

# 2014 學位頒授典禮. Congregation

二零一四年十一月 November 2014

# 敬業樂群

Officium et Civitas

## 校訓

“敬業”旨在人格的培養，對專業知識敬慎以待，包含了現代學術的專業精神與專業道德；“樂群”則強調個人與社會的關係，一方面是個體人格的成長，另一方面則提倡群體精神、社會關懷與造福人群。

## University Motto

*Officium et Civitas* is the Latin translation for the motto. *Officium* captures the rich connotations of the word 業 and denotes a high-minded sense of duty, including high office, with a very positive moral connotation. *Civitas* refers to both town/city and “Union of citizens (commonwealth)”.



## 願景與使命

### 願景

香港城市大學矢志成為研究優異、專業教育出眾的全球一流學府。

### 使命

香港城市大學的使命是致力培育和拓展學生才能，創造實用知識，推動社會和經濟進步。

引導方針：

1. 促進學生學業成就和事業發展。
2. 提升學習、研究、科技創新和知識轉移的表現。
3. 致力貢獻香港社會及經濟發展。
4. 善用公共資源。
5. 加強全球發展及提高國際競爭力。

## Vision and Mission

### Vision

City University of Hong Kong aspires to become a leading global university, excelling in research and professional education.

### Mission

The mission of City University of Hong Kong is to nurture and develop the talents of students and to create applicable knowledge in order to support social and economic advancement.

Five guiding principles:

1. Student success in academic achievement and career development.
2. Excellence in learning and research, technology innovation and knowledge transfer.
3. Benefit to the social and economic wellbeing of Hong Kong.
4. Accountability in the use of public resources.
5. Global outreach and international competitiveness.

## 商學院院長嚴厚民教授致辭全文

校長、各位嘉賓、各位畢業同學、各位同事：

大家午安！謹向在座各位畢業生家人致以特別的歡迎。今天想說一個宏大的主題：21 世紀。我想特別探討的是，我們是否正面對一個新文明世代誕生的臨界點？

在探討這個宏大主題之前，我希望各位畢業生先向今天在座的一群人表示感謝。正是他們，多年以來，包括在你修讀大學的這些年裏，一直默默努力支持你。他們，就是各位摯愛的親人、家人。現在，請各位熱烈鼓掌，向在座的家人說一聲「感謝」。

兩年前的一天，我從美國紐約州中部的城市伊薩卡駕車到麻省首府波士頓，當時是 10 月底。天色漸暗，即將橫掃紐約市的颶風桑迪正在逼近，我在狂風暴雨中駕車奔馳，想在天黑之前趕到波士頓。車上的收音機正播放美國國家公眾電台的節目「論點」。主持人湯·雅士博和幾位嘉賓談到前一天剛離世的美國著名文化歷史學家雅克·巴爾贊，介紹他的生平和思想，特別是他的西方文明史著作《從黎明到衰落：西方文化生活五百年》。

當時我聽得興趣盎然。最近，又找來巴爾贊的書閱讀。巴爾贊生前長期在哥倫比亞大學執教。中學畢業後，法國的大學受到第一次世界大戰破壞，他父親希望他在沒有受到一戰戰火直接影響的美國接受廣博的人文教育，1919 年他從法國遠赴美國。於是他像很多新移民一樣，先在紐約市安頓下來，入讀哥倫比亞大學。他的學業成績極佳，也培養出他對文化歷史的廣泛興趣，最後在哥倫比亞大學畢業，獲得博士學位。

早在年輕時巴爾贊就已顯露出宏大的視野。他身處的年代，汽車正逐步取代街上的馬車，飛機首次橫越大西洋，首批摩天大樓落成，紐約正逐漸成為全球首個大都會，而美國也開始崛起為世界大國。

巴爾贊認為，學者的書不應該只是寫給其他學者看的，也應顧及受過教育的公眾。在漫長的教學和研究生涯裏，他寫了很多書，各種題材的書：有關於達爾文的、關於

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馬克斯的，有關於美國生活的音樂的，有關於 19 世紀美國偉大的總統林肯的，也有關於科學知識的。他在 93 歲垂暮之年，更是發表了深入研究現代歷史、歷時八年而寫成的巨著《從黎明到衰落：西方文化生活五百年》。

《從黎明到衰落》寫於 21 世紀初，是巴爾贊的絕唱。書中指出，西方在藝術、教育、文化等各方面均已顯露敗相。對他而言，西方唯一的現代化十年只有 1920 年代，當時正好到達頂點，隨後一些截然不同的思想來到世界上，他認為西方已不再是世界的中心。21 世紀的現實是：「全球化」。

接下來我想討論另一位學者的視野。這次讓我們轉向一位年少時已開始寫作的華人學者：劉兆玄博士。劉博士十多歲時執筆創作，但早期的作品並非學術之作。他 17 歲時出版的是一本武俠小說，後來才開始創作嚴肅主題的作品。完成化學博士學位後，他成為著名學者，並出任台灣國立清華大學校長，後來又出任台灣行政院院長。

劉博士今年初在城大傑出講座系列發表演講，講題是「王道的世紀——永續發展，只欠東風」。他認為中國古代的「王道」哲學思想，正是當今「永續發展」所欠缺的東風。一直以來，大多數人認為支持社會繼續發展的三大支柱是：經濟發展、環境保護、社會平等，劉博士加上第四大支柱：文化。他認為文化並非可有可無的附加支柱，而是其餘三大支柱的基礎。文化的精粹就是中國古代的「王道」哲學理念。

英國著名歷史學家阿諾德·湯恩比曾認為 19 世紀是屬於英國的，20 世紀是美國的，而 21 世紀有可能是中國的。不過，對湯恩比而言，前兩個世紀並非純粹的帝國統治，而是進步的時代。他指出，英國的最大貢獻在於工業革命、自由民主、醫療保健、社會保障、教育法案等。美國在 20 世紀繼續推動現代社會進步，其貢獻包括創新性的規模化生產和建築、新的運輸模式、知識產權的提倡等。正像巴爾贊所推崇的：「西方文明為這個世界提供了前所未有的思想體系和社會制度。」

此外，還有包含制衡精神的美國資本主義。劉博士提到美國早於 1890 年通過的、用以制約資本壟斷的反壟斷法《謝爾曼法》，為一般市民對抗當時標準石油等壟斷企業提供了保障。然而，現今出現的近乎壟斷的電訊企業，還有經濟泡沫與爆破的周期，都不禁令人質疑西方規制經濟體系的法例是否足夠有力。

因此，資本主義的民主模式是否仍值得我們追隨？劉博士指出，要配得上「21 世紀屬於中國」這句口號，中國不僅要成為經濟大國，更要成為文化大國。如果不能成為文化大國，就表明中國還無法肩負起領導世界的責任。

誠然，中國「王道」思想也應該能夠與時俱進，能夠適應現代商業和經濟體系，能夠適應科學技術的發展，能夠接納世界各大國，在包容中均衡發展。但此種均衡有賴於每個人的個體素質。我想說的是我們應該如何面對未知：陌生的人群、全新的職場、不同的文化。我認為，最重要的是，在當今的地球村，我們最需要的乃是包容、學習和創新之心。

巴爾贊在書中引用了英國哲學家、思想家及作家培根對傳統的局限性進行的評價，以及對實證方法的倡導。培根指出：「認為先哲說的話就一定正確，這種原則毫無道理。應該了解一下此話是否屬實，是否經過觀察的檢驗？新工具就是指從事這種檢驗：仔細觀察，精確記錄觀察所見，並推導出足以概括所見事實的一般原則，而不加上來自神話、詩歌或其他先入之見的色彩。」

我希望，從今天起，各位銘記這樣一點：讓我們懷抱尊重的態度、求知的熱情，來面對未知的事物。你們踏上的人生道路上，將經歷狂風暴雨的歲月，但我誠摯希望各位本着好學和尊重之心對待他人的文化。這樣，你就能以包容之心對待生活，也就是以中國古代的「王道」從事 21 世紀的全球化交流。

今天，我們將彼此道別，今後，我誠摯地希望各位與我們保持聯絡，通過大學與學院的組織參與校友活動。我誠心歡迎各位今後不時重訪商學院。

多謝各位，謹此再一次衷心祝賀所有畢業生。祝各位前程錦繡、生活愉快！



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## **Address by Professor YAN Houmin**

### **Dean of College of Business**

President, Honoured Guests, Graduates and Colleagues:

Good afternoon and a very special welcome to all family members here with us today. The theme I am going to talk about today is a big one: the 21st century, and in particular I would like to pose the question as to whether we are living at a tipping point, a time when there is to be a new dawn of civilisation.

But before we move to this grand theme, I would like you to show some appreciation for the very people who are sitting in this hall today, those who have worked very hard to support you over the years and through your time at university—your dear families. Before we go any further, I would like you to give a big round of applause to say “Thank You” to all family members here today.

Two years ago I was driving from Ithaca to Boston in the United States. It was the end of October. The sky was darkening and a storm was threatening: Hurricane Sandy was about to strike New York City, causing widespread devastation. As I drove through increasingly strong winds and rain trying to get to Boston before the hurricane struck, I found myself tuned in to *On Point* with Tom Ashbrook and a number of guests on NPR (that’s National Public Radio) on the car radio. The programme was describing the life and ideas of the great American cultural historian Jacques Barzun who had passed away one day earlier, especially his book on the history of Western Civilisation, *From Dawn to Decadence: 500 Years of Western Cultural Life*.

I listened with interest, having read one of his books recently. Jacques Barzun, a professor at Columbia University, arrived in America from France in 1919. In the light of the French university system being decimated by the First World War, and his father’s wish for him to have a broad liberal education after graduating from high school, the young Barzun immigrated to the US, where the impact of the war had been less felt. Like many, he settled in his first port of call, New York City, and studied at Columbia University. He was academically successful, developed wide ranging interests in cultural history, and eventually graduated with a PhD from Columbia University.

From the beginning the young Barzun thought BIG. This was after all the time when cars were taking the place of horses on the streets, when planes first flew the Atlantic, when the first great skyscrapers were built, and when New York was becoming the world's first megacity. America was establishing its preeminent position in the world.

Jacques Barzun believed that academics should write not just for their fellow academics but also for the educated public. He enjoyed a long academic career writing books on a range of subjects: on Darwin and Marx, on Music in American Life; on the great 19th century American President, Abraham Lincoln; on science, and, at the age of 93, his majestic description of the grand sweep of modern history, *From Dawn to Decadence: 500 Years of Western Cultural Life*.

*Dawn to Decadence* was to be his swansong. Writing at the beginning of the 21st century, Barzun saw the West in decline, especially in the arts, in education, and in culture. For him the only modern decade had been the 1920s. The West was now coming to a stopping point before some radically different ideas came along. Crucially, he no longer saw the West as necessarily central. Globalism was to be the 21st century reality.

I would like to extend today's discussion by looking to the vision of another academic, this time in China, who started writing at a very young age, Dr Liu Chao-shiuan. Dr Liu started writing in his teens, but his early work was not particularly academic. At the age of 17 he started publishing fiction—stories about the martial arts, such as Kung-fu. Moving on to more serious themes, and after graduating in chemistry, he became an acclaimed academic, and went on to hold the post of President at National Tsing Hua University, and then Premier of the Executive Yuan of Taiwan.

Earlier this year, as part of the City University Distinguished Lecture Series, Dr Liu gave a lecture entitled "The Rule-by-Virtue Century—The Missing Element for Sustainable Development." In his lecture Dr Liu identified the ancient Chinese philosophical concept of *Wang Dao* as the missing element for "Sustainable Development". The three pillars of sustainability are traditionally seen as economic development, environmental protection and social equitability. But Dr Liu adds a fourth; culture. This is the foundation for the other three, not an optional extra. And he suggests that the essence of that culture can be the ancient Chinese philosophical concept of *Wang Dao*, the Rule of Virtue.



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The historian Arnold Toynbee proposed that the 19th century was that of the United Kingdom, the 20th century that of the US, and that the 21st century could be that of China. But, for Toynbee, those earlier centuries were not only about empire. They were also centuries of achievement. He pointed out the United Kingdom's great contributions to the industrial revolution, to democracy, health care, the Poor Law, the Education Act, and so on. In the 20th century, the US continued the drive forwards to a modern society with innovations in mass production, architecture, new forms of transport, intellectual property rights, and so forth. As Barzun argued, the "peoples of the West" had "offered the world a set of ideas and institutions not found earlier or elsewhere."

Dr Liu went on to talk about the built-in balance to US capitalism. He mentioned the 1890 Sherman Act, an early antitrust law aimed at regulating monopoly capital. It was introduced to protect the ordinary citizen against the monopolies of the day such as Standard Oil. Today, the near monopoly power of communications companies, and the cycle of the boom and bust economy perhaps calls into question whether regulation of economic systems is strong enough in the West.

So, is capitalist democracy still a model to follow? Dr Liu's point was that to live up to the billing of the 21st century as China's century, China needs to be a great power not just in terms of economy, but in terms of culture. If we don't have a clear answer to this cultural question, China will not assume the mantle of leadership.

To be sure, the updating of the concept of *Wang Dao* needs to embrace business and economic systems, science and technologies, great nations, and how they can proceed in the most balanced way. But this balance emanates from an individual human quality. I am talking about the way we approach the unknown: new people, new workplaces, and new cultures. Above all, I believe we need a sense of toleration and continuous learning and innovation in today's global village.

In his book, Barzun approvingly quoted English philosopher, thinker and author Francis Bacon's assessment of the limitations of tradition, and his promotion of the empirical method:

"The notion that something is true because a wise man said it is a bad principle. Is the thing true in fact, tested by observation? The new tool consists in applying this test."

Observe closely, record findings exactly, and frame generalities that cover the facts, without coloring from myth, poetry, and other preconceived ideas.”

So, the thought I would like to leave you with today is: let us approach the unknown with a sense of both inquisitiveness and respect. As you embark on your journey through life, there will be stormy years ahead. But my aspiration is that you always bring with you a fundamental interest in, and respect for, the cultures of others. In that sense you will bring a sense of tolerance to your lives, and also something of the ancient tradition of *Wang Dao* to our global interactions in the 21st century.

We are saying farewell today, but I sincerely hope that you will stay in contact with us, choose to contribute to our alumni activities through the organisations available at College and University levels, and I look forward to welcoming you back here at the College of Business in the future!

Thank you and, once again, my heartiest congratulations to all our graduates. May you achieve fulfilment and happiness in your life!

## 二零一四年大學頒授學銜一覽表

### Summary of Academic Awards Conferred in 2014

	高級學位 Higher Degrees	第一節 Session One	第二節 Session Two	第三節 Session Three	第四節 Session Four	第五節 Session Five	第六節 Session Six	第七節 Session Seven	第八節 Session Eight	第九節 Session Nine	第十節 Session Ten	第十一節 Session Eleven	第十二節 Session Twelve	總數 Total
哲學博士 Doctor of Philosophy	263	—	—	—	—	—	—	—	—	—	—	—	—	263
工商管理學博士 Doctor of Business Administration	26	—	—	—	—	—	—	—	—	—	—	—	—	26
法學博士 Doctor of Juridical Science	4	—	—	—	—	—	—	—	—	—	—	—	—	4
工程學博士 Engineering Doctorate	4	—	—	—	—	—	—	—	—	—	—	—	—	4
哲學碩士 Master of Philosophy	9	—	—	—	—	—	—	—	—	—	—	—	—	9
碩士 Master's Degree	—	274	283	280	253	269	264	346	122	199	146	305	405	3,128
深造文憑 Postgraduate Diploma	—	—	—	—	—	—	4	1	—	1	—	—	1	7
深造證書 Postgraduate Certificate	—	—	—	—	—	—	6	8	—	3	3	3	160	183
學士 Bachelor's Degree	—	236	142	380	332	341	250	363	405	420	222	374	165	3,733
副學士 Associate Degree	—	—	—	—	—	—	—	—	—	—	402	—	—	402
Total 總數	306	510	597	663	646	645	642	518	560	555	738	626	726	7,732

\* 大學亦頒授 3,018 副學士學銜予香港城市大學專上學院開設之副學士課程。

The University also confers 3,018 Associate Degree awards for Associate Degree programmes offered by the Community College of City University.