

International Conference on Teaching Catholic Social Ethics and Civic Education

「天主教社會倫理教育與公民教育」國際學術研討會

17th – 18th March, 2017 (Friday - Saturday)

二零一七年三月十七至十八日（星期五至六）

17 March Afternoon Lecture Theatre 1, Esther Lee Building, CUHK
三月十七日 下午 香港中文大學 利黃瑤壁樓一號演講廳

18 March Full Day Lecture Theatre 5, Yasumoto International Academic Park, CUHK
三月十八日 全日 香港中文大學 康本國際學術園五號演講廳

The Conference will be conducted in English

會議將以英語進行

Introduction

The Centre for Catholic Studies has committed to Catholic education at various levels since its establishment in 2005. Two years ago, the Centre has conducted a training program cum research project on teaching Catholic social ethics in Catholic primary schools. We offered training course on Catholic social teaching and pedagogy of teaching national education and social ethics to primary school teachers. We would like to share some of our research findings and exchange opinions with scholars who are also interested in Catholic social ethics, religious education, moral education and civic education.

Goals of the conference:

1. To discuss the research results of the experimental teaching in Catholic primary schools about teaching Catholic social ethics and civic/national education in Hong Kong;
2. To exchange viewpoints and sharing experiences of teaching Catholic social ethics and civic education or citizenship education at various levels in different countries.

Conference Schedule

Day 1: 17 March, 2017 (Friday)

Venue: Lecture Theatre 1, Esther Lee Building, CUHK

13:30- 14:00	Registration
Session 1: Welcoming Speeches	
14:00- 14:30	<p>Moderator: YUEN Mee Yin Mary (The Chinese University of Hong Kong)</p> <p>Most Rev. HA Chi Shing (Hong Kong Catholic Diocese)</p> <p>Professor TAM Wai Lun (Department of Cultural and Religious Studies, The Chinese University of Hong Kong)</p> <p>Rev. Patrick TAVEIRNE (Centre for Catholic Studies, The Chinese University of Hong Kong)</p> <p style="text-align: center;">Group Photo</p>
Session 2: Teaching Catholic Social Ethics in Catholic Schools in Hong Kong	
14:40- 15:00	<p>Moderator: LEUNG Yuk Ming Lisa (Lingnan University, Hong Kong)</p> <p>HA Keloon Louis (The Chinese University of Hong Kong)</p> <p><i>Strategy of Teaching Catholic Social Ethics in Hong Kong Catholic Primary Schools</i></p>
15:00- 15:20	<p>LAM Tak Shing John, TANG Hei Hang Hayes, LEUNG Yan Wing, YUEN Wai Wa Timothy & CHONG King Man Eric (The Education University of Hong Kong)</p> <p><i>An Evaluation Study of the Teachers' Receptivity of the Hong Kong Catholic Social Ethics Curriculum</i></p>
15:20- 15:50	Discussion
15:50- 16:30	Afternoon Tea Break
Session 3: Teaching Social Ethics and Civic Education	
16:30- 16:50	<p>Moderator: TAM Yik Fai Peter (Hong Kong Baptist University)</p> <p>Marianne FARINA (Dominican School of Philosophy & Theology, USA)</p> <p><i>The Encyclical Tradition as a Dynamism for Teaching Catholic Social Justice</i></p>
16:50- 17:10	<p>Vishalache BALAKRISHNAN (University of Malaya/U. of Waikato, New Zealand)</p> <p><i>An Alternative Educational Pedagogy for Civic and Moral Education: Real-Life Moral Dilemma Discussion (Re-LiMDD)</i></p>
17:10- 17:30	<p>YUEN Mee Yin Mary (The Chinese University of Hong Kong)</p> <p><i>Methods of Teaching Social Ethics at Various Levels: Commonalities & Differences</i></p>
17:30- 18:30	Discussion
<i>End of Day 1</i>	

Day 2: 18 March, 2017 (Saturday)

Venue: Lecture Theatre 5, Yasumoto International Academic Park, CUHK

09:30- 10:00	Registration
Session 4: Teaching Religious and Moral Education in Primary and Secondary Schools	
10:00-10:20	Moderator: LAM Pui Hing Imelda (Religious and Moral Education Section, Catholic Education Office, Hong Kong Catholic Diocese) John LYDON (St. Mary's University, UK) <i>Religious Education in Catholic Schools in England and Wales</i>
10:20- 10:40	CHAN Nai Kwok Francis (Caritas Religious and Spiritual Life Education Unit, Hong Kong Catholic Diocese) & NG Wing Kay Vion (Religious and Moral Education Section, Catholic Education Office, Hong Kong Catholic Diocese) <i>Rhetoric and Reality of the Religious and Moral Education in Hong Kong Catholic Schools: from the Perspective of Practicing Teachers</i>
10:40- 11:00	Peta GOLDBURG (Australia Catholic University, Australia) <i>Catholic Social Teaching across the Curriculum: Insights from Theory and Practice</i>
11:10- 11:40	Discussion
11:40- 13:30	Lunch at Your Leisure
Session 5: Identities and Building of Citizenship	
13:30- 13:50	Moderator: NG Tat Ming Simon (Hong Kong University School of Professional and Continuing Education) TSE Kwan Choi Thomas & FUNG Yuen Ching Catherine (Faculty of Education, The Chinese University of Hong Kong) <i>Multiple Identities and Social Values: An Exploratory Study of Teachers in Hong Kong's Catholic Primary Schools</i>
13:50- 14:10	CHAN Shin Ying Stephanie (The Education University of Hong Kong) <i>Intercultural Education and the Building of Global Citizenship: Developing Intercultural Competence</i>
14:10- 14:40	Harold HORELL (Fordham University, USA) <i>Contemporary Catholic Social Teaching and Christian Moral Education: A Selective Inquiry</i>
14:40- 15:10	Discussion
15:10- 16:00	Afternoon Tea Break

Session 6: Professional Ethics and Gender Ethics	
16:00- 16:20	Moderator: LAM Wing Kwan Anselm (Hang Seng Management College, Hong Kong) Stephen ROTHLIN (Macau Ricci Institute) <i>Professional Ethics as Training of Civic Education</i>
16:20- 16:40	Shaji George KOCHUTHARA (Dharmaram Vidya Kshetram (DVK), India) <i>Moral Formation for a Gender-Just Church and Society</i>
16:40- 17:00	Discussion
Session 7: Closing Discussion	
17:00- 18:15	Discussion and Concluding remarks
<i>End of Conference</i>	

Abstract

**International Conference on
Teaching Catholic Social Ethics and Civic Education**

Organized by Centre for Catholic Studies,
Department of Cultural and Religious Studies,
The Chinese University of Hong Kong.
17-18 March 2017

Day 1 17 March 2017 (Friday)
Venue: LT 1, Esther Lee Building

Session 1: Welcoming Speeches (14:00-14:30)

Moderator: YUEN Mee Yin Mary (The Chinese University of Hong Kong)

Most Rev. HA Chi Shing, Hong Kong Catholic Diocese
Professor TAM Wai Lun, Chairperson, Department of Cultural and Religious Studies, CUHK
Rev. Patrick TAVEIRNE, Centre for Catholic Studies, CUHK

Session 2: Teaching Catholic Social Ethics in Catholic Schools in Hong Kong (14:40-15:50)

Moderator: LEUNG Yuk Ming Lisa (Lingnan University, Hong Kong)

Strategy of Teaching Catholic Social Ethics in Hong Kong Primary Schools

HA Keloon Louis (The Chinese University of Hong Kong)

Twenty years after Hong Kong has become part of China under the policy of “one-country, two-systems”, the credibility of the administrative power is still strongly attacked by the pan-democratic people, because they believe the unfair election system concerning the legislative council and the Chief Executive provides a very weak degree of mandate for the ruling.

To remedy this situation, the Government formed a policy to strengthen the national identity of the young people by initiating a “national education” (Chinese civic education) in school curriculum as a special subject, in order to bring them in line with the idea of “one-country”. The policy was protested by a gathering of about 90,000 residents, who claimed that it amounted to “brainwashing” young minds with pro-mainland propaganda. The Government retracted the policy temporarily later.

Meanwhile, the Catholic Church in Hong Kong has been running schools with a majority of non-Catholic teachers, serving mostly non-Catholic students and heavily subsidized by Government funding. The Catholic Diocese as a major sponsoring body for schools, was then alerted by the issue of “national education” to consider its long-term responsibility on matters concerning the national identity of students and tried to find a way to present it from a Catholic perspective.

At this point in 2014, the Centre for Catholic Studies, CUHK, started a research project on the Catholic primary schools in Hong Kong to understand their situation and needs concerning the teaching of national affairs and came up with a teaching strategy. The strategy emphasizes on learning to conceptualize facts and search for the values and principles behind them. Teachers will then introduce the students to the principles of the Catholic Social Teaching and let them discuss and compare between the principles held by various stakeholders. For more sensitive national issues, another approach will be used. That is to apply different principles on those hot issues in order to let students learn to respect the conscience of other people. In general, no indoctrination should be used on students.

This paper will present the fundamental reasons, the contents and means of this teaching strategy and argues that the Centre is offering the most appropriate teaching strategy for HK Catholic schools concerning “national education”.

An Evaluation Study of the Teachers’ Receptivity of the Hong Kong Catholic Social Ethics Curriculum

LAM Tak Shing John, LEUNG Yan Wing, YUEN Wai Wa Timothy, CHONG King Man Eric & TANG Hei Hang Hayes (The Education University of Hong Kong)

This paper aims to report on the evaluation outcome of the training programme and the teaching kits of the Catholic Social Ethics (National Education) Curriculum initiated and commissioned by the Catholic Education Office and implemented by the Centre for Catholic Studies of the Chinese University of Hong Kong between 2015-16. The evaluation team comprises five academics from the Education University of Hong Kong (formerly the Hong Kong Institute of Education). The main objectives of the evaluation are to study (1) teachers’ perception of the efficacy of the training programme in terms of its practicality, suitability and relevance and (2) teachers’ degree of acceptance of the use of the curriculum materials and the Catholic Social Ethics to be introduced in the curriculum.

The research methodology is two-fold. One is a post-programme questionnaire of the 160 participating teachers and principals and the other is a qualitative school evaluation case studies of four randomly chosen schools from among the 40-50 school cohort. Teachers/students’ interviews, lesson observations and evaluation of lesson plans designed were used to collect the field data. Overall, all the entries of the questionnaire show an average ‘satisfactory’ or even higher ratings, implicating that the teacher participants find the training programme and the curriculum materials practical, suitable and relevant to their school use. They also find the Catholic Social Ethics acceptable and worthy of introduction. The qualitative interview data revealed that some school-based factors might facilitate or inhibit the introduction of the new curriculum into the current primary school curriculum.

Session 3: Teaching Social Ethics and Civic Education (16:30-18:30)

Moderator: TAM Yik Fai Peter (Hong Kong Baptist University)

The Encyclical Tradition as a Dynamism for Teaching Catholic Social Justice

Marianne FARINA (Dominican School of Philosophy & Theology, USA)

Christians believe that God continues to speak in and through human history and that there are signs of God’s presence in, and plan for the world, especially in human interactions and formation of our societies. As Christians, we have a duty to scrutinize the signs of the times and interpret them in light of the Gospel (*Lumen Gentium* #4) and to discover their meaning for our local contexts. Hence our theology goes beyond purely deductive and speculative reasoning or identifying principles of social justice for application, e.g., building blocks or key themes of Catholic social teaching, etc.

It is also true that some of our approaches in teaching Christian social ethics lack creativity and dynamism integral to theology and Catholic theories of justice. This is especially true in the presentation of the social justice encyclicals of the Catholic Church. Often these letters are taught as lessons from history rather than encounters in “reading the signs of the times” capable of serving as critical “conversation starters” for our own reflection, decision, and actions for justice and peace in Church and society. This paper describes a course design that has developed a dynamic process for study and analysis of the encyclicals. The course presents the encyclical tradition as a discernment model for addressing social justice concerns. Through the use of the pastoral spiral/social analysis as a

method to study these letters, students/participants move beyond historical factual knowledge about Catholic social teaching to fuller engagement with the social wisdom of the Church.

An Alternative Educational Pedagogy for Civic and Moral Education: Real-Life Moral Dilemma Discussion (Re-LiMDD)

Vishalache BALAKRISHNAN (University of Malaya/University of Waikato, New Zealand)

One of the aims of education is ensuring that knowledge, skills and values learnt can be broadly applied in daily life as a process of socialisation. In this aspect, social agents and institutions such as family, peers, religious and other civil society organisations are all involved in the process of socialisation. The current rapid development of technology and globalisation acknowledges that individuals around the globe are interconnected and interdependent beyond the conventional means of local society and nation where they belong to. Thus, civic and moral educators have a crucial role in promoting the necessary knowledge, skills and values to cultivate a sense of shared destiny through identification with their spiritual, social, cultural and political environments. It is essential for educators to have knowledge of how to educate students to become aware of the challenges posed to the development of self and others through an understanding of social, economic and environmental change. This paper explores the use of real-life moral dilemma discussion (Re-LiMDD) as an educational pedagogy to engage students, teachers and society in civic and social intervention/action in view of positive societal participation and transformation based on local issues with a global view. It explores the process of resolving real-life moral dilemmas in and outside the formal setting. It critically analyses the Re-LiMDD process and the different components necessary to adapt such an educational pedagogy in the 21st century. The basis of preparing a platform for individuals to be able to bring their real-life into the formal setting and vice versa provides an opportunity for moral and civic engagement in the true sense, taking into consideration cultural diversity and other complex participatory issues.

Methods of Teaching Social Ethics at Various Levels: Commonalities & Differences

YUEN Mee Yin Mary (Chinese University of Hong Kong)

Catholic social thought in general and Catholic social teaching in particular allow us to understand the moral order. It encourages us to seek for truth and justice, to follow the spirit of the gospel and to make the world more humanized. Moreover, the main themes and principles of CST, such as human dignity, human rights, common good and solidarity, are compatible with many global values, thus, allow us to work with other people of good-will.

However, many believers and teachers in Catholic schools never or seldom heard of CST. Given the fact that many believers are greatly influenced by the values of the capitalistic and materialistic society, even if they know these main themes cognitively, they may not use them as the main yardstick when making moral judgment. In other words, acquisition of the principles of CST is not sufficient to motivate one to put these values into practice if one lack the virtue to uphold these principles. In the view of this, what methods should be employed if we want to actualize these main principles in a more effective way?

In this paper, based on my own experiences of teaching social ethics in Hong Kong and the insights of theologians, ethicists and scholars of education, I will discuss the methods or approaches of teaching social ethics at various settings. I argue that given the important role of moral reasoning in the Catholic social tradition, the main principles of Catholic social teaching and the see-judge-act approach, a mixture of principle-based and virtue ethical approaches should be employed in teaching in order to arouse social consciousness and bring conversion to the believers. Moreover, the integrative see-judge-act or pastoral cycle approach is often employed in Christian communities.

These ethical approaches bring implications to the methods of teaching and learning. The methods include direct instruction; discussion, collaborative learning and participatory approach; narrative, dilemma discussion and case study with real-life issues; and experiential learning. These are approaches that can be employed in different settings. However, with different age level, religious background and professions as target audience, adjustment in teaching methods have to be made. This is based on the learner-centered pedagogy, that is, to design activities according to the interest and ability of the students in order to arouse their learning motivation.

Day 2 18 March 2017 (Saturday)
Venue: LT 5, Yasumoto International Academic Park

Session 4: Teaching Religious and Moral Education in Primary and Secondary Schools

(10:00-11:40)

Moderator: LAM Pui Hing Imelda (RME, Catholic Education Office, Hong Kong Catholic Diocese)

Religious Education in Catholic Schools in England and Wales

John LYDON (St. Mary's University, UK)

This paper will, firstly, focus on the Religious Education Curriculum Directory (2012) which states unequivocally that “the primary purpose of Catholic Religious Education is to come to know and understand God’s revelation which is fulfilled in the person of Jesus Christ.” The implications of this statement will be unpacked by exploring the centrality of RE in the curriculum of all Catholic schools, thereby recognizing its fundamental role within the overall curriculum of the Catholic school. The extent to which the underpinning methodology of the RE curriculum reflects the Emmaus paradigm and the Catechism of the Catholic Church will be investigated. Specific issues in relation to the RE curriculum will be discussed with specific reference to major reforms which have taken place recently, especially in terms of examination specifications. The paper will then focus on the importance of the Catholic teachers plays in the formation of students.

Moving from “curriculum to the person of the teacher” the paper will discuss the challenge of the sacramental perspective, namely, that the RE teacher in particular should model his or her ministry on that of Christ, reflecting the value of witness which constitutes a pervasive theme of the Congregation for Catholic Education’s 1988 document, reflected in its assertion that “the effectiveness of religious instruction is closely tied to the personal witness given by the teacher; this witness is what brings the content of the lessons to life.” This witness is ever more vital in an era when “believing without belonging” represents a defining characteristic of many Catholic families. The paper will then discuss a number of challenges to “the centrality of RE” including the hegemony of performativity in the educational discourse and the rich diversity of religious practice found in modern Britain. The paper will conclude by proposing positive shoots of renewal in an era of profound changes across the educational spectrum.

Rhetoric and Reality of the Religious and Moral Education in Hong Kong Catholic Schools: from the Perspective of Practicing Teachers

CHAN Nai Kwok Francis (Caritas Religious and Spiritual Life Education Unit, Hong Kong Catholic Diocese) & NG Wing Kay Vion (Religious and Moral Education Section, Catholic Education Office, Hong Kong Catholic Diocese)

In 2006, a new formal curriculum for Religious and Moral Education was implemented in most of the Hong Kong Catholic Schools. This curriculum (RME curriculum) adopts the values-based

approach, instead of the traditional approach of teaching the Biblical Story in a chronological order. It aims to nurture values among students derived from the Bible and the Catholic social teachings, intending not only to convert Christians, but also to prepare good citizens for Hong Kong and nationals for China as well. This paper would present the result of a recent questionnaire survey conducted in 2014-15 to investigate the situation of teaching RME in Hong Kong Catholic schools from teachers' perspective (683 Primary and 388 Secondary). The findings showed that teachers hold views similar to the Catholic Church regarding RME curriculum goals and content. However, teachers consider RME implementation as just fairly successful while they are facing difficulties in various aspects. The writers argue that one of the major causes of the challenges lies in a lack of adequate support from the school management being provided to the teachers during the implementation process.

Catholic Social Teaching across the Curriculum: Insights from Theory and Practice

Peta GOLDBURG (Australia Catholic University, Australia)

Grounded in a theological and philosophical anthropology of the human person and drawing on the rich justice teachings of both the Hebrew and Christian scriptures, Catholic Social Teaching (CST), stresses people's relationship with all other human beings especially those in most need. While CST is commonly taught within Religious Education programs in Catholic schools, it is rarely addressed as part of the wider curriculum confirming the concerns raised by bishops in the USA that "...it is clear that in some educational programs Catholic social teaching is not really shared or not sufficiently integral and explicit...we call for a renewed commitment to integrate Catholic social teaching into the mainstream of all Catholic educational institutions and programs" (1998). Because as Davis (1999) says Catholic education has "...largely accepted the dominant proposition...of the Enlightenment curriculum" (p.222) the Catholic features of schools have been reduced to worship, ethos and Religious Education. Catholic schools are now faced with the challenge of how to articulate their identity in an increasingly pluralising cultural context.

This paper reports on how various school authorities in Queensland, Australia and Ontario, Canada have attempted to address the issue of Catholic identity by incorporating Catholic social teaching into the wider curriculum. It provides some insights into the curriculum planning process and pedagogical approaches used for integration.

Session 5: Identities and Building of Citizenship (13:30-15:10)

Moderator: NG Tat Ming Simon (Hong Kong University School of Professional and Continuing Education (HKUSPACE))

Multiple Identities and Social Values: An Exploratory Study of Teachers in Hong Kong's Catholic Primary Schools

TSE Kwan Choi Thomas & FUNG Yuen Ching Catherine (Faculty of Education, CUHK)

Against the background of transfer of sovereignty and the needs of curriculum reform in Hong Kong, teaching on national identity has become the focus of teaching and school activities. However, the issue of national education has triggered recurring controversies, especially in the 2012 city-wide anti-national education movement. The issue of identity education involves an exploration of a number of related identities. Teaching of multiple identities begs some more fundamental questions unanswered: how teachers perceive and form their own multiple identities? In addition, what are the social values connected with these identities, if any? There are profound issues worth exploring and understanding.

Commissioned by the Centre for Catholic Studies, The Chinese University of Hong Kong, this small-scale mixed method study tried to explore the multiple identities and their sources, as well as the associated values of Catholic primary school teachers in Hong Kong. The study had two parts, including quantitative and qualitative ones. Part 1 was a survey of 144 Catholic primary school teachers attending a training course of Catholic social ethics conducted in November 2015. The teachers were asked for their opinion on the four identities: Hong Kongese, Chinese, Global citizen, and Christian. They were also asked to indicate their ranking of importance with regard to a number of value terms. Simple statistics were performed with regard to the variations in the multiple identities and value terms along with a number of personal background factors. And multiple regression analysis was utilized to explain these variations. Among the 144 respondents, 8 volunteers were further recruited for in-depth interviews in the following several months. These cases studies served as illustrations of the complexity of the nature and formation of multiple identities. We will present the preliminary findings, and research and pedagogical implications are made upon on these findings.

Intercultural Education and the Building of Global Citizenship: Developing Intercultural Competence
CHAN Shin Ying Stephanie (Education University of Hong Kong)

Though living in an international city, studies show that Hong Kong Chinese have not been well prepared to be global citizens. There is the need to cultivate inclusive values and respect for diversity in Hong Kong. Literature suggests that intercultural education has the potential to develop intercultural competence relating to respect for diversity. Enhancing intercultural competence, in turn, is assumed to promote the growth of global citizenship.

Intercultural competence, the ability to respect others across all kinds of diversities, is an essential characteristic of global citizens. Yet very little is known about the impact of intercultural learning on developing intercultural competence among the dominant cultural group in Hong Kong. The purpose of this study was to explore the effectiveness of an intercultural learning program on a sample of Hong Kong Chinese secondary school students.

A mixed-method design was used to assess the effectiveness of an intercultural learning program intervention, which was an adaptation from an intercultural sensitivity training program of a community center. The Intercultural Sensitivity Scale (ISS) was used to assess the impact of the intervention. A quasi experimental design with pre-test, post-test, control group (n=21) and experimental group (n=21) helped to ensure the reliability of the assessment. Analysis of Covariance (ANCOVA), Gain Score Analysis (GSA) and Paired-Samples t Tests were used to analyze the data. A parallel qualitative study was also conducted using participant observation during the intervention and focus group interviews to follow up the intervention. Thematic analysis was used to analyze the qualitative data.

The results of this study highlighted the need for a greater focus on developing intercultural competence of the dominant cultural group in Hong Kong. Both the quantitative and qualitative results showed that the student samples were not well adjusted to Hong Kong's multicultural nature and in particular to its ethnic minority groups. Implications are drawn for theory, policy and practice in relation to the role of schools in promoting a more tolerant society. This is accompanied with some reflection on the kind of interventions that may be needed in the future.

Contemporary Catholic Social Teaching and Christian Moral Education: A Selective Inquiry
Harold HORELL (Fordham University, USA)

This presentation explores, from a religious educational perspective, a few select documents of contemporary Catholic Social Teaching (CST): Leo XIII's *Rerum Novarum* (RN) (On Capital and

Labor) (1891) and John Paul II's *Veritatis Splendor* (VS) (The Splendor of Truth) (1993). It discusses these documents with an eye to understanding both the strengths and limitations of their approaches to Christian moral education, and how they can help us to envision CST as a resource for educating for Christian socio-moral responsibility today. While much has been written about both RN and VS, this is the first sustained effort to analyze the relationship between the two documents from a religious education perspective.

Session 6: Professional Ethics and Gender Ethics (16:00-17:00)

Moderator: LAM Wing Kwan Anselm (Hang Seng Management College, Hong Kong)

Professional Ethics as Training of Civic Education

Stephen ROTHLIN (Macau Ricci Institute)

The paper attempts to address the challenge for educators in Catholic institutions to awaken a sense of responsibility and concern for the larger society in a context which is rather deadlocked in a self-centered and sometimes even autistic quest for self-fulfillment. The framework of Catholic Social Teaching focused on the concern for social justice and fairness as well as the implementation of solidarity and subsidiarity offers key elements to prepare students and professors to develop approaches to professional ethics which may be useful if they intend to stick to their values of integrity and honesty in environments where such values easily fade away. The paper will also argue that the appropriate use of case studies is crucial in order to constantly challenge the students to come up with pragmatic and realistic solutions for specific problems.

Moral Formation for a Gender-Just Church and Society

Shaji George KOCHUTHARA (Dharmaram Vidya Kshetram (DVK), India)

Recent decades have witnessed Indian women becoming more empowered. However, Indian society continues to be predominantly patriarchal. Violence against women is on the increase. Hence, education for gender-justice is of vital importance.

At least to a certain extent discrimination against women continues in the Church. This contradicts the Church's teaching on justice.

After critically evaluating the present structures of gender-discrimination, the paper proposes to discuss gender-justice education as an integral dimension of Catholic social teaching. As a specific example, theological and moral formation for gender-justice at Dharmaram Vidya Kshetram (DVK), a Catholic theological institution in Bangalore, India, is presented. Majority of the students are seminarians, priests and nuns. There are also a few lay students. Formation for gender-justice is very important, since they will be leaders of the Christian community. To form moral and theological perspectives the following are adopted: 1. Re-reading of the biblical stories which were traditionally used to support gender-discrimination; 2. Equality of husband and wife as basic to family ethics; 3. Importance of gender-justice in the official documents of the Church; 4. Discrimination against women as violation of justice; 5. Violence against women as violence against humanity, and violation of basic human rights. Besides courses on these topics, in recent years various seminars and conferences have been organised on Gender, to communicate its importance. Moreover, it is ensured that equal opportunities are provided for women and men students. DVK is one of the first institutions in India which welcomed women for theological education, and a good number of women continue to study here. Thus the very ambience of the institution provides the possibility of a gender-just formation. Through theoretical input and practical steps, moral formation for a gender-just Church and society is offered.

Session 7: Closing Discussion (17:00-18:15)

Participants

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Guests of Honour	Title
Most Rev. HA Chi Shing	Auxiliary Bishop, Hong Kong Catholic Diocese
Prof. TAM Wai Lun	Department of Cultural and Religious Studies, CUHK
Rev. Patrick TAVEIRNE	Centre for Catholic Studies, CUHK

Moderators	Title
YUEN Mee Yin Mary	Centre for Catholic Studies, CUHK
LEUNG Yuk Ming Lisa	Lingnan University, Hong Kong
TAM Yik Fai Peter	Hong Kong Baptist University
LAM Pui Hing Imelda	Religious and Moral Education Section, Catholic Education Office, Hong Kong Catholic Diocese
NG Tat Ming Simon	Hong Kong University School of Professional and Continuing Education (HKUSPACE)
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