

# 瞻 PERSPECTIVES

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## 九七問題與變遷中的中港政治與社會

# 1997 and the Transformations of the Political and Social Relation between CHINA & HONG KONG

"H"istory... is nothing  
but truths of the past, lessons of  
the present and hopefully lies of  
the future."

- Dostoyevsky  
I. Review.

1) Forty years under the Red  
Star.

Chinese history has  
never been short of noble dreams.  
From as far back as the ultra-  
conservatism of Confucian "li" to  
radical Mao Tse Tung thought,  
and up to the present reformist-  
communism of Deng Xiao Peng,  
there has been within the Chinese,  
a persistent revolutionary  
tendency driven by the noble if  
not perhaps overly romantic  
(To page 4...)

路漫漫而修遠兮，  
吾將上下而求索

~屈原~

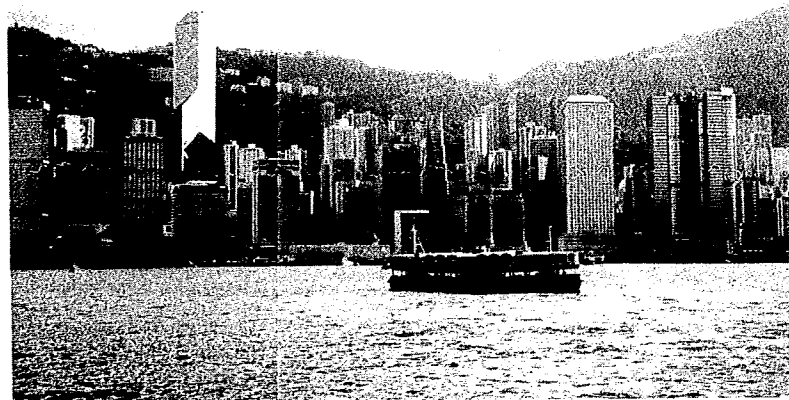
甲、回顧

(一) 四十年來家國

從孔子的「禮運大同篇」

Chinese Written by Dr. David Ip

English Translated by Jason Wat and Apollo Ip



## HONG KONG 1997 - Three Perspectives 「九七」的東面北面與正面

... From Mainland China  
... From Hong Kong  
... From Taiwan  
... Together they form three  
perspectives.

J: Liu Bing Zheng -- Faculty of  
Education, specializing in  
educational psychology and  
special education. Came from  
Beijing 3 months ago. Worked  
as an assistant research fellow in  
Beijing.

T: Angela Tseng -- Faculty of  
Commerce, 2nd year. Visa-  
student from Hong Kong for one  
year.

Y: Mike Yeng -- Faculty of Arts,  
Political Science, 3rd year. Has  
been in Canada for 7 years.

1. How did you feel when you  
were first informed about the  
sovereignty reversion of Hong  
Kong to China on July 1, 1997?

(To page 2...)

English Written by  
K.K. Tsang & Phyllis Kwan  
Chinese Translated by  
Josephine Kwan & Kenneth Wong

一個來自中國大陸—北  
面，另一來自香港—正面，再一  
個來自台灣—東面；他們加起來  
就是三個角度。三個中國人以三  
個 perspectives 去看「九七」

到毛澤東思想和鄧小平時代的改  
革開放，中國人都是不停地尋找  
一個理想世界——一個沒有饑寒  
貧困，沒有爭權奪利和互相殘殺  
的烏托邦。

過去四十年來在中國奉行的  
社會主義可以說是嘗試尋找一個  
途徑去解決中國人的三大問題，  
它們就是平等 (Equality)，自  
由 (Liberty)，理性  
(Rationality)。經過第二次世  
界大戰和國共內戰之後，中國一  
窮二白，中國共產黨靠嚴密的組  
織和制度，再加上控制等方式來  
推行社會主義和發展經濟，所以  
比較重視平等和理性，但實際上  
這三個概念發展起來很複雜，因  
(至第四頁.....)

劉：劉秉正 (Li Bing Zheng) 教  
育系，主修教育心理及特殊教育  
，自北京來加二個月，之前於北  
京市教育科學研究所任職助理研究  
員。  
曾：曾嘉琪 (Angela Tsang) 商  
學院第二年，來自香港的海外留  
學生。  
楊：楊凱淦 (Mike Yang) 文學  
院第二年，主修政治，在加已七  
年。

1. 當你知道香港主權於九七年  
七月一日要回歸中國之時，感受  
如何？

劉：感受是兩方面的。小學時我  
們被貫輸的是：清朝因為勢弱，  
沒能力保衛自己國土，所以香港  
才被英國租借九十九年。站在  
歷史的立場上，我對香港回歸中  
國是感到高興。但另一方面我亦  
擔心共產黨對港的統治。

曾：感覺很無奈。香港人曾被喻  
為對政治冷感，箇中原因是社會  
一直處於一個比較安定繁榮的現  
狀，無論殖民地的政治體系是如  
(至第二頁.....)

Topic of the Issue:  
**Hong Kong  
1997**

今期專題：  
**香港一九九七**

# 三面看「九七」

(……續第一頁)

何不民主，也沒有人去爭取改變。當中英雙方簽署聯合聲明的時候，一輪會議、兩個簽名，南、北京條約便被默認為不平等等條約，香港並不是割讓了給英國，只是主權移交了一段時間，所以日子一到，回歸也是理所當然的。無論香港的地位是怎樣，無論香港人變得何等熱衷政治，在整個一九九七的問題上，總是沒有發言機會，所以感覺很無奈。

楊：台灣人都是採取觀望的態度。留意中國對香港的處理方法，因為這會影響對台灣問題的處理。

## 2. 「九七」對你有甚麼直接關係？

劉：唯一被影響的是我哥哥。他六年前從中國到港逃避共產黨，現在他又要找尋另一個避難所了。

曾：整個人變得很灰。人人都在談論移民的問題，看見身邊的人走的走，不走的亦打算走，漸漸覺得香港由一個家變成一個舞台，一批演員上場，一陣子便退去，再隔些時候又出現。無論這個舞台是多麼吸引，大家不會停留在那裡，只是把握時間，投入演繹自己的角色。

楊：個人方面來說沒有直接關係，但若影響台灣的前途那就大有關係，因為我不想台灣被大陸統一。

## 3. 「生娘不及養娘大」，英國把香港由一個漁村變成一個國際金融市場，香港的回歸究竟合理否？

劉：據我所聞，香港人一直都有繳交重稅給英國，所以英國應該已經連本帶利賺回她付出的。其實如果中國有美國或台灣如此的

良好聲譽，香港人根本不會擔心。「生娘不及養娘大」不過是個不想回歸社會主義的藉口。如果執政的是國民黨，人們一點兒也不會憂心。

曾：合理。既然養娘心甘命抵地把養育成人的兒子雙手奉送給生娘，不合理的只是這個長成的兒子並沒有發言權。

楊：很複雜。以法律觀點而言，中英之間的不平等條約得以被廢除絕對是好事，但香港人本身的意願卻不完全認同回歸大陸政權的事實。所以我真是百感交集。

## 4. 是什麼原因令香港人在「九七」的大前題下移民？

劉：雖則鄧小平曾承諾香港可保持「五十年不變」，但共產黨的信用常叫人投不信任票。在一九五七年，中共政府曾推行「百花齊放，百家爭鳴」運動，鼓勵人民批評政府，共黨及幹部，那時最流行的口號是「知無不言，言無不盡，言者無罪，聞者足戒，有則改之，無則加勉。」事後，

有五十萬知識分子被指為「中產階級主義者」及被革職。當時我父親是個大學教授，而他亦是受害者之一。我全家被列入黑名單；而我亦在文化大革命期間被送到中俄邊疆勞改了十年。我那時不過是個初中生。相反地，高幹子弟卻能被保送外國留學。到毛主席逝世後，大學才有入學試，我亦在這時考進北京師範大學。曾：移民與否根本不到我們這一代去決定，而上一代可能是蒙了文化大革命時那種穿不暖吃不飽，隨時被人出賣，亦常有機會背叛至親，終日生活在惶恐不安下的陰影。移民是一種保障，很多人不願離開這個熱鬧的城市，充滿機會的地方，況且拋不開生於斯長於斯的情懷。實在，我們亦聽到很多移民回流。既然居英權只能照顧到某些階級，既然英國不肯予此保障，堂堂大國也恐怕有日會有六百萬人到它的國土，香港的小市民便自己尋出路去。楊：主要兩大原因：一、害怕共產制度，特別是怕現有的高生活

水平受到影響；二、中國政府獨裁，不民主，沒有人權可言。

## 5. 中港台關係密切，香港是否能五十年不變對台灣關係有什麼影響呢？

劉：如果中、港、台要保持融洽，要有兩個條件：（一）台灣一定不能獨立。（二）香港亦不可在中國反對下力爭民主自由。

曾：實際上的影響不大，因為台灣的政制和地位與香港的分別很大，「一國兩制」就算在香港行得通也不可以代表什麼。反而影響的是信心層面。台灣的問題比香港複雜。其一是台灣土著的問題，如果連信心也沒有，很難談得上一國兩制。

楊：影響非常重大，因為台灣是以香港作榜樣的。若中共真能保守信用，讓香港五十年不變，就表示中共的可信度比以前提高了一點。若中共與台灣要談判的話，也能令台灣感到中共的真誠。

## 6. 「一國兩制」其實是為大陸

(至第三頁……)

# HK97 - 3 Perspectives

(... from page 1)

L: The feeling is dual sided. As primary school students, we were taught that as the Ching Dynasty was too weak to defend the sovereignty of China, part of Hong Kong was leased to Britain for 99 years. History-wise, I am delighted to see the return of Hong Kong. However, I am also worried about the Communist Party's control.

T: I had a strong feeling of helplessness. Being a British Colony, Hong Kong has been traditionally played a passive role when it came to politics. Hong Kong people have long been deemed apathetic towards political affairs because they have no right of being heard and voicing opinions, under the ruling of the British Government. Thus, people appeared to remain silent in the stable and prosperous colony. After the lease of Hong Kong to Britain until 1997 has been confirmed and thus the joint declaration has been signed, the British Government will return Hong Kong to China in 1997. With respect to the entire handover issue, Hong Kong people have never offered chances expressing views and participating in the transition preparation. That disappoints me because the lack of expression right stifles the otherwise political enthusiasm of Hong Kong people.

Y: All Taiwanese assume the perspective of by-standers. We pay attention to the way China deals with this issue because this affects the way the Taiwan issue will be dealt with.

## 2. How is the 1997 handover

issue related to you?

L: The only related event is that my elder brother, who has been living in Hong Kong for six years after he left China, will have to find another place of refuge from the Communist Party.

T: I have become negative about the future of Hong Kong. As the migration trend prevails and pervades, hundreds and thousands of friends and acquaintances have moved from this home. In fact, this former home is evolving into a drama stage which people step onto, shuffle around, and then dismiss. However appealing the stage appears to be, this momentary platform will only be used by people until it would become obsolete and until people would then leave it forever.

Y: Personally, there is not much direct impact. However, it does seriously affect the future of Taiwan. I don't want Taiwan to be ruled under China.

## 3. Would it be justified for Britain to return Hong Kong to China after the transformation of the colony from a fishing port to an international financial market?

L: I was told that Hong Kong residents had to pay vast amounts of taxes to the British government every year. So Britain has long been reaping the harvest it sowed. People will not care about this question if China is as reputable as the U.S. or even Taiwan. This is just an excuse from being returned to a socialist system. If China had been ruled by the Guomindong, people would not have been worried at all.

T: Sure it is justified. After all, Hong Kong is part of China. Still, Hong Kong should deserve more say in shaping its future and ensuring a successful transition.

Y: This question is very complicated. Speaking from the view of law, the inequality Treaty between and Britain should definitely be abolished. However, the people of Hong Kong are unwilling to accept the fact of returning the power to Mainland China. Therefore, I have mixed feelings on this subject.

## 4. Under what circumstances with respect to "1997" did the migration tide in Hong Kong originate?

L: Although Deng Xiao-Ping promised that Hong Kong will be in status quo for at least 50 years, people do not trust it for the Communist Party has always been unreliable. In 1957, there a government-promoted movement encouraging people to criticize the government, the party and the officials. The famous quote at that time was "Tell us if you know it; tell it that you know; who speaks will not be guilty; who listens should take caution; correct it if you have a fault; keep doing your best if you are not". Right after the campaign, 500,000 intellectuals were labelled bourgeois, and lost their jobs. University students were driven to the countryside for labor reform. My father, a university professor, was one of the victims. My family was blacklisted and I myself had to work in a quarry at the Sino-Russian border for 10 years around the time of the Cultural Revolution. I was only a middle-school student at that time. Conversely, many high-ranked officials' children were sent to study abroad. Only after Chairman Mao's death that

entrance examinations were held. I was then admitted to the Beijing Normal University.

T: Fearing the undue political power of the Communist Government, as reflected in the recent history of China, Hong Kong people take migration as a means to secure a "better future". Despite this high commitment to obtaining protection against the uncertain scene in a decade, the frustrated Hong Kong people as being declined British citizenship do return to their origin after earning an overseas passport.

Y: There are 2 major reasons why people want to emigrate:

a. Fear of the Communist Party; especially the danger of losing the present high standard of living.

b. Chinese government is dictatorial, non-democratic; and it has no respect for human rights at all.

## 5. Would the continuous stability and prosperity of Hong Kong after 1997 have any impact on the China - Taiwan relationship?

L: Peace will exist among these three parties if two important conditions can be met. Primarily, Taiwan cannot be independent. Secondly, Hong Kong cannot advocate democracy against the will of China.

T: The impact would essentially be negligible because Taiwan is so different from Hong Kong in terms of political constitution and position. A successful implementation of the mechanism of two systems in one country after 1997 will only give Taiwanese a boost in confidence which is complementary to making the two systems compatible. Radically, the Taiwan issue is far more complicated than the 1997's as the aboriginal issue is present in Taiwan.

Y: The effect is very significant, because Taiwan is taking Hong Kong as a precedent. If communist China can keep its promise and uphold Hong Kong's status quo for 50 years, it will show that China's reliability has risen from before. This will help Taiwan to trust the sincerity and credibility of China if the two countries ever have to negotiate.

## 6. Would the doctrine of "two systems in one country" help promote the union of China and Taiwan?

L: I do not think the socialist system in the PRC will last long. The fate of the USSR is probably a precedent for the PRC. I'm sure this generation can live to see the reunification of Mainland China and Taiwan without any difference in the political system.

T: The doctrine of two systems in one country is an ideal and impeccable concept which people in China, Taiwan, and Hong Kong have different beliefs in that makes consensus among them be impossible. To illustrate, democracy would be defined in Hong Kong as a political environment in which policy execution, legislation, and its implementation are independent of one another. Decision making at the city level is done through a referendum, i.e. under the wishes and control of its people. However, the same term would

be defined quite differently in China where its people are allowed to take part and know about the operation in the system, but not guaranteed that the ultimate decision be in compliance with the participants' wishes. Elections are still common practice at all levels of government. In brief, democracy in China would be equivalent to an open government structure for its people to participate but not to

(To page 3...)

# 三面看「九七」

(……續第二頁)

和台灣統一鋪路，究竟是否可行？

劉：我不認為社會主義會繼續在中國站得住腳。前蘇聯的命運就是一個很好的前鑑。我很肯定這一代可看到中台復合及政治制度統一的發生。

曾：「一國兩制」是一個很烏托邦式的概念。中國人、台灣人和香港人對事物都持著不同的信念很難溝通。就以民主一詞來說，香港想走的是西方自由民主(Liberal Democracy)路線，行政、立法、司法三權分立，人民透過選舉去影響有關決定。中國也說民主，除了共產黨外，還容許其他八小黨存在：有由下而上的選舉，不過是一候選人競選一席市，不可投反對票，民主就等同人民的參與，無論結果是否他們的意願(Democracy Centralism)。沒錯，香港和中國都推行民主，但基於大家對民主的認識不同，大陸政府把香港的民主運動視為搞顛覆的小動作。如果三個國家不肯落實所有概念(Common Understanding)，一國兩制是很難行得通的。

楊：「一個兩制」在台灣絕對不可行。台灣不可能由一個國家被貶為一個地方政府。在香港卻可行，因為以往香港一直只是殖民地，現在只要中共讓香港維持一個民主自由的制度，對香港人來說便已很好了。

7. 香港被喻為會生金蛋的鵝，大陸為了經濟利益會在政治衝突上讓步，同意否？

劉：我不同意。如果中國在香港實施的政制不被保留或不穩定的話，經濟利益也不會起到太大的作用。

曾：同意。大陸雖然走的是社會主義路線，但這種主義已變得名存實亡。南方的廣州、深圳等地方實際上已踏上了資本社會的路，結果大家有目共睹。況且，大陸和香港的生意來往越來越頻密，在街上也隨處可見「人民幣通用」的字樣，可見香港經濟和大陸人民的生活水平息息相關。鄧小平曾說：「黑貓白貓，捉到老鼠的便是好貓。」只要香港在政治上和中國沒有正面衝突，姓資的還是比姓社的好。

楊：大陸需要香港的經濟動力助她起飛，所以總會有政治上的讓步，但也只是到某一程度。中共政權是絕對不能受損害的，不可能開放到連 power base 都不見了，一切總以社會主義國家前途為標準。就像台灣的商人，他們到中國做生意，為大陸帶入了大量資金，但大陸近來越發想更制台商以防台商營做政治力量。中國是絕不容香港以經濟作籌碼以換取自由民主的。

8. 其他國家對「九七」問題關心嗎？

劉：「九七」問題只會影響香港及與中國有貿易關係的國家，例如美國、新加坡、台灣等，所以其他國家應不會這麼關心的。曾：其他國家對九七問題是有留意的，因為香港作為一個國際性城市將要面臨主權的轉移，這可作為其他國家的政治爭取政治本錢的機會。但無論這些國家的動機為何，只要對香港整體利益有幫助，便沒有什麼問題。楊：每個國家都是自私的，若香港的發展影響她們自身利益，便會關心。

9. 六四屠城對香港加上什麼影響？

劉：大家已對中共失去了信心，六四屠城不單震驚香港人，全世界的人也被震動。

曾：「六四」對我們這一代的陰影很大。我們這一代沒有經歷過上一代的文化大革命，但「六四」卻是我們這一代的經歷。死的是一群有理想、敢言敢做的學生；而我們也是大學生。我們親眼看到什麼叫苛政。當然有人會對共產黨死心，但亦有人更積極參予政治。作為學生，亦認清楚什麼叫「有抱負」。

楊：這個我真的很不懂。香港人當時付出的關心比世界上任何人為多，但其後大量申請移民的也是香港人，現在香港人卻又一窩蜂的回大陸做生意。矛盾的心理。當初他們抱著的是愛國愛同胞的心，但現在卻一切以經濟掛帥，不管那麼多了！

certain level. All actions taken has to be in accordance with the socialist idea and the future of the country. The Communist Power will never allow the need of development to damage their own authority. Take the Taiwanese merchants for example. They have been doing business and bringing in a great deal of capital in China; but the Chinese government is now trying to have more control over those merchants in fear that Taiwan will use them for political means. China will never allow Hong Kong get the upper hand with its economic assets.

8. Are other countries concerned about the "1997"?

L: The "97" problem is not directly related to other countries except for those that have economic relations with China and Hong Kong such as US, Singapore and Taiwan.

T: Being a commercial and industrial centre, Hong Kong's economic stability after 1997 would have international impact on other countries involved in direct or indirect trades with Hong Kong. Should the transition be smooth and successful, trading partners of Hong Kong will continue to



benefit from, perhaps increased business volume with China. Otherwise, Hong Kong and its trading partners would suffer and thus giving an advantage for other countries which desire to take Hong Kong's position in the international market. In short, other countries prefer a same, or at least no worse Hong Kong after 1997.

Y: Every country is basically selfish. They would care if the future development of Hong Kong affects their own benefits.

9. Would the Tiananmen Square incident impose any negative implications associated with the 1997 issue to Hong Kong people?

L: People no longer have any confidence in the PRC. The "June 4th" incident surprised not only the residents of Hong Kong but everyone in the world.

T: Although we did not experience the calamity during the cultural revolution, we could

see the Tiananmen Square's scenes in which students were killed for their audacity to strive for what they wanted. The "June 4" massacre unquestionably frustrated many of those who wanted to build a democracy component into the communist system. Yet, there are still enthusiastic people around ready for building a stronger and more open Chinese government.

Y: This is something that really confuses me. At the time of the Tiananmen Square Massacre, the people in Hong Kong were more concerned than anyone else in the world. However, they were also the same people who hasten to emigrate right after the massacre; and now they are rushing back to China to do business. What contradictory psychology and behavior! At the beginning their hearts were filled with love for the country and their countrymen; now they see everything in terms of economic advantages, and don't care any more.

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(... from page 2)

decide. As its interpretation of democracy differs, China often views democracy campaigns in Hong Kong be against its political beliefs and policies. In short, achieving common understanding about democracy among China, Taiwan, and Hong Kong is a prerequisite for successful implementation of the concept of two systems in one country.

Y: Two systems in one country is absolutely not going to work in Taiwan. It can't be reduced from a country to a provincial government. However, it will work in Hong Kong which has always been a colony. It is enough to satisfy the people in Hong Kong if the Communist China will just preserve the democratic and independent system in Hong Kong.

7. Do you think China is trading political flexibility in its strategic formulation for H.K. for the economic boost Hong Kong offers in return to the Dragon?

L: I do not agree with this. If the political system cannot stay, money will not be in any way useful.

T: I think so. Although China is a communist country, its economy has been undergoing tremendous growth which is impossible unless the country has incorporated elements of a capitalistic system in its economic functioning. In fact, cities like Guangzhou and Shenzhen have evolved into economically thriving bases for the country. Moreover, the business network in Hong Kong has developed so extensively into China that Hong Kong's economic well-being hinges heavily on the Chinese economy. All in all, Hong Kong and China will depend on each other in the future with regards to economic growth, subject to no conflicts of political interests between them.

Y: China does need the economic resources of Hong Kong to help its development; therefore it will make certain political compromises, but only up to a

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# '97 China & Hong Kong 九七問題

(... from page 1)

quest of a Utopia comprising self-sufficient, peaceful and content individuals. In a way the past forty years of socialism in China can be seen somewhat as an attempt to deal with humanitarian problems fundamentally ascribable to traditional Chinese culture and society; namely those of equality, liberty and rationality. A brief historical background should be helpful here. The double baptism of Second World War and the Communist-Kuomintang Civil War left China whitewashed economically and morally by 1949. The annihilation of the past socio-economic structures were nonetheless advantageous, if not necessary, starting point for Mao Tse Tung's communist China as he had envisioned it: A highly ordered society based on principles of equality and rationality, controlled by a tight central organization implementing rigorous socialist economic, political and social policies. This proved however to be overwhelmingly complex in practice, as socialism was not in any way immune from the reality of imperfect judgments, conflicts of personal interests, and unexpected changes in the political and social climate, and other less than ideal conditions. Mao's iron-hand dictatorship subsequently gave rise to a series of political struggles and rebellions, which self-perpetuated under the unrestraining legal and judiciary system. Under this forceful autocracy the principles of equality and liberty would duly forgotten, and rationality in a Marxist-Leninist sense conveniently prevailed for the elite few. Long gone even were the traditional Confucian ethics which more or less characterized Chinese culture. This in itself is no slight fact, given the millennia of feudal imperialism in Chinese history and the unquestionable codes of laws and ethics which governed and defined Chinese mentality and morality. The Western intellectual champions of rationality, democratic law, freedom of the individual and equality were never tolerated nor given a chance to develop under the feudal system. Mao Tse Tung's dialectic Marxist philosophy and his vision of a populist communism was a direct challenge to the conservatism of the pasts.

Thus by 1978 the intellectual climate of China had become paralyzed and bound by Big Brother and the Thought Police. By the eighties a series of economic, political and ideological reforms set off by Deng liberated and reinvigorated the academic environment. "The West is the Best" became the new unquestioned Truth; and the intellectual liberation culminated in the Tiananmen tragedy in 1989,

when policies of yore were again favoured. In 1982, however, Deng's observation of the economic progress in parts of China - particularly in the Southern provinces - convinced him that free market economy were excusable and indeed vital to rebuild the country's devastated economy, and there were again steps forward in reforms. This subsequently gave rise to social strata and inevitably led to all forms of excesses which practically obliterated the high ideals and the target culture of untainted socialism. Add to this the unremarkable legislative and judiciary system and the inconsistencies of the ruling party, and we obtain the picture of China in its corruption and decadence not much inferior to that of Kuomintang China around 1930 and to that under the Manchu reign at the turn of the century. This time however a promising independent economic progress is really taking place.

## 2) The politics and society of Hong Kong.

### a) The role of the intellectual elite in Hong Kong

The economic progress which took place in Hong Kong during the past forty years has transformed this "Pearl of the Orient" into a phenomenally industrialized metropolis. The influx of wealthy merchants and academics fleeing from the Communists into Hong Kong formed the solid financial and intellectual base for this spectacular growth. The development of the intellectual elite in Hong Kong underwent particularly interesting phases from the fifties onwards which can be generalized as follows:

- i) Insemination - University professors and academic authorities escaping from communist China into Hong Kong infused precious scholarly wealth and a raised national consciousness into the education *ab incunabulis* of the new generation of Hong Kong Chinese;
- ii) Germination - The formation of student societies, and other academic circles through which the budding interest of economic and political affairs of Hong Kong found discussions and stimulating ideas;
- iii) Growth - Active participation in a series of campaigns and demonstrations in reaction to mainland events and policies such as the riot in 1966-67, as well as local events such as the adaptation of Chinese as the official language and other administrative reforms in tertiary education, the founding of ICAC, national awareness campaigns, and the publication of academic literature on politics, economics, sociology and history such as the *Hong Kong University Journal*.

(To page 5...)



(……續第一頁)

為人人與人之間的關係千變萬化，因時而異的不停地相互矛盾，衝突，影響而引起變化。毛澤東的極權一黨專政導致各種的鬥爭及反叛；在一個沒有完整的法制及法治的精神下這種不停的鬥爭就變成一連串的惡性循環。馬克思的物質決定論被共產黨的極端地使用，過度的理性主義否定了其他價值系統（例如自由和平等），結果造成了惡性的控制社會。自由和中國固有的人倫道德主義早已失落得無影無蹤。實際上，中國的傳統封建帝王專制制度有幾千年的長遠歷史。宋朝時代，王政暴政，輪流交替。在儒家及封建思想運作的支持下，一直沒有發展理性，法治，自由和平等等思想和制度。近五十年來，毛澤東和蔣介石爭霸天下，爭比哲王形象<sup>1</sup>。直至1978年底，鄧小平力促開始號召解放早已僵化的思想，所以，這時的青年及學者的意念，不僅局限於經濟領域，還偏向於政治思潮。1985至1986年間，中國的思潮理論界出現過短暫時間的黃金歲月，思想多元化促成1986年的學潮，他們的新思潮是要「全盤的西化」。1989年六月，「天安門」事件之後，中國又回到老路去——要加強思想工作。直至1992年二月，鄧旋風南下視察，發表了一系列振奮人心的講話。「讓一小撮人富起來」這個概念促進了自由市場經

濟，有了市場經濟就帶給大陸人民各種形式的自由。平等主義——社會主義革命的第一個目標文化，也因「新階級」制度的產生而根本很難存在。法治，也因為一黨專政的控制之下而不能夠有效地實施。貪污腐敗也因此而起。不過，和毛澤東時代相比，也可以說是一個經濟領域的王政朝代開始。

## (二) 香港本土的政治文化與社會

### (1) 香港知識份子所扮演的角色

過去40年，香港社會急變，社會經濟結構真可謂從「量變」的積聚而產生了「質變」，近年來，香港成為了一個高度工業化和都市化的富裕社會。由50年代到80年代，香港由學運而產生的知識份子大抵經過了四個時期：(i)「播種期」——由中國大陸來的大學教授，興辦教育，對香港的下一代傳達了中國的文化，和輸送了對國家民族的熱愛；(ii)「萌芽期」——當時由許多青年學生組成文社出現，開始對香港及中國的政治及經濟問題表示關注；(iii)「成長期」——中國大陸的文化大革命帶來香港66年及67年的大暴動。而學運的智識份子也經歷過「大學校政改革」，「中文成為法定語文」，「保衛釣魚台」和「反貪污」等運動，這些回應及行動，本質上

是香港知識份子對國家民族意識的覺醒運動。再加上「認中關社」，學運裡也出現了「國萃派」，「社會派」和「托派」，而「學苑」，「盤古」等雜誌亦成為大專生的重要刊物；(iv)「摸索期」——自從打倒四人幫後，國內政經形勢急轉直下，直至1989年天安門事件出現再加上九七問題，香港學運而產生的知識份子逐漸演變成社會上的精英，各路英雄爭黨結社，如港同盟，民建聯，匯點，民協，自由黨，民促會等。一個有自由法治和多元化的民主思想社會開始形成，不過，香港過往故有的傳統道德和人倫，也因為社會經濟及現代化的發展而每況愈下<sup>2</sup>。

### (2) 過去四十年來港英政府的政治取向

香港政府過去從「權利政治」到七十年代開始傾向「權屬感政治」（這意味著是怎樣在中國政治的氣壓下能夠維持香港社會的政治穩定和解決居民的生活條件及需要。）到了70年代後期，香港基本上已經轉變為一個比較富裕，安定和開放的社會。居民普遍認同香港。激進的意識形態沒落，勞工界和中產階級沒有嚴重的分化。而有所建樹的是，以理性，法治，自由及開放經濟等概念中庸的配合而成的初步西方有自由無民主（所以平等的概念有所保留）的奇異組合產品。

(至第五頁……)

# '97 China & Hong Kong 九七問題

(... from page 4)

Poon Goo, Trotsky Allegiance and so on;

iv) Experimentation - The fall of the Gang of Four, the aggravation of mainland political situation, the Tiananmen tragedy and the looming 1997 problem lent unprecedented preeminence to the intellectual elite of Hong Kong; and channels of activism such as United Democrats of Hong Kong, People's Alliance, The Liberal Party, People's Progress Society and so on flourished.

The momentum for Western democracy and for more complex and complete structures drive Hong Kong forward today; and with this modernization process comes the inevitable decline, for better or for worse, of the hailed traditional Chinese morals and ethics.

b) Hong Kong - U.K. relations in the past forty years.

The political climate of Hong Kong, though characterized by a considerable degree of sensitivity, has always been relatively inert and stable. The last two decades witnessed an emerging activism independently asserting Hong Kong's self-interest in the face of the Sino-British duet. This has led to a trend of shifting loyalties away from the Crown in favour of the mainland largely attributed to Hong Kong's economic interests. Although this trend implies a certain *volonté* to cooperate with the mainland's wishes, it contains nevertheless a healthy skepticism on the part of Hong Kong's Chinese elites towards the maintenance of the status quo political stability and economic freedom essential to its prosperity.

It should be emphasized that although China did promise a "high degree of autonomy" and that "Hong Kong people should rule Hong Kong," it did not promise Hong Kong a Western democracy. Nor has it ever been one. Present Hong Kong is a consultative colony. It is an

admirable, successful, and reasonably free consultative colony, but not a democracy. It is ruled from London through a governor. The governor consults a variety of elite local bodies, some of whose members are elected by a tiny electorate. It has been politically benign because it allowed broad personal freedom, a free press, and an independent judiciary; and has been enormously prosperous because of a free-willing capitalism that no populist democracy would ever tolerate. It may thus be wise rather than unprincipled that the British has been willing to subordinate democracy in Hong Kong. Hong Kong is small, divided by severe ethnic rivalries, intensely fearful, transient in population, confused in loyalties, vulnerable to triad pressures, and irredeemably neither a nation-state nor a city-state. It is part of China and universally acknowledged to be so. It continues to exist exclusively because of its value as an economic utility. It maintains stability only by virtue of policies, growth rate, and numbers of police that have never been characteristic of liberal democracies. Under such circumstances the prospect for democracy are inherently poor.

In order to perpetuate this system insofar as it is possible, Britain believed that it would be dangerous to create a political vacuum and that it was therefore essential to mobilize public support through a system of elections. But the effect of elections on policy was to continue being buffered by indirect election of the governor and counselors. Britain did not intend to incur any risk of populism. It is not surprising therefore that the Hong Kong Chinese business elite, which serves as the consultative fulcrum of consultative colonialism, and equally some of the central British institutions that make Hong Kong successful, largely shielded away from full-fledged

Western democracy and went with the British formula.

## II. Here and Now.

### 1) The transformation of Chinese politics and society.

China today stands on a tenuous wire determined to have both a communist government and a "reformed" economy. It is concerned with catching up to the industrialized world and the improvement of 1.2 billion people's lives. It is also concerned with its national identity and the legitimacy of its ruling class. How are these issues to be reconciled without excessive compromise and/or violence?

Current wisdom points to some exemplary models in Asia to justify a free market economy under authoritarian or one-party rule. Such examples of success include South Korea and Taiwan in the sixties and seventies; and Singapore being the unanimous champion, in that it has achieved Western living standards without suffering those excesses of Western populist democracy. These model countries have similar features in their socio-economic development: The gradual elevation of levels of education and income of the general populace; the steady integration with global political and economic developments; and the progressive predominance of technically competent organizations and officials. But noteworthy is the difference between these countries and China: The sheer physical and demographic size of China, with its present lack of a comprehensive national transportation network and stark provincialist differences, will raise difficulties in the uniformity of policy implementation. China also views very negatively the

(...續第四頁)

## 乙、現況

### (一) 轉變中的中國政治文化與社會

#### (1) 從極權統治到威權統治

現在看來，中國領導人認為已經找到一條趕上西方國家的道路方法，那就是維持共產統治而把中國近十二億人民引回到自由市場經濟的威權主義的東亞傳統中去。他們以南韓和台灣分別在60年代和70年代為先驅的這種東亞模式，把強硬的一黨專政和市場競爭合為一件。對鄧小平來說，新加坡是他們最為值得稱道的國家，因為她的人民達到了西方的生活水平，但卻沒有被西方的民主政治模式所污染。又根據柏克萊加大的高棉民的意見，中國大陸將變得越來越像台灣和南韓，在她們的社會發展中，幾個重要的因素是：人民教育和收入水平漸漸提高，第二就是與外部世界的更多溶合與官僚體制中技術精英階層的形成。不過，中

growing Americanism present in these countries. Moreover upon closer inspection one discerns a certain divergence between China's notion of authoritarian one-party rule and, say, that of Lee Kwan Yu's Singapore. Singapore's government is democratically elected, not appointed. The country has a highly autonomous judiciary, and its laws are consistent and inflexible. These, and stringent education policies precluding healthy social ethics, are all parts of an authoritarianism which holds the welfare and interests of its citizens highly, and not one which freely abuses its powers through unilateral interests.

### 2) Corruption.

Corruption has been a persistent problem within mainland's Communist bureaucracy. For the last two decades an official anti-corruption campaign has been initiated to try to curb this profligacy. But one should not expect phenomenal results if fundamental restructuring were not pursued; and these include: i) raising basic wages and incentives to necessary levels, and correctly allocating compensation for government and party officials; ii) severing the central government from the Politburo party; iii) clearly defining aims and policies of functional divisions; iv) raising the national level of education; v) the independence of administrative, legislative and executive powers of government; and vi) identifying a political ideology compatible with the socio-ethics of present China.

These are colossal tasks. The success or failure of these measures will determine the health of social order and economic development essential

to the prosperity of future China.

### 3) One country, two systems.

a) "Hong Kong people ruling Hong Kong" and the confidence crisis.

In 1982 China made the 31st amendment to her constitution warranting the protection of autonomy in the special administrative zones of Taiwan and Hong Kong. Unfortunately, in the eyes of the majority of Hong Kong, China has a bad historical record in its ability to honour its own promises (although this is not quite true.) This subsequently gave rise to the crisis of confidence in the eighties. The Governmental White Paper, which was written and published in 1984 demonstrated the wish that Hong Kong people should rule Hong Kong administratively after 1997. But according to Dr. S. K. Lau of the Research Centre for Asian-Pacific Affairs the following scenarios could potentially undermine such an administrative government:

i) a growing dominance, officially or otherwise, of the legislative council; ii) the relegation of more significant administrative powers to independent organizations through a restructuring of the administrative council; and iii) the instability of functional government organizations.

Present Hong Kong is not experienced in governing itself. There will certainly be unforeseen problems in the future; and hopefully sound judgments and quick decisions so characteristic of Hong Kong's business world will continue to guide it through the difficult years ahead.

### b) Corruption.

Corruption is mounting to appalling levels as economic and political interactions between Hong Kong and the mainland increase. There were 1425

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的道德主義和民主教育是人類將來要走的路。

### (2) 反腐敗鬥爭下之中國大陸政經情勢發展

目前大陸正在大張旗鼓進行反腐敗鬥爭，同時傳媒又指出：「反腐敗須深入持久，動真格任務確定」的頭條標題，從這個標題看來，過去十數年來的反腐倡廉，無論是極權或威權主義的統治方式，政府如果(i)不能提幹部們的工資，(ii)黨政分家，(iii)公務員制度的確定，(iv)提高全民的教育水平，(v)三權分立，(vi)確定一套符合中國的傳統道德思想，一個有威權及反腐倡廉的政府恐怕難有恆久的成果。最近，希望喬石以法治為理由，希望代替人治黨治，若果真的如此，目前黨權決定一切的狀況將會因此而搖動。法治將會自此開始萌芽，也將是大陸政制一個重大變化的開端。屆時，中

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# Beyond the Window 窗外——批評

Chinese Written by Fiona Fung

English translated by Belinda Law

A fearful cry came from the back lane. A second later, a shadow flashed by and ran away. A girl had just been robbed. Her sobbing and crying attracted many passers-by's attention. The whole crowd immediately began to discuss what had happened. Without any sympathy, people cruelly criticized her:

"Why were you so stupid as to walk alone in a back lane?"

"Why didn't you hold on to your purse a little tighter so the thief wouldn't have had the chance to steal it?"

"You shouldn't have brought your purse along with you in the first place. You're just attracting people to commit crimes. You deserve to be robbed."

The girl had stopped crying long time ago. She had just been listening in surprise, bitterly bearing the crowd's blame and criticism. In the end, she could not stand it any longer. She furiously cried out, "What kind of logic is this?! I was robbed, and you people couldn't even wait to tell me what my faults and mistakes were. What surprises me even more is the fact that you didn't even say a single bad word about the thief."

That day, you could not

wait to tell me how insensible I was, how careless I was, how impulsive I was. I did not say anything - anything at all to defend myself. I just passively bore your criticisms.

I was thinking: Why didn't you put yourselves in my position and try to feel my frustration and distress? Not only did you not sympathize with me or comfort me, but you continuously spewed out my faults.

Of course, I should also be partly responsible for what had happened. But I only wish that you can understand my feelings and hardships. Perhaps in understanding me, you can then slowly discover the truth of the incident for yourselves.

In fact, what right have we to criticize others, to verbally attack others, and to discriminate against others? Is it because we are better than others, more intelligent than others, or more competent than others?

We are all human. In that sense, nobody is better than anybody; nobody is worse than anybody. If we are all human, if we are all the same, then why can't we give others a bit more tolerance and trust? Why can't we show sympathy for others and respect others? If we love others, we are really loving ourselves, because there's a little bit of ourselves in them.

## 後

巷傳來一陣驚呼聲

，跟著，一個飛快的身影消失得無影無蹤。原來是一個少女給搶去財物。那少女的哭泣聲引來了許多路人的圍觀。繼而，那些路人便開始七咀八舌地談論起來。

「你為什麼那樣傻，居然一個人人在後巷走？」

「為什麼在天光化日下也能給人搶東西？難道你真的一點反抗能力也沒有？」

「為什麼你當時不把手袋抓牢點，不讓賊人有機可乘呢？」

「你跟本就不應該拿手袋上

街，引人犯罪，現在給搶了東西，也是你活該的。」

那少女早已止住了哭泣聲，只是一直訝異地聽著，承受著路人的指責與批評。終於她忍不住悲憤地喊著說：「這算是什麼道理！我被搶了東西，你們卻急不及待的說出我的過失與不是，但奇怪得很，你們對搶東西的人連一個斥責的字也沒說過。」

\* \* \*

那一天，你急不及待的告訴我，我是多麼的不智，多麼的大意，多麼的衝動，我沒有作聲，沒有解釋，只是默默的承受著。

我在想，為什麼你沒有替我


設身處地的想，沒有領略到我的矛盾和痛苦，沒有同情和安慰我，而只是在不停地說我的不是？

當然，我對整件事也應負起責任，但我只是希望你明白我心底的感受以及我的難處，再慢慢找出事情的真相。

其實，我們有什麼資格批評別人，攻擊別人，歧視別人呢？難道我們一定比別人好，比別人聰明，比別人能幹嗎？

不，我們也有軟弱的一面，也有失當的行為，也有錯誤的發生，也有哭泣的時候。

我們都是人，誰也不比誰更好，誰也不比誰更差。既然都是人，既然都一樣，為什麼不給予別人多一點寬容與信賴？為什麼不多給予別人多一點了解與尊重？我們愛別人，其實就是愛自己，因為每個別人身上都有自己的縮影。



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(……續第五頁)

國數千年來一早就試解決的幾大問題，平等（法律之下，人人平等），自由（因開放改革已逐漸改善），理性（因教育和科學的普及而得以改善）。可惜的是，中國的傳統儒家思想和人際和睦共存的道德主義，經過文革和戰爭，鬥爭而被破壞而消失。但我承認儒家人際關係的行為規則和道德系統的「完全意識形態」將會對中國社會帶來重大的貢獻和重要功能。所以，中國固有的道德價值觀研究，也是現在及將來一個很有意思的工作。

(二) 九七問題與一國兩制

(1) 香港的信心與港府的還政於民政策

中國於1982年國家憲法第三十一條給香港和台灣鋪下了一條憲法保障特別行政區的「自治」路線<sup>5</sup>。無可否認，鄧小平提高憲法和人大法律的地位以及發展法治制度和精神的現代化構想，是值得稱讚的。但對一般香港人來說，中共「信用」資源和歷史嚴重缺乏。所以，多多少少的香港人也存在信心危機。於是

，港府早在84年便推出代議政制白皮書，想藉還政於民來架空將來行政主導的政制。根據香港亞太研究所副所長劉兆傳博士指出，下列三個情況都可以影響行政主導的政府運作。(i)不斷地增加立法局正式或非正式的權力和地位。(ii)透過行政部門改組，將部份重要行政權力移交給獨立機構。(iii)製造公務員體制的不穩定因素。

(2) 法治與一國兩制的困境<sup>6</sup>

今年上半年接到的貪污舉報共1425宗，較去年同期增加百份之29。其二是廉署首次拘捕一名涉嫌貪污的前中資官員。因此看來，香港法治臨近97年受到考驗，除了訴求大陸政治及法治改善之外，只能在雙方司法管轄權的矛盾之下積極進取，加強兩地之間之司法協作，以求維持法治。

## 丙、展望

(一) 中國大陸的將來估計

根據最近中共一份內部警告

指出，中共如不採取有力措施克服日益增長的地方主義，一旦最高領袖鄧小平去世，中國大陸將會像南斯拉夫那樣四分五裂<sup>7</sup>。

除此之外，這報告還提議實行美國式的聯邦體制。它將使中共橡皮圖章式的人民代表大會轉變為更加民主的機構，並產生出處理北京與各省利益矛盾的法律結構。此報告首次公開提出了民間長期私下議論的問題——隨著政治威權人物去世，類似後狄托時代的南斯拉夫的情形可能會出現，少則幾年，多則十至廿年，中國大陸將會從經濟崩潰走向政治瓦解。上述見解，亦見於新加坡內閣閣政李光耀的推測。不過，他補充多一點就是關於中國大陸將會在三數十年後才能有一套較完善的司法獨立制度。據我估計，中國大陸將很難會有實質威權性的政治人物出現。繁榮的經濟祇帶來貧富的高度兩極化，短期缺乏法治與法制和欠缺一個強大的中央政府祇會帶來矛盾和衝突，除民主，自由，理性與平等之外，將來任何威權性人物統治之下

只會帶給人民更大的矛盾。

(二) 中港與中美關係和香港前途

從最近的韓東方事件就可以看到中港兩地的兩種政治文化差距。同時在香港，爭取95年全面直選的運動也如火如荼地展開<sup>8</sup>。這個聯席會議也不介意地指出港人的民主奮鬥是全中國民主奮鬥的一部份，他們又說，他們的奮鬥並不是孤立的，假如他們成功地爭取高度的民主和自由，將會對全中國的民主運動起著積極的作用。

除此之外，因為美港雙邊關係的法律基礎在1997年後從屬於中美關係的有關條例。所以中美關係的正常發展會確保港美關係。為了確保1997年後資本主義制度的運作，美國會將香港的前途視為美國國家利益的一部份，所以，一系列措施的實施將可以繼續影響香港的將來。美國政府支持香港的穩定，有穩定才能有繁榮。<sup>9</sup>

香港於1997年的回歸中國大

陸可能是一個契機——一種可能對中國正逐漸由威權政治演變成一個較民主、開放，平等的國家的一種催化劑。同學們，你希不希望做這個催化劑裡面的一個分子或原子呢？

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# 拾影

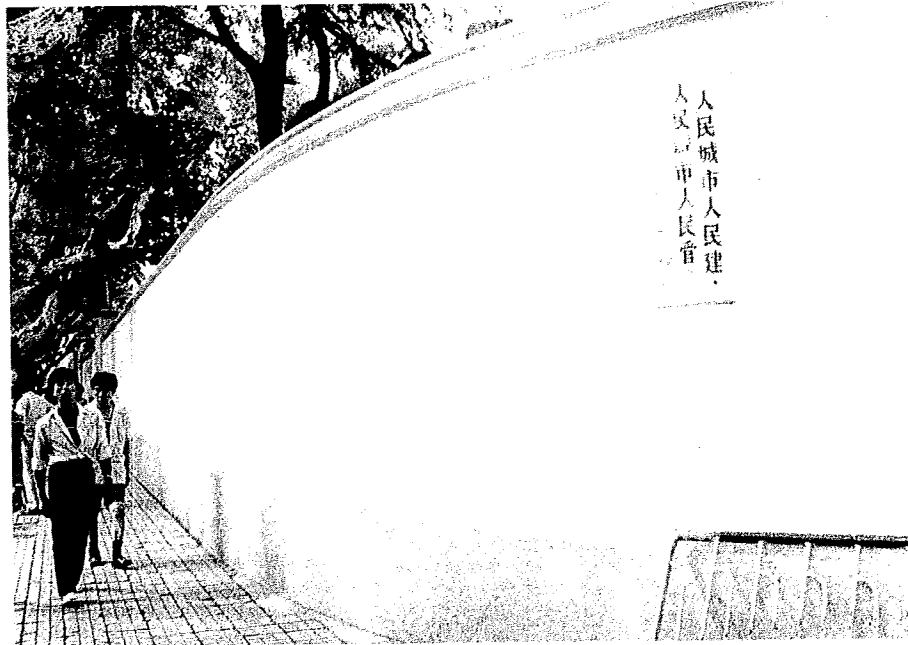
中國風情之上海

Evan Sahmet  
沙世堅

► People's city people build,  
People's city people rule.  
人民城市人民建，  
人民城市人民管

## Photo Journal

### - Cities of China ShangHai



(... from page 5)

reported cases of corruption in the first half of last year alone, which represents a 29 percent increase compared to the same period last year. Amongst the prosecution was a former Communist government official. This is not inspiring to the functioning of Hong Kong's legal system, much more so in the light of 1997. If the mainland were to fail in the restructuring of its own legal system, Hong Kong might have to compromise to some degree its legislative and judiciary autonomy in order to cooperate with the mainland. The repercussions could be potentially unpleasant.

#### III. Forecasts.

##### 1) Tomorrow's China.

Provincialism has been a recurring leitmotif in China's

political history. It was less than a century ago when warlords had their way with the country. The resurgence of this problem has been a grave concern to most Chinese. According to the prophetic wisdom of some insiders, if the present central government does not initiate strong measures to subjugate the mounting provincialist sentiments now, a separatist movement not unlike that of post-Tito Yugoslavia will erupt upon the death of party leader Deng Xiaopeng. Economic collapse, political disintegration and chaos will subsequently follow. Some prescribe a confederate United Provinces of China not unlike that of the present United States. Such a system would grant considerable regional autonomy under a central government; but to what degree provincial governments could follow central

policies and to what degree the central government could respond to regional interests remain highly dubious. This would be particularly relevant in the legislative and executive areas. Furthermore although such a system would likely favour decentralization and democratization, it could equally veer into the path of regional power struggles if a central figure of authority is lacking. History has shown that even the strong ethnic unity of the Chinese were not invulnerable to such tides. One can only look forward optimistically to history not repeating itself.

##### 2) The future relations between China, Hong Kong and the United States.

The recent Han Dong Fang affair clearly illustrated the differences between the political

sentiments of Hong Kong and China. Meanwhile campaigns for the 1995 direct elections in Hong Kong are progressing in leaps and bounds. It was confidently pointed out during the Joint Council Sessions that Hong Kong's struggle for democracy is not an independent event, that it constitutes part of China's struggle for democracy as well; that the successful outcome of which would have a positive influence on China's political transformation.

This aside, the legal basis of U.S.-Hong Kong bilateral relations will undergo some considerable changes and will go under the Sino-U.S. agenda after 1997. This has certain implications on the future of Hong Kong's trade and other relations with the U.S. To ensure the operation of the free market in Hong Kong after 1997, U.S.

policies will probably take Hong Kong's future into account of its own interests. The support of the U.S. may turn out to be vital to Hong Kong's economic stability and prosperity; and how this will affect the mainland's policies with regards to the U.S. will depend ultimately on the function of Hong Kong as an economic utility.

Despite all the doubts and fears, Hong Kong's return to China in 1997 will almost certainly catalyze the democratization process forward in the mainland. The political and economic success of this vast and potentially powerful country will without doubt determine the global destiny at least of the next century. Could you, fellow student, be the needed atom in this catalyst?

# 沒有出路，如何突圍？

Chinese Written by 雨斯  
English Translated by Fred Lam

一顆璀璨奪目的東方夜明珠；

一扇被投資者視作進入中國的大門；

一個歷代民主戰士的重要基地；  
一片曾被視作遍地黃金滿佈機會的樂土——今天，為「九七」倒數的同時，「香港」又是一番怎樣的景象？

「千瘡百孔，充滿病態的都市。」這是我暑假回港後的感慨。

這一代——沒有理想、希望……

某大專生：「不能想得太遠，很多事不能預算。」面對前途的迷惘、恐慌，又深覺自身的不足和限制，青年人因而成了聽天由命，得過且過。（還是想一下畢業後怎能賺錢來得實際一點！

）  
這一代——沒有長遠投資和信心……

醫學院、法律系，有位無人讀，竟要從海外招生；藝術訓練，愈見少人問津。歸根究底，對於這些要動輒六、七年長時間投資的東西，人人在面對眾多的不肯定之時，都不願投入，誰能確說明天會更好？（還是攻讀商科、電腦等來得安全和實際！）

這一代——不在乎天長地久，只在乎不斷擁有……

要不斷獲取滿足和刺激=龐大消費→不停工作賺錢→不斷尋樂以作調劑。這是一個重複循環，為的是填洞——心靈的空虛。渴求人際關係的親密與擁有，往往為的也是填洞。（與其面對孤獨，還是不斷充塞自己為妙！）

這一代——崇尚名牌……

請問一個筆盒多少錢？我就讀中二，家境絕不富裕的表弟，就擁有值三十多元（加幣！）的名牌筆盒，更遑論書包、皮鞋、手錶、眼鏡等。周身名牌，在青少年當中已是司空見慣。這是個最簡單及最快捷的途徑去建立形象、身份，甚至能得到認同和尊重。（追求學識、內涵才是老土，還是喜歡作名牌的奴隸多一點！）

這個社會——家庭破碎……

父母忙於工作，與子女缺乏溝通，幸運的，或可於週末在茶樓聚首。不幸的，就整天與父母爭吵，甚或有父母離異的。在家既找不到溫暖，也就唯有尋求「外援」，形成過早談戀愛，容易誤交損友，離家出走，染上不良

嗜好等問題。

這個社會——自殺情況湧現

缺乏關懷，人生茫無方向，加上自少習慣豐裕生活，少吃苦頭，感情脆弱，「輸不起」。稍稍遇上挫折如失戀、考試失敗便如墮深淵，不思振作，更不會想到人生是要經歷無數的起伏浮沉，最後往往因想不通而作出傻事。

這個社會——不良風氣泛濫，道德衰落……

變態核突、色情的電影和書籍充斥市面，當中一幕幕的血腥色情鏡頭層出不窮，以滿足人短暫但強烈的官能刺激。青少年不斷面對挑逗誘惑，怎不被影響？最近有些未成年少女，面對物質的吸引、同輩的壓力，名義上兼職伴唱酒廊，實則從事賣淫活動

。她們為了追求奢華生活而自甘墮落，實在令人惋惜。

誠然，一竹篙打一船人是不合理的，香港的確仍有不少有志之士留守，這個城市仍是一片繁榮之樣；但畢竟以上提及的乃是普遍現象，實在斷不能視而不見，掉以輕心。

其實港人複雜的行為與心理因素，有歷史的遠因、都市化的近因，而「九七」的來臨卻像一道烈火，把積存已久的炸藥——引爆，終致難於收拾。

我更想喚起人對香港的關注，使他們能更留意九七前香港政制、民生和社會風氣的轉變，更多關心新移民。因我們都只是錯誤時空下，被矛盾的歷史和急速的都市化，相互交錯影響下的副產品罷了！

## Hong Kong's Imminent Demise?

**H**ong Kong is a radiant jewel of the Orient with unleashed investment potential into the vast resources of China, a political base dedicated to the democratic cause, and a city epitomizing wealth and endless opportunities. It is all this and more in the light of the countdown towards 1997, what does future hold for Hong Kong?

My summer spent in Hong Kong left me with a picture of a sick and tattered city.

Perhaps this is because our generation has no goals or hopes. Today's university students hold an uncertain and almost nonchalant attitude towards their future, plagued with fear and ambivalence. Students now play life by ear, taking things as they come, and engulfing themselves in finding the most practical way of earning money after graduation.

Our generation has no confidence nor long term plans. The faculties of law and medicine have many spaces available, yet lack students to fill them. Faced with such a lack of response, universities are faced to recruit overseas students. More and more, students are forced to choose studies which do not require a lot of time to complete so that they can enter the work force as soon as humanly possible.

Our generation lives for today and not for tomorrow. They believe in two philosophies; materialism and hedonism, both of which can throw them into a

frenzied cycle of money-making and materialistic satisfaction. Their desperate search for emotional happiness echoes their fear of loneliness in their eyes, "to have had", is better than "not to have had at all".

Our generation is caught-up in seeking materialistic wealth. For example, my cousin in grade 10 buys \$30 brand-name pencil cases and equally ludicrous brand-name bags, shoes, watches, and eye-glasses! Unfortunately his family is not wealthy and is forced into conspicuous consumption. In a Hong Kong teenager's quest for acceptance, image, and status amongst his peers, brand-names are the first step. Intellectual achievement and self-enrichment are now considered things of the past and enlightenment is fulfilled through brand names.

This generation also lives in shattered families. Due to the high standard of living in Hong Kong, parents must work vigorously to get by; thus, family interaction is hindered. For the lucky ones, a lunch gathering each weekend is the only chance of communication, but for the less fortunate, their family environments are plagued by arguments and divorces. Hence, for those who cannot find warmth, they seek relationships outside the family; make the wrong friends, run away, and eventually become problem children.

The suicide rates in this society are increasing. Lacking attention, goals, and having lived in overly sheltered lives, teens today hold a naive sense towards

society. They cannot withstand failure and defeat, nor do they understand that without failure, there is no self-improvement. In the end, they all seek the easy way out -- suicide.

The Hong Kong social structure is amoral and corrupt, with movies and books filled with pornographic and violent implications to fulfill the lustful and excitement-seeking demands of the population. The rising occurrence of young girls working in Karaoke bars as prostitutes, is but a sad scenario reflecting the extent to which teens will go in achieving their pitiful materialistic satisfactions.

Nevertheless, such extreme biasness cannot be applied to everyone. Hong Kong still houses many opportunities for talented people, yet the above-mentioned cases are very common presently, and must not be disregarded.

Indeed, the psychological premises behind the puzzling behaviour of the people of Hong Kong has a history. With the coming of the communist takeover in 1997, tensions in the lives of Hong Kong citizens are compounding to an almost intolerable level. I implore people to take another look at Hong Kong, in the midst of her political and social changes, and to re-evaluate new immigrants, for we are but by-products of an environment filled with a history of political problems and ambiguities. And as such, we are playing out a similarly pitiful scenario and should take care to prevent an identical conclusion.

## Contemporary Chinese Slang

Written by Natasha Hung

**T**he theme of this issue's column is monetary terms. Some of them will be helpful should you have any dealings with loan sharks.

### Die Yee Loong (大耳窿)

Literally, this means "Big ear hole." This is what loan sharks are called. The origin may lie in the fact that when you borrow from one, the interest is so high that you will have to "pay through the nose". Why the term is "big ear hole" and not "big nostrils", I don't know. Perhaps "big nostrils" are not something that are discussed in polite society.

### Dok Suey (度水)

In Chinese, water is symbolic of wealth and fortune. This term literally means "to borrow water." However, if someone wants to "dok suey" from you, they don't want water, they want money.

### Gow (餉)

This is used to denominate "one hundred"; thus, "yut gow" is one hundred. It is used in references to money and literally means "a chunk" or "a wad". Back when 100 dollar bills did not exist, \$100 would be a wad of \$10's or \$1's. Someone told me that the reason 100 is "yut gow" is because the Chinese character

for 'hundred' is kind of bulky looking - you decide.

### Peet (撇)

Moving along, 'peet' is used to denominate 'a thousand'. The 'peet' is a distinctive stroke in the composition of the Chinese character for 'thousand'.

### Hoe (蠅)

This term is also used to refer to 'a thousand'. Its actual meaning is 'a dime'. This term originates from the fact that when loan sharks negotiate, they often do so in seedy restaurants or in parks where the local authorities may be posing as decrepit old men. Thus, they don't want their dealings to be discovered and so they use cryptic terms like 'dime' instead of 'thousand'. But it's no longer cryptic because now everybody knows.

### Lup (撈)

If you ever need to borrow \$10000, they say "Die yee loong, dok suey, dok yut lup. Thank you." "Lup" means dice but I don't know why it also means \$10000.

### Sun Sa (沙)

Literally, this means 'holy sand' and refers to loose change. Perhaps it is a shortening of "Holy, look, I'm so poor that I've only got a pocket full of change that will slip away like sand." Thus, "holy sand".

# 1997 In Their Eyes

## 還

有四年就到一九九七年了。對於我們來說，一九九七年並不是一個那麼特別的一年。但對香港來說，一九九七年將會是一個歷史上的轉捩點——從英國殖民地變回中國的屬土。有關香港九七的事情我們或多或少都從傳媒中得知一二。現在就請大家聽聽幾位由不同地方來的朋友對香港九七的看法吧！

P: 什麼是「一九九七」？

JO: 香港將會歸還於中國。

P: 九七問題將會怎樣影響香港人？

JO: 我相信所有香港人也希望逃避這個事實。這個問題，而紛紛移民到海外，為自由而作努力。

NT: 我相信絕大部份香港人都希望移民海外（尤其是移居到加拿大），因為他們認為在中國統治下的香港不能給予他們安全感，所以倒不如移居外地，尋找新機會。

KD: 九七問題其實為香港人製造了很多壓力及壓迫感。他們十分熱切地尋找途徑移居外地，遠離這個歷史性的事實。

GJ: 香港人該正視這事實而積

極面對、適應，而並不是只懂得逃避而離開這家園。再者，只是較有經濟能力和有專業知識的一群才可移居外地，所以留下來的「一班」香港永久居民，只得耐心等待九七過渡成功。其實倘若所有香港人可團結起來，共同為香港的將來而作出努力，相信九七年的過渡及九七年後的政制也會來得順利、來得成功。

P: 九七年香港歸還中國對香港是好還是壞呢？

TD: 個人並不支持共產主義，因此我認為香港經濟發展必受主權移交而有所影響。

JG: 這很難說。我既不喜歡英國式的統治，也不擁護中國的共產主義。

SF: 我相信這將會是好的，但香港人必須懂得適應和應變，因為共產主義和民主體制是很難共存於同一國家、同一體系裡的。

HT: 我認為香港不該歸還中國，也不應該繼續受英國管治，香港是該獨立的自管自治，前途也該掌握在香港人的手中。

YJ: 不好。我想香港人是不擁護中國政府管治的策略及方法的。

GJ: 從長遠看，香港是會令大陸變得比現在更富有的。語言溝通是我唯一能預料到的問題。

## 他們眼中的九七

English Written by  
Carol Lee  
Chinese Translated by  
Kenneth Wong

Only another four years and it will be 1997. To most of us, 1997 is nothing special. But to people in or from Hong Kong, it is a very critical year. It is the year that the lease of Hong Kong from China to England will expire, and Hong Kong will be under China's rule henceforth. So far, we have viewed various opinions and points of view about the situation from various media, but most of them are from people who are directly involved or affected by the process. So it will be interesting to learn what other people, people who are not directly involved or affected by the process, think about the situation.

P: Perspectives

JO: Julia Anne O'Neill, 19, fr. Ontario

TD: Theresa Lynn Duncan, 19, fr. Saskatchewan

JG: Jaskinan Gahunia, 19, fr. Kitimat

SF: Sandy Fung, 17, fr. Vancouver

MT: Melvin Tsen, 19, fr. Brunei

HT: Haruka Tsuji, 21, fr. Japan

KD: Karen DePaoli, 19, fr. Penticton

YJ: Youn Jung, 20, fr. Korea

GJ: Grace Jung, 20, fr. Korea

P: What is HK 1997?

JO: Hong Kong is going back to China.

P: How is it affecting HK people?

JO: People are leaving and everybody is running away from the problem. They want freedom. MT: People are leaving (coming to Canada, particularly). People just want to invest in another place, for they don't feel safe.

KD: It is quite stressful and suffocating for them. They're really desperate to try to escape.

GJ: They should face it instead of running away. It's not fair for poor people because they can't go anywhere.... If HK people are more united, they really can make a big difference.

P: Is it a good thing for HK to be returned to China?

TD: Hong Kong's economy will be greatly influenced. I'm not for communism.

JG: Can't really say. I don't like British rule, nor Communist China.

SF: Kind of good. But people will have to adapt. Communism and democracy are on two ends of the scale.

HT: HK should be independent, and not be "returned" to any country. HK people should be responsible for their own land's future.

YJ: Not really. I don't think HK people like to be under the reign of Chinese government.

GJ: It'll be good in the long run. HK can help China to get richer. ...But language will be a problem.

## 「執迷不悔」

## 我

喜歡著短髮；就算在街上慣常地被別人說當我是男孩子，我也絕不後悔。因為我喜歡這種清新爽朗的感覺；我不喜歡做一個典型的「長髮姑娘」來討好異性，讓他可以到處炫耀自己的有女人味。對！我就是這樣的執迷不悔。

我寧願獨個兒的渡過聖誕節，情人節，或自己的生日，也不願意和她們一樣隨隨便便地去找個身穿名牌，駕名貴跑車，揮霍無度和終日糊裡糊塗過日子的「情人」。我不介意一個人去看電影，逛公司，或聽音樂會，但我也不想和一個外型俊俏，舉止瀟灑，卻不能與我溝通的人共渡晚餐。對！我就是這樣的執迷不悔。

只要我喜歡，我可以和其他

男孩子一樣，在運動場上奔跑，在球場上拼命，在公路上飛馳，並不是想證明我比男孩子強，我只不過是喜歡做自己喜歡做的事，我不認為靜靜的坐著作其「花瓶」狀便是矜持，便是高貴。你們可以認為我是「男仔頭」，但我也不會因為別人用一般世俗眼光所認同和接受的準則來衡量我，就放棄自己想做的事。才不！我就是這樣執迷不悔的了。

其實我並不是一個「男女平等」主義者；我相信男孩子比女孩子強。我只不過深信：女孩子的魅力和特性並不是靠單薄的服裝、打扮、或一些裝腔作勢的女性矜持中可看得到的。女性並不是只會塗脂抹粉，供人欣賞的洋娃娃。我們也有值得被尊重、被欣賞的內涵和個性。雖然我相信的未必是社會其他人所相信的，但我就是這樣執迷不悔的了。

I like having my hair short; even though I have often been mistaken as a guy, I don't regret it. I like the refreshing feelings associated with short hair. However, more importantly, I would resent being a typical "long-haired girls" in order to please the opposite sex, who can then show off his girlfriend's femininity as a prize. Yes, I am me and I have no regrets.

I would spend my Christmas, St. Valentine's Day, or even my birthday alone, rather than join them, those corrupted women, whose main goal is to find a "lover" who wears expensive clothes, drives expensive cars, spends money extravagantly and bums around all the time. I don't mind going to cinemas, malls, or music concerts by myself, but I will never want to dine with a good-looking, nicely-built guy with whom I can't communicate. Sure I am me and I have no regrets.

If I really want to, I can

run on the track, play on the soccer team and speed down the highway like any other guy, I am not trying to prove that I am tougher than guys, I am just doing whatever I want to do. I don't agree that my behaviour is indelicate just as I disagree that sitting quietly and behaving shyly means modesty. You can think of me as tom-boy, but I will never stop what I love doing and change my attitude under the pressure of society. Society cannot judges me on its predisposed standards! No way! I am me and I have no regrets.

To tell the truth, I am not an advocate of equality between sexes; I think that men are stronger than women. What I am deeply convinced of is that women's uniqueness and attractiveness can't really be identified by their clothes, make-up or coyness. Women are not just dolls with pretty faces. We do have respectable personalities and temperaments. Although what I believe may not be what everyone else believes, I am still me, and I have no regrets.

English Translated by  
Josephine Kwan

With the unstable political situation and dim future in Hong Kong, public sentiment is rapidly becoming uneasy. In an attempt to revive some sense of confidence, people are searching for some method to decipher what the future has in store.

As a result, there is an increasingly popular phenomenon in Hong Kong: Divine advising and geomancy. Even those who used to comment that such things were "unscientific" and "superstitious", such as the younger, more educated people, have changed their view to literally "better believe it to be true than not". After the *Lan Kwai Fong* disaster<sup>1</sup> and the Kowloon-Canton Railway's TV advertising incident<sup>2</sup>, media attention has been focused upon these so called "supernaturals". Some secular Buddhist devotees and Buddhist monks have gone so far as to come out to demonstrate their mystic power and explain certain peculiar phenomena.

Can this phenomena really comfort us and direct us down the right path, or are they simply remnants of a past, superstitious attitude? Moreover, are there any tricks that lie behind the phenomenon of divine advising and geomancy?

Behind fortune-telling, the basic principle is that destiny exists for every person. Destiny refers to an uncontrollable force that governs our lives. In other words, we, as mortals, are limited to what is destined and have relatively little control of fate. Fortune-telling is an age-old and enigmatic technique where one can detect and grasp human fate. On one hand, it fulfills our curiosity about our fate. On the other, it provides a map to our increasingly demanding lives.

Since there is no way of using science to unlock the mystery of destiny, we are forced to use the concept of metaphysics. Metaphysics is the theoretical philosophy of existence and knowledge. In other words, it is a category for ideas and concepts that bewilders us so much, we choose not to grapple with it. One such Chinese metaphysical theory states that people with muscular noses are destined to be rich. Apart from the fact that there is absolutely no scientific evidence to prove this, there is also the question of how to determine whether a nose is muscular or flabby. Although this is merely a subjective view and seldomly accepted, there has been centuries and eons of data that all seem to suggest that rich men had muscular noses.

Regardless, many Chinese people still believe in the theory of fate because it is the easiest way to rationalize the mindboggling randomness and chaos that we exist in. Furthermore, ambiguity and the power of suggestion also play a role. For example, when some fortune-teller initially meets you, he may state that you had a serious illness when you were

five or six years old. In fact, children often have illnesses at that age. Especially since that is the age when most of us develop some cognitive memory, it makes the "illness" seem much more serious than it originally was. Now when the fortune-teller recounts this "fact" to you, you automatically recall that you did have an illness when you were around five or six. By now, even the most skeptical person would believe that this fortune-teller is truly amazing. Moreover, fortune-tellers tend to make a lot of ambiguous predictions. Among the many predictions, it is not unusual for some to come true, and these "predictions" simply serve to further the belief in the fortune-teller. Now if two out of a hundred "predictions" come true, then these two "premonitions" are widely publicized and more people begin to believe this "soothsayer".

To switch gears somewhat, there is also the metaphysical study of astrology. Scholars have examined the use of astrology to support theories of fate and have concluded that none of these theories are well proven. Nonetheless, there are many adamant believers in astrology who put forth several arguments regarding the validity of their beliefs. Following are eight arguments. Scholar's comments are in parenthesis.

1. Astrology has great antiquity and durability. (So has murder.)
2. Astrology is found in many cultures. (So is belief in a flat earth.)
3. Many great scholars have believed in it. (Many others have not.)
4. Astrology is based on observation. (Its complexity defies observation.)
5. Astrology has been proved by research. (Not true.)
6. Non-astrologers are not qualified to judge. (So who judge murder?)
7. Astrology is not science but art/ philosophy. (Not a reason for belief.)
8. Astrology works. (The evidence suggests otherwise.)<sup>3</sup>

The hope to learn about our fate is a common will. However, as Dr. In-Sing Leung from Regent College (UBC campus) believes, there are two things to consider. First, why not use the energy that we expend to explore fate to better ourselves. Regardless of whether fate exists or not, we should always be inclined to march ahead, full of confidence and courage. Since we are not empowered to grasp the future, then shouldn't astrological fortune-telling be only accomplished by supernatural entities? Thus, who exactly are we appealing to when we ask for answers to future questions.

"Perhaps there're still many secrets in the Universe and human life which we don't know. We have to hold an open mind and search for it. But, remember, do not accept any metaphysical theories at face value. The harmony of the Universe is not easily accessible. It also cannot be controlled by one or two

Buddhist monks and a Buddha incarnate. The secret of the Universe can only be pursued through objective methods. Life's difficulty must be faced with hopes and sincere hearts. The original Universe and life is dignified. It cannot be treated harshly."<sup>4</sup>

#### Notes:

1. *Lan Kwai Fong*: a street in Central district, Hong Kong where 21 people died in a freak accident during a New Year's eve stampede of revellers. Afterwards, people began talking of something ominous about the street area where this occurred.
2. *KCR incident*: a TV advertisement for Kowloon-Canton Railway with children in it. The rumour was that people were seeing blood coming from the children's mouths or they were bleeding in the advertisement when the ad was broadcasted on TV. Another rumour circulated that the children had all died under mysterious circumstances after the TV ad was finished.
3. Geoffrey Dean, *Does Astrology Need to Be True?*, The hundredth Monkey, ed. Kendrick Frazier (New York: Prometheus Books, 1991.)
4. In-Sing Leung, *Reflection on Mystery of the Universe*, ccm, 1992.

一般在民間提到的看相、看掌、算命，背後是有一個基本的肯定，就是人有一種「命運」的存在。「命運」是指有一種不能控制的力量主宰人的一生，即人在一生中，常感到力量有限。而看相、看掌、算命等，是一種神秘的技術，希望藉此可以探測、掌握到「命運」，一面滿足對生命和際遇的好奇，一面也知道怎樣回應人生的困擾。

但命理之論，從來就無法通過實驗證明是否真實準確，也不能依科學條件去重演，因此不能算為科學，只是玄學性的論斷，根本不能將之數學地處理。例如說鼻頭有肉的人較有錢，但如何確定在甚麼情況下才算鼻頭有肉？這個觀察是基於一種大略的直覺，根本無法交待清楚。

命理之學既無法建立理性根據，就只能以靈驗與否來確定可信程度。一般人相信命理之說，因為他們覺得靈驗。譬如相命師一看見你，便說你五六歲時患過一次大病。其實年幼時每年都有些病，但當他這樣說時，你自然記起五六歲時確曾病過，便覺得其說靈驗。此外，相士發出的預測很多，而他所用的語句又不清

8. 星相學靈驗。(很多証據推翻此論點。)<sup>3</sup>

希望得知命運是人之常情，但正如維真學院 (UBC校園內) 教授梁燕城博士認為，有兩方面要思考：1. 與其去了解可能不存在的命運，不如好好地努力做人。不論際遇如何，我們都可奮勇向上，充滿信心動力和堅強的意志。這都不是命運能操縱我們的。2. 以人本身的能力，不可能超越時空知道過去未來的際遇，唯有靈界存有物 (上帝、天使或鬼魔邪靈等) 才有能力做到。那從星相學等接觸到的究竟是那個靈界存有物呢？

「或許宇宙人生還有很多奧秘我們仍未知。我們須以開放的信心去探尋，但切忌隨意接受靠傳聞和幻想建立的玄術密理，宇宙的規律和真理不可能靠如此廉價的術數獲取，也不是一兩位自稱大師活佛的人可以掌握，宇宙的秘密需要理性的方法加信心的勇氣去追求，人生的困難須要憑盼望與愛心去闖過，宇宙人生本是莊嚴，不可輕浮粗俗地對待。」<sup>4</sup>

(本文資料參考及取自：

1. 蘭桂坊：香港中環一街道。去

# Believe It or Not? 寧可信其有？

Chinese Written by Phyllis Kwan

English Translated by David Lai

## 當

香港的政治局面越是

動盪，前途越是不明朗，人心就越感不安，唯有尋求一些方法去預知未來，以圖找到一絲把握，尋到一點安全感。

所以，近年來在香港有一個現象，就是「求神問卜」、「風水術數」的風氣突然非常盛行。甚至以往認為這些是「不科學」、「迷信」的人，例如年青一輩及知識分子等都對此道趨之若鶩，抱著「寧可信其有，不可信其無」的心態。從蘭桂坊事件<sup>1</sup>、九廣鐵路廣告<sup>2</sup>，及各大電視報章雜誌對靈界現象的渲染，就可略知一二。一些「居士」、「大師」更紛紛「挺身而出」，表演異能，解釋異象。

究竟這些東西能否真正安撫人心，指引人一條光明的大路？抑或只是另一種「末世世紀心態」的反映而已？到底求神問卜的背後又是什麼？

楚，就總會有些靈驗；如他發了一百個預言，有兩個應驗，他便可大做文章，而人們就以為命理術數之論真的靈驗。

多位學者曾檢視一些星相學家用以支持命理星相的論據，他們都一致認為無一條是有力的支持。以下簡述這些論據及學者的回應 (括號內)：

1. 星相學自古已存在並且歷久不衰。(謀殺案也是一樣。)
2. 星相學遍及很多文化種族。(很多文化也相信地球是平的。)
3. 許多偉大的學者已相信命理。(仍有很多其他學者不相信。)
4. 星相學基於觀察。(它的複雜性令觀察難以進行。)
5. 星相學已被研究證實它的真確性。(根本沒有其事。)
6. 行外人沒有資格判斷。(這樣，誰有資格審判謀殺案？)
7. 星相學並非科學，而是哲學。(根本不是一個叫人相信它的原因。)

年大除夕晚，由於太多人擁擠，結果發生意外，引致21人死亡。此後，香港人常談論一些令當晚發生意外的「邪」的東西。

2. 九廣鐵路：一群小童為九廣鐵路拍廣告，之後傳說他們逐一離奇死亡。又有人說在這個電視廣告中，看見小童流血，異常恐怖。

3. Geoffrey Dean "Does Astrology Need to Be True?" The Hundredth Monkey, ed. Kendrick Frazier (New York: Prometheus Books, 1991.)
4. 梁燕城：《靜思宇宙玄秘》(中信，1992)——得作者同意節錄書中多段

# 她與他



# She and He

Chinese Written by  
Dewberry  
English Translated by  
Helena Shun

## 你

不解地問：「難道三年的感情，就只因分隔兩地而令你變得陌生嗎？難道你連牽掛我的空餘時候也沒有？以前的你可不是這樣的冷漠無情……」

對不起，我沒有打算去回答你的問題。

從你的話語中，你已不經意地流露了那份令我陌生的感覺。你看來只認識往日的我，只懂懷著過往中學階段的無憂歲月。

可是，你可曾明白到：在我們分開的日子裡，我的思想和閱歷已慢慢跟隨著時間的步伐向前走？怎麼你卻停留在那個無夢的階段故步自封？

究竟你是應該怪責我忘記了昔日的山盟海誓，還是應該後悔不肯面對成長的錯誤？

若然彼此的話題已越來越乏然無味，心靈上已不能像從前一樣的完全溝通，即使你不介意兩人精神上已疏離，也只會使這段褪色的戀情淪落為純粹「消閒玩樂」的模樣。

我不介意孤獨一人去海邊漫步，但我害怕面對那種和你無言無語的氣氛。

我們有的是青春，為什麼不多花時間在一些更有意義的事情上，而硬要守著一段已枯乾的感情？

也許，你認為我是在找藉口去掩飾自己對這段感情的淡忘。可是，我真的不覺得自己是錯，感覺是欺騙不到自己的心。

丟淡了的感覺，就如被開水沖稀了一樣，即使再拿回來，已不像原來一般濃烈。

即使分手，我們也可以做好朋友吧……

即使你不肯回答我的問題，我已預計到你的答案。

儘管妳說妳變得性格迥異，對昔日的愛情已毫無感覺——只

因為妳曾遠赴彼邦去尋求更充實的知識，現在所追求的理想與從前是截然不同——但妳始終是妳。

人是會不斷改變自己的價值觀，分別只在於差異的程度和改變的速度。無可否認，妳是比以前變得更成熟，但妳以為自己真的能在短短一年內脫胎換骨嗎？

分手便是分手，再多的藉口也不能減低我內心的創傷。

情也分了，情書也撕毀了，甚麼昨日的夢也碎掉了。熱戀過的情人，還可以做回好朋友嗎？多漂亮的謊言！或許我的心太狹窄，我可能不能忘記朝朝暮暮的昔日片段。

再看著妳熟悉的筆跡，那難忘的倩影，還有妳那雙動人的眸子，以及每段歡樂和痛苦的回憶，我可能不能做到這樣豁達啊！

愛，在愛過以後，最好不要再回望，那麼當妳猛然回頭醒覺時，原本一切的感覺已埋藏於心扉的一角了……

You once said, "Can merely being apart instill such distance in a three-year relationship? Do you find yourself without time to even think about me? You were never so cold and distant."

I regret I do not intend to respond to that.

Whether you realize it or not, you yourself have revealed a sense of distance in your speech. It appears that you know me only as the carefree and unreserved person I used to be. You don't realize that emotionally, I have matured and developed during the period we were apart. How can you confine yourself to your own psychological world, so far removed and isolated from reality? Instead of blaming me for reneging on our promises to each other, shouldn't you be blaming yourself for not facing the realities of growing up?

Our conversations have become increasingly less meaningful. Furthermore, we have almost ceased to communicate on the same level emotionally. Even if you don't

mind the emotional disparity between us, our relationship will unavoidably be reduced to those which are not meant to be serious and eternal.

I don't mind spending time alone at the seashore but I really don't enjoy the silence and loneliness there. There is vivacity and potential within us. Why don't we concentrate and focus that energy into more productive and meaningful endeavours? Why refuse to let go of a relationship from which love has dissipated?

You may think that I am merely searching for an excuse to disguise the "fact" that I no longer treasure our relationship. But, I really do not think there is any wrong on my part. I can neither deny nor refuse to acknowledge my own feelings.

Time and circumstances have diluted the love and intimacy between us. Even if we try to revive it, it can never be the same as before. The passion that used to be there will only be a memory that can never be recaptured.

Even if we are not together, we can still remain good friends...

Even if you do not answer that question, I can almost predict the answer. Presumably, you will say that you have changed and you no longer have the same feelings for our relationship. I expected this as soon as you embarked on your quest for a deeper level of self-discovery and soul-searching. Your goals and aspirations are no longer the same.

Everyone's values are continuously changing. The only difference is the degree and rate of change. Undeniably, your values have changed. But do you really believe that in just one short year, you have evolved into a totally different person?

No matter how you describe it, a breakup is still a breakup. Nothing can possibly alleviate the trauma which inevitably follows. A romance has been abruptly truncated, a dream has been shattered beyond repair. Can two people who have shared so much together continue to be friends?

Some people can answer that with an unqualified "Yes". They can make such a seemingly far-fetched phenomena appear possible. However, I can't share those feelings. Perhaps it is my illiberal way of perceiving the situation. All the reflections of the times we spent together, the image of you, the look in your eyes, the memories of both happiness and sorrow, the intimacy we shared,...I cannot possibly pretend none of it happened.

It is best not to look back upon past experiences. One day, we will wake to the realization that these feelings are but a small segment in the story of our lives. They will remain deeply buried in a special place in our hearts, unless and until we uncover and revive them.

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## 幻想世界

從某一角度分析，跟詩、詞、歌、賦、書、畫等比較，電影可以說是一種較狹窄的藝術媒介。

電影之所以多姿多采，在於它是一種多元媒介的組合——它擁有文字、聲譽、影像——同一時間能以這多種元素來傳遞訊息，所以給觀眾的代入感或震撼力可能比較大。

反過來說，因為電影是一個多元媒介，亦可能因此而令觀眾的代入程度減低。因為所有聲、色、影音、影像都隨著一個形成，隨著導演的想像力被具體化了；氣氛、人物、景象全都是營造出來的，整個意境也自自然然限制了而觀眾可以幻想的空間也自自然然狹窄了。

相對來說，賞畫、看書、聽音樂，自己就是導演。用心去領略作者的情感，經作者的指引，腦海中霎時間閃現無數個影像／幻象，完全步進了一個純屬個人享受的幻想世界——一個震撼力往往比電影來得更大的世界。推斷下去，發白日夢的幻想空間實更廣闊——自己不單是導演，還是作家、音樂家、畫家等，任由人類與妙無窮的想像力飛翔。

所以發白日夢，也是一種無比的享受。是沒辦法與別人分享

，這不知算不算是一種藝術呢？

當然，這不是說電影不及簡單單的書好；不是說多媒介不及單媒體的天地廣闊。電影及多媒介自有它獨特的威力，自有它美麗之處。尤其是在現今的社會，每個人都變成時間的奴隸，電影自然更快、更容易帶給人娛樂，帶人短暫逃離現實，成為更普遍的 Escape Arts。

\* \* \*

朋友，隨想……

朋友的定義是什麼？  
怎樣才算是真正的朋友？

——朋友走在一起時，會很舒服，很安逸……

朋友走在一起，就算一言不發也不覺悶；相識走在一起，只會喋喋不休地寒暄一番。

朋友縱使很久沒有聯絡，感情也不會生疏，彼此變得陌生；相識的半個月沒通上電話便很容易會生疏起來。

朋友可以一起分擔失意的時刻，可以吵架、發脾氣、鬧情緒；相識卻只可以歡歡喜喜高歌作樂。

——朋友有心事，就算不作一聲，對方也能知道，也能明瞭……

朋友什麼心事也可以傾訴；而相識則只能講一些不怕外揚的家常閒事。

朋友可以看到對方的裸體；

但相識只能見到對方的華麗衣裳。

——朋友身邊的一切，縱使與對方扯不上任何關係，對方也會很關心、很了解；相識則只會關心對方生活上的某一片面。

朋友會很關懷對方，處處為對方設想，任何時候，也會毫不計較的幫助對方、支持對方，亦不在乎一聲的多謝。

——朋友會完全接納對方，包容對方的缺點和諒解對方的個性；相識只會讚美優點，而暗地裡看不起對方的缺點。

朋友絕不會在第三者面前批評朋友的不是；相識會持著有少少認識，便隨便在第三者面前高談闊論相識的一切。

朋友間的感情絕不會受流言影響，絕不會因第三者的說話而對朋友改觀，反而會站出來替對方辯護，澄清流言。相識會相信第三者評論對方的說話，聽到有關對方的流言也懶得為對方辯護。

——朋友失去了會覺得非常惋惜；相識疏遠了只覺有點兒可惜。

朋友是一生的……是生命中的一部份；相識只是一剎的，只是生活中的一份。

朋友？相識？  
笑世人用“朋友”這形容詞用得太多濫了！

Chinese Written by  
Phyllis Kwan  
English Translated  
by Bonnie Soo

在

垓下被漢軍十面埋伏

、四面楚歌，楚霸王的身邊只剩下匹馬和一個女人——虞姬為他斟酒、舞劍，然後拔劍自刎，以表示「從一而終」。

這是歷史上「霸王別姬」的故事。

\* \* \*

在文化大革命中被批鬥、群情洶湧，演楚霸王的段小樓身邊有妻子菊仙和演虞姬的拍攝程蝶衣。他卻選擇了自保，說不再愛曾當妓女的妻子，說蝶衣出賣了中國，更道出了蝶衣心中的刺——曾與蔣公有不尋常的關係。

In ancient Chinese history, an emperor named Chu was once trapped in an ambush by his opponent, Han. His troops deserted him and only his horse and concubine remained loyal and stayed with him. The concubine Yu, after serving Chu wine and performing a sword dance, committed suicide. She did this to prove her loyalty to Emperor Chu; the loyalty which began from cradle to grave. "Farewell to My Concubine" originated from this story.

"Farewell to My Concubine" has recently been made into a movie. It describes the lives of two actors in a Peking Opera. Duan Xiaolou plays the role of Emperor Chu and Cheng Dieyi is Concubine Yu. During the turbulent years of the cultural revolution, as Duan was being criticized and repudiated, only his wife Juxian and his partner Cheng remained loyal. But in order to protect himself against criticism, he told people that he did not love Juxian anymore, because she used to be a prostitute. He also told people that Cheng was a traitor and had betrayed China when he performed for the Japanese during their occupation. Duan also disclosed Cheng's extraordinary relationship with Master Yuen, a senior official. On the other hand, Cheng was loyal towards the Peking opera and Duan. This loyalty, similarly, also began from the cradle and ended in the grave.

When Cheng was still a child, he joined a Peking Opera troupe. Since there were no actresses in Peking Opera, Cheng played the female lead. At the time, because of his confusion, he insisted on saying "I am by nature a boy". This torturous

existence led him to attempt escape from the troupe. However, his desire to play the leading role caused him to return to the troupe, where he was severely beaten and scolded. He eventually earned the role of leading lady in the opera.

Through his years of acting, Cheng had always wanted to spread the art of Peking Opera to Japan. Even with the influx of socialism, he refused to change even the slightest characteristic of the Opera. He sincerely believed that the Peking Opera could not exist as a socialist Peking Opera, because this art had to be colourful and exciting. On the other hand, Socialist influence would only allow black, white and grey to debase an otherwise fascinating art form.

In history, we saw how Emperor Chu was overthrown and only Concubine Yu remained loyal to him. Likewise, in the movie, Duan betrayed himself and the Peking Opera, whereas Cheng remained loyal to the art and Duan.

Before the Cultural Revolution, Duan and Cheng were celebrities and were popular everywhere. During the Cultural Revolution, they were treated as wicked spirits. Only in celebration of the Peking Opera Bicentennial Year was "Farewell to My Concubine" chosen as the main programme.

Although "Farewell to My Concubine" has never been put on stage, have we been playing some of the roles? Maybe some of us are like Yu, who remained loyal at the hands of adversity. Or are we more like Chu, who betrays himself and his cause? Whichever it is, it is important to weigh the principle and the losses.

## Movie Review

## Farewell to My Concubine

而蝶衣對京劇和小樓的感情仍是「從一而終」。

在戲班，年紀小小的豆釘仔堅持要唸「我本是男兒郎，又不是女嬌娥」；明明逃跑了，為了當主角，寧願回頭捱打，結果當了花旦去。

長大了，一心一意的把京劇發揚光大至日本；面對社會主義的洪流，也絕不肯在京劇的神髓上退讓半步——不論有沒有京劇都不能有社會主義模式的京劇。京劇是那七彩繽紛，而社會主義是黑、白和灰……

受了諸般委屈，始終也回到小樓身邊，但亦踏上了拔劍自刎的路。

這是電影「霸王別姬」的故事。

\* \* \*

歷史上有「霸王別姬」，楚霸王哭了，楚國也隨即滅亡；而虞姬卻堅持要「從一而終」。

電影裡有「霸王別姬」，段小樓屈膝了，京劇也完；而程蝶衣卻堅持「從一而終」。

戲中演「霸王別姬」這齣京劇的小生花旦在文革前曾風光非常，在文革時卻被貶為牛鬼蛇神。文革後，我們察覺到一九九零年紀念京劇進京二百周年的慶祝演出活動是——「霸王別姬」。

原來這齣戲從沒有正式演出過，也許我們亦正在演繹某些角色，是「從一而終」的虞姬，抑或是哭了，屈膝的楚霸王？虞姬是為項羽，京劇，我們當中演虞姬的，又是為了什麼？楚霸王失了的是國家、京劇，我們當中演楚霸王的，所失的又是什麼？

## 「霸王別姬」

虞姬



# 一種奇的經歷 深入骨髓

## A Remarkable Experience

**L**ife is mysterious.

Consider when a sperm fuses with an egg and develops into an embryo. The embryo will then be carried and nourished in the womb while developing into a fetus before birth. The fetus will be born and as time goes by, it will become a grown man. Everyone has a soul and each soul has its own individual life force. Therefore, if you die, you not only lose your soul but also lose your life force.

Therefore life is precious. If one has a cruel and terminal disease, one's only concern is survival. Imagine how grateful one will be to know that recovery is possible. This is what happened to young Liza and young Gordon. Young Liza has passed away and young Gordon Wu is slowly recovering from his illness.

A physician who works for Red Cross declared that fifteen thousand blood samples were collected in the search for a bone marrow donor to rescue little Gordon in 1991. However, only the few participants whose blood sample showed their bone

marrow to be compatible with Gordon's would be asked to be donors.

Moreover, some participants tested as being suitable bone marrow donors for other needy patients. However, some of these people lost their courage to donate. While these patients had been holding out for some hope of recovery, this now gave way to hopeless grief.

How does a person feel when they save someone's life? Well, one donor said that she was very happy and felt that she had done the right thing. Her joy was ineffable and unquestionable. Her husband described the experience of bone marrow donation as unequalled. After we interviewed this couple, we think that we would be jubilant if we saved someone's life.

(Note: A group of students from UBC and other enthusiasts are organizing a long-term project regarding bone marrow donation with the Red Cross. The aim of the project is to get almost every nation involved in the project. Therefore, every bit of support will definitely be helpful and meaningful to those people who have any kind of anemia.)

Chinese Written by Anthony Yeung

English Translated by Katherine Cheng

### 生命

命確然是一件奇妙的事兒。設想一顆精蟲和一顆卵子結合，漸漸變成顯微鏡下透明紅彤彤吮手指的胚胎，再變成會哭叫吃乳的一團有機體，最後變成一個有思有想、會哭會笑的人。每個人都是一顆心靈，每顆心靈都有一個自己的世界。所以，當一個人撒手塵寰，世間不單少了一團活動的血肉，更小了一個世界。

所以生命彌足珍貴。

如果有人，像你我這樣的年紀，當我我都在為自己的下半生奮鬥，為下半生的享受、成就或家庭幸福奮鬥之時，而他已經知道，他根本沒有下半生。他每天晚上的禱告，只能祈求明天還能醒來，還能活著。如果有這樣一個人，如果我們能送給他一個「下半生」，那不是很好嗎？

--不是小哥哥--

小麗莎已經逝世了，小哥哥據說正在奇蹟地康復。故事已經結束...

故事已經結束，如果等待著

「下半生」的人只有兩個，如果只有像小哥哥那樣天真可愛的小孩子才配得到我們的愛心。

從一位在本地紅十字會服務的醫生口中得知，九一年「救救小哥哥」的募捐骨髓運動雖然收集了一萬五千份血液樣本，但有少數捐髓者聲明只願意捐給小哥哥，更有好些人在驗明骨髓類型和某些病人吻合後臨陣退縮。病人在燃起一線生存希望後，這希望很快又很狼狽。我們開始想，是否有必要把拯救小哥哥的愛心轉化一下，使它更長久些和更闊一些。

拯救一個生命的感覺是怎樣的呢？捐髓者的回答是：「開心。」「覺得自己做對了。」一種簡單直接、不可抗拒、不含糊的喜悅。捐髓者的丈夫說：「一次極奇妙的機會，無與倫比！」我們聽了，隱隱然明白，救人性命的喜悅，如何深入骨髓。

(附註：一群卑詩大學生與幾位熱心的校外人士，正籌備和紅十字會合作，進行長線的骨髓募捐運動。先以華人為對象，如果成績理想，將可把運動擴展至其他族裔人士。所以每一分支持，都對全世界無數血友病患者有著重大意義。)

## Horoscope

I have talked about Virgo and Libra in the last issue. Let me continue on and talk about the next signs of the Zodiac - Scorpio and Sagittarius.

### Scorpio (Oct 24 - Nov 22)

Scorpio people are intensely emotional and ambitious. You will work extremely hard to achieve your goals. Nothing seems to be an obstacle for you. You know what you want and will not allow anything or anyone to stand in your way. You have a very strong willpower, self-discipline and self-reliance. No one can change your plans or opinions once you made the decision. Most of the time, you tend not to trust or rely on your friends.

You demand much of yourself and expect the same from other people. Too much emotional intensity and jealousy may tear you into pieces. You will most unlikely to forgive someone who deceives you.

Occupations that involve danger, challenge or excitement will be very suitable for you. These occupations include astronomer, geologist, archaeologist, surgeon, private investigator, inventor, dam-builder, miner, industrial, co-

ordinator and athlete.

### Sagittarius (Nov 23 - Dec 21)

Most Sagittarius people are independent, intelligent, enthusiastic, over-confident, open and candid. You enjoy doing sports because you love freedom. You cannot tolerate anyone who restricts your plans, thoughts or activities. You are fair, generous and honest. You cannot endure other people who deceive you in any manner. Your actions or speech will never be ambiguous because you like to come straight to the point. Also, you like to do things quickly. You are optimistic with a hopeful look on life.

You may have a broken marriage because you will not devote yourself to your husband or wife. Some of you may even decide not to get married at all because you refuse to give up your freedom. You will have a happy and long-lasting marriage with a right person, but you will have a lot of troubles with your husband or wife who is jealous and possessive.

Occupations like freelance photographer, journalist, tour guide, steward or airline hostess, pilot, astronomer or explorer, will be in tune with the nature and qualities of Sagittarius.

## 星座漫談



Chinese Written by  
Katherine Cheng  
English Translated by  
Katherine Cheng

### 上

一期在九月出版時，

與大家討論過處女座和天秤座。由於今期大約要在十一月才出版，依著星座在黃道帶的次序，這次會講橫跨十一月的兩個星座——天蝎座和人馬座。

### 天蝎座 (十月廿四日至十一月廿二日)

天蝎座的人是情緒化和充滿野心的。你很努力地工作去達到目標。你很清楚你所尋求的是甚麼。絕對不容許任何人或事物阻礙你去做任何事情。當你作出了決定時，無人能夠改變你的決定，因為你有堅強的意志力、強烈依靠自己和自我訓導的能力。很多時候你不會信任或依賴朋友。

天蠍座的人對於自己或身邊的人要求很高。過於情緒化和嫉妒的行為會為你帶來很多焦慮。通常你是不會原諒那些欺騙你的人。

至於選擇職業方面，一些較為有危險性、挑戰性或刺激性的工作會比較適合你。適合你的職業包括天文學家、地質學家、考古學家、手術醫生、私家偵探、發明家、水壩建設工程師、探掘

煤、礦砂學家、工業家或運動員。

### 人馬座 (十一月廿三日至十二月廿一日)

人馬座的人是獨立、聰明、熱心、充滿自信、開放和率直的。由於你喜愛自由，所以你很熱衷於做運動。你不能容忍任何人去控制你的計劃或活動。你為人公平、慷慨、誠實。在任何情況下，你都不能忍受其他人欺騙你。你的決擇絕對不會模稜兩可，因為你喜歡直截了當地說話。積極和有效率地做事。對於生命的看法是樂觀而充滿希望。

這星座的人大部份都會有段破碎的婚姻，因為你不大願意奉獻你的一切給予對方。由於有些人不能放棄自由，他/她們還會決定終生不嫁或不娶。當然如果你找到一位志趣相投、相親相愛的伴侶，你會有一段美滿的婚姻生活。但是如果你的伴侶是妒忌和愛佔有的，你將會有很多煩惱。

職業如自由攝影師、新聞寫作者、旅行團領導者、客機服務員、飛機師、旅遊代辦者、遊歷海外推銷員、律師、天文學家或探測者都會是適合你的工作。

# 手相看戀愛

一連五篇的「手相看命運」將會教大家從手相看個性、財富、事業和選擇職業，而首先和大家見面的是手相看戀愛。

新的學年剛開始了，相信一、二年級的同學，或剛轉校來的同學們都正在努力適應新環境，結識新的朋友，那究竟你今年的戀愛機會又如何呢？在這個新環境中，你生命中的他（她）會在那個場合遇到呢？若果你懂得看手掌氣色，或許可以預知一二。

觀察自己的手掌，在 A B C D E F 六個部位中（看圖一），那一部位的氣色最明潤，再從這部位所表徵的機會去追求。

A · 在朋友的家裡，或和朋友在街上偶然遇到你朋友的朋友，經介紹後，可能會由普通交際進展成戀愛。

B · 在球場、運動會場、或競技遊戲的地方，會碰到你所喜歡的人，因此而認識、戀愛。

C · 在飯堂餐廳中，或在咖啡室中，也許會有理想的意中人向你（妳）表示好感，由友情而變成戀情。

D · 在旅行途中，飛機、遠行巴士的鄰座，可能會有你（妳）所要尋找的適當對象。

E · 在百貨公司、博物館、動物園、展覽會場，可能會有值得慕戀的人存在等著你（妳），不妨去試試看！

F · 請訪問你的親戚的家庭，他們可能會為你（妳）介紹很理想的對象。

另外，可看掌上其他的部位來測個人對愛情的態度。要看金星丘（A — 圖二），凡是金星丘豐滿而隆起的，表示性格明朗，有旺盛的精力，濃厚的愛情和同情心，此人更有引惹異性的魅力，所以容易戀愛而多情多感。

感情線如果比理智線長、深刻、力強，他（她）一定是非常的熱情。這種人的情感不許理性干涉，至此容易戀愛。感情線如向下彎而不觸及理智線，則是「到處留情」的表徵，此人常自作

多情或濫施愛情。

理智線斜向下垂的人，多幻想，亦容易發生戀愛。若理智線越接近金星丘，此人越有浪漫的性質。

拇指柔軟，而向後反轉的人，易被別人言語所迷而誘惑，容易墜入情網。

尾指的底部位（C — 圖二）若有橫線的婚姻紋，表示有戀愛的機會，而且可能夙願得償。

金星帶（D — 圖二）是愛的表現。有金星帶的人，具非常強烈的感受性，容易陷於戀愛的傾向。祇是這種人的愛，並非普通人所能想像。

以上都是表示容易戀愛的相。如果金星丘狹小低弱，感情線平平，或比理智線力弱，拇指大而直挺，都是不容易陷於誘惑戀愛之相，依其程度加減減，就可以分析這個人的戀愛運程如何。

如問因以上分析而戀愛成功的或然率竟有多少？我因為未有實證，不敢斷言，這祇是供各位同學作個參考。

如果你各方面都很不錯，可是老是找不著愛人，那是什麼原因呢？請觀察你的手掌：

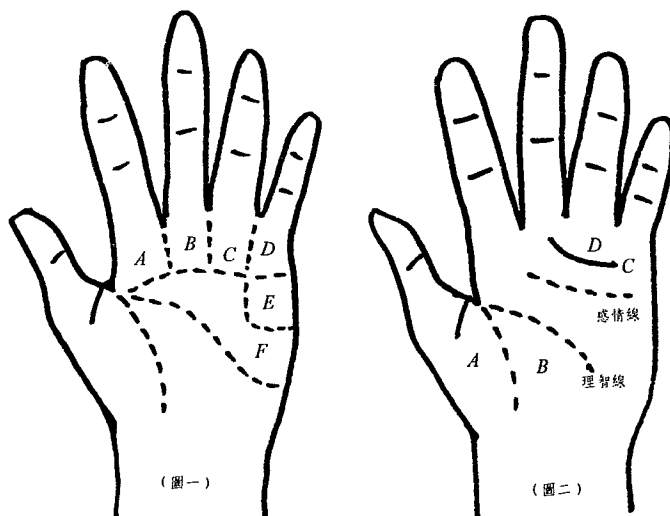
1) 若你的手指長而手掌細，那麼你的理想太高了，應該面對現實，重加考慮。

2) 若你的手指短而手掌細，那麼你對自己的優點缺乏信心，所以必須鼓起勇氣來！

3) 若你的手掌大而肥，那麼你談話以及動作過於隨便，所以今後必須注意自己的服裝儀表，以及日常言行，使別人對你另眼看待。

4) 若你的手指短但手掌大，那麼你的顧慮太多，不夠樂觀，所以你要多接受前輩的意見，養成開朗的態度和與人談話的習慣。這樣便自然容易獲得對方的傾心。

不過，感情生活只是我們生命的其中一環，不應對這方面太過緊張或執著。要知道緣份天注定，一切應隨遇而安。祝大家好運吧！



## Palm Reading - Love

Chinese Written by 柳大道  
English Translated by  
Victor Pang

The following is the first of a series of five articles on fortune-telling using the art of palmistry. We will illustrate how one's personality, future wealth, and career path can be revealed through the examination of one's palm. This current issue will introduce how palmistry can tell us about love and relationship.

We are still at a relatively early part of the academic year. Many first or second year students are probably still adjusting to the new environment. A fresh environment means new faces, many of which may become future friends. But what about that special someone in your life? Will that future "significant other" be amongst the friends you may know this year? What about today? Or tomorrow? May the fascinating art of palmistry guide your way.

Notice the six mounts, A, B, C, D, E, & F, on your palm as indicated in Figure 1; each of these symbolizes a different situation or scenario. The mount on your palm that is most fleshy and developed determines the place and circumstance in which you will meet your prospect lover.

A. He/she is an acquaintance of your friend. You will meet him/her at your friend's house or while going out with your friend.  
B. You will find him/her at places that are associated with sports, e.g. A sports field or court, sports arena, gymnasium, etc.  
C. He/she will show his/her admiration to you at a restaurant, coffee shop or cafeteria.  
D. He/she will be sitting next

to you while travelling on a plane or a bus.

E. You will spot your lover-to-be at a mall, a museum, a zoo, or an exhibition.

F. He/she will be introduced to you through your family members or relatives.

An examination of other features on your palm as indicated in Figure 2 will also reveal your personality as pertaining to love and relationship.

A fleshy developed Mount of Venus signifies a person of strong passion. He/she is optimistic, energetic and compassionate, and often attracts the opposite sex.

A person whose Heart line is longer and more defined than the Head line is highly passionate. He/she falls in love easily, often without reasons. A Heart line that curves downward without touching the Head line symbolizes unrestrained and undisciplined love. A person with a dipping Head line has the inclination to fancy about love. The gap between the Head line and the Mount of Venus shows one's romantic nature; a smaller gap means a more romantic person.

A soft thumb that is capable of bending backwards symbolizes a gullible person who easily falls into love traps. If one finds a Line of Marriage (C in Figure 2), he/she will often have his/her love wishes come true. The love of a person having a Ring of Venus (D in Figure 2) is very unpredictable. He/she is often a sensitive soul who falls in love easily.

All the above mentioned

features are characteristics of people who are prone to love and be loved. Small and non-fleshy Mount of Venus, or a straight and flat Heart line, or a Heart line shorter and less defined than a Head line, or a large stiff thumb are qualities that suggest few opportunities to a loving relationship. One's inclination to loving relationships is determined by the relative degree and strength of the above mentioned qualities.

However, success is not guaranteed by following the above analysis, and you should treat merely as a reference source.

If you have good personal qualities but still cannot find a lover, perhaps palmistry can unravel the reasons to you.

1) If you have long fingers and a small palm:  
You set your standard too high. Be realistic!  
2) If you have short fingers and a small palm:  
You lack confidence in yourself. You ought to build up some courage.  
3) If you have a large and fleshy palm:  
Your behaviour may be too casual and carefree. Pay more attention to your appearance and demeanor.  
4) If you have short fingers and a large palm:  
You worry too much. Must learn to be more optimistic and open minded.

Though love and relationship deserves much of our attention, it is still only one aspect of our being. Much of love is decided by fate and we should thus take a light-hearted attitude towards it. Good Luck on finding your soul mate!

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論你是就讀心理學或是工商管理；無論你是一個對前途充滿希望的一年級學生或是感到前路漫漫的四年級學生，只要你是UBC的一份子，你都必會嚐過大學中的食物。現在，就讓我帶大家到校內幾個熱門的餐廳（或自助式快餐店）一遊罷！

## Trekks

一間外型最現代化，也是現時大學中食物價錢最昂貴的一所食處。然而，它也是唯一一間以餐廳的形式來經營的。

一天，我和朋友到 Trekks 享用了一頓豐富的午

餐。我們先以一些飲品來增進食慾，然後再從一位「成熟」侍應中點了一些食物。總括來說，Trekks 的環境非常優美，每張桌上都放有花卉作裝飾，而且更能透過玻璃牆來觀看外邊的美麗風景。當食物來到我們的桌上時，我們更被碟上精美的佈置深深吸引住。

那天，我的朋友就點了一個名為「是日藍色餐」的東西，後來才知道這只不過是一碟平平無奇的椰汁咖哩雞飯。從飯的硬度，就知道它已在廚房內放了好一會才被拿出來。而我，就點了我最喜愛的 chicken fajita。可是 fajita 內就只食到蔬菜及一、兩片微型雞粒。雖然價錢較昂貴，但味道都算不錯。所以，我也很明白為什麼人們對大學的食物有那麼多的意見。吃過主菜

後，我們更點了甜品和咖啡來滿足我們的食慾呢！

相信，Trekks 是 UBC 中最整潔的一處食所。雖然價錢較昂貴，但味道就有中上的水平，當然，如果你是一個講求服務的人，我想就只有 Trekks 能滿足到你的需要。

## Sub Cafeteria

一個大學中最著名，而又是最繁忙的地方。它擁有超過900人的座位。可是每每在排隊付錢時，就要花十分鐘的時間（也是我食一份吞拿魚三文治的時間）。雖然如此，但 SUB 內就備有林林種種的食物，可說是應有盡有，如意大利、墨西哥、中國、日本的，更有奄列，三文治吧，沙律吧與各種西式麵包西餅。價錢都不算太貴，大約六元左右

就可食到一份午餐。可是，食物的水準就平平。

我也是一個 SUB 的常客。其中的一個原因是因為價錢公道，其次就是因為 SUB 中經常能見到一些「正菜」。與朋友們一同欣賞這些稀有動物，實在是人生一種樂事。

相信 SUB 也是大學中最熱門的一處食所。每天，同學們都能選擇不同種類的食物，而 SUB 中最著名的食物就有 UBC 的肉桂飽，忌廉椰菜花湯和牛肉批加薯條。

## The Pit Pub

Pit Pub 是位於 Sub 的最低層的，也是只有18歲或以上的人仕才能進入的地方。雖然 Pit Pub 中的食物算不錯，但卻非常之油膩。就算是沙律中所用的配

醬也一樣。如果你不在乎這些，相信 Pit Pub 內的巨型電視與及輕鬆的氣氛就必定吸引到你。對於那些喜愛「借酒消愁」或「以酒作樂」的人來說，Pit Pub 就更是一個天堂。與校內其他的食所比較，Pit Pub 的價錢就較便宜，只需三元左右就能享用到一個多汁美味的燒漢堡包了！

Pit Pub 內一些聞名的食物有：星期四的蘑菇漢堡包和佈滿醬汁的 nachos，經過了漫長的晨早課，我就必定會到 Pit Pub 來鬆弛一下。

雖然，我沒有帶大家走遍校內的各個熱門食處。但以上所介紹的，都是一些最熱門，最多人到地方。無論你選擇了那一款的食物，都希望你嘗試我為你所介紹的，相信必定不會令你失望。

# 午膳好介紹

## Campus Lunch Tour

**D**id somebody say eating lunch on campus?

That's right. Eating lunch on campus. No matter who you are, what you study, or where you go, sooner or later you will be obliged to eat the food provided in UBC. So here is a little tour guide of the different array of food services available within UBC.

## TREKKERS

A restaurant with the 90's look, and the 90's price. It is by far the most expensive outlet on campus. However, it is the only place with free (read no tips) full service and a full menu. One day, my friend and I sat down and had a full course meal for lunch. First, we ordered some drinks to stimulate our appetite. Then we ordered from a grandmotherly type waitress (much to my displeasure, if you know what I mean). The atmosphere was quite pleasing, with floral decorations all around as well as a beautiful view of the happenings outside. When the food arrived at our table, we were wowed by their presentation, as the dishes actually looked like someone in the kitchen arranged them.

My friend had the Blue Plate Special - coconut chicken in a peanut curry sauce with vegetable and rice - a very fancy name for curry chicken on rice. From the hardness of the rice we can tell that the "Special" has been sitting in the kitchen for quite some time. I had my favorite, chicken fajita. However, be warned that it has a lot more vegetable than chicken. Though a little expensive, the food served was actually tasty! A fact that I found hard to believe, as UBC and tasty food has always been

known as an oxymoron. After the main course, we ordered desserts and coffee to top off a satisfying, but expensive, lunch.

I would rank this as the cleanest food outlet in the whole campus. However, the price can sometimes be a little high for my taste. The quality of the food is above average.

Moreover, there is one thing that only Trekks can claim -- that is to have its smiling service.

## THE SUB CAFETERIA

Known affectionately by the name of SUB, it is the busiest food outlet on campus during any lunch hour. Although there is seating for over 900 students, people are often expected to wait in line for ten minutes (the time I need to finish a tuna salad sandwich with avocado) before they can pay for their food. But if one is looking for variety, the SUB cafeteria is definitely the place to find it, with exotic foods such as Italian, Mexican, Chinese, Japanese, deli, bakery, omelets, and salad bar. The price is pretty standard, and you can expect to be paying at least \$6.00 for a decent meal. Unfortunately, the quality sometimes doesn't match up to its price.

This is the place where I usually have my lunch. Part of the reason is the price is reasonable, the other part is there is an abundance of "jang choi" walking around ("jang choi" literally means "good veggies"; its connotation is "pretty girls"). It certainly is a pleasure to sit around with my friends and enjoy these rare species walking by.

I would say the SUB is the most popular food outlet on campus. One can choose a different food on each day of the week. The "must tries" are the UBC-made cinnamon buns, cream of cauliflower soup, and

the best meat pie with fries that you can get for any price.

## THE PIT PUB

Located at the lower floor of the S.U.B., the Pit is a forbidden place to go for minors. For those allowed to enter, welcome to grease city! The only food this place offers without a pound of lard is the tossed salad, and even then, the dressing is quite fat too. If you don't mind or even like the grease, then you will definitely fit in with all the beer-belly-sporting people will definitely fit in with all the beer-belly-sporting people watching whatever sports event there is on their giant-screen TV. The atmosphere is very relaxing. In here, nobody cares about what you do, what you say, or what you want. The only thing they class. The price of the food is actually quite cheap compared to other places. For a couple of bucks you can get a juicy, grilled burger in five minutes.

Some of the "must tries" are the mushroom burgers on Thursday, and the nachos with a bunch of dipping sauce dumped on it. To me, this is definitely the place to come to after a long morning of classes.

Well here you have it! Although this is not all that there is to eat on campus, these are by far the more common places to enjoy lunch with your friends. So, no matter where you choose to eat, do try some of the food that I have suggested. I'd be willing to bet that you surely will not be disappointed. (Note from an editor: Pit Pub might have the lowest price for burgers and drinks; however, the UBC hospital's cafeteria offers similarly low price food with no tax charged on top of it.)

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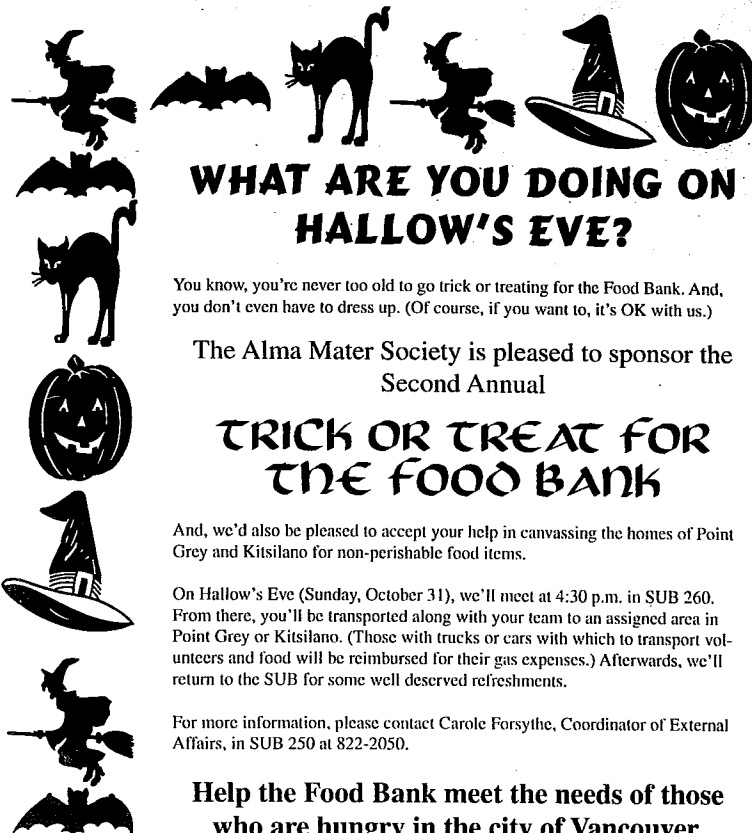
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For more information, please contact Carole Forsythe, Coordinator of External Affairs, in SUB 250 at 822-2050.

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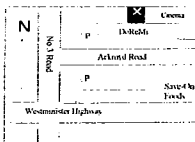
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## Editorial

As I write this, the federal election is about to decide which political party is going to lead Canada for the next few years. Perhaps there is going to be a change of government or maybe not, but whichever party gets into power, change is what people are looking for. This vote will decide which type of change.

Change is not always easy to accomplish, in politics or everyday life. You, perhaps, maybe able to suddenly decide to change your fashion style, habits, goals, ideals, or attitudes, but do not expect others to do the same as quickly. Change takes time and there are always forces that try to work against change. We all have our own opinions, attitudes, and ideals that allow us to be individualistic and independent thinkers, but yet as a group, we can gather a consensus to make decisions that would affect all of us.

For Hong Kong, change comes not from the people's democratic vote. Rather, it comes from the change in the style of government expected in 1997 as Hong Kong is returned to mainland China. The uncertainty and uneasiness felt by the people of Hong Kong should not be surprising as China, like any other government body, may decide to reinterpret their own policies towards Hong Kong as they see fit. Our main article looks at the history of China and Hong Kong, and changes needed in China and Hong Kong's structure if China hopes to see a Hong Kong that fits into its national policy while allowing Hong Kong to remain prosperous and healthy. Unfortunately if change is too fast or the pessimistic view of the Chinese government continues to exist, change will definitely not be easy to accomplish.

### EDITORIAL POLICY

Perspectives is published near the end of the month by the Alma Mater Society of the University of British Columbia. The opinions express in this paper are the views of the individual writer and are not necessary the ones of the university administration and sponsors.