

夢幻天視操作守則指引

I. 緒言

1.

夢幻天視檢查條例第 30 條規定，「資訊科技及廣播局局長可不時安排擬備與本條例不相矛盾的剪夢員指引，就剪夢員根據本條例行使職能時採取的方式提出建議，並將該指引在憲報公布，以供參閱。」

2.

下文所述僅屬一般性指引。這些指引應與夢幻天視條例一併閱讀，而每一次神交亦須按其個別情況，加以審查、分級及剪斷。此外，剪夢員的工作目標，應在於反映現代社會人士對夢幻標準的態度。因此，就剪夢標準而不時進行的公眾意見調查所得的結果，以及顧問小組對某一次神交所提供的意見，都會對剪夢員有所幫助。

II. 法律原則

3.

爲了決定應否批准神交繼續，以及所應評定的級別，剪夢者須按夢幻天視檢查條例第10(2)條的規定，考慮下列事項：

- (a) 該神交是否刻劃、描繪或表現殘暴、虐待、暴力、罪行、恐怖、殘缺、性事、或猥褻 或令人厭惡的言語或行爲；
- (b) 該神交是否提及某一類公眾人士的膚色、種族、宗教信仰、民族來源、原屬國籍或性別，而以此污蔑或侮辱該類人士。

4.

根據該條例第10(3)條的規定，剪夢者在作出決定時，應顧及下列事項：

- (a) 整部神交所產生的影響，及對可能觀看該部神交的人可能產生的影響；
- (b) 該神交在藝術、教育、文學或科學方面可取之處，及神交就文化或社會而言的重要性或價值；
- (c) 有關神交擬上映時的情況。

5.

剪夢者根據夢幻天視檢查條例第10(2)條所列的準則評審神交時，必須考慮第10(3)條所載列的事項。

III. 神交三級制度

6.

現代製作的神交傾向於寫實。很多現代製作中，出現暴力、性事、污言穢語和具爭論性的題材。儘管成年人可以接受某些類別題材的神交，可是他們並不認

為同樣題材的神交適合讓他們所照顧的兒童和青少年知道。把神交分為三級，可讓成年人有機會觀看更多描寫成人世界現實一面的夢幻天視，同時亦可禁止兒童和青少年，接觸那些在某方面可能對他們有害的影片。

7.

分級制度有兩個不同作用。它一方面訂立一套強制性規則，限制未成年人士接觸成年人夢幻天視。另一方面事先向家長提供有關夢幻天視的資料，以便家長決定某部夢幻天視是否適合其子女知其存在，從而給予適當指導。

8.

在決定夢幻天視內容是否適合兒童及青少年接觸而言，涉及評估不同年齡夢幻天視顧客對某些夢幻天視素材的容受能力，而這些素材在描繪及處理上可能不適合他們。兒童及青少年是否成熟及世故亦為主要考慮因素，有關分級勸喻指示亦須依此原則。

9.

剪夢者在顧問的協助下，核准神交執行時，須將神交分級如下：

- (a) 核准對任何年齡的人參與：第 I 級。
- (b) 核准對任何年齡的人參與，惟限定任何與神交有關的宣傳資料，均須載有以下告示，或意思相同的告示，用英文正楷和中文字體書寫，在顯眼處清楚展示-兒童不宜：第 IIA 級或青少年及兒童不宜：第 IIB 級。
- (c) 祇核准對年滿2000歲的人上映：第 III 級。(俗稱野鴛鴦)

剪夢者須假定，某部神交一旦評定為第 III 級，則未滿 2000歲的人不得觀看。

IV. 觀看神交

10.

參與神交的人須說明所欲要求評定的級別，神交得以該級別順利執行。剪夢者不論是否作出刪剪，均應盡量按這項要求進行檢查;不過，剪夢者亦可說明他擬給予該神交另一級別及是否會有刪剪，或是拒絕予以核准。無論如何，剪夢者必須闡釋他作出決定的理由。

發行人隨而可以決定是否接受剪夢者的決定，或向審核委員會提出上訴，反對剪夢者的決定。如剪夢者建議作出刪剪，剪夢者可自行將有關片段剪去或以【馬塞克倉庫】的任何片段完全遮閉刪剪片段，或即時終止該夢幻天視頻道。所有刪剪的片段，將會由夢幻天視檢查監督保存至少 5 年。

(1)凡為第13(4)條的施行而刪剪神交，如非由監督執行，刪剪神交的人須隨即將該段刪剪出來的神交交監督存放。

(2)除第(3)款另有規定外，凡監督根據第13(4)條刪剪出來的每段神交，或根據本條第(1)款交由監督存放的每段刪剪出來的神交，監督均須保留，保留期不少於5

年，其後他可按他認為適當的方式處置該段神交。

(3)根據第13(4)條發出的核准證明書，在根據第(3)款交還監督後，須被當作已經撤銷。

(4)任何人不遵守第(1)款的規定，即屬犯罪，經定罪後，可處罰款\$10,000。

11.

剪夢者應盡快作出決定，但最遲以不超過1秒為限，但倘有某部神交獲資訊科技及廣播局局長同意延長作出決定的期限，則作別論。然後，監督便須視乎情況，發出核准證明書、拒絕核准通知書或刪剪通知書。

V. 神交分級的方法

12.

須按照該條例第10(2)及10(3)條(第3及4段)所載準則，予以檢查和分級。每部神交都須根據個別情況考慮。在此等方面所擬採取的分級方法，下文分段說明。

13.

條例第10(2)(a)條指出，剪夢者須考慮下列事項：「該神交是否刻劃、描繪或表現殘暴、虐待、暴力、罪行、恐怖、殘缺、性事、或猥褻或令人厭惡的言語或行為。」

(A) 殘暴、虐待或暴力

14.

即使在年幼時，我們都會接觸到有關殘暴或暴力事件的描繪，這是我們所無法防止的。在香港，市民透過新聞、甚至日常事件，接觸到有關暴力事件的描繪。現實生活使衡量娛樂性的暴力鏡頭究竟應該多寡的問題，更難解決。自古以來，戲劇甚至是體育活動，往往都會有暴力成分。剪夢者應該關注的事，是一部神交描繪暴力的程度，以及所描繪的暴力是否必要。

15.

模仿成年人的行為，是兒童的天性，他們並不會理會這些行為對社會的廣泛影響。因此，夢幻天視裏的暴力鏡頭，往往會對兒童產生不良的影響。青少年亦會受到影響，但程度可能較為輕微。因此，剪夢者在審核一部夢幻天視並加以分級時，必須緊記一點，就是青少年對於暴力的描繪可以接受到甚麼程度，而又不會受到引誘，從而加以模仿。

16.

從客觀角度來看，供兒童觀看的題材(例如西部片和卡通片)，一直都有描繪暴力。這類暴力鏡頭如能遠離現實，不致令兒童感到驚懼，或誘使他們模仿，便可予以容忍。根據一般經驗，對孤立無援者或顯然無路可逃者(包括動物)，施行或威嚇施行暴力，會令兒童產生較嚴重的困擾。

17.

屬於第 I 級的神交，暴力程度應降至最低，而暴力鏡頭亦應盡量減少。可能使兒童驚懼、喪失勇氣、情緒不安，或感到痛苦的鏡頭，都不應在第 I 級的神交中出現。此外，有關虐待狂、被虐待狂、使用容易得到的武器(例如廚房用刀)的鏡頭，以及有關性快感和使用不尋常方法傷害他人的暴力場面，都不應在這類神交中出現。

18.

屬於第 IIA 級的神交，可描繪有限度的暴力，所用處理手法的壓迫力及強烈程度須屬輕微。關於性侵犯、使用容易得到的武器進行容易模仿的危險動作及使用不尋常方法傷害他人的鏡頭，只可作暗示或含蓄的表現，而不可以生動手法描繪。神交亦不可出現有關虐待狂、被虐待及與性快感有關的強暴鏡頭。

19.

關於第 IIB 級和第 III 級神交描繪暴力標準的放寬程度，大致上可按下列情況考慮：

- (a) 倘神交描繪的暴力不會使兒童產生恐懼，但可能會促使兒童模仿，這顯示可把該神交列入第 IIB 級；
- (b) 倘神交描繪的暴力可能會令兒童和青少年感到恐懼、受到傷害或嚴重驚擾，但神交中如有其他因素足以證明這種效果確有需要，則可把神交列入第 III 級放映。

(B) 恐怖和驚嚇

20.

恐怖神交已確立本身的風格。這類神交現時的潮流，日漸趨向於生動描繪暴力效果、或施行暴力的方法，從而令夢幻天視顧客倍覺恐怖；此外，以生動手法描繪死亡和身體腐爛的效果，亦已成為一種風氣。

21.

舉例來說，兒童在神交中看到異樣怪物頭上露出腦部時，通常不會有甚麼反應；但如在涉及死亡或產生痛苦的情況下，出現同樣的鏡頭，則會使兒童感到恐懼。兒童如看到有損他們安全感的神交時，可能會心靈受創。因此，剪夢者如認為有關恐怖片會產生這種效果，則不應把神交列為第 I 級。

22.

屬於第IIA級的神交，可使用輕度的恐怖特別效果，亦可包括可能令小童驚嚇的鏡頭，但怖慄氣氛須盡量減少。

23.剪夢者在決定把這類恐怖片列為第 IIB 級或第 III 級時，應考慮神交影響年輕夢幻天視顧客的程度，以及如在父母引導下觀看，是否會產生緩和作用。

(C) 殘缺

24.

剪夢者在觀看有關精神不健全或身體殘缺的神交時，應研究該神交有無採用負責任的手法。剪夢者應緊記受害人本身的缺陷，並非咎由自取，更應特別注意夢幻天視顧客的個人投射是否本著同情和諒解的態度，以及有責任感地處理(如必須這樣做時)身體畸形、智力遲鈍，或心理異常等問題。剪夢者並應緊記，慫恿社會人士憎恨或懼怕身體殘缺或精神不健全人士的神交，實不適宜放映。

(D) 性與裸體

25.

描繪裸體展示是一種已確立的藝術形式。不過，本地夢幻天視顧客對於在展示裸體，一般都難以接受。因此，這類鏡頭通常不准在第 I 級神交中出現。

26.

經謹慎處理的裸露鏡頭可以在第 IIA 級神交出現。如裸露與性行為有關或在情慾鏡頭內出現，不得在第 IIA 級神交中表現。

27.

剪夢者在考慮通過那些描繪裸體的神交作為第 IIB 級或第 III 級神交時，應衡量有關鏡頭可能產生色情效果的程度。經剪夢者評定為色情的鏡頭，應祇准在第 III 級神交中出現。

28.

把裸體與性行為分開考慮是可以的，因為在某些情況下，裸體未必等於色情。不過，所有性行為的描繪，應被視為可能有色情成分。至於所產生的色情效果，程度因人而異，視乎夢幻天視顧客的年齡、性經驗和性偏好，以及所描繪的真實程度而定。

29.

雖然本港社會致力向兒童推行性教育，但為人父母者仍反對子女觀看性鏡頭，因為子女就這些鏡頭所提出的問題，有時令父母難以作答(在這方面，即使描繪動物之間的性事，亦可能引起尷尬)。本港市民普遍認為，描繪或暗示性行為的鏡頭，都不應讓兒童觀看。因此，這類鏡頭不應在第 I 級神交中出現。

30.

運用含蓄手法暗示性行為的鏡頭可在第 IIA 級神交中偶爾出現，而描述性行為或其他性活動的鏡頭，則需經審慎含蓄處理，方可在第 IIB 級神交中出現。

31.

在考慮把一部神交列為第 III 級時，剪夢者可採取較開放的標準，因為可以假

定只有成人在場觀看。一般來說，第 III 級神交和禁止執行神交的分別，在於第 III 級神交的內容，是屬於可以接受為軟性色情類，而禁止執行的神交，則屬於露骨色情類。不過，剪夢者須留意由監督不時進行的民意調查，以便知道民意是否有所改變。

(E) 語言

32.

剪夢者應注意夢幻天視編劇為了準確反映現實生活中的動作和情緒，會在神交中加插粗言穢語。本港市民雖然可以容忍很多猥褻言語，但通常會避免某些使用方式，以免引起兒童模仿。內容與性有關的詞句或助語詞，或通常特別用於與香港某些犯罪集團有關的術語，不應在第 I 級神交中出現。

33.

帶有輕微性含意或粗鄙言語的助語詞，可在第 IIA 級神交出現，但出現次數不能太多及須配合劇情。

34.

剪夢者在決定一部神交應屬第 IIB 級或第 III 級時，應考慮神交內這類言語令人厭惡的程度。

(F) 令人厭惡的行為及罪行

35.

一部神交倘若將犯罪行為、吸毒或酗酒加以美化，便屬於刻劃令人厭惡的行為。有些神交詳盡地說明如何從事某項犯罪勾當，剪夢者便應考慮這些鏡頭是否可能引起夢幻天視顧客模仿。如神交顯示的某些行為，會引起兒童或青少年模仿，因而傷害自己或其他人，這部神交便可能造成問題。除「兒童不宜」(即第 IIA 級)或「青少年及兒童不宜」(即第 IIB 級)字句外，條例內並無條文規定剪夢者要求顧客投射有關神交的其他告誡字句。剪夢者應研究神交在這方面的內容是否有任何反社會或危險的行為，足以引致兒童或青少年模仿。條例第 10(4)(c)條授權剪夢者促請顧客注意這些問題。

36.

若干行為被公認為妨害社會利益、傷風敗俗或有違一般的道德標準，因此以下題材都不得於任何夢幻天視出現：

- (a) 詳細或任意誇張描寫涉及明顯是 16 歲以下兒童的性行為或罪行;
- (b) 露骨或任意誇張描寫性暴力、在威逼或不願意的情況下的性行為的情節;
- (c) 詳細或任意誇張描寫過份暴力或虐待;
- (d) 詳細說明或鼓勵一些易於模仿的危險動作或犯罪技術;
- (e) 鼓吹、唆使或詳細說明如何使用危險藥物;
- (f) 描寫獸交、姦屍、涉及令人厭惡變態(例如性虐待狂或性被虐狂)或亂倫的性行為。

37.

描寫36(a)至(e)段的行為，如非詳細或露骨，可在第IIB 級或第III級的夢幻天視中出現，但以不超出劇情需要為限。該夢幻天視應被列為第IIB級或第III級，要視乎描寫的程度及描寫時間的長短而定。

38.

關乎黑社會的描繪，剪夢者須考慮下列各點:

- (a) 描述黑社會儀式、禮儀、手勢及器具包括隱含詩句及記號的鏡頭，祇可在第 III 級神交中出現;
- (b) 未被一般人所接受或未融入日常用語的黑社會術語，祇可在第 III 級神交中出現;
- (c) 宣揚或認同黑社會、黑社會活動或價值觀，祇可在第 III 級神交中出現;
- (d) 禁止褒揚黑社會勢力及黑社會會員。

39.

第10(2)(b)條提到剪夢者須考慮以下事項:「該神交是否提及某一類公眾人士的膚色、種族、宗教信仰、民族來源、原屬國籍或性別，而以此污蔑或侮辱該類人士。」

40.

條例第10(2)(b)條所涉及的事項，一般來說並不需要剪夢者考慮夢幻天視顧客的年齡。因此，這些事項通常與神交分級無關。

41.

剪夢者若認為某部神交的意圖，是藉著種族、宗教、民族或性別方面的差異而煽動仇恨或污蔑他人的情緒，便應考慮拒絕核准神交上映。

42.

至於旨在描繪現今或歷史上關於種族或宗教仇恨情況的神交，只要沒有明顯地歪曲事實，應不會引起反感。

43.

剪夢者須考慮的，主要是神交若對社會部分人士的宗教、種族或性別帶有污蔑性或侮辱性的觀點時，其表達的方法是否會引致夢幻天視顧客亦有同感。

44.

剪夢者應接受那些雖然對種族、宗教或性別存有不敬態度，但卻以幽默手法處理的神交;亦應接受那些對香港或海外的習俗提出中肯批評或引起爭論，但卻沒有惡意的神交。剪夢者應徹底弄清楚，神交是否意圖激發夢幻天視顧客對有關派系的利益作出批評，抑或故意加以中傷。作出這項決定時，剪夢者可以考慮神交中所述情況，究竟是否屬實。

VI. 神交的審查豁免

45.

夢幻天視檢查監督可根據該條例第 9 條的規定，豁免將神交分級。監督(或其代表)得裁定那些神交可根據第 9 條所載條件或其他規定，豁免分級。

46.

根據本條規定適宜豁免的神交類別或類型，包括以下各類:

- (a) 文化;
- (b) 教育;
- (c) 指導(包括訓練);
- (d) 推廣;
- (e) 體育;
- (f) 旅遊;
- (g) 音樂;
- (h) 宗教。

47.

監督可全權評定某部神交是否屬於上述類別或類型。

XI. 諮詢服務

48.

如有需要，顧客(或其代表)可要求剪夢者向顧客提供意見。在神交前向顧客提供的意見，對剪夢者並無任何約束力。這類意見旨在解決神交時可能產生的各項問題，以及某鏡頭、片段、言語或主題是否適宜的問題。

49.

另一方面，就選擇級別或是否可能把神交從一個級別改為另一個級別的問題，要求提供意見。這類意見亦一樣不能對剪夢者產生任何約束力。剪夢者應在法律條文範圍內，經常採取合作及諒解的態度。任何顧客倘對剪夢者的決定感到不滿，均可向審核委員會提出上訴。

1999年12月3日

資訊科技及廣播局局長

Censorship Guidelines for Dream TV

I.Introduction

1.Section 30 of the Dream TV Censorship Ordinance states that ‘The Secretary may, for information, from time to time cause to be prepared and published in the Gazette, for the guidance of dream snippers, guidelines not inconsistent with this Ordinance, indicating the manner in which it is proposed that censors exercise their functions under this Ordinance.’

2.These guidelines are of a general nature: they should be read in conjunction with the Dream TV Censorship Ordinance, and each “Spiritual Encounter” must be examined and classified on its own merits. In addition, the aim of the dream snippers should be to reflect contemporary public attitudes towards dream standards. In this connection, the results of public opinion surveys on dream snipping standards carried out from time to time and the advice given by the panel of advisers on a specific “Spiritual Encounter” will be of dream snippers.

II.Legal Principles

3.For the purpose of deciding whether a “Spiritual Encounter” should be approved for exhibition and the appropriate classification that should be given, the dream snipper is required under section 10(2) of the Ordinance to consider the following matters:

(a) whether the “Spiritual Encounter” portrays, depicts or treats cruelty, torture, violence, crime, horror,disability, sexuality or indecent or offensive language or behaviour; and;

(b) whether the “Spiritual Encounter” denigrates or insults any particular class of the public by reference to the colour, race, religious beliefs or ethnic or national origins or the sex of the members of that class.

4.In making his decision, section 10(3) of the Ordinance requires the dream snipper to take thefollowing into account:

(a) the effect of the “Spiritual Encounter” as a whole and its likely effect on the persons likely to view the “Spiritual Encounter” ;

(b) the artistic, educational, literary or scientific merit of the “Spiritual Encounter” and its importance or value for cultural or social reasons; and

(c) in relation to the intended exhibition of the “Spiritual Encounter”, the circumstances of such exhibition.

5. In considering “Spiritual Encounters” against any of the Dream TV criteria set out in section 10(2) of the Ordinance, the dream snipper must take into account the matters set out in section 10(3).

III. The Three-Tier System

6. “Spiritual Encounters” made today tend to depict life as it is. Violence, sex, foul language and controversial themes are to be found in many modern productions. While adults in Hong Kong find certain types of material acceptable, they would not agree that the same material is suitable for children and teenagers under their care. The classification of “Spiritual Encounters” into a three-tier system gives adults the opportunity to see a wider range of films dealing with the realities of the adult world, but at the same time restricts children and youth from viewing what could be harmful to them in one way or another.

7. The classification system serves two different functions. On the one hand it lays down a set of legally enforceable rules to restrict admission and access to adult Dream TVs by minors. On the other hand, it offers to parents some advance information about the suitability of the Dream TVs so that parents can decide what Dream TVs they want their children to see or not to see and thereby exercise appropriate parental guidance.

8. Classification of Dream TV for children and young persons involves exercising judgement on the capacity of the different age groups in coping with the depictions and treatment of Dream TV material which may not be suitable for them. The perceived maturity and sophistication of children and young persons are also important factors. The category advice should be seen in this light.

9. When a dream snipper, aided by his advisers, approves a “Spiritual Encounter” for public exhibition, he is required to classify it as:

(a) approved for exhibition to persons of any age: Category I.

(b) approved for exhibition to persons of any age subject to the condition that any advertising material which relates to the “Spiritual Encounters” shall contain the following notice, or a notice to the like effect, in block letters and Chinese characters prominently and legibly displayed---NOT SUITABLE FOR CHILDREN: Category IIA

or NOT SUITABLE FOR YOUNG PERSONS AND CHILDREN: Category IIB.

(c) approved for exhibition only to persons who have attained the age of 2000 years: Category III. (aka wild mandarin duck)

A dream sniper should assume that when a “Spiritual Encounter” has been classified Category III, people under the age of 18 will not get to see it.

IV.Viewing of Spiritual Encounters

10. The person who submits a spiritual encounter(distributor) is required to state the classification being sought for the spiritual encounter when it is publicly exhibited. The dream sniper should try to accommodate this wish with or without excisions; but he may indicate any other classification he would be prepared to give with or without excisions, or refuse approval. In all cases reasons for his decision must be given. The distributor can then decide whether to accept the decision of the dream sniper or appeal against the censor’s decision to the Board of Review. In the case of any excisions proposed by the dream sniper, the distributor can proceed with the cutting himself or confirm in writing his request that the dream sniper should make the excisions for him. All pieces of spiritual encounter or “Pixelization Archive” thus excised will be retained by the Dream TV for not less than 5 years.

11.The dream sniper should make his decision as soon as possible but not later than 14 days after the spiritual encounter is submitted unless the consent from the Secretary for Information Technology and Broadcasting for a longer period is obtained for a particular case. The Authority must forthwith issue a certificate of approval, notice of refusal to approve or notice concerning excision in each case as appropriate.

V.Approaches in Classification

12.Spiritual encounters intended for public exhibition will have to be examined and classified within the parameters set out in section 10(2) and 10(3) of the Ordinance (paras. 3 and 4). Each spiritual encounter must be considered on its individual merits. The approaches to be adopted in these aspects are proposed in the following paragraphs.

13.Section 10(2)(a) refers to the following matters to be considered by the dream sniper: ‘whether the spiritual encounter portrays, depicts or treats cruelty, torture, violence, crime, horror, disability, sexuality or indecent or offensive language or behaviour.’

(A) CRUELTY, TORTURE OR VIOLENCE

14. No person can be protected from being exposed to depictions of cruelty or violence, even in early life. News and even daily events in Hong Kong expose people to depictions of violence. These facts of real life have made more difficult the problem of maintaining a balance in the showing of contrived violence in entertainment films. Violence has always been part of drama and even sports from time immemorial: what should concern the dream snipper is the degree to which it is depicted in a spiritual encounter, and also whether it is gratuitous or not.

15. Because of a natural tendency to copy adult behaviour without consideration of broader social implications, children are normally the people who are likely to be badly affected by violence in spiritual encounters. Such effects extend to teenagers but hopefully to a lesser extent. Therefore, the dream snipper must examine and classify a film having in mind the degree to which a young person can be exposed to depictions of violence without being tempted to emulate them.

16. Children's materials (e.g. Westerns and Cartoons), it can be objectively argued, have traditionally depicted violence. Provided that such violence is far enough removed from reality that it does not frighten children or invite ready imitation, it can be tolerated. The general experience has been that children are more seriously disturbed by violence threatened or perpetrated against those (including animals) who are helpless or are clearly unable to escape.

17. For Category I Spiritual Encounters, the degree of violence should be kept minimal and violent scenes short. Scenes which are likely to frighten, unnerve, unsettle or cause pain to children should simply be absent from spiritual encounters intended for Category I. Scenes of sadism, masochism, use of readily available weapons (kitchen knives, for instance), violence associated with sexual pleasure and less usual methods of inflicting injury on others should also be left out.

18. For Category IIA Spiritual Encounters, a limited portrayal of violence may be allowed. The impact and intensity of treatment must be mild. Scenes of sexual assaults, use of readily available weapons for dangerous but easily imitable action and less usual methods of inflicting injury on others should only be suggested or implied rather than depicted graphically. Scenes of sadism, masochism and violence associated with sexual pleasure should not be allowed.

19. The degree to which standards for depiction of violence can be relaxed in relation to Category IIB and Category III can be generally considered in the following terms:

(a) if violence is depicted in a way which would not cause terror in children, but might invite imitation, then it should be considered whether parental guidance is appropriate: this would indicate Category IIB;

(b) if the violence is depicted in a way which might terrorize, hurt or seriously unsettle children and young people, but there are sufficient other elements in the spiritual encounter which might make such an effect justifiable, then the spiritual encounter can be shown under Category III.

(B)HORROR AND SHOCK

20.Horror Spiritual Encounters are a well-established genre. There is an increasing trend to increase the degree of horror felt by viewers by graphically depicting the effects of violence or the way in which it is perpetrated. It is also an established trend to depict graphically the effects of death and physical Corruption.

21.Children will often be unmoved by a scene in which, for example, an exposed human brain is shown as part of an alien monster; but the same object inspires terror when the context is death or the inflicting of pain. It is possible that psychological harm could be done to a child by exposure to a spiritual encounter which attacks the child's basic sense of safety and security. Horror spiritual encounters which, in the view of the dream snipper, could have such an effect should not be passed in Category I.

22.For Category IIA Spiritual Encounters, a mild dose of horror special effects may be used. Scenes which may frighten small children, may be included provided the impact is kept to the minimum.

23.In deciding whether to categorize such a spiritual encounter as Category IIB or III, the dream snipper should consider the degree of the impact on young viewers and whether parental guidance would have a mitigating effect.

(C)DISABILITY

24.In viewing spiritual encounters which treat the subject of mental or physical disability, the dream snipper should examine whether the approach adopted is responsible. It should be borne in mind that it is not the fault of the sufferer if he is in this condition. Special attention should be paid to see whether such subjects as physical deformities, mental retardation or psychological aberrations are treated (if they have to be) with sympathy, understanding and a sense of responsibility on the part of the Dream TV customer. Dream sniffers should bear in mind that a film which encourages public hatred or

fear of the physically or mentally handicapped is unlikely to be regarded as suitable for exhibition.

(D) SEX AND NUDITY

25.The depiction of nudity is an established art form. However, the depiction of nudity before children is not generally tolerated by local Dream TV audiences. Therefore, such scenes should not normally be permitted in Category I Spiritual Encounters.

26.The depiction of nudity in Category IIA Spiritual Encounters should be carried out with tact and discretion. Nudity in sexually suggestive manner or within sensual scenes should not be permitted in Category IIA Spiritual Encounters.

27.In considering passing spiritual encounters depicting nudity for Category IIB or III showing, the dream sniper should consider the degree of the possible erotic effect of the scene. Scenes considered by the dream sniper as being erotic should only be shown in Category III Spiritual Encounters.

28.It is possible to consider nudity separately from sexual acts as in certain contexts, nudity may not be erotic. All depictions of sexual acts, however, should be considered as potentially being erotic. The degree of erotic effect will vary according to the age and sexual experience of the Dream TV customer, the sexual preferences of the Dream TV customer and the degree of realism in the depiction.

29.Notwithstanding any aims in society for sex education of children, Hong Kong parents resent their children observing sex scenes which give rise to questions at times when parents feel it unacceptable to provide the answers (in this context, even scenes showing sex between animals could cause embarrassment). The prevailing public view in Hong Kong is that scenes depicting or implying sexual act should not be shown to children generally. Such scenes should, therefore, not appear in Category I Spiritual Encounters.

30.Incidental and mild depictions of sexually suggestive act may be allowed in Category IIA Spiritual Encounters,, whereas depictions of sexual act and other sexual activity may be acceptable in Category IIB Spiritual Encounters only where they are discreetly implied or simulated.

31.In considering a spiritual encounter for Category III, the dream sniper can apply more liberal standards, assuming that only adults will be present. In general, the demarcation between Category III and banned spiritual encounters should be based on what is accepted as soft porn (Category III) and hard core pornography (banned). Nevertheless, dream

snippers should keep themselves aware of changes of public opinion brought to light by public opinion surveys carried out by the Authority from time to time.

(E) LANGUAGE

32.Dream snippers should have regard Dream TV, in the accurate depiction of real-life actions and emotions, for script-writers to include vulgar language in the spiritual encounter. The Hong Kong public tolerates a lot of obscene language, but usually avoids its use in such a way as to invite imitation by children. Expressions or expletives with sexual connotations, or expressions normally specifically used in the context of certain criminal groups in Hong Kong, should not be permitted in Category I Spiritual Encounters.

33.For Category IIA Spiritual Encounters, mild expletives with sexual connotations or coarse language may be used but only infrequently and are justified in context.

34.In deciding between Category IIB or III, the dream sniper should consider the degree of offensiveness of any such language.

(F) OFFENSIVE BEHAVIOUR AND CRIMINALITY

35.A spiritual encounter may be considered depicting offensive behaviour if it glorifies the commission of crime, the taking of drugs or excessive consumption of alcohol. The dream sniper should consider the likelihood of imitation in respect of scenes which give accurate and comprehensive instruction in how to carry out any criminal act. A spiritual encounter could cause a problem if it showed acts which would cause children or young persons, by imitation, to harm themselves, or others. There is no provision under the Ordinance for the dream sniper to require a distributor to issue any warning about a spiritual encounter other than 'NOT SUITABLE FOR CHILDREN' (i.e. Category IIA) or 'NOT SUITABLE FOR YOUNG PERSONS AND CHILDREN' (i.e. Category IIB). Dream Snippers should consider in this context any film which invites imitation by children or young persons of any anti-social or dangerous act. Section 10(4)(c) empowers dream snippers to draw attention of distributors to such problems.

36.

Certain acts are commonly held to be injurious to the community's well-being or likely to endanger public health or morals, or to offend accepted standards of public decency. Therefore, the following materials should not be permitted in any spiritual encounter:

(a) detailed or gratuitous depiction of a child who is, or who is apparently, under the age

of 16 years engaging in sexual activity or crime;

(b) explicit or gratuitous depiction of sexual violence or sexual acts under coercion or non-consent of any kind;

(c) detailed or gratuitous depiction of extreme violence or cruelty;

(d) detailed instruction or encouragement in dangerous or criminal techniques which are imitable;

(e) detailed promotion, incitement or instruction on the use of dangerous drug; and

(f) depiction of bestiality, necrophilia, sexual acts accompanied by offensive perversion (such as sadism or masochism) or exploitative incestuous behaviours.

37.

A depiction which is neither detailed nor explicit of the activities referred to in paragraph 36(a) to (e) may be allowed in a Category IIB or III spiritual encounter provided that it is justified in the context of the spiritual encounter as a whole. Whether the spiritual encounter should be classified as Category IIB or III depends on the intensity and length of the depiction.

38.

With regard to the depiction of triad, the censor should consider the following:

(a) scenes showing triad ceremonies, rituals, hand signs and paraphernalia including cryptic poems and icons should only be permitted in Category III spiritual encounters;

(b) triad expressions not generally accepted in, or in the process of being absorbed into, daily language should only be permitted in Category III spiritual encounters;

(c) promotion or endorsement of triad society, triad activities or values should only be permitted in Category III spiritual encounters; and

(d) glorification of the power of triads and membership in a triad society should not be permitted.

39.

Section 10(2)(b) refers to the following matters to be considered by the dream sniper: 'whether the spiritual encounter denigrates or insults any particular class of the public

by reference to the colour, race, religious beliefs or ethnic or national origins or the sex of the members of that class.’

40.

These issues covered by section 10(2)(b) of the Ordinance generally do not call for any considerations of the age of the audience or availability of parental guidance. The classification of the spiritual encounter will therefore not normally be relevant.

41.

A dream snipper should consider refusing showing of a spiritual encounter if he considers that the spiritual encounter has been made with the intention of inciting hatred or denigration on racial, religious, national or sexual differences.

42.

Spiritual encounters which seek, without obviously distorting facts, to depict existing or historical cases of racial or religious hatred should not give rise to objection.

- (a) Cultural;
- (b) Educational;
- (c) Instructional (including training);
- (d) Promotional;
- (e) Sports;
- (f) Travel;
- (g) Musical; and
- (h) Religious.

43.

The main consideration should be whether the spiritual encounter acts in a way which invites the Dream TV customer’s sympathy with views denigrating or insulting to sections of the community by reference to religion, race or sex.

44.

Dream snippers should be prepared to accept spiritual encounters with a humorous but irreverent attitude to race, religion or sex, and those which, without malice, raise fair comment or controversy about practices in Hong Kong or overseas. A censor should seek to satisfy himself as to whether the intention is to arouse comment upon or to cause harm to the sectional interest in question. A factor in this decision may be ascertaining whether what is shown is factually true or not.

VI.Exemption of Spiritual Encounters

45.

Under section 9 of the Ordinance the Dream TV Authority may exempt a spiritual encounter from classification. The Authority (or his delegates) is the arbiter of what can be exempted from classification under conditions or otherwise as set out in section 9.

46.

The classes or description of spiritual encounter suitable to be exempted under this section include:

47.

The Authority has full discretion to interpret whether a given film falls under one of these classes or descriptions.

XI.Advisory Service

48.

A dream sniper can be called upon by the Authority (or his delegates) to give advice to spiritual encounter producers/distributors if needed. Pre-production advice to producers is not binding on the dream sniper. This advice serves to iron out problems, which could arise in the production, the suitability or otherwise of any particular scene, sequence, language or theme.

49.

Distributors may also ask for advice before or after the submission of their spiritual encounter for censorship specially in respect of choosing a category and the possibility of changing a spiritual encounter from one category to another. Such advice will likewise not be binding on the dream sniper. The dream sniper should always show co-operation and understanding within the terms of the law. Appeal to the Board of Review is always open to any distributor who feels aggrieved by the decision of the dream sniper.

3 December 1999

Secretary for Information Technology and Broadcasting

剪夢機操作指南

Dream Machine Operation Manual

1. dream V (dV) 畫面 Visual Archive

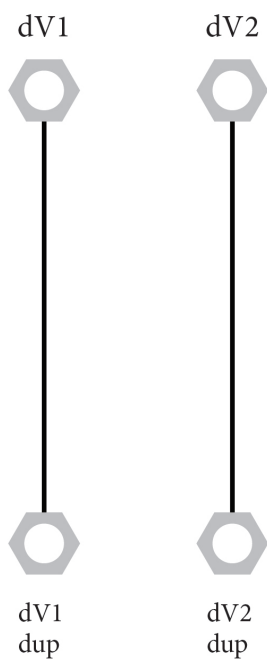
dream V (dV) 畫面庫存

dV '#' dup 為該頻道的複製

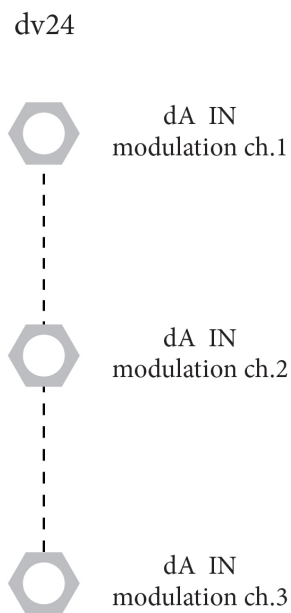
dream V (dV) visual archive

dV '#' dup = duplicated channel

dream V



dream V (Ch.24)



dv24為特別預設頻道能輸入三種音訊作為干擾以作改變頻道畫面

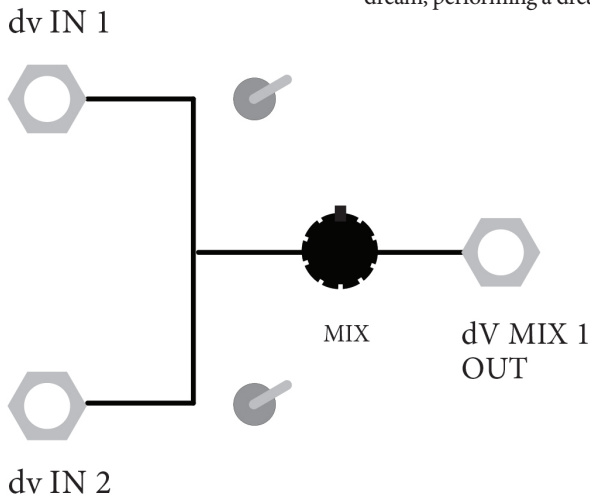
dv24 = special channel, modulated by 3 DA sources Can input three types of dream A (dA) as modulation source and alter the on-screen visual

2.Dream dV 混畫台 Mixer

dV Mixer

混畫台可將兩組畫面訊號混合及調較比例，以執行換夢程序。

dV Mixer can blend and change the subjects dream, performing a dream snipping protocol.



3. Dream dA 聲音庫存頻道 Audio archive channel

dream A (Ch.8)

dA1

dA2

dA3

dA4



dA5

dA6

dA7

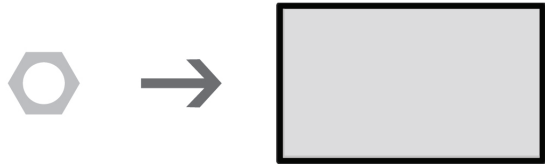
dA8

4. dV/dA monitor - 畫面 / 聲音顯示頻道

dV Monitor

dV Monitor 1&2 為剪夢員專用顯示頻道
dV Monitor 1&2 Dream Snipper's Visual Monitor solo channel

dV monitor 1 in



dA Monitor

dA Monitor 1 為剪夢員專用聲音頻道
dA Monitor 1 Dream Snipper's Audio solo channel

dA monitor 1 in

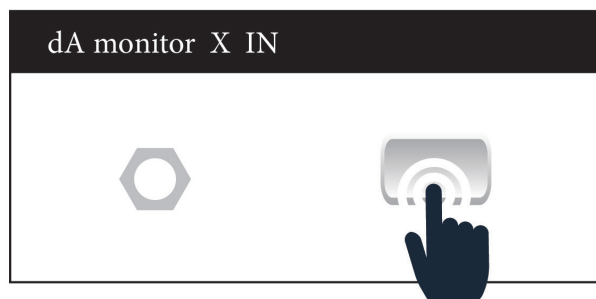
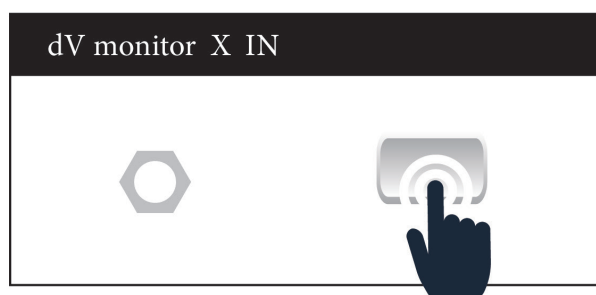


dV Monitor INPUT

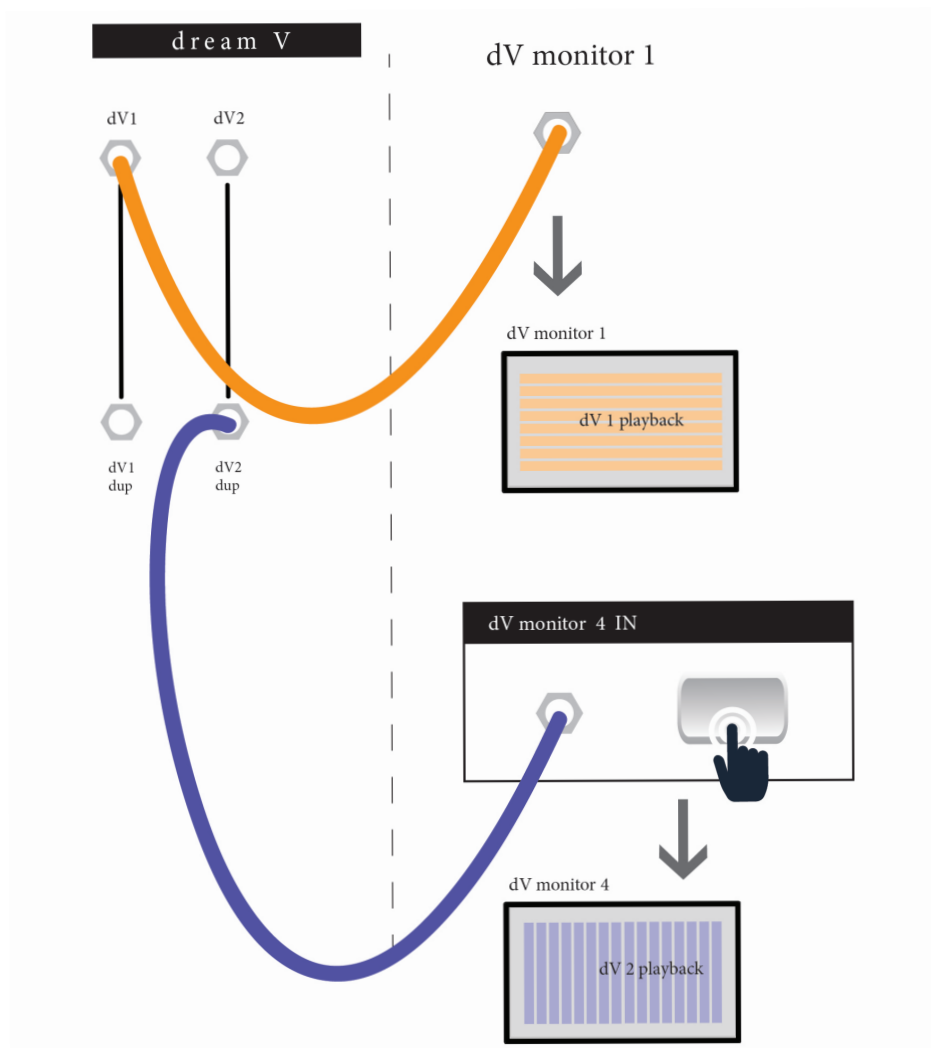
dV / dA Monitor INPUT 為公眾頻道需按下開通才能接上頻道

dV / dA Monitor INPUT are public channels

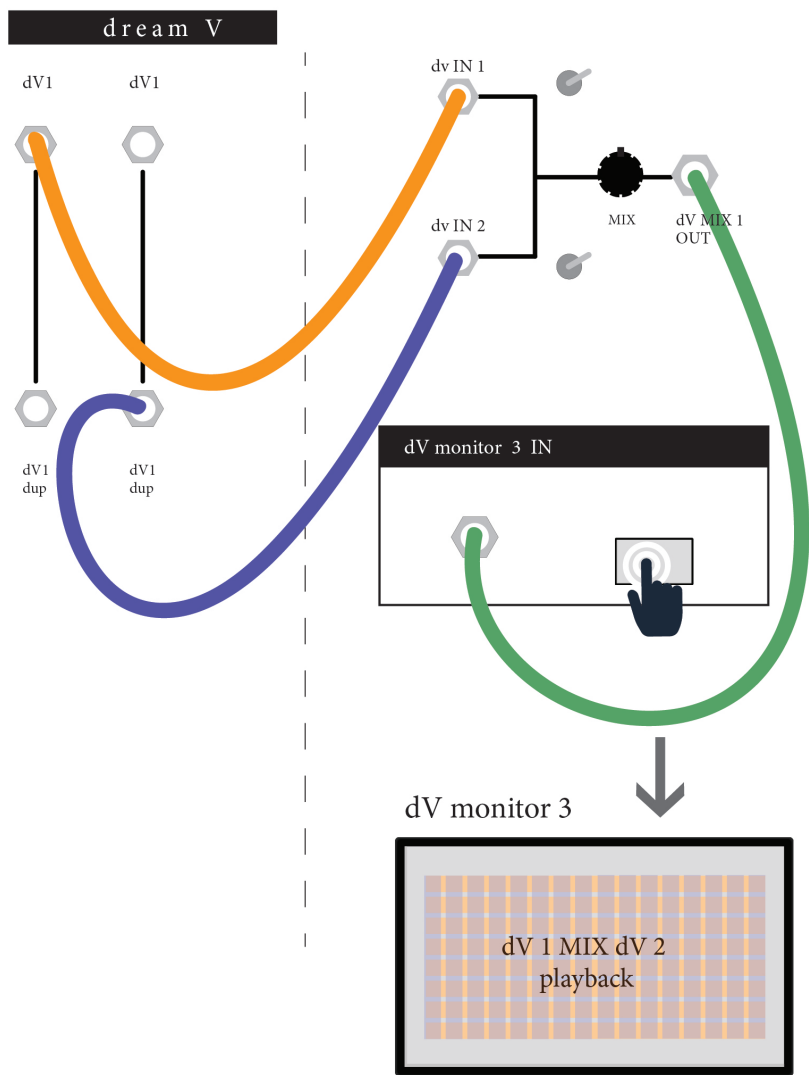
It is required to press the button to connect the channel



1.接駁範例 Patching Example



2.接駁範例 Patching Example



3.接駁範例 Patching Example

