

今期《大通報》在內容上進行改革，加入不同的欄目，希望可以更接近同學的生活，亦能增加同學對通識的關注。

2016年對中大通識教育部而言別具意義。中大通識基礎課程（General Education Foundation Programme）全面推行踏入第五年，教學團隊榮獲2016教資會傑出教學獎。教資會於今屆首次接受團隊提名，以彰顯團隊教學的重要性，這個獎可謂對通識基礎課程各位老師的教學成果的肯定。今期《大通報》將有專題報導，希望讀者能分享到我們的喜悅。我們還有幸邀請到通識教育基礎課程副主任王永雄博士為「如何讀好基礎課程」撰文，他除了分享如何讀好「UGFN1000與自然對話」的秘訣，他還分享多年的教學心得和觀察，在他的字裏行間我們可以深深感受到他教學的熱情。

本期大通報還新增了學生投稿的欄目，希望學生在課餘的時間，不受功課所限，反思自己關心的題目，用自己喜歡文字和形式跟大家分享。今期投稿有三位同學：新聞及傳播學院的余卓祈反思去年十一月李立峰教授在通識沙龍的演講；中文系的趙倬賢分享她作為一個所謂「文科人」如何進入「與自然對話」世界的心路歷程；哲學系的謝善恆則和大家分享他如何看莎翁經典作品《馬克白》。雖然三位探索的題目各異，但他們也是互相呼應，在不同的層面對自身和社會作出反思。

人物專訪的部分，我們訪問了福布萊特交流學者 Professor Frederick Davis，他是一個科學歷史及環境歷史學者，本學年到中文大學作學術交流及教學。作為一個科學史學者，他在文中分享了他對科學經典的看法，以及他認為人和科學密不可分的關係；而他亦是一名觀鳥發燒友，他分享他自己透過觀鳥「與自然對話」的經驗，相信對同學亦會有所啟發。

希望各位讀者繼續支持大通報！

There are several changes in this issue of *UGE news*. More columns are added and we hope that this would make *UGE News* more relevant to students' life and enhance their interest in general education.

2016 has been a significant year for the Office of University General Education. In September, our UGE team is honoured to receive the UGC teaching award. This year the UGC accepted team nomination to the show importance of teaching by a team. This award is an acknowledgement to teaching of the UGE courses that have been offered for five years already. In this issue, there will be a special article about this award, and we hope the readers can share our joy! We are also delighted to have Dr. Wong Wing Hung, the Associate Programme Director of GEF programme, to write for the How to do well in UGE courses column. Apart from sharing how to do well in In Dialogue in Nature, he also tells us about his observation and experience from his many years of teaching, and each line of his shows how passionate he is about teaching.

Student submission is also added in this issue of *UGE news*. We hope that this will give an opportunity for students to share their thoughts on a particular topic in the way they like without being limited by the deadlines of assignments. There are three submissions in this issue: YU Cheuk Ki from the School of Journalism and Communication reflects upon the speech given by Professor LEE, Francis L.F. in a session of GE Salon in November. Chinese major student CHIU Hang Yin will share how she, as an arts student, enters into the world of In Dialogue with Nature. TSE Sin Hang Henry, a philosophy major, will share his thoughts about Shakespeare's timeless classic – Macbeth. Although these writings are on different topics, the authors echo each other with their reflection on themselves and the society.

As for the interview column, we have the Fulbright exchange scholar Professor Frederick Davis, who came to the CUHK this year for academic exchange and teaching. He is a historian of science and a historian of environment. As a historian of science, he gives his view on the science classics, and the intimate relation between humans and science. He is also a passionate birdwatcher. In the article he shares his thoughts about birdwatching, which would definitely be inspiring for students.

Please continue to support *UGE News*!



大通報

University
General
Education
Newsletter

特刊 Special Issue 02 No. 01.2017

活動消息

Upcoming Events

17 /02

02 /03

10 /02

03 /03

24 /02

* 粵語主講 In Cantonese

通識沙龍

GE SALON



17/02/2017

02/03/2017

人工智能與情感
Can Computer have
Emotions?

活在快樂水車下：慾望
滿足與理性展現
Overcoming the Hedonic
Treadmill: Desire satisfaction
and intellect demonstration
revisited

主講 Speaker |

主講 Speaker |

司徒偉文 Szeto Wai Man

黃沐恩 Wong Muk Yan

主持 Moderator |

主持 Moderator |

江啟明 Kiang Kai Ming

劉保禧 Lau Po Hei

時間 Time |

7 - 9 pm

地點 Venue |

香港中文大學康本國際學術園

3 號演講廳

Yasumoto International Academic Park, CUHK

LT 3

* 粵語主講 In Cantonese

城中讀書會

BOOK CLUB

10/02/2017

03/03/2017

David Bohm,
On Dialogue

Azar Nafisi, *Reading
Lolita in Tehran: A
Memoir in Books*

主講 Speaker |

主講 Speaker |

楊陽博士
Dr. Yeung Yang

劉振業教授
Prof. Arthur Lau

讀書會
2017
春季 Season 1

時間 Time |

7 - 9 pm

地點 Venue |

中環美國銀行中心1樓A，中大專業進修學院演講廳

Lecture Theatre of School of Continuing & Professional
Studies (CUHK), Unit A, 1/F, Bank of America Tower,
Central, Hong Kong

* 粵語主講 In Cantonese

校園讀書會

BOOK CLUB
ON CAMPUS

24/02/2017

在荒謬的世界活出意義
Live Life to the Fullest
in the Absurd World

主講 Speaker |

王劍凡博士

Dr. Wong Kim Fan

時間 Time |

7 - 9 pm

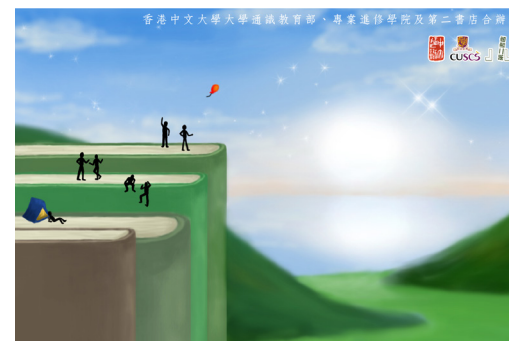
地點 Venue |

香港中文大學康本國際學術園

2 號演講廳

Yasumoto International Academic Park, CUHK

LT 2





大學通識教育部主任梁美儀教授(圖左)帶領一眾老師為中大建立一個良好的通識學習氛圍

It is the fifth year of CUHK General Education Foundation (GEF) Programme since the launch of it in 2012. On 8th of September of 2016, Prof. LEUNG Mei-ye, Director of University General Education, Dr. Julie CHIU, Deputy Programme Director of GEF Programme and Dr. WONG Wing-hung, Associate Director of University General Education, have been honoured with the 2016 UGC Teaching Award by the University Grants Committee (UGC), in recognition of the excellent design and implementation of GEF Programme. The UGC has accepted team nominations for the teaching award starting this year to recognize the increasing importance of team teaching.

General Education has been an indispensable part of CUHK's undergraduate experience since the founding of the University. With the 2012 new curriculum, General Education at CUHK was brought to a new height by the introduction of the GEF Programme. Apart from the existing "Four Areas" of University General Education, CUHK added 6 required credits of GEF programme for 4-year undergraduate students. The difference between "Four Areas" and GEF programme is that "Four Areas" encourage students to explore different academic disciplines, while GEF programme use a "common-core" approach, using selected classics to widen students' horizon and at the same time, provide students a common intellectual and cultural experience. The ultimate goal of GEF program is to create an interactive and self-motivated learning community in the campus. It consists of two courses, In Dialogue with Humanity and In Dialogue with Nature, through which students engage in a weekly 'dialogue' at home with a classic from the humanities or the sciences, to be followed with a 'dialogue' in class with fellow classmates and the teacher, as they jointly explore questions about good life, ideal society, controversies over science, etc.

Professor Leung, Dr. Chiu and Dr. Wong are deeply honoured to receive the award. Professor Leung said, 'The award is recognition of the importance of a broad-based education for the personal development of young people. Nowadays, while the pursuit of professional qualifications seems the most prominent part of university education, CUHK is determined to foster in our students a yearning for a bigger, "wider" world.' Three award recipients expressed heartfelt thanks to each member of GEF teaching team. They believed that the award not only shows recognition to the belief of CUHK general education, also a tribute to dedicated GEF teachers – for their wholehearted commitment in teaching and inspiring students.

The course contents and textbooks are designed and produced by the General Education team, and small class size limit is set to ensure quality of classroom interaction. To facilitate students' intellectual and emotional development, innovative learning aids and enrichment activities for students have been developed, ranging from specially-designed mobile apps, Peer Assisted Study Sessions (PASS), reading and writing workshops, toGE salon, movie nights, etc. Apart from the two mobile apps which serve as optional online reading companions for students, the programme also makes extensive use of eLearning platforms and micro-modules (UGFN/UGFH) to facilitate flipped classrooms. GEF Teaching team also conducted teaching and learning research to examine course effectiveness, and explore different possibilities.

To look back these 4 years, GEF programme gained an encouraging amount of recognition in terms of awards, student feedback and researches. Three award recipients also expressed sincere gratitude to founding task force of GEF programme in the very early stage to set programme direction, and ongoing teaching support

CUHK General Education Team Awarded 2016 UGC Teaching Award

from Independent Learning Centre, library and Information Technology Services Centre.

Last year, GEF programme was granted the Exemplary Program Award for Improving General Education by the Association for General and Liberal Studies (AGLS), in recognition of its commitment to continuously improving teaching and learning approaches in general education based on students' needs and learning outcomes.



中大通識教育基礎課程已踏入第五個年頭，而課程亦為中大帶來大學教育資助委員會今年首設的團隊教學獎項。去年9月8日，中大通識教育主任梁美儀教授、通識教育基礎課程署理主任趙茱莉博士，以及大學通識教育部副主任王永雄博士，獲教資會頒發2016年教資會傑出教學獎，以嘉許其教學團隊推動大學通識教育基礎課程的傑出成就。

中大自創校便開設本科生必修的通識教育課程。2012年，中大藉著新四年學制的契機，開創本地通識教育先河，除原有的四範圍通識課外，加入六學分的通識教育基礎課程。四範圍通識課採「分佈修讀」模式，講求擴闊視野；通識基礎課則採「核心課程」模式，擴闊視野外更有助連結全體本科生，使之成為一個自主互動的學習社群。通識教育基礎課程提供所有四年制新生修讀，包含「與人文對話」和「與自然對話」兩個科目。學生每周研讀一個選自人文或科學經典的篇章，以研討會形式與同儕和老師進行討論，共思美好人生、理想社會等課題，或探究科學發展的利弊。

大學通識教育部主任梁美儀教授表示：「此項榮譽讓我們確認通識教育對年青人個人成長的重要性。傳授專業知識是大學教育不可或缺的部分，但引導學生對更廣闊世界的渴求，也是中大一直的決心。」三位得獎人衷心感謝通識教育團隊中每一位成員，深感獎



通識冷知識 UGE TRIVIA

01

早在一九六三年，香港中文大學成立之初，已有新亞書院「中國通史」、崇基學院「人生哲學」等必修科，可謂日後中大通識課程的濫觴。

02

曾經出現如「七範圍」、「三範圍」等的通識安排，適應不同時代的需要。

03

九十年代初通識科目不足一百科，至一九九六至九七年度科目名單上已共有一百五十餘科，至二零零零年一年超過二百三十科。到二零一六至一七學年，科目名單上已有超過二百五十科可供同學選擇。

04

為保證通識科目的質素，開設通識教育科目須經過嚴格的審批程序，確保學科符合通識要求。

05

亦設有通識教育評核委員會，審視每科的成績分佈，務求各科評分符合大學指引，標準一致，不會出現胡亂「kill學生」和「派grade」的情況。

To ensure the quality of UGE courses offered, each course has to go through a rigorous course approval process to upkeep academic standard and GE objectives.

There is also an Assessment Panel to review and approve course assessment to ensure that students are fairly graded according to the university course assessment

資料來源：梁美儀《香港中文大學通識教育的使命和實踐》及大學通識教育部網站
Source: Leung Mei Yee, General Education in The Chinese University of Hong Kong: Mission and Implementation and UGE website

或缺的部分，但引導學生對更廣闊世界的渴求，也是中大一直的決心。」三位得獎人衷心感謝通識教育團隊中每一位成員，深感獎項不單是對通識教育理念的肯定，也是對以教學為志業者的肯定。三人亦感謝熱心投入學習的每一位學生，沒有他們的勇氣和努力，中大「核心課程」的夢想亦難以實行。

通識基礎課程的內容及教材均由教學團隊親自設計，並堅持小班教學以促進師生交流。課程推出至今，基礎課老師開發了多種教學資源和活動，在教室內外支援同學的心性發展，亦積極投入課程效果及教與學的研究。教學團隊透過專屬手機應用程式、同儕輔導計劃、寫作及閱讀工作坊、通識沙龍、網上講堂(UGFN/UGFH)、電影欣賞等不同形式，幫助同學應付挑戰、享受學習樂趣。

回首四年，中大通識教育基礎課程的成效可說備受肯定。得獎人認為，草創期的專責小組功不可沒，而課程全面推行至今得到自學中心、圖書館、ITSC的全面支援，更成就了跨部門協作的實踐社群；教學團隊對此尤其感銘於心。

除了今次的獎項，中大於2015年獲美國通識及自由教育課程協會頒發通識教育優化模範課程獎，是首間來自美國以外的獲獎院校。

大學通識教育部副主任王永雄博士（中）和通識教育基礎課程署理主任趙茱莉博士（右）努力開拓學習經典的可能性，網上講堂、手機應用程式都一一用上。



通識教育基礎課程的前世今生

THE BIRTH OF UGE FOUNDATION COURSES

- 中大由2006年已開始籌劃這個課程，並於2009年試行。自2010年起，所有中六入學的同學已開始受惠。
- 這兩科的雛型原本名為Human Value in Culture與Humans' Place in Nature，合稱Wisdom in World Civilizations，後來配合基礎課程中師生和經典「對話」的元素，改稱為「與人文對話」和「與自然對話」。
- 中大通識教育基礎課程自2012年全面推行以來，修讀學生人數逾24,000人。
- 中大一直堅持以小班教學形式，每班只有25位來自不同主修的學生，面對大學每年3,800新生，每個科目須開設多達152班。
- 大學通識教育部現有27名全職老師，來自不同的學術背景和專長，包括政治哲學、宗教研究、文化研究、中國哲學、古希臘哲學、理論物理、植物系統分類學、蛋白質科學、結構生物學、中藥藥理研究、人工智能、機器學習等等。

- To better prepare, CUHK started planning GEF in 2006 and piloted it from 2009. Since 2010, all secondary six entrants have benefited from the programme.
- These foundation courses were named "The Value in Culture" and "Humans' Place in Nature", collectively called Wisdom in World Civilizations. Later they were re-named as "In Dialogue with Humanity" and "In Dialogue with Nature" respectively because of the process of being in "dialogue" with the classic texts involved in teaching.
- Since the launch of GEF in 2012, over 24,000 students have been enrolled in the programme.
- With 3,800 freshmen per year, GEF would need to offer 152 sessions for each of the two courses every year.
- There are 26 full time teaching staff at the office of university general education. They are all from different academic background, including political philosophy, religious studies, cultural studies, Chinese philosophy, ancient Greek philosophy, theoretical physics, plant taxonomy, protein sciences, structural biology, pharmacology of Chinese medicine, AI, machine learning, etc.

資料來源：大學通識教育部網站及前大學通識教育主任張燦輝口述
Source: UGE website and Cheung Chan Fai, the former Director of University General Education

如何讀好基礎課程

大雄博士 拆解文科心理包袱

王永雄博士

大學通識教育部副主任、通識教育基礎課程副主任

學術興趣：理論物理、基督教神學、科學與宗教對話、普及科學、以通識為本的經典教學

在你多年教學的經驗中，所謂「文科生」的學習有沒有比「理科生」困難？

先說事實。從2009年試教的階段開始（當時「與自然對話」叫「經典中的科學」），拿F的同學之中，既有文科生，也有理科生。拿A或A-都是理科生吧？非也。其實兩類都有。「文科生」和「理科生」這兩個標籤只表達人的經歷，而非人的能力。

的而且確，很多文科生只要想起「與自然對話」這名字就感到焦慮，真是聞風喪膽。當然，在學習時完全沒有焦慮是不好的。正所謂：沒有焦慮，人就會煩。理科生讀書讀得煩也得拿F。適當程度的焦慮是可貴的，它能推動我們努力學習。太多的焦慮才是問題，需要正視。處理焦慮需要時間，不能一蹴而就，但先提醒自己以下幾點，對處理焦慮必定有幫助：

1. 我也是普通人：「與自然對話」已推行多年，內容已調整多次，亦已有不少文科生修讀過。既然這些前人都有能力順利讀完，為何我不能呢？

2. 我也能明白：要記住，「文科生」標籤的是經歷，而非能力。你的經歷不會減少你明白科學概念和數學語言的能力。這些能力，一般人都有。

3. 人人都犯錯：很多文科人擔心容易在討論課中犯錯出醜。要記住，與自然對話絕對容許犯錯。我們鼓勵同學在錯誤之中，透過討論一起尋找正確方向。

4. 熱心的老師：與自然對話的老師樂意幫助同學，快去找他！這一科也有很多輔助教材，例如reading guide和DiaNable App，都是老師精心編製出來幫助同學的。

在你的眼中，文科生是怎樣的？

文科生一般比理科生更願意細緻表達自己的想法，這對於參與課堂討論和寫論文甚有幫助。我想分享自己的經歷。有好幾年，我下班後就去唸神學。唸神學要經常寫論文。可是，寫神學論文是用不上數學公式和XY圖的，我這個習慣用數學、用圖表的物理人一時之間變得有口難言。那時我真羨慕文科生啊！我只好硬著頭皮運用文字，嘗試把自己的想法表達得細緻、清楚，沒有容讓經歷來決定我的能力。最後我都能做到了，能順利畢業。

文科生閱讀文本非常認真。我見過幾位文科生的課本，到處都是筆記、心得和不同顏色筆的痕跡。我真想把這些課本據為己有！他們對文本的理解可能比我更深哩！曾遇見幾位英文系的同學，她們說不喜歡看reading guide，因為reading guide會影響她們對文本的理解。啊！這不正是這一科的精神嗎？我們不鼓勵同學看二手資料，而是自行面對文本。這幾位英文系同學做到了，而且成績不俗。我相當佩服她們。有一位中文系的同學則每周都來找我，不問過清楚明白誓不罷休。有好幾次她問得深入，使我對問題都有更深刻的體會。我十分感激她。

文理科的分界各自劃下不同的領地，學生如何打通文理的任督二脈？「與人文對話」和「與自然對話」又有沒有對話的可能？

我認為在文科和理科之間的不是分界，而是分工，兩者都拓展了人類的知識。在兩者之間劃出一條不能逾越的界線，不正是畫地為牢嗎？當然，在文理工分之後，兩者用的概念和理論框架會有不同，必須用心理解和牢記，那樣想像出來的界線就會自然消失了。

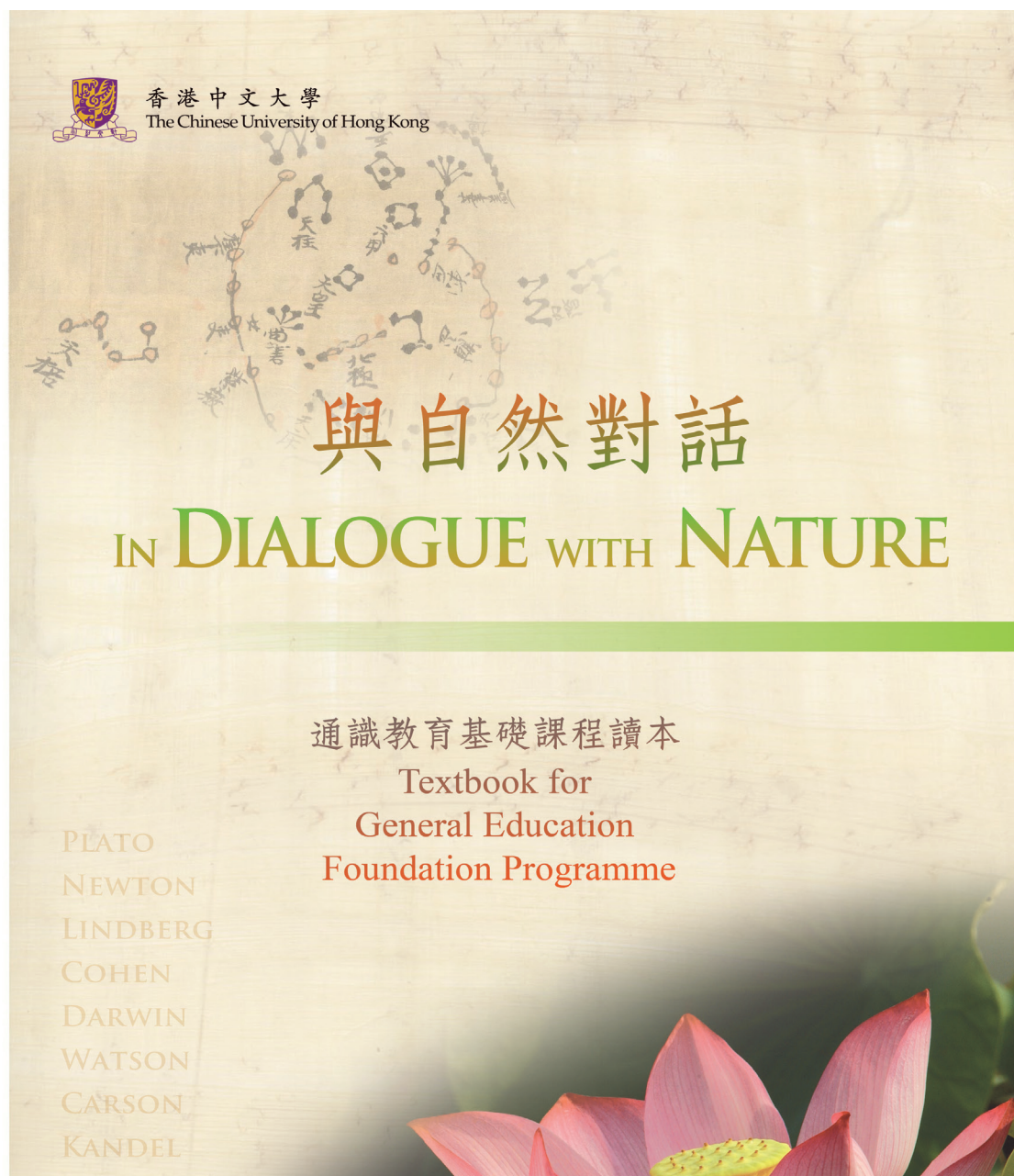
兩科對話是否可能，那就要看我們的期望有多大。如果對話只是將兩科有關的內容並列(juxtapose)和比較，那是很容易的，而且已經有人做過。例如，有人把洞穴之喻和愛的階梯做比較，也有人認為生物多樣性展現了互即互入。至於進一步整合兩科，以一個更高層次的框架來把兩科內容兼收並蓄，坦白說，好難！即使科學與信仰的整合，也只走了半步，更遑論兩門對話科的整合了。努力吧！

理科中有什麼東西吸引你多年對此樂此不疲？你修讀神學的原因又是什麼？

當初讀理科，固然是為興趣，但我承認，讀理科也是出於滿肚子怨氣。小時候我頗頑皮（現在亦然）。初中時候，有個老師同時教英文和美術。這時我的英文作文和美術的分數都很低。她放了產假，代課老師來，我的成績突然進步。老師放完產假回來，分數又返回低位。哼！還不是針對我？這時我知道，若我讀的是理科，只要我答對問題，老師就拿我沒辦法，真箇是一分也不能扣。呵呵！

我不敢說多年來對理科都樂此不疲。理科也有我不喜愛的地方，但既然已上船多年，難道到了一把年紀才跳船嗎？幸好理科也的確有趣。我覺得手提電話很有趣啊！其責任什麼時候都會有千百人同時講話，大量無線訊號在空氣中穿梭來往。大雄的電話如何在其中挑出靜香發出的訊號呢？冷氣機肯定改善了生活質素，但冷氣機如何降溫？為何它會漏水？這些問題都很有趣，可惜很多人都不感興趣。我覺得人對科學失去興趣這個現象是很有趣的。大家也許已習慣了和科學一起生活，就如見慣了校巴司機，或是飯堂的收銀員，所以見怪不怪，對它不感興趣了。

科學也有不實用、但有趣的地方。我還是不說太多，回答你另一個問題。讀神學，是因為想弄清楚自己信甚麼。弄清楚信仰也很正常啊！就如我們也想弄清楚自己在說甚麼一樣。當我說：「嘩！大嶼山真係母雷公咁速啊！」我就自然想弄清楚這個「母雷公咁速」的意義和它的典故。當我說：「哈哈！這次你露出馬腳了！」我當然要問：「為何是馬腳，而不是其他腳呢？」讀神學，就只是想弄清楚一些事。



Study Tips On General Education Foundation

In your many years of teaching, do you think it is harder for the so called “arts students” to do well in this course than those “science students”?

Let's start from the fact. Starting from the trial-teaching periods in 2009 (In Dialogue with Nature was called The Classics in Science back then), the students who failed the course included both kinds of students. And you think those who got A range grades are all science students? Not really, both kinds of students did get A in the course. Obviously, the names “arts students” or “science students” are just labels of their history, not of their ability.

Undoubtedly, many students from the arts discipline are worried when they hear the name of this course. But being worried is sometimes good for one's studies; worries sometimes do push us further! If science students do not put efforts into it, they will end up failing too! So a moderate amount of worry is needed, because it prompts us to do better. What's a problem is the excess of it. It takes time to deal with the anxiety of a person. Keep in mind these few points, they will help:

1. I am like other people: In Dialogue with Nature has been offered for years and its curriculum is adjusted for a few times already. If the previous students from the art disciplines can do it, why can't I?
2. I can understand too: remember, what the label “arts students” tells is only your history, not your ability. What past training your received would not make you unable to understand mathematical concepts. These are faculties common to all.
3. Everyone makes mistakes: many art students are afraid of making mistakes in front of others in class discussion. Keep in mind that it is ok to make mistakes in this course. We encourage students to learn by making mistakes, and by discussion we can find out what is the right answer.
4. Our wholehearted teachers: the teachers of this course are always willing to help, go to them if you need help! There are also lots of supplementary learning materials for this course as well, such as reading guide and the DiaNable App. They are especially made to help students in this course!

What do you think about students from the arts discipline?

They are generally more willing to express their opinions in a detailed and precise manner, which is an advantage for their participation in class discussion and essay writing. Let me share a bit of my experience. There were a few years of time which I took Theology courses after work. The course required students to write a lot of paper. But as a science student, I was used to expressing thoughts and ideas in terms of abstract formula and graphs, and I became totally illiterate at first. I wished I was an arts student! So all I could do was trying to express myself clearly, concisely, not letting my history determine my ability. I made it at last and graduated successfully.

Arts students are usually more careful readers. I have seen some textbooks belonging to arts students before, and their notes were written all over the pages with different colours. I wished my textbook was like that too! Their understanding might be more in-depth than mine! I have also met some English major students, telling me that they do not prefer reading the reading guide provided because that might affect their understanding of the text. Isn't that exactly the aim of this course, to encourage students read not secondary but primary text? These students from the English department did it, with good grades from this course. I truly admire them. There is also another student majoring in Chinese. She came to me almost every week to ask questions about the text, not leaving until she made sense of the content. There were a few times when she made really in-depth questions, and that deepened my understanding of the text too. I am really grateful for that.

Dr WONG Wing Hung

Associate Director of Office of University General Education and Associate Programme Director of General Education Foundation Programme

Academic Interests:
Theoretical physics
Christian theology
Dialogue between science and religion
Popular science
Teaching classics for general education

What is it in science that makes you so passionate about it for so many years? I think even arts students would want to be passionate about it as you are. And why theology?

For sure, I started out because I was interested in it, but I have to admit, there is also a story behind it. I was very naughty when I was a kid (and now too). When in junior high, there was a teach who taught me both English and Visual Arts, and my marks for those two subjects weren't very good. When she was on maternal leave and the substitute teacher came, my grades improved quite a bit. But when she came back from maternal leave my grades went back down again. I knew she didn't quite like me and I thought: if I studied science, as long as I got the answers right, the teachers couldn't do anything about me, not even a mark can be deducted!

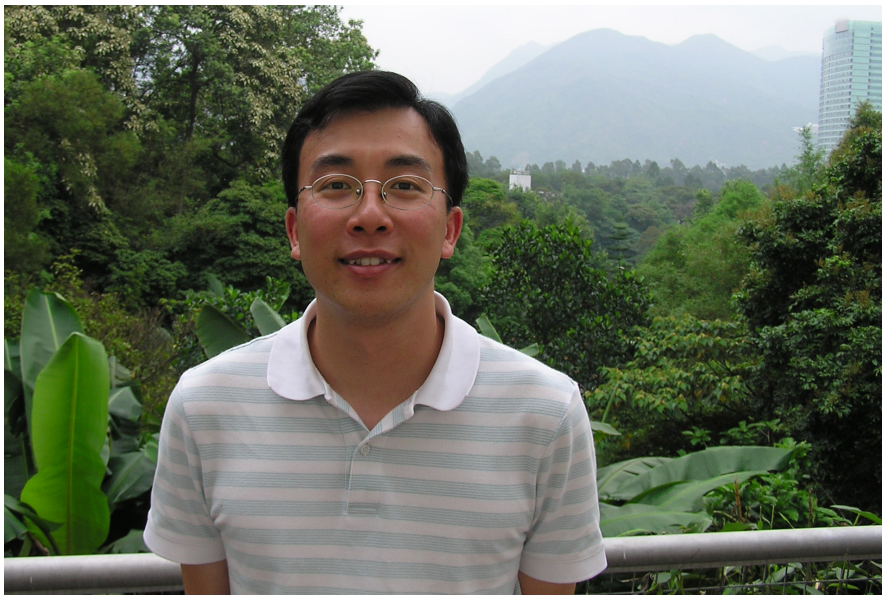
I won't say I have been passionate about science all the way through these years. There is something I don't like about science, but I am already on the boat for so many years, I can't just jump out it now right? Fortunately, science is indeed interesting. Take mobile phones as an example, isn't it interesting that hundreds and thousands of people can be communicating through it with all these wireless signals flying everywhere in the air? How can my phone pick out exactly the signal from the phone of the person on the other side? Air conditioners definitely improved the quality of life, but how does it cool down the air? And why does it drip? These are all very fascinating questions, but not many people are interested in them. I think even the phenomenon of people's disinterest in these questions is interesting. May be we are just too used to living with scientific achievements, just like we are used to seeing the school bus drivers or the cashier everyday, that's why we aren't interested anymore.

There are times when science isn't practical, but is interesting too. Enough of this, I'll answer the other question. The reason why I wanted to study theology is to understand what I am believing in. Isn't that something normal? It's like what we do when we want to understand what we are actually saying. When you say, “break a leg”. The first thing that comes to mind is what this means and the story behind it. When you say, “let the cat out of the bag”. Naturally you would want to ask: “why is it cat but not other animals?” Studying theology is to clarify something for me.

Arts and science are after all two different areas of study. How can students do well in both areas? Is a dialogue between In Dialogue with Humanities and In Dialogue with Nature possible?

I think arts and science are not two different areas, but rather a division of labour, in the sense that both of them extend the horizon human knowledge. Delimiting the exact boundaries of each discipline will only limit our understanding. Of course, when there is a division of labour, there is necessarily a difference in the concepts that they use and in the theoretical framework within which they work. But if you are willing to make efforts to understand them and bear in mind their commonality, that imagined line of distinction will disappear.

As to whether these two subjects can engage in a dialogue, that depends on our expectation. If what we want to do is only to compare and juxtapose the contents of the two courses, that would be easy, and it has actually been done before. For example, someone once compared the allegory of the cave to the ladder of love, and some other thought that biodiversity is an example of “inter-being”. But as to something further, like an integration of the two courses under a more complex framework, quite frankly, it is very difficult! Even the integration of science and faith took us long enough to achieve just a small step, needless to say that for the integration of the two courses. We still have a long way to go!



In Dialogue with Nature Torture

「我曾認為，文科人要讀 In Dialogue with Nature，是一種折磨。」——趙倖賢

修讀過「與自然對話」（UGFN）的同學，想必對亞里士多德並不陌生。他曾經提出一切事物的存在有三個狀態：不存在（Nonbeing）、潛在（Potential Being）、實在（Actual Being）。原來對「與自然對話」的態度也可以套用這理論，經歷過三種狀態後，一切都改變了。Nonbeing：立志一把火燒掉數學！我是一個中文系學生。讀中文不應對理科感興趣。事實上，我一早已為自己「鋪好了路」；中三選科的時候先拋棄了物理、生物；中四的時候再退修掉化學；中五暗自立志：一考完文憑試，把數學書都燒掉！好吧，猜查看，當得知大學有一門必修科，名曰「與自然對話」，用英文讀科學文本，我會有甚麼感受？Potential Being：當生活遇上UGFN.....上UGFN其實也不錯。事實上，很多時候，老師的講解也是挺有趣的。文本或許是冷冰冰的，公式看起來也是冷冰冰的，但只要把課本內容和生活連結起來，一切變得不可思議。文本怎樣能與生活扯上關係？容我以三個例子說明之。

【文本一：The allegory of the cave】文本裏，柏拉圖描述了一個洞穴，裏面住著一群囚犯。他們的腳和脖子都被鐵鍊束縛，雙眼只能直視前方，他們無法轉動頭部.....我實在不能再讀下去了。不是因為柏拉圖很殘忍，而是我的身後有個較我年輕十一年的弟弟在床上跳來跳去。他一邊唱歌，一邊跳，生怕不把我吵死似的。我忍無可忍，唯有向他大喊一句——「你再煩我，我就將你扔進The Allegory of the Cave!」

【文本五：DNA的疑惑】這篇文本的作者華生（James D. Watson）一直不願意接受基因會影響他的外表。然而他沒法否認，他擁有著和媽媽一模一樣的鼻子，而且更遺傳給了他的兒子。這讓我想起小時候的事。媽媽曾告訴我，二十年前，我剛出生的時候，一位前來探望的朋友指著我，毫不客氣地說：「這是你的女兒嗎？長得真醜啊！」真沒禮貌。雖然我不認識那人，但這批評，實在叫人生氣。十一年後，弟弟出生。朋友的一句話叫人畢生難忘——「這是你的兒子嗎？長得真俊俏呀！長得跟他的姐姐一模一樣！」是的。我們共同擁有著既俊俏，又醜陋的DNA.....

【文本三：牛頓定律與枕頭大戰】我喜歡把所學到的知識教給弟弟，然而牛頓定律，是我少數教懂他後感到後悔的。

牛頓第一定律：靜者常靜，動者常動靜者常靜.....這句話其實包含了很多意思。因為事情總會突然發生。然而在我到家開門前的那一刻，一切都顯得特別正常。牛頓第二定律：力=質量 x 加速度（F=MA）這是弟弟最喜歡實踐的定律。他首先會將家中所有的枕頭都收集起來，然後聽見我開門的聲音後，一邊大叫「F=MA」，一邊熟練而迅速地將一個又一個枕頭往他姐姐身上招呼。不同質量的枕頭加上不同的力度，加速度都會不同。而經過他鏖而不捨，持之以恆的反覆實驗，最後印證了書中第57頁的兩條公式.....

$$\frac{F_1}{A_1} = \frac{F_2}{A_2} = \frac{F_3}{A_3} = \dots = m_s \quad \frac{F_1}{a_1} = \frac{F_2}{a_2} = \frac{F_3}{a_3} = \dots = m_f$$

牛頓第三定律：作用力與反作用力我稍稍曲解牛頓這條定律：當你被一堆枕頭施加作用力，而這堆枕頭又落在你手上的時候，「反作用力」便會出現。這些枕頭會「不知為何」反方向擲回弟弟身上，而「反作用力」會導致「反反作用力」，以及「反反反作用力」，還有反反反.....直到媽媽出場，向我們大喝——！靜者常靜。看吧，UGFN其實可以很有趣！是為Potential Being。Actual Being：UGFN PASS!英文文本不易讀，科普經典更是難上加難。作為「理科『有限』公司」的當然成員，我特別能體會當中的辛酸。然而當我也能找到讀UGFN的樂趣的時候，又有誰不可呢？「其實，文科人要讀In Dialogue with Nature，可以是一種享受。」

我參加了通識教育基礎課程舉辦的「同儕輔讀時段」（Peer Assisted Study Session，簡稱PASS），成為「PASS Leader」，與同學一起理解文本，討論問題，又把UGFN知識應用到生活去。或許我是個奇怪的PASS Leader，所以我們的討論問題和形式也千奇百怪：我們會討論同學的問題：古希臘沒有火箭，柏拉圖怎往太陽找The form of the good；我們會一邊吃巧克力，一邊研究巧克力的Form and Matter；我們鬆手讓一本書（當然是FN書）和一支筆同時往下跌，看看誰跌得比較快；我們甚至齊心協力把達爾文的樹狀圖表畫在白板上，嚇壞了後來進課室的人.....誰說UGFN很沉悶呢？誰說PASS很沒趣呢？如果你曾這樣認為的話，不要怕，相信亞里士多德，改變是可能的！

專為通識教育基礎課程而設的同儕輔讀計劃(PASS)每星期舉行一次，每次一小時，是自由參與的學習小組。小組由輔讀員(PASS Leader)帶領，他們都曾經修讀通識教育基礎課程，並獲得優異的成績。想知更多，請瀏覽同儕輔讀計劃網頁 (<http://www.cuhk.edu.hk/oge/pass/>)



媒體的情感動員：反思公意與善惡

前學聯秘書長周永康接受佛門網訪問時就說：「我們遇到意見不合便會作出情緒反應，跟著群眾一起大悲大喜，因此須不斷深觀和修習，才可不被情緒牽著走。」這是回應媒體情感動員的一種佛法。

撰文：余卓祈，新聞與傳播學院三年級生

最近，相信有幾則本地和國際新聞，會令人咋舌又無所適從。臉書上，除了偶爾的娛樂消息，大部份時政資訊都染上恐懼和躁動的情緒。媒體以分秒為單位的情感動員工程，面向每一個用家。不論是直播選戰，或是請你點擊「騷擾」或「滴汗」，背後都包涵點擊量的計算。我們固然是媒體資訊的看客，可以隔岸食花生，但看到某事的發展，都或會拍桌大叫，化身義憤填膺的鍵盤戰士。情緒瞬間轉換，資訊流動急速，輿論風向常變，背後是一個怎樣的社會？我們要如何自處？

11月3日的通識沙龍，李立峯教授以「媒體的情感動員」為題，探討媒體如何進行感性傳播。我們容易把情感和非理性劃上等號，但按李教授所講，情感通常是社會動員的前設，不一定是壞事。美國傳播學者李普曼（Walter Lippmann）在其著作《公眾輿論》（Public Opinion）提到，一個普通人只需留二、三十分鐘給公共事務，就夠他一日所用，累積茶餘飯後的話題。在香港，一集無線電視的《七點新聞報道》剛好長二十分鐘。李教授解釋，常人沒有那麼多理性思考的時間，加上政治學有情理解力（affective intelligence）一說，感情本來就在政治框架之中，民意有情緒導向，也是理所當然。

李教授以自身為例，他在立法會首次開會那日，因為整天工作，不知道臉書上對議員梁耀宗的一片罵聲從何來。事情已發酵一段時間，所以媒體上只見各方批評、回應，卻不見事件脈絡。他只好等到深夜，從電視節目重溫會議片段。

社交媒體把個體困在立場片面的迴音廊，已經不是甚麼新觀點。資訊簡短而快速，我們下線一會兒，就擔心錯過一則要聞，也不是甚麼特別感受。講座中，不少觀眾就關心出路何在：是該減少用臉書，還是讀好其他群體的專頁，接收各方論述，逼迫自己思考？李教授不明言出路，只提出小心使用媒體、好好管理情緒都是些大方向。

講座大概以此作結，但我想藉一行禪師的〈般若之心〉再作延伸。如果你有幸，是花半小時以上的時間看新聞的那群人，要確保心靈不受牽動，都是知易行難的事。無論是該新聞容易激發悲傷，如港人在菲律賓被挾持，還是媒體影像擴闊了同情心，如敘利亞兒童難民那張相，我們衍生的各種情緒，實在如一行禪師所說，是出於責任式的關懷。故此，我們不妨保持一顆柔軟的心，從資訊流的急進氛圍中從容過渡。媒體輿論戰中，總會出現直覺式的民粹罵聲，要聲討某某某政權，每句都在建構善惡的對立。但修禪者願意相信，善惡都是心的產物，我們因著自身的因，才結那樣的果。只要心靈夠柔軟，卸去對立的敵意，才可療癒世界。前學聯秘書長周永康接受佛門網訪問時就說：「我們遇到意見不合便會作出情緒反應，跟著群眾一起大悲大喜，因此須不斷深觀和修習，才可不被情緒牽著走。」這是回應媒體情感動員的一種佛法。

我認為這一點極其重要，現代社會的民主敘事十分神聖，卻可能忽略了公眾的本義——這些「公眾」往往只有半小時看新聞，甚至乾脆不理。以前修讀「與人文對話」課程時，看過盧梭（Rousseau）的《社會契約論》（The Social Contract）：「只要人民充分了解情況下討論，了解各自的利益，就能找出它們的共通點成為公意。」公意誕生的最重要前設，是人民會討論和了解。

香港人平均每周工作超過50小時，工時跑贏全球。顯而易見，大家即使有心，也無力擁有充份討論的資源，遑論參與更高層次的公共事務。如果說「港豬」遍地，政治事件容易被簡化甚至淡忘，也許不必焦躁和失望，源頭指向社經環境的土壤。李教授接著關於社交媒體的分析，就引用了另一個美國政治學者Doris Graber的“*Processing the News: how people tame into the information tide*”。早在互聯網普及、社交媒體崛起以前，該學者已預視社會資訊會過多，質素參差，且帶有雜亂的意識形態，人們將難以掌握每篇新聞的意義。

通識沙龍2016-17 — 「猜·情·尋」猜疑、憂愁、憤怒、絕望，這些負面情緒近年困擾香港整個城市。情緒波動，五味紛陳，我們的內心到底遭受了什麼樣的衝擊？尋找這條問題的答案，傾聽我們的情感需要，或許正是時候。本年度通識沙龍以「猜·情·尋」為主題，找來各個領域的有心人，探討網路世界的愛恨，分享臨終、喪親經驗的哀愁，甚至扣問情感的哲學意義。我們與你一起，摸索情感的出路，不用再猜。

GE Salon 2016-17 – Try/Feel/Seek Suspicion, anxiety, anger, and despair plague our society in recent times. What do these emotions make us think of? Perhaps it is time to search for answers to this big question. “GE Salon 2016-17 Try/Feel/Seek” is trying to explore emotions and its implications from various perspectives, including philosophy, emotions in animal, artificial intelligence, mass media and communication, emotion education, etc. Together, we will find a way.”

關於通識沙龍自2006年起，大學通識教育部與鄭承峰通識教育研究中心合辦通識沙龍，旨在從跨學科、跨文化的進路探討人類共同關心的問題，期冀藉此鼓勵學生反思當代世界存在的問題，營造校園討論氛圍。

About GE Salon Since 2006, the Office of University General Education and the Baldwin Cheng Research Centre for General Education have jointly organized GE Salons, the objectives of which are to explore issues of common concern to mankind from a cross-disciplinary and cross-cultural perspective with the hope that students can in this manner be encouraged to think about the issues existing in the modern world and that an atmosphere of discussion can be created on campus. The topics discussed on separate occasions are as set forth below:

福布萊特交流學者
Professor Frederick Davis：

由歷史看科學的啟示
聆聽雀鳥帶給人類的訊息

大通報
Professor Davis



歡迎你來到中文大學！我們知道你這個學年在中文大學訪問，教授一連串內容豐富的課堂，例如通識教育基礎課程的「與自然對話」及大學通識的科目。在此你可以先簡單介紹一下自己嗎？

首先，感謝你們的邀請，尤其感謝通識教育部的每一位同事。自我八月到香港以來，我感受到每一位的熱情招待。要介紹自己，我會說我是一個科學歷史及環境歷史學者。我是普渡大學歷史系的 R. Mark Lubbers 科學史講座教授，但現在我是以福布萊特交流學者（Fulbright Scholar）的身份在中文大學的通識教育部工作。我的研究主要有幾個方向。我的最新著作，Banned: A History of Pesticides and the Science of Toxicology(按此閱讀中大圖書館電子書)，研究化學農藥的科學原理以及在美國相關的政策。最近我亦將全球視野加入我的研究當中，對美國以外的地方如何處理這個問題很有興趣。大通報：為甚麼你會對科學史有興趣？對於很多人來說，科學就只是等於科技上的進步。

為甚麼你會對科學史有興趣？對於很多人來說，科學就只是等於科技上的進步。

科學史有趣的地方，在於做科學研究的時候，我們往往只會集中於過往一兩年的研究成果，最多也不過五年。但當你從事科學史研究的時候，你會發現科學史與科學及人文社會的關係，不是過往五年的科學研究就能夠道盡。這關係其實一直延伸至幾十年甚至幾百年前。因此，閱讀科學史中著名科學家的經典書籍，例如達爾文，卡森，沃森，以及伽俐略和牛頓的著作等，都會獲益良多。

作為一個環境歷史學家，你認為科學的角色應該是甚麼？人類和科學的關係又應該是甚麼？

我認為我們每一個人都和科學有密切的關係。無論我們察覺與否，科學以及其發展都影響我們。無論我們是否選擇當個科學家、醫生、或工程師，我們都受科學影響，尤其是與科學相關的 policy。我認為每個人都需要學習如何處理生活中日新月異的科學資訊。具體來說，就是透過我們作為消費者的選擇以及作為選民的選擇去處理。所以，無論我們選擇成為科學家與否，我認為科學都與我們息息相關。

你上學期教授的通識課：「疾病，醫藥與社會」也是關於這主題？

對，這是其中一個要點。這個課基本上有兩個主題。其一是從以前鼠疫到現在，疾病在人類歷史上擔當非常重要角色。另一個主題是討論現代社會的疾病，很多都有很長的歷史，有很多新型的疾病，亦有很多反覆出現的疾病，例如瘧疾、黃熱病、流感等，這些疾病和人類社會有很久遠的關係。同樣地，無論我們選擇成為醫生或從事醫學研究與否，醫學研究與發現都對我們有重大影響。

你下學期將會任教「與自然對話」這一門課，你有甚麼感覺呢？

我非常期待任教這個課程。我認為這門課的課程架構以及文本，使這個課程成為思考科學與社會的絕佳入門課。「與自然對話」是一個非常重要的課程，我很期待在課堂上聽到學生對於這些科學史中經典文本的不同意見。「與自然對話」在很多方面都是一個很好的課程，因為透過這課程，學生不只有機會反思科學與我們的關係，更有讓他們反思更大的問題：科學在社會的角色應是甚麼？作為一個獨立的個體，科學與我們應有甚麼關係，而科學又如何影響我們？所以，我認為與自然對話中的文本，真的能令學生深入思考這些問題。

觀鳥活動是身體力行去與自然對話吧！上個月你籌辦了一個觀鳥活動，同學很享受這個過程。為甚麼你對觀鳥有如此濃厚的興趣？

觀鳥活動非常重要，有幾個原因。首先，鳥類就像自然界的哨兵，牠們能為科學家帶來很多有關自然環境現況的資訊：例如區內的雀鳥繁盛，這代表附近的環境亦很健康。所以，不少的環境學家以及生物學家都透過觀鳥來測定該區的環境健康。卡森在《寂靜的春天》中帶出一點，就是觀鳥這一活動不只為我們提供了一個測量環境健康的手法，更是一個直接與自然接觸的方法。透過觀鳥，我們更能欣賞到自然的美。

如果想去觀鳥，我們不需要去到中文大學以外的地方，因為這裡的樹木繁盛，而且雀鳥品種亦很多。觀鳥以及發掘觀鳥的地方使我更深入地欣賞到香港的美。香港新界有兩個雀鳥繁盛的地方非常有名，分別是米埔自然保育區以及塱原，香港還有很多近郊的地方可讓我們研究大自然。

一般人都會說香港是一個國際大都會，但很少會有人注意到香港自然生態之美。這其實很奇妙。香港是一個享譽盛名的國際大都會，同時亦擁有極高生物多樣性的環境，不只雀鳥，也包括蝴蝶，昆蟲，和其他不同物種。

在你的觀察，氣候變化有否影響到雀鳥的生活？

我大部份觀鳥的時間都是在美國，在我的觀察，現況令人非常憂慮。在過往40年的觀鳥經驗中，我和其他觀鳥者都發現，雀鳥的數量一直急速地下降，這個觀察亦和科學家收集到的數據吻合。除了美國，在歐洲以及亞洲，雀鳥的數量亦全面地下降。但因為這個現象背後涉及到很複雜的原因及很多不同的因素，所以我不會直接斷定氣候變化或土地使用或其他因素就是雀鳥數目下降的原因。但可以肯定的是，雀鳥的數目的確在下降，這一現象亦反映出環境的健康出現變化。

在接下來的學期中，你還會舉辦觀鳥的活動嗎？

當然會。我希望不只在我自己教授的班，其他修讀「與自然對話」的同學亦來一起參加觀鳥活動，有機會體驗《寂靜的春天》中，作者卡森想帶出的訊息。

Bird watching itself actually is a real dialogue with the nature! You organized a bird watching trip for our students last month and they enjoyed so much. Why are you so keen on bird watching?

It matters for several reasons. One is that birds serve as "sentinel species". What I mean by that is that bird populations give scientists an index to the health of the environment. If bird populations are strong, it is a good sign that environmental quality is strong as well. So I think a number of environmental scientists and biologists monitor bird populations as an index to the health of environment.

One of the arguments Rachel Carson made in Silent Spring is that along with the notion that birds serve a guide to the health of the environment, bird watching is a way of connecting with nature directly. So it is another way of appreciating the world around us.

And at a place like CUHK, we don't need to go far because the campus itself is heavily forested and there are really strong bird populations right here on campus.

I believe that discovering birds and discovering the places where to study them has given me much deeper appreciation of Hong Kong. Hong Kong is famous because it has two so-called important bird areas in the New Territories: Mai Po Nature Reserve and Long Valley, but there are many other places to study nature near the city.

It sounds special to me as people a lot of time refer Hong Kong as a cosmopolitan city, but seldom focus on the beauty of nature here.

That's a wonderful thing. Here it is this world famous cosmopolitan city and yet it is also a place that incredibly rich in diversity of birds and not just birds, butterflies and insects and many other species as well.

In your observation, is the climatic change affecting birds as well?

Certainly my impressions of bird populations in the US, where I spent most of my life studying birds, are very disturbing. Over the course of over the past 40 years of bird watching, I am struck along with many other bird watchers that bird populations are declining rapidly and I think to some extent science support this as well.

It is not just in the US, in Europe, in Asia, all over the world the bird populations are in decline. But the reasons are complex and multi-factorial which is why I hesitate to point to climate change or land use patterns or other factors that reduce populations of birds. But it certainly seems to be the case bird populations are declining and it speaks the health of the environment.

Will you organize another birdwatching trip in the coming semester?

Yes. I hope to plan a birdwatching trip in association with not just my session of in dialogue with nature but all other sessions. And have the opportunity to appreciate the way that the messages of Silent Spring still apply to the world today.



Interview with Fulbright Scholar Professor Frederick Davis: In dialogue with nature through history and birdwatching

UGE News
Professor Davis

Welcome to CUHK! We know that you are staying in CUHK for 10 months and will give us a series of inspiring lectures in both "In Dialogue with Nature" and Area C in UGE course. Can you give a short introduction of you to all students in CUHK?

First of all, let me say thank you for the welcome and thank you to everyone especially here in the Office of University General Education. Everyone in CUHK I just found to be very welcoming since I arrived in august. To characterize myself, I am a historian of science and environmental historian. I hold the R. Mark Lubbers Chair in the History of Science at Purdue University in the United States. But currently I am a Fulbright Scholar here in the Office of University General Education at CUHK. My research has taken a couple of different directions. My most recent book is called Banned: A History of Pesticides and the Science of Toxicology (click here to access CUHK lib ebook), that's about the science and policy regarding pesticides in United States. But recently I expanded that research to include global perspective. I am very interested in what happened beyond the borders of United States.

Why are you interested in the history of science? It seems that to a lot of people, science is all about technological advancement.

That's very interesting because particularly when we study science we focus on the cutting edge and the research of the past year or two, or maybe five years at most. But when you consider the history of science you realize that the history of science and the relationship between science and society is much deeper than the past five years. It extends decades and centuries actually. So there are still messages from reading classic texts in history of science – reading from Charles Darwin, Rachel Carson, James Watson, Not to mention Galileo and Newton.

To you as an environmental historian, what do you think about the role of science and the relationship between science and us?

I think each of us has a relationship to science. Science and the development of scientific ideas influences us, whether we are aware of it or not. And whether we choose to be scientists or doctors or engineers, we are influenced by science and particularly science policies. And I think all of us need to learn to manage the new scientific information in our daily life. The way we manage that is through the choices of consumers and through our choices as voters. So whether we choose to be scientists or not, I think science influences us and our daily lives.

So is it the central theme of your UGC course Disease, medicine and society?

Yes, it is. That's one of the central points. Basically that course has two central themes. One theme is that disease has played a profound role in history, going back to the Bubonic plague and continues right up to the present. Another significant theme argues that the diseases in present in the world have long histories insofar as there are any number of emerging infections, and re-emerging infections, malaria, yellow fever, influenza, these diseases have a long relationship with our society. And in a very similar way, whether we choose to be doctors or actually focus on medical sciences, we are influenced by the ideas and by the new discoveries of physicians all the time.

We know that you are going to teach In Dialogue with Nature in the coming semester. What do you feel about the course?

I am really looking forward to teaching In Dialogue with Nature. I think the readings and structure of the course are an ideal introduction to the relationship between science and society. I think it is an incredibly invaluable course and I really look forward to hearing students' perspectives on some of the classics work from the history of science. In a lot of ways that I think the course like In Dialogue with Nature is perfect because it gives us an opportunity to think about the role of science in our daily life, but also in a broader intellectual development: What is the role of science in the society? And how do we, as individuals, relate the science and how the science influences us? So I think all these issues by reading classics texts in a course like "In Dialogue with Nature" really come to the fore.

網上講堂

覺得通識教育基礎課程太困難？下課後想知道更多但不知從何入手？抑或是想知道更多相關討論刺激寫作的思維？通識教育基礎課程的老師準備了不同主題的網上講堂，只需註冊一個免費的KEEP帳號，就可以隨時隨地按自己需要及興趣上課！

Finding the UGE courses too difficult? Want to know more about the texts but don't know where to start? Or looking for writing inspiration in more related debates? The teachers from the UGE courses have prepared for micro modules on different topics. All you need to do is to register a KEEP account that is free, and you can instantly have class according to your need or interest at any time!

李駿康博士： 馬可福音的政治

「好多人問點解要講馬可福音嘅政治呢？每一本書、每一本文獻、每一本寫作、甚至你嘅生活，廣義而言你係唔能夠脫離政治。」李駿康博士由聖經的社會背景帶馬可福音的政治含義，除了使我們對聖經內容有多一層深入的理解，亦示範了閱讀經典如何可以和今天香港社會狀況對話，鑑古知今。（暫時只有中文版本）

Dr. Li Chun Hong: the politics of the Gospel of Mark
“Many asked why bothered with the politics of the Gospel of Mark? In fact, every book, text, writing, or even your life, broadly speaking are all related to politics. Dr Li points out the political implication of the Gospel of Mark from the social background of the Bible. This not only deepens our understanding of the Bible, but also shows how reading classics can help us understand today's Hong Kong better. (Only Cantonese version available now)

更多講座和詳情請瀏覽 For more on the micro module please visit:
<http://cu-genews.com/2016/09/05/351/>

解剖「心靈」－ 從裂腦手術窺探意識的秘密

某些患有嚴重癲癇症的病人需要進行裂腦手術，即把左右腦的連接割開。手術後，病人出現一些奇怪的行為，例如在超級市場買東西的時候左手和右手會有截然不同的「喜好」、左右手在穿衣服的時候亦會有不同「意見」。為此神經學家作了不同的測試，發現這個現象是因左右腦功能的不同而引起。

這一組網上講堂，張恆鏘博士將由腦裂病人的現象帶大家重新審視「意識」這個習以為常概念：究竟我們有沒有所謂「靈魂」？靈魂和肉體各自負責的是什麼？肉身和靈魂的分界是否存在？

Understanding “mind” – a peek on the secret of consciousness with corpus callosotomy (split brain surgery)
Some patients severely affected by seizures will undergo corpus callosotomy, a brain splitting procedure involving the severing of the two hemispheres. After the surgery, the patients show abnormal patterns of behaviour, for example, when doing grocery at the supermarket, their left hand and right hand seem to have different “preferences”, and their hands have different opinions too when the patient is putting on clothes. To this, many neuroscientists have done different tests, and they found that this phenomenon might be caused by the different functions that the left and right brains are responsible for.

In this micro module, Dr. CHEUNG Hang Cheong leads us to re-examine the familiar concept of “consciousness” by looking at the phenomenon in patients with split brain. Do souls exist? What are soul and body responsible for? Is such a mind-body divison real?

葉家威博士： 盧梭的自由觀與《社會契約論》

「盧梭有好多唔同嘅面向，有啲人將佢睇成一個好熱愛自由嘅思想家，但亦都有好多人，尤其是喺近代，將盧梭睇成一個極權主義者。」葉家威博士以不同政治哲學家對盧梭的看法開端逐步拆解盧梭的政治世界，從而去探討「自由」和「民主」這兩個相互依靠又相互矛盾的概念，帶領我們重新思考社會契約論的深層意義。（暫時只有中文版本）

“Rousseau can be interpreted in many different ways. Some say that he is a thinker who loves freedom, but at the same time, there are also many from contemporary time who condemn him as a totalitarian.” Dr. IP unveils the political world of Rousseau by looking at the views of different political philosophers. This micro module leads us to look at the two dependent yet contradictory concepts – “freedom” and “democracy”, and rethink about what Social Contract means to us today. (Only Cantonese version available now)

細說人文

UGFH1010:
Beyond the Dialogue with Humanity

與自然對話

In Dialogue with Nature - Supplementary courseware

吳俊博士帶我們回顧物理學的發展史，由現代物理學面對的挑戰出發反思科學；物理學在解釋世界時遇到什麼難題？究竟科學知識是不是絕對？科學家面對「混沌」的難題又如何自處？最後吳俊博士更會帶大家探索科學和「美」這兩個看似對立的價值觀，兩者原來亦有其共通之處。

In dialogue with mathematician – the physical world in Poincaré's eyes

Dr. WU Jun Vivian will look back to the development of physics with us, and reflect the nature of science in face of the challenges that modern physics faces. What is the difficulty of explaining the world with physics? Is scientific knowledge absolute? How should scientists face the problem of “Cosmos”? At the end, Dr. WU will explore “science” and “beauty” – two seemingly opposing values, and show how these two are also similar in some sense.

刺探「數學家」－ 龐加萊眼中的物理世界

馬克白：一個自我實現的預言

撰文：謝善恆，哲學系二年級生

一提及莎士比亞，即使沒有修讀過文學的同學，都會對他有些印象。莎士比亞被稱為英文文學中的大文豪，一生中寫下多本經典著作，包括詩作《十四行詩》(Sonnets)、劇作《哈姆雷特》(Hamlet)等等。而今次和大家分享的是，他另一本經典劇作《馬克白》(Macbeth)。《馬克白》為莎士比亞四大悲劇之一，其餘兩個分別為《奧賽羅》(Othello)及《李爾王》(King Lear)，而並非一般人認為的《羅密歐與茱麗葉》(Romeo and Juliet)。此劇作內容講述一位名叫馬克白的蘇格蘭將軍，在戰役勝利後凱旋回歸時，遇上三個巫婆。她們預言馬克白會首先會被封為考特勳爵，然後再成為蘇格蘭的國王，而他的朋友班柯的後代亦會世世代代成為蘇格蘭的國王。起初，馬克白對此不以為然，不相信巫婆的預言會成真。但她們消失之後，隨即國王的使者便到來，宣佈國王因賞識他在戰場上的英勇表現，封他為考特勳爵。這便是馬克白悲劇的開端，被封爵後，在他的妻子慫恿及自己的慾望擺佈下，他不擇手段，先是殺死國王，搶奪王位，之後再派人殺死自己的好友班柯。後來，成功逃走的國王的兒子和班柯的兒子，在英格蘭舉兵反攻，馬克白最後亦戰死沙場，悲劇收場。

命運弄人，還是心有不甘？

莎士比亞筆下的劇作題材深刻，往往反映了人生最沉重的一面，而命運就是他的作品中經常會出現的一個主題。讀過《馬克白》，甚或他其他劇作的人，都會深深感受到命運弄人的無奈。馬克白在女巫的預言之下，接受了命運的安排，當上了蘇格蘭的國王。但女巫們並沒有告訴他，一旦他當上了國王，便會眾叛親離，不但妻子會因罪疚感而自殺，他最後更會被人推翻，落得滅亡的下場。由一個受人景仰，前途無限的將軍，變成一個背上叛國之名的罪人，難道不是命運弄人嗎？若果沒有那些巫婆的預言，所有人的結局可能都很不一樣。這便是莎士比亞筆下的悲劇英雄(tragic hero)。可是，與其他劇作主角例如羅密歐和茱麗葉不同的是，馬克白自身的慾望，亦推動了這悲劇的展開。在聽過預言之後，馬克白對自己說：「如其機緣要我做國王，哼，機緣自然會給我王冕，用不著我去張羅。」(If chance will have me king, why, chance may crown me, /Without my stir.) 初次閱讀這劇作時，我便對這一句印象非常深刻。在女巫的第一項預言成真，他被封爵之後，馬克白的心中的慾望，便開始浮現。他說出這一句時，是希望自已不用動手而當上國王，而諷刺的是他其後親手殺死國王奪去王位。的確，沒有巫婆的一番說話，馬克白未必會做出如斯叛國的行為；但反過來看，難道有預言，他就應該這樣做？若他不是心有不甘，想當上國王的話，單憑一個預言，一句道聽途說的話，就會令他下手殺死自己身邊的人嗎？《馬克白》的故事，正正是一個命運與慾望交織而成的悲劇。

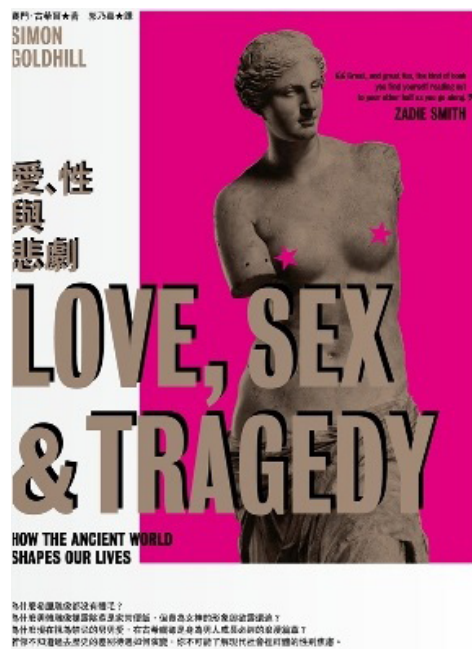
莎士比亞的筆下的悲劇人物

除了深刻的主题，莎翁細膩的文筆，亦令他成為享譽盛名的作家。他筆下的角色，每一個都形象立體，台詞亦流露出角色當下的情感，每一頁故事都活現讀者眼前。例如馬克白夫人在故事前期，是一個非常有野心的女人，多番教唆她丈夫殺死國王。她得知暗殺國王的機會來到時，她說：「來啲，你們那伴隨 著殺心的精靈！請取去我的 女性，使我自頂至踵的充滿了最刻毒的殘忍；把我的血 弄得渾濁，把憐憫心的路塞 起。」(Come, you spirits/ That tend on mortal thoughts, unsex me here, /And fill me from the crown to the toe top-full/ Of direst cruelty! make thick my blood; /Stop up the access and passage to remorse,) 這段台詞非常有力地將馬克白夫人的野心展現在讀者之前，透露了她不只希望馬克白當上國王，更準備以任何手段，達成這一目的。每次讀到這一句，我心中都不禁反思，人真的可能如此凶殘嗎？另一句更有名的台詞，來自馬克白自己。當他得知他妻子因罪疚而變得精神失常，而且兵臨城下之時，他說：「明天、明天又明天，光陰就這樣一天一天的移步向前爬，直到時間的紀錄之最後的一字；每一天都照耀著愚人走上歸塵的死路。滅了罷，滅了罷、短短的燭火！人生不過是個活動影戲，在臺上高談闊步的一個可憐的演員，以後便聽不見他了；不過是一個傻子說的故事，說得激昂慷慨，卻毫無意義。」(To-morrow, and to-morrow, and to-morrow, /Creeps in this petty pace from day to day /To the last syllable of recorded time, /And all our yesterdays have lighted fools /The way to dusty death. Out, out, brief candle! /Life's but a walking shadow, a poor player /That struts and frets his hour upon the stage /And then is heard no more: it is a tale /Told by an idiot, full of sound and fury, /Signifying nothing.) 這一段獨白中的每一字每一句，都流露了馬克白當下的悲痛、無奈以及自憐的複雜情緒。堂堂蘇格蘭國王，竟落得如斯田地。縱然這是自招的惡果，但這段說話亦不得不教人感慨：若他當初沒有受命運的擺佈，他的結局還會這樣嗎？這便是莎士比亞的功力，以簡單的比喻及反覆的句型，便深刻地勾劃出角色的心理狀況。

可能讀者會覺得，《馬克白》單單是描述了一個被慾望沖蕩了頭的將軍，以及他自招惡果的故事。但《馬克白》之所以為一部經典，除了其漂亮的文字外，更因其題材之深刻及不朽。現代沒有國王，亦未必很多人想當國王。但重要的是，無論在怎麼樣的世代，人總是要與慾望共存，而誰又可以保證自己不會受慾望的擺佈，做出會令自己後悔一生的事？

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作者 Author | Oliver Sacks
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作者／譯者 | 黃晨淳
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