

香港中文大學天主教研究中心

《天主教研究學報》

〈天主教社會倫理教育與公民教育〉

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主編的話

天主教身份和社會使命是分不開的。自從梵蒂岡第二次大公會議以來，天主教會便清楚地指出其社會使命，即教會是在世界中和服務世界，幫助人明白自己和更新人類社會。¹ 教會希望透過和平、正義、團結、維護人性尊嚴和自由，創造一個新的政治、社會和經濟秩序。² 因此，因著正義、和平和愛而行動，是天主教會和基督徒身份不能或缺的幅度。學習和認識天主教傳統的社會思想和價值，是天主教信仰和倫理培育重要的一環。

天主教社會思想和社會訓導呼籲人向自己和鄰人負責，尋求個人轉化和社會轉變。天主教社會訓導讓我們明白倫理秩序，它鼓勵我們尋求真理和公義，追隨福音精神，令世界變得更人性化。它提供了反省原則、判斷的道德指引，以及基於社會分析而提出解決問題方法的方向。³ 況且，社會訓導的主要原則如維護人性尊嚴、人權、公益和團結等，與普世價值相符，因而讓我們可以與其他善意的人合作。

¹ 梵蒂岡第二次大公會議，教會在現代世界牧職憲章，1965，44 節。

² 宗座正義和平委員會，天主教社會訓導彙編（梵蒂岡出版社，2004），16-19 節。

³ 若望保祿二世，百年通諭，1991，5 節。

由於天主教社會訓導的對象多元，因此，它採用了多種思辨模式和方法。當它向天主教徒說話時，它採用明顯的神學或聖經語言；當它的對象是無分宗教傳統的其他懷著善意的人士時，它採用的思辨方法是哲學性、實用和著重人類的共同經驗。以上種種都是基於每個人都享有平等尊嚴的基礎原則。⁴

天主教社會訓導的文件經常強調教育的重要。教會領袖曾指出，社會訓導需要在教理講授和特別聚會、學校和大學中帶出。⁵天主教教育機構有特別角色，讓福音和不同範疇的知識相遇。社會訓導是建設正義、和平和愛必不可少的基督徒教育途徑，亦為不同文化和專業範疇的道德社會責任變得成熟。⁶為了更有效傳達社會訓導的主題和內容，宜採用不同的教學方法和途徑。

像不少西方國家，奉行資本主義市場經濟的香港亦崇尚物質主義和講求競爭，這與天主教價值大相逕庭。在天主教會中，不少信徒屬中產階級或專業人士，當中部分受社會主流價值影響大於信仰的社會價值。與此同時，自九七主權移交以來，愛國主義和國民身份被大力宣揚。小學和中學，包括天主教學校，除了推行公民教育之外，亦被要求推行國民教育。天主教的社會價值又能否融合於國民教育和公民教育之中？

過去，天主教社會訓導常被指為不為大部分天主教徒所認識，更遑論天主教學校的學生。只是近年社會訓導才開始在教區學校以較有系統的方式推廣，堂區卻不然。因此，有需要在不同層面以不同方法推廣天主教社會倫理。

基於此，是時間就如何推行和教授天主教社會倫理和公民教育作進一步探討和交流意見。2017年3月，一群學者匯聚於香港中文大學研討這課題，會議主題是「天主教社會倫理教育和公民教

⁴ Bernard V. Brady, *Essential Catholic Social Thought* (Maryknoll, NY: Orbis Books, 2008), 18-19.

⁵ 若望保祿二世，平信徒勸諭，60節。

⁶ 宗座正義和平委員會，天主教社會訓導彙編，532節。

育」。會議後，基於過程中的討論和同輩評論，參加者修訂他們的論文。這期的天主教研究學報便是這些論文的匯集。

這期刊收錄11篇文章，共分為三部分。作者分別就以下內容作探討：天主教身份和宗教教育；教授天主教社會訓導、社會公義、性別公義和公民教育的方法；香港在推行天主教社會倫理、宗教和道德教育和公民教育的成效的個案研究。

第一部分的主題是**天主教身份和宗教教育**，當中包括三篇文章。在第一篇文章〈天主教教育、天主教身份和公民教育：基於天主教倫理教導的選擇性探索〉中，作者Harold D. Horell探討了天主教學校如何一方面立足於天主教身份，另一方面為學生準備成為負責任的社會成員。從兩份教會文件——良十三的《新事》通諭（1891）和若望保祿二世的《真理的光輝》（1993）取得靈感，作者為今日的天主教學校如何培養社會道德／公民責任提出一些建議，例如強調開放和寬容的態度、教導學生在公共空間參與對話式和辯證式的論述，以及邀請學生學習倫理辨別。

第二篇文章是Peta Goldberg的〈跨課程的天主教社會訓導：理論與實踐的啟迪〉。檢視了四位學者對天主教徒身份的主要而複雜的元素後，Goldberg建議將強調人與人（尤其是有急切需要者）之間的關係的天主教社會訓導加入整體課程，學校中的天主教身份可超越宗教教育、禮儀和崇拜的表達方式。以澳洲昆士蘭和加拿大安大略省等教育機構為例，作者認為，當天主教學校將社會訓導融入整體課程後，學校能把信仰和生命、生活與文化連結起來。透過正規課程，他們為學生提供機會，對當前面對的重大問題作出反省和行動，包括資源分配不均、貧窮、不公義和漠視人權等問題。

在第三篇文章〈英倫和威爾斯的天主教宗教教育〉，John Lydon探討了位於英倫和威爾斯的天主教學校的課程中宗教教育的核心角色，以及背後的「厄瑪烏教學法」。作者亦討論了天主教教師在培育學生方面的重要角色。他們既是信仰的見證人，亦

是學生的榜樣，給予青年希望和啟發。他亦肯定了學校在支持教職員個人和專業發展的關鍵角色。

本期的第二部分是**教授社會倫理和公民教育的方法**，四篇文章的作者探討了在專上學院教授社會倫理和公民教育的不同方法，包括在神學院和大學之中。文章討論了在神學院中有關社會通諭傳統的教育、專業倫理與社會訓導、性別公義培育，以及大學生反省日常生活中遇到的難題等。

在〈對話和辨別：教授天主教社會正義的創意方法〉一文中，**Marianne Farina**介紹了一個她在美國西岸一間神學院中自己設計的課程，以互動過程來學習和分析社會通諭。課程將社會通諭傳統視為一個辨別模式，用以回應社會正義議題，彰顯在自身處境中閱讀時代徵兆和在福音光照下詮釋有關徵兆的互動過程。這是一個讓各人探索、參與、對話的過程。作者肯定該辨別模式在教會的社會正義使命中的關鍵角色。

為**Stephan Rothlin**來說，天主教社會訓導是讓天主教機構的教育工作者，在面對有關專業教育和倫理的挑戰時，用作更新改革的最佳途徑。在〈專業倫理作為公民教育的訓練〉一文中，**Rothlin**指出，關心社會正義和公平，以及實踐團結關懷和輔助原則（權力下放）的社會訓導，為學生和教授在發展專業倫理的方法上提供了主要元素，特別在正直和誠實方面。他亦指出，建基於靈性和宗教的社會訓導，在公民教育方面作出貢獻，因它超越自由主義模式，而自由主義模式不足以達至大眾公益，因大眾公益要求犧牲和自我約束，確保每一個人的渴望都受到平等尊重。

在〈性別公義教會和社會的倫理培育〉一文中，**Shaji George Kochuthara**建議將性別公義教育視為天主教社會訓導不可缺少的一部分。作者以位於印度班加羅爾的一間天主教神學院**DVK**中的性別公義培育為例，描述了該項目的特點和當中的科目和研討會。理論加上實踐步驟，該項目提供了一個倫理培育模式，以邁向性別公義教會和社會為目標。

除了天主教機構採用的以上幾種方法之外，來自馬來西亞的 Vishalache Balakrishnan 提供了一個在世俗大學教授公民教育的方法。在〈公民及倫理教育的另類教學法：現實生活中倫理難題的討論〉一文中，作者探討了「現實生活中的倫理難題」教學法，這方法讓學生、教師和社會參與介入社會公民議題，有助於社會參與和轉變，並以全球角度看本土議題。作者認為，該教學法提供了真正的道德和公民參與的機會，並考慮到宗教、文化多元和其他複雜的參與議題。

期刊的第三部分是**香港的宗教、道德及公民教育**，當中四篇文章都是以香港小學和中學的教師和學生為研究對象。在香港主權移交和需要課程改革的背景下，國民身份教育成為教學和學校活動的焦點。然而，道德及國民教育激起爭議，更引發起2012年的大型反國教示威。如何培養公民身份、國民身份和世界公民身份，成為教育工作者面對的迫切議題。與此同時，愈來愈多教育工作者意識到，將天主教社會訓導連結到公民及道德教育或宗教教育的重要性。他們亦關心如何實踐出來。基於以上情況，本部分的四篇文章會討論上述議題。

這部分的首兩篇文章是由香港中文大學天主教研究中心委託的研究暨訓練計劃的成果。第一篇文章是林德成及其教育大學團隊就天主教社會倫理訓練計劃進行的評估研究。在〈教師對天主教社會倫理課程和訓練項目的回應：評估研究〉一文中，作者指出，教師對社會倫理訓練計劃的相關性和實用性持正面態度，對課程支援亦表示滿意。然而，部分教師對投入的努力是否獲得相應成果抱懷疑態度。部分教師提出了一些關注，例如時間限制、如何處理敏感的國教元素、缺乏空間和知識融入課程等。作者指出，無論如何，大部分回應的教師認為社會倫理課程和教材能填補部分現時的道德及國民教育課程指引中的空白部分。基於教師的回應，為了在現時學校處境中更好地推行相關課程，作者建議採用跨學科方式，以不同主題橫跨各學科，而學生集會和團隊式教授亦可考慮採用。

第二篇文章是謝均才和馮苑菁的〈香港天主教小學教師的多元身份及相關社會價值觀研究〉。作者探討了香港天主教小學教育工作者的多元身份（香港人、中國人、世界公民和基督徒身份）及其來源，以及相關的社會價值觀。基於作者的分析，研究發現，在推行身份教育時，多元身份概念可加入公民身份之中，而一些宗教元素亦可融入於多元身份之中。該宗教元素亦彰顯包容性和與其他價值系統的相容性，因此，宗教元素不只被基督徒接受。作者因而建議可以在學校課程教授社會議題時加入天主教社會訓導作討論。

陳倩盈探討了跨文化學習對香港主流文化群體發展跨文化能力的影響。在〈跨文化教育與世界公民身份的建立：發展跨文化能力〉一文中，作者描述了一個跨文化學習項目在一群香港本地中學生身上的有效性的研究結果。陳倩盈指出，研究結果顯示，學生樣本反映他們未有切合香港多元文化的本質，特別是對少數族裔群體。雖然大部分參加的學生確認尊重其他文化不同人士的重要性，但他們缺乏付之實行的動機。該研究揭示，香港社會存在著偏見、定型的假設，和根深柢固的種族中心主義的態度。因此，作者認為學校在推廣一個更包容的社會上有重要角色。

最後一篇文章是陳乃國和吳穎祺的〈香港天主教學校宗教及道德教育的理想與現實：前線教師的角度〉。作者就前線教師對推行宗教及道德教育的理想與現實情況蒐集意見並作出分析，數據顯示理想與現實兩者之間有相當差距。作者肯定了一些過去的觀察，如欠缺合資格的教師，以及缺乏機制確保宗教及道德教育在學校適當地推行等。他們提出了兩個改善方向，即提升所有教師的能力，特別是宗教倫理科教師，以及設立一個適當的行政系統和機制，讓學校的不同人士都真正參與推廣宗教及道德教育。

如何更有效地推行天主教社會倫理教育和公民教育需要繼續嘗試和探索不同的方法，期望往後有更多教育工作者加入這行列。

阮美賢

2017年10月

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Editor's Word

Catholic identity and social mission are inseparable. Since the Second Vatican Council, the social mission of the Catholic Church has been delineated explicitly, stating that the Church is in this world and serves this world, helping people to understand themselves and renew human society.¹ The Church hopes to create a new political, social and economic order, expressed through peace, justice, and solidarity, based on human dignity and freedom.² Therefore, action on behalf of justice, peace and love is an indispensable aspect of the Catholic Church and the identity of all Christians. Learning and understanding the social thought and values of the Catholic tradition is a crucial element of Catholic faith and moral formation.

The Catholic social thought in general and the Catholic social teachings (CST) in particular call on people to take responsibility for themselves and their neighbors, seeking personal conversion and social transformation. Catholic social teaching allows 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. It provides principles for reflection, moral guidelines for judgment and practical action directives for the just resolution of the problems involved on the basis of its social analysis.³ Moreover, the main themes and principles of CST, such as upholding human

¹ The Second Vatican Council, Pastoral Constitution on the Modern World *Gaudium et Spes*, 1965, no.44.

² Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: Libreria Editrice Vaticana, 2004), nos. 16-19.
[http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_juspeace_doc_20060526_compendio-dott-soc_en.html#Social doctrine and formation](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_juspeace_doc_20060526_compendio-dott-soc_en.html#Social%20doctrine%20and%20formation)

³ John Paul II, Encyclical letter *Centesimus Annus*, 1991, no. 5.

dignity, human rights, common good and solidarity, are compatible with many global values, thus, allowing us to work with other people of good-will.

Given that the CST addresses multiple audiences, it uses multiple forms of moral reasoning and justifications. When it appeals to Catholics, the form is explicitly theological or biblical. When it appeals to people of good will, regardless of religious tradition, the form of moral reasoning is philosophical, practical and employing common human experiences. All are based on the fundamental principle of every person has equal human dignity.⁴

The CST documents themselves stress the importance of education repeatedly. Church leaders point out that CST must be present in general catechetical instruction and in specialized gatherings, as well as in schools and universities.⁵ Catholic educational institutions have a special role in providing chances of encounter between the Gospel and the various branches of knowledge. CST is a necessary means for an efficacious Christian education towards love, justice and peace, as well as for a conscious maturation of moral and social duties in the various cultural and professional fields.⁶ In order to convey or communicate the themes and contents of social teachings effectively, various teaching approaches or methods have to be employed.

In Hong Kong, like in many western countries, capitalistic market-oriented ideology, emphasizing materialism and competition, is a mainstream ideology that is different from Catholic social values. In the Catholic Church, many believers are professional middle-class

⁴ Bernard V. Brady, *Essential Catholic Social Thought* (Maryknoll, NY: Orbis Books, 2008), 18-19.

⁵ John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, 60.

⁶ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 532.

Catholics. Some of them may be affected more by mainstream value than the Church's social values. Meanwhile, patriotism and national identity have been promoted in Hong Kong since the handover of sovereignty from British to Chinese government in 1997. Primary and secondary schools, including Catholic schools, are given the duty to implement national education, apart from civic education. Can Catholic social values be integrated into national education and civic education?

In the past, it was commonly agreed that CST is seldom known by the majority of Catholics, not to mention the majority of students in Catholic schools. It is only in recent years that CST has been promoted in a more systematic way in the Diocesan schools, but not so in parishes. Thus, there is a need to promote CST in different settings through various methods.

In the view of the above, it is time to explore and exchange opinions and experiences on teaching Catholic social ethics and civic education in different settings and contexts. In March 2017, a group of scholars gathered at the Chinese University of Hong Kong and discussed this topic. The theme of the conference is "Teaching Catholic Social Ethics and Civic Education." After the conference, the participants revised their articles, based on the discussion in the conference and comments from peer reviews. This issue of the Hong Kong Journal for Catholic Studies is a collection of these articles.

The authors of this issue explore themes like Catholic identity and religious education; approaches in teaching CST, social justice, gender justice and civic education; case studies of teaching social ethics, religious and moral education. The 11 articles are divided into three sections.

The first section **“Catholic Identity and Religious Education”** includes three articles. In the first article, “Catholic Education, Catholic Identity, and Education for Citizenship: A Selective Inquiry Based on Catholic Moral Teaching,” Harold D. Horell discusses how Catholic schools can be grounded in a sense of Catholic identity while also preparing students to be responsible members of society. Drawing insights from two papal encyclicals— Leo XIII’s *Rerum Novarum* and John Paul II’s *Veritatis Splendor*, Horell offers some suggestions for nurturing a sense of socio-moral responsibility or citizenship in Catholic schools today, such as emphasizing universal openness and inclusivity, teaching students to engage in both dialogical and dialectical modes of public discourse, and inviting students to learn the practice of moral discernment.

The second one is Peta Goldberg’s “Catholic Social Teaching across the Curriculum: Insights from Theory and Practice.” After examining the key and complex elements of Catholic identity in four scholars’ works, Goldberg argues that by incorporating Catholic social teaching, stressing people’s relationship with all other human beings especially those in most need into the wider curriculum, Catholic identity in schools can be articulated beyond the subject of religious education, liturgy and worship. With examples of school authorities in Queensland and Ontario, Goldberg demonstrates that by integrating CST into the wider curriculum, Catholic schools explicitly demonstrate how faith and life, and life and culture are intimately linked. Through the formal curriculum they provide opportunities for students to propose actions and to reflect on the great problems of our time, including the unequal distribution of resources, poverty, injustice and the denial of human rights.

In the third article, “Catholic Religious Education in England and Wales,” John Lydon attempts to explore the centrality of

religious education in the curriculum of all Catholic schools in England and Wales and the Emmaus paradigm, the underlying methodology. Lydon also discusses the important role of teachers as personal witnesses of faith and as exemplars of students, giving hope and inspiration to the young. He also affirms the crucial role of the school to support the personal and professional development of its teacher and staff.

The second section of this issue “**Approaches in Teaching Social Ethics and Civic Education**” contains four articles. Authors of these four articles explore various methods in teaching Catholic social ethics and civic education in tertiary educational settings, such as seminary and university, through education on social encyclicals tradition for seminarians, professional ethics, moral formation on gender justice, and reflection on daily life dilemmas among university students.

In “Dialogue and Discernment: Creative Approaches for Teaching Catholic Social Justice,” Marianne Farina offers a dynamic process for study and analysis of the social encyclicals through a course design of her own in a Catholic seminary college. The course presents the encyclical tradition as a discernment model for addressing social justice concerns, showing the dynamic interaction between the signs of the times from our local contexts and to interpret them in light of the Gospel. It is a process that is investigative, participative, communal and dialogical for all those involved. Farina affirms that such discernment is central to the Church’s social justice mission.

For Stephan Rothlin, Catholic social teaching is the best way for educators to conceptualize the challenge of renewing professional education and ethics in Catholic institutions. In the article “Professional Ethics as Training in Civic Education,” Rothlin argues that CST, with focus 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 upholding the values of integrity and honesty. He points out that CST which is spiritually and religiously grounded, contributes to civic education beyond the conventional liberal model that is not sufficient to achieve the common good; for common good requires sacrifice and self-discipline, to ensure that everyone's aspirations are respected equally.

Shaji George Kochuthara, in his article “Moral Formation for a Gender-Just Church and Society,” proposes to discuss gender-justice education as an integral dimension of Catholic social teaching. Employing the theological and moral formation for gender-justice at Dharmaram Vidya Kshetram (DVK), a Catholic theological institution in Bangalore, India, as a specific example, Kochuthara delineates the features and courses/seminars of this program. Through theoretical input and practical steps, moral formation for a gender-just Church and society is offered.

Apart from the above approaches in Catholic institutions, Vishalache Balakrishnan offers an example of teaching civic education in a secular university. In her article “An Alternative Educational Pedagogy for Civic and Moral Education: Real-Life Moral Dilemma Discussion (Re-LiMDD)”, Balakrishnan explores the use of Re-LiMDD as an educational pedagogy to engage students, teachers and society in civic and social intervention in view of positive societal participation and transformation based on local issues with a global view. Such pedagogy, she argues, provides an opportunity for moral and civic engagement in the true sense, taking into consideration religion, cultural diversity and other complex participatory issues.

The third section features **“Religious, Moral and Civic Education in Hong Kong.”** All four articles are results of empirical

studies in primary or/and secondary schools in Hong Kong. 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 moral and national education has ignited tensions and controversies and a city-wide protest action took place in 2012. How to form citizenship, national identity and global citizenship became an urgent issue faced by many teachers. Meanwhile, more and more educators become aware of the importance of integrating Catholic social teaching into civic and moral education or religious education. They are concerned about how to implement this. In view of this background, the authors of the four articles in this section deal with some of these issues.

In this section, the first two articles are the results of a training-cum-research project on teaching Catholic social ethics in Catholic primary schools initiated by the Centre for Catholic Studies, CUHK. The first one is an evaluative study on the social ethics training programme for the teachers conducted by Lam Tak Shing and his team from the Education University of Hong Kong. In the article “An Evaluation Study of the Teachers’ Receptivity of the Hong Kong Catholic Social Ethics Curriculum and the Training Programme,” the authors highlight some of the major findings. The findings show that participant teachers are positive about the relevance and practicality of the Catholic social ethics training programme and are satisfied with the curriculum support from the project team. However, some have reservations as to whether the outcomes can outweigh the effort made. Some teachers raise some issues of concern, such as time constraints, how to deal with the sensitive national education elements, and the lack of space and know-how to do an integrated approach for the curriculum. Nevertheless, the majority of them agree that the CSE curriculum can fill up the curriculum void left vacant by the shelving of the Moral

and National Education Curriculum Guide. To better implement the curriculum in the present local school context, based on the teachers' feedback, the authors suggest that an interdisciplinary manner and in themes that weave through different subject areas can be employed. School assembly is a good avenue and teachers' team teaching approach can be used.

The second article is "Multiple Identities and Social Values: An Exploratory Study of Teachers in Hong Kong's Catholic Primary Schools." In it, Thomas Tse and Catherine Fung explore the multiple identities (Hongkonger, Chinese, global citizen, and Christian) and their origins, as well as the associated social values of teachers. Based on their analysis, one of the findings is that in practicing identity education, the concept of multiple identities can be added upon the concept of citizenship; and in particular, some religious elements can be incorporated into the teaching of multiple identities, which is a spiritual and a transcendental dimension. And the significance of this religious dimension is not only shared by Christians, as these religious elements exhibit inclusiveness and compatibility. Thus, for the authors, it is advisable to reinforce Catholic social doctrines and discussions on social issues in the school curriculum and related trainings.

Chan Shin Ying explores the impact of intercultural learning on developing intercultural competence among the dominant cultural group in Hong Kong. In her article "Intercultural Education and the Building of Global Citizenship: Developing Intercultural Competence," an intercultural learning program she conducted on a sample of Hong Kong Chinese secondary school students in a Catholic school was delineated. Chan points out that the results of her study demonstrate that the students sampled were not well adjusted to Hong Kong's multicultural nature and in particular to its ethnic minority groups. Although most participants were positive in their

recognition of a need to respect culturally different of others but lacked the motivation to put this into effect. This study revealed prejudicial attitudes, stereotypical assumptions and entrenched ethnocentric attitudes in Hong Kong Chinese society. Therefore, Chan argues that there is an urgent need for schools to develop the ability to respect others across all kinds of diversities.

In the last article, “Ideals and Reality of Religious and Moral Education in Hong Kong Catholic Schools: From the Perspective of Practicing Teachers,” Francis Chan and Vion Ng examine the current situation of Religious and Moral Education (RME) in Catholic schools through studying the opinions of frontline RME teachers towards the ideals of Catholic education and the reality of the implementation of these ideals in their schools. From the findings, Chan and Ng point out that there are notable discrepancies between the ideals and reality of the RME curriculum area of Catholic schools. They argue that some observations such as the lack of qualified RME class teachers and the absence of a mechanism to ensure RME to be promoted properly have been confirmed. At the end, they propose two directions to improve the situation—enhancing the competence of all teachers, with RME teachers in particular, and setting up an appropriate administrative system and mechanism to that all parties concerned are genuinely participating in the process of promoting RME.

How to teach Catholic social ethics and civic education in a more effective way needs us to continue to explore different methods. I hope to see more educators to join us in the coming future.

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**Catholic Identity
and
Religious Education**
天主教身份和宗教教育

**Catholic Education, Catholic Identity, and
Education for Citizenship:
A Selective Inquiry Based on
Catholic Moral Teaching**

天主教教育、天主教身份和公民教育：
天主教倫理教導的選擇性探索

Harold D. HORELL

[ABSTRACT] This article explores two documents from the Catholic moral tradition: 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 focuses on how their teachings can guide Catholic educators, especially those working in Catholic schools, in thinking about Catholic identity and education for Catholic identity in relation to education for citizenship. The final section offers some basic guidelines and suggestions for nurturing a sense of socio-moral responsibility / citizenship in Catholic schools today.

Introduction

How can we educate students in Catholic schools for responsible involvement in society? Louis Ha has referred to this question as a "double worry."¹ First, it raises concerns about "Catholic identity," that is, about how a sense of Catholic identity can inform efforts in Catholic schools to educate for socio-moral responsibility. Second, the question draws attention to the importance of "citizenship education" in Catholic schools, that is, the role of Catholic schools to help prepare their students to be responsibly involved citizens who contribute to the common good of society. The question can also be viewed as the primary question to address in teaching Catholic social ethics. It asks us to consider how we can teach an ethical outlook grounded in Catholic Christian faith and relate this outlook to prevailing social norms and values. As such, the question concerns the intersection, overlap, and possible conflict between a Catholic Christian ethic and the dominant views of society. In this article I explore two papal documents, Leo XIII's *Rerum Novarum* (RN) (On Capital and Labor) (1891) and John Paul II's *Veritatis Splendor* (VS) (The Splendor of Truth) (1993), as resources that can guide us in thinking about how Catholic schools can be grounded in a sense of Catholic identity while also preparing students to be responsible members of society. In the concluding section I focus on teaching Catholic social ethics in Catholic schools in our contemporary postmodern era.

¹ Ha Kelson Louis, "Strategy of Teaching Catholic Social Ethics in Hong Kong Primary Schools," article presented at the *International Conference on Teaching Catholic Social Ethics and Civic Education*, Chinese University of Hong Kong, Hong Kong, March 17-19, 2017).

***Rerum Novarum*: Engagement, Critique, and the Betterment of the World**

When Gioacchino Cardinal Pecci became Pope Leo XIII in 1878 few people expected him to be an influential pontiff. Leo's predecessor, Pius IX, was afraid to leave the Vatican because of hostility directed toward him by people throughout the increasingly liberal European states, and during his long pontificate (1846-78) he became more and more distant from most of the people of the Church and the larger world. After Pius IX's death, many thought that his successor would also be bound by a severely limited ability to engage the world beyond Vatican City. However, Leo XIII steered a new course for the Church. He led the Church once more into active engagement with the social concerns of the day by using the distance that had developed between the Church and the broader social world to offer a critically reflective and even prophetic critique of the excesses of industrial capitalism. In doing so he became a champion of the rights and dignity of the human person, and reconnected the Church with the concerns of the lay Catholic faithful throughout the world. Leo XIII's vision of how the Church can relate to the broader world was expressed most fully in his encyclical RN, the foundational document of Catholic Social Teaching.²

"The condition of the working classes is the pressing question of the hour" addressed by the encyclical (n. 60, see also n. 2). More fully, RN identified a number of social ills affecting the working

² See Katherine Burton, *Leo XIII: The First Modern Pope* (New York: D. McKay, 1962), and Edward T. Gargon, *Leo XIII and the Modern World* (New York: Sheed and Ward, 1961). In the analysis that follows I have been guided by Burton's and Gargon's analyses. However, in striving to present a balanced and accurate understanding of RN's social outlook I have also heeded the cautionary remarks of Michael Walsh. He argues, essentially, that we end up with a distorted and false understanding of RN if we fail to appreciate the ways in which RN is based on a late medieval and not a modern outlook on life. See Michael Walsh, "The Myth of *Rerum Novarum*," *New Blackfriars* 83 (2012): 155-162.

class, including a decline in public morality (n. 1), the exploitation of workers by greedy employers, and the gap between the wealthy few and the many impoverished workers of the world and their families (n. 3). Leo XIII also expressed concerns about a lack of social institutions that could advocate for the rights of workers and public authorities who were failing to protect the rights of the poor (n. 3 and n. 14).

Underlying the pressing question of the working classes was another issue, an issue hinted at by the Latin title of the encyclical, which means "revolutionary changes." Great changes had taken place in the world during the century that was ending at that time, including changes due to the Industrial Revolution, new scientific discoveries, the expansion of railroads, changes in the distribution of the population throughout the world, and the emergence of a global economy. Yet, few changes had taken place in the Church during that century. Consequently, the Roman Catholic Church, and the Vatican in particular, had become isolated from the rest of the world. Leo XIII signaled at the beginning of RN that he sought to lead the Church beyond this isolation by showing how it could respond to the revolutionary changes taking place during this era.

To address the problem of the isolation of the Roman Catholic Church from the world, RN offered, essentially, a *two-pronged educational approach*, that is based on *two key concepts* and an underlying *sense of the distinctive contribution of Christians and the Church to discussions of socio-moral issues*.

RN approached the issue of education for socio-moral responsibility by proposing that the Church can help the broader world address pressing social questions, beginning with the concerns of the working classes, through both the teachings of the universal Church and the educational efforts of Christian societies and

associations. On the one hand, RN suggested that there is an essential role for the universal Church to play in addressing social issues, stating that: “We affirm without hesitation that all the striving of [people] will be vain if they leave out the Church” (n. 16, see also n. 19). According to Leo XIII, through its teaching the universal Church can encourage the development of “moral qualities” or “virtues” (n. 24), affirm and support the essential function of the state to “serve the common good” (n. 32), and affirm the family as foundational for society (n. 36). Overall, “the Church does her utmost to teach and to train men [and women], and to educate them.” (n. 26). The universal Church has a morally enriching perspective to share because, unlike secular society, it does not “exclude the idea of futurity” – in other words, the Church has a broadly inclusive perspective that looks to the future of this life and the next (n. 21). As such, the Church can more readily recognize what from a religious perspective is in accord with “the commandments of God” and what from a moral perspective is objectively right and good (n. 26).

On the other hand, RN suggested that religious associations (that is, “confraternities, societies, and religious orders which have arisen by the Church’s authority and the piety of Christian” people [n. 53]) play an important role in educating for social responsibility. They provide an alternative to private associations not based on sound principles (n. 54). The “most important” of these religious associations are “workingmen’s unions” (n. 49). However, in discussing “workingmen’s unions” Leo XIII did not reference modern labor unions; which were first founded in the 1790s, gained international recognition by the 1880’s, and were well established at the time RN was written. Instead, he referred to medieval workingmen’s guilds (ns. 3 and 49). Labor unions seek to protect the common interests of groups of workers in society. Religious associations, like the medieval workingmen’s guilds, have both a

more secure foundation and broader vision. They are based on shared religious convictions (not just common interests), and strive to contribute to the common good of society (which goes beyond the more limited concern of labor union to secure social protections for workers). Overall, religious associations as envisioned in RN are private associations for discussing and seeking "social betterment" in the light of Christian faith (n. 57). For people who have been worn down by inhuman labor conditions, such organizations can provide an "incalculable service" by being a "haven where they may securely find repose" (n. 61). That is, religious organizations can be shelters or places of safety that address the material needs of people, but also go beyond this to nurture a shared religious vision of life that kindles hope in the future and a commitment to seeking greater justice in society as a whole.³ Additionally, RN suggested that local Catholic organizations and the universal Church should work in tandem to address pressing social ills. For instance, while local Catholic associations address the plight of specific poor people and model the importance of caring for the poor (n. 29), the universal Church can argue in public forums of discourse that the rights of "the poor and badly off have a claim to especial consideration" (n. 37).

At the heart of RN's two-pronged approach to Christian moral education for social responsibility are two key concepts: *reason* and *right reason*. Drawing insight from the work of Thomas Aquinas, Leo XIII claimed that reason is the "predominate element" in

³ In striving to understand how Leo XIII thought about religious associations it is helpful to note that during his years of ministry before being elected pope, he was involved and sometimes took a leadership role in Christian associations that founded hospitals, homeless shelters, soup kitchens, and even banks. These associations were committed to addressing specific social needs based on the Christian beliefs of their members. Although not mentioned in RN, the St. Vincent DePaul Society (founded in 1833) and the Knights of Columbus (founded in 1882) are two prominent private Christian associations that have sought to address social issues in the public realm. In 1895 Leo XIII bestowed an apostolic blessing on the Knights of Columbus in recognition of the organization's work as a private religious association.

“human creatures” that distinguishes us “from the brute” (n. 6). Moreover, reason enables us to link “the future with the present” so that we can be masters of our own actions, and strive to act in accord with “the eternal law and the power of God” (n. 7). Through reason we can recognize our duties to self, others, and God in this life and imagine the life to come after death. Essentially, reason enables human beings to recognize and then act in accord with “right reason” or the natural law, that is, the structure or order that is a natural and essential part of the world. (see ns. 32 and 52, and footnote 38). For instance, Leo suggested that when we as human beings think/reason about the family, we can recognize that a family is a small society that is “older than any State” (n. 12) and that has “rights and duties which are prior to those of the community” (n. 13). Right reasoning also enables states to recognize and act in accord with the common good of society (n. 32).

One of the problems of the times, according to Leo XIII, is that there were groups and individuals who, rather than directing persons to reason and right reason, appealed to the human tendency to give in to narrow self-interests and other immoral qualities. Specifically, “there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up disorder and incite their fellows to acts of violence” (38). There are also private societies and associations that “are in the hands of secret leaders, and are managed on principles ill” (n. 54).

Religious associations are essential to the Church’s strategy for educating for social responsibility as presented in RN because they counter groups and individuals who appeal to immoral qualities and ill principles. Because of the influence of such groups and individuals the socio-moral teaching of the Church may fall on deaf ears or not to be recognized and heeded. However, religious associations provide a

haven where reason and a search for what is in accord with right reason can prevail against all effort to encourage distorted understandings of personal and social life. In fact, "every nation can witness to what religious associations have accomplished for the human race." Hence, "it is the duty of the State to respect and cherish them" (n. 53). In addressing the conditions of the working class, Leo XIII contended that Catholic religious organizations have and can continue "to better the condition of the working class by rightful means," that is, means that are in accord with right reason (n. 55).

According to Leo XIII, the insights of Christian associations are due to more, however, than their ability to be forums where right reason can prevail. Christian associations can make a distinctive contribution to discussions of moral and socio-moral issues because of their unique nature as private societies. More fully, "private societies" stand in contrast to the "larger society," or society as whole. The larger society is "civil society" or "public society" and is oriented to the common good of all its members. In contrast, private associations, including Christian societies, are oriented to the "private advantages of associates" (n. 51). Yet, Christian organizations as private societies, as indicated earlier, go beyond many other such societies in that their distinctive outlook is not limited by a concern for the advantages of members. Rather, Christian associations have a "share in the work of the gospel," that is, the work of preaching the good news of Christian faith within the world. As such, they provide forums for looking at moral and social issues from the broader and more insightful perspective of Christian faith, and viewing all people in the light of the Christian call to love others (n. 55). Hence, Christian associations are private societies, but their work has public significance. They make a distinctive contribution to public discourse because the broad and inclusive perspective they bring to issues, based as it is on an

expansive religious view of the world, can extend, deepen, and enrich right reason.

Leo XIII concluded RN with a reflection on the universal Church. He contended that the Church, as a whole, and “every minister of holy religion,” in particular, ought to seek “to secure the good of the people” and arouse “charity” as an “antidote against worldly pride and immoderate love of self” (n. 63). Essentially, Leo XIII called all Christians to recognize and embrace the public dimensions of Christian faith so that they can address the ills of their society. He also suggested that the universal Church, in a way that is parallel to the work of local, Christian associations, can draw insights from its religious outlook on life to make a distinctive contribution to public moral discourse, and in the process affirming yet also deepening social understandings of what is and is not in accord with right reason and the common good of society.

At that time, the primary venue for Christian moral education was the Sacrament of Confession (now known as Reconciliation), and the discipline of moral theology was concerned primarily with training priests to be confessors. To incorporate the insights of RN, the Church had to move beyond an exclusive focus on teaching people to avoid personally immoral actions, and to begin to nurture Christian virtues and a sense of Christian socio-moral responsibility. From the time of RN to the present Catholic educators have sought to show Catholics how they can engage others within and beyond the Church in dialogue about pressing socio-moral issues, and how they can analyze social issues from the expansive perspective provided by Christian faith in order to contribute to the betterment of human life.

Additionally, a renewal in Catholic education was underway at the time RN was released. This renewal was sparked by Leo XIII’s 1879 encyclical *Aeterni Patris* (AE) (Of the Eternal Father). The

encyclical offers a Christian philosophy for Catholic schools premised on the idea that the development of a capacity for right reasoning provides a foundation for authentic learning, and that education in Christian faith should include an exploration of how faith can aid and even expand right reasoning. Based on AE, the renewed social outlook and educational approach of RN, and subsequent statements on Catholic education (most notably Pius XI's 1929 *Divini Illius Magistri* [Christian Education of Youth] and the Second Vatican Council's 1964 *Gravissimum Educationis* [Declaration on Christian Education]), Catholic schools have become and remained central to the educational ministry of the Church, and have focused on both offering an education in Christian values and virtues and educating students to be citizens who can address social issues from a Christian moral outlook. Hence, from the dawn of the twentieth century to the present, Catholic schools have embraced a dual commitment to nurturing a sense of Catholic identity and educating Catholics to be responsible citizens in the societies in which they live.

Veritatis Splendor: Freedom, Truth, and the Grace of God

In 1978, almost a hundred years after Leo XIII opened the doors of the Church to the world, Karol Cardinal Wojtyla became Pope John Paul II. His election as pope was thirteen years after the close of the Second Vatican Council, at which the Church fully embraced dialogue with the world. On the eighth ballot of the 1978 conclave, the conclave turned to Wojtyla from Poland. As they considered him it became clear that the 58-year old Cardinal, who had been well-known and well-respected since his participation in Vatican II, had the energy and determination to provide the

leadership the Church needed at that time, and he received 103 of the 109 votes cast.⁴

Through his pastoral guidance, outreach to the world (visiting 129 countries during his pontificate), and consistent focus on the world-transforming nature of Christian faith, John Paul II shaped every facet of the Church's life. In terms of the social teachings of the Church, he clarified the central teachings and expanded their scope. Additionally, he sought to provide a new articulation of the foundations of the Church's teaching on morality and Christian moral education, including Christian education for social responsibility. The fullest expression of this new articulation is found in *Veritatis Splendor* (VS).

The specific problem addressed by VS is "an overall and systematic calling into question of traditional moral doctrine" that is due to the influence of certain contemporary "currents of thought." This problem is found, on the one hand, in the field of moral theology. That is, within theological debates "certain interpretations of Christian morality" have been advanced that "are not consistent with 'sound teaching' (2 Tim 4:3)," and that are ultimately "incompatible with revealed truth" (n. 29). On the other hand, this problem is a pastoral issue, which John Paul suggested has plagued the Church since its early days. However, he contended that the temptation to give into self-centered and immoral currents of popular thought had reached a point of crisis in the Church and society at that time (n. 30).

Questions have been raised about the extent to which John Paul II in VS described accurately and evaluated fairly interpretations of

⁴ See George Weigel, *Witness to Hope: The Biography of Pope John Paul II* (New York: Harper, 1999, 2001).

Christian morality presented in contemporary moral theology.⁵ However, because the focus of this article is Christian education for socio-moral responsibility and not moral theology, I will not address this issue. Rather, I will focus on examining the pastoral problem explored in the encyclical.

As already noted, John Paul II's underlying concern in VS was to safeguard sound moral teaching. To show how the Church's pastors can teach people to recognize and reject currents of contemporary thought that lead them away from a commitment to living in accord with objective moral truth, VS offered an *educational approach that is grounded in an understanding of God as Teacher and the teaching ministry of the episcopacy*. This approach is based on *two key concepts* and a call to develop a deep sense of the need to ground all human thought and action in an *openness to the grace of God*.

VS's approach to moral education is based on the premise that "revelation teaches that the power to decide what is good and what is evil does not belong to [humanity], but to God alone" (n. 35, see also n. 99). Hence, John Paul II suggested that God is the first and ultimate moral educator. From a Christological perspective, "Christ is the Teacher" and people should turn to Christ for answers about "what is good and what is evil" (n. 8). From a Trinitarian perspective, God inscribes in the hearts of all people the natural law to guide them in determining what morally must be done and what must be avoided. Jesus affirms the natural moral law, and as the

⁵ See James Gaffney, "The Pope on Proportionalism," in *Veritatis Splendor: American Responses*, ed. Michael Allsopp and John J. O'Keefe (Kansas City, MO: Sheed and Ward, 1995), 60-71; Charles E. Curran, "Veritatis Splendor: A Revisionist Perspective," in *Veritatis Splendor: American Responses*, ed. Michael Allsopp and John J. O'Keefe (Kansas City, MO: Sheed and Ward, 1995), 233-242; and Josef Fuchs, "Good Acts and Good Persons." *The Tablet* 247 (1993): 1444-1445.

“new Moses” rearticulates the “commandments of the Decalogue” and the moral principles by which human beings are called to live (n. 12). Then, persons and communities who are open to the saving grace of Jesus can be guided by the Spirit (n. 21).

John Paul II contended that “Jesus Christ primarily entrusted the ministry of teaching” to bishops, and that the pope and bishops as the ecclesial magisterium have a duty to safeguard sound moral teaching, that is, the moral teaching of the Church based on Scripture and the living apostolic tradition (n. 5). VS contended that the moral competence of the Church and its ecclesial magisterium is exercised not just in teaching the people of the Church, but teaching all people since the possibility for “authentic moral growth” can be realized only when people, whatever their background and beliefs are, live in accord with the “universal moral norms” taught by the Church (n. 96). Additionally, “the Church finds its support – the ‘secret’ of its educative power – not so much in doctrinal statements and pastoral appeals to vigilance, as in constantly looking to the Lord Jesus” (n. 85).

As teachers of morality, the bishops of the Church, according to VS, have two tasks: to “warn the faithful about the errors and dangers of certain ethical theories” and to “show the inviting splendor of truth which is Jesus Christ himself” (n. 83). In carrying out these tasks, the bishops are called by God to present “a clear and forceful presentation of moral truth” with “profound and heartfelt respect” and love for all people (n. 95). Ultimately, the bishops are called to help people form their consciences so that they can recognize and live in obedience to moral truth, rather than giving into the attraction of false values (see ns. 54, 58, and 60).

At the heart of VS’s approach to Christian moral education are two key concepts: *freedom* and *truth*. Both concepts were central to the writings of Karol Wojtyla and Pope John Paul II. According to

VS, because morality concerns the voluntary or free pursuit of what is known through reason as being morally good, freedom is central to morality and "there is no morality without freedom" (ns. 71 and 34, quote from n. 34). To understand the true nature of human freedom, we must, John Paul II argued, recognize that freedom is dependent on truth. Essentially, John Paul II pointed out that when our voluntary acts are in accord with our true nature as human beings and with the order of objective moral values in the world, our actions are free acts that enhance and further develop our freedom to act in relation to others and the world. In contrast, when our voluntary actions are not in accord with truth (acts such as lying, cheating, and adultery, for instance) our lives and relationships are inevitably diminished rather than enhanced. Moreover, VS pointed out that some acts are intrinsically evil, that is, they can never be in accord with truth and can never enhance human freedom because they violate "the fundamental and inalienable rights of the human person" (n. 97, see also ns. 79-83 and 96). Such acts include "homicide, genocide, abortion" and other acts that are hostile to life, violate the integrity or dignity of the human person, or "coerce the spirit" (n. 80).⁶

VS also discussed freedom as a gift that must be "received like a seed and cultivated responsibility" (n. 86). We begin to cultivate the seed of freedom by loving God and neighbor and keeping the commandments (n. 13). Then, to move toward mature freedom we must be willing to follow God and be led by the truth to grow morally (n. 17). Hence, in our lives we are called to journey toward truth and freedom, and toward greater union with God (ns. 13, 15, 27, ad 42). Ultimately, Christians have a vocation to freedom, that is,

⁶ John Paul II offered an expansive, and arguably an overly expansive, understanding of what should be regarded as being intrinsically evil. For a helpful discussion of this issue see James T. Bretzke, "Debating Intrinsic Evil: Navigation between Shibboleth and Gauntlet" in *Horizons* 41/1 (2014): 116-129.

we are called to live in obedience to divine law and in doing so to strive to achieve “true personal freedom” (ns. 17 and 83, quote from n. 83).

VS added that freedom has a “tragic aspect” because we are tempted to betray our “openness to the True and Good,” that is, to no longer ground our freedom in a commitment to truth (n. 86). VS suggested that in our contemporary era people have given in to this temptation to such a great extent that we are now experiencing a “genuine crisis,” a crisis of freedom and truth (n. 5). In some cases, this crisis involves the “exalting of freedom,” that is, making subjective moral judgement and voluntary action the absolute norm or value. In these instances, we see clearly a loss of “the sense of the transcendent,” a sense that our moral judgments must be anchored in a commitment to seeking what is objectively true and good. In other cases, denying the existence of transcendent truth and goodness has led to a denial of “the very reality of human freedom.” Those who deny human freedom hold, essentially, that there are no transcendent truths and values to guide human action and that human life is conditioned, even determined, by social and contextual factors beyond human control (n. 32). To address distorted understandings of human freedom, VS proposed that bishops should assess the moral situation of the world and present anew the splendor and beauty of truth and Jesus as the Truth, and to call people to once again anchor their use of human freedom in a commitment to truth.

VS suggested that moral education can be envisioned as involving efforts to help people embrace “freedom of conscience” as “freedom ‘in’ the truth.” In this sense, “the Magisterium does not bring to the Christian conscience truths which are extraneous to it; rather it brings to light the truths which it ought already to possess, developing them from the starting point of the primordial act of

faith" (n. 64). Stated differently, as human beings we have intertwining senses of faith and morality. These aspects of our personhood beckon us to raise questions about the ultimate meaning and purpose of our lives, and to seek what is morally good in society and to seek God. VS called the bishops as moral educators to encourage the development and strengthening of conscience so that Christians are able (or better able) to distinguish between the appeal of what is truly good and the appeal of false options that diminish rather than enhance our freedom.

VS also proposed that the bishops are to seek "the renewal of social and political life" (ns. 98-101). VS suggested that this involves challenging "ways of looking at" humanity, "society and the world" that are not grounded in a true understanding of the "moral sense" and the "religious sense" present within each human person (n. 98). It also entails making way for the "authentic freedom of the person" by working against the various forms of totalitarianism found in the world. These are based on a denial of both transcendent truth and "the transcendent dignity of the human person." Within these forms of totalitarianism the "force of power takes over" in the absence of a sense of objective morality to guide social life, with a resulting failure to respect fundamental human rights (n. 99). John Paul II also called the bishops to address "an alliance between democracy and ethical relativism, which would remove any sure moral reference point from political and social life, and on a deeper level make the acknowledgement of truth impossible" (n. 101).

To understand VS we must also recognize that in it John Paul II claimed that all human striving, including morality, must be grounded in an openness to the grace of God. As John Paul II pointed out, "To imitate and live out the love of Christ is not possible for [the human person] by [his/her] own strength alone." We must rely on the

guiding grace of the Spirit (n. 22). On a personal level, the importance of being receptive to God's grace as a moral guide is illustrated by the problem of an erring conscience that is due to invincible ignorance. As VS explained, invincible ignorance is "an ignorance of which the subject is not aware" and "is unable to overcome by" him/herself (n. 62). Essentially, John Paul II drew attention to the fact that we are affected by the limitations of human finitude and sin, and we need to turn to God to help us overcome these limitations. On a social level, John Paul II noted that striving to be a consistent witness to moral truth in everyday life, "even in the most ordinary circumstances," can be difficult, and we require the grace of God, prayer, and sometimes even heroic moral commitments to make our way in the world (n. 94). Sometimes, VS noted, in witnessing to the truth Christians are called to martyrdom (n. 76).

The significance of VS for religious education for socio-moral responsibility and civic engagement can be seen more clearly if we first look back to Leo XIII and RN. While RN utilized Thomistic understandings of reason and right reason, it incorporates into Catholic social thought modern foci on human rights and individuality (that is, on the nature of each person as a distinctive and unique subject who stands apart from society).⁷ While these foci have provided a starting point for the Church to engage the broader world, an emphasis on individuality has also led in some cases to loss of moral insight, and this loss was highlighted by VS.

⁷ Ernest L. Fortin shows clearly how RN incorporates a modern understanding of human rights into a medieval, Thomistic outlook on life. However, Fortin fails to appreciate the larger purpose of RN when he claims that it seeks to reclaim a premodern social outlook. RN shows how the Church can *begin* (not end) with a premodern outlook, and then move forward from there to engage the world while at the same time *retaining* a distinctive socio-moral stance that remains in continuity with the established traditions of the Church. See Ernest L. Fortin, "'Sacred and Inviolable': *Rerum Novarum* and Natural Rights," in *Theological Studies* 53:2 (1992): 203-233.

VS offered, essentially, a corrective approach to education for Christian personal and social moral responsibility. While it affirmed the importance of human rights (see for example, ns. 13, 27, 31, 51, 84, and 96), it showed how the Church, in its desire to move beyond isolation to engagement beginning with RN, failed to consider adequately how it could distinguish between the positive and negative, life-giving and death-dealing, aspects of contemporary culture. VS called bishops as moral educators to strive to show how moral outlooks distorted by a morally relativistic and overly individualistic focus often lead not to self-fulfillment and human flourishing, but to self-frustration and the disintegration of the moral fabric of society. VS also sought to correct distorted understandings of freedom as freedom of personal choice that have led to a forgetfulness of God, and that have directed people away from the guidance provided by the moral wisdom of Christian communities and faith traditions. At the same time, VS outlined how a commitment to seeking what is objectively true and good can enable people to distinguish moral error from moral truth, and then mature morally and spiritually. It also explored how society can be renewed through a renewal of morality.

The temptation to turn to overly subjective and relativistic understandings of morality is, arguably, even greater today than it was in the mid-1990s. For many of those who recognize the dangers of this temptation, VS is regarded as being a valuable resource for understanding the ways moral outlooks have become distorted, and then renewing our sense of morality. Hence, VS has had a significant influence on ways of looking at moral issues and moral education within and beyond the Church. One commentator has even claimed that "it may well turn out to be one of the most important

papal texts in modern history.”⁸ For Catholic educators working in Catholic schools, VS is, arguably, a call to ground efforts to nurture senses of Catholic identity and Christian moral responsibility in a relationship with God and an understanding of the Church’s moral teaching. At the same time, Catholic school educators should take to heart VS’s teaching that we should be attentive to overly subjective and other distorted understandings of human freedom, and strive to help people to recognize how personal and social morality should be anchored in a commitment to seeking what is objectively right and good as a necessary foundation for moral choices that can lead to authentic human flourishing.

VS: A Critical Perspective

While VS has been an important resource for Christian moral education, it also has some significant limitations. Most notably, while VS sought to show how the bishops can foster dialogue about “the renewal of social and political life” (ns. 98-101), it has had only limited success in this regard because it presented a non-dialogical stance on multiple levels. First, while VS did discuss the role of the Church to teach all people, the Church’s teaching was presented as being unidirectional, not dialogical: the ecclesial magisterium takes a stance against what it sees as the moral corruptions of contemporary culture and announces and, hence it is presumed, teaches moral truth.⁹ Because VS failed to recognize the sincere attempts by people

⁸ Samuel Gregg, “*Veritatis Splendor*: The Encyclical that Mattered,” in *Crisis Magazine*, April 16, 2013, accessed January 15, 2017, <http://www.crisismagazine.com/2013/veritatis-splendor-the-encyclical-that-mattered>. See also George Pell, “Human Dignity, Human Rights and Moral Responsibility,” in *Catholic Moral Teaching in the Pontificate of John Paul II*, ed. Kevin T. McMahon (Wynnewood, PA: Saint Charles Borromeo Seminary, 2004), 1-18.

⁹ It could be argued that VS is dialogical in that 1) VS’s chapter 1 reflection on Jesus’ dialogue with the rich young man (Matthew 19) attempts to draw people into dialogue

within contemporary culture to be guided by a sense of transcendent truth and value, many people have been unable to hear and appreciate its message. Many of those who have encountered it, have perceived it to be an attempt by the ecclesial magisterium not to teach and guide, but to impose its views on the world.¹⁰

Second, VS envisioned relations within the Church in non-dialogical ways. The pope and bishops (that is, the ecclesial magisterium) were regarded as being the primary moral teachers and as having privileged moral insight. VS even posited that the voice of the ecclesial magisterium contains "the voice of Jesus Christ, the voice of the truth about good and evil" (n. 117). From this privileged position, VS contended, the ecclesial magisterium discerns which moral options are in accord with truth. It then has the responsibility to "announce and teach authentically," "declare and confirm the principles of the moral order," and "pronounce on moral questions" (n. 64). VS left no room for the people of the Church to participate in the moral discernment of the Church. It did not acknowledge that each person is a unique manifestation of the image of God who can make a distinctive contribution to efforts to discern and act in accord with what is morally good and true. VS also failed to acknowledge the commitment that developed within the Church during the

about fundamental moral questions, and that this sets the stage for the discussion in the following chapters, and 2) VS builds upon the Vatican II posture of dialogical engagement with the world, especially as presented in *Gaudium et Spes*. However, for a discussion of the structure of VS to support the claim that VS does not offer a substantive discussion of the importance of dialogue about fundamental moral questions, see Edward R. Sunshine, "Veritatis Splendor et Rhetorica Morum: The Splendor of Truth and the Rhetoric of Morality," in *Veritatis Splendor: American Responses*, ed. Michael Allsopp and John J. O'Keefe, (Kansas City, MO: Sheed and Ward, 1995), 157-176. For an argument refuting the claim that VS stands in continuity with the dialogical posture of Vatican II see Mary Elsbernd, "The Reinterpretation of *Gaudium et Spes* in *Veritatis Splendor*," *Horizons* 29 (2002): 225-239.

¹⁰ See Richard A. McCormick, "Some Early Reactions to *Veritatis Splendor*," in *Theological Studies* 55 (1994): 581-506. McCormick provides an excellent summary of both positive and negative reactions to VS.

hundred years before it was issued, to respect the moral discernment and decision-making of local Christian communities around the world. (In addition to RN see for example Paul VI's *Octogesimo Adveniens* [The Eightieth Anniversary of *Rerum Novarum*] n. 4). Hence, VS backed away from the commitment to dialogue about moral issues within and beyond the Church that has been a hallmark of the Church's approach to addressing socio-moral issues since RN. In doing so it moved the Church back towards the isolation from the world that plagued it in the latter half of the nineteenth century and hindered its mission to preach the gospel.

VS's failures to acknowledge the sincere efforts of lay men and women to lead good moral lives and to respect the moral responsibilities of local Christian communities, have been seen as signs of distrust that have led some people of faith to distance themselves from the institutional Catholic Church. VS's assertion that the voice of the ecclesial magisterium contains the voice of Christ (essentially equating the ecclesial magisterium with Christ) has also been seen by many to reveal a lack of critical self-awareness within the leadership of the Church that could lead (and, in fact, too often has led) to abuses of power and failures to address misdeeds and mishandling of issues by members of the episcopacy (such as in the current crises of sexual abuse within the Church).

Overall, among those who have a heightened sensitivity to the moral complexities of our times and the overly subjective and distorted understandings of morality found in our contemporary era, VS is often seen as a clarion call to reassert a commitment to seeking what is objectively true and good. Yet, for those who begin socio-moral reflection with a commitment to dialogue, based on respect for all persons as made in God's image, VS tends to be regarded as a document that privileges the voices of a few (the

ecclesial magisterium), and excludes the voices of many. For Catholic educators working in Catholic schools, VS does demonstrate clearly the importance of anchoring a sense of Catholic identity in an understanding of the moral teachings of the Church and a commitment to seeking moral truth. Yet it does not provide a fruitful guide for educating Christians to develop a sense of social-moral responsibility that can enable them to enter into conversation with all people of good will in addressing issues concerning the common good of society.

Insights for Catholic Education and Teaching Catholic Social Ethics

Today, the Church is led by a pontiff, Francis, who is very different in some ways from John Paul II. For instance, in *Evangelii Gaudium* (EG) (The Joy of the Gospel), Francis recognized the need for a "sound 'decentralization'" (n. 16) in the Church, with socio-moral issues again being addressed when appropriate at the local level first. In EG Francis also renewed the commitment to dialogical engagement that has been central to the Church since RN (ns. 169-179). Guided by the outlook articulated by Pope Francis, and drawing insight from the tradition of Catholic socio-moral thought, especially Leo XIII's RN and John Paul II's VS, I propose in this concluding section to offer some basic guidelines and concrete suggestions for nurturing a sense of socio-moral responsibility / citizenship in Catholic schools today.

First, I propose that education for socio-moral responsibility in Catholic schools be grounded in a sense of Catholic identity as inclusively catholic (small "c") and at the same time distinctively Catholic (capital "C"). From the time of RN to the present a hallmark

of Catholicism has been Catholics' willingness to work with all people of good will in public forums to address pressing socio-moral issues. While this commitment was downplayed during the pontificate of John Paul II, Pope Francis has vigorously reaffirmed it. Today, an openness to seeking universal/catholic moral understanding is at the core of Catholic identity.

At the same time, Catholicism's valuing of inclusivity sets the Church apart from many persons and groups. In striving to look at moral issues from a universal perspective, the Church opposes all individualistic, religiously sectarian, and nationalistic outlooks. In discussing the importance of Catholic involvement in public discussions of socio-moral issues in RN, Leo XIII called Catholics to speak out against all forms of narrowly self-interested or ideological ways of thinking. In VS John Paul II re-affirmed Catholicism's commitment to seeking universal moral truth, suggesting that all forms of moral reasoning that are not based on a recognition of "the transcendent dignity of the human person" can never lead to a sound conclusion, and as a result can only diminish human freedom if they become the basis for action (n. 99). Overall, one of the primary and distinctive characteristics of Catholic identity is the conviction that there are universal moral truths and, while these universal moral truths can never be known fully – just as God can never be fully known – human beings should strive in all instances to realize as full a measure as possible of universal justice, love, and peace rather than to accept the more limited aim of striving to realize some relative moral good in a specific social context.

In teaching social ethics in Catholic schools, educators can begin with a focus on catholic/universal openness and inclusivity. In the early grades, teachers can introduce the idea that there are natural moral laws such as the law to respect people as people, and discuss

the importance of obedience to moral laws. They can stress that we call natural moral laws "catholic" or "universal" because they apply to everyone and all societies. As children progress through the primary grades, educators can discuss how the moral law comes into play in exchanges between people as they strive to treat each other fairly, and how when people make agreements with one another each person is morally responsible, except of course in mitigating or unusual circumstances, for holding up their end of the deal. In junior high, as young people develop a reflective sense of self-identity, socio-moral education can begin to focus on the importance of developing a sense of moral selfhood that is lived out in just and caring relations with others in society. In the early years of high school as young people continue to mature the focus can shift again and educators can explore how our sense of moral selfhood is grounded in a social order, that is, socio-moral norms and laws and legal obligations. Educators can return to and then explore more fully in the later years of high school how socio-moral norms can be grounded in a moral outlook that is catholic/universally open and inclusive. At that point, educators can guide students in reflecting on how a mature moral perspective is grounded in a sense of moral truth and value as being prior to all societies and how a moral outlook can lead a person to be more open to the transcendent, especially the transcendent dignity of the human person.¹¹

Moreover, the term "citizenship" can be introduced in the early grades and be explained in terms of our obligations to obey the laws of society and treat others fairly. Then, in junior high and high school, teachers can lead students to deeper and deeper levels of

¹¹ My discussion of moral education draws insight from my own experience as an educator and Lawrence Kohlberg's theory of moral development. See Lawrence Kohlberg, "The Cognitive-Developmental Approach to Moral Education," in *Moral Education ... It Comes with the Territory*, ed. David Purpel and Kevin Ryan (Berkeley, CA: McCutchan, 1976), 176-195.

reflections on the moral obligations of a person as a citizen, the moral responsibilities of citizens to adhere to just social norms and laws and oppose social injustices, and the meaning of justice and other catholic/universal values as the foundation of citizenship.

To complement explorations of catholic morality, Catholic educators can explore the distinctive nature of a Catholic moral outlook. In the early years of grade school, educators can discuss how Catholic moral norms *support* natural, universal/catholic moral laws. As children mature and begin to focus on the morality of exchanges and relationships between people, educators can discuss how Catholic norms can make us more aware of what is morally right, good, and true and how they can, thus, help to *protect* people against unfair treatment. In junior high, educators can emphasize how Catholic moral norms can inform the development of a sense of moral selfhood. Then, in junior high and high school, as educators guide people in discussing how universal moral norms are prior to and foundational for socio-moral norms and values, they can discuss how a Catholic moral outlook, as grounded in an expansive, universal, and transcendent sense of moral truth and value, can *enrich and even expand* a person's understanding of socio-moral norms and the obligations of citizenship. At this point, educators can explore how a Catholic moral outlook can help people recognize the distorting influences of overly individualistic, sectarian, and nationalistic perspectives.

In some Catholic schools today many of the students are not Catholic. In these schools Catholic educators can distinguish between learning about, learning from, and learning to be. They can begin by inviting all students to *learn about* the distinctive tradition of Catholic morality, which includes the development of Catholic Social Teaching and the modern renewal of moral theology – both of

which began with RN. Concretely, in grade school educators can introduce the Catholic story and how concerns for personal and social morality are essential to this story. They can also discuss the core concepts of CST and moral theology in concrete terms; for example, providing and then discussing examples of loving and just actions. Then, beginning in middle school and throughout high school, students can explore the Catholic moral tradition and its core concepts in greater and greater depth. Moreover, the facts and concepts of the Catholic moral tradition can be presented in an academically rigorous manner, and students can be tested on their knowledge of the tradition.

Since the Catholic moral tradition emphasizes the universal nature of moral truth and value, Catholic educators can also invite students of all faiths and philosophical commitments to *learn from* this tradition, that is, to compare and contrast the Catholic moral tradition with their own moral perspective in order to refine and further develop their sense of how their moral outlooks are grounded in a search for universal and transcendent truth and value. For Catholic students, Catholic educators can guide them in *learning to embrace* the Catholic moral tradition as foundational for their own moral perspective. Concretely, educators can guide students in learning from and learning to embrace the Catholic moral tradition through such learning activities as journaling, personal reflection and discussion exercises, service learning, and conversations with respected and trusted adult members of a faith community in a safe environment.

Additionally, in teaching social ethics in Catholic schools, educators should guide students in learning both critical and narrative modes of moral reflection. On the one hand, there is a strong tradition in Catholicism of reliance on right reason or what today is

more commonly called critical reflection. Educators can teach students to reflect critically on socio-moral issues by modeling for them how we can step back from these issues and strive to evaluate them from a perspective that is as universally inclusive/catholic as possible. The US Catholic bishops have suggested that critical, socio-moral reflection can be guided by seven fundamental themes drawn from Catholic Social Teaching: the life and dignity of the human person; the call to family, community, and participation; rights and responsibilities; an option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; and care for God's creation. In the Hong Kong Catholic Diocese, the Catholic Education Office offers five core values to guide critical reflection on socio-moral issues: truth, justice, love, life, and family. Those teaching social ethics in Catholic schools can work from guidelines for moral reflection that are grounded in the Catholic moral tradition, and that have been developed for that context. If no such guidelines exist, Catholic educators can develop them or they can adopt or adapt the three principles for guiding socio-moral reflection presented by John Paul II in *Centesimus Annus*: the dignity of the human person, solidarity, and subsidiarity. Using available guidelines for moral reflection, educators can teach students to step back from their particular life perspectives and to think about how they, in evaluating and making decisions about moral issues, can seek to realize as full a measure of objective truth and value as possible. However, Catholic educators need to consider the developmental readiness of their students and the developmental appropriateness of the guidelines for moral reflection they use. Many students may not be ready to begin to discuss some of the more complex concepts of the Catholic moral tradition, such as solidarity and subsidiarity, until the latter years of high school. Still, educators can begin in grade school to help students develop abilities for critical reflection. For instance,

educators can lead grade schoolers into critical reflection by having them look at social problems, and then inviting them to imagine ways in which positive changes could be made in society to address these problems. Additionally, educators can promote greater understanding of social issues from the beginning of grade school through high school by illustrating the core concepts of the Catholic moral tradition with concrete examples and case studies.

On the other hand, the history of Catholicism includes the development of Catholic Social Teaching and the modern renewal of moral theology. These moral trajectories are parts of the narrative or story of Catholicism that embodies the moral wisdom of the Church – a wisdom that cannot be conveyed by a set of principles, themes, or values alone. Moreover, we can understand the Catholic moral tradition better by exploring these moral trajectories and reflecting on both their strengths and limitations. Concretely, beginning in the grade school years students can begin to explore the story of the Catholic moral tradition by discussing, for example, Pope Leo XIII's efforts to reach out beyond the walls of Vatican City to explore how the Church could address the pressing social issues of the day, Pope John XXIII's effort to open the windows of the Church that culminated with the Second Vatican Council, Pope John Paul II's focusing on renewing a sense of the splendor of truth and authentic freedom and the need to turn in all things to God for guidance, and Pope Francis's call to attend to the importance of experiencing and sharing the joy of the Gospel. Most people appreciate a good story; and the Church has many good stories to tell that convey aspects of the Catholic moral tradition. By sharing and discussing these stories throughout grade and high school, educators can guide students in learning about and learning from the moral wisdom embodied in the Catholic moral tradition. (In exploring RN and VS I have told part of the story of the Catholic moral tradition in this article.) Then,

beginning in the high school years students can be invited to explore possible connections between their life stories and the narrative of Catholic morality, and consider what they can learn from the Catholic story (both its past and its continual unfolding) that can inform their efforts to narrate the ongoing unfolding of their own personal and communal moral journeys.

However, educators should keep in mind that an ability for narrative coherence (that is, an ability to think of one's life as a coherent whole with a thread of continuity running from one's past to the present and then projecting outward to the future) does not develop fully until the early young adult years (usually between the age of 20-25). Additionally, people's capacity to draw insight from narrative reflection on their lives can deepen and mature as they move throughout the adult life cycle. Hence, in sharing and discussing the narrative of the Catholic moral tradition in the high school years, educators should encourage the development of a commitment to ongoing and even life-long study and reflection of the Catholic moral tradition.

Second, I propose that in teaching social ethics in Catholic schools, educators teach people how to engage in both dialogical and dialectical modes of public discourse. As already noted, based on a respect for the transcendent dignity of all human persons the Church has, since the issuance of *RN*, been committed to engaging in public dialogue about what is morally good and true in addressing socio-moral issues. Theologically, this commitment is based on the premise that God is present in the life of each person, each religious community, and each social and political community throughout the world. Building upon this tradition of dialogue, educators in Catholic schools can teach students about the importance of dialogue, including dialogue about moral issues, and model dialogical

processes of inquiry and engagement. Correspondingly, they can encourage respect for human rights and religious and political freedoms as being foundational for authentic dialogue. They can also encourage people to resist non-dialogical ways of relating to others (going beyond citizenship education, we can note that this should include teaching about the importance of dialogue within the Church), because such ways of relating fail to respect the dignity of persons and the integrity of communities.

Given that many students in Catholic schools today are not Catholic, educators can model and foster a commitment to dialogical inquiry, including socio-moral inquiry, by sharing Catholic traditions with students and then inviting students from other religious traditions to share their experiences of their own traditions. Educators in Catholic schools can also incorporate materials on other religious traditions into the curriculum for religious and moral education, and invite local religious leaders from those traditions to address their classes. In particular, educators can explore how the great religious traditions of the world, while grounded in an openness to God/the divine, offer resources for forming and informing an understanding of the socio-moral dimensions of life. For instance, educators can explore how a Christian vision of welcoming and working to bring about the fuller realization of the Reign of God, a Jewish understanding of *tikkun olann* (repair of the world) as the spiritual purpose of life, and the Confucian concept of the cultivation of *ren* (humanity) as the ultimate goal of life, can all provide a foundation for robust socio-moral visions. Ultimately, Catholic educators should strive to show how people of diverse religious traditions can work together as citizens to seek the common good of their society. Similarly, educators can encourage students to explore socio-moral issues from differing perspectives, and consider how

those who hold these perspectives can be brought together for mutually enriching conversations.

Moral education for responsible involvement in the society should also teach the art of dialectical inquiry. Dialectical inquiry is based on the premise that we can develop a fuller understanding of life by examining contrasting, competing, or sometimes even opposing personal, social, moral, and spiritual perspectives. Educators can from grade school through high school teach dialectical inquiry by discussing in age appropriate ways the dignity of the human person and human rights and then juxtapose this discussion with an exploration of the belief that we are called to welcome and work to bring about the fuller but not yet realized Reign of God in the world. Similarly, at all grade levels educators can encourage in age appropriate ways the moral development of each person as a unique person, but then discuss how our lives would be severely impoverished if they were not shaped by participation in civic and religious communities and the moral insights of established traditions. During the high school years educators can also teach about how, in striving to develop the virtue of citizenship, people need to learn to balance sometimes dialectically opposed commitments to seeking what is in the best interest of our country domestically, on the one hand, and how our country can and should be committed to contributing to the common good of the world community on the other. From a religious perspective, teaching dialectical inquiry can help student understand the limitations of critical reflection and develop a fuller appreciation of human dependence on God's guidance in making sense of the complexities of our lives and world.

Third, I propose that in teaching social ethics in Catholic schools, educators can invite students to learn the practice of moral

discernment. In everyday life, discernment is the ability to judge well, to make choices that lead to the best possible outcome. Theologically, discernment involves learning to be attentive to where one does or does not experience the guiding presence of the Spirit (from a Christian perspective) or the Divine or Ultimate (or in whatever way one refers to the transcendent dimension of life and the world if one is an adherent of a religious tradition other than Christianity). The practice of moral discernment unites dialogical and dialectical reflection with critical and narrative reflection. Socially, moral discernment is the art of bringing together the various ways people look at socio-moral issues, reflecting critically on these perspectives, holding contrasting and opposing viewpoints in dialectical tension, and then striving to understand the best way to move forward (to narrate one's way from the present toward the future) in a concrete context or situation. Theologically, the practice of discernment is grounded in a recognition of our ultimate dependence on God, and can guide us to see how with God's guidance we can edge our way beyond the influences of sin, selfishness, and violence in our lives and world, and glimpse the tremendous beauty and goodness of the created world and the splendor of truth and Truth as a guide for our moral and religious journey through life.

Educators can lay the foundation for teaching discernment in grade school by affirming and then nurturing children's natural senses of spirituality and morality, and discussing how they are both ways of connecting with the transcendent dimensions of life, that is the "bigger picture" of life. Beginning in the middle school years, as a sense of selfhood develops, educators can explore how we can develop a deeper understanding of our lives and life possibilities when our sense of moral selfhood is related to our spirituality, and we are open to the guidance of God in our lives. As young people

mature in the later years of high school and beyond, educators can guide students in bringing both the social and religious aspects of their moral outlooks to bear on their efforts to make the best moral choices they can in addressing the complex moral issues of everyday personal and communal living.

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[摘要] 本文從天主教倫理傳統探討兩份教會文件：良十三的《新事》通諭（1891）和若望保祿二世的《真理的光輝》（1993）。本文的焦點是，這些訓導如何帶領教育工作者，特別是那些在天主教學校任職的人士，思考有關天主教身份和培育這身份與公民教育的關係。本文的最後部分提供一些基本指引，建議在今日的天主教學校如何培養社會道德／公民責任。

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

**跨課程的天主教社會訓導：
理論與實踐的啟迪**

Peta GOLDBURG, rsm

[ABSTRACT] 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 Catholic social teaching was not sufficiently integral and explicit in educational programs and consequently teachers should be encouraged to integrate CST into all mainstream subjects. Integrating CST into the general curriculum would extend the notion of Catholic identity beyond worship, ethos and Religious Education. This article 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.

Introduction

The Catholic school's task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life¹

The identity of Catholic schools is being challenged by an increasingly pluralised and secularised society.² This article examines the issue of Catholic identity and the ways in which some Catholic school authorities are attempting to integrate a Catholic perspective across the general curriculum. In parts of Australia and Canada, a focus on Catholic Social Teaching (CST) is being used as one way of emphasising and articulating the Catholic identity of schools.

Catholic Identity

In every location, Christian identity is filtered through a cultural lens. From its beginnings, Christian faith was deeply influenced by its cultural setting within first century Judaism. Later, as Christianity spread throughout the world it reflected a diversity of perspectives. Before the Second Vatican Council (1962-65), there were many practices which distinguished Catholic Christians from other people

¹ Congregation for Catholic Education, *The Catholic School*, 1977, par. 37

² Dider Pollefety and Jan Bouwens, *Identity in Dialogue: Assessing and Enhancing Catholic School Identity*. (Berlin: Verlag, 2014).

and gave them a strong sense of identity. Since Vatican II, some of these external aspects of Catholic identity have faded away. Over the last ten to fifteen years, Catholic identity has been impacted by an increasingly secularising and pluralised culture and, in an endeavour to address these societal changes, Catholic education authorities have focused on developing the Catholic identity of schools.

The Declaration on Christian Education (*Gravissimum Educationis*) (1965) promulgated during the Second Vatican Council not only reaffirmed the Church's commitment to provide a Catholic education for children at every level but also indicated that a Catholic school should be "animated by the Gospel spirit of freedom and charity... to order the whole human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and humankind is illumined by faith."³ Twelve years later, the Congregation for Catholic Education in *The Catholic School* said in 1977 the "Catholic School ... preforms an essential and unique service for the Church...[participating] in the dialogue of culture with her own positive contribution to the cause of the total formation of humankind".⁴ The Congregation warned that "as the State increasingly takes control of education and establishes its own so-called neutral and monolithic system, the survival of those natural communities, based on a shared concept of life, is threatened".⁵ Consequently, as part of the educational process, Catholic schools should be particularly

Sensitive to the call from every part of the world for
a more just society, as it tries to make its own

³ Vatican II Council, *Gravissimum Educationis* (hereafter GE), *Decree on Christian Education*, par. 25.

⁴ Congregation for Catholic Education, *The Catholic School*, par. 15.

⁵ *Ibid.*, 20.

contribution towards it.⁶ Often what is perhaps fundamentally lacking among Catholics who work in a school is a clear realisation of the identity of a Catholic school and the courage to follow all the consequences of its uniqueness.⁷

More recently, in 2013 in *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, the Congregation said:

It is important for Catholic schools to be aware of the risks that arise should they lose sight of the reasons why they exist. This can happen, for example, when they unthinkingly conform to the expectations of a society marked by the values of individualism and competition...Catholic schools are called to give dutiful witness by their pedagogy (#55, 56) ...the curriculum is how the school community makes explicit its goals and objectives...in the curriculum the school's cultural and pedagogical identity are made manifest (#64)...Catholic schools are encouraged to promote a wisdom-based society, to go beyond knowledge and educate people to think, evaluating facts in the light of values...the curriculum must help the students reflect on the great problems of our time...including humanity's living conditions" (#66).⁸

It is evident then that the Church calls on Catholic schools to educate the whole person and to pay particular attention to providing a Catholic perspective across the whole curriculum.

⁶ Ibid., 58.

⁷ Ibid., 66.

⁸ Congregation for Catholic Education. *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, par. 55, 56, 64, 66.

Key Elements of Catholic Identity in Four Scholars' Works

Given the breadth of expression within the Catholic Christian tradition, it can sometimes be difficult to confine to a limited set of terms what makes people Catholic. At all times, it is important to avoid oppositional frameworks such as 'we do this' but 'they do that', because, when we express Catholic identity in oppositional terms, we miss some of the central elements of the Gospel call. For instance, in the story of the Good Samaritan, Jesus is asked, who is my neighbour? Clearly a question of identity: who belongs to this group and who does not belong? In asking the question, the young man wants Jesus to mark out the boundaries of faith and practice that separate his group from other groups. In response, Jesus tells a story of an outsider and how he not only helped the wounded man but acted out of the mercy of God. The story suggests that we should begin not with how we identify ourselves, but with how we meet people who present themselves to us.

A number of scholars have attempted to provide an outline of what they see as the key elements of Catholic identity. While each scholar uses a particular lens, together significant insight can be gained into aspects of Catholic identity when the different viewpoints are presented. The work of four scholars, Andrew Greeley (USA), Thomas Groome (USA), Gerald Arbuckle (Australia) and Lieven Boeve (Belgium) provides a foundation for different perspectives on Catholic identity which are of interest to educators.

Andrew Greeley

The Catholic priest and sociologist, Andrew Greeley⁹ (1989) says that there is a distinctly Catholic imagination which enables Catholics to see the world through a different set of lenses. Greeley, a sociologist, conceptualises religion as a cultural/symbolic system, and suggests that inter-religious and denominational differences are not fundamentally doctrinal or ethical but rather the outcome of distinct imaginations or narratives that shape different views of the world. A Catholic-Christian narrative/imagination emphasises the presence of God in the world, whereas the predominant Protestant narrative emphasise God's distance and transcendence. Greeley concludes that a Catholic imagination is hope-filled rather than hope-less and as a consequence in Catholic narratives, salvation triumphs. He also says that religious-symbolic narratives are transmitted through a variety of communication forms and that the Catholic tradition is therefore, in constant dialogue with culture. Greeley points out that the Catholic imagination is different from, but not superior to, any other imagination. Greeley's insights provide one way of exploring the multilayered experience of identity within the Catholic-Christian tradition.

Thomas Groome

Thomas Groome,¹⁰ professor in theology and religious education at Boston College, notes that as Christians, Catholics hold in common with Protestants the Person of Jesus, the only Son of

⁹ Andrew Greeley, *Religious change in America* (Cambridge: Cambridge University Press, 1989).

¹⁰ Thomas Groome, *What makes us Catholic* (New York: HarperOne, 2002).

God¹¹ and therefore, as disciples of Jesus the Christ, people should model their lives on Jesus. Groome also interprets the phrase in John's Gospel "in my Father's house there are many dwelling places" (John 14:2) as a way of expressing Christian identity. For him, the Catholic room is one room among many rooms but the Catholic room is distinctive because it is a collage of beliefs and practices rather than exhibiting one single defining feature. Groome identifies nine characteristics of Catholic identity: Positive understanding of the person; Commitment to community; Sacramental outlook on life; Scripture and Tradition; a Holistic faith; a Commitment to justice; Universal spirituality; Catholics are catholic (universal); and the role of Mary in the Tradition. Central to his understanding of Catholic identity is a sacramental view of the world and God's presence in the whole of life.

While a sacramental view of the world is essential for Catholic Christianity, it is more easily expressed throughout the religious life of the school which includes prayer, ritual, formation and justice initiatives than it is precisely articulated in the wider curriculum.

Gerald Arbuckle

Gerald Arbuckle,¹² Australian priest and cultural anthropologist, approaches Catholic identity from the perspective of engagement and refers not to one Catholic identity but to multiple Catholic identities. His focus is on examining how Catholic institutions engage people who are not members of the Catholic Church or, even if they are Catholic, have little or no knowledge of

¹¹ Catechism of the Catholic Church, par. 426.

¹² Gerald Arbuckle, *Catholic Identity or Identities: Refounding Ministries in Chaotic Times* (Collegeville: Liturgical Press, 2013).

the faith. He analyses a number of models which attempt to re-present the Catholic story and vision to people with the hope that it may encourage them in a personal conviction of its truths and values.

Arbuckle presents twelve models and evaluates each for its effectiveness in addressing his foundational question of engagement. The models include: Theological identities which include understandings of sacramentality, mediation and communion; Healthcare identities which related to clinical practice; Canon Law identities which predominantly remind people that they are part of the ministries of the Church; Langdon Gilkey's model which identified four qualities – respect for tradition, a positive acceptance of human nature, a sense of sacramentality, and a commitment to rationality; Model five focuses on how people are transformed by repeated characteristics identified in the Creed (One, Holy, Apostolic); Model six focuses on accountable actions which are governed by Church law or other ethical requirements; Model seven is doctrinally focused on the fundamental aspects as explicated in the Catechism; Model eight is a post-Vatican II response where three predominant reactions can be identified – revised identities based on a re-founded mythology, reaction against any change and a holding fast to past identities, or general breakdown into disorder and disengagement; Model nine focuses on Church and mission and the Church's engagement in the world; Model ten is grounded in Catholic Social Teaching which resonates with people's commitment to justice but has the disadvantage that people may not be familiar with the Church's teaching in this area; Model eleven is dialogical and relies on people being educated and articulate in matters related to Catholicism; and Model twelve specifically focuses on the identities of Catholic universities and their response to *Ex Corde Ecclesiae*.

For Arbuckle, there is no one way of approaching identity development within Catholicism and he shows that some models have greater success than others. His concluding thoughts are that Catholic identities cannot be imposed on people and that people need to be introduced to the person of Jesus the Christ through inductive pedagogical processes.

Lieven Boeve

The Belgian theologian, Lieven Boeve,¹³ approaches questions and issues related to Catholic identity from another perspective. His context is Europe, where according to Boeve, Western Catholic Christianity has become detraditionalised. While many refer to the generation of people under forty years of age as 'un-churched' or not growing up within a religious tradition, Boeve uses Grace Davie's (1994) term 'believing without belonging' to describe this proportion of the population. Generally, those who believe without belonging have little interest in formal religion but increased interest in meditation, life after death (including reincarnation), and a pastiche of ideas from across a variety of religious traditions rather than one particular religious tradition. People who believe without belonging often claim they are interested in spirituality but not in religion as can be seen in the ever increasing market for books on spirituality but declining attendance rates at Churches. While various reasons for declining church attendance are posited including what people perceive to be outdated liturgical language, and the clerical sexual abuse scandals across the world, Boeve is of the opinion that the shift

¹³ Lieven Boeve, "Religion after Detraditionalisation: Christian Faith in a Post-secular Europe," in *Irish Theological Quarterly* 70 (2005): 99 -122.

in religious adherence is the result of a socio-cultural interruption of traditions which he terms detraditionalisation.

Unlike in the past, where religious identity was somewhat generational, today, religious identity is formed as if one is choosing food from a buffet. People shop around for religious identity, selecting elements from a variety of places such as established religions and churches, as well as new religious movements and trends. In doing so, the idea of 'tradition' as forming part of identity is lost. This highlights the fact that while many people are baptised and have received some of the Sacraments, they are only partially initiated into the Church and they may only have fragmentary involvement with faith and faith communities. The passing on of religious traditions from one generation to the next is interrupted and consequently people become detraditionalised.

Boeve also points out that in the past, sociologists of religion have presented linear images of the levels of religious engagement of people beginning with Churched Christians and moving progressively to marginally churched Christians, unchurched Christians, agnostics and then to atheists. A more adequate analysis of the plural situation in which people now live and express their religious belief, spirituality or religious indifference is no longer linear but rather a melting pot of diverse religious expressions as well as spiritual and non-spiritual expressions. It is a situation where multiple religious traditions and no traditions interact and where people experience a plurality of life views. Many people choose to fulfil their 'religious' needs by selecting bits and pieces from a variety of religious and spiritual offerings. Within this plurality of traditions, Christianity is no longer at the centre and Catholic Christianity is just one player in the new religious market. Boeve argues that Catholic Christianity needs to be recontextualised for the contemporary world and that recontextualisation will only be

achieved when people within the tradition (ad intra) engage and dialogue about religion in the public forum (ad extra).

The detraditionalisation of the religion within society poses significant challenges for Catholic Christianity, especially for Catholic schools and the role schools play within the mission of the Church. Where once we could have assumed that the Catholic identity of schools was explicit in the lives of leaders, teachers and students within the school and that Catholic identity was explicitly embedded across the general curriculum this is no longer the case.

The four interpretations of Catholic identity presented above show how complex identity formation is and the challenges this poses for the Tradition itself as well as for ministries within the Tradition. Catholic schools as ministries of the Church are struggling to articulate Catholic identity in ways which are accessible and relevant for teachers and students. The following section focuses on the whole school and in particular how the curriculum beyond religious education should contribute to the development of Catholic identity in schools.

The Church, Catholic Identity and Curriculum

The Congregation for Catholic Education in *The Religious Dimension of Education in a Catholic School*¹⁴ clearly states that Catholic schools are a mission of the Church¹⁵ and that schools should be committed to developing curriculum programs which provide a complete picture of the human person, including the religious dimension. The educational philosophy employed should

¹⁴ Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School* (hereafter RDECS).

¹⁵ *Ibid.*, 34.

encourage interdisciplinary work where religious themes are included and teachers should be adequately prepared to deal with such questions and give them the attention they deserve.¹⁶ These ideas are further developed by the Congregation in *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*.¹⁷ “It is important for Catholic schools to be aware of the risks that arise should they lose sight of the reasons for their existence. That can happen, for example, when they unthinkingly conform to the expectations of a society marked by the values of individualism and competition”.

John Convey¹⁸ is acutely aware that an important component of any school is its culture which is expressed through a sense of community. Catholic schools in addition to being places of faith where the “Gospel of Christ takes root in the minds and lives of the faithful”¹⁹ should also be places where faith, culture and life are brought into harmony. All school subjects contribute to the development of a mature person and it is through the curriculum that students are exposed to the great wealth of the Catholic intellectual tradition and to Catholic teachings.

Convey’s model of Catholic school identity has two specific elements: content and culture. Content relates to the Religious Education curriculum and the general curriculum, and culture includes faith-based community service as well as rituals and symbols.

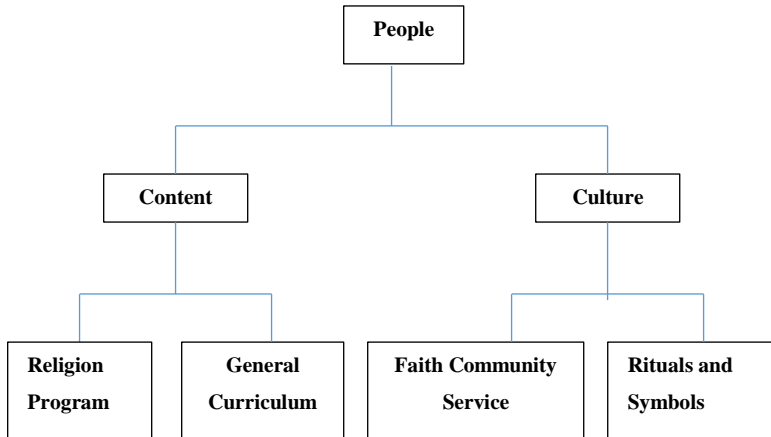
¹⁶ Ibid., 63.

¹⁷ Congregation for Catholic Education. *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, par. 56.

¹⁸ John Convey, “Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers,” *Catholic Education: A Journal of Inquiry and Practice* 16.1 (2012): 187-214.

¹⁹ Congregation for Catholic Education, *The Catholic School*, para 9.

*Components of Catholic School Identity*²⁰



Over the past twenty or more years, Catholic school leaders in North America, the United Kingdom and Australia have spent enormous energy and resources developing the culture of their schools. Considerable attention has been paid to the development of strong Religious Education programs but little or no attention has been focused on Catholic perspectives across the general curriculum.

Curriculum in Catholic Schools

In the late 1990s, Robert Davis published an essay entitled "Can there be a Catholic curriculum?"²¹ In the essay, Davis traced the development of modern curriculum from the late Medieval period

²⁰ Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers," 194.

²¹ Robert Davis, "Can there be a Catholic Curriculum?" in *Catholic Education, Inside-Out, Outside-In*, ed. James Conroy (Dublin: Veritas, 1999), 207-229.

through Renaissance scholasticism and humanism to the Enlightenment where the split between science and faith was considered irreversible.

Davis points out, that despite the challenges of the Renaissance period, a Catholic vision of curriculum was not only maintained but increased. He explains how the Jesuit, *Ratio Studiorum* (1599), [the educational method developed by the Jesuits] counteracted Enlightenment scorn by providing a plan of studies including the humanities as well as philosophy and theology. The *Ratio* assumed that literary subjects could be integrated into the study of professional or scientific subjects thereby making a Renaissance humanistic program compatible with the Scholastic program of the Middle Ages. The *Ratio* provided a foundation on which a credible vision of a Catholic curriculum relevant to society at that time could be built. The Jesuits developed programs of training in secular knowledge and they became adept at absorbing and reframing secular knowledge into a philosophical scheme for the total curriculum. The Jesuit project demonstrated that a credible vision of a curriculum which could be described as Catholic was not only relevant but also valued by society. The Jesuit *Ratio* enacted a process of ‘recontextualisation’²² for society at that time.

Later, during the early modern period the concept of a ‘Catholic curriculum’ came to be regarded by philosophers such as John Locke as anachronistic, outdated, obsolete and moribund. These philosophers emphasised the “autonomy of the individual and the diversity of human behaviour within a concept of ‘natural’ common experience from which might be derived proper orders of progression and rights instruction”.²³ Consequently, in their eyes, Catholicism

²² Lieven Boeve, “Religion after Detraditionalisation: Christian Faith in a Post-secular Europe,” 118.

²³ Davis, “Can there be a Catholic Curriculum?” 217.

had nothing to contribute to the education process. The result was a move to a curriculum which was purely 'rational' and one which sidelined religion resulting in the establishment of a strong dualism between faith and reason. The secularised curriculum which emerged contained no reference to the generations of Christian belief which has contributed to its development thereby removing the Catholic contribution to curriculum.

The Enlightenment curriculum has existed for over 200 years. While the name has changed, this liberal-democratic model of education which is characterised by branches of knowledge, remains the dominant model of education in the Western world. For more than a century, and as a consequence of increasing state sponsorship of education, Catholic educational theory and practice have maintained the dominant propositions of the Enlightenment curriculum. It is not surprising then that Davis concludes:

The price Catholic schools have had to pay for their accreditation as appropriate centres for the delivery of the modern curriculum is a restriction of their Catholicity to those features of school life where secular society is prepared to permit the manifestation of Catholic ideas – mainly worship, ethos and Religious education (including sacramental preparation).²⁴

Across the world, the various agreements brokered between nation-states and the Catholic Church regarding the public funding of Catholic Schools has resulted in Catholic Education systems embracing secular curricula in an assimilationist manner. Schools have blurred the distinctiveness of Catholic identity to project an image of Catholic schools as caring, academically respectable, and

²⁴ Ibid., 222.

intentionally or not, wedded to the secular goals of material progress. In many ways, assimilationism has resulted in Catholic schools doing the same things as secular schools but claiming they do it better!

Davis challenges curriculum leaders in Catholic schools to apply the same effort and resources spent in recent years on the formation of Catholic ethos to “rigorous scrutiny of the detail of what is taught in the subject areas for which they are responsible”²⁵.

While many Catholic schools have played and are playing significant roles in the education both of the disadvantaged and the socially elite, National and/or State curricula and approaches to learning and teaching are grounded in a Neo-Liberal model of education. The Neo-Liberal impact on education can be seen in the market driven nature of schools where education authorities apply rigid testing of students and then publishing league tables of results.

Across the world, Catholic education systems are coming to realise that while Catholic schools and teachers are benefiting from government funding with better resources, facilities, programs and wage parity their experience is reminiscent of the Exodus account of the Hebrew slaves emerging from the wilderness of Sinai who

“saw in the distance a land flowing with milk and honey...[but]... after they entered the promised land the former slaves gradually forgot who they were, where they had come from, and what sort of work they were called to do. They became pre-occupied with building palaces, collecting taxes and establishing a kingdom. As their material well-being grew, their unique religious identity and moral imperative was diminished. They lost touch with their roots. Over time, they became virtually

²⁵ Ibid.,226.

indistinguishable from their neighbours. They managed to survive as a people only by remembering their covenant with God...preserving and enshrining the covenant in their laws and institutions, and interpreting it in the context of their new conditions".²⁶

Action is now being taken within some Catholic education systems to address serious deficiencies evident in presenting a neo-liberal curriculum in Catholic schools.

Catholic Social Teaching Across the Curriculum: Examples from Canada and Australia

Ontario - Context

The publicly funded Catholic Education system in Ontario, Canada came into being in 1986. While Catholic schools had existed for decades prior to that, not all children could afford to pay fees that the Catholic schools had to charge in order to operate and with limited numbers there were fewer resources. The establishment of public Catholic education meant that parents were no longer required to pay tuition fees and that teachers in Catholic schools had comparable working conditions, salaries and professional support services to teachers in public schools. However, as early as 1989, the Bishops of Ontario reminded people that "even though the financial viability of Catholic schools had been guaranteed, the task remains of ensuring their Catholic character...we need to articulate a Catholic philosophy of education for our times so that our distinctive vision of

²⁶ Institute for Catholic Education, Toronto, *Curriculum Matters: A Resource for Catholic Teachers* (Toronto: Institute for Catholic Education, 1996), 4.

education will permeate every aspect of our curriculum and all dimensions of the learning process”²⁷

In responding to the challenge of the Bishops, Catholic education in Ontario (which educates about 30% of students in the province) has worked to distinguish two predominate features of a Catholic school: school as a community of learners and school as an ecclesial community where learning and believing are united in a commitment to human reason. They also worked with teachers to ensure they understood the Christian ministry component of their teaching and that a Catholic school is Catholic because its structure and curriculum are Christ-centre and sacramental.

Initially, public education in Ontario had a strong Protestant influence. The school day began with the Lord’s Prayer and Christianity was the dominant religion. Over the past forty years, there has been a significant decline in the influence of Christianity within Canadian society accompanied by the subsequent rise of secularism. In addition, the general population of Ontario has rapidly diversified with the arrival of Hindu, Buddhist, Muslim and Sikh immigrants.²⁸ Consequently, the public school system shifted from a Christian-influenced system to a non-denominational system catering for students from a variety of religious backgrounds and those with no religious background. The existence of a separate Catholic school system within the secular public system was seen by many as an “anomaly and a constitutional anachronism”.²⁹ In order to remain a separate system, Catholic education authorities have had to clearly articulate and explicitly demonstrate how Catholic schools and the education which takes within them are different from public schools and public education.

²⁷ Institute for Catholic Education, Toronto, *Curriculum Matters*, 10.

²⁸ *Ibid.*, 8.

²⁹ *Ibid.*, 9.

In accepting government funding, Ontario Catholic schools accepted *The Common Curriculum* from the State Ministry of Education and they had to be able to demonstrate how *The Common Curriculum* was at the same time 'common' yet 'distinctive'. In addition to developing a philosophy and theology of Catholic education, Catholic education in Ontario set in place a process which would explicitly articulate a Catholic beliefs and values of curriculum for schools. As well as developing a set of Graduate Expectations, the Catholic Curriculum Corporation(CCC) which is made up of a consortium of seventeen Catholic School Boards issued a document *Curriculum Matters* (1996) which provided a contemporary, philosophical, theological context for contextualising curriculum.

Three Approaches to Curriculum

Ontario Catholic Education identifies three possible approaches to curriculum in Catholic schools: separation, permeation and integration. The first approach, separation, leaves the subject Religious Education to carry the Catholic identity of the school. The second approach, permeation, focuses on the cultural and communal features of education or the religious life of the school. While it identifies the connection between faith and life, church and school, it is not explicitly linked to the formal curriculum of the school and is a school-wide task rather than a subject-specific task. The third approach, integration (which is considered the most desirable approach) is a much more difficult task because it shifts the construction and delivery of curriculum away from subject matter to the connections, relationships and life problems that exist in an increasingly complex and interdependent world. Curriculum integration requires an authentic fit between knowledge, values and

skills with the religious dimension of learning so that the connections are seamless. One of the challenges related to integration is that there are very few ready-made resources which connect a religious worldview with a theme or life issue and there is a danger that the cross-curricula connections made could be superficial or trivial.

The Catholic Curriculum Corporation, in consultation with local Catholic school boards, developed a support mechanism to assist teachers with the process of curriculum integration. When developing curriculum, teachers were encouraged to employ a Catholic worldview grounded in Scripture, Tradition and Catholic Teaching with a particular focus on Catholic Social Teaching (CST). Six themes of Catholic social teaching were identified (Preferential option for the poor, Human dignity, Stewardship of creation, Subsidiarity and participation, the Common good, and Solidarity) with one theme allocated to each year level of school from kindergarten to year 12. Using six themes, meant that students were exposed to the six CST themes at least twice within their time at school. To support teachers, the Catholic Curriculum Corporation provided workshops for teachers as well as publishing resources to assist teachers with planning and teaching.

When planning for learning and teaching, teachers are asked to identify what Catholic social teaching is evident in the lesson. They then decide if integration, the seamless weaving between subject matter and appropriate dimension of the Catholic tradition, is possible and how it will be achieved. If integration is not possible, teachers are challenged to extend the topic so that Catholic themes are addressed or where, at a minimum, a CST theme could be infused into teaching strategies. When writing curriculum with the purpose of integration of CST, teachers are encouraged to follow this seven-step process:

1. Examine the content of the desired curriculum. Identify the underlying knowledge and skills for the curriculum under development.
2. Identify goals or learning expectations
3. Identify how the enduring understanding of the desired curriculum reflect Catholic Social Teaching themes
4. Develop essential or guiding questions with a Catholic perspective
5. Create opportunities for the learner to demonstrate the degree to which s/he has achieved the learning expectations. Identify the key criteria for gathering evidence.
6. Consider the content of the course and the nature of the learners when planning the learning activities.
7. Review the criteria for the entire process.

Teachers in Catholic schools submit via a tender process to become part of writing teams during their summer holidays to create learning and teaching resources which articulate a Catholic perspective. Some of the most common resources available for teachers in schools are 'mentor texts'. A mentor text can be anything from a children's picture book, newspaper article or teaching resource in which a CST theme is identified and expounded for the teacher in the form of a lesson plan or series of learning and teaching activities. For example, the theme of human dignity is explored through a picture book for eight-year-old children about the life of the first African-American to play professional baseball; the theme of stewardship of creation is the central focus of a unit on global warming in geography; and the theme of the common good is core to a lesson on tidal turbine technology in physics. Through the process of integration, teachers work with students to achieve the goals of

The Common Curriculum, while at the same time integrating a Catholic perspective across the curriculum.

Australia

Catholic education authorities in various parts of Australia have attempted to address the identity of Catholic schools through a variety of approaches some of which are described below.

Context

Government funding of some kind for Catholic schools has existed in Australia since 1963. Approximately 22% of Australian secondary school students are educated in Catholic schools with 53% of funding coming from the Federal government, 19% from State governments and 28% from school fees.³⁰ Since the 1970s, Catholic schools have been uniquely independent and autonomous following an agreement between the Catholic Church and the Federal government. Teachers' salaries in Catholic schools are on par with public school salaries. Where once it could have been assumed that most Catholic families would send their children to Catholic schools, this is no longer the case. It is interesting to note however, that Catholic schools have become the 'school of choice' for middle-class, non-Catholics who constitute up to 40% of Catholic secondary school students³¹ suggesting that parents are more influenced by the quality of general education than by a desire for a Catholic education.

³⁰ National Catholic Education Commission, *Australian Catholic Schools 2012: Annual Report* (National Catholic Education Commission, 2013), accessed January 30, 2017, <https://www.ncec.catholic.edu.au>.

³¹ Marian Maddox, *Taking God to School, The End of Australia's Egalitarian Education?* (Sydney: Allen and Unwin, 2014).

From their inception, Catholic schools in Australia have followed the local state curriculum with the addition of Religious Education. Since the launch and development of the Australian Curriculum [Foundation to Year 10] in 2013, Catholic schools have had a unique opportunity to provide a Catholic perspective across the curriculum through the general capabilities and use of cross-curricula themes. While many dioceses have talked about the possibility of a Catholic perspective, only a few have acted to introduce this.

Enhancing Catholic School Identity Project (ECSIP)

Since 2006, Catholic schools in the four dioceses of the State of Victoria have been involved in the Enhancing Catholic School Identity Project (ECSIP) in partnership with the Catholic University of Leuven, Belgium. More recently, the project has expanded beyond Victoria to other dioceses of Australia and currently there are schools in almost every diocese participating in the project. ECSIP is an empirical study which uses three multivariate attitude scales and three surveys to quantitatively assess a Catholic school's identity. There are two stages in the project: the first assesses Catholic identity using quantitative methodologies and the second stage provides enhancement via various types of 'practical-theological instruments' (PTIs).³² The project focuses on the religious identity of Catholic schools which are facing the challenges posed by a detraditionalising, secularising and pluralising culture. The theological foundations of the project are grounded in Boeve's research which identifies detraditionalisation and pluralisation as a challenge for Catholic schools and their impact on Christian faith, particularly the Catholic Christian tradition.

³² Pollefety and Bouwens, *Identity in Dialogue*.

Upon completion of the surveys, a school is classified within one of four categories related to Catholic identity: secularisation, reconessionalisation, values education, and recontextualisation. Secularisation is the situation where a school finds itself responding to the secularising, pluralising, detraditionalising culture by minimising those elements which give it a specific Catholic identity. It finds the struggle to maintain Catholic identity too difficult to sustain and quietly ‘gives up.’ Catholic identity is thereby eroded and the result is a neutral pluralistic institution in which Christians may be present but where the Catholic Christian tradition is one of many life options which no longer has any primacy or privilege. All explicit references to the Catholic Christian tradition are removed or abandoned.

A reconessionalisation stance is at the other end of the spectrum and is the active re-profiling of a school to strengthen its traditional Catholic identity by being a school which is unashamedly for Catholics only and staffed by Catholics. Such a school would not see itself engaging with the pluralising culture in which it exists, but rather standing over and against it.

A values school seeks a ‘lowest common denominator’ approach to beliefs and values differences within the school community. All values are accepted as equally valid and the distinctiveness of Catholic beliefs and practices are downplayed in the interests of community harmony.

A recontextualisation school acknowledges its secular and pluralist context and seeks to establish a recognisable presence of Catholic Christianity within the midst of plurality. The researchers describe the appropriate theological stance supporting this position as

'hermeneutic-communicative'³³ because it challenges all to reflect on their fundamental life positions in dialogue with the Catholic Christian tradition.

Once schools are notified of their level of Catholic identity, they are able to decide where they would like to be in the future. While the four positions provide some indication of where staff professional development activities should be focussed to improve Catholic identity, the categorisation does not provide teachers with any concrete ways in which to embed Catholic perspectives across the general curriculum in order to effect change within the school.

Queensland

In 2012, the Identity and Curriculum in Catholic Education project was launched as a joint initiative between Australian Catholic University, the five Catholic Education authorities in Queensland, the Queensland Catholic Education Commission, the Archdiocese of Brisbane, Edmund Rice Education Australia, the Presentation Sisters, and the Sisters of Mercy Brisbane. The appointment of a Chair and full Professor in Identity and Curriculum in Catholic Education was made and the project officially commenced in 2013. One of the purposes of the project was to assist teachers and leaders of Catholic schools to embed and explicitly articulate a Catholic perspective in the general curriculum. Led by Professor Jim Gleeson, the project commenced with an online survey of teachers' opinions regarding identity and curriculum in Catholic education. The online survey was sent to 6,832 teachers in Catholic schools in Queensland; 2287 responses were received representing an overall response rate of

³³ Pollefety and Bouwens, *Identity in Dialogue*.

33.5%. Teachers responded to a series of questions related to the nature and purpose of Catholic schools and the extent to which they integrated a Catholic perspective across the general curriculum. On the whole, teachers indicated that they had high levels of knowledge related to the Catholic tradition and Church teachings; approximately half indicated that they integrated a Catholic perspective across the curriculum and thought it was important to plan for such integration. However, the interviewees (N=20) focused more on teachable moments and ‘I teach who I am’ rather than specific examples of planned integration resulting in a very different picture to what was reported in the survey.³⁴ Primary teachers were more open to planned integration, while secondary teachers focused on relationships and role modelling and referred to pastoral care rather than the integration of a Catholic perspective in the formal curriculum.

The second stage of the project involved volunteer teachers taking part in action research projects where they worked with the project team to plan the integration of Catholic perspectives into selected units of work. The research team decided that one way to achieve the explicit embedding of a Catholic perspective would be through the lens of Catholic Social Teaching (CST) that is, given the varying levels of religious literacy of teachers CST could be an appropriate and non-threatening place to begin. In preparation for the action research component, teachers participated in professional learning sessions focused on Catholic Social Teaching (CST), curriculum development and integration, and Action Research. In subsequent meetings, teachers identified the unit in which they would embed one or more CST theme/s. Teachers were encouraged to make links to the Religious Education curriculum for the year

³⁴ Jim Gleeson and Maureen O’Neill, “The Identity of Catholic Schools as seen by Teachers in Catholic Schools in Queensland,” *Curriculum Perspectives* (2017).

level they were teaching so that there was a seamless transition of knowledge. The units of work selected by the teachers ranged from geography incorporating stewardship of the earth, to citizenship incorporating subsidiarity and participation. One teacher of year three used stewardship of the creation as the central organising theme for a term's work and from this was able to incorporate Religious Education, Mathematics, Social Studies, Science, English and Technology. A secondary teacher of year nine English focused on human dignity and the common good using two different novels across two terms. She commented that because she was not teaching Religious Education it was difficult to know what background knowledge the students already had regarding Catholic social teaching. On the other hand, primary teachers who teach all curriculum areas to the one class made clear and explicit links to the Religious Education units for the year level and integration was explicit and seamless.

In addition to individual teachers participating in the project, two schools, one P - 12 and the other a primary school opted for a 'whole school' approach focusing on embedding CST across the curriculum. The P - 12 school had recently received reports from the ECSIP project and discovered that their school was a 'values' school. In response to this, the leadership team of the school made the decision to work with teachers and students to embed CST into the curriculum as a means of shifting the school from a 'values' school to a 'recontextualisation' school.

Teachers were encouraged to use an inquiry approach to learning when embedding Catholic social teaching into the curriculum rather than a transmission of material approach. By using an inquiry learning approach and by asking questions rather than providing answers, students and teachers worked together as

co-constructors of knowledge. Inquiry based approaches to learning and teaching are closely aligned to social analysis models (See, Judge, Act and the Pastoral Spiral) used for analysing issues within a social justice framework and are easily adapted for theological reflection drawing on Scripture, Tradition and Catholic social teaching.

Conclusion

In 1998, the Catholic bishops of the USA said that “it is clear that in some educational programs Catholic social teaching is not really shared or not sufficiently integral and explicit”³⁵ and they called for the integration of Catholic social teaching into all programs at Catholic schools. Grace concurs that up until recently, Catholic educational institutions have failed to provide a way of including CST as a crucial part of education and he is convinced that there is potential for the integration of CST into Mathematics, Economics and Social Sciences, Politics, Environmental and Physical Science and the Humanities.³⁶ One of the core values of Catholic social teaching fundamental to any education endeavour, the upholding of the dignity of the human person, should be used as a process for reflection on the content of what is taught and the framework of knowledge and understanding in which that content exists. By integrating Catholic social teaching into the wider curriculum, Catholic schools explicitly demonstrate how faith and life, and life and culture are intimately linked and through the formal curriculum they provide opportunities for students to propose actions

³⁵ U.S. Catholic Bishops, *Sharing Catholic Social Teaching: Challenges and Directions*, 1998.

³⁶ Gerald Grace, “Catholic Social Teaching Should Permeate the Catholic Secondary School Curriculum. An Agenda for Reform,” *International Studies in Catholic Education* 5(1) (2013): 99-109.

and to "reflect on the great problems of our time...including the unequal distribution of resources, poverty, injustice and the denial of human rights".³⁷ Then, and only then, will Catholic schools able to "express themselves with authenticity without obfuscating or watering down their own vision" (#86).³⁸

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³⁷ Congregation for Catholic Education. *Education to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, par. 66.

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[摘要] 建基於神學和哲學人類學對人的理解，以及希伯來和基督徒聖經中有關正義的豐富教導，天主教社會訓導強調人與其他所有人（特別是有急切需要者）之間的關係。天主教社會訓導往往在天主教學校的宗教教育項目中教授，卻鮮有在更闊的全校課程中處理。這正好印證了美國主教團所提出的，天主教社會訓導仍未能充份整合和顯著地呈現在教育之中。因此，應多鼓勵教師在所有主流科目中加入天主教社會訓導。在一般課程中加入天主教社會訓導可以在崇拜、道德觀和宗教教育以外，擴展對天主教身份的理解。本文主要介紹澳洲、澳洲昆士蘭和加拿大安大略省等教育機構嘗試在課程中加入天主教社會訓導，從而處理天主教身份的問題，這為課程設計過程和教學法方面都帶來一些啟發。

Catholic Religious Education in England and Wales

英倫和威爾斯的天主教宗教教育

John LYDON

[ABSTRACT] This article will, firstly, focus on the Religious Education Curriculum Directory published by the Catholic Bishops' Conference of England and Wales (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 Religious Education (RE) in the curriculum of all Catholic schools, thereby recognising 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 explicit reference to major reforms which have taken place recently, especially in terms of

examination specifications. The article 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," this article 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 article will then discuss a number of challenges to "the centrality of RE" including challenges to religious education from within the wider RE community in England and Wales. The article will conclude by proposing positive shoots of renewal in an era of profound changes across the educational spectrum.

The Religious Education Curriculum Directory

In the life of faith of the Catholic school, religious education plays a central and vital part. At the heart of Catholic education lies the Christian vision of the human person. This vision is expressed and explored in religious education. Therefore religious education is never simply

one subject among many, but the foundation of the entire educational process.¹

The role of Religious Education in the formation of future generations is emphasised strongly in the Congregation for Catholic Education's *Circular Letter to the Presidents of Bishops' Conferences on Religious Education in Schools (2009)*. The word "formation" is used 18 times in this letter, linked integrally with an accent on the development of personal and social responsibility:

A concept of the human person being open to the transcendent necessarily includes the element of religious education in schools: it is an aspect of the right to education (cf. c. 799 CIC). Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture. Moral formation and religious education also foster the development of personal and social responsibility and the other civic virtues; they represent, therefore, an important contribution to the common good of society.²

While the seminal theme of the harmonisation between faith and culture lies at the heart of the Curriculum Directory, encapsulating the fifth element of Thomas Groome's Emmaus paradigm,³ it is made absolutely clear that the primary purpose of Catholic Religious

¹ Catholic Bishops' Conference of England & Wales (CBCEW), 2000, 4.

² Congregation for Catholic Education's *Circular Letter to the Presidents of Bishops' Conferences on Religious Education in Schools*, 2009, no.10. Accessed http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_on_ccatheduc_doc_20090505_circ-insegn-relig_en.html

³ Thomas Groome, *Christian Religious Education* (San Francisco: Jossey-Bass, 1980).

Education is to come to know and understand God's revelation which is fulfilled in the person of Jesus Christ:

The Catholic school is 'a clear educational project of which Christ is the foundation.' In the person of Christ, the deepest meaning of what it is to be human - that we are created by God and through the Holy Spirit united with Christ in his Incarnation - is discovered. This revelation is known through the scriptures and the tradition of the Church as taught by the Magisterium. Religious Education helps the pupil to know and experience the meaning of this revelation in his or her own life and the life of the community which is the Church. Hence 'the promotion of the human person is the goal of the Catholic school.'⁴

The Directory recognizes that parents are the primary educators of their children, resonating with the deeply rooted Western Christian tradition from the time of St Thomas Aquinas (1227-1274).⁵ It does, however, point out that in a contemporary context the school plays a significant role in the formation of students. This was accentuated particularly in the Congregation for Catholic Education's 1988 document which places a great deal of emphasis on the importance of the educational community of which the family is an integral part. While repeating the assertion of *Gravissimum Educationis* that the first and primary educators of children are their parents, the document introduces a note of caution in suggesting that, while

⁴ Catholic Bishops Conference of England & Wales (CBCEW), 2000, 3.

⁵ See Cristina L H. Traina, "A Person in the Making: Thomas Aquinas on Children and Childhood," in *The Child in Christian Thought*, ed. Marcia J. Bunge (Grand Rapids, MI: Eerdmans, 2000).

schools are aware of this fact, “unfortunately the same is not always true of the families themselves”.⁶ The document does, nevertheless, maintain that “partnerships between a Catholic school and families must continue and be strengthened not simply to be able to deal with academic problems but rather so that the educational goals of the school can be achieved.”⁷

The Directory maintains a balance throughout between the critical role of the teacher, curriculum content and the underpinning methodology for the teaching of Religious Education. Use of terms such as ‘exploration’, ‘discovery’ and ‘experience’ indicate that the Emmaus Paradigm underpins Religious Education programmes. The post-resurrection account of Jesus’ encounter with two disciples on the road to Emmaus (Luke 24:13-35) constitutes the basis of this paradigm. Groome points out that the Emmaus story has become paradigmatic for people committed to what he describes as a shared praxis approach. The term shared praxis emphasises that growth in Christian faith in essence takes the form of a journey. The term also highlights Groome’s conviction that dialogue between teacher and student must form a central component of all religious education. By adopting this approach Groome sought to ensure that all religious education programmes maintained a balance between the faith tradition of the Catholic Church on the one hand and the experience of students on the other. Such an approach was implicit in the work of, for example, St John Bosco (1815-1888) who emphasised the importance of meeting students at their stage of the faith journey.

⁶ Congregation for Catholic Education (CCE), *Religious Dimension of Education in a Catholic School (RDECS)* 1988, 42.

⁷ Ibid.

The Directory structures the Religious Education curriculum and its assessment around two strands, thereby reflecting the pedagogy underpinning many subjects within the overall curriculum of Catholic schools:

1. Learning about Religion
2. Learning from Religion

That the Directory uses the term 'critical' 12 times, especially in the context of evaluating critically with their own and others' religious beliefs and world views, would appear to be divergent with the view expressed by Graham McDonough that "in religion, however, the school establishes an environment to transmit factual knowledge about Church teaching to students, but unlike their other subjects does not apply a critical method."⁸ Indeed the pedagogy promoted in the Directory is analogous to that championed by Graham Rossiter, an approach to teaching religious education which "needs more problem-posing content and a critical, student-centred, research-oriented pedagogy."⁹ The notion that the curriculum should be student-centred resonates with the Emmaus Paradigm's starting point, the sharing of the student's own story before being invited to reflect upon the Christian tradition. PHEME PERKINS makes the point that such a student-centred approach is a reflection of Jesus' approach to teaching in His parables:

⁸ Graham P. McDonough, "Can there be 'faithful dissent' within Catholic religious education in schools," *International Studies in Catholic Education*, Vol. 1, No. 2, ed. G. Grace (London, Routledge, 2009), 189.

⁹ Graham Rossiter, "Reorienting the Religion Curriculum in Catholic schools to address the needs of Contemporary Youth Spirituality," in *International Studies in Catholic Education*, vol.1 no.3, ed. G. Grace (London, Routledge, 2011), 62.

The parable does not present factual information that a person can receive and remain neutral. Rather it engages us as active participants in the kind of wisdom that is to reshape the life of the disciple. In the parables Jesus was struggling for the social imagination of his audience.¹⁰

While highlighting the importance of criticality and dialogue, the Directory places an equal emphasis on the tradition of the Church, particularly in the context of scripture, doctrine and morality. The structure of the areas of study is presented in diagrammatic form as follows:

AREA OF STUDY	VATICAN II	CATECHISM
Revelation	Dei Verbum	Part I : The Profession of Faith
The Church	Lumen Gentium	Part I : The Profession of Faith
Celebration	Sacrosanctum Concilium	Part II : Celebration of the Christian Mystery Part IV : Prayer
Life in Christ	Gaudium et Spes	Part III : Life in Christ

¹⁰ PHEME PERKINS, *Hearing The Parables of Jesus* (New York, Paulist Press, 1981), 16.

The Directory proceeds to outline in detail the curriculum content for the various Key Stages, constituting a “high-grade pedagogy a serious study of the issues, in the light of up-to-date expert information, thereby avoiding uninformed discussion often amounted to little more than sharing ignorant opinions.”¹¹

Specific Issues in relation to the RE Curriculum

The Directory’s insistence on the architectonic nature of Religious Education (RE) is exemplified on its insistence that those responsible for RE in all Catholic schools should ensure that 10% of the curriculum to age 16 and 5% of the curriculum beyond the age of 16 is devoted to Religious Education. This prescription was introduced formally following the promulgation of the 1988 Education Act by the Government which “set in train a transformation of our school system, creating more choice and wider opportunities as a springboard to higher standards. Central to this has been the development of school autonomy.” (HM Government 1992:2). The Catholic Bishops Conference, through its National Board of Religious Inspectors and Advisers, (NBRIA), reacted to this notion of “school autonomy” by calling for 10% of curriculum time for religious education, probably prompted by similar calls for all National Curriculum subjects to have that same time allocation. This prescription has remained constant and is linked to the inspection mechanism for all Catholic schools which are inspected by the Government (Section 5) and by Dioceses (Section 48). The latest

¹¹ Graham Rossiter, “Reorienting the Religion Curriculum in Catholic schools to address the needs of Contemporary Youth Spirituality,” in *International Studies in Catholic Education*, vol.1 no.3, ed. G. Grace (London: Routledge, 2011), 64-65.

framework document for Section 48 inspections reaffirms this stipulation and, in practice, a school cannot be graded ‘outstanding’¹² if RE constitutes less than 10% of overall curriculum time.

Alongside an insistence on 10% of curriculum time being devoted to RE up to the age of 16, NBRIA has taken steps to ensure that the Section 48 inspection mechanism for all Dioceses is more rigorous, analogous to the robustness of the Government’s Section 5 framework. The Section 48 inspection currently reports on the ‘Catholic Life of the School’ and ‘Religious Education’. The inspection of the latter focuses on the following areas:

1. How well pupils achieve and enjoy their learning in Religious Education
2. The quality of teaching and assessment in religious education
3. How well leaders and managers monitor and evaluate the provision for Religious Education.

As one of the Senior Inspectors in two Dioceses, I have been involved in a number of inspections recently across a wide range of Secondary schools. The majority of judgements reside in the ‘outstanding’ and ‘good’ categories, following an intensive two-day inspection involving lesson observations, interviews with the head-teacher, the leader of RE, representatives of the governing body and students. The latter tend to be particularly forthcoming on the quality of RE lessons and the impact and influence of the RE teachers. The latter point will be addressed more fully subsequently. With regard to the former NBRIA is currently involved in a pilot

¹² There are four categories in respect of inspection judgements for both Section 5 and Section 48 inspections: ‘Outstanding’, ‘Good’, ‘Requires Improvement’, ‘Inadequate’. The latter two categories have incrementally challenging consequences for Catholic schools.

project around evaluating quality between inspections, focusing in particular on the extent to which schools engage in a process of self-evaluation between inspections. Resonating with the primacy of the Church's mission to the 'poor'¹³ there is a focused emphasis during inspections on how effective leadership and management is in identifying and supporting disabled pupils, those who have special educational needs and pupils who are gifted and talented in Religious Education so that their progress is maximised.

There is an equally concentrated accent on how effective leadership and management is in identifying generic causes of underachievement (such as the quality of teaching and assessment, the appropriateness of the curriculum, etc.) and managing these in order to eradicate barriers to learning for all pupils. This latter aspect reflects two of the key characteristics, the dignity of the individual and the search for excellence, outlined by the Bishops Conference of England & Wales (1996), recognising that academic standards are integral to Catholic distinctiveness in ensuring that a holistic perspective to education is adopted in all Catholic schools.

In concluding this first section on the RE curriculum, reference must be made to the recent reform of the examination system in England and Wales. One of the key developments revolves around the Government's insistence that 25% of the syllabus at Key Stage 4 would have to be allocated to a second religion, reflecting a desire for a more inclusive curriculum to counter a perceived exclusivity within certain schools with a religious character. The RE Curriculum of Catholic schools has consistently included the study of one world

¹³ cf. Vatican Council II, *Declaration on Christian Education, Gravissimum Educationis* (London, CTS, 1965), 9.

religion within each key stage.¹⁴ The problem was then somewhat simplified because the Bishops Conference further detailed that Judaism should be the religion chosen for fairly obvious theological if not sociological or political reasons. Whereas this caused a stir in the media with Catholic schools being accused of not teaching Islam (patently untrue, it is taught at KS3), one unintended consequence may be the development of more concentrated expertise in Judaism at both diocesan and national levels.

The Sacramental Perspective

In contrast to the scholarly articles referenced previously, there is an emphasis in all Congregation and Bishops Conference on the centrality of the role of the RE teacher. I would suggest that *The Religious Dimension of Education in a Catholic School* represents the seminal Congregation document in the context of the teaching of RE. The document discusses a range of issues in relation to the religious dimension of schools including young people in a changing world, the religious dimension of the school climate and what it describes as religious instruction and formation. In discussing the nature of the teacher, a word that appears 89 times, the document is unequivocal in asserting the integral nature of the professional and personal witness of the RE teacher:

The religion teacher is the key, the vital component, if the educational goals of the school are to be achieved. But the effectiveness of religious instruction is closely tied to the personal witness given by the teacher; this

¹⁴ The General Certificate in Secondary Education (GCSE) is taken at the end of Key Stage 4 (Ages 14-16).

witness is what brings the content of the lessons to life. Teachers of religion, therefore, must be men and women endowed with many gifts, both natural and supernatural, who are also capable of giving witness to these gifts; they must have a thorough cultural, professional, and pedagogical training, and they must be capable of genuine dialogue.¹⁵

There are 21 references to 'witness' in this document, encapsulating the sacramental perspective, a permeating theme through the Congregation's documents which, in essence, deepen the principles of the Second Vatican Council. In the context of the Catholic school the sacramental perspective is a dominant paradigm within the theological framework of the Second Vatican Council. By engaging in the ministry of teaching, the individual Christian is responding to his or her primary call to be a disciple of Jesus in a distinctive manner, reflecting the notion of charisms being a concrete realisation of the universal gift of God through Christ to all the baptized.¹⁶ This fundamental calling demands that all teachers model their ministry on that of Christ. Teachers are, in effect, signs of the presence of Christ within their educational community. As Parker J Palmer puts it, they "teach who they are".¹⁷

The Declaration on Christian Education of the Second Vatican Council encapsulates the notions of witness, sacramental perspective and community in its encouragement to teachers to recognise:

¹⁵ Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, London, CTS (1988), 96.

¹⁶ See p.80 ff. Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, London, CTS (1988).

¹⁷ Parker J. Palmer, *The Courage to Teach* (San Francisco, Jossey-Bass, 1998), 2.

..... that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs¹⁸ Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, **may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher.**¹⁹

The imperative to bear witness is extended to all members of the school community in *The Catholic School*, published twelve years later:

Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life. **The fact that in their own individual ways all members of the school community share this Christian vision**, makes the school 'Catholic'; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal.²⁰

This statement encapsulates the meaning of the sacramental perspective in so far as it places Christ at the centre of the school and confirms that the way in which members of the school community share in that vision is integral to the distinctive nature of the Catholic

¹⁸ Cf. Pope Pius XI, Encyclical letter *Divini Illius Magistri*, 1, p. 80 ff.; Pope Pius XII's allocution to the Catholic Association of Italian Teachers in Secondary Schools, Jan. 5, 1954: Discourses and Radio Messages, 15, pp. 551-55B; Pope John XXIII's allocution to the 6th Congress of the Associations of Catholic Italian Teachers Sept. 5, 1959: Discourses, Messages, Conversations, 1, Rome, 1960, pp. 427-431.

¹⁹ Vatican Council II, *Gravissimum Educationis*, no.8, www.vatican.va (emphasis inserted)

²⁰ Congregation for Catholic Education, *The Catholic School* (London, CTS, 1977), 34 (emphasis inserted).

School. The significance of the role of teachers in realising this vision is articulated further in later documents. At this stage it is worth stating that the role of teachers is, in essence, twofold. In the first place teachers, and especially RE teachers, are called to educate young people in the faith by articulating the Christian message. More importantly, however, teachers proclaim the Christian vision by the way in which they are witnesses to the Good News, stated memorably in the following statement by Pope Paul VI:

Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses..... It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus²¹

Building on previous documents, *The Religious Dimension of Education in a Catholic School* referred to previously consistently emphasises integral human formation reflecting the programmes of formation espoused by the Salesians and the Sisters of Mercy among other religious orders.²² By making a connection with an emphasis on the call to seek perfection formation is rooted firmly in the context of the sacramental perspective since the teacher is called to model his or her life on "the living presence of Jesus the 'Master' who, today as always, is with us in our journey through life as the one genuine 'Teacher', the perfect Man in whom all human values find their fullest perfection."²³

²¹ Paul VI, Apostolic Exhortation *Evangelii Nuntiandi*, 1975, <http://www.vatican.va>.

²² See John Lydon, *The Contemporary Catholic Teacher* (Saarbrücken, Germany: Lambert Academic Publishing, 2011), 111ff.

²³ Congregation for Catholic Education, *The Religious Dimension of Education in a*

The document makes clear that such formation is central to the promotion of a distinctive Catholic culture or ‘habitus’ and, in this context, the personal example of teachers is crucial in modelling what integral human formation will look like. There is a powerful assertion that “prime responsibility” for creating and maintaining the distinctive atmosphere of a Catholic school rests with the teachers, both as individuals and acting collegially. The way in which teachers create such a culture will be through their daily witness, to the extent that, without such witness, “there is little left which can make the school Catholic.”²⁴

What has been stated thus far on the sacramental perspective could be applied, to a large extent, to all Catholic teachers. The 1988 document does, however, in the context of the RE teacher place a considerable accent on modelling faith, cited 76 times in this document. One of its distinctive features in relation to the teacher is its emphasis on teachers working collaboratively. When speaking of lay teachers working alongside priests and religious, the document also links faith, witness and community in suggesting that “lay teachers contribute their competence and their faith witness to the Catholic school.” (n.37) This witness of the lived faith of teachers should be modelled Christ and should, therefore, have a profound effect on the lives of students:

Most of all, students should be able to recognize authentic human qualities in their teachers. They are teachers of the faith; however, like Christ, they must also be teachers of what it means to be human. (n.96)

Catholic School (RDECS) (London, CTS, 1988), 25.

²⁴ *Ibid.*, 26.

The Sacramental Perspective in Wider Literature

The sacramental perspective constitutes a key theme in wider literature on Catholic education. John Sullivan has written extensively on Catholic education and he maintains that the integral formation of the human person and Christ as the foundation of the whole educational enterprise constitute two of the five key themes permeating the documents emanating from the Congregation.²⁵ Sullivan insists that developing a relationship with Christ should be real rather than virtual, the relationship being "embodied and witnessed to by the teachers in order to ensure that children receive an appropriate formation."²⁶

Sullivan takes up the theme that witness forms a constituent element of any programme of formation in *Living Logos*. Building on the incarnational theme of Chapter One of St John's Gospel, that Christ is the Word (Greek 'logos') of God who became flesh in order to reveal God's nature, Sullivan suggests that school leaders "embody the key meanings of the school and the significance of its work." He then goes on to address the role of teachers, suggesting that the character, habits and attitudes of the teacher are of equal significance to the roles they perform in the context of the formation of pupils.²⁷

²⁵ John Sullivan lists three further recurring themes: 1. Maintaining a synthesis between faith and culture; 2. The autonomy of the various disciplines; 3. The development of the critical faculties of pupils. His extensive treatment of the first two principles compared with the last three would indicate the relative significance he attaches to the former. See John Sullivan, *Catholic Education: Distinctive and Inclusive* (Dordrecht, The Netherlands: Kluwer Academic Publications, 2001).

²⁶ *Ibid.*, 77.

²⁷ John Sullivan, *Living Logos: A Challenge for Catholic School Leaders* (St Mary's University College, Twickenham, 2002). It was published originally as part of the Readings for the MA in Catholic School Leadership.

In his more recent writings,²⁸ Sullivan places the vocation to teach in the context of discipleship. While recognising that several types of educational vision would claim to promote the holistic development of students²⁹, placing such development in the context of discipleship makes Christian education distinctive. In order to be able to demonstrate to students what discipleship looks like, it is essential, according to Sullivan, that there should be no distinction between having a vocation and being a professional, both being essential components of the pathway of discipleship.

Ronald Nuzzi, writing on the 25th anniversary of the publication *To Teach As Jesus Did* by the USA Bishops Conference,³⁰ makes it clear that he is focusing primarily on school leadership.³¹ However, his article is replete with references to the term ‘witness’, particularly in the context of servant leadership which models that of Jesus the Servant as opposed to secular counterparts which appear to colonise religious language while claiming to be original.³² Modeling one’s

²⁸ See, for example, John Sullivan, “Vocation and Profession in Teacher Education,” in *The Foundation of Hope: Turning Dreams into Reality* ed. R. John Elford (Liverpool: Liverpool Hope University, 2004).

²⁹ The secular meaning of vocation has a prominent place in John Dewey’s philosophy of education. John Dewey (1859-1952) was an American philosopher and educator whose writings and teachings have had profound influences on education and, in particular, vocational education. While for many of his contemporaries vocational education meant education in the “blue collar” sense, Dewey spoke of a person’s vocation as that which makes that person distinctive and gives life-direction. Dewey described teaching as a distinctive and noble calling, retaining an element of the Reformers’ theology of vocation when using terms such as servant and prophet to describe the teacher’s role in transforming lives. See Dworkin, Martin S., ed., *Dewey on Education* (New York: Teachers College Press, 1959).

³⁰ National Conference of Catholic Bishops USA, *To Teach As Jesus Did* (Washington, D.C.: United States Catholic Bishops, 1972). This document, in essence, spoke of the ministry of teaching in terms of a ministry modelled on the life of Jesus *the Teacher*, resonating with the concept of the sacramental perspective articulated in this article. The document does not, however, use the term sacramental perspective.

³¹ Rev Ronald J. Nuzzi, “To Lead as Jesus Led,” in *Catholic Education, A Journal of Enquiry and Practice* (Dayton, Ohio: University of Dayton, 2004).

³² See, for example, Robert Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977). There is no reference to the person of Jesus in the “Ten Principles of Servant Leadership” listed by the Greenleaf Centre for Servant Leadership. See

life on Jesus as servant is, therefore, not rooted simply in the desire to serve others, however empathetically, but, rather, "in response to hearing Christ's command to serve."³³ Nuzzi then goes on to make similar claims in the context of modeling the school community on that established by Jesus accompanied by his first disciples.

Reference to servant leadership in the context of the teacher of RE is especially apposite in an England & Wales context. There is a deeply embedded tradition within many Catholic schools of teachers engaging in extra-curricular activities, thereby building relationships with students beyond the classroom which lead to an enrichment of the dialogue between teacher and student in formal classroom contexts. This tradition emanated, to a large extent, from the contribution of religious orders responsible from the outset for the initial development of the Catholic Church's education mission following the emergence of mass education in England and Wales in the mid-nineteenth century. While an extensive discussion on the relationship between RE and extra-curricular activities is beyond the scope of this article, one recent survey among students in a Secondary school in the south-east of England placed RE as the leading subject across a range of criteria. An analysis of the data revealed that the principal reasons were the relationships built-up in extra-curricular activities, many focusing on their faith journey, leading to deeply empowering relationships between teachers and students and the inspirational nature of the teamwork modelled by the RE teachers. This latter point resonates with the importance of "adult solidarity around the department and school mission", a

<http://www.butler.edu>.

³³ Rev. Ronald J. Nuzzi, "To Lead as Jesus Led," 264.

central feature of Anthony Bryk's inspirational ideology of Catholic schools.

Challenges to the Centrality of Religious Education

This section of the article will navigate the challenges from without and within the Religious education community.

“Believing without Belonging”

In today's post-Vatican II Church what it means to belong to anything has changed. In her seminal work, *Religion in Britain since 1945: Believing without Belonging*,³⁴ Grace Davie suggests that Europe is marked by a culture of “believing without belonging”, characterised by a profound mismatch between religious values that people profess (believing), and actual churchgoing and religious practice (belonging). Davie was writing around the time of major European values surveys.³⁵ Kerkhofs has spoken of a shift away from the tradition as the yardstick by which to interpret the meaning of life and to define moral rules with identity being found through flexible adaptation.

More recently Lieven Boeve³⁶ described the situation in Belgium as, in a relatively short period of time, having secularised

³⁴ Grace Davie, *Religion in Britain since 1945: Believing without Belonging* (Oxford: Blackwell, 1994).

³⁵ cf. Jan Kerkhofs, “Will The Churches Meet the Europeans?” *The Tablet* (London: The Tablet Publishing Company, 1993).

³⁶ Lieven Boeve, *God Interrupts History: Theology in a Time of Upheaval* (New York: Continuum, 2007).

and evolved from a culture and society with a nearly total Catholic horizon of meaning to a situation where this horizon determines to a much smaller and lesser degree the identity construction of individuals and groups Boeve's description has been replicated in several other European countries to a greater or lesser extent including the UK and Ireland. Anne Hession,³⁷ reflecting on Boeve's work from an Irish perspective, speaks of the complex nature of identity formation in a context "influenced by the forces of modernisation and globalisation." She speaks of people "integrating multiple perspectives and contradictory rationalities into a more reflexive, contextual and plural identity."

In the context of England & Wales, especially in the context of Mass attendance, Fr Christopher Jamison speaks of a "not wholly mythical golden era" when "every Catholic boy and every Catholic girl would, at some stage of their education, consider becoming a priest or a nun." He describes this era as a totally Catholic culture which, in the context of Catholic education, was strengthened by the 1944 Education Act which, building on previous Education Acts, enabled every Catholic child to attend a Catholic school free of charge. Jamison suggests that this total Catholic culture [embracing Church Youth Clubs, sports teams as well as Catholic schools] underpinned by strong family cultural support began to die in the 1960's and disappeared by the 1980's. He cites the statistics for Mass attendance which halved between 1980 and 2000 to around 1 million as evidence of this disappearance. This reflects a transition, described by the Catholic sociologist Mary Douglas³⁸, from a "group"

³⁷ Anne Hession, *Catholic Primary Religious Education in a Pluralist Environment* (Dublin: Veritas, 2015).

³⁸ Mary Douglas, *Essays in the Sociology of Perception* (London: Routledge & Kegan Paul, 1982).

(tightly-knit Catholic identity) to a grid mentality religion becomes more ego-based: God is less a revelation to be obeyed than a source of comfort for the self. Faith becomes a matter of individual needs with religion becoming privatised, merely a part of a person's need for self-fulfilment. The fact that people opt out of formal structures of belonging is of particular relevance to the spiritual challenge for Catholic school leaders going forward. As George Weigel points out in his new book, *Evangelical Catholicism*,³⁹ our post-modern culture is toxic to the Christian message. We can no longer expect the faith to be passed on by cultural osmosis. He writes that "the cultural Catholicism of the past was 'comfortable' because it fit neatly within the ambient public culture, causing little chafing between one's life 'in the Church' and one's life in the world."

This "grid" mentality resonates with Philip Hughes' description of the challenge for RE teachers in an Australian context:

If Catholic schools are to offer an education in spirituality that is relevant to the lives of pupils, then there is a need to understand and acknowledge their changed spiritual situation: for many, but not all, it is relatively secular, eclectic, subjective, individualistic and self reliant; there is a strong interest in achieving a desirable lifestyle but little interest in connection with the church.⁴⁰

In this "grid" culture the witness of the teacher is essential if religious education in Catholic schools is to make any real impact. I contend that the commitment of a core group of Catholic teachers

³⁹ George Weigel, *Evangelical Catholicism: Deep Reform in the 21st Century Church* (New York: Basic, 2013), 19.

⁴⁰ Philip Hughes, *Putting Life Together: Findings from Australian Youth Spirituality Research* (Fairfield, VIC: Fairfield Press, 2007), 12.

articulate their faith *and* witness to that faith is essential. This contention is supported in Richard Rymarz & Angelo Belmonte’s life history narratives of religious education coordinators in Catholic schools, again in an Australian context, who found that strong religious commitment, manifested by taking leadership positions in Catholic schools, as becoming increasingly contested. They speak of the importance of a strong element of witness and cite Melanie Morey and John Pideret’s insistence on the capacity to ‘animate’ religious identity rather than just acquiesce to it:

The vibrancy of organizational culture requires knowledge about content, its beliefs and its shared assumptions and norms. Cultural knowledge alone, however, it is not enough to sustain the vitality of organizational culture beyond the present generation. Cultural inheritability in a group or organization requires significant levels of commitment from the community of cultural catalysts and citizens in order for there to be any chance it will appeal to the future generations required to sustain it. Commitment connects what a person wants to do with what he or she is supposed to do.⁴¹

Challenges from Within the Wider RE Community – Three Reports

⁴¹ Melanie M. Morey and John J. Piderit, S.J., *Catholic Higher Education: A Culture in Crisis*, 2006, 271. Cited in Richard Rymarz and Angelo Belmonte, “Some Life History Narratives of Religious Education Coordinators in Catholic schools,” *International Studies in Catholic Education* 6.2 (2014): 191-200.

In relatively recent years three reports from the RE community beyond the Catholic schools have presented a varying degree of challenge to the Catholic Church position on RE outlined in the Directory. In *A New Settlement: Religion and Belief in Schools*⁴² Charles Clarke (a former Secretary of State for Education) and Linda Woodhead (an academic from the University of Lancaster) contextualised the situation in Britain in relation to religion and belief. The highlights included that roughly equal numbers of younger people in Britain today report having ‘no religion’ as report having a religion and decline in the numbers of people affiliating with mainstream churches, an increase in the numbers of different religions being practised and a hollowing out of the religious middle allowing the promotion of extremist views at either end of the spectrum. Their proposals to counter these challenges include:

- Schools should no longer be required to hold daily acts of Christian worship
- The RE curriculum should be broadened to reflect the reality of the contemporary pluralist society
- A Nationally Agreed Syllabus should be established by a national SACRE
- “We believe that there is a good case for extending this syllabus...to all maintained schools”

The latter proposal would be unacceptable to the Catholic Church and would contravene the unique agreement with the Government in 1847 which, in essence, affords autonomy to the Bishops in respect of all aspects relating to the teaching of RE. The

⁴² Charles Clarke and Linda Woodhead, *A New Settlement: Religion and Belief in Schools* (London: Arts & Humanities Research Council, 2015).

imposition of a national syllabus on all maintained schools would contravene this agreement.

A second report emanated from the Commission on Religion & Belief in Public Life (CORAB)⁴³ which noted that schools with a religious character are not only permitted to select pupils on the grounds of religion, but they are also exempt from aspects of employment legislation, in that they may use religion as a criterion when hiring staff. The Commission suggested that there are concerns about the extent of this privilege and about the justification for it and that Government should ensure the practice of exemption is monitored effectively and the correct processes observed; whilst, if it is abused, the law should be changed to restrict its application further. In the context of the teaching of RE in Catholic schools, any attempt to revoke what is termed a general occupational requirement that teachers of RE should be Catholic would have serious ramifications for the teaching of the subject.

A third report written by Andrew Dinham and Martha Shaw entitled *RE for Real*⁴⁴ recommended, in line with the Clarke-Woodhead report, that a statutory National Framework for Religion and Belief Learning should be developed, and be applicable to all schools, balancing shared national approaches with school level determination. While the advocating of a framework rather than a syllabus “with school level determination” is more positive in terms of Catholic RE, the report remains a challenge in that it raises public consciousness to question the privileges afforded currently to the

⁴³ CORAB (Commission on Religion and Belief in British Public Life) ‘Living with Difference’ Report (Cambridge, Woolf Institute, 2015).

⁴⁴ Adam Dinham, and Martha Shaw, *RE for Real: The Future of Teaching and Learning about Religion and Belief* (London, Goldsmith’s University of London, 2015).

Catholic RE community. There is also the issue of how a national framework can be balanced with school-level determination. How would the curriculum development process be managed and who would be involved?

Positive Shoots of Renewal

Two recent developments at national level have, to an extent, ameliorated the challenges articulated above. In the first place the Catholic Church has been involved from the outset in determining the content and assessment of the new examinations which take place at the end of Key Stage 4 (16 years). Key figures from within the Catholic RE community nationally⁴⁵ engaged with Examination Boards and publishers to ensure that the content reflected the requirements of the Directory and to quality assure the published textbooks which were written by them in collaboration with serving practitioners. Second the setting up of an Independent Commission on RE nationally will include the voice of the Catholic community as it strives to reach a consensus on the way forward for the teaching of RE.

Final Reflection

The overarching outcome of Religious Education is expressed by the Directory as follows:

⁴⁵ Dr Anthony Towey, an academic at St Mary's University and Philip Robinson, National RE Adviser appointed by the Bishops Conference.

The outcome of excellent Religious Education is religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life.

The words ‘commitment’ and ‘engaged’ are of particular significance. Cardinal Basil Hume, speaking about spiritual development, insisted that:

I do not believe that an adult can awaken in a young person a sense of the spiritual if that adult is not at least well on the way to discovering the spiritual dimension of his or her own life. I do not mean that a teacher has necessarily to have found the spiritual meaning to their life, but that spiritual questions must have become real for them. Indeed, in this as in other areas, the best teachers are those who are still learning.⁴⁶

Cardinal Hume is stating basically that “you cannot give what you have not got.” Students are acutely aware of the extent to which teachers are committed to their faith and actually believe what they are teaching, reflecting the centrality of witness inherent in the sacramental perspective. I am convinced, based on inspection evidence across two large Dioceses in England, that the following quotation from *The Distinctive Curriculum of the Catholic School* constitutes an appropriate conclusion to this article:

⁴⁶ Cardinal Basil Hume, “The Nature of Spiritual and Moral Development,” in *Partners in Mission*, ed. Bishops’ Conference of England and Wales (London: Catholic Education Service, 1997), 83-93.

It is the teacher who is able to connect with and convey an optimistic, Catholic understanding of life and of the human person, referred to as ‘a positive anthropology’. It is important that the teacher gives hope and inspiration to the young. So the teacher must reflect on what they bring of themselves to their work. It is vital then that the school gives time and resources to support the personal and professional development of its teachers and staff, to help them know what they bring of themselves and of their gifts to the work of the Catholic school.⁴⁷

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⁴⁷ National Board of Religious Inspectors and Advisers (NBRIA), *The Distinctive Curriculum of the Catholic School* (Luton, NBRIA, 2009).

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[摘要] 本文旨在分析由天主教英倫和威爾斯主教團出版的宗教教育課程指引（2012）。指引毫不含糊地指出，「天主教宗教教育的主要目的在於認識和明白天主的啟示，而這啟示在耶穌基督身上滿全。」這句說話透過探討天主教學校宗教課程的核心得以展現，從而確認這概念在天主教學校整體課程中的基礎角色。本文亦探討宗教教育課程背後的方法如何反映「厄瑪烏教學法」和天主教教理。本文亦會引用近期一些重大改革來討論宗教教育課程中的一些問題。同時，文章亦討論了天主教教師在培育學生方面的重要角色。

由課程到教師本人，本文探討了聖事的挑戰，即宗教教師尤應在職務中仿效基督，從而反映一個貫穿天主教教育部在1988年出版的文件中的主題——見證的價值。文件中提出，「宗教教育的有效性與教師的個人見證有密切關係；該見證為課堂的內容賦予生命。」該見證在「沒有歸屬的信仰」的年代中尤其重要，當中大多數天主教家庭都屬於這型態。然後，本文討論了「宗教教育的核心」所面對的挑戰，包括英倫和威爾斯的宗教團體中的宗

教教育所面對的挑戰。最後，本文會就教育界重大改變中提出正面革新的建議。

**Approaches in Teaching
Social Ethics and Civic Education**

教授社會倫理和公民教育的方法

**Dialogue and Discernment:
Creative Approaches for Teaching
Catholic Social Justice**

對話和辨別：

教授天主教社會正義的創意方法

Marianne FARINA

[ABSTRACT] 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. Thus, we believe we have a duty to scrutinize the signs of the times from our local contexts and to interpret them in light of the Gospel (Lumen Gentium #4). This is the dynamic central to the Church's understanding of social justice. It is also true that programs and courses focused on teaching Christian social justice fail to represent this dynamic. 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 article 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.

Introduction

Christians believe that God’s Mercy is continually present to all creation. We realize this especially as we address the social questions of our times. As Christ’s disciples, we “read the signs of the times” and interpret them in light of the Gospel call to justice and peace.¹ Catholic social teaching identifies the historical developments of the Church’s response to this call. Too often, however, these accounts have become a “best kept secret” in academic theological study, the faith-life of Catholics, and the public square.

Despite the effort to promote this history by identifying key social justice themes or principles to motivate deeper reflection on the call to seek justice, the Church’s social teaching remains primarily a focus for parish social justice committees or course

¹ Documents of the Second Vatican Council. *Lumen Gentium*, accessed May 24, 2017, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_t_19651207_gaudium-et-spes_en.html. See especially paragraph #4.

requirements for those obtaining a Master of Divinity degree. The teaching has had limited effect on the daily lives of most Catholics. Likewise, Catholic social teaching remains the subject matter for courses in ethics or pastoral studies but not always considered relevant to systematic theological studies. Walter Kasper's recent book *Mercy*, draws these points out clearly, especially when he urges theologians to explore deeper connections between "Church doctrine about God and the practical implications that derive from it"² and identifies the need for a renewed dogmatic and ecclesiological theology in order for all Catholics to promote "a culture of mercy."³

As a faculty member of the Dominican School of Philosophy and Theology at the Graduate Theological Union in Berkeley, California, I designed a graduate seminar on Catholic social teaching that addresses these concerns through developing an engaging pedagogy as a foundation for theological ethics and civic education. The social encyclicals of the Catholic Church are central to the course serving as critical "conversation starters" for engaging the social teachings of the Church. The students focus on how these letters and exhortations represent a theological ethical basis for Catholic social justice action. This article will describe this method used in the seminar to present the social justice vision of Catholic Church as a dynamic process of discernment that differs from historical surveys of the encyclicals. Dividing the article into four sections begins with a definition of *Catholic Social Teaching* and explanation of the encyclical dynamic. The second section describes the syllabus for the course based on these foundational interpretations. This part includes specific details about the content and pedagogical plan of the course. The third section discusses the experience of the course through presenting the results of course

² Walter Kasper, *Mercy*, (Mahwah, NJ: Paulist Press, 2013), xv.

³ *Ibid.*, 181 and 203-204.

surveys and evaluations. The fourth section offers further reflections on these results and identifies critical aspects for improving the course and translating its successes into forums for teaching social justice in the classroom and in faith communities.

Part One: Catholic Social Teaching

The title of the graduate course “Catholic Social Teaching” focuses on the Catholic Church tradition of promoting justice and peace in the Church and society. Through the perspective of the “Romans Catholic” tradition, the seminar seeks to help students realize the far-reaching nature of the “catholic” social teaching. “Catholic” comes from *katholikos*-- two Greek words: *kata* or *kath* (“through” or “throughout”) and *holos* (“whole”). Thus the meaning is universal in that “throughout-the-whole” indicates no “notion of boundary or lines drawn that demarcate those who are *in* and those who are *out*.”⁴ Synonyms that deepen this understanding are comprehensive, all-encompassing, all-embracing, and all-inclusive. It is possible to say that persons possess a very catholic social concern, even when they are not members of the Roman Catholic Church. The course title refers to both descriptors: the universal nature of social teaching and the social teaching of the Roman Catholic community.

The words “social teaching” point to the Church’s dynamic response to social justice concerns in the society. They represent more than the official letters and statements of the Episcopal college and the magisterium. In fact, as the course demonstrates to

⁴ Daniel P. Horan, OFM commenting on Walter Ong, S.J. *America Magazine* article about the meaning of Catholic, accessed May 23, 2017, http://www.huffingtonpost.com/daniel-p-horan-ofm/catholic-doesnt-mean-what-you-think-it-means_b_1978768.html.

understand more fully the message of the encyclicals, we need to consider processes used to compose them and the responses of communities that received them. They emerge from the entire enterprise of inquiry, discernment, decision, and action that is the social wisdom of the whole Church. In their formulation, content, and dissemination, these circular letters serve as entry points to the social wisdom of the Church, i.e., the fuller theological heritage of Catholic social thought that continually renews the Church's social justice action.

The course draws from the long and deep tradition of Catholic thinkers, leaders, and communities contributing insightful ideas to the history of political, economic, and cultural thinking. These writings from Tertullian through Jacques Maritain, from Dorothy Day, Paulo Freire, to contemporary theologians, many of whom are the authors of texts used in the course, exemplify Catholic thinkers who in addressing social questions provided important developments in studies such as philosophy, theology, and the social sciences. They represent an all-encompassing praxis capable of addressing unjust structures and the urgent needs of Church and society.

To speak of social teaching also means that we recognize how the Church's social justice vision and action benefits from research in social ethics.⁵ Ethical research focuses on systematic investigations in order to develop theories about moral action or ethical categories, i.e., deontology, virtue, consequentialism etc. Papal and Episcopal teaching has a different intent. Though processes formulating these teachings require rigor of study and

⁵ Kenneth Himes, *Modern Catholic Social Teaching: Commentaries and Interpretations* (Washington, D.C.: Georgetown University Press, 2004), 3.

deliberation, the intent of these writings is to enlighten, inspire, and to guide moral reform on social matters.⁶

Rooted in Catholic social thought and theories of social ethics, Catholic social teaching investigates the evolving social message of the Roman Catholic Church. Moreover, the title represents a methodology that integrates convictions expressed in these teachings with the liquidity, reflexivity, and creativity needed to address many social concerns in varying contexts. Thus, Catholic social teaching is not “Catholic Social Doctrine.” For though the Church has produced a *Compendium of Social Doctrine*⁷ differences between “doctrine” and “teaching” remain. For as M.D. Chenu notes, doctrine means an ideology and abstract theory universally applied regardless of inductive methods and empirical evidence that contradicts the theories.⁸ Social teaching he believes emphasizes the organic and dynamic methods of “reading the signs of the times” and meaningful deliberations in seeking justice. In fact, when John Paul II spoke of a social doctrine he did so only to emphasize the continuity of the social teaching.

The genre that best captures the depth and the dynamism of Catholic social teaching is the encyclical. Typically, when discussing the encyclicals educators and leaders name fourteen major documents beginning in 1891 with Pope Leo XIII’s *Rerum novarum* to 2014 with Pope Francis’ *Laudato si*. In the course, these letters are explored along with the various responses from regional and local groups receiving these letters. We include in these expositions an understanding of the context, process of writing the letter, core

⁶ Ibid., 4.

⁷ Pontifical Commission for Justice and Peace, United States Catholic Conference of Bishops, *Compendium of the Social Doctrine of the Church* (Washington, DC: USCCB, 2005).

⁸ Himes, *Modern Catholic Social Teaching*, 4.

insights and recommendations, along with the regional and local responses to these letters that occurred in both Roman Catholic groups and other secular experts or organizations. The course design, described below, parallels the “circular” or “spiral” dynamic of the “encyclical.”

Encyclicals get their name from the Greek word for circle, or circular. Important letters from the pope would be forwarded to bishops and local churches. Pastors would copy and forward them to other bishops and local churches, until the entire Church received the message.

The word also depicts actions of reception and response to these letters and therein represents the evolving nature of the catholic, that is, “all-encompassing” communication. The encyclical letters become “a call to action” for “people of good will” to social justice. Though commemorative occasions are often the impetus for the Pope or Bishops to write encyclicals, the goal of these letters is to address difficult situations around a number of concerns, e.g.: labor, just wages, duties of the state, poverty, human development, peace, human rights, the family, and the environment. It is this perspective that carries forward the social wisdom of the Church to each age and particular context. When we bring the tools of social analysis to the reading of these writings, we recognize that the encyclicals are more than mere opinion or pious exhortations they reveal the dynamic praxis of the Church’s response to social questions.

Thus, Catholic social teaching, especially in the encyclical writings, communicates a social wisdom that serves to inspire Catholics to see connections between the intent, development, and authority of these writings and the possibility for developing programs and action plans to address social justice concerns. In this way, regional churches, local communities, and believers strive to

live fully their vocation to Christian Discipleship. It challenges the Church to see, judge, and act in ways that promote a social justice vision in the wider society. The encyclicals illustrate the importance of ongoing renewal within Church and society. As Paul VI, wrote in *Ecclesiam Suam*,⁹ the Church continually engages in the world in which it exists through commitments to deeper self-knowledge, renewal, and dialogue with all people. Guided by the social encyclicals of the Roman Catholic Church, the students are co-creators of these encounters. Their research, writing, presentations, and discussions examine in greater depth the social wisdom of the Church manifesting God's vision of justice and peace for our world today.

Part Two: Catholic Social Teaching Syllabus

Built on the dynamic of the encyclical tradition in Catholic social teaching, the seminar course provides a focused study of the historical, theological, and philosophical development of the Catholic social vision represented by these circular letters. The course design has three movements: identifying resources for Catholic social teaching (vision), study and analysis of the encyclicals and documents they generate (witness), investigating new developments and possible movements in Church's commitment to social justice (promise). Dialogical methodologies provide opportunities for students to enter into the dynamic of the Church's response to the social questions throughout history. Processes of analysis, synthesis and evaluation of the encyclicals are the critical pedagogies of the

⁹ Pope Paul VI, *Ecclesiam Suam*, accessed June 5, 2017, http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_06081964_ecclesiam.html.

seminar. Course goals and objectives aim to facilitate students' development from factual to procedural knowledge of the Church's social wisdom. As Catholic Christian scholars and leaders, this study hopes to generate new responses from them concerning crises faced by civilizations east and west. The course syllabus outlines the requirements, resources/material, and planned class sessions guide students toward this goal.¹⁰

Course Requirements

The four major requirements of the class come together in modalities of participation, presentation, and writing. The integration of these aspects also fosters a dialogical approach to the study. Student participation includes weekly class attendance, contributions to class discussions, and timely completion of assignments, which include course readings, written reflections, and data-news collections. At the beginning of the course, students divide themselves into four groups. These groups are responsible for class presentations that begin mid-way through the course. However, forming these groups early creates peer-support that has proven to be a motivation for completing weekly reading assignments and contributing to class discussions. Group discussions often occur within the class-time, followed by class-wide exchanges. The dynamic from smaller group to full-class discussions allows the introverts and those not fully comfortable in English to “try out their ideas” before sharing them with the entire class.

The Graduate Theological Union Technology Services provides the “moodle” electronic platform for each of the courses it offers.

¹⁰ Marianne Farina CSC, *Catholic Social Teaching (CE 3050)* last modified February 24, 2017, https://www.dspt.edu/files/S17_CE3050_Farina.pdf

Moodle allows faculty and students to design a type of “website” for the course. In addition to course materials displayed on this page, students and faculty place various supporting documents, notices of events, and other items for further study on the topics covered in the course. One of the elements of moodle allows students to post their reflections and to interact with one another’s entries. The students complete a weekly reflection based on course topics and class discussions. The students then respond to one of the posts written by their classmate. The dialogue between students helps them to consider varying viewpoints raised by classmates. Additionally, these *blogs* serve as conversation starters for the weekly seminars. They also provide an opportunity to learn respect on-line exchanges. Periodic evaluations about these posts take place in the classroom and with faculty assessment of students’ work. This activity thus aims to introduce best practices for communications via internet and other social platforms.

Another element of the course draws from class readings and research and seeks to sharpen critical thinking and writing skills. Each week students collect two different articles from newspapers or the internet about class topics. They create a media-portfolio of these items along with a report on these stories. The guide sheet provided for this task asks students to state reasons for each of their selections, analyze the articles’ content and tone, and add their own editorial concerning the articles’ subject matter. This assignment targets the need for students to become discerning readers/viewers of media and to recognize connections between their studies and contemporary social justice concerns emerging from local, national, and global contexts.

The research papers’ requirement seeks to enhance the students’ ability to analyze and evaluate the topics studied during the course

through completing two research papers. The first directs students to integrate concepts, themes, historical developments, and approaches of the Church's efforts to address social questions. The second paper seeks to encourage generative thinking about social justice concerns. Students formulate their own ideas about social justice research and praxis through investigation a specific topic. In recent years, the final paper assignment offered an innovative option to the research paper. For example, this year's syllabus invites the students to:

Imagine you have been asked to edit a volume/book on environmental justice based on *Laudato si*. What types of chapters would you plan? What authors, or even faith traditions, would you solicit? Give an outline and rationale for your project (Research component). Then write your introduction. In your introduction give reasons for why Pope Francis' encyclical is the inspiration and basis for the book.¹¹

Before each of these writings assignments occur, students share the plan for their papers in a class discussion. I also encourage them to read drafts of one another's papers. The sharing provides additional resources and insights as well as improves the student's writing. Moreover such consultation mirrors the process of the writing of the Church's social encyclicals.

Course Resources / Materials

Materials covering various topics and approaches guide the study of the course. They primarily consist of the social encyclicals, regional documents of the global Church and project reports of

¹¹ Ibid., 5.

grassroots and Non-Government Organizations (NGO) social justice initiatives. However, four additional texts offer critical information, unique perspectives and methods for engaging core materials. *Social Analysis: Living Faith and Justice*¹² by Joe Holland and Peter Henriot is a guide for the dialectic that animates the entire course of study. This approach overcomes academic vs. pastoral divisions when exploring the social teachings. Course readings that explore sacred texts, virtue ethics, and social science provide a crucial foundation for this social analytical process.

*Modern Catholic Social Teaching: Commentaries and Interpretation*¹³ edited by Kenneth R. Himes and others guides the students in a deep analysis of the Church's social encyclicals and not simply the history of these letters. For each of the encyclicals the text includes: a description of its ecclesial and social context, the history of the encyclical's formulation, general analysis of the letter and excursus offering further examination of a crucial aspect of the letter's content, reactions to the encyclical, and finally a selected bibliography on the social concern addressed by the encyclical. In addition to these important elements woven into each essay, I chose this text because these elements align well with the course pedagogy. In fact, each chapter serves as a model for student presentations, with the excursus sections demonstrating how scholarly study and critique contributes to understanding the world of the encyclical and the social justice concerns of the world. They are fine examples for students own writing and class contributions.

¹² Joe Holland and Peter Henriot, S.J. *Social Analysis: Linking Faith and Justice* (Maryknoll, NY. Orbis Books 1980).

¹³ Kenneth R. Himes, ed., *Modern Catholic Social Teaching* (Washington, DC: Georgetown University Press, 2005).

The third text, Thomas Massaro's *Living Justice: Catholic Social Teaching in Action*¹⁴ supplements the Himes' book. This text provides an alternative and updated presentation of the critical studies that serve as a resource for social encyclicals. Massaro's book includes charts and models that summarize key questions about the role of the Church in society and outline the history of ideas imbedded in the encyclical writings. These are valuable resources for students as they expand their research for presentations and writing on the Church's social teaching.

Each year's iteration of the course, I select a text that illustrates the breadth of Catholic social teaching as it relates to ecclesiology, spirituality, or systematic theology. Some of these texts have been: Bernard Prusak's *The Church Unfinished*,¹⁵ John Kavanaugh's *Following Christ in a Consumer Society*,¹⁶ or biographies and writings of Dorothy Day and Peter Maurin. Since 2013, Cardinal Walter Kasper's book *Mercy*¹⁷ serves this purpose. Kasper's exploration of God's Mercy as fundamental to understanding God's nature draws out important aspects of the Church's commitment to Gospel call to justice and love.

In addition to these texts, information and resources gleaned from field work, guest speakers, and community or academic events augment the course study. For example, one year, students conducted interviews of social justice experts and leaders who work in parishes, diocesan offices, or non-government organizations. The reports

¹⁴ Tom Massaro, *Living Justice: Catholic Social Teaching in Action*, 3rd Edition (Lanham, MA: Rowman & Littlefield, 2016).

¹⁵ Bernard Prusak, *The Church Unfinished: Ecclesiology through the Ages* (Mahwah, NJ: Paulist Press, 2004).

¹⁶ John Kavanaugh, *Following Christ in a Consumer Society*, 25th Anniversary Edition (Maryknoll, NY: Orbis Books, 2006).

¹⁷ Walter Kasper, *Mercy*. Translated by William Madges (Mahwah, NJ: Paulist Press, 2014).

described this work and identified the particular approaches and challenges each faced in this service or ministry.

Guest Speakers also offer class presentations to illustrate ways their programs try to address the complexity inherent in many social concerns, e.g., economic development, immigration, and new justice programs, such as *Pax Christi's* non-violence peace initiative.¹⁸ The class has benefitted from new research conducted by doctoral students at The Graduate Theological Union. One year, Elias Bboloka Bubala Nchimunya, S.J., a doctoral student presented his research that investigaten children's right to education in Zambia as a human right.¹⁹

Additionally, students attend campus-wide or civic events centered on social justice themes. In 2009 the Dominican School of Philosophy and Theology organized a semester long study of Human Rights. The program called "Faith in Human Rights" included lectures by prominent Christian, Jewish, and Muslim ethicists, panel discussions about human rights conventions, and a human right film series. Students from this course and other social justice courses of the GTU attended many of these events.

The comprehensive and eclectic nature of these course resources/materials along with the course requirements support students' understanding of facts, concepts, and processes integral to recognizing Catholic social teaching as wisdom for Church and society. During the seminar, faculty and students alike come to realize the enormous challenge present in this approach and the

¹⁸ Catholic Non-Violence Peace Initiative, accessed June 5, 2017, <https://nonviolencejustpeace.net/>.

¹⁹ Elias Bboloka Bubala Nchimunya, S.J., *Rights of a Girl Child: The Significance of the Zambian Humanism and the Catholic Social Teaching for a Girl-Child Education in Zambia* (Ph.D Dissertation, Jesuit School of Theology at Santa Clara University, 2016).

various activities guide classroom experiences toward a deeper appreciation of this wisdom.

Part Three: The Experience of the Course

In order to examine the faculty and students' experiences of the course two elements of the course design need further explanation: general division of the weekly sessions and the pastoral spiral process that animates them. These elements integrate course goals, requirements, and materials in order to guide students' in their study.

General Division of the Weekly Sessions

As noted in the previous section the course design has three movements consisting of 4-5 week sessions entitled *Vision*, *Witness*, and *Promise*. To speak of these as “movements” means that the topics covered in each set connect to general course goals. The first set concentrates on the foundations of Catholic social teaching. Students examine the sources of sacred revelation, natural law, virtue, and ecclesiology with methods that help them to view these as “fonts” of knowledge that animate social analysis and in turn inform the Church's social teaching. These studies seek to help students realize that the social teaching is more a *vision* of human flourishing as God intends than an application of principles, the deontological approach characterizes by representing the social teaching as seven basic themes or ten building blocks. As Walter Kasper states in his

book *Mercy*, justice, love and above all God's mercy is the vision that must become concretely realized in Church and society.²⁰

These studies lead to the next set of sessions in which the students study the social encyclicals using the rubric of the pastoral spiral. Though the writing of the encyclicals followed other discernment processes, the pastoral spiral model creates an opportunity for the students to read these encyclicals in a dynamic ways, thus enhancing possibilities for their message to speak to contemporary social concerns and not simply historical ones. Using the term *witness* for this block of classes has theological and epistemic import in that the evolving social message is a praxis that gives witness to a Kingdom ethic. Inaugurated by Christ, these letters illustrate how the Church continually strives to, as Joe Holland states, “[L]ink faith energies with energies of justice and peace in service of the Living God and social transformation.”²¹

During these weeks, students develop a facility for engaging the pastoral spiral process. The process also weaves together content studied in the first and last sections of the class sessions. The process becomes integral for student research on social justice concerns addressed in the course and in their future ministry. For this reason, a description of the pastoral spiral process used in the course follows.

As noted earlier, the course plan from the goals to the weekly sessions is the *pastoral spiral*, also called *the pastoral circle*. Typically this hermeneutical process consists of a four-step method. However, my research and ministry have led me to see it as a schema of seven steps: (1) experience, (2) social analysis/theological

²⁰ Kasper, “*Mercy*,” 169.

²¹ Joe Holland and Peter Henriot, SJ, *Social Analysis: Linking Faith and Justice* (Washington, DC: Center for Concern, 1980), xiv.

reflection, (3) new vision, (4) planning, (5) action, (6) evaluation and (7) new reality/experience (See Appendix I).

The process helps the faithful to come to a deeper understanding of the social concern, bringing new insights to them through giving them a fuller picture of the situation. The discernment process connects local communities with the knowledge and expertise of persons in social sciences and theology. The process empowers these communities to take responsible social justice action based on meaningful communal deliberation and decision-making. Through addressing questions about the situation and its impact and reflecting on the findings the community gets a clearer picture of the social realities. The method facilitates exploration of the social concern from a variety of dimensions: specific issues, policies, structures of economic, political, social, and cultural institutions. Theological reflection on these critical insights helps the community recognize God's call to embrace a "new vision." In order to answer this call, the community designs action steps to make the vision a reality. In this part of the process, the community identifies specific groups and their responsibilities for executing these plans.

The next part of the process is evaluation. It is a critical component of the whole process. It sets in motion accountability for fulfilling the designated responsibilities and offers an opportunity for further reflection on the concern. This last reflection brings the community to a new moment or a new insight. This knowledge surfaces different questions or dimensions of long-term concerns, all of which lead to new experiences. The pastoral spiral process helps communities to recognize the complex nature and recurring aspects of social justice concerns. Those seeking to promote justice become attentive to emerging developments even as we discover ways to solve problems or adjudicate injustices.

Even though many of the encyclicals have not formally used this process, the pastoral spiral serves as creative approach for the reading and analysis of them. Each of the seven steps of this process bears theological and epistemic aspects. Students learn how the social questions of each age shaped a faith community's self-understanding and apostolic mission. The Church's active engagement with the social, political, economic, and cultural institutions within various epochs and across the globe becomes more than a history lesson. The pastoral spiral process also points to how certain social problems persist, while others have evolved through changing features of the concern or even adding to it. For example, in 1891 Leo XIII's concern for a just wage, or family wage, and the conditions of labor in the industrial age remains a challenge for today's societies who experience positive and negative effects of human labor and rise of robotic manufacturing in a globalized age. Though we bring new questions to the concerns about labor and just wages, *Rerum novarum* still contains theological ethical import for today's analysis.

The final three weeks of the course, in particular focus on this last part of the process: "new realities." Student groups, aided by guest speakers from various non-government and Church organizations, investigate contemporary social justice concerns such as immigration, human trafficking, and climate change. Research on these topics illumines the difficulty of these issues and the need for a multi-dimensional response to them. The students recognize that social justice concerns are "wicked problems."

Alan Watkins and international expert on leadership and human performance and Ken Wilbur contemporary philosopher define "wicked problems" as those that are multi-dimensional, have multiple causes, symptoms, stakeholders, possible

solutions, and are constantly evolving. They propose that only a multi-tiered, multi-channeled, and multi-organizational response can fully address them. They believe that an integral coherence through the application of the integral theory frame leads to “healthy, functional, and coherent versions of solutions.”²² Integral frame theory proposes that there are at least four irreducible perspectives (subjective, inter-subjective, objective, and inter-objective) that must be consulted when attempting to fully understand any issue or aspect of reality. Class presentations and discussions by students and experts in the field underline this interdependent nature of the social concern and attempt to identify possibilities for creative responses.

The final sessions of the course discuss how faith development programs in parishes and school curricula can focus on Catholic social teaching. The seminar course goals and the course design itself aimed towards identifying resources and methods for students to link scholarship, pastoral leadership, with social action for promoting justice and peace. The institutional goals, which also serve as a foundation for course goals, summarize well the aspirations of these final weeks of the study. The hope is that the course provided students with opportunities for *Deep Learning and Collaborative Leadership*. *Deep Learning* means knowledge of facts, details, and concepts through *Integrative Thinking*, *Intellectual Humility*, and *Self-Direction* and *Collaborative Leadership* means we become capable of inspiring within others the desire to realize the common good by articulating to academy or society a coherent vision rooted in the mission of the Church, all the while leading by example.

²² Alan Watkins and Ken Wilbur *Wicked and Wise: How to Solve the World's Toughest Problems* (Great Britain: Urban Publishers, 2015), 101.

Student and Faculty Experiences

The *Catholic Social Teaching* course has taken many forms over the years. What explained here is its most recent formulation. As a work in progress, the course has offered graduate students an opportunity to engage the depth and the breadth of Catholic social wisdom. As more data emerges, this article offers a detailed analysis of the course's effectiveness and include suggestions for improving the course that have surfaced from student evaluations and interviews. Preliminary evaluations of the Spring 2016 and Spring 2017 courses offered critical insights for further development of the seminar.

The spring 2016 course had 16 students and the spring 2017 course had 8 students. These students came from three different continents, Africa, Asia, and North America. The students were enrolled in a variety of programs: Doctoral Studies in Moral Theology (1), Master in Theology (10), Master in Philosophy (4), Master of Theological Study (3), and Master of Divinity (6). There were 21 men (three Lay Students, six Dominican Friars, nine Jesuit Scholastics, three Diocesan [Congo, Nigeria, and Korea]) and three women.

Diversity in culture and programs of study brought a variety of global and academic perspectives into class discussions. It also created a forum for addressing social concerns through social, cultural, national and even religious (ecumenical) diversity. The spring 2017 course had two students from different Christian traditions. One student was an Anglican seminary student and the second a Presbyterian minister. It was often the case, that new information gleaned from the experiences of the students evoked new questions as well as different insights to the topics under consideration.

Student Experiences

In reviewing the course evaluations of these students 84% of the class stated that they would recommend the seminar. Four students, or 16%, said they would not recommend the course. The reasons they offered were twofold: they wished that the course would have focused on social justice theory as articulated in the *Compendium of Social Doctrine*²³ and that the course work was excessive, especially, as one student stated, "...in light of all the other courses I'm taking." This critique surfaced in the 84% group as well, though they did not see it as hampering the course effectiveness.

Regarding the central focus of the course, the encyclical tradition and pastoral spiral process, 94% of the students specifically commented on how this approach was an effective way to study Catholic social teaching. They also noted how they developed a good facility for this process, and evidence of this surfaced in their final papers. The students did have specific comments and suggestions regarding other components of the course, e.g. *Moodle-Blog Dialogues, Media collections, and Group Presentations*.

Moodle-Blog Dialogues

As described earlier, each week student's blog entries contained reflections that drew from synthetic insights about the readings and class discussions. Student responses to one another also took on special meaning as they learned the art of hermeneutical companionship. The students rated this activity highly (57.14% [4/5

²³ Pontifical Commission for Justice and Peace, United States Catholic Conference of Bishops, *Compendium of the Social Doctrine of the Church*, (Washington, DC: USCCB, 2005).

rating] and 42.86% [5/5 rating]). They stated that the blogs helped them draw meaningful connections between course materials, their own thinking and their classmates' ideas concerning contemporary social justice challenges. Student evaluations indicate that this dialogical activity also helped them in their critical thinking and analytical skills. They did comment that the most challenging part was the "timing," they needed more time for the posting and writing of a response. Even with such pressure for time, as the class instructor, I did note how these postings displayed a keen grasp of the course topics. Moreover, the openness between the students helped them to recognize differing perspectives. Students were gracious in their comments and measured in their criticisms or posing of challenging questions to one another. It seemed in each aspect students engaged in meaningful discernment before attempting to address the weekly question and/or respond to another student's entry. The course evaluation also addressed the use of moodle platform itself. Students affirmed that additional postings such as students' research findings and various supporting materials like videos and websites of organizations assisted them in discovering new resources for their research and study.

Media-Portfolio Collection

The students found this exercise useful in "appropriating social justice teachings," and "was an excellent way of applying what they had learned to the real world." In the survey, the highest scores 71.43% (5/5 rating) and 28.57% (4/5 rating) were based on the question, "Did this exercise offer you a way to do critical reading in further ministry and study?" One student commented that she "appreciated the instructor carefully reading and responding to the

collections with penciled notes throughout the material.” The students also felt that the exercise gave them a greater sense of the first movements/aspects of the pastoral spiral process (57.14% [4/5 rating] and 28.57% [5/5 rating]).

Group Work

In the course evaluations of 2016, the students commented that they needed more guidance for effective engagement within groups and in preparing presentations. The major concerns revolved around keeping to the time-limit for the presentations and they struggled with various skill-levels of the group members. Students possessed different competencies in language skills and this affected the quality of the group presentations. The 2017 course syllabus addressed these critiques by offering guidelines for group work and making adjustments for the various language skills. As a result, there were improved ratings from the 2016 to 2017 course with a third of the class mentioning that it was the “best part of the course.” The other high scores occurred with the questions, “Did the group research and presentation give you a greater sense of the pastoral spiral process (42.86% [5/5 rating] and 42.86% [4/5 rating]) and “Did it contribute to your understanding of Catholic social teaching (42.86% [4/5 rating] and 28.57% [5/5 rating]).

Final Papers

In addition to these survey results, students’ final research papers drew meaningful connections between the course materials and their own original thinking about contemporary social justice challenges. It was clear that they all had grasped the pastoral spiral process and that the critical thinking, comprehensive envisioning,

and responsible planning imbedded in this process brought new questions into their research. For example, at least a third of the papers began their exploration using the pastoral spiral process and then concluded with recommendations for addressing the need for peace-education in local settings on Korea, the Nigeria and East Oakland, California.

The papers incorporated a number of encyclicals in their research and illustrated the comprehensive nature of the Church's social wisdom or they made important theological and pastoral connections between social concerns, e.g. global economy and human trafficking and the ecological crisis and just peace. These papers exemplified the type of integrative thinking about the Catholic social teaching that the course promoted. The "integral vision" of social justice as it emerges from the encyclical tradition was central in students' research and writing.

Student evaluations surfaced areas of the course in need of revision. However, strong evidence suggests that even with these flaws the course facilitated the students' understanding of Catholic social teaching. The comprehensive and dynamic also led to a type of strategic knowledge. The course became a catalyst for further social justice research and ministry. For example, the final paper of the doctoral student developed into his dissertation topic and another student developed his study into a plan to establish a legal clinic for the Oakland Diocese in California, which opened the summer of 2016. Additionally the course helped prepare two students for their lay volunteer ministries: Solidarity for Sudan Missions and Alliance for Catholic Education Teacher Fellow.

The goal of social analysis, as Thomas Clarke states is to "move beyond personal experience of the milieu and to provide us with the

empirical and analytical basis for the evaluative judgments and the pragmatic decisions which will represent our response of faith to the needs of our times.”²⁴ Engaging pastoral spiral process with the encyclical study provides a way for us to recognize the call to be witnesses of God’s Kingdom as we proclaim in word and deed God’s justice and peace for all creation.

Faculty Experience

The student evaluations highlighted important areas for improving the course. Their comments also resonated with my experiences as instructor of the course - but in different ways.

Graduate students of my school prefer that faculty offer lectures. However, this is not the case for all students. So it is a challenge to professors when we try to combine seminar and lecture formats. In response to the need of some want more lectures, I have balanced class time to allow for at least 40-minute lectures. In addition to lectures about pastoral spiral process, economic development, the common good, and human rights, the spring 2017 course features lectures on terrorism, health care ethics, and philosophical and theological bases for moving from just war theory to just peace theory.

The experience with the students in the spring 2016 course helped me to realize that I needed to create better guide sheets for the various student activities and allow more time for their completion of assignments, especially the moodle blogs. The 2017 syllabus reflects these changes.²⁵ Student evaluations surfaced areas for further

²⁴ Thomas E. Clarke, S.J., “Methodology,” in *The Context of Our Ministries: Working Papers* (Washington, D.C.: Jesuit Conference, 1981), 7.

²⁵ Marianne Farina CSC, *Catholic Social Teaching (CE 3050)*. Last modified February 24, 2017, https://www.dspt.edu/files/S17_CE3050_Farina.pdf.

revision such as spending more time on the social theory through demonstrating how various sociologists and ethicists use historical and contemporary social analysis in their studies. In addition to the Joe Holland and Peter Henriot text, *Social Analysis*, the students suggested including articles from prominent thinkers for this purpose.

In conjunction with this suggestion, students' evaluation of the course readings will also help future planning for the seminar. They were almost unanimous in appreciating the in-depth reading of the social encyclicals with 92% mentioning these readings as the best material. Students did feel we needed more time with the encyclicals in order to grasp the depth of thought and processes involved in their formulation and dissemination. They also offered reviews of Massaro's text, *Living Justice* and Kasper's book on *Mercy* with 82% and 78% respectively valuing the "solid analysis" and "theological challenges" they offered when engaging the social teaching of the Church. The plan for the fall 2017 course is to keep the same texts, allow more time for reading the encyclicals, and include a few articles to enhance the social theory component of the course.

As noted above, the design of the group presentation component requires more thinkings, I am devoted to keeping this central to the course. As a critical aspect of the course design, the group study and presentation contributes to factual, conceptual and procedural knowledge about Catholic social teaching. The plan will be to have "check-ins" throughout the semester to evaluate in light of course objectives and goals.

I realize that in the various iterations of the course goals, design, materials, research and study will evolve - just as the social message of the Catholic Church evolves. Efforts to foster Christian

and civic formation share much in common. The goals of both seek to form persons ready to engage in critical, creative and courageous thinking so that they take responsibility for addressing social concerns in the society. Courses in Catholic social teaching aim to fulfill this crucial task require approaches to the sharing of the Church's social wisdom in ways that appreciate and participate in the ongoing developments and concerns of a complex and changing global world.

Part Four: Going Forward

Designing a course about the Catholic social teaching or creating programs for parish social justice formation brings to the fore important insights about the Church and its apostolic mission. The first is that we can speak of the Church as a Church teaching (*ecclesia docens*) and a Church learning (*ecclesia discens*). We see this especially in the documents of Vatican II, social encyclicals, and Episcopal regional letters. Committed to “reading the signs of the times,” the Church seeks ways for all Christians to participate in the work of justice. This work formulates the Church's social teaching. As noted above, Paul VI clearly outlines a form for this engagement, calling it dialogue.²⁶ He describes dialogue as an ongoing engagement with one another [Catholics], other Christians, world religions, and all civic groups in society in order to gain deeper knowledge of one another and the world. These dialogues “thrive on friendship, and especially service...” putting into practice the example and precepts of Christ.”²⁷ The course focused on a process that in its investigative, participative, communal and dialogical style

²⁶ Pope Paul VI, *Ecclesiam Suam*, paragraph 87, accessed June 5, 2017, http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_06081964_ecclesiam.html.

²⁷ Ibid.

became discernment for all involved. Such discernment is central to the Church’s social justice mission.

Most Rev. Robert W. McElroy, head of the Roman Catholic Diocese of San Diego, delivered an address to the U.S. Regional World Meeting of Popular Movements in February 2017 that urged them to engage in these discernment processes. Describing how

[F]or the past century, from the worker movements of Catholic action in France, Belgium and Italy to Pope John XXIII’s call to re-structure the economies of the world in *Mater et Magistra*, to the piercing missionary message of the Latin American Church at Aparecida, the words “see,” “judge” and “act” have provided a powerful pathway for those who seek to renew the temporal order in the light of the Gospel and justice ...[and that] There is no greater charter for this gathering taking place here in Modesto in these days than the simple but rich architecture of these three words: “see,” “judge” and “act.”²⁸

He reminded them that these words –“see,” “judge,” act,” which are the principal movements of the pastoral spiral/social analysis “carry with them such a powerful history of social transformation around the world in service to the dignity of the human person.”²⁹ This commitment, he notes, “must be renewed and re-examined at

²⁸ “San Diego Catholic Bishop Calls Leaders to Disrupt and Rebuild” - February 18, 2017, accessed May 15, 2017, <https://cmsm.org/2017/02/forum-winter-2017-san-diego-catholic-bishop-calls-leaders-to-disrupt-and-rebuild/>.

²⁹ Ibid.

every age and seen against the background of those social, economic and political forces in each historical moment.”³⁰

Bishop McElroy’s remarks point to the dynamism of Catholic social teaching. Through such engaged processes the study and analysis on of the Church’s social encyclicals creates a decisive framework in which, as Richard Gaillardetz describes, Christian discipleship means submitting to “... the transformative power of the gospel and the distinctive practices of the tradition while bringing that dynamic tradition into critical engagement with the contemporary situation.”³¹ In fact, it is as Gaillardetz also claims as a “traditioning” process of the whole Church growing in their understanding of truth and openness to God’s call to justice and peace.³² Thus Catholic social teaching means Catholic social - *teaching* that is the verb.

In this way, as William O’Neill avers, “The Church can acknowledge significant innovations or contradictions in the encyclical dynamic.”³³ One example of this point is John XXIII’s endorsement of human rights in *Pacem in terris*, which reversed the Church’s previous position concerning United Nations Declaration of Human Rights.³⁴ Studying these developments using the pastoral spiral process helps students see shifts from axiomatic system of propositions to graced innovation in Church’s social thought and action.

³⁰ Ibid.

³¹ Richard R. Gaillardetz, “The Ecclesiological Foundations of Modern Catholic Social Teaching,” in Kenneth Himes et al, Kenneth Himes et al, *Modern Catholic Social Teaching*, (Washington, DC: Georgetown University Press, 2004), 87

³² Ibid, 82

³³ William O’Neill, SJ, email message to author May 25, 2017

³⁴ Pope John XXIII, *Pacem in terris*

http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041_963_pacem.html paragraph 11 (accessed May 31, 2017)

The second point that emerges from this course design concerns the Church's social justice vision. The encyclicals draw from human experience, resources of Church teaching and practice, and other fields of learning, that is, philosophy, political, economic, social thought, and physical sciences in developing responses to the social justice concerns. These resources are founts of important knowledge that help the Church address social concerns fully. They also inform a deeper understanding of what Pope Francis calls an "integral ecology." As Pope Francis says in *Laudato si*, "It cannot be emphasized enough how everything is interconnected. [F]ragmentation of knowledge and the isolation of bits of information can actually become a form of ignorance, unless they are integrated into a broader vision of reality."³⁵ Pope Francis called us to recognize that solutions to our global problems and the path to "authentic" development require that we develop the ability to see and understand each problem as it relates to all other issues. For when we look at problems in isolation rather than systemically, we run the risk of missing opportunities or arriving at solutions that can worsen problems in other areas.

Pope Francis analysis model of integral ecology parallels the course design in that it address the need for a holistic approach to "reading the signs of the times" in a comprehensive and integral way. Such an integral analysis requires that we explore four key interconnected dimensions of any problem or justice issue: social (interpersonal and communal relationships, institutions, policies, etc.); environmental (physical surroundings: Earth and human-made); cultural (beliefs, traditions, values, practices); and

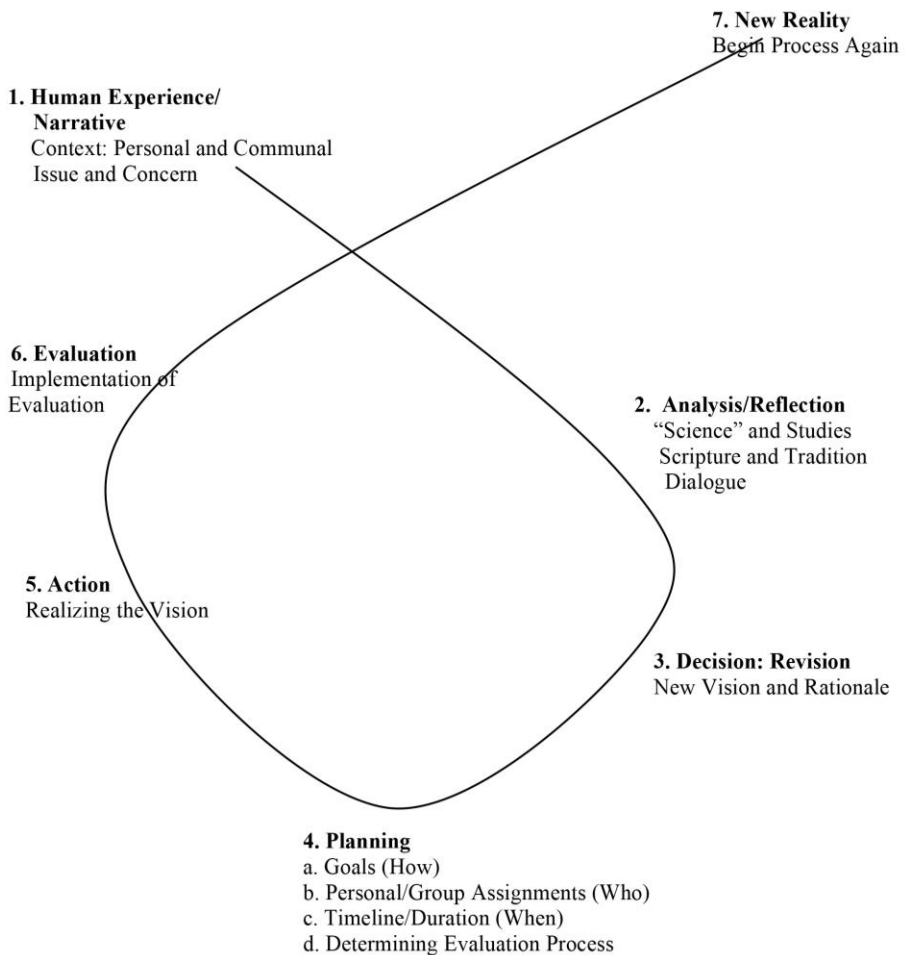
³⁵ Francis, *Laudato si*, accessed May 15, 2017, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html paragraph 138.

economic. An integral ecology is also marked by a vision, which includes the ecology of daily life and the principle that the common good extends to future generations. A dynamic reading of the encyclical tradition, that is the pastoral spiral process, can help us see social justice as an integral ecological way of life, i.e., a social vision of justice capable of fostering flourishing of all creation and thereby revealing God's Mercy.

Additionally, such a vision encourages and empowers scholars, leaders, and communities to address courageously concerns under-identified or disconnected in social teaching documents. For example, Pope Francis has guided the global community to see connections between care for creation and care for the poor. An engaged reading of the encyclicals and exhortations might keep us attentive to the need to promote justice in the Church. *Justice in the World*, the apostolic exhortation pointed clearly to the important roles of women and the laity in the mission of the Church.

What has become clear is that classes or workshops about Catholic social teaching and the formation of parish and diocesan social justice commissions need to find ways to engage in truly participative forums of dialogue and learning. These dialogues will lead to meaningful study and deliberation, especially if the vision at the center of these forums is an integral ecological one. As Christ's disciples we are hermeneutical companions seeking to witness in word and action the Gospel call to justice and peace. Perhaps in this way Catholic social teaching no longer remains our "best kept secret."

Appendix I: Pastoral Spiral



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[摘要] 基督徒相信天主在歷史的進程中持續發言，在人類之間的互動和社會的形成當中，我們可看見天主的臨在和祂對世界的計劃的徵兆。因此，我們相信我們有責任因應不同環境、並在福音光照下辨別及詮釋這些時代徵兆（啟示憲章#4）。這種互動是教會對社會正義的理解之核心。

然而，教授基督宗教社會正義的課程往往未能反映這種互動。尤其是介紹天主教社會通諭（社會訓導文件）時，這些通諭往往被視為來自歷史的教訓，而不是閱讀時代徵兆後，成為富批判性對話的啟動者，從而幫助我們反省、做判斷，以及在教會和社會從事正義和平的行動。本文描述一個採用互動過程來學習和分析社會通諭的課程設計。課程將社會通諭傳統視為一個辨別模式，用以回應社會正義議題。透過「牧民循環／社會分析」的方法認識社會通諭，學生除了認識天主教社會訓導的事實知識外，更可進一步掌握教會的社會智慧。

**Professional Ethics
as Training in Civic Education**
專業倫理作為公民教育的訓練

Stephan ROTHLIN

[ABSTRACT] This article 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 seems trapped 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 upholding the values of integrity and honesty, especially in environments where such values easily fade away. This article also argues that the appropriate use of case studies is crucial in order to constantly challenge the students to come up with pragmatic and realistic solutions to specific problems.

Introduction

The world is in turmoil. For reasons that are not yet well understood, the supposedly global consensus that has supported universal human rights, the advancement of democratic institutions, as well as free trade and international cooperation in addressing the problems pressing all nations, such as catastrophic climate change—however you may describe the world order that emerged from the ashes of World War II—it all now seems to be shaken to its core. The political upheavals of the last few years, including the massive influx of refugees from the Middle East and north Africa into Europe, from Mexico and Central America into the USA, the protracted crisis in the European Union, especially over the unilateral withdrawal of member states—contributing to these upheavals, many observers believe, is an all-too-often unrecognized decline in the quality of civic education, especially in democratic states whose politics is dependent upon the votes of ordinary citizens. If civic education has been seriously eroded, is it any wonder that ordinary citizens are using their votes to express mostly rage against the elites whom they believe—rightly or wrongly—control their fate?¹ If the

¹ That civic education is in a state of crisis was widely recognized, at least in the USA, even before the recent political upheavals resulting in the election of President Donald Trump. The American Council of Trustees and Alumni, for example, issued a major report, *A Crisis in Civic Education*, in January 2016, which highlighted the need to strengthen the content of required courses in American history and civics, https://www.goacta.org/images/download/A_Crisis_in_Civic_Education.pdf (accessed 21 July, 2017). In the aftermath of the 2016 Presidential election, there has been a cascade of well-informed analyses linking the crisis in civic education and the voters' rejection of the political elites blamed for dysfunctional government in Washington, D.C.. Cf., for example, Jonathan R. Cole's analysis, "Ignorance Does Not Lead to Election Bliss: Perhaps the country's political state owes itself to the failures of its education system," published in *The Atlantic Monthly*, November 8, 2016, <https://www.theatlantic.com/education/archive/2016/11/ignorance-does-not-lead-to-election-bliss/506894/> (accessed 21 July, 2017). Such analyses—with similar findings reported in the UK after the Brexit referendum—should confirm the need to explore the relationship between the crisis in civic education and the neglect of ethics in professional education, as argued in this article.

decline of civic education is a significant part of the global malaise, could the renewal of civic education be part of the solution to our problems?

In this article, I want to explore the contribution of Catholic Social Teaching (CST) to civic education. My specific suggestion is that CST may help redefine the role of professional ethics and education within a reformed agenda for civic education. Like most observers, we may be used to putting civic education and professional ethics and education in two separate boxes. Civic education, one may assume, is about citizenship, politics, and public policy. It should prepare well-informed citizens to exercise their civic responsibilities, particularly in whatever ways they can participate in the election of political leaders and public policy debates. Professional education and ethics, on the other hand, reflect the concerns of various highly skilled occupations or careers—traditionally, in law, medicine, and teaching—in which moral responsibilities are complex, often requiring or assuming specialized training. Whatever norms of good citizenship civic education may advance, surely the concerns of professional education and ethics lie in a different direction. Or do they? I want to challenge the assumption that civic education and professional education and ethics are two different things, and I hope to use CST to support my view of their convergence and mutual reinforcement.

After all, the most salient symptom of the upheavals we face is the massive rejection of professional elites, whom many accuse of having profited disproportionately from the opportunities afforded by globalization, while establishing their dominance globally in decision-making routines from which ordinary citizens are excluded. If professional elites are under attack, their response must involve a restoration of their credibility or legitimacy in service to the common good. If civic education is to address the problem dramatized by the

protests directed against professional elites, it must be extended and renewed as a basis for professional education and ethics. Civic education premised on CST, I will argue, is the best way to conceptualize the challenge of renewing professional education and ethics. This article will point out some of CST's key insights for civic education, in light of Pope Francis' own recent statements warning against the dangers of a "populism" fueled by fears and resentments of minority communities, refugees and immigrants.²

What is Civic Education?

Can civic education be defined positively, beyond our sorry experience of the lack of it? *The Stanford Encyclopedia of Philosophy* provides a useful way to begin:

"In its broadest definition, "civic education" means all the processes that affect people's beliefs, commitments, capabilities, and actions as members or prospective members of communities. Civic education need not be intentional or deliberate; institutions and communities transmit values and norms without meaning to. It may not be beneficial: sometimes people are

² That CST might hold the key to addressing the challenges of reforming civic education, and professional ethics within it, should be evident from Pope Francis' remarks. His reiteration of CST's basic notion of "solidarity," in this context inspires my attempt to develop CST in response to these challenges. Cf., for example, James Carroll, "Pope Francis Proposes a Cure for Populism," published 28 March 2017 in *The New Yorker*, <http://www.newyorker.com/news/news-desk/pope-francis-proposes-a-cure-for-populism> (accessed July 21, 2017); or the report by Anthony Faiola and Sarah Pulliam Bailey, "How Pope Francis is leading the Catholic Church against anti-migrant populism," published 10 April 2017 in *The Washington Post*, https://www.washingtonpost.com/world/europe/how-pope-francis-is-leading-the-catholic-church-against-anti-migrant-populism/2017/04/10/d3ca5832-1966-11e7-8598-9a99da559f9e_story.html (accessed July 21, 2017).

civically educated in ways that disempower them or impart harmful values and goals. It is certainly not limited to schooling and the education of children and youth. Families, governments, religions, and mass media are just some of the institutions involved in civic education, understood as a lifelong process." A rightly famous example is Tocqueville's often quoted observation that local political engagement is a form of civic education: "Town meetings are to liberty what primary schools are to science; they bring it within the people's reach, they teach men how to use and how to enjoy it."³

Civic education, then, must be defined broadly and inclusively, for several reasons. The definition must remain open to the range of civil societies in which citizens are educated to the rights and responsibilities of membership in them. It must remain open to the fact that "religions," as well as "families, governments, and mass media", can and ought to play a formative role in civic education. Openness to the multiple roles and responsibilities of various institutions, including religious institutions, is consistent, in my view, with CST's approach to civic education. It also confirms one of the key insights of the German philosopher Hermann Lübbe that religion served as a decisive partner of philosophical movements during the age of "*Aufklärung*"—the Enlightenment—that promoted human rights for all citizens.⁴

Margaret S. Branson, Associate Director of the Center for Civic Education, identified the substantive values that should inform

³ Jack Crittenden and Peter Levine, "Civic Education," *The Stanford Encyclopedia of Philosophy* (2013), accessed May 25, 2017, <https://plato.stanford.edu/entries/civic-education/>.

⁴ Hermann Lübbe, *Religion nach der Aufklärung* (Graz, Wien, Köln: Styria 1986).

the development of civic education in the USA. The point in reviewing her statement is not to impose an American definition, but to alert us to the fact that civic education inevitably occurs within a context of cultures, shaped by complex historical developments, the emergence of specific institutions and the institutional memories that support them. Branson contends, for example, that “what Americans want [is] a society and a government (1) in which human rights are respected, (2) in which the individual's dignity and worth are acknowledged, (3) in which the rule of law is observed, (4) in which people willingly fulfill their responsibilities, and (5) in which the common good is the concern of all.”⁵ With these general expectations in mind, Branson describes civic education as “an education in self-government”: “Democratic self-government means that citizens are actively involved in their own governance; they do not just passively accept the dictums of others or acquiesce to the demands of others.”⁶

Given this broad and inclusive understanding of civic education, it may seem strange to argue that CST offers its own distinctive approach to it. After all, CST began as a protest against modernity, and the complex of innovative social institutions, including constitutional democracy, that emerged

⁵ Margaret S. Branson, “The Role of Civic Education,” *The Communitarian Network* (1998), accessed May 25, 2017, http://civiced.org/papers/articles_role.html.

⁶ Branson outlines three interrelated areas of concern in civil education: the acquisition of civic knowledge, civic skills, civic dispositions, each of which empower citizens for participation. In her view, civic education is but a practical extension of the basic traits considered indispensable in a liberally educated person. Following the line of argument first developed in Alexis de Tocqueville's pioneering study, *Democracy in America* (1831). Branson lists five such traits: “(1) Becoming an independent member of society, (2) Assuming the personal, political, and economic responsibilities of a citizen, (3) Respecting individual worth and human dignity, (4) Participating in civic affairs in a thoughtful and effective manner, and (5) Promoting the healthy functioning of constitutional democracy.” Clearly, civic education is not reducible to uncritical appeals to patriotism, or a passive acquiescence in whatever political leaders attempt to impose as “the rule of law.” Civic education thus includes a comprehensive approach to public morality and the need to preserve and enhance its credibility and efficacy. See Branson, “The Role of Civic Education.”

from the 18th and 19th century revolutions in British North America and Europe.⁷ Nevertheless, CST's mature position on civic education did emerge in Vatican Council II's *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*, 1965), which offered a robust, but still distinctively Catholic approach to the pursuit of social justice and peace, guided in practice by the CST's principle of subsidiarity, that ought to play an essential role in developing an effective program in civic education. While CST's approach to civic education is convergent with the expectations outlined by Branson, it remains open toward development in all societies, respecting their cultural and historic diversity. With increasing clarity over the decades since Vatican II, CST endorses no single model of the social order or public life as such⁸, but proposes a normative framework

⁷ For an analysis of the ways in which CST has developed in response to these challenges, see Dennis P. McCann, "The Common Good in Catholic Social Teaching: A Case Study in Modernization," in *In Search of the Common Good*, ed. Dennis P. McCann and Patrick D. Miller (New York and London: Bloomsbury and T&T Clark, 2005), 121-146.

⁸ Vatican II's *Gaudium et spes* (Pastoral Constitution on the Church in the Modern World, 1965), for example, contains an important declaration, "Chapter IV: The Life of the Political Community," which recognizes the mutual autonomy of Church and State: "The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person. Yet both, under different titles, are devoted to the personal and social vocation of the same men. The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time and place, the more effective will their service be exercised for the good of all." (Par. 76) Church and State have distinct responsibilities that must be respected by each. Further on in this declaration Vatican II renounces the use of State power to achieve the Church's distinctive purpose: "The Church herself makes use of temporal things insofar as her own mission requires it. She, for her part, does not place her trust in the privileges offered by civil authority. She will even give up the exercise of certain rights which have been legitimately acquired, if it becomes clear that their use will cast doubt on the sincerity of her witness or that new ways of life demand new methods." What that witness should be is evident in the declaration's description of the Church's mission: "It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it." (Par. 76) *Gaudium et spes*' statement, consistent with the Council's *Dignitatis humanae* ("Declaration on Religious Freedom," 1965), illustrates

for addressing concrete socio-economic problems, inculcating common values that are crucial for sustaining civic education as such.

What is Professional Education?

Professional education, as the term implies, is education specifically intending to prepare people for work as professionals, that is, as practitioners of various recognized professions. Originally, profession signified the process of making certain vows upon becoming a member of a religious order. In post-Reformation Europe, as well as British North America, the meaning of the term was secularized and applied to the three learned professions: Divinity, Law, and Medicine, each of which was the object of university programs offering “professional education.” Professionals were regarded as persons having a “calling,” to which they responded by submitting themselves to appropriate training that would permit them to exercise specialist knowledge and skills. The word, “calling,” of course, should remind of us of the religious origins of professionalism, and its development in partnership, as Lübbe pointed out, with university-based religious sciences and theology, themselves reflective of the Enlightenment’s struggle for human rights and the rule of law.

Professional education, then, is specific to each of the professions, and is generally undertaken within universities, where research is ongoing, to ensure that the training of professionals reflects the latest advances in science relevant to the development of best practices in the professions. The assumption that professional

the consequences of the Church’s principled recognition of religious liberty as a human right, even for the reform of the Church’s own practices.

expertise is science based, and therefore continually open to further investigation, and best made accessible through enrollment in university programs, is a hallmark of modern professions, which distinguishes them from the organization of guilds, craft and trade unions, and other labor associations of historic significance. Professionalism is unmistakably elite in the status that its members claim for themselves. Professionals are educated to think of themselves as colleagues and not employees, loyal more to their professional identities than to the institutions that employ them.

There is no definitive list of professions, since the areas of expertise or professional practice that define them continue to differentiate themselves, as knowledge and skills expand, and demonstrate their social utility. Accordingly, if we define profession and professional education too narrowly it would include only the traditional areas of skilled service, e.g., law, medicine, and teaching. If we define them too broadly, it would include anything, e.g., cosmetology, in which a certain skill set is required for practice. Within the modern, or "secular" model of society, professions are defined within an implied social contract. Usually, the professions are self-governing through (government accredited) professional associations, with definite rules for entry (e.g., the Bar Exam for lawyers) and exit (e.g., Disbarment Procedures for lawyers convicted of malfeasance) enforced by the professional associations. The implied social contract guarantees a large degree of autonomy to the professions, in exchange for their adherence to an ideal or ethic of service to society, or to the common good.

What is the Role of Professional Ethics in it?

Precisely because of the degree of autonomy granted to the professions by society (and government), they must regulate

themselves, and thus must have a moral compass for doing so. Hence professional ethics is prominent in all professional associations, whose charter documents prominently feature a Code of Ethics. Indeed, it is the generally acknowledged superiority of their moral commitment (that is, “to a higher calling”) that enabled professional associations to become self-governing. How the specialist knowledge and skills should be regulated by a voluntary association of professionals providing a service to the public requires ethical reflection and is termed professional ethics. The assumption is that “professionals are capable of making judgments, applying their skills, and reaching informed decisions in situations [where] the general public cannot because they have not attained the necessary knowledge and skills.”⁹ Civic education, however effective, cannot empower ordinary citizens to make informed decisions regarding the practices of professionals. By the same token, these decisions arguably are beyond the competence of government regulatory agencies. While professional education and civic education shared a common set of moral assumptions, the specialist knowledge and skills of a professional set them apart from ordinary citizens. The privileges afforded to professionals and their associations mean that the citizenry rightly expect them to show moral leadership beyond the standards that they themselves are expected to observe.

The difference between public morality—the minimal expectations demanded of all citizens—and professional ethics may be seen by considering briefly some examples. One of the economic rights normally assumed as common to all persons is the right to earn a living. In a market economy, in theory there are no barriers to entry

⁹ Cf. Caroline Whitbeck, *Ethics in Engineering Practice and Research*, 2nd Edition. New York: Cambridge University Press, 2011; and the introduction to “Ethics and Professionalism” featured in the “International Ethics Project: An online, blended course in professional ethics,” accessed July 14, 2017. <https://iepcourse.wordpress.com/2017/04/21/ethics-and-professionalism-36/>.

into the market. If I want to start a business, I don't need an MBA to do so, nor must I be a member in good standing of some professional association. I must observe whatever regulations the State requires for registering my business and accounting for its outcomes—including, usually, the taxes that I must pay—but I don't have to acquire the specialist knowledge and skills of a professional, or achieve certification in them through formal training and admission into a professional association. So long as I have a business plan, access to the capital required to fund it, and have complied with the State's registration requirements, I am free to go into business. Nevertheless, meeting the demands for accountability that inevitably my business will face, especially if it begins to flourish in the marketplace, may lead me to engage the services of professionals—an accountant or a lawyer, for example—who have the specialist knowledge and skills necessary to assist me in achieving compliance not only with the law, but also with the expectations of my various stakeholders. Entrepreneurship is not a profession; but accounting and law clearly are. Business ethics may define the standards and best practices for entrepreneurs, but these are not enshrined in a professional code of ethics and enforced by a professional association in the ways that the ethics of accountancy or the legal profession usually are.

The importance of professional codes of ethics may be seen, for example, in the role of the Hippocratic oath in the development of the medical profession.¹⁰ Like all ancient documents, the

¹⁰ The practice of administering oaths to secure compliance with ethical principles, to be sure, is not exclusive to the professional ethics of medical doctors. One can observe the role of oath-taking practices in business ethics, as in the case of two firms that dominate the dairy industry in China. The firms Mengniu and Yili both offered training seminars focused on business ethics that concluded with taking an oath to uphold their firms' commitment to basic principles of business ethics. Ironically this ceremony did not shelter the firms from serious ethical breaches as their competition heated up. One particularly distasteful example was Mengniu's smear campaign involving a public relations firm that falsely claimed that Yili's products would cause

Hippocratic Oath is subject to interpretation as later generations of doctors seek to live by it in response to fresh challenges. The original text begins with an invocation of the gods before whom the Oath is taken:

“I swear by Apollo Physician and Asclepius and Hygieia and Panacea and all the gods and goddesses, making them my witnesses, that I will fulfill according to my ability and judgment this oath and this covenant.”

The specific terms of this covenant are then listed, including (a) loyalty to one’s teachers and their families, as well as one’s own, to be demonstrated through financial support, if need be, and instruction in the arts of medicine; (b) care for the sick, particularly in prescribing “dietetic measures”; (c) prohibition against administering deadly drugs—apparently to assist suicides—or administering abortions to women requesting them; and (d) prohibition against practicing surgery, instead of making referrals to those qualified to perform such services. The Oath concludes with general promises involving professional decorum—including specific prohibitions against sexual relations with patients and members of their households—as well as a pledge of confidentiality. Not surprisingly, the specific terms of the original Hippocratic Oath reflect its origins in the ancient Hellenistic civilization. The invocation of the Olympian pantheon, the assumptions regarding how medical knowledge and skills are acquired, and the specific meaning of the basic promise to do no harm, are impressive testimony to these origins.

sexual dysfunctions. Though Mengniu eventually faced criminal prosecution for its campaign, the case provides a strong reminder that the challenge and the complexity of achieving ethical compliance, even when supported by oaths ratifying commitment to a code of ethics, is vastly underestimated. This case is featured in Stephan Rothlin and Dennis McCann, *International Business Ethics: Focus on China* (Berlin, Heidelberg: Springer-Verlag, 2016), 91-107.

The continued significance of the Hippocratic Oath for medical professionals today requires that it be reinterpreted in ways that reflect the actual conditions of a modern, science-based profession. Here is one such attempt to restate its meaning, written in 1964 by Louis Lasagna, Academic Dean of the School of Medicine at Tufts University:

"I swear to fulfill, to the best of my ability and judgment, this covenant:

I will respect the hard-won scientific gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow.

I will apply, for the benefit of the sick, all measures [that] are required, avoiding those twin traps of overtreatment and therapeutic nihilism.

I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the chemist's drug.

I will not be ashamed to say "I know not," nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.

I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know. Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty. Above all, I must not play at God.

I will remember that I do not treat a fever chart, a cancerous growth, but a sick human being, whose illness may affect the person's family and economic stability. My responsibility includes these related problems, if I am to care adequately for the sick.

I will prevent disease whenever I can, for prevention is preferable to cure.

I will remember that I remain a member of society, with special obligations to all my fellow human beings, those sound of mind and body as well as the infirm.

If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection thereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help.”¹¹

While the Hippocratic Oath asserts core beliefs animating the ethics of the medical profession, it is hardly sufficient in itself for addressing key challenges faced by doctors and others in a modern society. Lasagna's restatement does not impose specific prohibitions against certain medical practices, for example, abortion, nor does it provide specific guidance on how the practice of medicine should be organized in a market economy. There is no mention, for example, of how doctors are to earn a living from their profession, whether there are any moral limits to the fees they charge, whether every person as a matter of human rights ought to have equal access to quality health care services, and if so, how it is to be paid for. Such issues, however,

¹¹ The text of the Hippocratic Oath and Dr. Lasagna's restatement of it are taken from the article on "Various Physician Oaths" available at the website of the Association of American Physicians and Surgeons, Inc., accessed July 14, 2017, <http://www.aapsonline.org/ethics/oaths.htm>.

are crucial for understanding what has become of professionals in a modern society, where they themselves are constrained by the institutions in which they perform their services.

CST's Contribution to Civic Education

Recent developments in the manner of presenting CST make it clear that it offers a substantive perspective on both the content of civic education and the ways in which it should be taught. *The Compendium of the Social Doctrine of the Church* (CSDC), published in 2004 by the Vatican's Pontifical Council for Justice and Peace—systematic in the ordering of its principles, and abstract in its applications—asserts four “permanent principles” that “constitute the very heart of CST.” These are the principles of (1) the dignity of the human person; (2) the common good; (3) subsidiarity; and (4) solidarity. “These principles, the expression of the whole truth about man known by reason and faith, are born of ‘the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society’” (CSDC, 160). Each of these principles is presented in a full explanation demonstrating how reason and faith converge in a distinctive understanding of what they mean and what they require of us.

The “dignity of the human person,” for example, is affirmed from the explicitly theological perspective of humanity made to the image and likeness of God (Genesis 1:26), reflection upon which yields what the *Compendium* describes as “the personalist principle” from which CST's basic attitude toward society is grounded. The personalist principle characterizes the human person as “created by God in unity of body and soul” (CSDC, 127), “open to transcendence” (CSDC, 130), a “unique and unrepeatable” being that “exists as an ‘I’

capable of self-understanding, self-possession and self-determination” (CSDC, 131), whose freedom is a gift from God whose “proper exercise...requires specific conditions of an economic, social, juridic, political and cultural order” (CSDC, 137). The human dignity so affirmed is equal for all people, female as well as male (CSDC, 146-7), and is inclusive of “persons with disabilities” who must be respected and protected as “fully human subjects” (CSDC, 148). Human dignity is inherently social in nature, “because God, who created humanity, willed it so” (CSDC, 149).

Within this context, then, human rights and the modern movement toward observing them are both affirmed and correlated with the moral duties that are incumbent upon all persons. “*The Magisterium underlines the contradiction inherent in affirming rights without acknowledging corresponding responsibilities.* ‘Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other’” (CSDC, 156). Achieving a balanced understanding of human rights and duties requires CST to go beyond the personalist principle toward a recognition of how human dignity is preserved and enhanced through a serious commitment to each of the other three principles. Let us consider them briefly.

The common good is not “the simple sum of the particular goods of each subject of a social entity.” The common good is “indivisible” since “only together is it possible to attain it, increase it and safeguard its effectiveness.” As *Gaudium et spes* described it, the common good is “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily” (CSDC, 164). Although everyone is responsible for the common good, its pursuit is the specific responsibility of “political authority,” or “the State,” for which it

exists (CSDC, 168). As part of its presentation on the common good, the *Compendium* inserts several paragraphs clarifying CST's understanding of "the universal destination of goods and private property" (CSDC, 176-181), and consequently, the Church's advocacy of a "preferential option for the poor" (CSDC, 182-184). While the right to possess and use "private property" is recognized as an essential human right, "the universal destination of goods"—that is, that all goods are ultimately gifts from our Creator to be used in His service—requires that the proper exercise of private property rights cannot be squared with any refusal to share our surplus goods with the needy who lack them.

If these first two principles of CST—human dignity and the common good—highlight the universality of our rights and duties toward one another, the third principle, "the principle of subsidiarity" establishes a rule for implementing these, particularly in societies where political authority or "the State" has institutionalized itself. The principle of subsidiarity presupposes that the social order consists not just of individual persons and the State, but also a civil society constituted by "intermediate social groupings, which are the first relationships to arise and which come about thanks to 'the creative subjectivity of the citizen'" (CSDC, 185). The challenge is to understand how persons, their families, and the range of public and private voluntary associations in which social life unfolds should work together to preserve human dignity and enhance the common good. The principle of subsidiarity asserts that "all societies of a superior order must adopt attitudes of help (*subsidium*) — therefore of support, promotion, development — with respect to lower-order societies" (CSDC, 186). The designation of higher and lower orders may sound archaic, but the point is that that the family as well as the Church and other "intermediate social groupings" should have their autonomy—or proper social function—respected

by the State and not usurped in the interest of achieving greater social cohesion or political mobilization. Achieving social justice and peace will require a continuous effort to understand the limits and possibilities of all social institutions, in their ever-changing patterns of interaction. The principle of subsidiarity is the key to preserving and enhancing personal participation in all areas of social life (CSDC, 189-191), whose clarity should contribute significantly to the renewal of civic education.

As the final element in constructing CST, “solidarity” is a response to the global “phenomenon of interdependence and its constant expansion” (CSCD, 192). Solidarity is CST’s normative response to the social fact described as interdependence. Because our interdependence intensifies fear and anxieties about others, as well as opportunities for sharing and collaborating with them, like all things human it is distorted by what Pope John Paul II denounced as “structures of sin.” These “must be purified and transformed into *structures of solidarity* through the creation or appropriate modification of laws, market regulations, and juridical systems. Solidarity, thus, is a “living sign of that measureless and transcendent love of *God-with-us*, who takes on the infirmities of his people, walks with them, saves them and makes them one. In him and thanks to him, life in society too, despite all its contradictions and ambiguities, can be rediscovered as a place of life and hope, in that it is a sign of grace that is continuously offered to all and because it is an invitation to ever higher and more involved forms of sharing” (CSDC, 197).

Civic education, substantively informed by the principles of CST, thus reaches heights and depths of the human condition that are only dimly realized in the conventional model previously outlined by Branson. To be sure, Branson’s list of elements for a society and government responsive to the common good is also implicitly

affirmed by CST. But absent the substantive orientation outlined in CST, they may degenerate into a social order that Theodore Lowi accurately characterized as “interest-group liberalism” (Lowi, 1967). In the liberal model, civic education enables all citizens to participate in the project of democratic self-government, defining the framework in which they may pursue their individual and collective aspirations, as the US Constitution proclaims, for “life, liberty, and the pursuit of happiness.” While such empowering for political participation is necessary, it is not sufficient to achieve the common good, to which it ostensibly aims. The common good requires sacrifice and self-discipline, particularly in disciplining one’s personal ambitions, to ensure that everyone’s aspirations are respected equally. What CST contributes to civic education beyond the conventional model is precisely a way to acquire the “habits of the heart”—which are ultimately spiritual and religiously grounded—that are necessary, if the common good is to be truly common for all.

The Promise of CST for Professional Ethics

The Vatican’s Pontifical Council for Justice and Peace in 2012 issued “The Vocation of the Business Leader” (VBL), a reflection that is consistent with the *Compendium*’s methodology. While the VBL document does not distinguish between business leaders and other professionals, what it says about them can readily be extended as a model for ethical reflection in all professions. The model outlined in the VBL document follows the traditional methodology of Catholic Action: “seeing, judging, and acting,” which provides a systematic structure for understanding the responsibilities of business leaders and other professionals.

“Seeing the World of Business: Challenges and Opportunities” (VBL, 15-26) presents a short summary of some key factors affecting

business activity today, highlighting the moral and spiritual challenges implicit in them. Four factors are highlighted, with the first three closely related to each other: (1) globalisation, (2) new communication technologies, and (3) the financialisation of the economy. The fourth factor, (4) cultural changes—especially, the challenge of individualism and accompanying moral systems of relativism and utilitarianism—identifies the hidden moral hazard faced by Christian business leaders. This fourth factor—outlining the erosion of social values and commitment to the common good among business leaders—reflects the crisis that must be overcome if leadership, in business and the professional elites, is to be restored on a credible basis.

“Making Judgments: The Importance of Ethical Social Principles” (VBL, 27-59) provides a recapitulation of the basic principles of CST, following closely the *Compendium*’s outline, previously given here. Human dignity and the common good form the core orientation toward basic objectives, and the principles of subsidiarity and solidarity provide a way of addressing questions of implementation in business practice. The VBL document highlights “three interdependent activities which businesses should take up: 1) address genuine human needs through the creation, development, and production of goods and services; 2) organize good and productive work; and 3) use resources to create and to share wealth and prosperity in sustainable ways” (VBL, 38). The second of these demonstrates the relevance of the principle of subsidiarity (VBL, 47-50) for developing business organizations and policies, as well as practicing a style of management, that are consistent with what is required by human dignity and the common good.

The section on “Judging” concludes with a reminder of what, in the perspective of CST, the purpose of a business is and ought to be, namely, the creation of “a community of persons.” As Pope John

Paul II stated it, a business "is not simply to make a profit, but is to be found in its very existence as a *community of persons* who in various ways are endeavouring to satisfy their basic needs, and who form a particular group at the service of the whole of society." As the VBL document observes, "While the phrase 'community of persons' is not common in business literature today, it actually best expresses the full realisation of what a company and corporation can be" (VBL, 57). Such a realization projects a vision of responsible entrepreneurship, where entrepreneurs can be invited to think beyond conventional goals to organize a human venture that will attract the enthusiastic support of all those involved in it.

"Witness of Actions: Taking Aspiration into Practice," the third major section, starts with another insight that challenges conventional expectations, namely, a realization of the gifted character of the opportunities and challenges of business leadership. Taking its cues from Pope Benedict XVI's *Caritas in veritate* (2009), the VBL document begins its reflections on "Acting" with a reminder of the ways in which business leaders are involved in both receiving as well as giving gifts to others. "When the gifts of the spiritual life are embraced and integrated into the active life, they provide the grace needed to overcome the divided life and to humanise us, especially in our work. The first act to which the Church calls the Christian business leader is to receive the sacraments, to accept the Scriptures, to honour the Sabbath, to pray, to participate in silence and in other disciplines of the spiritual life. These are not optional actions for a Christian, not mere private acts separated and disconnected from business" (VBL, 68). Inviting business leaders to recognize the spirituality that must sustain their activities is, of course, the whole point of trying to communicate a sense of their "vocation."

Receiving the gift of a “vocation” means orienting one’s business “toward a set of behaviours which foster the integral development of people. This entails addressing the demands of the organization with practices and policies which promote: personal responsibility, innovation, fair pricing, just compensation, humane job design, responsible environmental practices, social and socially responsible (or ethical) investment, and a host of other issues such as hiring, firing, board governance, employee training, and supplier relations” (VBL, 72). Similarly, for exercising leadership in any of the professions. Fostering best practices within an organization leads naturally toward addressing “larger issues in the same spirit, [using their] influence, individually and collectively, to promote human dignity and the common good and not merely the narrow interest of any particular stakeholder” (VBL, 73). Were the same commitment to inform professional education, and its best practices, professional elites might pass from a crisis in leadership toward recovering their credibility among ordinary citizens.

While the Church’s magisterium, therefore, cannot be expected to draft a professional code of ethics—either for business leaders or for any other profession—it can, and does intend to have a transformative impact on professional education. The Conclusion to the VBL document acknowledges the Church’s specific responsibilities for educating business leaders in its own colleges and universities, now “close to 1,800 institutions of higher learning world-wide, and approximately 800 of these with business programs” (VBL, 84). “An education in business, like every professional education, does not merely constitute training in specific skills or theories... Consideration of the ideas presented here can contribute to a more complete formation of these students, educating them to be highly principled and effective business leaders. Teachers need to inspire their students to discover the good which is within them and

to follow the call they have to use their professional skills and judgment as a force for good in the world” (VBL, 85-86). Beyond the transformative potential of Church related institutions of higher learning, CST’s challenge to business and the professions also finds a response in the activities of various professional associations inspired by Catholic faith and practice.¹²

Professional Education in Service to the Common Good

CST offers a challenge to think outside the box, so to speak, about what today’s apparent crisis in civic education means and how we might respond to it constructively. In light of the “populism” expressing the crisis of professional elites—not only in the UK, France and the USA, but also in neighboring countries like the Philippines—a discussion of CST’s approach to civic education must include an examination of professional education and the ethics operative in it. A way must be found to restore the trust of ordinary people in the expertise, the good intentions, and the actual results of good professional practice. The first step is to admit that there is a problem, a crisis of legitimacy not yet fully understood, but one that

¹² While the majority of Catholic lay associations inspired by CST are focused on various specific issues of social justice and peace, there are also organizations specifically dedicated to the concerns of professionals, some broadly focused on questions of spiritual formation and fellowship, other organizations are specific to various professions. A list of Catholic social organizations—both local and national—focused on issues of concern in CST can be found at the Reeves Memorial Library website of Seton Hill University, accessed July 22, 2017, <https://setonhill.libguides.com/c.php?g=58620&p=376732>. The *Catholic Press Association* (CPA), on the other hand, is an important membership organization for professionals in the various fields of journalism. Its website is <http://www.catholicpress.org/> (accessed 22 July, 2017). The CPA provides a useful example of a professional association’s Constitution and By-Laws, as well as its own “Fair Publishing Practices Code,” accessed July 22, 2017, http://c.ymcdn.com/sites/www.catholicpress.org/resource/resmgr/docs/fair_practices_code_english.pdf, which demonstrates the ways in which Catholic social values may be developed in a professional code of ethics. There are many such organizations worldwide, all of which provide evidence of the potential of CST’s transformative impact on professional education and ethics.

surely reflects the deterioration of commitment to human dignity and the common good, at all levels of society. Given the scope of the challenge, our contribution, alas, can only be regarded as modest. But my colleagues and I at the Macau Ricci Institute (MRI) and the Centre for Distance Education at Saint Joseph University, Macau, are trying to take that first step.¹³ CST offers one of the most promising models for renewing civic education by confronting the ethical challenges involved in professional education and practice today. Responding effectively to these challenges will require us to experiment with innovative institutional systems oriented to the dignity of each person and the common good. To be faithful to their own distinct mission, Catholic educational institutions should implement forms of professional ethics with a strong practical orientation toward CST.

¹³ The Centre, working closely with the MRI and Rothlin Ltd., the management consultancy firm I founded to promote corporate social responsibility in China, Hong Kong, and Macau, is devoting considerable resources to developing educational programs consistent with the VBL perspective, now that it is translated into Chinese characters. We have organized workshops in Beijing, Hong Kong, and Macau, to present the VBL perspective to Chinese entrepreneurs and other professionals. We have entered into the field of distance learning, developing “Massive Open Online Courses”, “MOOCs” on “Responsible Entrepreneurship,” as well as the “Vocation of the Business Leader,” and related topics, now featured in university programs in Beijing and Macau. We have created a Case Study Archive of business related cases, following the “Seeing, Judging, Acting” format outlined in the VBL document. In all these initiatives, we are attempting to strengthen the relationship between civic education and professional education and ethics, by using innovative pedagogies to reach out to students and practitioners who cannot afford either the time or the money to enroll in conventional university programs. Our work is shaped by CST as interpreted in and for China by those who follow in the footsteps of Matteo Ricci, S.J., and his companions.

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【摘要】 本文嘗試回應天主教機構教育工作者所面對的挑戰，即是在一個自我中心和不斷追求自我成全的處境中，如何喚醒一份責任感和對社會的關注。天主教社會訓導的焦點在於關心社會正義和公平，以及實踐團結關懷和輔助原則（權力下放），這些重點讓學生和教授在發展專業倫理時，能堅守正直和誠實這些在現實環境中容易失去的價值。本文指出適當地運用個案探討方法很重要，它能持續地挑戰學生就具體問題提出實用和現實的解決方法。

Moral Formation for a Gender-Just Church and Society

性別公義教會和社會的倫理培育

Shaji George KOCHUTHARA

[ABSTRACT] 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, this article 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.

Introduction

Recent decades have witnessed Indian women becoming more empowered. However, Indian society continues to be predominantly patriarchal. Although in principle women are considered equal, in practice they continue to be discriminated against.

Moreover, violence against women continues. In spite of the attempts to empower women, and greater involvement of women in public life, violence against them is on the increase. In recent years, a number of cases of violence, especially of sexual violence on women have been reported. Some of these cases immediately get public

attention, but studies show that unreported cases are even more. All these point to the need of education for gender-justice.

Although the Church stands for justice and equality of both men and women, even within the Church discrimination against women exists in various forms. From a Christian perspective, gender-justice and women's equality is not merely a need of women alone, but it is a matter of basic Christian justice. Discrimination against any human person is an injustice. Hence, recognition of the equal dignity and rights of women is basically a matter of justice and human rights. As Mee-Yin Mary Yuen points out, although the Church has become more alert to the issue of gender equality since the 1960's, many in the Church still have reservations about feminism and feminist theology. It is important to fight various forms of violence and discrimination against women, "with the goal of bringing justice and humanity on earth."¹

Besides explicating these issues, the final section of this paper also explains how an education for gender-justice is imparted at Dharmaram Vidya Kshetram (DVK), a Pontifical Athenaeum in Bangalore in India.

Gender Justice: Indian Context

Indian women have become more empowered. There are millions of women who are highly qualified and who work in various professions. Women are also active in politics and social life. We get an image of liberated Indian women who contribute not only to their families but also to the society as a whole. In spite of this, patriarchal

¹ Mee-Yin Mary Yuen, "Promoting Women's Dignity in the Church and Society in Hong Kong: Inspirations from Church Leaders and Women Christians as Leaders," in *Feminist Catholic Theological Ethics: Conversations in the World Church*, ed. Linda Hogan and A.E. Orobator (Maryknoll, New York: Orbis Books, 2014), 123.

structures continue to dominate the Indian society. Moreover, even within their homes, women face discrimination, exploitation and violence.

Violence against Women

It will not be justified if I say that sexual violence or violence against women is a problem of India alone. For example, a report of the World Health Organisation points out that one in every three women in the world is a victim of violence [35%]. 13.5% of all the homicides happen within the house, by the partner.² A recent study says that one in ten men in Asia Pacific has raped an unknown woman.³ However, here I am trying to highlight the situation in India so as to point out the continuing structures of patriarchy which are the root causes of violence against women and discrimination against them, and to approach the issue of gender equality as a basic issue of justice.

According to National Crime Records Bureau, 132,939 sexual offences against women were committed in the year 2014.⁴ The total number of crimes against women in 2013 is 309,546.⁵ In 2013, gender specific crimes that had been reported totals 16% of the total crimes. In the last 10 years, there is a sharp increase in the crime against women. It may be because more women have become courageous to report crimes against them. But, on the other hand, we cannot ignore that despite social changes, crimes against women do

² "Violenza sessuale, un'epidemia mondiale: Una donna su tre ne e' vittima," *Corriere della Sera*, June 20, 2013.

³ "1 in 10 Men in Asia Pacific Has Raped an Unknown Woman, Finds Study," *The Times of India*, Sept 10, 2013.

⁴ National Crime Records Bureau, <http://nrb.nic.in/>

⁵ National Crime Records Bureau, <http://nrb.nic.in/StatPublications/CII/CII2013/Chapters/5-Crime%20against%20Women.pdf>

not decrease. Moreover, even today, only 20% of crimes against women are reported. A study by NGO ‘Breakthrough’ among girls in 6 Indian states, the findings of which were published a few months back, says that 50% of school girls are subjected to various forms of sexual harassment while travelling to and from school, while 32% are stalked.⁶

Gender Based Violence and Law

Gender based violence is not something peculiar to the society today. Almost from the beginning of human history various kinds of violence against women have been perpetrated — female infanticide, sexual abuse, rape, domestic violence, kidnapping, sexual harassment, trafficking, etc. These were treated as normal and often would be justified using religious and legal texts. In the late nineteenth century, with the emergence of Women’s movements and the discourse on human rights, attempts to curb violence against women and to empower them through legislation were initiated. The twentieth century saw many dramatic changes as women began to ask for the right to vote and for changes in the law, in the hope that law reform would change lives of women. Thus, a number of laws were enacted at the national and international levels. In India also many such laws were enacted in the post-Independence period, especially following the struggle of women’s movements in 1970s. Many amendments were made later, for example, Protection of Women from Domestic Violence Act (2005), Criminalisation of Sexual Harassment at the Workplace (1997 and 2013).

⁶ Himanshi Dhavan, “50% of Girls Sexually Harassed on Way to School, 32% Stalked: Study,” *Times of India*, Feb 25, 2016, <http://timesofindia.indiatimes.com/india/50-of-girls-sexually-harassed-on-way-to-school-32-stalked-Study/articleshow/51130446.cms>

Today many start doubting the efficacy of laws in protecting women from violence. Many reasons are pointed out for this inefficacy of the law: 1. Low conviction rate; 2. Most of the crimes against women are committed in the private space, and hence difficult to prove; 3. Even when committed in public places, the perpetrators make it sure that there is no witness, or evidence; 4. Most of the judges are men, and often prejudiced; 5. It is not rare that the judge feels sympathy for the perpetrator on the basis of his age or social status, and gives a less severe punishment; 6. Even when the perpetrators are convicted, the process is too long; 7. The victims have to face embarrassing questions, and may give up the case; 8. And, most importantly, because of all these, the victim is reasonably afraid and often does not dare to file the case.⁷

I am not arguing that laws to protect women are not needed. Rather, laws alone cannot ensure the safety of women and justice to them, mainly due to the continuing patriarchal views held by the police, administrators, legislators and judges. Recently a tennis player was raped by two security guards at a sports complex in Bangalore. This happened late in the evening on 12 November 2015.⁸ Replying to questions, the Minister for the Home of Karnataka state asked, "Why she had to go there alone at that time?" This is a repeated response by those in power or the police. Even if the woman, the victim, goes to the police to file the case, they may refuse to do

⁷ V. S. Elizabeth, "Gender, Violence and the Law in Indian Society," in *Gender Justice in the Church and Society*, ed. Shaji George Kochuthara, CMI (Bangalore: Dharmaram Publications, 2016), 251-263; Julie George, SSpS, "Domestic Violence and Patriarchal Bargains," in *Gender Justice in the Church and Society*, 284-297; George Kodithottam, SJ, "The New Rape Law: Criminal Law (Amendment) Act, 2013 — An Overview and Some Ethical Reflections," in *Gender Justice in the Church and Society*, 264-272; Lavanya Devdas, "Drawing the Line: Arresting Sexual Violence at Workplace," in *Gender Justice in the Church and Society*, 273-283.

⁸ "Bengaluru Shamed again: 3rd Gang-Rape in a Month," *The New Indian Express*, November 13, 2015, <http://www.newindianexpress.com/cities/bengaluru/Bengaluru-Shamed-Again-3rd-Gang-Rape-in-a-Month/2015/11/13/article3125810.ece>

that, saying that the woman was responsible as she went out alone, or as she was out late in the evening or night. A prominent politician in the state of Uttar Pradesh told, “Boys will be Boys, They Make Mistakes... Will you hang them for Rapes?”⁹ This is not merely about the police or the administrators, but this only reflects the views held by a good number of people in the country. In short, unless the patriarchal structures and views change through moral formation, the laws may continue to be ineffective to a great extent.

Patriarchy and Violence against Women in India

Patriarchy literally means rule of the father in a male-dominated family. It is a social and ideological construct which considers men (the patriarchs) as superior to women. Typically, it refers to the family, but it extends to the whole society. Patriarchy is based on power relations that are hierarchical and unequal where men control women’s production, reproduction and sexuality. In general, women are considered to be the property of men, and the meaning of women’s existence is understood in terms of their usefulness for men. Most of the societies in the world were patriarchal, and many continue to be so. The nature of patriarchy and subsequent control differ based on the caste, class, religion, socio-cultural and economic practices. A study undertaken by International Centre for Research on Women (ICRW) found that about 40% of Indian men had ‘rigid and discriminatory’ gender views. They believe women to be inferior.¹⁰ Let me present some of the features of patriarchy in India.

⁹ “Mulayam’s Shocker: Boys will be Boys, They Make Mistakes... Will you Hang them for Rape?” *The Indian Express*, April 11, 2014, <http://indianexpress.com/article/india/politics/mulayam-singh-yadav-questions-death-penalty-for-rape-says-boys-make-mistakes/>

¹⁰ “40% of Indian Men are Hardcore Sexists: Study,” *The Times of India*, Dec 4, 2013.

1. Patriarchy in India: Religious and Cultural Practices

Like many other religions, Hinduism, the major religion of India, is also patriarchal. Scholars have pointed out that in ancient times, Hindu women enjoyed greater freedom and equality. Hindu women enjoyed some rights of property from the Vedic Age, took a share in social and religious rites, and were distinguished by their learning. There were many women philosophers and teachers.¹¹ But, by the close of the sixth century BCE, the choice of pursuits open to women in the Vedic society was diminished. In subsequent centuries, the position of women was drastically degraded and they were regarded as unfit for exposure to the sacred texts and were excluded from most religious responsibilities. The *Manusmriti*, the most important moral code in Hinduism, is unequivocal on the inferior status of women. "Girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husbands when married and under the custody of their sons as widows. In no circumstances is a woman allowed to assert herself independently!" (5:151; see also 5:150, 2:213-215). The woman's role is confined to the family. Patriarchal imposition of Hindu women's identity such as *pativrata* — which means devoted, virtuous, faithful, uncomplaining wifedom — come mainly from *Manusmriti*. "The *pativrata* image led to the strict management of sexuality, and restricted women's social interaction and mobility but has also ensured that women remain in an inferior, subordinate and distinctly dependent position in the marital equation."¹² These concepts later led to atrocious practices like *sati*. *Sati* is the practice which demands the wife to

¹¹ Ellison Banks Findly, "Gargi at the King's Court: Women and Philosophic Innovation in Ancient India," in *Women, Religion and Social Change*, ed. Yvonne Yazbeck Haddad and Ellison Banks Findly (Albany, N.Y.: State University of New York Press, 1985), 40.

¹² Prathibha Jain and R. Muhan, ed., *Women Images* (Jaipur: Rawat, 1996), 15.

jump into the funeral pyre of her husband and thus die with him. This was prohibited by law in modern times, but there were even attempts to re-introduce the practice of *sati*. For example, on 4 September 1987, Roop Kanwar, aged 18, was immolated in the funeral pyre of her husband Maal Singh Shekhawat, who was 24 years old. Besides, many Right wing outfits try to control the freedom of women in the name of the Indian tradition. They try to dictate what women should wear and how they should behave in public places. Though the law grants equality to women, many laws are not enacted – due to political pressure, corruption, religious, cultural and caste factors.

There are also other practices which make the life of a woman dependent upon the man. For example, *mangalsutra* or *Thali*, is a locket that the husband ties around the neck of the wife at the time of marriage.¹³ The woman is expected to wear that all the time. Practically it becomes a symbol of her dependence on the husband. The *mangalsutra* is a very powerful symbol: Whatever be the suffering she endures in her marital home, a Hindu woman must succumb to the power of the *mangalsutra* which is binding and this makes her subservient to the man.

The image of a virtuous woman is also relevant to be considered. The woman is supposed to have self-control, to wait upon and serve her husband with devotion and a cheerful heart, to be willing to suffer anything for the good of her husband, and to possess humility and modesty. Such images of a virtuous woman are still very prominent in the Indian culture, facilitating ill-treatment of women.

The traditional village system that exists in some regions also tries to impose patriarchal norms even at the cost of violence. A number of cases of “honour killing” were reported in recent years.

¹³ This is basically a Hindu practice, but some Christian groups also have adopted this.

I do not mean that Hinduism is the only patriarchal religion. Other important religions in India, namely, Islam and Christianity are also basically patriarchal. Man/Husband is taken for granted the head of the family, and women are supposed to obey men in the family. Women are excluded from important roles and administrative positions in these religions as well. Attempts are there to question whether such practices are really religious practices or patriarchal practices justified by misinterpretation of religious texts, but they are often suppressed as heretical.

2. Active-Passive Sexual Roles as Facilitating Sexual Violence

One of the most long-standing and deep-rooted gender polarisations is the concept that in sexual relations men are supposed to take active role while women are to take passive and submissive role. Assigning passive role to women and active role to men encourages different forms of degradation and exploitation of women.

In general, cultures have considered women as sexually passive. That women engage in sex only to please men and that "normal women" do not enjoy sex as much as men are some of the gender prejudices coming from this negative socialisation.¹⁴ The active-passive paradigm considers the woman as unequal, weaker and inferior, facilitating exploitation and violence. Men who adhere to the active-passive model may find it as a justification for coercive sex. Indifference and even resistance from the part of women may be seen by such men as natural. Sometimes, resistance from the part of the woman may be interpreted as techniques of a 'good' woman to

¹⁴ Robert Crooks and Karla Baur, *Our Sexuality*, 8th edition (Pacific Grove, CA: Wadsworth, 2002), 74.

invite the ‘active’ role from the man. Thus, men may consider even the disapproval and resistance by women as legitimising their violence. Moreover, women who differ from the traditional model of passivity by the way they mingle with men, or the way they dress, may be viewed as ‘loose’ women or as ‘easily accessible’. In such cases men may justify sexual violence arguing that they were provoked by the woman or that it was not an act of sexual violence since the woman was of ‘loose’ morality, or that they were encouraged by the indirect invitation of the woman.

3. Dowry System and Violence against Women

In India, the dowry system, the practice of paying money to the bridegroom’s family by the bride’s family, has been one of the major causes of the continuing degradation of women. Dowry is prevalent in most of the social groups in India. In practice, dowry is not merely a one-time payment. In the traditional dowry system, dowry was said to connote female property, or female right to property, transferred at a woman’s marriage as a sort of pre-mortem inheritance.¹⁵ But, it has deteriorated into a bargaining system.¹⁶ Dowry can take different forms: money, jewellery, property and so on. But, in most cases, it is a demand from the bridegroom’s family and this demand may continue for years. If the demands are not met, the wife will have to face humiliation, mental and physical harassment, and torture. These demands are considered as legitimate ‘right’ of the husband/his family.

¹⁵ Neena Joseph, “Stridhanavum Charitra Paschathalavum” [in Malayalam; English translation: “The Dowry and the Historical Background,” *Stridhanathinethire Streesakthi* (Neyyattinkara: Neyyattinkara Integral Development Society, 2002), 4-6.

¹⁶ Jane Rudd, “Dowry-murder: An Example of Violence against Women,” in *Women’s Lives and Public Policy: The International Experience*, ed. Meredith Turshen and Briavel Holcomb (CT: Greenwood Press, 1993), 92-94.

A rather new development associated with the dowry system is the widespread and extreme forms of violence associated with it. There are thousands of women "tortured, killed and driven to suicide by the menace of dowry and other demands associated with marriage..."¹⁷ For example, in a study it was found that in Bangalore 1,133 cases of unnatural deaths of women were reported in 1997. From one woman dying in every three days in the 80's and mid 90's, today unnatural deaths of at least three women due to violence related to dowry are reported in a single day just in the city of Bangalore.¹⁸ According to the Crime Clock 2005 of the National Crime Records Bureau, India reported one dowry death every 77 minutes.

Dowry is the leading cause of the continuing belief that woman is inferior and a burden to the family. This belief influences the treatment that a woman receives at every phase of her life. Since girls are considered burden, millions of female foetuses are aborted. According to some studies, 12 million female foeticides have happened in India over the last three decades. Other studies say that it is up to 35/40 million.¹⁹ Parents naturally prefer to feed better the boys who will be 'assets,' ignoring the girls, resulting in the malnutrition and denial of education for the girls. Dowry system encourages domestic violence, deepening further the idea that violence against women is something normal. It denies the woman the possibility of becoming independent. Whatever she brings or

¹⁷ Rita Noronha, "Empowerment of Women in the Church and Society," *Vidyajyoti Journal of Theological Reflection* 72.6 (2008) 410.

¹⁸ Vimochana Editorial Collective, "A Web of Violence," in *Daughters of Fire*, 3; "IT City Plagued by Dowry Deaths," http://articles.timesofindia.indiatimes.com/2007-07-16/bangalore/27993561_1_dowry-deaths-harassment-cases-dubious-distinction.

¹⁹ Shaji George Kochuthara, "Millions of Missing Girls! Female Foeticide and Ethical Concerns," *Catholic Theological Ethics in the World Church Newsletter Forum* (2012) <http://www.catholicethics.com/july2012>.

earns is considered the property of the husband/his family, a 'payment' due for taking care of her.²⁰

4. Domestic Violence

A report by the United Nations World Population Fund (UNFPA) says that six out of 10 Indian men admit to having perpetrated violence against their wives or partners.²¹ The prevalence of domestic violence throughout the country calls in to question the notion of family as a safe place for women. The economic dependency of women on her husband compels her to silently suffer violence. However, it is not the only reason. Some recent studies show that more number of working women face domestic violence. Going to the Police and Court is often discouraged for protecting the family honour. Thus, violence against women is almost built in to the culture of everyday life in different ways. Cruelty by husband and relatives continue to have the highest share — 38% of crimes against women in India.²² There was a strong demand to include marital rape as a criminal offence, supported by the Justice Verma Committee Report,²³ which recommended that the exception to marital rape should be removed.

²⁰ Kurian, "Feminism and the Developing World," 74; Veena Oldenburg, "Dowry Murders in India: A Preliminary Examination of the Historical Evidence," in *Women's Lives and Public Policy: The International Experience*, ed. Meredith Turshen and Briavel Holcomb (CT: Greenwood Press, 1993), 145-157.

²¹ "Six out of 10 Indian Men Admit Violence against Wives: UN Study," *The Times of India*, Nov 10, 2014.

²² Times of India, 3 November, 2014. A publication by the Central statistics Office – women and Men in India, chapter on social obstacles in women empowerment

²³ On December 23, 2012 a three member Committee headed by Justice J.S. Verma, former Chief Justice of the Supreme Court, was constituted to recommend amendments to the Criminal Law so as to provide for quicker trial and enhanced punishment for criminals accused of committing sexual assault against women.

The Committee submitted its report on January 23, 2013.

But, it was rejected under the pretext of protecting the integrity of the Indian family.

Women in the Indian Church

Is the Indian Church a model for gender justice? On the one hand, women are active in the parishes and in various ministries. Tens of thousands of women religious serve the Church and society – in educational institutions, hospitals, social service agencies, missions, parish ministry and so on. There are hundreds of thousands of lay women who are actively involved in the parish ministry and other Church programmes. In spite of all these, at least to a certain extent discrimination against women continues in the Church. Often they are assigned a subordinate role. There are functions and roles reserved for men (This may be the case everywhere as far as the Catholic Church is concerned). Opportunities women get to serve in various offices of the Church and ministries are practically limited. They are often at the mercy of men leaders to make use of their charisms and gifts. Discrimination against women contradicts the Church's teaching on justice.

Gender Policy of the Catholic Church of India

In spite of various forms of discrimination that continue, the Indian Church has made a unique contribution towards gender justice, namely, the *Gender Policy of the Catholic Church of India* (GP). It is the policy officially accepted and published by the Catholic Bishops' Conference of India (CBCI). Released on 24 February 2010, it is an instrument for the empowerment of women especially in the

Church.²⁴ It is the first time that a Catholic Bishops' Conference officially adopts a gender policy.

Although a detailed presentation of GP is beyond the scope of this article, I would like to indicate its content. GP has three parts: Part I deals with the need of gender equality, the situation of women in India, biblical and theological foundation of gender equality and the teaching of the Catholic Church on gender equality. Part II explains the vision, mission, objectives and guiding principles. Part III elaborates upon the policy and its implementation on various levels. Part III, section XI [first section of Part III] is the most detailed one, which deals with areas of implementation. Policies and strategies for a more just role of women in the family, society and Church are outlined. The difficulties women face in different areas like education, healthcare, social life and so on are explained and strategies to overcome these problems are indicated. Part III also includes a section on "Special Areas of Concern," such as rights of the girl child, tribal and dalit women, violence against women, and women in difficult circumstances. As a background, I shall begin with Appendix II of the GP, which outlines the evolution of the GP.

Appendix II of the GP summarises the process of its evolution in four phases (GP 50-56). This helps to understand the long process undertaken through serious study, discussions and deliberations. This will also help us to understand that the GP is the fruit of the work not merely of some particular offices of the CBCI, but of various offices, the hierarchy and many people who collaborated in the process.

²⁴ Catholic Bishops' Conference of India, *Gender Policy of the Catholic Church of India*, (New Delhi: CBCI Commission for Women, 2009) <http://cbci.in/DownloadMat/Gender_Policy.pdf> Hereafter *GP* in the text. Though released on 24 February 2010, the official date of publication is 8 December 2009, the feast of Immaculate Conception.

In the "Foreword" Cardinal Varkey Vithayathil says: "The *Gender Policy* underlines that equality and dignity of all human persons form the basis of a just and humane society. The Policy maintains that women's empowerment is central to achieving gender equality" (GP ix). "The Policy promotes the egalitarian message of Jesus, with the vision of a collaborative Church with Gender Justice. It envisages a world where both women and men can enjoy total freedom and equality to grow in the image and likeness of God" (GP x). Thus, Cardinal Varkey Vithayathil emphasises not only that gender equality is in agreement with the Christian vision, but also that it is demanded by Christian faith. Denial of gender equality is the denial of the possibility of growing in the image and likeness of God, a call fundamental to the Christian vision.

What Bishop Thakur says in the "Introduction" also deserves special attention: "Equality between women and men is seen both as human rights issue and as pre-condition for, and indicator of, sustainable people-centered development" (GP xiv). "Gender equality is a burning issue of all times. It affects not only the fifty percent of women but all of humankind" (GP xv).

In short, gender equality is basically an issue of justice; it is a human rights issue. Without ensuring gender equality, it cannot be claimed that we are a just society. Moreover, ensuring gender equality is vital for development. When justice and development are denied to about 50% of the population, how can we claim that there is real development? Equality of women is to be understood as integral to a just society. Justice to women is not an issue of women only; it is an issue that concerns both men and women, the whole humanity.

Gender Justice as Integral to the Church's Commitment to Justice

The basis for a Christian vision of gender equality and gender justice is the biblical vision that God created human beings as male and female, as equals in dignity, in his own image. As the introduction to the *Gender Policy of the CBCI* says, “The Christian understanding of gender equality is based on the biblical account of creation. Man and woman are both created in the image and likeness of God, expressing a “unity of the two” in a common humanity” (GP, Introduction). This is further developed in the New Testament “in Jesus’ invitation to women’s discipleship and St. Paul’s exhortation that “there is no male and female, for all are one in Jesus Christ” (Gal 3:28)” (GP, Introduction).

In the recent centuries, especially from the mid-nineteenth century, in the Catholic circles there has been a greater awareness that justice is central to the Christian message. *Rerum Novarum* marks a definite beginning of this new phase in the Catholic theological thinking. The Church’s uncompromising demand for justice, especially for the poor, the marginalised and the discriminated, can be said to be unparalleled and it is much appreciated even by its critics. It seems that the Church took more time to speak clearly about the rights of women, and to consider it as an issue of basic human rights and justice. Before Vatican II, the popes explicitly taught women’s inequality and subordination to men. The Second World War was perhaps the transition point. Women held jobs while the men were at war, and this led to an acceptance of women’s need to enter the public realm through employment. Pius XII recognised this change and the fact that their entry into public realm made it necessary for them to acquire rights there. John XXIII

and the subsequent Popes have said that women are equal and should be granted equal rights.²⁵

The Pastoral Constitution of Vatican II, *Gaudium et Spes*, no. 60 acknowledges that, “Women now work in almost all spheres. It is fitting that they are able to assume their proper role in accordance with their own nature. It will belong to all to acknowledge and favor the proper and necessary participation of women in the cultural life.”

Paul VI, in his Closing Address acknowledges more explicitly the role of women: “And now it is to you that we address ourselves, women of all states — girls, wives, mothers and widows, to you also, consecrated virgins and women living alone — you constitute half of the immense human family. As you know, the Church is proud to have glorified and liberated woman, and in the course of the centuries, in diversity of characters, to have brought into relief her basic equality with man. But the hour is coming, in fact has come, when the vocation of woman is being achieved in its fullness, the hour in which woman acquires in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is under-going so deep a transformation, women impregnated with the spirit of the Gospel can do so much to aid mankind in not falling.”²⁶

In the official documents of the Church, the first systematic and methodical discussion on women can be found in the Apostolic Letter *Mulieris Dignitatem: On the Dignity and Vocation of Woman* (1988). John Paul II affirms that there is a fundamental equality and

²⁵ Christine E. Gudorf, “Encountering the Other: The Modern Papacy on Women,” *Feminist Ethics and the Catholic Moral Tradition – Readings in Moral Theology*, no. 9, ed. Charles E. Curran, Margaret E. Farley and Richard McCormick, SJ (New York: Paulist Press, 1996), 67-68.

²⁶ Paul VI, “Second Vatican Council II Closing Speech,” *Papal Encyclicals Online*, Dec 8, 1985, <http://www.papalencyclicals.net/Paul06/p6closin.htm>.

at the same time a basic difference. Women and men are equal partners and oriented towards each other. He rejects any form of male domination. He affirms that the statuses of life in which women experience their dignity and vocation are motherhood and virginity.

The *Catechism* also affirms the equality of man and woman: “In creating men ‘male and female,’ God gives man and woman an equal personal dignity.” Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God” (*Catechism of the Catholic Church* [CCC], 2334). “Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way” (CCC, 2335).

Pope Francis, in *Evangelii Gaudium* (EG) accords a greater recognition to women: “The Church acknowledges the indispensable contribution which women make to society through the sensitivity, intuition and other distinctive skill sets which they, more than men, tend to possess. I think, for example, of the special concern which women show to others, which finds a particular, even if not exclusive, expression in motherhood. I readily acknowledge that many women share pastoral responsibilities with priests, helping to guide people, families and groups and offering new contributions to theological reflection. But we need to create still broader opportunities for a more incisive female presence in the Church. Because ‘the feminine genius is needed in all expressions in the life of society, the presence of women must also be guaranteed in the workplace’ and in the various other settings where important decisions are made, both in the Church and in social structures” (EG, 103). However, as it may be clear, he says that the reservation of the priesthood to males is not a question open to discussion (EG, 104).

A few paragraphs from the *Compendium of the Social Doctrine of the Church* also may help us obtain a clearer idea of the Church’s

commitment for gender justice. The Church is unambiguous in asserting the equal dignity of all human beings: "The Incarnation of the Son of God shows the equality of all people with regard to dignity: 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus' (Gal 3:28)."²⁷

"'Male' and 'female' differentiate two individuals of equal dignity, which does not however reflect a static equality, because the specificity of the female is different from the specificity of the male, and this difference in equality is enriching and indispensable for the harmony of life in society." Referring to *Christifideles Laici*, the *Compendium* continues: "The condition that will assure the rightful presence of woman in the Church and in society is a more penetrating and accurate consideration of the anthropological foundation for masculinity and femininity with the intent of clarifying woman's personal identity in relation to man, that is, a diversity yet mutual complementarity, not only as it concerns roles to be held and functions to be performed, but also, and more deeply, as it concerns her make-up and meaning as a person" (*Compendium*, 146).²⁸

"Woman is the complement of man, as man is the complement of woman: man and woman complete each other mutually, not only from a physical and psychological point of view, but also ontologically... The woman is 'a helper' for the man, just as the man is 'a helper' for the woman!" (*Compendium*, 147).

At the same time, it may be difficult to say that the Church's stance on gender equality and gender justice is as emphatic as it

²⁷ Pontifical Council for Peace and Justice, *Compendium of the Social Doctrine of the Church* (Città del Vaticano: Libreria Editrice Vaticana, 2004), 144.

²⁸ John Paul II, *Christifideles Laici*, 50.

should be. One of the reasons for this is that a lot of injustice towards women takes place in intimate relationship and within the realm of the family. Hence, gender justice becomes a subject matter mainly of sexual ethics and family ethics. Perhaps because there are other issues which are much more debated and controversial in these areas, the issue of gender justice does not get adequate attention even there. Another reason might be the reservation of certain religious roles and functions exclusively to men. There seems to be a concern that the call for gender equality and gender justice may question this tradition of the Church. Moreover, many of the papal statements on the dignity of women are in addresses to particular groups, or in messages given on Bl. Virgin Mary or saints. Often, the silent and obedient role of the women saints is highlighted in such messages. Such messages may not get a public attention as in the case of many other documents. Another criticism against many of the official teachings is the continuing emphasis on complementarity. As many have pointed out, complementarity model facilitates gender discrimination in a subtle manner by attributing certain qualities as more feminine, and as integral to women and hence as belonging to “feminine genius.” In the Catholic context, the usage of “feminine genius” is attributed to the writings of John Paul II, especially to *Mulieris Dignitatem*. Though it is considered to be a recognition of women, there are many who criticise that the concept of “feminine genius,” like the complementarity model, may not ensure gender equality. For example, motherhood is often presented as a special gift and quality of the woman. This may also imply that the woman is supposed to be primarily concerned about the duties at home. Why fatherhood is not equally presented as the quality of a man or as “masculine genius”? Similarly, docility, humility and patience are sometimes presented as feminine qualities, which may indirectly confine women to the traditional roles.

It is high time that violence and injustice even in the realm of intimate relationships and privacy of the family are addressed basically as issues of justice, since these attitudes and behavioural patterns are carried over to the social and public level. As the *Gender Policy* say, "The equality and differentiation of women and men is based on their God given, natural, biological and specific personal constitution. Gender inequality is not a 'women's issue' but should concern and engage men as well as women. Equality between women and men is seen both as human rights issue and as pre-condition for, and indicator of, sustainable people-centered development" (GP, Introduction).

Education for Gender Justice at DVK

After critically evaluating the present structures of gender-discrimination, and after considering gender-justice education as an integral dimension of Catholic social teaching, let us consider a specific example for theological and moral formation for gender-justice, namely, Dharmaram Vidya Kshetram (DVK), a Catholic theological institution in Bangalore, India, where I am teaching at present. At the very outset I would like to say that I am not presenting it as a perfect model of education for gender-justice. Moreover, I am not trying to say that this is the only Church institution where attempts at gender-just education are made. I would rather mention some of the steps taken to ensure gender-justice, though limitations still remain.

The very setting of the institution is rather patriarchal. DVK is a pontifical athenaeum offering degrees and diplomas which have ecclesiastical approval. DVK is owned and managed by a men religious congregation, namely, Carmelites of Mary Immaculate (CMI). Thus, the administration of DVK is basically in the hands of

men. The majority of the students are seminarians studying philosophy and theology in preparation for their ordination. In the post-graduate and doctoral courses the majority are priests. At the same time, about 15-20% of the students are nuns, who are undergoing various undergraduate, post-graduate and doctoral courses. There are also a few lay —men and women—students. As a whole, we can say that the administrative set up and the setting of the institution are male-dominated. In this context also, education for a gender-just Church and society is imparted. Formation for gender-justice is of vital importance, since these students will be leaders of the Christian community after the completion of their studies. What GP says about the formation of priests is relevant in this regard: “Educate clergy against the imposition of gender biased practices (i.e. covering the head with veil by women, while receiving Holy Communion, reading the gospel and at the time of adoration) (GP, 11). This is of vital importance since there are priests who insist on such practices even today.

Dharmaram Vidya Kshetram was one of the pioneering Catholic theological institutions in India, which welcomed women for theological studies. Since then, a number of women, mainly women religious, have undergone theological and philosophical training at DVK. There are many women students studying at the doctoral, post-graduate, undergraduate and diploma levels. In every batch/class there are women students. This gives the possibility to seminarians and priests to interact with women (most of them religious) as equals. It will have a direct influence on their attitude towards women when they engage in various ministries. To encourage more women to take up theological studies, as far as possible, scholarships are made available for them. There are a few women who are full time faculty, and many other women are visiting faculty. Men and women students study in the same class and work

together for various academic and co-curricular activities, giving them the opportunity to know each other better, to learn to respect each other and to collaborate with each other. Men and women are given equal opportunities for various programmes organised here. Thus, not only through intellectual studies, but also through daily interactions, they learn the importance of gender-justice and gender-equality.

To form moral and theological perspectives on gender-justice, the following ways are adopted:

1. Re-reading of the biblical stories which were traditionally used to support gender-discrimination: It is not rare that (mis)interpretations given to scriptural passages in the Christian tradition are used to argue that men enjoy a natural superiority in the creative plan of God. Such passages and stories are interpreted in light of modern biblical scholarship, so that patriarchal bias may be questioned and corrected. I shall give only a few examples:

In the past the Yahwist creation story was sometimes interpreted in the following way: since Eve was created as a solution to the loneliness of Adam, her creation was only an afterthought; that since Eve was created after Adam from his rib, as a 'helper' (Gen 2:18-22), she was to be considered inferior to Adam; that since it was Eve who fell into the Serpent's temptation first (Gen 3:1-6), she was to be considered responsible for all the sin in the world. Although such (mis)interpretations have been rejected by modern biblical scholarship, such ideas find supporters even today. Biblical scholars today underscore that Yahwist narrative is an aetiological narrative, explaining the rationale behind the intimate relationship between man and woman using mythological elements. What is important is not the order of creation; the story presents God as the creator and life-giver of both man and woman. Similarly, 'helper' does not

denote any inferiority, since the same word is used for the Holy Spirit, and for God. Besides, both man and woman are equally responsible for the sin, for falling into temptation to challenge the sovereignty of God the creator.

Though in the Priestly narrative in which we find the creation of man and woman simultaneously, this aspect was almost ignored by the tradition. Often, the interpretations of the priestly narrative of creation focused on the procreative purpose, as far as man-woman relationship or marriage was concerned. While interpreting this story, it is pointed out that man and woman were created simultaneously, and that both of them are created in the image of God.

Similarly, although the Prophetic symbol of marriage has many positive elements, it is possible that this symbol is misused to show that the woman (Israel) errs frequently and easily, that the man (God) is always right and faithful; it may be used to authorise male violence on women, and to claim that she deserves to be treated in that way. While pointing out the positive values in this symbol, care is taken to correct such misinterpretations and to show the negative aspects involved in this symbol.

The way Jesus treated women, even the so called sinners, is shown as a model of the respect, acceptance and equality that women should receive in the Church and society. The Church is to follow the example of Jesus who accepted women as ‘equal disciples.’

2. Equality of husband and wife as basic to family ethics: Marriage is a relationship of equals, based on mutuality and reciprocity. Even today, the preferred imagery in the Christian circles to speak about husband-wife relationship is that of Christ-Church relationship used by St Paul (Eph 5:22-24). Though this is a very rich image beautifully showing the love of Christ as the model of marital love, this imagery has been used also to argue that the husband is the

head of the family to whom the wife owes obedience. While interpreting this passage, we try to emphasise that the basic norm of the relationship is given in verse 5:21: "Be subject to one another out of reverence for Christ."²⁹

Based on various biblical stories and passages, mutuality and reciprocity are presented as the norms for marital sexual relationship. The lover and beloved in the Song of Songs are presented as a model of erotic love in conjugal relations. In the Christian tradition, this concept goes back to 1 Cor 7:3-4, which says, "The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does." In fact, St Paul is very much gender-sensitive when he speaks specifically of the right and duty of the husband and wife. However, in the patriarchal context, the possibility of using this norm to demand an unconditional sexual availability from the part of the wife existed, whereas the wife would not have the freedom and spontaneity to express her sexual desires and needs since such expressions would be judged by patriarchy as 'abnormal' or 'perverse.' That is, in practice this norm had become a patriarchal norm to control further the woman and her sexuality. What GP says is important in this regard: "Promote a spirituality of sexual relationship perceived as an expression of mutual love and self-gift rather than an exercise of conjugal right (of the man) and duty (of the wife)" (GP, 15).

3. Importance of gender-justice in the official documents of the Church: Besides explaining the teaching of the Church on gender equality and gender justice in the above mentioned documents, a

²⁹ In fact this is the norm given for the three sets of relationship in the household, namely, husband and wife, parents and children, and masters and servants (Eph 5:21-6:1-9).

particular focus is given on GP, so that the students may become aware of the teaching of the Indian bishops on gender justice.

4. Discrimination against women as violation of justice: Through an analysis of the relevant biblical passages and stories, the tradition of the Church, the official teaching of the Church, especially the social doctrine of the Church, and through the writings of various theologians, we attempt to inculcate in the students the conviction that discrimination against women is a violation of justice.

5. Violence against women as violence against humanity, and violation of basic human rights: We try to communicate the idea that violence against women is a human rights issue. It is not something that affects women alone; rather, it is violence against humanity.

6. Conferences, Seminars and Publications: At Dharmaram Vidya Kshetram, we have organised a few conferences and seminars on Gender Justice and Feminist Theology. For example, in 2014 July under the auspices of the Department of moral theology, DVK organised a conference on “Gender Justice in the Church and Society.”³⁰ Another important conference, “Feminine Genius: Women Leadership for a Just and Compassionate Society” was organised by *Journal of Dharma* in July 2016.³¹ In the conferences or seminars we organise there will be usually a few papers from the Gender Justice and Feminist perspectives. We also try to have women scholars speaking in the conferences, writing in our journals and other publications. During the academic year 2016-2017, the annual lectures for the Faculty theology was on “Women Empowerment,” and the lectures were delivered by Prof. Lisa Sowle

³⁰ The papers of this seminar have been already published: See footnote 7.

³¹ The papers were published in the four issues of vol. 41 (2016) of *Journal of Dharma*, and in *Feminine Genius: Perspectives and Projects*, ed. Jose Nandhikkara, CMI (Bengaluru: Dharmaram Vidya Kshetram, 2016).

Cahill, a world renowned moral theologian and feminist theologian teaching at Boston College, USA.

In the last couple of decades many books on gender justice, feminist theology, etc. have been published from DVK. *Journal of Dharma* and *Asian Horizons*, two journals published from DVK, have dedicated a few issues to themes on gender justice.

Conclusion

Ensuring gender justice is not an option or generosity for a Christian, but an obligation, because ensuring justice to everyone is integral to the Christian vision and mission. Continuing patriarchal structures which discriminate against women, and various forms of exploitation and violence against women demand a more committed action from the part of the Church to create a gender-just society. The Church cannot be said to be free from gender discrimination. This calls for a critical self-appraisal from the part of the Church. Although in recent decades the Church has been asserting more emphatically the need of gender-justice, it has to be strengthened further. Gender-justice should be understood basically as an issue of justice and human rights. Above all, education for gender-justice is of utmost importance. Although I have briefly presented education for gender justice in the context of a theological institution, in fact, this education should begin at the school level itself. To fight gender violence and to ensure gender equality, laws may be helpful, but more important is the change in the mind-set and attitudes.

[摘要] 近數十年，印度女性的權利和地位得以提升是有目共睹的。然而，印度社會仍然是父權主導，針對女性的暴力持續上升。因此，性別公義教育顯得格外重要。某程度上，教會中歧視女性的情況仍然存在，這有違教會在公義方面的教導。批判性地檢視現時的性別歧視結構後，本文建議將性別公義教育視為天主教社會訓導不能或缺的一部分。作為具體例子，本文介紹了位於印度班加羅的一所天主教神學院(DVK)的神學和倫理培育情況。該神學院的大部分學生為修生、神父和修女，亦有少數平信徒。由於他們將成為基督徒團體的領袖，他們的性別公義培育尤其重要。培育倫理道德和神學角度，會採用以下的步驟：1.重讀那些傳統上被用作歧視女性的聖經故事；2.夫妻之間的平等是家庭倫理的基礎；3. 教會文件中有關性別公義的重要；4.歧視女性是違反公義；5.對女性施加暴力違反人性，亦違反人權。除了這些主題的課程，近年來，為了表達對性別議程的重視，神學院舉辦了相關的研討會和會議。此外，DVK 神學院確保男女學生都得到平等機會學習，它是全印度其中一所最早歡迎女性接受神學教育的學院，一直以來都有不少女性學生在此學習。因此，學院本身提供了性別公義培育的環境和氛圍，透過理論學習和具體實踐，神學院為建立性別公義的教會和社會提供了倫理培育。

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

公民及倫理教育的另類教學法：
現實生活中倫理難題的討論

Vishalache BALAKRISHNAN

[ABSTRACT] One of the aims of education is ensuring that knowledge, skills and values learnt can be broadly applied in daily life as a socialisation process. In this aspect, social agents and institutions such as family, peers, religious and other civil society organisations are all involved in socialisation. The current rapid development of technology and globalisation acknowledges that individuals worldwide are interconnected and interdependent beyond the conventional means of their local society and nation. Thus, civic and moral educators play 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. Educators need to know 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 article 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 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 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 religion, cultural diversity and other complex participatory issues.

Introduction

Today, there is much debate about how much of moral and civic education taught and learnt in schools is being applied in real-life by students and by teachers. Knowledge is no more confined to that person called teacher or “guru”. Knowledge resources are not limited to places such as libraries or resource centres. The world has become a revolving space of knowledge. Thanks to the technology explosion, each individual can design the path to acquire knowledge based on his or her capacity, liking and need.

Schools and teachers are facing a challenging time in keeping up with the latest e-knowledge and technology boom. From the positive perspective, individuals are becoming more knowledgeable and have multiple resources for their moral and civic development.

From the practical perspective, however, individuals are facing more real-life dilemmas as they are at times in difficult positions of having to resolve a conflict or dilemma.

A study conducted in Malaysia and Thailand in 2016-2017 by a Harvard professor for 18 months made him conclude that local graduates in these nations are like Danish high school drop-outs. He concluded that the knowledge acquired was not equivalent with their poor soft skills and communicative skills. He also concluded that education in this part of the world did not cater for the students in the poor category. This provides validity to my own 30 odd years of research involving real-life dilemmas when dealing with matters of morals and morality.¹

The use of Re-LiMDD has been administered and trialled for more than three decades in formal and informal settings. It started during my high school days when I was heading the school prefectorial board which used to meet every fortnight. As school leaders and helpers for the school administration, prefects have been the gatekeepers for upholding school rules and regulations. However, many times, I have seen injustice happening in front of me. There were times when students were not punished for being late because they were from the upper class or had connections with the school authority. There were times when prefects were bribed in the form of free canteen food or given extra portions for not reporting the actual issues taking place.

Other than discussing the normal agendas for the meeting such as past discipline issues, future prefectorial plans and activities, a special session was held toward the end of each meeting where each prefect was provided sufficient time to bring forward a moral

¹ Vishalache Balakrishnan, *Using Real-life Dilemmas To Teach ME* (Kuala Lumpur, Malaysia: University of Malaya Press, 2011).

dilemma faced as a prefect in school, either while on duty or at other times. As upholders of the school social order, my prefectorial group and I had so many issues to be discussed and we were personally and collaboratively involved. Sometimes, several prefects had similar issues but at other times, only one or two had issues. After the real-life dilemma was presented, each prefect had a say and the person with the issue had the advantage to also contribute her way of resolving it.

What was important was to provide equal opportunity for everyone to have a say about their moral issues. Sometimes, things got out of hand as personal attacks and sensitive issues were brought up such as one not doing their duty or covering up for friends. The session ends with each one of us stating one positive aspect in every prefect and that ends the real-life moral dilemma discussion (Re-LiMDD) with a constructive and positive mood. Most important was each dilemma presented would be discussed and alternative solutions shared by all in the prefectorial board. This was an effective method to resolve moral issues as every issue had its own complication. The whole process was within a safe, private and confidential environment. The prefectorial advisor who is usually a teacher is present as a discussion group participant.

Later, after leaving high school, I joined a non-governmental organisation (NGO) and one vision of the NGO was to help individuals, families and communities to help themselves. We usually reached out to individuals in dire poverty or those who were disoriented. Again, instead of imposing our thoughts and values upon them, I introduced Re-LiMDD to these individuals and groups. The process we implemented was similar with the prefectorial board and many times, the process of shared empowerment and providing voices for the target group participants made them more independent and better at resolving their own moral dilemmas.

I continued this method of resolving moral issues during my days as a teacher; towards other teachers and students, as a netball coach, a trainer in a multinational electronics factory and during my term as a regional president for an international association. It produced very satisfactory results and kept me going further to use the method in resolving moral issues. However, I was using the method based on my experience and pool of knowledge on how to improvise the moral dilemma resolution process based on previous success and setbacks.

It was only during my master and doctoral studies that I ventured into the theoretical aspects of what I was doing my entire adolescent life in applying discussions for resolving moral issues and focussed on the technical aspects of what Re-LiMDD was all about. After more than two decades of practical dealings of Re-LiMDD with all kinds of organisations and communities, different countries, different age groups, different gender, ethnicity, religious background before I explored in-depth the critical educational theories, organisational behaviour theories and procedures for Re-LiMDD.

What are Moral Dilemmas?

Moral dilemmas are situations whereby an individual, several individuals or society faces conflicting situations with several alternatives to choose from to make a moral decision. The moral dilemma happens because of clashes in values between one or more persons.² At times, the moral dilemma is within the thoughts of an

² Vishalache Balakrishnan & Lise Claiborne, "Vygotsky from ZPD to ZCD in ME: Reshaping Western theory and practices in local context," *Journal of Moral Education* 41.2 (2012): 225-243.

individual. At other times, it involves two or more individuals, groups of people, nation and nation or individual(s) and nature.

In simple terms, a moral dilemma comprises one issue, involving one or more characters where there is conflict and one should analyse the issue to make a decision. The decision might be based on several factors such as rational reasoning, justice, and care perspectives. Moral dilemmas can be hypothetical moral dilemmas or real-life moral dilemmas.

Why Real-Life Moral Dilemmas?

In current times, the world is borderless and unexplored areas of cultural and moral conflict diversities are limitless. Coming from a background of mix-parentage ethnicity, multiple faith and religiosity, I had always faced real-life moral dilemmas as an individual myself from a young age. The culture, societal norms, individual and family preference were all a life-long struggle for me and my family when we faced structured societal norms which we refused to adhere to because of our biological and social understanding of more than one culture or religion or ethnicity. Thus, we were constantly bombarded with daily moral dilemma issues of all sorts, which needed careful and complex consideration when deciding on resolution. It was not an easy phase in my early childhood especially growing up in a pluralistic nation where social ethics seemed so structured and conventional. The pluralistic aspect of multicultural countries such as Malaysia is sometimes taken for granted or not even provided a definition. As such domineering or social ethics of the majority becomes the guide for the minorities in a pluralistic nation. And children of mixed parentage have to face daily real-life dilemmas when they are with family members of either parent. These differences have provided me the opportunity to face real-life moral dilemmas of all sorts.

What are real-life moral dilemmas? Real-life moral dilemmas are ethical conflicts faced by individuals as one or many in their everyday lives.³ The use of real-life moral dilemmas is practical and realistic in understanding the moral perspective of an individual. People differ in the way they interpret a moral dilemma; I found that moral dilemmas in real life were unclear and complex. It might be interpreted as serious by one but as something not to be worried over by another.⁴

Individuals and organisations facing moral dilemmas and interpret those problems according to their own moral orientation, level of moral development, and particular context and experience. If they come from nations or communities where individuals lack freedom to express their views because everything is governed by rules and regulations, then the collective voice is heard. However, in current times, there seems to be a balance between individual and collective voices. In different parts of the globe; individuals are capable of sharing their own moral dilemmas and interacting with each other to resolve such conflicts. This shift especially in the Eastern context all the more makes Re-LiMDD an important pedagogical teaching and learning tool.

Identifying real-life situations and developing the situations for discussion in a learning environment is considered as one effective teaching pedagogical tool. Individuals involved feel and become part of what is being discussed. They take shared responsibility to share their own real-life dilemmas and whatever decision made is thought through carefully as decisions made would have a consequence on themselves as individuals or as a collective group.⁵ Since lifelong learning is ongoing, continuous, voluntary and self-motivated, we

³ Carol Gilligan, *In A Different Voice: Psychological Theory And Women's Development* (Cambridge, MA: Harvard University Press, 1982).

⁴ John Wilson, *Introduction to Moral Education* (Harmondsworth: Penguin, 1972).

⁵ Lev Vygotsky, *Thought and language* (Cambridge: Harvard University Press, 1986).

need to create social innovations and keep the spirit going. Every day, we are learning new things. Learning throughout life till life is no more is an undeniable practical principle. What is currently being challenged is how lifelong learning as an educational principle has been utilised in the globalisation era for the 21st century.

Until current times, many organisations and teaching tools have been using hypothetical moral dilemmas to educate and introduce problem resolution skills to individuals. It might have worked when individuals and organisations were mono ethnic, single culture and generic in nature. However in current times, using limited stereotypical dilemmas is neither realistic nor practical. For example the popular *Heinz Dilemma* introduced by Kohlberg on whether Heinz should or should not steal the drug which he could not afford to pay from the drug-store for his dying wife can have several responses from individuals of different cultures and beliefs. The concern that I foresee is that this hypothetical dilemma focusses on fictional characters that may be unfamiliar or irrelevant and under such circumstances may minimise individual creativity, cognition and emotional involvement in resolving the dilemmas.

Presenting actual dilemmas as stimuli based on my experience and research evidence provides an exciting and creative avenue for 21st century social innovation. These dilemmas may seem more relevant, factual, more realistic and authentic to individuals. Not only are they learning some new skills, but they are developing to be more experienced individuals in dealing with their own life and work issues.

Approaching Real-Life Moral Dilemmas

Real-life moral dilemmas can be approached using the “head”, the “heart”, to proceed to “action” or all three depending on which

aspect overpowers the other. When one faces a moral dilemma, the head which is the cognitive component will think actively of all the possibilities to resolve the issue. The heart symbolising the emotional component would start feeling strongly about what should be done and not done but if the head is too strong, the heart takes a setback and rational reasoning will overpower the rest. Based on the heart and the head, action follows.

However, there are times when individuals overwhelmed by emotions decide or act without consulting the head and the heart. Such hasty decisions may bring more disaster than solution. At other times, individuals who have been indoctrinated with structured aspects such as religion, cultural norms, rules and regulations take the easy way out by not even thinking through or allowing for self-reflection and collaboration if the decision involves an organisation.

Real-Life Moral Dilemma Discussion (Re-LiMDD) as a 21st Century Educational Pedagogy Tool

Re-LiMDD is based on the modified version of Vygotsky's Zone of Proximal Development (ZPD), extended to suit a multicultural, multiethnic 21st century societal setting; and here called the Zone of Collaborative Development (ZCD). In ZPD, it was suggested that what an individual learns and does in cooperation today, based on the knowledge and experiences of his capable peers, can be transferred to his action tomorrow when he does it alone.⁶

⁶ Vishalache Balakrishnan and Sue Cornforth, "Using Working Agreements in Participatory Action Research: Working Through Moral Problems with Malaysian Students," *Educational Action Research* 21.4 (2013): 582-602.

Vygotsky introduced the concept of ZPD in relation to learning and development. According to him, learning and application of what is being learnt is a largely socially-mediated activity and the real learning takes place in the individual's ZCD. The basis to this approach is Vygotsky's claim that in order to match theory with practical world view knowledge and experiences in an individual, what must be determined is not only the actual development but also the level of potential development. The actual development reflects what the individual knows and is able to perform at the moment. However the setback here is it is all individual based and there is no expression of collaboration or team effort.

Where moral and civics education is concerned, there is a crucial need to adapt Re-LiMDD into the school and societal pedagogy. Individuals do not live alone and they have their micro and macro cultural, ethical, civic and religious preferences as well as differences. Re-LiMDD provides the platform for individuals to bring out issues of current times which is of importance to them and their society, their nation, which can be discussed in a civic and ethical manner. Individuals are able to learn from others' dilemmas, successes and failures, from others' cultures and experiences because of the equality in power sharing implicit in the process of Re-LiMDD.

With current development in technology, Re-LiMDD can be an educational pedagogical tool set in a virtual space where individuals or organisations come together to discuss moral dilemmas they are facing. By creating such a space, there is room for components such as time, flexibility and discussions across the globe.

Re-LiMDD is constructed based on the following four dimensions:

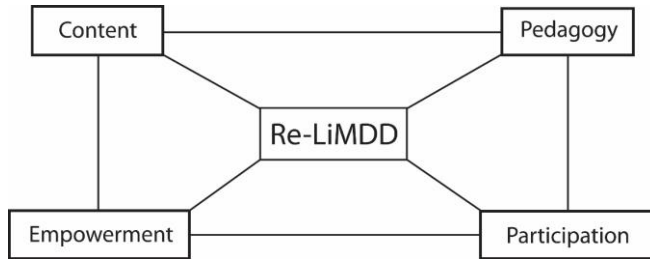


Figure 1: The four dimensions of Re-LiMDD.

1.Content

The content is the real-life dilemma and it is usually in the form of a narrative that can easily be explored through several ways such as digital cloud, or the traditional oral and written form. The content is provided by the individuals involved in the ZCD who may be from any organisation or representing their own self which makes it relevant to them. In order to allow some system within the Re-LiMDD, thematic forms of discussion should be encouraged. The root of a certain problem should form the thematic discussion. However, this suggestion is flexible and can be further discussed among the ZCD participants.

2.Pedagogy

The pedagogy or method for Re-LiMDD is dialoguing, discussing, and engaging in a critical thinking process. The pedagogy is transformative in nature and develops in participants the knowledge, skills and values needed to resolve the moral conflicts discussed. Decisions made are reflected upon. Re-LiMDD

encourages reflective decision-making with collaborative and personal moral action.

3. Empowerment

Power sharing is essential in implementing Re-LiMDD. It is between the different participants in an organisation. Each party should feel comfortable and confident that they have equal power and privilege to voice their opinions, suggestions, and arguments.

Cultural differences and societal norms make empowerment a very subjective issue; yet it is so important for conducting Re-LiMDD. In many traditional Asian societies, the leaders such as a teacher or manager of an organisation are always seen as the authority. However, the principle in Re-LiMDD is that participants have multiple resources for knowledge and teachers and managers must share power with participants. Though equal power is impossible in any situation, all involved in Re-LiMDD can work on giving participants opportunities to exercise their own agency.

4. Participation

In Re-LiMDD, participants in the ZCD process take on an active participant role. Sometimes they become the capable peers who lead the group discussions. It all depends on their experiences and their funds of knowledge. The role of the capable peer is taken up in various forms and the director or manager of the organisation too can take this role if participants lack the expertise.

However, the notion of power sharing is important and participants in any organisation tend to listen and dialogue better

when there are fewer constraints from the director or manager exercising an authoritative role.

All four components in Re-LiMDD; content, pedagogy, empowerment and participation are interrelated and they all share equal weight in Re-LiMDD.

Importance of Re-LiMDD

Re-LiMDD provides a platform for individuals to resolve daily life issues which at times seems impossible due to dogmatic or merely strong conventional beliefs. Re-LiMDD objectives are to encourage open discussion among individuals to resolve moral issues faced in daily life, to resolve conflicting moral issues that might touch on cultural sensitivities which need mutual respect, to provide a voice for, and to empower, every individual within an organisation. Through Re-LiMDD participation, the individuals might be able to perform better and think critically, to increase their productivity and performance and communicate effectively.

The scope of ZCD is to transform organisations and individuals to a more positive environment and outlook through Re-LiMDD. People become more confident when they are able to resolve their own moral dilemmas with a certain level of approval from individuals around them. People become motivated when their talents are recognised and they are empowered to resolve moral conflicts in their organisation. They become more productive and proactive toward organisational growth and development. The duration of the whole process depends on the type and seriousness of the moral conflicts involved. It can vary from one session to several sessions of Re-LiMDD.

Process Involved in Re-LiMDD

The process involved in Re-LiMDD starts with meeting the participants, building trust between members, bringing out moral conflicts either written or oral and proceeding to the moral dilemma discussions and ending with a reflective session. The whole process in Re-LiMDD is divided into five phases.

1. Meeting with Re-LiMDD participants

Meeting with participants is the start to the whole Re-LiMDD process. Participants involved usually are there on their own free will and there is mutual understanding with the facilitator that participants can leave if they are uncomfortable with the pace and tone of the Re-LiMDD.

2. Rapport Building with Re-LiMDD participants

The second phase is to ensure establishment of a safe environment for participants to discuss and resolve their real-life moral dilemmas. To ensure that every participant has a fair say, a working agreement can be developed. It allows participants to decide what would constitute a safe environment for them and how to deal with any difficulties arising in the Re-LiMDD process. This phase also allows participants and facilitator to build trust with each other. And this trust will help during the discussion phase.

3. Problem Formulation

The third phase is listening to problems of participants. Participants present their moral conflicts in writing either the

traditional or digital way, depending on the working agreement with the group involved. Participants can present their own dilemma or any that they encountered through discussions with other individuals or social media. As dilemma analysis would be one of the methods for resolution, participants need to write in detail all the information that they want the discussion group to know. Privacy and confidentiality is ensured throughout the Re-LiMDD process.

4. Procedures

The fourth phase comprises the real-life moral dilemmas discussions and resolution according to the participants' perspective. Everyone in the group will have a say and provide reasons for the solutions suggested. Participants are encouraged to keep a personal journal where they can further write their resolutions, their feelings, and whatever their emotions were at that moment. When discussions do not bring any resolutions, participants can continue a next cycle based on the same dilemma, after which they reflect individually.

Depending on the time and depth of discussion, the facilitator has to ensure that everyone's dilemma has a fair chance to be discussed.

5. Reflective Cycle

The fifth and final phase is a reflective phase. After several cycles of dilemma analysis and self-reflection as well as journal entries based on all the moral dilemmas presented, participants will meet for the final cycle to reflect upon the whole Re-LiMDD process that they had undergone. In the reflective session, participants would be encouraged to express their views of the Re-LiMDD process and

what moral action they took or would take based on the dilemma analysis. The whole process and products of Re-LiMDD can be of direct and immediate benefit to those involved but also might spread with a ripple effect.

The above mentioned process can be modified to suit the digital world where chat rooms can be organised and facilitators as well as participants can be near or far. The virtual Re-LiMDD also provides more space for a safe environment and confidentiality. The detachment from face to face meeting can be analysed from two perspectives. One, the freedom to think and reflect without having the group members reacting through body language and non-verbal actions provide Re-LiMDD participants with a more conducive environment for them to think through the real-life dilemmas. On the other hand, participants might not be as serious as they could be within a physical space where the shared responsibility would provide a sense of commitment to be part of the whole group. Whatever the perspective, there is space to make Re-LiMDD work.

Making Re-LiMDD Work

The required facilities for Re-LiMDD would include a conducive place to conduct discussions, facilitators well versed with Re-LiMDD and the acknowledgement of each individual or organisation to conduct the Re-LiMDD with the intention to resolve moral conflicts or to improve the organisational system and bring it to greater heights.

As Re-LiMDD involves the need to dialogue, agree, disagree, protest, think, reflect, collaborate, cooperate and resolve moral dilemmas, a working agreement is needed at the beginning of the

whole process to ensure it proceeds smoothly and that Re-LiMDD is a reality and not a myth.

1. Working Agreement

Taking time before the discussion process begins using Re-LiMDD about how to work together in the whole process would enable the facilitator and participants to address any ethical issues that arise later. It is the norm with any newly tested or utilised innovative tool. Aspects such as gaining fully informed consent, in-group confidentiality, overcoming cultural misconceptions, and protecting participants from risky self-disclosures are all important. Drawing on my own experiences of conducting Re-LiMDD in schools and workplaces, I found that participants responded to attempts to address conflicting moral dilemmas whether individual based or organisational based when a clear working agreement is constructed. Such a working agreement provides participants with a greater sense of safety and more confidence in their ability to solve ethical problems.

The working agreement can be written or oral but usually individuals prefer it to be a written reference source.⁷ However groups of participants might prefer a flexible and authentic working agreement because they usually alter it especially when facing unanticipated situations. The working agreement also enables the facilitator to be more aware of, and responsive to, the cultural context of the Re-LiMDD participants.

In one of my research conducted using Re-LiMDD, the working agreement contained the participants' own suggestions for what they

⁷ Balakrishnan and Cornforth, "Using Working Agreements in Participatory Action Research," 582-602.

expected of every group member during the Re-LiMDD process. It was a document agreed upon by all group participants before the analysis of the moral dilemmas began.

It is essential to provide all Re-LiMDD participants with a safe and conducive environment.⁸ It is equally important to safeguard the process and product of Re-LiMDD. Participants should be given clarifications of confidentiality and working agreements within each Re-LiMDD. The working agreement aids in keeping the Re-LiMDD structure and safeguards the entire process. If needed to safeguard the individual participants especially in moral conflicts involving high risk, participants can write the moral conflicts using pseudonyms. The aim of Re-LiMDD is to resolve moral issues; thus the source should be safeguarded at all times. Group confidentiality and working agreement design can vary from culture to culture and needs sensitiveness and sensibility from the authorities who want to try out Re-LiMDD.

There are several knowledge areas which becomes part and parcel of Re-LiMDD. Such knowledge areas become the basic deliverables for this social innovative tool which is to provide individuals and organisations with empowerment and simultaneously the ability to participate in organisational growth and development through Re-LiMDD when necessary.

⁸ Code of Mutual Respect and Cooperation for Faculty, Staff and Students in The Eberly College of Science, 2010, <http://science.psu.edu/climate/support-and-resources/code-of-mutual-respect-and-cooperation/Code-of-Mutual-Respect%20final.pdf>.

2. Knowledge Areas Identified for Re-LiMDD

Mutual Respect

Respect and being respected are essentials for Re-LiMDD. Every individual is seen as important as the moral dilemma and no one is above the others. Mutual respect moves beyond tolerance and requires nurturing comfort within the myriad differences inherent in the complexity of life.

Mutual respect would include characteristics such as being courteous, treating everyone equally and with respect, being ready to communicate, encouraging others and sharing expertise, giving and accepting constructive criticism, being receptive to change, being a team player, getting involved, having a positive attitude, being honest and accept responsibility, recognising other people's priorities and striving to do your best.⁹

In one dilemma discussed by the secondary school students from two different groups, students from diverse religions and ethnic groups repeated that their religion and moral teachings emphasised the need to respect elders but these adolescents also wanted the practice of mutual respect and their voices to be heard especially regarding their choices of profession or leisure time activities.

Cultural Diversity

In Re-LiMDD, appreciating the differences in individuals within the discussion group is essential. Cultural diversity appreciates the differences in individuals whether in a multicultural or monocultural group. Many societies may inculcate ideologies in

⁹ Summer B. Twiss, "History, Human Rights and Globalization." *Journal of Religious Ethics* 32 (2004): 39-70.

their young but not all ideologies inculcated are equally suitable to every sort of society.

Cultural diversity is sometimes known as multiculturalism. Thus cultural diversity in Re-LiMDD means being able to accept differences within each of the participants including language, religion, ethnicity, sexual orientation, gender, age, disability and so forth.

Self-Reflection

Self-reflection in Re-LiMDD is the ability of participants to practice introspection which is related to the philosophy of consciousness. It is an act of spending time in a quiet moment to look at the moral issue and think of all the alternatives available. This practice may lead to more inquiry and wanting to know more answers; the individual can then come back and collaborate or ask their group participants.

Self-reflection requires honesty and integrity but is an essential method to improve one's self-awareness about dealing with moral dilemmas whether within or without.

Integrity

Integrity is an important aspect in any society and culture. In Re-LiMDD it refers to the participant's level of honesty, moral and social commitment and willingness to help oneself as much as helping others with the notion of improving the quality of life especially when facing daily moral dilemmas.

Lack of integrity can affect the effectiveness of Re-LiMDD especially when participants only favour their dilemmas over their friends. Such attitude can be resolved if each participant understands that they are there as a group to dialogue and show respect to other participants with appropriate conversation and empathy. Re-LiMDD is a social tool enabling participants to have the courage to say no and face the truth in any situation. It helps with the process of developing integrity because there is the balance between the life one is living on the outside which should match who one is on the inside.

Safe Environment

Individuals are vulnerable to criticisms, all the more if it spears into one's personal or intimate moral dilemmas. Building a safe environment for participants in Re-LiMDD is indeed important. Participants and their families' privacy in Re-LiMDD should be protected where trust and honesty embedded in the ethics of care become the basis for this aspect. Gaining informed consent is a necessity and guidelines for the Re-LiMDD process should be in place and agreed upon in the event of a difficult closure. The individual(s) organising the Re-LiMDD need to build rapport before Re-LiMDD takes place.

Effective Communication

Communication generally refers to the imparting or exchange of thoughts, ideas, opinions or information by signs, speech or written form. Communication in Re-LiMDD takes into account the verbal and non-verbal aspect. Effective communication in Re-LiMDD takes place when participants have the moral courage to share and discuss issues that have escalated beyond their problem-solving ability. The

strength of this ability is the confrontation and urgency of challenging real-life moral dilemmas where effective communication is essential.

Identify Conflict Ideals

When a moral dilemma exists, one can expect differing ideas regarding how to resolve it. Moral dilemmas make individuals and groups think and reflect on how to resolve such matters. Naturally most individuals would have some ideals of resolving such dilemmas. This can be destructive if such ideals do not consider previous deliverables such as cultural diversity, integrity and so forth. Thus in Re-LiMDD, there should be minimal conflict ideals and zero stereotyping. Mind sets become in tune with problem resolution if individuals, through Re-LiMDD, are encouraged to come up with a collaborative solution.

Social Ethics and Re-LiMDD

In the 21st century, social ethics is meant to act as a guide by setting the ground rules for what society accepts as the norm or culture. Naturally, the welfare of society as a collective group is prioritised ahead of the interest of any one or small individual group.¹⁰ This generally helps to ensure that every individual is held accountable by each other.

Within social ethics is a rule that is applied in order to define the relationship with others so that effective communication can be established. Social ethics is applicable in a community and

¹⁰ David Miller, *Principles of Social Justice* (Cambridge: Harvard University Press, 1999).

sometimes has a life of its own. Traits that appear depend on the culture and customs applicable in areas where a community resides. Then the culture is still influenced more by the mind-set of the local community as well as the location and geographical conditions of that community. Since every community has a certain prevailing social ethic, every person who lives with members of the community must be willing to obey all kinds of rules and regulations. The goal of this philosophy is to establish a harmonious life, especially with other community members. Every action we take must be in accordance with the prevailing social ethic in the area. This applies globally wherever we live. Whether it is in the western hemisphere, east, south or north. Each has its own rules to maintain the good life in the neighbourhood.

However, the idea of principles of social justice can be explored through three categories of justice within social ethics.¹¹ The three modes of relationship include solidaristic community, instrumental association and citizenship. Solidaristic community exist when individuals share a common identity as members of a relatively stable group with a common ethos. Instrumental association exists when individuals relate to one another in a utilitarian manner, where each individual has aims and purposes that can become reality and realised by collaboration with others. Citizenship is generally defined in law that anyone who is a full member of a certain society is understood to be a bearer of a set of rights and obligations/responsibilities that defines the status of a citizen. Beneath this definition appears the understanding of citizenship as common social and political statutes that may be appealed to in criticism of existing legal practices.

¹¹ Ibid.

Whatever the situation, the definition given by Miller can be applied for Re-LiMDD. Since Re-LiMDD can be applied in any situation, whether solidaristic community, instrumental association or citizens of a society, the application of Re-LiMDD is viable for all three principles. Social ethics deals with human nature and human desire. Every individual in their life journey will want to find out what he or she wants, which part should be chosen and what are the challenges as well as opportunities that might be faced. Thus all these organisations and structuring within oneself would be smoother with a practical life-long skill such as Re-LiMDD.

Without such a skill, individuals can proceed with their daily lives. However they might face moral conflicts which are taken in circles, zigzag, progress or regress. It is added value to resolve moral dilemmas with Re-LiMDD as a tool.

Moral dilemmas in real life purport to supply ways of thinking of, perhaps even dealing with, the ins and outs of ethical argument in different social contexts. The world and the speed of technology development today presents both individuals and communities with situations demanding moral, social and ethical deliberations. From the more general issues of universal globalisation to the very specific problems of every-day existence encountered by active agents, contemporary life is replete with moral and ethical conundrums. Any rational person is required, so it seems, to be concerned, involved, or – at the very least – conversant with social ethics and the need to at least resolve their very own Re-LiMDD daily.

Social ethics is that communal locale where theory meets praxis. Re-LiMDD is designed to make that meeting point explicit, by understanding different aspects of life and facing daily social ethical challenges in a systemic yet creative way.

Re-LiMDD Touches All Aspects of Life

To live a life, one has to face issues and consequences of daily desire, economic, sexual, social, the need for power and responsibility, for self and collective expression, for security, for adventure, for a bit of everything. Philosophy traces the consequences of our desire to know ultimate truth. For example, understanding biology explains to us what will happen if we continue to discover and understand living matter to different levels of awareness within and without. Thus each aspect of life teaches us the meaning of our existence and our desire to go on based on our very own fundamental principles of life which has evolved from the time we were born until current times.

Social ethics compares all these desires and traces their results so far as is necessary for people to orient themselves among others and to decide what they, individually and collectively, intend to do about it, what shape their lives will take, life as a producer of wealth, as a friend of men and women, as the father or mother of a family, as a citizen as a member of clubs and teams, as a lover of good literature or of any other art, as one curious about nature's handiwork and the globe we live on. This is indeed what everyone is thinking about within their own capacity and capability.

However, the desires and interest in organising one's own life does not only include individual interest but also group interest. What do we intend to do about education, about our form of government, about the control and development of industry, about immigration, poverty, crime, disease? Every man takes some part, or refuses to take a part, in forming our social policies in these matters. At elections in professional and trade associations, in church activities, these problems confront us. No one can escape the results of social policies on criminal law, the housing regulations in cities,

the management of public schools. Therefore social ethics is concerned with social policies as well as with the discussion of right and wrong in human relations.

And Re-LiMDD might be an alternative for facing such aspects of social ethics. Currently in many nations, education is measured using the economic progress scales rather than social ethics scales. The need for a balance between the two is necessary for holistic human growth.

Conclusion

Re-LiMDD would create a positive environment in any individual or organisation where individuals feel their worth and become reflective, productive and proactive beings of society. Re-LiMDD may make an important contribution in grounding social innovation theory. We are now at the stage of development in many fields where there is more to reflect on and synthesize. I also expect the Re-LiMDD which is developed for mapping social innovations could make a useful contribution to social innovation research in the future.

With the current facts of human nature, human civilisation and human degradation, the facts of poverty and its causes, ethnic relations, Re-LiMDD encourages a voice to be heard for each and every one with a view to a fuller more reasonable, more decent and happier life.

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[摘要] 教育的其中一個目的，是確保所學的知識、技能和價值能以社教化過程廣為應用在日常生活之中。由此看來，家庭、朋輩、宗教和其他公民社會團體等社會組織都參與社教化。現時科技和全球化急速發展，令處於世界不同角落的人能超越本國和本地社會的傳統方式，加強聯繫和互相依存。因此，公民和道德教育者在提倡所需的知識、技能和價值上扮演關鍵角色：透過對精神、社會、文化和政治環境的認同，培養一種共同的命運。透過明白社會、經濟和文化的轉變，教育工作者需要知悉如何讓學生意識到自我和他人發展所面對的挑戰。

本文探討以「現實生活中倫理難題的討論」作為教育法，讓學生和教師參與公民和社會的互動／行動，他們本著宏觀視野關注本地議題，取得正面的社會參與和轉化經驗。通過展現如何在正式場合內外處理現實生活中的倫理難題，批判性地分析了這個教學法，以及其在 21 世紀中所需的元素。此教學法提供一個平台讓人將現實生活放在正式場合討論，能夠真實地提供道德和公民參與的機會，同時照顧到多元文化和其他複雜的參與議題。

**Religious, Moral and Civic Education
in Hong Kong**

香港的宗教、道德及公民教育

**An Evaluation Study of
the Teachers' Receptivity of
the Hong Kong Catholic Social Ethics
Curriculum and the Training Programme**

教師對天主教社會倫理

課程和培訓計劃的回應：評估研究

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[ABSTRACT] Hong Kong's civic and moral education scene had been described as skewed towards moralized and depoliticized nature since the shelving of the 2012 Moral and National Education Curriculum Guide, leaving the local schools at a loss about the future 'what' and 'how' in doing civic and moral education. It is against this background that the Catholic Diocese launched its Catholic Social Ethics (CSE) curriculum in 2016 on a try-out basis through the Centre for Catholic Studies of the Chinese University of Hong

Kong. The Centre invited a team of The Education University of Hong Kong academics to conduct an evaluation study on the curriculum and training programme. This article reveals some of major evaluation findings. The findings from the mixed method study show that participant teachers are positive about the relevance and practicality of the curriculum and training programme and are satisfied with the curriculum support from the project team. Nevertheless there is a certain degree of reservations when asked about the non-monetary cost benefit aspect of doing the curriculum. Some expressed that it is worthy of their time and energy while some disagreed. At the same time, the majority of them agreed that the CSE curriculum can fill up the curriculum void left vacant by the shelving of the Moral and National Education Curriculum Guide. Lastly, some implications are made about how to better implement the curriculum in the present local school context.

Introduction

Hong Kong civic education has been described as moralized and depoliticized in both policy and practice for years after the end of the British colonization period of 1997 which saw Hong Kong being given back to China sovereignty.¹ The lack of political education due to the depoliticized nature of civic education has led to poor understanding of politics, democracy, human rights and the rule of law among the citizenry. Students and teachers, as important stakeholders in the citizenry, also suffer in this kind of impasse when

¹ See Leung Yan Wing and Ng Hoi Yu, "Delivering Civic Education in Hong Kong: Why is it not an Independent Subject?" in *Citizenship, Social and Economic Education* 13 no. 1 (2014): 2-13. It discusses about the political, social and educational context of civic education in 2014.

it comes to civic learning and teaching. Catholic schools and teachers in Hong Kong are also facing the same challenge of finding appropriate resources and delivery method that could marry Catholic Social Ethics to civic education. The Catholic Social Ethics was developed by many popes over a 126 year of studies beginning with Pope Leo XIII's watershed document 'On Human Work' and is said to be a unique academic and pastoral resource for the formation of an active citizenship in society.²

The Centre for Catholic Studies at the Chinese University of Hong Kong was commissioned by the Catholic Education Office to design and launch such kind of curriculum in 2015. The project which had 60 local Catholic primary schools and 140 teachers participating between 2015 and 2016 held an interim evaluation study in 2016 by inviting a team of researchers from the Education University of Hong Kong to study the efficacy of the Curriculum with its curriculum guide and teaching resources. It is against this backdrop that this study comes into play.

Research literature informs us that teachers' receptivity to a curriculum change has great impact on the success or failure of the curriculum. If they perceive the new curriculum in a positive note, it is highly likely that they will implement it with their heart and soul, hence better chance of achieving success. The research team used a mixed method approach to study teachers' perception of the curriculum in the summer of 2016. The methodology will be explicated later on in the passage. The findings show that the Catholic Social Ethics curriculum (hereafter referred to as CSE curriculum) was positively received by the participant teachers in

² This description of the Catholic Social Ethics curriculum project was retrieved from the Sunday Examiner, an on-line publication of the Hong Kong Catholic Diocese on 15 May 2017 from an event account of the Project's International Conference held in Hong Kong between 17-18 March 2017.

terms of curriculum support and relevancy, nevertheless teachers had some reservations about the cost-benefit aspect of the CSE curriculum and revealed some of their school based concerns when implementing the new curriculum. The fact that teachers in this study revealed that they hold reservations over the cost benefits of the CSE is similarly found in another local study and it inevitably calls for the attention of local education practitioners to address this challenge.³ The study also investigated participant teachers' views of the current situation of CSE curriculum in the face of the present political, social and educational ideological tension areas. It was found that the majority of them found the CSE curriculum capable of filling in the gap left vacant in the civic and national education arena after the shelving of the Moral and National Education Curriculum Guide in 2012. Recommendations were also made at the end for schools and teachers to resolve the perceived cost benefit disadvantages. Since it is the first time that Catholic Social Ethics has been introduced into the local education sector as a kind of formal curriculum and the fact that it is very much related to civic and moral education goals, this study is of significance in investigating how local teachers would perceive the new curriculum as well as its interrelatedness with civic and moral education learning outcomes. The significance is further exacerbated when we examine the findings against the present local sensitive political, social and school educational context.

The Current Context of Civic Education in Hong Kong

To the research team, the Catholic Social Ethics curriculum is related to civic, moral education and to a lesser extent, the National

³ Wong Koon Lin, Lee Chi Kin, Kerry Kennedy, Jacqueline Chan and Ian Davies, "Hong Kong Teachers' Receptivity Towards Civic Education," *Citizenship Teaching and Learning* 10 no.3 (2015): 271-292. A lot of this study's findings will be drawn in comparison with the findings of this large-scale study.

Education, thus the need to highlight here the current situation of civic, moral and National Education in Hong Kong to understand the present position CSE curriculum is in and its future possible trajectories.

Civic or citizenship education in Hong Kong has been in a contested and controversial ground due to its sensitive and multifaceted and complex nature.⁴ One case in point is the Guidelines on Civic Education in Schools issued by the Curriculum Development Council in 1996 which emphasized human rights education, education for democracy, education for rule of law, nationalistic education, and global education. However the Guidelines drew serious criticism from the ‘Pro China’ camp politicians and educators as not putting sufficient emphasis on nationalistic education.⁵ At the same time, dissenting voices were heard, arguing that the Curriculum Guide would easily lead to irrational indoctrination.⁶

CSE curriculum is very much linked to moral, civic and national education. In Hong Kong, Moral and National Education (MNE) was proposed as a new subject in 2011 in order to reinforce a patriotic agenda in Hong Kong schools. The draft Moral and National Education Curriculum Guide received a lot of social criticism and was eventually shelved in its initiation stage. Hence forth, there is a void created as to how schools should attempt to deal with MNE and other related subjects. Many schools still implement Moral and Civic

⁴ See Terence McLaughlin, “Citizenship, Diversity and Education. A Philosophical Perspective,” *Journal of Moral Education*, 22 (1982):235-250.

⁵ See Lee Wing On and Anthony Sweeting, “Controversies in Hong Kong’s Political Transition: Nationalism versus Liberalism,” in *Education and Political Transition: Themes and Experiences in East Asia*, ed. Mark Bray and Lee Wing On (Hong Kong: University of Hong Kong, 2001), 101-124.

⁶ See Leung Yan Wing, Teresa Chai and Shun Wing Ng, “The Evolution of Civic Education: From Guidelines 1985 to Guideline 1996,” in *School Curriculum Change and Development in Hong Kong*, ed. Y. C. Cheng, K. W. Chow and K. K. Tsui (Hong Kong: Hong Kong Institute of Education), 351-368.

Education through various methods, like General Studies, Personal Growth Education and Life Education. Values like filial piety, love for the family, modesty, integrity, the desire for continuous improvement, and collective responsibilities are stressed while sensitive and controversial topics on the other hand are avoided.⁷ This kind of 'depoliticized' civic education curriculum has become the mainstream at the school level.⁸ It is in this kind of curriculum gap and 'depoliticized' context that the Catholic Social Ethics curriculum comes into play.

Recently, in 2017, to fight off possible fears of independence in the former British colony, Beijing's top political advisory body (Chinese People's Political Consultative Conference Standing Committee) urged their delegates to visit schools in Hong Kong to promote mainland developments.⁹ Earlier on, some Basic Law Committee members stated that pupils must be taught about Hong Kong's status by re-introducing national education into Hong Kong schools with the emphasis on Chinese culture and to stave off anti-Mainland sentiment among young people in Hong Kong.¹⁰ Thus it is evident that local teachers and education community have recently again been thrown back into a stressful condition of not

⁷ See Leung Yan Wing and Yuen Wai Wa, "A Critical Reflection on the Evolution of Civic Education in Hong Kong," *Pacific-Asian Education* 21.1 (2009): 35-50; and Paul Morris & Esther Morris, "Constructing the Good Citizen in Hong Kong: Values Promoted in the School Curriculum," in *Asia Pacific Journal of Education* 20 no.1 (2000): 36-52.

⁸ See Leung Yan Wing and Yuen Wai Wa, "Competition between Political and Depoliticized Versions of Civic Education Curricula: The Case of Hong Kong," *Citizenship, Social and Economic Education*, 11.1 (2012): 45-56.

⁹ Peace Chiu, Jeffie Lam and Elizabeth Cheung, "Beijing Call for Talks in Hong Kong Schools Revives Brainwashing fears," *South China Morning Post*, 14 March, 2017, accessed May 15 2017, <http://www.scmp.com/news/hong-kong/education-community/article/2078638/quash-pro-independence-ideas-schools-giving-talks>.

¹⁰ Adrian Wan and Shirley Zhao, "National Education Should be Introduced in Hong Kong to Halt Anti-Mainland Feelings," *South China Morning Post*, Jan 8, 2015, accessed May 15 2017, <http://www.scmp.com/news/hong-kong/article/1676776/introduce-national-education-hong-kong-combat-anti-mainland-feeling>.

knowing where to go with their civic education beliefs and practice. To the research team, it will be interesting to see how the CSE curriculum teachers would position themselves in the try-out of this curriculum in this present sensitive political context.

In the realm of pedagogical and curriculum design principles, civic and national education in Hong Kong also faces some challenges due to its non-compulsory and non-independent status. The 1996 Civic Education Guidelines recommended three modes of delivery, namely the ‘permeation approach’, ‘integrated subject approach’ and ‘specific subject approach’ (CDC, 1996). Schools are free to choose one or more of these approaches to align with their school needs and situations. Leung Yan Wing & Ng Hoi Yu¹¹ reported that most local schools have adopted a permeation and interdisciplinary approach, making use of cross curricular activities like school assemblies, special events and extra-curricular activities.¹² The lack of space for civic education in the school curriculum timetable, the deficit professional knowledge on the part of the teachers and the controversial and sensitive nature of the subject have all amalgamated to make some schools and teachers feel restrained and hesitant in trying out this subject discipline. To further complicate the situation, the way teachers teach civic/national education also hinges on the way they conceptualize and understand it. Leung Yan Wing identifies three types of teachers’ understanding

¹¹ Leung Yan Wing and Ng Hoi Yu, “Delivering Civic Education in Hong Kong: Why is it not an Independent Subject?” in *Citizenship, Social and Economic Education* 13.1 (2014): 2-13.

¹² Similar observations are also found in Lee Wing On & Leung Sheung, “Institutional Constraints on Promoting Civic Education in Hong Kong Secondary Schools: Insights from International Achievements Data, in *Democratizing Education and Educating Democratic Citizens: International and Historical Perspective*, ed. Leslie Limage (New York: Routledge Falmer, 2001). Also in Ng Shun Wing & Leung Yan Wing, “The Implementation of Civic Education in Hong Kong Junior Secondary Schools,” *Hong Kong Teachers’ Centre Journal* 3 (2004): 72-84 (in Chinese) and Paul Morris and Esther Morris, “Constructing the Good Citizen in Hong Kong: Values Promoted in the School Curriculum,” in *Asia Pacific Journal of Education* 20.1 (2000): 36-52.

of nationalistic education, namely: cosmopolitan and civic nationalism, totalitarian nationalism and cultural nationalism.¹³ Each type of understanding implicates a different type of teaching approaches. Given the close relation of national education to the CSE curriculum, it is envisaged that teachers and schools contemplating doing CSE curriculum will have a lot of ideological and pedagogical issues to iron out first. This study attempts to tap into this muddled area of teachers' and schools' deliberation.

Teachers' Receptivity to Curriculum Change

In literature research on curriculum change, it is found that teachers' receptivity to a curriculum innovation can be crucial in determining the success and failure of an innovation.¹⁴ It may be particularly important if the curriculum is deemed as sensitive in some aspects. Russel Waugh and Keith Punch proposed a model that includes a number of variables that explain teachers' receptivity to a curriculum change. They include factors like (1) non-monetary cost benefits, (2) alleviation of fears and concerns, (3) significant other support and (4) feelings compared to the previous system. Locally there are a number of studies on teachers' receptivity that built on this model.¹⁵ Lee Chi Kin's study on teachers' receptivity to the curriculum change in the subject of Environmental Education consists of the following variables; namely (1) non-monetary cost benefit, (2) practicality (3) issues of concerns, (4) school support, and

¹³ Leung Yan Wing, "Understanding and Teaching Approaches of Nationalistic Education: The Case of Hong Kong," *Pacific Asian Education* 19.1 (2007): 72-89.

¹⁴ See Sally Brown & Donald McIntyre, "Influences upon Teachers' Attitudes to Different Types of Innovation: A Study of Scottish Integrated Science," *Curriculum Inquiry* 12.1 (1982): 35-51. See also Virginia Richardson, "How and Why Teachers Change?" in *The School as a Work Environment: Implications for Reform*, ed. S.C.Conley and B.S. Cooper (Boston: MA: Allyn and Bacon, 1991) : 66-87.

¹⁵ F. Waugh Russell and F. Punch Keith, "Teachers Receptivity to System-wide Change," *British Educational Research Journal* 11.2 (2006) 113-121.

(5) other support.¹⁶ On local teachers' receptivity towards civic education, Wong Koon Lin and her colleagues at the Education University of Hong Kong use five similar subscales including (1) others support, (2) non-monetary cost benefit, (3) issues of concerns, (4) school and organizational support, (5) comparison with previous system.¹⁷ Regarding teachers' receptivity to curriculum reform in the case of Physical Education, Amy Ha and her colleagues at the Chinese University of Hong Kong use subscales like (1) attitude toward the guideline, (2) non-monetary cost benefit, (3) practicality, (4) school support, (5) issues of concerns, (6) other support and (7) behavioural intentions. Overall speaking, others' support, practicality, issues of concerns, non-monetary cost benefits were found to be the most significant predictors of teachers' receptivity to a curriculum innovation.¹⁸

Teachers' areas of concerns usually implicate that when teachers face a new curriculum, they might worry that the new curriculum might hinder their normal teaching, and that they may not have adequate knowledge to implement the new curriculum. Time constraints and extra workload are also usually mentioned. Lee Chi Kin points out that those teachers who have positive behavioural intentions towards the new curriculum are those who have a higher perception of non-monetary benefit, higher perceived support from schools and other agencies, and fewer worries about other relevant issues of concerns.¹⁹ Organizational factors that are conducive to

¹⁶ Lee Chi Kin John, "Teacher Receptivity to Curriculum Change in the Implementation Stage: the Case of Environmental Education in Hong Kong," *Journal of Curriculum Studies* 32.1 (2000): 95-115.

¹⁷ Wong, et.al., "Hong Kong Teachers' Receptivity towards Civic Education," 271-292.

¹⁸ Amy S. Ha, Ada C. Wong, Raymond K. Sum & Daniel W. Chan, "Understanding Teachers' Will and Capacity to Accomplish Physical Education Curriculum Reform: the Implications for Teacher Development," *Sport, Education and Society* 13.1 (2008): 77-95.

¹⁹ Lee, "Teacher Receptivity to Curriculum Change in the Implementation Stage," 101.

teachers' receptivity are (1) timing and scale of the programme, (2) distribution of workload and division of labour, (3) procedural clarity and planning, (4) appointment of a person-in-charge or setting up a committee. These are usually referred to as the 'practicality ethics' mentioned by Doyle and Ponder²⁰ and the 'hows' of implementation mentioned by Michael Fullan & Suzanne Stiegelbauer.²¹

These findings shed some light on the kind of research focus we should aim at for this evaluation study and provides useful 'lenses' for our analysis and understanding.

Methodology

In this study, the research team embarked with two major research questions to address the issue of how the participant teachers received the news CSE curriculum. They are:

1. How do the participant teachers view the new curriculum in terms of its relevancy, cost-benefit to their school and teaching, their perceived issues of concerns, and school support?

2. How do the participant teachers see the new curriculum in face of the current local educational, social and political context?

Against this research backdrop, a mixed method approach was used. For the first research question, quantitative data in the form of a self-constructed questionnaire was used as well as qualitative data derived from a case study of four selected project schools employing research methods like focus group interviews, document analysis and classroom observations. The mixed methods approach allowed

²⁰ Walter Doyle and Gerald A. Ponder, "The Practicality Ethics in Teacher Decision Making," *Interchange* 8.3 (1977): 1-12.

²¹ Michael Fullan & Suzanne Stiegelbauer, *The New Meaning of Educational Change*, 3rd ed. (New York: Teachers' College Press, 1991).

researchers to triangulate different types of data in order to analyse and integrate the findings into themes and to draw inferences and propositions.²² At the same time, the first author acted as a ‘participant observers’ to collect important information during the initial and intermediate phase that yielded critical source of data underpinning participant teachers’ perceptions of the CSE curriculum. Stephen Schensul, Jean Schensul, and Margaet LeCompte define participant observation as “the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the researcher setting.”²³ Kathleen DeWalt and Billie DeWalt suggest that participant observation be used as a way to increase the validity of the study, as observations may help the researcher have a better understanding of the context and phenomenon under study.²⁴ As Patricia Adler and Peter Adler note, this “peripheral membership role” enables the researcher to “observe and interact closely enough with members to establish an insider’s identity without participating in those activities constituting the core of group membership.”²⁵

For the second research question, in view of the current sensitive climate in the educational, social and political context as outlined above, the research team saw the need to tap into participant teachers’ personal feelings and views toward the new curriculum. At the request of the research team, a small sample of 12 randomly

²² See Abbas Tashakkori and John Creswell, “Editorial: The New Era of Mixed Methods,” *Journal of Mixed Methods Research* 1.1 (2007): 3-7.

²³ Stephen Schensul, Jean J. Schensul and Margaret D. LeCompte, *Essential Ethnographic Methods: Observations, Interviews, and Questionnaire, Book 2 in Ethnographer’s Toolkit* (Walnut Creek, CA: AltaMira Press, 1999), 91.

²⁴ Kathleen M. DeWalt and Billie R. DeWalt, *Participant Observation: a Guide for Fieldworkers* (Walnut Creek, CA: Alta Mira Press, 2002).

²⁵ Patricia A. Adler and Peter Adler, “Observation Techniques,” in *Handbook of Qualitative Research*, ed. N.K.Denzin and Y. S. Lincoln (Thousand Oaks, CA: SAGE, 1994), 380.

selected schools were invited to give their response to the following question in the format of a personal reflection report.

The Catholic Social Ethics curriculum incorporates Catholic social ethics, moral and civic education values/concepts and National Education values/concepts. From your personal perspective as a teacher in a local Catholic school and from a school-based curriculum development point of view, will you comment if the curriculum addresses the current educational needs and concerns in Hong Kong?

In the end, eight teachers from four schools responded and their responses were documented for analysis.

In the case studies, four randomly selected case schools from the whole cohort of 60 project schools were chosen for on-site case study. Lesson observations and post-lesson focus group interviews with teachers and students were conducted to collect information about how teachers and students felt about the lessons done and also on the degree of the ease of translation of the curriculum materials into actual teaching practice. A total of 10 teachers were interviewed and 4 focus group interviews with students were done. Participant observations were also conducted at several times when the project leader and his team designed and revised the curriculum. Playing the dual role of being the advisors to the project as well as members of the research team, the first author made serious discretion on when to give professional advice to the project team in un-obtrusive manners while at the same time not interrupting the flow of collecting valuable information.

Questionnaire

A 65-item questionnaire (with a Likert Scale of 1 – 5) designed by the Research Team was administered to all the 135 participants of the 60 project schools (teachers and principals) gathered in an assembly at the end of the training programme in March 2016. The retrieval rate was an almost 100%. There are 5 categories of questionnaire items, namely: (1) teachers' perceived support and relevancy of the training programme and teaching materials, (2) teachers' perceived relevancy of issue-based learning in Catholic Social Ethics and their behavioural intentions, (3) teachers' perceived relevancy of non-indoctrinated way of teaching Catholic Social Ethics and their behavioural intentions, (4) teachers' perceived definition, aims and realm of civic education, (5) teachers' perceived degree of understanding and acceptance of Catholic Social Ethics and (6) personal ethnographic and teaching-career related information and personal political orientation. The first five categories actually represent the different topics covered in the training programme of this curriculum designed by the Centre for Catholic Studies. The purpose of such a design of the questionnaire is two-fold, one to evaluate teachers' ratings of the key components of the training programme and two, to evaluate teachers' receptivity of the Catholic Social Ethics curriculum and its teaching materials in the line of studies on teachers' receptivity to curriculum change mentioned above (especially its relevancy, practicality and cost-effectiveness).

Lesson Observations

The researchers held lesson observations in four project schools on their try-out of the curriculum materials. Focus group interviews were conducted afterwards.

Focus Group Interviews of Teachers and Students

In the focus group interviews for teachers, we asked the following questions:

How do you find the lesson going?

Any difficulty or problem in translating the curriculum guideline and materials into your classroom teaching? If yes, how did you overcome them?

In what way can the curriculum guide and materials be made more user-friendly to you and your school?

In the focus group interviews for students, we asked the following questions:

What did you learn in this lesson? Is it meaningful to you and why?

Did you learn the same concept or theme in the lesson before? How is it changed from your previous understanding?

Do you think what you learnt in this lesson make you change in any way? Why?

Do you like the present mode of teaching this subject (Assembly? Tutorial lesson? Assembly + tutorial lesson? Experiential activities?) Why?

Do you have any other topics that you would like to be introduced into this subject? Why?

Relevant documents collected were interview transcripts, questionnaire findings, observation notes and teachers' reflection reports. An open coding system was used to identify useful pieces of information from both quantitative and qualitative data to form

meaningful segments and to fit what Robert Yin described as ‘pattern matching’.²⁶ Qualitative findings were used to triangulate, complement, develop and expand those of the quantitative findings.

Findings

After triangulating and integrating data from various sources, the following themes emerged:

Curriculum Support

From the questionnaire survey, majority of the respondents expressed satisfaction with the support offered by the Project team and the training programme (Mean 4.05 , SD 0.577):

(i) 66.67% and 19.26% of the respondents expressed ‘Agree’ and ‘Very much agree’ respectively to the question ‘Do you think the curriculum support is adequate?’

(ii) 62.96% and 22.96% of the respondents expressed ‘Agree’ and ‘Very much agree’ respectively to the question ‘Do you think the professional knowledge for curriculum planning and design offered by the training programme adequate?’

Curriculum support offered is in the form of on-site curriculum support by the project team, pre-project on-site visit and the training programme. Professional and pedagogical as well as curriculum knowledge necessary for teachers to implement the curriculum are given in the pre-implementation phase. In the interviews, teachers also expressed appreciation of the on-site support by the project team,

²⁶ Robert, K. Yin. *Case Study Research: Design and Methods*. (London: SAGE, 1994).

in particular confidence building and clarification of the pedagogical and curricular recommendations given in the Guideline through the face-to-face meetings with the teachers.

The Relevance of the Curriculum Design

From the questionnaire survey, respondent teachers revealed that they think the curriculum design is practical, inspiring and relevant to their teaching and school context (Mean 4.09 SD 0.604).

(i) 65.19% and 16.30% of the respondents expressed 'Agree' and 'Very much agree' to the question 'Do you think the kind of knowledge and experience gained in the training programme and the process is relevant to your teaching and school context?'

(ii) 52.59% and 26.67% of the respondents expressed 'Agree' and 'Very much agree' to the question 'Do you think the knowledge and experiences gained so far is inspiring to you?'

The teaching resources designed in the curriculum guide received very high ratings of relevance. Pictures, films, video links and fact sheets designed are deemed as very useful and relevant to the project teachers' teaching. They can stimulate students' motivation and set up for a good discussion and flow of ideas.

I feel that picture (on equity and equal opportunity) is very good, it conveys obvious meaning, one look at it you will understand what is meant by 'justice' and 'equity' (Teacher A, School A)

My students like those pictures, they could help to explicate the concepts more concretely, a simple picture it is, yet it conveys so many different meanings. (Teacher B, School A)

On the issue of whether project teachers found it easy to put the teaching materials into use, the responses are positive. One teacher said:

Last time we used the 'deductive approach' 拱橋式, later on we switched to using 'inductive approach' 三進式. At first when we were not so familiar with the design of those materials, we had some difficulties in linking them up, but later on we found that the 'inductive approach' also worked out fine, and even better, at last we decided to use 'inductive approach' instead'. (Teacher C, School B)

Another teacher also expressed that there is little problem in adapting to the teaching materials:

No, it is not difficult to adapt. I followed your advice, first it is the 'motivational materials' 引導教材, then the 'principles' 原則教材, and then 'Catholic Social Ethics' 天社倫, and after that the 'application materials' 應用教材. I found that this sequence goes smooth and is reasonable. I even felt that it was easy when I started using it. In the planning for the lesson on environmental protection, starting from the picture of the 'lung', and how it led to the 'Tree of Love' and how I could elicit some good discussion points for students through the 'Tree of Love' and gave my students some bit of critical thinking, and finally it led up to the 'principles' part. Say we talked about the question 'why we need to protect things on earth' it is not only for environment protection sake, it is also because it is given to us by God and we have every reason to protect it. So as I said, this kind of adaptation is not difficult'. (Teacher D, School C)

The CSE curriculum guide strongly suggested that teachers relate the teaching content and topics in the teaching resources to students' daily life experience and the school events. One teacher agreed to this principle and found it successful in her classroom. She said:

Yes, the incorporation of those themes to our daily life and school happenings has made things so easy and relevant. Just like we had an English lesson in which we held a "Box of Hope" activity. We asked our students to donate some stationery to help those needy ones, their little sisters in distress etc. Even though some of our students are not Catholics, they were reminded that it is their responsibility to help those people in need, just like the school's 'Big Sisters, Big Brothers' scheme. The whole thing is about caring for others. (Teacher A, School A)

Cost Benefit of the Curriculum

From the questionnaire survey, respondent teachers *modestly* agree that the curriculum is worthy of their time and energy to implement. If teachers perceive that the benefits of doing a new curriculum outweigh the costs of doing it, it is highly likely that they would agree to do the new curriculum. For example, teachers would feel that it would be acceptable if their workload incurred by the new curriculum is not enormously increased and their teaching is not seriously affected. Key issues of teachers' cost benefit consideration include time constraints, workload and their professional knowledge versus their beliefs of the desirable outcomes out of the new curriculum.

(i) 48.15% and 25.19% of the respondents said 'Agree' and 'Very much agree' to the question; 'Do you think the curriculum and

the project is worthy of your time and effort?’ However, 24.44% wished to remain ‘Neutral’ in answering this question.

It is apparent that teachers might have some reservations as to whether to try out the new curriculum while weighing all the pros and cons factors. The critical determinant is their teaching belief in the efficacy and desirability of doing a particular curriculum or subject.

Nevertheless in the interviews, some teachers had an alternate view on the cost benefit of the curriculum—whether teachers’ effort in trying out the curriculum can reap desirable learning outcomes in the end even though the change process entails a lot of work and personal worries. Also a lot depends on teachers’ personal beliefs on what makes a desirable learning outcomes. For example: the following teacher shared her views:

When I asked my class whether they liked my class that day, they answered it is good, it is good. They said they could learn a lot of things during the lesson. The most important thing is that I did not follow the textbook. I said this from the bottom of my heart, and it is not flattery. The teaching materials you have given us is not like that of the textbook, and I like it very much because students do not need to learn the expected answers, they felt that it was a very special lesson, they were allowed to give their own answers and ideas without following any answers that might come from the textbooks (Teacher E, School C)

The CSE curriculum guide also strongly recommends doing experiential learning in some cases. The following is another case of a teacher who used experiential activities when teaching the ‘Tree of Love’ lesson on environmental protection, she found the learning outcomes very desirable:

The way I see it is that experiential activities really arouse students' feelings, I think if we want our students to develop empathy with tree protection and human care, this kind of activities would be particularly useful, because it really drives the message into their heart.
(Teacher F, School B)

Locally a large scale study by Wong et al²⁷ on teachers' receptivity to civic education also revealed that the 'cost benefit' factor stood out significantly from the other factors like 'others support', 'issues of concerns', 'school and organizational support', and 'comparison with previous curriculum'. It definitely calls upon the attention of local civic educators as well as the project team of CSE curriculum to delve into the reasons behind this quagmire and deliberate ways to alleviate teachers' concerns.

School Support

School support is considered as crucial when teachers implement a curriculum change. Teachers are often expected to initiate and implement curriculum change alone without the continuous support and communication at the school and community level.²⁸ Michael Fullan²⁹ commented that without it, the change process would become disconnected and fragmented. It can be in the form of incentives and support from the school administration. The support can be in the form of the school assigning a person-in-charge

²⁷ Wong et al., "Hong Kong Teachers' Receptivity towards Civic Education," 271-292.

²⁸ See Louis K. Seashore & Helen M. Marks, "Does Professional Community Affect the Classroom Teachers' Work and Student Experiences in Restructuring Schools?" *American Journal of Education* 106. (1998): 532-575.

²⁹ Michael Fullan, *The New Meaning of Educational Change*, 3rd ed. (New York: Teachers' College Press, 2001).

to oversee the new curriculum, form teachers' 'Professional Learning Community', set up a task force and initiate teachers' team teaching and planning. Lee Chi Kin³⁰ also mentions good timing and scale of the curriculum, good distribution of workload or division of labour and a clear manifest goal and planning would constitute valuable support to teachers in the change process.

Needless to say, different schools have different context and in different schools will find both facilitating and inhibiting factors that affect the curriculum change process. In this study, we found a mixed response when we asked the teachers whether they find their school context facilitating or inhibiting their curriculum work. Team teaching in a Community of Learning manner was seen in two case schools and their schools did a very good job in facilitating this by re-arranging lessons and teachers' timetable so that they could regularly meet and plan together. Curriculum leaders were also involved in the curriculum process. In the other two case schools, the project teachers did the curriculum on a solo basis.

One of the project teachers who did the curriculum on a solo basis revealed the problem of 'balkanization' in her school. In the research literature on educational change, teachers are usually found to incline to balkanization in the early phase of change. Balkanization means the school undergoing change is usually made up of different cliques, generating various subcultures going their separate ways in a school.³¹ She remarked:

³⁰ Lee, "Teacher Receptivity to Curriculum Change in the Implementation Stage," 95-115.

³¹ The term 'Balkanization' appeared in quite a number of sources like Stephen J. Ball, *Micropolitics of the School: Towards a Theory of School Organization* (London: Methuen, 1987); and Michael Fullan and Andy Hargreaves, "What's Worth fighting for in Your School?" (New York: Teachers College Press, 1996); and Patricia Sikes, "Imposed Change and the Experienced Teacher," in *Teacher Development and Educational Change*, ed. Michael F. and Andy H. (London: Falmer Press, 1992): 36-55. Also found in Patrick Whittaker, *Managing Change in Schools* (Buckingham: Open University Press, 1993).

In my school, I know some of the Religious Education teachers might say 'I don't want this curriculum work to be done by other teachers, it is true, they really don't like it. But at the same time some Religious Education teachers might say, 'How I wish other teachers could help me with this!' and General Studies teachers might also say 'I don't understand this...' General Studies teachers are often like this. 'Oh, how could it be! In this way it means Religious Education teachers would gain an advantage of having less to teach'. It all boils down to mean that different people have different ways of seeing this kind of curriculum implementation. But as teachers' leaders and from an administrative point of view, the best way to go about it is to do curriculum integration. (Teacher E, School C)

Another teacher who is on a solo basis revealed that the school did support her in trying out the new curriculum by assigning other senior teachers to be on the sideline to help her if needed. When it comes to the idea of the curriculum integrated with other subjects, she explicitly made clear her aspiration that the curriculum would have had better development if the school had adopted an interdisciplinary approach of integrating subjects and putting in place school assemblies to do the interdisciplinary learning of CSE through different subjects as suggested by Lee Wing On in his book on the multifaceted school based practices of Civic Education in Hong Kong.³²

³² Lee Wing On, *Civic Education in Secondary Schools: Multiple School Based Practice* (Hong Kong: Hong Kong Commercial Press, 2004) (in Chinese).

Issues of Concern

Most of the teachers interviewed showed a big concern of needing time to read through and digest the teaching materials because of the sheer volume. They need a lot of time to read up and link up the different themes and activities in a way they see as most fitting their students and their way of teaching.

Another issue of concern is to do with teachers' reluctance or hesitancy to link the new curriculum with National Education, though the new curriculum is avowed to linking up the two in the best professional way for teaching and learning.

'I heard you (the project team) explain the use and rationale of the 'factsheet materials' and understand why it is quite distant from the local context and happenings because you want to link up the curriculum with what is happening in Mainland China. But what is happening in China might be not so relevant to Hong Kong, and when we use this kind of materials, we find one issue of concern: students need to take some time to understand the distant happenings in Mainland China and relate it to the lesson content. (Teacher G, School D).

Nevertheless one teacher interviewed perceived some positive aspect of introducing the National Education part into the curriculum. She said:

We have the Life and Moral Education (LME) in our school curriculum. It is taught by the Class Teachers (班主任). There are five domains in the LME curriculum, namely: individuals, family, society, nation and the world. But we found that this year the part on 'nation' is a bit problematic in our planning, so we now only have four

domains, that is, we go straight to the 'world' domain after teaching 'family'. Imagine that we could try to use the Catholic Social Ethics to go with the National Education part and put it into the 'Nation' domain of the LME curriculum. In this way, we could understand more about the context of Mainland China events, and at the same time teach some moral and social ethics in this category. I think this can be a way out. (Teacher A, School A)

The third issue of concern is the lack of space and know-how to do an integrated curriculum.

As mentioned above, in some schools project teachers feel that there is a lack of school support for them to do the curriculum. Despite the fact that project teachers understand the advantage of using an integrated curriculum approach to implement the new curriculum as depicted in Lee (2004), they do not have the necessary space and curriculum knowledge to do so. They reveal that their schools do not have school assembly time for them to do interdisciplinary theme based learning. Their schools also do not 'block schedule' the timetable to enable teachers in groups to do team teaching and planning. The new curriculum, they say, is competing for a place and space with other subjects (for example Religious Education, Life and Moral Education and General Studies) in their school curriculum calendar. This resonates with findings from the Hong Kong Teachers' Union study in 2011³³. Lacking in curriculum knowledge to do integrated studies across different subjects dampens their attempt. They envision their school principals, senior teachers and the project team could provide them with the

³³ Hong Kong Professional Teachers' Union. "Press Release on the Survey Results on the Moral and National Education," 9 August 2011.

leadership and space to adopt an integrated curriculum approach with the new curriculum.

Teachers' Views of the Position of the Curriculum in the Recent Educational Context

As mentioned above, recent local context has been beset with political turmoils and internal strife. Implementing MNE could put teachers and schools in a dangerous situation³⁴. Teachers and schools tend to adopt a 'depoliticized' stance when teaching civic education and national education. They will tend to avoid teaching those sensitive political issues in subjects like General Studies and revert to teaching moral education topics instead. It is important in this study to see whether the project teachers in this study also shy away from teaching sensitive National Education and Civic Education topics and also how they see the Catholic Social Ethics curriculum in face of the current controversial educational and social context. It is against this backdrop that the research team wanted to tap into project teachers' perspectives by using a kind of personal reflection report on a small cohort of project teachers. Project teachers of 12 project schools were asked to participate in a voluntary written response to an open ended question on how they see the position of the curriculum in the face of the present local educational context (see the questions above). A total of eight written responses were received. All except one teacher expressed that the curriculum can positively fill in the curriculum gap left behind from the shelving of the MNE Guideline in 2012. One teacher has this to say:

General Studies is supposed to be one subject that bears the responsibility of teaching National Education,

³⁴ Wong et al. "Hong Kong Teachers' Receptivity towards Civic Education," 271-292.

yet the local publishers produced textbook content that is far from comprehensive and unbiased. In the Religious Education curriculum, there is also room for teaching National Education, but students find that learning in this topic falls short of a good holistic structure. In this connection, Catholic Social Ethics curriculum can really fill up the void, and at the same time lends itself to a more successful blending with schools' educational missions. In this way, it really fits our needs. (Teacher G, Reflection Reports)

Another teacher commented thus:

Due to the rapid increase in the media use and technology, students are found to receive information from the outside world faster than ever before. In this way students' civic consciousness can easily be influenced by the mass media. If students can receive proper moral and civic education in their schooling days, it could help them to develop better judgmental power so that they can make a good judgment on any social event they face.

Moral and Civic Education is becoming more and more important in local schools, and schools usually would have their own school-based Life Education or Civic Education curriculum. But Value Education depends very much on the teachers' values and beliefs, we all think it is appropriate that the Catholic Church can offer us a set of universal values to give to students, so that they can use them as their rational ground on which to make their judgment. Catholic Social Ethics in

this way can really support the Value Education of Catholic schools. (Teacher I, Reflection Report)

In a nutshell, as can be seen, the majority (7 out of 8) of the respondent teachers felt that the CSE curriculum can fill in the curriculum gap left vacant after the shelving of the MNE Guide. Nevertheless a word of caution needs to be made, as is evidenced in Wong et al study in 2015, teachers' belief in and perceptions of the curriculum goals determine the degree of teachers' action and way of implementation. Further research needs to be done on the following questions: 'How do teachers see national education?', 'How do they see the relation between national education and civic education?' and in our case 'How do they see the relationship between CSE curriculum and national and civic education?'

Implications

From data gathered from the questionnaire, interviews, participant observations and teachers' reflection reports, it shows that project teachers see curriculum support as adequate, the curriculum has high relevance and practicality for their teaching and school, and they welcome the introduction of the curriculum in the midst of present local educational and social context. While for the cost benefit of the curriculum, questionnaire results show that project teachers have some reservations as to whether the outcomes can outweigh the effort made. From interview data, teachers also think that school support is not adequate for curriculum implementation and they mention three issues of concern in their early phase of adoption—(1) time constraints to read through the sheer volume of material resources and sort out ways of linking up the unit themes and sections for the best pedagogical purpose; and (2) their worries on how the sensitive National Education elements should be dealt

with in the new curriculum; and (3) the lack of space and know-how to do an integrated approach for the curriculum.

Despite the limitations of having a small sample of teachers for case studies and the fact that the questionnaire is a self-constructed one without pilot study; on a more positive note, from the data collected from interviews and observations in this study, the project teachers had portrayed a kind of scenario that is most conducive to the implementation of the curriculum. They reflected that the Catholic Social Ethics should be taught in an interdisciplinary manner and in themes that weave through different subject areas. The best avenue is through school assemblies and through teachers' team teaching effort so that a more uniform grasp of the teaching content and concepts can be had among the teachers before delivering them to students. This echoes the findings and recommendations in Lee's 2004 book on school based practices of Civic Education. Doing the theme based learning in school assemblies can enable the school to give a whole school effort and support to the curriculum and the teachers involved. Team teaching and a teachers' Community of Learning will enable teachers to collaboratively learn how to implement the curriculum in the best possible way. Schools should provide curriculum leadership and incentives to the frontline teachers. These all resonate with what the literature on curriculum change and implementation has to say on the possible avenues of doing a successful curriculum change.³⁵ At the same time this scenario

³⁵ Teachers' group deliberation and Community of Practice are considered as two of the most effective and viable means of engaging teachers in school based curriculum reform through collaboration and peer coaching and providing them with the space and place to implement the new curriculum in schools. For local case of group deliberation, see Lam Tak Shing, "Deliberation and School Based Curriculum Development—a Hong Kong case study," in *New Horizons in Education* 59.2 (2011): 69—82; and Gail McCutcheon, "*Developing the Curriculum: Solo and Group Deliberation*" (White Plain, NY: Longman Publishers, 1995). For Community of Practice, see Ann Lieberman's "Networks as Learning Communities shaping the future of teacher development". In *Journal of Teacher Education*, 51.3 (2000): 221-227.

painted by the project teachers also shows the way the new curriculum can be developed in the near future.

This study is significant in two aspects. Firstly, it echoes other research finding locally (in our case mainly Wong et al 2015) in citing ‘others’ support’, ‘issues of concerns’ and ‘non-monetary cost benefit’ as three determining factors determining the success of a new curriculum. It strongly implicates that more efforts have to be made to convince our teachers of the desirability of CSE curriculum goals as well as those of civic and moral education. Secondly, this study is at the same time a most recent attempt to tap on the local teachers’ sensitivity awareness of their perceived situation and roles in the present political, social and educational tussle between nurturing ‘blind patriots’ and ‘critical patriots’. And the fact that majority of the participants see that the CSE curriculum can help to fill in the void left vacant by the shelving of the MNE Guide merits our utmost attention.

Conclusion

In terms of curriculum support by the project team, the practicality and relevance of the new curriculum and its position in the current local political, social and educational context, project teachers have shown positive receptivity to the curriculum. Nevertheless they lament the lack of school support in some school cases, thus giving rise to some issues of concerns like short of space to do interdisciplinary studies with the curriculum.

To improve teachers’ receptivity to a new curriculum and their willingness to support it, principals and senior teachers need to take up a leadership role as advised by Fullan & Stiegelbauer in 1991 and significantly implicated in Ha et al’s study on Physical Education

teachers. They need to explain the benefits and value of the new curriculum to frontline teachers. They need to explicate the benefits like better pupil learning and understanding of Catholic values and principles through interdisciplinary studies, critical thinking and a heightened awareness of the ethical and social issues in both local and Mainland China context. Also they can alleviate teachers' fears and concerns by organizing regular staff meetings, internal circulars and meetings with external support agents (like the project team). Senior staff can help to communicate the benefits of change, provide informal advice and share other schools' resources. Principals can also play a role in alleviating teachers' fears and providing incentives and support. Their role is to involve front line staff in identifying self-perceived needs in face of the new curriculum and to formulate a policy for staff development that is in the best interest of the school curriculum as well as teachers' professional development. Academic support group like the project team can also lend its support if needed. In a nutshell, it requires a concerted effort from many parties both inside and outside schools to make the new curriculum come into fruition as schools are said to have 'civic missions' (the main principle tenet propounded by the Carnegie Corporation of New York and the Centre for Information and Research on Civic Learning and Engagement in 2003)³⁶ in nurturing a young generation of youths that will become competent and responsible citizens throughout their whole life.

³⁶ A report was generated by the Carnegie Corporation and the Centre and was entitled "Guardian of Democracy: Civic Missions of Schools" in 2003.

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[摘要] 自香港德育及國民教育科於 2012 擱置以迄，多數學校對相關學科之發展，有着「摸着石頭過河」之虞，情況令人憂心。香港天主教教區於 2016 年推出天主教社會倫理課程(簡稱「天社倫」)，透過香港中文大學天主教研究中心，嘗試推行，並邀請香港教育大學一批學者對該課程及培訓計劃，作一成效評鑑研究。研究結果指出大部分參與計劃老師對「天社倫」課程及培訓計劃之相關度及可行性抱有正面的評價，亦滿意所提供之學校課程支援。但老師對於參與課程所需耗之時間精力，是否有其價值，則正反意見相若。與此同時，大多數老師認為此課程能填補現今德育及國民教育之發展空隙。最後本文以一些在現行校況中可行之改善課改方案建議作結。

**Multiple Identities and Social Values:
An Exploratory Study of Teachers in
Hong Kong's Catholic Primary Schools¹**

香港天主教小學教師的

多元身份及社會價值觀研究

Thomas TSE and Catherine FUNG

謝均才、馮菀菁

[ABSTRACT] 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

¹ The authors are very grateful to Ms. Pan Xiao Chun, Ms. Kitty Leung, and Dr. Eunice Tang for their helpful assistance to us in preparation for the article.

unanswered: how teachers perceive and form their own multiple identities? In addition, what are the social values connected with these identities, if any? This small-scale mixed method study tried to explore the multiple identities and their origins, as well as the associated social values of teachers in Hong Kong Catholic primary schools. With the data gathered from a survey of 144 respondents and eight in-depth interviews, we present the major quantitative and qualitative findings. Preliminary research and pedagogical implications are made upon on these findings.

Origins and Purpose of the Study

Since the handover of Hong Kong, the government of the Hong Kong Special Administrative Region has put a lot of efforts in implementing 'national education' to reinforce Hong Kong people's national identity. In term of the curriculum reform and the precisions on teaching, national identity has become a focus in classroom teaching and school activities. In fact, since the handover, the government has gradually undermined civic education by placing it under the framework of moral education. An introduction of formal national education has led to recurring controversies, and the 2012 Anti-national Education Movement in particular resulted in city-wide protests.

School system in Hong Kong is featured by a dominant aided school sector – schools being funded by the government but directly managed by various voluntary and religious bodies. The government also allows the religious organizations much freedom in handling religious education. The Catholic Church, the largest school-sponsoring body, manages nearly one-fifth schools in Hong

Kong. Naturally the Christian faith is a major source of values education in the local Catholic schools.² With reference to Catholic resources such as the scriptures and social teaching, biblical knowledge or religious studies is taught as a common subject while catechesis or catechism class is usually offered as optional extra-curricular activity in most of these schools. Since the 1980s, the religious course also coexists with spiritual education, life education, moral and civic education in different Catholic schools.

In order to promote the learning of national identity, the Catholic Diocese of Hong Kong decided to integrate national education with the curriculum of religious and moral education, and thus established the ‘Moral and Civic Education Group’. Later, as coordinated by the Catholic Education Office, the Centre for Catholic Studies of The Chinese University of Hong Kong became responsible for training teaching professionals and designing lesson materials for national education. In particular, a training course on Catholic Social Teaching and pedagogy of national education and social ethics, spanning from October 2015 to May 2016, was intended for training Catholic primary school teachers’ knowledge and their application of social doctrines in their teaching, especially on the issue of the current state of China. The course helped teachers learn how to promote moral and civic education according to the Catholic Social Teaching. With this training, their students could hence critically analyze Catholic social values and China’s national affairs, so as to cultivate students with the core values of Catholic Social Teaching.

² 1. Francis N. K. Chan, “Religious Education in Hong Kong Catholic Schools: Past, Present and Future,” in *Global Perspectives on Catholic Religious Education in Schools*, ed. Michael T. Buchanan, and Adrian-Mario Gellel (Dordrecht: Springer, 2015), 131-142; 2. Thomas K. C. Tse, “Religious Education Programme of the Catholic Church in Hong Kong: Challenges and Responses since 1997,” *Journal of Beliefs and Values* 36 (2015): 331-346.

The learning and teaching of national identity involves an exploration of other identities and different values. English scholar Derek Heater³ advocates a cube of ‘multiple citizenship’ as a framework of analysis, with a 3-dimension analytical framework to cover and integrate modern elements of citizenship: (1) the dimension of citizenship involves identity, virtues, rights, duties, and so on; (2) the geographical dimension involves provincial, national, continental, and the world levels; and (3) the dimension of education involves knowledge, attitude and skills. Hong Kong is a multi-cultural society and people in Hong Kong have multiple identities, which include world, national and local ones (Alliance of Civic Education 2013). In teaching about multiple identities, some fundamental questions are entailed: How do teachers themselves regard their own multiple identities? What social values do these identities relate to? These deeply seated and crucial questions are worth exploring, understanding and hence studying. Thus, other than training and developmental work, in September 2015, the Centre for Catholic Studies of The Chinese University of Hong Kong entrusted Professor Tse Kwan Choi from the Faculty of Education at CUHK to conduct an academic study which aimed at understanding how the teachers in Catholic primary schools perceive their own multiple identities and related social values, as well as understanding the origins of these identities and their related values. An analytical framework will be explicated below and research and pedagogical implications would also be drawn out based on the findings on teachers’ understanding of their multiple identities and social values.

³ Derek B., Heater, *Citizenship: The Civic Ideal in World History, Politics, and Education*, 3rd ed. (Manchester: Manchester University Press, 2004).

Research Problems

Against the above mentioned background, three research questions are included in this study:

1. How do teachers in Hong Kong Catholic primary schools perceive the four major identities, namely Hongkongers, Chinese, global citizens and Christians?

2. How do teachers regard 14 social values, including their meanings and importance? How do these values form and how are they related to teachers' social identities?

3. What are the teachers' stances on teaching identities, the values they place on the topic, the differences in the teachers' backgrounds and their views on teaching the topic?

Research Design and Methodology

The following diagram illustrates the analytical framework derived from literature review. This framework has three parts, namely 1. multiple social identities which constitute individuals (C), 2. internal and external factors contributing to identity construction (A1 and A2), and 3. social and psychological process of identification (B1 and B2) and the related social values (inner circle of C).

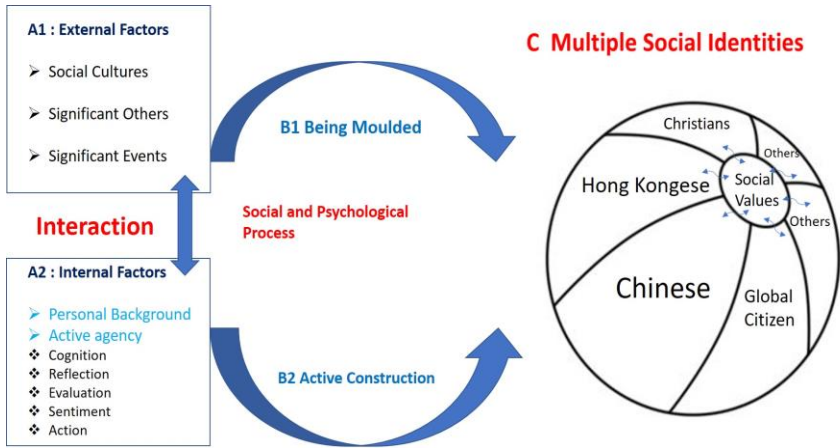


Diagram 1: The Framework of Analysis (designed by the authors)

Human being’s active agency is reflected in the experience of self-discovery, self-reflection and creation. Every individual has a sense of self-reflection and can make decisions.⁴ Personal identity refers to a person’s distinctive sense and understanding of the self. The process of identity exploration and involvement in identification deepen and strengthen each other along with one’s life course. As humans are social animals, one’s personal identity usually involves various group or collective identities.⁵ These group identities are the social roles or relationships borne by individuals as they live in a society with various overlapping identities. This is seen in the complexity of identity set people carry. Individuals may connect themselves with or distinguish themselves from different groups in terms of their social identities, which constitute shared identities. Also,

⁴ Roy F. Baumeister, “The Nature and Structure of the Self: An Overview,” in *The Self in Social Psychology*, ed. Roy F. Baumeister (Philadelphia: Psychology Press, 1999), 1-20.

⁵ Richard Jenkins, *Social Identity*, third edition (London; New York: Routledge, 2008).

social identities are related to sense of belonging, loyalty, beliefs, values, origins of meanings, and worldviews.

On top of the social identities possessed by individuals, the meanings and significance conferred by individuals to these identities are also noteworthy, whether these identities be gender, ethnicity, nationality, occupation or family roles. It is important to understand how individuals perceive and define their identities and the relationships involved. As personal identities change with time-space and life experiences, so do social identities and individuals' perceptions of these identities.

In the diagram, the sphere (C) refers to the multiple social identities personal identity entails. In this study, the focus is on the teacher respondents' understanding of several significant social identities, namely Hongkongers, Chinese, global citizens, Christians and others such as teachers. Of which Hongkongers, Chinese, and global citizens are closely-related, and form the core of civic education. The Christian identity was also selected for our study because most of the teachers responsible for moral and civic education in Catholic primary schools are Christians, and this identity plays a significant role in their lives.

Identity is socially constructed. This means that under certain circumstances, identity is constructed out of an individual's negotiation with the external environment.⁶ Identity construction is a continuous reflective process involving exchanges between internal and external factors, which produces meanings to the self.

In the diagram, A1 and A2 denote the external and internal factors contributing to identity construction. A1 refers to external

⁶ Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (Cambridge: Polity, 1991).

factors, namely social cultures, significant others and significant events. In a particular society, individuals construct a 'network of meanings' from a series of cultural symbols to understand their selves and 'we group'. Roles, norms, and meanings entitled to groups or organizations by social structure also influence how identities are being constructed. Self-identity is a social product of the interactions between an individual and others. And the 'others' who influence the formation of self are referred to as 'significant others'. This means in the interactions with others, individuals form their self-concepts in response to social contexts and attitudes of others. Meanwhile, individuals regulate their behavior according to specific role norms and expectations under specific contexts. Significant events usually alter an individual's social trajectory and their way forward, they also bring about challenges to personal identity and opportunities of self-reflection.

A2 in the diagram denotes internal factors like personal background and active human agency, which involve cognition, reflection, evaluation, sentiments and actions.⁷ An individual's identification is a dynamic, relational and interpretative process, and it is a growing-up experience actualized by practices under specific circumstances. Everyone is a dynamic and distinctive individual, and one's identity construction is influenced by factors such as personal background and life history. Regarding this, the influence of active human agency on identity construction is obvious. In face of multiple identities, an individual can define and coordinate himself/herself, and make decisions, so as to form a stable, integral and distinctive self.

⁷ Collin M. Hall, *Identity, Religion, and Values: Implications for Practice* (Washington: Taylor & Francis, 1996).

In contrast with B1 which denotes one's identity that is passively molded by the external factors, B2 represents the internal factors which actively construct one's identity. The two large arrows in the diagram denote the interactions of social and psychological factors in the construction of identity. In recent years, the Identity Process Theory⁸ postulates three key points in understanding the phenomenon of identity construction: 1. content and value dimensions of the structure of identity, and the centrality and salience of identity components; 2. the interaction of social and psychological factors in the production of identity content; and 3. the inter-relations between the intrapsychic, interpersonal and intergroup levels of human interdependence. The theory proposes that the structure of self-identity is regulated by two common processes: assimilation–accommodation and evaluation. The assimilation–accommodation process refers to the absorption of new information and its adjustment in the identity structure. Evaluation is the process conferring meaning and value on the contents of identity, including affect. These two processes are interrelated, as evaluation will affect what is assimilated and how it is accommodated in the identity structure, while assimilation–accommodation provides the individual with new elements for evaluation. Identity processes are in constant operation and they are directed by a number of motivational principles.

The sphere (C) represents both multiple social identities and the various social values leading to identity construction, as identities and values are closely related. First, identities or roles often relate to or carry certain values, and they become an individual's intentions, goals, standards of evaluation, action

⁸ R. Jaspal and G. M. Breakwell, eds. *Identity Process Theory: Identity, Social Action and Social Change* (Cambridge: Cambridge University Press, 2014).

guides and anchor.⁹ Besides, as reflected in an individual's attitudes and beliefs, cognition and sentiments are inseparable from values, which are also indivisible from self-understanding. Among the multiple roles and identities, values enable an individual to determine which identity is more important or more preferred. This is also what is meant by the above-mentioned evaluation process. Lastly, the small double arrows in the diagram refer to the interactions between social identities and the various social values contributing to identity construction.

Methods

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 on November 6 2015 (the 5th session of the training course). The teachers were asked for their opinion on the four identities: HongKongese, Chinese, global citizen, and Christian. They were also asked to indicate their ranking of importance with regard to 14 social values (please refer to page 390 for the questionnaire). 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 by the Center for in-depth interviews in the following several months (the interview questions and a profile of the interviewees can be found respectively in the Appendix 1 and Appendix 2).

⁹ Steven Hitlin, "Values, Personal Identity, and the Moral Self," in *Handbook of Identity Theory and Research*, ed. Seth J. Schwartz, Luyckx Koen and Vivian L. Vignoles (Dordrecht: Springer, 2011), 515-529.

Findings

Below are the major findings of our research, with each section responding to the three main research questions.

1. Multiple Identities in Focus

With respect to the first group of research questions, after our analysis, we have a deeper understanding towards how Catholic primary school teachers in Hong Kong perceive their Hongkongers, Chinese, global citizen and Christian identities, as well as the external and internal factors involved in the construction of their identities and related meanings. Meanwhile, a primitive result on the relationships between the four identities was drawn.

A. Hongkongers Identity

Quantitative analysis found that among their multiple identities, the respondents put more emphasis on their Hongkongers identity. When compared with the three other identities, they attached a higher level of importance, recognition and sentiments towards Hong Kongese identity. The interview results also found that the respondents gave higher emphasis on Hongkongers identity, which meant this identity was central and salient to them. The reason behind this was that their cognition and understanding of this identity was built upon the bonding due to indigeneity. They referred to themselves as indigenous Hong Kong people, and equated their Hongkongers identity with holding Hong Kong identity cards and their residence in Hong Kong. As they have received their upbringing and have their families in Hong Kong, they have

profound attachments to the city. These attachments account for their connection and identification with Hong Kong. Besides, regarding the city's cultural and economic environments, Hong Kong has relatively stable political and legal systems. The overall business and residential environment is guaranteed with freedom and security. Under these conditions, the interviewees were proud of Hong Kong and took pride in being part of this place, which gave rise to their identification towards Hong Kong. This identification drove their willingness to contribute the best they could for the city. Meanwhile, their identification was also positively affected by the socio-cultural atmosphere of Hong Kong. While the socio-cultural atmosphere of Hong Kong played a part in identification, the interviewees' sense of belonging was also influenced by the objective recognition granted by their legal membership and their rights as Hong Kong citizens. On top of that, the interviewees' encounter with foreigners also affected their concepts of self and 'we group'. Expecting better treatment and for the purpose of distinguishing themselves from others, they tended to emphasize their Hongkongers identity. Lastly, the interviewees' teaching roles at school, including their responsibilities in teaching related subjects or leading civic education also strengthened their recognition and understanding of Hongkongers identity. From the above analysis, it is found that external factors can directly affect the interviewees' understanding and recognition towards their identity. Based on this understanding, it is known that changes in the environment can lead to changes in cognition and identification. These changes refer to significant events in Hong Kong, such as the July 1st protests in 2003, the influx of mainlanders into Hong Kong, the Anti-national Education Movement, and the Umbrella Movement, which bring about challenges to respondents' cognition and identity construction which subsequently lead to reflections.

B. Chinese Identity

Regarding the Chinese identity, our quantitative analysis found that despite respondents' medium-to-high level of acceptance towards statements about Chinese identity, some tensions still existed. Although there was a close to 80% respondents identified with their Chinese identity, only 30.6% respondents felt happy for the handover of Hong Kong to China. Also noteworthy is that the identification towards Chinese identity grows with age, but the teachers aged 25 to 29 exhibited a lower level of identification towards their Chinese identity. Interview data further revealed that the reason behind the tension was that while the respondents appreciated Chinese cultures, traditions and history, they felt that the Communist regime was totalitarian and heavy-handed, and without much freedom and lacked rule of law on Chinese mainland. Many interviewees were also aware of the cultural differences between the mainland and Hong Kong, and made an appraisal on this aspect. They had much negative impressions towards China, and were reserved about the morals and qualities of mainland people. This indicated that the better or worse of the regime affected the respondents' level of identification. It seems that their degree of identification and the performance of the regime were interrelated. An interviewee who was born in China had a higher recognition towards and put more value on an identity of Chinese citizen. Besides, as she had spent a long period of time in China, she had been shaped and nurtured by the environment and culture, which led to a stronger recognition towards the Chinese identity.

Most interviewees comprehended their Chinese identity based on consanguinity and their relationship with the territory. The part of qualitative analysis found that the construction of Chinese identity was mainly influenced by external factors, which include social

culture, significant others and significant events. In terms of social culture, the interviewees usually referred to mainland people with the cultural symbol 'tongbao' (compatriots), which means they all come from the same nation and are of the same ancestry. Hong Kong people's experience of visiting their hometown in China and trans-border cultural exchanges also connects them with the country and strengthens their sense of identity. Meanwhile, the significant others in their lives play a part in forming their identity, and their parents are the most common ones who talk to them about China, news of the country and their past life experiences in China. Other external factors include the cultural influences they received from their teachers; as well as the schooling socialization experience like the teaching of historical events such as the war of China's resistance against Japanese aggression in Chinese History lessons and secondary school's commemorating the June 4th Incident. Significant events such as the Hong Kong's handover in 1997 and the Sichuan Earthquake in 2008 have made the interviewees reflect on their Chinese identity and its meanings to them. From the above analysis, it can be concluded that besides external factors, internal factors also lead to changes in the meaning of identity. With reflections, making-decisions and evaluations, the respondents' national identity has been molded with new elements. For example, the identification of Chinese identity is not confined to cultural and ethnic recognition, but it also refers to commitment and participation in China's overall political development, social and livelihood issues.

C. Global Citizen Identity

With respect to the identity of global citizen, the survey data found that most respondents were concerned about world news. They identified with their global citizen identity, and they were aware of

globalization and the interdependence between countries. Although most respondents exhibited a high level of intention to participate in global issues, they rarely had actual experience in events organized by global NGOs. Regarding the two statements ‘I think that I am a global citizen.’ and ‘I understand globalization and the interdependence between countries’, male teachers showed a higher level of agreement than female teachers. Qualitative analysis found that some respondents did not quite understand the concept of ‘global citizen’, or could give only blurry and fragmentary descriptions towards this identity. However, from their fragmentary understanding, they still grabbed some significant concepts, such as ‘The world is one’ and ‘Everybody is in one family’. They believed that the right to survive is fundamental to global citizens, and that it is everyone’s responsibility to know about the world, to care for and help others, and to defend the right to survive. Besides, some interviewees were aware of global trends and global issues such as the disparity between the rich and the poor, environmental protection and ecological problems. Their encounter with and obtaining of this information mainly depended on the publicity of NGOs (such as Oxfam and World Vision) and the mass media. Besides, some interviewees comprehended the global citizen identity with the perspective of Christianity, and believed that there are areas in which Christian identity and global citizen identity overlap. Connecting the concept of global citizen to Catholic values, they found it easier to understand everyone is part of the world, and that Hong Kong and the world are interdependent. They also thought about the impacts of their own behaviors on the world and other people, and the responsibilities borne by global citizens. When compared with Hongkongers and Chinese identities which have statutory basis and are close to their daily life, the concept of global citizen is relatively new; it seems like an imported one that is distant and unclear to the interviewees.

D. Christian Identity

Concerning the Christian identity, all Christian respondents expressed that this identity played a significant part in their lives, as religious faith empowered them with substance and motivation. To them, faith is a source of support and spiritual consolation, a drive to look for the meaning of life, as well as expectations and demands on themselves. Also, they would pass the moral judgement and behave in accordance with their Christian identity and religious core values. The religion's influence on their lives and behaviors is obvious, and that the meaning and value of this identity are closely connected to their daily lives. The results also suggested that the formation of Christian identity was mostly influenced by their families. Several interviewees, at first, were passively entitled with their Christian identity by their families, and that this identity had been changing throughout their life course of personal growth. After reaching maturation, they usually made conscious decisions amidst life experiences and significant events, and consciously reflected on the meanings of their Christian identity and related values. Emotional attachments also made them engaged in the Church activities again. Meanwhile, their work at Catholic schools helps to deepen their Christian identity. The environment of the Church particularly provides opportunities for non-Christians to receive religious messages, which considerably influences their values. It is noteworthy that although some of them were not Christians, due to their upbringing in Christian or Catholic primary and secondary schools or in their work environment or daily lives, they came across the faith of Catholicism and its spirit, and they have been nurtured and influenced by that. For example, they understood and could relate to the concepts of fraternity and option for the poor; they knew how these can contribute to promoting world peace and resolving conflicts, as well as how to actualize the spirit of

loving one and another in daily lives. This showed that Christian values were rooted in their heart due to imperceptible influence.

E. Multiple Identities

As stated in the analytical framework in diagram 1, the Identity Process Theory argues that the internal factors contributing to identification involve the two mechanisms of assimilation-accommodation and evaluation. Ranking and prioritization of identities demonstrate the function of evaluation. The interview results well exemplify that individuals can actively define the meanings and values of their identities. In particular, Christian identity overrides the respondents' other earthly identities and is the most important and core identity to the other three, which means that they possess a set of evaluation criteria based on religious doctrines or their understanding of faith (e.g. they pursue to live with truth, benevolence and beauty; they attach importance to justice, fairness, the value of life and loving one another), according to which they reflect on their lives. These can also be found even in the responses of the non-Christian interviewees. A possible reason is that the teachers working in the Catholic schools are easily affected by the set of Christian values through different people working in there. This is crucial when different roles and related values conflict with each other. When they encounter conflicts and challenges, whether it be utilitarianism or materialism versus the value of life, or patriotism versus Christ's fraternity, they need to make choices. When a person has to deeply examine conflicting values, they will be clearer about and more determined towards the values and identities they pursue. This evaluation mechanism also influences what information they assimilate, and how to accommodate that information in the identity structure of their own.

To the respondents, the Hongkongers, Chinese and global citizen identities co-existed. Quantitative analysis revealed that their attitudes towards these identities were positively correlated. Their four identities, including the Christian identity, were also generally compatible, but not mutually exclusive. Interview results also suggested that the Christian teachers acknowledged and accepted these four identities, although some were aware of the tension or conflicts within or between the different identities. These conflicts are mainly seen in the contrast between Hong Kong people's utilitarianism and Christian faith, the contrast between the cultural aspect and political aspect of their Chinese identity, and the differences in the ways of life between Hong Kong people and mainland people. With regard to the identities of global citizen and Christian, these two exhibit some affinity and have areas of overlap.

2. Social Values in Focus

The following answers the second group of research questions, that is, Catholic primary school teachers' views of the significance and importance of fourteen social values, the connection among these values, the relationship between these values and the teachers' social identities, and the background differences between teachers' holding different views towards these values.

First, quantitative analysis showed that the survey respondents had a high level of recognition towards the importance of these values, with mean scores ranging from 4.07 to 4.76 (along the scale between 1 and 5, please refer to the Appendix 3). Listed in a descending order of the scores, the concerned values are human dignity, defending rule of law, promotion of peace, equality, care for the environment, freedom, solidarity, defending and promoting human rights, fostering common good, fraternity, distributism and

social justice, option for the poor, defending national interests, and patriotism. The differences between the mean scores of most of these values are negligible. Besides, the teachers thought that most of these values were interrelated, except for the values between human dignity and defending national interests, and that between freedom and option for the poor.

Concerning the specific meanings of these values, all interviewees agreed with the importance of rule of law, as a society would become chaotic without rule of law. Their remarks on rule of law mainly focused on norms, order, equality, protection, and justice. Some interviewees valued more on norms and order, and are reserved about unlawful disobedience. And some interviewees believed that rule of law is the foundation and the renowned pride of Hong Kong, which is in stark contrast with the legal system of mainland China. The interviewees also valued freedom a lot and their remarks on freedom center on freedom under rules and reasonable restrictions, but not indulgence or arbitrariness. The value of freedom is on the personal right to make choices, which also means respect. No harm to others, respect, and love are the underlying principles of the right to make choices. Interviewees felt that the environment of Hong Kong is liberal and people enjoy a higher degree of freedom than the case of mainland China. Interviewees' understanding of equality centers on impartiality and fair treatments or rights, as well as equal opportunities. Besides, some interviewees asserted that equality did not mean simply identical treatments, but appropriate, fair and just treatments, which should be based on the respect for humanity and the love of Jesus Christ.

With respect to the two values related to national identity, namely defending national interests, and patriotism, the interviewees either had a relatively low degree of recognition or had reservation about them. They would distinguish the objects of identification in

terms of history, culture, land, people, political parties and the government. Also, they would adopt some more transcendental values like justice, instead of giving unconditional love to the whole country. Patriotism also meant to them a candid discussion about both the strengths and weaknesses of the country, to voice the wrongs and criticize the government, to contribute to the country and to help improve the areas of darkness.

Regarding human dignity, most interviewees' understanding of this value was close to what is advocated in Catholic social ethics, and that they believed dignity was an essential value. Non-Christians also agreed that humans must live with dignity, while the Christians considered the dignity from a religious point of view. They elaborated on the concept that everyone is made by God and hence everyone is unique and dear; therefore everyone is equal and deserves respect, regardless of their skin color, the language they speak, or their culture, and that no one should exploit others. As the interviewees acknowledged and respected human dignity, they mostly agreed with the value of defending and fostering human rights. However, some interviewees insisted on obeying rules and considering various kinds of rights. Some thought that it is also necessary to consider the values behind the rights, social norms and restrictions of the rights.

Regarding solidarity and fraternity, Christianity believes that everyone is God's children and that everyone should treat each other as brothers and sisters. This solidarity is between all humans regardless geographical boundaries. Thus, people should cooperate to establish an international order, develop and foster the spirit of cooperation for all mankind. Four interviewees who are Christians had made similar remarks, as they believed that humans are the gifts of God, so people should love each other as they love themselves; people should help each other and care for others' feelings. While

fraternity is significant, Five interviewees pointed out that fraternity does not equal to loving indiscriminately. Three interviewees contended that humans are social animals, and that solidarity is strength of these relationships, or else they regard solidarity as the foundation of groups and teams. Someone advocated to critically think about the nature of care, and disagreed with blindly supporting solidarity and promoting harmony.

With respect to fostering common good and distributism, Christianity believes that economic activities are moral only if they are for the sake of all humans. Besides, resources created by God should be shared among everyone so that wealth can benefit everyone. In general, the interviewees agreed with fostering common good and everyone should possess dignity, enjoy freedom, equal treatment and equal rights. They asserted that resources of a society should be shared by the public and gave suggestions on how to achieve that – a society should bear the responsibility to help the underprivileged. Option for the poor means actively considering and addressing poverty in society, as well as serving the underprivileged. Because of their religion, personal experience or encounter with the underprivileged at work, some interviewees profoundly understood the reasons and the need to care for the poor. They also agreed that Christians in particular should care for the poor because of the abovementioned remarks on human dignity. However, some interviewees were reserved about this, arguing that a lot of people were abusing government resources. Someone also pointed out that the issue of poverty should be explored in terms of its nature and social systems, in that way the solutions are devised to help and care for the genuine poor people.

All interviewees agreed that the promotion of peace was crucial and that this value was close to what has been advocated in Catholic social ethics. The remarks made by the interviewees showed that care

for the environment meant protecting humans and all the lives on earth; for the sake of our future generations, people are responsible for conserving and protecting the environment. Also, interviewees agreed with making the best use of everything and the concept of sustainability.

From the above findings, it is seen that in today's Hong Kong, certain values related to Catholic social ethics are not only acknowledged by Christians, but also by non-Christians. In particular, the values of human dignity, promotion of peace and care for the environment are universal and highly positive among the interviewees. Of course, Christians find it easier to interpret the concepts involved from the perspective of their faith.

With respect to the connection between these social values and interviewees' social identities, results of the study revealed that social identity influences an individual's comprehension of certain social values. Individuals complement the content of their identity with certain values in a circular fashion. For instance, as some interviewees regarded the rule of law as the pride of Hong Kong and emphasized this legal culture of Hong Kong, they highly valued the importance of maintaining rule of law. Some interviewees firmly embraced their Chinese identity and that they loved their country and were willing to contribute themselves for China. And someone comprehended his responsibility of caring for the environment from the perspective of a global citizen. Besides, the Catholic identity enabled considerable interviewees to comprehend the values of freedom and equality with Catholic doctrines, and that they would comment on the country with higher moral principles or values. Regarding the values of Catholic social ethics like human dignity, promotion of peace, fostering common good, and fraternity, most Catholic interviewees' comprehension of these values is close to what is advocated by the Church. Thus, while identity enables people

to recognize and interpret certain values, at the same time identity also reinforces their beliefs and commitment in these values.¹⁰

It is also noteworthy that different identities are not completely compartmentalized, so are social values. And the content and meanings of social values exhibit some fluidity. Some social values are also intra-related, which include areas of overlap and compatibility. These values are easily connected together by the interviewees, for example, the value of human dignity with that of defending and fostering human rights; similar connection is also seen between solidarity and fraternity. Meanwhile, because of the significant role of Christianity in the past, Christian values have profoundly shaped collective morals, social atmosphere and culture. The atmosphere and environment related to Christianity has been shaping and nurturing individuals' comprehension of values for years. This does not only influence Christians; many non-Christians also endorse and live with the same set of values, for example, the respect for human dignity.

Regarding the background differences between teachers' views towards different values, the survey results indicated that only the importance attached by interviewees to 'defending the rule of law' would increase with age, while items of other values showed no any age difference. Besides, Catholic teachers valued 'option for the poor', 'solidarity' and 'fostering common good' more than teachers without religious beliefs. Survey results also suggested that the longer the time respondents have taught in Catholic schools, the more they valued 'fostering common good'. Besides, multiple regression analysis was conducted on Catholic teachers' attitudes towards the social values, taking their years of being Catholic,

¹⁰ Collin M. Hall, *Identity, Religion, and Values: Implications for Practice* (Washington: Taylor & Francis, 1996).

Christian backgrounds of their primary and secondary schools, the length of time they have taught in Catholic schools, and the amount of training they have received on Catholic doctrines as predictor variables. The four variables together can account for the variances for 'care for the environment', 'fraternity', and 'solidarity' in terms of 12.5%, 12.1% and 9.6% respectively. Therefore, we may conclude that the faith of Catholicism, the atmosphere of Catholic schools and the training on Catholic doctrines could help shaping the respondents certain social values.

3. Teaching of identities in focus

Regarding the third group of research questions, statistics showed that in general, teachers highly regarded the teaching of topics related to the identities of HongKongese, Chinese citizen and Global citizen. However, among these three identities, they put less emphasis on the Chinese identity. The importance attached to teaching different identities by the respondents was interrelated, and that were also correlated to their attitudes to the corresponding statements about their identities. The same applied to their teaching of multiple identities. Besides, from the mean scores obtained, it was found that the importance teachers attached to the teaching of HongKongese identity and Chinese identity would increase with their age. While female teachers attached more importance to the teaching of Hong Kong identity than male teachers, teachers born in mainland China valued more the teaching of Chinese identity than their locally-born counterparts.

Interview results help to further understand how teachers deal with teaching issues related to identities in their daily teaching practices. These include 1) teaching starts from an understanding of identities, 2) learning activities incorporated with elements of

identification, and 3) engaging students with discussions about social issues.

The insights and practical experience useful to future planning on how to address the teaching and learning of identities will be elaborated in the suggestions section below.

Implications

First, this research fills up the knowledge gap of current studies. A comprehensive literature review indicates that while there are plenty of findings on Hongkongers and Chinese identities, very few are on the identities of Global citizens and Christians. Also, even few studies have been done on teachers' perceptions of their multiple identities and social values.¹¹ The above results show that this exploratory study helps to understand how Catholic school teachers in Hong Kong perceive their various identities and the causes involved, as well as the relations between social values and identities. We could further understand that these social identities and social values, not limited to their lexical meanings, but also the meanings derived from interviewees' comprehension. The background differences concerning respondents' differences in identification are found with quantitative analysis, and the interview results have helped to further understand the external and internal factors contributing to the construction of these social identities and values. This study does not only collect primitive

¹¹ Yan-Wing Leung, "Hong Kong Civic Education Teachers' Understanding of National Education and Their Teaching Methodology," *Journal of Basic Education* 17 (2008): 139-158; Yin-Wa Tam, "An inquiry into Hong Kong Primary School General Studies Teachers' Teaching of National Education Issues." Student Honours Projects of Department of Science and Environmental Studies Bachelor of Education (Honours) (Primary) (Four-year Full-time) (A4B013), The Education University of Hong Kong, 2015.

data for a broader picture, but also provides insights on focal points and hypotheses for future studies.

Second, this study provides an analytical framework for studies. To explore the above-mentioned phenomenon, by means of literature review, a tentative framework is made with the factors contributing to identity construction, the related social psychological mechanisms and the social values related to the construction of multiple identities. It has been utilized for data organization and analysis, and it is hoped that the framework compiled will lay a foundation for future studies. As the findings shown above have indicated the usefulness of the framework in integrating the data with essential sociological-psychological concepts. Of course, this framework also has its limitations since identification is a life-long experience characterized by dynamic, relational and interpretative process, and to capture the full picture, a diachronic and narrative account is always favored, though it is beyond the scope of data collection of this exploratory study. To unpack the complex social-psychological mechanisms involved and to verify the theoretical statements of explaining the identity formation process and its affected factors, in future we should also extend the scope of study to a larger sample.

Regarding the practical implications of the study, the results of this study can serve as a reference for teaching of identities, and related training as well as developmental work. There is a poverty of the teaching of identities in school education; the colonial government in the past did not incorporate identity education into civic education. Although the government has put a lot of efforts on national education to strengthen Hong Kong people's national identification after the handover, the existing contents and resources for identity education are shallow and inadequate. Thus, there is a need for school education to address this inadequacy, and that school education should provide chances for students to encounter with and comprehensively

understand their multiple identities. As teachers' own identification affects their teaching of the topic, teachers need to have profound understanding of their identities and the related values to achieve the desirable learning outcomes. Similarly, trainers need to be familiar with these issues, for example, how to arrange teaching and training content to facilitate the teaching of multiple identities.

The results of our study also revealed that Christian faith affected the teachers in terms of values identification, judgements and choices. And these values were positive and constructive in the process of their identity construction.

Still further, this study reveals that the beliefs of Christianity can facilitate interviewees' understanding of the concept of global citizen. As both Christian and global citizen identities are universal, the concept of global citizen can be easily connected with some universal values advocated in Catholicism, which helps to raise and deepen the interviewees' awareness of global citizen identity, and helps them define the meanings of the content of the latter. Other than Hongkongers, Chinese, global citizen and Christian identities, the study also reveals the significance of the teacher identity. Occupation plays a significant part of the personal identity, which is highly related to employees' incentive to work, goals, aspirations, expectations and satisfaction. Occupation or work takes up most of a person's time and energy, and has profound influences on a person's values and meaning of life. Other than making a living, the internal motivation of work is crucial, which involves the dual experience of self-exploration and commitment.¹² Teacher's role requires teachers to fulfil their duties as a teacher, and act in the ways set by social norms whereas the teacher identity is more personal as it is related to how a teacher affirms and

¹² Vladimir B. Skorikov and Fred W. Vondracek "Occupational Identity," in *Handbook of Identity Theory and Research*, ed. Seth J. Schwartz, Koen Luyckx and Vivian L. Vignoles (New York: Springer, 2011), 693-714.

perceives herself as a teacher, and it also concerns more about the teacher's personal expectations and values.¹³ From the information obtained, teachers' awareness of their identity and their understanding of civic education could be strengthened through their work. Teachers responsible for moral and civic education in their schools have a better chance to understand the subject deeper through teaching the contents and lesson preparation. Some teachers are enthusiastic about religious education and eager to bring out religious elements with the subject, and thus they engage in further studies on catechesis. Our analysis finds that trainings have some positive effects on the learners, especially on their acceptance of certain social values and the level of importance they attach to those values. Thus, it is necessary to reinforce the training for incumbent teachers (novice teachers in particular). Also, the content of the training needs to be examined with regard to multiple identities as it addresses not only the government's agenda of national education, but also other identities, so that to cater for the concerns of teachers and their teaching needs.

Suggestions

Last but not least, two categories of suggestions are made in light of the above research findings and implications.

There are six suggestions for future studies: (1) the samples were still of a small size and the respondents were of similar background, we may enlarge the scope of respondents in both the quantitative and qualitative parts for a better understanding of the people with wider different background. (2) The questions of the survey questionnaire

¹³ Jenifer V. Helms, "Science - and Me: Subject Matter and Identity in Secondary School Science Teachers," *Journal of Research in Science Teaching* 35 (1998): 811–834; Catherine Beauchamp and Lynn Thomas, "Understanding Teacher Identity: An Overview of Issues in the Literature and Implications for Teacher Education," *Cambridge Journal of Education* 39 (2009): 175–189.

include only simple background information of the respondents' religion, question design in the future should add more religious life experience as variables for analysis, which will enhance of understanding of the meanings and the values related to the religious identity. The teachers were asked for their opinion in the early stage of the training course and we did not follow up their changes at the end of the course. For the research in the future, it is highly recommended to track the impact of the course on them. (3) This study primarily affirms the effects of some background differences on identification and social values, and that the internal and external factors involved are worth attention and further exploration. In order to understand deeply about the relationship between the two groups of factors and their interaction process, more questions about internal factors need to be asked in the interviews. Similarly, the disparity between cognition and action requires further understanding, and we need to probe further in the interviews and try to get more details about that. (4) The interview results found that the identity as a teacher of the subject 'Religious Studies' or 'Moral and Civic Education' is significant, and that a teacher's identification affects their teaching philosophy; future studies should advance the exploration on this aspect, as well as complement the lack of question items about actual teaching practices and the factors involved. (5) This study has revealed how the four identities interrelated and co-existed. Future studies can explore other identities such as teacher and family member which are also of vitality to the people. (6) It is also desirable to do a follow-up study in the future. We could follow the same respondents for their views on identity and changes over time as identification is a life-long experience characterized by dynamic, relational and interpretative process.

Five major suggestions are also given for the practices of teaching. (1) People in the modern world generally have various

identities to which they have different levels of recognition. Teachers should have the fundamental knowledge about identities as the prerequisite for discussions about what to love, and why and how. Regarding the differences in identification, it is crucial that teachers are clear about their own identities and their nature of identification, as their understanding towards their own identities affects their pedagogical orientations and teaching methods. In other words, teachers' own identification is closely related to their teaching of related topics. Hence, when dealing with identity education, teachers need to have knowledge of and reflection on the related issues, as well as a comprehensive and deep understanding of their own identities, which will promote the development of multiple identities education which is liberal and inclusive. The training for teachers should also follow this direction, which will facilitate teachers' reflection on and construction of their selves and their students' ones.

(2) As teachers and students are independent individuals, they may have different views towards the same issue. Identification is a process which starts from knowing, followed by understanding, appreciation, commitment, as well as making contributions. The function of education is not to forcibly instill a 'single' and 'correct' identity, but to nurture an individual's ability to deal with the intra- and inter- tensions or conflicts involved in their identities. Thus, it is unrealistic to avoid discussions on sensitive issues. Education should encourage students to have a deep understanding of their multiple communities, which includes the good and bad as well as merits and drawbacks of the reality. As students may not be mature enough and that they are still exploring their identities, teachers should try their best to provide resources and multiple viewpoints to students so as to encourage their independent and rational judgements. Teachers could deal with the learning of identification by means of discussing social issues, which provokes students' thinking and questioning.

Furthermore, through discussions on identity-related issues, students can develop independent thinking, justifying, deliberating and self-reflection skills, as well as their respect and tolerance towards different opinions, which are the essential qualities expected for modern citizens.

(3) Learning through experience can also help students to construct their own identity and their identification. Teachers may plan such as visits, helping the poor, as well as activities promoting mutual help within neighborhoods and communities as they can enhance students' understanding and experience of their identities. Besides organizing some regular activities related to identification like attending flag raising ceremonies and singing national anthem, it is also essential to guide students to comprehend and reflect the true meanings of national identity.

(4) Identity education should embrace both rationality and sentiments. In terms of 'rationality', identity education does not only help students construct the meanings of their identities, but also allow them to reflect and make judgments for themselves. In terms of 'sentiments', as identity construction is highly influenced by significant others, it is important that teachers should learn how to accompany students' in the process of identity construction. With this kind of companionship, both teachers and students are helping each other mutually to form their identities.

(5) Based on the above analysis, it is found that in practicing identity education, the concept of multiple identities can be added upon the concept of citizenship; and in particular, some religious elements can be incorporated into the teaching of multiple identities, which is a spiritual and a transcendental dimension. And the significance of this religious dimension is not only shared by Christians, as these religious elements exhibit inclusiveness and

compatibility. In actual teaching scenarios, these religious messages and spirits can be transmitted and promoted to students through the curriculum. The Roman Catholic Diocese of Hong Kong has tried to incorporate Christian values into the topics of social issues in its religious and moral education curriculum. For example, in its Religious and Moral Education curriculum document, the following principles related to Catholic social doctrines and Catholic social ethics are involved: to nurture students' exploration of social issues with the ethics and love of Jesus Christ; to nurture students' respect for values like human dignity, basic human rights, equality, justice, life, harmony, peace and inclusiveness; to cultivate students' awareness and concern of the needs of the underprivileged, and the spirit to serve people in need; to reinforce students' sense of caring for the environment and students' conception of 'all men are brothers'¹⁴. The qualities expected for Catholic citizens are seen from these principles. Thus, it is advisable to reinforce Catholic social doctrines and discussions on social issues in the school curriculum and related trainings.

¹⁴ Thomas K. C. Tse, "Religious Education Programme of the Catholic Church in Hong Kong: Challenges and Responses since 1997," *Journal of Beliefs and Values* 36 (2015): 331-346.

Appendix 1: Interview Questions

1. How do you comprehend these identities, namely HongKongese, Chinese, global citizens and Christians? What are the connotations and meanings involved?
2. In the process of your upbringing, how do you learn about the above identities and identify with them (including HongKongese, Chinese, global citizens and Christians)?
3. In the process of your upbringing, have you encountered any changes in your cognition and recognition towards the above identities?
4. What are the external environmental factors contributing to your learning of and recognition towards these identities? (e.g. the significant events happened around you like the June Fourth Movement , Anti-national Education Movement , the Umbrella Movement , etc.)
5. In your opinion, are there any conflicts and contradictions between the four identities?
6. In your opinion, how do the four identities correlate to each other and co-exist?
7. What is (are) the most significant value(s) to you in the course of fulfilling and actualizing the various values related to the multiple identities? How would you rank the various values provided to you?
8. What are the greatest challenges and difficulties to you in the course of fulfilling and actualizing the various values related to the multiple identities?

Appendix 2: A Profile of the Interviewees

Interviewees	Sex	Religious Background	Age	Teaching Experience
A	Male	Catholic	Mid- forties	More than 10 years
B	Female	No Religion	Mid- forties	More than 10 years
C	Female	Protestantism	Mid- twenties	2 years
D	Female	Protestantism	Mid- thirties	More than 10 years
E	Male	Catholic	Mid- thirties	More than 10 years
F	Male	Catholic	Mid- forties	More than 10 years
G	Female	Catholic	Mid- thirties	More than 10 years
H	Female	Catholic	Mid- forties	8 years

Appendix 3: Respondents’ views on the importance of the 14 values (Arranged according to the means)

	Totally Unimportant	unimportant	Neutral	Important	Highly Important	Total	mean	Standard Deviation
Human dignity	0 (0%)	0 (0%)	0 (0%)	35 (24.5%)	108 (75.5%)	143 (100%)	4.76	0.43
Defending the rule of law	0 (0%)	0 (0%)	0 (0%)	35 (24.5%)	108 (75.5%)	143 (100%)	4.76	0.43
Promotion of peace	0 (0%)	0 (0%)	2 (1.4%)	31 (21.7%)	110 (76.9%)	143 (100%)	4.76	0.46
Equality	0 (0%)	0 (0%)	1 (0.7%)	39 (27.3%)	103 (72.0%)	143 (100%)	4.71	0.47
Care for the environment	0 (0%)	0 (0%)	2 (1.4%)	40 (28.0%)	101 (70.6%)	143 (100%)	4.69	0.49
Freedom	0 (3.4%)	0 (9.5%)	1 (0.7%)	48 (33.6%)	94 (65.7%)	143 (100%)	4.65	0.49
Solidarity	0 (0%)	0 (0%)	2 (1.4%)	47 (32.9%)	94 (65.7%)	143 (100%)	4.64	0.51
Defending and promoting human rights	0 (0%)	0 (0%)	4 (2.8%)	55 (38.5%)	84 (58.7%)	143 (100%)	4.56	0.55
Fostering common good	0 (0%)	0 (0%)	5 (3.5%)	54 (37.8%)	84 (58.7%)	143 (100%)	4.55	0.57
Fraternity	0 (0.9%)	0 (0%)	5 (3.5%)	56 (39.2%)	82 (57.3%)	143 (100%)	4.54	0.57
Distributism and social justice	0 (1.7%)	0 (0%)	9 (6.3%)	68 (47.3%)	66 (46.2%)	143 (100%)	4.40	0.61
Option for the poor	0 (0%)	0 (0%)	10 (7.0%)	66 (46.2%)	67 (46.9%)	143 (100%)	4.40	0.62
Defending national interest	1 (0.7%)	1 (0.7%)	20 (14.0%)	76 (53.1%)	45 (31.5%)	143 (100%)	4.14	0.73
Patriotism	1 (0.7%)	1 (0.7%)	25 (17.5%)	76 (53.1%)	40 (28.0%)	143 (100%)	4.07	0.74

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[摘要] 在香港主權轉移和課程改革需要的背景下，國族認同教學已成為教學和學校活動的發展重點之一。然而，國民教育問題引發了激烈的爭議，特別是在 2012 年反國教的事件中。身份教育的問題涉及到一些相關身份的探索。多元身份的教學提出了一些更根本的問題：教師如何看待自己的多元身份？此外，與這些身份相關的又是什麼社會價值？這項小型混合方法研究，試圖探索香港天主教小學教師的多元身份及其起源，以及相關的社會價值觀。是次研究我們邀請了參與天主教社會倫理課程的 144 學員作調查；另又和八位學員深入訪談；及後將當中的數據及資料進行量化和質化分析。本文報告當中的發現、啓示及對教學的意義。

**Intercultural Education and the Building of
Global Citizenship:
Developing Intercultural Competence**

**跨文化教育與世界公民身份的建立：
發展跨文化能力**

CHAN Shin Ying

陳倩盈

[ABSTRACT] Enhancing intercultural competence is assumed to promote the growth of global citizenship. 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 Pair-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.

Introduction

There is a global phenomenon of an increasingly multicultural composition of society but how far are the local prepared to live together with culturally different others? Intercultural education has been used in many countries as a means to promote peaceful coexistence among different cultural groups.¹ Studies show that moral commitment in local contexts can be mobilized to raise awareness of distant others.² Through interactions with different cultural groups, individuals can be transformed into global citizens

¹ A. Portera, "Intercultural and Multicultural Education: Epistemological and Semantic aspects," in *Intercultural and Multicultural Education*, ed. Carl A. Grant and Agostino Portera (New York: Routledge, 2011), 12-31.

² L. Oxley & P. Morris, "Global Citizenship: A Typology for Distinguishing its Multiple Conceptions," *British Journal of Educational Studies* 61.3 (2013): 301-325.

with mutual respect and appreciation of diversity.³ Thus, intercultural education promotes the growth of global citizenship by enhancing respect for cultural diversities.

Today's Hong Kong young people live in an international city where they are not only national citizens but also global citizens. They are also expected to develop the competence to interact with culturally different others. According to the Census of Hong Kong in 2011, 6.4% of the population is composed of ethnic minority groups.⁴ The percentage of ethnic minority population is increasing every year; however, prejudicial social interaction has indicated that Hong Kong is not a tolerant, liberal and pluralistic society.⁵

An editorial on 23 June 2013 from the *Kung Kao Pao* (公教報), the Hong Kong Diocesan Weekly Newspaper, referred to a riot on 4 June 2013 after an International Football Match. Some Hong Kong Chinese scolded and insulted Filipinos in the stadium after the Hong Kong team had lost the game. The editorial emphasized the importance of education in counteracting the growth of racism.⁶

There was an opinion article titled *Fight discrimination that robs Hong Kong's ethnic minorities of a sense of belonging* by York Chow (the chairperson of the Equal Opportunities Commission of Hong Kong) writing in the *South China Morning Post* on 21 March 2015. Chow highlighted the need to cultivate inclusive values and understanding about different cultures in an

³ H. Schattle, *The Practices of Global citizenship* (Lanham, Maryland: The Rowman & Littlefield Publishers, 2008).

⁴ Census & Statistics Department HKSAR, *2011 Population census thematic report: Ethnic minorities* (Hong Kong: Census & Statistic Department HKSAR, 2012), 7.

⁵ W. Y. Ho, "Teaching Islam to Educate Multiethnic and Multicultural Literacy: Seeking Alternative Discourse and Global Pedagogies in the Chinese Context," *Asia Ethnicity* 9.2 (2008): 77-95.

⁶ Kung Kao Pao, "Editorial," *Kung Kao Pao*, June 23, 2013, 4.

early age.⁷ Chow's other opinion article published on 20 March 2016 in the *South China Morning Post*, *Amid rising intolerance, Hong Kong must renew its commitment to stand against racism*, further voiced out the rising xenophobia, intolerance and unjust ethnic stereotypes in Hong Kong. He urged the need "to banish the prejudicial attitudes and stereotypical assumptions that have stubbornly remained in the society."⁸

Hong Kong Chinese look upon immigrants from developing countries as enemies who are responsible for crime and the worsening economic circumstances.⁹ Indifference to the rights of those immigrants exposes the fact that Hong Kong Chinese have not been well prepared to be global citizens.¹⁰ Many studies affirm that there is a need to develop global citizenship among students in Hong Kong.¹¹

⁷ York Chow, "Fight Discrimination that Robs Hong Kong's Ethnic Minorities of a Sense of Belonging," *South China Morning Post*, March 21, 2015, accessed March 2016,

www.scmp.com/comment/insight-opinion/article/1742569/fight-discrimination-robs-hong-kongs-ethnic-minorities-sense.

⁸ York Chow, "Amid Rising Intolerance, Hong Kong Must Renew its Commitment to Stand Against Racism," *South China Morning Post*, March 20, 2016, accessed March 2016, www.scmp.com/comment/insight-opinion/article/1926946/amid-rising-intolerance-hong-kong-must-renew-its-commitment.

⁹ R. Lilley, "Teaching Elsewhere: Anthropological Pedagogy, Racism and Indifference in a Hong Kong Classroom," *Australian Journal of Anthropology* 12.2 (2001): 127.

¹⁰ Wing On Lee and Y. F. Ku, *Education for Global Citizenship: A study of the status in Hong Kong and Shanghai* (in Chinese) (Hong Kong: Oxfam, 2004); Leung Y. W. and Yuen W. W. ed. *Citizenship Education Made in Hong Kong: Advancing a New Era of Civil Society* (in Chinese) (Hong Kong: Logos Publishers, 2011).

¹¹ There are studies: Lee Wing On, Chong King Man and Siu W. L. *National Identity and Global Citizenship Education: The Application of Project Learning, Integrated Humanities and General Studies* (in Chinese) (Hong Kong: HKIEd, 2006); Leung Yan Wing, *Transformation of Citizen* (in Chinese) (Hong Kong: Roundtable Synergy Books, 2011); Xing J. and Ng P. S., "General Education and Global Citizenship: A Comparative Study in Hong Kong, Taiwan and Mainland China," in *General Education and the Development of Global Citizenship in Hong Kong, Taiwan and mainland China: Not Merely Icing on the Cake*, ed. Jun Xing, Pak-sheung Ng and Chunyan Cheung (New York: Routledge, 2013), 1-14.

Literature Review & Conceptual Framework

The concept of moral global citizenship, developing from values and attitudes of cosmopolitanism and universal human rights, aims to promote a vision of a more just, peaceful and sustainable world.¹² If an individual does not have the drive to respect culturally different neighbors, can this person be expected to have the wisdom, the courage and the compassion as a global citizen to stand for the universal human rights of strangers far away?

Institutional racism and discrimination continue, and there is abundant evidence of injustice and violence in the world.¹³ Economic difficulties, unemployment or fear of unemployment can lead to a hatred of ethnic minority immigrants who are perceived as stealing wealth and opportunities.¹⁴ There is the need to understand the others' values and to interact with them in order to live in this world together.¹⁵ Global citizens need to accept that the 'similar' is not necessarily 'better', and 'different' does not necessarily imply 'bad'.¹⁶ The purpose of global citizenship in general is to advocate unity, commonality and respect for difference.¹⁷ The world is a world of difference, and others with their difference, can also be right.¹⁸ Interacting with culturally different others, an individual is able to achieve a fuller understanding of the social world, and will be

¹² W. Veugelers, "The Moral and the Political in Global Citizenship: Appreciating Differences in Education," *Globalisation, Societies and Education* 9 no. 3-4 (2011): 473-485.

¹³ J.A. Banks, "Citizenship Education and Diversity," in *Global Citizenship Education*, ed. M.A. Peters (Rotterdam: Sense Publishers, 2008), 317-331.

¹⁴ D. Heater, *World Citizenship* (New York: Continuum, 2002).

¹⁵ G. Walker, *Educating the Global Citizen* (Suffolk, UK: John Catt Publication, 2006).

¹⁶ D. Heater, *World Citizenship*, 155.

¹⁷ D. J. O'Byrne, *The Dimension of Global Citizenship* (London: Frank Cass, 2003); M. Golmohamad, "Global Citizenship: From Theory to Practice, Unlocking Hearts and Minds," in *Global Citizenship Education*, ed. M.A. Peters (Rotterdam: Sense Publishers, 2008), 519-533.

¹⁸ G. Walker, *Educating the Global Citizen*, 2006.

better able to solve the problems.¹⁹ Productive diversity will be developed when majority groups focus on other kinds of differences, and interact with people from different cultures.²⁰ It is through the respect for diversity that ethnic differences can be recognized as a source of interest for social renewal.²¹

Intercultural engagement focuses on respecting not only others' commonalities but also differences.²² Through the development of moral values and attitudes towards culturally different others, individuals are expected to take social responsibility, stand for social justice, and appreciate cultural diversity.²³ Intercultural learning enhances the development of critical cultural awareness to resolve value conflicts from different cultural perspectives.

The concepts of rationality and humanity have been developed under different social and cultural circumstances. What one person recognizes as irrational and inhumane is rational and humane from the others' perspective.²⁴ Rooted in policies and educational structures, the values and norms of culturally dominant groups lead to the misrecognition of others.²⁵ Dwelling among culturally

¹⁹ M. Nussbaum, *Cultivating Humanity* (Cambridge, MA: Harvard University Press, 1997).

²⁰ A. Jakubowicz, "Cultural Diversity, Cosmopolitan Citizenship & Education: Issues, Options and Implications for Australia," *A Discussion Paper for the Australian Education Union* (Sydney: Cosmopolitan Civil Societies Research Centre, University of Technology Sydney, 2009).

²¹ L. J. Waks, "Cosmopolitanism and Citizenship Education," in *Global Citizenship Education*, ed. M.A. Peters (Rotterdam: Sense Publishers, 2008), 203-219.

²² D. K. Deardorff, "Synthesizing Conceptualization of Intercultural Competence," in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (California: Sage Publications, 2009), 264-269.

²³ G. Alred, M. Byram and M. Fleming, *Education for Intercultural Citizenship: Concepts and Comparisons* (Clevedon, England: Multilingual Matters, 2006).

²⁴ L. Bredella, "What Does it Mean to be Intercultural?" in *Intercultural Experience and Education*, ed. G. Alred, M. Byram and M. Fleming (Clevedon, UK: Multilingual Matters Ltd., 2002), 225-239.

²⁵ Y. Guo, "The Concept and Development of Intercultural Competence," in *Becoming Intercultural Inside and Outside the Classroom*, ed. Y. Tsai and S. Houghton (Newcastle: Cambridge Scholars, 2010), 23-47.

different groups enables individuals to witness multiple cultural perspectives, norms and behaviors.²⁶ Intercultural learning is essential for the peaceful future of a diverse society as mutual cooperation and respect are strengthened through interacting with different cultural groups.²⁷ Cultural diversity is being used as an educational policy to facilitate social cohesion, social inclusion and social justice.²⁸

Developing relationships with people from different cultures, intercultural education promotes the growth of global citizenship since the ability to respect others across all kinds of diversities is strengthened.²⁹ Abilities developed from intercultural learning are known as intercultural competence. Different expectations of intercultural competence promote different theoretical models and different assessment instruments. The developmental model of intercultural sensitivity (DMIS) and the Intercultural Sensitivity Scale (ISS) were used to build the conceptual framework for the research.

DMIS describes a learner's subjective experience of cultural difference, which is taken as basic to the developmental continuum. The development moves through cognitive, affective and behavioral dimensions. There are six stages. The first three stages are ethnocentric: denial, defense and minimization. The second three

²⁶ D. Killick, "Seeing-Ourselves-in-the-World: Developing Global Citizenship through International Mobility and Campus Community," *Journal of Studies in International Education*, 16.4 (2012): 372-389.

²⁷ V. A. Clifford, "Moving from Multicultural to Intercultural Education in Australian Higher Education," in *Intercultural and Multicultural Education*, ed. Carl A. Grant and Agostino Portera (New York: Routledge, 2011), 315-322.

²⁸ A. Jakubowicz, "Cultural Diversity, Cosmopolitan Citizenship & Education: Issues, Options and Implications for Australia," *A Discussion Paper for the Australian Education Union* (Sydney: Cosmopolitan Civil Societies Research Centre, University of Technology Sydney, 2009).

²⁹ M. Shibuya, "Intercultural Education in Japan: Foreign Children and their Education," in *Intercultural and Multicultural Education*, ed. Carl A. Grant and Agostino Portera (New York: Routledge, 2011), 110-123.

stages are ethnorelative: acceptance, adaptation and integration.³⁰ The ISS measures the concept of intercultural sensitivity. It incorporated six elements that were supposed to affect individual's intercultural sensitivity. They are self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement and nonjudgment. The Scale is a 24-item scale with five factors: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness.³¹

The Conceptual Framework

The conceptual framework for the study is built on an interrelationship in between the developmental model of intercultural sensitivity (DMIS), the Intercultural Sensitivity Scale (ISS) and the growth of global citizenship.

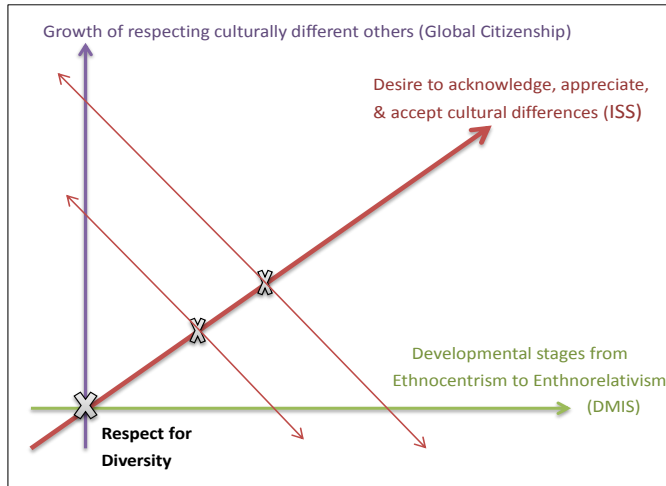
Chen highlighted the positive emotional responses produced by intercultural sensitivity demonstrate an individual's willingness not only to acknowledge and recognize, but also to respect and appreciate cultural differences during intercultural interaction. In other words, 'acquiring intercultural sensitivity refers to the absence of ethnocentrism and this is a critical component for fostering successful global citizenship'.³² The conceptual framework for the current study is illustrated in Figure 1.

³⁰ There are studies: Bennett, M.J. "Towards ethnorelativism: A developmental model of intercultural sensitivity." In *Education for the Intercultural Experience*, edited by R.M. Paige, 21-71. Yarmouth, ME: Intercultural Press, 1993; Bennett, J.M. & Bennett, M.J. "Developing intercultural sensitivity." In *Handbook of Intercultural Training*, edited by Dan Landis, Janet M. Bennett & Milton J. Bennett, 147-166. Thousand Oaks, California: Sage Publications, Inc., 2004.

³¹ G. M. Chen and W. J. Starosta, "The development and validation of the intercultural communication sensitivity scale." *Human Communication*, 3 (2000): 1-15.

³² G. M. Chen, "The Impact of Intercultural Sensitivity on Ethnocentrism and Intercultural Communication Apprehension," *Intercultural Communication Studies* 19.1 (2010): 2.

Figure 1 Conceptual Framework for the Study



The conceptual framework for the study is structured along three lines: one represents the growth of respecting culturally different others implying the building of global citizenship; one represents the desire of an individual to acknowledge, appreciate and accept cultural differences (Intercultural Sensitivity Scale, ISS), and one represents the developmental stages from ethnocentrism to ethnorelativism (developmental model of intercultural sensitivity, DMIS). The three lines intersect at the point of Respect for Diversity. Increasing scores on the ISS indicates higher desire to acknowledge, appreciate and accept differences, and implies the developmental moving from ethnocentric stages towards ethnorelative stages of DMIS. Decreasing in ethnocentrism suggests more sophistication in dealing with cultural diversities, and that enhances the building of global citizenship.

Research Aims and Research Questions

This study is based on the assumption that an intercultural learning program has a role in the development of intercultural sensitivity. Intercultural sensitivity, in turn, will promote the growth of global citizenship since the more students respect diversity the closer they are being considered as global citizens.

There were two major aims of this study. The first aim was to investigate the effectiveness of an intercultural learning program in developing the intercultural sensitivity of the Hong Kong Chinese secondary school students. The second aim was to investigate the changes in attitudes, beliefs and behavior of those students. These aims helped to identify two major research questions for this study.

Research Question 1

How effective is an intercultural learning program in developing intercultural sensitivity of Hong Kong Chinese secondary school students?

Research Question 2

What are the changes in attitudes, beliefs and behavior of those students after the program?

Research Design

A mixed-method design (Table 1) 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, experimental group and control group helped to ensure the reliability of the assessment.

Experimental and control groups were required to complete the Intercultural Sensitivity Scale (ISS) as the pretest before the intervention, and as the posttest after the intervention. For the whole scale, the higher the score an individual gains suggests a higher level of sensitivity in intercultural interaction that individual is. Only the experimental group participated in the intercultural learning program (ILP) intervention. Participant observation was conducted throughout the program and focus group interviews after the program.

Table 1 Research Design Applied to the Study

Experimental Group	Pretest: ISS	<i>Participant Observation</i> Intervention: ILP	Posttest: ISS	<i>Focus Group Interviews</i>
Control Group	Pretest: ISS		Posttest: ISS	

Research Site

In March 2014, contact was made with a number of schools with a request to organize an intercultural learning program (ILP). By May, there was only one positive response from a secondary school. The school agreed to have the ILP for all the Form 2 classes.

The secondary school was an aided school sponsored by the Catholic Diocese of Hong Kong. It was once a boys' school, but in 2012, it became co-educational. The school is located in Yau Ma Tei District where it is close to the Nepalese communities in Hong Kong.

There were only five students who are ethnic minorities in the school. From September 2013 to March 2015, besides the ILP of the current study, there was no other program related with intercultural learning or ethnic diversity carried out in the school.

Sample

Data were collected from one secondary school. There were four classes of Form 2 and one of the four classes of Form 2 was randomly assigned to be the experimental group by the school. Since it was agreed to have the ILP intervention for all the Form 2 classes, researcher requested one non-Form 2 class to be the control group for the study. One of the four classes of the Form 3 students was randomly assigned to be the control group by the school. Since classes were available as an intact unit, it was not practical to randomly allocate individual students to experimental and control groups.

One class of Form 2 students was arranged to be the experimental group. Some students dropped out before the end of the program, and there were some uncompleted questionnaires. The final total number of completed questionnaires was 21.

The 21 Form 2 students, who completed the pretest and posttest, and participated in the intercultural learning program intervention, were in the experimental group. There were 8 female students and 13 male students. The age range was from 13 to 16 years old, and the average of age was 14. All the students were Hong Kong born Chinese.

One class of Form 3 students was arranged to be the control group since all the Form 2 students participated in the ILP.

Uncompleted questionnaires from the control group were cancelled, and the final total number of the control group was 21.

The 21 Form 3 students, who completed the pretest and posttest but without the intervention were in the control group, which was similarly constructed with 8 female and 13 male students. The age range was from 13 to 18 years, and the average of age was 15. All the students were Hong Kong born Chinese.

Intervention: Intercultural Learning Program

An intercultural sensitivity training program designed by a community center was adapted to be the intercultural learning program (ILP) intervention for the experimental group. The Caritas Kowloon Community Center organized the Cultural Sensitivity Training Program and Exploring Invisible Communities Tours in order to promote harmony between Hong Kong Chinese and ethnic minority groups. The program is made up of five workshops to introduce the concept of cultural sensitivity, and the cultures of ethnic minority groups. The historical, social and economic background of ethnic minority groups and their lives in Hong Kong are also presented in the workshops. Highlighting in the teaching materials, participants are expected to learn more about the cultures of ethnic minority groups in Hong Kong and to understand the difficulties and problems that they are facing in daily life.

In May 2014, communication commenced with the social worker in charge of the intercultural sensitivity training program of the Caritas Kowloon Community Center about co-organizing an intercultural learning program for the study. Meetings were held to discuss the adaptation of the program for the experimental group. The requirements of the adaptation were the presentation of the

similarities and differences of the cultures between ethnic minority groups and the Chinese in Hong Kong, and the arrangement of experiential activities for Hong Kong Chinese secondary school students. The program aimed at affective, cognitive and behavioral training to enhance respect for diversity, to promote awareness and understanding of cultural differences and similarities, and to develop communication skill with people from different cultures.

There was a meeting on 10 September 2014 between the social worker, Form Two class teachers and the researcher to discuss the intercultural learning program for the school. Each party shared their opinions and concerns. The program was modified with suggestions from the discussion and it was composed of five workshops, a lunch video program and an exploratory tour of Ethnic Minority Groups in To Kwa Wan (Appendix A).

Instrument: Intercultural Sensitivity Scale

Developed by Chen and Starosta, the Intercultural Sensitivity Scale (ISS) is a 24-item inventory consisting of five dimensions: *Interaction Engagement*, *Respect for Cultural Differences*, *Interaction Confidence*, *Interaction Enjoyment* and *Interactive Attentiveness*. The five dimensions represent the five aspects of intercultural sensitivity. A five-point Likert Scale is used in the questionnaire, which ranks the 24 items on a scale ranging from 1 (strongly disagree) to 5 (strongly agree). Some items (2, 4, 7, 9, 12, 15, 18, 20, and 22) in the inventory are reverse-items that need to be reverse-coded before 24 items are calculated. For the whole scale,

the higher the score an individual gains suggests a higher level of sensitivity in intercultural interaction that individual is.³³

Because of time constraints, instead of producing another translated version, an adaptation of the existing Traditional Chinese version of the ISS was made for the Cantonese speaking Hong Kong Chinese secondary school students. There was a panel to supervise the process. The Traditional Chinese version modified for the Cantonese speaking Hong Kong Chinese secondary school students for the current study was finalized on 28 August 2014 and it was named the Intercultural Sensitivity Scale for Cantonese speakers (ISS – C).

Data Collection

A pilot test was conducted to assess the adaptation of the Traditional Chinese version of the Intercultural Sensitivity Scale (ISS) and the reliability of the instrument. The pretest of the ISS was given to the experimental group before starting the first workshop in October, and the control group took the pretest of the ISS on the same day.

The timing of the intercultural learning program (ILP) was set by the school in order to fit in the time table of the Life Education Program of the school. The five workshops were planned to be carried out once a month starting from October, but it was not possible for the school to arrange a workshop in November. After discussion with the class teacher of the experimental group, researcher organized a lunch time video program in November in order to bridge the workshops from October to December.

³³ G. M. Chen and W. J. Starosta, "The development and validation of the intercultural communication sensitivity scale." *Human Communication*, 3 (2000): 1-15.

Throughout the intercultural learning program (ILP), there was participant observation. Researcher participated in the program as facilitator and the participant observer. The posttest of the ISS was given to the experimental and control groups two days after the last workshop in March. After the posttest was completed, with the assistance of the class teacher of the experimental group, four focus group interviews were carried out in March 2015 for all the students in the experimental group.

Data Analysis

Analysis of Covariance (ANCOVA), Gain Score Analysis (GSA) and Paired-Samples *t* Tests were used to analyze the quantitative 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. Triangulation of the results of these methods enabled more accurate and more in-depth explanation of the results.

Results

The findings of quantitative and qualitative results were used to understand the differences of the experimental group before and after the intercultural learning program intervention, and to answer the two research questions.

Among the five dimensions of Intercultural Sensitivity Scale (ISS), *Interaction Confidence* had the lowest mean scores in the pilot test, and in the pretest and posttest of both the experimental and control groups. *Respect for Cultural Differences* had the highest

mean scores in the pilot test, in the pretest of the experimental group, and in the pretest and posttest of the control groups. After the intervention, however, there was a dropping of the mean score of *Respect for Cultural Differences* in the experimental group.

Using ANCOVA to analysis the quantitative results, there was no significant difference in the posttest mean scores between the experimental and control groups after controlling for initial pretest mean scores ($F(1, 39) = .38, p = .54$). The adjusted means for the control group was 3.38, and 3.31 for the experimental group. The Cohen's d is .19. The results of GSA also indicated that there was no significant difference in the mean of the gain scores for both the experimental and control groups ($F(1, 40) = .082, p = .78$). The Cohen's d is .09. The quantitative results showed that after the intervention, there was no significant difference between the experimental and control groups.

From participant observations of the intercultural learning program, the issues of low curiosity about different cultures, different voices dealing with ethnic minority groups, and the constrained cultural experiences of the Hong Kong Chinese students seemed to stand out.

There were 25 students for the Focus Group Interviews. All the 25 students agreed that they learnt the cultures, the communication skills and the life situations of ethnic minority groups who are staying in Hong Kong. Five of them indicated that the knowledge and skills they had learnt was not useful while 10 thought it had been useful. 10 students did not respond to this question.

18 students responded to the question whether the learnt knowledge and skills would be useful in the future. Seven of them said no and 11 of them say yes. Those who said no did not think that there was any need to deal with ethnic minority groups. Those who

said yes found that the knowledge and skills could be used in their daily lives and in the future to communicate with ethnic minority groups. There were seven students who did not say anything.

There was only one student who shared that he had a change in his belief about ethnic minorities. The other 24 students said that there was not any change in their attitudes, behaviors and beliefs. It indicated that most students did not perceive the fact that they used the learnt knowledge and skills to deal with ethnic minorities could be regarded as changes in their attitudes and behaviors.

Analyzing observations and responses of focus group interviews, students' attitudes towards different cultures or towards people from different cultures were catalogued into three groups: NO, NO NEED and NO HARM.

NO Group said no towards people from different cultures. Students viewed culturally different others as immigrants needed to be tolerated. They worried about the negative impacts from having ethnic minority groups in the society and they defended their privileges. They did not want to interact and tried to avoid any contact with culturally different others.

NO NEED Group stereotyped culturally different others negatively. They felt superior towards other cultures. This group of students foresaw that ethnic minority groups would not have any important role played in their lives. Since they noticed that ethnic minority groups were outside their social networks, there was no need to know about ethnic minority cultures.

NO HARM Group did not take ethnic minority groups as a problem for the society. They regarded ethnic minority groups just as people like themselves. They thought that they could resolve conflicts between ethnic minority groups and themselves by

following 'Dos' and 'Don'ts', and they believed that there was nothing to lose from dealing with people from different cultures.

Responses to the Research Questions

Both the quantitative and qualitative results show that the intercultural learning intervention was not effective to enhance the intercultural sensitivity of Hong Kong Chinese secondary school students, and after the program, there was no significant change in attitudes, beliefs and behavior of those students.

Discussion

Although the sample size was small, the findings that more participants were in the 'Minimization' Stage of the DMIS corresponded to the findings of Yuen and Grossman that Chinese in Hong Kong, Shanghai and Singapore all place an emphasis on human similarities rather than on differences between different cultural groups in order to have cultural differences rendered harmless.³⁴ The study also confirmed the results of Grossman and Yuen that there was a gap between the rhetoric of being an international city and the intercultural sensitivity of its population in Hong Kong,³⁵ and

³⁴ C.Y.M. Yuen and D. L. Grossman, "The Intercultural Sensitivity of Student Teachers in Three Cities," *Compare: A Journal of Comparative Education* 39.3 (2009): 349-365.

³⁵ D. L. Grossman and C. Y. Yuen, "Beyond the Rhetoric: A Study of the Intercultural Sensitivity of Hong Kong Secondary School Teachers," *Pacific Asian Education* 18.1 (2006): 70-87.

that Hong Kong students are not well prepared to be global citizens.³⁶

Most participants were positive in their recognition of a need to respect culturally different others but lacked the motivation to put this into effect. They were not well prepared to deal with diversities, and tried to avoid or minimize differences. The results suggest that participants were more ethnocentric than ethnorelative. The entrenched ethnocentric attitudes hinder the effectiveness of an intercultural learning program to develop intercultural sensitivity since students did not have any motivation to know about ethnic minority cultures and to interact with ethnic minority groups. For further research, more studies and refinements of intercultural learning program are needed.

Conclusion

This study revealed prejudicial attitudes, stereotypical assumptions and entrenched ethnocentric attitudes in the Hong Kong Chinese society. Facing challenges from the increasing population of ethnic minority groups in Hong Kong, the Belt and Road initiative, and the international refugee crisis, there is a felt urgency to develop the ability to respect others across all kinds of diversities. Aiming to enhance international competitiveness and global citizenship, future education reforms in Hong Kong should give increased consideration to the development of intercultural competence. This study has made a start to investigate the current attitudes of young people but much more needs to be done if Hong Kong is to become a successful and confident multicultural society.

³⁶ There are studies: Lee, W.O. and Ku, Y.F. *Education for global citizenship: A study of the status in Hong Kong and Shanghai* (in Chinese). Hong Kong: Oxfam, 2004; Leung, Y. W. and Yuen. W. W. (Ed.) *Citizenship Education Made in Hong Kong: Advancing a new era of civil society* (in Chinese). Hong Kong: Logos Publishers, 2011.

Appendix A:

Intercultural Learning Program Intervention

14 October 2014 Workshop 1: Culture and Intercultural Learning

Objectives:

- Raising awareness about one's own culture
- Introducing the concept of intercultural learning

Activities:

- i. Class discussion on the Chinese culture in general sense
 - Highlighting that the Chinese culture is expressed differently in different places
 - Concluding that Culture is changing with humans and environments
- ii. Watching video
(<http://mytv.tvb.com/news/tuesdayreport/185927>)
 - Highlighting that the dominant language of Hong Kong has been changing with time
 - Recalling the class that Culture is changing with humans and environments
- iii. News article reading
 - Introducing ethnic minority cultures and their lives in Hong Kong
- iv. Presenting the intercultural learning program

21 November 2014 Lunch video gathering

Objectives:

- Bridging the first workshop in October with the second workshop in December

Activities:

- i. Watching video: a documentary about the Nepalese in Hong Kong
 - Presenting the life and the culture of Nepalese in Hong Kong
- ii. Recalling the intercultural learning program

2 December 2014 Workshop 2: Intercultural Sensitivity

Objectives:

- Learning about Hong Kong's ethnic minority cultures
- Introducing the concept of intercultural sensitivity

Activities:

- i. Warm up game – greeting ethnic minority groups
 - Highlighting that greeting ethnic minority groups in their languages with appropriate posture is a way of showing respect
- ii. Slide show
 - Introducing Indian, Pakistani and Nepalese cultures
- iii. Role play
 - Discussing scenarios of racial issues in Hong Kong
 - Concluding with intercultural communication tips

20 December 2014 Outing: Exploring ethnic minority communities

Objectives:

- Providing intercultural interactions in real life situations

Activities:

- Visiting Pakistani grocery shop and trying ethnic minority snacks
- Visiting an Indian boutique and learning about Indian clothing
- Visiting a madrasah and learning about Islamic religion and Quran
- Having a home visit of a Nepalese family to know about their living

20 January 2015 Workshop 3: Lives of ethnic minority groups in Hong Kong

Objectives:

- Raising awareness about difficulties and problems of ethnic minority groups in Hong Kong

Activities:

- i. Slide show
 - Introducing the historical and cultural background of ethnic minority groups
- ii. Watching video: 3 Idiots
 - Appreciating Indian music and dance
- iii. Slide show
 - Introducing the socio-economic background of ethnic minority groups
 - Raising awareness about the cultural struggles in their daily lives in Hong Kong

3 February 2015 Workshop 4: Intercultural Communication Skills

Objectives:

- Raising awareness about language barrier
- Highlighting that language barrier is a main problem that ethnic minority groups in Hong Kong are facing in their daily lives

Activities:

- i. Warm up game
 - Using ethnic minority languages to give instruction about moving forward, backward, left and right
- ii. Experiential game
 - Each group needs to rearrange the order of sentences in Urdu language, and translate the meaning into Chinese
 - Debriefing of the game:
Facilitator discussed with students about difficulties of the task and about ways to help ethnic minority group to overcome the language barrier in daily lives. Guiding students to have self-reflection on racial acceptance in the society
- iii. Slide show
 - Presenting difficulties that ethnic minority groups are facing in pursuing education and careers because of language barrier

17 March 2015 Workshop 5: Consolidation

Objectives:

- Consolidating what have been learnt from the program
- Raising awareness about respect for cultural differences

Activities:

- i. Presentation
 - Each group presents the difference and similarities between ethnic minority cultures and the Chinese culture in food, clothing, languages and sports/ festivals
- ii. Watching movie
 - Showing selected parts of the movie *Hundred-Foot Journey* to bring out the issue of intercultural conflicts
 - Debriefing on causes of intercultural conflicts
- iii. Class discussion
 - Discussing the importance of respecting culturally different others

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[摘要] 提高跨文化能力被視為可提高世界公民意識。然而，對於香港主流文化群體，如何透過跨文化學習發展其跨文化能力卻所知甚少。本研究的目的，是探討跨文化學習項目在香港本地中學生的有效性。本研究採用了一個社區中心的跨文化敏感度訓練項目作藍本，並採取了混合方法來評核跨文化學習的有效性。跨文化敏感度級別 (ISS) 是用來評估透過訓練來介入的影響。一個包括預先測試、事後測試、21 人控制小組和 21 人實驗小組的類似實驗設計，用來確保評估的可信性。本研究採用了 ANCOVA、GSA 和 T Tests 來分析數據。同時，本研究採了參與式觀察和焦點式訪問的質性研究方法，以跟進早前的訓練介入，並採用了主題分析法來分析質性研究數據。本研究的結果強調，加強香港主流文化群體在發展跨文化能力的需要。量化和質化研究數據均顯示，學生樣本反映出，他們未有切合香港多元文化的本質，特別是對少數族裔群體。在理論、政策和實踐方面，本文提倡學校推廣一個更包容的社會角色。

**Ideals and Reality of
Religious and Moral Education
in Hong Kong Catholic Schools:
From the Perspective of Practicing Teachers**

香港天主教學校宗教及道德教育的
理想與現實：前線教師的角度

Francis Nai Kwok CHAN and Vion Wing Kay NG

陳乃國、吳穎祺

[ABSTRACT] This article aims to highlight, based on a questionnaire survey, the discrepancy between the ideals and reality of religious and moral education (RME) in Catholic schools of Hong Kong, so that the stakeholders of the schools can position themselves accurately in any attempt to enhance the performance of their Catholic education which is regarded as the hallmark of a Catholic school. In the discussion section, we will explore possible strategies to be adopted by the Catholic Diocese of Hong Kong that might help improve the current situation of RME in her schools.

Introduction

This article aims to highlight, based on a questionnaire survey, the discrepancy between the ideals and reality of religious and moral education (RME) in Catholic schools of Hong Kong, so that the stakeholders of the schools can position themselves accurately in any attempt to enhance the performance of their Catholic education which is regarded as the hallmark of a Catholic school. In the discussion section, we will explore possible strategies to be adopted by the Catholic Diocese of Hong Kong that might help improve the current situation of RME in her schools.

Catholic Schools in Hong Kong and their Religious and Moral Education

Congregation of Catholic Education (2014) pointed out that heart of Catholic education is always Jesus Christ, that is, “everything that happens in Catholic schools and universities should lead to an encounter with the living Christ.”¹ Although this is achieved in many ways in Catholic institutions in different cultures, for the Diocese of Hong Kong, Religious and Moral education is regarded as a vital executive arm, as stated in the Religious and Moral Education Curriculum Guideline 2006 (RME Curriculum Guide 2006), the first ever centralised RME curriculum implemented by the Catholic Diocese of Hong Kong (Chapter 1 last paragraph).

As the largest school-sponsoring body in Hong Kong, the Catholic Diocese of Hong Kong, together with 24 religious orders

¹ Educating Today And Tomorrow: A Renewing Passion, Section III, paragraph 1. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html

and Caritas, is running 249 kindergartens, primary and secondary schools (including adult education, special education and tertiary institutes)² in 2016. There are about 20% (150,000 students) of the Hong Kong student population attending these schools. The percentage of Catholic students and teachers in Catholic schools are 10.68% and 25.17% respectively.³ Regarding school principals, except those of a very few schools run by religious orders which can still afford appointing priests or sisters to serve as heads of schools, most are lay people.

While the overarching educational goals and ideals of all Catholic schools in Hong Kong are in line with the teachings of the Catholic Church, the management styles of different types of schools, that is, diocesan, religious and Caritas schools, vary considerably. It is therefore natural that the curriculum across these schools is far from uniform. In these schools, it is difficult to differentiate clearly the curricular areas among religious education, moral education, life education, spiritual education and even civic education. The subject matter of these curriculum areas exhibits a certain degree of similarity.

RME which is upheld as the identity of a Catholic school can be understood in two ways. In a narrow sense, it is referred to the time allocated to lessons in classroom. In 2009, Cardinal Joseph Zen, the then Bishop of Hong Kong, required all schools to allocate not less than 5% of the formal curriculum timetable to RME, which amounts to about two forty-minutes lessons per week/cycle. In a broad sense, RME can be implemented across the whole school curriculum, including the formal, informal and cross curricula. While nearly all RME class teachers are Catholics, many teachers involved in the

² Statistics of the Diocese of Hong Kong, 1 September, 2015 to 31 August, 2016, <http://archives.catholic.org.hk/Statistic/2016-C.htm>

³ Ibid.

broader sense RME are non-Catholics. They may be subject teachers, leaders or members of various values education teams.

The first decade of the new millennium has seen significant RME curriculum initiatives of the Catholic Church of Hong Kong, as responses to her internal needs and external pressures of the educational reforms launched by the Hong Kong Special Administrative Region government after 1997. A comprehensive review of the then current situation of the diocese in the Diocesan Convention (March 2000 to December 2001) set a list of priorities in various domains of works of the Catholic Church in Hong Kong. Greater attention to and better coordination of the RME in schools was among the top ten items for immediate concern (The Catholic Diocese of Hong Kong, 2002). In 2006, a central RME curriculum for all Catholic schools (Religious and moral education curriculum of Catholic secondary schools, primary schools and kindergartens) was promulgated (Task force of Religious and Moral Education curriculum of the Hong Kong Catholic Education Office, 2006). In September 2006, an RME Centre was set up within the Catholic Education Office to prepare for the implementation of the new curriculum. The staff in the Centre includes subject specialists. The works of this Centre in the following ten years will be discussed in the latter part of this paper.

The RME Situation Questionnaire Survey

In late 2014, the Centre found it necessary to conduct a questionnaire survey among frontline RME teachers to study the current situation of RME, in order to inform parties concerned on the road ahead for the Centre and the whole diocese regarding the

implementation of RME in the schools.⁴ The questionnaire was sent to all Catholic schools to invite up to eight RME teachers from each school to answer 23 questions on RME. 388 secondary teachers and 680 primary teachers returned the questionnaire. The questions asked are based on two main concerns:

1. To what extent do these teachers agree with the ideals of Catholic education or the rhetoric proclaimed by the Catholic Church?

2. How do they perceive the reality of the implementation of these ideals in their schools? What challenges are identified and what strategies are regarded necessary to tackle them?

Three group interviews of some voluntary respondents from secondary schools, primary schools and kindergartens were conducted respectively after the questionnaire survey to explore in greater details some key issues which cannot be revealed by the findings of the survey.

In the article following, we will present and analyze the findings, discuss and offer suggestions to the diocese education authorities and individual school leaders to improve the situation.

1. The Aims of RME

There is an overwhelming consent among respondents that the aims of RME should be "the inculcation of positive values" (Primary 98% and Secondary 98%) and "the adoption of a way of life in line with the teachings of the Bible" (Primary 96% and Secondary 97%).

⁴ This survey was designed and administered by these two writers as colleagues of the Centre at that time.

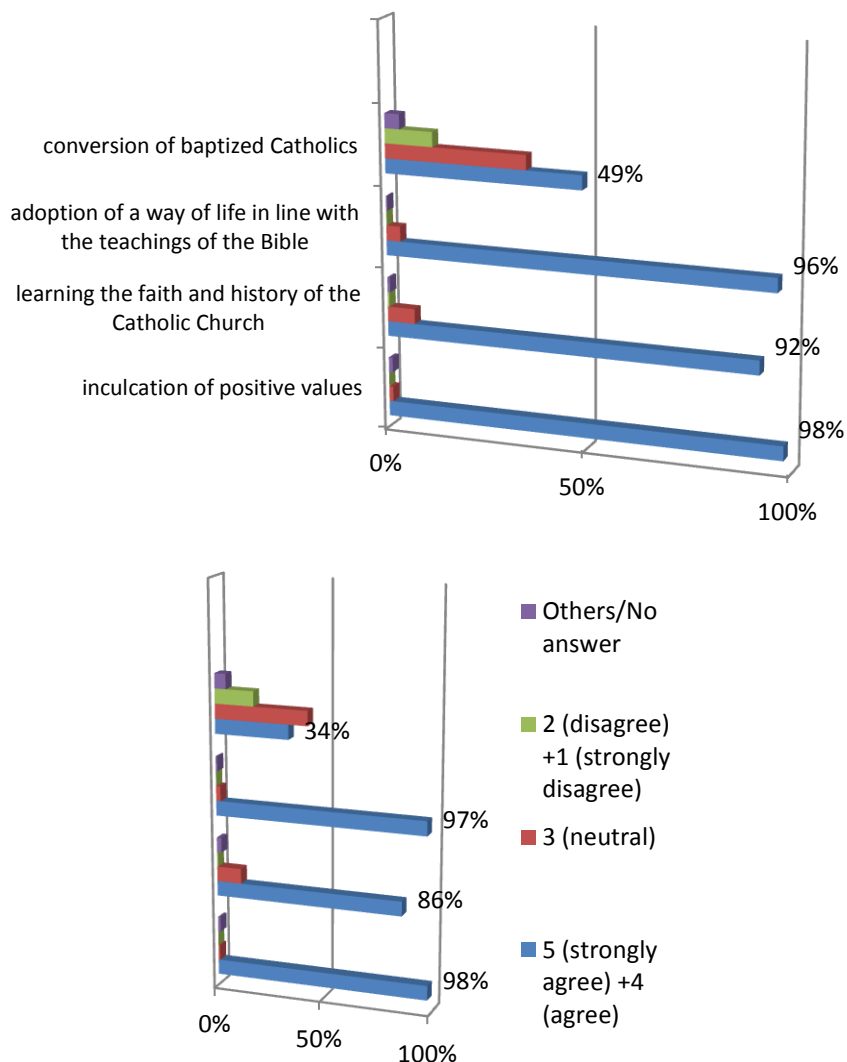


Figure 1.1: Aims of RME (above: Primary; below: Secondary)

While “learning the faith and history of the Catholic Church” as one of the major aims scores high, the aim of converting students to Christianity receives divided responses. This shows that, as a major aim of Catholic education proclaimed in Church documents, evangelization in the strict sense of converting students to Christianity does not seem to be the priority among teachers. Teachers regard the formation of good citizens with Catholic values more important than the conversion of non-believers.

Nearly all respondents agree that RME is the symbol of Catholic schools and an indispensable component of the school curriculum.

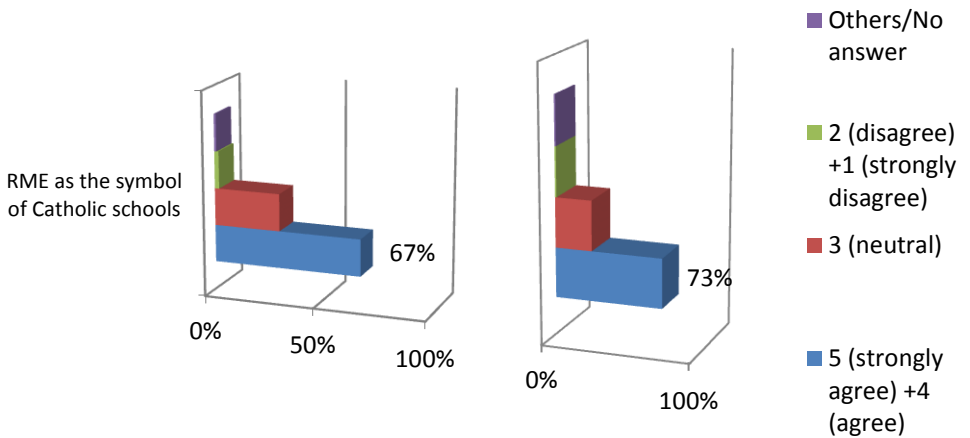


Figure 1.2: RME as the symbol of Catholic schools
(left: Primary; right: Secondary)

2. *The Content of RME*

The “words and deeds of Jesus” and the “Catholic values” rank as the highest components of RME curriculum. The “Bible stories” comes third, followed by the “Catholic catechism and Chinese morality”.

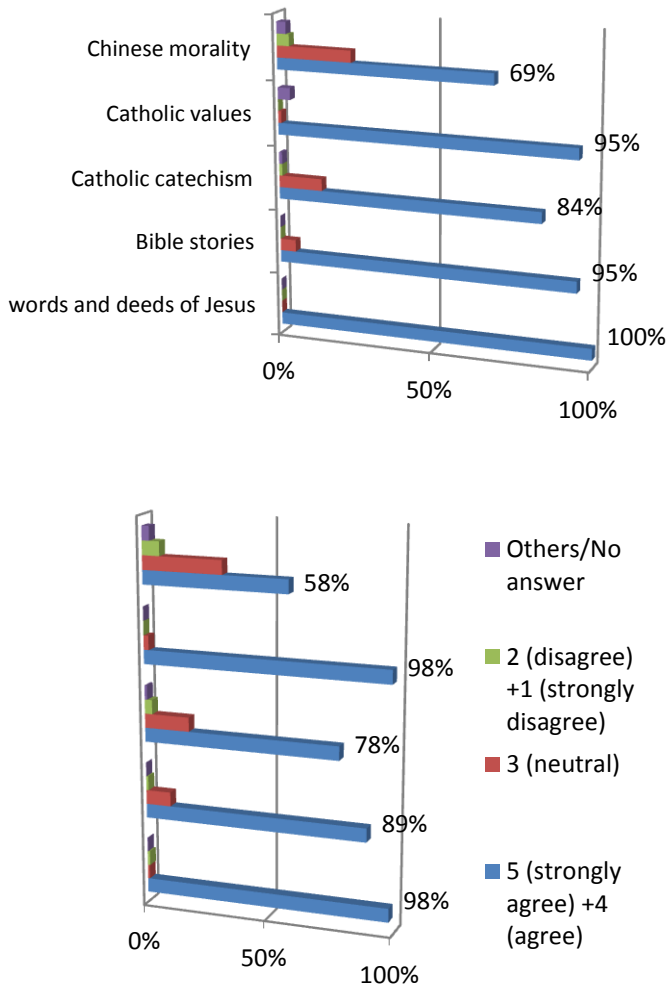


Figure 2: Content of RME (above: Primary; below: Secondary)

The fact that the Catholic catechism does not receive high ranking reflects that teachers set a higher priority in inculcation of Catholic values over preparing students for baptism as the primary RME objective in schools. In fact, such a view is in line with the official stance of the Diocese expounded in the RME Curriculum Guideline 2006:

"While most of our students are not Catholics and the number of Catholics that can bear witness to their faith is small, the targets of evangelization are numerous. When we carry out the mission of RME of the universal Church, we should take this factor into account and utilize pedagogical methods that are not only faithful to Catholic teachings but are also easily accepted by non-Catholic youths." (Chapter 2, P.4)

"Because of this reason and the special mission of Catholic schools in the faith formation of Catholic students, our curriculum inevitably has to address the religious educational needs of Catholic students that are in addition to that of non-Catholics. In this area, the curriculum design has to be flexible enough to cater for different proportions of the Catholic student population in different schools, and the various modes of faith formation outside formal lessons in different schools." (Chapter 2, P.17)

"The orientation of this RME curriculum in the context of religious education provision for Catholic students in Catholic schools is as follows: after receiving this curriculum in the school, they do not need to attend Sunday school in the parish, but this curriculum does not replace the first communion and confirmation classes,

youth groups and formation activities offered by the parish.” (Chapter 2, P.20-21)

It is stated that in school RME is not the same as Church catechism classes in its goal. The participants of catechism classes are generally ready to accept the Catholic faith and aspire to prepare themselves for baptism. Instead, students attending RME classes do not have such predisposition. Many are critical of the Biblical or Church message that their teachers are trying to convey to them.

The fact that teachers prefer Catholic values to catechism reflects and matches the reality in Hong Kong Catholic schools. The average population of Catholic students in Catholic schools has dropped from 23% in 1966 to 10% in 2016.⁵ It is not surprised that most of the non-Catholics would still remain a non-believer even when they leave school. The best scenario the school can expect from their graduates is that at least they can embrace the Catholic values learned in school which may influence their developments into good citizens and righteous individuals in their years to come.

The component of Chinese morality scores the lowest mark by the respondents. Interviews with some respondents suggest that Chinese morality is considered peripheral to a curriculum of religious education and therefore they would ignore this component whenever there is insufficient class time to cover all components included in the textbook. Such an attitude towards the role of Chinese morality in religious education, however, does not seem to follow the official stance of the diocese.

“An interaction between the spirit of the Gospel in Catholicism and the treasures of civilization in Chinese culture will add radiance and beauty to each other. Schools

⁵ “Statistics of the Diocese of Hong Kong,” <http://archives.catholic.org.hk/Statistic/2016-C.htm>

should therefore integrate the two so that hand in hand they might do a more effective job of spreading the Gospel and providing pastoral care to the youth of Hong Kong."(The Catholic Diocese of Hong Kong, 2002, 3.2.4)

Another reason to explain why teachers are more ready to give up the component of Chinese morality is that many RME teachers do not feel confident enough to teach Chinese morality for which they might not have been properly trained. Few RME teachers are Chinese Culture majors. Even if they are, they do not know the relation between Chinese morality and Catholic teachings, or how to reconcile the two. This phenomenon deserves the attention of the leaders of the Diocese and schools to provide in-service professional support to bridge the gap.

3. Outcomes of RME

The respondents were asked to identify the preferred attributes of students of Catholic schools. All the options scored high with no significant differences (all over 95%). Their view is close to the preferred outcomes of Catholic education proclaimed in the official documents of the Second Convention of the Catholic Diocese of Hong Kong (The Catholic Diocese of Hong Kong, 2002).⁶

⁶ Students are to be developed into persons with seven attributes: 1. who hold dear the basic human rights and dignity; 2. who are sound in body and mind; 3. who are of compassion; 4. who are with civic responsibility; 5. who are with a discerning mind and moral courage; 6. who are with good taste; 7. who with creativity (Item 2.2)

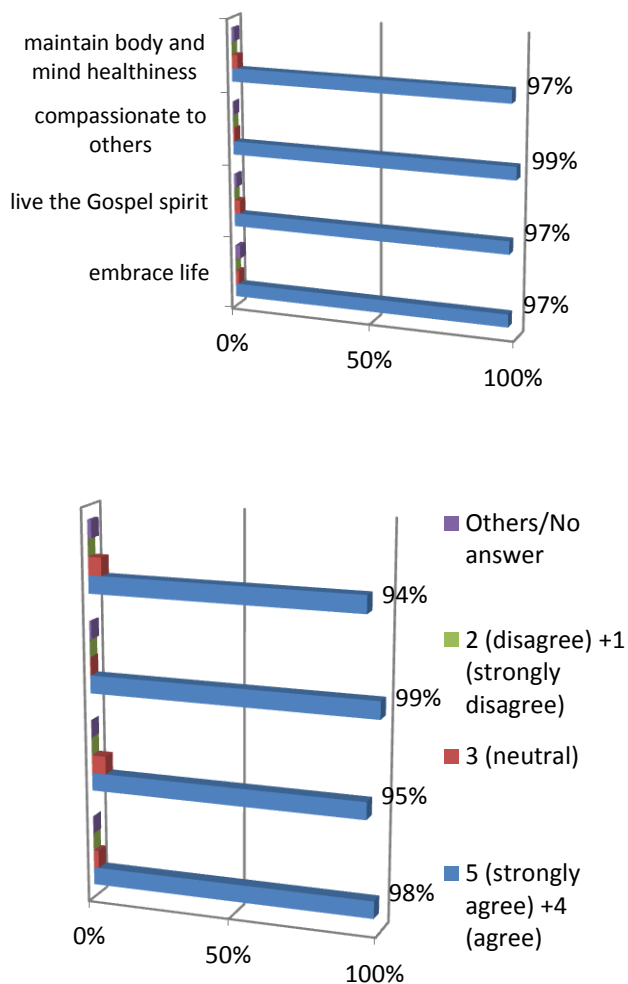


Figure 3: Outcomes of RME (above: Primary; below: Secondary)

In fact, the respondents are teachers who are implementing the RME Curriculum Guideline 2006 with the help of a set of textbooks written according to the guideline. The guideline emphasized the nurture of values and virtues as a manifestation of the preferred outcomes stated in the Second Convention. In Catholic schools, those values and virtues could be learned through words and deeds of Jesus in RME curriculum. And the high degree of agreement from the respondents showed that teachers and the Diocese have similar thoughts.

4. Factors Affecting the Performance of RME

The last part of the survey focuses on the reality of situation of RME in the schools, including the key factors leading to success or failure of implementing RME, in particular the mentality of the school administrators and frontline teachers.

For teachers of the primary schools, all factors are crucial while those of the secondary schools, textbooks and student attitude are less decisive. Instead, the latter regard the factors of teachers and school management most important. According to interview data, an explanation of the ranking by the secondary school teachers is that teaching and learning in secondary level relies less on the support of textbooks but more on the competence of teachers and teaching materials they prepare. Support from the school management was also mentioned by teachers in the interviews. The allocation of resources to implement RME can directly affect the performance of this curriculum area.

In reality, however, in many secondary schools, competent teachers would be deployed first to take care of the more important school subjects such as languages, mathematics and other public

examination related subjects even if they also can teach RME. More class time would also be allocated to these major subjects while the two periods of RME per week/cycle on the regular timetable would easily be surrendered to the major subjects from time to time, according to the interviewees. In ideal, RME is upheld as the most important learning area of the school curriculum. In reality, however, many teachers complain that RME which is not an examination subject would be put aside to give way to the public examination subjects and the school management should be held accountable for such an undesirable phenomenon. One of the primary teacher interviewees insisted that there should be an emphasis on the importance of RME being exemplified by the school leaders themselves in their policies and allocation of resources.

Yet, according to the survey findings, responses to the question of whether the school management has given adequate support to RME are not conclusive. On the one hand, 76% of secondary and 82% of primary school teachers agree that their school management gives high priority to RME. On the other hand, regarding the difficulties facing the implementation of RME, the support from the school management is found to be adequate by both groups of teachers. What we can interpret from the findings is that the teachers regard the school management has done well although this is not one of the most decisive factors in determining the outcome of RME in school.

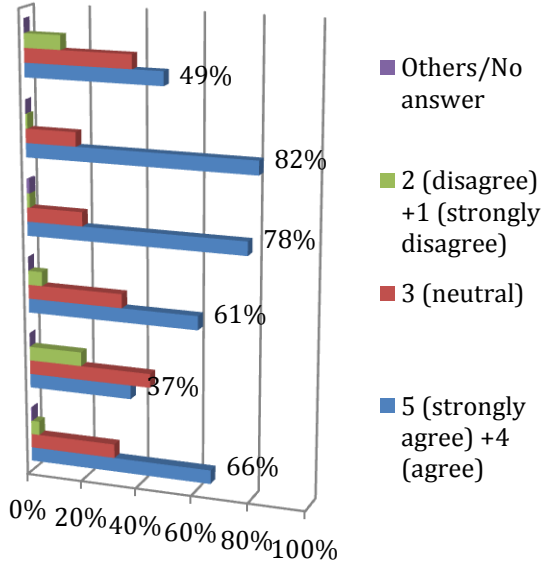
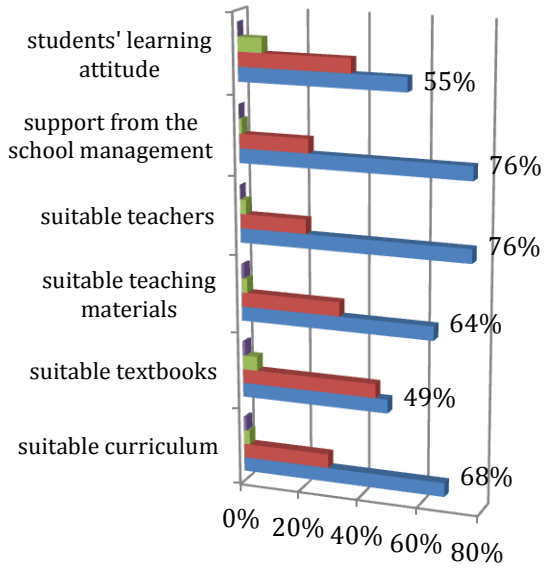


Figure 4: Factors affecting the performance of RME (left: Primary; right: Secondary) (figures revised)

In fact, teachers of both secondary and primary schools find the lack of suitable teaching and learning materials one of the difficulties in conducting RME classes.

5. *Teachers of RME*

If teacher is the key to any successful implementation of curriculum,⁷ whether our teachers know and understand or not Catholic values becomes significant. In fact, even a recent research conducted in Queensland Catholic schools also asserted that teachers' knowledge about Catholic perspective across curriculum is also significant.⁸ In the past few years, the Catholic Education Office of the Diocese has been promoting Five Core Catholic Values (Truth, Life, Family, Love and Justice) in all her schools. In the survey, less than half (44%) of the teachers in the secondary schools and two-thirds in the primary schools stated that their colleagues “know” these values. The score of this question, when compared with those of others, is far from desirable if we assume that teachers do not merely “know” (acquiring of basic facts) but also “understand” (mastery of the meaning and significance of the facts) the rich and complicated meaning of each of these Catholic values. The situation deserves the attention of the school management. As the implementation of RME requires a whole school approach which, no doubt, is hinged upon the cooperation of all teachers for a success, especially those involved in values education, the view that so many teachers are not fully prepared for the job is worrying.

⁷ Rj. Marzano, *What Works in Schools - Translating Research into Action* (Alexandria, Virginia: ASCD, 2003).

⁸ Jim Gleeson and Maureen O'Neill, “Curriculum, Culture, and Catholic Education: A Queensland Perspective,” *Curriculum Perspectives* (2017) doi:10.1007/s41297-017-0018-6.

Another factor that worsens the situation is that only 53% and 71% of the two groups respectively think their colleagues are willing to identify with the said values. The reason could be that they do not understand these values. So it is expected that if a teacher does not accept the Catholic values, she/he would not help promote them wholeheartedly. To deal with this challenge, for those who do not understand, provision of professional development programs on values explanation is necessary. For those who understand but are not being convinced, they should be reminded to put forward those Catholic values in school professionally.

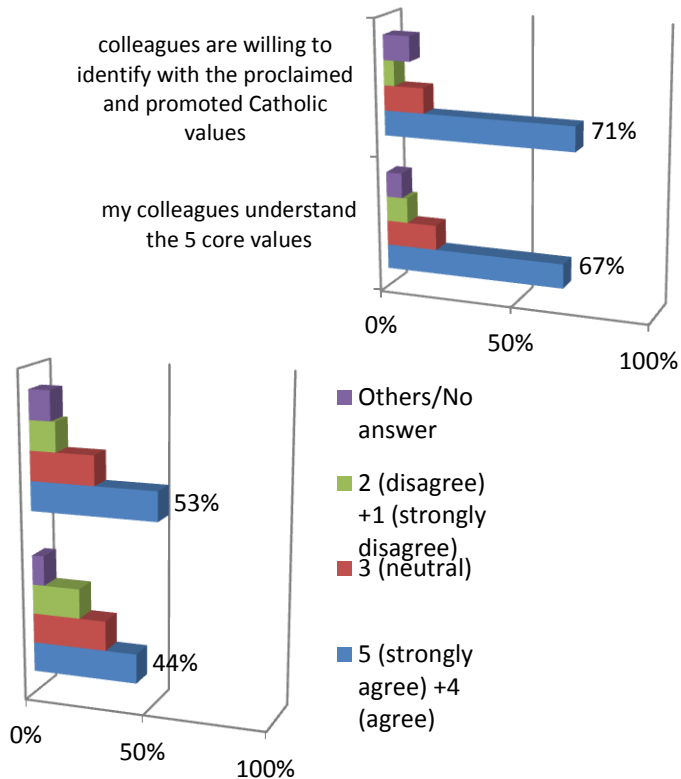


Figure 5: Teachers of RME (above: Primary; below: Secondary)

6. *Strategies to Promote RME in School*

In view of the responses, developing suitable curriculum tops the agenda of school's strategies to promote RME (82% and 81%). This finding puzzles us as it implies the schools are still looking for a suitable RME curriculum even though the Diocese has already issued a well written and comprehensive RME curriculum covering KG to senior secondary levels for more than a decade. There might be two possible explanations. Either they find the top-down central curriculum does not fit their school based approach or they are simply not aware of the existence of such an official document. No matter what the real reason is, the need to develop school based RME curriculum as the most important strategy arouses concerns for us. On the one hand, it is encouraging that the teachers have demonstrated an awareness of the crucial role being played by curriculum design in promoting RME. However, on the other, we are concerned about how a school-based curriculum can be developed which is in line with the Church teachings by individual school teachers who might not be RME curriculum experts. Our advice to these schools would be that they can start with tailoring the 2006 central RME curriculum to suit their own needs, instead of writing a whole new one with little guarantee of professionalism and authenticity to the Church teachings.

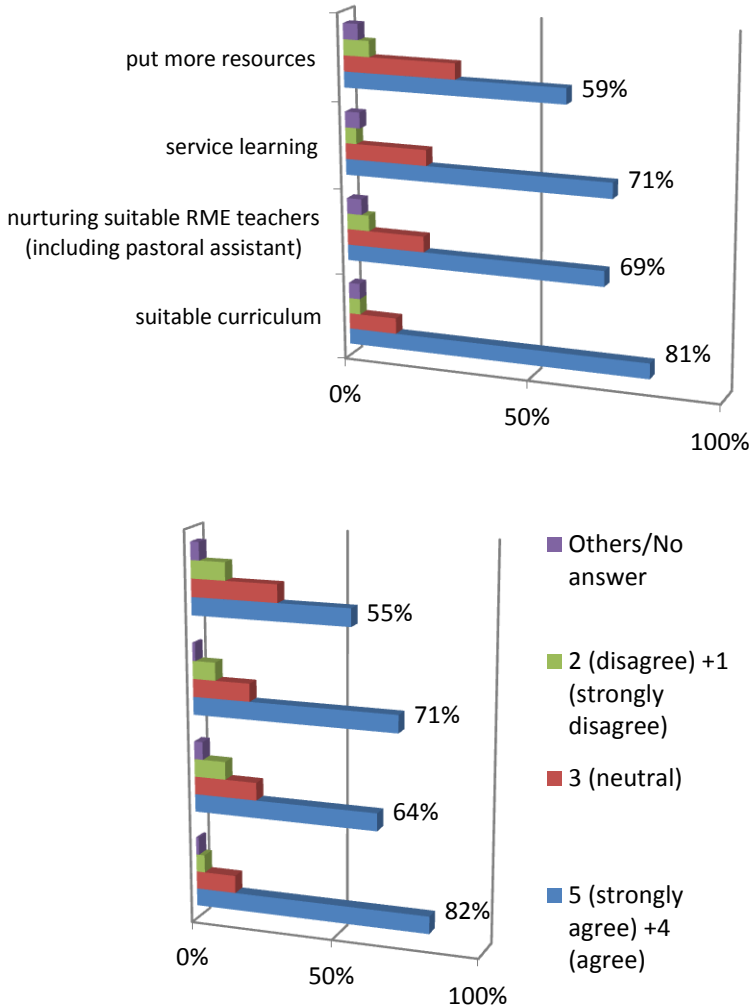


Figure 6.1: Strategies to promote RME in school
(above: Primary; below: Secondary)

What puzzles us even more is the view that nurturing suitable RME teachers ranks only third among the five options. Such a view does not match the need to redress the phenomenon discussed above that not all teachers are well prepared for promoting Catholic values. We do not have adequate information to explain why developing curriculum is regarded a more important strategy in face of an obvious shortage of competent teachers in the process of promoting RME in school.

Apart from direct class teaching, the permeation and cross curriculum approaches are also valued in promoting RME. The respondents regard the permeation approach through informal curriculum, including school decorations and setting, school ethos and culture, teacher-student interaction, extra-curriculum activities and other areas of school life, barely successful (61% and 78%). The cross curriculum approach fares even worse (32% and 56%). This is a fair assessment by the respondents. According to the information gathered from our visits to schools and exchanges with principals and teachers concerned over the years, the promotion of RME across the curriculum is only at the initial stage in most schools. Currently, there are only a few schools having assigned a senior staff member as a master mind to plan and coordinate the promotion of RME through various curriculum areas or school subjects. The primary schools are doing better because there is a formal post of curriculum development coordinator. Although this coordinator is taking care of the whole school curriculum instead of confining her work to RME only, such a post can facilitate the promotion of RME across the curriculum. The diocesan education authorities are already aware of the importance and necessity of installing an RME coordinator in every school to oversee the whole school approach implementation of RME. Only with the installation of a qualified RME coordinator

can a school find a way efficient and effective to adopt the permeation and cross-curriculum approaches to promote RME.

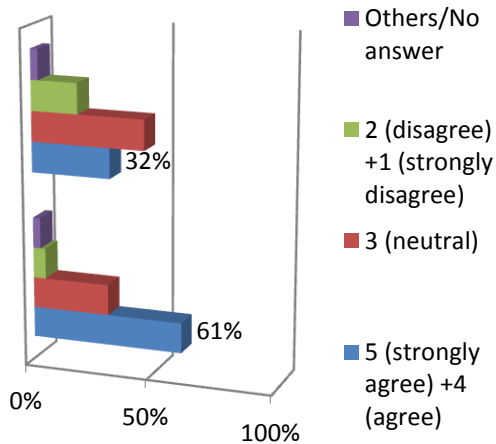
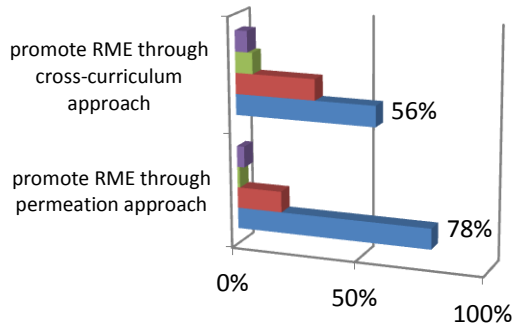


Figure 6.2: Other strategies to promote RME in schools
(above: Primary; below: Secondary)

7. *Students and Parents in RME*

The respondents also assess the attitudes of two other major groups of stakeholders, namely, the students and their parents towards RME. Only 39% of secondary students care about RME, partly because it is not a subject for examination, thus carrying little importance for them. For primary students, 65% care about it because they find interest in the Biblical stories. It is however the limitation of this survey that parents' views are only represented by teachers. Further investigation should be conducted to obtain a fuller understanding of the picture.

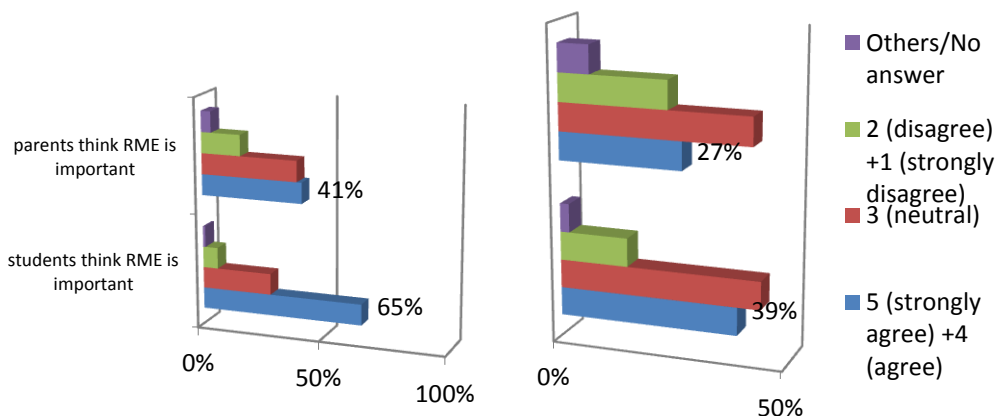


Figure 7: *Importance of RME in the eyes of students and parents*
(left: Primary; right: Secondary)

The respondents regard parents not caring about RME (27% and 41%). It is the impression of teachers that parents in Hong Kong are examination-oriented. They would only care about the subjects which would affect the examination performance of their children and their chance of entering university subsequently. Such a pragmatic mentality contradicts the vision and mission of the schools

which their children are attending. In all Catholic schools, as discussed in the beginning of this article, the formation of morally educated young people according to Catholic teachings and values so that they can lead a moral life and become good citizens is the fundamental goal of Catholic education. That means morality takes priority to success in public examination for Catholic educators. Perhaps, the Catholic schools should demonstrate to the parents that religious and moral education does not affect academic performance. On the contrary, achievement in RME might help students perform better in their academic studies.⁹ In fact, in view of the respondents, many of the Catholic secondary schools themselves treat academic results more important than RME outcomes (79%). If this is the reality, it is a betrayal of their rhetoric on the priority of RME.

8. School Performance in RME

Regarding the performance of RME in our schools, the secondary teachers are more reserved than their counterparts in the primary schools. Only 54% and 49% of them think it is successful in their own schools and all the schools respectively. The primary teachers find it comparatively more satisfactory in both the individual school and diocesan levels (both 67%). Such a general and impressionistic evaluation by the practicing teachers, however, still deserves close attention of the diocesan education authorities because the scores in these two questions are far below of those other

⁹ Neil Hawkes, *Does teaching about values improve the quality of education in primary schools?* Doctoral Thesis. Department of Education, Oxford University, 2005; Lovat, Terence J., Ron Toomey, Kerry Dally and Neville Clement, *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience*. Report for the Australian Government Department of Education, Employment and Workplace Relations by the University of Newcastle Australia (Canberra: DEEWR, 2009).

questions. It conveys a message that even the frontline teachers themselves are not satisfied with what they are supposed to do well.

Discussion: the Way Forward

The reality of RME in our schools depicted above from the perspective of practicing teachers has existed for a long time. The findings have confirmed some observations made before. For example, the lack of qualified RME class teachers and the absence of a mechanism to ensure RME to be promoted properly in the class room and through the whole school have stood out as the two most distinctive shortcomings in the implementation of RME in our schools.¹⁰

The diocese has been trying to redress the situation by adopting a number of strategies. In June 2006, a central RME curriculum document was issued to provide guidelines on what to learn and how to teach in the two periods of RME lessons every week in school. Individual schools might develop their own school-based curriculum by tailor-making this central one. Thus, we feel puzzled that a lot of teachers are still looking for a suitable curriculum for their schools although the central curriculum has been in place for more than a decade. Our advice is that these teachers and their schools might start with the central document to guarantee that their school-based curriculum can be built upon a relatively solid and sound foundation from the point of view of the diocese.¹¹

¹⁰ Nai-Kwok Chan, Religious Education in Hong Kong Catholic Schools: Past, Present and Future, in *Global Perspectives on Catholic Religious Education in Schools*, ed. Michael T. Buchanan & Adrian-Mario Gellel (Springer Publishers, 2015).

¹¹ Y. C. Cheng, *The Whole Picture of Hong Kong Educational Reform: The Bottleneck Crisis and Way Ahead*, Key note speech at the 1st Hong Kong School Principals Conference organized by the Hong Kong Institute of Education, Hong Kong, 2004. (In Chinese)

The diocese understands that issuing the official curriculum document in 2006 should only be the first step towards providing solid support to schools. The good ideas suggested in the document should be translated into learning and teaching materials for classroom use. A specialist unit, the Religious and Moral Education Curriculum Development Centre, was set up within the Catholic Education Office to implement the central curriculum in the same year. For one decade since then, the Centre has focused its work on two major areas to provide professional support to schools. Firstly, a series of textbooks entitled "Starlight Series" for 12 years ranging from KG to junior secondary levels has been written according to the 2006 curriculum document. As the classroom teaching and learning in Hong Kong is still essentially textbook-driven, this series with substantial subject matter information, pedagogical ideas and user-friendly audio-visual aids for teachers has proved to be much welcome by class teachers. Therefore, in the view of the respondents, the RME Centre is expected to continue providing suitable materials for teaching and learning purpose as the top priority of its service (92% of both groups).

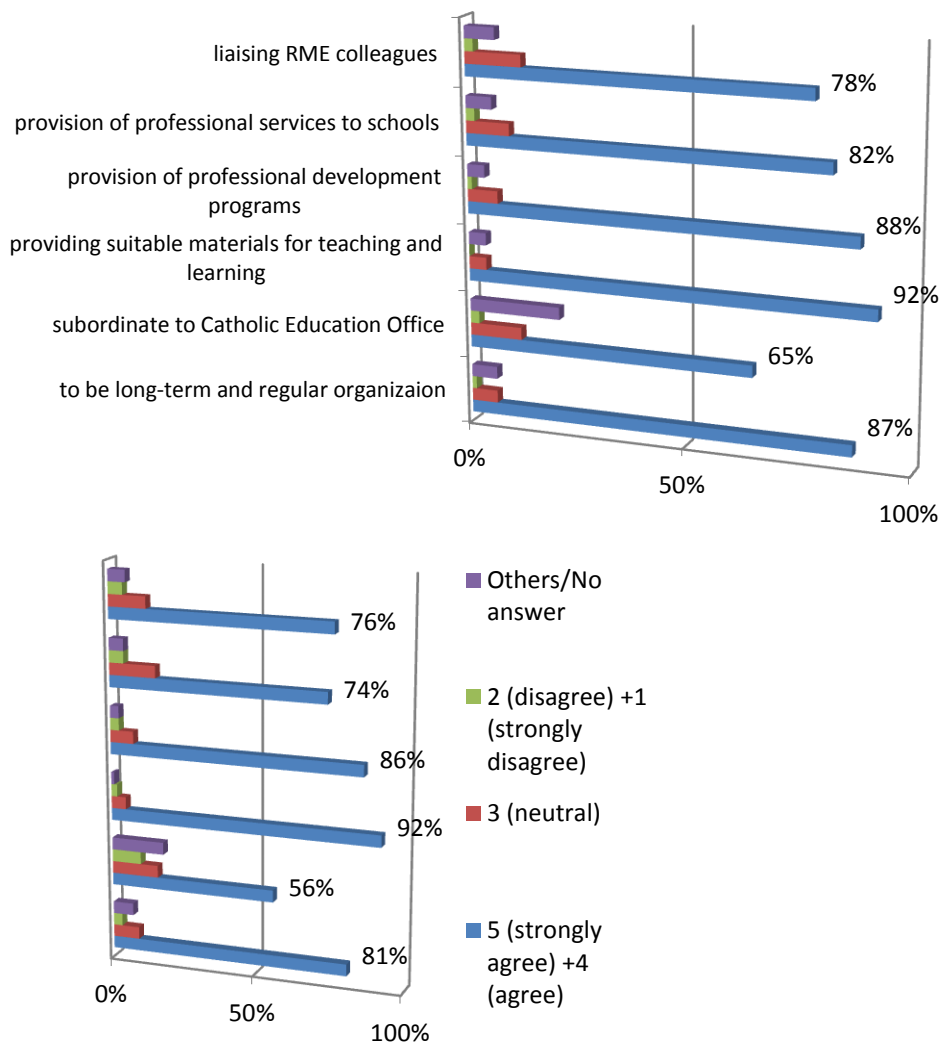


Figure 8: Expected tasks to be done by RME
(above: Primary; below: Secondary)

Second major task of by the RME Centre has been the provision of professional development programs to RME teachers, mainly in the mode of half day seminars and workshops to familiarize them with the 2006 curriculum document and the new series of textbooks. Up till now, most of the RME teachers of our schools, especially those who are using the new textbooks, have attended some of the programs by the RME Centre. As the respondents have ranked the provision of teacher professional development programs the second important task for the RME Centre in the years to come (86% and 88%), it is obvious that their expectation match one of the persistent needs of schools. At the same time, the respondents are also asking for professional support in other aspects. This shows that they would expect the RME Centre to continue as a long standing specialist unit to provide professional services to schools (81% and 87%).

Apart from setting up the RME Centre, the Catholic Education Office as the supervisor and mastermind of the mission of implementing RME in all schools is now proposing three new strategies which are more far-fetching in their effect to improve the current situation of RME. These strategies meet the expectations of the respondents discussed in this article.¹²

Two of the strategies are intended to upgrade the quality of RME class teaching. They are (i) Specialized teaching of the subject RME and (ii) Qualifications requirement for RME teachers. The first strategy requires all class teachers of RME to teach RME as their major subject. The rationale behind this strategy is that teachers specialized in teaching RME can make competent RME subject specialists easier than teaching it as a minor subject. Subject specialists with a strong sense of ownership are willing to devote

¹² Catholic Education Development Committee RME Task Force, *Strategies to Improve RME in Hong Kong Catholic schools*, Unpublished report commissioned by Catholic Education Development Committee, 2017. (In Chinese)

more time to prepare for their teaching and, consequently, can develop themselves into expert teachers of the subject easier with more teaching experience.¹³

The second strategy proposed by the diocesan education authorities is that all subject teachers of RME should be properly trained to attain professional qualifications recognized by the diocese. Given the fact that nearly half of the RME class teachers have not received any formal professional teacher training (CEDC, 2017), such a requirement as a means to improve the current situation is acceptable to our frontline practitioners in principle (74% and 70%), although they might be concerned about the details of its implementation.

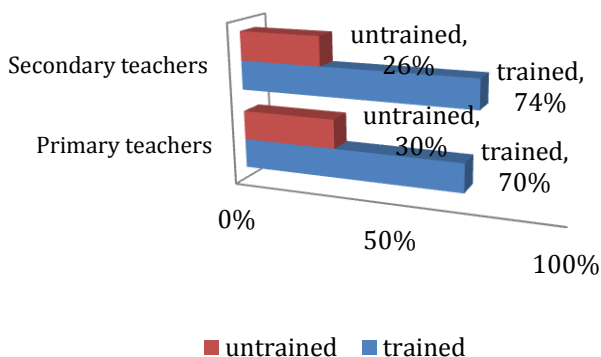


Figure 9: RME teachers received formal professional teacher training

¹³ T. J. Cook and W. J. Hudson, “Toward the professionalization of Catholic high school religion teachers: An assessment of religion teaching as a profession,” *Catholic Education: A Journal of Inquiry and Practice*, 9.4 (2006), 399-424; Gleeson and O’Neill, “Curriculum, Culture, and Catholic Education.”

The policy of implementing these two strategies, expected by the diocesan policy makers, will bring about a new generation of RME teachers and subsequently enhanced quality of RME class teaching in the schools. However, this policy of promoting professional training on RME is not confined to class teachers only because "Religious Education alone does not make the Catholic schools."¹⁴ If RME is to be promoted effectively by a whole school approach,¹⁵ all teachers have to understand and embrace the Catholic values and know how to promote them in their various roles and capacities.¹⁶ Therefore, this policy should be extended to include all staff members of school, especially those more directly involved in values education posts such as members of the civic and moral education team, guidance and counseling team, discipline team and extra-curriculum activities team. In many schools, even the leaders of these teams are not Catholics. This makes it more significant to ensure that they have both the sense and the means to promote Catholic values in their works. No doubt, there will be challenges. As revealed in the school visit reports written by RME consultants to all the diocesan primary schools and one third of the secondary schools in the last four years, most of the schools have not been able to do so (Catholic Education Office, 2015-17).

Such a phenomenon of the reality has prompted the diocese to propose the third new strategy, namely, the installation of the post of RME Coordinator in every school, to be taken up by a senior Catholic staff member with recognized professional qualifications and experience in RME. This RME Coordinator is designated to be the chief lieutenant of the school principal to oversee and manage all

¹⁴ Dermot A. Lane, *Catholic Education and the School: Some Theological Reflections* (Dublin: Veritas, 1991).

¹⁵ Thomas H. Groome, *What Makes Us Catholic: Eight Gifts for Life* (New York: HarperCollins World, 2003).

¹⁶ Gleeson and O'Neill, "Curriculum, Culture, and Catholic Education."

matters relating to RME in school.¹⁷ For example, he/she would be the Head of the RME teaching team to supervise the performance of all class teachers. She/he would also plan and coordinate the implementation of RME through the permeation and cross-curriculum approaches. Moreover, he/she would be responsible for designing and promoting professional development programs on RME to all colleagues, especially to those involved more closely in values education. In the view of the diocese policy makers, the installation of an RME Coordinator in every school can become a key mechanism to give innovation and impetus to the promotion of quality RME. It is hoped that some of the concerns and worries raised by the respondents in the survey can be adequately addressed.

These three new strategies proposed by the diocese are still being discussion and in the process of consultation. It might take at least a number of years to prepare for full implementation after they are enacted as official policies of the diocese.¹⁸ Nevertheless, this initiative can be understood as a further attempt of adopting a top-down approach by the diocese, following the issuance of the central RME curriculum and setting up of the RME Centre in 2006, to tackle the challenges which could be difficult for individual schools to handle. The effect of these policies, of course, will depend on whether they are so designed and implemented that individual schools can find them matching the reality and thus being able to solve their problems, instead of merely reiterating the high sounding ideal once again.

¹⁷ M. T. Buchanan, "The REC: Perspectives on a Complex Role within Catholic Education," *Journal of Religious Education*, 53.4 (2005), 68-74.

¹⁸ Catholic Education Development Committee RME Task Force, 2017.

Conclusion

The questionnaire survey conducted in late 2014 has revealed certain aspects of the reality of RME in our schools from the perspective of teachers concerned. There are notable discrepancies between the ideal and reality of this important curriculum area of Catholic schools. From the stance of the diocese policy makers, it is their duty to narrow the gap as far as possible so that the Catholic education being offered in their schools is authentic and effective enough to transform the life of all children under their care during their school years.

There are two main inroads to improve the unsatisfactory situation depicted in the survey findings. One takes the route of enhancing the competence of all teachers, with RME class teachers in particular. Through various suitable policies, strategies and programs, they should preferably be convinced and converted to accept the mission and vision of Catholic education. Moreover, they should be properly prepared in head, heart and hands to help build up and run a genuine Catholic school. Another path to be taken should be the setting up of an appropriate administrative system and mechanism to ensure there are check-points along various levels of the school management to safeguard that all parties concerned are genuinely participating in the process of promoting RME.

Whether Catholic schools are fighting a losing battle in a highly secularized society is still debatable, it is indisputable that RME as the vehicle of the identity of a Catholic school deserves the greatest efforts of the diocese authorities, the school management and frontline teachers to bring its reality as close as possible to the rhetoric written on the mission statement of the school constitution.

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[摘要] 宗教及道德教育被視為天主教學校的特色，本文旨在透過一項問卷調查的結果，反映香港天主教學校推行宗教及道德教育的理想與現實的情況，好讓天主教學校中的不同持分者能準確地掌握形勢，提升宗教及道德教育的表現。本文的最後部分提出了一些值得天主教香港教區探討的策略，以改善現況。

Questionnaire Sample on
Ideals and Reality of Religious and Moral Education
in Hong Kong Catholic Schools:
From the Perspective of Practicing Teachers

Primary School Version

小學(Primary)

Appendix – Questionnaire on Current Situation of RME in Hong Kong Catholic Schools

甲、個人資料 Personal particulars

1. 我是 I am a

校長 Principal	副校長 Vice-principal	宗教/ 德育科主任 RME Panel head	宗教/ 德育科教師 RME teacher	牧民助理 Pastoral Assistant
0% (3)	4% (26)	18% (120)	67% (460)	6% (41)
其他 Others	選擇 多於一個答案 Choose more than one item			
2% (15)	2% (14)			

如選擇其他，請註明：

If others, please specify: _____

2. 我的學校屬 My school is sponsored by

修會學校 Religious orders	教區學校 the Diocese	明愛學校 Caritas	其他 Others
44% (301)	54% (371)	0% (0)	1% (7)

3. 我的學校是 My school is a

中學 Secondary school	小學 Primary school	幼稚園/幼兒園 Kindergarten / Nursery
0% (0)	100% (680)	0% (0)

4. 我的宗教是 I belong to the following religion

天主教 Catholic	其他宗教 Others	無宗教 No religion
99% (675)	0% 1	0% (3)

乙、個人意見 Personal comments

同意程度 Level of agreement	沒有意見 No comments	5 非常同意 Strongly agree	4	3	2	1 非常不同意 Strongly disagree	沒有回答 Not answered
1. 我認為香港天主教學校的宗教及道德教育目的是讓學生 I think the aim(s) of RME in Catholic schools include(s)							
a. 培育健康積極價值觀 inculcation of positive values	1 0%	528 77%	143 21%	7 1%	0 0%	0 0%	4 1%
b. 認識天主教會的歷史和信仰 learning the faith and history of the Catholic Church	2 0%	347 51%	282 41%	47 7%	3 0%	0 0%	2 0%
c. 活出符合福音精神的生活 adoption of a way of life in line with the teachings of the Bible	1 0%	478 70%	177 26%	24 4%	1 0%	0 0%	2 0%
d. 最終領洗成為天主教徒 conversion of baptized Catholics	23 3%	94 14%	238 35%	241 35%	65 10%	17 2%	5 1%
2. 我認為宗教及道德教育應該是香港天主教學校的標記。I think RME is the symbol of Catholic schools.	5 1%	450 66%	208 30%	15 2%	2 0%	0 0%	3 0%
3. 我認為宗教及道德教育應該是香港天主教學校必備的課程。I think RME is an indispensable component of the school curriculum of Catholic schools.	3 0%	551 81%	119 17%	6 1%	2 0%	0 0%	2 0%
4. 我認為香港天主教學校的宗教及道德教育的重點應該包括 I think the content of RME includes							
a. 耶穌的言行 words and deeds of Jesus	2 0%	571 84%	107 16%	2 0%	0 0%	0 0%	1 0%
b. 救恩史的故事 Bible stories	4 1%	415 61%	230 34%	31 5%	1 0%	0 0%	2 0%
c. 天主教教理 Catholic catechism	1 0%	290 42%	284 42%	95 14%	10 1%	0 0%	3 0%
d. 天主教價值觀 Catholic values	3 0%	465 68%	186 27%	25 4%	1 0%	0 0%	3 0%
e. 中國倫理道德觀 Chinese morality	6 1%	143 21%	330 48%	166 24%	29 4%	6 1%	3 0%
5. 我認為香港天主教學校的學生應該具備的最重要特質包括 I think the students from Catholic schools should be cultivated with these personal attributes							
a. 重視精神生命 embrace life	2 0%	467 68%	201 29%	8 1%	2 0%	0 0%	3 0%

小學(Primary)

b. 活出福音精神 live the Gospel spirit	3 0%	492 72%	170 25%	14 2%	1 0%	0 0%	3 0%
c. 關心他人 compassionate to others	3 0%	593 87%	80 12%	4 1%	0 0%	0 0%	3 0%
d. 身心健康 maintain body and mind healthiness	2 0%	500 73%	162 24%	14 2%	2 0%	0 0%	3 0%
6. 我認為宗教及道德教育的成功關鍵是 I think the key to success of RME is/are							
a. 合適的課程 suitable curriculum	1 0%	467 68%	201 29%	11 2%	1 0%	0 0%	2 0%
b. 合適的課本 suitable textbooks	3 0%	336 49%	304 45%	35 5%	2 0%	1 0%	2 0%
c. 合適的教材 suitable teaching materials	2 0%	434 64%	227 33%	17 2%	1 0%	0 0%	2 0%
d. 合適的教師 suitable teachers	5 1%	510 75%	150 22%	15 2%	0 0%	1 0%	2 0%
e. 學校領導的支持 support from school management	4 1%	510 75%	158 23%	10 1%	0 0%	0 0%	1 0%
f. 學生的態度 students' attitude	5 1%	366 54%	253 37%	52 8%	2 0%	2 0%	3 0%
7. 我認為現時我校面對宗教及道德教育的最大困難是 My greatest difficulty in conducting RME is							
a. 欠合適的課程 lacking of suitable curriculum	36 5%	63 9%	138 20%	160 23%	177 26%	104 15%	5 1%
b. 欠合適的課本 lacking of suitable textbooks	35 5%	70 10%	131 19%	161 24%	180 26%	101 15%	5 1%
c. 欠合適的教材 lacking of suitable teaching materials	33 5%	90 13%	142 21%	156 23%	174 25%	79 12%	9 1%
d. 欠合適的教師 lacking of suitable teachers	45 7%	49 7%	133 19%	156 23%	171 25%	124 18%	5 1%
e. 欠學校領導的支持 lacking of support from school management	41 6%	29 4%	93 14%	127 19%	189 28%	195 29%	9 1%
f. 學生的態度欠佳 poor students' attitude	31 5%	49 7%	123 18%	164 24%	198 29%	110 16%	8 1%
8. 我校非常重視宗教及道德教育。My school has a high priority in RME.	5 1%	359 53%	249 36%	56 8%	5 1%	5 1%	4 1%
9. 我校的大部份教師認識天主教學校的五項核心價值。Most of my colleagues know the 5 core values of Catholic schools.	34 5%	205 30%	253 37%	131 19%	44 6%	13 2%	3 0%
10. 就我的理解，我校的大部份教師認同天主教學校的五項核心價值。Most of my colleagues identify with the 5 core values of Catholic schools.	65 10%	174 25%	314 46%	102 15%	21 3%	5 1%	2 0%

11. 我校現時推動宗教及道德教育的最重要策略包括 The most important strategy for RME in my school is							
a. 發展合適課程 to develop suitable curriculum	20 3%	202 30%	345 51%	91 13%	14 2%	6 1%	5 1%
b. 培訓合適的宗教及道德教育教師 (包括牧民助理) nurturing suitable RME teachers (including pastoral assistant)	25 4%	175 26%	293 43%	141 21%	30 4%	12 2%	7 1%
c. 安排學生服務學習機會 service learning	9 1%	173 25%	313 46%	153 22%	23 3%	2 0%	10 1%
d. 投放更多資源 put more resources	24 4%	113 17%	285 42%	208 30%	39 6%	5 1%	9 1%
12. 我校成功地藉滲透方式推動宗教及道德教育。My school implements RME with the permeation approaches successfully.	11 2%	157 23%	375 55%	123 18%	10 1%	3 0%	4 1%
13. 我校成功地藉跨學科方式推動宗教及道德教育。My school implements RME with the cross curriculum approaches successfully.	23 3%	87 13%	296 43%	221 32%	37 5%	11 2%	8 1%
14. 我校的學生重視宗教及道德教育。Students of my school regard RME important.	4 1%	142 21%	299 44%	193 28%	36 5%	4 1%	5 1%
15. 我校的家長重視其子弟的宗教及道德教育。Parents of my school regard RME important.	13 2%	48 7%	234 34%	266 39%	99 14%	15 2%	8 1%
16. 我校的宗教及道德教育是成功的。RME in my school is successful.	27 4%	77 11%	380 56%	174 25%	15 2%	2 0%	8 1%
17. 整體來說,我認為香港天主教學校的宗教及道德教育是成功的。On the whole, I think RME in Hong Kong Catholic schools is successful.	34 5%	92 13%	367 54%	167 24%	17 2%	1 0%	5 1%
18. 整體來說,我認為現時大部份香港天主教學校將學術成績看得比宗教及道德教育重要。On the whole, I think most of the Hong Kong Catholic schools rank academic performance higher than RME.	38 6%	248 36%	277 41%	89 13%	25 4%	2 0%	4 1%

19. 我認為天主教學校與學校之間，在推動宗教及道德教育的發展上，已進行了不少的交流、合作或討論活動。I think Catholic schools have conducted inter school activities including exchanges, cooperation and discussion to promote RME.	38 6%	68 10%	289 42%	218 32%	59 9%	6 1%	5 1%
20. 我認為現時教區的「宗教及道德教育課程發展中心」應該 I think the RME Curriculum Development Centre should							
a. 長期存在 be a long-term and regular organization	37 5%	363 53%	230 34%	41 6%	5 1%	2 0%	5 1%
b. 隸屬於教育事務處 be subordinate to Catholic Education Office	119 17%	223 33%	219 32%	80 12%	20 3%	16 2%	6 1%
c. 提供教材及學材支援 provide suitable materials for teaching and learning	18 3%	458 67%	174 25%	25 4%	2 0%	0 0%	6 1%
d. 舉辦教師培訓活動 provide professional development programs	20 3%	355 52%	247 36%	51 7%	1 0%	4 1%	5 1%
e. 提供到校專業支援服務 provide professional services to schools	29 4%	310 45%	256 37%	70 10%	7 1%	4 1%	7 1%
f. 聯繫各校宗教及道德教育科同工 liaise with RME colleagues from different schools	36 5%	256 37%	280 41%	92 13%	11 2%	3 0%	5 1%
21. 我認為宗教及道德教育科教師必須修讀教區認可的培訓課程。I think RME teachers should attain professional qualifications recognized by the Diocese.	51 7%	238 35%	236 35%	109 16%	32 5%	13 2%	4 1%
22. 我認為將來成立的天主教大學應提供宗教及道德教育的師訓課程。I think the to-be-established Catholic University should provide RME teacher training courses.	31 5%	382 56%	212 31%	38 6%	12 2%	4 1%	4 1%
23. 我會修讀上述合適的課程。I will participate in the above mentioned courses.	63 9%	191 28%	254 37%	126 18%	21 3%	21 3%	6 1%

謝謝你的寶貴意見 Thank you for your valuable comments

Secondary School Version

中學(Secondary)

Appendix – Questionnaire on Current Situation of RME in Hong Kong Catholic Schools

甲、個人資料 Personal particulars

1. 我是 I am a

校長 Principal	副校長 Vice-principal	宗教/德育科主任 RME Panel head	宗教/德育科教師 RME teacher	牧民助理 Pastoral Assistant
0% (3)	3% (10)	20% (78)	63% (245)	9% (33)
其他 Others	選擇 多於一個答案 Choose more than one item			
3% (11)	8 2%			

如選擇其他，請註明：

If others, please specify: _____

2. 我的學校屬 My school is sponsored by

修會學校 Religious orders	教區學校 the Diocese	明愛學校 Caritas	其他 Others
232 60%	232 60%	35 9%	0 0%

3. 我的學校是 My school is a

中學 Secondary school	小學 Primary school	幼稚園/幼兒園 Kindergarten / Nursery
388 100%	0% (0)	0% (0)

4. 我的宗教是 I belong to the following religion

天主教 Catholic	其他宗教 Others	無宗教 No religion
381 98%	5 1%	2 1%

中學(Secondary)

乙、個人意見 Personal comments

同意程度 Level of agreement	沒有意見 No comments	5 非常同意 Strongly agree	4	3	2	1 非常不同意 Strongly disagree	沒有回答 Not answered
1. 我認為香港天主教學校的宗教及道德教育目的是讓學生 I think the aim(s) of RME in Catholic schools include(s)							
a. 培育健康積極價值觀 inculcation of positive values	1 0%	331 85%	52 13%	3 1%	0 0%	0 0%	1 0%
b. 認識天主教會的歷史和信仰 learning the faith and history of the Catholic Church	2 1%	161 41%	173 45%	44 11%	6 2%	0 0%	2 1%
c. 活出符合福音精神的生活 adoption of a way of life in line with the teachings of the Bible	4 1%	262 68%	111 29%	8 2%	1 0%	0 0%	2 1%
d. 最終領洗成為天主教徒 conversion of baptized Catholics	16 4%	36 9%	98 25%	166 43%	53 14%	17 4%	2 1%
2. 我認為宗教及道德教育應該是香港天主教學校的標記。I think RME is the symbol of Catholic schools.	3 1%	281 72%	98 25%	5 1%	0 0%	0 0%	1 0%
3. 我認為宗教及道德教育應該是香港天主教學校必備的課程。I think RME is an indispensable component of the school curriculum of Catholic schools.	1 0%	324 84%	62 16%	0 0%	0 0%	1 0%	0 0%
4. 我認為香港天主教學校的宗教及道德教育的重點應該包括 I think the content of RME includes							
a. 耶穌的言行 words and deeds of Jesus	2 1%	287 74%	93 24%	4 1%	2 1%	0 0%	0 0%
b. 救恩史的故事 Bible stories	2 1%	171 44%	173 45%	37 10%	5 1%	0 0%	0 0%
c. 天主教教理 Catholic catechism	2 1%	126 32%	177 46%	71 18%	12 3%	0 0%	0 0%
d. 天主教價值觀 Catholic values	2 1%	297 77%	81 21%	7 2%	1 0%	0 0%	0 0%
e. 中國倫理道德觀 Chinese morality	8 2%	45 12%	180 46%	125 32%	21 5%	7 2%	2 1%
5. 我認為香港天主教學校的學生應該具備的最重要特質包括 I think the students from Catholic schools should be cultivated with these personal attributes							

中學(Secondary)

a. 重視精神生命 embrace life	2 1%	274 71%	104 27%	7 2%	1 0%	0 0%	0 0%
b. 活出福音精神 live the Gospel spirit	2 1%	255 66%	112 29%	19 5%	0 0%	0 0%	0 0%
c. 關心他人 compassionate to others	3 1%	326 84%	58 15%	1 0%	0 0%	0 0%	0 0%
d. 身心健康 maintain body and mind healthiness	4 1%	252 65%	113 29%	18 5%	1 0%	0 0%	0 0%
6. 我認為宗教及道德教育的成功關鍵是 I think the key to success of RME is/are							
a. 合適的課程 suitable curriculum	1 0%	255 66%	120 31%	12 3%	0 0%	0 0%	0 0%
b. 合適的課本 suitable textbooks	4 1%	139 36%	172 44%	61 16%	10 3%	2 1%	0 0%
c. 合適的教材 suitable teaching materials	1 0%	236 61%	130 34%	18 5%	0 0%	0 0%	3 1%
d. 合適的教師 suitable teachers	1 0%	304 78%	79 20%	4 1%	0 0%	0 0%	0 0%
e. 學校領導的支持 support from school management	2 1%	313 81%	70 18%	3 1%	0 0%	0 0%	0 0%
f. 學生的態度 students' attitude	5 1%	186 48%	147 38%	41 11%	7 2%	2 1%	0 0%
7. 我認為現時我校面對宗教及道德教育的最大困難是 My greatest difficulty in conducting RME is							
a. 欠合適的課程 lacking of suitable curriculum	10 3%	40 10%	95 24%	100 26%	90 23%	50 13%	3 1%
b. 欠合適的課本 lacking of suitable textbooks	14 4%	52 13%	109 28%	104 27%	69 18%	38 10%	2 1%
c. 欠合適的教材 lacking of suitable teaching materials	7 2%	54 14%	111 29%	91 23%	91 23%	31 8%	3 1%
d. 欠合適的教師 lacking of suitable teachers	11 3%	47 12%	85 22%	94 24%	92 24%	57 15%	2 1%
e. 欠學校領導的支持 lacking of support from school management	8 2%	36 9%	72 19%	78 20%	108 28%	82 21%	4 1%
f. 學生的態度欠佳 poor students' attitude	5 1%	46 12%	92 24%	132 34%	78 20%	32 8%	3 1%
8. 我校非常重視宗教及道德教育。My school has a high priority in RME.	7 2%	148 38%	157 40%	61 16%	11 3%	1 0%	3 1%
9. 我校的大部份教師認識天主教學校的五項核心價值。Most of my colleagues know the 5 core values of Catholic schools.	17 4%	54 14%	115 30%	120 31%	56 14%	22 6%	4 1%

中學(Secondary)

10. 就我的理解，我校的大部份教師認同天主教學校的五項核心價值。Most of my colleagues identify with the 5 core values of Catholic schools.	34 9%	49 13%	154 40%	104 27%	32 8%	13 3%	2 1%
11. 我校現時推動宗教及道德教育的最重要策略包括 The most important strategy for RME in my school is							
a. 發展合適課程 to develop suitable curriculum	3 1%	112 29%	204 53%	56 14%	8 2%	2 1%	3 1%
b. 培訓合適的宗教及道德教育教師 (包括牧民助理) nurturing suitable RME teachers (including pastoral assistant)	7 2%	95 24%	157 40%	84 22%	29 7%	14 4%	2 1%
c. 安排學生服務學習機會 service learning	2 1%	96 25%	178 46%	79 20%	27 7%	4 1%	2 1%
d. 投放更多資源 put more resources	7 2%	77 20%	136 35%	118 30%	38 10%	7 2%	5 1%
12. 我校成功地藉滲透方式推動宗教及道德教育。My school implements RME with the permeation approaches successfully.	8 2%	54 14%	183 47%	120 31%	16 4%	4 1%	3 1%
13. 我校成功地藉跨學科方式推動宗教及道德教育。My school implements RME with the cross curriculum approaches successfully.	11 3%	32 8%	93 24%	178 46%	53 14%	19 5%	2 1%
14. 我校的學生重視宗教及道德教育。Students of my school regard RME important.	2 1%	39 10%	114 29%	170 44%	52 13%	9 2%	2 1%
15. 我校的家長重視其子弟的宗教及道德教育。Parents of my school regard RME important.	22 6%	16 4%	90 23%	163 42%	72 19%	21 5%	4 1%
16. 我校的宗教及道德教育是成功的。RME in my school is successful.	11 3%	26 7%	184 47%	134 35%	25 6%	3 1%	5 1%
17. 整體來說，我認為香港天主教學校的宗教及道德教育是成功的。On the whole, I think RME in Hong Kong Catholic schools is successful.	24 6%	18 5%	169 44%	153 39%	20 5%	2 1%	2 1%
18. 整體來說，我認為現時大部份香港天主教學校將學術成績看得比宗教及道德教育重要。On the whole, I think most of the Hong Kong Catholic schools rank academic performance higher than RME.	21 5%	147 38%	161 41%	47 12%	8 2%	2 1%	2 1%

中學(Secondary)

19. 我認為天主教學校與學校之間，在推動宗教及道德教育的發展上，已進行了不少的交流、合作或討論活動。I think Catholic schools have conducted inter school activities including exchanges, cooperation and discussion to promote RME.	21 5%	19 5%	115 30%	165 43%	53 14%	12 3%	3 1%
20. 我認為現時教區的「宗教及道德教育課程發展中心」應該 I think the RME Curriculum Development Centre should							
a. 長期存在 be a long-term and regular organization	22 6%	210 54%	105 27%	36 9%	11 3%	1 0%	3 1%
b. 隸屬於教育事務處 be subordinate to Catholic Education Office	67 17%	104 27%	111 29%	61 16%	21 5%	20 5%	4 1%
c. 提供教材及學材支援 provide suitable materials for teaching and learning	7 2%	255 66%	101 26%	18 5%	2 1%	2 1%	3 1%
d. 舉辦教師培訓活動 provide professional development programs	11 3%	209 54%	124 32%	30 8%	9 2%	2 1%	3 1%
e. 提供到校專業支援服務 provide professional services to schools	17 4%	180 46%	108 28%	61 16%	15 4%	4 1%	3 1%
f. 聯繫各校宗教及道德教育科同工 liaise with RME colleagues from different schools	12 3%	153 39%	144 37%	51 13%	17 4%	5 1%	6 2%
21. 我認為宗教及道德教育科教師必須修讀教區認可的培訓課程。I think RME teachers should attain professional qualifications recognized by the Diocese.	18 5%	147 38%	141 36%	57 15%	12 3%	10 3%	3 1%
22. 我認為將來成立的天主教大學應提供宗教及道德教育的師訓課程。I think the to-be-established Catholic University should provide RME teacher training courses.	7 2%	242 62%	117 30%	15 4%	3 1%	1 0%	3 1%
23. 我會修讀上述合適的課程。I will participate in the above mentioned courses.	27 7%	121 31%	155 40%	57 15%	8 2%	16 4%	4 1%

謝謝你的寶貴意見 Thank you for your valuable comments

Questionnaire Sample on

Multiple Identities and Social Values:

An Exploratory Study of Teachers in Hong Kong's

Catholic Primary Schools

Sample of Questionnaire

No : _____

The Chinese University of Hong Kong
Training Course on Catholic Social Teaching and
Pedagogy of National Education and Social Education

**Multiple identities and social values: An exploratory study of teachers
in Hong Kong's Catholic Primary Schools**

6 November, 2015

Dear teachers at Catholic schools,

This is an academic research project that the Centre has entrusted to Professor Tse Kwan Choi of the Faculty of Education, The Chinese University of Hong Kong. This questionnaire survey aims at understanding how teachers at Catholic schools perceive their various identities, the values related to the various identities, as well as their origins. The results of this research project will provide a reference for related teacher training and developmental work.

The questions involved in this questionnaire have no right, wrong or standard answers as different people may have different opinions towards the questions. Please answer or pick your choice according to your own situation, and please do not leave any blanks. Also, please do not discuss the questions and answers with others, or spend too much time on thinking about your answers.

We hope you could kindly spend 15 minutes to fill in the questionnaire. Be assured that the information you provide will be kept at the strictest confidentiality and you can answer according to your own will. We will be grateful for your help.

Centre for Catholic Studies
The Chinese University of Hong Kong

.....
Part A (Please circle your answer. 1 indicates not at all important; 3 indicates neutral; 5 indicates absolutely important)

- | | | | | | |
|---|---|---|---|---|---|
| 1. To deal with the topic of Hong Kong citizen identity in your teaching. | 1 | 2 | 3 | 4 | 5 |
| 2. To deal with the topic of Chinese citizen identity in your teaching. | 1 | 2 | 3 | 4 | 5 |
| 3. To deal with the topic of world citizen identity in your teaching. | 1 | 2 | 3 | 4 | 5 |

4. I feel glad for the handover of Hong Kong to China. 1 2 3 4 5

5. I love China. 1 2 3 4 5

6. I participate in local public affairs. 1 2 3 4 5

7. I am concerned about the news of mainland China. 1 2 3 4 5

(Please circle your answer. 1 indicates absolutely disagree; 3 indicates neutral; 5 indicates absolutely agree)

8. I love Hong Kong. 1 2 3 4 5

9. There are distinctive differences between HongKongese and Chinese. 1 2 3 4 5

10. I am concerned about the news of Hong Kong. 1 2 3 4 5

11. I regard myself as a Chinese. 1 2 3 4 5

12. I feel proud of China when it wins international sports games. 1 2 3 4 5

13. I regard myself as a HongKongese 1 2 3 4 5

14. I regard myself as a global citizen. 1 2 3 4 5

15. I am concerned about news and happenings from around the world. 1 2 3 4 5

16. I understand globalization and the interdependent relationships between countries.
1 2 3 4 5

17. I have voiced my opinions for injustice in society. 1 2 3 4 5

18. I have participated in activities organized by international non-governmental organizations.
1 2 3 4 5

19. I am willing to take actions to make the world a more equal and sustainable place.
1 2 3 4 5

20. Since the handover of Hong Kong to China in 1997, my recognition towards the identity of Chinese citizen has increased. 1 2 3 4 5

(If you are a non-Christian, please go to the questions of Part B and Part C)

Questions 21-28 (Only for Christians)

(Please circle your answer. 1 indicates absolutely disagree; 3 indicates neutral; 5 indicates absolutely agree)

- | | | | | | |
|---|---|---|---|---|---|
| 21. I actively participate in church affairs. | 1 | 2 | 3 | 4 | 5 |
| 22. I actively concern myself with church affairs. | 1 | 2 | 3 | 4 | 5 |
| 23. I think Christians in Hong Kong should concern about social affairs. | 1 | 2 | 3 | 4 | 5 |
| 24. I think Christians in Hong Kong should participate in social affairs. | 1 | 2 | 3 | 4 | 5 |
| 25. I think Christians in Hong Kong should concern about China affairs. | 1 | 2 | 3 | 4 | 5 |
| 26. I think Christians in Hong Kong should participate in China affairs. | 1 | 2 | 3 | 4 | 5 |
| 27. I think Christians in Hong Kong should concern about world affairs. | 1 | 2 | 3 | 4 | 5 |
| 28. I think Christians in Hong Kong should participate in world affairs. | 1 | 2 | 3 | 4 | 5 |

Part B (Indicate the importance to you of fulfilling the following values by circling your answer. 1 indicates not at all important; 5 indicates absolutely important)

- | | | | | | |
|--|---|---|---|---|---|
| 29. Human Dignity | 1 | 2 | 3 | 4 | 5 |
| 30. Freedom | 1 | 2 | 3 | 4 | 5 |
| 31. Equality | 1 | 2 | 3 | 4 | 5 |
| 32. Defending and promoting human rights | 1 | 2 | 3 | 4 | 5 |
| 33. Fraternity | 1 | 2 | 3 | 4 | 5 |
| 34. Distributism and social justice | 1 | 2 | 3 | 4 | 5 |
| 35. Defending the rule of law | 1 | 2 | 3 | 4 | 5 |
| 36. Defending national interest | 1 | 2 | 3 | 4 | 5 |
| 37. Patriotism | 1 | 2 | 3 | 4 | 5 |
| 38. Option for the poor | 1 | 2 | 3 | 4 | 5 |
| 39. Promotion of peace | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|------------------------------|---|---|---|---|---|
| 40. Care for the environment | 1 | 2 | 3 | 4 | 5 |
| 41. Solidarity | 1 | 2 | 3 | 4 | 5 |
| 42. Fostering common good | 1 | 2 | 3 | 4 | 5 |

Part C Your Personal Particulars (Please circle and fill in your answer.)

43. Sex : 1 Male 2 Female

44. Age: 1 Under 25 2 25-29 3 30-35 4 36-45 5 46-55 6 56 or above

45. Place of Birth: 1 Hong Kong 2 Mainland China 3 Macau 4 Taiwan 5 Others : _____

46. Religious background: 1 Atheism 2 Catholicism 3 Protestantism 4 Others: _____

47. (If you are a Christian) Years of experience of being a Christian: _____

48. The religious background of your primary school: 1 None 2 Catholicism 3 Protestantism

4 Others: _____

49. The religious background of your secondary school: 1 None 2 Catholicism 3 Protestantism

4 Others: _____

50. The background of occupation: Years of working experience at (a) Catholic school(s): _____

51. The teacher training you have received: (You can choose more than one)

- a. Catechism b. Theology c. Philosophy d. Bible teaching
e. Catholic Social Doctrine f. Religious education g. Moral and Civic Education
h. Sociology

52. Are you the holder of the following passports? (You can choose more than one.)

- a. HKSAR passport b. Macau SAR passport c. British passport d. PRC passport
e. Others: _____

**If you are willing to be interviewed or share your own opinions, please write down your name, your phone number or email address.

Name: _____

Phone number or email address: _____

This is the end of the questionnaire. Thank you.

約稿

為鞏固中國與國際間在研究香港、中國及海外華人團體這方面的學術工作，雙語性質的「天主教研究學報」將接受以中文或英文的投稿，並附以相對語文的摘要。間中或包括書評及有關本中心活動的簡訊。從今期起，本刊將只以電子方式每年出版一次。我們鼓勵讀者及作者以本刊作互動討論的平台，並歡迎對本刊批評及提出建議。

「天主教研究學報」以同儕匿名審稿方式選稿以維持特定的學術水準。本刊的性質可大體屬於人文科，以科學方法研究天主教與中國及華人社團，同時著重文本及考察的研究。本刊歡迎個別投稿及建議期刊專題。本刊下期專題為「亞洲基督徒合一運動」。

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請進入網址：

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