

# **Dr Anthony Francis Neoh, QC, SC, JP**

## **Doctor of Social Sciences *honoris causa***

### **Address**

Chairman of the Council, President, Distinguished Members of the University Faculties, Distinguished Guests, Students and Graduates of Lingnan University,

I have been given the singular honour of giving this address on behalf of the Honorary Graduates today. First of all, we would like to thank the University for bestowing this great honour upon us. We are proud to be graduates of Lingnan University and will cherish this honour for the rest of our lives.

Each of us have taken different paths in life. That our different paths have today been conjoined on this occasion is in one sense a manifestation of our common karma, but in another, perhaps far more important sense, is the University's recognition of the set of common values, which all four of us have stood for and pursued in the course of our journey in life.

Each of us have relentlessly pursued knowledge and each of us have tried to use our knowledge for the betterment of society. The values we have stood for completely coincide and resonate with the motto of Lingnan University: Education for Service!

Embedded within this motto is the University's Mission to become a leading Asian liberal arts university with international recognition, distinguished by outstanding teaching, learning, scholarship and community engagement. The University has last year attained this distinction by being named by *Forbes* Magazine as one of the top ten liberal arts colleges in Asia, a distinction it shares with The Chinese University of Hong Kong, and some of the top universities of Asia, such as Tokyo University and Waseda University of Japan and Yonsei University of South Korea.

While celebrating this important milestone, I would ask you to ponder for a while, the history of the liberal arts university. As the Western Roman Empire dissolved in the Fifth Century AD, the learning and scholarship of old became submerged in its ruins, propelling Europe into the Dark Ages for the next few hundred years. But fortunately for the human race, this ancient learning was not only preserved in the Islamic centers of learning but was carefully nurtured. At this time, Arabian cities were important hubs of the Silk Road, and so Islamic Centers of Learning absorbed the culture, learning and technologies of India and China. Scholars from Europe, including religious leaders, one of whom was Pope Sylvester II (before he became Pope), hearing of the accomplishments of the Islamic Centers of Learning, flocked to study there, and brought back to Europe the philosophy, science, mathematics, medicine and law of ancient Greece and Rome, together with the learning of India and China, giving birth to the European Renaissance and the Humanist Movement. So that this newfound knowledge might be disseminated, there sprung within Europe over a hundred years, a large number of institutions of advanced learning, named "universitas", in whose image, the modern day liberal arts university was created. Humanist Scholars espoused the idea of the "Education of the Whole Person", namely, that a person cannot be considered educated unless he is well versed in the ancient learning of the Greeks and the Romans, including philosophy, mathematics, science, medicine, music and law, and is capable of applying what they have learned of the arts and sciences of India and China to the social and economic situation of their communities. Among the applications from the East, we can see the paper making technology from China, Hindu-Arabic numerals, the Abacus, Algebra and Astronomy. With the invention of typographic printing, the Humanist Scholars of the European Renaissance re-wrote, in the language of the day, Latin,

a new Compendium of Knowledge, which formed the foundations of the Enlightenment and the scientific revolution and the industrial revolution. To borrow a phrase from Isaac Newton, the fact that we could see further today stems from the fact that we could stand on the shoulders of the giants of the Humanist Movement. The central question, which all Humanists asked of themselves was, in the language of the day: ***Quam sit humanite vivendum*** (How can I live a life where I can use my knowledge to advance humanity). This question implies that “knowledge” and “service” are inseparable.

This was the same question posed by the founder of our country, Dr Sun Yat-sen, when he visited Lingnan University in Guangzhou and spoke to then students on 21 December 1923. At the time of his speech, China was very weak and internally divided by warlords and externally threatened by foreign powers. He reminded the students of Lingnan University then of the same Humanist duty of all educated people to use their education and knowledge to make their society better:

“My commendation to you all is that you must resolve, and resolve resolutely, concentrating on one thing, to help our country grow strong. Let that be your quest and it is the earnest hope that I place upon you!”

Dr Sun Yat-sen was not only a great patriot, but a great visionary. He espoused the Three Principles for the People, so that our new country may become a modern nation. Broadly speaking, these principles represent the common aspiration then as now of the Chinese Peoples to be firstly, treated as equals by foreign powers, secondly, to enjoy rights protected by the Rule of Law guaranteed under a modern constitution, and thirdly, to enjoy a standard of living worthy of a modern nation. He worked tirelessly to argue our nation’s cause with foreign powers and in 1924 produced the *Fundamentals of National Reconstruction*, which was a blue print for national reconstruction, in which he advocated the Rule of Law and the construction of a railway, road, canal and port system and an electricity grid which would build a modern nation, as known in the early 20<sup>th</sup> Century. He even proposed international development of infrastructure, giving us a tantalising glimpse of the revitalisation of the Old Silk Road, now envisaged in the One Belt One Road initiative. Unfortunately, because of wars, we could not see substantial realisation of our Founding Father’s vision until after 1949, and it was not after the 1980s when reforms in the Mainland started, that real speed could be given to this task.

When you consider the basic figures constituting the economic development of Mainland China, Taiwan and Hong Kong since the 1980s, you will see the following:

At the end of 1980:<sup>1</sup>

The GDP of the Mainland was US\$305 billion, GDP per capita was US\$309.  
The GDP of Taiwan was US\$50 billion, GDP per capita was US\$2,307.  
The GDP of Hong Kong was US\$25 billion, GDP per capital was US\$10,000.

---

<sup>1</sup> <http://www.imf.org/external/pubs/ft/weo/2016/02/weodata/index.aspx>

At the end of 2015 (35 years later, and 35 years of Reform in the Mainland):

The GDP of the Mainland was US\$11,000 billion (having grown 36.6 times), GDP per capita was US\$8,140 (grown 26.3 times).

The GDP of Taiwan was US\$500 billion (grown 10 times), GDP per capita was US\$22,000 (grown 9.5 times).

The GDP of Hong Kong was US\$310 billion (grown 12.4 times), GDP per capita was US\$36,000 (grown 3.6 times).

Perhaps the most important reason that these three economies have been able to create such economic success is that all three economies have in the past 35 years invested heavily in education in order to create a Knowledge Society. In 1980, Hong Kong had only two publicly funded universities, now we have 9 (including Lingnan University). By latest available statistics, Hong Kong, with a population of 7 million, spent 3.3% of its GDP on education in 2014. In the same year, the Mainland, with 1.3 billion population, spent 4.15% of its GDP on education. Compared with the world's largest and most advanced economy, the United States, with a population of slightly over 300 million, spent 5.22% of its GDP on education in 2011.<sup>2</sup>

From the early 1980s, industrialists from Hong Kong and Taiwan have invested heavily in manufacturing facilities in the Mainland, improving manufacturing and management techniques, and improving productivity and quality assurance standards. "Made in China" is no longer a badge of poor quality as it was in the past, and some Chinese products, now stand among the best in the global market.

The Mainland is the main destination for investment from Taiwan and Hong Kong. Through investment and educational co-operation, Hong Kong and Taiwan continue to play an important role in bringing new knowledge and technology into the Mainland. The world's largest investment banks and pension funds establish their Asia headquarters in Hong Kong to carry out investment activities in the Mainland, Taiwan and Hong Kong. Hong Kong is the most important place for Mainland's external trade, capital funding, financial trade and entrepôt. Inarguably, the economies of the Mainland, Taiwan and Hong Kong are inextricably linked.

From rapid economic development has sprung a series of problems. The rich and poor divide has widened considerably, a whole series of environmental problems have blighted both the countryside and the cities, and productivity growth is showing diminishing returns. Since the global financial crisis, the world is a much more uncertain place. There are many challenges ahead. So that we might progress to the next stage of economic development, we must pull together. The peoples of Hong Kong, Taiwan and the Mainland are all part of the Chinese Peoples. The Chinese Peoples have trodden a path laden with tribulations in the last century, and there is no reason why we cannot meet the challenges of the future. By virtue of the Commendation of our Founding Father given to their predecessors, the students and alumni of Lingnan University have a historical duty to perform in this quest, using their knowledge to improve society, and thus, not only fulfilling their historical mission but the expectations of the Humanist Movement upon which the University's Motto was based: Education for Service!

---

<sup>2</sup> [www.uis.unesco.org/DataCentre/Pages/country-profile.aspx?code=USA&regioncode=40500](http://www.uis.unesco.org/DataCentre/Pages/country-profile.aspx?code=USA&regioncode=40500)

# 梁定邦資深大律師

榮譽社會科學博士

## 謝辭

校董會主席閣下，校長閣下，尊敬的各位嘉賓，各位同學：

本人得以代表四位獲頒授榮譽學位的人士發言，感到特別榮幸。首先，本人謹代表今天接受榮譽學位的全人，感謝嶺南大學授予我們這項殊榮。成為嶺南大家庭的一份子，我們將一生引以為榮！

我們雖各自走不同人生之路，今天能共聚一堂，一方面顯示我們的緣分，另一方面，也許，更重要的，就是嶺南大學肯定了我們每一位所追求的價值觀。

不約而同，我們每一位在人生道路上，都努力不懈追求知識，並在不同領域把學到的知識貢獻社會。我們的價值觀，恰恰與嶺南大學的校訓「作育英才，服務社會」不謀而合！

嶺南大學的校訓涵蓋了對未來的願景，那就是，成為亞洲首屈一指的博雅大學，無論在教學、研究和社會參與方面都有優秀的表現。我想大家也許知道，嶺南大學已踏入此宏願的佳境。《福布斯》雜誌去年公佈的亞洲十大博雅學院的名單，嶺南大學榜上有名，並與九家亞洲馳名高等學府共享殊榮，互相輝映，這包括本港的香港中文大學，日本的東京大學、早稻田大學，南韓的延世大學，實在是可喜可賀！

在慶祝之餘，我想請大家思考一下博雅大學的歷史。隨著羅馬帝國在公元五世紀滅亡，古代的文明在歐洲沉溺，歐洲進入了所謂「黑暗時代」數百年。但在阿拉伯的伊斯蘭學府，古文明不但倖存並得以悉心栽培。伊斯蘭地區在這個時代，是絲綢之路的樞紐，故此中印文化、學說與科技也被吸收。歐洲的學者，包括宗教領袖，其中有羅馬天主教教宗Sylvester II，冒名到伊斯蘭學府求學，將古希臘及羅馬的哲學、科學、數學、醫學及法律連同中印文化帶返歐洲，掀起文化復興時代及人文運動。為發揚這些新的寶貴知識，當時歐洲在一百年內成立多所名為 universitas 的高等學府，後世人們稱之為「博雅大學」，其中的原因是當時的人文教育提倡「全人教育」，學成者需精通古希臘古羅馬的學說，包括哲學、數學、科學、醫學、音樂與法律，並以此為基礎，把中印的學問引用在地區的社會經濟上，引入的文化包括印度阿拉伯數字、算盤、代數、天文學及中國的造紙技術。隨著活版印刷的發明，人文學者以當時西方的文字拉丁文重寫了知識的新篇，並以高等學府的人文教育發揚光大。人文運動先驅的學術積累成為後世啟蒙時代，科學與工業革命的基石，借用牛頓的一句話，我們今天能看得更遠，皆因我們有幸能站在人文運動的巨人肩膀上。人文運動的先驅以當時的語言，即拉丁文，經常自問：在我有生之年，怎樣可以發揚人文精神？即是，我怎麼以知識服務社會。這個問題意味「知識」與「服務」不可分割。

國父孫中山也向嶺南大學的同學們提過同一問題。在1923年12月21日國父到了嶺南大學廣州舊址演講。當時，我國正處於水深火熱之中，列強的軍艦滿佈廣州灣，國土被軍閥割據，實在內憂而外患。國父提醒同學，接受過教育的人有道義責任利用知識改善社會：

「我貢獻諸君的，就是要諸君立志，要有國民的大志，專心做一件事，幫助國家變成富強。這個要中國富強的事務，就是諸君的責任：要諸君擔負這個責任，便是我的希望！」

國父不只偉大愛國，也胸懷大志。他所倡導的「三民主義」，即「民族」、「民權」、「民生」，廣義而言，代表了中國民族當時至今天的願望，即第一，中華民族可以在世界挺起胸膛與其它國家民族以同等權利和地位相處；第二，國民可以得到法治憲制的保護；第三，國民的生活可與現代國家相提並論。國父不遺餘力與列強為我國利益交涉，並在1924年出版了他的《建國方略》，提倡法治社會及一系列的全國性基建，包括鐵路網、公路網、海港網、運河網、電網，甚至，在計劃裡，我們能看到重建絲綢之路的影子，並展示在今天「一帶一路」的發展上。可是，因不幸的戰爭，國家在1949後才能慢慢實現國父的基建宏願，但從1980年改革開放後則加快步伐，至今，國父的宏願已在內地、香港與台灣大致上實現了。

如果大家看看大陸、台灣與香港從1980年底到2015年底的主要經濟數據，你可發現：

1980年底：<sup>1</sup>

大陸的GDP是 3千零5億美元，人均GDP是 309 美元。

台灣的GDP是 5百億美元，人均GDP是 2,307 美元。

香港的GDP是 2百50億美元，人均GDP是 10,000 美元。

2015年底(35年後，大陸經歷了35年的改革)：

大陸的GDP是 11萬億美元(增長36.6倍)，人均GDP是8,140美元(增長了 26.3倍)。

台灣的GDP是 5千億美元(增長了10倍)，人均GDP是22,000美元(增長了 9.5 倍)。

香港的GDP是3千1百億美元(增長了12.4倍)，人均GDP是36,000美元(增長了 3.6 倍)。

兩岸三地能有如此驕人的經濟成績最重要的因由，應是各地積極提倡並普及教育，從而構建「知識社會」。香港在1980年只有兩所政府資助大學，現在有九所(包括嶺南大學)。根據現有的最新統計資料，在2014年，香港(七百萬人口的地區)的教育開支相當於GDP的3.3%。同年，中國大陸有13億人口，它的教育開支相當於GDP的 4.15%。與世界最大最先進的經濟體相比，有三億多人口的美國，在2011年的教育開支是GDP的 5.22%。<sup>2</sup>

從80年代起，台灣與香港的廠商在內地設廠不但促進經濟發展，並促進了生產、管理及質量控制技能的發展。「中國製造」早已經不是次等貨物的象徵，甚至，有些「中國製造」的全球發行產品已被公認為高素質產品。

中國大陸是台灣與香港對外投資的最重要地區。今天，香港與台灣也繼續透過投資與學術合作引進高新科技與先進知識到內地。世界最大的創投與退休基金都以香港為亞洲總部，在兩岸三地進行投資活動。香港是內地的最重要對外貿易、融資、金融交易與貨物轉口地。兩岸三地的經濟無可置疑是息息相關的。

<sup>1</sup> <http://www.imf.org/external/pubs/ft/weo/2016/02/weodata/index.aspx>

<sup>2</sup> [www.uis.unesco.org/DataCentre/Pages/country-profile.aspx?code=USA&regioncode=40500](http://www.uis.unesco.org/DataCentre/Pages/country-profile.aspx?code=USA&regioncode=40500)

35年來的經濟成就也帶來一系列的問題，貧富差距同時遞增，農村與城市環境同樣嚴重污染，今天生產力的邊際收益已開始遞減。自從世界市場受到金融海嘯侵襲，全球的經濟變幻莫測。今後兩岸三地的經濟發展將面臨很大挑戰，我們是否能更上一層樓，有賴社會各界的共同努力。香港、台灣與大陸的人民同是中華民族的一分子，中華民族經過100年的坎坷奮鬥，我深信，我們可以再接再厲，勇往直前。嶺南的學子早已受國父的託付，立大志，以知識服務社會，為兩岸三地的人民謀幸福，這樣既可完成國父的付託，也可以實現博雅精神的呼喚——也是本校的校訓：「作育英才，服務社會」！