

A Philosophical Framework for Education and Information Literacy Development in Hong Kong

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Principles for furthering information literacy in Hong Kong after 1997 must come into line with the education policy of the HKSAR, which shall encourage both freedom of the individual mind and the growth of a national identity. Freedom of the mind will increase creativity and independent thinking capability of the individual; the build-up of a national identity for Hong Kong people is crucial as this will lead to the steady development of the local democratic political establishment. Although these two elements of education policy are fundamental in many other countries, they were basically missing before 1997. Therefore, on the eve of political and cultural change, the principles for information literacy, the author believes, should be the “no-action” principle laid down by the famous Chinese philosopher, Lao Tzu, and the principles brought out in the Theory of Legal and Moral Value Balance and Rules of Spontaneity developed by the author.

General Statements

This paper investigates the principles for furthering information literacy in Hong Kong after 1997. The principles must come into line with the education policy of the HKSAR, which shall encourage both freedom of the individual mind and the growth of national identity. Freedom of the mind will increase creativity and independent thinking capability of the individual and eventually lead to the steady improvement of the quality of the local democratic political establishment; the build-up of national identity for Hong Kong people is crucial as this will reduce the unwanted political influence from outside forces which are still holding a hostile attitude toward the Chinese government. Although these two elements of education policy are fundamental in many other countries, they were basically missing in the colonial education system before 1997. Therefore, on the eve of political cultural change, what are the principles for information literacy which will cope with the above pro-colonial education philosophy? The author believes they should be the “No-Excess-Action” (無為而治) principle laid down by the famous Chinese philosopher, Lao Tzu (老子), more than two thousand years ago, and the principles brought out in the Theory of Legal and Moral Value Balance (德法平衡論) and Rules of Spontaneity (自生規律) developed by the author.

In Chapter 57 of *Tao Te Ching* (道德經), Lao Tzu points out that “too much” of taboos (prohibitions and avoidances that suppress the human mind and could be the cause of timidity) , sharpened weapons (extreme technology that stirs up our animal desire and seduces our laziness to break the limits and rules) , cunning skills, laws and edicts (strict regulations that will restrict our actions and eventually cause rebellions) lead to: the poorer the people will be; the more benighted the state will grow; the more pernicious contrivances will be invented; the more thieves and bandits there will be. In this article, the author investigates the implications of this teaching.

This “no-excess-action” principle together with the principle of “to do whatever you like” (率性而為) of Zhuang Tzu (莊子) will provide guidelines for outlining the amount and the type of information that children should receive so that development of individual creativity and independent analytical minds will not be hindered. Limits and rules shall be set and our youngsters should be taught to observe the limits and to follow the rules, which constitute the important ingredients of good citizenship.

One of the main themes of the theory of legal and moral value balance is that the increase or decrease of the political rights by the legal system will depend on the level of the moral value maintained by the citizen of the society, or in other words, how much right an individual will be given must depend on level of internal self-restraining capability of an individual. Therefore, the right to obtain information by children shall depend on the maturity of their moral development. This principle hence underlines the importance of supplying information to children in a gradual and orderly fashion during their early development. Besides, the author introduces the concept of rules of spontaneity to facilitate the promotion of patriotic education in local schools; the principles of the Hong Kong Basic Law are discussed as the base to help grow the national identity, and as the information leader for our educators, public policy makers and librarians in the new political establishment and cultural environment in Hong Kong.

Freedom of Mind for Creativity and Analytical Mind Development

Principle of “No-Excess-Action” by Lao Tzu

The famous Chinese philosopher, Lao Tzu, points out the adverse effects of doing too much of “things” to the human behaviors in Chapter 57 of his book *Tao Te Ching*; he believes that doing too much will lead to the opposite (Waley, Chen & Fu, 1999, 117).

But the adherence of all under heaven can only be won by letting alone.

How do I know that it is so?

By this.

*The more prohibitions there are, the more ritual avoidances,
The poorer the people will be.*

*The more “sharp weapons” there are,
The more benighted will the whole land grow.*

*The more cunning craftsmen there are,
The more pernicious contrivances will be invented.*

*The more laws are promulgated,
The more thieves and bandits there will be.*

In physics, Newton’s Third Law dictates that action will give rise to reaction, the more you try to compress the spring, the stronger the reacting force will be on your hand. From the above quotation, obviously, Lao Tzu observes a similar trend in human behavior; the more the governments or our schools try to do things such as creating more laws, ritual avoidances, prohibition etc., the more the people will try to undo the establishment. Eventually, the people will get poorer and more cunning

hence, as a result, it will be more difficult to maintain order. Why does this happen? The reason is simply that too much government or school laws, prohibition, ritual avoidances will lead to excessive oppression on human mind and behaviors, and this not only reduces human innovation and desire to create wealth but also ignites rebellious reaction against the oppressive government actions. It is one of the main themes of Lao Tzu's philosophy that human desire shall never be contained or altered by any excessive means. This is why Lao Tzu says: "So long as I "do nothing" the people will of themselves be transformed. So long as I love quietude, the people will of themselves go straight. So long as I act only by inactivity the people will of themselves become prosperous." (Waley, Chen & Fu, 1999, 117) However, from the wording of the above quotation of series of "the more....., the more....." we could conclude that "do nothing" does not means doing no action at all, it should only means that no excessive actions shall be applied. Lao Tzu asserts, in the beginning of Chapter 57, that actions of government or our school superiors are limited to publicize clearly defined rules or to win battles with well planned cunning.

Therefore, Lao Tzu's "to do nothing" philosophy really means "to carry out no excessive action." This is because Lao Tzu observed that, although heaven appears to our human naked eyes doing nothing at all, she is actually performing her duty by establishing sets of rules such as Newton's Laws and allowing the rules to do the dirty work for her. Lao Tzu believes government superiors should follow this method demonstrated by heaven and their only responsibility, therefore, is to lay down well publicized and clearly defined rules for people to follow, also from these rules to set up limits for people to operate within. The limits are necessary as it is well known that our human desire for over accomplishment will expand forever if it is not contained; clearly defined rules are required as the "laziness" of our human nature always drives us to cunning shortcuts. Once these rules and limits are set, Lao Tzu argues that governments shall not try to do anything at all to disturb the natural state within the boundaries "to help everything (including human beings) to stay in its natural way and constantly stay away from any interference" (*Tao Te Ching*, chapter 64, Rongpei, Qin & Sun, 1999, 52). Only when the limits and rules are broken, the government (or school superiors) should interfere.

Principle of "Non-Action in Face of Nature" by Zhuang Tzu

What is the purpose of the principle of no-excess-action? The aim is: Zhuang Tzu, one of Lao Tzu's disciples points out that "the heaven is clear because it does nothing; the earth is quiet because it does nothing." (*Zhuangzi*, "Perfect Happiness", Qin & Sun, 1999, 52) This is the perfect natural state of things Lao Tzu and Zhuang Tzu both admired most and try to establish. The author believes that, only under such calm and undisturbed natural conditions can the human mind can be free of suppression, and natural talents and potentials such as creativity and an analytical mind can be developed properly and fully. Any polishing of nature such as over-supplying information to a young and feeble mind or exposing it to uniformity of information aiming for the mass production of a certain type of students is simply a disruption on it. And because of this reason, non-action in face of natural policy should be realized in our schools in Hong Kong.

Zhuang Tzu believes that every person has his/her own natural talent by birth. Trying to alter them by any means such as implementing a code of uniformity of information at schools is wrong. Therefore, all that schools should do is to create a

free environment according to the Lao Tzu's principle. Zhuang Tzu held the view (Zhuangzi, "Webbed Toes", Qin & Sun, 1999, 52):

The long is not to be considered too much and the short is not to be considered too little. Thus, short as the legs are, the duck will come into grief if we stretch them out. Long as the neck is, the crane will come into grief if we cut it short.

A good analytical mind will digest information rationally and will draw the necessary sensible conclusion from out of the mess of opinions and data; creativity is the ability to invent new ideas based on the conclusions drawn. Swallowing too much information by a young mind in the early stage of childhood will definitely kill the opportunity to develop both of them. The author believes creativity and good analytical mind can only be developed early. If we kill them in the childhood stage, we will definitely lose them for good in the later stage just as Chaos lost his life in the fable by Zhuang Tzu. This is one of the examples that too much human action such as over supplying information to our children will only damage nature and plunge human beings into disasters and troubles. This idea is expounded by Zhuang Tzu in the fable as follows (Zhuangzi, "Competent Emperors and Kings", Qin & Sun, 1999, 52):

The ruler of the South Sea was called Helter, the ruler of the North Sea was called Skelter and the ruler of the Central Region was called Chaos. Helter and Skelter often met each in the land of Chaos, who treated them very well. They wanted to repay his kindness, saying, 'Every man has seven apertures with which to hear, to see, to eat and to breathe, but Chaos alone has none of them. Let's try and bore some for him.' They bore one aperture each day, and on the seventh day Chaos died.

Theory of Legal and Moral Value Balance

The Ideals of Lao Tzu and Zhuang Tzu

By now, the conclusion can be drawn that Lao Tzu's "to do nothing" really means "to carry out no excessive action." Lao Tzu believes human governments (or schools) should imitate heaven and limit their action to formulate and publicize rules for people to follow, and to set up activity limits for people to operate within. Once these rules and limits are set, Lao Tzu argues that governments (or schools) shall not try to disturb the natural state within the boundaries "to help everything (include humans) to maintain its natural way and constantly stay away from any interference" (*Tao Te Ching*, chapter 64, Rongpei, Qin & Sun, 1999, 52). Only when limits and the rules are broken, should they interfere. The purpose of this principle of no-excess-action is, as Zhuang Tzu points out, to keep the heaven clear and to maintain the earth quiet. This is the perfect environment, clear and quiet that Lao Tzu and Zhuang Tzu both admire most and try to establish; only under such calm and undisturbed natural condition can the human mind be free of suppression so natural talent and potential can be developed and utilized properly and fully. Any polishing of nature is simply a disruption on it. Because of this reason, non-action in face of nature should be realized

in our school environment in Hong Kong. In general, this should be the main purpose of human political legal systems after all.

The Aim of Human Legal-Moral System: To Realize Tao's (道家) Ideals

In his *Concept of Law*, H. L. A. Hart asserts that “the modest aim of survival” is “the central indisputable element which gives empirical good sense to the terminology of Natural Law.” (Fuller, 1978, 185) Hart is proposing what he calls “the minimum content of Natural Law” which Fuller believes “is a kind of minimum morality of duty” which is:

Where the morality of aspiration starts at the top of human achievement, the morality of duty start at the bottom. It lays down the basic rules without which an ordered society is impossible, or without which an ordered society directed toward certain specific goals must fail to its mark. It is the morality of the Old Testament and the Ten Commandments. It speaks in terms of “thou shalt not,” and, less frequently, of “thou shalt,” It does not condemn men for failing to embrace opportunities for the fullest realization of their powers. Instead, it condemns them for failing to respect the basic requirements of social living. (Fuller, 1978, 5-6)

In the above quotation, Fuller expounds rules in terms of “thou shalt” and “thou shalt not”. “Thou shalt” gives right to act, while “thou shalt not” set up the limit beyond which no play is allowed.

In his *The Morality of Law*, Fuller opposes Hart’s assertion that the aim of law is human survival. He uses the remark by Thomas Aquinas to defend his argument, “if the highest aim of a captain were to preserve his ship, he would keep it in port forever.” (Fuller, 1978, 185) Instead, he expounds that the substantive aim of law is:

If I were asked, then, to discern one central indisputable principle of what may be called substantive natural law—Natural Law with capital letters—I would find it in the injunction: Open up, maintain, and preserve the integrity of the channels of communication by which men convey to one another what they perceive, feel and desire. (Fuller, 1978, 186)

Fuller suggests that communication is “a way of being alive. It is through communication that we inherit the achievements of past human effort.” (Fuller, 1978, 186) Both Hart’s and Fuller’s theories are limited in the sense that to live for continual survival or to live for communication is a personal choice.

Lao Tzu and Zhuang Tzu suggest human mind should be free of suppression and natural talent and potential should be allowed to develop in the natural way they prefer. Any polishing on nature is a disruption on it. Simply put, people should be allowed to choose the way to live. Therefore, the substantive aim of natural law should be to guarantee that the Tao’s ideals can be realized, instead of, just to survive or to communicate. In other words, to minimize the interference from the

governments or schools, so that the ideal state of non-action in face of nature can be reached and people can do whatever they like, including being able to survive and to communicate. Natural law is a set of moral laws - procedural or substantive in content. Since it is a superior law to human laws, the aim of natural law becomes the general aim of other laws or the aim of the human legal-moral system. Since it is the place our youngsters learn to observe the limits and to follow the rules, school is part of such legal-moral system.

The Balance of the Human Legal-Moral System: Chinese Experience

To realize Tao's ideals, the substantive aim of human legal-moral systems or any human system such as the education system is to minimize interference from superiors, so that ideal state of non-action in face of nature can be reached and people can do whatever they like. Therefore, it becomes the priority of the government to establish rules and limits to achieve this goal.

In ancient China, the central governments of the pre-Zhou and Zhou Dynasties employed various moral ethical codes to form the basis of these limits and rules. Children were taught to be obedient to their parents; the peasants were taught to be obedient to government officials. In turn, government officials were required to be loyal to the emperor; the emperor was faithful to the heavens. In this manner, the whole empire was bonded together by these moral ethical networks or feudal system.

After the fall of Western Zhou (西周) and into the Spring & Autumn (春秋) period, people found these moral systems were not effective. People extended their desires and wishes quick means such as using military force. Political legal systems consisting of limits and rules of governance could no longer solely rely on the self restraining power of each citizen. External force by the government to enforce the limits and rules were needed. This was why criminal codes came to existence at this time. This codification process reached its peak in the Chin Dynasty (秦朝). After the rapid collapse of the Chin Dynasty, people quickly learned that legal codes without the moral basis known as natural law in the west, would not be accepted by the common citizen. In order to gain wider acceptance and to stabilize their empire, the Han (汉朝) emperors employed "do nothing" governance policy to establish central and local relationships, and to use Confucian (儒家) teachings to define rules and limits. They also legalized the moral codes and interpreted the law according to Confucian teachings. This legalization process of the moral ethic reached the peak in the Ching Dynasty (清朝) but came to an abrupt end after the formation of the Republic of China in 1911.

The experience of moral legalization in Chinese history described above leads to the following conclusions based on economic analysis by historical materialism. According to historical materialism, the economic relationship is the basis of all upper social and political structures. The, same conclusions may be drawn in the West.

- Rule by morals came before rule by law. In the west, moral law is called natural law. This may be due to the fact that the size of early societies based on hunting were relatively small. The doctrine of demand and supply should have influence this. In other words, economics determined the social structures. The food supply simply could not sustain large societies. Small societies could be maintained by simpler moral ethical systems. In hunting, the size of the team would be decided by the amount of the animals they could hunt; too large a group simply could not guarantee fair shares of meats to each member of the groups.
- Therefore, it is genuinely true that moral codes came before legal codes. Law is either the direct product of the legalization of moral codes or they are formulated with compliance to moral requirements. For example, law must be fair, impartial and people oriented. Otherwise, they are not good laws.
- When more and more people switched from hunting to farming, farm lands became a valuable commodity. The more land you had, the more food you could produce, and this meant more power. People began to fight for land. This not only destroyed the rule-by-morals systems but also led to conflict since no one would be willing to give up their rights without a fight. Struggle for lands also led to the establishment of the civil law systems because of the buying and selling of lands. In the west, it is generally agreed that civil law was the mother of other laws. In ancient China, it could also be true, since civil law always needs the backing of criminal law.
- Rule by morals gave rise to relaxed and loose societies such as pre-Zhou dynasties while rule by law led to highly controlled and cruel societies such as the Chin Dynasty. Rule-by-law dynasties such as those of Tang Dynasty (唐朝) with codes and administrative acts conformed to Confucian moral teaching with good balance of moral and law values produced an ordered but relatively free society.
- Legalization and de-legalization process have taken place all the time. An ordered and free society should have an equal balance of legal and moral values embedded in society. Here, value means the good values which can keep the society stable, prosperous and harmonious. Legal value is the value that the legal system tries to instill in society by means of implementing “thou shalt” and “thou shalt not”. Moral value is the value that the moral system tries to instill in society by increasing self-restraining power through persuading citizens to observe limits and follow rules voluntarily. Legal value can easily be increased by formulating good laws. But the moral might not be that easily, as it will take a long time to make people to things against their wills (such as observing limits and obeying rules) voluntarily. In other words, the increase or decrease of the political rights embedded in the legal system will be limited by the level of moral value maintained by the citizenry. In other words, how much right an individual will be given must depend on level of internal self-restraining capability of an individual.

The Doctrine of Spontaneity

The Making of Bird Cage

The dispute between Hart and Fuller on what law is in the 1950s is well known. Hart was a leading analytical legal positivist who defined law “as the command of a political superior.” (Fuller, 1978, 97) They “see laws as a one-way projection of authority, “and “the law is seen as simply acting on the citizen—morally or immorally, justly or unjustly, as the case may be.” (Fuller, 1978, 192) The analytical

positivist commits to the proposition that “law as it is can be differentiated from law as it ought to be.” (Fuller, 1978, 190) On the other hand, Fuller was a natural law legal philosopher who asserted that there should be a direct relationship between what law is and what law ought to be. Law as it is should reflect the values embedded in what law ought to be, which is natural law. Naturalist believe this is the only way people can be assured that all man-made law can be moral and just since natural law basically is a set of moral and ethical codes such as those of the Ten Commandments. Moral and ethical codes tend to work to serve the well-being of everyone. It is evident that the proposition by Hart that continual survival is “the central indisputable element which gives empirical good sense to the terminology of natural law” (Fuller, 1978, 185) shows that he is less positivistic but more of a naturalist. Fuller’s assertion that one central indisputable principle of what may be called substantive natural law (Fuller calls it the external morality of law) is to open up, maintain, and preserve the integrity of the channels of communication by which people convey to one another what they perceive, feel and desire, is a good demonstration of what natural law actually is. Fuller’s definition of his internal morality of law, a procedural natural law, which is like “the natural laws of carpentry, or at least those laws respected by a carpenter who wants the house he builds to remain standing and serve the purpose of those who live in it” (Fuller, 1978, 96) is another clear illustration that natural law is moral law in nature.

The Doctrine of Spontaneity (Siao, 2001, 62-68) proposed by the author is the end product of the positivist and the naturalist theories. The author agrees with the positivists that the political superior will have the authority to create law, but he/she can only do so through choosing the particular economic system and installing the political system that will make it work. In the process, his/her action is limited by external conditions and requirements, the effects of which are called Rules of Spontaneity by the author. For instance, the winners of any revolution shall have the authority to pick the market economic system or the state controlled economic system. If, however, they decide to go with the market economic system, then they properly will not have much choice but to use the relaxed and rule-of-law political system utilizing Tao’s ideals to make the market economy work. Law is the tool of the politician, and ends will always affect the use and choice of the means. Also, according to the naturalist’s view, law will conform to moral and ethical codes in order to make the law just, impartial and people oriented. Hence, although a politic superior might have the authority to choose the type of economic system, he/she might not have much choice in choosing the political and legal-moral systems at all. This is because rules of spontaneity (such as a market economy can only flourish in a relaxed society with the rule of law) will come automatically with the particular economic system chosen, which in turn determines the political and hence the legal-moral system. This is the main theme of the doctrine of spontaneity.

To make things clear, just as Zhuang Tzu uses fable and story to expound his thoughts, the making of the Chinese bird cage is used to demonstrate this doctrine. The Chinese bird cage is made of two set of components, the horizontal bamboo stems and the vertical bamboo stems. The maker can decide what shape and size of the bird cage he/she wants to make. If he/she decides to make a big one, then he/she has no choice but to use thicker and longer stems. If he/she wants to make a spherical one, then he/she has to bend the horizontal and vertical stems both into round circles. That is to say, the maker has the choice of the size and shape of the bird cage, but he/she absolutely has no control of the shape and size of the stems. The shape and the size of

the cage leads to the rule of spontaneity that the length, strength and shape of the stems shall vary according to the size and shape of the cage in order to make a rigid cage. This rule, in turn, will determine the shape and size of the stems. If the horizontal stems are the values of the legal system, and the vertical stems are the values by moral system, then the making of bird cages will expound the “what” and “how” of the making of limits and rules. This is the theme of the rules of spontaneity.

The return of Hong Kong back to China is a good illustration of this doctrine. The Chinese leaders have determined to use the “one-country-two-systems” arrangement (a classic example of “do nothing” governance policy started in Han Dynasty with rules and limits defined by the Hong Kong Basic Law in this case) to keep the capitalist system and hence the prosperity and stability intact after 1997. This was the choice they could make, but as far as political, legal and social systems concerned, there would not be much they could do at all in order to maintain the capitalist market system working in Hong Kong. Just like the making of the bird cage, the “one-country-two-systems” arrangement produces the rules of spontaneity which in turn determine the particulars of the political system in Hong Kong.

Rules of Spontaneity and Design Principles of Hong Kong Political System

Under the “one-country-two-systems” arrangement, the political system of the Hong Kong Special Administrative Region possesses distinct and unique characteristics compared to the political systems of other countries and regions. The author uses the “one-building-two-rooms” system to simulate this unique arrangement to find the rules of spontaneity. (Siao, 2001, 62-68) Followings are four of the rules of spontaneity found. Are they moral laws or natural laws?

- Mutual respect between the two systems and maintaining autonomy of each system: Each system shall maintain its autonomy and systems, but each shall respect the other. This requirement dictates that Hong Kong citizenry shall try to learn more about the politics, culture, people, economics etc. of their counterpart and vice versa.
- Uniformity in dealing with external affairs: In the “one-building-two-rooms” system, the external wall of the room (Hong Kong) is part of the external wall of the whole building (China). The uniformity of the strength and look of the wall is of vital importance. Through this simulation, it can be realized that Hong Kong citizenry should work together with the rest of the Chinese people to fight off any foreign aggression, and patriotic education in schools is essential.
- Legal and moral value balance: The increase of political rights will depend on the level of moral value maintained by the citizenry, or the level of internal self-restraining capability of the citizenry.
- Maintaining stability and no abrupt change to the existing systems in Hong Kong: According to the balance theory, any change in our systems should do so in gradual and steady fashion to maintain stability and a harmonious relationship between the two.

The political system of the Special Administrative Region is the deciding factor in the formulation of other systems such as the education system. As a result, the

selection of education policies must be able to promote the understanding of the principles of the Hong Kong political system to our students. There are three major design principles of the political system, and they are:

- The principle of complying with the “one-country-two-systems” directive, this is the result of the first and the second rule of spontaneity above;
- The principle of maintaining the stability and prosperity of Hong Kong, and the protection of the interests of all social classes, this is the result of the third and the fourth rule of spontaneity above;
- The principle of keeping the advantages of the old political system, and of gradual development of the local democratic system; this is the result of the first and the third rule of spontaneity above.

Under the “one-country-two-systems” directive, the People’s Congress System in the Mainland and its related systems are not implemented in Hong Kong. The Special Administrative Region is given the right to maintain its own systems suitable to the environment of the Region, hence, the executive-led political system is maintained. Besides, in order to protect the interests of all social classes, the Legislative Council elections adopt the Proportional Representation Scheme and maintains the Functional Constituency Scheme. These all have the purpose of trying to have the right representation of all classes in the legislative council and not to be controlled by one particular interest group. The build-up of the national identity of Hong Kong people is crucial as this will reduce unwanted political influence from outside forces which would tend to use Hong Kong as a base for subversion against the mainland. Also important is the promotion of the deciding principles of the election system of the Region. The development of the democratic electoral system shall be implemented without any interference to the stability and prosperity of the Special Administrative Region and without any major abrupt modifications to the existing political system. The progressive steps taken for political development should be smooth and steady so that appropriate progress can be achieved according to the needs of the Special Administrative Region. Based on these considerations, after 1997, implementation of various types of electoral schemes and their attempt to perfect the electoral system gradually and orderly in Hong Kong becomes necessary. The guiding principles for the electoral system are as follows: the principle of complying with the executive-led policy, the principle of gradual and orderly development, the principle of combining use of direct and indirect electoral schemes, the principle of balancing the interests of all social classes, the principle of maintaining stability and prosperity in Hong Kong and finally, the rule-of-law principle. (Fan, 2004) We could easily trace these principles from rules of spontaneity or political design principles which are both very useful in the understanding, interpretation and amending of the Basic Law.

Conclusion

The author utilizes Lao Tzu’s and Zhuang Tzu’s “no-excess-action” and “to do whatever you like” principles to outline the amount and type of information that children should receive and shows the importance of teaching youngsters to observe limits and to follow rules. Particularly, the quantity of information should not hinder the development of individual creativity and an analytical mind. One of the main

themes of the theory of legal and moral value balance is that the increase or decrease of the political rights by the legal system will depend on the level of the moral value maintained by the citizenry of the society. This principle underlines the importance of supplying information to children in a gradual and orderly fashion during their early development. Besides, the author introduces the rules of spontaneity and describes the principles of the Hong Kong Basic Law in length as the catalyst for furthering information literacy in Hong Kong.

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