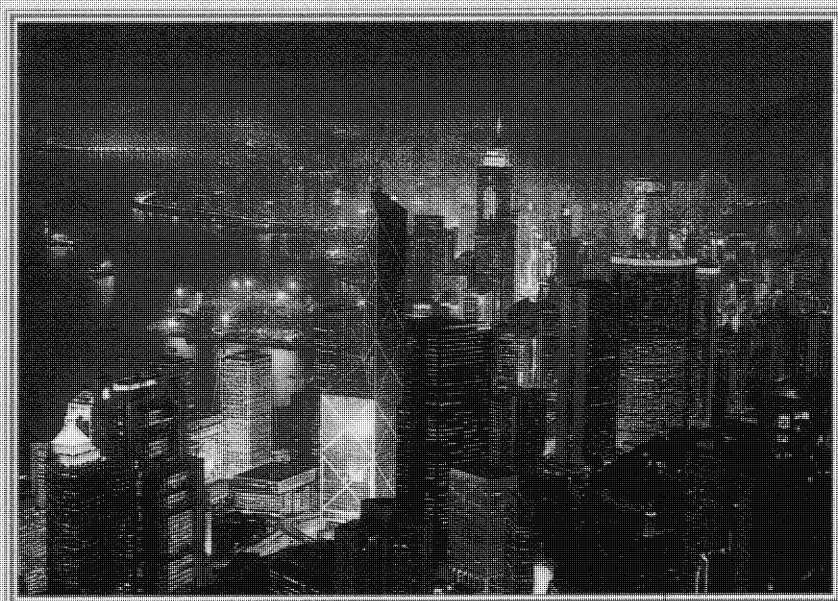
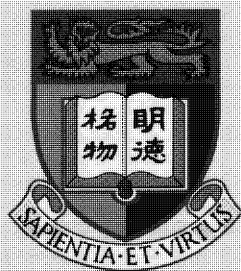


The University of Hong Kong
ROBERT BLACK COLLEGE

30th Anniversary Jubilee Journal



馮國強題

香港大學柏克基學院三十週年紀念特刊

Hong Kong

1997

Table of Contents

	Page
Editorial	1
30th Anniversary Messages and Special Articles	2
Message from Vice-Chancellor, Professor Y.C. Cheng	3
Message from Former Vice-Chancellor, Professor Rayson Huang	4
Anniversary Article by Former Vice-Chancellor, Professor Wang Gungwu	5
Message from Swire Chairman (Hong Kong), Mr. Peter Sutch	12
Message from Former College Master, Professor Ho Peng Yoke	13
Special Article by Mr. Harold Ma	14
30th Anniversary Dinner	16
Swire Night	18
Toast to Swire Group by College Master	20
Sir Adrian Swire Recalls	21
A Fruitful Association by Acting Vice-Chancellor	23
A Word of Appreciation by Swire Scholar	25
Open Day	27
柏立基學院慶祝三十週年	29
A Brief History of May Wing	31
Hong Kong's Day of Destiny	33
Toast to the Future of Hong Kong by College Master	34
Invited Article by Mr. Xi Junjian	35
Guest Nights	
The Guests	44
The Speakers	45

	Page
Articles by Residents	46
Unforgettable Dr. Tong Wu	47
Thinking and Around R.B.C. Dr. Robin Gauld	49
My First Few Months at R.B.C. Dr. Clara Lau	51
難忘的柏立基學院 杜科先生	54
L'avis d'une Pensionnaire Mrs. J. Balsa	56
Colour of Wisdom Professor Bruce Bain	58
Cell Suicide Dr. Yang Xin Hai	60
Gene Therapy Dr. Huang Tian Gui	62
Mental Health Education Dr. Xie Tao	64
A Candidate Antigen Dr. Chen Da Liang	66
C.P.E.K. Dr. T. Mikhalev	67
Staff and Graduate Students 1997	69
 Kenneth Robinson Lectures	 70
Values in Tension Professor Thomas Donaldson	71
Politics of Intervention Professor Michael Walzer	85
 Cultural Nights	 97
College Seminars	98
 Party Time	 100
 Facilities and Services	 102

Editorial

*By Dr. Alexander A. Mikhalev
Rayson Huang Postdoctoral Fellow*



The Robert Black College in the University of Hong Kong was founded 30 years ago with the objective of providing suitable accommodation for overseas academic visitors and graduate students of the University. There were only two dozen guestrooms in the original building which was constructed in the architectural style of the Tang Dynasty. Two more wings have since been added to the College and the number of guestrooms has been increased to sixty-five, including half a dozen suites, for accommodating academic visitors and graduate students of the University.

As the Rayson Huang Fellow in Robert Black College of the University of Hong Kong in 1996/97, I was very impressed by how successful was the idea of setting up an academic college for elite postgraduate students and visiting scholars. At the age of thirty the College has become a very important integral part of the University of Hong Kong playing a very essential role in international cooperation of scholars from different countries. The wonderful creative atmosphere of the Robert Black College is very stimulating for residents in academic research. It also provides opportunities to its residents and university staff to participate in many cultural and academic programs of the College and in particular in the famous Guest Nights and Seminar Nights of the College. Many of us have been very much benefited by tremendously interesting lectures and talks given by highly distinguished personalities.

As the editor, it is my great honour, pleasure and privilege to collect various materials for the journal though I regret I have to leave a lot of the editing work behind as I am departing from the College before the journal goes to the press. I would like to express my gratitude to the authors of all the articles. I am very grateful also to the College Manager, Ms. Catherina Lok, Ms. Jocelyn Lo, and the College Tutor, Dr. Tong Wu for their assistance. Finally, my deep gratitude goes to the College Master, Professor Vincent W.S. Leung, 梁維新 for many inspiring ideas, advices and help during last year. He has also co-edited the journal as I had to leave the College before its draft was completed. I congratulate the Robert Black College on the occasion of its 30th Anniversary and wish it every success in future.

30th Anniversary

Messages and Special Articles



Message

From Professor Y.C. Cheng 鄭耀宗
Vice-Chancellor

It gives me immense pleasure to write a message of congratulations for the Journal celebrating the 30th anniversary of the establishment of Robert Black College.

In the last three decades the College has earned a reputation for facilitating an excellent environment for cultural exchange. It is a place where visiting academics from all corners of the globe can meet and discuss issues with our postgraduate students. As such it has played an important role in the university's desire to bring together East and West in the pursuit of knowledge. Robert Black College has played an instrumental part in furthering HKU's cosmopolitan character and in establishing our status as an international university.

The College's unique role in university life will become increasingly important as we approach the millennium. Worldwide communications and improved travel links have given birth to a global village and thus the need for our students to exchange ideas with leading intellectual authorities is greater than ever. This cultural exchange is necessary if the city of Hong Kong is to remain a dominant force in Asia throughout the coming decades.

I offer my warmest congratulations to the Robert Black College on the occasion of its 30th anniversary and I look forward to watching the College prosper and grow in the years to come.



Message

*From Professor Rayson Huang 黃麗松
Vice-Chancellor 1972-86*

The developments of the College in recent years constitute no less than a gratifying chronicle of achievements of which all members and friends of the College may well feel proud. The acquisition of May Hall and its conversion into a new wing for graduate students was a welcome addition making possible the visits so far of several groups of graduate students from universities overseas. The holding of graduate students seminars, an ever increasing numbers of conferences, seminars, and workshops, and the publication of guest night speeches, all go to further enrich the life of the College.

By now the functions which the College fulfills far exceed the expectations of its founders 30 years ago. Great credit must, in my view, be accorded Professor W.S. Leung, Master of the College for the past decade who, building on the sound foundation laid by the earlier Masters, has brought to bear with distinctive success on the growth of the College, imagination in planning and a practical, business approach in its management. One can discern cordiality and friendliness in the air, as well as cohesion and a sense of purpose among the staff generated by an inspiring leadership.

It is my good fortune to have been associated with the College for no less than 25 out of the 30 years of its existence, starting from the time when I returned to serve my Alma Mater in 1972. Events outstanding in my memory during this quarter of a century are: the opening of the Kong Siu Luey Wing which took place soon after my return; the planning and building of the Robinson Wing, named in honour of my predecessor, Dr. Kenneth Robinson, and the Silver Jubilee Celebrations a few years ago at which three successive Vice-Chancellors were present, Prof. Robinson, Prof. Wang Gungwu and myself. Since retiring I have kept in touch with the College and during the past few years since we left Hong Kong my wife and I have on our frequent visits to Hong Kong, been unfailingly offered accommodation and have come to regard the College as our second home.

I wish the College well. May it continue to flourish serving the academic community in Hong Kong and all over, and the university in particular.



Hong Kong's Ambivalent Modernity

*By Professor Wang Gungwu 王廣武
Vice-Chancellor 1986-95*

If I were to look back and place the recent return of Hong Kong to China in historical context, I would stress the theme of modernity. The theme I have chosen to encompass this large and complex task is that of modernity: China learnt that, to overcome its weakness in comparison with the West, the only solution was to modernise. Four attitudes towards the modernity that the Chinese people want can be identified. They mark the hard changes that have occurred among Chinese, and provide ample proof that, tortuously and painfully, the people have opted for modernity. This is the main thrust of the century and it is something that is welcomed. There is ambivalence, and even reluctance, but the direction towards modernity is unmistakable.

Hong Kong is that open and public stage on which continuous changes have taken place. I will suggest that its people are but part of the vanguard of change for all Chinese. Therefore, what I say about them will be relevant to changes among Chinese everywhere, and what Hong Kong people do may even be precursors to greater changes to come for the Chinese in China. Between those in Hong Kong and those in China, there are, and will always be, differences in detail and of degree. Some of the changes experienced will be telescoped, and others skipped, and yet others totally reshaped. But the course of development towards a recognisably Chinese modernity will be the same.

Let me begin when the British and the Chinese were separate if not equal. This was during the first 80 years of the colony till the early decades of the 20th century. Among the new generations of Chinese who grew up in that atmosphere, two men stand out as having taken their own somewhat different paths towards modernity. They represented the thousands of educated Chinese who had taken the first step to change China. I refer to Ng Choy, later better known as Wu Ting-fang (1842-1922), and to Sun Yat-sen (1866-1925).

They were a generation apart, but there was no question of either of them looking anywhere but to China as the object of their enduring concern. Being older and coming from a wealthy merchant family, Wu Ting-fang had more formal education in both Chinese and English. He could comfortably join his

elite compatriots in the service of China despite being entrusted by the British to assist in local community affairs. He served the Qing empire loyally, but always with a mind more modern than the Manchu court would appreciate. In the end, he turned away from the imperial past to follow the younger and equally modern Sun Yat-sen when the latter returned to China in 1912 as the provisional president of that extraordinarily modern institution, the Republic of China. The institution was doubly modern because the idea of China as a nation itself was new to the Chinese people.

Sun Yat-sen's background was less rooted in Hong Kong, but he had been to Wu Ting-fang's old school, and studied medicine in the Medical College for Chinese that Wu's brother-in-law, Dr Ho Kai, had helped to found, the precursor of the Medical Faculty of the University of Hong Kong. He came from a more humble peasant family and had studied abroad earlier. He could admire the West without having been a colonial in any way. He gained his modernity through a vision of China beyond what anyone else could imagine at the time. Probably because of that, he took the different path of rebellion and revolution.

As the two lives converged in Nanjing in 1912, they shared something in common which was probably unconscious and intangible. They had both enjoyed a British education that was filtered through Chinese spectacles so that it could serve a Chinese cause. That they had so much to offer to their country was because they had grown up when the Chinese people in Hong Kong saw themselves as separate but still culturally equal. Chinese power might have been weakened, but it was still respected. Chinese culture was treated as viable and intact by Chinese and foreigners alike. For both these men, Chinese values were confidently held in parallel with the political and philosophical ideas that they had learnt from the West. As each of them saw it, what they had learnt did not compromise their own sense of being Chinese.

There was, of course, ambivalence. For example, when Wu Ting-fang the diplomat negotiated for China's equality among the powers, he depended less on Chinese imperial rhetoric than on western law; and when he was revising the Qing criminal code, the British jurisprudence that he had imbibed turned him against Chinese methods of punishment. Similarly, Sun Yat-sen reemphasised his loyalty to Confucian values even when his nationalist ideals seemed to have been pulling him in a different direction.

For both of them, the ambivalence was easily set aside by China's revivalist cause. In short, for this stage of Hong Kong's history, the Chinese were in no way threatened by what the rich and powerful British had to offer. Instead, they saw British power as a constructive challenge. The new ideas and encouragement even protected Chinese against the depredations of a dynastic empire in decline. Although the British felt themselves superior when they watched China's descent to anarchy, most Chinese did not believe that they had much to learn from them except better means to restore their own ancient

political and cultural glories. There was still enough mutual, if not always reciprocated, respect for each other for Hong Kong to play a valuable role in China's awakening.

These are but two examples of the many Chinese in Hong Kong during these first 80 years who considered it wholly natural to move north to work for and in China. For most Hong Kong Chinese, they could see themselves being replaced in China by those who grew up in Shanghai and other Treaty Ports. This was specially true of those who worked closely with the traditional power centres further north. By the 1920s, those from Hong Kong had become far less influential in the affairs of the new Chinese state.

The next distinctive period after the 1920s produced ambivalence among Hong Kong Chinese of a sharper and more contrasting kind. This came after a decade of the warlords and their civil wars, and after the calls for revolution as the only way to rebuild China. Although Hong Kong was sheltered to some extent from the full force of the contradictions emerging across the border, its people did feel the emotional pull of a new national consciousness. This national pride placed its faith in modern science and democracy as something that could co-exist with their rejection of the proud traditions that had held China together for centuries. Hong Kong Chinese found their marginal position untenable. Being located in a British colony, they could choose either to join the growing China coast community and share the lives of the westerners resident there, or assert their Chineseness against the foreigners who had helped to bring China down.

In short, many Hong Kong Chinese were divided in the face of China's impoverishment. Only the exclusiveness and superior airs of the British prevented more of them from imitating the British all the way. But for those who saw the need to make an accommodation, they had to endure the difficult position of not being accepted by both British and Chinese. It did not matter whether one was physically half-British, half-Chinese, or merely culturally so. The role of a generation of Anglo-Chinese was a painful one, and few were able to play it well with confidence.

Throughout this period of strong nationalism from the 1920s to the 1950s, only a handful could affirm their mixed identity with pride. The most outstanding of them was unquestionably Sir Robert Hotung, the successful representative of the compradores and the symbolic leader of the China coast Chinese of Hong Kong. Sir Robert Hotung was an Eurasian who made a conscious effort to remain Chinese for practical reasons, but was nevertheless able to carry his Chineseness with self-respect. But the tensions and pressures made this in-between position permanently precarious. In his own family, during his own lifetime, some chose to turn to the West wholeheartedly while others made conscious decisions to fight for the Chinese cause.

After the fall of Hong Kong to the Japanese and the restoration of Chinese control over all Treaty Ports, especially that of Shanghai, the China coast Chinese had to change. The strenuous efforts at a grafting of Chinese with British values did not prevail. Few could follow the Hotung example.

But it was not all in vain. In their efforts to find an accommodation with the British and Chinese ways, a new path was found. However reluctantly or imperfectly, the Chinese who had taken this path did leave a heritage - the progressive struggle with the challenge of the modern. The path they followed led them to places where no Chinese had been before. In their own way, their lives demonstrated that China's future lay in grappling directly with the demands of modernity. Everything that happened in China during this period of invasion, civil war, and revolution confirmed that the choices before them were different kinds of modernity. There was no turning back.

Cultural separation was not the answer. What replaced it was a new kind of ambivalence which had begun in Treaty Ports like Shanghai, but was also admired among Hong Kong Chinese. I refer to an ambivalence which sprang from not knowing which parts of the West were more modern. Young revolutionaries were impatient to master the most advanced of everything in order that China could catch up with the West as fast as possible. Hong Kong had offered progressive ideas earlier on, but young Chinese saw short-cuts in socialism and communism. They saw these as potential antidotes to what the British and their successors, the Americans, had brought to the China coast.

The new ambivalence came about because the bulk of the Chinese were led to Soviet communism, a Western ideological heresy, by Russians who were ironically considered in the West as only marginally Western. Those who chose after 1949 not to follow the new creed escaped to Hong Kong in large numbers. Consciously or not, they were choosing the mainstream institutions of the capitalist West. As most of them struggled to survive in the slums and hillsides of Hong Kong, they absorbed the lessons of a mature modernity. This took the shape of an orderly and relatively honest administration, an arcane but fair system of law that protected private property, and economic and financial organisations which rewarded the skilled and the enterprising

Was this what modernity is really about? Most of them were soon convinced that what they encountered in Hong Kong were better ways towards modernity than anything they had experimented with in China in the past. Hong Kong itself was changing. No longer was it the British colony exclusively peddling British ways. It had become the front line for a globalizing capitalism fighting a desperate battle in Asia against communism. No one could be certain then who would win, but the struggle ensured that there were plenty of new opportunities, and that there was access to capital and credit. These enabled Hong Kongers to come forward and take the necessary risks in a favourable environment.

A new community was formed, one that was infused with people from all over China. The full story of how the hundreds of thousands of Chinese who entered Hong Kong during these decades has yet to be told. What I understand of the transformation is best described through the products of Hong Kong education during the first decade after 1949. That was the generation which grew to prominence 30 years later in the 1980s and 1990s. When they were still at school in the 1950s, there was still a major division between those who went to essentially English schools and those who went to schools that taught entirely in Chinese. The two sets of schools offered different paths to modernity, one that was clearly modelled on what was regarded as standard and good in Britain, and the other inheriting the traditions of national education developed in China.

My final examples of ambivalent modernity come from two contrasting groups. I offer a simplified profile of the two in order to make a more general point about the new modernity that most Chinese now face. The first group consists of those who, whether local-born or immigrant mainlanders, tended to identify with China and accept its past efforts at modernising as their starting-point. The second is represented by those who recognised the limits of traditions, and were willing to look outwards in order to broaden Chinese horizons further and enhance a more consistently modern framework.

For most of the first group, their backgrounds include some immersion in Chinese schools, but many had spells in Hong Kong's elite English schools as well. The entrepreneurs and businessmen among them were careful to be politically correct in a British colony, but never lost their close links with China. The more politically active, however, consciously opted to be anti-colonial and identified with things Chinese. The most prominent of them stayed close to the wider Chinese community. Many remained in business, or fields like education, trade unionism, and social welfare, and rose to leadership positions. Others, however, were prepared to work for companies and agencies of the People's Republic of China in Hong Kong, and some rose high after decades of loyal service. Despite their common education backgrounds, they were led to different personal choices and worked in different circles. They thus gained contrasting perspectives on Hong Kong's future.

After the Joint Declaration in 1984, and when the crunch came after the Tiananmen tragedy in 1989, a number of them took a sharply different road. They did so not by leaning towards the British, but by confidently affirming that they were modern and patriotic Chinese who should be engaged in the betterment of China itself. Indeed, many were critical of the government on the mainland and became supporters of democracy. What divided them politically from those who remained trusting the regime in China may reveal ambivalence in attitudes, but Hong Kong had produced in them all a natural and unself-conscious commitment to modernity that is quite new. Their differences stemmed from the choices they had made when they were young, choices that

were essentially rational and each guided by an equally strong desire to be modern. This desire was further enhanced by their exposure to the open international economy that had impinged so strongly on Hong Kong for half a century.

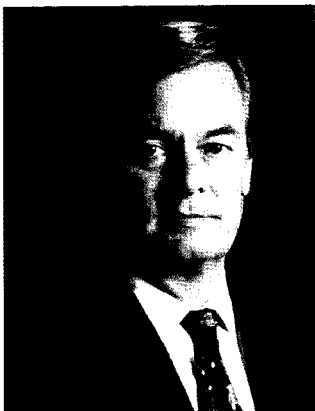
The second group include descendants of old Hong Kong families open to decades of British influence, and also the better-educated immigrants from Shanghai and other Treaty Ports. It is not, however, family backgrounds that define their modernity. Perhaps it is the China coast ambience, and the fact that most of them received an English-language education, that give their ideas of modernity a flavour of their own. They pursued notably different careers. Many went into Hong Kong's public service or the professions. Others sought modern management training and joined the larger commercial and industrial establishments.

Of the former, many would have studied in the best Hong Kong English schools, with some going on to the University of Hong Kong when it was still elitist. Most of them would have the cultural skills to move easily in modern Chinese circles. The latter are more likely to be deeply influenced by looking outwards at more Anglo-American horizons and, through their wider business networks and connections, become more truly international. In both groups are to be found the convergencies that one might be led to expect from a modernising China and the already modern English-speaking West. Their ambivalence comes not from being in an in-between position looking both east and west. Instead, both enjoy the comfortable high ground of knowing how the West works, and are ambivalent only about how much to adapt when they return to face the new forces that are now modernising China itself. The challenges of Hong Kong that had engaged them when young have placed them in the unique positions they now enjoy. It is again Hong Kong under a different sovereignty that will point to a new stage of modern Chineseness yet to be shaped.

Hong Kong has moved during the past century and a half from unequal separateness to insecure cultural conjunctions and then, from the lessons learnt, moved further to a growing poise and confidence towards all things modern. Through that period, it has changed from a small generator pumping Western ways into China into a powerhouse of the modern and the cosmopolitan that assisted the recent transformation of South China.

In the examples I have given above, we see a silent drama of Anglo-Chinese adaptation. In the face of Chinese cultural decay and Western dominance, different roles have been tried. And each role has helped to prepare that which followed. As the play unfolded, the message became clearer. The thousands, even millions, who charged into an unknown future in Hong Kong, with moderns to the left of them and moderns to the right of them, have completed their historic and heroic task. The Hong Kong Chinese are now modern not necessarily in the way the West had expected, nor in the way their

mainland countrymen might have wanted. But it is now the only part of China which has achieved this without major interruptions. The ambivalent progressions from Wu Ting-fang and Sun Yat-sen to the likes of Sir Robert Hotung, and now to the two contemporary groups who will remain after the handover, have been continuous. No other comparably modern Chinese community exists. The Hong Kong Chinese seem now ready for the last act, in which they offer their own blend of modernity to all Chinese who might want it.



Message

*From Mr. Peter Sutch, Chairman,
John Swire & Sons (H.K.) Ltd.*

The Swire Group's connections with Hong Kong University probably go back further than those of any other large corporation in Hong Kong.

When HKU was founded at the beginning of this century, many in the Hong Kong business community were slow to grasp the benefits of a university offering Western-style education to local and mainland students. It was Swire's Senior Partner, James Henry Scott, who took the lead in 1909, with a letter to the Governor of Hong Kong, Sir Frederick Lugard, in which he spoke of his "deep-rooted belief in the advantages that are likely to accrue to the Colony...from your great University scheme." Scott backed his words handsomely with one of the principal donations to the University's endowment fund, resulting in the foundation of the Taikoo Chair of Engineering and beginning a long history of Swire-funded scholarships at HKU.

In 1967, Swire's contribution to the building of the Robert Black College marked the firm's centenary in the Far East. I was a new boy with Swire then and over the last 30 years I have been privileged to watch the Company grow in stature with Hong Kong. If there is one lesson I have learned during that time it is that a company depends first and foremost on its people. James Henry Scott recognised this back in 1909. Today, Hong Kong is a by-word for its highly skilled professional and technical workforce, and companies like ours can draw on a fine body of high-calibre, qualified employees. We at Swire are only too aware of the enormous debt that we owe to the high standards of education promoted by institutions such as HKU.

I am therefore very pleased that Swire continues to contribute to HKU and to the Robert Black College and I am delighted to offer my heartiest congratulations to the College and its staff on their 30th anniversary.



Message

*From Professor Ho Peng Yoke 何丙郁
Former College Master*

It gives me much pleasure to find that my present visit to Robert Black College coincides with its 30th anniversary which also happens to occur in 1997, a year of great historic importance to Hong Kong. Since its foundation in 1967 the College has been growing from strength to strength, particularly in recent years which witness many changes and new innovations in the College to keep pace with the march of time. It gives me added pleasure to learn about a plan to build a new extension to the College to usher in the new millennium. I would like to take this opportunity to wish the present Master good luck and every success in this new project.



From Master to Master

By Mr. Harold Ma 馬英勇
An Observer

Thirty years ago, the first Master of the Robert Black College, Mr. Georges E. Endacott, officiated at the opening ceremony of the Robert Black College. The College was founded with the intention of providing accommodation for overseas visitors as well as for graduate students of the University of Hong Kong. The original building of the College with twenty four guestrooms was financed by contributions from several donors, notably Sir Tang Shiu Kin, Mr. Leung Yew and Mr. Ng Shi Cheong. At the time, there was not enough visitors staying in the College to make the operation of the College financially viable. Fortunately, the University succeeded in obtaining a substantial donation from the John Swire & Sons (HK) Ltd. to set up a number of scholarships for a dozen local research students to reside in the College. The College has gradually taken up its place as a centre of cultural exchange between the East and the West. The mastership was soon passed on to Mr. Roger A. Williams with the intention of operating the College on the model of a college in the Oxford University with which Mr. Williams was familiar.

As the University grew, so did the number of its overseas visitors. The first extension building was added to the College in 1974 during the Mastership of Dr. John W.E. Cheong, Mr. William's successor. The extension building was named Kong Siu Luey Wing after its donor. As a former resident scholar of the University of Oxford, Dr. Cheong followed the footsteps of Mr. Williams in running the College as an Oxford College. As the University continued to grow, another extension building, named after Professor Kenneth Robinson, was added to the College in 1982 during the Mastership of Rev. Mr. Eric Kvan. Being a clergyman, Mr. Kvan brought a touch of missionary flavour to the operation of the College. One of his legacies to the College is a large collection of ornamental owls. His successor, Professor Ho Peng York, as a world-renowned Chinese scholar, introduced certain traditional Chinese cultural values to the life in the College.

With elements of professionalism introduced into its operation, the occupancy for the sixty odd guest rooms in of the College has risen steadily

since the current Master, Professor Leung Wai-sun, succeeded Professor Ho in 1987. As its financial reserves increase annually, the College has been able to set up fellowships in the names of two former Vice-Chancellors namely: Professor Kenneth Robinson and Professor Rayson Huang, to promote research work and academic exchange respectively in the University. The College also made a substantial contribution to finance the cost of renovating May Hall when it was converted into a residence for graduate students of the University in 1992. May Hall, which was re-named May Wing, has become part of the College when it was opened to admit residential graduate students after its renovation. Forty five residential scholarships in the name of a third former Vice-Chancellor are financed by the College to subsidize the rent of all the non-local graduate students resident in May Wing. In the meantime, the College received another substantial donation from the Swire Group of Companies to set up some twenty additional Swire scholarships for the local graduate students to live in May Wing.

Over the last ten years, the traditional Guest Nights became monthly features of the College during the academic year. Among the highlights are the American Night, Australian Night, British Night, Canadian Night, International Night, Chinese Cultural Night, etc. Monthly seminars are given in the College by the graduate students residing in May Wing. Following the publication of the Silver Jubilee Journal of the College, came the publication of the College Journal, Evenings of Insights, which contained abstracts of lectures and seminars given in the College in the period, 1993-1995. I congratulate the College upon the publication of its 30th Anniversary Journal and I wish the College every success in the years to come.

30th Anniversary Dinner

December 12, 1997

In celebrating its 30th anniversary, the Robert Black College of the University of Hong Kong held a series of functions ending with an anniversary dinner on December 12, 1997. The College was decorated with flowers along its passages and corridors. The gardens and the verandas were lit by decorative lights for the occasion. The party began at 7.00 p.m. with a cocktail party at the Swire Lounge which was crowded with guests. Before the dinner began in the Kong Siu Luey Lounge, the Master of Ceremony, Mr. Jeremy Raich, called upon the College Master, Professor W.S. Leung to address the gathering.

In welcoming the guests, Professor Leung extended a special welcome to the Guest of Honours of the evening, the Vice-Chancellor, Professor Y.C. Cheng and Mrs. Cheng. He then gave a brief account of the history of the College in the last thirty years and described the different phases of development of the College in terms of its buildings beginning with the initial building donated by the late Sir Tang Shiu Kin and his friends in 1967. The second building was donated by Mr. Kong Siu Luey in 1976 and the third building was constructed on part of a large donation by Dr. Haking Wong in 1982. Five years ago, the College acquired its latest building, namely the Old May hall, and contributed to its conversion into a graduate hall of residence. The College has since been providing it with some seventy annual residential scholarships for its graduate residents. He went on to say that the College has now established an international reputation as a quality guesthouse for overseas visitors to the University and it is planning to have a new building adjacent to its present building. He hoped to obtain a donation for constructing the building which will increase the present accommodation capacity of the College by 50% or more. He ended his speech by making a toast to the health of the guests.

The Vice-Chancellor, Professor Y.C. Cheng, recalled that he attended the Silver Jubilee Dinner of the College five years ago wearing another hat. He told the gathering that the College was the brainchild of the former Vice-Chancellor, Sir Lindsay Ride. While the founders intended that the College would model itself on a college in the Oxford University, he was not disappointed that the College did not quite fulfill the wishes of its founders. He was happy to see that the College has evolved into a venue for academic and cultural exchanges between Hong Kong and the rest of the world. He foresaw that in addition to being a bridge between cultures of the East and the West, the College would increasingly serve as a bridge between cultures of the North and the South. He was also happy to note the various contributions the College was making to the University and he praised the College Master for the role he has played in the success story of the College. He ended his speech by thanking the guests for coming to the celebration dinner and wishing the College greater success in the next thirty years.

After the cutting of the anniversary cake by Mrs. Leung, the guests were more than ready to help themselves with the buffet dinner. The dinner was followed by an lucky draw performed by Mrs. L. Cheng. The first prize of the draw was an Olympus camera won by Mrs. Luan Shi Wu. The party ended with a 30-minute musical performance by members of the Hong Kong Academy for Performing Arts. On leaving the party, each guest was pleasantly surprised by the presentation of an anniversary gift from the College.



Address by Professor Y.C. Cheng



Anniversary Cake cut by Mrs. J. Leung



Musical Entertainment



Raffle draw by Mrs. L. Cheng

Swire Night in Robert Black College

November 20, 1997

As part of the celebration activities of its 30th Anniversary, the Robert Black College of the University of Hong Kong held a Swire Night on November 20, 1997 in recognition of the many contributions the Swire Group of Companies has made over the years to the various academic activities in the University in general and in the Robert Black College in particular. The cocktail party which was held in the Kong Siu Luey Lounge of the College was attended by over one hundred guests among whom were the guests of honour, Sir Adrian Swire, Chairman of the Swire Group of Companies from London and Mr. Peter Sutch, the Hong Kong Chairman of the Group.

The program began with a musical performance by a string quartet from the Hong Kong Academy for Performing Arts. The Master of Ceremony, Mr. Norman Cheung, who is a Swire Scholar, introduced the four speakers of the evening one by one. The first speaker, the College Master, in his welcoming speech gave a brief account of the formative years of the College and praised the Swire Group of Companies for setting up the timely Swire Scholarships in the College, first when the College was founded thirty years ago and again in 1992 when the College began to administer May Wing which is the first graduate residence in the University. Sir Adrian Swire spoke about the long and fruitful association of the Swire Group of Companies with the University and congratulated the College on its successful operation, particularly in recent years. The Pro-Vice-Chancellor, Professor Ian Davies, as Acting Vice-Chancellor, conveyed his greetings to the College on its 30th Anniversary and on behalf of the University expressed his gratitude to the Swire Group of Companies for its many donations to the University over the years including the Taikoo Chair of Engineering, the Swire Marine Laboratory, the Swire Hall and the Swire Chair of Japanese. Finally, on behalf of all the Swire Scholars, Ms. Ivy Man spoke of the scholars' valuable experiences as residents in the Robert Black College and expressed their deep appreciation to the Swire Group of Companies for their scholarships which enable them to gain the experiences.

After the speeches came a raffle draw. There were seven prizes of which the first and the second were two economy return air tickets to any destination in Europe and a coupon worth HK\$3,000.00 of sport's wear respectively both donated by the Swire Group of Companies. A spontaneous applause greeted the winner of the first prize, Mr. Chiu Pak, the College Steward, when his card was drawn out by Mr. Peter Sutch. Every guest was presented with an anniversary souvenir gift on leaving the cocktails party which was followed by a meeting of the past and present Swire Scholars to decide on the formation of a Swire Scholars Association.



Welcome to Swire Night

By Professor Vincent Leung 梁維新
College Master



Ladies and gentlemen,

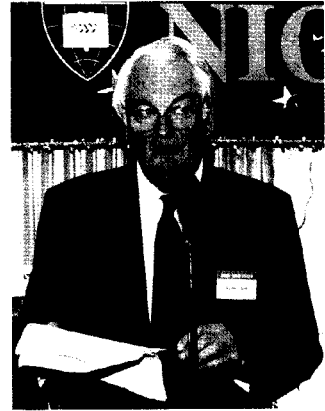
Good evening and welcome to the Swire Night function which is part of the 30th Anniversary Celebrations of the Robert Black College. Incidentally, this is the second Swire Night function the College is holding, the first time we held such a function was in 1992. Let me extend a special welcome to Sir Adrian Swire who is, as many of us know, one of the two famous Swire brothers in London. Sir Adrian is at present on a two-day visit to Hong Kong and we all appreciate his taking time to attend our celebrations in the College in the middle of an extremely busy schedule. Next, I would like to extend a special welcome to Mr. Peter Sutch who is the Swire Group Chairman in Hong Kong and a special welcome to Professor Ian Davies who is representing the Vice-Chancellor on this occasion.

In the past century, the Swire Group of Companies, through its successful commercial operations, has made great contributions to the economy of this part of the world, particularly to that in Hong Kong. Over the years, the Swire Group has given very sizable donations to many worthwhile causes in Hong Kong, especially to higher education in Hong Kong. Thirty years ago, when the Robert Black College of the University of Hong Kong was founded, it was the one dozen Swire residential scholarships donated to the College for local graduate students that helped to make the College financially viable in its formative years. Five years ago, when the College acquired a new wing, known as May Wing, the Swire Group again came forward with twenty more scholarships to assist additional local students to reside in the May Wing of the College.

The Robert Black College is very proud of its association with the Swire Group in this very special way. Tonight, I am glad to take the opportunity of the 30th Anniversary of the College to hold a Swire Night Cocktail Party as a gesture of appreciation of our deep gratitude to the Swire Group. I am also very happy to see so many present and past Swire Scholarship holders who I understood intend to make use of this gathering to form a Swire Scholars Association. Ladies and gentlemen, may I ask you to raise your glasses and drink a toast to the Swire Group - To the Swire Group.

Sir Adrian Swire Recalls

Swire Group Chairman



Ladies and gentlemen,

When the idea of building a post-graduate college for mature students and visitors to Hong Kong University was first mooted in the early 1960s, I doubt whether even its staunchest advocates envisaged the phenomenal growth in the number of overseas visitors that the next thirty years would bring to HKU. Since it opened with 24 guest rooms in 1967, the Robert Black College has been enlarged three times, including the most recent addition of the May Wing in 1992, and a fourth extension is now being planned. It seems hard to believe that in 1967 there were scarcely enough visitors to make the College financially viable. It is a great tribute to the growing prestige of HKU overseas, as well as to the professionalism with which the College has been run by the current Master Professor Leung and his predecessors, that demand for accommodation at the College has escalated throughout its 30-year history, and that over the last decade in particular, the College's annual financial reserve has risen steadily.

The College was built on a number of donations and was named after Sir Robert Black, the Chancellor of the University of Hong Kong at the time. Sir Robert Black lives not far from me in England and he is now in his nineties. I have not seen him for some time, but co-incidentally may be doing so very shortly and will tell him with pleasure of today's events and, if I may, send all your good wishes. I know he will be delighted to hear that the College has celebrated its 30~birthday in such good shape.

The Swire Group has had a close interest in the Robert Black College since its foundation, and since tonight has been billed as a "Swire Night", I should perhaps briefly outline the history of this long standing connection. The relationship goes back to the founding days of the University, when various Swire companies contributed the sum of forty thousand pounds - then a very large sum of money indeed towards its endowment. As a result, in 1911, the University created the Taikoo Chair of Engineering and Swire was granted the privilege of nominating four Taikoo Donor Scholars annually. These scholarships, which are periodically "topped up" in line with rising costs, are

now called John Swire Donor Scholarships and began a history of Swire-funded places at HKU.

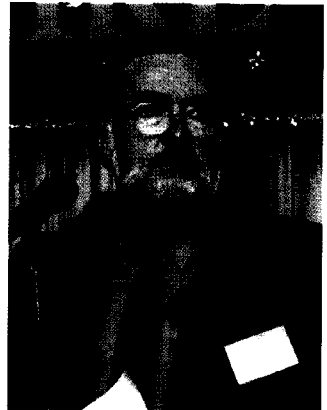
In 1964, relations between Swire and HKU took a new turn when Dr. W.C.G. Knowles, retiring Chairman of Butterfield & Swire, as the firm was then known in Hong Kong, was appointed Vice-Chancellor of the University. Not unnaturally, Dr Knowles' appointment promoted a closer identity between the firm and the University and helped focus Swire's attention on the provision of post-graduate education. An initial donation towards the building of Robert Black College was supplemented by the endowment of two residential post-graduate scholarships at the College, to mark Swire's centenary in the Far East in 1967. These were followed in the 1970s by Swire Research Studentships and a Travel Awards scheme, and in the early '90s, by 20 Swire Scholarships for post-graduate residents of the new May Wing. The Company meanwhile kept its commitment to undergraduate students. The funding of a new undergraduate hall of residence, Swire Hall, highlights a sustained programme of contributions down the years.

I list these donations not in a sense of vainglory, but to make the point that the Swire Group has been from the very outset a champion of all that HKU stands for. Nowadays, the link between town and gown is strong in terms of corporate funding for Hong Kong's academic institutions, but sad to say back in the 1900s, Swire was one of only a few foreign firms operating in Hong Kong which contributed to the establishment of HKU. At that time, many were sceptical of a University offering Western-style education to local and Mainland students. Swire's senior partners, however, embraced the idea wholeheartedly. They rightly foresaw that the establishment of HKU as a centre of excellence for the whole of southern China would have incalculable benefits, providing Hong Kong with new professional classes who would add lustre to its medical, legal, technical and business sectors. Of course their reasoning was not entirely altruistic: what was good for Hong Kong as a whole, they argued, would surely be good for businesses like Swire. And their reasoning was sound. Today, Hong Kong is world-renowned for its high-calibre professional workforce and has become Asia's leading business centre. The Swire Group's businesses in Hong Kong have meanwhile grown in parallel—probably beyond anything envisaged by our wise predecessors.

Many of the benefits Swire has enjoyed through operating in Hong Kong are attributable to the industry, self-motivation and business acumen of its people, and in turn, to the high standards promoted by institutions like HKU. Over the years, we have drawn many top-notch executives from the ranks of its graduates and I am only too aware of the vast debt that we owe to the University. It is only right then that we should try to return some of those benefits to the academic community and I feel it is particularly appropriate that we should do so by funding post-graduate studies. I am therefore delighted that the Swire Group continues to assist Robert Black College in its 30th year and look forward to many more years of success for this fine institution.

A Fruitful Association

*By Professor W. I. R. Davies
Acting Vice-Chancellor*



Ladies and gentlemen,

Firstly I would have to let you all know how much the Vice-Chancellor regrets not being here this evening, but he is on an academic assignment in Europe this week and therefore cannot be with us. On his behalf and on behalf of the University, may I add my warm anniversary congratulations to those already expressed this evening, and extend my best wishes to the Robert Black College upon its thirtieth birthday. I need hardly point out what a significant and integral part the College plays in the corporate life of the University of Hong Kong.

We have already heard from the Master and Sir Adrian of the long involvement of the Swire company in the life of the College and the University. But I'm also aware of how reticent the Swire family can sometimes be when their munificence is acknowledged by others. When it was my privilege to present (the then Mr.) John Swire, Sir Adrian's brother, for an honorary degree of this University, I remember him advising me to seek evidence from others of his contributions to Hong Kong and to this University. This led me to exploring the matter with Sir Jack Cater, who kindly wrote to Dr. Kenneth Robinson, one time Vice-Chancellor of the University of Hong Kong, for more details of Sir John Swire's involvement in the University. Dr. Robinson in turn sought the assistance of a colleague Fellow of Nuffield College at Oxford University - none other than Sir Adrian Swire, who then reverted to his brother, Sir John, for the information I was seeking. So, you see, Sir John's reticence caused my researches to have led me in a full circle, but I possessed a far greater appreciation of the Swire Company's involvement in our affairs.

Nothing can deny that place which the Swire Group and the Swire family have had in our development as an institution of higher learning in Hong Kong. To add to what you have been told already this evening, could I mention the Taikoo Chair of Engineering, dating back to our early days as a fledgling University, the Swire Chair of Japanese, a much more recent donation, and the

Swire Hall for our students as well as the Swire Institute of Marine Science for our scientists and graduate students. The University will always be immensely grateful for such on-going support and we value greatly our liaisons with one of Hong Kong's most important hongs, as we do our connections with the Swire family who have contributed so much to the history of Hong Kong.

I am delighted to be here this evening representing the Vice-Chancellor and to share in the celebrations of the Robert Black College. I'm certain that the College, served by dedicated Masters and their staff as it continues to be, will be destined to remain an important feature of the life of this University. Thank you

A Word of Appreciation

By Ms. Ivy Man 文愛娟
Swire Scholar



Sir Adrian Swire, Mr. Peter Sutch, Pro vice-chancellor, Master, Ladies and Gentlemen,

First of all, I would like to welcome you all once again to the Swire Night, one of the highlight events of the 30th anniversary of Robert Black College. I am glad to have a chance to represent all the Swire scholars and students to say a few words.

As the Master said, Swire Scholarships and Studentships are in fact residential scholarships to pay for the residence of local graduate students in Robert Black College. The College, which is well known to be a site of international colloquia, plays an important role in its mission of bringing together East and West, and provides opportunities for all the residents and guests to engage in scholastic discussions and interactions. Being Swire scholars and students living in Robert Black College, we are lucky to have chances to take part in the College's various activities that enhance our horizons. I think this should be one of the reasons why most of the ex-Swire scholars and students are so successful in their careers. In addition, I would also like to thank the Swire Groups of Companies for supporting the Swire travel grant which enables us to upgrade the standard of our research by attending international conferences and doing field work.

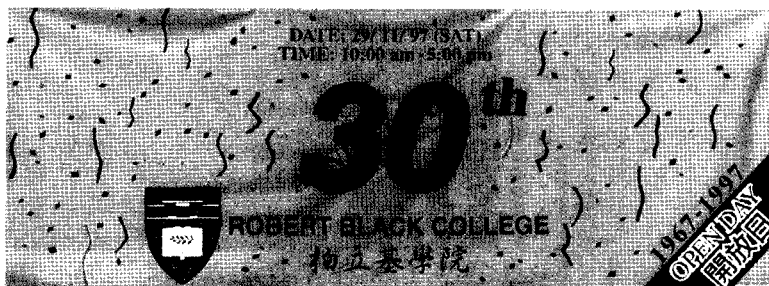
1997 is not only a remarkable and historical year for Hong Kong, but also for Robert Black College. On this occasion, the 30th anniversary, a group of Swire scholars is working on the founding of the Swire Scholar Association with the objectives of promoting learning and education, the spirit of service to the Hong Kong community, and maintaining and fostering the bonds and friendship among scholars. Of course, without your support, the aims will not be achieved. May I ask all the Swire scholars and students here to stay behind for a couple of minutes after the cocktails to discuss the founding of the association.

Lastly, on behalf of all the Swire scholars and students, I would like to take this opportunity to thank the Master for his guidance; all the College staff who always give us a helping hand and make us feel at home; and most importantly, the source of the Swire Scholarships and Studentships, John Swire & Sons (H.K.) Ltd. Special thanks to the Guest of Honour today, Sir Adrian Swire, for your company's generous and continuous support throughout these 30 years. Without these scholarships, I am sure our postgraduate life will not be so distinctive.

I know I have said more than a few words and I understand that you have been standing for a long while. Thank you very much.

Open Day of the College and its May Wing

The Robert Black College held an Open Day function on November 29, 1997 as part of the celebrations for its 30th Anniversary. At 10:00 a.m. the College and its May Wing opened their doors to welcome visitors from the University and the community in Hong Kong. In the College, visitors were able to tour the dining facilities, the library, the lounge, the function room as well as a couple of guestrooms and suites. Among the photos displayed were those taken on the various functions of the College including the American Night, British Night, Australian Night, Canadian Night, International Night, Chinese Cultural Night, etc. An account on the history of the College was also on display and the visitors to the College were served with tea and coffee. The public rooms and the corridors along the route of that part of the College opened to visitors were decorated with a French flavour.



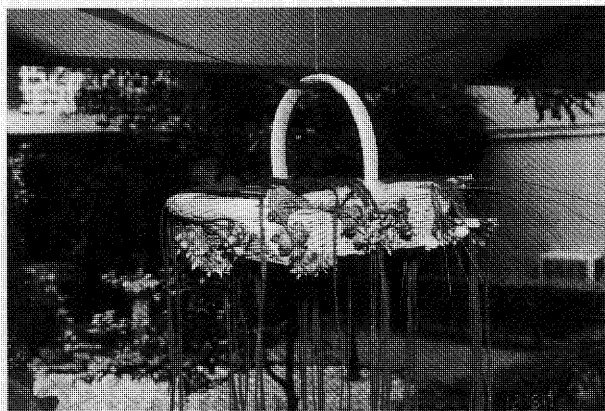
In the May Wing of the College, visitors were able to tour the common rooms, cooking facilities, reading room and a couple of student rooms for single and double occupancies. Among the photos displayed were those taken on the various activities of the international graduate student community. An account of the history of May Wing was also on display. May Wing is very much in demand by the graduate students of the University who formed the bulk of its visitors on Open Day.

Open Day

November 20, 1997



Records on Seminars and Conferences



Decoration along Tour Route



College History on Display

記柏立基學院三十週年慶祝晚會及學術講座

太古學者張靜雲撰

為隆重慶祝柏立基學院成立三十週年，學院於十一月二十晚舉行了慶祝晚會，出席的嘉賓包括歷屆的學院院長、各院系的教授和多位太古學者，人材雲集，盛況空前熱鬧；更榮幸的是，學院邀請了香港太古集團倫敦總公司主席 Sir Adrian Swire 及香港分公司主席 Mr. Peter Sutch 為晚會的榮譽主禮嘉賓。

晚會的節目，由太古學者張健緯一一介紹。首先由學院院長梁維新教授致歡迎辭。梁教授表示學院的運作形式在過去的三十年中有著明顯改變，使學院無論在提供研究學者住宿服務，或提升大學學術水平方面均作出貢獻。梁教授更承諾提高學院的運作質素，使學院成為一所更具規模，更具學術氣氛的研究學院。

隨後由 Sir Adrian Swire 致辭。他引述太古公司在學院成立過程中曾擔當的角色，並讚揚學院三十年來的成就和在學術交流上所作出的貢獻。接著由港大副校長 Ian Davies 教授代表大學感謝太古集團公司歷年來對大學的各項學術活動資助。最後文愛娟代表太古學者向 Sir Adrian Swire 及 Mr. Peter Sutch 致以多謝演辭，在場的每位嘉賓亦報以熱烈的掌聲。

在盛會中，學院為各嘉賓預備了豐富的小點美食及各具特色的飲品，令每位嘉賓有賓至如歸的感覺。嘉賓一面品嚐美味的食物，還一面可欣賞樂隊為學院奏出祝賀的生日歌曲時，每位嘉賓更歡呼雀躍，將晚會的氣氛推進高潮；在欣賞完優美的樂曲後，嘉賓熱烈鼓掌，表達了每位嘉賓對學院成立三十週年的祝賀及對學院的支持。

晚會的另一個高潮，當然是最緊張的幸運抽獎時候了，並由晚會的榮譽主禮嘉賓 Mr. Peter Sutch 主持抽獎。在場嘉賓除了每人可得到一份甚具紀念價值的禮物外，大會更額外預備了七份巨獎，而獲得頭獎的幸運嘉賓更可得到兩張由國泰航空公司贈送的免費直航來回歐洲機票，全由香港太古集團有限公司贊助。

更值得一提的是，學院趁著三十週年的大日子，特別成立了柏立基學院太古學者會，其目的是將過去的太古學者組織起來，加強彼此的聯繫，為大學的研究工作作出承擔，並推行對社會有意義的活動。第一屆太古學者會就職典禮將於十二月中舉行，有興趣進一步了解該會的人士，可隨時致電到學院的辦公室查詢。

緊接的另一個慶祝活動，是由施樸本教授主持的「樂品淳學人講座」。學院今年蒙邀到施樸本教授為學院主講「文化自然觀」，就「何謂文化」及「如何理解文化」提出了新穎的看法，吸引了大批學者，人數足足坐滿了整座黃麗松講堂，座無虛設，甚至有些要站立後堂；演講過後，台下積極發問，交流意見，學術討論氣氛熱烈，是近來難得一見的學術研討會。

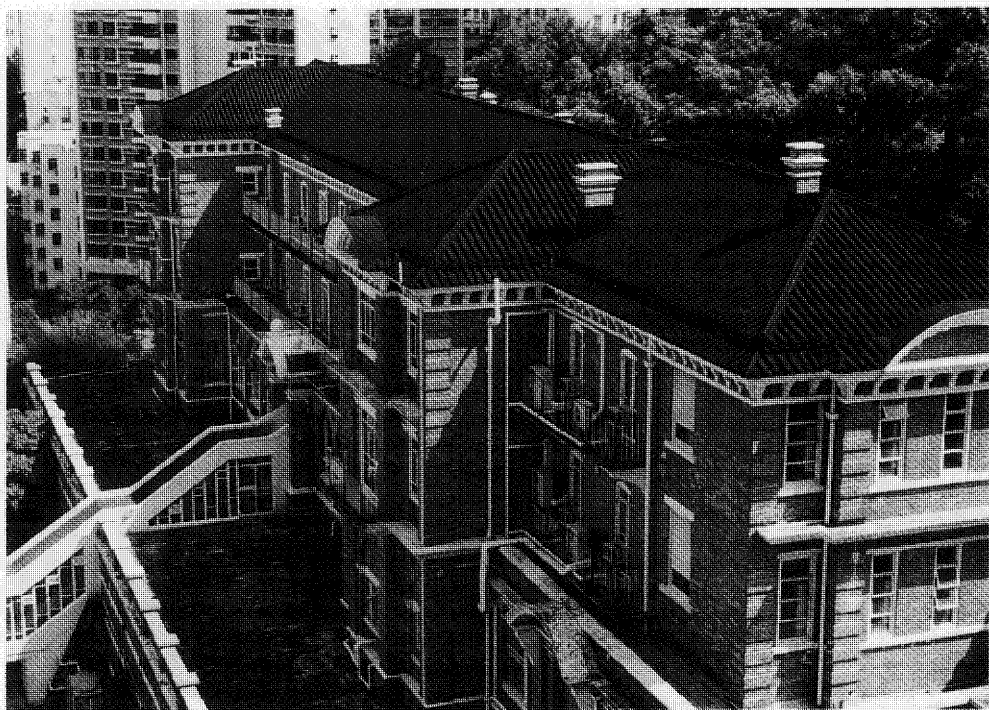
在邁向三十一週年的同時，柏立基學院將跨進新年代，並繼續為大學提供學術支援，與社會共同前進。

A Brief History of May Wing

When the University of Hong Kong opened its doors and admitted its first students about one century ago, it was the intention of its founders that it should be run as a residential university. It was generally accepted at the time that an all-round education was desirable for a university student and residence in the university would form part of his/her all-round education. In the years that followed the founding of the University of Hong Kong came the building and opening of a number of halls of residence, one of which was named May Hall in honour of a former Chancellor of the University. May Hall was in a scenic location situated on the eastern side of the university campus below the Vice-Chancellor's lodge. May Hall was opened for undergraduate residence in 1913, and the first warden of May Hall was Dr. Francis Clark.

As an undergraduate hall of residence, there were some forty bedrooms for accommodating about sixty students in May Hall. During the first twenty years of its operation, a sizable portion of its student residents came from Southeast Asia, notably Singapore and Malaya. Also, the majority of the student residents came from well-to-do families as it was a luxury to study in a university at the time and more of a luxury for students residing in the university. After the Second World War, the composition of the student residents underwent a radical change as the number of universities rose in the Western Pacific Region. In the meantime, the families of the student residents in May Hall were less and less well-to-do. As "birds of the same feather flock together", the students living in each hall of residence in the university had their own characteristics. For many years, May Hall had the reputation of being the residential hall with the most hard-working students. It was also the quietest hall of residence. Being in the proximity of the Vice-Chancellor's lodge might be one of the reasons.

An exceptionally heavy rainfall struck Hong Kong in 1966. One of the severe landslides in the Hong Kong island removed one quarter of the building of May Hall. This put an end to May Hall as an entity. When it reopened its doors four years later, it became a constituent part of a new hall of student residence known as the Old Halls. The operation of the Old Halls went on for twenty years until 1990 when part of the Old Halls had to be demolished to give way to the redevelopment program in the University. After having successfully resisted demolition, May Hall was thoroughly renovated and upgraded into a residence for graduate students in 1992.

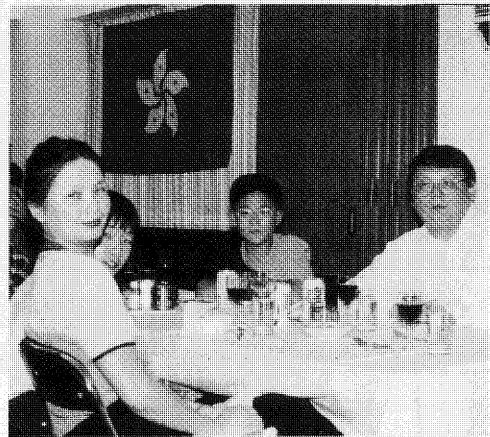


May Wing Building 1997

May Hall was then placed under the administration of the Robert Black College which made a substantial financial contribution to its renovation and furnishing. It became a wing of the College and re-named as May Wing. May Wing has the capacity of accommodating seventy graduate students all of whom have been given a residential scholarship by either the College or the John Swire & Sons (H.K.) Ltd. if they do not hold overseas residential scholarships. However, in the past three years, ten of the graduate residents in May Wing have been relocated to reside in university staff quarters in Sha Wan Drive as their rooms in May Wing have temporarily been turned into senior staff offices. The regular function in May Wing is the monthly seminar given by the graduates residing in May Wing and other parts of the Robert Black College.

July 1, 1997 -

*Hong Kong's Day
of Destiny
at Robert Black College*



A Toast to Hong Kong

July 1, 1997.

Extract of Speech

By Professor Vincent Leung



Ladies and gentlemen,
.....

For the past fifty years, I think that every thoughtful person in the world who knows anything about Hong Kong could foresee that this historical day of Hong Kong was bound to come sooner or later. What no one could foresee is the conditions Hong Kong is in when this historical event finally takes place. Now we know that this historical event has taken place at a time when the standard of living in Hong Kong is at its all-time high, at a time when the level of education of the man in the street in Hong Kong is at its all-time high and at a time when the levels of human rights and democracy the people in Hong Kong enjoy is also at its all-time high. These favourable conditions have no doubt been created by the blood, sweat and tears of the Hong Kong people in the last 150 years and aided by the positive side of our Chinese and British heritages. In the meantime, we must give credit to where credit is due. First, we should pay our tribute to all the people who are in the forefront in making Hong Kong a world-class city today. Secondly, we should be grateful for the great contributions Britain has made to Hong Kong over the years and for the valuable contributions China has made to Hong Kong in recent years. Without the great efforts made by these two countries, neither Hong Kong nor the Handover of Hong Kong could have been a resounding success. I am hopeful that these two countries will continue to contribute to the success of Hong Kong in the future as they have done in the past. Now that the Handover of Hong Kong is over, the Hong Kong people have restored their dignity and self respect, China has recovered its lost territory and Britain has removed an ethical stain in its history. At the dawn of a new and exciting era in Hong Kong, we all look forward to achieving greater success in the future.

Ladies and gentlemen, may I ask you all to rise and drink a toast to the future of Hong Kong.....To the future of Hong Kong.

Unity of Sovereignty and Autonomy

*By Mr. Xi Junjian
Dept. of Law*

One of the greatest events happened in the year 1997 in China as well as in the world is the resumption of the exercise of sovereignty over Hong Kong (HK) by the Government of the People's Republic of China (PRC). Upon China's resumption of the exercise of sovereignty on July 1, the Hong Kong Special Administrative Region (HKSAR) was established, which marked the beginning of a new era in HK's history. It is a new era not only because the one and half centuries of British colonial rule finally came to an end, but also because HK people have become their own masters with the principles of "one country, two systems", "HK people ruling HK", and "high degree of autonomy" being put into operation. This is a great opportunity for HK, for it will be able to bring into full play its initiative and build up a better future on its own, as well as a challenge, for there is no precedent for such a practice. To achieve the final success, a lot of things have to be considered and to be done, one of which is the treatment of the relationship between the Central Authorities (CA) and the HKSAR which ranks among the most important ones. For this sake, I try to give an analysis of the relationship under the regime of the Basic Law (BL) of the HKSAR and offer some suggestions on the treatment of such a relationship.

The issue of the relationship between the CA and the HKSAR was the focus of concern during the drafting of the BL. It may be said that it is the core of the BL, which embodies the policies of Chinese Government towards HK. The theoretical basis of the relationship is the general principle of "one country, two systems" which, simply speaking, means that two different social systems shall be practised within the sole sovereign state of the PRC, that is, the socialist system in Inland China and the capitalist system in HK, Macao, and Taiwan. There are two aspects in the principle, one being "one country", the other "two systems".

The aspect "one country" emphasizes the sovereignty of the PRC, the unification of China. It is not only the starting point but also the end of the principle. It is this aspect that determines the basic status of the HKSAR, i.e. a local administrative region of the unitary state the PRC. This was clear when the 1982 Constitution of the PRC was made. Article 31 of the constitution reads, "special administrative regions may be established in the country when it is necessary. The systems practised in the special administrative regions shall be stipulated by laws enacted by the National People's Congress (NPC) according to the specific circumstances." And Article 62 provides that the NPC has the power to decide the establishment of special administrative regions and the systems practised therein. Since, with regard to the establishment of administrative regions at different levels in the PRC, the NPC is responsible for

the establishment of provinces, autonomous regions and municipalities directly under the Central People's Government (CPG), it can be inferred that special administrative regions are at the same level as provinces, autonomous regions and municipalities directly under the CPG. It is much more clearly prescribed in the Sino-British Joint Declaration on the Question of HK, which stipulates that the HKSAR comes directly under the CPG (Sec. 3 (2)), and in the BL, which provides that the HKSAR is an inalienable part of the PRC (Art. 1) and that it is a local administrative region of the PRC (Art. 2). The HKSAR is a local administrative region of the unitary state of China for the following reasons:

- (1) From the historical point of view, HK has been part of China since ancient times. The question of HK arose out of the unequal treaties imposed on the Chinese government of Qing Dynasty by the British government, which were invalid under modern international law and denied by the descendant Chinese Government. And because China has been a unitary state for most of the time in history, HK does not have the inherent powers prior to the establishment of the state.
- (2) With regard to the process of the establishment of the HKSAR, it was established by the NPC in accordance with the constitution, which was the same as the establishment of other administrative regions such as provinces in China.
- (3) With regard to the powers enjoyed by the HKSAR, they are authorized by the CA, thus they are derivative.
- (4) With regard to the nature of the BL, it belongs to the category of "basic statutes" in the legal system of China. It was adopted by the NPC; therefore, it is a national law rather than a regional law adopted by local legislature.

The HKSAR is a local administrative region of the PRC, and is thus subject to the sovereignty of China. Sovereignty means the supreme power of a state over domestic and foreign affairs extending within the border of its territory. That is to say, China might have absolute control over HK if she determined to do so. However, the HKSAR is not merely a local administrative region of China, it is a region which enjoys a high degree of autonomy and comes directly under the CPG (Art. 12). This reflects the second aspect of the principle of "one country, two systems", i.e. "two systems". "Two systems" means the co-existence and the separation of the socialism in Inland China and the capitalism in HK, primarily focusing on the maintenance and preservation of the capitalism in HK. This is based on the history and reality of HK. The objective is to fulfill the reunification of HK with China, and at the same time maintain the prosperity and stability, which is good for the social, economic development in China, by the way of preserving the capitalist system and way

of life in HK and thus maintaining the confidence of HK people. It is this aspect of “two systems” that determines the degree of autonomy enjoyed by the HKSAR and its contents, which include the legislative, executive and independent judicial power including that of final adjudication (Art. 2). Together with the aspect of “one country”, it makes the legal status of the HKSAR definite and clear, that is, the HKSAR is a local administrative region of the PRC, which enjoys a high degree of autonomy and comes directly under the CPG (Art. 12).

An examination on the allocation of powers between the CA and the HKSAR is necessary to see how the principle of “one country, two systems” has been given expression in the relationship between them and how the balance has been struck. The powers exercised by the CA are limited to those in close connection with the sovereignty of the state, mainly defence and foreign affairs. In respect of legislation, one major concern is issues relating to the BL. The NPC is responsible for the enactment and amendment of the BL, while the Standing Committee of the NPC (NPCSC) is responsible for its interpretation, and both the NPCSC and the State Council have the power to propose bills for amendments to the BL. However, the power of interpretation and amendment is not arbitrary, the opinion of the Committee for the BL, which is composed of 12 members, half from HK and half from Inland, should be sought (Art. 158, 159). Except for the BL, the CA have no direct legislative power over the HKSAR, though some national laws are applied or shall be applied by way of promulgation or legislation by the Region (Art. 18). They may be classified into two categories. The first is national laws which reflect the concept of “one country”. They are: (1) Resolution on the Capital, Calendar, National Anthem and National Flag of the PRC; (2) Resolution on the National Day of the PRC; (3) Nationality law of the PRC; (4) National Flag Law of the PRC; (5) National Emblem Law of the PRC. The second is national laws relating to defence and foreign affairs as well as other matters outside the scope of the autonomy of the Region. These include: (1) Regulations of the PRC Concerning Diplomatic Privileges and Immunities; (2) Regulations of the PRC Concerning Consular Privileges and Immunities; (3) The Law on the Territorial Sea and Contiguous Zone of the PRC; (4) The Law on the garrison stationed in the HKSAR of the PRC. Finally, in case that a state of war is declared, or a state of emergency in the Region decided (only when a turmoil within the Region endangers national unity or security and is out of control of the local government), the CPG may issue an order applying the relevant national laws in the Region (Art. 18). This is so provided for the sake of national security and the interest of the Region. It can be easily envisaged that it will be applied on very rare occasions and probably never.

In respect of executive power, the CPG shall be responsible for the following matters: (1) Foreign affairs (Art. 13), e.g. the establishment of foreign consular and other official or semi-official missions in the Region (Art. 157), for which the Ministry of Foreign Affairs has established an office in the Region (Art. 13). (2) Defence (Art. 14), for which some five thousand PLA

soldiers are stationed in the Region, and the access of foreign warships and foreign state aircrafts to the Region must require special permission of the CPG (Art. 126, 129). (3) The appointment of the Chief Executive (CE) and the principal officials (Art. 15). It should be noted that this power is not absolute. The CE should be appointed on the basis of the results of relevant election or consultation held locally (Art. 45), and the principal of officials on the basis of nomination by the CE (Art. 48(5)). It is submitted that the power of appointment by the CPG is substantive, but it is probable that it will be exercised to the effect of procedural formality in practice if communication with the CPG is properly conducted in the process and a convention may develop therefrom. (4) decision-making concerning motion of impeachment against the CE by the Legislative Council (Art. 73(9)). (5) Arrangements providing air services between the Region and other parts of the PRC (Art. 131).

In the respect of judicial power of the CA, there is no definite provision. What can be got from the BL is that the courts of the HKSAR do not have jurisdiction over acts of state like defence and foreign affairs. And the courts should obtain a certificate from the CE, who should obtain a certifying document from the CPG before issuing the certificate, on questions of facts concerning acts of state whenever they arise in the adjudication of cases, and should be bound by the certificate (Art. 19).

In addition, the CA have some supervisory rights over the HKSAR. One of them is that the amendments to the method for selecting the CE for the terms subsequent to the year 2007 should be reported to the NPCSC for approval (Art. 7 of Annex I to the BL). Others are that some kinds of decisions made by the HKSAR have to be reported to the CA for the record, namely, the laws enacted by the legislature (Art. 17), the appointment and removal of judges of the Court of Final Appeal (CFA) and the Chief Judge of the High Court (Art. 90), the budget and financial account of the government (Art. 48(3)), the establishment of official or semi-official economic and trade missions in foreign countries (Art. 156), the amendment of Annex II to the BL concerning the formation and the voting procedures of the Legislative Council (Sct.III of AnnexII). Except in the first case where the NPCSC may return the law if the NPCSC find it not in conformity with the provisions of the BL regarding affairs within the responsibility of the CA or regarding the relationship between the CA and the Region, which will invalidate the said law, in the other cases, the purpose of the provisions is mainly for information, which cannot be strictly regarded as powers.

Contrast to the limited powers exercised by the CA, the powers enjoyed by the HKSAR are very comprehensive, covering almost any area which is related to the operation of the community. It is generally agreed that the degree of autonomy enjoyed by the HKSAR is much higher than that by the autonomous regions in the PRC or other unitary states, and even higher than that enjoyed by member states or provinces of a federation, no matter in respect

of administration, legislation, or judicature. Generally speaking, the HKSAR is vested with the executive, legislative, and independent judicial powers including that of final adjudication (Art. 2). The powers of the Region are not delineated in a clear or comprehensive way, instead they are stipulated in relevant provisions in almost every chapter of the BL. An effort to piece these provisions together and draw up a picture of powers of the HKSAR has been made in the following paragraphs.

It is appropriate to look into the executive power first, for it forms the core of the autonomy. The HKSAR is vested with executive power and authorized to conduct administrative affairs of the Region on its own (Art. 16). The specific executive powers of the Region are elaborated in Chapter V, VI, and VII of the BL. To sum up, the HKSAR has executive powers and functions as follows:

- (1) To appoint and remove personnel. Except for the CE and the principal officials, who have to be appointed or removed by the CPG, all civil servants and judges as well as other members of the judiciary are to be appointed or removed by the Region (Art. 48(6), (7), Art. 88, 89, 91).
- (2) To issue executive orders. The CE may issue executive orders in order to enforce laws and conduct administrative affairs (Art. 48(4)).
- (3) To maintain public order (Art. 14).
- (4) To manage public finance and monetary affairs. The HKSAR has its own independent finance and exclusive use of financial revenue for its own purpose. The CPG levies no tax in and gets no revenue from the Region (Art. 106). The Region practises an independent taxation system and can make decision concerning all the related matters on its own (Art. 108). The government can on its own formulate monetary and financial policies, safeguard, regulate and supervise the free operation of financial business and markets (Art. 110). The HK dollar other than Renminbi is the legal tender in the Region, the issue of which is the responsibility of the Government of the Region (Art. 111). The HK dollar is freely convertible and no foreign exchange control policies are applied in the Region (Art. 112). The Exchange Fund is managed and controlled by the Government of the Region (Art. 113).
- (5) To manage trade, industry and commerce. The HKSAR shall maintain the status of a free port and shall not impose any tariff unless otherwise prescribed by law (Art. 114). It shall pursue the policy of free trade (Art. 115), and shall be a separate customs territory (Art. 116). It may issue its own certificate of origin for products (Art. 117). The Government of the Region shall formulate appropriate policies to promote and co-ordinate the development of various trades such as manufacturing, commerce, tourism, real estate, transport, public utilities, services, agriculture and fisheries (Art. 119).

- (6) To manage the land and natural resources. The Government of the Region is responsible for their management, use and development and for their lease or grant to individuals, legal persons or organizations for use and development (Art. 7).
- (7) To manage shipping and civil aviation. The HKSAR shall maintain HK's previous systems of shipping management and shipping regulation. The Government shall on its own define its specific functions and responsibilities in this respect (Art. 124). The HKSAR shall continue the previous system of civil aviation management and keep its own aircraft register in accordance with provisions laid down by the CPG concerning nationality mark and registration mark of aircraft (Art. 129). It is responsible on its own for matters of routine business and technical management of civil aviation (Art. 130).
- (8) To conduct administrative affairs concerning education (Art. 136, 137), medicine and health (Art. 138), science and technology (Art. 139), culture and art (Art. 140), professions (Art. 142), and sports (Art. 143).
- (9) To conduct administrative affairs concerning religion (Art. 141), labor (Art. 147), and social welfare and social services (Art. 145).
- (10) To conduct certain external affairs (Art. 13), which include: participating in international organizations and conferences not limited to states (Art. 152), in negotiation at diplomatic level directly affecting the Region conducted by the CPG (Art. 150), in international organizations or conferences in appropriate fields limited to states and affecting the Region or such other capacity permitted by the CPG and international organization or conference concerned (Art. 152); maintaining and developing relations and concluding and implementing agreements with foreign states and regions and relevant international organizations in appropriate fields including the economic, trade, finance and monetary, shipping, communications, tourism, cultural and sports fields in the name of "HK, China" (Art. 151); applying immigration controls (Art. 154); issuing passports of the HKSAR of the PRC and travel documents (Art. 154); concluding visa abolition agreements with foreign states or regions under the assistance authorization of the CPG (Art. 155); establishing of official or semi-official economic and trade missions in foreign countries (Art. 156), etc.

From the above list, it can be noticed that the executive powers of the HKSAR are very expansive, and many of the provisions are very much detailed, with reference to the previous systems or practices in HK. Someone may argue that such detailed provisions would fetter the autonomy of the HKSAR. Though it might be true to some extent, it is also true that they

impose restrictions on the CA at the same time. The main purpose of such detailed provisions is to preserve the systems which having been practiced in HK, which have been proved to be successful and the maintenance of which is critical for the maintenance of the confidence of HK people. If the BL did not prescribe in such a detailed way to preserve the systems in HK, HK people would worry that the CA are not sincere enough to implement the principle of “one country, two systems” in HK. Therefore, it can be concluded that the way the relevant provisions of the BL were made is based on the reality and the wishes of HK people, thus it is appropriate.

As regards the legislative power of the HKSAR, instead of listing the matters on which the Region has legislative power, the BL generally prescribes that the Region is vested with legislative power (Art. 17). However, in many provisions, phrases like “in accordance with law” and “be prescribed by law” are used when prescribing how the Government conducts the relevant administrative affairs. Also, Art. 73 (1) prescribes that the legislature shall enact, amend or repeal laws in accordance with the provisions of the BL and legal precedures. Therefore, to read Art. 17 in the context of the other provisions of the BL, it should be understood that the legislative power of the Region covers all the areas within the scope of autonomy enjoyed by it under the BL. It might be said that where the Region has executive power, it has legislative power, and that where it has legislative power, it may exercise the power on its own without interference from the CA. It should be pointed out that while enjoying the legislative power, the Region should also enact laws on its own to prohibit any act of treason, secession, sedition, subversion against the CPG, or theft of state secrets, to prohibit foreign political organizations or bodies from conducting political activities, and local political organizations or bodies from establishing ties with foreign political organizations or bodies (Art. 23). This is an authorization as well as a restriction. It is to protect the sovereignty and political systems of the country from being violated and damaged and to maintain the stability and prosperity of HK. Although laws enacted by the local legislature should be reported to the NPCSC for the record, only in cases where the relevant laws are not in conformity with the provisions regarding affairs within the responsibility of the CA or the relationship between the CA and the Region, may the NPCSC return the laws in question, without any power to amend it (Art. 17). Relating to the legislative power of the Region, it should also be mentioned here that the HKSAR has the power to propose bills for amendments to the BL as the NPCSC and the CPG do (Art. 159), and that the courts of the Region have the power to interpret on their own in adjudicating cases the provisions of the BL which are within the limits of the autonomy of the Region, and the courts may also interpret other provisions (Art. 158).

The independent judicial power including that of final adjudication is also vested in the HKSAR. The courts have jurisdiction over all cases other than acts of state such as defence and foreign affairs, except that the restrictions on their jurisdiction imposed by the legal system and principles previously in force

in HK are maintained (Art. 19). The court of final appeal (CFA) is established to exercise the power of final adjudication, and it may as required invite judges from other common law jurisdictions to sit on (Art. 82). The judicial system previously in force in HK is maintained except for the changes consequent upon the establishment of the CFA (Art. 81). The appointment and removal of judges and other members of the judiciary is totally the responsibility of the Region (Art. 88, 89, 91). The HKSAR may through consultation and in accordance with law, maintain judicial relations with the judicial organs of other parts of China, and may render assistance to each other (Art. 95). With the assistance or authorization of the CPG, the Government of the Region may make appropriate arrangements with foreign states for reciprocal assistance (Art. 96).

In addition to the executive, legislative and judicial powers mentioned above, the HKSAR enjoys some other powers, for example, in addition to the Chinese language, English may also be used as an official language by the executive authorities, legislature and judiciary (Art. 9); apart from displaying the national flag and national emblem, it may also use a regional flag and regional emblem (Art. 10). Lastly, it may enjoy other powers granted by the NPC, the NPCSC or the CPG (Art. 20).

From the above analysis, it is clear that the relationship between the CA and the HKSAR is that of central authorities and a local region. The CA is the organ exercising the sovereignty of the state and has the powers derived from it, and the powers enjoyed by the Region are granted by the CA. The concept of "residual power", which is essential in dealing with the central and local relationship in a federal state, does not apply here. However, due to the special circumstances of HK, the powers exercised by the CA are minimized to those like defence and foreign affairs which are indispensable for the manifestation or embodiment of sovereignty, whereas the HKSAR enjoys a high degree of autonomy and its powers are maximized to such a degree that may be higher than any other region in the world other than a sovereign state. To illustrate it, three points may be picked out for emphasis here. First, the HKSAR exercises full autonomy over all of the following crucial matters of government public finance and taxation, monetary affairs including the issue of currency, customs, entry and exit control, external trade relations, basic areas of laws like criminal law, criminal procedure, civil law, and civil procedure. Almost no member state or province of federal states or autonomous region in unitary states exercise complete autonomous powers over all these matters. Secondly, the executive authorities and legislature of the HKSAR are composed of permanent residents of the Region. The CPG sends no person to serve in the Government of the HKSAR. The Region is ruled by HK people, which reassures that HK is administered free from the influence of the CA and other parts of China. It should be noted that the judiciary is not so required. Judges and other members of the judiciary may be recruited from other common law jurisdictions. It is so provided for fear of lack of qualified persons in the Region and for the sake of preserving the previous legal system and the confidence of HK people. It

should not be worried that people from Inland may come to serve in the Judiciary of the Region because common law jurisdictions obviously do not include Inland China. Third, the Region has the power of final adjudication. This is unique in the world. When HK was under the British rule, final adjudication was conducted by the Privy Council in London. We cannot find a region enjoying such power in any other unitary state. Even in any federal state where member states have their own judiciaries, the power is exercised by the supreme court of the federation. No doubt, this power provides an effective safeguard to the judicial independence of the Region from the CA and greatly enhances the autonomy of the Region.

For all these, it may be said that the allocation of powers between the CA and the HKSAR is unbalanced. The scales tilt heavily in favor of the Region. However, I would rather say it is an appropriate unity of sovereignty of the country and autonomy of the Region. It is appropriate because it is practically made, based on the history and reality of HK, meeting the wishes of HK people. It is appropriate because it helps to achieve the goal of reunifying the country while maintaining the prosperity and stability of HK. It is so because it does good to the economic development of Inland China, and is in the interests of all the parties concerned.

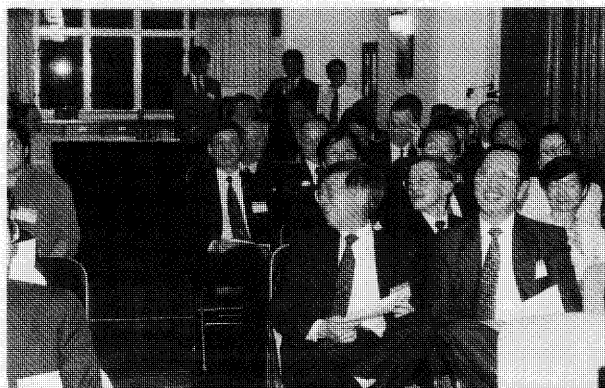
The picture of the relationship between the CA and the HKSAR is vivid under the regime of the BL. However, it is easier said than done. Some problems may arise in the practice. For instance on the one hand, though it is clearly stipulated that no department of the CPG and no province, autonomous region, or municipality directly under the CPG may interfere in the affairs which the HKSAR administers on its own (Art. 22), some of them may unconsciously do something against the provision because of lack of understanding of the BL, self interest, or even good will; on the other hand, some people in the HKSAR may consciously or unconsciously interfere in the affairs in Inland and want to change the systems practised there because of lack of understanding of the real conditions there or similar reasons just mentioned above. Thus some conflicts may come up. So it is important for people both in Inland and in HK to study the BL and grasp the spirits of "one country, two systems", and bear them in mind when dealing with the relationship with each other. It is also important for people of these two regions to promote mutual understanding and trust. An effective mechanism of communication and liaison between the CA as well as the other parts of China and the HKSAR must be established. Self-discipline is required in handling the relationship, as it says "well water does not intrude into river water (I will mind my own business and you mind yours), and vice versa." Anything that is done must be done in accordance with the law. If these are carried out, the final success of the practice of "one country, two systems" in HK will be achieved. There is no doubt that the CA, the Region and the Chinese people including HK people are looking forward to this end; and from what we have seen since July 1, we can say a good start has been made.

Guest Nights in Robert Black College

* * * * *

Guest Nights have been one of the special features of the College since the founding of the College thirty years ago. They have become regular functions and have taken their present form in the last ten years. The function begins with a cocktail party in the evening, follows with a buffet dinner and ends with a seminar talk by the Guest of Honour of the evening. There are an average eighty people attending a Guest Night and they normally consist of College residents, University staff and graduate students as well as educational, professional and cultural personalities in the community. A Guest Night provides a good opportunity for East to meet West and for town to meet gown. The feedback has indicated that the food, the company and the after-dinner seminar talk are all of very high quality.

The Guests



The Speakers



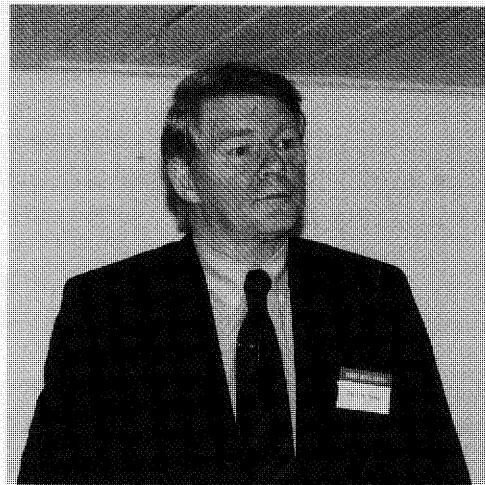
*Mr. Lo King-man,
Director of Hong Kong Academy
of Performing Arts.*



*Professor P.S.S. Lau,
Dept. of Architecture.*



*Mr. Fung Kin Kei, Chairman,
The Hong Kong Association for
Democracy and People's Livelihood.*



*Dr. E.W. Brand,
Director and Principal Government
Geotechnical Engineer.*

Articles by Residents

Unforgettable

By Dr. Tong Wu 吳彤
U.S.A.

The year of 1997 is unforgettable to everyone because it marks the historical event of the return of Hong Kong to China. It is especially unforgettable to the friends of the Robert Black community because it marks the 30th anniversary of the College. It is certainly most unforgettable to me because my wife and I got married soon after we had a wonderful time at one of the College's Disco Night. I am not trying to lure you to our disco parties but simply point out the truth that the College has been generously giving all kinds of wonderful memories through the years to all the residents, friends, long time associates and temporary visitors, regardless of their seniority and nationality.

When the College Master asked me to contribute an article to the 30th Anniversary College Journal, the first thought on my mind was writing an article to review the history of the College and enumerate the increasing number of buildings that the College acquired over the years. With that in mind, I went through a pile of reports authored by several Vice Chancellors who had watched closely the growing-up process of the College from Master to Master. Then I realized that, as a new comer, I was out of my mind trying to do a job that was absolutely beyond my area of expertise. The best I could do in that area would be no more than reinventing the wheels. So I decided to leave that area and let the job be done by the people who could do it best. For your information, a rich literature on the history of the College can be found in the journals published for the 21st and the 25th anniversaries.

Since I still had to keep my words and contribute an article, I started to think hard what aspect of the College that impressed me most. I recalled my first impression of the College when I came back to Chinese culture for the first time in six years - feeling close and familiar in both ways. The traditional Chinese style architecture, the golden-fish pond, the delicious food, and the familiar characters made me feel at home. Yet the superb service made me feel like I were still in the States. I started to understand why I liked the College so much. It is the combination of the eastern and western culture that makes everyone feel at home no matter what cultural background one is from. The richness of this unique culture has been re-enforced day by day, year after year, by the residents from all over the world through a variety of activities organized by the College.

As I fell in love with the College at the first sight, I managed to move in the College as the Resident Tutor, which is by the way a hot position that many people desire. In addition to free room and board, as a resident tutor, I got the

privilege to know a lot of people including but not limited to graduate students, their friends, world class professors, industrial leaders and local politicians. There are tons of opportunities to meet people in the College if you are the kind of people who like being social. During the semester, the College organizes weekly cocktail gatherings, monthly College Seminars and Guest Nights. While most student residents enter the College for the high quality living at unbelievably low cost, they may not realize that they will leave the College with something more valuable - an unforgettable experience.

I would like to congratulate the College on its 30th Anniversary and wish the College keeping its unique culture in the years to come.

Thinking In and Around Robert Black College

*By Dr. Robin Gauld
New Zealand*

On arrival in Hong Kong, Robert Black College was my first place of abode - I stayed there for three weeks before returning a few months later to reside in the May Wing of the College as Resident Tutor. I remember when I first arrived in Hong Kong wondering how I might ever find space in which to think. The hustle and bustle of Hong Kong breeds ambivalence - one cannot help but be energized by the excitement and momentum of everyday life at the crossroads of the world; on the other hand, the incessant noise and pace of the city is a threat to the very idea of contemplation. One quickly learns that, in Hong Kong, there are few quiet places in which to think.

In all I spent some two years living in the College, for which I have very fond memories. In my time there, in which I completed my PhD degree, I became convinced that the College environment is unique and is to be savoured and protected - it is a microcosm that harbours thought and inspires productivity. I found the College calming and I was able to pour concentrated hours into my work. There is something about the atmosphere which repels the busyness of the outside world - it is the eye of the hurricane, the place that remains calm while the rest of society raises a storm. I developed routines for work and inspiration that enabled me to magnify that calm.

At the College I would always begin the day in the most pleasurable fashion, by taking breakfast in the dining room. Here, one can enjoy harbour views, and engage in interesting and wide-ranging conversation with visitors from every part of the globe. I found it important to sit at a different table every day, although the prevalence of new faces was such that it was rare to dine with the same visitor more than once or twice. As a 'social scientist' who, by the nature of his work, must read across a number of disciplines, I found it not uncommon to be breakfasting with one of a steady stream of established and respected scholars that reside in the College during their visits to the University and whose work I was acquainted with. Equally pleasurable was meeting people whose work and disciplines I had no prior knowledge of, and learning about fascinating areas of research, and alternative ways of thinking and approaching scholarly tasks. My breakfast conversations became the source of many an idea and spurred on my work. In such company, I always felt well and truly 'awake' after breakfast, motivated and ready to go for the day by the time my stomach was full and the conversations were through. Quite possibly, the most problematic aspect of breakfast was extricating oneself when in the middle of an all too frequent protracted discussion. I am certain that the visitors, like myself and many other long-term residents, found the College to

be a refuge, a place to refuel from their travels and to cross paths and compare notes with one another.

Frequently, when in hibernation, heavily engaged in the processes of reading and writing, one becomes overwhelmed. It becomes difficult to sort out what is important from what is not: "What was the idea I was working on anyway, and does it make sense?" There is a need for space; for the outdoors so that the jigsaw pieces can be sorted through. Above the College is such a place which I came to call the 'Path of Contemplation' (also known as Conduit Path). Here, on a trail above the University of Hong Kong that meanders around the end of the Island to the Pokfulam district, one can take an easy stroll in relative tranquility through bush and over streams. I owe much to the Path of Contemplation whenever I needed reinvigoration, was searching for new ideas, or could not find a way through a mental block, the Path of Contemplation would most certainly deliver. A point of note on the Path: always take a pen and paper. From the Path of Contemplation are many other trails that lead directly up The Peak. Although it can be a difficult climb, especially at the height of summer, the effort is rewarded with one of the best views in the world. From above, the low-rise College with its aesthetic blue curved roof stands out clearly in juxtaposition to the anarchic high rise structures that surround it.

Although rarely up early enough to do so, I occasionally engaged in an early morning 'guided' walk up The Peak. Dawn is one of the busiest times of day in the grounds around the College and on the trails up to The Peak. Joining the throngs of senior citizens in their morning exercise routine is both a delight and an inspiration. If you choose to partake, so as not to stand out, be sure to take a torch and a radio and simply follow the procession that leads up University Drive. It is a must when staying at the College to at least once witness the first light of day from the Pagoda on the hill above. The trek makes breakfast all the more enjoyable and, if you follow the exercise routines of the regulars, any cobwebs will most certainly, be cleared by the time you are ready to work.

The areas within the College walls are not to be neglected. The College Library is a place where thinking space can always be found; the main obstacle here is the newspapers, books and, again, those interesting College visitors. If you wish to be outdoors, visit the goldfish pond in front of the dining room and imagine that these beautiful specimens are concepts and puzzles slowly working themselves out in your mind. Take a stroll along the paths that link the wings of the College to one another and visit the splendid, ever so peaceful and historical May Wing. Finally, if you wish to be still, take a seat in the garden below the Kong Siu Luey Lounge. Watch the rays of the sun on a hot day filter through the foliage, then close your eyes and listen to the birds in the trees.

My First Few Months at the Robert Black College

*By Dr. Clara Wing-Chung Lau 劉詠聰
Hong Kong*

September 15, 1985

This afternoon I moved into RBC. Today is Sunday, it's rather quiet here. When I arrived Mr. Chiu, the steward, helped me to check-in. I found my name on the notice board, and learned that Room 13 has been assigned for me. It is a nice room, with a good harbour view. I realize how lucky I am, as a recipient of the Swire Scholarship. I promise myself that I shall work very hard here for my master degree.

September 16, 1985

After dinner Angel and I went to the Swire Lounge to read newspapers. But we met a few Filipinos who are Chinese Medical Board Fellows and are going to stay for one academic year. We introduced ourselves to each other and chatted for more than half an hour.

After I returned to my room, Miu and Carmen visited me and we talked for two hours. We have lots to share since all of us are freshmen. However, I think I could not afford to spend so much time on chatting later on.

The service here is great. When I finished my breakfast and returned to my room, my room was already tidied by an attendant. When I came back from office this evening, my clothes were already washed and ironed. I think, I do not have to do anything here except research.

September 27, 1985

At the dining table, Roxanne and Wing Ming eagerly persuaded Master Ho to launch a series of Swire Seminars. All Swire Scholars and Swire Students are expected to participate and present their research proposals and findings. I found this idea great, and fully supported them to continue this tradition of Swire Scholars.

September 30, 1985

Tonight I was assigned to sit next to Master Ho again. I wonder if this is a deliberate arrangement, it seems to me that the Master is always sitting with fresh Swire Scholars.

Another CMB Fellow arrived today. She is from a Medical College at Sichuan. She told us that she often regrets for wasting her most productive time during the Cultural Revolution. In order to catch up with what she missed, she promised herself to work very hard. As a silent audience of her story, I find myself particularly fortunate. I ought to work hard for my future.

October 4, 1985

It is now 4 o'clock in the morning. I stayed at my office to finish my preparatory work for the tutorials next week. When I walked back to RBC, the environment was so quiet and peaceful, I can even breathe a slight sense of romance. Charming mid-night!

October 16, 1985

Tonight we have our first Guest Night for this academic year. We have lots of visitors and, according to the second year Swire Scholars, we are supposed to attend and have interflow with the guests. Very often they are interested in my study of women's history. Instead of passively answering, I have learned to ask questions.

October 23, 1985

We celebrated Wing Ming's birthday tonight, followed by a long chat. Some Swire Scholars are not very happy with the National Family Planning Conference going on at the College these days, because they used up some of the facilities. Nevertheless, I myself do think otherwise. After all, RBC is an academic place.

October 31, 1985

Tonight the CMB Fellows organised the Halloween Party; only six Swire Scholars show up. I did not join them because I am eager to start reading some new books I bought yesterday. After I returned from office they came to my room and asked for candies, but I could only offer them some vitamin tablets. Wing Ming asked me to "play" more, but I told him that I would rather enjoy an academic life at RBC.

November 5, 1985

The first round of the Swire Seminars was held tonight. Wing Ming gave a lecture on linguistics while Ping Man talked about insects mating system. I am ignorant about the two topics, but I could still manage to ask some theoretical and methodological questions.

November 21, 1985

During breakfast I had a rather long conversation with a Canadian visitor. She is actually traveling around the world with her husband and daughter. They have just arrived and will be staying for two nights only. They have been to China and will be going to India. We talked about my research, their lectures in China, their home in Canada, and the differences between Cantonese and Putonghua.

I think I enjoy this kind of conversation with academics.

December 25, 1985

My first Christmas at RBC. Nothing special. I was the only Swire Scholar to attend the Christmas Luncheon chaired by the Acting Master. After lunch I went home.

January 3, 1986

After dinner I was occupied by Thomas, a Commonwealth Scholar from Uganda. He talked for three hours on his country, his family, and his study. My goodness, I want to work!

I think perhaps I should learn to say "No" in the future.

難忘的柏立基學院

杜科

中國吉林省

人的一生有許多難忘的經歷，每當追憶那一段段往事，就會使你的心靈得以淨化，得以慰藉，得以陶醉……

1992年，應中英土地技術合作項目研究之需，我以訪問學者的身份來到香港大學測量系（現稱房地產及建設系）工作，非常榮幸地被安排住到柏立基學院44號。從繁忙的啟德機場出來，穿過九龍和港島那高樓聳立、繁華而又喧鬧的市區，步入這靜謐的柏立基學院，尤如到了世外桃園，使人耳目一新。

柏立基學院是香港大學專為研究生、訪問學者及短期研修人員提供的生活公寓。她位於港島最高峰——扯旗山的西北坡，依山而立。上有克頓道，直接伸入風景秀麗的薄扶林郊野公園；下有旭和道，可乘13路巴士進入中環市區；而與港大各院系則倚山築有石階，相通依依相連，不可割分。

柏立基學院於1967年由香港各界著名人士捐資興建，是採用現代科學技術和建築材料建成的仿古建築。灰牆、紅門、琉璃瓦，設計獨特，構思巧妙。各樓宇依地形變化錯落有致，並有長廊相連，迂回跌宕，曲幽通徑。建築物之間還建有花園、亭臺，鑲有魚池，具有典型的江南園林藝術風格。在現代化的氛圍裏透著古色古香，堪稱是歷史和現時的完整統一。

初到柏立基學院，我就被那暖融融的氣氛所感染，完好的設施，周到的服務，一下子就把你與柏立基學院拉得很近，真是賓至如歸，很快讓人忘掉旅途的疲勞。我所在的工作部門就在港大的紐魯詩樓，從辦公室到柏立基學院僅有五六分鐘的路程，這對我的學習和研究工作帶來了頗大的便利。當時，我的研究任務急迫，工作量又大，每天不得不幹十幾個小時，遇上一杯清涼的茶水；或者漫步花園，賞月觀花；或者走進幽靜的閱覽室，瀏覽報刊雜誌；或者換上輕裝，走進桌球室揮杆擊球；或者來到卡拉OK室，高歌一曲。每當這時，我緊張的情緒很快得以平復，煩亂的思緒也得以梳理，在這種悠閒的環境中還時不時地會迸發出靈感的火花，使日間久思不解的問題迎刃而解。

柏立基學院的夜晚是那樣的寧靜，與嘈雜的市區形成鮮明的對照。在這裏你既可以對白天的工作靜靜地繼續思索，也可以輕鬆地臥

床休息，用甜蜜的夢香洗滌一天的勞累。然而，最令人神往的還是到閱覽室外的長廊去度步。偶爾住足，手扶長廊，向遠望去，寂靜的維多利亞灣繁星閃爍。哪裏來的燈光？原來是停泊在海面上的大小船只在爭芳鬥妍，真可謂美不勝收。

早晨起來，你可以隨著晨練的人群沿著克頓道爬山，祇需十幾分鐘便可登上龍虎山上的龍虎亭。憑欄遠眺，西側的維多利亞灣這時早已打破夜間的平靜，來自世界各地的大小船隻往來穿梭，一派繁忙景象。向南望去則是扯旗山和西高山，山體挺拔，岩石峭立，山坡上森林茂密，鬱鬱蔥蔥，偶爾還能在山坳裏看到一朵朵的白雲，好一幅自然畫卷。近處竹林裏的鳥兒在歌唱，鬆鼠在歡跳，人們在散步。回頭再看柏立基學院，就像一座莊園點綴在綠色的林海裏。灰色的牆壁和藍藍的屋頂與山坡和樹林渾然一體，是大文景觀和自然景觀的完美結合，人類、鳥兒、樹木、花草、空氣、還有這山巒，多麼地和諧，這也許就是生態學中的共生吧。

柏立基學院是一個沒有國界的大家庭，這裏有來自世界不同國家、不同民族的文化交流使者。由於特殊的歷史背景，香港兼東西方文化於一體，因而不管你來自哪一個國家、哪一個地區、哪一個民族，柏立基學院都有巨大的包容性。不僅在思想深處接受你，還能使你樂此不疲，促進世界文化的融合，增進各國人民之間的友誼。就連餐廳的飲食也是中西結合，早餐中西兼顧，午餐晚餐中西交替，在東西方文化合壁上體現得細緻入微。特別是不定期出版的院刊和舉辦的學術研討會，使柏立基學院帶上濃濃的學術色彩。還有那每周四晚上的雞尾酒會(Party)更是最好的潤滑劑，使這裏的人們得以傾心長談，友誼倍增，與聯合國比，柏立基學院雖然嬌小，可誰也不會否認他們的作用是異曲同工！

對於柏立基學院，我永遠也忘不了熱情的行政事務經理駱小姐，還有那慈祥的趙先生、可愛的盧小姐、開朗的劉先生，以及在這裏任職的所有辛勤的工作人員們。特別不能忘記的是院長梁維新教授，他原是機電系的系主任，淵博的知識，嚴謹的治學態度，即使在柏立基學院的管理上也有獨到之處。正是他帶領柏立基學院的全體職員，孜孜以求，積極開拓，以卓著的工作業績賦予柏立基學院以人格化的魅力，使她具有勃勃生機。

今年，我有機會再來港大，時逢柏立基學院大建院三十周年，謹以此篇雜文，作為我的獻禮。祝柏立基學院永遠昌盛，永遠是港大國際友人溫馨的家。

L'avis d'une pensionnaire

*par Josette Mazzella di Bosco Balsa
France*

Robert Black College est un havre de paix dans la vie turbulente de Hong Kong. Le grand bâtiment de style chinois se trouve situé au-dessus du campus de l'Université au milieu d'une zone de verdure qui l'isole du bruit et de la pollution de la ville. C'est dans un cadre idyllique, plein de chants d'oiseaux et de senteurs végétales, que professeurs et étudiants peuvent préparer leurs cours, poursuivre leurs recherches, accomplir leurs tâches intellectuelles.

À Robert Black College tout est prévu et organisé de façon efficace pour que les hôtes trouvent sur place les services nécessaires au déploiement de leurs activités. Les aspects matériels de la vie quotidienne sont gérés avec discernement et doigté: on peut prendre tous ses repas à Robert Black, y faire laver et dégraisser son linge, y lire journaux et revues, disposer d'ordinateurs liés à l'Internet, on peut communiquer avec le reste du monde par téléphone, fax et e-mail, et l'on est servi partout, que ce soit dans les bureaux ou dans la salle des repas, avec diligence et gentillesse.

Je viens de passer à Robert Black College l'une des périodes les plus heureuses de ma vie. Mon activité auprès du Musée de l'Université en tant que coordinateur d'expositions extraordinaires, m'a permis de rencontrer des personnes de tous les horizons, de toutes les disciplines; des amitiés se sont créées au cours de conversations pendant les repas ou au long des fameuses soirées de gala. Tous les mois se répète le rite des "Guest Nights", fête gastronomique qui est l'occasion de rencontres entre les pensionnaires du College et des professeurs de l'Université ou des invités sporadiques. Le banquet est précédé d'un cocktail et suivi d'une pause café/liqueurs, avant une conférence qui clôt la soirée. Des photographies fixent ces rencontres. L'atmosphère de fête créée dans ces moments privilégiés demeurera certainement dans la mémoire de tous ceux qui les ont partagés. Pour ces moments, que soient remerciés tous ceux qui les rendent possibles, le Master et sa merveilleuse équipe: ce sont eux qui donnent au Robert Black College son caractère unique, qui en font un lieu où l'on peut goûter la douceur de vivre.

The view of a resident

*Translated by V. Leung
Hong Kong*

The Robert Black College is a haven of peace in the turbulence of Hong Kong. The building in Chinese architectural style is located above the campus of the University of Hong Kong in the middle of a green zone separated from air and noise pollution. It is in an ideal setting where one hears the sweet songs of birds and the fragrant scents of flowers and where professors and students do their research and other intellectual pursuits.

In the Robert Black College, everything is thoughtfully and efficiently arranged by the staff, providing the residents with the necessary services. All the daily needs of the residents are well met. There are the catering and laundry services. Newspapers and journals are available and the use of computers, copiers and fax machines are provided. One can communicate with the world at large by telephones and E-mails. Services in both the office and the dining rooms are efficient and friendly.

My sojourn in Robert Black College is one of the happiest periods in my life. My activities in the museum of the University as well as my coordinatorship of various special exhibitions bring me into contact with people of different horizons and disciplines. I have made many friends in the monthly "Guest Nights" of the College which are splendid dinner parties complete with pre-dinner cocktails and after-dinner coffee and liqueur. The "Guest Nights" provide opportunities for the residents to meet staff in the University and other personalities invited by the College to the party. At each party, photos are taken and presented to all participants to help them to remember the occasion and the people they have met. We ought to be grateful to those who have created these moments, namely, the College Master and his wonderful team who have given the College a unique character and made it a place where one can feel the sweetness of life.

The Colour of Wisdom

*By Professor Bruce Bain
Canada*

Are they blue? Or, are they ague marine? My wife says they're ague marine. I say they're blue. Sometimes, at night, basking in the street and moon light, they seem ague marine; but, during those long bright Hong Kong days, they are, like the majestic Canadian Blue Jay, a deep, resonant blue. From the Knowles Building they certainly appear blue. From the meandering path to Elliott and May, or from the tennis court, they sometimes shine with a fluorescent reddish tint. But they are, I think, blue: a mischievous blue, one that sometimes plays tricks on the eye, but basically blue, the colour, according to the ancient Greeks, of wisdom.

"They," of course, are the roof tiles of Robert Black College, the home away from home for a generation of visiting scholars. I'd like to think that the colour was chosen with respect for the ancient muses of wisdom. It matters not that the tiles were made and mounted in Hong Kong, and blue is the colour of wisdom chosen by the Greeks.

When the world was young, and people were yet to be poured into the racial and national molds which tragically characterize subsequent civilization, there was not the specious divisions of people and knowledge into East and West, North and South. The ancients, regardless of geographical locus, rejected artificial divisions of the moral, social and intellectual worlds.

If I read the modern epistemological and social entrails correctly, certainly as they are reflected under the Robert Black blue, so do residents of this Great Home of Itinerant Scholars.

Robert Black has a way of challenging even the staunchest bifurcator of society or knowledge. Over the past twenty-five years that I have been in residence for varying lengths of time, from days to months, I've seen more than one unsavant gently prodded into rethinking a thought that was dispoiling the harmony.

More often, however, there are memories of uplifting conversations by international scholars who are continuing the wise traditions of the savants of old. I have a score of anecdotes, but one stands out in memory.

One breakfast, sitting at the table were a Chinese cartographer, and American historian, an English lawyer, and a Canadian psychologist. The Cartographer was cheerfully eating rice porridge. The psychologist was equally

cheerfully eating muesli. They were evidently initiated into the vagaries of Robert Black breakfasts. The geographer and lawyer, apparently among the uninitiated, were eulogizing how wonderful a properly fried egg is, and how consistently Robert Black chefs manage to turn this symbol of life and gastronomical delight into a burnt piece of rubber.

In typical Robert Black fashion, thus began a discussion on alchemy: the cartographer pointed out that ancient Chinese maps often had astronomical and alchemists' signs on them; the lawyer enthralled with a tale of defending a Scottish whiskey bootlegger who claimed he was really an alchemist; the historian presented an erudite analysis of alchemy among early American puritans; and the psychologist enjoined with (what I hope) was a thoughtful reflection on the universal appeal of magical improbabilities.

I never met those Robert Blackians again. I'm not sure I'd even recognize them if I saw them after these twenty years. But I've never forgotten the swirl of wit and wisdom that is so characteristically Robert Black. Its the blue tiles, I'm sure.

Cell Suicide

*By Dr. Yang Xin Hai 楊新海
Beijing Medical University, PRC.*

As you read this article, millions of your cells are dying. Relax, Most are committed to suicide to ensure your survival. As an old Japanese saying goes, “once we are in the land of living, we will eventually die.” This is true, not only for human beings, but also for the cells that constitute our bodies. Health of all multicellular organisms, including humans, depends not only on the body’s ability to produce new cells but also on the ability to self-destruction when cells become superfluous or disordered. This critical process, called programmed cell death, or apoptosis (In classical Greek, mean “dropping of”, usually pronounced APP-oh-TOE-sis, with the second “P” silent), is a typical type of cell suicide. Nowadays, scientists have already realized that aberrant regulation of this process leading to too much or too little cell suicide probably contributes to serious diseases such as cancer, AIDS, Alzheimer’s disease and rheumatoid arthritis.

Apoptosis is a process of physiological cell death. It is different from accidental destruction (or necrosis, Greek for “make dead”) which occurs when a cell is severely injured by a physical blow or by oxygen deprivation. As necrosis happens, swelling and inflammation are the defining features, and the entire cell balloon and rupture. However, apoptotic cells undergo very different changes with no swelling or inflammation. First it shrinks and pulls away from its neighbors, then blebs appear on the surface followed by chromatin condensation at the edges of the nucleus. At last, the nucleus and the entire cell breaks up, the cell fragments are quickly ingested by other cells in the vicinity. The whole process of apoptosis can be subdivided into three phases: initiation, effector and degradation. Whereas the initiation stage depends on the type of apoptosis-inducing stimuli, the effector (which is still subject to regulation) and degradation (beyond regulation) stages are common to all apoptotic processes.

Lots of elements, including exogenous and endogenous stimuli, can affect outcome of apoptosis. For example, ionizing radiation and chemotherapeutic agent that damage DNA, cellular oncogenes or viral oncogenes, etc. One of the most important characteristics of apoptosis is that the cell suicide process can be fine-regulated. Many gene products can contribute to this regulation. Among them, a cellular protein called p53, which serves as a positive regulator of apoptosis, can prompt activation of the suicide program. Another important gene participating in cell suicide regulation is Bcl2, a negative regulator, which can block apoptotic process. It is extremely important for the body to keep apoptotic process under strict control, because disturbance of this control

appears to participate in an astonishing variety of diseases. For instance, AIDS is an immunodeficiency virus associated disease where the T lymphocytes die too easily because they display too much Fas (a type of protein molecule on the surface of T lymphocytes). Fas molecules bearing on the T lymphocytes cause them to undergo apoptosis prematurely, when they encounter Fas ligand on the surrounding cells. Another disease, cancer, is also related to dysregulation of apoptosis: the cancer cells neglect to sacrifice themselves on cue. The properties of cancer involve both excessive proliferation of cells and abandonment of their ability to die, largely due to that cancer cells developed genetic damages. These damages lead to the failure of cancer cells to induce apoptosis. One of the genetic changes developed in cancers is p53 gene mutation, the most commonly mutated gene in human cancers, being inactivated in almost 60% of all human tumors. p53 mutations may play a plausible role in tumor initiation, development, progression, and probably are responsible for some treatment failures. Because mutant type p53 protein has lost its normal function, which in turn can reduce the vulnerability to apoptosis of cancer cells, the state of p53 represents a central determinant of the cell's responsiveness to therapy. Therefore, the study of p53 holds great promises for the development of new types of antitumour therapies and also helps us understand the mechanism of cell suicide.

Yes, I will die, you will die. We cannot avoid that. It also seems unlikely that we will find a p53 for human immortality. However, the study of the mechanism underlying cell suicide may help us re-introduce cell suicide to cancer cells so that we can end their immortality and delay our own mortality.

A New Genetic Engineer Technique : Gene Therapy

*By Dr. Huang Tian Gui 黃天貴
Beijing Medical University, PRC.*

Gene, a functional DNA fragment, has been used to treat inherited and acquired human diseases. First clinical test of gene therapy early performed in the National Institute of Health (NIH), USA was on Ashanthi DeSilva, a cheerful 8-year-old girl. She was born with a defect of genes that controls the production of adenosine deaminase (ADA). If not treated, the patient will develop heavy malfunction of immune system and die. Now, this girl still lives well with transfected ADA gene expression. More than 100 gene therapy preclinical trials have been approved by the Food and Drug Administration (FDA) and Recombinant DNA Advisory Committee (RAC). Many more gene therapy trials are sponsored by big companies and more than US\$200 million are spent on this new field each year.

Besides DNA, RNA also can be used to treat human disease. As we know, the central dogma of genetics tells us that RNAs transcribe to messenger RNAs (mRNA), and mRNAs translate into proteins. Proteins are functional molecules which control transcription, translation and all of the biological properties such as color of eye, movement of muscle, aging and carcinogenesis. Stretches of RNA designed to block the action of specific RNAs by binding to their mRNA counterparts, this is called antisense technique.

Different from general drugs, DNAs and RNAs are usually delivered to cells in vivo and/or ex vivo either with physical methods or with specific vectors. In the process of biological evolution, the human beings have developed a mechanism of exclusion of foreign nucleic acids (DNA and RNA). Various nucleic acids contained in our food cannot enter our cells without digestion. Only nucleotides, a single element of nucleic acid, can enter and be used by human cells. Until now, the retrovirus (human immunodeficient virus is included in this group) and adenoviruses (in children, a part of pneumonia is caused by this virus) are widest used vectors. For the safety of practicable application, these viruses must be made replication-deficient, they just can replicate, be packaged and form an infectious virion in specific cells which usually be named helper cell such as PA317 for retroviruses and 293 for adenoviruses. Almost every gene can be transferred to human cells by recombinant DNA techniques. Considering the principle of therapy, in practice, the gene therapy can be categorized into several groups:

1. Restoration of loss of functions of genes: this strategy has been developed to treat human inherent diseases and cancers. In human inherent diseases such

as ADA, chronic granulomatous disease and familial hypercholesterolemia, the lost genes have been characterized, by transferring these genes to the appropriate candidate cells with gene vectors, and hopefully these diseases can be cured. In more than 50% of human cancers, The mutation of tumor suppressor gene p53 does happen, in this situation, the function of normal p53 is lost, so the reconstruction of normal p53 function is also observed by restoration p53 into tumor cell to restrain the growth of the cancer cells.

2. Enhancement of hematological tolerance of chemotherapy. Most of the chemotherapy is highly effective, but the side effects, mainly serve bone marrow suppression makes chemotherapy unacceptable by patients. Now, the multidrug resistance (mar) gene, a glycoprotein encoded by this gene can efflux pump many drugs out of the cell, has been transferred to patients' hematopoietic cells to lower the toxicity of chemotherapeutic drugs to hematopoietic cells. By this method, it may be possible to raise the level and frequency of chemotherapeutic drugs.

3. Enhancement of toxicity of drug: this strategy is mainly used in cancer treatment. Herpes simplex virus thymidine Kinase (HSV-TK) gene has been inserted into virus vectors, the gene product can phosphorylate low toxic ganciclovir (GCV) to high toxic form, and the cells around virus infected cells also be killed by the phosphorylated GCV, this is so-called "bystander effect". The treatment efficiency has been greatly elevated.

4. Conquer the overexpression of abnormal gene: base pairing (complementary) principle is basis of DNA replication, transcription. As mentioned above, using artificially synthesized antisense oligonucleotides (longer than 15 nucleotides) and intracellularly generated antisense mRNA to block the production of aberrant genes such as oncogenes by combination with targeted oncogene mRNA or double DNA through base pairing principle. Hence, the oncogene products have been lowered, and the phenotypes of tumor can be improved.

The gene therapy is at a very early stage. Many problems are waiting to be solved. How to raise the selectivity, strength of inserted gene therapy and lower the immune response of host to vectors and inserted genes are most important. So the panel of experts who provide recommendations regarding NIH sponsored research in human gene transfer emphasized the need for effort in three areas. They include developing better vectors, deeply understanding the pathogenesis of diseases and making excellent animal models. As, for the bone marrow and organ transplantation, there is a long way to go before they can be used in clinic.

Mental Health Education Reform in China: A Revolutionized Model

*By Dr. Xie Tao 謝濤
Zhejiang Medical University, PRC.*

Only a minority of medical students will become psychiatrists or mental health professionals, but mental disorders, be they organic or functional, can be encountered in almost every medical field. Some are easy to detect, some are not. Therefore, it is important for a medical student to have a firm grasp on general psychiatric knowledge.

Before 1993, mental health education was not a major subject in the curriculum in Chinese medical schools. The time devoted to teaching psychiatry was very limited and no time was devoted to telling students how to systematically or focally perform mental status examination and education. The teaching method simply consisted of some theoretical lectures. Students had little chance to observe the variety of psychiatric symptoms and even less opportunity to interview patients independently. The students were not trained how to use any of their knowledge about psychiatry in the clinical situations. Therefore, it became essential to make some reforms to the old model.

Under the guidance of Dr. Paula Stillman, the specialist from Massachusetts Medical Center and sponsored by the Chinese Medical Board in New York we began by compiling a series of systematic and practical teaching materials on the mental status education: contents and skills. These included checklists, an instructional manual, and a matching videotape. Then, we developed a variety of teaching methods including lectures and the use of videotapes, demonstrations, role playing and standardized patient cases. These allowed the students to practise their skills and enhanced bedside teaching. The most creative educational opportunities were the use of standardized patients with mental disorders. We wrote scenarios, selected SPs, and trained them to accurately and consistently play the roles.

The selection of SPs was very strict. They needed to be educated and capable of simulating some personality traits. Because of the different cultural background, it was not easy to find very suitable candidates to simulate the 'crazy man and woman'. Eventually, we recruited some excellent candidates and gave them lectures on the mental health education, as well as symptoms manifested in different types of disorders. We also trained them to use the checklist we had developed and taught them how to give the content scores and evaluate the interviewing skills. Then we gave them the written cases we had written and taught them how to simulate various mental disorders. They were

coached on the appropriate body language, tone of voice, speech pattern and rhythm, eye contact, posture, involuntary movements, etc. and used the videotape to help the training. We also taught them how to give feedback to students on the contents and interviewing skills. Before they could be used for the teaching purpose, we had them tried out with some students and junior staff psychiatrists in order to make them better.

By the Spring of 1995, eight SPs with mental disorders had been trained at Zhejiang Medical University, Western China University of Medical Science and Jjiang Medical College. These patients simulate schizophrenia, mania, depression and anxiety.: All the SPs have been reviewed by American specialists and used for training and assessing students' skills. They have been used in the focus interview examination for the 4th-year student and in the multi-station test for the graduate examination.

SPs are a very potent educational strategy. They can function as teachers to give each student feedback and as evaluator to provide objective and consistent assessment of students' skills. From 1993 to 1996, more than 3000 students have interviews with the SPs independently for training or examination purpose. A control study showed that the students have greatly improved their skills in psychiatry after the adaptation of the program. We still clearly remember how embarrassed an old mode educated student was when he was asked to perform the mental health education, because he faced a talkative case with mania and didn't know how to start the interview and how to control the topic. But now they can competently complete a mental status examination. SPs witnessed and rewarded the whole change. Faculty and students at the universities involved with this project are very pleased with the program. A specific new curriculum has been set up to match it. This program was also demonstrated for nearly 200 presidents of Chinese medical schools at a conference held in Chengdu in the spring of 1995 and was positively received. This achievement can be attributed to the teaching reforms at the participating Chinese medical schools supported by the CMB, the guidance of American specialists, the diligence of our teachers, and the involvement of our SPs.

We have taken a large step forward in the reform of mental health education. SPs could be used not only for examination purpose but also for demonstration and practice. We hope that the materials developed will be widely adapted throughout China so that the benefits would be shared by all trainees. This would enhance the skills of the generation of qualified mental health professionals.

KE2, A Candidate Antigen for the Early Diagnosis of Invasive Aspergillosis

*By Dr. Chen Da Liang 陳大量
Beijing Medical University, PRC.*

There are about 100,000 species of fungi that have been documented. It is estimated that there are still as many waiting to be discovered. Fortunately, only about 150 known species are found to be pathogens of human beings and animals. Most of fungal infections such as ringworm and Hong Kong foot are common skin diseases and not life-threatening. Nevertheless, these fungal infections can cause agonizing itching and cosmetic imperfection. By improving the sanitary conditions, the chances of getting these common fungal infections can be significantly lowered. However, this is not the end of the story about fungal infections. According to a report from Prof. Richard Wenzel of University of Virginia in 1988, near 40% of all deaths caused by hospital-acquired infections were due to fungi rather than bacteria or viruses. In fact, the morbidity and mortality rate of deep fungal infections in immunocompromised patients have been doubled or even tripled over the past two decades. *Candida* species and *Aspergillus* species account for 80% of all the nosocomial fungal infections; most of which can result in deaths unless laboratory diagnoses are made and antifungal drugs are administered at the early stages. Unfortunately, the technology for early diagnoses of the two main agents still leaves much to be desired.

The early diagnosis of *Aspergillus* infection is intensively studied in our laboratory. To identify antigenic genes, a cDNA expression library of *A. fumigatus* was screened with hyperimmune serum from guinea pigs inoculated with the fungal cells. Fifty immunopositive clones were isolated and analyzed. Thirty eight of them were found to encode a gene for dihydrolipoamide succinyltransferase KE2, a member of the α -ketoglutarate dehydrogenase complex. The KE2 protein sequence of *A. fumigatus* is 56% identical to that of *Saccharomyces cerevisiae* and 49% to those from human and rat. KGD2 is a unique fungal gene as indicated by Southern blot analysis. Specific antibodies were raised against purified recombinant KE2. Western blot analysis using an anti-KE2 antibody detected a cellular protein of 53 kDa from *A. fumigatus* cells and Proteins around 55 kDa in *A. flavus*, *A. nidulans* and *A. versicolor* cells which also contribute to opportunistic but less severe infections. Sera from patients with aspergilloma specifically recognized purified recombinant KE2 on Western blot, while sera from normal healthy individuals did not. Animal sera from guinea pigs inoculated with a number of other pathogenic fungi had little or no cross recognition against KE2. Cloning of this gene for an immunodominant protein will facilitate the development of a more sensitive and accurate ELISA assay for early diagnosis of invasive aspergillosis.

С юбилеем, Роберт Блэк Колледж!

*By Dr. Tatyana Mikhaleva
Russia*

Роберт Блэк Колледж является местом проживания студентов и аспирантов и приема гостей Гонконгского университета. В нем останавливаются ученые практически из всех стран мира. Уникальность колледжа состоит в том, что это не просто хорошая гостиница для ученых, но и большой уютный дом, побывав в котором однажды, хочется вернуться вновь.

Все сотрудники колледжа, возглавляемые Мастером, профессором В.-С. Леунгом, стремятся сделать жизнь резидентов колледжа максимально удобной и разнообразной. В колледже царит атмосфера гостеприимства и уюта. К услугам проживающих гостиные, библиотека, прекрасные столовая и кухня, бильярд, спортивная комната и многое другое. Архитектура колледжа выдержана в старинных китайских традициях. Особое очарование жилому комплексу придают внутренние дворы-сады.

Одной из важных традиций в жизни колледжа является проведение ежемесячных вечеров-встреч. Эти собрания дают возможность неформального общения между учеными, студентами, аспирантами, администрацией университета, общественными и государственными лидерами, бизнесменами. Студенты и аспиранты (стипендиаты компании Swire) активно участвуют в культурной жизни колледжа. Колледж ежегодно выделяет ряд именных стипендий для приема как молодых, так и известных ученых.

1997-й год стал особенным в жизни колледжа: воссоединение Гонконга с Китаем совпало с 30-летним юбилеем Роберт Блэк Колледжа. На наших глазах колледж похорошел, готовясь к своему юбилею. Для нас было большой честью стать гостями Роберт Блэк Колледжа и Гонконгского университета в 1996/97 году. Из далекой заснеженной Москвы, столицы России, мы желаем нашему дорогому юбиляру благополучия и процветания, а всем его сотрудникам, студентам, аспирантам, стипендиатам и гостям — успехов и личного счастья!

Congratulations to Robert Black College on its Jubilee

*Translated by Dr. Alexander Mikhalev
Russia*

Robert Black College is a residence for graduate students and academic visitors of the University of Hong Kong. One can see in the College academics from all over the world. The College is unique and once you have visited it you have a desire to re-visit it.

The staff of the College under guidance of the College Master, Professor Vincent Leung, makes all possible efforts to promote social life in the College. The atmosphere of hospitality and cosiness is reigning in the College. There are lounges, a library, an excellent dining room and kitchen, a billiards room, a gymnasium, etc. The architecture style of the College keeps in old Chinese traditions. A special charm of the College is its inner small court-gardens. One of the most important traditions in the college life is the monthly Guest Nights. These functions give the possibility of informal intercourse among graduates, administrative staff of the University, as well as community leaders and professionals. Swire Scholars actively participate in the cultural life of the College.

The year 1997 is a very special year for the College: Reunion of Hong Kong with the Motherland China, and at the same time the 30th Jubilee of the Robert Black College. The College looks great as it prepares for its jubilee. It was a great honour for me and my husband to be the guests of Robert Black College and the University of Hong Kong in 1996/97. And now from faraway, covered with deep snow in Moscow, the capital of Russia, we wish our dear College a prosperous and flourishing anniversary and we wish all the staff, graduate students, and visitors in the College - big success and personal happiness!

Staff and Graduate Students

1997

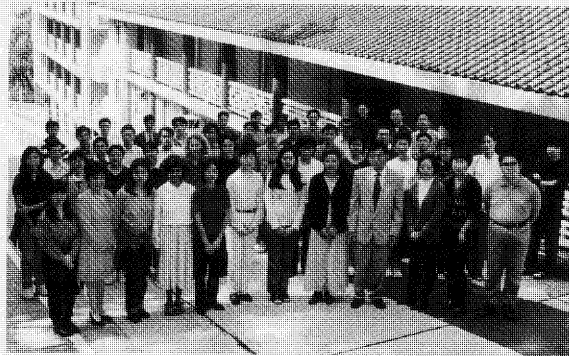
The operation of the Robert Black College is directed and supervised by a part-time college master and run by a full-time manager who is assisted by the services of some twenty five staff working in such areas as room reservation, house keeping, catering, laundry, cleaning, conferences/seminars/meetings organising, etc. There are ten graduate students residing in the College and another seventy residing in the May Wing of the College. All graduate students hold residential scholarships of one kind or another. There are currently some thirty local graduate residents who are holding Swire Scholarships. In the early years many of the non-local graduate residents held Commonwealth Scholarships, Rotary Scholarships and China Medical Board Fellowships. These awards have gradually been replaced by Wang Gung-wu Scholarships which are financed by the annual operational surplus of the College.



Staff



Swire Scholars



Graduate Residents

*Kenneth Robinson Fellowship
Public Lectures*

1996 & 1997

To promote academic exchange between the University of Hong Kong and the outside world, the Robert Black College has since 1993 set up an annual fellowship named Kenneth Robinson Fellowship to invite a distinguished overseas academic to pay a lecturing visit to the University. Among the functions of the visitors is a public lecture to be given in the University. The visitors in 1996 and 1997 were Professor Thomas Donaldson of Georgetown University in the U.S.A. and Professor Michael Walzer of Institute for Advanced Study at Princeton, U.S.A. respectively. On each occasion, The Rayson Huang Theatre was crowded with a large audience. The texts of their speeches are given in the following pages of the Journal.

Values in Tension Ethics Away from Home 1996

*By Professor Thomas Donaldson
Georgetown University*



Our moral intuitions frequently blur when we leave Hong Kong or New York and cross our nation's boundaries. Without the backdrop of approximate moral consensus that exists within a culture, and without the laws and judicial procedures that define standards of minimal conduct, moral clarity is elusive. When we ask whether it is permissible to make new investments in nations where civil and political rights are violated, or to hire only male managers in Saudi Arabia, our intuitions may fail us. When we ask whether it is permissible to comply with the less restrictive environmental or occupational health laws in host countries, or to fill management and senior technical positions in a host nation with nationals from the home country, we must abandon norms that are merely nation-specific and move to principles that transcend national boundaries.

But do such "transcending" principles exist? Can we find guideposts to lead us through the maze of cultural differences? At a minimum, any search for guideposts will require more than good intentions. Even the best-informed, best-intentioned executive must rethink intuitions in mixed cultural contexts. Even when those intuitions are fundamentally sound, they have been honed in home-culture contexts. The same intuitions that serve well in a homogeneous context can fail when home and host norms conflict. Hence even the traditional litmus test, "How would you respond if your actions were written up on the front page of the newspaper?", is an unreliable guide. For in international contexts there exist strikingly different sets of newspaper readers.

Although issues of global corporate ethics constitute an ethical swamp, there are ways through the swamp. Ethical imperialism or a simplistic "Do in Tokyo exactly as we do in New York" policy is clearly a wrong turn. Instead, we need an approach in which companies respect the "moral free space" of cultures and industries even as they stick firmly to their own core values and ethics codes: "Moral free space" refers to the right of any community, be it a culture, company, or industry, to shape--at least within limits--its own business values. Failing to respect it can have disastrous consequences. In 1993, a large

U.S. computer products company insisted on using exactly the same sexual harassment exercises for Moslem managers in the Middle East they earlier used with American employees in California. In doing so, the company trumpeted its global "ethical consistency." The result was ludicrous. The instructors' presentation baffled and offended the Moslem participants. The U.S. trainers knew nothing about the strict conventions governing gender relationships in Moslem culture. Because they used the same training formula as at home, they failed to respect the moral free space of their Moslem hosts. Moreover, the message they wanted to send--to avoid coercion and sexual discrimination--was lost. Clearly sexual discrimination does occur in Moslem countries. But eliminating it means respecting, and understanding, Moslem differences.

Host country law is a notoriously unreliable guide. Many nation states have difficulty efficiently regulating foreign transnational corporations, and unscrupulous companies sometimes exploit their problems to their own advantage. As James Brooke noted in the New York Times, virtually every country from Morocco to the Congo on Africa's west coast has been approached by companies who want cheap sites for dumping waste. In 1988, officials in Guinea Bissau, one of the world's poorest nations, agreed to bury fifteen million tons of toxic wastes from European tanneries and pharmaceutical companies. The companies agreed to pay about \$120 million, which is only slightly less than the country's entire gross national product. Brooke also described how in Nigeria in 1987 five European ships unloaded toxic waste containing dangerous poisons such as polychlorinated biphenyls, or PCB's. Workers wearing thongs and shorts unloaded the barrels for \$2.50 a day and placed them in a dirt lot in a residential area in the town of Kiko. They were not told about the contents of the barrels.

Recent abuses are no better. Testimony before US Congress members in 1995 depict appalling labor abuses in Central America. Managers at one Korean-owned company in Guatemala were described as walking the factory floor and poking sticks into the stomachs of female textile workers. They poked to discover whether the women were pregnant. If pregnant, the women were handed abortion pills.

We may denounce host country governments who permit such abuses, but the fact is that many resemble Nigeria and Guatemala in being unable to police transnationals adequately. Clearly, neither a simpleminded extension of home morality, nor an appeal to host-country law, can be the answer. But what is?

CULTURAL RELATIVISM IS NOT THE ANSWER:

One answer to the question we are raising is as old as philosophical discussion, and as old as Sophistry. Its label is "cultural relativism," and it is a view that holds that cultures define ethics, and that, in turn, there are no international "rights" and "wrongs." According to cultural relativism, if Indonesia tolerates the bribery of public officials, then so what? Indonesia's

bribery is no worse than Denmark or Singapore's refusal to bribe. If Switzerland fails to find insider trading morally repugnant, then so what? Swiss liberality in investment policy is no worse than U.S. fair-mindedness--or at least that is the claim of cultural relativism.

The concept of cultural relativism is fairly simple to grasp, and often tempting when business opportunities are at stake. Consider a recent example. The S.S. United States was arguably the most luxurious ocean liner when it cruised the oceans during the 1950s. By the 1990s its sailing days were over, but a group of investors considered refurbishing it for luxury cruising. But it was loaded with asbestos and would have cost about \$100 million to remove it under current U.S. standards. So it was towed to Turkey in 1992 where the cost of removing the asbestos was only two million dollars. Turkish officials refused to allow the removal because of the danger of cancer. In October of 1993 it was towed to Black Sea port of Seaport of Sebastopol where standards are lax. It will have more than one half million square feet of carcinogenic asbestos removed for much less than \$100 million. Few would argue that in this case Sebastopol's laws established adequate ethical standards for shipyard workers.

Unfortunately, managers too often fall into the trap of confusing cultural relativism with a more defensible value, namely, tolerance. Tolerance and relativism are related, but differ dramatically in what they imply. What most of us have in mind when we shy away from absolute moral pronouncements and endorse tolerance is the opposite of relativism. When we deny that one country should dictate morality for another and we encourage respect for the customs of foreign peoples, we are pointing to a universal, trans-cultural value. In other words, if we believe that the United States ought not force its modern democratic method of government on Muslim countries, then we similarly believe that all other countries ought not impose democratic methods on Muslim countries. And, in turn, we expect Muslim countries to not impose their form of government on other, non-Muslim countries. In this way tolerance is a universalizable moral value, and a far cry from relativism.

Tolerance supports moral free space, and in turn the right of a culture, company, or industry to have some control over defining its own values. It helps us to see, for example, that "Different" does not always mean "worse." For example, while research shows that Hong Kong managers are less sensitive to the issue of bribery than Western managers, it also shows them to be far more sensitive to the issue of failing to give credit for the contributions of subordinates (a practice that rampant in many Western corporations).

Cultural relativism, in contrast, is inconsistent with tolerance, and should be rejected. Its main problem is that certain cultural differences clash with globally-accepted conceptions of value. Defending them leads to a *reductio ad absurdum*. To seriously maintain cultural relativism, one must be prepared to tolerate all cultural differences. If one nation endorses piracy (as some nations

in history have), then one must grant piracy the same moral status as a doctrine of anti-piracy. Or consider the dramatic example of crime prevention in ancient Rome. In ancient Rome it was the practice to kill all of the slaves in a household in the event that one slave murdered the master. All slaves were lined up and summarily executed without trial. They were executed whether they were young or old, male or female, and whether or not they were involved in, or had any knowledge about, the murder. In some instances involving large households, the practices resulted in the execution of three and four hundred innocent persons. While the practice was justified on the grounds that it deterred future plots against the master, few of us today could embrace such reasoning. And in the light of heinous practices such as this, few of us can cling to theoretical relativism that would tolerate these or even worse practices. Hence, if we reject relativism in the extreme instances, then morality in the international sphere must be something more than an unprincipled, "do as the Romans do." It does not follow that all questions of moral differences among cultures can be solved by measuring them against a rigid, universal yardstick. But it means that morality has some, albeit imperfect, relevance to transcultural contexts.

Still another reason for rejecting cultural relativism is that the vast majority of people in every culture are not relativists when it comes to at least one value, namely, economic efficiency. While people around the world differ about, what has economic value, most prefer to give up less of what has economic value for them in order to get more of what has economic value. Yet even this shared respect for efficiency has powerful implications for ethical conduct in business, since some forms of ethical conduct encourage efficiency while others discourage it.

Example after example makes the point. Consider the current statistics on software piracy. The ratio of pirated software to legitimately purchased software varies dramatically from country to country. For example, in Italy the ratio of pirated to purchased software is roughly eight times that of Great Britain or the United States and four times that of Germany. Now what is remarkable here is that the laws are virtually identical in all the countries surveyed. They all have laws against pirating software, but in some the rate is sky high, while in others it is low. What accounts for the difference? Most of the difference must be attributed to a difference in perspective taken by the users of software about the ethics of piracy. And what does this have to do with the value of efficiency? Ask yourself, "In which country will the bright entrepreneur decide to invent and market her new, path-breaking software?" Hence, some international environments enhance the shared value of efficiency while others retard it.

ABSOLUTISM IS NOT THE ANSWER:

The stark alternative to cultural relativism is "Absolutism." Absolutism claims that an authoritative list of ethical truths exists, that these truths are

expressed in a single moral language, and that they require the same ethical behavior around the world. Were absolutism true, it would rule out the possibility of two conflicting ethical positions in different cultures being equally valid. Absolutism obviously clashes with the idea of moral free space. Its problems, however, are numerous.

First, absolutism clashes with our deep intuitions about the need to respect different cultural traditions. Consider the well-known differences that separate styles of values around the world. One of the main dichotomies in ethics practices globally is between “loyalty-oriented” from “rights-oriented values” approaches. The former focus on loyalty and organizational relationships. It uses family, friendship, religion, the corporation, and the nation to define the still point for the turning of all other ethics. The Japanese, for example, define business ethics far more in terms of loyalty to their corporation, their nation, and their business networks, than do Americans. The latter, rights-oriented approaches, focus the individual and equal treatment. Key notions are freedom, autonomy, impartial rules, justice, and fairness. Just as the Japanese prize loyalty, so too do the Americans; but the Americans prize even more individual freedom and impersonal standards of fairness. “Rights-oriented” and “loyalty-oriented” styles of ethics each constitute legitimate, although sharply different, ways for a community to define its concept of “the good.” Embracing absolutism, unfortunately, would compel us to select either the “rights-oriented” or “loyalty-oriented” view as the true view, while declaring the other false.

Another problem with absolutism lies in its presumption that the moral language of a single list could capture all moral truth. This is a technical impossibility. As Michael Walzer has commented, “There is no Esperanto of global ethics.” Even internationally accepted lists of moral principles, such as the United Nations' Universal Declaration of Human Rights, are expressed in languages rich with cultural tradition. The very notion of a “right,” for example, stems from the historical evolution of democratic government in post-Renaissance, Christian Europe and the United States. It does not fit with equal comfort in the Confucian or Buddhist traditions of East Asia.

Even if all underlying values around the world were the same, the particular norms in different industries, nations, and corporations would--and should--vary. It is fitting, for example, that home and host country norms should reflect the realities of a nation's level of economic development. While virtually everyone shares the values of pollution abatement and economic development, trade offs can rationally be made differently in a struggling, Third World country on the one hand, and a highly developed one on the other. At a level of economic development where people remain malnourished or starving, a country may rationally adopt a different principle for regulating water pollution than were it at a higher level. Such a country may adopt a slightly lower standard of thermal water pollution than that observed in the U.S. or Sweden (resulting in more lower fish species, such as carp, and fewer

higher fish species, such as trout). Once they reach the higher level of development they too will opt for more trout. But for the time-being they prefer fertilizer. Absolutism would have the effect of straight jacketing all nations, regardless of level of economic development, to the same particular norms.

Finally, companies would fail to honor their deeper values if they took absolutism's admonition to insist on "the same ethical behavior around the world" seriously. If they paid foreign workers exactly the same wages for the same work as domestic ones, the incentive to invest abroad would vanish, with ruinous consequences for both home and host countries. And behaving the same everywhere could even mean loss of life. When 3M corporation caught an employee stealing in their Chinese subsidiary, it behaved just as they would have anywhere: the company turned him in the local authorities. To their horror, local authorities took the man away and shot him. In the future, they realized that they would need to behave differently in order succeed in behaving ethically.

When it comes to ethics, facts also make a difference. Consider the issue of price gouging in controlled economies. Price gouging is more unethical in a closed market than an open one because free markets automatically restrain arbitrary pricing (If one seller gouges, then another will grab his customers). In more controlled markets, however, sellers can avoid competition and gouging as an ethical problem increases. When polled years ago, Soviet executives ranked price gouging as the worst ethical problem they confronted in business. In contrast, Western executives ranked it (as they do today) near the bottom of their concerns. When the rules of the game are different, so too are the ethics of playing it.

Facts necessitate a "stricter" approach in some contexts, and a "less strict" approach in others. One of the lessons of Union Carbide's tragic experience is that the way to handle methyl isocyanide may be different in Bhopal, India, than in Boston. A stricter set of safety precautions along with less sophisticated technology may be appropriate in Bhopal, where technological infrastructures are less developed, than in Boston where they are well developed. Sometimes the situation is reversed. Fewer precautions may be appropriate when, say, a chemical responds more safely to local conditions. The chemical EDB, a soil fungicide banned for use in the U.S., responds differently in Senegal. In Senegal it turns to a harmless state faster because of intense solar radiation and high soil temperatures.

THE GLOBAL VALUES MAP:

From what has been said, it should be obvious that managers unprepared to live with moral tension abroad should pack their bags and come home. Savvy managers will need to steer a path between two extremes. One extreme is an unyielding imperialism that refuses to grant any validity to any values than those of the home culture. The other extreme is a relativism that waters

down a company's core beliefs and standards of conduct. The ethical picture abroad, then, is complex. In turn, any manager who has room in her moral imagination for only black and white, for the actions being either "ethical" or "unethical," has missed the mark. As Einstein once noted, "Things should be as simple as possible--but no simpler."

A more complex, but also more accurate, framework is the following.

[DIAGRAM OF GLOBAL VALUES MAP, SHOWING CONCENTRIC CIRCLES MARKED AS FOLLOWS:

Core human values: (Innermost circle)

Company Values: (Next ring of the concentric circle diagram)

Values in tension: (Next ring of the concentric circle diagram)

Intolerable Values and Practices: (Area outside of the concentric circles)]

The concentric circles represent types of values held by particular corporations, industries, or cultures. Collections of points on the circles may be used to represent any corporation's values as expressed through its actions and policies.

Core human values:

In avoiding the extreme of relativism, one of the most important concepts is that of core human values. Core human values are by definition ones relevant to all cultures and all organizations, and are aids in establishing a minimum moral threshold for companies operating abroad. Many different ethical "languages" can be used to formulate such a threshold, including the world's great religions and doctrines of human rights. We have already seen that constructing a "list" of universal values (the claim of the absolutist) is probably impossible; yet this notwithstanding, there are ways of phrasing at least a rough overlapping consensus of human morality. Surely, for example, Aristotle, Kant, and other moral theorists are correct to assert that all global inhabitants share at a minimum the obligation to treat other humans with respect, and to factor into personal calculations some consideration of broader human welfare. The point of attempting to articulate a minimum moral threshold is to clarify what business must avoid. Once established, such a threshold makes it possible to say to any corporation that falls below the threshold "You've made a moral mistake," and to say this even if the company has not committed a legal or economic mistake, and even if the host country's practices happen to tolerate the company's behavior.

For example, in 1992 Levi-Strauss finally concluded that one of its large suppliers, the Tan family, had violated international principles of employee treatment and broke off doing business with them. Levi-Strauss had repeatedly warned the Tan family, which in the Mariana Islands was reportedly keeping

twelve hundred Chinese and Philippine women in guarded compounds, working them seventy-four hours a week. In making its move, Levi-Strauss cited its “Business Partners Terms of Engagement” a framework that, among other things, prohibits relationships with suppliers whose practices are so offensive as to violate any reasonable conception of ethics.

Probably the most popular language in the world for establishing a moral threshold for international behavior is that of rights. The U.N.’s Universal Declaration of Human Rights is a widely recognized way to attempt to specify absolute minimums of moral conduct. Elsewhere I have identified ten “Fundamental International Rights” including the right to personal freedom, physical security and well-being, political participation, informed consent, and the ownership of property. (Cite Donaldson’s ETHICS OF INTERNATIONAL BUSINESS). Moral philosophers note that whenever there is a right, there is not only a duty to avoid depriving people of the right directly, but sometimes a duty to protect people from its deprivation. Such duties sometimes fall on businesses. For example, surveys of people in Central America show that the average Central American went to work at the age of eleven. If we assume that everyone has a right to a minimum education (although the definition of this right may vary enormously), then hiring young children of seven or eight for ongoing full-time labor almost certainly fails the moral threshold test. Any German, Japanese, or U.S. corporation who did this would have failed to live up to their duty to protect the basic human right to a minimal education from deprivation.

Company values:

Correct ethical behavior in business contexts must be defined not only in relation to abstract, universal values, but through the concrete understandings of business people. The values in the next ring of the diagram, designated “Company values,” are less abstract than the core human values in the center of the diagram, but are wholly consistent with them (indeed, if they are not, they should be either jettisoned or revised). Ethics codes and also vision-value statements, such as Johnson and Johnson’s famous “Credo,” represent increasingly popular attempts to define company values. Ninety percent of all Fortune 500 companies have codes of ethics, and 70% have vision-value statements. In Europe and the Orient, the numbers are lower, but are increasing rapidly. Nonetheless, what companies say in their formal statements or credos, and what they actually believe, often diverges considerably. A better yardstick for the ethical beliefs of many corporations lies in the concept of “mokita.” “Mokita” is an expression used in traditional South Sea Island society; we do not have a corresponding term in English. “Mokita” means the truth that everybody knows, but nobody speaks.

Just as core human values defined the minimum standards for all persons everywhere, company values define minimum standards for all members of the corporation. Company values are analogous to “universal” principles, and

because of this, companies must treat them as non-negotiable pillars of behavior. Because they are company “universals,” they cannot be trumped by host country standards. In the 1950's a senior Latin American manager at Motorola, approached the legendary Motorola leader, Robert Galvin. “I have good news,” the manager reported, “host country government officials in Latin American want to buy 10 million dollars worth of our new micro-relay product!” He did not need to point out to Galvin that the high margin on the prospective sale meant that it would result in a near doubling of that year's profit. “The bad news,” he continued, “is that they want us to invoice them for 11 million, and although the additional 1 million is supposed to cover handling fees, we are confident that it will be pocketed by politicians.” Mindful of Galvin's well-known commitment to ethics, he added: “So I will refuse the offer.” After reflection, Robert Galvin responded with emotion “You've done the right thing to refuse the deal. Congratulations! But I want to add two more points. When you return to the host country, please tell the government official that we will not accept even a reformulated \$10 million dollar package omitting the bribe. Also, make certain that Motorola never does business with that government ever again.” Told and retold around Motorola over the intervening decades, this story has had a remarkable effect reinforcing Motorola's ethics, and on clarifying Motorola's minimum standards.

Some will assert that Motorola's entire ethical posture is loftier than it should be. But whatever level of corporate ethics one endorses, Motorola's example of sticking to its ethics is worth emulating. Once defined, whether accomplished through formal statements or leaders' example, a company's ethics stance should not waver. This insight is the glaring exception to the dictum mentioned earlier: “Show respect for other cultures.” If a company wavers on its own ethics, either at home or abroad, only moral mayhem can result. A code of ethics with a statement that reads “Do not accept gifts from suppliers in excess of \$X,” is meaningless when it is allowed to be interpreted as “Almost always do not accept gifts from suppliers in excess of \$X.” For who is to define the exceptions to the almost always? If for any statement, exceptions are likely to arise, companies are better off to omit the statement, to design a formal process to arbitrate expectations to statement, or to spell out the statement's exceptions in writing, than to endorse the statement only to later compromise on fulfilling it. In short, companies must be absolutist about one thing: they must be absolutist about their own ethics.

Values in tension:

This modified corporate absolutism (above) should be sharply distinguished from the cultural absolutism discussed earlier. Any community, local, national, or international, has a right, within limits, to define its own standards. If Motorola insists on its own standards, it is not indulging in cultural absolutism. Rather, by insisting upon its own standards, it is merely exercising the same right that it should grant to others in shaping their cultures, companies and communities. This right is a vital instance of what we have called “moral free space.”

As one moves from the center of the values circle toward the periphery, the tension between the core values and a particular value increases. After a certain point, one encounters the ring labeled “values in tension.” Values in this ring express distinctive and strongly held community beliefs. What is more, they reflect tension between these beliefs and one or more core human values. Most global managers will encounter such tension spots sooner or later, and the question rather obviously is how to manage them. Suppose, for example, that one of your company’s main suppliers is the Tata Steel Company in Jamshedpur, India, and you learn that an important perk offered by Tata to its employees is the right for one of the employee’s children to gain a job with Tata once the child is old enough to enter the job market. Tata makes good on this offer even when the child is less qualified than rival applicants. Not surprisingly, the perk is the one most cherished by Tata employees. As manager of a company using Tata as a supplier, how should you respond to the practice? Should you criticize Tata for its “nepotism”? Should you refuse to buy from the company until it “reforms”? Clearly such a perk would be branded unacceptable nepotism in St. Louis or Amsterdam.

Yet while Western companies are correct to insist on meritocratic hiring practices for their companies in India (again, companies should be absolutist about their own fundamental values), they should hesitate before pointing a finger of blame at Tata. Attempting to “reform” the Tata company or refusing to do business with it would verge on being unethical because it would fail to respect the cultural integrity of a foreign community. By placing practices such as this in the ring labeled “values in tension,” the Global Values-Map acknowledges that the Tata Steel company’s policy is in tension with at least one or more core human values (therefore placing it in the outer ring of the circle) while stopping short of declaring it fully in conflict with them (a conclusion that would place it outside the circle in the “impermissible” sector).

Consider another example of values in tension: gift giving in Japan. Even U.S. and European companies known for strict anti-bribing policies, such as IBM, have different limits on gift giving in Japan than they do for other parts of the world. This is because the tradition of gift giving in Japan is tied to deeply-held, traditional Japanese values. Whereas a \$60 value gift would constitute a bribe in many countries, under many circumstances in Japan it would not. Clearly, excessive gifts can constitute bribes in Japan, just as they can elsewhere; but what counts as a “bribe” in Japan may be different than what counts as a bribe elsewhere. Hence, while recognizing that a more lavish gift giving policy in Japan is in tension with prescriptions against economic corruption, a company is not necessarily wrong to adopt the more lavish policy.

Intolerable Values and Practices

Finally, when values or practices transgress permissible limits (as specified by fundamental human rights or corporate values and principles) they

fall outside the circle and into the “intolerable” zone. We have already referenced many such examples, including unreasonable levels of carcinogens (asbestos), child labor, and the dumping of pollutants in Third World countries. Not all behavior that falls outside the circle has such salient consequences. Sometimes the issue is simple honesty. In one instance, a Russian sales agent for his nation’s joint venture with Baird Corporation overstated the product characteristics of the firm’s spectrometers. Although the salesman considered this perfectly reasonable behavior, the American manager took him aside and explained that it was unacceptable business practice, both because it violated Baird’s ethics and because it was dishonest. As this example also suggests, Western nations can serve as helpful role models in shaping the new capitalistic ethics of former communist countries.

NAVIGATING ON THE GLOBAL VALUES MAP:

By exhibiting the possibility of values in tension, the Values Map suggests that we should revise a common litmus test for ethics, namely, the one that asks: “How would you react if your action were described on the front page of the Wall Street Journal?” And sometimes ask the additional question: “How would you react if your action were described on the front page of the Bangkok’s Daily News, Rome’s Corriere Della Serra, or the Buenos Aires Herald?” But even as other cultural attitudes must be respected, it is equally clear that company ethics and core human values must set the limits on recognizing other values. The trick is to respect other cultures while at the same time drawing clear limits.

Consider, for example, differences between American and Japanese work habits. On the one hand Americans must be able to respect the fact that Japanese culture has a different conception of what constitutes a “fair” work week. As is well known, most Japanese companies define the ethical limits on the amount of work and number of hours per week much differently from, say, U.S. or French companies. Indeed, many more Japanese than U.S. companies evaluate taking all allowed paid vacations negatively. Yet while being able to respect these differences in the cultural ethics of work, and, in turn, allowing a certain amount of “moral free space” in which communities can define their ethics, almost everyone would agree—including the Japanese—that there should be limits to such moral free space. So, for example, if it reaches the point that significant numbers of people are killed by “Kiroshi” (death by overwork), then the situation becomes morally unacceptable.

Why Giving in to Bribery Does Not Count as “Respecting Another Culture”:

Little has been said so far about the most discussed, and arguably most difficult, problem of international business ethics: bribery. Where does bribery fit on the Global Values Map? Despite the fact that no country’s laws permit bribery, the practice flourishes around the world. Only the United States prohibits bribery beyond its own borders (the Foreign Corrupt Practices Act)

and even this act explicitly tolerates a considerable amount of “petty” bribery, i.e., where the amounts are small and the payment is necessary to receive services that should have been rendered in the first place. Many officials in developing countries only wink at the practice, in effect acknowledging its permanent place in the economy. Some multinationals operating in developing countries find it impossible to move goods through customs without paying low-level officials a few dollars. The payments are small and often uniformly assessed. Sometimes the salaries of such officials are sufficiently low that they appear to be set with the prevalence of bribery in mind.

Why not, then, regard this “value in tension” as a minor cultural annoyance, and write corporate ethics codes in a way that recognizes the inevitable? Before passing bribery off as a mere cultural curiosity, however, we should note its appalling economic consequences. A core human value is at stake in the instance bribery, and it is economic welfare.

The first but least important way in which bribery harms economic welfare is its damage to predictability. In one striking example, a large U.S. company’s crates were regularly pilfered by handlers when unloaded on the docks of Rio de Janeiro. The handlers would typically take about 10 percent of the contents of the crates. The company not only lost the contents, but never knew which 10 percent of the contents it would lose. In desperation the company began sending two crates for every one sent in the past. The first crate contained 90 percent of the merchandise normally sent; the second contained 10 percent. The handlers learned to take the second crate and to leave the first untouched. The company viewed this as an improvement. It still suffered a 10 percent loss--but it now knew which 10 percent it would lose!

But bribery destroys much more than predictability. By misallocating resources, it also demolishes the underlying efficiency of market mechanisms. When I spoke to CEOs in India I was not surprised to hear that their companies constantly engaged in bribery and payoffs. (They argued that the practice began with the Indian government, and that they were forced to bribe.) What surprised me, however, was their disgust for the practice. They had no illusions about the propriety of bribery, and were aware that its most pernicious aspect was its effect on efficiency. They realized that inefficiency metastasizes as decisions are made not on the basis of price and quality, but on the basis of how much money people were getting under the table. The market is a remarkably efficient tool for allocating resources, but only works if people buy based on price and quality--not clandestine payoffs. A trip later to the streets of Calcutta brought home the bitter fruits of corruption. The current Indian economy is one so inefficient that even dramatic redistribution of wealth would leave most of its inhabitants in dire poverty. Most of the Indian executives I interviewed believed that much of India’s economic inefficiency is driven by the presence of massive corruption.

At the level most individual managers confront it, bribery has no

satisfactory solution. Refusing to bribe is very often tantamount to losing business. Often sales and profits are lost to more unscrupulous companies, with the consequence that both the ethical company and the ethical individual are penalized. (Of course, companies help employees caught in the bribery trap by having clear policies, and giving support to employees who follow them). The answer, then, lies not at the level where individuals face bribery, but at the level of the host country's background institutions. A solution involves a broadly-based combination of business pressure, legal enforcement, and political will. Companies, in turn, should make a point not only of speaking out against bribery, but of doing so in cooperation with other companies.

Moral Imagination:

The complexities of international business spawn incredible ethical challenges. Respecting other traditions, not compromising on our company's fundamental values, even as we return a profit to investors, can strenuously test our moral imagination. Happily, examples of ethically creative companies are not hard to find. Donating services, tools or machine parts can sometimes prevent the need for private payoffs. British companies have refused to bribe Tanzanian poaching patrols, but have donated tools and machine parts to aid their anti-poaching activities. Not long ago, Coca-Cola paid Egyptians to plant thousands of fruit trees. In both cases, their actions achieved political support, lower local unemployment, and higher public trust.

When Levi-Strauss & Co. learned that two of its contractors in Bangladesh employed children under the age of fourteen, it looked to its "terms of engagement" principles. It found that though the practice appeared not to violate local laws, it violated Strauss's principles that prohibit engaging contractors that use child labor. Still, forcing the contractors to fire the children would work disastrous hardships for the families who depended on the children's wages. Moreover, the children would likely not return to school, but go to the streets. What was the company to do? Because of a creative arrangement between Levi-Strauss and the contractors, the contractors agreed to pay the children's regular wages while the children went to school. The contractors also agreed to offer each child a job at age fourteen. Levi-Strauss, in turn, has agreed to pay for the necessary books, uniforms, and tuition. The children are now happily attending school.

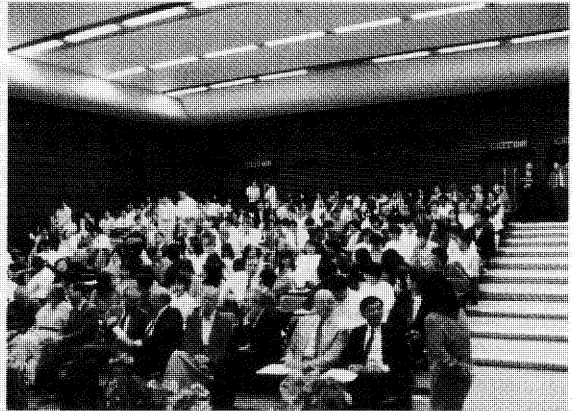
Conclusion:

As we have seen, it does not follow that simply because culture A's conception of business ethics is different from B's, one of the two is wrong. A certain amount of moral "free space" exists in which it is appropriate for communities to define their own ethics. This does not, however, mean that companies can resort to a convenient relativism; companies must be absolutist about their own core values and standards. In short, we must eschew monomoralism in economic affairs while we eschew cultural relativism. When leaving Tokyo or New York and travelling to Rome we should not simply do as

the Romans do, nor exactly as we do at home. We should allow for differences even as we remain true to our own deeper values. Doing this well means preparing for our trip to Rome in advance.



*Professor Y.K. Cheung with
Speaker, Professor T. Donaldson*



The Audience



Cocktails Party after Lecture

The Politics of Intervention 1997

By Professor Michael Walzer
Princeton Institute of Advanced Study



I

To intervene or not?--this should always be a hard question. Even in the cases with which I shall begin, of brutal civil war, or politically induced famine, or the massacre of a local minority, the use of force in other people's countries should always generate hesitation and anxiety. So it does today among small groups of concerned people, some of whom end up supporting, some resisting interventionist policies. But many governments and many more politicians seem increasingly inclined to find the question easy: the answer is not! Relatively small contingents of soldiers will be sent to help out in cases where it isn't expected that they will have to fight--thus the United States in Somalia; the Europeans, and now the Americans too, in Bosnia; the French in Rwanda. The aim in all these countries (though we experimented briefly with something more in Mogadishu) is not to alter power relations on the ground, but only to ameliorate their consequences--to bring food and medical supplies to populations besieged and bombarded, for example, without interfering with the siege or bombardment.

This might be taken as a triumph for the old principle of non-intervention, except that the reasons on which the principle is based, which I will rehearse in a moment, do not appear to be the reasons that move governments and politicians today. They are not focused on the costs of intervention or, for that matter, of non-intervention to the men and women whose danger or suffering poses the question, but only on the costs to their own soldiers and to themselves, that is, to their political standing at home. No doubt, governments must think about such things: political leaders have to maintain their domestic support if they are to act effectively abroad.* But they must also act effectively abroad when the occasion demands it, and they must be able to edge the urgency of the demand in the appropriate moral and political terms. The ideology of the cold war once provided a set of terms, not in fact always appropriate to the cases at hand, but capable of overriding domestic

* I will not consider here what they have to do, in a democracy, to act legally or constitutionally abroad -- another question, for another time.

considerations. In the aftermath of the cold war, no comparable ideology has that capacity. The question, to intervene or not? gets answered everyday, but with no sign that the judgements it requires are actually being made.

II

I am going to focus first on the arguments for and against “humanitarian intervention,” for this is what is at issue in the former Yugoslavia, the Caucasus, parts of Asia, much of Africa. Massacre, rape, ethnic cleansing, state terrorism, contemporary versions of “bastard feudalism,” complete with ruthless war lords and lawless bands of armed men: these are the acts and occasions that invite us, or require us, to override the presumption against moving armies across borders and using force inside countries that have not threatened or attacked their neighbors. There is no external aggression to worry about, only domestic brutality, civil war, political tyranny, ethnic or religious persecution. When should the world’s agents and powers (the United Nations, the European Community, the Pan American Alliance, the Organization of African Unity, the United States) merely watch and protest? When should they protest and then intervene?

The presumption against intervention is strong; we have reasons for it, which derive from the contemporary dislike for imperial politics and the commitment to self-determination, even when the process of self-determination is something less than peaceful and democratic. Ever since Roman times, empires have expanded by intervening in civil wars, replacing “anarchy” with law and order, overthrowing supposedly noxious regimes. Conceivably, this expansion has saved lives, but only by creating in the process a “prison-house of nations” (as the Hapsburg empire was once called), whose subsequent history is a long tale of prison revolts, brutally repressed. So it seems best that people who have lived together in the past and will have to do so in the future should be allowed to work out their difficulties without imperial assistance, among themselves. The resolution won’t be stable unless it is locally grounded; there is little chance that it will be consensual unless it is locally produced.

Still, non-intervention is not an absolute moral rule: sometimes, what is going on locally cannot be tolerated. Hence the practice of “humanitarian intervention”--much abused, no doubt, but morally necessary whenever cruelty and suffering are extreme and no local forces seem capable of putting an end to them. Humanitarian interventions are not justified for the sake of democracy or free enterprise or economic justice or voluntary association or any other of the social practices and arrangements that we might hope for or even call for in other people’s countries. Their aim is profoundly negative in character: to put a stop to actions that, to use an old-fashioned but accurate phrase, “shock the conscience” of humankind. There are some useful, and to my mind justified, contemporary examples: India in East Pakistan, Tanzania in Uganda, Vietnam in Cambodia. Interventions of this sort are probably best carried out by neighbors, as in these three cases, since neighbors will have some

understanding of the local culture. They may also, however, have old scores to settle or old (or new) ambitions to dominate the neighborhood. If we had more trust in the effectiveness of the United Nations or the various regional associations, we could require international or at least multi-lateral endorsement, cooperation, and constraint. I will consider this possibility later on. It might be a way of controlling the economically or politically self-aggrandizing interventions of single states. For now, though, the agent-of-last-resort is anyone near enough and strong enough to stop what needs stopping.

But that's not always easy. On the standard view of humanitarian intervention (which I adopted when writing Just and Unjust Wars twenty years ago), the source of the inhumanity is conceived as somehow external and singular in character: a tyrant, a conqueror or usurper, or an alien power set over against a mass of victims. The intervention then has an aim that is simple as well as negative: remove the tyrant (Pol Pot, Idi Amin), set the people free (Bangladesh), and then get out. Rescue the people in trouble from their troulbers, and let them get on with their lives. Help them, and then leave them to manage as best they can by themselves. The test of a genuinely humanitarian intervention, on this view, is that the intervening forces are quickly in and out. They do not intervene and then stay put for reasons of their own, as the Vietnamese did in Cambodia.

But what if the trouble is internal, the inhumanity locally and widely rooted, a matter of political culture, social structures, historical memories, ethnic fear, resentment, and hatred? Or what if the trouble follows from state failure, the collapse of any effective government, with results closer to Hobbes's than to Kropotkin's predictions--anarchy as conflict rather than cooperation, not quite a "war of all against all" but a widely dispersed, disorganized, and murderous war of some against some? No doubt, there are still identifiable evil-doers, but now, let's say, they have support at home, reserves, evil doers in waiting: what then? And what if there are overlapping sets of victims and victimizers, like the Somalian clans and warlords or, perhaps, the religious/ethnic/national groupings in Bosnia? In all these cases, it may well happen that the quick departure of the intervening forces is followed immediately by the reappearance of the conditions that led to intervention in the first place. Give up the idea of an external and singular evil, and the "in and out" test is very hard to apply.

We are extraordinarily dependent on the victim/victimizer, good guys/bad guys model. I am not sure that any very forceful intervention is politically possible without it. One of the reasons for the weakness of the United Nations in Bosnia was that many of its representatives on the ground did not believe that the model fit the situation they had to confront. They were not quite apologists for the Serbs, who had (rightly) been condemned in many United Nations resolutions, but they did not regard the Serbs as wholly "bad guys" or as the only "bad guys" in the former Yugoslavia. And that made it difficult for them to justify the measures that would have been necessary to stop the killing

and the ethnic cleansing. Imagine that they took those measures, as (in my view) they should have done: wouldn't they also have been required to take collateral measures against the Croats and Bosnian Moslems? In cases like this one, the politics of rescue is certain to be complex and messy.

It is much easier to go into a place like Bosnia than to get out, and the likely costs to the intervening forces and the local population are much higher than in the classic humanitarian interventions of the recent past. That is why American politicians and military officers, and now Europeans too, have insisted that there must be an exit strategy before there can be an intervention. But this demand is effectively an argument against intervening at all. Exit strategies can rarely be designed in advance, and a public commitment to exit within such and such a time would give the hostile forces a strong incentive to lie low and wait. Better to stay home than to intervene in a way that is sure to fail.

Where the policies and practices that need to be stopped are widely supported, sustained by local structures and cultures, any potentially successful intervention is not going to meet the "in and out" test. It is likely to require a much more sustained challenge to conventional sovereignty: a long-term military presence, social reconstruction, what used to be called "political trusteeship" (since few of the locals--at least, the locals with power--can be trusted), and along the way, making all this possible, the large-scale and reiterated use of force. Is anyone ready for this? The question is especially hard for people on the left who are appalled by what happened or is happening in Bosnia, say, or Rwanda, but who have long argued, most of us, that the best thing to do with an army is to keep it at home. Even those who supported humanitarian interventions in the past have emphasized the moral necessity of a rapid withdrawal, leaving any on-going use of force to indigenous soldiers.

Now this moral necessity seems to have become a practical, political necessity. Hence the general search for a quick fix, as in President Clinton's frequent arguments in 1994 and 1995 (never very vigorously pursued) that NATO should "bomb the Serbs, arm the Bosnians." I would have supported both these policies, thinking that they might produce a local solution that, however bloody it turned out to be, could not be worse than what was happening anyway. But what if the quick fix failed, brought on an ever more brutal civil war, with no end in sight? Would we be ready then for a more direct and long-lasting military intervention--and if so, with what sort of an army? Under whose direction? With what weapons systems, what strategy and tactics, what willingness to take casualties and to impose them?

III

This last question is probably the crucial one in making intervention increasingly difficult and unlikely. It is very hard these days, in the Western democracies, to put soldiers at risk. But humanitarian interventions and peace-

keeping operations are first of all military acts directed against people who are already using force, breaking the peace. The operations will be ineffective unless there is a willingness to accept the risks that naturally attach to military acts--to shed blood, to lose soldiers. In much of the world, bloodless intervention, peaceful peacekeeping is a contradiction in terms: if it were possible, it wouldn't be necessary. Insofar as it is necessary, we have to acknowledge the real status and function of the men and women whom we send to do the job. Soldiers are not like Peace Corps volunteers or Fulbright scholars or government sponsored musicians and lecturers--who should not, indeed, be sent overseas to dangerous places. Soldiers are destined for dangerous places, and they should know that (if they don't, they should be told).

I don't mean, obviously, that soldiers should be sent recklessly into danger. But acknowledging their status and function poses the question that has to be answered before they are sent anywhere, at the moment their mission is being defined: is this a cause for which we are prepared to see American (or British or French or whoever's) soldiers die? If this question gets an affirmative answer, then we cannot panic when the first soldier or the first significant number of soldiers, like the eighteen American infantrymen in Somalia, are killed in a firefight. The Europeans in Bosnia, it has to be said, didn't even wait to panic: they made it clear from the beginning that the soldiers they sent to open roads and transport supplies were not to be regarded as soldiers in any usual sense; these were grown up boy scouts, doing good deeds. But this is a formula for failure. The soldiers who were not soldiers became, in effect, hostages of the Serbian forces that controlled the roads: subject to attack if anyone challenged that control. And the European governments became in turn the opponents of any such challenge.

Should we put soldiers at risk in faraway places when our own country is not under attack or threatened with attack and when national interests, narrowly understood, are not at stake? I am strongly inclined, sometimes, to give a positive answer to this question (whether volunteers or conscripts should bear these risks is too complicated to take up here). The reason is simple enough: all states have an interest in global stability and even in global humanity, and in the case of wealthy and powerful states like my own, this interest is seconded by obligation. No doubt, the "civilized" world is capable of living with grossly uncivilized behavior in places like East Timor, say-off-stage and out of sight. But behavior of that kind, unchallenged, tends to spread, to be imitated or reiterated. Pay the moral price of silence and callousness, and you will soon have to pay the political price of turmoil and lawlessness nearer home.

I concede that these successive payments are not inevitable, but they come in sequence often enough. We see the sequence most clearly in Hannah Arendt's description of how European brutality in the colonies was eventually carried back to Europe itself. But the process can work in other ways too, as when terrorist regimes in the third world imitate one another (often with help

from the first world), and waves of desperate refugees flee into countries where powerful political forces, not yet ascendant, want only to drive them back. For how long will decency survive here, if there is no decency there? Now obligation is seconded by interest.

As I have already acknowledged, interest and obligation together have often provided an ideology for imperial expansion or cold war advance. So it's the political right that has defended both, while the left has acquired the habit of criticism and rejection. But in this post-imperial and post-cold war age, these positions are likely to be reversed or, at least, confused. Many people on the right see no point in intervention today when there is no material or, for that matter, ideological advantage to be gained. "What's Bosnia to them or they to Bosnia/that they should weep for her?" And a small but growing number of people on the left now favor intervening, here or there, driven by an internationalist ethic. They are right to feel driven. Internationalism has always been understood to require support for, and even participation in, popular struggles anywhere in the world. But that meant: we have to wait for the popular struggles. Liberation should always be a local initiative. In the face of human disaster, however, internationalism has a more urgent meaning. It's not possible to wait; anyone who can take the initiative should do so. Active opposition to massacre and massive deportation is morally necessary; its risks must be accepted.

IV

Even the risk of a blocked exit and a long stay. These days, for reasons we should probably celebrate, countries in trouble are no longer viewed as imperial opportunities. Instead, the metaphors are ominous: they are "bogs" and "quagmires." Intervening armies won't be defeated in these sticky settings, but they will suffer a slow attrition--and show no quick or obvious benefits. How did the old empires ever get soldiers to go to such places, to sit in beleaguered encampments, to fight an endless round of small, wearying, unrecorded battles? Today, when every death is televised, democratic citizens (the soldiers themselves or their parents) are unlikely to support or endure interventions of this kind. And yet, sometimes, they ought to be supported and endured. Consider: if some powerful state or regional alliance had rushed troops into Rwanda when the massacres first began or as soon as their scope was apparent, the terrible exodus and the cholera plague and the troubles in Zaire might all have been avoided. But the troops would still be there, probably, and no one would know what hadn't happened.

Two forms of long lasting intervention, both associated in the past with imperial politics, now warrant reconsideration. The first is a kind of trusteeship, where the intervening power actually rules the country it has "rescued," acting in trust for the inhabitants, seeking to establish a stable and more or less consensual politics. The second is a kind of protectorate, where the intervention brings some local group or coalition of groups to power and is then sustained

only defensively, to insure that there is no return of the defeated regime or the old lawlessness and that minority rights are respected. Rwanda might have been a candidate for trusteeship; Bosnia for a protectorate.

These are arrangements that are hard to recommend and that would, no doubt, be hard to justify in today's political climate. The lives they saved would be speculative and statistical, not actual lives; only disasters that might have occurred (but how can we be sure?) would be avoided. This is rescue-in-advance, and it will be resisted by those local elites who believe that the need for rescue will never arise if they are allowed to take charge--or who are prepared to take charge at any cost. The very idea of a "failed state" will seem patronizing and arrogant to a group like, say, the Rwandan Patriotic Front, which hasn't yet had a chance to succeed. Nor is the history of trusteeships and protectorates particularly encouraging: the contemporary horror of the Sudanese civil war, for example, is no reason to forget the oppressiveness of the old "Anglo-Egyptian Sudan." Nonetheless, given what is now going on in Southeast Europe and Central Africa, morally serious people have to think again about the human costs and benefits of what we might call "standing interventions." Haiti since 1994 provides a useful test case, since the U.S. led multinational force serves now as the protector of the restored democratic government--and that role has required a more extended presence than was originally proposed.

V

Who will, who should, do the "standing" and pay the price of the possible but often invisible victories? This is no doubt the hardest question, but it isn't curiously, the one that has attracted the most attention. The public debate has had a different focus--as if there were (as perhaps there once were) a large number of states eager to intervene. So the question is who can authorize and constrain these interventions, set the ground rules and the time frame, worry about their strategies and tactics? The standard answer is that the best authority is international, multi-lateral--the UN is the obvious example. Behind this preference is an argument something like Rousseau's argument for the general will in the course of a democratic decision procedure, Rousseau claimed, the particular interests of the different parties will cancel each other out, leaving a general interest untainted by particularity. As with individuals in domestic society, so with states in international society: if all of them are consulted, each will veto the self-aggrandizing proposals of the others.

But this isn't a wholly attractive idea, for its result is likely to be stalemate and inaction, which cannot always be the general will of international society. It is also possible, of course, that some coalition of states, cooperating for the sake of shared (particular) interests, will have its way; or that stalemate will free the UN's bureaucracy to pursue a program of its own. Multi-lateralism is no guarantee of anything. It may still be better than the unilateral initiative of a single powerful state--though in the examples with which I began, India,

Vietnam, and Tanzania, local powers, did not do entirely badly; none of their interventions, with the possible exception of the last, would have been authorized by the UN. In practice, we should probably look for some concurrence of multilateral authorization and unilateral initiative--the first for the sake of moral legitimacy, the second for the sake of political effectiveness--but it's the initiative that is essential.

Can we assume that there are states ready to take the initiative and sustain it? In Somalia, the U.S. made the undertaking but was unprepared for the long haul (perhaps the long haul was not called for in this case; no one is reporting today on conditions in the Somalian countryside, so we don't know). Bosnia provides a classic example of a serial rejection of the undertaking: everyone deplored the war and the ethnic cleansing; but for a painfully long time, no one was prepared to stop them--and no one is prepared now to reverse their effects. Similarly, the African states and the Western powers stood by and watched the Rwandan massacres.

It seems futile to say what is also obvious that some states should be prepared to intervene in some cases. It is probably equally futile to name the states and the cases, though that is what I mean to do, on the principle that even futility is improved when it is made less abstract. The European Community or, at least, the French and British together (the Germans were disqualified by their aggression in World War II) ought to have intervened early on in Bosnia. The OAU, with the financial help of Europeans and Americans, should have intervened early on in Rwanda. (I concede that the Nigerian-led intervention in Liberia is not an entirely happy precedent, though it has probably slowed the killing.) The U.S. should have intervened in Haiti months before it did, though the probably necessary protectorate would best have been undertaken by a coalition of Central American and Caribbean states. It is harder to say who should have stopped the killing in southern Sudan or East Timor: there isn't always an obvious candidate or a clear responsibility. Maybe there is no one who can act. It is also hard to say how responsibility passes on, when the obvious candidates refuse its burdens. Should the United States, as the world's only or greatest "great power" be nominated agent-of-last-resort? With the transportation technology at our command, we are probably near enough, and we are certainly strong enough, to stop what needs stopping in most of the cases I have been discussing (though not in all of them at once).

But no one really wants the U.S. to become the world's policeman, even of-last-resort, as we would quickly see were we to undertake the role. Morally and politically, a division of labor is better, and the best use of American power will often be to press other countries to do their share of the work. Still, we will, and we should be, more widely involved than other countries with fewer resources. Sometimes, the U.S. should take the initiative; sometimes we should help pay for and even add soldiers to an intervention initiated by somebody else. In many cases, nothing at all will be done unless we are prepared to play one or the other of these parts--either the political lead or a combination of

financial backer and supporting player. Old and well-earned suspicions of American power must give way now to a wary recognition of its necessity. (A friend comments: you would stress the wariness more if there were a Republican president. Probably so.)

Many people on the left will long for a time when this necessary American role is made unnecessary by the creation of an international military force. But this time is still a long way off. Nor would a UN army with its own officers, capable of acting independently in the field, always find itself in the right fields (that is, the killing fields). Its presence or absence would depend on decisions of a Security Council likely to be as divided and uncertain as it is today, still subject to great power veto and severe budgetary constraints. The useful role played by the UN in Cambodia (organizing and supervising elections) suggests the importance of strengthening its hand. But it wasn't the UN that overthrew Pol Pot and stopped the Khmer Rouge massacres. And so long as we can't be sure of its ability and readiness to do that, we will have to look for and live with unilateral interventions. It is a good thing, again, when these are undertaken by local powers like Vietnam; most often, however, they will depend on global powers like the U.S. and (we can hope) the European Community.

Despite all that I have said so far, I don't mean to abandon the principle of non-intervention--only to honor its exceptions. It is true that right now there are a lot of exceptions. One reads the newspaper these days shaking. The vast numbers of murdered people; the men, women, and children dying of disease and famine wilfully caused or easily preventable; the masses of desperate refugees--none of these are served by reciting high minded principles. Yes, the norm is not to intervene in other people's countries; the norm is self-determination. But not for these people, the victims of tyranny, ideological zeal, ethnic hatred, who are not determining anything for themselves, who urgently need help from outside. And it isn't enough to wait until the tyrants, the zealots, and the bigots have done their filthy work and then rush food and medicine to the ragged survivors. Whenever the filthy work can be stopped, it should be stopped.

VI

I have been dealing up until now only with extreme cases and only with actual military intervention--the movement of armies across borders. But what about all the cases that fall short of extremity, that don't involve massacre or ethnic cleansing but more ordinary forms of tyranny: political repression, religious persecution, gender discrimination, and so on. Here the principle of non-intervention excludes the use of force, but it doesn't require "normal" relations with regimes that institutionalize or condone these practices. We can think of international society as a global regime of toleration in which very different political and religious cultures are accepted and even accommodated. But international society is also an arena of conflict and debate, where

particular practices are advocated, condemned, and defended. Now, what follows from, say, the condemnation of political repression?

A great power like the United States cannot use force to establish its own version of liberal democracy in other people's countries. I take that for granted. But we can certainly hope for that establishment, and we can refuse to be complicitous in the maintenance of undemocratic or antidemocratic regimes. I doubt that there is any general principle that can define exactly what this refusal means; it needs to be worked out case by case- and in each case considerations of prudence as well as of morality must be brought to bear. The economic boycott of South Africa in the 1980s was described by defenders of the apartheid regime as an intervention in their internal affairs, and it did have, and was intended to have, intervention-like effects. Still, it seems to me best described as a refusal of complicity, and I take it to be justified in those terms. Had it, however, caused largescale suffering to the South African people, its justice would have been more doubtful. Innocence can be bought at too high a price.

It is interesting to note that the boycott worked at two levels--public and private. The boycott campaign was sometimes aimed at governments, sometimes at corporations. I can imagine cases where one or the other of these targets might be preferred, and also cases where the appropriate targets are one's own fellow citizens, in their role as consumers of imported products. Strong arguments are made in the US today for governmental restrictions on imports from China--of goods, for example, produced by prison labor. But perhaps the better argument is that ordinary Americans should stop buying such goods. The refusal of complicity need not always take official forms.

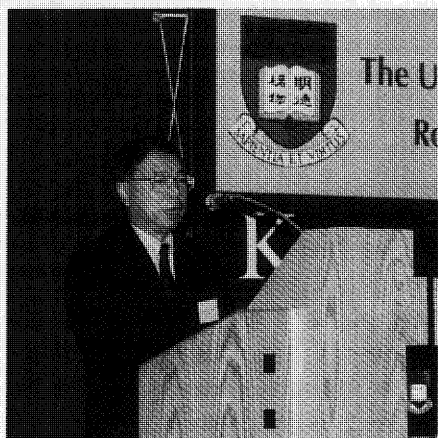
There is in fact a wide range of legitimate responses to "ordinary" injustice abroad. Official and unofficial condemnations are the most modest examples, but they are by no means pointless. Breaking off cultural exchange, whether by governments or private professional organizations, is another example. Active propaganda and agitation, public and private, is yet another--though this may require cultural exchange. Trade restrictions are the strongest response short of force, but they share one crucial difficulty with forceful intervention: they are unlikely to be undertaken or sustained for long against powerful states. Consider again my examples of humanitarian intervention: in Pakistan's detached eastern province, in Cambodia, Uganda, Bosnia, Somalia, and Haiti--not in Tibet or Chechnia. The South African boycott succeeded only because of an informal alliance of the US and a number of European states which were, together, critical for the South African economy. Alliances like that are very hard to organize; indeed, I know of no other examples. It is clear today that European states are not prepared to support American trade restrictions against China--not even, for that matter, against Cuba. The US government will maintain unilateral restrictions against Cuba, but, almost certainly, not against China.

My own preference in cases of political repression is for private, popular responses. Even military intervention can take this form, as in the case of the International Brigade in Spain in the 1930s. Humanitarian intervention, of course, has an urgency that can only be met by the use of state power, but even here much of the hands-on work is probably best done by the voluntary relief organizations that constitute a significant part of international civil society--Doctors Without Borders is a good example. Political repression (in China, say), or ethnic persecution (in Turkey, say), or gender discrimination (in Afganistan, say), may require some sort of governmental action, but these cases would probably be dealt with best by a new internationalism--represented embryonically, as it were, by groups like Amnesty International and Human Rights Watch, or by the feminism of the Cairo and Beijing conferences.

What makes non-governmental internationalism attractive is that it can organize real pressure on tyrannical governments, but it cannot coerce them. It is ultimately dependent on local initiatives, to which it can bring moral, and sometimes also material, support. Unless there is articulate internal resistance to repression, persecution, and discrimination, there is little that outsiders can do...or should do. Humanitarian intervention is different: it doesn't matter if the victims are voiceless; their suffering commands our attention and legitimates a coercive response.

There is an important distinction here, between forceful humanitarian intervention, which is dependent on state power, and noncoercive civil agitation' whose protagonists may sometimes seek governmental collaboration. But I suspect that domestic support for these two may well come from the same people--of whom, I suppose, I am an example. It may be something new in American politics, a feature of the post-cold war world, that the -supporters of internationalism should also be the supporters of military action by the nation state, even unilateral military action. How effective this twofold, coercive and noncoercive, politics of rescue will be, how effective it can be, remains to be seen. I am happy to join in a discussion about that, but reluctant to speak unilaterally.....

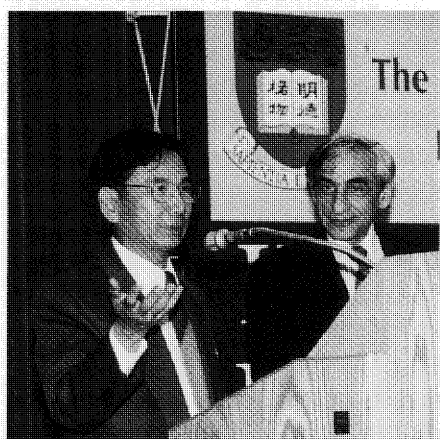
Kenneth Robinson Lecture 1997



*Opening Address
by Professor Y.C. Cheng*



The Lecture



*Vote of Thanks to Speaker,
Professor M. Walzer,
by Professor W.S. Leung*

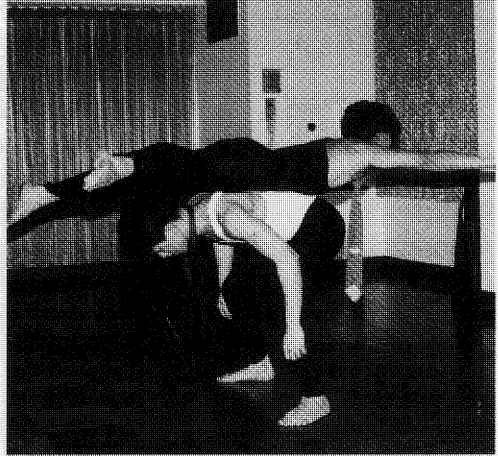


The Discussions¹

Cultural Nights



Peking Opera



Chinese Acrobat



Folk Music



String Quartet

College Seminars

Since the conversion of the Old May Hall into a residence for some seventy graduate students of the University in 1992, the College has been administering it as a wing of the College and it is renamed as May Wing. With the ten Swire and other scholars residing in the College, there are sufficient resident graduate students for the College to run seminars once a month during the academic year. These are known as College Seminars both given by and primarily attended by the graduate students in the College. At a College Seminar two graduate students are invited to give seminars, each to last for about thirty minutes followed by question time. Seminar speakers are free to choose the topics of their seminars which are given in English. Typical titles of these seminars are:

- The Ravaging of Our Countryside.
- The Law of Insider Dealing in Hong Kong.
- Feeling Close and Feeling Indebted.
- The Sun, Melanoma and Skin Cancer.
- Africa: Rethinking a Way Forward.

On average, the audience is made up of about forty persons. The seminars provide opportunities not only for the seminar givers to practise speaking in public but also for the listeners to broaden their general knowledge. The summaries of the College Seminars together with that of the Guest Nights seminar talks are collected and published in a special College Journal once every two to three years. •

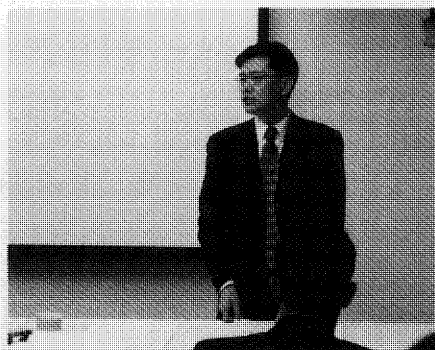
The Audiences



The Speakers



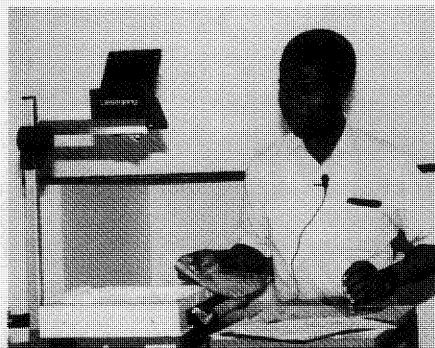
*Ms. Lai-Mui Wong,
Dept. of Chinese.*



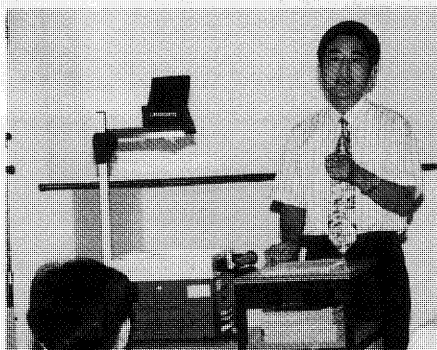
*Dr. Tong Wu,
Seminar Chairman.*



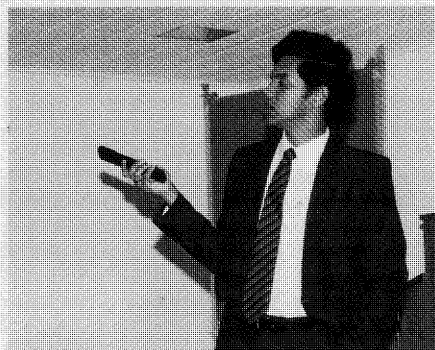
*Ms. Ina Berlinskas,
Guest Speaker.*



*Mr. Daniel K. Amoako,
Dept. of Physiology.*

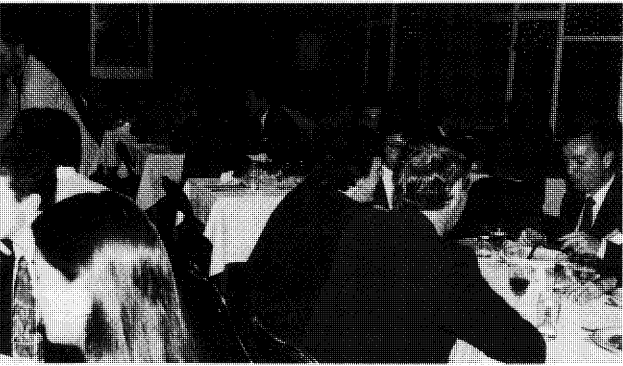


*Mr. Si-Wei You ,
School of Medicine.*



*Mr. P.B.G. Dissanayake,
Dept. of Civil & Structural
Engineering .*

Party Time in College

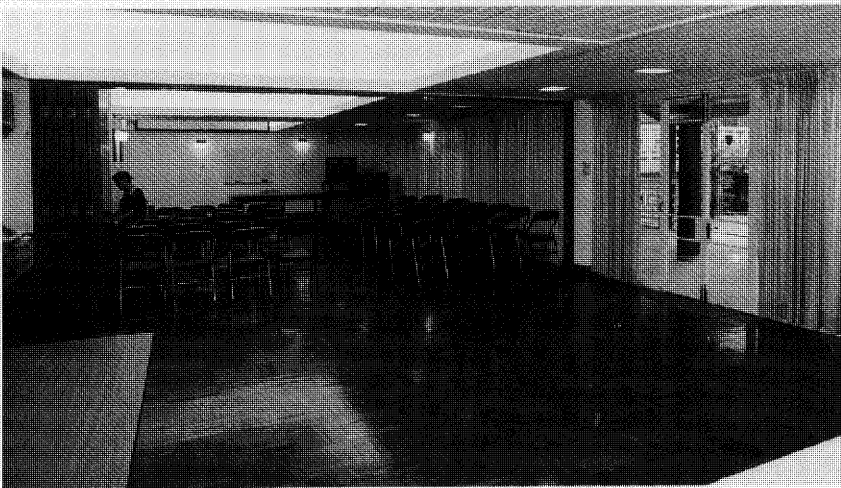


Facilities and Services

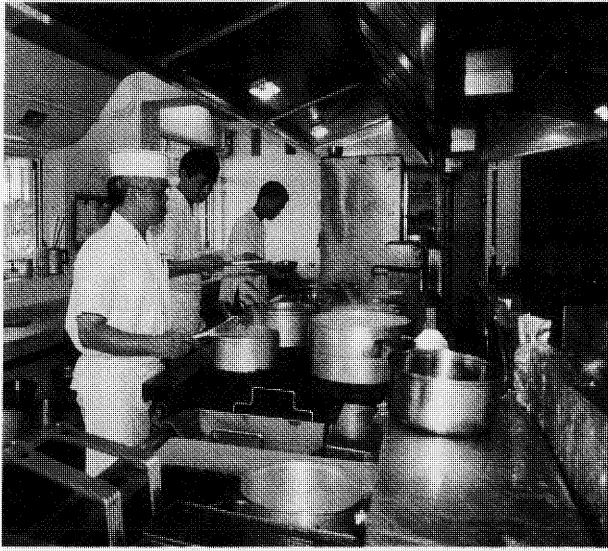
There are seventy guestrooms in the Robert Black College for accommodating visitors to the University of Hong Kong, including ten rooms for graduate residents. There are all the conveniences of a hotel room in each of the guestrooms. In addition, sockets are provided in the guestrooms for visitors to connect their computers to the world-wide network. E-mail, fax, copying and computer facilities are available in the office for use by the guests. Dining, pantry, and laundry facilities are available and there are lounges, a library and a conference/seminar room for the pursuit of academic and cultural activities. For recreation, there is a gymnasium, a billiard room, a practising basketball court and table-tennis facilities in the College.



Library



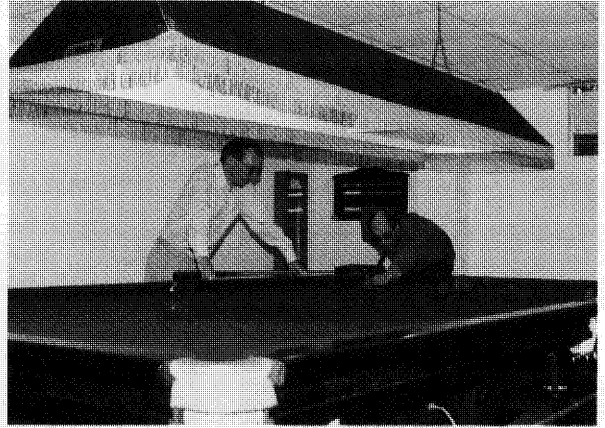
Seminar Room



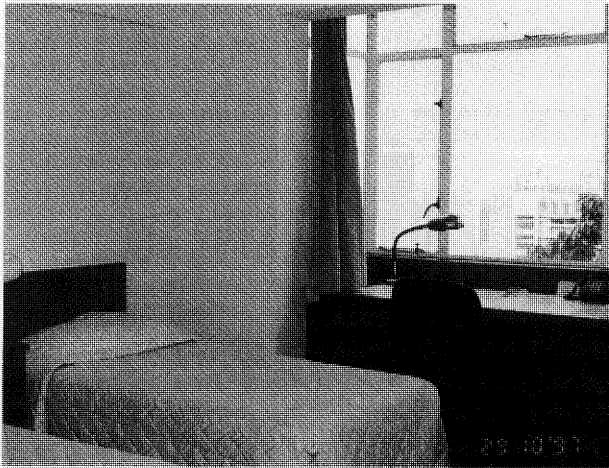
Catering Service



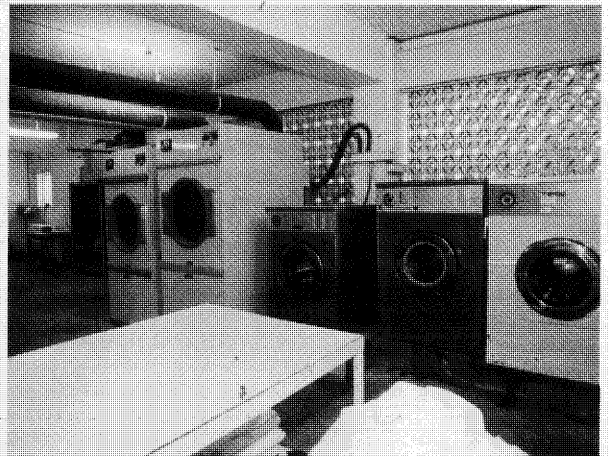
Lounge



Billiard Room



Guestroom



Laundry Service