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## 服務研習通訊第十六期 Office of Service-Learning Newsletters, Volume 16

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# 嶺南 SLant

我們是被召喚的一群，秉承嶺南大學「作育英才，服務社會」的精神，  
藉著服務研習，關心社區有需要的人。  
Practicing the motto of Lingnan University, 'Education for Service',  
we are drawn to the needs of the community; we are destined to  
contribute to the community through the magic of Service-Learning.

嶺南大學服務研習處  
通訊 第十六期  
2014年1月

Office of Service-Learning  
Newsletter Volume 16  
January 2014

如果沒有明天

IF THERE WERE

NO TOMORROW





# 目錄

## Contents

編者的話 - 未知死，焉知生？ Editor's note - Being-towards-Death	02
「嶺域」 - 「大體老師」的最後一堂課 “LN Sphere” - Last Lecture by “Silent Mentors”	03
死有何懼？ Why Do We Fear Death?	06
人物專訪 - 生命最重要的一堂課 Feature Story - The Most Important Lesson from the Last Lecture	07
「沙士」拾年 Ten Years After SARS	10
給火花 Rekindle a Spark and Lighten a Life	12
談生論死 Narrating Life and Death	14

## 編者的話

### Editor's note

### 未知死，焉知生？ Being-towards-Death

「生和死是無法挽回的，唯有享受其間的一段時光。」 - 喬治·桑塔亞那  
“There is no cure for birth and death save to enjoy the interval.” - George SANTAYANA

近年，人口老化是香港社會面臨的一個重大挑戰，根據政府統計數字，2030年的香港將有四分之一的人口是超過65歲的長者。說起人口老化，不少人均會聯想到勞動力下降、醫療負擔上升，以及骨灰龕數量的不足。

然而，是誰說「死亡」與您我無關？每日有多少人因意外而過身？有多少人未見滿頭斑白便離世？有多少生命來不及誕生經已完結？到最後「生老病死」中，彷彿只有「死亡」才是每個人必經的階段。既然如此，我們何不在有限的生命裡，努力地實踐自己的夢想，並追尋人生的意義？

今期【嶺召】將探討「生死」這個看似遙遠，實為貼身的課題。首設「嶺域」專欄，由同學以校記身份介紹「大體老師」的概念。而我們亦邀請了諸位老師、同學和舊生分享回顧「沙士」歷史、照顧老人和探訪末期病患等故事，與大家上一課「生死教育」。

「生死」這個議題，的確需要時間來沉澱和思考，但終有一天，我們將從中體會到生命的終極意義和價值！

尹蔚瑩

In recent years, ageing population has become one of the major challenges in Hong Kong. According to the government statistics, 25% of Hong Kong people will be 65 or above in 2030. Ageing population is commonly associated with decrease in manpower, increase burden on medical services and inadequate number of columbarium.

However, why do you think that “death” has nothing to do with us? How many people die in accidents every day? How many young people pass away every year? How many abortions have been performed worldwide? We suddenly find that the four stages of birth, old age, sickness and death are not a must for everyone; “death” is the only stage that no one can escape from. Life is limited, why don't we dream on and take our first step to chase the meaning of life?

In this issue of “SLant”, we will discuss “life and death”, an important topic that appears to be distant from us. Student introduced the concept of “Silent Mentors” in “LN Sphere”, a new column for Lingnanians to work as reporters. Meanwhile, teachers, students and alumnus shared the stories related to reviewing the history of SARS, providing services to elderly and terminally ill patients, which acted as a lesson on “life and death”.

Although we need more time to understand this issue of “life and death”, it is believed that by reading these stories, we will be inspired to find the ultimate meaning and value of life eventually!

Charmaine WAN Wai Ying

# 「嶺域」 LN Sphere



## 「大體老師」的最後一堂課 Last Lecture by “Silent Mentors”

採訪／撰文：郭婉勳 社會科學院 四年級  
Interviewed and Written by: Katie GUO Wanxun, Year 4, Faculty of Social Sciences

### 導言：

隨著現代醫學的進步，人類的預期壽命日漸提高，而香港更成為全球最長壽的城市。對此，本港完善的醫療系統固然功不可沒，但面對人口老化帶來的壓力，不少醫學院的導師卻憂慮學生畢業後無法處理較為複雜的個案。原來，近年醫學院缺乏「大體老師」，以致學生仔細認識人體結構的機會大幅減少。那麼，何謂「大體老師」？您又是否願意擔任？今期「嶺域」將與您深入探討這個陌生但重要的概念。

### Foreword:

With fast development of medical science, life expectancy of human beings has become longer than ever before. Thanks to the advanced medical system, Hong Kong people acquire the longest life expectancy all over the world. However, facing the growing pressure of ageing people in Hong Kong, teachers in medical schools are worried whether students will be able to handle complicated cases after their graduation. The lacking of “Silent Mentors” lowers the chances for medical students to study human body structure. What is “Silent Mentor”? Are you willing to be a “Silent Mentor”? “LN Sphere” is going to close up “Silent Mentor” for you.



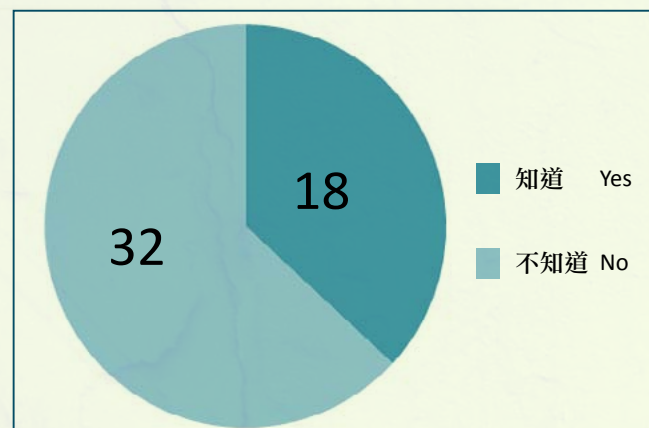
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## 走進「嶺域」

究竟嶺大師生對「大體老師」有多少認識？當中又有多少人願意成為「大體老師」？為解答上述問題，小記在校內進行了調查，隨機訪問50名嶺大師生，包括45位學生和5位教師。以下是初步的調查結果：

1. 您知道「大體老師」是甚麼嗎？  
Do you know what a “Silent Mentor” is?



在認知方面，受訪者中只有18位表示知道「大體老師」的意思。而在意願方面，則只有17位師生表示願意。超過一半的受訪者在了解到「大體老師」實為供學生學習解剖後，便拒絕捐出遺體。部份人更表示即使自己願意捐贈器官，但亦無法接受成為「大體老師」。

那麼，您又是否願意成為「大體老師」？在回答此問題前，我們先一起了解「大體老師」的完整概念。

## 何謂「大體老師」？

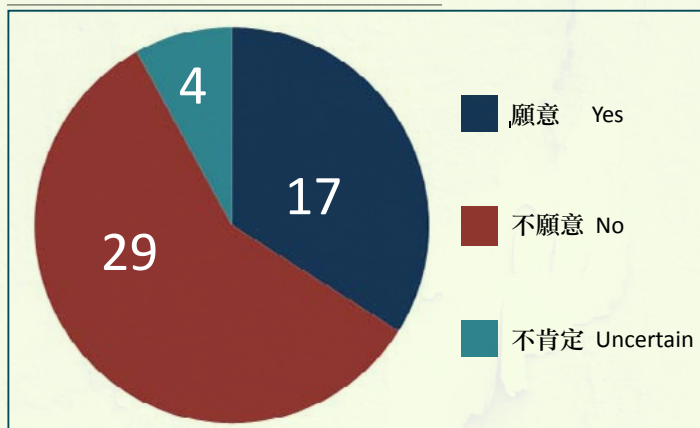
「大體老師」是台灣慈濟大學首創的詞彙，所指的是用作解剖教學或研究的屍體，供修讀醫科、護理、牙科、藥理、中醫等醫療專業的學生了解人體結構之用。解剖學是醫學院的基礎學科，但在第一課中學生最先學習的不是解剖的方法，而是對生命的尊重。在進行解剖前，師生會透過靜默儀式向往生者表達謝意和敬意。待儀式完成後，學生才會開始從遺體身上了解器官、神經線的實際位置，並且嘗試進行解剖。遺體經防腐處理後可「教學」一至兩年，然後便會按家屬意願來處理。

過往，香港的「大體老師」主要是無人認領的遺體，但經過多年的宣傳和教育，香港大學「遺體捐贈計劃」的登記人數已有所上升。「維園阿伯」許金池、電台名嘴車淑梅的參與無疑鼓勵了市民作出登記，但社會上有不少人對「大體老師」仍然是一無所知，甚至避而不談。有說，學校是社會的縮影，那麼，嶺大師生對「大體老師」的概念又有何看法？現在就讓我們看看他們的意見。

## Walk into “LN Sphere”

Do Lingnanians know what a “Silent Mentor” is? Are they willing to be “Silent Mentors”? To know more about Lingnanians’ views on this issue, a research was conducted in campus. 50 Lingnan students and teachers were selected to be interviewed randomly. Among them, there were 45 students and 5 teachers respectively. The preliminary result is shown below:

2. 您願意擔任「大體老師」嗎？  
Would you like to be a “Silent Mentor”?



Only 18 interviewees knew about “Silent Mentor”, while 17 interviewees were willing to be a “Silent Mentor”. Over half of interviewees refused to donate their bodies after they heard that students would make anatomy practice or research on “Silent Mentor”. Some of them even said that they would prefer to donate organs rather than bodies.

Would you like to be a “Silent Mentor”? Before making your own decision, let us introduce you to the concept of “Silent Mentor”.

## What is “Silent Mentor”?

“Silent Mentor”, a humanistic term being adopted by Tzu Chi University, Taiwan, refers to bodies donated for anatomy practice and research. It is helpful not only for students of anatomy, but also for students of nursing, dentistry, pharmacology, Chinese medicine, etc. Anatomy is a basic knowledge for educating all healthcare professionals. During the first class, students will learn nothing on anatomy practice but ethics and respect for the bodies. A few seconds of silence are required to show appreciation and respect to the “Silent Mentors” before the students begin a lesson about the actual location of organs and nerves. Bodies can be used for teaching up to 2 years after being preserved. After the studies are completed, the donated body will be cremated and deposited according to their families’ wishes.

In the past, most of the “Silent Mentors” in Hong Kong were unclaimed and unidentified bodies. But with increasing promotion and education, the registration number of the Body Donation Program at the University of Hong Kong has increased. In recent years, both the “Uncle of Vitoria Park” HUI Kam-chee and the well-known disc jockey Candy CHEA Shuk-mui have participated in the program and thus, have encouraged citizens to register. However, there are still quite a few citizens who know nothing about “Silent Mentors” and even avoid talking about death. There is a saying that “school is a miniature of society”. What are Lingnanians’ opinions toward this issue? Let’s listen up and know more about their views.

## 願意 Yes



劉郁芳 社會科學院 四年級

「身體只是軀殼，死後亦無法帶走。成為『大體老師』有助醫學發展，我覺得這是有意義的。事前要否得到親人的同意並不重要，自己的事情還是由自己決定。」

Sophie LIU, Year 4, Faculty of Social Sciences

“Body is just body; we ultimately do not possess it. To be a “Silent Mentor” is beneficial to medical science. I think it is quite meaningful. While for whether it should be asked my family first, I don’t think it is important to get their consents as it is my own business.”



廖維懿 社會科學院 四年級

「這是醫學實習生學習解剖的機會，就像將自己的生命多延長幾年，挺有意義的。而且，死後我亦不會知道當中的解剖過程。」

Arthur LIAO, Year 4, Faculty of Social Sciences

“It would help medical students to get training from real human bodies. It seems my life is extended a few more years, I think it is worthy. Moreover, I will not know what trainees do on my body after passing away.”

## 不願意 No

梁淑雯博士 中文系 高級授課導師

「我有簽署器官捐贈卡，但真的接受不了別人拿屍體來做實驗。我不太認同醫學將人當作實驗品的那一套。」

Dr. LEUNG Shuk-man, Senior Teaching Fellow, Department of Chinese

“I have registered for organ donations already. But, honestly, I cannot accept others using body to do research. I don’t think it is appropriated to use body as research subject.”

顏汗燃 商學院 二年級

「我比較傳統，認為死後要留有全屍。再者，身體髮膚，受諸父母，因此答應成為『大體老師』前要先問准爸媽的意見，而媽媽肯定反對我這麼做。此外，我亦抗拒別人在我身上實驗，即使那只是遺體。」

Jasmine NGAN, Year 2, Faculty of Business

“I am a kind of traditional person. I think the whole body should be kept after death. Body, hair and skin come from parents. Parents’ permission is important for me. I am sure my mum would be definitely against it. Moreover, I don’t want others to study on my body, even though it is just a body.”



## 後記 - 讓生命化為永恆

被問到是否願意成為「大體老師」，受訪者的反應多是搖頭、擺手、撇嘴和抗拒。有的懷疑「大體老師」的具體做法，有的則無法接受自己的身體被用作教學和實驗。即使科學日漸發達，人類對死亡的想法卻沒有太大改變。歸根究底，缺乏認知導致醫學解剖實習至今仍無法取得人們的信任。因此，只有透過教育，才能鼓勵人們參與器官捐贈，甚至成為「大體老師」。

## Afterword: To Live Forever

When enquiring interviewees towards their willingness, most of them felt awkward to answer. Some were skeptical about how “Silent Mentors” would be dealt with. Some refused that bodies could be used for study. Although science has been advanced, people’s perception of death still sticks to the tradition. People do not believe that to be a “Silent Mentor” can be useful and essential for medical service. Ultimately, it is mainly because they have little understanding about anatomy practice. Therefore, education is most needed to encourage citizens to donate organs and even becoming one of the “Silent Mentors”.



「生命360」是PHI/GEB222生死學的服務研習計劃，參與同學負責訪問屯門醫院的病人，並為他們撰寫生命故事。

“Life 360” is the Service-Learning project of PHI/GEB222 Life and Death. The participating students interviewed and wrote life story for patients in Tuen Mun Hospital.

# 死有何懼？ Why Do We Fear Death?

林立勝 哲學系 2013年畢業生  
LAM Lap-shing, 2013 Graduate, Department of Philosophy



「死」一直是中國人避忌的話題，但對臨終病人來說，死有何懼？

走進H1（舒緩及寧養病房），眼前的不單是老年人，更有與死亡沾不上邊的年青人。我們獲護士安排與病人接觸，詢問身體狀況成為打開話匣子的開場白。他們也清楚知道自己離死亡不遠，當下纏繞心中的再不是金錢物質、對天國永生的追求，而是身邊的至親摯愛。

還記得剛與臨終病人相處時，我會害怕在他們面前提及關於死亡的事情。那時，我留意到一位伯伯，他的另一半每天會前來醫院為他送上食物。老夫老妻的平淡中，彼此顯現擔憂的神情，但伯伯卻主動表示自己對死亡根本毫無恐懼。其實很多臨終病人在接近死亡的一刻，均能坦然地面對，最痛苦的卻是仍然活著的家人。

而在探訪過程中，讓我留下最印象深刻的是一位因癌症而失明的病人，他的雙眼被擴散的腫瘤細胞所覆蓋。他對死並無畏懼，但卻責怪自己的不中用。患病前他就如一名鐵漢，肩負起守護家庭的重任。可惜的是面對病魔的侵襲，身體未曾倒下，眼睛卻先盲。結果不但未能照顧家人，反而成為他們的負累。護士曾提及他的兒子會為父親清洗發炎潰爛的腫瘤，估計他那時的心情應該十分矛盾。過往他總期望培養兒子成為一個充滿男子氣概的硬漢子，但偏偏卻因為兒子那份細心和柔情，才讓臨終的他能具尊嚴地活著。此情此景，我可以做的就只有和醫護人員一起唱他最愛的許冠傑歌曲，為其痛苦的日子帶來一點愉悅。

「死」從來不是遙不可及，即使我們不願想起或提及，但事實卻是無法逃避。既然如此，死又有何懼？

Death is one of the taboos in Chinese culture. However, for the dying, do they still fear death?

Walking into H1 hospice ward, there were not only the elderly, but also young people, who appeared to be distant from death. We talked to the patients and started the conversation with their health conditions. In fact, all of them have already known that they were in the final stage of life. Mostly they were concerned with their loved ones rather than money or the myth of eternal life.

During the first visit, I tried not to talk about death to the patients. In the meantime, one of the elderly caught my eyes. His wife prepared food for him every day. It was not difficult to see that they cared but worried about each other. Surprisingly, he told me that he did not have fear of death. In fact, many of the terminally ill patients have already conformed to the inevitable order of dying, and knew that the bereaved would be the sufferers.

Serving in the hospice ward, the most memorable case was a cancer patient, who suffered from cancer cells spreading. He did not fear death, but blamed himself as he could not take care of the family anymore. Before his illness, he was the bread winner of the family. However, being invaded by cancer cells, he became blind. Changing from family head to the cared one, he thought that he became a burden for his family. As mentioned by one of the nurses, his son helped in cleaning the wound on his festering tumor. It was expected that he might feel uneasy at that moment. In the past, he wanted his son to be strong and tough. It was ironic that he could live with dignity just because of his son's tenderness. Facing this situation, what I could do was to sing him Sam HUI's songs with nurses. It was hoped that singing his favorite songs could bring pleasure into his painful life.

Death is not too far away. Even though it is a taboo, none of us can escape from death. So, why do we fear it?

## 人物專訪 Feature Story

生命最重要的一堂課  
The Most Important Lesson from  
the Last Lecture



受訪者：黃慧英博士（哲學系副教授）

Interviewee: Dr. WONG Wai-ying (Associate Professor, Department of Philosophy)

採訪/撰文：尹蔚瑩

Interviewed and Reported by: Charmaine WAN

在《最後14堂星期二的課》中，罹患葛雷克氏症的墨瑞表示：「每個人都知道自己有一天會死，但沒有人把它當一回事。」「生老病死」一向被視為是人生必經的階段，然而，現代科學的出現卻漸漸造成四者關係的割裂。抗衰老產品可以延長青春、醫療科技則能夠治療疾病，結果，人類彷彿相信自己能夠對抗死亡，遺忘了認識死亡的重要性。今期【嶺召】有幸邀請到研究「生死學」多年的黃慧英博士，為我們講述「生死教育」的概念，分享相關的教學經歷。現在，就讓我們一起透過死亡領悟活著的真諦。

“Everybody knows they’re going to die, but nobody believes it” is one of the well-known sayings from the book “Tuesdays with Morrie”, which records the conversations between the author and Morrie SCHWARTZ, a patient with amyotrophic lateral sclerosis. Despite of the fact that advanced technology can maintain the look of youth for as long as you live while new treatments offer a miraculous cure, no one can escape from death. However, some people think that they can be excluded from this fate and ignore the importance of understanding what death means. In this issue of “Slant” we have invited Dr. WONG Wai-ying, an expert of “Life and Death”, to introduce the concept of “Life and Death Education” and share her related teaching experiences. Let’s reflect on the meaning of life through discussing what death is.



## 「當你學會死亡，你便懂得活著」

黃慧英博士從事通識與哲學教育廿多年，現為嶺南大學哲學系副教授，同時亦擔任生死教育學會副會長，旨在推動和普及香港生死教育，加強大眾對生死課題的認識，藉此打破談論死亡的禁忌。對於「何謂『生死教育』」，黃博士表示這概念源於西方的「死亡教育」和「死亡學」，是一門從歷史、醫學、精神科學、人類學、哲學等角度探討死亡相關議題的科際整合學科。及後，傅偉動教授將相關概念帶到華人地區，並於台灣南華大學成立第一所「生死學研究所」。在探討死亡的過程中，進一步引入對生命導向和價值的思考，形成現在的「生死學」。

「縱使理智上知道死亡是無可避免的，但當面對死亡的是摯愛，甚或乎是自己時，大部人在情感上始終無法接受。這亦說明了為何不少病入膏肓的患者及(或)其家屬，即使知道治療的成功率只有百分之一，仍然接受各式各樣的療程。結果，被延長的並不是生命，而是死亡的過程。透過推廣和普及『生死教育』，我希望能改變人們對死亡的負面想法，甚至是在情感上接受死亡。」正因為對死亡的恐懼，人類自古以來透過不同的方法期望能拒絕，甚或是挑戰死亡。古有秦始皇追求長生不老的仙丹，今有要求冷藏遺體以求日後復活，但究竟生命是在乎長度，還是質素呢？倘若您身患重病，而接受治療後壽命能得以延長一星期，您又會如何抉擇？

對此，黃博士表示：「這種情況並不能夠一概而論，因為生命不在於質和量，而在於當中的意義。如果病患的家人碰巧不在香港，而他最後的心願正是與至親道別，那麼，透過治療所延長的便是有意義的生命。」有人說，都市人每天營營役役，但當被問及死前最希望做的事時，往往卻發現不是勞碌半生所追求的東西。也許，只有藉著思考死亡，我們才能夠及早反省生命的意義，以及其重要價值。這亦是推廣「生死教育」最重要，且根本的原因。

## “When You Learn How to Die, You Learn How to Live”

Dr. WONG Wai-ying has worked on General Education and Philosophy for over 20 years. Now, she is an Associate Professor in the Department of Philosophy, Lingnan University, as well as one of the vice-chairmen of the Society for Life and Death Education. She embraces a mission to promote life and death education in Hong Kong to enhance general public understanding of the concept of living and dying and break through the taboo on death. According to Dr. WONG's explanation, “Life and Death Education” originated from “Death Education” and “Thanatology” in Western context. It was an inter-disciplinary subject discussing death from the perspectives of history, medical science, anthropology, and philosophy. Later on, Prof. FU Weixun introduced this concept to Chinese populations and established the Institute of Life-and-Death Studies, the first research center of life and death education, at Nanhua University, Taiwan. People were encouraged to reflect on the meaning and value of life through discussing death, and thus becoming the modern “Life and Death Studies”.

“We all know that no one can escape from the death, but most of us cannot conform to the inevitable order of dying when our loved one or we are dying. That's why many terminally ill patients and/or their families insist in having various medical treatments, even though there is only 1% successful rate. However, what is being extended is the dying process instead of their lives. Being shocked by this phenomena, I have started to get involve in promoting 'Life and Death Education' in order to let the public know the positive perspective on death, and even emotionally accept death.” Because of the fear of death, people try all means to escape from it, or even to challenge it. In the past, QIN Shihuang, the first emperor in Ancient China, sought the fabled elixir of life; nowadays some people want to freeze their corpses, which would supposedly allow them to reborn and live forever. Should we focus more on the quality or the quantity of life? If you were one of the terminally ill patients and you were informed that your life expectancy will be increased by only one week after having medical treatment, what will you choose?

Regarding to this question, Dr. WONG said, “We should answer it with a specific context as the most important element of life is its meaning rather than its quantity and quality. If the patient's families are currently out town, when his/her last wish is to say goodbye to the loved ones, the extended life through medical treatment will be meaningful.” There is an old-saying that urbanites toil away to work very hard from days to nights, but when someone asks them what they want to do before they die, they will suddenly find none of those is what they have been pursuing. Perhaps, we can reflect on the meaning and value of life only through discussing death. It is also the most important and fundamental reason for promoting “Life and Death Education”.



## 「死亡只結束了生命，沒有結束關係」

為了讓學生藉著「生死教育」思考人生的意義，自2002年起，黃博士更於嶺南開設「生死學」一科。一般人聽到於大學進行「生死教育」，或會認為死亡與正值花樣年華的年輕人有著遙遠的距離，但出乎意料的是，選讀這門課的學生對「生死」早有看法。「在學期初，我會請同學填寫問卷，以了解『生死』對他們的意義。大部份同學早已思考過這個問題，加上曾經親友離世的情景，他們均寫下深入真摯的想法。」為了協助他們反省與死亡相關的課題，黃博士除了於課程中選取有關生死的書籍、文章和電影作為教材外，更安排同學到各醫院寧養病房探訪末期病患，為他們撰寫生命故事。

「透過撰寫生命故事和親身接觸臨終病人，同學們不但明白到關心至親的重要，更在交談的過程中，發現很多末期病患早已毋懼死亡。即使生命正在一分一秒地倒數，病人仍然把握一息尚存的機會，主動跟同學分享自己的經歷和故事，讓即將逝去的生命加添一份意義。」意義，是黃博士在訪問中不斷強調的字眼。父母給子女由衷的勉勵、伴侶向摯愛最後的告白，均為病人家屬留下一段段充滿紀念價值的回憶。為末期病人撰寫生命故事的意義，並不會因為病人離世而終結。

也許，就如墨瑞所說：「死亡結束的是生命，並沒有結束關係。」一篇又一篇的生命故事，讓人與人之間的關係得以一直延續下去。

## “Death Ends a Life, Not a Relationship”

Since 2002, Dr. WONG has offered the course “Life and Death” at Lingnan University to encourage students to think about the meaning of life. Some people may think that death appears to be distant from these young students, but the fact is that they have reflected on the issue of life and death before taking this course. “At the beginning of the semester, students were asked to complete a questionnaire for me to know more about how ‘life and death’ makes sense to them. In fact, most of the students have thought about what death is. Meanwhile, as some of them are the bereaved, they can share in-depth ideas on this issue.” To enhance students' reflections, in addition to books, articles and films, Dr. WONG has integrated experiential learning into her course – arranging student visits to patients with terminal illnesses in the hospice wards of hospitals to create a life story album for them.

“Students had a face to face discussion with the dying patients throughout their visits. They did not only understand the importance of caring for their loved ones, but also were impressed by those patients' courage to overcome the fear of death. Those patients were willing to share their experiences and stories with our students, and this action was meaningful.” The word “meaning” is what Dr. WONG always emphasized in this interview. Either heartfelt encouragement from parents or the last confession by the beloved will become the memories of the bereaved. The meaning of life story writing will not disappear after the patients pass away.

Perhaps, as Murray said “Death ends a life, not a relationship.” These life stories sustain the relationship between the dead and the bereaved.

## 後記 - 如果沒有明天

您可曾想過自己的喪禮以何種形式舉行？又有否想過臨終時會為誰寫下遺書？在華人社會中，「死亡」一向是談話的禁忌，以致不少人從來沒有想過上述的問題。然而，避而不談又能否改變終究一死的結局呢？在訪問中，黃博士指出人類自出生以來便經歷著無數的得失離合，而死亡其實只是終極的失去和離別。既然如此，我們何不正視死亡，然後把握每分每秒地活在當下呢？最後，小編感謝黃慧英博士於百忙之中抽空接受訪問，並希望大家上了生命中最重要的一堂課！

黃慧英博士於PHI/GEB222生死學，以及PHI/GEC236生命中的必然與偶然加入服務研習元素，讓同學在真實環境中，思考相關的哲學議題。如欲了解更多大學生的「死亡筆記」，可瀏覽以下網站：  
[http://www.ln.edu.hk/philoso/life\\_death/](http://www.ln.edu.hk/philoso/life_death/)

Dr. WONG Wai-ying implements Service-Learning projects in PHI/GEB222 Life and Death and PHI/GEC236 Contingencies and Necessities in Life to provide a platform for students to learn more about the real situation and thus, examine the related philosophical issues.  
You can know more about students' thoughts on “life and death” from  
[http://www.ln.edu.hk/philoso/life\\_death/](http://www.ln.edu.hk/philoso/life_death/)





# 「沙士」拾年 Ten Years After SARS

# 拾TEN



黃超霆 歷史系 2013年畢業生

Andy WONG Chiu-ting, 2013 Graduate, Department of History

我依稀記得十年前的一場浩劫是由一個口罩開始，而十年後一本記錄「沙士」的書籍，則讓相關回憶重現眼前。

十年過去了，對於沒有患上「沙士」的人而言，疫症早已遠離，生活亦回歸平靜。但歷史是構成今天的重要元素，現時大眾注重公共衛生的習慣，正正是由「沙士」塑造而成。記錄「沙士」不只是一個醫療或學術課題，更是對我們的一個告誡，以免重蹈覆轍。為此，東華三院檔案及歷史文化辦公室舉辦了「口述歷史計劃」，邀請嶺大學生就「沙士」一事，訪問廣華醫院的醫護人員，並結集成書。

I still remember that the outbreak of that catastrophe related to a mask. After ten years, my memory is coming back because of a book recording the outbreak of SARS (Severe Acute Respiratory Syndrome).

Ten years after the outbreak of SARS, for those who were not infected, economy has recovered and life has become smooth again. However, we cannot forget the lesson from SARS and repeat the same mistake. History is an essential component of current society, where the concept of public hygiene nowadays has been shaped by SARS. Recording SARS is not only a medical issue or an academic topic, but also a warning, a signal for the society. For this reason, the Records and Heritage Office of the Tung Wah Group of Hospitals launched an oral history project, together with Lingnan students to interview the frontline medical staff of Kwong Wah Hospital and thus, publish as a book.



## 重拾記憶

計劃中我們扮演行動者的角色，與前線醫護人員進行一對一的訪談，記錄他們對「沙士」的印象，讓被遺忘的片段重現於普羅大眾的眼前。雖然我們是首次接觸受訪醫護人員，但因著「沙士」的共同記憶，彼此存在一種莫名的熟悉感。訪問期間，我們更發現醫護人員們在面對一場未知的疫症，冒著被感染危險而堅守崗位的同時，他們亦曾有過脆弱的一刻。即使對疫症充滿恐懼，但他們仍然堅守崗位，爭分奪秒地搶救著每一條生命。時任婦產科主管的岑素圓姑娘在憶述「沙士」事件時，聲淚俱下地說出當時為了避免孕婦在待產期間感染「沙士」，即使醫院的資源並不充足，但她仍堅持爭取設有孕婦專用的升降機。這個決定最終令廣華醫院達到「孕婦零感染」的目標。即使十年已過，岑姑娘鏗鏘有力的語調，仍然展現出醫護人員對生命的重視。

雖然岑姑娘現時已漸漸退出前線的工作，但她從未忘記一路走來的點點滴滴。未知是否因為擔任婦產科護士多年的經歷，使每天都面對著新生命的她，言談間總充滿了希望。有好幾次談到熱淚盈眶之際，從她通紅的眼眸和哽咽的聲線中，我能感受到她對未來充滿盼望：「『沙士』期間，我每天都會望向辦公室的窗戶，看著天空，期待天空變藍的一刻，把霉氣全都趕走。」

## 讓歷史告訴未來

十年過去了，與岑姑娘的對話，不但喚起了我幾乎消失的記憶，更發現醫護人員的視野比我們所想像的還要寬闊。過往我們在媒體上看見的，是他們在醫學領域上的專業；而透過一對一的面談訪問，我們則看見了他們的仁心。他們所擔心的是眼前的每一條生命。

十年過去了，我亦從當年那個甚少留意社會大事的小孩，變成記錄「沙士」片段的歷史系學生。透過歷史，我們能了解社會和生活的構成；有了昔日的經歷，我們才懂得如何應對未來。重整「沙士」記憶只是眾多議題的冰山一角，面對生活上習以為常的舉動，我們亦應抱著同樣的心態，了解背後的緣起，從前人的經驗中學習，讓歷史成為走向未來的指引明燈。

## Regain Our Memory

Through face to face individual interviews with staff in this project, something which has almost been forgotten by Hong Kong people is now coming back. Although we have not met them before, we were connected by the experiences of SARS. Surprisingly, they are not as strong as we may think, but just like you and me. They were also afraid of this unknown disease, but they never decided to quit. Ms. Alice SHAM, who was in charge of the Department of Obstetrics and Gynecology in 2003, cried when she shared her experience about SARS. To protect the pregnant women, Ms. SHAM fought for an independent lift for her department under the limited resources at that time. Thanks to her insist, Kwong Wah Hospital achieved the goal of zero rate of infection in pregnant women. Ten years later, I was impressed by Ms. SHAM's sharing as well as her professional spirit.

Ms. SHAM is not a frontline worker anymore, but she never forgets what happened in 2003. She always expressed her views with hope, maybe because of her experiences with babies and parents. She cried easily, but it did not mean that she was weak. She hoped for the best to come when she was having the worst time, "During SARS, I looked out of my office's windows day by day. I looked at the sky, looking for days with blue sky, and expelling all bad things away".

## Learn from the Past

Talking to Ms. SHAM, my memories about SARS were called back after ten years. I was also impressed by her visionary. We could only see the professionalism of frontline medical staff on media, but through interviews we saw their benevolence. They took every life seriously, with no classification and selection.

Ten years changed many things. And I have been educated to become a recorder about SARS from a child who did not care about the community. One can know more about the society by finding out its history, and they will be able to cope with unknown in the future with the past experiences. Recording the memory of SARS is just a piece of an iceberg regarding different social issues in Hong Kong. We should put the same attitude to other things that we used to be, finding the context, learning from the past, and our road to future will be bright and clear.

「口述歷史計劃」是HST208 1941年後的香港歷史的服務研習計劃，參與同學就「沙士」一事，訪問廣華醫院的醫護人員，並撰寫歷史報告。而服務研習同學參與製作的《危情百日 - 沙士中的廣華》經已出版，詳情可參閱：<http://www.tungwah.org.hk/?content=2252>

"Oral History Program" is the Service-Learning project of HST208 History of Hong Kong from 1941. The participating students interviewed the medical staff of Kwong Wah Hospital and wrote up the history report. You can know more about the book mentioned in this article from <http://www.tungwah.org.hk/?content=2252>



圖片來源Source From: <http://www.redorbit.com/media/uploads/2013/02/SARS1.jpg>

圖片來源Source From: [http://i.telegraph.co.uk/multimedia/archive/02351/sars\\_2351405b.jpg](http://i.telegraph.co.uk/multimedia/archive/02351/sars_2351405b.jpg)

圖片來源Source From: <http://www.straittimes.com/sites/straittimes.com/files/sars1-031613e.jpg>





# 給火花

Rekindle a Spark and Lighten a Life

「滴答…滴答…」在滴血的心房……

相信不少人憧憬的退休生活都離不開周遊列國、兒孫滿堂、跟一班老朋友喝早茶後打麻將、每天和老伴看日落等等。然而，說起晚年，「年紀大機器壞」一俗語卻同時浮現腦海，人生的黃昏歲月亦可能象徵著病魔纏身。人們總認為「生老病死」是自然不過的事，但因患病而遭家人遺棄、因貧窮而失去了治療的機會，便會造成嚴重的社會問題。不幸地，不少印度的人民正糾結在這個情況之中。

## 向印度出發

走在印度加爾各答的街頭，就會頻頻聽到人力車夫、電動車司機呼叫著仁愛修會這名字，有些巴士司機甚至停在修會門前接載義工。仁愛修會的全名為「仁愛傳教修女會」，是由德蘭修女於1950年建立的女性修會團體，並因德蘭修女奉獻了大半生時間，在當地服務貧民而聞名於世。五十年代的印度面對著嚴重的貧窮問題，這導致無法負擔醫療費用的病患，最後只能奄奄一息地在街頭渡過餘生。此情此景促使德蘭修女走遍街頭，為病患義診及照顧露宿的臨終者，後來在羅馬天主教會及社會各界的支援下，終成立了一所的家舍，為傷病者提供最後的「家」。

仁愛修會的成立理念吸引了不同腳步從世界各地出發，聚集到加爾各答，展開他們的服務體驗。而我的腳步最後停留在老人慢性病家舍（Prem Dan）之中。選擇老人服務固然是想讓年邁的病患知道他們是值得被愛和尊重，而更重要的是希望藉著我們的熱情和溫暖，重燃他們生命的光芒。

周韶清 社會科學院 三年級  
Alison CHAU Siu-ching, Year 3, Faculty of Social Sciences

“Dida... Dida...” in the bleeding heart.....

Travelling around the world, having a group of grandchildren, gathering with best friends, and watching sunset with your partner everyday are the desirable options for retired people. However, we cannot neglect that elderly is facing the threat of illness. Although many people believe that going through the life course from birth to ageing and from illness to death is natural; it is shocking to see people being abandoned by their family or missing the chance of treatment because of poverty. Unfortunately, these are the social problems that some of the Indians are facing.

## On the Road to India

Walking on the streets of Kolkata, we could frequently hear the name of Mother House called by rickshaw pullers and motor car drivers; some bus drivers even stopped at the front of the Mother House to pick up the volunteers. The formal name of the Mother House is Missionaries of Charity, which was founded by Mother Teresa in 1950. It is famous because Mother Teresa devoted most of her life time in Kolkata serving the local poor. At that time many people on the streets were close to death due to poverty and social isolation. Mother Teresa took care of those patients and later, with support of the Roman Catholic Church and international agencies, they have set up various nursing homes in order to take care of people living under the threat of poverty and illness.

By the mission of the Charity, many people from all over the world have been attracted to gather in Kolkata and worked as volunteers; I was one of them. I stayed at the chronic home care for the elder people (Prem Dan). Choosing elder people service intended to show the patients that they are worthy of being loved and respected. More importantly, I hoped that our passion and warmth will rekindle the spark of their lives.

13

## 最重要的小事

生命是無比脆弱的。一個普通不過的傷口若受細菌感染，可能需要兩至三個月才能復原；四肢因病退化至扭曲變形，導致病患最終不能活動自如；白內障的惡化，使他們看到的世界變得灰暗無色。幸而，修女全心的服侍和前來服務的腳步能成為病患的手杖。我們秉承德蘭修女那認真奉獻的精神，在照顧病患生活細節的過程中，把小事累積成大愛，讓他們能於生命逆境中得到扶持和鼓勵。

在服務期間，讓我留下深刻印象的是一名八成皮膚燒傷的婦女。因為一場意外，她的耳朵、鼻子和眼睛全被燒燬了，有部份傷口還在流著濃液。說實話，她的外表的確有點令人難以接受，不少義工也不敢接近她。初次與她接觸的我亦有點膽怯，可是，每當音樂奏起，她隨之表現出的活潑與積極，卻把我吸引至她的身旁。我嘗試握著她的手，而她亦很溫柔的握緊回應，且帶領著我在旋律中揮動。「怦、怦、怦……」那刻我的內心甚為激動，更慶幸大家還有著那份尚存的氣息，能夠一起享受生命。從病患身上我明白到逆境也許不能完全避免，但即使病魔饑食了他們的身體，他們仍努力地燃燒內心的意志。他們清澈明亮的雙眼、堅強的意志深深地牽動著我的心。



## The Most Important Trivial Concern

Without doubt, life is fragile. An ordinary bacterial infective wound may take two to three months to recover from; deteriorated and distorted limbs make physical activities difficult for patients; worsen cataract brings them a colorless world. Fortunately, learning from the dedication from Mother Teresa, sisters and international volunteers soon become patients' canes. Through the home care experience, accumulating "trivia" into "great love", make the patients feel supported during the adversities of life.

I still remember that I met a woman, who had been burnt in an accident, in Prem Dan. She was severely burnt over 80% of her body, while her ears, nose and eyes were completely destroyed by fire; some liquids were still flowing out from parts of her wounds. To be honest, her appearance was somewhat difficult to accept, and many including myself did not dare to approach her. I felt a little frightened when we first met. But the liveliness she exhibited whenever the music was playing attracted me to get along with her. I then tried to hold her hands, and she in return held my hands gently and led me waving with the melody. At that moment, my heart was beating strongly, I was glad of the living moment we shared together. From patients' brave attitude despite their deteriorating physical health, I understood that adversity may not be avoided during our life time, but what we can do is to face the situation positively. They encouraged me to reflect on how precious life is.



## 擁抱生命

在那裡服侍和工作的修女、印度婦女，以及來自世界各地的義工們，雖然每天都在幹著照顧病患起居生活的小事，但卻傾出他們的細心和熱情。藉著肩負起大部份人不敢做、不願做的工作，我們展現出對病患的愛與關懷。與此同時，在服務過程中，仁愛修會的每一個義工同樣是被愛著的一群，病患常常親吻和擁抱我們，又會給我們唱歌、說故事。這份純粹的愛不但讓仁愛修會成為社會弱勢的一個安樂窩，更使我們體會到生命的可貴。也許，透過愛與服務，「滴答…滴答…」的聲音將化成一支熾熱內心的交響曲。

## Embrace Every Moment of Life

The love transmitted by the sisters, Indian female workers and volunteers in the Mother House is very pure, even though the main tasks for them are simple and trivial. Taking up the responsibility of doing things many people are unwilling or unable to do, our passion and warmth rekindle the spark of patients' lives. In the meantime, this service experience allowed many volunteers to discover that everybody at the Missionaries of Charity is being loved, including us. Patients always gave us kisses and hug, sang for us and told us stories. Love does not only bring a comfortable shelter for the disadvantaged, but also warms our hearts. By serving, spreading love and care, we are also the ones being gifted a vivid life!

印度暑期服務研習計劃是內地及國際服務研習計劃的其中一個項目，參與同學前往位於加爾各答的垂死之家，與世界各地的義工一同服務患有慢性病、精神病，甚或瀕臨死亡邊緣的收容者。

India Summer Service-Learning Project is one of the projects in the Mainland and International Service-Learning Program. The participating students, together with volunteers from all over the world, provided services to the chronically ill or mentally ill patients and, the dying at the Mother Teresa of Calcutta Center.





## 談生論死 Narrating Life and Death

陳鮮歡小姐 服務研習處 授課導師  
Ms. Sharon CHAN Sin-yui, Teaching Fellow, OSL

B, a ten-year friend of mine, recently learned about the topic of my PhD thesis – a study on the meaning of funeral rituals to bereaved family members through the lens of the Dramaturgical Theory, which led her to share with me some inside stories of her father's funeral ceremony.

After her elder brother got married and moved out five years ago, B moved back to live with her parents, especially to take care of her father, who had been down with cancer for quite some time. Even though they tried to take their mind off the fact that his days are limited, it is never easy to see a beloved suffering, and family members had prepared themselves to face the inevitable. The inevitable finally arrived on Christmas Day, 2012.

On that day, B's father passed away.



相識十載的好友B，最近得知我於博士論文中，以戲劇論 (Dramaturgical Theory) 探討喪禮儀式對於喪親者的意義，便與我分享其父親喪禮背後一些鮮為人知的點滴。

B的父親患癌多年，自五年前兄長（即家中長子）成家立室且遷出後，B便搬回與父母同住。近年眼見父親飽受病魔折磨，雖不願多想父親時日無多一事，但B與其家人亦早已作好心理準備。去年聖誕，本是個普天同慶的歡欣節日，但對B而言，卻是最難過的寒冬。

因為，父親離世了。

### 生死兩相安

幸好B和家人對此已有心理準備，哀傷過後，他們便收拾心情到殯儀館為父親安排喪禮。殯儀館經理經驗豐富，第一時間已找到誰是喪親者中的「話事人」，即好友的兄長兼家中長子。經過短短半小時的面談，雙方已勾畫出喪禮的雛型及簡單流程，並由兄長決定喪禮以道教儀式為主。對於喪禮當晚的一連串道教儀式（包括：過金橋銀橋、擔幡買水、破地獄），B是頗有微言的。雖然她明白到兄長所作的選擇，大多從長子角度出發，認為為表最後孝心，這些儀式缺一不可。正如《殯葬生涯》的作者惜緣所言，中國人傳統殯喪習俗、禮數及儀式中，從身份、排輩，以至靈前列位，皆由先人長子立首，繼而進行負責擔戴儀式。然而，根據B與父親同住五年的觀察，父親喜歡寧靜整潔的環境，因此她認為倘若父親知道自己的喪禮以道教儀式進行，定必不喜歡這個安排。對此，B至今仍耿耿於懷，認為喪禮未能為父親的人生畫上完美的句號。

我不禁反思：喪禮的目的在於紀念逝者、安慰生者，並讓生者透過儀式及行動向逝者進行道別。那麼，怎樣的喪禮安排才能做到生死兩相安？

### At Ease with Life and Death

Being prepared beforehand had allowed B and her family to pick themselves up and move on to the arrangement of the funeral ceremony rather quickly. Conveniently, the manager at the funeral parlour was very experienced, as he readily identified the “person-in-charge” of the funeral – B's elder brother, the eldest child of the family. After a brief meeting, B's elder brother decided that Taoist traditions would be followed in the funeral, and an initial rundown was drawn. Although B knew that these rituals were vital parts of Taoist ceremonies, and represented the final display of filial piety from the eldest son's point of view, which is the norm in traditional Chinese funerals as discussed by funeral specialist Xi Yuan, B was a bit disturbed by the Taoist rituals to be used, including “crossing the golden and silver bridges”, “banner bearing and water buying”, and “breaking the hell”. Five years of living together told B that her father would prefer a peaceful and quiet ceremony instead of the hustle and clamour Taoist funeral. This left B with a feeling of regret, as she considered this an imperfect ending to her father's life.

In response, this incident left me pondering: If a funeral was an occasion to remember the dead, comfort the living, and to allow the living to bid a final farewell to the dead through rituals and actions, then how should it be arranged so that both the living and the dead would feel peaceful and at ease?

### 活在世上，只為寓居於世？

兩星期前我與殯儀業界人士共晉午膳，其間談到香港殯儀業的發展，以及生死教育的普及程度均遠遜於內地和周邊地區。舉例說：內地長沙、上海和台灣的部份高等院校已開辦殯儀系或生死學系，而澳洲和美國則有提供殯葬管理課程的組織。另一方面，內地的殯葬禮儀師在執業前一定要接受培訓，而台灣更參考日本的做法，不但要求殯葬禮儀師通過專業考試，還要修畢殯儀相關課程，例如：殯葬倫理學、撰寫喪葬文書、悲傷輔導等，部份禮儀師更可能需要擁有大學學位。

相反地，生死教育在香港至今仍未普及，主要是因為很多人認為死亡與自己有著遙遠的距離，而當下還有很多比討論和認識生死更為重要的事情，結果他們忽略了為身後事預作準備的重要性。台灣已故生死學大師余德慧教授於其著作《生死學十四講》中談到：「在生命時光中，我們用了大部分常人的心智狀態來獲得常理，而且投注大量的時間在世界中，經營世界的開展，也就是對生命進行籌劃，這種狀態叫做『寓居於世』(Being-in-the-world)，我們大部分的時間都在考慮『現在』如何投入到『未來』，譬如現在辛辛苦苦唸書，希望畢業的時候告一個段落，然後開始完成某些事情。」這種狀態就像無限期地延長自己的死期。即使每個人都知道自己終有離世的一天，但只要死亡還未來臨，他們便認為：「我還活著，何需整天把死亡掛在嘴邊，徒添煩惱呢？」

正因為我們缺乏對生死的認識，當自己或身邊的人面臨死亡時，便會出現一連串「如何離開？」、「如何告別？」、「死亡這條路該怎麼走？」等問題。



### 踏出您的第一步

從事殯儀業多年的朋友曾分享一個發人深省的經歷。那時候，她應小學訓導主任的邀請，到學校討論女兒的情況，其間她提及自己從事殯儀業。老師立刻問道：「跟女兒灌輸這些東西（殯儀、棺材、生死等知識），您不認為不太好嗎？」朋友隨即回應：「是不是避而不談就等於好呢？」

其實，認識生死並不需要親身經歷和體驗。您只要細心留意，日常生活、社會議題，甚至國際時事均能夠成為我們反思生死的好題材。例如我在撰寫這篇文章期間，一名大學同工因工作壓力「爆煲」，而以死喚醒僱主重視員工的工作與生活平衡。這除了引起不少人思考，甚至反思工作的本質和大學的本意，更為社會帶來了多元化的討論。有人關心喪親者該如何面對親人突然離世的震驚與傷痛；有人嘗試代入當事人的角度，了解他作出此決定前的心路歷程；亦有人認為同工出此「下策」並不能完全達到目的，並建議當員工無法處理工作上的壓力和困難時，可嘗試改變心態，轉換跑道，眼前的世界就會變得不一樣。從上述種種討論可見，這不就認識生死的好題材和好時機嗎？

正所謂：「未知死，焉知生？」認識生死，除了為自己及別人的離世作好準備，更促使我們反思對活著和生命的看法。如果想對生死教育、生命意義及個人歷史有進一步的了解及反思，不妨參加類似PHI222生死學的服務研習計劃。透過服務，您可以了解別的人生和故事，反思現在的生活、生死價值，並抱著更正面、積極和開放的態度來面對生活及死亡。

是時候改變自己，積極面對生死。您，準備好未？

### Being-in-the-World?

During a lunch meeting with some funeral professionals two weeks ago, we discussed the development of the funeral industry and the prevalence of life and death education in Hong Kong, and lamented that our city has fallen way behind Mainland China and other neighbouring countries in these two areas. In fact, a Department of Funeral Service or Department of Life-and-Death Studies can be found in some higher education institutions in Changsha, Shanghai, and Taiwan; while some American and Australian organizations are providing courses in Funeral Management. Nowadays in Mainland China and Taiwan, as in Japan, one has to be trained in areas like funeral ethics, writing obituaries, and grief counselling to become a funeral specialist, and having a university degree would be a plus.

On the contrary, to a lot of Hong Kong people, death is the last thing on their mind, as their lives are always occupied by things they consider more important than discussing and learning about life and death, leading to their negligence in making an appropriate end-of-life decision or “final arrangement” before they die. In his book “Fourteen Lessons of Living with Death”, the late Prof. YEE Derheuy from Taiwan mentioned that it seems to be a “norm” for people to use a lot of time in planning and running their lives. In other words, they are investing the present for the future. Even though people know they will be gone one day, they still tend to put off thinking about death. To them, talking about death while they are still living is a very bothering task.

Knowing too little about life and death is exactly the reason for the shower of questions, like “How should we depart?”, “How to say goodbye?”, “How should we travel the path of death?” that come raining down when someone close to us departs.

### Take Your First Step

A friend of mine, who is a veteran funeral specialist, shared a story of her meeting with the Director of Student Affairs of her daughter's primary school. When the director learned that my friend is working in the funeral industry, his response was, “Don't you think it is not too good to instill in your daughter these things (funeral, coffins, and life and death knowledge)?” To which she replied, “Is not discussing about them a good thing then?”

In fact, it is better soon than later when it comes to talk about knowledge on life and death. You do not need firsthand experience to learn about this topic, as life and death has never been far away. From day-to-day happenings, to social issues to the international news, you are always guaranteed to find some related stories. Just as I was preparing to write this piece, I heard from the news that a colleague from another university, who had been under tremendous work pressure, decided to give up his life to remind his employers of the importance of work-life balance. Though saddening, this incident can be a good example for studying life and death. Some people may start to think about, or reflect on, the true meaning of work or the values a university should have. Some may think that this colleague has paid too high a price for too little return, while others may be worried about how his family could cope with the sudden loss of a family member. Some may think that, if the pressure and difficulty from work is more than one can handle, it might not be a bad idea to change lanes, since a new road might lead to a brighter and wider future. This kind of diversified discussion proved that it was a golden chance for us to know more about life and death.

As the saying goes, “How could you understand life if you do not understand death?” Learning about this topic not only helps you and the people around you to be prepared for your departure, but it would also lead to reflection on living and life. If you find topics like life and death education, the meaning of life, or personal life stories intriguing and wish to gain more knowledge or reflection, you will want to join some projects like the one in PHI222 Life and Death. By serving, you will not only get to learn about the life story of your service targets, but also have the chance to reflect on the current situation, and the reasons for the development of life and death values, as well as look at death with a more positive, active and open perspective.

It is about time to get set to a death-positive movement and make a change. Are you ready?



## 最新消息 Upcoming News

自2012年9月，「公民參與」成為四年制學生的畢業要求，而服務研習更是實踐「公民參與」的主要途徑。  
Since September 2012, Civic Engagement has been a requirement for graduation in the 4-year curriculum of Lingnan University. Service-Learning is one of the major ways you can fulfill this requirement.

如欲參與本地服務研習計劃，可報讀以下的課程：

If you are interested in joining the Service-Learning and Research Scheme (SLRS), register for the following courses with Service-Learning components:

2013-2014 下學期服務研習計劃課程一覽  
Table for Service-Learning programs in 2013 – 2014 Semester 2

學系 Faculty	課程編號 Course Code	課程名稱 Course Name
文學院 Faculty of Arts	CCC8003 Sec.1-5, 8	認識道德 Understanding Morality
	CUS203	文化批評的實踐 Practicum in Cultural Criticism
	CUS/ GEB206	環球文化與公民意識 Global Culture and Citizenship
	CUS215	性別、性與文化政治 Gender, Sexuality and Cultural Politics
	GEC341/ CLB9006	傳媒素養 Media Literacy
	GEC364/ TRA108	雙語網絡文化 Bilingual Cyber Culture
	GEB/ PHI222	生死學 Life and Death
	PHI4324	烏托邦 Utopia
	VIS255	藝術與身心康健 Art and Well Being
	VIS355/ VIS4355	環境美學與視學環境 Environmental Aesthetics and the Visual Environment
商學院 Faculty of Business	BUS101 / BUS1101	商業導論 Introduction to Business
	BUS301 Sec.1, 3, 4	策略管理 Strategic Management
社會科學院 Faculty of Social Sciences	GEB227/ CLC9006	政府與管治 Law and Governance
	SOC204	社會與社會轉變 Society and Social Change
	SOC330	罪案與青少年犯罪 Crime and Delinquency
	SOC333	健康、疾病與行為 Health, Illness and Behaviour
服務研習處 Office of Service-Learning	SLP101/ SLP1101	服務研習之社區參與 Community Engagement through Service-Learning

SLP201/ SLP1201 暑期服務研習所現正接受報名，詳情請參閱：<http://www.ln.edu.hk/osl/SLSI>

SLP201/ SLP1201 Cross-Border Service-Learning Summer Institute is now opened for application.

For more information, please visit: <http://www.ln.edu.hk/osl/SLSI>

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