9.6%，每人得到不及\$20（加幣\$4）的資助，但這經費已包括了興建學校、

行政費用、職工退休金等。若跟其他國家相比，就可知中國的教育經費是可憐的少。1969年，印度的教育經費已達總支出預算的20.8%。經費不足，導致教師紛紛轉行。一般家庭既不能負擔\$10-\$80（加幣\$10-\$15）的雜費，兒童就無法入學。每年有一百多萬名小學生因家庭貧困而失學。全國十五歲以上的文盲有近二億人，農村人口佔大多數。中國政府的「希望工程」募捐活動喚醒了各地對中國失學兒童的關注，努力為中國教育經費籌款。

隨著開放政策，物質主義成了很多中國人民生活的意識形態，向純樸的生活作風，也被破壞腐化。在城市每年浪費3700萬噸以上糧食。可悲的是全國還有近一千萬人民沒有達到溫飽水平，而每年浪費掉的糧食，卻可以養活一億八千多萬人。

倘若家人過世，富有的福建人往往花掉幾十萬元（加幣幾萬）大辦喪事。有人抱怨道：「我們是活得起，死不起！」

大批幹部親屬到南方經濟特區開設公司，倒賣進出口批文的「生意」，可能會形成新的「官倒」浪潮，但他們很多都沒有絲毫為人民尋求福利的意願。

數千年的歷史，數千年的苦難絕大部份的普羅大眾都只有無奈、無告的苦情。91年的華東水災，受災人數以億計。「如今，我們真是一無所有了。農田要半年才可以完全退水，泥屋已經塌掉周圍都是流行傳染病，糧食眼看快要斷絕了。」身處海外，總不能體會頭上無瓦，衣不蔽體的，生活，但很多人仍不斷施予援手，只希望中國人民能生活好一點。

教人氣結的是很多中國官員仍是貪污受賄，就連災民、貧民的救濟物資也不放過。有些地區的災民在記者採訪之時，得到派發物品，那知只是假象；當記者離去後，物資就被地方官員全數收回。

中國人民何時才能「站起來」？

專題：  
中國與香港

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## Editorial

by Dennis Chung

Many Westerners associate China with mystery and the so-called "ancient Chinese secrets". Yet in the eyes of some keen business people, China means \$\$\$ or yuan (the Chinese currency). With a population of 1.17 billion and a GNP growth of 11.5% per year, China is quickly becoming a key market in the global economy. Nevertheless the road to prosperity is not without obstacles. Corruption is a very serious problem in China and so is the rapid growth itself. Much of China's trading centres have become so profit-driven that environmental and conservation issues are set aside. China also relies heavily on Hong Kong as a trading partner and as a gateway to the world. Therefore the relationship between Hong Kong and China now and after the turnover in 1997 will be a huge factor in the growth and stability in South East Asia. Much of this issue is focused on China and Hong Kong, not just on political and economic issues but also on culture and lifestyles. I feel that in order to understand China and Chinese immigrants it is important to learn more about the different aspects of these people. Hopefully we can provide some insights for you.

Note: The opinions express in this paper are the views of the individual writer and are not necessary the ones of our advertisers and sponsors.

### 編者的話

自「瞻」的創刊號出版後，得到多方面的迴應。很多謝大家的支持和鼓勵，我們必會繼續努力，務求令「瞻」成為一份內容充實、言論中肯的刊物。

今期的主題是「中國大陸與香港」。一向以來，香港與中國大陸已存有一種微妙的關係：中國需要借助香港的人才及地理環境來幫助經濟發展；香港也因為大陸的經濟迅速發展而獲得利益，這是一種互惠的關係。然而中共政府卻很擔心香港人日益增長的民主意識會滲入中國威脅中共的政權；相對地，香港人亦擔心中共的管治模式會令香港人失去自由，這是一種互畏的關係。

香港的管治權將會在一九九七年交還中國，香港現正處於一個過渡期。隨著一九九七年漸迫近，中港的關係亦漸趨緊張，今期「瞻」特地透過訪問及報導來探討中國當前的經濟及政治形勢。

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# HONG KONG 1997-FOCUS OF THE WORLD

by Terry Cheng

Translated by Lynne Lee

As of July 1, in the year 1997, the British colony of Hong Kong will be returned to China and be managed as "Hong Kong Special Administration Region". Under the principle of "one country two systems", Hong Kong will continue its current political and economical systems. Then, Hong Kong will become the first capitalist area to be integrated peacefully into a communist country.

This historical progression which is exactly opposite to the post cold war scenario will become an important international event. The change of rule in 1997 is remarkable in itself. It will be a historical experience since the development of modern history, a three-dimensional change: nationalism versus imperialism; communism versus capitalism; as well as democracy and the rule of law, versus authoritarian rule. Thus, Hong Kong after 1997 will be a significant historical change.

## NATIONALISM VERSUS IMPERIALISM

Since the Industrial Revolution in the West, powerful European nations extended their influence of politics, military, economy and culture on all cor-

ners of the world, during which European imperialism came into tremendous conflict with the Third World concept of nationalism. World War II can be considered as the dividing line of the two. During the contest, imperialism took the lead before the war, while nationalism won over as the colonial period faded away.

In 1842, Hong Kong was leased to Britain by China. This was the start of China's struggle with Western imperialism. Since then, China has always been controlled or influenced by foreign powers. It was not until the last twenty to thirty years has China been able to gain independence from foreign dominance.

The return of Hong Kong to China in 1997 officially ends the power struggle between nationalism and imperialism. Nationalism has won over undoubtedly, and imperialism will become merely a historical term. Furthermore, judging from the present scenario, nationalism most definitely will be on the rise in the twenty-first century.

## CAPITALISM VERSUS COMMUNISM

Even Max Weber and Karl

Marx who were prominent figures in the study of capitalism and communism would not have dreamt that the two polarization would constitute the reigning forces of the twentieth century, and that capitalism would win in the end. Since the downfall of U.S.S.R., people are convinced that the communist ideal is but a myth in modern history.

The return of Hong Kong, which is operating under capitalism, to communist China in 1997 will be dramatic. Meanwhile, many countries will have their eyes on Hong Kong to see if two different economic systems can really function within one country.

However, quite a number of analysts believe that the future for Hong Kong after 1997 could be bright. This is due to the fact that the Chinese government has been promoting a free market economy along its coastal areas. The return of Hong Kong will only have a positive influence, and will help the economic reform of mainland China. Assuming that the Chinese economic policy remains unchanged, capitalism will still gain the upper hand in Hong

Kong after 1997.

## DEMOCRACY AND AUTHORITARIAN RULE

Similar to the above concepts, democracy versus authoritarian rule are both important issues in modern history.

In the Revolution of 1911, Dr. Sun Yat Sen successfully launched the first Asian democratic republic. Unfortunately, after undergoing a series of civil wars among warlords, the Kuomintang and the Chinese communist party, China still remains under one-party rule. After Hong Kong's return in 1997, democracy and authoritarian rule will likely produce the greatest conflict.

Many believe that the western concept of democracy does not suit China. However, this concept of democracy has been popularized recently by Hong Kong's governor, Chris Patten, who promotes democratic administration and has caused some commotion. The year 1997 will mark a time when a place constituted by the rule of law merges into a government which practices one-party rule. The antagonism between the two will be the focal point in the future.

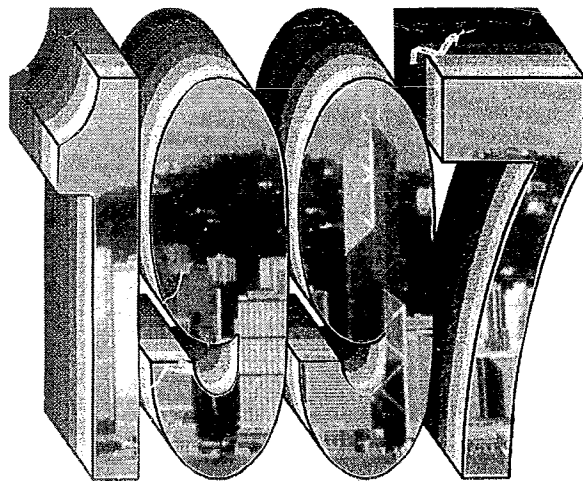
## HONG KONG 1997 FOCUS OF THE WORLD

The return of Hong Kong in 1997 first of all marks the victory of nationalism. Most believe that the structure of a capitalistic economy will endure in Hong Kong. What is left to be determined is the question of democracy and the rule of law. Recently, Hong Kong received a lot of attention from other countries, beyond the expectation of both the Chinese and British. Canada and other western countries show support to the Hong Kong democratic movement, which intensifies the dissension regarding democracy among China, Britain, and other western countries.

In any case, because of her economic status and the historical background described above, and the attention she is receiving, Hong Kong's contributions to the advancement of modern politics and world history are tremendous. Consequently, the future of this Asian economic miracle surely will go on being under the focus of the world.

## 香港一九九七——世界的焦點

作者: Terry Cheng



從一九九七年七月一日開始，香港這個英國殖民地將會歸回中國成為中央政府直接管理的「香港特別行政區」。而且在「一國兩制」的原則下，保持香港原有的政治、經濟模式。介時香港將會成為首個資本主義地區和平地移交至共產國家的一部份。

這個與「後冷戰」時代世界局勢背道而馳的歷史發展，將會成為本世紀末的重要國際事件。而九七年香港主權的移交，也極富歷史意義，因為那將會是人類自啟蒙現代文明的歷史經驗——那一刻是國家主義與帝國主義，共產主義與資本主義以及民主法治與專制人治的三重轉變，所以一九九七後的香港是極富歷史性及前瞻性的。

## 國家主義與帝國主義

自西方國家工業革命以來，歐洲列強在政治、軍事、經濟及文化上將其影響伸展到世界每一個角落。正因如此，這種帝國主義式勢力伸展在這段期間與第三世界的民族國家主義產生了很大的衝突。而第二次世界大戰可以說是兩者的

分水嶺。在兩者衝突之中，戰前可以算是帝國主義的優勢而戰後隨著西方各國從殖民地的撤退，國家主義則反佔上風。

香港在一八四二年從中國手中割讓給英國，這日子也揭開了中國與西方帝國主義力量衝突的序幕。此後，中國一直受著外國勢力所支配及影響，直至獨立、三十年中國才能夠完全獨立於西方各國直接影響之下。

而香港於九七年的歸回，正式結束了中國近代史中國國家主義與帝國主義之爭。無疑地，國家主義勝利了，而帝國主義可以正式成為一個歷史學名詞。再者，從現今世局來看，國家主義肯定是二十一世紀世界政治舞台的重要原素。

## 資本主義與共產主義

分別研究資本主義及社會主義而著名的韋伯及馬克斯相信造夢也想不到這兩種主義會成為主宰大半個二十世紀的兩極力量，而最後的勝者是屬於資本主義。自從前蘇聯倒台以

來，人類已可以肯定共產主義，只是現代歷史中的一個神話的理想

奉行資本主義的香港於九七年回歸共產主義的中國將會是戲劇性的一幕，到時各國皆會注視兩種不同的經濟模式能不和諧地容納在一個國家之中。

不過，不少分析家認為一九九七年後香港的情況是樂觀的。因為中國政府亦正在沿海地區大力推行市場經濟，而香港的回歸只會有其積極性的影響，能夠幫助中國經濟改革的步伐。所以九七後的香港，資本主義相信仍會佔上風的。（假設中國經濟政策不變）。

## 民主法治與專制人治

民主與人治像上述的主義一樣，都是現代歷史的重要主題。

一九一一年由孫中山先生領導的辛亥革命，成功地建立了亞洲第一個民主共和國。可惜經過軍閥內戰及國共之爭後，中國至今仍然是一黨專政

的國家。九七年香港的回歸，民主與專制、法治與人治所產生的衝突相信是最大的。

不少人認為西方方式的民主是不適合中國國情的，這種意見在最近由香港總督彭定康提倡政制民主化而造成的政改風波中十分流行。故在這裏暫不提民主（所需的篇幅太大了！），但九七年的回歸，始終是一個非常著重法治的地區歸入滿有人治色彩的中國政府。所以，兩者之間的衝突將一直是未來的焦點。

## 香港——世界的焦點

香港在九七年的回歸，首先是國家主義的勝利。而一般相信香港的資本主義經濟結構仍會不變，剩下而富決定性的

就是民主法治的問題。最近香港政改所引起的國際關注，經已超出中英雙方所預測的。加拿大以及其他西方國家已表明其對香港民主化的支持，更加深化中國與英國（以及西方各國）對民主法治的分歧。

無論如何，香港因其經濟地位以及上述歷史所留下的情與結，對現代政治及世界歷史的發展的啟發及所受的重視是十分大的。所以，這個東方經濟奇蹟的未來，肯定會是今後國際關注的焦點。

## Dr. Paul Lin Interview

An in depth look at democracy in China and the Sino-British relationship  
reported by Ricky Cheung  
translated by Melissa Chow

Dr. Paul Lin was born in Vancouver.

After studying at UBC for one year, Dr. Lin went to Michigan University to continue his degree. He then transferred to the Fletcher School of Law and Diplomacy, and he was conferred the Doctrine degree in International Law at Harvard University. After working for two years in New York, Dr. Lin and his family moved back to China in 1949. During that time, he was an interpreter, a telegraph editor, and a professor. In 1962, the Lin's left China for Vancouver. He taught at UBC for several months. Then, he was invited to head the Asian Studies Department of McGill University and there he stayed until retirement in 1982, the East Asia University of Macau opened, and Dr. Lin was the President until 1988. Currently, Dr. Lin is setting up a new program - the Chinese Program for Research and Dialogue for the UBC Asian Studies Department. Dr. Lin is an experienced and outstanding scholar in China Economic and Political Affairs; this issue of Perspective invites Dr. Lin to analyze the current China political situation and its future trend.

**Perspectives:** Since the June 4, 1989 Tiananmen Square Massacre, China has had minimal contact with other countries. Did China cause this to occur or is it due to the pressures of western countries?

**Dr. Lin:** After June 4, the situation was very complicated. Before, China's economic relations with other countries were very good, but after this incident, there were many problems. For one thing, U.S. pressure on China's "most favorable nation" status in exchange for China's democracy put China in dilemma. Deng Xiaoping wanted to repair China's foreign relationships and focused on the economic situation. Thus, China's economy has been better for the last two years. The economy has expanded and raised the interest of the West again.

**Perspectives:** Do you mean that the recent economic conditions in China's port cities, such as, Guangzhou, are the result of compensation for the Tiananmen Massacre? Rather than focusing on the political problems, has China's strategy been to focus on the economic growth?

**Dr. Lin:** China cannot erase the June 4 incident, but she can divert attention from the incident by focusing on her economic development. In 1991, when the Soviet Union dissolved, Deng Xiaoping said that the Chinese government should "hide our light under a candle." That is the ideology of the government does not matter as long as it benefits China's economic development. Thus, this strategy achieved economic growth and lessened foreign pressure on Chinese policy. Also, China's expanding economic domain has gained some new friends as well as better international relations.

**Perspectives:** Would this be a long-term plan? Now, China is seem to be "taking off"; especially in cities like Shenzhen. Because it is expanding suddenly at such a high rate, would China be able to control its economy or would it have to cut its long-term

plan and turn back?

**Dr. Lin:** I personally think there is a problem because China's economy is accelerating faster than expected. The economy is overproducing, and the inflation rate is escalating. Banks have lent out approximately forty billion dollars and this will overstimulate economic development. The second problem is that the increasing inflation rate will widen the gap between the rich and the poor, because a minority of people, relatively speaking, will be very rich very soon. In addition, the rate of development will also harm the environment. Nowadays, the ultimate goal is making more money. The fastest way to make money is to build more businesses; therefore, the environment is ignored. Thus, the pollution of many areas such as the ports near Shanghai and Guangzhou have serious water pollution problems. Such problems if unattended will impede economic and political development.

**Perspectives:** Although China is concerned with economic and development, we have recently seen that there are some conflicts between China, Britain, and Hong Kong. What have been the reasons for these conflicts? We often hear about Hong Kong Governor's attempt to change the political system. Is this the real cause behind the clashes?

**Dr. Lin:** I do not think that it is simply a matter of elected seats in the Legislative Council. In this conflict, both sides have different agendas. From Britain's point of view, every time a governor leaves a colony, he will think of how to end his office. Governor Chris Patten wants to leave a legacy of British style democracy. Many people do not understand the rationale. Actually, he has two different points of view and there are two kinds of democracy. In any case, he will leave behind a pseudo-democratic system. Although the government is called a representative institution, it really is irresponsible and has no power. In the past, Britain has used functional representatives to help govern the colony. However, this time Patten will have elected representatives from different districts to constitute his office. If Patten is successful in changing the political system, he will be a hero when he goes back to Britain as none of the previous Hong Kong governors could have done this. Remember that Patten he is a politician. He has his own ambitions. He is different from the previous governors, such as Wilson who compromised with Beijing. He intends to leave Hong Kong gloriously, and his effort in changing Hong Kong's system will credit his political record. After 1997, success or failure does not mean anything to the ex-governor because in Britain, he is already a hero. Looking from China's side, she sees Britain as independently making this political change. China does not allow Britain to do this because if so, the Britain can do whatever for the coming four years until 1997, and China has no control. Thus, this is a matter of principle. Furthermore, there are two other problems: nationalism and democracy. What is "the" nationalism? Of all of Britain's imperialist history, not one is as disgraceful as the taking of Hong Kong. A 19th century British prime

minister once admitted, "This will bring disgrace, perpetual disgrace. I know of no other thing that can bring perpetual disgrace to our nation, than the Opium War." In order to understand how Hong Kong's colony came to be, just imagine if today, somebody insisted on the United States accepting 2.8 million pounds of Opium or else they will come in their battleships and take Long Island. Imagine. It is only because it's 150 that we don't seem to be impressed with how much indignity was put on the Chinese people. Judging by our values today, it was a terrible crime. It's not just imperialism, but the most ugliest kind of imperialism. Now, this generation of Hong Kong people does not know much about the Opium War since many of the textbooks do not give an account of this history. Thus, they see the governor as a person who governs Hong Kong so they do not have any nationalistic feeling toward this problem. Nevertheless, China is different. Not only is the Communist against imperialism. Most of the older generation who participated in the rallies, also share the same view towards the Opium War as the government. If Hong Kong is to have democracy, it should be done by the Chinese people. If it is offered by the Britain, it is a disgrace.

**Perspectives:** Are you saying that it is really that China can accept democracy but it must be established according to the Chinese own culture and ideology?

**Dr. Lin:** Yes. There are two reasons here. First, whether it is good or bad, it is China's own family business. Other countries should not interfere, nor is it a colony which has denied democracy 150 years ago. Second, imperialism and a colonial policy are extreme opposites. It is the very opposite of democracy, yet Patten pretends to be the champion of democracy, expecting the Chinese to accept something that they would not accept for a 150 years. This is the bitter irony of history.

**Perspectives:** In fact, Patten has asked the Chinese government's suggestion, but China has not shown any interest. China does neither care about nor to reject what Britain does. Why?

**Dr. Lin:** I think that the Chinese government has not responded because she believes that this is a problem between China and Hong Kong only, not with Britain. Britain does not have to worry about these things. Political changes is China's own business after 1997. Why does the British want to come and change Hong Kong to democracy just before they leaves? It's not their business so China does not suggest anything as it has nothing to do with the British. In reality, Chinese has already consented some changes that were suppose to happen in 1995, but the Britain is still not satisfied. Therefore, China does not agree.

**Perspectives:** But is the Chinese government not able to present her reasoning to Hong Kong people or the rest of the world?

**Dr. Lin:** I know. I think that the Chinese government is not very good



Dr. Paul Lin (photographed by Dennis Chung)

at promoting themselves. Since 1949, there has been a lot of political propaganda but people don't listen. China wanted to force the people to accept their opinions. Also they have never encouraged people to voice opinion. Why not? Because they do not believe, trust or respect people. It's hard to explain.

**Perspectives:** It is like we are the government, and what we say are right. You do not have to ask questions but just do what we say.

**Dr. Lin:** It is due to China's political culture. This problem has many similarities with Communist, Lenin. The sky can only have one sun. In order to govern the country, it requires a hierarchy that each level serves the level above, from top to bottom. Even though at one time, the people's opinions were centered on the leader, in reality, even though there were opinions, it never had any powerful effect on the government and leader. This was China's governmental policy. Now, if China is to be a true democratic nation, I believe that China has to reflect on what she has done.

**Perspectives:** If the people were now rendered the opportunity to give opinion, they may face the difficulty of expressing their wills without knowing actually what they want to tell.

**Dr. Lin:** What you just said is exactly right. That is why I always tell the young generation that it is not simply a matter of changing the system, but it is a problem of political culture. Both the upper and lower levels have responsibilities. Why have the people allowed such a system to exist for so many years? Because they get use to it. In other words, they have already made it into a habit of accepting the system without giving the system a thought for modernization and democratization. China advances the "Four Modernizations"; however, modernization of the people is excluded. This problem of reforming the political culture has remained unsolved since the Watching Uprising. Those anti-Qing rebellions, once in power, following the overthrow of the Qing Dynasty, also oppressed the people. The Warlord did this, the Kuomintang did this, the Communists now are also doing this. Even the leaders of student movements who proposed democracy and rejected absolute power did this after they had the power. This problem is not the result of the system but of thinking and of modifying the culture.

**Perspectives:** Regarding the China-Britain problem, what would be the result of this development. Would China yield or not?

**Dr. Lin:** From an observer's point of view, most of the cards are in China's hands. I think that Britain might have to yield, because she wants to make money. Also, Hong Kong people might gradually resent the governor. It is hard to say whether the British government will alter her view of the governor position. If Major loses the next election, there will be a possibility. I think that time is on China's side. She can choose status quo or to create a separate governing entity. But will this entity benefit the Hong Kong people? I think not. If the governor had not initiate this change, China would not have to be in contact with Hong Kong people and be more democratic on how China will govern Hong Kong. Moreover, there is a possibility that in 1997 the political system will not only be accepted but also more elastic. Yet, there are restrictions, and I do not think that Hong Kong will be democratic overnight; it is a long term issue. After this incident, Beijing should seriously consider that the democratic issue as it will ruin the stability of Hong Kong.

**Perspectives:** Do you think there is a possibility for China to be democratic theoretically and practically?

**Dr. Lin:** This is a big question. Firstly, in my opinion, we should be optimistic because democracy is a trend in contemporary world history. Secondly, the way that China approaches democracy should not be judged by the western standards. However, the Western concept should be considered. This main concept is that the people should be the dominant part. In fact, this concept, "Of the People," exists in our traditional Chinese ideology. If we are able to use that concept to reform, we can get a distinctive form of democratic society. Chinese poses the question of moral, the responsibility of individuals in accordance with the positions of responsibility whereas the West emphasizes individual rights. The two go to two extremes. The "Me First" philosophy in Western countries emphasizes the protection of individual rights. The law protects the human rights of an individual even if he or she has killed or attacked others. Sometimes the balance between power and responsibility is inappropriate, as mirrored by drug addition and violence.



**Perspectives:** Is the Chinese government's disrespect of intellectuals an obstacle for promoting democracy in China?

**Dr. Lin:** This is a problem, because China was a farmer-oriented society. Farmers were not concerned with knowledge. After the farmers gained power, they did not trust the educated even more because they might know too much and could be influential. In the past, Mao Zedong had this view and was terrified of the educated.

**Perspectives:** In ten years, what is China's direction in economy, politics, and democracy? As an overseas Chinese, what do you suggest to them to develop democracy quicker. Or in another sense, since there is a lot of Hong Kong immigrants, how can they help China and Hong Kong's modernization?

**Dr. Lin:** I think that the older party leaders should consider how the history will describe them. The pattern in history is towards democracy and so-called modernization. Leaders of course do a lot of good things, but they should also acknowledge their wrongs. If they don't, people will judge them. Another problem is that if the leaders are very concerned with the future of China, they should see that economic expansion goes hand in hand with political changes in society. All the stable and modern countries in the world are democratic societies. If you deny the people's rights, you cannot use force to suppress the people. It was done before, but it cannot be now. It is time in history for this type of government to end. I hope that they consider these problems, keeping in mind the rights of the people and the stability of society. China will not succeed unless they respect the people. before, but it cannot be now. It is time in history for this type of government to end. I hope that they consider these problems, keeping in mind the rights of the people and the stability of society. China will not succeed unless they respect the people.

**Perspectives:** What can we as overseas Chinese do about this?

**Dr. Lin:** I think that we have never thought much of this issue. Actually, I think we can do something. When my father was here, he faced severe racism. We had no election rights until 1947. But it is different for you now, because you do not face such strong racism, and your economic condition is good. I hope that China will become a country that we can really be proud of. There are many controversial issues that are forbidden to discuss in China. Even in Taiwan and Hong Kong, but there are still some restrictions. Fortunately in Vancouver, there are 20 to 30 thousand Chinese who are very educated, and they can at least do something. We should try to connect the best of our western thoughts with the best of traditional Chinese philosophy. If we travel to China, we should exchange our Western ideas to the people because it is the most effective way for change. Another point of interest is that there might be some ideas from China that the western countries can learn from. In society, there are many violence, drugs, and human relations problems, I think that China's moral concept can improve the situation. I think that China must learn from the West, but the West should also learn the treasure of thought, values, and institutions of the Chinese which facilitate a real cultural exchange.

# 與林達光的一席話

訪問：鍾至權、張文謙  
翻譯：羅愛儀、羅佩儀、王偉傑

• 啟

△：Dr. Lin

從對講機傳來一把和藹的聲音，簡單的幾句指引便到達他辦公室。辦公室內最著眼的是一幅大掛畫，畫面相信是中國黃山。另一邊則是個長長的書櫃，放置了各種類型的書籍，尤以關於中國的為多，顯出主人對中國的研究與興趣。室內的陳設清新明朗，實不虛華，與主人林達光博士的風格，同出一轍。

林博士出生於溫哥華，在UBC讀了一年後，轉到Michigan University繼續進修，之後再到Fletcher School of Law Diplomacy，最後在Harvard University完成博士學位，主修國際公法。在New York工作了兩年之後，林氏偕同太太及兩位兒子於一九四九年返回中國，擔任職翻譯、英文外電編輯及華僑大學教授。一九六二年林氏離開中國返回溫哥華，在UBC任教幾個月後便接受邀請到McGill University擔任東亞研究院院長至離休。一九八二年，澳門東亞大學成立，林博士應邀出任校長一職至一九八八年。現時林博士正為UBC亞洲研究院籌劃一項名為Chinese Program for Research and Dialogue的新課程。林博士對中國政治及經濟素有研究，今期「啟」特別訪問林博士分析當前中國的政治形勢及未來發展路向。

• 在一九八九年中國連天安門事件之後，中國的一切外交活動很明顯地沉寂下來，究竟這是一個內在的因素，還是外國給予中國的壓力呢？

△：六四事件之後的情況很複雜。一方面，這件事掀起了世界各地十分激烈的議論，使中國在這問題上變得很孤立。在國內，政府和人民的關係亦深受影響，特別是在互相信任的問題上，降至一個很低的程度。所以中國當時在外交方面的問題是怎樣去打開一個新局面。在過去，經濟發展已經有一定的成績了。原本中國和西方的經濟關係比較密切，六四後，很多問題產生了。例如，美國如何通過最優惠國去強逼中國尊重人權，結果，這影響了經濟方面的關係。對於這些問題，鄧小平想使用所有辦法去打開一個新局面，而主要的方法是利用經濟發展，最近這兩年亦頗見成績。當發展加快之際，思想便會擴大，吸引西方國家的樂趣。

• 這是否指在近年中國沿岸的城市，例如：廣州蛇口等地的發展，是政府擬定的一個經濟策略去改善國際關係呢？

△：我的意思是在六四問題上，中國儘可能讓事件淡化，而轉移大眾的視線，希望通過經濟發展，將關於六四的輿論忘記，反而能注重中國的經濟發展。一九九一年，鄧小平說了一句說話意思是不要將甚麼甚麼主義常常掛在口邊，應該靜靜地去做。這個策略，一方面能爭取民心，另一方面，希望轉移國際輿論。通過擴大中國的市場，增加國際合作。

• 這會否是一個長遠的路線呢？這個路線會否發展得太快，一時間控制不了，以致他們要將發展放緩，而走回頭路呢？

△：我個人認為「超速」這個問題是存在的，因為經濟發展，速度太快，會引至多方面的問題。其一是通貨膨脹，例如銀行貸款已達至四百億元，這樣刺激發展是太厲害了。另一個問題是生活水平以及貧富懸殊的問題亦發展得太快。少數人（在比例上）很快會變成「暴發戶」，他們與其他地區的距離便越來越大，這個「兩極化」若不被平衡，便會引致不滿的情緒，甚至導致社會的不穩定。此外，速度問題與環境的破壞亦有關係。現在人人都只顧著賺錢，其他甚麼也不理。最快能賺取金錢的方法，便是去興建企

業，污染的物質便置之不理，令到上海、廣州珠江三角洲及長江三角洲等地的環境污染十分嚴重。

• 如果，這些問題能顧及到經濟的發展應該是中國在未來數十年的發展路向吧！既然是注重經濟及國家的發展，為何在近期的報章中，我們卻看到中國與英國及香港之間，存在著一些爭論。那麼，這個前因是從可以來的呢？我們經常聽到關於政改方案的政策，是這個理由嗎？還是背後有著更加激烈的爭論呢？

△：我覺得不是幾個簡單議題的問題。其實，幾個議題如果中國相讓，一如以往的港督做法，我想問題不是那麼棘手的。但是，這個問題的背後，雙方都有著不同的動機。英國在離開這個殖民地時考慮到怎樣結束這個地區的帝國主義。一般來說，在離開之前，都會一直以專制主義，中央集權的方法來統治這個殖民地，並不給予民主。但另一方面，在離開前，又想以英國式的民主作為交代，好讓殖民地的居民可以管理自己的地方。可是，往往很多人都不能把這個問題看清楚，亦存在著不同的看法。從體制方面看，把以往的民主制度保留，只是一種表面的、象徵的，而不是一個負責任的政府。這些表面化的結構，實際存著不少的權力。過往，英國的統治方法，是利用殖民地的精英來支持它，但這一次並不同，這個政改方案中提倡的制度，會助長選票較多的選民與中央政府（港督）的對立。而英國絕對不會同意這樣的制度，因為這使英國沒有辦法統治香港，到最後，當英國移交香港給中國時，中國也會面臨這個解決不了的問題。以往的港督，會向中國順從讓步；但現任港督卻不同，以他政客的背景，他有自己的野心，因為他的選民不是在香港，而是在英國，他將要返回英國，他要考慮當他離開香港時，他將失去他的威信及政治基本盤至最高他主張民主，當英國政府離港，留下的便是新的民主時期，在九七年後，成功與否，跟他沒有甚麼關係。但在英國方面，他便成了英雄人物，將來倘若他競選英國首相時，這些政績成為他有利的條件。

• 中國方面，有另外一種看法。他們覺得彭督這樣做是要完全改變中英關係。在這過渡時期，英國單獨去推行政治改革。如果，中國讓英國去改革，在香港的四年，中國便不能控制英國在往後的政策了。因此，中國一定要維持原則。而當中有兩個問題：民族主義的問題及民主的問題。民族的問題中國一直反對帝國主義，但英國在香港卻反對了帝國主義，而且是在香港提倡了帝國主義，這便是一個很醜惡的。香港人看港督只是一個管理香港的人物，但對歷史和民族，便沒有太大的了解和感覺。但中國便不同了，他們比較重視民族的問題。如果香港要民主制度，應該是要由中國自己建立起來。若這是英國的恩賜，這便是侮辱了中國。

• 這是否等於說中國是可以接納民主，但一定要由自己所建立的？

△：是的。建立民主後的好與壞，不應與別國有任何關連，這只是我們中國國家內的事。就算真的要建民主，也不應是由殖民地去建立，因為殖民地（帝國主義）和民主是互相矛盾的。殖民地一百五十年來都反對民主。但是現在彭督卻以民主領袖的姿態出現，而且要中國去接受一些他們自己一百五十年來都不能接受的東西。

• 其實英國亦曾問過中國政府他們應如何做，但中國方面遲遲不肯表態，中國只說因為此政改是不能接受的。

△：我覺得中國在這個問題上沒有信任過香港人亦沒有跟他們一起商量。中國認為政治改革是九七年後中國自己的事，與英國沒有關係。既然在基本上，中國已作出讓步，

為何還要再次向英國讓步呢？

• 這種強硬態度會否令中國政府在一些香港人心中產生不良印象？

△：我覺得中共是最不會宣傳的。他們一直做了很多沒有多大效能的宣傳。一方面，他們逼逼人接受他們的意見及思想，另一方面，卻沒有真正地去解釋自己的立場，這是因為他們太不信任輿論。

• 這是否一種大中國主義呢？即是說，我們怎樣便是怎樣，毋須要問太多問題。

△：因為中國的政治文化是繼承了大部份專制主義。這與列寧主義有很多不同的地方，例如：「天上只能有一個太陽。」他們有要求有上下級別，雖然群眾有意見，但卻沒有權力去監督政府，這便是以前封建社會治國的方法。所以，現在中國如果要民主，首先要先對這個觀念反省一下。

• 你覺得中國（無論是理論上或是實際上）有沒有可能民主化呢？

△：我個人認為，第一，應該抱樂觀的態度。這是世界的潮流，中國是會有民主化的。第二，中國怎樣去民主化是不應跟從西方的標準。但民主的精神卻要參考西方國家。這個精神是要人民真正有權利，以人民為主體。其實中國的傳統已經有這個思想，但這個體制卻不能包含在當中。我主張要參考西方的歷史，但不能「照搬煮碗」的抄襲。對於民權的認識應該根據中國自己的歷史去發展。但這個問題我們卻沒有深入研究甚麼叫做不離現代化的民權傳統，甚麼叫做有利的現代化的有利傳統。現代化從社會制度方面及從價值觀方面有甚麼作用，中國似乎還沒有弄清楚。所以我覺得青年人現在比較空虛，他們對馬列主義已經反感，感到人生的方向也沒興趣似的，所以，我甚至將來台灣、香港，以及中國所有，有思想的中國人結合在一起去究竟這些問題。

• 但是，他們會不會有一個惡感呢，例如在六四事件看到的反效果，雖然他們很有理想，但可能會得罪了很多領導階層的人。

△：我個人覺得，六四之後，我都有作出很多批評，但現在覺得，從中國的情況來看，我主張沒有什麼出路，意見就少提吧！該結算具體的方法，怎樣面對現實，找一條真正走得通的路。中國老伯姓再經過一次革命就是沒有可能的。我們一定要找一條和平的路。首先通過長期的教育，提高每個中國人民的素質，這個素質不一定要西方的，但是可以參考很多健康的如加拿大。我覺得在以前中國是禮義之邦，但現在跟加拿大的人相比，實在差遠了。有些優秀的生活習慣應該恢復及發揚，而中國的貪污腐化應該排除。但中共對教育不太重視，這是一個更大問題。反觀日本，戰後他們重視教育，所以現在有這樣的成績。

• 但對中共來說，這個教育方式是否一個策略，恐嚇過份教育、會令知識份子抬頭，威脅當政人的權力？

△：因為中國的革命，本質上是農民的革命，一般農民不一定重視知識份子，一般是尊重他們的，但是農民掌握政權之後就不同了，他們知道知識份子是很厲害，所以當他們用時，時不真正放心去用知識份子，怕他們太有影響力會搶奪了政權，所以毛澤東對知識份子，表面上尊重，但實際上是很害怕的。

• 回到中英問題方面，究竟發展下去，你會預計有什麼結果，中國會不會來想讓步、或堅持到底呢？

△：客觀來說，英國可能變相不妥協，因為經濟利益對英國是很重要的。另一方面，香港人可能漸漸對港督反感。所以中國對港督的地位有新的看法，其實，「Tunc is on China side」中國不動聲色，而「另起爐灶」是有可能的，「另起爐灶」對香港人有利而不利。我覺得可能對香港人利多於弊，假如港督不是這

樣做，可能中共對香港人不會更加接近，更加民主，保持經濟方面開放，在政治方面抓緊些。現在不同了，經過這次的波動，中國和香港更加密切，到九七年，政改方面不但可以接受，而且更有彈性。如果中方不這樣做，反而會和香港對立，有利於英方，提高港督的威信。但我們不希望香港一次過就變為全面民主。而民主化跟穩定的問題，我想北京一定要考慮更多，經過這件事後，應會更加清楚。如果不過當加快民主步伐，對香港有很大的影響。中共對於這個問題的底線是什麼呢？其實是不希望香港成為反共的基地。對民主的問題，不是本身的問題，而是中共政權穩定的問題。

• 作為一個完結，在你眼中，你認為在未來十年，中國的經濟、政治和民主化的路向是怎樣的。作為一個海外的華僑，你有甚麼意見給予海外華人，能夠加速中國及香港的民主化呢？

△：我覺得對老人家來說，應該考慮將來歷史對他們的評價是怎樣的。因為歷史的潮流趨向民主化，我們不可能期希望領導人所做的全是正確，但壞的應該自己認識，這是一個很大的考驗，所以領導人沒有他的氣魄或遠見是很重要的。另外，領導人對中國前途真的關心，穩定經濟和政治社會發展是不能分割的。世界上所有穩定的現代化國家都是民主國家。沒有穩定，不但沒有經濟發展，同時對自己的政權也無法穩固。國家興旺的主要因素是人民，如果國家被否定，一定不能成事，不能幻想用強硬的辦法去統治今天的中國。以前中國人有容忍的習慣，但這個歷史階段已經結束。所以我希望中國應從人民利益及穩定政權出發跟人民結合，解決人民關心的問題。我個人覺得，海外華人對中國的影響有一定的重要性。這一代的，華人有知識，有教育，經濟方面富裕多了，跟中國仍有地位上的聯繫。六四之後，中國存在一種精神上不自由的情況。所以希望中國能認真改革。在國內很難公開交流及討論敏感問題，但在加拿大就不同，可以公開討論，很多華人都具有知識、有見解，能夠結合中國傳統和西方傳統兩者中最好的東西，這也只能是我們海外華人所能夠體會到。對於中國將來發展的戰略問題，存在著很多不同的觀念：我們這些海外華人，如在將來回到中國旅遊或與中國的知識份子接觸等，都會有互相交流的影響。其實，我們為了中國問題而煩惱，卻忘記了我們現在切身的問題——東西方文化的交流。中國的傳統處事方法，會否傳至西方社會，而幫助西方人解決問題呢？比方說，美國社會動盪的問題，相信以中國的傳統觀念，亦可解決的。所以，這實在是雙方的交流，而並不是中國單方面的去學習西方的！

## Governor of Hong Kong- An Unappealing Role in a Sensitive Time

by Wendy Lee  
translated by Carrie Tang

Hong Kong will be returned to China in about four years. The closer it draws to 1997, the more susceptible the Hong Kong economy becomes to the changes in Sino-British relationship. The Governor of Hong Kong, the Hon. Chris Patten, has attempted to build an image of a "people's governor." His efforts for Legislative Reform, so that the people of Hong Kong will have a greater degree of democracy under China after 1997, will likely fail. The plan lacks the support of most of the Hong Kong people and has attracted severe criticism from the Chinese leaders. This goes to show that the position of the last governor is so contentious that he may gradually fade out.

Governor Patten has been popular in the British Conservative Party. Governor Patten, Prime Minister Mr. John Major and the Minister of External Affairs make up the "Iron Triangle" responsible for Hong Kong's problems. As a result of opposition from all sides, they have now tuned down their efforts for a more democratic Hong Kong. In a recent press conference, the Governor told reporters that the time has come for the Hong Kong people to discuss the feasibility of direct elections and not the democratic issue. He

was quite recently still singing the democratic tune but has given up the tune now in order to preserve his image and authority.

Why has the Governor changed his tune? First, from loopholes in the Basic Laws signed by the Chinese and British Governments, he is able to propose Legislative reforms aimed at increasing direct representation in future elections. However, a Communist China will never accept such a proposal and Hong Kong is not, at this stage, ready to accept such a heavy dose of democratization. His proposal can only render the Hong Kong political situation more volatile and reduce the faith of the investors in Hong Kong, resulting in the worsening of the economy. The Governor, because of heavy pressure from the opposing majority, has softened his attitude on his proposed Reform which he had promoted with great energy and enthusiasm just two months ago.

Is Governor Patten really looking after the interests of the Hong Kong people in his attempt to promote democracy or is he merely the pawn of the British Government to counter the Chinese leadership? Or is he doing it merely to pad his

political record for his return to British politics? From what can be seen, whatever his intentions are, he has failed to achieve his goals and his popularity, along with his reputation, is suffering. One should observe the attitude and methods he will adopt in dealing with the criticisms from the Chinese government.



## 港督 — 吃力不討好的角式

作者：李煥明

距離香港回歸中國只有四年多的時間，越迫近九七，香港的經濟狀況越容易受中英雙方的關係變化而波動。儘管港督彭定康自上任以來，致力建立一個親民形象，嘗試設立政改方案，稱替港人向中方爭取在九七過後有自由的政制；可是他的努力卻事倍功半，始終得不到大部份港人的支持，更惹來中共來中共領導人的嚴厲批評。這樣已顯示出這位香港的末任港督的地位已是岌岌可危甚至要逐漸準備轉身走下台階了。

縱然彭督在英國保守黨內的聲望不俗，他與英國守相馬卓安和外相韓達德更是處理香港問題的「鐵三角」現在面對各方面的反對聲中，他們對於促進香港的民主已是大大降低調子。最近記者訪問港督時，他竟轉口風地稱，現在港人應討論「九五直選」的可行性，而非香港的民主問題。前陣子仍致力唱爭取民主的高調，現在的港督似乎要為了保住威信而不唱這調子了。

為何港督要轉口風呢？首先，他的政改方案是針對中英雙方定立的基本法內找出罅

隙，來增加選舉的民主成分。但是，對於中方的共產主義來說是不會接受這套方案，香港的民主步伐暫時仍未能夠緊緊接得這樣急促，因此他的提議只會令香港的政治更加動盪不安，令投資者對投資在香港的信心減低，使經濟更加放緩。故此，兩個月前的港督仍雄心勃勃地宣傳他的政改方案，現在經一片反對聲音的壓力之下，態度終於開始軟化了。

究竟港督彭定康是否真的願意為港人的利益而提倡民主？還是他只是英國政府用以對抗中共領導層的一粒棋子？或是他想為自己多添政治籌碼，以準備為將來參予英國大選而鋪路？以目前的形勢來觀察，他的目的非但不成功，其聲望反而每況愈下。且繼續觀察他處理中方發出的批評而應變的態度吧！

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## China's Growth:

Booming economy is straining its infrastructure  
by T. Hayashi

Someone once said, "China with a fifth of the world's population, one can retire after making a cent in US dollars from selling something to each one of the 1.15 billion Chinese." But nobody said that doing business in China is easy. Unlike in other countries where money does the talking, doing business in China requires a lot of negotiating and often *under the table* deals. Most of the times, there is no feasible outcome after long negotiations. If you have the right connection and know the market's needs in China, doing business with China can be very prosperous.

The GNP growth in China was 11.5% and inflation rate was 10% last year. It is expected this year the GNP growth level will be 12% and inflation rate will remain the same. This GNP growth rate is one of the highest in the world. On the other hand, Canada had a GNP growth rate of 1.5% last year and is predicted to be 2.5% this year. British Columbia is better off with a growth of 2.5% last year and predicted to be 3.5% this year. The Chinese Consul in Canada feels that Canada, especially British Columbia can easily take advantage of China's rapid growing economy.

Canada has three advantages trading with China:

1. Canada has been exporting wheat to China since the seventies.

2. Canada has cultural ties with China through its large

Chinese population of 800,000 (230,000 live in British Columbia.)

3. Both Canada's and China's economy are complementary of one another. Canada exports technological assistance and telecommunication equipments to China, while China provides cheap labour to manufacture goods for Canada.

However, for China to sustain its high growth rate, there is one major area that have to be improved. China's infrastructure is cracking under the pressure of high growth rate. From 1981 to 1991, China's energy production growth only increase by 4.7%. In 1990, the electricity-generating capacity was 70,000 MW. China is installing capacity faster than any other country, last year another 13,000MW were added to the grid. The United States for example, only added 3,200 MW during the same period. This is a much higher increase compared to most countries, but still not nearly as fast as the country's economic growth. Chinese officials admits that the power supply still lags demand by 20 to 30%. Factories in major industrial cities are being forced to operate at less than 75% capacity.

It is obvious that China's economy is growing rapidly. With the on-going investment from the free world, I hope China will finally become an advanced nation in the near future.

## 增長中的東方巨龍——中國

作者：燕

有人說過「中國人口十億半，只要有本事從每一個中國人身上賺一分美金，就可以退休了。」隨着中國日漸發展的經濟，世界各國的工業、企業家們都如雨後春筍般紛紛的在中國投資，以圖打進這佔全球五分之一人口的市場。沒有一個商人說在中國投資容易。不但要了解國內的市場運作和需求，更重要的是與官方漫長的談判。這也不一定談得出成果。

能夠在中國從商是個很難得的機會。在中國已經建立了基礎的公司，趁著國內劇烈的經濟增長，在這龐大的市場賺取了不少利潤。這些公司可算是趁中國開放時進攻中國新市場踏上了成功的第一步。

根據統計，中國去年的國民生產總值增長率為11.5%，而今年的預測是12%。而去年的通貨膨脹率為10%，預測今年也一樣。在一片經濟不景的

情況下中國的增長率是世界上最高之一。相比之下，去年加拿大的國民生產總值增長率只是在1.5%徘徊著。而今年的預測是2.5%。而卑詩省的增長較佳。去年的增長率大概是2.5%，而今年的預測是3.5%。

除了擁有龐大的市場以外，中國也不斷的建設及改進她的基礎結構 (Infrastructure)，但還應付不到急劇的經濟增長。在一九八一年至九一年之間，中國的能源增長率每年只有4.7%。一九九零年的發電量是7000,000MW。而在九二年，中國增加了13,500MW的發電量。而美國方面只增加了3,200MW。相比之下，便可想像到中國的發電量增長是多迅速。但仍是有僧多粥少的現象，根據中國官方統計，電源供應還比要求落後了20%-30%！因此加拿大應趁這機會為中國提供先進的

科技以助中國的發展。

與中國貿易，以加拿大的觀點有三個優點：一、加拿大自從一九七零年已開始出口小麥供應中國的市場需求。

二、加拿大擁有八十多萬的華僑，這麼多的華僑促使「中加」貿易更容易的發展。

三、中國與加拿大的經濟是相輔相承的。加拿大的科技、人材及各方面的服務正是中國目前所需求的；相對中國的人力資源及天然資源亦是加拿大所需求的。展望將來，中國的經濟發展在海外商家的投資下將會繼續增長。但在這迅速劇烈的發展中，國內的基礎結構必須能夠支持這迅速的增長。希望這巨龍在近期內甦醒後能追上工業國的水準。

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## The Struggle of Cultural Identity vs. Assimilation

by Davicion Levi

There is a psychological stigma that all people will feel if they are put in a new environment. The instinctive survival mechanism that humans and other animals activate causes them to do whatever is necessary to survive. But at the same time, there is still a need to preserve an identity of their former country or culture to differentiate themselves from "other" people. In modern terms, assimilation, is necessary, just for physical survival purposes, but maintaining cultural identity or diversity from the multitudes is also necessary in order to preserve one's own "tribal" values and ideas. Especially, for the new immigrant, the comfort and security of one's own language, culture, and religion needs to be sacrificed in order to "put bread on the table." The majority of capital earning environments in Canada require the participants to be able to communicate in the English language in order to be hired, promoted, or listened to. Not being able to communicate is a big disadvantage and severely limits the type of work or career one may acquire or pursue. On the other hand, without any cultural, religious, or political groups (which are basically "tribes" of people with whom we share common ideas, values, or interests) to identify with, we tend to feel very empty. This is most natural; it is imperative for our well being to express ourselves, because humans have abstract elements within, intangible concepts that are a part of our being. The most obvious being LOVE.

Permit me to be naive when I say that pragmatics aside, the next thought for individuals in terms of "tribal identity" is one of personal choice. "Do I consciously agree or disagree with the ideology, religion, way of life, that I as a member

of a specific 'tribe' have been brought up with?" If one does not see the value of one's native ways; the rituals and methodology of one's "tribe", then the loss of the "tribe" itself is incidental. However, if one, through conscious thought, can draw a greater degree of common idea from one's own "tribe", then from another, then it is only logical to remain and strengthen your "tribe" and to see that its ideas continue.

Then the nationalists cry out, "United we stand, divided we fall!" This is the necessary motto for the social "pack" animals that we are. For the survival of the individuals, we must maintain our own individual identity and feeling of self-worth. We cannot be "weak", if we want to survive. As a tribe, we need to have some conformity, and the members must have solidarity on key issues if they want the "tribe" and its ideologies to exist. As a multitude of tribes, and nations of all humans must have some very general cohesion, if only on the basis that we are all "Homo Sapiens", the tribe of knowledge.

Finally, I should get to my point and the relevance of the argument. As human beings, we must be constantly conscious of our collective mortality. Presently, the state of our world environment put this notion into focus; with our parents' generation it was the A-bomb. At the same time, sometimes it is necessary to even die for a belief, idea or understanding. Most times, it is more necessary to continue living, to propagate not only the species, but the uniquely human possession; the "idea". Racism is fear. A fear of others is due to lack of understanding of others. Sometimes, in a paranoid attempt to preserve our own identity, we question and destroy the identity of another; singularly or

by the "tribe". Perhaps a naive ideal would be that the word Canadian could become synonymous with a person that does not observe a doctrine of mere tolerance, but goes out of his or her way to gain knowledge and understand and not fear. As part of our own intrinsic "moral constitutions", we should make every effort as a society to go beyond our natural instinct which is also integral, to protect the diversity and wealth of culture in our borders.

It might be easiest to be the same, to talk the same language, to act in the same ways, to value the same things, to think the same ways. It also might be easier to shut oneself off from the rest of the world, to create a closed society, that is most comforting to the members. The shortcoming of this security of that "everyone is like me" mentality in that by evolutionary principle, less diversity equates to less chances of overcoming changes. It is very hard for us to accept other tribes, and their ways, the challenge in Canada is to be able to live in decency and humility with ones own ideology and at the same time support other tribes' needs and even wants. We do not have to agree with each other, we have to agree that we are allowed to argue with each other and protect the right to oppose other tribes. But it is absolutely imperative, that a limit or boundary must be firmly drawn as to how far one can go to oppose and support. We should be taught to learn to understand ourselves; to be secure with our own identities so that we can appreciate and respect others without the need to prejudge any individual because of a notion that we make when we ignorantly categorize or fix them into a stereotype.

## 「我對種族同化的看法」

原文: DAVICION LEVI  
譯: WENDY CHENG

很多人在置身於新環境中時，都會感到進退兩難。致力求生是出於本能的。但同時，又需要保存自己故鄉的文化個性來分別自己及「其他人」，現代、「同化」(assimilation)只是為了求生，但我們亦需保持自己本身文化與主流社會有別的特性來保存自己民族的價值及意識，尤其是新移民，很多時為了生計，被逼犧牲自己母語、文化及信仰所帶來的歸屬感。因為加拿大很多公司都要求員工能以英語溝通才獲聘用、升職及接受。若沒能力溝通，事業發展便會受阻。但如沒有了我們可認同的文化、信仰、政治的意識，我們便會感到空虛。這是當然的，因為人性是有抽象的一面，最明顯的便是愛。為保持身心健康，我們是需要表達自己的。

容許我天真的認為「民族特性」是一個個人選擇，「我是否自覺地認同我所成長下的民族的思想、信仰及生活方式」假若一個人不重視自己祖先的傳統文化及習俗，那麼民族意識的喪失就根本不重要。相反地，人如果能從本族中找到共識，人就會努力地發揚自己民族的意識。

「團結就是力量」是我們這群「社會動物」的金石良言。我們必須保留自己的個性及自我肯定的價值才可有個性的生存。為了民族及民族意識的延續，族人必須團結一致。還有在這個多元民族的社會中，所

有人也應互相合作，因大家也是屬於知識族的「現代人」。

最後，我該到我的論點。現在，世界時勢常令我們人類察覺到人是終有一死的。例如上一代的威脅就是原子彈，有時候，我們需為信念、意識或諒解而犧牲。很多時，我們不單是為了傳宗接代而生存，也是為了發揚人類獨有的「意識」。種族主義地保存自己民族特性的過程中，我們對別人的民族特性提出質疑及作出破壞。也許，「加拿大人」這詞能作一個「不信只是僅僅的容忍，而積極地及無懼地增進知識和了解」的人是個痴想，作為社會的一份子，我們該盡力地保護我們能有不同種類及豐富的文化。

或許，在言行及思想上與別人一樣是更容易辦到。對很多人來說，與世隔絕地生活在一個只有自己的社會裡，便是最好的。可是，這種「人人如我」的想法也有短處，因為根據進化論，越少種類便相等於越少機會變化。要接受其他民族及他們的生活方法是不容易的。在加拿大的挑戰是要能夠同時恰當地享有自己的意識形態及支持其他民族的需要，我們不需同意對方，但我們必須同意大家是有發表不同意見的權利。我們絕對必須劃清支持及反對的界線，我們應該學會了解自己及穩固自己民族特性，以便能在沒偏見的情況下，欣賞及尊重別人。

## Multicultural Liaison Office (MLO)

The Multicultural Liaison Office was established in July 1988. The office was initiated in recognition of the changing ethno-cultural composition of the University as well as the wider community it serves.

The MLO is dedicated to promoting anti-racism and a climate of equality, equity and mutual respect in inter-cultural and ethnic relations. The goal of the office is to stimulate, promote, and to facilitate initiatives for faculty, staff, students and the wider community, aimed at eliminating individual and systemic discrimination.

The office organizes and facilitates workshops, seminars, and conferences. Areas being addressed include racism, cross-cultural sensitivity in the classroom and workplace, and preparing practitioners to work in a diverse society.

The office makes every effort to have workshops and seminars situated in wheelchair accessible locations and when possible will have sign language interpreters available upon request.

For additional information, call 822-9583

## 多元文化聯絡辦事處

譯: 李煥明

基於社區和大學內的種族和文化結構不斷轉變，「多元文化聯絡辦事處」Multicultural Liaison Office (MLO) 因此在一九八八年七月成立。

「MLO」致力於促進反種族主義，和確保文化交流及種族關係在一個同等、公平和互相尊重的氣氛中進行。它的目標是鼓勵和促進學院的教職員、學生及廣大社區的積極性，消除個人及有組織的歧視。

此辦事處亦組織和設置研習班及會議，範圍包括種族歧視，在課室及工作室內的文化交流敏感度，以及準備在一個多元化社會開業工作。

此外，這辦事處更致力在一些有傷殘設施的場所舉辦研習班，和儘量應需求而提供手語翻譯員。

欲知詳情，請電八二二·九五八三。

## UBC MULTICULTURAL LIAISON OFFICE SPRING MINI-CONFERENCES

### Racism: Breaking the Silence\*

To mark the International Day for the Elimination of Racial Discrimination this mini-conference will provide different perspectives on racism at the educational institution and develop anti-racist strategies.

Date: Friday, March 19, 1993

Time: 8:30a.m.-4:30p.m.

Place: Yorkeen Room, Cecil Green Park, UBC

Limited spaces available. Please register with the Multicultural Liaison Office at 822-9583. Wheelchair accessible.

### Workshop on Research in Ethnic Relations and Cultural Diversity\*

This workshop is designed for researchers in the areas of multiculturalism & ethnic relations. Four panels of experts will be available to comment on presentations, and plenary addresses will be given at the start of each day.

Date: Wednesday, March 31 & Thursday, April 1, 1993

Time: 8:30a.m.-4:30p.m.

Place: Yorkeen Room, Cecil Green Park, UBC

Limited spaces available. Please register with Olav Slaymaker, Associate Vice President Research Humanities, Interdisciplinary Initiatives, and Social Sciences at 822-5159. Wheelchair accessible.

\*Sign language interpreters will be available on request. Please contact the Multicultural Liaison Office no later than one week prior to the workshops at 822-9583 to book.

WATCH FOR FURTHER WORKSHOPS IN JUNE.



## Power and Change in Chinese Poetry

by Colin Hawes

An experience common to most of us is leaving home, moving to an unfamiliar place, changing our whole environment. Somehow we must try to find stability, a peaceful center, in spite of all our running around and jumping about. Otherwise we might go a bit crazy.

Many Chinese poets went through a similar experience. Employed by the Imperial Court as officials, they were posted all over the Empire, from Shandong to Canton, rarely spending more than a few years in each place. Their way to relax was writing poetry: it was as much part of their lives as TV is to ours.

Some, like Du Fu (712-770), spilt large quantities of ink writing poems about how miserable they were—

*"An old man at the ends of the world, I cannot go home yet  
As evening comes I face the great river to the east, crying"*

(from 'Ballad at the Ends of the World'). Not surprisingly, since the Tang Dynasty was in a state of turmoil at the time, torn apart by rebellions. It seemed that all civilization was coming to an end.

Three hundred years later, people started to put aside their fears of cosmic disaster and enjoy the cultural splendors of the new Song Dynasty. Instead of moaning about their unsettled lives, poets like Su Dongpo (1037-1101) invented a new, optimistic philosophy. There were two related sides to this philosophy: first, every object in this world, no matter how small or insignificant-looking, is important. Therefore you can find out as much about life from contemplating a water-buffalo as you can from listening to the Emperor, or reading the dusty old books of Confucius. Second, the changes which we go through in life are no bad, not something to complain about, because without continual change we would be dead. Rather, our life is one long journey, propelled forward by powerful forces. We should sit back and enjoy the ride.

Look at the energy of this poem by Su Dongpo, about rafting down rapids (yes, ancient Chinese poets did do this!):

*Long rapids suddenly dropping, send up leaping waves  
The light boat descends southward, like a hurled shuttle  
The boatman piercingly cries, wild ducks*

*and geese rise startled  
A threadlike channel of water grinding through jumbled rocks  
Like a bounding hare as eagle and hawk swoop down  
Like stallions gushing down a 3000 meter slope  
A severed lute-string snapping away from the peg; an arrow fired from the hand  
Lightning flashing through a tiny gap; dew-drops sliding off a lotus leaf  
Mountains dizzily revolve on all sides, wind whisks by my ears  
All I see is foam flowing into a thousand whirlpools....*

The force of motion sends Su Dongpo into a kind of trance, in which his whole life seems like a trip down the rapids, so fast and exhilarating. Perhaps we too should step back with the poet

and watch our own huge world go rolling by. Instead of becoming caught up in all our little problems, we should listen to his conclusion:

*"One should only have no attachments in one's heart  
Then, though creation goes driving on, what can it do to us!"*

That's the first side of Song Dynasty optimism: changes in our lives are good, just as flowing rivers are good. As for the second side, the importance of every individual object, well I mentioned water-buffalo earlier. Here's a poem by Yang Wanli (1127-1206) to prove it:

*Herding-Boys at An-le Fang  
The boy in front pulls an ox across the stream water  
While the boy behind rides his ox, turning round to ask something  
One boy plays a flute, flowers pinned on his rainhat  
One ox carries a boy, as she leads her calf along  
The gentle water in the spring stream is pure without silt  
Fine grasses on spring islets; azure jade without blemish  
Five oxen wander far off, but the children don't bother them  
For the boys' home lies there, just across the stream  
Suddenly a few drops of rain fall on their heads  
Three rainhats and four raincoats go scurrying off.*

(trans. Prof. J. D. Schmidt, in 'Yang Wanli' p. 101)

Funnily enough, the water-buf-

## 一位外國人看中國詩

## 中國詩篇中力量與及轉變

原文: Collin Hawes  
譯: Helena Wong

離開本土，遷移到另一個陌生地方，轉換另一個截然不同的環境，可能是不少人的寫照。在往後營營役役，東奔西跑的生活，我們會嘗試找尋安定平和，否則我們會步向瘋狂。

很多中國詩人亦有相似的經歷：為朝廷效力，被派往各縣城為官，北上山東，南至廣東，往往於各處受任數載，當年的生活固然不能以電視作為娛樂，他們唯有以寫詩宣洩情懷。

唐代詩人杜甫（公元712-770）便以大量筆墨於寫詩以抒發他們仕途的坎坷。「老病於天柱海角，未能返故鄉，每夜望著大江東去，祇有痛哭」。在當時的局勢並不出奇，正因唐朝末年動蕩不堪，國家處於內憂外患，面臨分裂，一切文教都似要結束。

falo, or ox if you prefer a shorter word, was a Chinese Buddhist symbol for the way to enlightenment. Most people could mention several things which would make them happy: pots of money, a considerable boyfriend of girlfriend, a new Mercedes, interesting career (think of your own examples here....). Problem is, all these things make us happy when we first get them, but as time goes by they lose their appeal and we want something else, something better. We may not admit it in public, but what we really want is enlightenment. That means happiness which stays for ever, which "lights up" our lives.

In Yang Wanli's poem, the ox is the way to enlightenment; it is that desire in us which is never satisfied, always trying to go further and further. We are like those little children in the poem—we go find what we want, then drive it back home and promptly forget it! And what's so special about the ox, if we ignore it as soon as we bring it home? The whole point is that the ox leads us back home: if we didn't get fed up with what we do find, then we wouldn't look for our true "home", where "the gentle water in the spring stream is pure without silt".

Therefore, once we realize that our life is one huge search, and that everything we meet points to our true home, then we should really get stuck in to life right now, right here—run down those rapids like old Su Dongpo; look beyond our ox (or Mercedes nowadays) and find what we truly need.

三百年後，宋朝安定的局面，人們開始遠離災難的威脅，並且可以分享他們宋代的文化異采。他們不再悲嘆不安的生活，取而代之的是另一種情懷。宋代詩人蘇東坡（公元1037-1101）始創了一套新的樂觀哲學。他的人生觀分為兩個相關的部份。首先，世間上每一件事物無論多渺小都有其重要性，所以就算從注視一頭水牛之中也可借出人生，有如聆聽帝皇的寶訓，或研讀論語一般。此外，人生的轉變亦並不是壞事，更用不著我們去申訴，因為沒有不斷的轉變，我們便形同死去。相反，我們的生命仿似一個漫長的旅程，由強大的力量往前推動，我們應觀望及欣賞這經過。

試看蘇東坡在他的「百步洪」所描寫的活力——乘木筏渡急流。（中國詩人果然如此！）

## 百步洪 蘇東坡

長洪斗落生跳波，  
輕舟南下如投梭，  
水師絕叫鳥雁起，  
亂石一綫爭磋磨。  
有如兔走鷹隼落，  
駿馬下注千丈坡，  
斷線離柱箭脫手，  
飛電過隙珠翻荷。  
四山眩轉風掠耳，  
但見流沫生千渦……

但應此心無所住，  
造物雖駛如吾向！

這些活躍的動力，足以令蘇東坡為之出神，他的一生就恰似一項漂流旅程，如施的迅速，令人興奮。或許我們應該追隨詩人，一起觀看一下我們的世界是怎生滾過。我們不應只顧應負那些微不足道的問題，相反，要聽蘇東坡的結論：  
「……但應此心無所住，造物雖駛如吾向！」

（我們不應為任何事所纏繞，它們雖然不斷推進，但總不能左右我們的方向！）

此為宋代理想主義的一面：人生轉變是美好的，就如流水一般。另一方面，每一個個體的重要，正如之前所提及的水牛。這裏有一首楊萬里（公元1127-1206）的七言詩，就證實了這一點：

## 安樂坊牧童 楊萬里

前兒牽牛渡溪水，  
後兒騎牛回問事；  
一兒吹笛笠簪花，  
一牛戴兒行引子。  
春溪嫩水清無滓，  
春洲細草碧無瑕，  
五牛遠去莫管他，  
隔溪便是群兒家。  
忽然頭上數點雨，  
三笠四簪趕將去！

有趣的是，水牛在佛教裏面象徵啟迪的途徑。很多人會指出他們快樂將會是擁有很多很多金錢，一位體貼的伴侶，一輛新平治，又或者一份稱心的職業。問題是，當我們得到這些時，的確會很高興，但它們隨著時間流逝而失去其吸引力時，我們會希望得到更好的。或者我們不會公開承認，但我們真正所要的是啟導，這意思是永恒的快樂會明亮我們的生命。

在楊萬里的詩裏面，水牛一道啟示，它能令永不厭足得寸進尺的我們快樂。我們尤似詩中的小童找尋所愛並把它帶回家，不久便將之遺忘。究竟於我們把這水牛帶回家後便將牠置之不理，水牛有何特別。主旨在於水牛引導我們返家，如果我們不餵飼牠，便永遠找不著真正的「家」，那裏「春溪嫩水清無滓」。因此每當我們覺得生命是一項巨大的探索，以及一切都與我們真正的「家」吻合時，我們便需同時同地投入生命——像老蘇東坡一般躍入急流；超越我們的水牛（或今日的平治）找尋我們真正所需。

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# Palm Reading -What your "Wisdom Line" tells you

by Beatrice Lau  
translated by Cherie Yoo

Palm reading has more than five thousand years of history with its origin in the sages and the priests of the ancient Egypt, Greece, China, and India. Afterward people have kept on collecting statistics and developing studies on psychology, criminology, pathology, ethnology and genetics; depending on a palm's shape and lines on it, they determine a person's fortune regarding success or failure, good or bad luck, dowry, children, length of left and wealth.

Medical dissection analysis document a brain as the core of the nerves and the controller of all kinds of mental activities; the nervous system and the major device of accomplishing cerebral senses are closely related to the distribution of lines on a palm. That is, whole motivated actions of a person are reflected on a palm, and its pattern of lines can stand for his or her personality and fate of the past and the future. In this way, people can welcome the good omen and avoid the bad one; sense the secrets and encourage themselves; make efforts and take courage.

All kinds of fortunes in life can be inferred and determined according to the traditional, fundamental viewpoint: the left (hand) for a man and the right (hand) for a woman. There is an assertion that for a man, the left hand tells his inborn fortune and the right hand his acquired fortune; for a woman, it's vice versa.

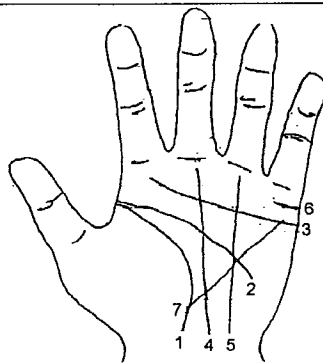
Also, some people assert that the innate fortune reading covers the years before the age of thirty-five; the acquired fortune reading after the age of thirty-five - the first and latter half of one's life. Moreover, some other people put the natural and the acquired fortunes together to reason and decide one's fate. It seems everyone has one's own point of view and so far there is no single, uniform standard in palm reading.

To me, it seems fairly impartial and reasonable to take the "left for a man and right for a woman" idea as to the natural fortune, and the "right for a man and left for a woman idea" as to the acquired fortune and to observe all in all. The inborn fortune is often affected by artificial, environmental and many other factors; these factors make a series of changes, and palm reading coincides with the whole practical life in this light.

A palm has many horizontal and vertical lines, crossed each other and different in length. Everyone has a different number and depth of lines called a palm pattern. Each line pattern has a name and a meaning; it can be basically classified as follows:

- (1) life line,
- (2) wisdom line,
- (3) emotion line,
- (4) career line,
- (5) success line,
- (6) marriage line, and
- (7) health line.

(see figure A)



is to be discussed.

The wisdom line is also called the brain line. A person's level of innate talent and quality completely depends on the activity of the brain, and indicates his or her abilities of understanding, judging, memorizing, organizing, thinking, creating, reasoning, conceiving and so on. They usually assess a person's wisdom and talent by the these abilities. A person's wisdom, ability, quality, influence against fate and its result. The following is some common palm patterns of the wisdom line.

1. A deep, fine and long wisdom line means graceful and versatile talents. Long hands and fingers with this kind of wisdom line tells a person of delicate and elaborate talents. (See fig. 1)
2. A deep, fine long but straight wisdom line means determined willpower and invincible spirit. (See fig. 2)
3. A short wisdom line tells feeble will, inferior talents and incapable intelligence. (See fig. 3)
4. A fine, long and apparently downward wisdom line tells a person of weak will and irreso-

Figure A

- (1) life line,
- (2) wisdom line,
- (3) emotion line,
- (4) career line,
- (5) success line,
- (6) marriage line, and
- (7) health line.

lution in everything. (See fig. 4)

5. An excessively long wisdom line means a person of self-centred and egotistic features. This kind of person, often being too confident, brings on failure. (See fig. 5)

6. A wisdom line crossed with a life line means an idealistic, imaginative, and self-indulgent daydreamer, easily tempted from the outside. (See fig. 6)

7. A wisdom line having an excessively wide gap with a life line tells self-indulgence, carelessness and lack of self-control. This kind of person is self-centred in every way, and does not care for others; fairly lacks alertness and has much of destruction and treason. (See fig. 7)

Note: If you find your palm pattern naturally superb, you will be glad, of course, but you must not be too self-conceited or negligent. Like wise, you do not have to be discouraged even if your palm pattern tells you bad stories, since the intentional efforts and struggles will surmount the fortunes after all.

## 手掌乾坤

作者：柳天璽

手相學源於古代埃及、希臘及印度之賢哲巫祝及祭司，具有五千餘年之悠久歷史；繼後人不斷地開研究，集統計心理、犯罪、病理、種族和遺傳等各學科之大成（手相學）是根據掌型紋之型態以判斷其人生中的吉凶成敗，禍福休咎，妻財子祿，專天窮通之運程。據醫學解剖分析，人體是以腦為神經中樞，思想及各精神活動為人身一切主宰，這一切與手掌內所分佈之複雜神經都有密切之關係。再者，手乃是腦意識之主要工具，故一切動機行為均反影於手掌上；察其形態紋理，是可以推算其人格身世及過去未來之命運，從而更可以趨吉避凶，知機自勵，振奮勇為。

### 左右手簡介……

「男左女右」乃自古流傳至今的手相基本觀點；也就是說，看手相，男性以左手，女性以右手作推論判斷人生的一切種種命運的基礎。亦有主張男性左手論先天命運，右手論後天人為之命運；女性則以右部份，管三十五歲以前，後天部份則管三十五歲以後，即兩掌各管前半世及後半世。更有主張對手合密，看先天命運如何，後天人為命運如何，再綜合以推論判斷等，那一種才是正確看法，似乎是見人見智，所以至今尚未能統一標準相法。



Figure 4



Figure 1



Figure 5



Figure 2



Figure 6



Figure 3



Figure 7



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依筆者之淺見，應該以「男左女右」之先天手相與「男右女左」的後天手相，綜合察看較為合情合理，因為與生俱來的命和運，往往會受到後天人為因素、環境因素以及其他種種原因，而產生綜合連鎖變化。所以這種看法得到的結果方符合實際的生活上種種的人事命運。

手掌上有很多縱橫交錯的長、短線合稱為掌紋。掌紋或多或少、或深或淺，因人而異。不過，每一條紋路，均有其名稱和意義。基本上可分為：見圖A

- ① 生命線
- ② 智慧線

- ③ 感情線
- ④ 事業線
- ⑤ 成功線
- ⑥ 婚姻線
- ⑦ 健康線

而我們今期要探討的，就是智慧線。

### 智慧線

智慧線又稱為頭腦線。人之天賦才能的高低，品質的優劣，完全佔靠頭腦的運作而表達出其理解力、判斷力、記憶力、組織能力、思考力、創造力、聯想力、推論和構思等等。通常我們都以此來衡量一個人的智慧及才能。在手相學中，掌紋上的智慧線

蘊藏著上述種種的天賦才能。因此，我們可藉著智慧線的種種變化來推論各人的智慧、才能、特性及其對於命運之影響及結局等。以下是幾種常見的掌紋：

1. 智慧線深細而長，清秀明朗者主聰明多才多藝，若手掌及手指俱長者，主具精細、靈巧，多藝能之才華。見圖一。
2. 智慧線深細而長且呈筆直者，主意志堅決、堅忍不拔之精神。見圖二。
3. 智慧線短者，主思想及意志薄弱，才能拙劣，智力較差。見圖三。

4. 智慧線細長且明顯下垂者，主意志不堅、三心兩意、凡事猶豫不決。見圖四。
5. 智慧線太過長者，主自私自利、自我主義者，常因過份自信，固執，堅持己見而招敗。見圖五。
6. 智慧線若切過生命線者，主其人好空思想，不切實際，想像力豐富又相當任性，易受外界誘惑且帶有神經過敏之傾向。見圖六。
7. 智慧線與生命線間隙分闊大調者主任性、魯莽、欠缺自制力。凡事以自我為中心，不顧他人。同時覺悟性十分差，破壞性和叛逆性甚強。見圖七。

後言：

有先天賦予優良的掌紋的人固然是值得開心，但亦不應該為此而自傲自滿，怠懈下來。同樣地，掌紋上有缺點的人亦不應氣餒，因為後天的努力和奮鬥定能戰勝命運。

## 冰上曲棍球的世界

原文：Edwin Kwong  
譯：Gary Chan

Wayne, Gretzky, Mario, Lemieux, 溫哥華冰上曲棍球隊 Canucks, 史丹利盃 (Stanley Cup), 如果你有聽過以上任何一個名字，你一定知道冰上曲棍球這種運動。史丹利盃舉行在即，大家一定想知道更多關於曲棍球運動。

常看曲棍球比賽的朋友，相信一定會很清楚冰上曲棍球的規則。但很多只是間中看看的朋友，一定會對一些球員的

行為及規則感到疑惑。其實，基本上規則相當簡單，只是儘量將那個又圓又黑的膠球打進對方的籠門。經過多年的演變，冰上曲棍球便演變成現在的模樣。

其實，冰上曲棍球員分別由兩隊，每隊六人，互相比賽。一個負責守籠門，兩個負責防守，一個中場，一個左翼及一個右翼。在比賽的冰圈內，有五條線兩條紅色的在場的兩

端，兩條藍色在場中間及一條在正中間。而場中有五個圓圈每邊兩個及一個在中間。ICING—防守隊伍將球由自己的區域開出到對方的區域，當球到達對方的紅線，球就被iced了。跟着，球被帶回防守隊作Faced-Off。

PENALTIES—有各種程度的犯錯，愈是嚴重的犯錯，懲罰則更嚴重。較輕微的犯錯，例如 Tripping, 將在 Penalty Box 被

懲罰兩分鐘。嚴重的犯錯。例如打鬥，則要五分鐘。最嚴重的，要算是被對方來一記 Free Shot了。

OFFSIDE—當有球員沒有帶球而進入對方範圍或球被傳過兩條中場藍線。

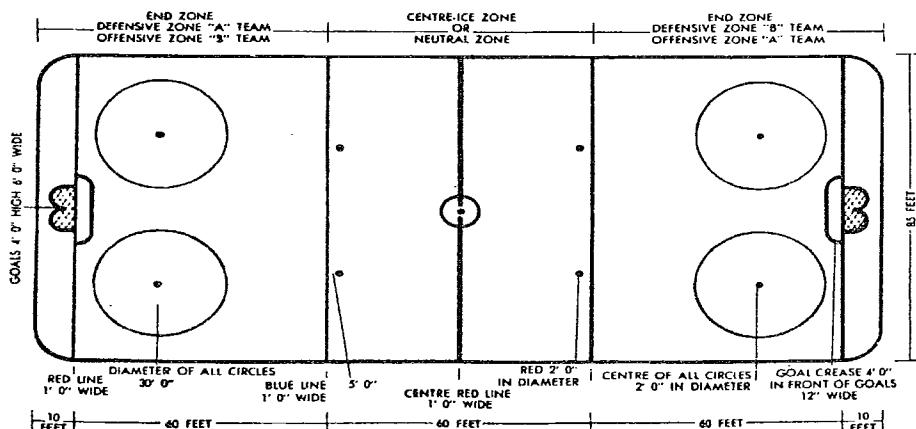
POWER PLAY — 當對方犯錯而有球員被罰出場，對方就是在 Power Play 了。各位會常常聽到 5-on-4 或 5-on-3 Power Play 這是說攻擊隊現在有更好的

機會。

HAT TRICK—有一個隊伍入了三球，就是 Hat Trick。而若有一個球員在一場比賽入了三球，則叫作 Natural Hat Trick。

ASSIST—通常是當一個球員的傳遞而使那球進入對方籠門。

希望以上各個名稱會幫助各位讀者更明白冰上曲棍球的規則而可以更細心欣賞即將舉行的 Stanley Cup。



## Introduction to the Great World of Hockey

by Edwin Kwong

Wayne Gretzky. Mario Lemieux. Vancouver Canucks. Stanley Cup. If any of these words sound familiar, then you are already familiar with the sport of Hockey. Hockey is the great Canadian national sport (well almost, it's really lacrosse.) With the Stanley Cup playoffs coming up soon, many of you will be wondering about the sport of ice hockey.

Most people who watch hockey regularly know the rules and the plays; however, if you only watch hockey occasionally, then you may sometimes be confused as to why players do certain things and why some pen-

alties are called. The basic rules to ice hockey are very simple: try to place the round, black puck in the opposing team's net while preventing them from doing the same to you. Over the many years, the sport has developed into the form you now see on television.

To clarify the game of ice hockey, ice hockey is a game played on an ice rink where there are only 6 players from each team on the ice at any one time: the goalie—who guards the net, two defense men—who prevent the other team from getting to the goalie, a center, a right wing and a left wing—who all try

to put the puck in the other team's net. In the rink there are five lines: two red goal lines at either end, two blue lines to mark the center ice area and one center line to mark the center of the entire rink. There are also five face-off circles: two on either end and one center-ice face off circle.

Here is a list of important terms which will help you understand the game more when you watch the Stanley Cup playoffs:

ICING - is when the defensive team clears the puck from their own zone to the other end of the

rink. Once the puck crosses the red line at the other end of the rink, it is considered to be iced. The puck is then brought back to the defensive's team end of the rink for a face-off. The only exception is when a short-handed team clears the puck to the other end, then icing is not called.

PENALTIES - There are different levels of penalties, the more serious the penalty, the bigger the punishment. Minor penalties, such as tripping, are punishable by two minutes in the penalty box. Majors, such as fighting or intentionally injuring someone, gets five minutes. Minor and major penalties require a team to play short handed with the player serves the punishment in the penalty box. A game misconduct is mainly given to players who abuse game official. While a player is required to leave the game for ten minutes, the team is not required to play short-handed. The most serious penalty is the penalty shot, where a player has a free shot with only a goalie between him and the net. It is only given in special circumstances.

OFFSIDE - is when a player enters the opposing team's ice area (marked with the blue line) without the puck passing the area first or if the puck is passed crossing both blue lines. Often you will see players sit-

ting on the blue line waiting until his team mate brings the puck across the blue line in order to remain on-side.

POWER PLAY - is when the opposing team has incurred a penalty and is required to play short handed, it is on a power play. You will often hear 5-on-4 or 5-on-3 power plays, this just means the attacking has a better chance at scoring a goal because the defending team has less players.

HAT TRICK - is when a player scores three goals within one game. Most times, it is hard even to score one goal, let alone three. When a player has scored a hat trick, is considered a great achievement. Three consecutive goals by one player is called a Natural Hat Trick.

ASSIST - is when a player passes the puck to another player who scores the goal. A player who is given an assist is the person who set up the puck for the scoring player. An assist gives the player point in the point standing for scoring.

I hope that the above terms will clarify most of the things that you wondered about when you have watched hockey in the past. Now that you understand the basic rules of the game, you can enjoy watching the Stanley Cup playoffs.

## Kamei Royale:

### A Japanese Food Lover's Delight

by Oscar Wong

Nestled in the heart of downtown Vancouver is a Japanese food lover's delight. Located at the corner of Burrard and Georgia, the Kamei Royale is a spacious and "trendy" restaurant. Although all visitors are greeted in Japanese upon arrival, strains of U2 could be heard in the background. However, this did nothing to detract from the dining experience.

The menu is clearly and simply laid out with selected photographs for the uninitiated. Included among the staple Japanese restaurant fare of salmon sashimi, prawn tempura and nabeyaki udon are more unique delicacies. If the aforementioned items are unfamiliar to you, fear not, for I distinctly remember that there was a very nice photo of "nabeyaki udon". I was pleasantly surprised to see "chawan-mushi" on the menu. I have seen this steamed egg custard offered in only a few places. In addition, the breadth of the sashimi and sushi selection is commendable. For the truly brave, there's a raw grated mountain yam dish of the most strange consistency. (You can just swirl it around your chopstick and if you flick it, it "glops" neatly back into its bowl)

After lengthy consideration, my friend and I decided to start with *chawan-mushi* (4.95), followed with *tuna and salmon*

*sashimi* (13.95), *B.C. roll* (4.80), two pieces of *tobiko* (1.80 each), a piece of *uni* (sea urchin) (1.80), an *assorted tempura* (11.95) and a *chicken udon* (5.95). (Prices are from my memory and may not be exact)

The *chawan-mushi* was a fragrant blend of mushrooms, chicken, scallop, prawn and ginkgo in a perfect egg custard - not quite soup and not quite solid. The sashimi, roll and sushi were declared among the freshest ever eaten by me, date and I. Especially impressing was the robust colour of the flying fish roe eggs of *tobiko*. The tempura batter was light and allowed the flavours of the vegetables and seafood through. Tempura so often disappoints with a thick, heavy and greasy batter. I particularly like the chicken udon because I prefer dark meat and, in this case, there was plenty of it.

Although the food was spectacular, service was indifferent. It was not for want of effort, but Kamei Royale seemed a bit understaffed. We had to ask to have our order taken and ask for tea refills. In light of the food, this can be forgiven.

There is underground parking available and don't forget to get your parking ticket validated. Reservations are advisable. Dinner for two cost approximately \$50.00 plus tax.

### Modern Dictionary of Colloquial English:

By Smith "Hunk" Cheung

With much help from Andrew "Hip Stud" Loo

#### Slang terms that describe Behavior

"Rude" - Disgusting or unthinkable 核突的

"Square" - Old-fashioned and pass 老土過時的

"Hoover" "Suck-up", sycophant, derived from the famous vacuum cleaner brand, Hoover 擦鞋仔

"Hip" - "Cool" and fashionable 有型有款的

"Ho" - A women with loose morals, derived from the word, "where" 好" Cheap" 的女人

#### Slang terms that describe Appearance

"Baby got back!" - A term to describe women with great bodies 身材很正的

女仕

"Hunk/Stud" - A term to describe good looking men 有型有款的男仕

"Beef cake" - A term to describe men with great bodies 好"fit"的男仕

"Fly-girl" - An attractive woman or girl 靚女

#### Slang terms that describe Tests and Exams

"Ace" - A verb to mean something done well 做得很好, 全中

"Bomb" - A verb to express a badly done 做得很差, 衰咗

"Bitch/Smoking" - A difficult exam or test 很難的 (測驗)

"Mad-dog" - A professor or instructor

that undergoes brain brownout during the making up of a test or a lecture, and tries to overload his/her students 指某教授 (在功課上) "折磨" 他的學生

#### Other Unclassifiable

"Thick" - Brainless, as a result of too thick of skull, leaving no room for any gray matter 有腦的, 靈吓靈吓的

"Slug" - Slow 慢吞吞

"Funky/Fresh" - An excellent idea or an interesting concept 好「型」的

"Cut loose" - A verb to mean for someone to lose their inhibitions, somewhat connected to the above term "Ho" 放鬆

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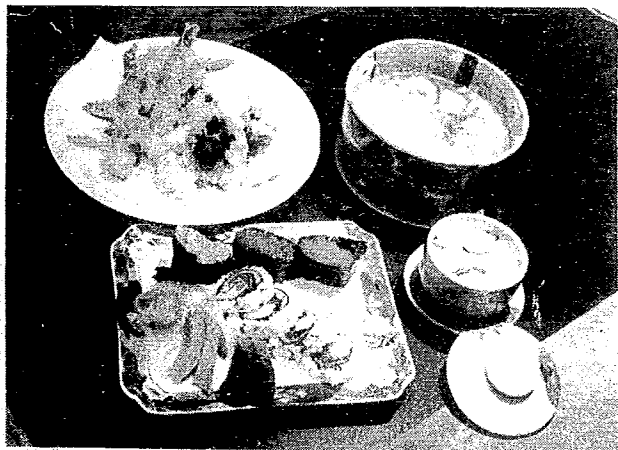
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