



發展是香港開啓未來金鑰匙



中英社評 >>>

張德江委員長對香港的視察，給港人留下深刻難忘印象。他是針對香港存在的複雜問題和尖銳矛盾而來，三天的「看、聽、講」，在香港社會激起層層浪花，尤其在出席「一帶一路」高峰論壇和香港社會各界歡迎晚宴上的兩次重要講話，給人啓迪、發人深思。有市民用「給香港留下金鑰匙」來形容張德江委員長此行對香港的意義和作用，可謂形象生動、恰到好處。

香港「一國兩制」實踐在推進過程中，在新形勢和新環境下，碰到各種各樣的困難，新舊矛盾齊聚，阻力重重。如何擺脫違法「佔中」和政改方案被否決後的陰影，聚焦經濟民生，融入國家發展大趨勢，消除全球經濟低迷帶來的負面影響，成為社會各界的期待，這也是七百萬港人的利益和福祉所在。正是在這樣關鍵時期，來自中央的關懷和支持就格外令人親切，提振精神，倍增信心。

香港的問題，千頭萬緒，關鍵在於完整準確貫徹基本法和「一國兩制」方針，不走樣，不變形。在香港社會各界歡迎晚

宴上，張德江委員長以「勿忘初心，方得始終」這句古訓啓發並鼓勵港人。他指出，鄧小平當初提出「一國兩制」構想，解決歷史遺留問題，就是在對香港恢復行使主權前提下，照顧香港的現實，最大程度地保持香港的特色和優勢，保持香港長期繁榮穩定。為此，中央政府將之確定為國策，始終堅定不移地貫徹落實。

香港當前存在的問題複雜、矛盾突出，是發展過程中出現和凸顯的，但這並不是「一國兩制」制度本身的問題。中央和特區政府以及七百萬港人有信心和決心克服這些困難和障礙，推動「一國兩制」進程，維護國家利益和香港市民福祉，確保香港長期穩定繁榮。

發展是硬道理，解決問題，化解矛盾，始終要從發展經濟、改善民生入手。正如張德江委員長所說，「香港的國際地位是由經濟地位決定的，香港市民的幸福生活也離不開發展，香港各界要有逆水行舟、不進則退和機不可失、時不再來的緊迫意識，把注意力聚集到發展經濟、改善民生和提升競爭力上來」。這就是解決香港當前問題、化解矛盾的關鍵所在。

國家發展正踏入「十三五」規劃階段，融入這個發展進程，在共同構築「中國夢」事業中，香港的「一國兩制」優勢，將得以展示並充分發揮。



▲張德江委員長對香港的視察，給港人留下深刻難忘印象

張德江委員長在「一帶一路」高峰論壇上的講話，系統地總結了香港在區位優勢、開放合作方面的先發優勢，在服務業專業化優勢和文脈相承的人文優勢，並指出了香港在「一帶一路」建設上可以發揮積極作用的四個方面。他希望香港以更寬的視野和胸懷，充分把握機遇，將自身發展與「一帶一路」建設結合起來，進一步放大和提升香港的優勢。

發展是香港開啓未來金鑰匙。在「一

國兩制」進程中，隨着新問題、新矛盾的出現，圍繞其中的論爭和對立是長期的不可避免的，尤其是在政治層面上。只要香港社會各界齊心協力，對「一國兩制」保持堅定信念，對中央貫徹落實基本法和「一國兩制」的決心不懷疑，對特首和特區政府依法施政給予支持，那麼還有什麼力量 and 困難能夠阻擋香港的繁榮與穩定呢？又有什麼力量能夠阻擋「一國兩制」在香港的推進呢？

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Development is the golden key for Hong Kong to opening the door to the future

Chairman Zhang Dejiang's inspection trip to Hong Kong has left an unforgettably deep impression on Hong Kong people. His visit was targeted at complicated problems and contradictions existing in Hong Kong. His "watching, listening and speaking" during the three-day tour stirred up waves in Hong Kong society. In particular, the two keynote speeches he delivered, at the Belt and Road Summit and the banquet **in honour of** him respectively, were inspiring and thought-provoking. Some people have described the significance and impact of Chairman Zhang Dejiang's visit as "leaving Hong Kong a golden key". The description is lively, vivid and **to the point**.

The advancement of the practice of "one country two systems" in Hong Kong now encounters various difficulties with new and old contradictions converging to put up strong resistance. How to walk out of the shadows of the law-breaking Occupy Central and the rejection of the political reform package so as to concentrate on economic development and improvement of people's livelihood, to integrate Hong Kong into the general trend of national development and to eliminate the negative impact by global economic downturn, this has become a common aspiration of all social sectors. This also concerns the interests and well-being of seven million Hong Kong people. At such a crucial moment, care and support from the Central Government appear extraordinarily affectionate, spirit-boosting and confidence-boosting.

The key to handling Hong Kong's problems, multiple and complicated as they are, lies in complete and accurate implement of the Basic Law and "one country two systems" principle without deformation and distortion. At the banquet in honour of him, Chairman Zhang Dejiang used the old saying of "Keeping to one's original aspiration leading one to success" to inspire and encourage Hong Kong people. He pointed out that the "one country two systems" principle, originally conceived by Deng Xiaoping to solve the problem left over by history, is exactly to give consideration to Hong Kong's reality, to keep Hong Kong's characteristics and advantages and to maintain Hong Kong's long-term prosperity and stability – under the pre-condition of China resuming its sovereignty over Hong Kong. For this aim, the Central Government has set the principle as a national policy and always unswervingly **carry it out**.

The current complicated problems and acute contradictions existing in Hong Kong **crop up** and are magnified during the process of development. This is not a problem from the "one country two systems" itself. The Central Government and seven million Hong Kong people have confidence and resolve to overcome such difficulties and obstacles, to advance "one country two systems", to

safeguard national interests and Hong Kong people's well-being, and to ensure Hong Kong's long-term stability and prosperity.

Development is the absolute truth. Solving problems and clearing up contradictions must always proceed from developing the economy and improving people's livelihood. As Chairman Zhang Dejiang said, "Hong Kong's international status is decided by its economic status, and Hong Kong people's happy life cannot **do without** development. All sectors in Hong Kong should have the sense of urgency that not to go forward is meant to go back and that opportunities do not wait, and focus their attention on developing the economic, improving people's livelihood and elevating competitiveness." This exactly the key to solving Hong Kong's current problems and clearing up contradictions.

National development is entering the stage of the 13th Five-year Plan. Integrating into this process of development, Hong Kong will demonstrate and bring into full play its "one country two systems" advantages in the endeavour of jointly making the "Chinese dream" come true.

Chairman Zhang Dejiang's speech at the Belt and Road Forum systematically summed up Hong Kong's advantages in location, advantages as first mover of opening-up and co-operation, advantages in professional services and advantages gained from cultural and people-to-people interactions, and pointed out four areas where Hong Kong could play a proactive role in the Belt and Road construction. He hoped Hong Kong could fully grasp opportunities with broader vision and mind to combine its own development with the One Belt and One Road Construction, so as to further magnify and strengthen Hong Kong's advantages.

Development is the golden key for Hong Kong to opening the door to the future. In the advancement of "one country two systems", as new problems and new contradictions crop up, there will inevitably be undying controversy and confrontation centering on it, especially at the political level. As long as all social sectors in Hong Kong are all of one mind, keep their steadfast faith in "one country two systems", harbour no doubt about the Central Government's determination to implement the Basic Law and "one country and two systems", and support the Chief Executive and the SAR Government's administration in accordance with the law, then what forces and difficulties could ever possibly hamper Hong Kong's prosperity and stability? What forces could ever possibly stop the advancement of "one country two systems" in Hong Kong?

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忽視歷史教育的惡果



編採速記 >>>

不容否認，回歸以來特區政府不重視歷史教育，學界批評所謂初中中央的四個模式，即史地綜合，中西史合併，校本專題以及獨立中史料。歷史，原本只須一科，也就是兩史合一，現實是兩科的設計、理念和取向不同，教學和考核要求有別，強扭的瓜不甜，這就是長年兩史合併不成主流的原因。更關鍵的問題是，若兩史合併，則必有一大批教師下崗，有什麼學科

可一下子接納幾千人？所以，筆者稱為「名為多元，實則失焦」，就是這意思。

對，通識科是有幾千名教師，但其組成卻是「聯合軍」，有設計與科技，教史地的，教數理的，半路轉跑道，也形成了五屆以來通識科看似百花齊放，實則走不出一則記誦，二則吹水的混亂局面，更可怕的是教出一套數典忘祖、有學識但無見識的學生頭頭。

文憑試下，332222是升讀本地大學最基本要求，換句話說沒有二十分，休想入讀資助學位課程，所以那些大學學生會幹事，畢竟都是幾萬人之中的精英，能寫會

道能言善辯不在話下。應該是明事理懂黑白的新鮮人吧。今天是昨天和前天的總和。令人痛心以至憤怒的是，新當選的學生會領袖，不論港大中大以至仁大，居然將香港與內地割裂為榮，宣撈「本土」，而且是自我膨脹不知所謂的「本土」，甚至稱「港獨」是選項云云。殊不知本土之本，來自故土，父母的姓氏、籍貫，猶如一棵樹，沒有根何來枝幹？珠江、長江和黃河同出一源，中華民族萬家百姓，來自中土（中原也）。梁天琦願意不姓梁嗎？黃之鋒從此不稱黃？羅冠聰要改換姓氏？

不過，為什麼受過多年香港正規教育

的學生領袖，竟然會棄歷史於不顧，呼喊什麼「無畏無懼」、什麼「自己香港自己救」，一句什麼自決就等於「天下我有」？何其猖狂又何其可悲，由此反映他們受什麼城邦論、民族論荼毒甚深，以至於自我催眠了什麼「民族黨」、「香港眾志」，當然終究難成氣候。更值得當局和學界反思的是，這問題出現在香港回歸十幾年之際，他們是教育改革下的一代，竟然是無根、忘本的一群！只靠通識科，習得了什麼？教改主事者！亡羊要補牢！

正如《大公報》教育訪談所反映的，歷史教育出了大問題。這是社會大氣候，香港政府文宣、教育局尤其是博物館必須更正：香港歷史不是始於1842年，世界海圖早標註了香港，還說只是小漁港？再者，李鄭屋古墓、杯渡禪寺，全部超過千年，而香港只有百多年歷史？

呂少群

日本的神道



走出校園 >>>

出外旅行已經成為港人的生活習慣之一，尤其是相對於很多貨幣貶值的亞洲國家，港幣的強勢使得出外遊玩比留在香港消費更加便宜，日本就是其中之一。經過了20多年的通縮環境，日本貨已經變得價廉物美，特別是服務水平之高，品質的保證等都是其吸引之處。

筆者外遊日本，除了飲飲食食，也喜歡了解日本文化，其中一方面就是宗教。日本的主要宗教是神道和佛教，佛寺和神社深入民間，融入生活。這些寺廟和神社數量非常多，不少屹立民居和市區之中，有些神社更是日本重要的觀光景點。

先說神社，其主要思想是神道。神道是日本本土的宗教，源遠流長，是一種民族和自然的信仰。自古以來日本民族重視自然，神道中的神靈可說是自然之神。神道中的神靈為數衆多，山川河流都有神，農業、商業也有神靈。可以說，其實這些神就是自然的化身，所以日本人真正敬畏的是大自然！

看到這裏，神道是否有點像中國的道教？兩者有相似之處，道教也崇尚自然，還有養生、煉丹等活動。對比起來，神道並不講求長生不老，而是更重視現世。神道在奈良時代之後有一段很長的時間受到佛教的影響，而變成神佛集合，所以很多神社都有佛的身影，而寺廟也有神道的習俗。明治維新後，由於尊崇天皇，天皇的認受性來自神道，因此把神佛分家。與其他宗教不同，神道沒有一本單一的指導性寶典，只有神話性很強的《古事記》（日語：こじき、ふることぶみ）和《日本書紀》（日語：にほんしよき）與神道有關。

根據調查，現在約七成的日本人是無信仰的，但是如果算上神道，相信的人卻非常多。現在的神道儀式主要體現在婚禮和葬禮這紅白二事之上，還有就是日本的各種「祭」禮，基本上都有神道的意義存在。

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