



Linguistic  
Rights

語言

權利



Linguistic  
Rights  
語言權利

2-5 \_\_\_\_\_ 我的語言  
MY LANGUAGE

6-10 \_\_\_\_\_ 我們的語言  
OUR LANGUAGES

11-12 \_\_\_\_\_ 我的語言・我的權利  
MY LANGUAGE, MY RIGHTS

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## 主編的話

### Words *from* the Editor-*In-Chief*

近年「粵普爭議」鬧得沸沸揚揚，不少土生土長的香港人堅持捍衛母語及獨有文化。這些爭議其實與語言權利相關，若從語言權利的角度出發，所牽涉的議題又更為廣泛。

一個語言群體中的成員可以學習和使用母語，是一種基本權利。與此同時，我們也不能忽視身邊各個語言群體的存在。香港是否有充足的空間讓不同的語言群體享有平等的地位，真正地達至多元文化兼容並蓄？當中面對著甚麼阻力與掣肘呢？

今期雜誌走訪不同的語言群體，分享他們的獨特語言文化在香港的發展與困境；亦有幸邀請藝術家黃宇軒 (Sampson) 以視覺藝術表達他對語言權利的感想。

In recent years, debates between Cantonese and Putonghua have arisen. There are those who uphold the importance of Cantonese and insist on defending their mother tongue and cultural distinctiveness. These debates are indeed related to linguistic rights; however, when we talk about linguistic rights per se, the topic covers a whole range of issues beyond these debates.

A linguistic right is a basic right for members of a language community to speak and to acquire their mother tongue. Also, it is impossible for us to ignore the presence of the various language communities around us. Does Hong Kong provide enough room for different language communities to achieve equal status, and for the society as a whole to truly embrace cultural diversity? What kinds of obstacles and limitations do we face in pursuit of these?

In this issue, we talked with representatives of several language communities, who shared with us the development and constraints of their distinctive language cultures in Hong Kong. Also, we have invited Sampson Wong, a local artist, to share his thoughts about language rights through visual arts.

作品名稱 我的語言

work title My Language

# 用廣東話 愛國愛港基準試

## Language Proficiency Assessment *for* Cantonese Patriots

為了加強「大灣區人」的身份認同，加強探索、認識、把握「粵港澳大灣區」，重點保留大灣區講廣東話的文化特色，大灣區人應可用廣東話愛國愛港。現特設「用廣東話愛國愛港基準試」。

To enhance the identity of the Guangdong-Hong Kong-Macao Greater Bay Area people, to facilitate people to explore, experience and embrace the Bay Area, and to preserve the Cantonese speaking culture in the Bay Area, Bay Area people should be allowed to be Cantonese Patriots. Language Proficiency Assessment for Cantonese Patriots is established.



# 中华人民共和国国歌

(义勇军进行曲)

田 汉作词

聂 耳作曲

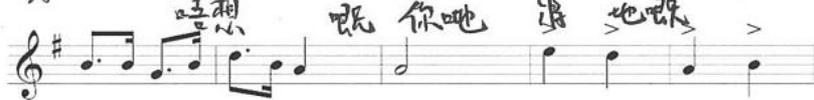
进行曲速度



起



身 来! 不 愿 做 奴 隶 的 人 们! 把 我 们 的 血 肉,



筑 成 我 们 新 的 长 城! 中 华 民 族



到 了 最 危 险 的 时 候, 每 个 人 被 迫 着 发 出



最 后 的 吼 声 起 来! 起 来! 起 来!



我 们 万 众 一 心, 冒 着 敌 人 的 炮 火 前 进!



冒 着 敌 人 的 炮 火 前 进! 前 进! 前 进! 进!

在 吼

樂

## 卷一：歌唱及筆試題 Paper 1: Singing and translation test

將歌詞改成廣東話，用廣東話大聲唱一次。

Translate the national anthem's lyrics into Cantonese and sing it once.

## 第一章 總 則

第一條 香港特別行政區<sup>係</sup>是中華人民共和國<sup>唔</sup>不可分離<sup>嘅</sup>的部分。<sup>以</sup>

第二條 全國人民代表大會授權香港特別行政區依照本法的規定實行高度自治；享有行政管理權、立法權、獨立的司法權<sup>嘅</sup>和<sup>同埋</sup>終審權。

第三條 香港特別行政區<sup>嘅</sup>的行政機關<sup>同</sup>和立法機關由香港永久性居民依照本法有關規定組成。

第四條 香港特別行政區依法保障香港特別行政區居民<sup>嘅</sup>和<sup>同</sup>其他人的權利和自由。

第五條 香港特別行政區<sup>唔</sup>不實行社會主義制度<sup>同</sup>和政策，保持原有的資本主義制度和生活方式，五十年<sup>唔</sup>不變。

第六條 香港特別行政區依法保護私有財產權。

第七條 香港特別行政區境內<sup>嘅</sup>的土地<sup>同</sup>和自然資源屬於國家所有，由香港特別行政區政府負責管理、使用、開發、出租或批給個人、法人或團體使用或開發，其收入全歸香港特別行政區政府支配。<sup>個D</sup>

第八條 香港原有法律，即普通法、衡平法、條例、附屬立法<sup>同</sup>和習慣法，除<sup>唔</sup>同<sup>嘅</sup>本法相抵觸或經香港特別行政區的立法機關作出修改者外，予以保留。<sup>個d之 俾佢</sup>

第九條 香港特別行政區的行政機關、立法機關<sup>嘅</sup>和司法機關<sup>同</sup>，除使用中文外，還可使用英文，英文也是正式語文。

第十條 香港特別行政區除懸掛中華人民共和國國旗<sup>嘅</sup>和國徽<sup>同</sup>。



### 卷二：朗讀及筆試題 Paper 2: Speaking and translation test

將基本法條文改成廣東話，用廣東話朗讀一次。

Translate the Basic Law of the HKSAR into Cantonese and to read it aloud.

# 前言

“一個國家，兩種制度”是中國政府為實現國家和平統一而提出的基本國策。按照“一國兩制”方針，中國政府通過與英國政府的外交談判成功解決歷史遺留的香港問題，於1997年7月1日對香港恢復行使主權，實現了長期以來中國人民收回香港的共同願望。香港從此擺脫殖民統治，回到祖國懷抱，走上了與祖國內地優勢互補、共同發展的寬廣道路。

香港回歸祖國後，“一國兩制”由科學構想變成生動現實。中央政府嚴格按照香港基本法辦事，認真履行憲制責任，堅定支持香港特別行政區行政長官和政府依法施政；香港特別行政區依法實行高度自治，享有行政管理權、立法權、獨立的司法權和終審權，繼續保持原有的資本主義制度和生活方式不變，法律基本不變，繼續保持繁榮穩定，各項事業全面發展。“一國兩制”在香港日益深入人心，得到包括香港同胞在內的全國人民的衷心擁護和國際社會的廣泛好評。

“一國兩制”作為一項新生事物，需要在實踐中不斷探索、開拓前進。回顧總結“一國兩制”在香港特別行政區的



卷三：筆試題 Paper 3: Written test  
將一國兩制白皮書譯成廣東話。  
Translate The White Paper into Cantonese.

創作者 黃宇軒 本地城市研究者、  
藝術家及獨立策展人，  
「雨傘運動視覺文化庫存計劃」發起人  
creator Sampson Wong A local urbanist, artist and  
independent curator;  
co-founder of Umbrella Movement  
Visual Archive.



## Chen Yan Kai had two years of experience teaching Chinese Language using Putonghua(PMIC).

Back then, it was almost a decade after the handover. As the interactions with mainland China became increasingly frequent, the school believed that students' Putonghua proficiency should be enhanced. Also, it believed that, as Putonghua seems to share more similarity with written Chinese, the implementation of PMIC could strengthen students' writing skills, and in turn boost the school's competitiveness.

Chen pointed out that the provision of a Putonghua language environment had indeed encouraged students to converse in Putonghua more confidently. Yet, it is after all not their mother tongue. Using Putonghua in classroom teaching had rendered students clueless when taught and given instructions. It was also a common occurrence when students failed to express themselves and make use of correct word choices. Some students shied away from speaking up in class for fear that they would be teased about their incorrect pronunciation, contributing to a spiritless ambience in the classroom.

"Education is undoubtedly the top priority of front-line teachers," Chen emphasised. When deciding on the language of instruction, it was knowledge transfer that bore the most importance. To students, mother-tongue teaching is the most intelligible and direct. He also noted that political and economic considerations would inevitably influence Medium of Instruction policy, encompassing factors such as the country's governance and

communications between different social groups. Take the debate between Cantonese and Putonghua as a case in point, different parties hold different views as to whether Hong Kong should continue the facilitative role and integrate with mainland China politically and economically.

Chen suggested that the government should clarify the role that Putonghua plays—whether it is a communication tool or a language of instruction. If it were the former, one would only need to work on enhancing students' language proficiency in the Putonghua subject; if it was positioned as the latter, not only was it educationally inadvisable, it might even trigger revulsion among students.

## 陳仁啟老師曾有兩年普教中的經歷。

其時主權移交近十年，與中國的溝通愈趨頻繁，因此學校認為應提升學生的普通話能力；二來認為普通話與書面語較接近，能加強寫作能力，從而增加學校競爭力。

陳老師指出，加強普通話的語境，無疑令學生增加運用普通話的信心。然而，普通話並非其母語，除了未必能聽懂課堂指示和內容，學生表達、用詞不準確亦時有發生。部分學生或怕被取笑發音錯誤而不敢發言，令課堂氣氛較冷淡。

他強調：「前線老師的首要考慮無疑是教育角度。」在決定教學語言時，最重要的是向學生傳遞知識，而母語教學是最清晰直接的。他亦明言，政治和經濟因素無疑會影響教學語言政策，當中牽涉國家管治、族群間的溝通等的考慮。以粵普爭議為例，對於是否要迎合中國，進行政治和經濟融合，各方均持有不同觀點。

陳老師建議政府應釐清普通話的定位，是溝通工具還是教學語言。前者只需著手在普通話科提升學生普通話能力；至於後者，他認為從教育角度而言是不理想的做法，甚至會觸發學生的抗拒情緒。

## 少數族裔的語言學習 Language Learning of Ethnic Minorities

有人質疑廣東話是否必需，那邊廂卻有本地的少數族裔肯定其重要性。

**Shama**畢業於香港大學，她在兩歲時隨家人從孟加拉移居香港，多年的教育令她掌握英語、法語和印地語，卻還未能掌握粵語。

過去，人們認為對非華裔學生來說，英文比中文更重要和具價值，不過對Shama來說卻不盡然。她以自己為例，在中學階段沒有學習粵語的機會，因此用普通話應考「中等教育普通證書」（GCSE）的中文考試。雖然課程尚算完善，但短短三年的時間，未能讓她充分掌握普通話的運用。即使Shama從小就希望在媒體工作，不過礙於中文書寫及會話不達標，選擇非常有限，更遑論加入心儀的華文媒體。

她認為本地以英語授課的學校，最少要提供有系統的中文教學計劃和材料。政府應為母語非中文的學生，提供適切的中文課程，涵蓋幼稚園到中學階段。如教師對非華語背景的學生多加關切，則能給予他們巨大的推動力。

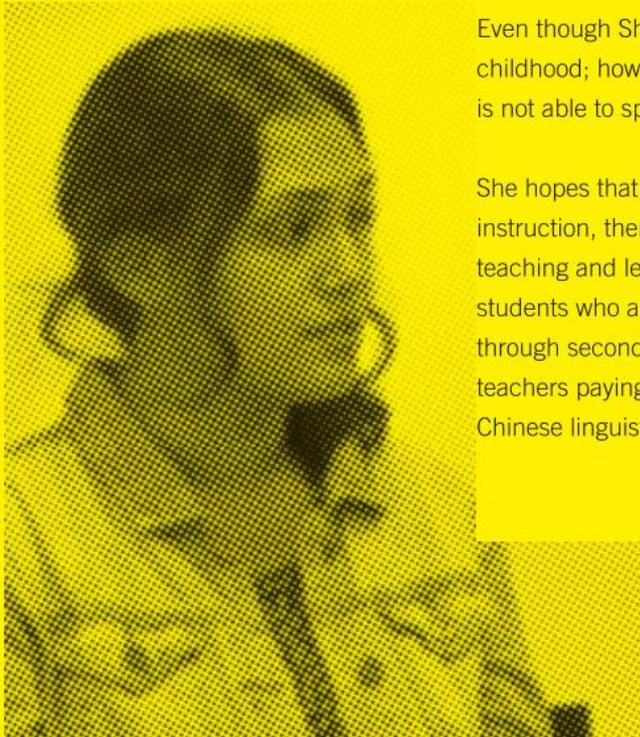
Whilst the status of Cantonese appears to be weakening in Hong Kong, local ethnic minorities acknowledge its importance.

**Shama, a graduate from the University of Hong Kong, moved to Hong Kong with her family from Bangladesh when she was 2 years old. Throughout her education, she became familiar with English, French and Hindi, but did not have the same experience with Cantonese.**

In the past, unlike English, Chinese was not emphasised as important and valuable to non-Chinese students, with which she does not agree. She was not taught Cantonese in secondary school. Instead, she sat the GCSE for Putonghua exam. Although structured, she only took three years of Putonghua lessons, limiting her knowledge of the subject.

Even though Shama has wanted to work in the media industry since childhood; however her chances are cut off before she can even apply as she is not able to speak and write Chinese at a level required by the employers.

She hopes that for local schools which adopt English as the medium of instruction, there should at least be structured plans and materials for teaching and learning Chinese. She thinks a proper Chinese curriculum for students who are not native Chinese speakers is needed, from kindergarten through secondary school. It would be a massive boost as well to have teachers paying special attention to students who do not come from a Chinese linguistic background.



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# 3



**劉潤德先生**和**張國雄博士**分別為香港本土語言保育協會的會長和副會長；前者是圍頭人，後者是客家人，二人皆熱衷於語言文化的研究及保育。

*Mr. Lau Yuen Tak and Dr. Cheung Kwok-hung are the President and Vice-president of the Association for Conservation of Hong Kong Indigenous Languages respectively; the former is indigenous Wai-tou and the latter is indigenous Hak-ka, they are both enthusiastic about the research and conservation of language and culture.*

They pointed out that there are several local dialects in Hong Kong, such as Wai-tou, Hak-ka, Ting-kok, Tung Ping Chau and Ping-po. All of them encompass rich cultural backgrounds; nevertheless, they have been abandoned and marginalised by the indigenous residents as a result of the promotion of Cantonese teaching in the New Territories in the 1950s. More often than not, these dialects were deemed frivolous and second-rated, and the speakers, uneducated hicks. Hence, the daily usage of these dialects has been slowly fading out. In light of this, a group of enthusiasts established the Association in 2008.

The Association has been proactively preserving the indigenous languages. In order to raise the public awareness of the local dialects, apart from launching an online pronunciation dictionary, it also organises talks, language classes and guided tours. "Language is culture. When no one speaks dialects, it is equivalent to cultural annihilation," the interviewees both claimed. The inheritance of dialects cannot be achieved solely by documentation; instead, it has to be revitalised so that the future generations speak the language.

They believe that if people truly understand the plurality in the world, they would genuinely respect, appreciate and protect different languages and cultures. They stressed that both the indigenous residents themselves and the government are important stakeholders, and they should take more active roles in promoting dialects to the youth and to a wider audience of the general public.

他們指出，香港有不少本地方言，如圍頭話、客家話、汀角話、東平洲話和平婆話等。各方言蘊含精彩的文化背景，卻因50年代起政府於新界推行廣東話教學而漸被邊緣化：香港人普遍認為「鄉下話」難登大雅之堂，甚至嘲諷說方言的人為「鄉下佬」，久而久之這些方言從他們的舌尖流失。於是一班有心人在2008年成立該協會。

協會致力保育本地方言，除了創立網上發音詞典，亦舉辦講座、語言班和導賞團，以提升大眾的認知。他們異口同聲地表示：「語言即文化，若沒有人說方言，即等同文化泯滅。」因此，要讓方言承傳下去，不只是靠紀錄語言，而是要活化，讓一代代人繼續使用方言。

他們認為，人們若真正了解到世界本是多元的，便會發自內心地尊重、欣賞和保護不同語言和文化。他們強調，原居民及政府均是重要的持份者，應更積極推廣方言，令方言年輕化和大眾化。

**邵日贊**（阿贊）多年來服務於聾人機構，十分了解這個群體的困難。他在十年前創辦慈善機構「龍耳」，以服務聾人及弱聽人士，和推動聾健共融為目標。

阿贊坦言，大眾對聾人的了解流於表面，不知道他們在生活上林林總總的困難：小至問路，大至學習和工作上均處處碰壁，甚至聾人的家庭成員也不完全了解他們的需要。「當健聽父母誕下聾人子女，通常會有固有思想，希望醫治子女，將他們拉回主流社會。」這些父母認為學習讀唇比手語更易令子女融入社會，卻沒有意識到這樣會窒礙他們學習。這種不理解，令聾人的需要一直被忽視。

「『聲音霸權』造成了現時手語服務發展落後，以致聾人生活困難重重的情況。」阿贊嘆謂。他以教育為例，由於聾人無法自小學習手語，令他們無法建立基礎；長大後，接收的資訊及對世界的認知便落後於健聽兒童。

「政府的政策應保護聾人的基本權利，當我們討論權利時，應以『人』為命題，無分健全與否。」阿贊期盼社會更照顧聾人的需要，例如在公共服務提供更完善的手語服務，從而保障他們的權利不被剝奪。



**Mr. Siu has worked for deaf organisations for many years and is well aware of the difficulties faced by this community. Ten years ago, he established Silence, a charity group that aims to serve the deaf and the hard of hearing, and promote harmony and integration.**

Mr. Siu admitted that public understanding towards deaf people is superficial, and people are not aware of the many difficulties that they face in their daily lives, from asking for directions to education and employment. Even family members of deaf people might have insufficient knowledge of their needs. "Hearing parents usually have a fixed mindset and tend to pull deaf children back into mainstream society without addressing their needs." These parents presume that learning lip reading would better allow their children to integrate into society than sign language; however, what they fail to notice is that such practice hampers the learning progress of the deaf. With this kind of misunderstanding, the needs of deaf people are often ignored.

"The service of sign language is lagging behind in Hong Kong due to 'acoustic hegemony'; as a result, it is difficult for deaf people to handle their daily lives." Mr. Siu sighed and elaborated with the example of education. Failing to acquire sign language at a tender age, deaf people are not able to build a foundation for their education. As they grow older, they fall behind in the reception of information and the perception of the world when compared to hearing children.

"The government should protect the basic rights of the deaf. When we talk about rights, 'humans' should be the focus, regardless of whether one is disabled or not." Mr. Siu hoped that the needs of the deaf can be better addressed in society. For example, the provision of more comprehensive sign language services in public services so that their rights can be better defended.

手語  
Sign Language

4



**Professor David C.S. Li from the Department of Chinese and Bilingual Studies of the Hong Kong Polytechnic University noted that it is undoubtable and inevitable that there are unequal relationships among different language groups.**

香港理工大學中文及雙語學系教授**李楚成**坦言，不同語言群體之間的不平等關係確實存在，亦無可避免。他以粵普爭議為例，說明不同語言的地位差異和競逐關係：在國家的語言政策下，普通話是官方語言，而粵語被視為方言之一，兩者地位必然有別。加上普教中引伸的一連串事件，如小學生只懂某些辭彙的普通話發音而非粵語，使部分母語為粵語的港人對普通話漸漸產生反感。

李教授指出，當一個人同時學習或使用多於一種語言時，可能會出現兩種結果：一是「添加性雙語能力」，即新學的語言沒有對現有的語言能力造成負面的影響，亦是較為理想的狀態；或「削減性雙語能力」，即新學的語言削弱其他語言的能力，這情況在移民社區尤其普遍，亦類似現時普教中學生的情況。

他解釋，現時香港還未成功營造一個真正「多語」(multilingual) 的社會氛圍，這跟主流社會對不同語言群體的刻板印象息息相關。例如：媒體及大眾對語言小眾的負面觀感及偏見，往往令這些群體被主流社會忽視、排斥。當社會尊重不同群體，才可令不同文化真正地被接納，並獲得認同。

With the heated dispute over Cantonese and Putonghua in recent years as an example, he explained the differential status and competitive relationship among different languages – under the national language policy, Putonghua is the official language while Cantonese is deemed as one of the Chinese dialects; therefore, difference in their respective status necessarily exists. This together with the series of events attributed to the use of Putonghua in Chinese Language teaching, such as how some primary school students know the Putonghua pronunciation of certain vocabulary, but are clueless about the Cantonese counterpart, leads to further aversion of Hong Kongers who speak Cantonese as their mother tongue.

Professor Li explained that the learning and use of more than one language can result in either of two situations – additive bilingualism, in which learning an additional language will not affect one's proficiency in the previously acquired languages, which is clearly a more desirable state; or subtractive bilingualism, in which progress in the proficiency of one language is made at the expense of another language, as is often the case in migrant communities, and similar to the situation of those students who are undergoing PMIC.

He stated that Hong Kong has yet to become a truly multilingual society. It is closely related to the stereotypes the mainstream society imposes on different minority language groups. For instance, the media and the public often hold negative perceptions and prejudice towards these groups, sweeping them beneath the radar of the mainstream and towards the brink of exclusion. Only with respect for different language groups can diversified cultures be embraced and recognised.



瀏覽以下網址了解學生對廣東話學習的看法

Visit this website for student's viewpoints on Cantonese learning

<http://amst.hk/issue26dawn>

何謂**母語**？

## **What is Mother Tongue?**

聯合國教科文組織

“Mother Tongue Matters: Local Language as a Key to Effective Learning” (2008) 「母語即孩童的第一語言，從家庭中的長輩身上習得的語言。」

UNESCO “Mother Tongue Matters: Local Language as a Key to Effective Learning” (2008) “Mother tongue or mother language refers to a child’s first language, the language learned in the home from older family members.”

語言權利作為一種人權，在聯合國公約中**清楚訂明**：

## Linguistic Rights as *human rights* proclaimed under the **treaties of the United Nations:**

### 《公民權利和政治權利國際公約》

- 第27條：「凡有種族、宗教或語言少數團體之國家，屬於此類少數團體之人，與團體中其他分子共同享受其固有文化、信奉躬行其固有宗教或使用其固有語言之權利，不得剝奪之。」

### 《世界語言權利宣言》

- 第3條訂明個人「在私下和公共場合講自己語言的權利」。
- 第23條訂明「每個人有學習自己所選語言的權利」，而且教育應有助於保持和發展語言，促進語言和文化的多樣性，以及不同語言的社區之間的和睦關係。

### 《殘疾人權利公約》

- 第24條訂明，殘疾人士應「在不受歧視和機會均等的情況下」，享有教育的權利；而且政府應採取適當措施，「為手語學習和宣傳聽障人士的語言特性提供便利」。

### Linguistic Rights as human rights proclaimed under the treaties of the United Nations

- International Covenant on Civil and Political Rights
- Article 27: In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

### The Universal Declaration of Linguistic Rights

- Article 3 stipulates the personal right “to the use of one’s own language both in private and in public”.
- Article 23 ensures that “everyone has the right to learn any language”; in addition, education must help to maintain and develop language, and at the service of linguistic and cultural diversity and of harmonious relations between different language communities.

### Convention on the Rights of Persons with Disabilities

- Article 24 stipulates the right of persons with disabilities to education “without discrimination and on the basis of equal opportunity”; and governments should take appropriate measures “facilitating the learning of sign language and the promotion of the linguistic identity of the deaf community”.

香港人的語言運用情況  
The Use of Languages  
by the Hong Kong  
Population

根據政府統計處的數據，在2016年，在5歲及以上的香港人口當中，慣用廣州話的人佔88.9%，英語佔4.3%，其他中國方言佔3.1%，普通話佔1.9%，菲律賓語佔0.4%，印尼語佔0.3%，其他語言佔1.1%。在2013年，香港分別有155,200名聽覺有困難和49,300名言語能力有困難的人士。當中，懂得手語的分別只有約3,900人和3,400人。

According to the statistics by the Census and Statistics Department, in 2016, among the population aged 5 and over in Hong Kong, 88.9% used Cantonese as their usual spoken language, 4.3% used English, 3.1% used other Chinese dialects, 1.9% used Putonghua, 0.4% used Tagalog, 0.3% used Bahasa Indonesia, and 1.1% used other languages. In 2013, there were 155,200 and 49,300 people with hearing difficulty and speech difficulty respectively in Hong Kong. Yet, among the two groups, only around 3,900 and 3,400 knew how to use sign language.

語言權利以外，還談甚麼？  
Apart from Linguistic  
Rights, What Else?

人權是互相扣連的，不同的權利猶如唇齒相依。  
Different human rights are closely related to each other and inseparable.

語言權利 x 教育權利

- 中文教學：「全球學生閱讀能力進展研究2016」的結果顯示，在提升學生的中文閱讀能力方面，普教中未能比粵教中達致更佳的效果。中文教學政策的執行亦欠缺透明度，教育局出版的中小學學校概覽一直未能有系統和清楚地列明每所學校的中文教學語言，難以協助家長為子女作出知情的選擇。
- 母語非中文的學生：提供予這類學生的中文課程支援不足，不能讓他們有系統地學習中文及與本地教育體系接軌，因而令中文成為主要的升學障礙。
- 聽障人士：現時全港只剩下一間聾人學校，令許多聽障人士自小缺乏學習手語的機會。而在主流學校中，只有少數學校有手語老師，提供聾健共融的教育環境。

Linguistic Rights x Education Rights

- Chinese Language education: The findings of the International Reading Literacy Study 2016 revealed that, in terms of enhancing students' reading literacy in Chinese, PMIC has not shown to be more effective than CMIC. The implementation of Chinese Language education policy also lacks transparency – the primary and secondary school profiles have not stated systematically and clearly the language used in Chinese Language teaching in each school, hence, failing to facilitate informed decisions by parents for their children.
- Non native-Chinese-speaking students: The Chinese Language Subject curriculum provided for these students lacks adequate support, preventing them from learning the language systematically and integrating into the local education system. Thus, Chinese Language becomes a major obstacle to them in pursuing further education.
- People with hearing impairments: At present, there is only one special school designed for deaf students in Hong Kong. People with hearing impairments have little chance to study at schools where sign language is taught. Also, among mainstream schools, only a few have a sign language teacher and provide an inclusive environment by engaging students with and without disability.

語言權利 x 表達自由

- 聽障人士：聯合國殘疾人權利委員會在2012年發表的報告中提及，香港沒有正式承認手語的重要性，以致有聽障人士難以獲取信息，且手語翻譯員的培訓及可提供的服務相當匱乏，這剝奪了聽障人士表達意見的自由和獲得信息的機會。

Linguistic Rights x Freedom of Expression

- People with hearing impairments: The United Nations Committee on the Rights of Persons with Disabilities released a report in 2012, which stated that the importance of sign language was given no formal recognition in Hong Kong, precluding the hearing impaired persons from receiving information. Besides, the training and services of sign-language interpreters are inadequate, depriving the hearing-impaired of their freedom of expression and right to information.

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## 好消息 GOOD NEWS



國際特赦組織的新任秘書長Kumi Naidoo於8月正式就任，亦是首位來自南非的秘書長。Kumi自15歲起組織反種族隔離行動，並活躍於公民運動。他強調，現今世界比任何時候更需要我們團結一致去反抗壓逼者。他的願景是人權運動能夠「更強大、更無畏、更包容」。

In August, Kumi Naidoo started his role as Secretary General of Amnesty International. He is the first-ever South African Secretary General. Kumi's journey to activism started at the age of 15 when he organised an anti-apartheid protest. He emphasised that the world needs people to come together and stand up to oppressors now more than ever. Thus, he sets out the vision of the human rights movement to be "bigger, bolder and more inclusive".



譚萬基博士自11月起出任國際特赦組織香港分會總幹事一職。譚萬基曾於國際環保組織綠色和平、地球觀察 (Earthwatch)等任職。他認為：「我們見到香港及鄰近地區人權狀況備受挑戰；國際特赦組織是全球重要的人權組織，我希望能帶領香港分會，捍衛公義，並進一步推廣人權教育，讓更多人能對自身權利有更深入的認識。」

Dr. Man-kei Tam has been appointed as the Director of Amnesty International Hong Kong in November. Dr. Tam is a campaigner and civil society leader. He has held leadership roles at international environmental organisations Greenpeace and Earthwatch. Dr Tam thinks human rights condition in Hong Kong and in the region is facing challenges nowadays: "Amnesty International is a leading human rights organization in the globe, and I hope to lead the Hong Kong section to defend justices, as well as further promotes human rights, and let people have better understanding of their own rights."



Facebook icon, Instagram icon, @amnestyhk youth

國際特赦組織香港分會青年小組正式成立。小組由不同背景的青年人組成，期望藉由聚會、研討會、倡議行動等，提高香港社會的人權意識，並致力為人權奮鬥。小組於8月舉行首次活動Quiz Night。

Amnesty International Hong Kong Youth, a sub-group of AIHK, has been established. The group is formed by young people from all walks of life who come together with the aim of raising awareness of human rights through educational seminars, campaigns, as well as informal gatherings. The group successfully organised an inaugural event – Quiz Night – in August.

