

**A CIVIL-SERVICE ACADEMY FOR HONGKONG:
WILL IT LEAD TO THE CREATION OF HUMAN AUTOMATONS ?**

From infancy to adulthood, a person will be able to recall a large proportion of the lessons, learned in youth.

This is an apodictic fact.

Case in point: Many adult Japanese people still (mistakenly) hold, today, that The United States of America was at the root cause of Japan's entrance into World War II.

These people point to the (unfair) embargo, imposed by the Government of The United States of America, to the selling of oil to The Empire of Japan as a punitive measure for Japan's invasion of Manchuria on September 18, 1931.

Historians sight the Kwantung Army of The Empire of Japan, invading Manchuria, immediately following an allegation that Chinese dissidents had attempted to sabotage a rail link, owned by Japan's South Manchuria Railway, near Shenyang.

This incident led to the invasion of and the founding in Manchuria of Japan's puppet state, named by the Japanese as Manchukuo.

It was not until the end of World War II, on August 15, 1945, that the occupation of Manchukuo by Japanese forces ceased.

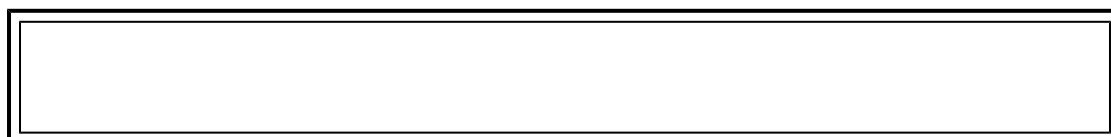
However, ironically, many Japanese still maintain, to this day, that the (unfair) oil embargo, imposed on The Empire of Japan at the insistence of the Government of The United States of America, was the spark that led to Japan's successful invasion of Pearl Harbour on December 7, 1941, an attack that, in turn, led to The United States of America, declaring war on The Empire of Japan.

Today, one is informed that the recently installed Chief Executive of the Hongkong Special Administrative Region (HKSAR) of the People's Republic of China (PRC), Ms Carrie Lam Cheng Yuet-Ngor (), is seriously considering the establishment of an academy in order to train the youth of the territory to become (good) civil servants.

She said this openly in an interview with HKSAR newspapers.

This civil-service academy would be charged, she claimed, to teach the skills, associated with leadership, among other things.

The usage of the word, '*academy*', as opposed to the usage of a school, college, or university, is an interesting choice of this very intelligent lady because, *inter alia*, it connotes a place of study or training in a specialised field and/or a society or institution that aims to promote and to maintain standards in its particular field.



Editor's Note

Connote does not have the same meaning as denote. Whereas denote refers to the literal, primary meaning of something, connote refers to other characteristics, suggested or implied by that thing. Thus, one might say that a word, such as 'mother', denotes 'a woman who is a parent', but the usage of connotes establishes qualities of a mother, such as protection and affection.

An academy, therefore, differs greatly from other teaching establishments, such as a school, college or university, since, by definition, an academy has an ulterior (existing beyond what is obvious or admitted) motive (a reason for doing something) for its very existence.

A graduate from an institute of higher learning in the discipline of history, for instance, might decide to enter a police academy in order to learn, first hand, more about the work of a well-disciplined, police force, with a view, in time, to study forensic science (the application of science to criminal and civil laws, mainly).

The concept of a university/college, on the other hand, is that such institutions operate under the mandate that their very existence encapsulates the concept of academic freedom and in the preparation and grounding of students in their chosen field of endeavour.

By following such a mandate, it is assumed that students will be forced to exercise their frontal lobes (the frontal lobes are that part of the brain that is involved in motor function, problem solving, spontaneity, memory, language, initiation, judgement, impulse control, and social and sexual behaviour).

Essentialism Versus Fundamentalism

There are two accepted schools of thought regarding the curriculum at universities and colleges, today.

They are essentialism and fundamentalism.

Essentialism has, at its aim, to instil in students with the 'essentials' of academic knowledge, enacting a back-to-basics approach.

Fundamentalism, on the other hand, is the strict adherence to the basic principles of any subject or discipline.

Thus, simply put, it could be said that the essentialist, in his/her studies of philosophy, leads the student to learn a little about a large number of subjects/disciplines, whereas the fundamentalist learns a great deal about a very limited – and/or limiting – subject, only.

The essentialist student, having obtained, let us say a Bachelor of Arts (B.A.), is, then, well-equipped to embark on a specific course of studies in most other subjects that he or she desires, having been well-grounded, academically, during those days in obtaining that first degree in the discipline of '*artes liberales*'.

The fundamentalist, therefore, may well be able to fly an aeroplane, expertly, but may be unable to have a deep understanding as to the workings of the heavier-than-air, powered-flying vehicle.

The fundamentalist, who undertakes the study of robotics, therefore, is unlikely to be introduced to the study/discipline of literature, philosophy, mathematics, social sciences, because such disciplines would never fall within the ambit of his/her curriculum of studies.

The resultant effect of having a plethora of fundamentalists within a society need not be extrapolated since it

is very obvious.

The Dangers Of An Academy To Train Civil Servants

If Chief Executive Carrie Lam Cheng Yuet-Ngor goes ahead with her plan, aimed, primarily, to train select, qualified students to attend the academy that she wishes to have established in the HKSAR in order for candidates to be taught the arts (not the sciences), associated with the fundamentalist studies of leadership, leading to, at graduation, the student, joining the ‘*army*’ of HKSAR civil servants, what may one expect from the graduates.

One may, also, speculate: From where shall come the instructors/instructresses to teach at the civil-service academy of Hongkong?

Obviously, the students of this academy shall not be taught the arts – the expression or application of human creative skills and imagination, typically in a visual form, such as painting or sculpture, producing works to be appreciated primarily for their beauty and/or the prospective, emotive power –because that would not have been within the bailiwick of the curriculum of such an academy.

And herein lies the rub: The graduate from such a civil-service academy, if he/she had not been an advocate of essentialism, prior to enrolment in the academy, will only know and, perhaps, have an understanding of those subjects to which the student would have been exposed at the academy.

The dangers are only too obvious and need not be postulated.

Undoubtedly, Beijing would have vetted the proposed course of studies at the newly established, Hongkong academy because, inter alia, this seat of political power in the PRC has an inalienable right so to do, de jure.

The academy would have the ability, either by accident or design, to churn out graduates that could serve well the governments of the HKSAR and/or even the PRC, proper, being separate and distinct from the HKSAR, but the graduates could well take on the form, without even appreciating it, of the likes of human automatons, being without the ability to have much in the way of creative thinking – if at all – other than in the graduates’ interpolation of the academy’s studies/disciplines to which they would have been exposed.

Lower-grade, civil servants, the world over, for the most part, are not taught to think, too deeply, but to act, almost blindly in most cases, in accordance with orders, passed down from on high.

It might, already, have been considered by the powers-that-be in Beijing that, after the civil-service academy of Hongkong had been in existence for a suitable period of time, from the graduates, there could come some who might well be acceptable to serve in middle-management positions in the government of the territory and, possibly, eventually, even as prospective replacements for the post of Chief Executive of the HKSAR.

Such an expedient and healthy situation (from Beijing’s perspective) would obviate the need for there to be any further referenda in the HKSAR.

Instead, it would be a relatively simple matter of selecting candidates for high positions in the HKSAR Government, those select candidates to be sent to Beijing for approval and endorsement, following their graduation from the academy and close inspection by an administrative committee, appointed by the highest muckamuck of the Beijing Government of the day.

Appearance would be of vital importance with regard to the selection of acceptable students to study at the civil-service academy of Hongkong and, since all intuition is but the representation of appearance and that things that one intuitively is not in themselves as they may appear to be to all, thus, a definitive, civil-service code of the territory will have to be imbedded in the mindset of the students of the academy at the earliest opportunity.

One notes that, when battalions of the People's Liberation Army are on parade in Beijing, they all, to a man, march and act in unison with each other, left right, left right, from the right-hand, left-to-right, 45-degree, windmill salutation to the defined, 20-degree, jerky head movement in acknowledgement as the battalion passes in front of their saluting senior officers.

Students of the civil-service academy of Hongkong might balk at having to try to imitate the actions of the well-disciplined soldiers of the People's Liberation Army on parade in Beijing, but sitting silently, backs straight in chairs, faces, appearing to be grimly listening attentively to utterances of senior members of their government, as do the 2,987 deputies of The National People's Congress in The Great Hall of The People, might well become part of the civil-service code of conduct.

The composition of the graduates (the constitution, if you will) of the civil-service academy of Hongkong is of such vital importance that, no doubt, those who are selected to be the instructors/instructresses will have to be indoctrinated, firstly, as to that which shall be expected of them.

In short, the instructors/instructresses must set an example for the students of the civil-service academy to follow: The leadership to be imitated.

The difference between an indistinct and a distinct representation is merely a matter of logic: It does not concern the content, itself.

This the instructors/instructresses of the academy must accept this definition of logic as being the 'gospel'.

Anyway, what is logic, in today's world?

In the Routledge Encyclopaedia of Philosophy, logic has been defined differently throughout the ages.

There was Ancient Logic, Logic in China, Logic in Japan, Logic in the 17th and 18th Centuries, Logic in the 19th Century, Logic in the Early 20th Century, Medieval Logic, Logic of Ethical Discourse, Polish Logic, Renaissance Logic, and so on.

The noun, 'logic', was derived from, 'logos', the Greek word for, 'word, reason,' which was derived from the Greek verb, 'legien', meaning, 'to say', something significant.

Originally, logic was meant to provide the link between rational discourse and the world's rational structure. (Heraclitus: 540-480 BC)

One might like to ponder how the definition of logic is likely to be modified from its present definition – strictly as a matter of rhetorical convenience at the civil-service academy of Hongkong – into another official nomenclature of the word.

Who knows, in time, this gobbledegook might be yet another entry into the Routledge Encyclopaedia of Philosophy.

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