

大學之道

The Way Towards  
Great Learning



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# Prefa

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Mission of University:

# Excellence with a Soul

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President  
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大學的使命：  
追求卓越，  
卻不失靈魂

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As we work arduously for university title for The Hong Kong Institute of Education, I have been reflecting on what's so important about a university, and what a university should stand for in the 21st century.

Nobody would disagree that a university is an institution of higher learning – a kind of secular church looked upon by society with respect, and at times even with awe. A university is not only a community of scholars and researchers who discover and create knowledge, but it also seeks to inspire through its education and knowledge transfer to the outside world. As the custodian of knowledge, it enjoys the longstanding tradition of academic freedom and diversity of ideas. Before venturing into the core question of the mission of university, let us confront a growing phenomenon of the quest for 'world class' status and top 'international ranking' by universities almost worldwide, and the larger implications this entails.

### The quest for international ranking?

Over the past decade, higher education has been undergoing a process of globalisation and internationalisation. Without challenging the need, and merit, to follow global trends and setting benchmarks and standards at this point, the question is: who (which countries or organisations) set such trends, benchmarks and standards? The reality, so far, is that the pathways of internationalisation between developed and developing countries have been uneven. Developed nations export higher education provision, standards and curriculum, as well as values and methods, underscoring their international competitive edge and dominant position in prescribing knowledge and scholarship. For developing societies internationalisation simply means they have to follow and emulate 'advanced' systems within a world paradigm defined by the developed countries. Thus, internationalisation is far from being a two-way street.

In the past, the notion of being an elite university was generally located within a non-mass national context, represented by small institutions in a system not characterised particularly by systemic competition either nationally or internationally even though people were still aware of institutional status differentiations based on scholarly achievements<sup>1</sup>. Nowadays international ranking exercises to identify 'world class' universities have become a new fashion to the extent of dictating the *modus operandi* of many national universities aspiring for greater credibility and recognition. Many national and city governments encourage world-class research-based universities in their higher education system as a source of comparative economic and status advantage<sup>2</sup>. Internationalisation has triggered the trend to compare

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<sup>1</sup> Roger King (2009) *Governing Universities Globally: Organizations, Regulations and Rankings*, Cheltenham UK: Edward Elgar, p. 196.

<sup>2</sup> *Ibid*, p. 190.

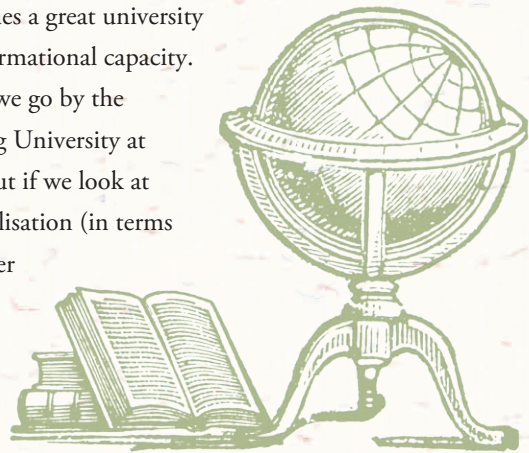


on an international scale and the rise of world league tables. Although many academics publicly deplore ranking games which are biased and deficient to say the least<sup>3</sup>, the sad thing is these games persist and are increasingly resorted to by universities in their 'marketing' activities because they sell in the current dominant logic of internationalisation.

There is, of course, nothing wrong with aspiring for world-class recognition or attracting internationally renowned scholars, but the future of higher education in any country or city, including Hong Kong, does not depend solely on a few world-class universities, Nobel Laureates or star academicians, or a few prominent areas of research excellence. Some evidence suggests that the correlation between high research reputation and the quality of learning and teaching is quite small<sup>4</sup>. It is more critical that our universities and academics are properly motivated by intellectual curiosity and the ethos of public service to contribute to an all-round enlightening education for the young generation, and to make an impact on social progress and human development. What defines a great university should not be just some ranking data, but its transformational capacity.

As Professor Chen Pingyuan (陳平原) remarked: If we go by the prevailing criteria of a 'world class' university, Peking University at present and in the near term may not rank as one, but if we look at the contribution of Peking University to human civilisation (in terms of its impact on contemporary China), then few other universities could match it.<sup>5</sup>

The academic world is now too dominated by the Anglo-American paradigms, especially where the language of publication is dictated by major journals published in English. More seriously, ranking exercises only measure certain aspects (some perceptive and some quantitative) but ignore other equally important aspects of a university of distinction, such as student learning experience, teaching quality, student leadership capacity, social awareness and impact on local community including culture and governance, thus resulting in the



<sup>3</sup> For example, Shanghai Jiao Tung University's Academic Ranking of World Universities places great emphasis on the number of Nobel Laureates, Fields Medalists, Highly Cited Researchers, or papers published in *Nature* or *Science*, favouring research universities particularly those are strong in the hard sciences and those from English-speaking world (especially in North America). The QS's World University Rankings attach heavy weight on peer evaluations and reputation of universities - in effect favouring best-known universities. The *Times Higher Education's* World University Rankings is comparably a more balanced measure but its weighting is also skewed towards research elements - 'Research' and 'Citations' share 30% each, and 'Teaching', 'Industry Income' and 'International mix' share 30%, 2.5% and 5% respectively (<http://www.timeshighereducation.co.uk/world-university-rankings/>). What is often common about international university ranking systems is they put research over teaching and the hard sciences over other disciplines.

<sup>4</sup> David D. Dill and Maarja Soo (2005) "Academic Quality, League Tables, and Public Policy: A Cross-National Analysis of University Ranking Systems", *Higher Education*, 49(4): 495-533.

<sup>5</sup> Chen Pingyuan (2009) *History, Legend and Spirit: Hundred Years of Universities in China*, Hong Kong: Joint Publishing Company [陳平原 (2009) 《歷史、傳說與精神——中國大學百年》(香港：三聯書店)], p. 71.

lopsided development of universities. They do not give recognition to local universities and colleges which are outstanding in say the arts or design, simply because they are neither comprehensive nor research-based as defined by the sciences. The tensions and dilemmas confronted by contemporary universities are well summarised by Turner and Robson (2008):

*“Universities have always worked to meet the two ends whether in finding the balance between state intervention and academic freedom and autonomy or in responding to the conflicting requirements to provide locally relevant education as well as globally competent graduates.”<sup>6</sup>*

### **False cosmopolitanism in scholarship?**

Globalisation nowadays very often implies convergence towards Western (and mostly Anglo-American) capitalism and its institutional off-springs; hence the internationalisation of higher education may not have truly fostered the values of internationalism or cosmopolitanism. If internationalisation is really to promote a sense of globalness or cosmopolitanism, then it should be championed as a multidimensional process, towards producing universities which emphasise “multi-ethnicity and multiculturalism”<sup>7</sup>. Genuine globalisation should be firmly grounded in cross-cultural fertilisation and mutual learning rather than conformity and convergence to any ‘universal’ set of benchmarks that might deter or discourage diverse local features.

Internationalisation should not mean the loss of the local identity. It should not be a reason to de-emphasise writings in the local language or to downgrade the value of local or regional studies and publications. In practice, however, there has been a longstanding concern among some universities and academics that, with the reliance on international benchmarks and indices developed by the US and Western Europe, research in the humanities and social sciences of local significance have been increasingly marginalised. Local studies sometimes find it difficult to get published by US- or UK-based ‘international’ journals, due to problems of language and content. At times, what is defined as *international* is at best arbitrary – when US journals are easily rated as more ‘international’ than British or Australian ones, and British and Australian journals in turn deemed more ‘international’ than Asian or Hong Kong ones. All this feeds into a vicious cycle, with local, Chinese-language and Asian journals being treated as second-class and becoming undernourished.

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<sup>6</sup> Yvonne Turner and Sue Robson (2008): “Conceptions of Internationalisation and their Implications for Academic Engagement and Institutional Action: A Preliminary Case Study”, in Tricia Coverdale-Jones and Paul Rastall (eds) *Internationalising the University*, London: Continuum, p. 41.

<sup>7</sup> Jan Nederveen Pieterse (2006): “Emancipatory Cosmopolitanism: Towards an Agenda”, *Development and Change*, 37(6): 1247-1257, p. 1255.



There is nothing wrong in publishing internationally or in English. What is worrying is that the obsession with so-called international benchmarking has turned into a game of playing to the agenda of established scholarship overseas, which is predominantly Anglo-American. Research performance is increasingly defined according to the number of citations or papers published in ‘international’ journals, sometimes with little regard for local impact. In so doing local academic communities are subjecting their intellectual freedom to gate-keeping by overseas journal editors and institutions. The numbers game and the tendency to quantify and rely on so-called objective measurement based on citation indices have made academic research and publication more a ‘discipline’ than an ‘intellectual’ pursuit. Overcoming the linguistic hurdle in making non-Western (such as Asian) paradigms and scholarship more widely available presents a great challenge to scholars of this region, otherwise more internationalisation will only lead to a one-way street that does not help to open up knowledge and experience.

Internationalisation should not be at the expense of strengthening the local roots where scholarship originates. Instead, it should appreciate cross-cultural and cross-national diversity and plurality. It should help to groom an intellectually pluralist and academically vigorous environment conducive to stimulating creative and critical minds, diverse ideas and non-mainstream perspectives, and not be turned into the very process that imposes uniformity.

### The loss of purpose in universities

Despite the rapid expansion and internationalisation of higher education world-wide, there are growing concerns about the loss of identity and values of universities as institutions of higher learning. Professor Steven Schwartz, Vice-Chancellor of Macquarie University, laments that universities these days have become so focused on imparting knowledge that they have forgotten to impart what he calls ‘wisdom’<sup>8</sup>. Nussbaum (2010) observes that modern tertiary education has lost its way under the current idea of university driven more by economic productivity and less by liberal and critical values<sup>9</sup>. Readings (1996) warned about “the university in ruins”<sup>10</sup> – whereas the (original) European tradition of the modern university was grounded in the ideas of reason and culture, today’s universities measure excellence only by technological and utilitarian criteria. Mackler (2010) sums up the crisis of modern-day universities by suggesting that they have over the years shifted to a *positivist* model favouring knowledge production and job training, from a *hermeneutic* one that values understanding and meaning<sup>11</sup>.

<sup>8</sup> Steven Schwartz (2010) “Wise Up: Restoring Wisdom to Universities Lecture”, Vice-Chancellor’s Annual Lecture, Macquarie University, Australia. <http://www.mq.edu.au/mqvideos/vcLecture3.html>.

<sup>9</sup> Martha C. Nussbaum (2010) *Not For Profit: Why Democracy Needs the Humanities*, Princeton, NJ: Princeton University Press.

<sup>10</sup> Bill Readings (1996) *The University in Ruins*, Cambridge, MA: Harvard University Press.

<sup>11</sup> Stephanie Mackler (2010) “From the Positivist to the Hermeneutic University: restoring the place of meaning and liberal learning in higher education”, *Policy Futures in Education*, 8(2): 177-90.



European universities emerged in the 12<sup>th</sup> century, emphasising the core values of academic freedom and autonomy drawn upon three important institutions of Medieval Europe – namely the Church (from which they obtained charters of independent legal status), the craft guilds (which offered the model of self-governing), and the tradition of the early professions of medicine, law and theology<sup>12</sup>. These universities had contributed much to the development of European civilisation though they remained highly elitist, while the emerging Kantian separation between ‘facts’ and ‘values’ helped unleash the subsequent rise of objective science. Still, values and moral education have continued to be integral to the mission of education and of universities. Yet, the danger nowadays is that such values of education are easily forgotten in the name of the search for excellence – “hollow excellence” or “excellence without a soul”, in the words of Harry Lewis, a former Dean of Harvard College. He argued that the marginalisation of the humanities in the current wave of globalisation and the “superimposition of economic motivations on ivory-tower themes has exposed a university without a larger sense of educational purpose or a connection to its principal constituents”<sup>13</sup>.

As a result, Lewis said, professors are hired as scholars and teachers, not as mentors of values and ideals to the young and confused (p. 4). The pressure to publish a great deal within a short time makes academic writing “duller, less adventurous, and more technical, since junior faculty members opt to write what they know to be acceptable to the journals and academic presses” (p. 8). He cited a humanities editor: “the demands of productivity are leading to the production of much more nonsense” (p. 9). Professor Steven Cheung, a renowned economist spoke of his own experience: “to be frank, if the topics and

<sup>12</sup> Ruth Hayhoe “The Idea of a University of Education”, dinner speech presented to the Asian Roundtable of Universities of Education, 22 May 2009, organised by The Hong Kong Institute of Education, Hong Kong.

<sup>13</sup> Harry R. Lewis (2006) *Excellence Without a Soul: How a Great University Forgot Education*, Public Affairs, p. 3.

interests of academic journals those days [the 1960s] were like today's, the field of Economics would not have produced a person like me"<sup>14</sup>. When discussing the use of SSCI to rank Economics journals, Davis (1998) also observed that "authors whose research approaches the discipline's boundaries are generally less likely to publish in top journals than authors who publish research clearly distinguished from non-economics research"<sup>15</sup>. When appearances and immediate gratification drive decisions and behaviours, both university faculty and students become all the more cynical about the university's lack of mission as they receive conflicting messages about what is and what is cherished to be<sup>16</sup>.

Hence it comes as no surprise that many university students these days have become more utilitarian, looking for fast tracks to success and defining careers mainly by monetary earning power. The loss of purpose of university in the contemporary Western world also has to do with the crisis of meaning in Western culture. As Mackler sees it:

*"The hero of the modern world and its universities is the knower – the researcher, the collector of data and information, and the creator of new knowledge. The twenty-first century is already saturated with knowledge. Unfortunately, all our knowledge has been won at the cost of its meaning. The presence of so much knowledge and information makes salient the absence of wisdom about what it means for us".<sup>17</sup>*

Without playing down the importance of modern universities in human-capital formation and in leading to new knowledge that uplifts human productivity, the point about nurturing the critical mind, cross-culturalism and true cosmopolitanism in a globalised world is becoming all the more emphasised in current reflections of the future of higher education. The 21<sup>st</sup> century, which values creativity and imagination rather than hard knowledge, requires the nurturing of the mind and intellect. It is time to seriously re-examine the purpose of university education and the mission of a university. Do we only go for the numbers game and better performance in international university ranking exercises, or do we care more about the grooming of our new generation to be leaders who seek purpose in life and meaning in what they study, and who are able to display imagination and creativity unbound by conventional wisdom and mainstream thinking?

<sup>14</sup> Steven Cheung (2010) "Corruption Is Not the Cause of Academic Failure". *Hong Kong Economic Journal*, 4 August, Hong Kong, p. 14 [in Chinese].

<sup>15</sup> John B. Davis, (1998) "Problems in Using the Social Sciences Citation Index to Rank Economics Journals", *American Economist*, 42(2): 59-64, p.63. Retrieved 7 November 2008 from <http://proquest.umi.com/pqdlink?did=39251669&sid=1&fmt=3&clientid=42705&RQT=309&VName=PQD>.

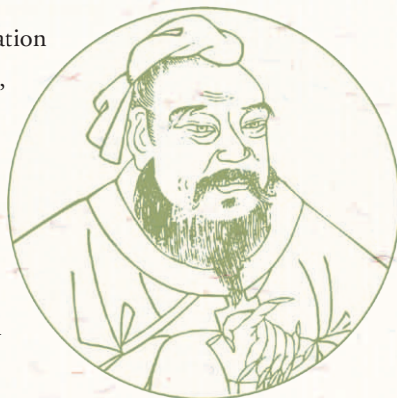
<sup>16</sup> Lewis, *op. cit.*, p. 16.

<sup>17</sup> Mackler, *op. cit.*, p. 188.



## The Chinese intellectual and scholarship traditions

For Confucius the way towards great learning entails “the formation of high moral character, enlightening the people (community), and ultimately achieving the ideal realm” (大學之道，在明明德，在親民，在止於至善). In the Chinese traditions, the pursuit of higher learning through the transcendence of the self and of the values of living (realisation of the Way or *tian* [heaven] in the self) was always considered to be more important than the pursuit of knowledge in the texts. Like in the European civilisation, there had been centuries of debates between the scholarship of ‘reason, spirit, character, and life’ (理、氣、性、命) and the scholarship of the classics (a kind of empiricism) – with the Sung and Ming Dynasty neo-Confucianist scholars more devoted to the former, and the subsequent Ching Dynasty scholars focusing more on the research of the Confucian classics as the sole source of knowledge and the ultimate basis to determine right and wrong. Ching scholarship, within a dynastic order becoming more centralised in power under the Manchu court, was often criticised as being too dogmatic, as contrasted with the Sung-Ming traditions of transcendence as realised in one’s moral character which should be the ultimate purpose of all knowledge (and learning). Hayhoe (2011) considers that Ming neo-Confucian values connect well to, and predate, progressive ideas of the American educational tradition<sup>18</sup>.



Modern universities like to draw their origin to the European tradition of Bologna, Oxford, Cambridge and Sorbonne, subsequently “modernised” by the German research institutes and then the American Harvard/Yale/California models. In China, the scholars or literati (*shi*士) were less institutionalised, but there existed over a thousand years of 書院 (*shuyuan*) scholarship. The *shuyuan* were small non-official academies of knowledge run by the great scholars (the equivalent of the European colleges and schools), to engage in the discovery, interpretation and debates of the teachings of Confucius, Mencius and other major ancient thinkers. As they were not part of the official institutions preparing young people for the imperial civil service (官學 *guan xue*), these private colleges were able to maintain independent thinking (academic freedom and autonomy in modern-day terms) and champion new and diverse perspectives, forming the humanistic pillar of traditional Chinese culture and scholarship. The Chinese intellectual tradition had always played up the spiritual purpose of the literati, though many of them ended up in serving the temporal order. Indeed the breakthrough in ancient Chinese thoughts, cumulating in the ascendancy of the ‘literati’ class and the logic of thoughts and scholarship, was the perceived collapse of the established order of rituals and norms, resulting in the booming of the hundred schools beyond the

<sup>18</sup> Ruth Hayhoe (2011) “Education Reform and Human Resource Development: A Perspective on Hong Kong”, keynote speech at the International Education Conference organised by the Education Bureau of the Hong Kong Special Administrative Region Government, 14 July, Hong Kong..

confines of official scholarship (王官之學 *wangguan zhixue*) – the culturally vibrant Period of the ‘Springs and Autumns and Warring States’ (春秋戰國) prior to the unification by the Qin (秦) Dynasty.

Throughout China’s feudal and imperial history, while there existed an institutionalised route for the literati class to aspire to officialdom, sharing the power of governance, there had always been an entrenched view among intellectuals that the Order of Dao (道統 the Way) is superior to the Order of Zheng (政統 the Government). Ancient Chinese scholars were bound by a moral way of living rather than any institutionalised form as, for example, the Church and the professions in Europe. Western intellectuals were not just the custodians of knowledge, they also represented the conscience of the society deriving their moral authority and autonomy from the tradition of Church scholarship. In the same way, Chinese intellectuals looked for the higher truths in the mind and moral self, at the same time moving across various “arts” (游於藝). The ideal of the *shi* (literati) is: 士不可以不弘毅，任重而道遠 (the *shi* cannot afford not to perpetuate perseverance, bearing heavy responsibility to take the Way far ahead). Western-originated core values like justice, reason and compassion have now become universal values. In the Chinese ancient tradition, the values of *ren* (仁 mercy), *yi* (義 justice), *li* (禮 ritual), *zhi* (智 wisdom) and *xin* (信 trust) had similarly been pursued as the fundamental values of life.

Modern Chinese universities were founded during the final years of the Ching Dynasty, which saw Western science, industry and weapons as the tools to revive China’s prosperity and power. They were developed on the European and American models. However, the importance of cultural heritage had never escaped from the minds of China’s contemporary university leaders. In the 1920s, Cai Yuanpei (蔡元培), President of Peking University, expressed his ideal of university as embracing multicultural elements: “中國傳統的孔墨精神，加上英之人格教育、德法之專深研究、美之服務社會” (the Chinese traditional Confucian and Mozi (墨子) spirit, English character education [liberal education], German and French professional research, and American emphasis on contribution to society)<sup>19</sup>. In the 1950s, when the renowned historian Qian Mu (錢穆) founded New Asia College in Hong Kong (subsequently a constituent college of The Chinese University of Hong Kong), he had aspired to connect to the *shuyuan* spirit of the Sung and Ming dynasties, while adopting the Western European university tutor system, so as to bridge Chinese and Western cultures under the overriding educational aim of humanism (人文主義)<sup>20</sup>. Recently there have been some attempts to revive the *shuyuan* tradition in China (Traditional National Studies, or 國學 *guoxue*). It is clear the urge among Chinese scholars to revive and maintain the tradition of humanism even in the modern university has never been lost, though such cultural renaissance has become harder to come by under the current one-dimensional ‘world class’ university game.

<sup>19</sup> Cai Yuanpei (1984) “Transcript of Speech at the Chinese Student Association at Berkeley”, *Complete Works of Cai Yuanpei*, Volume 4, P. 64-66 Beijing: Chung Hwa Book Company [in Chinese]  
[蔡元培，「在卜技利中國學生會演說詞」，《蔡元培全集》第四卷，北京：中華書局，1984年，頁64-66。]

<sup>20</sup> Qian Mu (1986) “New Students’ Prospectus, New Asia College”, *Writings from New Asia (Xinya yi duo)*, Taipei: The Grand East Book Co., Ltd. [in Chinese]  
新亞書院【招生簡章】，載於錢穆，《新亞遺鐸》，台北：東大圖書公司，1986年。





## Reconnecting to Asia

Despite the rising importance of Asia and all it represents, there is still insufficient emphasis given to, and work done on, the rediscovery of Asian traditions, institutions, systems and thoughts. There is also a lack of systematic consolidation of Asian scholarship rooted in the region's historical struggles and transformations, modernisation experiences, institution building, and social and economic development. Until recently, the studies of Asia had been relegated to 'Asian Studies', and the study of Chinese culture, history, and social and political systems has been treated narrowly as Sinology or 'China Studies', rather than as a general or comparative body of experience and knowledge with wider empirical and theoretical implications for facilitating a better understanding of the diversity and richness of humanity. Many branches of knowledge developed in the process of Western civilisation are recognised as 'universal' academic disciplines whereas Asian knowledge and thoughts have only been regarded as Asia-specific.

Even some Asian academics hold a similar attitude towards their own culture and traditional scholarship, some preferring to study and understand Asia through Western eyes, perspectives and conceptual frameworks. When they write, they often prefer to cite Western rather than their own Asian references as the former are thought to be more authoritative and better known to editors of Western 'international' journals and publishers. The vast Asian scholarship and cultural and social experiences cannot be fully

tapped without the understanding of local scholarship and thoughts expressed in the local language. We must transcend the limitations of understanding Asia through non-Asian academic literature, or Western analysis and paradigms. As Professor Cheng Pei-kai (鄭培凱), Director of Chinese Civilisation Centre at the City University of Hong Kong, rightly asks:

*“... But what about academic research in the humanities? – especially the research and teaching of Asian history and culture, the humanist philosophy of Asian races, the understanding of Asian religious beliefs and community customs? Must the research and teaching of such humanities be in English so as to become ‘international’, in order to be able to stand at the academic frontier, and be recognised as first-rate higher education?”*  
(original in Chinese)<sup>21</sup>

There is a bridge to be built between Western and Asian scholarship, and between Western modernity and Asian traditions. International academic literature should not be just informed by the scholarship of the West, but should also embrace Asian scholarship and experience as the region imparts a growing impact on the world trends. There might well be a ‘clash’ of civilisations, paradigms and perspectives, but such clash or tension reflects the reality and should be welcomed as a healthy one in order to stimulate new questions, insights and perspectives in capturing the full essence of human progress. As Asia rises in global higher education, Asian universities can contribute to an international and cosmopolitan understanding of Asia’s legacy and civilisation by first rediscovering their regional and national scholarly traditions. There is a need for Asians to understand their own Asian-ness so as to extend the global discourse.

An ideal 21<sup>st</sup>-century university in Hong Kong should pursue academic excellence with a soul, well aware of its humanist mission and of its role in enriching civilisation, and be able to connect both to Western modernity and to Asia’s great intellectual and scholarly traditions, linking the present and future with the past, and linking the local with the national and international. As the modern exemplifications of a long history of Chinese thoughts and scholarship, and the virtues of the Chinese literati, universities in a Chinese society like Hong Kong should take this rich intellectual endowment as part of their valued heritage.

September 2011, Hong Kong.

<sup>21</sup> Cheng Pei-kai, “The Crisis of University Education Assessment”, *Ming Pao*, 3 June 2011, p. D10, Hong Kong [in Chinese].



**當**我們正艱辛地為香港教育學院爭取大學正名之際，我一直在反思大學為何這麼重要，以及二十一世紀的大學應秉持甚麼信念。

沒有人會反對大學是一所高等學府，它儼然是社會大眾舉目景仰、甚至有時是令人敬畏的一所世俗教堂。大學不單是一個讓發現和創新知識的學者及研究員匯聚起來的社群，它更透過教育和將知識轉移至外在世界，以啟迪人群。作為知識的守護者，大學長久以來享受著學術自由和多元思想的傳統。在探討有關大學使命這核心課題之前，讓我們正視一個日趨普遍的現象，以及其帶來的更大影響。這現象就是幾乎全世界的大學都在追逐「世界級」地位，或躋身「國際排名榜」的最前列。

### 追求世界排名？

過去十年，高等教育經歷全球化和國際化的過程，先莫問需要或優劣，大家在追逐這種世界潮流，以至其基準和規格時，是否也應該思考：這些潮流、基準和規格，究竟是誰——哪些國家、組織——所創立的呢？現實是，已發展國家和發展中國家的國際化路徑出現落差。已發展國家輸出高等教育服務、標準和課程，以及價值和方法，強調他們的國際競爭優勢，以及確立他們在知識和學術上的支配地位。發展中國家的國際化，則純粹是指跟隨和複製由已發展國家所界定的世界範式下的「先進制度」。因此，國際化完全不是一個雙向過程。

在過去，精英大學通常與非大眾、國家級等觀念脈絡相關連。其表現為規模雖小但以其學術成就為世公認的機構，而非以國內外的系統競爭作彰顯<sup>1</sup>。現時，透過國際排名來認定大學的「世界級」地位，已變成一種新潮流，甚至成為許多國家的大學獲取更高信譽及備受認同的唯一方法。多個國家和城市的政府均鼓勵在其高等教育系統內，設立以研究為主的世界級大學，為該國或該城市在經濟和地位上的相對優勢之表徵<sup>2</sup>。「國際化」激發了國際間的較量以及世界排名榜。雖然眾多學者都曾公開指摘過這些排名遊戲，批評其至少是偏頗和具缺失的<sup>3</sup>，但無奈這些遊戲繼續下去，而且眾多大學在作「市場推廣」時，由於身處這種國際化主流思維之下，便越來越訴諸這個方法來銷售自己。

當然，大學追求世界認同或吸引國際知名學者加盟並無不妥，但任何國家或城市（包括香港）的未來高等教育，所倚仗的不單是幾所世界級大學、幾個諾貝爾獎得獎人或明星學者，或幾個研究

<sup>1</sup> Roger King (2009) *Governing Universities Globally: Organizations, Regulations and Rankings*, Cheltenham UK: Edward Elgar, p. 196.

<sup>2</sup> *Ibid.*, p. 190.

<sup>3</sup> 舉例說，上海交通大學的世界大學學術排名，非常重視大學內獲諾貝爾獎和菲爾茲獎的次數，以及經常被《Nature》或《Science》雜誌引述的研究員或論文的數目，這是偏愛研究型大學，尤其是該等在硬科學方面表現卓越和來自英語國家（特別是北美）的大學。QS全球大學排名極為側重同儕評估及大學的聲譽，其結果是聲譽最隆的大學會被看好。英國《泰晤士高等教育》的世界大學排名則有較均衡的比重考量，但仍然偏重研究元素——其「研究」及「引用」比例各佔百分之三十；「教學」、「行業收入」及「國際組合」分別佔百分之三十、百分之二點五及百分之五(<http://www.timeshighereducation.co.uk/world-university-rankings/>)。國際間的世界大學排名系統常見重視研究而輕教學，側重硬科學甚於其他學科。

成就出色的學科領域。一些證據顯示，大學在研究方面享負盛名，卻跟其學與教的質素無甚關聯<sup>4</sup>。更重要的是，大學和學者們應能受到知性追求和服務大眾的精神所恰當驅動，而致力為下一代提供啟迪全人的教育，並且造就社會進步和人類文明發展。一所出色的大學的獨特之處，不應止於排名高低，而卻是具有轉化社會的能力。正如陳平原教授所說：「就教學及科技水平而言，北大現在不是、短時間內也不可能是『世界一流』，但若論北大對於人類文明的貢獻，很可能是不少世界一流大學所無法比擬的。」<sup>5</sup>

現在的學術世界過度地受到英美範式主導，尤其在重要的學術期刊皆以英語出版的領域。更嚴重的是，排名只是量度某幾個範疇（如認受性或足以數量化的環節），但漠視一所優秀大學其他同樣重要的範疇，例如學生學習經驗、教學質素、學生領導能力、社會意識，以及對當地社會在文化及管治等方面的影響，因而令到大學的發展偏頗。這種排名不會認可例如在藝術或設計方面表現出色的本地大學及學院，純粹因為這些院校不是「綜合性」大學，或者不是科學上的「研究型」大學。圖爾納與羅遜（2008）便恰切地描述了當今大學面對的壓力和兩難：

「大學一直致力達成兩個目標：一是在國家干預和學術自由自主之間作出平衡；或是回應兩項互相衝突的要求，即提供植根於本土的教育，同時又培養出具備全球競爭力的畢業生。」<sup>6</sup>

### 學術的世界主義假象？

今天的全球化大多意味著向西方（主要是英美）資本主義及其制度產物靠攏，因此，高等教育的國際化不一定真能促進國際主義或世界主義的價值。如果國際化真正推廣全球意識或世界主義，便應倡導一種多元面向的發展過程，趨向發展強調「多元民族」及「多元文化」的大學<sup>7</sup>。真正的全球化應是穩固地建基於跨文化滋養和互相學習之上，而非效法或靠攏任何一套「普遍性」的基準，這樣做會改變或戕害了本土特質的多元表現。

國際化不應代表喪失本土身份，也不應作為理由，來輕看以本地語文寫作、或降低本土及區域性研究和出版的價值。但實際上，部分大學和學者一直以來都憂慮那些倚仗由美國和西歐發展出來的國際基準和指標，令到具本土意義的人文學及社會科學研究越來越受到邊緣化。有關本土的研究，有時由於語言和內容的問題，很難刊載到英美的「國際」期刊上。有時，如何定義國際化是極為隨意的——美國的學術期刊容易被評為比英國或澳洲期刊更具「國際」性，而英澳期刊又被

<sup>4</sup> David D. Dill and Maarja Soo (2005) "Academic Quality, League Tables, and Public Policy: A Cross-National Analysis of University Ranking Systems", *Higher Education*, 49(4): 495-533.

<sup>5</sup> 陳平原 (2009) *歷史、傳說與精神—中國大學百年*，香港：三聯書店，頁71。

<sup>6</sup> Yvonne Turner and Sue Robson (2008): "Conceptions of Internationalisation and their Implications for Academic Engagement and Institutional Action: A Preliminary Case Study", in Tricia Coverdale-Jones and Paul Rastall (eds) *Internationalising the University*, London: Continuum, p. 41.

<sup>7</sup> Jan Nederveen Pieterse (2006): "Emancipatory Cosmopolitanism: Towards an Agenda", *Development and Change*, 37(6): 1247-1257, p. 1255.



視為較亞洲或香港期刊更具「國際」性。這便形成了一個惡性循環，令到本地的、以中文寫成的、亞洲出版的期刊被視為次等，令其發展受阻。

以英語出版或國際性發行學術著作並無不妥，令人憂慮的是對所謂國際基準的迷信，已演變成一個遊戲，就是由海外已建立權威的（主要是英美）學術界主導了議題。研究的表現如何，是以被「國際」期刊或其刊出的論文引述過多少次來界定，有時並不理會研究對本土是否有貢獻。這樣做，本土學術界的學術自由便受到海外期刊編輯或院校所支配了。這種數字遊戲，以及傾向於量化和倚靠研究被引用次數的所謂客觀計量方法，使學術研究和出版變成「學科」的追求，而非「學問」的追求。現時區域內學者面對的重大挑戰，就是克服語言障礙，使非西方（如亞洲）的範式及學術更廣為人知；若不如此，再多的國際化只會引向一條單程路，不利開拓知識和經驗。

國際化不應妨害本土學術根源的深化，反之，它應肯定跨文化和跨國家的多元性，應協助培養學問多元化和生機勃發的學術環境，以促進創意和批判思維、多元見解和非主流視角，而非演變為強制單一化的過程。

## 大學喪失目標

雖然全世界的高等教育都在迅速發展和國際化，但越來越多人憂慮大學將失去高等學府的身份和價值。澳洲麥考瑞大學校長史蒂芬·施瓦茨教授曾慨嘆，今天的大學太過著重傳授知識，卻忘記了傳授他所稱謂的「智慧」<sup>8</sup>。努斯鮑姆（2010）觀察到當今的大學理念受到經濟生產力主導，在較少重視通識和批判價值的情況下，現代大專教育已經迷失方向<sup>9</sup>。里汀斯教授（1996）警告「大學在廢墟之中」<sup>10</sup>——源自歐洲傳統的現代大學本建基於理性與文化的概念上，但今日的大學只以科技及功利的標準來衡量其優越性。麥克勒（2010）總結今日的大學危機時認為，大學已由過去珍視理解和意義的詮釋學模式，逐漸轉變為現在的實證模式，看重知識生產和職業訓練<sup>11</sup>。

歐洲大學出現於十二世紀，強調來自中世紀歐洲三個重要公共體制的學術自由和自主，作為其核心價值。該三個公共體制是教會（大學從教會中獲得獨立法定地位約章）、工藝行會（帶出的自治模式）及醫學、法律和神學的早期專業傳統<sup>12</sup>。這些大學雖然高度精英化，但對歐洲文明的發展作出了重大貢獻；而當時正興起的康德哲學將「事實」與「價值」分開，協助解放思維，引致其後客觀科學崛興。然而，價值和道德教育仍繼續是教育和大學不可或缺的使命。可是，今天的危

<sup>8</sup> Steven Schwartz (2010) "Wise Up: Restoring Wisdom to Universities Lecture", Vice-Chancellor's Annual Lecture, Macquarie University, Australia. <http://www.mq.edu.au/mqvideos/vcLecture3.html>.

<sup>9</sup> Martha C. Nussbaum (2010) *Not For Profit: Why Democracy Needs the Humanities*, Princeton, NJ: Princeton University Press.

<sup>10</sup> Bill Readings (1996) *The University in Ruins*, Cambridge, MA: Harvard University Press.

<sup>11</sup> Stephanie Mackler (2010) "From the Positivist to the Hermeneutic University: restoring the place of meaning and liberal learning in higher education", *Policy Futures in Education*, 8(2): 177-90.

<sup>12</sup> 許美德，「教育大學的理念」，於二零零九年五月二十二日由香港教育學院舉辦的「亞洲地區教育大學校長論壇」晚宴上發表的演說題目。



險正是這些教育價值容易在追求卓越的名義下，被人遺忘，而所謂卓越，不過是哈佛大學一位院長哈利·路易斯所說的「空洞的卓越」、「喪失靈魂的卓越」而已。他論說，當前的全球化浪潮把人文學科邊緣化，而「把經濟動機置於象牙塔主題之上，暴露了大學欠缺更宏大的教育目標，或是沒有跟它的基本要素相連」<sup>13</sup>。

路易斯說，上述的結果是教授們被聘任為學者和教師，而非成為年青人及惶惑者追尋價值和理想的導師（頁4）。面對在短期間內出版大量著作的壓力，令學術寫作變得「更沉悶、更不敢冒險及更技術性，因為院系內資歷較淺的成員，選擇撰寫他們知道會被期刊及學術出版社接納的題材」（頁8）。他引述一位人文學科的編輯說：「要求有生產力，正導致人們出產更多更多瞎謔的東西」（頁9）。知名經濟學家張五常教授談及他的個人經驗時說：「老實說，如果當年（一九六零年代）的學報題材與趣味像今天這樣，經濟學不會有我這個人。」<sup>14</sup> 討論到使用社會科學引文索引來將經濟學術期刊排名時，戴維斯（1998）亦觀察到：「作者的研究取向若偏離經濟學領域，則與出版明顯屬經濟學研究的作者相比起來，（前者）一般較不可能把研究出版到頂尖的學術期刊上」<sup>15</sup>。當外象和即時的滿足成為了決策和行為的驅動力時，大學的師生們都會對大學失卻使命愈益懷疑輕蔑，因為他們接收到兩種互相矛盾的訊息——那是甚麼及做甚麼才是應該被珍視<sup>16</sup>。

因此，今天許多大學生都變得功利，尋找成功捷徑，只以賺錢能力來界定事業得失，這實已不足為奇。當代西方社會的大學失去目標，實關係著西方文化的意義危機，尤如麥克勒認為：

「現代世界及大學的英雄是「知識人」——是研究員、數據和資訊搜集員及新知識創建者。二十一世紀全然地充斥著知識，但不幸的是，我們贏取了知識，卻犧牲了意義。太多知識和資訊只突顯了智慧丟失，我們不知道這些知識和資訊與我們何干。」<sup>17</sup>

當前對未來高等教育的省思正在於不輕視現代大學在創造人力資本和創新知識以提升人類生產力的同時，愈益重視培育批判思維、跨文化的認知與包容，在全球化世界中懷抱真正世界主義的胸襟。二十一世紀看重創意和想像力多於硬知識，這便須培育思維和智力，現正是認真地重新檢視大學教育的目標和大學使命的時候了。我們是否就只追隨那種數字遊戲及提升自身的國際排名呢？抑或我們更關心培育新一代成為領袖——這些領袖是尋索生命目標和所學之義，並能超越慣常智慧和主流思想而具想像力及創意？

<sup>13</sup> Harry R. Lewis (2006) *Excellence Without a Soul: How a Great University Forgot Education*, Public Affairs, p. 3.

<sup>14</sup> 張五常(2010)，「腐敗不是學術失敗的原因」，信報月刊，八月四日，頁14。

<sup>15</sup> John B. Davis, (1998) "Problems in Using the Social Sciences Citation Index to Rank Economics Journals", *American Economist*, 42(2): 59-64, p. 63. Retrieved 7 November 2008 from <http://proquest.umi.com/pqdlink?did=39251669&sid=1&ft=3&clientId=42705&RQT=309&VName=PQD>.

<sup>16</sup> Lewis, *op. cit.*, p. 16.

<sup>17</sup> Mackler, *op. cit.*, p. 188.

## 中國學術傳統

儒家思想中的「大學之道」可以歸結為：「在明明德，在親民，在止於至善」。以中國傳統而言，透過超越自我和物質價值以追尋更高境界（存「天道」於「人道」），永遠較追求書本知識來得重要。如歐洲文明一樣，中國歷代談論「理、氣、性、命」的「性命之學」，與重視經典詮釋的「經學」，多有爭辯，——前者的代表是宋明理學家，而後期的清代經學家則側重研究傳統經籍，以此作為唯一知識之源及定斷是非的根本依據。在相對更為專制的滿清統治之下，清代學術過於教條化往往為人咎病，這跟宋明學術傳統大相逕庭，後者主張在個人道德品格上實現昇華，作為學問的最終目標。許美德（2011）認為，明代的新儒學價值跟美國教育傳統的進步觀念相通，而較美國更早出現<sup>18</sup>。

現代的大學通常會回溯波隆那、牛津、劍橋及索邦大學等的歐洲傳統，繼後使之「現代化」的是德國的研究院，再而是美國的哈佛/耶魯/加州等大學模式。在中國，作為「士」的傳統沒有那麼體制化，但「書院」的學統卻逾千年。等同歐洲的學院及學校的「書院」，是由重要學者設辦的小型私學，以承傳孔、孟，以至其他古代思想家的教誨。由於書院不屬於培育年青人晉身仕途的「官學」系統，所以能夠保持獨立思想（即現代所謂學術自由和自主），並能倡導新思維和多元視角，形成傳統中國文化和學術的人文支柱。儘管中國眾多的文人最後都為朝廷效命，但中國的學術傳統經常強調文人為學的目標是修養心性。而事實上，中國古代思想的突破發展，正出現於被視為禮失而求諸野的年代，令學術在「王官之學」以外能百家爭鳴，蓬勃發展，最後使得「士人」階級興起、思維邏輯和學術等均取得領導地位，這正是文化勃興的「春秋戰國」時代，是秦朝大一統之前的年代。

在中國的封建和帝制史中，一方面有建制途徑讓渴望晉身官場的士人階級能如願以償，分享管治權力；但另一方面，知識分子亦有深刻堅穩的信念，就是「道統」比「政統」更為重要。中國古代學者受到道德的生活方式（而非如歐洲教會或專家行業等的建制形式）所約制。西方學者不只是知識的守護者，他們也代表了社會良心，這源自他們傳統上從教會學術中才能獲得的道德權威和自主。同樣，中國知識分子探求心性及道德自我的更高真理，但同時間學習多門技藝（「游於藝」）。士的理想境界是：「士不可以不弘毅，任重而道遠」。源起於西方的核心價值如公義、理性和憐憫，這些現已成為普世價值。在中國的古代傳統，仁、義、禮、智、信亦同樣成為人們所追求的基本生命價值。

<sup>18</sup> 許美德 (2011)，「教育改革與人力資源發展：香港的回顧與前瞻」，在香港特別行政區政府教育局舉辦的國際教育會議上發表的主題演說，七月十四日，香港。



現代的中國大學設立於清末，建基於歐洲和美國模式，視學習西方的科學、工業和武器為復興中國的工具。但是，中國當代的大學領袖則從未忘記傳承自身的文化。一九二零年代，北京大學校長蔡元培提出的大學理想包含多文化元素：「中國傳統的孔墨精神，加上英之人格教育、德法之專深研究、美之服務社會」<sup>19</sup>。一九五零年代，著名歷史學家錢穆在香港設立新亞書院（其後成為香港中文大學其中一所學院）時，曾企望能連結宋明的「書院」精神，而同時採納西歐大學的導師制度，以致能在更高的人文主義教育目標下，貫串中西文化<sup>20</sup>。最近，在中國內地有人嘗試恢復「書院」傳統（國學）。顯然中國學者從未喪失這種迫切渴望，嘗試在現代的大學恢復和保留人文主義的傳統，儘管在當前單一面向的「世界級」大學遊戲下，這種文化復興益難實現。

## 重新連繫亞洲

雖然亞洲及其代表的一切影響日深，但有關重探亞洲傳統、建制、制度及思想等的工作仍然不足，或未受應有重視。同時植根於亞洲自身區域內的歷史掙扎及變革、現代化經驗、制度建立及社會與經濟發展等的本土學術，仍未能有系統地鞏固起來。直至近年，有關亞洲的研究被劃入「亞洲研究」學科，對中國文化、歷史及社會與政治制度的研究，則狹隘地歸類為漢學或「中國研究」，卻不是作為普世性或一套比較研究的經驗或知識，能夠在經驗或理論上作出更大影響，以促進對人文的多元和豐富面向作更好的理解。西方文明歷程中所發展出來的多門學識，皆被視為「普世」學科，但亞洲知識和思想卻被視為只適用於亞洲。

甚至部分亞洲學者對他們自身的文化和傳統學術，亦抱持同一態度。有些選擇以西方的眼界、視角和概念框架來研究和理解亞洲。他們寫作時，經常選擇引述西方而非亞洲的參考資料，因為前者對西方「國際」期刊和出版社的編輯來說，更具權威性，亦較熟悉。要全面獲取龐大浩瀚的亞洲學術、文化及社會經驗，並且從中獲益，就不得不了解由本土語言表達的本土學術和思想。我們必須超越從非亞洲學術文獻或以西方分析及範式來了解亞洲所帶來的限制，誠如香港城市大學中國文化中心主任鄭培凱教授的恰切提問：

「…但是，人文領域的學術研究呢？特別是亞洲歷史文化的研究與教學，亞洲民族的人文哲思，亞洲宗教信仰與民間習俗的認識，難道這類人文研究與教學也一定要英語化，才能「國際化」，才能站在學術的前沿？才是一流的高等教育？」<sup>21</sup>

<sup>19</sup> 蔡元培，「在卜技利中國學生會演說詞」，《蔡元培全集》第四卷，北京：中華書局，1984年，頁64-66。

<sup>20</sup> 新亞書院【招生簡章】，載於錢穆，《新亞遺鐸》，台北：東大圖書公司，1986年。

<sup>21</sup> 鄭培凱，「大學教育的評核危機」，明報，二零一一年六月三日，頁D10，香港。

我們必須搭建橋樑連繫起西方與亞洲學術，以及西方現代特性與亞洲傳統。際此亞洲日益影響世界趨勢，國際學術文獻不應只刊載西方學術，卻應環抱亞洲學術及經驗。當中很可能在文明、範式和視角方面出現「衝突」，但這種衝突和張力正反映現實，應受到歡迎，被視作一種健康的「衝突」，從中激發新的問題、識見和角度，來補捉人類文明發展的整全面貌。由於亞洲在全球高等教育中崛興，亞洲的大學首先透過重探其區域和國家的學術傳統，當能作出貢獻，讓人們更能從國際和世界視角，來了解亞洲的文化傳承和文明發展。亞洲人有需要理解其亞洲獨特性，以致能拓闊全球論述。

一所香港二十一世紀的理想大學，應該追求具有靈魂的卓越，深深覺醒人文使命，以及其在豐富文明發展方面的角色；同時能扣連西方現代特性及亞洲的重要學術傳統，貫通過去、現在及未來，聯繫本土、國家及國際。在如香港這華人社會所設立的大學，堪為源遠流長的中國思想學術史和中國文人德性的現代典範，因此，香港的大學應將此富饒的學術才具，視為其彌足珍貴的傳承。

二零一一年九月・香港

## 編者的話 Editor's Note

*What is a university and what is the vision of The Hong Kong Institute of Education? These are the questions that Professor Anthony B.L. Cheung has been reflecting on since he assumed Presidency in March 2008. In his addresses at the Installation, Congregations and Honorary Fellowship Presentation Ceremonies, his attempts to revisit the essence of university education and his aspiration to reconnect with the great traditions of university are recurrent themes that consistently run through his contents. In the ensuing seven addresses which the President gave between 2008 and 2011, readers will be able to capture glimpses of his thoughts.*

大學是甚麼？香港教育學院的願景為何？這是張炳良教授自二零零八年三月出任本校校長以來，一再省思的問題。他在其就職典禮、本校畢業典禮及榮譽院士頒授典禮等場合上發表演說時，均一再探索大學教育的真義，冀能秉承並與大學的重要傳統重新接軌。從以下七篇發表於二零零八至二零一一年間的校長演說中，讀者將能掌握張教授的思想點滴。





26 March  
二零零八年 2008  
三月二十六日

# *Installation Ceremony of the 4<sup>th</sup> President*

of The Hong Kong Institute of Education

香港教育學院

第四任校長就職典禮

Chancellor, Council Chairman, Honourable Guests, colleagues, students, ladies and gentlemen,

**I**t is with great humility that I accept the responsibility as the 4th President of The Hong Kong Institute of Education.

I am joining the Institute at its most exciting time of change. The Institute, despite its short history, has in fact inherited a great legacy from the previous Colleges of Education which laid a strong foundation for teacher education in Hong Kong. For those who may be interested in a couple of historic facts, the first Government Normal School (官立師範學堂) was established in as early as 1881 by the then Governor of Hong Kong, John Pope Hennessy, in Wan Chai<sup>1</sup>. The Northcote Training College, subsequently renamed as Northcote College of Education, was founded in 1939.

The majority of us, who were educated in local schools in older times, including myself, had been taught by graduates from the colleges of education. They helped shape our character and our aspirations in life. Even now, 80 percent of primary school teachers, and 25 percent of secondary school teachers, are still graduates from either the Institute or its predecessor colleges.

The Institute has come a long way to become a UGC-funded tertiary institution along with other universities. We now offer a variety of programmes at degree and postgraduate levels, with Master's and Doctoral Degrees in Education. We emphasise the provision of total learning experience to our students, who in turn will become inspiring teachers to their own students in schools. We have become increasingly active in research, particularly applied research in education policy and practice, and often involving the participation of local schools.

Education matters, for it is a process of creating knowledge, understanding, and the capacity to transform life and society. In education, teachers matter, as reaffirmed by a recent study conducted by the McKinsey Consultants of 25 of the world's school systems. The key to a good school system is this: get the right people to become teachers, and develop them into effective teachers.

Our Institute is a key player in preparing and developing teachers. We see our fundamental mission as to provide creative education, to produce quality teachers, and to lead in education innovation and reform. Our efforts alone do not guarantee attracting the best people to the teaching profession. This requires the

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<sup>1</sup> The short-lived school (1881-1883) had only two teachers (Alfred J. May and Wong Kun-lan) and around 20 students.

united efforts of our society and our government. But we do manage to attract motivated students and we are committed to doing our best to turn them into dedicated teachers with a broad knowledge base and a multi-disciplinary outlook.

By “empowering” our students, we in turn help to transform the world around them. Each and every one of our graduates can be an agent for change and a source of inspiration for the next generation, in the same way as our own school teachers had once inspired us.

Education is not a single discipline. It is a profession informed by various disciplines. Teacher education embraces studies in the philosophy and history of education, the psychology of learning, and the sociology of change - whether social, economic or technological. It should also touch on the study of governance and citizenship. Teachers have to be good in languages and communication, and arts and technology.

Driven by our vision to become a university of education, we at the Institute champion an “Education-plus” concept, where subject disciplines are being enhanced in addition to achieving excellence in professional education studies. What defines a university is its pursuit of knowledge, its free thinking and free speech environment, and its capacity for rationality, diversity and a broad-base intellect.

In his seminal work in 1852, *The Idea of a University*, John Newman advocated that the primary mission of a university was to disseminate knowledge from one generation to the next, as a “School of Universal Learning” and a place for the communication and circulation of thought. His “liberal education” ideas had inspired many British universities. At the beginning of the 20<sup>th</sup> century, Wilhelm von Humboldt pioneered a new model at Berlin University, where research became the principal function. This opened up a new trend of research universities in Europe and the United States.

In the mid-20<sup>th</sup> century, Clark Kerr, who created the blueprint for public higher education in the United States when he was president of the University of California system in the 1950s-60s, saw the university as a “prime instrument of national purpose”, with strong partnership with industry. He described the university as “*multiversity*”, an arena to celebrate the diversity of studies, speech, thought and purposes that should characterise modern universities in a knowledge society. But he also warned of the danger of “knowledge factories”. Students could be demoted to an “alienated” class through neglect among large classes, the massive use of teaching assistants, and the selection of faculty members based on their research expertise rather than instructional capacities<sup>2</sup>.

Newer models have emerged in recent decades, emphasising transformation, serving the community, and nurturing leadership, such as the “entrepreneurial university”<sup>3</sup>, the “metropolitan university”<sup>4</sup>, and the “evolving university for the global era”<sup>5</sup>. Sir Douglas Hague, former chairman of the British Economic and Social Research Council (ESRC) (1983-87), called for a “New “Republic of the Intellect” that transcends universities<sup>6</sup>.

Reflecting on the future of the Institute, we see our role and purposes as embracing some of the core elements traceable one way or the other to the above traditions and trends of evolution. We are part of the liberal education tradition. We nurture professional teachers and promote a learning society. We are devoted to the advancement of scholarship through knowledge creation and transfer. We actively foster partnerships with the wider education community, in particular the local schools. We are an evolving model of university with a societal mission – one that contributes to lifelong learning and human betterment in Hong Kong, China and the Region, where education has long been regarded as an important motor of social progress and mobility.

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<sup>2</sup> Hechinger, G., (2003) “Clark Kerr; Leading Public Educator and Former Head of California’s Universities, Dies at 92”, *The New York Times*, December 2. Retrieved 10 March 2008, from: <http://query.nytimes.com/gst/fullpage.html?res=9A04E0DC1E3AF931A35751C1A9659C8B63&sec=&spon=&pagewanted=1>

<sup>3</sup> Clark, B. (2005) “The character of entrepreneurial university”, *International Higher Education*, No. 38, Winter.

<sup>4</sup> Mulhollan, Paige (1995) “Aligning missions with public expectations: The case of the metropolitan universities”, in Daniel M. Johnson and David A. Bell, *Metropolitan Universities: An Emerging Model in American Higher Education*, Denton, Texas: University of North Texas Press.

<sup>5</sup> Kanter, Rosabeth et al. (2005) “Moving higher education to its next stage: A new set of societal challenges, a new stage of life, and a call to action for universities” (working paper). Retrieved 31 January, 2008 from: <http://www.hbs.edu/socialenterprise/pdf/Moving%20Higher%20Education%20to%20Its%20Next%20Stage-Working%20Paper%20Oct%2025-05.pdf>

<sup>6</sup> Hague, Douglas (1991) *Beyond Universities: A New Republic of the Intellect*, London: Institute of Economic Affairs.



Finally, let me say a few words about being a university president. In a recent book on eight renowned university leaders of China during the 1930s<sup>7</sup>, the author came to the conclusion that these famous university presidents had among them some common qualities: first, a good understanding of education and the fervent pursuit of knowledge; second, the determination to take responsibility for developing students' interests and training them into independent thinkers with concern for the nation's future and the people's welfare; third, the treasuring of talent and a trust in university governance by collegiality; and fourth, selflessness and dynamism in the office as university leaders.

I do not pretend for one moment that I have such high qualities in me, but they set exemplary traditions which I must seek to follow. The most gratifying moment for me will be the sight of our graduates progressing confidently into their teaching and other careers, full of pride in their professional mission, with faith in life, care for society, respect for free thinking and diversity, as well as the passion to pass on the torch of knowledge to the next generation.

In our students and the next generation of teachers, we see ourselves and we see the hope for our future.

With these words, Chancellor, I conclude my address.



<sup>7</sup> Zhi, Xiaomin (2006). *Eight University Presidents*. Wuhan: Changjiang wenyi chubanshe  
【智效民(2006)《八位大學校長》，武漢：長江文藝出版社。】

校監先生、校董會主席先生、各位嘉賓、各位同事、各位同學、各位先生、女士：

我謹以最謙遜的態度，接受任命為香港教育學院第四任校長。

我加入教院之際，正值最令人感到振奮的變革時刻。教院的歷史雖短，但事實上卻承繼了過去數所師範學院遺留下來的傳統，為香港的教師教育奠定了堅實的基礎。在一八八一年，當時的香港總督軒尼詩在灣仔開辦官立師範學堂<sup>1</sup>，成為香港首間師範學院；而於一九三九年成立的羅富國師範專科學校，後來則易名為羅富國師範學院。

過往在本地學校接受教育的學生，包括我自己在內，大都是受教於早年師範學院的畢業生，這些老師塑造了我們的人格和人生抱負。時至今日，全港八成的小學教師及兩成半的中學教師，仍然是畢業於本校或本校前身的師範學院。

教院經過長期努力，現已如其他大學般，成為一所獲得大學教育資助委員會資助的專上院校。教院現時提供多個學士學位及研究生課程，包括教育碩士及博士課程。我們致力為學生提供全面的學習經驗，讓他們日後成為優秀教師，繼而再啟迪他們的學生。我們更積極從事研究工作，尤其是教育政策及教育實踐的應用研究，並經常邀請本地學校參與其中。

教育事關重大，因為它是創造知識和促進了解的一個過程，有能力轉化生命和社會變革。教育成敗繫於教師，最近，麥肯錫顧問公司的一項研究再次證明了這一點。該項研究探討了全球二十五個學校體系，發現學校體系的成功要訣，在於覓得合適的人才當教師，然後透過教師教育，培育他們成為高效教師。



<sup>1</sup> 這所短暫運作的學校 (1881-1883) 只有兩名教師 (Alfred J. May 及 Wong Kun-lan) 與約二十名學生。

我校是培育教師和發展教師專業的主要院校；我們的基本使命是提供創新教育、培育高質素教師，以及領導教育革新。然而，我們若孤軍作戰，並不能確保吸引到最優秀的人才加入教師專業，這方面實有賴社會和政府的攜手努力。不過，教院確能吸納對教育抱有熱誠的學生，我們一直竭盡所能，培育學生成為見多識廣和具跨學科視野的教師，摯誠獻身於教育事業。

我們裝備好我們的學生，他們進而改造他們周遭的世界；我們每一位畢業生就是變革的推動者，就是啟迪下一代的泉源，就如過去我們的老師啟迪我們一樣。

教育不是一個單一學科，而是結合不同學科知識的一門專業。教師教育的研習科目包括教育哲學及教育史、學習心理學及變遷社會學（包括社會、經濟或科技等變遷），同時亦須涉獵管治及公民的研究；教師也要擁有良好的語文和溝通能力、並熟悉藝術與科技。

我們銳意發展成為教育大學，在這個願景驅使下，我們倡導「教育為本，超越教育」的概念，除了在教育專業研究方面追求卓越之外，還要加強其他學科訓練。大學之為大學，在於知識的探求的專心致志，在於其中的思考與言論的自由空間，以及理性、多元、廣博厚實的思辨能力。

約翰·紐曼在一八五二年發表其影響深遠的著作《大學的理念》中，主張以知識的承傳傳遞為大學之首務，使大學成為「探索普世學問之所」，以及思想交流和傳播的地方。他的「博雅教育」理念啟導了不少英國的大學。二十世紀初，威廉·洪堡德在柏林大學開創了以研究為主要功能的一個嶄新的大學模式，從而引發了歐洲和美國發展研究型大學的新趨勢。

二十世紀中葉，時任加洲大學校長的卡拉克·克爾，曾擘劃美國公立高等教育制度的藍圖。他認為大學是「利國之器」，應與各種產業同盟結伴。他形容「大學」(university)為「多元大學」(multiversity)，是發揚多樣化的研究、言論、思想和目標的場所，這正是知識型社會現代大學的特色。不過，他同時警告世人，這種大學有變為「知識工廠」之虞，在大班教學、大量起用助教人員，以及按研究專長而非教學能力來取錄教學人員的情況下，學生可能被忽視而淪為「被異化」一族。<sup>2</sup>

<sup>2</sup> Hechinger, G., (2003) "Clark Kerr, Leading Public Educator and Former Head of California's Universities, Dies at 92", *The New York Times*, December 2. Retrieved 10 March 2008, from: <http://query.nytimes.com/gst/fullpage.html?res=9A04E0DC1E3AF931A35751C1A9659C8B63&sec=&spon=&pagewanted=1>

在最近數十年，強調轉化能力、服務社群及培育領袖等新大學模式相繼興起，乃有「創業型大學」<sup>3</sup>、「都會型大學」<sup>4</sup>及「全球化年代的演化型大學」<sup>5</sup>等。一九八三至八七年擔任英國經濟暨社會研究局主席的杜格拉斯·海牙爵士，則倡議大學應昇華為「學智共和體」的概念。<sup>6</sup>

當我們省思教院的未來發展時，認定我們的角色和目標，或多或少賅括了上述的傳統與發展趨勢中的核心元素。我們擁有「博雅教育」的傳統，致力培育專業教師及推動學習型社會；我們透過知識的創造和轉移推進學問，積極與更廣大的教育社群加強伙伴關係，尤其是跟本地學校合作；我們是一所具有社會使命的演化型大學，在香港、中國以至亞太地區，為促進終身學習和謀求人類福祉作出貢獻。在這些地區，教育早已被視為社會前進和流動的重要驅動力。

最後，容我談談對擔任大學校長的看法。最近中國內地出版了一本有關一九三零年代中國八位知名大學校長的著作<sup>7</sup>，作者總結時，指出這幾位出色校長所具備的共同特徵：第一，「懂教育」，對教育有相當的了解，並且熱衷於知識的探索；第二，「有承擔」，致力啟發學生研究學問的興趣，培育他們成為獨立思考的人，又能夠關懷國家未來發展及公眾幸福；第三，「重人才」，信任集體領導為大學管治的良方；以及第四，身為大學領導，辦公必須「無私心」和「有魄力」。

我絕不敢自命已擁有上述的高尚品質，但這些品質卻是我必須追求達至的傳統典範。有一天，當我看到我們的畢業生昂然自信地開展他們的教學專業及其他事業，懷抱專業使命而深感自豪；對人生有堅定的信念，關懷社會及尊重自由思想和多元性，並熱切地把知識的火炬傳遞給下一代時，這將會是我最感欣慰的時刻。

在我們的學生及未來的教師身上，我們看見自己，也看見未來的希望。

校監先生，我謹以此語總結我的演講。

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<sup>3</sup> Clark, B. (2005) "The character of entrepreneurial university", *International Higher Education*, No. 38, Winter.

<sup>4</sup> Mulhollan, Paige (1995) "Aligning missions with public expectations: The case of the metropolitan universities", in Daniel M. Johnson and David A. Bell, *Metropolitan Universities: An Emerging Model in American Higher Education*, Denton, Texas: University of North Texas Press.

<sup>5</sup> Kanter, Rosabeth et al. (2005) "Moving higher education to its next stage: A new set of societal challenges, a new stage of life, and a call to action for universities" (working paper). Retrieved 31 January, 2008 from: <http://www.hbs.edu/socialenterprise/pdf/Moving%20Higher%20Education%20to%20Its%20Next%20Stage-Working%20Paper%20Oct%202025-05.pdf>

<sup>6</sup> Hague, Douglas (1991) *Beyond Universities: A New Republic of the Intellect*, London: Institute of Economic Affairs.

<sup>7</sup> 智效民(2006)《八位大學校長》，武漢：長江文藝出版社。







13 November  
2008  
二零零八年十一月十三日

*The 14<sup>th</sup> Graduation Ceremony*  
of The Hong Kong Institute of Education

第十四屆香港教育學院  
畢業典禮



Chancellor, Council Chairman and Members, distinguished guests, graduates, colleagues and students, ladies and gentlemen,

Today is the joyous occasion of the 14<sup>th</sup> Graduation Ceremony of The Hong Kong Institute of Education. It is also my first time to address the congregation as President. For graduates, I would like to congratulate you for your success in academic pursuits. For parents and family members of our graduates, I am sure you will share the same pride like me, to witness these young people graduate, because of your unfailing support and encouragement.

At this first session of the 14<sup>th</sup> Graduation Ceremony, I would like to pay special tribute to the four Honorary Doctor of Education degree recipients of the Institute this year, namely The Reverend Father Alfred Deignan, Professor Michael Halliday, Professor Lu Jie and Professor Max van Manen. The four Honorary degree recipients epitomise the very quality of outstanding educators, who truly believe in the powerful impact of education, and have lived up to their beliefs by devoting their entire lives to education. Later on the orators will give a more detailed introduction to their many achievements.

The great majority of graduates are joining the teaching profession – an increasingly demanding career in the 21<sup>st</sup> century knowledge era and globalised world. As teachers touch on many aspects of the lives of our children, your impact on the future generations will be lasting. No country can afford to be lagging behind on the education front. In Hong Kong it has been both a necessity and a niche to stay at the forefront.

In a Report entitled *“How the world’s best-performing school systems come out on top”*, published by the world-renowned management consultant, McKinsey & Company, in September 2007, the message has been crystal-clear: For all successful education systems, teachers matter. This is the enlightening pointer as well as the wake-up call for all governments, policy makers and educators around the world.

Three major findings are universal to the best school systems. First, they get the right people to become teachers. Second, they develop them into effective teachers. Third, the effective teachers are able to deliver the best possible instruction for every child. Good teachers can (here I quote) “identify whenever a student is starting to fall behind, and then intervening to improve that child’s performance.”

The quality of teachers, with an appropriate “intervening” process, ensures that “every child”, rather than “just some children”, has access to effective instruction, learning and guidance.

According to the McKinsey Report, Hong Kong is among the top ten best-performing education systems. As the stronghold of teacher education, our Institute is proud of Hong Kong teachers. While we cannot be complacent, we can assure you that our pace and efforts in providing the best education for our future teachers have never been more vibrant.

Our graduates would appreciate that throughout their studies, they have been given a total-learning experience. They have acquired broad academic knowledge on subject disciplines, professional and pedagogical skills; as well as having non-formal education through student activities, voluntary and social service, international exchanges and study tour programmes. Our education offers them solid preparation to become the effective teachers of tomorrow, or to pursue a career that can usefully transfer their knowledge in education.

The real life is full of complexities and challenges. With the easy access to information today, teachers are no longer looked upon as the major or sole agent for knowledge transfer. What you have learned over the years may easily become outdated. You will be confronted with unforeseen and constantly-changing demands, which call for new problem-solving and communications skills, language competency, and broad-based knowledge, just to name a few. You have to work closely with parents and community stakeholders. The key to rising up to all these challenges, may I say, is a strong conviction in the value of education that all of us here share.

Teaching is not merely a task; and becoming a teacher is more than just having a job. Teaching is the realisation of the firm belief that we are going to make a difference to the lives of many young children and adolescents that we cross our paths with. Teaching is a vocation with a life-long impact. We shape the outlook of the next generation, as we have been shaped by our own teachers. As teachers, you will be an agent for change, a mentor and a role model for your students.

You are going to be part of the Hong Kong education community, and to join a school system which is highly ranked. However, let us not rest on our laurels, but seek to scale new heights by learning from other systems such as the Finnish model where the school system is regarded as one of the best in the world, and where teachers are highly respected and quality education is considered one of the keys to the country's success in innovation.

On 10 October, the Institute held a ceremony to launch our year-long 15<sup>th</sup> Anniversary programmes, under the theme “Leading in Education, Inspiring Learning”. We are indeed the cradle of teachers and home to education. With our root going back to 1939, when the Northcote Training College was established, nowadays 84% of Hong Kong’s primary teachers, 30% of secondary school teachers, and 80% of degree-holding kindergarten teachers are graduates of the Institute or its predecessor Colleges of Education. With the education they received, our graduates have been recognised for their professionalism and high standard, as evidenced by the great number of awards and merits won by them in the Chief Executive’s Award for Teaching Excellence Scheme since it was launched in 2003-04.

Graduates, as much as the high hope we place in your future endeavours, we hold the same belief in your high quality as teachers. On your professional path, please remember the Institute is always with you. We will give you every help and support. Our applied research will benefit you in your teaching practice. We will provide you with a full range of programmes, up to doctoral level, for professional upgrading. Together let us demonstrate to the community that in social progress, education matters; in education, teacher matters; and in quality and creative education, each one of you matters.

Lastly may I wish you all the best in a most fulfilling career.

校監先生、校董會主席及各位成員、各位嘉賓、各位畢業同學、各位同事及同學、各位先生、女士：

今日，欣逢香港教育學院舉行第十四屆畢業典禮，亦是我首次以校長的身份在這個慶典上致辭，在此我謹向各位畢業同學送上祝賀，恭喜你們學有所成。同時，我亦深信在座畢業同學的父母及家人，必定像我一樣，為能夠親睹這些年青人畢業而感到自豪，因為他們有今天的成就，全賴你們多年來的支持和鼓勵。

在此第十四屆畢業典禮的首場慶典中，我先要向今年獲本校頒授榮譽教育學博士學位四位教育家致以最深的敬意，他們就是狄恆神父 (The Reverend Father Deignan)、韓禮德教授 (Professor Michael Halliday)、魯潔教授及范梅南教授 (Professor Max van Manen)。這四位榮譽博士體現了作為傑出教育家所應具備的素質，他們真心相信教育所能產生的巨大影響，而且以一生奉獻予教育，來實現其信念。稍後，我們的有關讚辭講者將會詳細介紹他們的多項成就。

絕大部分的畢業同學將會加入專業教師的行列，而教學專業本身，亦因應二十一世紀知識年代及全球化世界的需要，面對日趨嚴格的專業要求。由於教師的工作觸及到兒童生命中的多個方面，因此你們對下一代所產生的影響，將會是恆久的。沒有一個國家能承受得起因教育落後而帶來的代價；在香港，教學專業發展要走在前沿，不僅是必須的，也是香港賴以保持優勢之道。

二零零七年九月，世界知名的管理顧問麥肯錫公司發表了一項報告，題為「全球最優秀的學校制度如何摘冠」，其中的訊息再清楚不過，那就是所有成功的教育制度，教師素質最為關鍵。這訊息對各地政府、政策制訂者和教育工作者而言，不僅是個具啟發性的忠告，也是一記當頭棒喝。

這個報告發現最優秀的學校制度有三個共通點。第一，他們找到合適的人當教師；第二，這些人選會被培育成為高效教師 (effective teachers)；第三，高效教師能給每一位孩子教授盡可能最好的課。優秀的教師能夠——這裏我作出引述——「每當學生開始退步時，都能識別出來，然後作出介入，以改善學生的表現。」

具優秀素質的教師，加上適當的「介入」過程，能確保「每一名孩子」，而不是「只有一些孩子」，能有機會體驗高效的授課、學習和指導。

麥肯錫的報告指出，香港的教育制度擠身全球最優秀教育制度的十強之列。本校作為教師教育的重地，實為香港的教師感到自豪。我們固然不能自滿，但同時可以向你們保證，我們為未來教師提供最優質教育的步伐和努力，是前所未有的進取和積極的。



我們的畢業同學會認同，在以往的學習過程中，已獲得了整全的學習經驗。他們從學科學習中獲取廣泛的學術知識，亦學習到與教育專業有關的知識和教學技巧；同時，也通過學生活動、志願及社會服務、國際交流活動及遊學計劃等，享受到非正規的教育。我們提供的教育為同學建立一個堅實的基礎，讓他們能成為明日良師，或從事能應用到教育專業知識的其他行業。

要知道，現實的生活充滿著錯綜複雜的情況和挑戰。今天，當人人都能輕易接觸到資訊時，教師不再被視為傳遞知識的主要或唯一媒介；而你過去所學到的知識，也可能很快便流於落伍，你將會面對無法預測、變幻多端的要求。面對這種狀況，你必須裝備好自己，包括要有新的解難及溝通技巧、語文能力和廣泛的知識，且必須與家長和社會持份者緊密合作。要面對這些挑戰，我認為就是要堅信教育的價值，這亦是我們都認同的信念。

教學不只是一份差事。成為教師的意義，也遠超於覓得一份工作那麼簡單。教學是實現一個堅定的信念，就是讓那些與我們在人生路上相遇的孩子和少年們，其生命因這個相遇而不再一樣。教學足以為別人帶來終生的影響，我們塑造下一代，就如我們受到自己的老師塑造一樣。作為教師，你們將會是變革的推動者，是學生們的啟導者，亦是他們的角色模範。

你們將要成為香港教育社群的一分子，加入一個獲高度評價的學校制度。不過，讓我們不要滿足於現狀，而須觀摩其他的教育制度以再攀高峰，例如學習芬蘭，其學校制度就被評為全球最優秀的學校制度之一，那裏的教師獲得高度尊崇，而其優質教育，亦被視為令國家在創新方面取得驕人成就的重要因素之一。

今年十月十日，本校舉行了一個開幕典禮，正式展開慶祝本校成立十五周年、為期一年的慶祝活動，活動主題為「教大理想，共創未來」。我們誠然是培育教師的搖籃和教育的基地。追本溯源，我們始自一九三九年羅富國師範專科學校成立，一直發展至今。現時，全港有百分之八十四的小學教師、百分之三十的中學教師及百分之八十的持有學位的幼稚園教師，均為本校或本校前身的師範學院畢業生。我們的畢業生憑著他們所受的教育，使其專業表現及高水平得到認同。這可證於「行政長官卓越教學獎」，自二零零三至零四年設立以來，我們的畢業生已贏得眾多的獎項。

畢業同學們，我們對你們未來的專業努力存有厚望，亦同時深信你們能成為優秀的教師。請你們謹記，在你們的專業路上，你們的母校定會與你並肩前行，給予你各種協助和支援。本校的應用研究會為你的教學實踐帶來裨益；此外，我們也為你提供一系列包括達至博士程度的專業提升課程。就讓我們一起向社會證明：社會進步繫於教育；教育成敗繫於教師；而發展優質及創意教育，便繫於你們每一位畢業同學。

最後，希望你們在事業路途上，鵬程萬里！







26 March  
二零零九年 2009  
三月二十六日

# *The 1<sup>st</sup> Honorary Fellowship Presentation Ceremony*

of The Hong Kong Institute of Education

第一屆香港教育學院  
榮譽院士頒授典禮



Council Chairman and Members, distinguished guests, colleagues and students, ladies and gentlemen,

It is my great honour to give this address on behalf of The Hong Kong Institute of Education, and to pay tribute to our four Honorary Fellowship recipients, namely Mr Chu Pu-sun (朱溥生先生), Mr Stephen Hui Chin-yim (許俊炎先生), Mr Peter Lee Ting-chang (利定昌先生), and Mr Leo Lu Kwong-fai (盧光輝先生).

This is the first time the Institute confers Honorary Fellowships, as a public recognition of the accomplishments and support rendered by distinguished people from a wider community towards the betterment of education, including the development of the education sector and of this Institute.

With their varied background and in their different capacities, our four Honorary Fellowship recipients today vividly display how educators can make lasting impact on students, change the lives of the many young people that they cross path with, and make the world a better place for the next generation.

Two of the Honorary Fellowship recipients are our senior alumni. Mr Chu Pu-sun was a graduate of the Grantham Training College, and Mr Leo Lu Kwong-fai that of Sir Robert Black Training College. Mr Stephen Hui Chin-yim perfected his teaching expertise with the pursuit of a Postgraduate Diploma in Education at the Chinese University of Hong Kong. Given his background as a successful businessman at the helm of a big corporation, Mr Peter Lee Ting-chang was appointed to our Council during 1994-2003, and had taken every opportunity to selflessly devote his time and efforts, as well as making substantial donations to educational causes.

Through these Honorary Fellows we capture a glimpse of the historical development of teacher education in Hong Kong. They began their involvement with education when most school teachers were trained at the Colleges of Education, the predecessors of The Hong Kong Institute of Education founded in 1994.

Education in Hong Kong, and also The Hong Kong Institute of Education, have come a long way since then. Fifteen years after its inception through the amalgamation of the former Colleges, the Institute has today grown into a fully-fledged education institution, ready to further diversify within an “Education-plus” vision and to transform into a University of Education for Hong Kong and the Region. The prospect of such an “education-focused, multidisciplinary institution with high research capacity” has most recently been given clear endorsement by the University Grants Committee’s Review Report released in February 2009.

As you are aware, the Institute is the largest provider of professional teachers. About 84 per cent of Hong Kong's primary school teachers and 30 per cent of secondary school teachers are our graduates. We also train 80 per cent of our kindergarten teachers. The quality of our graduates can be attested to by their exemplary performance in the annual Chief Executive's Award for Teaching Excellence. In the school year 2007-08, 37 out of the 42 recipients of the Award were our graduates.

On programmes, the Institute started to accredit its own education degrees in 2004. More than three-quarters of our programmes are now of degree level or above, including Master and Doctor of Education. We are currently at the stage of further expanding our postgraduate programmes and embarking on an active research training role.

Our mission is highly focused. We aspire to nurture graduates who are well equipped with a multi-disciplinary knowledge base, which enables them to become teachers, or to pursue alternative pathways into other careers. Apart from Education, the Institute is also fast consolidating its strength in complementary disciplinary areas like Languages & Linguistics, Culture & Creative Arts, and Humanities & Social Sciences.

As we advance steadily towards becoming a University of Education, we are also mindful of our role to promote learning and research in the broadest sense, and to contribute towards social progress and human betterment. What defines a university is its pursuit of knowledge without boundary, its free thinking and free speech environment, and its capacity for rationality, diversity and a broad-base intellect.

The future University of Education will be a University with a special niche in new learning. While continuing to meet the society's demands for teacher preparation and development, and to serve the needs of the schools sector, it will also look beyond the traditional contexts and boundaries. This calls for a paradigm change that transcends the conventional school education mission, to respond to the needs of learning of the community at large, and to help nurture a "learning society" in the new knowledge era. We aim to play an active role in leading education development in Hong Kong and the Region, and to be capable of a global impact in setting benchmarks and pioneering innovative approaches and practices.

Honorary Fellows, distinguished guests, colleagues and students, while the Institute community will be working with great determination to realise our strategic goal in the coming few years, I also firmly believe that we are not alone, as we can count on, as we always do, your continuous support. In the not too distant future, a new-style University of Education with great commitment to educational and humanistic values, and strong capacity in learning and research, will emerge on Hong Kong's horizon, to boost our city's position as a major education hub.

校董會主席及委員、各位嘉賓、各位同事、各位同學、各位先生及女士：

我十分榮幸能夠代表香港教育學院，向四位榮譽院士致意，他們包括朱溥生先生、許俊炎先生、利定昌先生和盧光輝先生。

這是本校首次頒授榮譽院士給傑出的社會人士，以表彰他們對推動本地教育及本校發展作出的貢獻。

四位來自不同背景及工作崗位的榮譽院士，充分展現出教育工作者的言行如何能令學生終身受用，在與眾多年輕人的人生交匯點，如何改變他們的生命，使下一代的世界變得更加美好。

四名榮譽院士中，有兩名為本校資深教友：朱溥生先生是葛量洪師範專科學校的畢業生，盧光輝先生則畢業於柏立基師範專科學校。許俊炎先生在香港中文大學修讀教育文憑，力求在教學上精益求精；商界翹楚利定昌先生則於一九九四至二零零三年期間，獲委任加入本校校董會，他無私奉獻了大量時間和心力，並且捐款支持教育事業。

四位榮譽院士印證了香港教師教育的歷史進程，當他們開始涉足教育之際，正藉大部分本港教師皆於師範院校受訓，該等院校亦即於一九九四年成立的香港教育學院的前身。

自一九九四年本校成立以來，本港的教育，以至香港教育學院已步過了一段長路。十五年後，通過整合前身院校，今天本校已發展成為提供全面教師教育的學府，並根據「教育為本，超越教育」的願景，進一步提供多元學科，準備邁向成為香港以至亞太地區的教育大學。教育資助委員會在今年二月發表的報告，亦肯定了這個「專注教育、擁有高效研究實力及提供多元學科的院校」的發展方向。

眾所周知，本校是全港最大的專業教師培訓院校，本港約百分之八十四的小學教師及百分之三十的中學教師，都是我們的畢業生。我們又培訓了百分之八十的幼稚園教師。本校畢業生的質素，從每年行政長官卓越教學獎的傑出表現，可見一斑：在二零零七至零八年度，四十二名得獎者中，有三十七名為本校畢業生。

課程方面，本校在二零零四年開始自我評審教育學位，目前超過四分之三的課程為學士或以上程度，包括教育碩士及博士課程。我們正在擴展研究生課程，並積極加強在研究培訓方面的角色。

我們的使命十分明晰。我們銳意以多元化的知識基礎裝備學生，使他們畢業後既能成為教師，又可在其他行業另闢蹊徑。除了教育之外，本校也積極整固實力，加強如語文及語言學、文化及創意藝術、人文及社會科學等其他學科。

在穩步邁向教育大學的過程中，我們也意識到，我們有責任推動宏觀的學習與研究，以促進社會及人類的發展。大學的精神，除了強調突破疆界的知識追求、自由思考和自由言論的環境和理性分析能力之外，還包括多元化及具有廣泛知識基礎的思維。

未來的教育大學，應當是一所在全新學習經驗中具備特別優勢的大學。除了繼續按照社會及學校的需求，培育及推動教師教育的發展之外，還須要突破傳統模式和領域。因此，我們需要一種超越常規學校教育的範式轉變，以回應社會大眾的學習需要，並協助孕育新知識年代的「學習型社會」。本校願意扮演更積極的角色，引領本港及亞太地區的教育發展，並在倡導創新方向和方法上，訂定具全球影響力的國際標準。

各位榮譽院士、各位嘉賓、各位同事、各位同學，當本校同仁矢志在未來數年實現我們的策略目標之際，我同時深信我們不會孤軍作戰，因我們一如既往，獲得你們持續不懈的支持。在不久將來，一所秉持教育及人文理念、具備堅厚學習及研究實力的嶄新教育大學，將會在本港出現，並提升香港作為主要教育樞紐的地位。





20 November  
2009  
二零零九年  
十一月二十日

# *The 15<sup>th</sup> Congregation Ceremony* of The Hong Kong Institute of Education

第十五屆香港教育學院  
學位頒授典禮

Council Chairman and Members, distinguished guests, graduates, colleagues and students, ladies and gentlemen,

On this joyous occasion of the 15<sup>th</sup> Congregation of The Hong Kong Institute of Education, I would like to congratulate all the graduates on the successful completion of their academic studies. I am sure their proud parents, family members and friends will share and celebrate this memorable moment.

I would like to, first of all, pay our special tribute to two outstanding educators, Professor Kwong Chiu Lee Dow and Professor Yan Liangkun, who will be conferred the honorary degrees of Doctor of Education and Doctor of Humanities respectively. Their achievements and their lifelong dedication to education and relevant fields will be highlighted later on by our orators.

Today I would like to share with you some of my thoughts on university education, at a time when both the Government and the community are discussing education services as one of Hong Kong's new areas of strength, and as The Hong Kong Institute of Education is moving rapidly to become a fully-fledged University of Education in the near future.

A university is an institution of higher learning where knowledge and thought are created and disseminated, and where scholarship is nurtured and advanced. What defines a university is its pursuit of knowledge and 'truth'; its free thinking and free speech environment; its capacity for rationality, diversity and a broad-based intellect; and its promotion of progress in humanity. For students, it provides the platform for them to venture outside their usual comfort zone and to unleash their potential in all aspects.

Despite criticisms in the community about our school system and tertiary education from time to time, the quality of our education has in fact been highly rated internationally. In the McKinsey Report published in 2007, Hong Kong was ranked among the top ten best-performing education systems worldwide. We have world-class universities (five of them being among the world's top 200 according to recent rankings), with arguably the most international faculty among those in China and Asia. Hong Kong certainly possesses the capacity and critical mass to develop into a regional education hub. It is therefore no coincidence that the Government has targeted the development of education services as one of the six 'industries' of strength. However education as the process to groom talent and form character, should not be construed within merely economic and 'GDP-booster' terms. Education ultimately aims at transforming the person, with lifelong impact, and transforming the world for the better. Universities are

important centres of knowledge conglomeration and connectivity, intellectual vitality and social impact, and hence should not be subject to any national boundaries. Internationalisation helps to strengthen the 'soft power' of education.

Over the past hundred years, there have been several waves of internationalisation. The first wave involved students travelling to the West to study, which was typical of the 19<sup>th</sup> century and most of the 20<sup>th</sup>. The second wave involved Western institutions establishing an international presence through collaborating with their local counterparts in offering joint programmes. The third wave, over the past decade, involved the creation of branch campuses in Asia. Now the fourth wave seems gradually emerging. With an emerging Asia in the 21<sup>st</sup> century, notably China and India taking the global centre stage, there is concurrently a reverse flow of foreign students choosing to study in Asia - to learn Asian languages, cultures, institutions, and modernisation. To embrace this new wave of internationalisation, we have to reflect on what Asia can offer to the world, and in our case, what Hong Kong can offer, by way of its academic studies, scientific and humanistic scholarship, and the 'Hong Kong Experience'.

Modern universities across the world like to draw reference to the British Oxbridge or American Harvard/Yale/California models. However, one should note that in China, there had in fact been over a thousand years of 'college' (書院) history, until the final days of Ching dynasty, which predated Bologna, Oxford, Cambridge or Sorbonne. Such tradition is lost nowadays, although recently there have been some attempts to revive it on the Mainland. In 1929, the then President of Peking University, Professor Cai Yuanpei (蔡元培), articulated his ideal of university to embrace several elements, in an address to the Chinese Students Association at University of California Berkeley: "中國傳統的孔墨精神，加上英之人格教育、德法之專深研究、美之服務社會" (the Chinese traditional spirit of Confucius and Mozi (墨子), English character education [liberal education], German and French professional academic research, and American emphasis on contribution to society).<sup>1</sup> When the late Professor Qian Mu (錢穆) founded New Asia College in Hong Kong in the 1950s, he also had the aspirations to connect to the college spirit of the Sung and Ming dynasties, while adopting Western European university tutor system, so as to bridge Chinese and Western cultures under the education aim of humanism (人文主義), for the benefit of human peace and social fortune.<sup>2</sup> It is high time for Asia to rediscover its scholarly traditions.

The growing presence of international students enriches the learning environment and helps create a cross-cultural and cosmopolitan campus life which would definitely broaden the exposure as well as social and cultural horizons of local students. At the same time, our universities are providing more

<sup>1</sup> Cai Yuanpei (1984) "Transcript of Speech at the Chinese Student Association at Berkeley", *Complete Works of Cai Yuanpei*, Volume 4, P. 64-66 Beijing: Chung Hwa Book Company [in Chinese]  
[蔡元培，「在卜技利中國學生會演說詞」，〈蔡元培全集〉第四卷，北京：中華書局，1984年，頁64-66。]

<sup>2</sup> Qian Mu (1986) "New Students' Prospectus, New Asia College", *Writings from New Asia (Xinya yi duo)*, Taipei: The Grand East Book Co., Ltd. [in Chinese]  
新亞書院【招生簡章】，載於錢穆，〈新亞遺鐸〉，台北：東大圖書公司，1986年。



opportunities for overseas experience to local students. At this Institute, we have adopted a policy whereby every full-time student will be given at least one subsidised opportunity of international or mainland experience throughout their duration of full-time study. An international campus forms part of the broader learning experience that we are committed to promote at the Institute, which aims to foster professionalism, diversity, pluralism, curiosity, creativity, and global outlook, so that our graduates will walk into the more exciting but also more challenging and uncertain times ahead with confidence.

In the coming years, the Institute will be undergoing critical transformation to become, in the words of the University Grants Committee's Review Report published in February, (here I quote) "*a multidisciplinary institution with a focus on Education and other complimentary disciplines, primarily offering undergraduate and postgraduate degree programmes and undertaking research and research training*". Under our current plan, three new discipline areas will be consolidated in addition to Education – namely Humanities (mainly Language), Social Sciences, and Creative Arts and Culture. With the provision of additional student places by Government, we are going to launch three new undergraduate programmes and research postgraduate programmes. A new Graduate School is to be established next year. We will also launch more specialised taught Masters degree programmes, some in conjunction with esteemed overseas universities. An International Executive Master of Arts degree in Educational Leadership and Change, the first of its kind in the region, is now enrolling students for commencement in April 2010.

As the Institute celebrates its 15<sup>th</sup> Anniversary this year, it has the aspirations as well as confidence to make greater impact. While the strategic development of Teacher Education in Hong Kong remains our core mission, we will also be extending our role and scope of activities, so that our teaching and research will enhance education development and quality not just locally, but on the Mainland and throughout the Asia Pacific region. We need the support and collaboration of internal and external stakeholders to help us succeed. We also expect our graduates to live out the qualities of a person of higher learning and to help nurture a new generation of young people who care not only for their own advancement, but also the betterment of humanity and the sustainability of this earth. Through their good work and professionalism, the community will appreciate that university education matters, and that teachers matter and are central to the success of education.

With this note, may I once again wish this year's graduates every success in their career and future endeavours.

校董會主席及各位成員、各位嘉賓、各位畢業同學、各位同事及同學、各位先生、女士：

今天欣逢香港教育學院舉行第十五屆學位頒授典禮，我在此恭賀各位畢業同學學有所成，同時也深信你們的父母、家人和朋友均以你們為榮，並熱切期待共同慶祝這個難忘時刻。

首先，我謹向兩位分別獲頒授榮譽教育學博士及榮譽人文學博士學位的傑出教育家：李光昭教授及嚴良堃教授，致以崇高敬意。稍後我們的讚詞講者將會向大家介紹兩位教授在教育及相關領域的終身貢獻與非凡成就。

正當特區政府和香港各界近日熱烈討論教育服務如何發揮其新優勢之際，香港教育學院也迅速邁向成為提供多元學科的教育大學。今天，正好借此機會和大家分享本人對大學教育的一些看法。

大學作為高等教育學府，既能創造和傳達知識及思潮，又能孕育和促進研究。大學的精神，在於探索知識、追求「真理」、營造自由思考與言論的環境、推動理性、多元與廣博的學術發展，以及致力謀求人類福祉。此外，大學還為學生提供機會，挑戰個人極限及全面發掘個人潛能。

儘管坊間不時批評本港的教育制度以至高等教育，但事實證明，本港的教育質素在國際間廣受稱許。二零零七年發表的麥肯錫報告，把香港的教育制度評為全球最佳十大地區之一。我們擁有世界級的大學（按最近的國際排名榜，本港有五所大學位列世界二百強），師資與研究隊伍的陣容，在全國以至亞洲區內，應算是最為國際化。由此可見，香港有足夠的實力和人才發展成為區域教育樞紐，難怪政府近日銳意發展教育成為六大優勢「產業」之一。然而，教育作為孕育人才、塑造人格的過程，不能純粹從經濟效益，以及「提高本地生產總值」的角度來考量。教育的最終目標是為個別學生帶來終生影響，從而使世界變得更美好。而大學作為匯聚知識、連結各地、促進學術及推動社會變革的根據地，亦不應囿於地域限制，國際化有助加強教育的「軟力量」。

回顧過去百年，國際化經歷數波變化：第一波發生在十九世紀及二十世紀，當時各地學生紛紛前赴歐美等地留學；其後出現第二波，西方各國的高等學府開始向外「輸出」教育，透過與各地的本土機構或院校合辦課程，組成合作聯盟；至於在過去十年出現的第三波，則是在亞洲國家開設「海外」分校。目前，第四波國際化已漸見端倪。時移勢易，隨著亞洲在二十一世紀崛起，尤以中國及印度踏足國際舞台並成為焦點，愈來愈多西方國家學生反過來選擇到亞洲留學，學習亞洲語言、文化、體制及現代化知識。因應這股國際化新浪潮，我們亦須思考亞洲能帶給世界甚麼影響；以香港來說，我們能透過怎樣的學術知識、科學及人文研究，締造我們的「香港經驗」。

當今世界各地的大學都喜歡參照英國的牛津/劍橋，或美國的哈佛/耶魯/加州等大學模式。其實，中國早在一千多年前開始，下至晚清時期，已有悠久的「書院」傳統，比波隆那、牛津、劍橋或索邦的歷史還要早。可惜，這些傳統今日已不復存在，雖然中國內地近年曾嘗試復興。一九二九年，北京大學校長蔡元培教授在加州大學柏克萊分校向中國學生會發表演說，闡釋他理想中的大學應具備的幾點元素，即「中國傳統的孔墨精神，加上英之人格教育、德法之專深研究、美之服務社會。」<sup>1</sup>而錢穆教授於上世紀五零年代在香港創立新亞書院，也主張「上溯宋明書院講學精神，旁采西歐大學導師制度，以人文主義之教育宗旨，溝通世界中西文化，為人類和平社會幸福謀前途。」<sup>2</sup>可見，重新探索亞洲的學術傳統，目前正值最佳時機。

愈來愈多海外學生來港讀書，不僅令學習環境增添姿采，還能創造一個跨文化及具備大都會特色的校園生活，有助拓闊本地學生的社會及文化視野。我們同時為學生提供更多的海外體驗機會。本校的政策，是讓所有全日制學生在修讀期間均獲至少一次的資助，到國內或海外考察。我們矢志孕育一個國際化的校園環境，為學生提供更豐富的學習經驗，以促進其專業精神及多元文化學習、拓展其好奇心、創造力和國際視野，好讓他們畢業後能滿懷信心迎接未來種種挑戰。

教院正處重大轉型時期，未來幾年將誠如大學教育資助委員會今年二月發表的檢討報告所言，（在此我引述原文）「發展成為一所着重教育及提供其他相關學科的多學科院校，主要開辦學士及以上程度學位的課程，並進行研究和研究培訓。」按現行計劃，除教育課程外，本校將整合三個新的學術領域，包括人文（主要為語文）、社會科學、創意藝術與文化。我們經獲得政府增撥學位，開辦三個全新學士課程及研究生課程，並於明年成立新的研究生院。此外，我們還會與海外知名大學聯手，合辦更專門的修課式碩士學位課程，本校現正招生的國際高級行政人員文學碩士課程（教育領導與變革），即屬區域內創舉，將於二零一零年四月開課。

今年正值本校慶祝成立十五周年，我們滿懷理想，更充滿信心，期待發揮更大的影響。我們的核心使命固然是推動教師教育的策略發展，但同時會強化角色並擴闊學術範疇，透過教學與研究致力提升本港、內地以至整個亞太地區的教育發展和水平。我們的成功有賴校內與校外持份者的支持與攜手合作，我們也期望本校畢業生能活出曾接受高等教育人士應有的素質典範，協助培育不只追求個人成就、還懂得為人類福祉、及世界可持續發展而努力的新一代。社會大眾透過本校畢業生的嘉言懿行和專業精神，明白到教育成敗的關鍵，既繫於大學教育，更繫於教師素質。

最後，我謹此再次祝賀今屆畢業同學鵬程萬里。

<sup>1</sup> 蔡元培，「在卜技利中國學生會演說詞」，《蔡元培全集》第四卷，北京：中華書局，1984年，頁64-66。

<sup>2</sup> 新亞書院【招生簡章】，載於錢穆，《新亞遺鐸》，台北：東大圖書公司，1986年。









26 March  
二零一零年 2010  
三月二十六日

# *The 2<sup>nd</sup> Honorary Fellowship Presentation Ceremony*

of The Hong Kong Institute of Education

第二屆香港教育學院  
榮譽院士頒授典禮

Council Chairman and Members, distinguished guests, colleagues and students, ladies and gentlemen,

On this joyous occasion, it is with great delight that I give this address on behalf of The Hong Kong Institute of Education – we are here to pay tribute to our eight Honorary Fellows: Mr Anthony Chow Wing-kin (周永健先生), Ms Barbara Fei (費明儀女士), Mr Ho Siu-lun (何兆倫先生), Dr Joseph Kwong Kai-to (鄺啟濤博士), Mr Chien Lee (利乾先生), Mrs Mak-Chen Wen-ning (麥陳尹玲女士), Mrs Rita Mansukhani Au Hay-lun (文區熙倫女士), and Mr Wong Kam-po (黃金寶先生).

They come from different professional sectors, ranging from education, finance and law to music and sports. Despite their diverse backgrounds, they have all made significant contributions to either the development of the Institute, or to education and the wider community. Apart from committing their time, efforts and expertise, they share a common trait. They all hold strongly to their beliefs and single-mindedly pursue their goals, no matter what myriad difficulties lie ahead. Their conviction has left a substantial footprint and significant legacies in the progress of Hong Kong. By honouring them, we are also bearing witness to the good examples set by many in the community, who have worked arduously for Hong Kong and made our great city tick.

In a way, their diversity and commitment mirrors the Institute's own aspirations, as articulated in our "Education-plus" concept, which is to transform the Institute into an education-focused, multidisciplinary institution with strong research and research training capabilities.

I am most pleased to share the good news on the Institute's latest developments with you. In January this year, the University Grants Committee announced its approval of our Proposal to introduce Research Postgraduate Programmes, as well as our Supplementary Academic Development Proposal - to launch undergraduate degrees in the three newly identified complementary discipline areas of "Humanities", "Social Sciences", and "Creative Arts and Culture". The External Validation Panels of the Hong Kong Council for Accreditation of Academic and Vocational Qualifications have just recently given their support to the Institute's detailed programme proposals for a BA (Hon) degree in Language Studies and a BSocSc (Hon) degree in Global and Environmental Studies, for student admission in 2010-11. Programme planning on a BA (Hon) degree in Creative Arts and Culture is under active preparation for launch in 2011-12.

The essence of tertiary education is knowledge creation through research. On the research training front, the Institute will recruit its first cohort of Doctor of Philosophy students this year. A new Graduate School will be established. This strategic move will stand the Institute in good stead in enhancing its research capacity, as research students constitute an important part of any university's research community.

In our transformation process, the Institute remains committed to its "Education" core mission. We are proud of our mission to promote the strategic development of teacher education, by preparing quality educators, supporting them in their quest for lifelong learning, and leading in education innovation and reform.

In the globalised knowledge era, educators would face a student population whose learning experience will not be location and curriculum bound. Learning can take place beyond the conventional school and classroom settings. The new curriculum of Liberal Studies in senior secondary schools, for instance, will see no clear subject boundaries, and no longer will there be standard model answers. Learning is at the same time the training of the mind. We require lateral thinking as well as a paradigm shift in both teaching and learning. Such a "tall order" means, more than ever, that the new generation of teachers must be intellectually active, socially caring and globally aware.

This new education age poses both challenges and opportunities for the Institute; hence our emphasis on "transforming" – transforming people; transforming our capacity; transforming schools and the community; and transforming the regional educational landscape. In "powering" Education and making a difference to our future generations, I hope we will have your continuous support.



校董會主席及各位校董會成員、各位嘉賓、各位同事、各位同學、各位先生及女士：

今日，我懷著莫大的喜悅，在這個充滿歡欣的慶典，代表香港教育學院向八位榮譽院士致以敬意。他們分別是：周永健先生、費明儀女士、何兆倫先生、鄺啟濤博士、利乾先生、麥陳尹玲女士、文區熙倫女士及黃金寶先生。

八位院士來自不同的專業界別，涵蓋教育界、財經界、音樂界和體育界。儘管背景不同，他們都不約而同地曾為本校、本港教育，以至整體社會的發展，作出重要貢獻。他們除了獻出自己的時間、努力和專長外，更有一個共通點，就是堅守自己的信念、專心致志、不畏萬難地尋求實現自己的目標。他們的信念為香港的發展，留下重要的印記與承傳。我們在此向他們頒授榮譽院士銜，以示敬意，也同時見證社會上眾翹楚如何曾為香港打拼，造就這個不凡的城市。

八位傑出人士的多元化專長和承擔精神，與本校的抱負同出一轍。建基於「教育為本，超越教育」的理念，我們致力改造本校成為一所以教育為主導、提供多元學科，並在研究和研究培訓均具雄厚實力的學府。

現在，我很高興地向大家報告有關本校最新發展的幾個好消息。本年一月，大學教育資助委員會宣布：批准本校建議推出的研究生課程計劃，以及本校學術發展補充計劃書內，建議就三個選定的新學科範疇而開辦的學士學位課程，——即「人文」、「社會科學」與「創意藝術及文化」三大範疇。香港學術及職業資歷評審局的外部評審小組最近已通過支持本校開辦語文研究榮譽文學士，以及全球及環境研究榮譽社會科學學士課程，定於二零一零至一一年度招生。我們亦正積極籌備在二零一一至一二年度，推出創意藝術及文化的榮譽文學士課程。

專上教育的精髓在於透過研究創造知識。在研究培訓方面，本校將於本年招收首批哲學博士課程的學生，並成立研究生院。如此策略性部署有利於強化本校的研究實力，因為研究生正是任何一所大學研究團隊的重要組成部分。

在教院自我改造的進程中，我們將繼續致力實踐「教育」這一核心使命。這個本校引以為傲的使命，就是透過培育優秀的教育工作者、支援他們終生學習，以及倡導教育創新與變革，從而促進教師教育的策略發展。

際此全球化知識年代，教育工作者將要培育的學生，不再囿於地域或課程規限的學習經驗，而學習地點也不再局限於傳統的學校和教室環境。本港新高中學制下的通識教育科，就是一個好例子：沒有明顯學科界限的學習內容，也沒有標準答案。學習同時亦是思考訓練，我們需要在教與學方面，實踐橫向思考和範式轉移等新思維。這個「高難度」的任務，意味著新一代的教師必須敏於思考、關懷社會、放眼世界。

新世代的教育為本校帶來挑戰和機遇，因此我們強調「改造」——塑造人才；改造自身，提升實力；改造學校與社會；以及改變區域教育面貌。並期盼能繼續獲得您們的支持。在未來的日子，教院矢志為教育「注入能量」、為新一代開創新天。



19 November  
二零一零年 2010  
十一月十九日

*The 16<sup>th</sup> Congregation Ceremony*  
of The Hong Kong Institute of Education

第十六屆香港教育學院  
學位頒授典禮



Council Chairman and Members, distinguished guests, graduates, colleagues and students, ladies and gentlemen,

On this joyous occasion of the 16<sup>th</sup> Congregation of The Hong Kong Institute of Education, I would like to congratulate all graduates on their successful completion of academic studies. Their family members would no doubt be very proud of this moment.

I would also like to pay my special tribute to four outstanding individuals, Dr Ela Ramesh Bhatt, Ms Ann Hui On-wah, Professor Victor Henry Mair, and Professor Sharon Lynn Kagan, who will be conferred the honorary degrees of Doctor of Social Sciences, Doctor of Humanities and Doctor of Education. By this conferment, the Institute recognises the great contributions made by them for the betterment of humanity, social progress and education.

At last year's Congregation, I spoke on the legacies of universities and called for a rediscovery of Asian scholarly traditions. This year, on this solemn occasion, I wish to further share with you my thoughts on the essence and future direction of university education.

Allow me to cite Professor Steven Schwartz, Vice-Chancellor of Macquarie University in Australia, who lamented in his annual vice-chancellor's lecture that universities nowadays have become too focused on imparting knowledge.<sup>1</sup> He said that we are now living in the age of money, and modern universities are trying their best to fit in, so that university education is being reduced to vocational training. He is not alone in raising the alarm bell. In a recent book titled *Not For Profit*<sup>2</sup>, Professor Martha Nussbaum, professor of law and ethics at the University of Chicago, USA, observes that modern tertiary education has lost its way. She said that if society wants to produce graduates who have the ability to approach world problems as a "citizen of the world" and who can empathise, then it should reverse the current skew towards economic productivity and oversight on liberal and critical values at universities.

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<sup>1</sup> Macquarie University (2010) "Wise Up: Restoring Wisdom to Universities Lecture", *Vice-Chancellor's Annual Lecture*, <http://www.mq.edu.au/mqvideos/vcLecture3.html>.

<sup>2</sup> Nussbaum, Martha C. (2010) *Not For Profit: Why Democracy Needs the Humanities*, Princeton, N.J.: Princeton University Press.

Indeed, with today's obsession on world rankings, which more often than not, are methodologically-biased, there is a risk of our universities becoming one-dimensional.<sup>3</sup> Research assessment is driven more by citation indices than a balanced evaluation of the impact on scientific discovery and knowledge creation, as well as contribution to social progress and the enlightenment of humanity. Some eye-catching ranking exercises have the tendency to measure mostly tangible and quantifiable performance, but ignore equally important dimensions of a university's role and mission, such as teaching quality, students' learning experience, the nurturing of students' social and global awareness, and the university's contribution towards community and human development.

Professor Schwartz calls for the imparting of wisdom to our university students. So what is wisdom? In the East, Confucius expounded it as follows: “大學之道，在明明德，在親民，在止於至善”。 Translated into modern language, it means the way towards great learning involves the formation of high moral character, enlightening the people (community), and ultimately achieving the ideal realm. University education, in its early tradition, in the East as well as the West, was about grooming scholar-leaders who excel in knowledge and culture, and who would lead society and the world with their virtuous character, high moral values, and a mastery of state-craft. These qualities constitute “leadership” in a holistic sense.

With the popularisation of tertiary education, and the growing attention to human capital formation, education is often equated to vocational preparation. In the older days, undergraduate education was to provide for general, liberal education that sharpens thinking and enhances critical curiosity, with students undertaking more professionally-oriented education at the post-graduate level. Nowadays, university education is driven by market choices in favour of “vocational” type programmes, especially those leading to financially promising professional careers. The study of the humanities (like literature and language, history and philosophy), and of some social sciences (like sociology and anthropology) tend to become marginalised, because many would think that they broaden the mind, but not necessarily job opportunities. Philosophy once used to be cherished as the father of all knowledge but is now becoming an endangered species.

<sup>3</sup> For instance, Shanghai Jiao Tung University's Academic Ranking of World Universities tends to emphasise the scientific research performance of the universities, considering every university that has “any Nobel Laureates, Fields Medalists, Highly Cited Researchers, or papers published in Nature or Science” (<http://www.arwu.org/ARWUMethodology2010.jsp>), favouring research universities particularly those that are strong in the hard sciences and those from the English-speaking world (especially in North America). The QS (Quacquarelli Symonds)'s World University Rankings attach heavy weighting to peer evaluations and reputation of universities - 40% of the weighting is based on 'Academic Peer Review' and 10% on 'Employer/ Recruiter Review', while 'Student Faculty Ratio', 'Citations per Faculty' and 'International Factors' account for 20%, 20% and 5% respectively (<http://www.topuniversities.com/university-rankings/world-university-rankings/methodology/weightings-aggregation>) - hence in effect favouring best-known universities. The Times Higher Education's World University Ranking is comparably a more balanced measure but its weighting is also skewed towards research elements - 'Research' and 'Citations' share 30% each, and 'Teaching', 'Industry Income' and 'International mix' share 30%, 2.5% and 5% respectively (<http://www.timeshighereducation.co.uk/world-university-rankings/>). What is often common about international university ranking systems is the emphasis being put on research over teaching and on the hard sciences over other disciplines.

In his book *The University in Ruins*<sup>4</sup>, the late Professor Bill Readings, a scholar of comparative literature at the University of Montreal, Canada, argued that with the ascendancy of higher education marketisation, culture is no longer seen as an important legitimating reference. The European tradition of the modern university had been grounded in the ideas of reason and culture. Today's universities are "in ruin", he said, because excellence is measured only by technological and utilitarian criteria. Instead of grooming wisdom and ideas, many universities are being pushed towards a very functionalist path of qualifications-generation and vocational training.

In the local context, we are facing similar dilemmas and challenges. The community needs to wrestle with a paradox: On the one hand is the yearning for broadening the mind and extending the scope of general knowledge (as indicated by the new emphasis on Liberal Studies in the senior secondary school curriculum and on General Education in undergraduate studies). On the other hand is an utilitarian culture that prevails in today's climate of education. This is a climate where students turn away from the liberal arts and humanities because of the belief that these subjects carry little value in monetary terms. The community gives a sympathetic ear to the plea for more public funding and private donations towards research and development in the hard sciences. This, of course, is not a problem. The problem is: it is much more difficult to convince the society of the value in grooming, say, a children literature writer, a school teacher, or a musician.

At The Hong Kong Institute of Education, as we transform ourselves into a University of Education with our distinctive vision, we are particularly concerned about reconnecting to the great traditions of university. We will not join the world ranking game, but we do care about the quality of education we offer. As a teaching and research institution that takes "Education" as our core mission, we see it as our duty to speak out on the future of education at large, including university education.

As we become more multidisciplinary, we hold firm to our commitment to the "humanistic" and "progressive" path of tertiary education that articulates a less utilitarian view of education and of the world to our students, many of whom will be the teachers of tomorrow. We aspire to groom our students to become professionally competent, intellectually active, socially caring and globally aware. We expect our graduates to make a difference to the world around them, to their students, and to the next generation.

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<sup>4</sup> Bill Readings (1996) *The University in Ruins*, Cambridge, MA: Harvard University Press.

Dear graduates, as you walk confidently into your next endeavour in life, we hope you would remember what you have learnt from your teachers and professors during your years of study here – not just the subject knowledge or pedagogical skills, but more importantly their wisdom and insights about life and the world. Please do not confine yourselves to any rigid professional or academic discipline boundaries, but be open-minded to embrace a world of diverse cultures, experiences, perspectives and views.

Those of you who are entering the teaching profession, please help identify and develop the different potentials of your students, give them confidence, groom their critical mind, and inculcate in them a sense of responsibility in life, because education should ultimately be about the nurturing of wisdom, the kind of wisdom that can make our world better and human life more colourful and exciting.



校董會主席及各位成員、各位嘉賓、各位畢業同學、各位同事、各位同學、女士們、先生們：

今天欣逢香港教育學院舉行第十六屆畢業典禮，我在此衷心祝賀各位畢業同學學有所成，深信您的家人此刻必定以您們為榮。

在此，我更要向四位獲本校授予榮譽博士學位的傑出人士特別致敬。他們是白綺娜博士、許鞍華女士、梅維恒教授和祈雪蓮教授，分別獲頒授榮譽社會科學博士學位、榮譽人文學博士學位及榮譽教育學博士學位。本校頒授他們榮譽博士銜，以表揚他們為人類福祉、社會進步和教育發展作出的重大貢獻。

去年畢業典禮上，我曾談及大學的人文傳承，並提出重新認識亞洲的學術傳統。今年，在同樣莊嚴的這個典禮上，我希望進一步和大家分享我對大學教育的真義及其未來發展方向的想法。

容許我引述澳洲麥考瑞大學（Macquarie University）校長史蒂芬·施瓦茨教授（Professor Steven Schwartz）在其校長周年講座上說過的話。他慨嘆今天的大學過於著重傳授知識。<sup>1</sup>他指出，我們正活在一個金錢世代，而現代的大學只加以迎合，以致大學教育被矮化為職業訓練。其實，提出這樣警告的並不只施瓦茨教授一人。美國芝加哥大學法律及倫理學教授馬莎·努斯鮑姆（Professor Martha Nussbaum）在她名為《不為利潤》<sup>2</sup>的近作中，也觀察到現代的高等教育迷失方向。她指出，如果社會希望培育出來的大學生，能以「世界公民」的心態，並本着同理心面對世界上各項難題，則必須扭轉大學現時傾斜於經濟生產力、忽視自由和批判價值的發展路向。

今天人們過份重視大學的世界排名，但有關排名的評核方法卻有偏頗，令大學面臨單一導向之虞。<sup>3</sup>評估研究成果時，越來越重視研究文章引述指數，而非作出較平衡的考量——即檢視研究對科學新發現和知識創新、以至對社會進步及人文精神啟迪等各方面，有何貢獻。一些矚目的大學排名榜傾向量度大學有形的、量化的成就，而往往漠視同等重要的層面，那就是大學的角色和使命，例如教學質素、學生的學習體驗、學生的社會及全球意識培育，以至大學對社會和人類發展的貢獻等。

<sup>1</sup> Macquarie University (2010) "Wise Up: Restoring Wisdom to Universities Lecture", Vice-Chancellor's Annual Lecture, <http://www.mq.edu.au/mqvideos/vcLecture3.html>.

<sup>2</sup> Nussbaum, Martha C. (2010) *Not For Profit: Why Democracy Needs the Humanities*, Princeton, NJ.: Princeton University Press.

<sup>3</sup> 舉例說，上海交通大學的世界大學學術排名就傾向重視大學的科研成果，考量每所大學曾獲得的「諾貝爾獎或菲爾茲獎有高引述次數的研究員，或在《Nature》或《Science》雜誌上發表過論文」（<http://www.arwu.org/Chinese/ARWUMethodology2010.jsp>），高舉研究型大學，尤其是該等在硬科學方面表現卓越和來自英語國家（特別是北美）的大學。QS (Quacquarelli Symonds) 全球大學排名側重同儕評估及大學的聲譽——「學術同儕評估」所佔的比重為百分之四十、「僱主/招聘者評估」佔百分之十，而「學生與教職員比例」、「教員被引述次數」及「國際因素」分別佔百分之二十、百分之二十及百分之五（<http://www.topuniversities.com/university-rankings/world-university-rankings/methodology/weightings-aggregation>），因而聲譽最隆的大學多被看好。英國《泰晤士高等教育》的世界大學排名則有較均衡的比重考量，但仍然偏重研究，其「研究」及「論文引用」比例各佔百分之三十；「教學」、「來自業界收入」及「國際組合」分別佔百分之三十、百分之二點五及百分之五（<http://www.timeshighereducation.co.uk/world-university-rankings/>）。國際間的世界大學排名系統常見重研究而輕教學、重硬科學而輕其他學科的情況。

施瓦茨教授呼籲我們應當向大學生傳授智慧。那麼，甚麼是智慧呢？東方文化中，中國的哲人孔子作如此闡釋：「大學之道，在明明德，在親民，在止於至善」。意思是說：學之所重，是培養崇高的道德品格、啟蒙社會民眾，並最終達至理想的境界。無論東方或西方的早期大學傳統，均旨在培養學者型領袖，這些領袖既要有豐富的知識和文化學養，更需有高尚的操守道德，並具備治國才略，以領導社會和世界。這種種素質合起來，就構成完整的「領袖才能」。

隨著高等教育的普及化，加上社會日益重視人力資本，教育已被視為就業裝備之地。過去，大學的本科課程旨在通識與博雅教育、鍛練思維與批判能力；而學士後課程，才為學生提供更為專業導向的教育。但今天，大學教育備受市場需要所牽引，傾向開辦更多「職業培訓」的課程，尤是最能掙錢的專業；而人文學科（諸如文學及語文、歷史與哲學），以及社會科學（如社會學及人類學）等課程，却面臨邊緣化，因為人們認為這些學科雖可以拓闊思維、卻不一定提升就業機會。「哲學」這一向為人所頌的「知識之父」，今天已逐漸淪為瀕危物種了。

已故加拿大蒙特利爾大學（University of Montreal）比較文學學者比爾·里汀斯教授（Professor Bill Readings）在他的著作《廢墟中的大學》<sup>4</sup>一書中，指斥高等教育在市場化的侵蝕下，文化已不再視為大學之道的參考指標。他認為，源自歐洲傳統的現代大學本是建基於「理性」與「文化」的思想，但今天的大學卻「陷於廢墟」，因為大學只以科技及功利的標準去衡量優劣，導致不少大學被迫走入功能性的窄巷，為學生提供學歷和職業訓練，而非啟發他們的智慧與思維。

回到香港，我們也面臨類似的兩難局面和挑戰。社會須在這種矛盾下尋求突破：一方面力圖擴闊思維和拓展通識（從新高中課程重視通識科、大學本科課程開始強調通識教育，可見一斑），但另一方面身處功利文化的氛圍，在這氛圍下學生往往對人文學科敬而遠之，為的是這些學科的含「金」（錢）量少。社會很樂意回應硬科學需要科研經費的訴求，支持在這方面爭取更多的公帑和私人捐獻，這當然無可厚非；可是，我們若要讓社會大眾明白，培育一名兒童文學作家、學校教師或音樂家的價值，就困難得多了。

香港教育學院現正轉型為一所有獨特願景的教育大學。我們尤其著意回歸到「大學」的偉大傳統。我們不會參與世界排名的遊戲，卻認真重視我們的教育質素。作為一所以「教育」為核心使命的教研院校，教院堅負承擔，為未來的教育發展（包括大學教育）執言。

<sup>4</sup> Bill Readings (1996) *The University in Ruins*, Cambridge, MA: Harvard University Press.

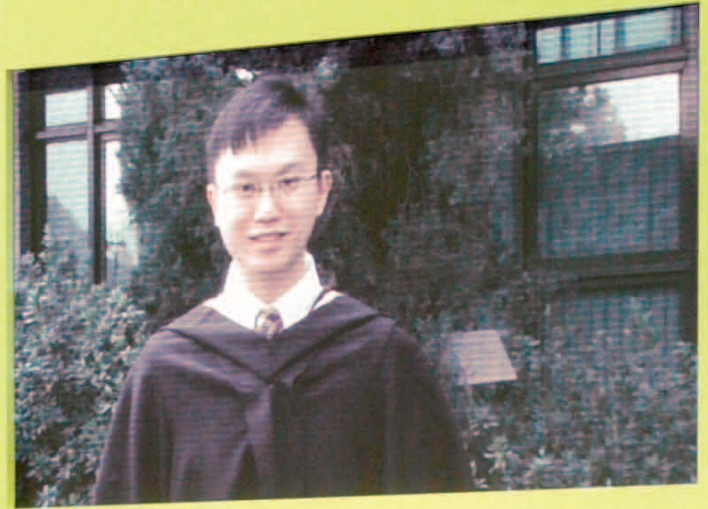
隨著我們邁進多元學科的學術架構，我們堅守信念，推動高等教育走向「人文」、「進步」之路，為他日將為人師的同學，鼓吹較少功利主義的教育觀和世界觀。我們致力栽培同學成為具專業素養、敏於思考、關懷社會及放眼世界的人才，期望他們能在其所處之地，為他們的學生和下一代開創新局。

親愛的畢業同學，當您們昂首步入生命的另一階段之際，希望您們能謹記在校時跟師長教授們所學到的東西；那不只是學科知識或教學方法，更重要的，是師長們對人生和世界的智慧和領悟。您們不要自限於某些僵化的專業或學科界綫，而應開放思維，懷抱一個文化、經驗、視角和觀點均屬多元的世界。

對於將會從事教育專業的畢業同學，請輔助您們的學生發掘潛能、發展所長，並給予他們信心，啟發他們的批判思維和對人生的責任感，因為教育的終極目的是培育智慧——那能讓我們的世界和人類生活變得更多姿多彩的智慧。



# 16<sup>th</sup> Congregation







31 March  
二零一一年 2011  
三月三十一日

# *The 3<sup>rd</sup> Honorary Fellowship Presentation Ceremony*

of The Hong Kong Institute of Education

第三屆香港教育學院  
榮譽院士頒授典禮

Council Chairman and Members, distinguished guests, colleagues and students, ladies and gentlemen,

On this joyous occasion, it is with great delight that I give this address on behalf of The Hong Kong Institute of Education. We are going to pay tribute to six distinguished individuals who have dedicated their career to education and the advancement of Hong Kong as a civil society. They are Mr Fung Hon-man (馮翰文先生), Mr Ng Hong-mun (吳康民先生), Professor Ho Pui-hung (何沛雄教授), Dr Jeannie Sun Fong-chung (孫方中博士), Ms Ada Wong Ying-kay (黃英琦女士) and Mr Daniel Chan Wing-kwong (陳榮光先生).

Some of them are graduates or teaching staff of our former colleges of education. Through them, we capture a glimpse of the legacy of teacher education in Hong Kong, a legacy that the Institute takes great pride in and continues to contribute to. The efforts of our new Honorary Fellows, in their respective roles, have helped transformed our city, in particular its educational scene.

Over the past three years, the Institute has been embarking on a steady path of transformation towards becoming an Education-focused, multidisciplinary institution with strong research capacity. Grounded in our strong core education mission, we have now expanded into the complementary discipline areas of Humanities, Social Sciences, and Creative Arts and Culture, under our “Education-plus” vision, adding new colours to our teaching and research.

In addition to our mainstream BEd programmes, we have introduced a BA (Honours) in Language Studies, BSocSc (Honours) in Global and Environmental Studies, and BA (Honours) in Creative Arts and Culture, all funded by the University Grants Committee (UGC). We have also launched a range of new Master’s programmes and additional MEd specialisations. We established the Graduate School and admitted the first cohort of PhD students last year, on top of our professional doctorates.

Our academic profile has been gaining wide recognition. The Institute was recently awarded the United Nations Educational, Scientific and Cultural Organization (UNESCO) Chair in Technical and Vocational Education and Training and Lifelong Learning. This is the first UNESCO Chair awarded to Hong Kong in the area of Education, enabling us to play an important role in promoting lifelong learning for the alleviation of poverty and sustainable development in the region. Very soon, the HKIED will also be awarded the status of UNESCO Observatory for Research in Cultural and Creative Arts in Education and Indigenous Creativity.

Just a week ago (23 March 2011), we celebrated the inauguration of Endowed Chair Professorships in the areas of Linguistics and Language Sciences, International Educational Leadership, Leadership and Change, and Health Studies, supported by generous external donations. These prestigious Endowed Chairs not only recognise the achievements of our professors, but also the strategic importance of their areas of study. They further manifest the invaluable partnerships forged between visionary benefactors and the Institute in pursuit of excellence in scholarship.

Ladies and gentlemen, in the 21<sup>st</sup> century globalised era, not only have information and communication technologies been developing at a dazzling pace, the nature and definition of education have also been undergoing continuing transformation and renewal. Continuous or lifelong learning is now acknowledged as pertinent to a “learning society” and knowledge economy. No longer can an individual survive his or her entire working life with an initial education, nor can a community or country resist change if it is to remain competitive. These new challenges call for fresher perspectives and innovative practices in education, where the Institute has a significant role to play.

Globalisation has brought about a new international scene in higher education. While many governments and universities worldwide are seeking to go global, much concern has focused on the reputational, economic, or even business, benefits of attracting international students; but not enough has been said about the value of international students as part of the educational process.

A global world should also be a world that promotes cultural, intellectual and linguistic diversity, and nurtures cosmopolitanism on university campuses. An old Chinese saying puts “reading 10,000 volumes of books” as good as “walking 10,000 miles of journey”. This underscores the vitality of knowledge. Today, we may also suggest that walking 10,000 miles, through “studying beyond borders”, will be as enlightening as reading 10,000 volumes of books in a young person’s learning journey.

In modern history, the rise of the West has transformed the world. Its values system, technological advancement and management know-how have been enjoying predominant influence globally. Modernisation in the last century was largely perceived as Westernisation. In the higher education arena, the “western way of doing things” in research and scholarship, intellectual pursuits and theoretical works have also become international benchmarks.



With Asia rising, and the West in economic trouble following the 2008 financial tsunami, some begin to question whether people should accept wholesale western models. Two weeks ago (11-12 March 2011), the British Council held its “Going Global” International Education Conference in Hong Kong, the first time outside the UK, attracting over a thousand delegates from many countries. This attests to the growing importance of this part of Asia in the changing international scene, where some metropolises, including Hong Kong, are fast developing into education hubs.

The nagging problem, however, is: “Can the East fill the gap?” In higher education, what confronts university education in the East is whether it can offer the world new perspectives and knowledge grounded in a distinctive “Asian Experience” in its academic studies, humanistic scholarship, or is it simply cloning “more of the same” western replica? What can Asia, China, and Hong Kong, contribute to international higher education? This is also a great challenge to the Institute as it aspires to become one of the leading institutions in the region.

Modern universities across the world like to look west by drawing reference from the British Oxbridge or American Harvard-Yale-California models. However Asia does have a rich heritage in education and scholarship. Take China as an example, there had in fact been over 1,000 years of “college” history in the country. If Asian universities aspire to contribute to global higher education, they should seek to understand Asia’s own legacy and civilisation by rediscovering and reconnecting to its scholarly traditions.

At the Institute, we see our role as not confined to just imparting knowledge. We should also inspire awareness and nurture wisdom among our students – the kind of wisdom that links individuals to society, to humanity and to the world. Our vision is to groom our students to be future teachers and leaders who are professionally competent, functionally tri-lingual, intellectually active, socially caring and globally aware, who can make a difference to education, the community and the world.

These are daunting ambitions. But I know we are not alone as the Institute can count on your support, which has always been bountiful and timely in the course of our development.

校董會主席先生及各位校董會成員、各位嘉賓、各位同事、各位同學、各位女士、先生：

今日，我懷著莫大的喜悅，在這個充滿歡欣的慶典，代表香港教育學院致辭，並向六位為香港教育及文明發展作出貢獻的傑出人士致以敬意。他們是馮翰文先生、吳康民先生、何沛雄教授、孫方中博士、黃英琦女士及陳榮光先生。

他們當中，有些是本校前身師範學院的畢業生或教職員。從他們身上，我們能瞥見香港教師教育的歷史傳承——本校以此傳承為傲，並矢志發揚光大。今天獲頒授院士的每一位均曾以其自身角色，協助香港的發展轉型，尤其在教育方面。

過去三年，本校已穩步踏上轉型的軌道，邁向成為一所以教育為本、提供多元學科兼具雄厚研究實力的優秀學府。建基於本校一直秉持的教育核心使命，我們現已發展了多個相關的學科領域，橫跨人文、社會科學和創意藝術及文化等範疇，以「教育為本，超越教育」為願景，為我們的教學和研究增添姿彩。

除主流的教育學士課程外，本校還引入語文研究文學士課程、全球及環境研究社會科學學士課程與創意藝術及文化文學士課程（全由大學教育資助委員會資助）。我們亦推出一系列新的碩士課程，以及教育碩士課程的「專修」科。我們現已成立研究生院，除提供原有的專業博士課程外，去年更錄取首批哲學博士學生。

我們的學術實力日漸取得廣泛的認同。最近，本校獲聯合國教育、科學及文化組織授予「技術教育及職業培訓與終身學習」教席，這是香港首個教育領域方面的聯合國教科文組織教席，肯定本校以推動終身學習、為地區內脫貧和持續發展扮演重要的角色。本校亦即將獲聯合國教科文組織授予文化藝術教育及本土創意研究觀測所的地位。

上星期（二零一一年三月二十三日），我們剛為數位冠名講座教授席舉行頒授典禮。這項盛事得到三位校外人士慷慨捐款支持，而獲頒授冠名講座教授席的學科，包括語言科學、國際教育領導、領導與變革、及健康學。這些享譽崇高的冠名講座教授席不單肯定了本校教授的成就，更確認他們研究領域的策略性地位，同時強化校外捐款者與本校建立夥伴關係，支持本校追求卓越學術成就。

女士們、先生們：身處二十一世紀的全球化年代，不只資訊及通訊科技極速發展，教育的內涵及定義亦同樣不斷轉化更新。持續或終身學習現已被認定與「學習型社會」和知識經濟息息相關。任何人已不能單靠早年的教育，就足以應付整個工作生涯的需要；亦沒有任何一個拒絕變革的社會或國家能夠保持其競爭力。這些新挑戰要求以更嶄新的視角看待教育，並推行創新性教育措施；在這方面，本校正扮演重要的角色。

全球化為高等教育帶來新局面。世界各地不少政府和大學都在「走向全球」，吸引國際學生，但大多重視在聲譽、經濟、甚或商業上的得益，卻忽略國際學生作為教育過程其中一環的價值。

一個全球化的世界更應是一個促進文化、學術和語言多元共融的世界，並在大學校園內培育國際視野。中國古語將「讀萬卷書」的好處媲美「行萬里路」，正凸顯知識的無窮生命力。今天，我們不妨也透過「跨境學習」來實踐「行萬里路」，這在年輕人的學習旅途上，其啟發效益有如「讀萬卷書」。

現代歷史見證西方的崛起如何改造世界；西方的價值系統、技術發展與管理知識為全球帶來了支配性的影響。過去一個世紀的現代化，主要被視為一種西化的過程。在高等教育的領域內，鑽研學問、思想創建和理論發展，無不以「西方的做事方式」為國際基準。

隨著亞洲的崛興，以及二零零八年金融海嘯後西方陷入經濟困境，有人開始質疑應否只全盤追隨西方模式。兩星期前（二零一一年三月十一至十二日），英國文化協會在香港舉行「迎向全球」（Going Global）國際教育會議，乃該會首次在英國以外地區舉行，吸引了來自多個國家逾一千名代表參與。這足以證明不斷轉變的國際局面中，亞洲的地位日益重要；而包括香港在內的一些亞洲大都會，正急速發展成為教育樞紐。

然而，問題仍是：「東方能否填補西方不足之處？」在高等教育方面，東方的大學教育能否在學術研究及人文學問方面產生獨特的「亞洲經驗」，並藉此為世界提供嶄新的視野和知識？還是亞洲只是簡單地複製「大同小異」的西方樣板？亞洲、中國，以及香港又有甚麼可以貢獻給國際高等教育？這也正是本校在發展成為地區內一所先導院校時所面對的重大挑戰。

世界各地的現代大學趨向參考英國的牛津劍橋或美國的哈佛耶魯加州模式，藉以取經西方。然而，亞洲本身也有其豐富的教育與學術傳統。以中國為例，便已有逾千年的「書院」歷史。如果亞洲的大學立志為全球的高等教育作出貢獻，便應努力探究本身的文化遺產與文明，重新了解和連接到他們過去的學術傳統。

至於本校，我們明白我們的角色不單局限於傳授知識，亦應啟迪學生對事物的識見、培育智慧，一種能將個人連繫至社會、人文和世界的智慧。我們的願景是栽培學生成為未來的教師和領袖，能具備專業素養、精通兩文三語、敏於思考、關懷社會及放眼世界，為教育、為社會和世界帶來變革。

儘管任重道遠，我們卻非踽踽獨行，因為我們深信，您們仍會一如既往，予以本校無限而及時的支持。





