The Catholic Diocese of Hong Kong

Catholic Secondary Schools, Primary Schools & Kindergartens

Religious & Moral Education Curriculum Document

Contents

Preamble

During the Diocesan Synod held between March 2000 and December 2001, one of the recommendations made in the area of 'Education and Culture' was that the Diocese should formulate curriculum guidelines for the teaching of religious and moral studies.[1] In December 2002, the Catholic Education Office started to gather views about this core curriculum from Supervisors, Principals and some Religion and Ethics teachers of Catholic schools and kindergartens, and established a Task Group to follow-up this work in 2004. To implement the above recommendation, the Task Group wrote a consultation document entitled 'Religious and Moral Education Curriculum for Catholic Schools' and its contents include:

1. Definitions
2. Background, experience and reflection
3. Curricular aims, frameworks and principles
4. Stage learning outcomes (kindergarten, junior primary, senior primary, junior secondary, senior secondary)
5. Time distribution
6. Assessment principles
7. Curriculum resources and supporting measures (teaching materials, on-line support, teacher training, etc.)
8. Exemplar of curriculum unit document

With the physical presence and personal support of Cardinal Joseph Zen, the Task Group held two briefing seminars and one workshop for Supervisors, Principals, Religious Education Panel Heads and Teachers in March 2006, to announce the consultation document, listen to views from the consulted, and to collect feedback to the curriculum through a questionnaire. Survey results indicate that **more than 90% of respondents agreed or highly agreed to the curriculum contents, pedagogical principles, aims and stage learning objectives, and more than 99% agreed or highly agreed to ways and principles to implement the curriculum as proposed in the consultation document**. 86% of the respondents regarded the proposed curriculum time appropriate.

The Task Group has considered views collected in this consultation exercise, revised the curriculum which was then submitted to Cardinal Zen for approval. This document has been approved by Cardinal Zen and now provides directions for the implementation of religious and moral education, relevant teachers' professional development and the provision of relevant teaching materials in Hong Kong's Catholic secondary and primary schools and kindergartens.

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[1] Catholic Diocese of Hong Kong (2002) *Catholic Diocese of Hong Kong Diocesan Synod Documents*, p.221 (sec. 3.2.3)

Chapter One   Definitions

Since the curriculum is a set of interrelated plans and experiences that students complete under the guidance of the school,[2] the religious and moral education (RME) curriculum includes students' learning plans and experiences within the realms of religion and morality. Most of the contents of this curriculum can be implemented in subjects termed 'Bible', 'Religious Education' and 'Ethics', and students' religious activities offered in Catholic schools. Nevertheless, since the integration of faith and culture is a principle in religious education, in the past thirty years, the Congregation for Catholic Education in Rome has consistently been holding the view that all school subjects consist of elements of religious education:

> [The subjects'] aim is not merely the attainment of knowledge but the acquisition of values and the discovery of truth … it must be emphasized that, the teaching of religion is not merely confined to "religious classes" within the school curriculum.[3]

> Helping in the search for the contact points between culture and religion is not solely the task of religion teachers … religious values and motivation are cultivated in all subject areas and, indeed, in all of the various activities going on in the school.[4]

> The endeavour to interweave reason and faith has become the heart of individual subjects.[5]

Therefore, **though this curriculum bears the name of 'Religious and Moral Education Curriculum', those who implement it include not only Religion and Ethics teachers, but also all teachers and administrators in the school**. The curriculum unit documents to be drafted (see Chapter 8 for exemplar) will include relevant learning experiences in Key Learning Areas (KLAs) and school policies outside Religious Education, for the reference of all teachers and school administrators. Although most of the contents of this curriculum will be taught in the 'Religion' lessons, different schools can carry out learning and teaching activities of parts of this curriculum in other KLAs, other learning times (e.g. morning assembly, home teacher period) and non-religious extra-curricular activities (ECA), according to specific situations of the schools (e.g. the distribution of Catholic teachers in non-religion subjects, types of subjects and ECA offered). **If possible, the Religious Education subject and cross-curricular moral education should be under one department within the administration structure, or at least the policies of the moral education committee should be compatible with the concepts of this curriculum.**

Although academics have different understandings about the conceptual levels of and the subordinate relationship between 'morality' and 'ethics', and there are small differences in the origins of the two terms in Chinese, the operational definitions of 'morality and 'ethics' are essentially the same.[6] There are three practical considerations behind naming this curriculum as 'religious and moral education curriculum', and not 'religious and ethics education curriculum'. First, most Hong

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[2] Marsh, C.J. & Willis, G. (1999). Curriculum: Alternative Approaches, Ongoing Issues 2 ed. New Jersey: Prentice Hall, p.11.

[3] The Sacred Congregation for Catholic Education (1977) *The Catholic School.* Sections 39 & 50.

[4] The Congregation for Catholic Education (1988) *The Religious Dimension of Education in a Catholic School: Guidelines for reflection and renewal.* Sections 51 & 107.

[5] The Congregation for Catholic Education (1997) *The Catholic School on The Threshold of The Third Millennium.* Section 14.

[6] Sun Xiao Zhi, professor of Philosophy Department of National Taiwan University, illustrated the synonymous operational definition of 'ethics' and 'morality with four reasons. See 見孫效智〔2002〕生命教育的倫理學基礎〔上〕，《研習資訊雙月刊》，第 19 卷，第 5 期。

Kong teachers understand 'moral education' as having a broader scope and a more flexible operational level than 'ethics education', therefore the former term is more accepted by non-religion-and-ethics teachers as part of their work as subject teachers, homeroom teachers or guidance/discipline workers. This facilitates the whole-school implementation of this curriculum. Second, kindergarten and primary school teachers perceive 'moral education' more accurately describes the nature and level of their work of values education in kindergartens and primary schools than 'ethics education'. Third, 'Moral and Civic Education' has become a key task in the curriculum reforms, therefore implementing the 'religious and moral education curriculum' not only puts the Catholic educational mission into practice, but is also compatible with the curriculum reforms.

Chapter Two   Context, Experience and Reflection[7]

One of the differences between Hong Kong's Catholic schools and their counterparts in other places is that the vast majority of our schools (not including kindergartens) are not private schools. Together with other public sector schools, students are admitted into our schools under the same admission or allocation mechanism. Reflecting from the angle of RME, this feature of Hong Kong's Catholic schools has the following implications:

1. 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. Nevertheless, relevant research and experience in other countries is valuable reference for us, because Catholic RME in the whole world is based on the same faith and values.

2. Most students in Hong Kong's Catholic schools (except kindergartens) do not have to pay relatively high tuition fees of private schools and therefore become a group of socio-economic elites. Like students of other schools, they come from all social strata and their values are susceptible to the same set of cultural forces operating in the Hong Kong society.

2.1 Family background of students

The Diocesan Synod has the following observations about families of Hong Kong's youths:

> It is quite common for both parents to work outside. Under the pressure of their own work, they have less time to communicate with their children or to keep them company … Some parents try to use material things to fill the inner emptiness of their children. This constitutes a deficiency in the children's growing process, making it difficult for them to strike a normal balance between their parents' love and concern on the one hand and the inclination towards materialistic values on the other. Because they work outside, parents have less time to share with their children than was formerly the case. On their part, young people need to cope with their studies and assignments, and when confronted with the impact of different values, they do not know how to share views with other members of their family.[8]

The above observation remains true today, several years after the closing of the synod. Though we have reasons to believe that the general relationship between parents and children in Hong Kong is not bad,[9] the **communication time between the two generations** is still inadequate.[10] The commonest way for secondary students to support their parents was to 'remain silent

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[7] Most of the following reviews are based on reflection over facts, and the sources of information include surveys and research conducted by various organizations. The surveys are reported as interpreted by the media and are inevitably negatively biased. Relevant research material is very scanty.

[8] Catholic Diocese of Hong Kong (2002) *Catholic Diocese of Hong Kong Diocesan Synod Documents*, p.210-211 (sec. 1.2)

[9] Between May and June 2004, Evangelical Lutheran Church Social Service Hong Kong conducted a survey among 1,816 students aged between 10 and 19. More than 70% gave their fathers 7 out of 10, 30% even gave them 9 marks, reflecting the good relationship between fathers and their children. (*Sing Pao*, 20 Jun 2004)

[10] The Chinese YMCA of Hong Kong interviewed 461 secondary 1-3 students in 2003, 80% were satisfied with their relationship with their parents. However, nearly 30% admitted that they chatted with their fathers for less than five minutes everyday, and with their mothers for 5-45 minutes. The daily communication time was on the short side. (*Appledaily*, 6 Feb 2005)

and quietly offering support from the heart'.[11]Among new immigrant families, the children who arrived at Hong Kong first are often separated with one of the parents (usually the mother) who is still in the mainland, and the father is often much older than the mother, resulting in more remote parent-child relationships. The **web-surfing culture among students has aggravated parent-child relationships**. 18-30% of primary and secondary students quarrel with parents because of using the internet, and 27% even prefer surfing the net to being together with their family.[12] 。 A more consoling phenomenon is that among those who have quarreled with their parents, those who do so between daily and weekly are still a minority (34%).[13]

Figures show that more and more youths live in **broken families**. Cases of family violence in 2004 were 13% more than those a year before.[14] Local divorce figures increased from 6,300 in 1991 to 15,600 in 2004, and among those married in 2004, 30% were re-marrying.[15] These family breakups have much negative impact upon the moral values and behaviour among the children. The City of David Cultural Centre interviewed nearly 1,000 S.4 and S.5 students in November 2003 to understand the marriage status of their parents and how father-mother relations influence the children's values of marriage and sex. Results show that 20% of the couples often quarrel (at least weekly), and over 10% even have fought each other. More than 10% of the students revealed that their father had an affair/affairs, and 3.5% of the mothers had an affair/affairs. Following their parents' examples, 50% of the interviewed students had dating experience, and 10% of them had dated two to several persons at the same time. 35% of the students did not believe that marriage can bring happiness and security.[16]

What reflection does the above scenario prompt to the educator? Where is the place of the family experience of these students in the process of RME? What is the link between these experiences and the religious and moral values taught by teachers? Moral education provided by the school is often less influential than that given by parents at home. We do not expect the RME curriculum offered by schools to change parents' values, but we should provide enough opportunities for parents to know our moral values, and to encourage parent-student communication within this context, and if possible, to foster the compatibility between the concepts and even methods in family education and school moral education. Merely organizing parents' meetings to brief the curriculum is not enough. For example, we can let parents observe how students at home practice the moral values we have taught them, encourage them to share their witness to the Church's moral values (like how children of divorced parents live a successful marriage) in students' assemblies, or enable them to share their joys and sorrows in educating their children through sharing in students projects

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[11] This method was the most popular among the 1,036 students who took part in the 'Ten Most Popular Ways to Support Parents' poll conducted by Hong Kong Federation of Youth Groups conducted the in 2004. (*Ming Pao*, 6 May 2005)

[12] Caritas Lei Muk Shue Integrated Services interviewed 1,000 students between P.1 and S.3 in 2004, and found that 88% of them often surfed the web at home, 30% admitted that their parents often interfered because they spent too much time on the net. 18% of the latter revealed that they would quarrel with their parents or show temper because of this, and felt that parents did not acknowledge their internet habits. Another 20% preferred to surf the net to staying with parents. (*Appledaily*, 13 Dec 2004) Between June and August 2004, The Tsuen Wan branch of the Chinese YMCA of Hong Kong surveyed 976 students of P.5 or above, and found that 36.9% of the surveyed youths were 'heavily addicted to the internet', 53% were 'mildly addicted'. It was also found that 80% of the surveyed have been angry because of interference from others when they surfed the net, 60% experienced depression because of being unable to surf the net; 30% quarrelled with parents because of net-surfing, and over 70% preferred surfing the net to being together with their families. Academics pointed out that the figure of heavily addicted net-surfers in foreign countries was 5-10%, reflecting the serious internet addiction among Hong Kong youths. (*Ming Pao*, 8 Nov 2004)

[13] *Ming Pao*, 23 May 2005.

[14] The 2004 total crime figures in Hong Kong went down by 8%, but family violence increased by 13%, much of which involved serious injuries and homicides. (*Ming Pao*, 3 Feb 2005)

[15] *Metro Daily News*, 29 Jul 2005; Hong Kong Standard, 8 Aug 2005.

[16] *Appledaily*. 10 Nov 2003.

or homework, and encourage the parent-teacher association to organize experience sharing sessions focusing on religious and moral values.

When RME teachers teach Jesus' teachings on marriage, divorce and re-marriage, how do children of divorced or remarried parents face, perceive and accept these teachings? Will there be different feelings between Christian and non-Christian students? While teachers stick firmly to gospel values, how can they care for the feelings of this expanding group of 'minority students', and even attract them to the truth about the love and marriage proclaimed by Jesus?

2.2 Tendencies in society and cultural background

2.2.1 Materialism and gambling

The Diocesan Synod notes the influence of "rampant utilitarianism and the fad of seeking material comforts" on the values of the youth.[17] A 2004 survey reveals that the extent of **materialism** among local secondary students was similar to that among tertiary students in the U.S.A., with greater materialistic inclination among more senior students. The more materialistic is the interviewed, the greater their dissatisfaction towards society, family and school life.[18] Money has become the foundation of joy, self-esteem and friendship of many children, and has even tempted over 50% of children between 6 and 15 to steal.[19] For senior secondary students, most of them would save money to buy things they cannot immediately afford. However, an increasing number of students have their satisfaction in life and self-confidence founded on spending money, and their main modes of money-spending are on food, clothing, and trendy items, while items related to building one's knowledge are at the bottom of the list. More than half of the survey respondents have quarrelled with parents over money-spending.[20]

How can RME workers bring out the gospel's attitudes on material possessions in the light of the above students' experiences in consumerism and materialism? How is our curriculum going to help the youth to experience greater satisfaction outside the realms of money and material stuff?

In recent years, money-worship among the youth was most readily seen in the increasing number of people taking part in soccer-gambling activities. Two surveys show that after the legalization of soccer-gambling, the numbers of under-18 and above-18 students taking part in soccer-gambling have increased sharply.[21] Does the Christian attitude towards money have any meaning

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[17] Catholic Diocese of Hong Kong (2002) *Catholic Diocese of Hong Kong Diocesan Synod Documents*, p.208 (sec. 1.1).

[18] Survey conducted by the Communication Department, Hong Kong Baptist University and School of Professional and Continuing Education, University of Hong Kong in October 2004. (*Ming Pao*, 27 Nov 2004).

[19] Among the 448 children between 6 and 15 telephone interviewed by *Touchbugs* on children's concepts about money in May 2004, 35% believed that more money will definitely bring greater happiness. Another 30% felt that poverty is despised by others, and 24% said that money would bring more friends. 60% of the children said if they did not have enough money to buy something, they would want to steal. (*Sing Tao Daily*, 12 Jun 2004)

[20] Bimonthly *Xing Qing Wen Hua* interviewed 2,061 S.4-S.7 students during Oct-Nov 2004. 64% of the youngsters expressed that 'they would feel satisfied after spending money on things they want to possess', 13% even linked consumerism boosts their self-confidence. The survey also found that when young people cannot afford things they wanted to buy, 59% would begin to save money, 44% would give up purchasing, 14% would work part-time, these are all positive messages. Food was the main item of spending among 65% of senior secondary students, clothings, shoes and hairstyle accounted for 55%, saving money 55%, karaoke 25%, ornaments 24%, movies 24%, magazines about consumers' trends 23%, CD/VCD/DVD16%, stylish products 15%, private tuition 14%, and buying reading materials for learning 7%. 45% of students had quarrelled with parents over purchasing things, 72% among whom had been scolded by parents for spending too much, 30% blamed for 'throwing away old possessions too quickly'.

[21] In a survey carried out by the Gambling Monitoring Coalition in Nov 2004, a little more than a year after soccer gambling was legalized, it was found that not only illegal gambling was not eradicated, but also more secondary students under 18 had been prompted to take part in soccer gambling. The latter was estimated to be 25,000 strong, with a

among students who often gamble over soccer? How can the anti-gambling elements be strengthened in the senior secondary curriculum?

2.2.2 Emphasizing individual rights, neglecting respect for others

Along with the development of democracy and human rights in society, the youth is increasingly aware of their rights. In a way, this is a good thing, but the fact that many senior secondary students regard themselves as consumers in schools, and that personal freedom is superior to norms established for the school's common good, has resulted in a great challenge to the teachers.[22] Primary students and teachers differ even in the definition of '**manners**' as showing basic respect to others. A survey shows that while most teachers and parents regard that greeting others face to face is an expression of good manners, this way of expression ranks only 9th in the eyes of primary students. The latter believe that good manners are best shown by not taking away others' property without asking and not damaging public property. The chairman of the group that conducted the survey regarded this phenomenon of children treating property instead of direct contact between people as the core of manners reflected a) the impact of 'the government's latest propaganda video clip', and b) the fact that students only mechanically regurgitated the 'right and wrong' behaviour taught in schools, without deepening the expression of manners as acts from the heart.[23] The primary RME curriculum should link manners to the respect for human dignity.

The culture of violence, sexual harassment and sexual assault are extreme forms of disrespect for others, but secondary and primary students accept them to an alarmingly high extent. 'For the sake of justice' and 'no blood is OK' have become legitimate grounds to use violence.[24] The widely reported sexually obscene orientation activities in universities have already surfaced or are even popular in secondary and primary schools.[25] How can our curriculum integrate gospel values

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quarter of them being addicted gamblers. Out of the 2,373 surveyed secondary students under 18, 6.1% (130) had taken part in soccer gambling, a figure higher than the 4% surveyed by the same organization one year earlier. Nearly 70% of those who had gambled in soccer admitted that they took part in this activity only after it had been legalized. (*Ming Pao*, 22 Jun 2004) Another survey shows that among the 2,858 interviewed students from P.5 to S.6, only 6.8% of the under-15 age group had taken part in soccer gambling, but the figure rises to 33.9% for the above-18 group. This reflects that the 15-17 age group has the lowest defence awareness against soccer gambling and the negative impact of legalizing soccer gambling. (*Appledaily*, 22 Jun 2004).

[22] *Xing Qing Wen Hua* (性情文化) interviewed 2,061 S.4-S.7 students during Oct-Nov 2004, and found that 40% believed that schooling is a consumer activity, 54% of whom asserted their freedom to choose the curriculum mode, and 38% said that they were customers receiving service from school teachers.

[23] This is a finding from a survey of nearly 2,000 primary school teachers, students and their parents, conducted by the Hong Kong Education Policy Concern Group and the Association of Hong Kong Student Guidance Professionals (Primary School). (*Ming Pao, Sing Tao Daily*, 14 Feb 2005)

[24] In Feb 2004, SKH Lady MacLehose Centre distributed questionnaires to S.3 students of 5 secondary schools in the Kwai Tsing district, sampled from the five bands of schools categorized according to academic results. Out of the 865 respondents, 12.1% admitted that they had hurt others with violence, over 20% (22) of those who had beaten their classmates were girls, and 74.3% of the violent incidents occurred in schools. Over 50% of the surveyed students agreed or had no opinion to the statement that 'violence is acceptable if it is done for the sake of justice or if it does not result in a lot of injury (like bloodshed). (*Ming Pao*, 9 Mar 2004)

[25] The End Child Sexual Abuse Foundation entrusted the Psychology Department of CUHK in 2003 to interview 4,956 students from P.4 to S.7 to understand their experience of sexual harassment or assault by peers. The results show that 23% of primary students and 43% of secondary students have been sexually harassed or assaulted by peers. Nearly 1,000 boys and 700 girls have been sexually assaulted, showing that boys were more susceptible than girls. The ratio of boy victims to girl victims in the S.3 to S.7 categories is 6:4. 40% of secondary students have experienced sexual harassment from peers, like being forced to listen to porn jokes. 17% of responding secondary students have been physically assaulted, like having their body parts rubbed against until they are sexually excited. The clinical psychologist in charge of the survey stated that apart from assaulting their peers' sexual organs, it had become recent fashion among some P.6 and junior secondary students to kick open toilet doors, take off the pants of the victim and force him to pose for a 'being raped' picture to be taken by a mobile phone. (*Appledaily*, 9 Mar 2004)

with these school experiences, so as to help students in schools to be less self-centred, and to emphasize the culture of mutual respect?

2.2.3 Openness to sex

Secondary students' contact with pornographic materials is not news anymore,[26] but the internet has largely increased the chance of students being hurt sexually or in other ways as a result of contact with strangers.[27] Secondary students increasingly accept pre-marital sex[28]，even that without love is also accepted.[29] According to a survey of nearly 1,000 S.4 and S.5 students (see section 2.1), nearly 70% of students believe that co-habitation can replace marriage, 65% saying they might co-habitate, with 10% already have the experience of sex. Within this context, most youths perceive the Church's position in pre-marital sex and marriage as 'outdated insistence'. Only a witness of the Gospel in real experiences of sex and marriage within the curriculum can effectively help students to establish sexual and marriage values that are compatible with the Gospel.

At the same time, there are signs showing that young adults between 20 and 39 increasingly object to pre-marital sex, abortion and divorce.[30] The reason may be that this group of young adults, the best educated cohort in Hong Kong's history, have learnt about the suffering of pre-marital sex, abortion and divorce from their own or their friends' experience, and have 'returned to simplicity'. Do Catholic schools make use of their experiences as educational witness to our students? Though we are experiencing an increasingly open sexual culture in our Chinese society, and that what schools can do is limited, do we bring sexual values that are against the tide into our classrooms through life-witnessing experiences?

2.3 Confusion faced by the youth, the value of life

2.3.1 Confusion and escape

Academic pressure, family conflicts and other factors contribute to signs of depression found among 50% of Hong Kong's secondary students,[31] causing their extent of happiness to fall not only below the average figure for Hong Kong citizens, but also far below that of other Asian regions.[32]

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[26] Among the 3,000+ secondary students interviewed by the Psychology Department of CUHK and the End Child Sexual Abuse Foundation in 2003, 20% have come across porn magazines or websites. (*Sing Tai Daily*, 22 Nov 2004)

[27] Against Child Abuse surveyed 1,716 S.1-S.3 students in 2004, 55% admitted that they frequently contacted strangers among their 'net-friends', 20% (353) had met strangers first contacted through the internet, 69% of the latter (243) had been hurt, either in the form of sexual harassment, sexual assault or money fraud. (*Ming Pao*, 5 Oct 2004)

[28] The Family Medicine Department of CUHK conducted a survey in 2003 among 3,500 S.1-S.6 students, with the focus on teenagers' sexual behaviour and health. Results show that 6.5% have had sex, a rise of 2% from 1999. 17% of teenagers (more than half were boys) had sex without a clear thought about it. (*Sing Pao*, 19 Sep 2004)

[29] The 2003 interviews conducted by the Psychology Department of CUHk and the End Child Sexual Abuse Foundation show that 56% of secondary students accepted pre-marital sex if both parties plan to marry each other. Nearly 40% accepted pre-marital sex if both parties are dating each other. Some students did not restrict their targets of sexual intercourse to lovers; they accepted sex when there is a feeling of love, even though there is no dating. 10% (most of whom were boys) claimed that they would accept sex with people whom they do not particularly like. (*Hong Kong Economic Times*, 22 Nov 2004)

[30] The Hong Kong Federation of Youth Groups interviewed 1,018 young people between 15 and 39 in 2003. 46% rejected pre-marital sex, an increase from the 34% in 2000. 48% accepted abortion, a large drop from the 66% in 1998. There was a gradual increase in the percentage of respondents rejecting multiple sex partners. Concerning family values, the interviewed youth showed strengthening in their attitudes towards marriage, with 48% rejecting divorce, almost doubling the figure of 26% in 1998. 78% did not support extra-marital affairs.

[31] The Hong Kong Federation of Youth Groups interviewed 1,133 S.1-S.5 students in early 2004, and found out that 50% had exhibited signs of emotional depression a week before the interview. Most of the latter (42%) were between 15 and 17. 33% of the depressed experienced fear, 32% felt lonely, 46% felt they failed in their lives. 85% identified

One of the aspects of confusion faced by students is the lack of coherence between knowledge and actual behaviour. Examples include:

- While knowing that **bullying** is unjust, most students would choose to be bystanders, and the sense of justice among children diminishes with age.[33]
- While knowing that **selling pirate CDs or working in sex-related workplaces** is wrong, many secondary school graduates do not resist such 'jobs' because of fear for being out of school and out of work.[34]
- Though 98% of secondary students agree that life is valuable and disapprove **suicide**, yet pressure and confusion from life prompts 11-15% to think of killing themselves.[35]

The above examples reflect the observation made by the Congregation of Catholic Education 17 years earlier: 'Even when they are able to hold on to certain values, they do not yet have the capacity to develop these values into a way of life'.[36]

Facing pressure from studies, family, peers and other sources, many youths adopt the following methods to escape:

- copying homework[37] (the older the students, the less guilty they feel)

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studies as their source of loneliness, 65% saw relations within the family as the origin, while 64% traced it to personal financial problems. (*Ming Pao, Sing Tao Daily*, 25 Apr 2004)

[32] A study conducted by the Department of Applied Social Sciences of City University of HK in 2003 shows that the Happiness Index of local secondary students was just 6.88, not only lower than the average of 7.1-7.2 enjoyed by the Hong Kong citizens, but also substantially lower than the figures of other Asian regions. The respondents' Happiness Index was most affected by school life, next by family life. Nearly 60% felt that "studying is a toilsome job". (*Sing Pao*, 26 Jul 2004)

[33] Hong Kong Christian Service interviewed 954 people in Shumshuipo, Kwun Tong and North Point in March 2004. 85% of the interviewed were students, 70% between 12 and 18, 10% below 11. More than half (54.5%) of the respondents would choose to be bystanders when they come across a bullying incident, 30% said they 'would have sympathy but would be unable to help', over 20% 'would not bother', and only 19.6% would try to stop the bullying. Among those who felt 'unable to help', 10% worry about 'undesirable consequences', among those who 'would not bother', over 30% felt 'inappropriate to interfere with affairs of others'. The organization divided the respondents into two groups: aged 6-11, and those above 11. Analysis shows that the older the children, the lower their motivation to assist the bullied. Nearly 40% of those between 6 and 11 would try to stop the witnessed bullying, but only 17% of those above 11 would do so. The organization's liaison officer reported that 41.3% of the respondents had assisted the bully victims, but did not receive positive response from others, or even were scolded, ridiculed or being taken revenge by the bully. She said, "When actions of justice taken by children do not result in positive reinforcement, their sense of justice will diminish with age; there should be some examples of justice in action in society. (*Ming Pao, Sing Tao Daily*, 18 Apr 2004)

[34] The Democratic Alliance for the Betterment of HK interviewed 1,045 fresh S.5 graduates in May-June 2004, 77.5% of which expressed a lack of confidence in getting a job. 42.7% and 28% used 'having no choice' or 'pessimistic' to describe their future. 36.5% of the interviewed graduates opined that if they could not find a job or a place for further study after graduation, they would not rule out 'considering' or even 'would accept' selling pirate CDs or working in sex-related workplaces. 15.2% even admitted that they had taken part in the above illegal activities in the past year. (*Ming Pao*, 19 Jul 2004)

[35] A study commissioned by the Christian Family Service Centre and conducted by the Social Science Research Centre of HKU in January 2004 shows that out of the 825 interviewed local secondary students, 98% disapproved suicidal acts committed by young people, and 93.4% agreed that life is exciting and inspiring. However, 14.9% (123) had thought of suicide, 13% (16) of which had tried killing themselves. Another survey conduced by the Faculty of Medicine of CUHK shows that out of the 3,500 interviewed secondary students, 11.1% had thought of killing themselves and 9.1% had actually planned how to commit suicide. (*Ming Pao*, 13 Apr 2004 & 19 Jun 2004)

[36] The Congregation for Catholic Education (1988) *The Religious Dimension of Education in a Catholic School: Guidelines for reflection and renewal*. Sec. 9.

[37] The Professional Teachers' Union surveyed 1,555 P.6 and 595 S.3 students in October 2004, and found out 6.25% of the former and 17.31 of the latter would copy homework from others when they come across difficulty in their own

- practise divination to learn about one's future in studies and love[38]
- worship idols with a 'clinging' and 'romantic' mentality[39]
- consume 'soft drugs', especially Ketamine from Shenzhen[40]
- inflicting wounds on oneself[41]

The following account from a female student in an American Catholic secondary school reflects that how young people choosing to escape from life pressures are so dissatisfied about themselves, and how frustrated they feel about life:

> A lot of times the reason you get caught up into drugs and be addicted is because … the drug just be one percent of your problem. You have all these other problems that cause you to, if I felt so good about myself and I was so happy or whatever and was doing what I want to, man, I wouldn't have done it. I would have said I ain't going to take this, because I know it will kill me. But I was disgusted with myself, I just, I don't know, I was just looking for something. I couldn't deal with life on life's terms.[42]

When facing youths that cannot find meaning in life and therefore adopt measures to escape, the huge challenge of Christian education is to help these young people discover some thing of value in their lives,[43] and then face and manage their personal problems apart from measures they adopted to escape.

2.3.2 The value of life

In the decade before 2004, the suicidal rate (number of suicidal deaths per 100,000 people) varied between 10 and 15, but it kept on rising from 1997 to 2004, reaching 17.2 in 2004, an increase of 50% from the figure in 1997. Hong Kong' suicidal rate generally increases with age, in 2004 it was 1.9 for those under 20 (0.1 higher than in 2002); the 2004 figure for the 20-29 age group was higher

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work. Most of the respondents felt guilt after copying others' work, but the older the student, the less was the guilty feeling: more than 80% among P.6 students, but only 64.59% among the S.3 students. (*Ming Pao*, 7, Nov 2004)

[38] A Christian organization *Touchbugs* surveyed 1,130 children between 6 and 15 in August 2004, and found out that 82% of the respondents had practiced one or more forms of divination. Traditional astrology was most popular (82%) among children and teenagers, 42% had tried palm telling, 40% on-line fortune telling, drawing divination sticks and facial fortune reading 36.4% , Tarot cards reading over 30%, and dish spirit 12.8% 。37% of those who had tried divination wanted to know about their future in studies, 25% wanted to know about love. 76% of the respondents would follow the instructions given by the divination. (*Appledaily*, 20 Oct 2004)

[39] The Applied Social Sciences Department of City University HK interviewed 1,652 Hong Kong secondary students and 773 Shenzhen secondary students in 2004, and discovered that Hong Kong youths tended to 'cling to' and 'romanticize' their idols, while their mainland counterparts treated idols as 'models to learn from'. (Hong Kong Economic Times, 25 Jun 2005)

[40] The Action Committee Against Narcotics found out that the number of youths under 21 abusing Ketamine in the third quarter of 2004 was 47% higher than the same quarter in 2003, and the increases in abusing ecstasy and cough syrup were respectively 30% and 60%. The Committee also found out that more than 70% of Ketamine cases occurred in discos and bars, and abusers liked to consume the substance with peers. (*Sing Tao Daily, Appledaily*, 24 Dec 2004)

[41] Hong Kong Federation of Youth Groups interviewed over 1,000 youths aged between 15 and 29 in August 2004, and found out that 97% of them had fears about their future, including 95% feeling pressure either from examinations or over-demanding themselves. About 73% could relieve pressure through positive means, including seeking solutions actively, but 10% would use violence or self-inflicting wounds, including scolding or beating others, banging their own heads or fists against the wall. (*Sing Pao*, 17 Sep 2004)

[42] Oldenski, T. (1997) *Liberation Theology and Critical Pedagogy in Today's Catholic Schools: Social Justice in Action*. New York: Garland. P.133.

[43] The Congregation for Catholic Education (1988) *The Religious Dimension of Education in a Catholic School: Guidelines for reflection and renewal*. Sec. 13.

than in 2002 by 4.[44] Data from the Education and Manpower Bureau (EMB) shows that students' suicides are higher in P.6, S.2, S.3 and S.5, this probably being related to students' inability to handle pressure resulting from changes in the study environment.[45] A study in 2005 shows that more than half of the studied students occasionally hated themselves, or even saw themselves as 'failures'; 20% often had suicidal thoughts.[46]

The increase in suicidal rates is merely a short term incentive to promote life education. The promotion of life education has deep rooted reasons, among which academics Chow and Yeung regarded the most important is the expansion of a results-oriented mentality in at the social, school and family levels:

• Social level: In the examples of the right of abode issue and Admitting Mainland Professionals Scheme, the SAR government divided mainland Chinese into two categories according to their 'market economic value'.
• School level: Business values influence or even dictate operations of schools, and schools exist to provide graduates needed to satisfy the market.
• Family level: Parent-child communication is often monopolized by topics (like dictation, tests, exams) that reflect the 'diploma disease'.

Students who cannot meet the 'effectiveness' expectations of society, school or family are often under heavy pressure. Chow and Yeung believe that the expansion of a results-oriented mentality neglects the spiritual feature of multiple values, and weakens the deep-rooted strength of Hong Kong people. Promoting life education only to cope with a poor economy and a rising suicidal rate actually paves the way to have it shelved when the economy improves. These two academics believe that life education should 'cultivate a balanced development of the intellectual, affective, determination and physical aspects of students, foster mutual respect among themselves, others and the environment, foster communication and responsibility, and eventually lead to a mature and happy life which is the aim of life.[47] This approach is compatible with the objective of the implementation of 'Affective Education' by Diocesan secondary schools in recent years. One of the causes for inconsistency between knowledge and behaviour is an incoherent personality: people want to neglect divine laws, and uncontrolled emotions prompt people to speak or act in a way that they will regret later.[48] In the conception of moral education, the elements of 'knowledge, affection, determination and behaviour' are all indispensable, and the education of the affective and determination aspects can reduce the contradiction between personal knowledge and behaviour. Since Christ is the model of life, the moral education curriculum of Catholic schools should include elements of 'affective and determination education' rooted in Christ's teachings, in order to form students who will become happy persons willing to face challenges in life.

According to Sun Xiao Zhi, professor of Philosophy Department of National Taiwan University, life education as practised in schools consists of three domains:[49]

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[44] Wong, Jonathan (2004) Figures about suicides in Hong Kong 2004, in *The Samaritan Befrienders Hong Kong 2003 Annual Report*, pp.49-51. *Sing Pao*, 19 Jun 2005.

[45] EMB data shows that total of 79 secondary and primary students committed suicides from 1998 to 2003, with the problem most pronounced in P.6, S.2, S.3 and S.5. 19 out of the 79 were S.5 students. (*Ming Pao*, 4 Dec 2004)

[46] Finding from interviews of 1,700 S.1-S.7 students in the area conducted by Yang Memorial Methodist Social Service Yaumaitei-Tsimshatsui-Mongkok Youth Integrated Service Centre in June 2005. (*Sing Tao Daily*, 14 Nov 2005)

[47] 周惠賢、楊國強〔2002〕《香港的生命教育：文化背景、教育改革與實踐方向》，香港：宗教教育中心，30-33 頁。

[48] 孫效智〔2002〕「生命教育之困境與推動策略」；周惠賢、楊國強〔2002〕〔同上〕附錄，84 頁。

[49] 孫效智〔2000〕「生命教育的內涵與哲學基礎」，收於林思伶主編，《生命教育的理論與實務》，台北市：寰宇出版公司。

1. Deepening outlook on life, belonging to the domain of life philosophy and religious education: meaning of life (e.g. learning through service[50]), exploration of objectives and ideals in life, education about life and death, 'death education',[51] caring for the terminally ill.
2. Internalising values, belonging to the domain of ethics and ethics education: cultivating mature moral thoughts and judgment, forming the children's ability to discriminate wisely for the good, to understand moral issues from different angles, and to familiarize with thinking skills related to 'fundamental ethics' and various topics in 'applied ethics'.
3. Integrating 'knowledge, affection, determination and behaviour', belonging to the domains of ethics (life) education, character formation, emotional education and personality integration.

Part of the mission of this curriculum is to implement life education that covers the above domains under the framework of Catholic religious and moral values. The contents and values of the first two domains originate from the *Catechism of the Catholic Church*, while the third domain is similar to the 'Affective Education' that is already taking place in Diocesan schools.

2.3.3 Reflection: listening to the heart of the confused youth

James M. Day, professor of psychology of religion of the Catholic University of Louvain in Belgium, elaborates the negative psychological impact of Catholic schools adopting a 'pedagogy of estrangement' on their students: students experience an estrangement between the maintenance of an external image of 'good Catholic' to satisfy the needs of others and lack of support in their private moral lives. Two cases handled by Day can illustrate this point.

> Recently Janet's (aged 14) parent explained how it was that she selected a Catholic school for her child: 'For me it was really important that Janet goes to a school that would teach values. I feel that's so important today, when it seems that kids are left to themselves so much of the time. They need guidance, don't you think? And the [school's] caring and concern for the whole child, for every person in the school … that's why we decided to send her here.'

> After checking to see whether her mother was safely distant from the room, Janet described a picture vastly different from what her mother's description entailed, and offered her own description of moral education in her school.

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[50]Young people often discover the meaning of life in volunteer service work. In a survey of 548 secondary students between 12 and 29 conducted by the Hong Kong Boys' and Girls' Association in 2003, nearly 40% of surveyed students had taken part in volunteer work in the past 6 months, 6.9% higher than the figure in 1995. (*Appledaily*, 30 Nov 2003) Direction Association for the Handicapped surveyed 2,925 youngsters who had taken part it the organization's 'Life Touching Life Scheme' in 2003, and showed that 71.4% of the respondents felt they had become more positive about life after coming into contact with handicapped people. (*Ming Pao*, 19 Oct 2003)

[51]It is often said that 'death education' is not an essential element in the school curriculum, because the issue of death is too remote to students and may provoke fear. However, teachers cannot predict when children will face the issue of death directly in their lives, and even though the number of such students is low during the age of schooling, their ability to face deaths of their loved ones is often very weak. Between 2000 and 2002, the Child and Family Grief Counselling Centre and Polytechnic University interviewed 235 children aged 4 to 14 who had lost one or more parents, and found that more than 40% of the children 'felt negative and helpless', but their remaining living parent did not understand their feelings. 21.5% felt their father or mother had beaten their more frequently. Facing the agony of losing a parent, 31.2% felt depressed, 21.7% felt nervous, 45.7% their academic results had fallen behind. 43.1% of the children were afraid of letting classmates know they had lost a parent, and 9.4% had even considered committing suicide. (*Hong Kong Economic Times*, 1 Nov 2004)

'They tell you all the problems you'll face, and what to do about them. They tell you why, which is because some guy who was Catholic said so, some Church father or big deal saint or some such, and you just learn to give the answers they did. But the kids laugh about it because, you know, get real! I guess most of them didn't have sex or anything because their answers are completely out in left field compared to what's going on now. Like so many girls I know are doing it [having sex], but they've learned to not tell anyone. You'd never have any idea that they would know about that in school. We would never talk to them about it, never, because, for one, they wouldn't believe it's true. And, for another thing, they'd already know it was completely wrong, and how can you talk to someone who you know already has your answer for you? They don't really care about us but about doing what they have to do … All these parents are kidding themselves if they think it's a moral school. Unless by moral you mean they just tell you what to think and then tell you what to do even if it has nothing to do with who you really are.'[52]

Janet's perceptions might not objectively reflect what was actually happening in the school with regard to the implementation of moral education, but her feelings, especially that 'they don't really care about us' definitely show that her moral education teachers could not achieve the educational objectives in her case.

Lisa was an active honours student at the Catholic university. She became pregnant when, during a party, she got drunk and was forced to have intercourse with someone. She had been told by her father that if she ever told about him that she is pregnant or actually got pregnant before marriage, he would kill her. Eventually she decided to have an abortion, downtown. She scheduled it to follow her moral theology class. Born in a Catholic family and being the daughter of a couple who passionately served the Church, she described herself as 'the perfect product of Catholic education', because: "I have learned how to have a life that is perfectly split, on the one hand made for public view and for the appearance of virtue and being sociable, on the other hand angry, frightened, and horribly alone. I have learned along the way that reason and faith are good, that feelings don't count, and that the latter are a danger to the first. When I've tried to think about what to do, what should I do, I've only heard this chatter of voices, confused, detached from myself and my feelings, because I don't have a real voice of my own, no one who's me that I can turn to … I'm the good girl, the one of whom my teachers and parents have always been proud. But this is only because they know neither me, nor themselves, nor the truth about how we relate to one another … my experiences of pregnancy and abortion were not about me – I mean, these things couldn't happen in the Catholic world I knew. Here I was the good Catholic girl in the perfect Catholic family, and these things were happening to me? … I kept looking within the Church for someone who would listen instead of tell, who would care instead of instruct, who would let me say my own story. I kept thinking of Jesus with the woman at the well, about how even if you were bad you needed, you were someone maybe worth listening to, and how everyone I met in the Church knew that story. Yet there was no one who could know me or see me for the person that I was, no one who could look beyond the appearances, no one who wanted to know the truth.[53]

There is no qualitative research of a similar kind in Hong Kong, but from the locally conducted surveys quoted above we can imagine behind the survey figures how many youngsters in school fail to have somebody listening to their voices and confusion. Day did not claim that such a

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[52] Day, J. M. (1996) ' Recognition and Responsivity: Unlearning the Pedagogy of Estrangement for a Catholic Moral Education', in McLaughlin, T. H., O'Keefe S.J., J. & O'Keeffe B. (eds.) *The Contemporary Catholic School: Context, Identity and Diversity*. London: Falmer Press, p.165.
[53] *Ibid*., pp.166-169.

pedagogy of estrangement is unique to Catholic institutions, and many Catholic schools do not have this problem among their teachers and students. But this problem does exist in some institutions, and **students do feel a lack of connection between Catholic moral education and their life experience**. There is little opportunity for students to make themselves heard, for their real-life conflicts and contexts to be explicated and reviewed.[54] On this issue, the account of the Samaritan beside the well (John 4) mentioned by Lisa reveals the following points. Jesus:

1. **listens** to this woman living in darkness telling her **needs and experiences** ('Sir, give me that water! Then I will never be thirsty again.' 'I don't have a husband');
2. expresses his **acceptance** of this woman, including her past ('You are right when you say you don't have a husband.'); and
3. **instructs and teaches** her ('Believe me, woman, … people will not worship the Father either on this mountain or in Jerusalem … on by the power of the Spirit can people worship him as he really is').

What is the outcome of Jesus' approach? The woman's attitude changes from resistance ('You are a Jew'), to acceptance ('Sir'), to trust ('I see you are a prophet'), and finally to accepting the Truth ('Could he be the Messiah?'). All this began with listening to and accepting the person living in confusion: isn't it the same for RME workers when they face their students?

To move away from the pedagogy of estrangement, Day believes that schools should create a moral atmosphere under which **students must be given opportunities to make their moral experience known,** to discuss and shape the contexts in which rules and roles are developed and played. In the latter process, students learn to see things from the perspectives of others, consider the rights and responsibilities of all stakeholders, learn how to decide prudently and fairly. In order for this to happen, there must be a trustworthy teacher who is prepared to enter into a dialogical relationship with his/her students, **who listens as well as tells, who receives as well as directs and admonishes, who is prepared to hear and hallow the reality of the person before offering advice**.[55]

The more senior is the RME worker, the greater is the need to listen to the inside world of young people. Irish Jesuit Michael P. Gallagher has taught at University College, Dublin for over two decades and has published several books about the faith of the youth. In one of his books he recounts the incident when counseling a student he began 'When I was your age' to which the student retorted 'Father, you were never my age'. He realized that what the student meant was 'You were never 20 in 1990'. Gallagher does not sigh as a result, but believes that 'it is essential to recognize that such factors create a drastically different environment for faith', and states that **there is not so much a crisis of faith as a crisis of the language of faith**: 'it is a problem of mutual communication, and the gaps widen between the world of every day and the churchy world'.[56] The situation of the Church in Hong Kong is of course very different from that in Ireland, but it is equally important in both places to use a language of faith that the youth understands, and to open their inner worlds in the process of converting their hearts with a listening attitude. A Sydney study shows that the remoteness of religion classes from the students' lives is the main reason why Grade 12

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[54] *Ibid*., pp.169, 171.

[55] *Ibid*., pp.170-171.

[56] Gallagher, M. P. (1990) *Struggles of Faith*, Dublin: Columba Press, p.46, quoted in Gallagher, J. (1996) 'The Catholic School and Religious Education: Meeting a Variety of Needs', in McLaughlin, T. H., O'Keefe S.J., J. & O'Keeffe B. (eds.) *The Contemporary Catholic School: Context, Identity and Diversity*. London: Falmer Press, p.294.

students (graduating class) in Catholic schools perceive religion classes as boring. Instead, retreats and special masses that touch their lives better meet their needs.[57]

From the above reflection, we can conclude that the RME curriculum must give teachers space to listening to students' life experience, and to respond to their experience in a language of faith that they understand. Teachers should have a listening heart, so that even students whose behaviour is incompatible with gospel values would feel that though their teachers may not agree to some of their behaviour, they are still accepted and cared by their teachers as human beings. These questions clearly have not been touched in traditional curriculum documents. Nevertheless, perfect curriculum documents and properly trained teachers do not guarantee effectiveness in RME, unless the way teachers treat students reflect how Jesus taught us. It is like a chef with excellent cooking skills and ingredients, but without a correct attitude towards food and customers, the tabled dishes will not be delicacies.

The moral culture of the school plays a very significant part in determining whether teachers can teach and whether students can experience faith and morality in the aforementioned ways that reflect how Jesus taught. If teachers and school administrators do not value and practise among themselves what is desired in the classroom (such as a listening heart, empathy, sharing of needs and experiences, and a readiness to hallow each other), there is no reason why this will happen between teachers and students. Teachers and administrators have a great impact on the school's moral culture, which should be included in professional development programmes of this RME curriculum.

2.4 A curriculum that suits the needs of students from diverse backgrounds

Hong Kong has a large number of Catholic schools and kindergartens, and very often there is great diversity in the RME-related background of students across the schools or within one school. When permitted by resources available, parts of this curriculum should be implemented with the following two background diversity factors (within a class or school) taken into account:
- Morally disadvantaged students
- Catholic students

2.4.1 Morally disadvantaged students

The Church has a mission of the preferential love for the poor. In education, evidence shows that students from poor families experience less satisfaction in life and more frequently demonstrate high-risk behaviours. The Cultural, Sports and Social Development Committee of the Shatin District Board surveyed 1,233 S.1-S.3 students of 48 secondary students in Shatin in 2004, and then carried out 5 focus interviews and 20 in-depth interviews. Results show that satisfaction with family life correlates most strongly with the respondent's participation in high-risk behaviour items (self-mutilations, campus bullying, gang fights, gambling, shoplifting, consuming illegal substance). Those who describe their family as 'well-off' have a higher sense of satisfaction about life, are engaged less frequently in high-risk behaviour, possess a stronger self-esteem and confidence to face and solve problems, and have a better support network. The survey also discovers that the more respondents describe their family as 'poor', the lower is their satisfaction about life and the greater is their involvement in high-risk behaviour. These students are generally older than their classmates, have not resided in Hong Kong for seven years, and the indicators of their parents' socio-economic status (like educational level and work situation) are often lower.[58] Another study shows that stu-

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[57] Flynn, M. & Mok, M. (2002) *Catholic Schools 2000: A Longitudinal Study of Year 12 Students in Catholic Schools 1972-1982-1990-1998*, Sydney: Catholic Education Commission NSW.

[58] *Ming Pao*, 18 Dec 2004.

dents whose family receives Comprehensive Social Assistance have lower self-esteem and resistance against adversity than those not receiving such government assistance.[59]

First and foremost the Church offers its educational service to "the poor or those who are deprived of family help and affection or those who are far from the faith".[60] How can we extend preferential love for this group of disadvantaged students through the RME curriculum? Fr. T. Oldenski of Dayton University identified the following as essential elements in the education of the financially poor and socially marginalized students who demonstrate high-risk behaviours:

- Students feel solidarity and being loved in school
- This kind of education bring a sense of hope to the students towards themselves and their immediate world: for some this means being able to get a graduation diploma and then a job, for others this means determination to change parts of their real lives, or even to change the similar environments faced by others like them.
- Students change the way they look at themselves and their worlds

Oldenski describes this educational model as an integration of 'liberation theology and critical pedagogy', and outlines the three procedures in this model:

1. Awaken students of the need to change parts of their worlds that are wasting them away;
2. Students suggest solutions to improve their worlds; and
3. Students implement these solutions.[61]

In schools or classes with a large number of morally disadvantaged students, RME teachers can

- Foster solidarity by listening to and sharing experiences, having prayers and liturgy;
- Show care through teacher-student and student-student interactions;
- Change their negative outlook about self and the world and cultivate hope among them, through the experiences of Jesus, the saints, the teachers themselves and others and through unceasing encouragement;
- Reduce the religious and moral knowledge elements to release space allowing teachers to listen more about the inner world of students;
- Strengthen the affective and determination elements in order to cultivate the desired moral thinking skills and attitudes; and
- Adjust the ways parent participate in this curriculum as outlined in Section 3.1.

These disadvantaged students may not be interested in curricular matters that lie outside their little world: "Our problems are troublesome enough, who would bother the problems encountered by these people whose nationalities and times are different from ours!" We should help these students realize that problems come across by others in a different land, time or ethnic group may be similar to those of their own. While others have their hopes rekindled and their lives changed, so can they!

2.4.2 Faith formation of Catholic students

The Diocesan Synod observes that some Catholic students in Catholic schools are more reserved and introvert, and attend activities in a perfunctory manner, thus without true participation. Those are usually students who were baptized at a much younger age. For lack of faith formation at home, their faith does not have a firm foundation. They labour under the impression of being compelled to

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[59]Results from a survey among 363 children who received Comprehensive Social Assistance and 426 who did not, conducted by the Kong Kong Boys and Girls Association during Jun-Aug 2004. (*Appledaily*, 8 Oct 2004)

[60]The Sacred Congregation for Catholic Education (1977) *The Catholic School*. Sec. 58.

[61] Oldenski, T. (1997) *Liberation Theology and Critical Pedagogy in Today's Catholic Schools: Social Justice in Action*. New York: Garland.

join faith formation activities.[62] Before the 1997 handover, a Diocesan organisation's survey among young Catholics shows that the participation rate of Sunday mass was only around 25%. In an attempt to profile the distinctive identify of pupils attending Catholic secondary schools within the state maintained sector, British religious education scholar L. J. Francis has studied the attitudes towards attending Sunday mass and the moral-religious values of 33,982 students aged between 13 and 15 in England and Wales Catholic schools. He categorized students into four groups: 1) Catholics who attend mass every Sunday; 2) Catholics who attend Sunday mass occasionally but not weekly; 3) Catholics who never attend Sunday mass; 4) non-Catholics. The students' degrees of agreement to various moral and religious values [63] are compared with students from non-denominational schools. Results show that **Catholic students who never attend Sunday mass, not the non-Catholic students, hold moral and religious values furthest away from the Church's position, even further than that is held by students from non-denominational schools.**[64]

According to a study of effectiveness of American Catholic schools across a 25-year period, two of the three major factors influencing values development among students in these schools are students' religious practice and their sense of personal religiousness (the third factor is the involvement of parents with their children).[65] Another decade-long study that annually involved 16,000 American senior secondary students shows that the greater importance Catholic students place on their religious faith, the more they oppose pre-marital cohabitation, support monogamy in marriage, take part in voluntary community work, contribute to society in various ways, resist self-centredness and the less they use marijuana and other drugs.[66]

The above research shows that **the faith formation of Catholic students correlates highly to their moral values.** 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.

2.5 Religious education, moral education and Chinese culture

2.5.1 Content and direction of the curriculum and Chinese culture

The Diocesan Synod observes that even after the return of Hong Kong to the motherland, many schools have not given due attention to the invaluable elements in Chinese culture, nor have they

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[62]Catholic Diocese of Hong Kong (2002) *Catholic Diocese of Hong Kong Diocesan Synod Documents*, p.214 (sec. 1.4).

[63] Statements on moral values included 'Abortion is wrong', 'There is too much violence on television', 'It is wrong to have sexual intercourse outside marriage', 'It is wrong to become drunk', 'Divorce is wrong', 'It is wrong to smoke cigarettes', 'Pornography is too readily available', 'It is wrong to use heroin' and It is wrong to have sexual intercourse under the legal age'. Statements on religious values included 'I believe in God', 'I believe Jesus really rose from the dead', 'I believe in life after death', 'I believe Jesus Christ is the Son of God', 'The Church seems irrelevant to life today' (reverse coded), 'I want my children baptized in church', 'I want to get married in church', 'Church is boring' (reverse coded) and 'Ministers and priests do a good job'.

[64] Francis, L. J. (2002) 'Catholic Schools and Catholic Values? A Study of Moral and Religious Values Among 13-15 Year Old Pupils Attending Non-denominational and Catholic Schools in England and Wales', *International Journal of Education and Religion*, Vol.3(1), 69-84.

[65] Convey, J. J. (1992) *Catholic Schools Make a Difference: Twenty-five Years of Research*. Washington, D.C.: National Catholic Educational Association, p.81.

[66] National Catholic Educational Association (1990) *The Heart of the Matter: Effects of Catholic high Schools on Student Values, Beliefs and Behaviors.* Washington, D.C.: NCEA.

guided school children to appreciate and identify themselves with where their 'roots' lie.[67] Therefore the Synod suggests that in the RME curriculum, **when dealing with the values promoted by the Catholic Church, there should be a greater contrasting exposure to traditional Chinese concepts**, so as to create links with the Chinese cultural root of the people of Hong Kong.[68] Many traditional Chinese concepts reflect values in the Catholic faith, and these values should be reflected in our curriculum. In areas where the Catholic faith can remedy insufficiencies in our traditional values, our curriculum should help us advance these cultural values with the help of values of the Catholic faith.

Similar to the Confucian belief of 'fixing one's personal life, regulation of one's family, well-governance of one's state, and peace throughout the world', Christians believe the fulfillment of one's moral responsibilities towards oneself and one's family is a prerequisite of the fulfillment of one's civic and moral responsibilities towards society, nation and the world.[69] **The design of RME curriculum for young people from 3 to 18 years old should reflect this moral development continuum**.

Both the Bible and Confucian beliefs hold 'love in the form of charity' as the greatest commandment and virtue. There is a difference between the biblical and Confucian interpretations. Love portrayed in the Bible is expressed directly from God, and through this love humans are granted a divine or supernatural life. Charity in the Confucian tradition is expressed from Heaven (or God) through changes in nature. Through such changes humans are granted mortal life, and the role is God is more passive.[70] Both Confucianism and Christianity agree to the inherent goodness of human nature and existence of sin, but Confucianism understands that this goodness rests in the hearts of people, and when one's temperament generates limitations and conceals one's character of righteousness, sin appears. Christians, however, believe in a more interactive relationship between God and humans on the issue of inherent goodness in humankind and sin: the inherent goodness of humankind is part of God's creation, and when people in their own freewill act against the Truth, their relationships with God, with others and with nature will break down, and sin will appear.[71] Because of this, human beings need to act with love and charity to respond to God's love (acts of charity do not lead to transformation of the human flesh into God), and they need God incarnated into human flesh to reconcile the relationships severed by sin. The implication of these differences and similarities on this curriculum is that while Catholic schools promote love and charity like other schools, they should emphasize the role of God in the whole salvation process which is rooted in His love, especially to invite students to follow the love of Jesus as their model, to understand Catholicism as a faith that involves direct interactions between God and humankind, and to respond to this invitation with a determination to leave the path of sin. In other words, **we aim not only at teaching students to become 'good people', but also to guide them to meet the source of 'good', God**, and if they are willing, to help them accept this God as their saviour. Very often it takes many years before this kind of 'guidance' bears fruits: a survey shows that more than 50% of catechumen in parishes have studied in Catholic schools.[72]

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[67]Catholic Diocese of Hong Kong (2002) *Catholic Diocese of Hong Kong Diocesan Synod Documents*, p.212 (sec. 1.3).
[68]*Ibid.*, p.223 (sec. 3.2.3).
[69] "Let everyone consider it his sacred obligation to esteem and observe social necessities as belonging to the primary duties of modern man. For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world. But this development cannot occur unless individual men and their associations cultivate in themselves the moral and social virtues, and promote them in society" Second Vatican Council (1965) *Pastoral Constitution on the Church in the Modern World: Gaudium Et Spes*, Section 30.
[70]羅光〔1976〕「聖經的愛與儒家的仁」,《神學論集》,第二十七期〔三月〕,7-15 頁。
[71] 張德麟〔1994〕《儒家人觀與基督教人觀之比較研究》;台北:橄欖基金會。
[72] 香港天主教教友總會,香港教區教理中心(1995)《慕道之旅:「慕道者牧民資料調查」報告》,14 頁。

While the Church's teachings reflect the Confucian loyalty from ministers to monarchs and the filial piety from sons to fathers, they also set limits to the obedience to authorities. The Church teaches that the respect from children (whether minors or adults) for parents, "is required by God's commandment", and holds that believers "must cultivate a generous and loyal spirit of patriotism" and "must be aware of their own specific vocation within the political community", and that citizens "should regard those in authority as representatives of God". Nevertheless, the Church also teaches that patriotism should not be "narrow-minded", and the "loyal collaboration of citizens includes the right, and at times the duty, to voice their just criticisms of that which seems harmful to the dignity of persons and to the good of the community".[73] These principles that **balance the loyalty toward's one country and critical thinking towards its policies** should become a direction for the civic education elements in this curriculum.

Traditional Chinese thinking deeply influences the development of Chinese culture. Though Hong Kong is the most internationalised city in the nation, most students in our Catholic schools have come across Buddhism, Taoism and other folk religions from their families, neighbourhood and relatives since a very young age. Due to Hong Kong's specific history and the influence of the modern media, our students also have the opportunity to come into contact with Christianity, Hinduism, Sikhism, Islam and even new age religions. Catholic schools are places for "a lively dialogue between young people of different religions and social backgrounds"[74] **What is the relationship between the Catholic religious knowledge and values learnt by our students and their experiences of religions from their environments? How does Catholicism regard the many other faiths that lead people towards good?** These are questions which students want to seek answers from this curriculum.

2.5.2 Implementing the curriculum and Chinese culture

Roger H M Cheng, an academic from CUHK's Faculty of Education, identifies three sources of moral education in Hong Kong: 'parents and family', religious organizations sponsoring schools, and civic organizations (like the ICAC), respectively representing Confucian, Christian and liberal values. His interview respondents ranked their 'parents and family' as the most influential source of moral education, while religious organizations and civic organizations were placed second and third respectively.[75] Many traditional Chinese values such as diligence, steadfastness, self-reliance and being happy in doing good are passed on from generation to generation through the lived examples of parents. **Catholic schools should strategically integrate parental influence on students' moral development into their implementation of the moral education curriculum in order to maximize the latter's effectiveness.**

Quoting Iyengar & Lepper's (1999) cross-cultural studies, HKU psychology professor S. F. Lam points out that in the educational process of internalizing values, students of Asian descent internalize demands from family and groups that they belong to more readily Caucasian students, because Asians give a higher priority to interpersonal harmony and a sense of belonging to groups than Western Caucasians (this cultural difference is a question of 'more or less', not 'yes or no'.) Applying this research finding to the classroom context of Chinese societies, Lam observes that "if a certain teacher treats us well, we will like her and her lessons, and will pay greater efforts in her subject. Maybe at the beginning, we are not particularly interested in the subject she teachers, but

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[73]Libreria Editrice Vaticana (1993) Catechism of the Catholic Church, Sec. 2214 & 2238. Second Vatican Council (1965) *Pastoral Constitution on the Church in the Modern World: Gaudium Et Spes*, Sec. 75.

[74]Congregation for Catholic Education (1997) *The Catholic School on the Threshold of the Third Millennium*, Sec. 11.

[75] Cheng, R. H. M. (2004) 'Moral education in Hong Kong: Confucian-parental, Christian-religious and liberal-civic influences', *Journal of Moral Education, 33*(4), 533-551.

because of her, we will work harder in that subject."[76] This observation is of particular importance to religion teachers whose Chinese students are mostly non-Christians. **The caring and loving attitude of RME teachers towards their students is more important than the contents and sophisticated teaching skills in the influence of students' internalization of values**. How teachers teach gospel values through their deeds is more important than their words, as Pope Paul VI said, "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses".[77]

In traditional Chinese thought, the mere possession of moral knowledge is inadequate, because the practice of moral behaviour is the important part. Christians also believe that faith without action is dead.[78] In our moral education curriculum, knowledge and behaviour have to be connected, often through the control of emotions and will power.

2.6 Collaborative relationship among schools, parishes and Diocesan organizations

The existing collaborative relationship between Catholic schools and parishes in the provision of religious education is irregular. In some situations, the collaboration is confined to the borrowing of premises, or the invitation of priests to celebrate mass. Opportunities are lacking for 'interactions' between both parties and there is not much contact between the pastoral staff of the parish and the students. Moreover, an existing 'structural problem' in religious education necessitates a closer cooperation among schools, parishes and the Diocesan Catechetical Commission to improve the situation.

At the moment, some Catholic students receive religious education from both the Catholic schools they attend and the Sunday school, First Communion or Confirmation classes offered by their parish. This leads to the overlapping of some educational experience due to the lack of coordination. On the other hand, some Catholic students who study in non-Catholic schools do not attend any parish religious education courses or any religious activity. There seems to be a problem related to resources allocation and effectiveness. In many North American dioceses, the Parish Religious Education Program (PREP) is only for Catholic students studying in non-Catholic schools, and PREP is a condensed version of the School Religious Education Program. First communion and confirmation classes are offered by some parishes outside PREP for students studying in any type of school to attend. Regarding this problem, the Catholic Education Office, Diocesan Catechetical Commission, schools and parishes need to collaborate closely to improve the current situation. The orientation of this RME curriculum in the context of religious education provision for Catholic stu-

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[76] Iyengar & Lepper invited students from two primary schools in San Francisco, 50% of Asian descent and 50% Caucasian, to take part in a word game. They divided the students into three groups. In the first group students could freely choose the type of word game they want to play and pick their favourite colour crayons to write the answers. The second group had to follow the research staff's instruction in choosing the type of game and colour crayons. The third group also could not choose themselves, but were told by the research staff that "your mother has chosen this type of game and this colour crayon for you". Results indicate that in the first group, both Asian and Caucasian students enjoyed the game, while in the second group, both Asian and Caucasian students were disinterested, not working hard. In the third group, after realizing their mother wanted them to work on a particular game with a crayon of a particular colour, Caucasian students behaved lazily like the second group, but the Asian students worked hard and enjoyed as their counterparts in the first group. According to S. F. Lam's interpretation, both the choices of the research staff and their mother were not the students' own choice, but researchers were strangers to them, while their mother is their close family member. It was the Asian students' closer bonds to their mother that led to their response which was different from the Caucasian students. Iyengar, S. S. & Lepper, M. R. (1999) Rethinking the value of choice: A cultural perspective on intrinsic motivation. *Journal of Personality and Social Psychology*, *76,* 349-366. 林瑞芳〔2005〕「價值內化和中國傳統文化」，收於霍瑞次、陳城禮編，《中國傳統文化與道德教育》，香港：香港教育學院，19-25 頁。
[77] Paul VI (1975) *Evangelii Nuntiandi (*Apostolic Exhortation), Sec. 41.
[78] James 2:17.

dents 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.

The religious education elements in this curriculum, especially those catering for the needs of Catholic students and those involving learning outside the classroom, need the support of the Diocesan Youth Commission (or the corresponding unit in religious congregations) offered directly or through the pastoral worker in the school. Cooperation between the school and the Diocesan Audio-Visual Centre is indispensable in the implementation of this curriculum. Cooperation with the Diocesan Liturgical Commission is also needed for the design and implementation of religious liturgy in schools according to the spirit of this curriculum.

2.7 Education Reforms

2.7.1 Curriculum reforms

The Curriculum Development Council (CDC) categorizes school subjects into 8 KLAs, among which Religious Studies falls under the Personal, Social and Humanities Education (PSHE) KLA. The CDC believes that KLAs are significant because they link fundamental and connected concepts within major knowledge domains, and provide the platform for reviewing elements of learning.[79] Nevertheless, in different schools there may be different implications of the demarcation of KLA boundaries in curriculum leadership, resources allocation and personnel arrangement. Therefore, there should not be a single mode of policy that put Religious Studies (and Ethics and Moral Education that are based on religious values) in all Catholic schools under the PSHE domain or as an independent KLA. In our opinion, the nature of Religion / Ethics / Moral Education in Catholic schools is different from other PSHE subjects, and the CDC's orientation of this KLA lacks the spiritual considerations in Catholic education.[80] Therefore, no matter whether schools assign Religious Studies /Ethics / Moral Education under the PSHE KLA or as an independent KLA, they should ensure that:

1. The development of the subject called Religious Education / Ethics / Moral Education is a formal curriculum component of the whole-school strategy in implementing the RME curriculum (see Chapter 1, 'Definitions'), the subject's adherence to his strategy is more important than its adherence to the concepts of the PSHE KLA;
2. Whatever is the increase or decrease in the number or lesson time of the other subjects within the PSHE KLA, schools should state the minimum lesson time of the Religious Education / Ethics / Moral Education subject as mentioned in Chapter 5 of this document.

This curriculum goes together with the four key tasks in curriculum reforms: Reading to Learn, Project Learning, Using IT to Learn Interactively and Moral & Civic Education. In the latter area, the CDC lists the five paramount values and attitudes to be cultivated among students: national identity, a positive spirit, perseverance, respect for others and commitment to society and nation.[81] These five items are compatible with Catholic ethics and social teachings, and together with the

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[79] Curriculum Development Council (2001) *Learning to Learn – the Way Forward in Curriculum*, p.22.
[80] The CDC's orientation of this KLA is that it emphasizes the understanding of human beings, and the relationship between humankind and time, space and the environment, and the position of humankind in the cultural and material worlds. The learning experiences provided by the PSHE KLA will help students to maintain a healthy personal development, foster their moral and social values, and enable students to establish meaningful links between what they learn in school and personal, social and environmental issues they come across in daily life. Curriculum Development Council (2002) *Personal, Social and Humanities Education Key Learning Area Curriculum Guide (P1 to S3)*, p. .
[81] Curriculum Development Council (2001) *Learning to Learn – the Way Forward in Curriculum*, p.84.

principle of balancing loyalty to nation and critical thinking mentioned above (Section 2.5), are immersed into various topics in different learning stages of this curriculum (see Appendix 2 for details showing how this curriculum reflects the five paramount values and attitudes in Moral and Civic Education. One should note that RME is not the only channel of promoting civic education in schools. Therefore, RME specialist teachers need to co-ordinate with teachers from other KLAs to promote the education of civic knowledge, skills and values in the school, so that the various components of civic education experienced by students from different subjects and the unofficial curriculum are complementary to each other, without necessary overlapping and contradiction.

To match the three-year new senior secondary (NSS) academic structure, the 'terminal' of this curriculum should as far as possible match the requirements of the NSS 'Ethics and Religious Studies' subject while maintaining characteristics of Catholic education. This Ethics and Religious Studies curriculum consists of two approaches: 'learning about religions' and 'learning from religion'. According to the CDC and the Hong Kong Examinations and Assessment Authority, 'learning about religions' involves developing knowledge and understanding of religious beliefs, teachings, practices and lifestyles, while 'learning from religion' promotes the skills of asking questions and responding to them. 'Ethics and Religious Studies' consists of three parts: ethics, religious traditions (for Catholic schools this is 'Christianity') and 'faith in action'.[82]

Compared with the existing HKCEE Religious Studies curriculum, 'Ethics and Religious Studies' uses ethics and morality as its starting point, Christian perspectives based on the Bible have been deleted from the life issues in the curriculum, and the objective of the values and attitudes component of the whole curriculum is largely limited to the acceptance of multiple values and faiths (such as respect and tolerance, mutual learning and appreciation, respect for life, etc.). **The senior secondary moral education curriculum in Catholic secondary schools cannot solely adopt this type of 'secularized' ethics education; we need to let students know the Catholic perspectives on various life issues.**

In many Catholic secondary schools, senior secondary students will not take the NSS 'Ethics and Religious Studies'. Therefore we need to design a core component of this RME curriculum for both students taking and those not taking the public examination, and delineate an elective component which applies only to those taking the public examination. Since the aims and orientation of the latter component are quite different from the RME curriculum, the curriculum unit documents (see Chapter 8 for exemplar) will not include detailed teaching and learning strategies of the publicly examined electives.

2.7.2 Catering for students' learning differences

Learning abilities of students in the same school and even in the same class vary. In order to cater for high ability students, one third of the units in the secondary RE curriculum in the Parramatta Diocese, NSW Australia, are enrichment units that provide topics that are academically or intellectually challenging to suitable students.[83] In the long run, our curriculum should also develop in this direction, so as to allow students with exceptionally high abilities in religious and moral knowledge and its application to utilize their God-given talents more effectively. (During the consultation exercise, the Task Group received suggested enrichment topics that fall under this category. After some

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[82] Curriculum Development Council and the Hong Kong Examinations and Assessment Authority (2006) *New Senior Secondary Curriculum and Assessment Guide (Secondary 4-6): Ethics and Religious Studies (Provisional Final Draft of Curriculum Part)*, pp.5-6.

[83] Diocese of Parramatta (2002) *'Sharing Our Story' Unit Scope & Sequence K-12*. Diocese of Parramatta, NSW, Australia.

consideration, these topics are now included into the senior secondary learning objectives in Chapter Four, with '挑戰' (meaning 'challenge') as their code.

Apart from learning abilities, students also differ in their learning styles. Some students lay particular emphasis on logical analysis, and they love to learn through principles, diagrams, comparison and debates. Others are strong at observation, intuition and integration, and they love to learn through shapes, analogues and brainstorming. The strengths of some others are planning, organization and sequencing, and they love to learn through flow-charts, sequenced procedures and structured worksheets. The last group is particularly sensitive to emotions, interpersonal relationships and body movements, and is skilled in learning through drama, storytelling, group work and musical rhythm. Very few people belong exclusively to one learning style: most people who emphasize a particular style have some ability to learning through the other three styles. The most effective learning style in the learning of religion and morality in this curriculum varies according to the different unit objectives. **The curriculum unit documents will include suggested learning and teaching activities that match the various unit learning objectives and different learning styles.** This would not only cater for needs of students of different learning styles, but more important, when the style that a student is good at is not suitable to achieve a certain learning objective, the teacher can help the student to change to another style which is not his/her expertise but more suitable for that objective, so to enhance learning effectiveness. For example, one of the learning objectives of a certain unit is to experience the attitude of Jesus towards sinners, students belonging to the 'logical-analysis' type need to learn through elements like observation, intuition and emotions. With more practice, the learning method of students will become more comprehensive, closer to 'whole-brain' learning.

2.7.3 Pressure felt by teachers

Changes in the curriculum and the academic structure have brought much pressure to teachers, and teachers of Religion and Ethics not only have to teach other subjects, but also need to take up religious pastoral work that only Catholic teachers are suitable to carry out, thus bearing much pressure. Besides, the fact that RME often lacks suitable (especially updated) teaching materials, and the neglect of this subject as a result of increased demands on schools in other areas from education reforms, may also be origins of pressure felt by RME teachers. Therefore:

1. The support of teachers is a key task in the implementation of this curriculum. This work includes:
   - At a glace of the curriculum unit documents, teachers can understand clearly concepts relevant to the unit, unit objectives, relevant biblical texts, contents of the Catechism, relevant students' learning experiences during, before and after the learning stage, relationships between the unit and other KLAs, theological background, suggested learning, teaching and assessment strategies, and a list of teaching and learning resources.
   - Provision of relevant teaching resources
   - On-line support for teaching (see Chapter 7 for details)
2. This curriculum is to be implemented step by step, for example, it will not be implemented simultaneously in all the five learning stages (kindergarten, junior primary, senior primary, junior secondary and senior secondary), and it will be introduced over a three-year period in each learning stage.
3. This curriculum emphasizes that RME is not only the responsibility of RME teachers, but of teachers of all subjects.

2.8 Personal developmental characteristics of students

'When I was a child, my speech, feelings, and thinking were all those of a child'.[84] Since this curriculum enters into the inner world of students, each unit needs to be designed and implemented according to their developmental characteristics (physical, socio-emotional, cognitive, moral and spiritual) at each stage of growth. It must be noted that among a class of students belonging to a particular stage of growth, characteristics of the preceding and the next stages may also apply to some of them because the rates of development in various aspects vary among members of the cohort. Since there is great diversity in religious background (they belong to different religions or no religion) and experience (whether they have studied in church schools at the previous stage) among Catholic school students of every stage, we do not list the religious developmental characteristics of the stages in this section, but only outline their spiritual developmental characteristics.

2.8.1 Developmental characteristics of kindergarten students

Physical development: Short attention span (5-10 minutes); needs frequent changes in activities; full of energy; gradually gain control of fine motor skills and total body movements (thus improving self-confidence); begin to develop a sense of rhythm; love playing with building blocks and simple puzzles; improved ability in self-care.

Socio-emotional development: Strongly influenced by parents and teachers; strongly need encouragement from others and to be valued; need to prove their own competence in some matters; routines bring them a sense of security; use sense organs to explore surroundings; being to share with friends; love group activities; like to imitate behaviour of respected adults and peers who have authority; dislike being compared with other children; feel proud to accomplish tasks they have begun themselves.

Cognitive development: Verbal communication changed from monologue to conversation; need to see, hear and touch things and diagrams related to the lesson topic; learn through participation, experience and modeling; believe that inanimate objects have human personality and feelings; have a strong desire to learn; begin to feel the mystery of life; communicate with longer sentences or even talk non-stop; though limited in verbal expression ability, can use symbols and diagrams to communicate; begin to distinguish between fantasy and reality; with improved listening skills can remember and carry out instructions; love to listen to stories and then retell in their own words; cannot consider all factors when making judgement but instead focus on one area.

Moral development: Most belong to what Lawrence Kohlberg describes as the 'Pre-conventional Level', their moral judgement depending on the avoidance of punishment and the gain of personal reward; deeply influenced by concepts of 'good and bad' and 'right and wrong' as taught in their family.[85]

Spiritual development: Want to know whom parents or teachers trust to bless or protect themselves; usually have no doubt and quickly accept beliefs and spiritual values taught by parents and teachers (especially through stories, games and musical activities).

2.8.2 Developmental characteristics of junior primary students

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[84] 1 Cor 13:11.

[85] Kohlberg divides human moral development into three levels, and subdivides each level into two stages. Those at the Pre-conventional Level have a psychological characteristic of putting great importance on personal wants and desires: those in Stage 1 have a 'punishment and obedience' orientation, and those in Stage 2 a 'mutual benefit' orientation. A psychological characteristic of those at the Conventional Level is abiding to rules, like to behave in ways that will earn praise from others, and seeking approval from others: those in Stage 3 belong to the 'harmonious relationships' orientation, and those in Stage 4 the 'law and order' orientation. The psychological characteristic of the Post-conventional level is the emphasis on the principles behind rules and norms, and opposition to the invariable application of rules: those in Stage 5 belong to the 'social contract' orientation, and those in Stage 6 'principle' orientation. Kohlberg, L. (1981) *The Philosophy of Moral Development : Moral Stages And The Idea Of Justice*. San Francisco: Harper & Row.

Physical development: Easily get tired when first attending whole day schooling; attention span is short relative to length of each period; very active; can follow procedures and rules; good control of major and fine motor skills.

Socio-emotional development: Self-centred; begin to have the ability to discuss with group members (instead of unidirectional communication); difficult to accept decisions made by a group which holds views different from own views; need help from adults to develop interpersonal relationships; learn good and bad examples set by adults quickly; full of curiosity and zeal; can express their inner world through pictures; love to work and play with classmates of the same sex; can accept tasks assigned according to their ability (P.3 students can take up some planning tasks); increasingly know how to share; begin to appreciate friendship.

Cognitive development: Can think about concrete objects or experience logically; learn best through doing and experiencing; have difficulty in reversing their thought processes to give reasons that may have led up to a conclusion; good at memorizing music and rhythm; may not be able to look at things from perspectives of others; occasionally may set goals that are too high (and leading to disappointment); (at P.3) can boost self-confidence through project learning; rather creative; like to play all kinds of games; curious about life, nature and people around them; begin to master reading skills and can enjoy reading.

Moral development: Most still belong to Kohlberg's Pre-conventional Level, with making deals and compromises as the foundation; start to emphasize fair treatment of themselves in comparison with friends.

Spiritual development: Being to appreciate the joy felt in helping others; willing to follow persons/gods respected by parents or teachers, and receive the former's protection; most still do not doubt the beliefs and spiritual values taught by parents and teachers.

2.8.3 Developmental characteristics of senior primary students

Physical development: Progress in sports skills; begin to notice differences between the male and female bodies; may even regard own body as an embarrassing topic because of great diversity in physical development of the bodies among peers; begin transitional stage to develop secondary sexual characteristics in P.6, can be fully energetic for one moment and feel extremely tired afterwards.

Socio-emotional development: Enjoy group cooperation; give importance to peer approval more than erecting one's own style; self-esteem begins to be influenced by peers; like to 'follow the crowd'; begin to be influenced by the pop adolescent culture, media and advertisements; reduce their reliance on adults but still need their guidance and approval; desire to choose their own partners in play or work; need adults to help cultivate the virtues of humility and care for others; begin to develop deep friendship; communicate with friends through electronic media; may smile when unsure how to handle feelings of the opposite sex (need assistance to show how to express such feelings); refuse to take risks for fear of being ridiculed; prefer discussing in small groups to answering questions in the large group; have aspirations and begin to ask questions about themselves and life, and begin to notice problems in the family and their surroundings; boys like to play with boys and experience less problems than when playing with girls; girls tend to form small circles that put forward demands or even reject 'newcomers' who want to join (teachers should be alert which girls are rejected and encourage acceptance); begin to care about fashion; dislike being criticized by parents in front of friends; need to care for their own family or friends to build a sense of belonging; like to dig up stories about their own family or groups to search of their own identity.

Cognitive development: Enjoy intellectual challenges; develop abstract thinking but this is still based on concrete facts or objects; attention span lengthened to at least 20 minutes; have the concept of time; curious and desirous about knowledge and stimulations from the environment; love to collect things and categorize them; have the ability to question and experiment; growth in logical thinking and can make moral judgement; tend to see details rather than themes; can deduct and make conclusions after observing people and events; seek explanations to phenomena; can understand complicated game rules; can understand the double meaning in language.

Moral development: Many students still belong to Kohlberg's Pre-conventional Level, but some have entered Stage 3 of the Conventional Level, which means their moral thinking is founded on meeting the expectations of family members and friends, playing their roles well and construct a positive image; may quarrel with or resist others because of a strong awareness of 'fairness'; many students can use motivation as a reference point to judge the whether a behaviour is right or wrong.

Spiritual development: Begin to ask parents or teachers to explain the grounds behind their beliefs or spiritual values; begin to reject the logic of 'What the Church says must be right'; yet still deeply influenced by their parents' spiritual values.

2.8.4 Developmental characteristics of junior secondary students

Physical development: Reach puberty; height increases quickly; physique becomes stronger; secondary sexual characteristics and acne appear.

Socio-emotional development: Anxious about their own facial and body appearance (which affects their self image); may suppress inappropriate sexual thoughts and behaviour when facing changes in the body; want to get rid of influence from family; under strong peer influence; seek autonomy but also go after trends in the pop culture and advertisements and sub-cultures; attracted by activities that provoke sensual excitement, and label things that are not sensually exciting and irrelevant to life as 'boring'; love or even are addicted to on-line activities; rebellious; may be very busy in social life (need to set priorities); show fluctuations in emotions and behaviour (a student can be highly responsible at one moment, and behave oppositely shortly afterwards); sensitive to hypocritical acts of adults, but still need support from significant adults when facing difficulties or uncertainties; seek models from the pop culture, the field of sports or even the campus; develop leadership skills; need to handle peer conflicts; attach importance to a sense of belonging to group(s); friendship is founded on trust and loyalty; some students begin to have dates.

Cognitive development: Can collect information from various means (especially through IT); can think outside their own experience; may set high demands on themselves; begin to possess the ability to think abstractly and critically; with newly learnt skills, students of the same age have increasingly diverse abilities; can set their own short term objectives; understand the pros and cons of controversial issues and think from different angles; often compare their own academic ability with peers; improved ability of self reflection.

Moral development: Most students are still at Stage 3 of Kohlberg's Conventional level, a minority have gone up to Stage 4, which means they adopt the protection of the common good, harmonious relationship and abiding law and rules as their yardstick; give high importance to motivation as the basis of judging right or wrong behaviour.

Spiritual development: Because of increased interest in sensually exciting things, accept the contact or expression of spiritual values through music, dance and electronic images, and feel bored about the feeding of religious values and knowledge that lack a sensual experience. As a result of above, they may also be attracted to some supernatural forces. Christian adolescents with a lot of non-Christian friends may feel what they believed in the past divorced from the real world.

2.8.5 Developmental characteristics of senior secondary students

Physical development: increasingly steady development of height, physique and secondary sexual characteristics (boys slower than girls); energetic but incline to need more sleep or wake up later; full development of co-ordination abilities between different parts of the body; begin to face health problems of adults (such as obesity, headaches and pressure-related syndromes); pay attention or sensitive to skin problems; aware of their own security and understand the consequence of risky behaviour.

Socio-emotional development: have a deeper understanding of self; need space to plan the future (studies or career); can be models for junior schoolmates; willing to take part in service work; can understand various job-related issues; have to get along with classmates who face various sorts of problems (such as drug abuse, divorced parents, pre-marital sex, suicidal tendency); more mature

skills in co-operation with classmates; still influenced by peers, but more independent than during the junior secondary years; dating is common (a minority have already had sexual experience); some begin to explore the human values; improved ability to adapt to the environment; possess creativity and problem-solving skills when facing difficulties; begin know how to make money; very reliant on the internet in their communication with others; become clear about what kind of people they would choose as friends; some students are idealists (willing to contribute to the world with their own abilities).

Cognitive development: utilize high-order thinking skills to comprehend abstract concepts, learning how to learn by themselves; understand various issues in government policies; begin to participate in district affairs (such as environmental protection); understand their own strengths and weaknesses.

Moral development: Many students still remain at Stage 3 of Kohlberg's Conventional Level, more at Stage 4, with very few students reaching Stage 5 of the Post-Conventional Level; while the latter students respect the law and social contract for the sake of the common good, they also believe in the respect for personal rights and some universal values, without which 'civil disobedience' is justified; clearer than before about their own value system; begin to a 'social conscience' and to be influenced by idealism.

Spiritual development: With an increasing understanding of society and the world, imperfections in real life make them critical against God's will and religious dogma. At the same time, if one can overcome a challenge or accomplish a life experience with peers who share one's own values, the spiritual force generated in the common experience and peer support will generate a vitality that can make life more beautiful.

Though the above developmental characteristics are related to the overall design of this curriculum, they have a greater influence over the pedagogy and the design of the unit documents (see Chapter 8 and curriculum unit documents to be completed in future).

Chapter Three   Aims, framework and principles of Religious and Moral Education curriculum

3.1 Curricular aims
The Diocesan Synod's expectations on the RME curriculum of Catholic schools in Hong Kong can be summarized into the following eight points: [86]

1. Guide students to adopt Christ and his perfect personality as their own model, i.e. using imitation of Christ's spirit of love and service and an infinite motivation in their search for perfection;
2. Help students build a positive outlook on life replete with true love;
3. Experiences in daily life should often be quoted to stimulate students to brood over problems concerning the value of life, find their own directions in life and foster sound concepts of value.
4. Form students to study social issues on the basis of ethical principles and Christian love;
5. Help students to cherish human dignity and basic rights, values such as honesty, fairness, justice, integrity, self-sacrifice and altruism, filial piety, respect for life, diligence, frugality, harmony, peace and tolerance;
6. Help students to appreciate the needs of underprivileged groups and foster their eagerness to serve people in need;
7. Strengthen students' sense of environmental and civic responsibility, and make them cherish the bond of brotherhood that makes all men one;
8. Allow students to realize the constant linkage between faith and life through lively and varied forms of prayer experiences, liturgy and activities.

According to the above recommendations of the Diocesan Synod, the ultimate aim of this curriculum (and the mission of the whole educational enterprise of the Diocese[87]) is mainly about moral and spiritual values and not religious values. Of course, the moral and spiritual values that we teach our students consist of religious values, but the emphasis here is that the religious elements of this curriculum (such as points 1 and 8 above) form the compass leading to the aim of the curriculum's moral education, and some pure religious knowledge and values taught in catechumen classes or Sunday schools are not the core of this curriculum. Therefore, the orientation of the religious elements in this curriculum is a kind of religious education that consists of both academic and spiritual elements and that is suitable for Catholic and non-Catholic students. It is not the kind of 'catechetical education' in which students' acceptance of Christian faith is assumed.

In many Catholic schools in western countries, 'religious education' and 'catechetical education' are synonyms. Most students in these schools are Catholics and religious education in the school replaces the function of Sunday school. Alternatively, in countries where the Church still exists in the form of missions, where the academic demands from the education system on religious education are not high, though most students in Catholic schools are non-Catholics, the catechetical mode of religious education is still accepted by parents and students. Hong Kong has been a missionary territory before, even after its elevation to diocesan status, religious education ('Biblical Knowledge') in many schools was still essentially catechetical education, and some existing religion teachers received this type of religious education back in those days. For Catholic students, catechetical education truthfully reflects the truths in our faith and is the best kind of religious education. **However, after taking into account the current social and cultural contexts of Hong Kong and China, the contents of catechetical education are not the most suitable for students of today's Catholic schools, most of whom are non-Catholics.** A non-catechetical type of religious education may eventually prompt non-Catholic students to follow Christ in their lives, or to feel the link between faith and life, or even to receive baptism, but the curricular design does not

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[86] Catholic Diocese of Hong Kong (2002) *Catholic Diocese of Hong Kong Diocesan Synod Documents*, pp.169-170, 173 (sec. 3.2.3 & 3.3.2).
[87] *Ibid.*, p.166 (sec. 2.2).

assume the students' acceptance of Jesus as their Lord in their hearts. The practical implication of this orientation is that when various reasons (the commonest one is time) force teachers to choose between (a) the effectiveness of moral and spiritual education taught to a largely non-Catholic student population, and (b) the teaching of pure religious knowledge, skills and values, they should go for the former instead of the latter.

Nevertheless, some elements of catechetical education still have their roles to play in this curriculum. Pedagogically, the reflection of personal experience and the sharing of faith emphasized in modern catechetical education still have their place in the school curriculum. Furthermore, as mentioned above, since Catholic schools have a special mission towards the faith formation of Catholic students, the contents of catechetical education still have their place in the enrichment units of this curriculum designed for Catholic students. This curriculum also aims at deepening Catholic students' understanding of the knowledge of the *Catechism of the Catholic Church*, their identification of its values, and the mastering of relevant methods and skills.[88] After consolidating this point with the eight expectations from the Diocesan Synod and the principles stated in Chapter Two, **the core component[89] of this curriculum aims at** forming students who can/are:

In values and attitudes
A1. Experience the value of human beings (including self) through the salvation history of their own and the world, and make moral decisions responsibly to respond to the God's call to love.
A2. Appreciate Jesus Christ and His perfect personality, imitate His spirit of love and service, and care for the needs of underprivileged groups.
A3. Full of love, respect human dignity and uphold spiritual and moral values embedded in the Ten Commandments.
A4. Embrace healthy values and a positive outlook on life, even when they are under some negative influence from the pop culture.
A5. Aware of the need of environmental protection and have a sense of civic responsibility.
A6. Respect and appreciate the Catholic faith and the truth, good and beauty in other religions.
In knowledge
A7. Understand the knowledge required to cultivate the above values and attitudes, including the Bible, liturgy, catechism and relevant contexts, and develop coherence in knowledge, affection, determination and behaviour.
A8. Understand the relationships between Chinese culture and the above values and attitudes.
In skills
A9. Competent in expressing the above values and attitudes and in putting them into practice.
A10. From experiences in life, reflect and analyze questions related to morals and the value of life.
A11. Study social issues and make judgements from the perspectives of ethics and Christian love.
A12. Experience the relationship between faith and life through prayer, liturgy and religious art.

The non-core components of this curriculum that cater for the needs of Catholic students aim at forming them to (be):
In values and attitudes
C1. Aware of how faith can help them seek answers to questions about life
C2. Build a personal relationship with Jesus and let him guide them in their lives
C3. Agree to values in the *Catechism of the Catholic Church*

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[88] Examples include bible study, faith analysis, reflection, prayer, participation in liturgy and sacraments.
[89] As separated from the enrichment components to meet specific needs of the morally disadvantaged students, Catholic students and those taking the 'Ethics and Religious' as an examination subject.

C4. Cultivate the habit of reading the Bible, praying and reflecting regularly and have a sense of belonging to the Church community

<u>In knowledge</u>

C5. Have a deeper understanding of the Bible and the *Catechism*

C6. Understanding the meaning of the mass, major liturgies and the sacraments

C7. Understand their roles as members of the Church

<u>In skills</u>

C8. Master ways of Bible study/reading

C9. Master major methods of prayer and reflection of life

C10. Master the approaches of sharing their faith with others

3.2 Conceptual framework of pedagogical approach

3.2.1 The Emmaus Story – 'Shared Christian Praxis' approach

The Emmaus story in the Gospel of Luke (Luke 24: 13-35) contains core elements of a religious education model used by many dioceses. For example, religious education curricula of the Sydney Archdiocese and the Parramatta Diocese of Australia both adopt this account as the biblical foundation of their pedagogies, which respectively are 'The Emmaus Story' and the 'Shared Christian Praxis' proposed by Catholic religious education scholar T. H. Groome.[90] We integrate the concepts of these two similar models[91] in the following table, taking into account the reality of our largely non-Christian student population:

Elements in the integrated model	The Emmaus Story	Example in daily life	RME Class	
			Secondary class teaching exemplar Theme: the Church's service	Remarks
Describing and reflecting life experience	'They were talking to each other about all the things that had happened … Jesus said to them, "What are you talking about to each other, as you walk along?" They stood still, with sad faces.'	A seven-year-old arrives home one afternoon with his clothes torn and his nose bleeding. The mother asks what has happened. "A senior boy hit me, I am the victim." The mother consoles and then ask: "How did this happen? Why did this fight start? Why have there been	The teacher first guides students to know the social conditions in the school's district or HKSAR, then students break into groups to discuss the following: "When I hear news about people who receive social welfare / new immigrants / the homeless (in our district), I think of …" After students report the	Teacher listens to the students' experience in life and their relevant feelings. Teacher can then bring out his/her personal experience, or a relevant experience in history. Alternatively, a guest (possibly parent) shares relevant experiences to

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[90] Groome, T. H. (1991) *Sharing Faith: a Comprehensive Approach to Religious Education and Pastoral Ministry: the way of shared praxis.* New York: HarperCollins.

[91] The four elements in the 'Emmaus Story' model are making sense (of life experience), gaining access (to the Bible and Catholic traditions), celebrating and responding. The five elements in 'Shared Christian Praxis' are 'naming life experience', 'reflection on life experience', 'Christian story and vision', 'integration' (of Story and life experience), and 'response'. Catholic Education Office, Sydney (2003) *Religious Education Curriculum (Years 3-10)*. Sydney: CEO Sydney. Catholic Education Office, Diocese of Parramatta (2002) *Sharing Our Story Core Document*. Parramatta, NSW: CEO Parramatta, pp.62-63.

		so many fights in the last couple of weeks? As the tale unfolds, it appears that the 'victim' is not as innocent as he at first appeared.	reasons behind their response, the teacher introduces data relevant to welfare receivers / new immigrants / the homeless, and then ask students to re-examine their earlier response in the light of this data.	help students to reflect.
Accessing the Christian Story – Scripture, Church tradition and teachings	'Jesus explained to them what was said about himself in all the Scriptures, beginning with the books of Moses and the writings of all the prophets.'	The mother then shares a wider wisdom: what human beings over the generations have been learning about how we should treat each other … about how to respond to conflict.	Using Luke 4:18-19 and other examples from the gospels, the teacher explains to students the earthly mission of Jesus, and introduces the Church's service for those with low income, new immigrants and the homeless.	Teacher guides students to understand relevant biblical texts and Church traditions such as Church teachings, lives of relevant saints and Church history, in order to respond to the students' reflection of their life experience.
Integrating Christian Story and Life Experience	'Then their eyes were opened and they recognized him.' "Wasn't it like a fire burning in us when he talked to us on the road and explained the Scriptures to us?"	The child is invited to make some sense of all of this and apply it to his own situation, to integrate it, to make some of the old wisdom his own.	Students imagine Jesus preaching in the district / Hong Kong. Each group writes a short note to him, asking him how he can help those with low income, new immigrants and the homeless. On behalf of Jesus, each group then write a reply letter, in which Jesus suggests how senior secondary students can assist him to help these people.	What inspiration do the Scripture and the Church's tradition bring to the life experience?
Response	'They got up at once and went back to Jerusalem … the two then explained to them what happened on the road, and how they had recognized the Lord'	Finally, the mother asks: "What are you going to do now?" The child is invited to consider a response that will put his newly-gained wisdom into action. The child responds not because he is instructed to do so, but because he is invited and encouraged.	Teacher guides students to examine the various 'replies' from Jesus. Each student chooses some of the suggested measures that can be implemented in two weeks' time to help the people mentioned above, or others in a similar situation, let peers become more aware of their situations.	This part gives students a chance to make decisions in order to put Christian values into practice. The question raised here is: If this is the implication of the Christian values in my existing context, what is my role? How can I commit myself? [92] Prayers

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[92]This response may be personal or communal, may be about knowledge, feelings or behaviour, and it may or may not involve external expressions. Through a response made through feelings and attitudes, students can understand themselves better. Since not every reflection leads to action, 'response' is not confined to actions of 'entering the social community', although this kind of action can be an appropriate response. 'Response can be writing a prayer, a piece in

			Teacher guides students to write a prayer or design a liturgy related to marginalized groups.	and liturgical celebrations can be included in this part.

The above conceptual framework represented by four core elements is not just a pedagogy, but more of an approach to cultivate religious values and behaviour. Though these four elements appear in every lesson topic of the educational process, they do not necessarily represent a prescribed pedagogical sequence. Very often the lesson proceeds according to the above sequence of the four elements (or with the addition of a focusing activity to begin with before the four elements appear), but occasionally:

- Some elements do not appear in the above sequence or appear more than once in a particular topic
- Some activities in a lesson may consist of more than one element
- The 'cycle period' during which the four elements appear one after another may be as short as one period, or as long as a school term

In other words, the whole approach is very flexible.

3.2.2 Affective and determination elements in the pedagogy

Though the above religious education pedagogical model that integrates the two Emmaus-Story-based models is conceptually very satisfactory, it does not fully address the estrangement between knowledge and behaviour mentioned in Chapter Two. The importance of affective and determination education mentioned in the above discussion of life education is not significant in the 'Shared Christian Praxis' conceptual framework.

Compared with the kind of religious education needed in Chinese societies, religious education in Western societies emphasises reasoning, assumes that rational understanding and reflection lead to response and action. The proportion of moral education in the religious education practised in Hong Kong all these years is greater than that implemented in most curricula in Australia, Britain, United States and Canada. This is because most of our parents have high expectations on the function of moral education in Catholic religious education, apart from the fact that most students are non-Catholics. Therefore, in order to achieve the ultimate aim of moral education in a Chinese society, that is the alignment of knowledge and behaviour, elements of affective and determination education should be introduced. Though the cultivation of affection and determination is not strong in traditional religious education, but there is actually space for introducing these two elements in the aforementioned pedagogical approach based on the Emmaus Story. HKIEd academic S. C. Fok has the following understanding of the 'affective' and 'determination' levels of the four moral education levels:[93]

'Affection' is generally referred as **moral emotions**, personal feelings directly triggered by actions. For example, one feels guilty after making a mistake, feels joyful after doing justice. These emotional responses come from our moral judgement on the situations we face. Moral emotions can be promoted to become **moral sentiments** which are more than emotional response to matters: the response is more stable and generalized. For example, one cannot tolerate not only crimes committed by strangers, but also the same crimes committed by one's own relatives and good friends. To

practise moral education through affection, one's emotions have to be moved. 'Cultivating affection through the environment' means that people's affections are often brought out under certain circumstances, like the set-up and decorations in schools and the implementation of order and discipline can influence students' emotions. Ways of 'cultivating affection through affection' includes: adults setting a good example themselves, members of the school treating others with respect and sincerity, showing love and care to students, commend the sound behaviour of students with an appreciating tone. Gradually, students will be nurtured by teachers and acquire their moral sentiments. 'Cultivating affection through action' means fostering students' moral feelings through activities, like experiencing the meaning of 'giving and taking' through volunteer work, understanding issues from the perspectives of others through role play. In this way, students put themselves into someone else's position and feel their sentiments.

'Determination' means willpower which refers to the process of affirming the moral value of the desired action, actively adjusting one's own movements to trying one's best to achieve one's moral ideals. During this process of internal conflicts within the person, he/she has to control his/her emotions, and overcome non-moral motives by sticking to moral motives. The cultivation of this determination consists of three phases: resolution, confidence and perseverance. To overcome the difficulties associated with translating moral concepts into action, students need to train their will to develop **moral courage**. In order to correct the problem of students lacking courage (or perseverance) to change despite knowing their own fault, teachers should train their will power, showing care and understanding on one hand, and demanding the serious and resolution implementation of the task on the other. Those with the ability to succeed should be demanded to succeed, those who do succeed should be praised, so that they feel happy and have their self esteem and pride boosted after accomplishing the task. An externally driven supervision will develop into self-control, self-improvement and eventually self-discipline.

The *Catechism of the Catholic Church* carries a deep analysis of the relationship between passions, the will and moral behaviour: "In themselves passions are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will … the upright will orders the movements of the senses it appropriates to the good and to beatitude; an evil will succumbs to disordered passions and exacerbates them. Emotions and feelings can be taken up into the virtues or perverted by the vices."[94]

The affective and determination elements of the RME curriculum are not independent from the four elements in the Emmaus Story model. They can be immersed into three of them, with a focus of experiential learning:

'Affection' in 'Describing and reflecting upon life experience':
- The levels of moral emotions and moral sentiments are reflected through their description and reflection of personal experiences.
- The personal or third-party's experience shared by teachers includes a witnessing of moral or spiritual values, and this can nurture the students' moral affections and influence their moral or spiritual sentiments in the long run.
- Life experiences in current affairs and history can prompt students to generate emotions of respect towards heroes and emotions of contempt towards villains.

'Affection' in 'Accessing the Christian Story – Scripture, Church traditions and teachings':
- Figures in Biblical stories and lives of the saints can prompt students to generate emotions of respect towards heroes and emotions of contempt towards villains.

'Affection' in 'Integrating the Christian Story and life experience':

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[94] Libreria Editrice Vaticana (1993) Catechism of the Catholic Church, Sec. 1767-1768.

- Through learning journals, students reflect on their learning process in which they try to integrate Christian values into feelings in their life experience, such as joy (as a result of doubts having been clarified or values held in life affirmed), difficulties (feeling a lack of ability or support to practise Christian values in life), perplexing (feel the gap between Christian values and those held by people they come across in daily life), etc. Through giving feedback to students' reflection, teachers share their thoughts, affirm Christian values practised by students or guide them to practise these values in life situations.

'Affection' and 'Determination' in 'Response':

- Using the 'cultivating affection through action' approach to foster moral affection through activities.
- Through the training of willpower, cultivate among students a moral courage based on resolution, confidence and perseverance so as to help them practise the taught moral values.
- From the perspective of Chinese culture, liturgical activities in the 'response' element as a moral education approach can nurture the human soul deeply and persistently; they are even a kind of education that "moves human hearts"[95]

3.3 Conceptual framework of curriculum contents

The contents of this curriculum can be presented from the angle of 'person-family-nation-world' and that of the Catholic faith. Throughout the student's development from kindergarten to senior secondary, this curriculum reflects the continuum from 'fixing of one's personal life, regulation of one's family (including the nuclear family, the school family and the Church family), compassion for society, care for the nation, to peace throughout the world'. Appendix 3 contains some of the more conceptually structured Catholic religious education curricula in the world, with many adopting the four pillars from the *Catechism of the Catholic Church* as the contents strands: Faith and the Creed, Liturgy and Sacraments, Moral and Christian Life, and Prayer. Though this curriculum does not aim at teaching all contents of the *Catechism* because of its orientation, the religious and moral knowledge and values in this curriculum all originate from the four pillars. Whether the teachers are Catholic or not, whether they privately fully accept the values of the Church, they have to teach the students this curriculum according to the values within the *Catechism*. The conceptual framework of the curriculum contents is as follows:

	Fixing of personal life	Regulation of family	Compassion for society	Care for the nation	Peace throughout the world
Faith & the Creed					
Liturgy & Sacraments					
Moral & Christian Life					
Prayer					

In Chapters 4 and 8 of this document (Learning Objectives at Each Stage and Exemplar of Curriculum Unit Document), reference points of the curriculum's values and attitudes elements in the *Catechism* are listed. This format of reference illicited some opinions during the consultation, such as 'the *Catechism* is not equivalent to the school curriculum', 'catechetical education is not the same as religious education', 'the curriculum should take the human person instead of the *Catechism* as the starting point', etc. Actually, adopting the *Catechism* as the reference point of the curriculum's values and attitudes elements (which is common practice in many dioceses) does not

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[95] 王健敏〔2005〕「中國傳統禮儀文化與道德教育」，收於霍瑞次、陳城禮編，《中國傳統文化與道德教育》，香港：香港教育學院，69-75 頁。

mean the curriculum itself becomes 'catechetical education' or taking the *Catechism* as the curriculum guide (much of the *Catechism*'s contents are not mentioned at all in this curriculum). Furthermore, Section 3.1 of this document already states the position that 'catechetical education' is not suitable for Hong Kong's Catholic schools the majority of students of which are non-Catholics. The *Catechism* serves as a reference to the curriculum document because values in the *Catechism* form the core of religious and moral values in Catholic schools, through this act of referencing, we can demonstrate to the faithful of the Church, whether within or without the field of education, that this curriculum is compatible with values of the *Catechism*. Nevertheless, from the perspective of student learning, the curriculum still takes the human person, especially the student's life and the local culture, as the starting point. Though texts from the *Catechism* appear in the curriculum unit document (to which teachers refer when preparing for lessons), they seldom appear totally unmodified in textbooks or students' notes.

3.4 Summary of curriculum principles (consolidating main points from Chapter One to Section 3.3)

About implementation
1. The implementation of this curriculum depends on the cooperation between partners within and without the school:
    - Partners within school: the subject part of this curriculum is implemented by RME teachers, while the non-subject part by other teachers and the school administrators. Teachers and administrators should create a positive school moral culture which is indispensable to the successful implementation of this curriculum, and this aspect should be included in our professional development programmes.
    - Partners without:
        i. Parents: In various ways (including learning activities such as homework), the curriculum allows parents to take part in the school's RME, and makes use of this channel to encourage parent-child communication, strategically integrating the school's moral education with parental influence on students' moral development.
        ii. Parish and diocesan organisations: Through collaboration, improve certain 'structural problems' related to Catholic students' religious education, support school pastoral workers and school liturgies, and provide updated audio-visual teaching materials.
2. The teachers' caring and loving attitude towards students and its impact on students' internalisation of values, are more important than curriculum content or sophisticated pedagogic skills. It is more important for teachers to teach gospel values through deeds than words.
3. Supporting teachers is a main task in the implementation of this curriculum. This task includes:
    - The production of curriculum unit documents from which teachers can see at a glance the major concepts related to the unit, unit objectives, biblical texts, contents of the *Catechism*, relevant RME learning experience from the preceding to the next learning stage, links between the unit and other KLAs, theological background, suggested teaching and learning strategies, suggested assessment strategies and a teaching and learning resources list.
    - Support of appropriate teaching resources
    - On-line support for the teaching
4. This curriculum is implemented step by step.

About curriculum contents
1. Pedagogical model:

Describing and reflecting upon life experience	Introduction of affective and determination elements
Accessing the Christian Story – Scripture, Church traditions and teachings	
Integrating the Christian Story with life experience (esp. family life experience)	
Response	

2. Five levels and four pillars about the content:

	Fixing of personal life	Regulation of family	Compassion for society	Care for the nation	Peace throughout the world
Faith & the Creed					
Liturgy & Sacraments					
Moral & Christian Life					
Prayer					

Teachers have to teach students this curriculum according to the values within the *Catechism*.

3. The curriculum should provide space for teachers to listen to the students' life experiences, and respond to their experiences with a language of faith that they understand. Teachers should have a listening heart, so that students whose behaviour do not reflect gospel values feel that though their teachers do not endorse their behaviour, they still accept them as persons and care for them.

4. At each learning stage, the curriculum contents should not only be compatible with development characterstics of that stage, but also raise the students' level of moral thinking.

5. In each curriculum unit document, there will be suggested learning and teaching activities that match the different learning objectives and learning styles of the unit.

6. Links between the curriculum and Chinese culture:
   - Quoting traditional Chinese concepts for contrast wherever appropriate
   - This curriculum does not only aim at teaching students to become 'good people' but also guiding them to meet the source of 'goodness', God.
   - The principle behind the curriculum's civic education elements is a balance between loyalty to the society and nation and critical thinking towards the policies.
   - The curriculum takes into consideration the religious backgrounds of students living in an international metropolis where Eastern and Western cultures meet, therefore the Catholic religious knowledge and values they learn are meaningfully linked with the traditional Chinese religions of Hong Kong people and other religious experiences.

5. The curriculum should be flexible enough to cater for the specific needs of morally disadvantaged students and Catholic students. Morally disadvantaged students should feel solidarity and love from RME teachers, who help them to discover the value of their lives, to have hope in their world and the world around them, and to change the negative outlook towards themselves and their world. The ultimate goal is that these students can face and handle their personal problems, which they now evade. In the long term, this curriculum should cater for students who excel in religious and moral knowledge and skills. The curriculum design has to be flexible enough to cater for the additional needs of Catholic students, taken into account the different percentages of Catholic students in different schools and the different modes of faith formation outside the classroom.

6. The curriculum matches the four key tasks in curriculum reforms, especially the five values and attitudes in 'civic and moral education'.

7. In the senior secondary RME curriculum, we cannot adopt the 'secularized' ethics education approach in the 'Ethics and Religious Studies' subject: we must let students know the Catholic perspective on various life issues.

3.5 Status quo of the implementation of RME in Catholic schools

Lacking adequate research data and with limited experience, we have the following observations about the implementation of RME:

- The existing kindergarten, primary and secondary curricula were designed and updated in different decades, so there is a need of greater continuity in the curriculum objectives and pedagogy;
- Cross-curricular thematic teaching is well developed in the kindergarten curriculum, and there is much space for it to develop in the primary and secondary curricula;
- Very often the textbook is the curriculum blueprint. The knowledge component of the textbooks is quite suitable for students, but pedagogically the transfer of knowledge and values is emphasized. The aforementioned elements of sharing and reflecting life experiences, integrated with the Bible and the Church's teachings, 'affective' and 'determination' education should be strengthened through teachers' professional development that matches the curriculum unit documents (and the newly designed textbooks).
- The extra-curricular activities and assignments may not allow space for teachers to listen to the life experience of students.
- The curriculum does not differentiate the additional religious education needs of Catholic students.
- The most commonly used primary and junior secondary textbooks have weak links with the traditional Chinese culture. Another set of secondary ethics textbooks consist of strong links with traditional Chinese culture, and some teachers who have not been trained in this aspect dare not use them.
- The Diocese has published quite a number of 'one-off' teaching materials, such as 'Love and Life' curriculum, 'Hong Kong Sentiments, Chinese Heart' national education series, Affective and Determination Education (the Education of Love) teaching materials, school liturgy booklet series …. These materials have helped school religious, moral and civic education to different extents, and should be preserved, rearranged and consolidated to meet needs of this curriculum.
- For a long time, there has been a lack of S4-S5 learning materials that suit this present curriculum and also suit the public examination curriculum; the situation related to the future NSS curriculum is the same.
- Compared with other subjects, at the Diocesan level of coordination, RME lacks continuous professional development activities that are specifically for Catholic schools, updated teaching materials that is related to life, and on-line support.
- Most Religion and Ethics teachers are enthusiastic in teaching this subject, but there are still some schools that have to assign non-Catholic teachers to teach this subject because of a lack of suitable personnel. In some schools, pastoral workers helped implement religious education in recent years.
- Systemic research of RME in Catholic schools in Hong Kong is very scanty.

Subject to the availability of resources, we hope to cater for the above points in the implementation of this curriculum.

Chapter 4   Learning objectives at each stage[96]

The following learning objectives are to be achieved through the Religion, Ethics or Moral Education subject, but some of them are achieved through the non-formal curriculum including cross-curricular collaboration (especially in kindergartens), religious liturgies, prayer/retreats, ECA (co-curricular activities). Individual schools can implement part of the contents or the infusion of the relevant spirit in other KLAs, other learning times (such as morning assembly, home teacher periods, civic education class) or ECA other than religious activities.

Since many students in Catholic primary schools have not studied in Catholic kindergartens or nurseries, and many students in Catholic secondary schools have not studied in Catholic primary schools, and the fact that moral education topics have to be repeated every several years to bring about a positive impact on children's lives, there is overlapping of learning objectives at different stages. But since the Emmaus Story pedagogical approach introduces Christian values from the context of life experience, even when topics are repeated, because of a richer life experience on the part of students, the reflection and response inspired by the values will be different, so it is worthwhile to repeat and deepen the topics.

Introducing the format of this chapter

K/JP/SP/JS/SS: codes of learning stage (kindergarten, junior primary, senior primary, junior secondary, senior secondary)

S/F/H/C/W: domain of moral education (person / family / society / nation / world)

Link between stage learning objective and overall aims of curriculum
A1-A12 core curriculum aims
C1-C10 aims of enrichment components to meet needs of Catholic students

KF Regulation of the family

Theme	Values & attitudes	Knowledge	Skills
KF4 Church liturgy (Cat. 1)	Show the respect and involvement expected when taking part in Church liturgical celebrations	Understand that Church liturgical celebrations are celebrations within a big family (A7) †Know their own parish (C7) †Understand the meaning of attending Sunday mass (C6)	Identify characteristics of Catholic church buildings (A9) Take up tasks in liturgical celebrations that are within their abilities (A12) Express prayer petitions through symbols and pictures (A12)

Link between topic and *Catechism*
Cat. 1: Faith and the Creed
Cat. 2: Liturgy & Sacraments
Cat. 3: Moral & Christian Life
Cat. 4: Prayer

Codes related to enrichment components and senior secondary public examination curriculum
♥: enrichment component for morally disadvantaged students
†: enrichment component for Catholic students (Teachers can teach these parts to non-Catholic students, but whether they achieve the objectives does not form part of the assessment)
考 C: part of the core curriculum, also part of the NSS Ethics & Religious Studies (ERS) exam syllabus
考 E: enrichment component for candidates of NSS ERS.
挑戰: academically or philosophically challenging enrichment topics

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[96] In the process of drating the learning objectives in this chapter, we have referred to the following documents:
- Main points of teaching in Religion/Ethics at each stage first proposed by Catholic schools in 2002 which were later reorganized by 28 RME teachers from different schools and kindergartens.
- Religious education curricula in Catholic dioceses around the world, especially that of the Sydney archdiocese and Parramatta diocese in Australia: Catholic Education Office, Sydney (2003) *Religious Education Curriculum (Years 3-10)*. Sydney: CEO Sydney. Catholic Education Office, Diocese of Parramatta (2002) *Sharing Our Story Unit Documents*. Parramatta, NSW: CEO Parramatta.

4.1 **Kindergarten** 幼稚園[97]

在完成幼稚園宗教及道德教育課程後，學生能：

KS 修身

主題	價值與態度	知識	技能
KS1 我是被愛我的天主獨特創造的(教理1)	1. 醒覺到自己是獨特和可愛的；欣賞每個人的五官和身體各部分的獨特功能；欣賞及善用自己和其他小朋友的獨特長處(A1) 2. †相信天主創造及愛自己(C1)	3. 明白天主創造和愛這個獨特的我(A7)	4. 辨認自己姓名、身體和性格上一些獨特的地方；懂得表達自己被愛或被拒絕的感受(A9)
KS2 耶穌喜愛小朋友(教理1,4)	1. 以耶穌對小朋友的態度對待自己的朋友；視耶穌為可以傾訴的大哥哥(A2, C2)	2. 明白耶穌喜愛小孩，是自己的朋友；明白祈禱的意義(A7)	3. 用自己的言語向耶穌祈禱(A12, C2) 4. 劃十字聖號(A12)
KS3 天主寬恕，我也寬恕(教理1)	1. 寬恕得罪自己的人(A2) 2. 犯錯後尋求寬恕(A1)	3. 明白天主願意寬恕所有犯錯的人，和他如何實踐「以德報怨」的道理(A7)	4. 把寬恕的道理運用在不同的生活處境中；運用恰當的言詞去寬恕他人和尋求他人寬恕(A9)
KS4 將臨期：等待(教理2,3)	1. 願意因秩序和分享資源的需要而耐心等待(A3) 2. †開放心靈來迎接聖嬰誕生(C2)	3. 明白將臨期是等待耶穌降生的時期(A7)	4. 在將臨期恰當地去準備聖誕節的來臨 5. 掌握等待時消磨時間的方法(A9)
KS5 聖誕：施予(教理1,2,3,4)	1. 體會到聖誕除了是慶祝和接受的日子，亦是施予與幫助的時刻(A2)	2. 敘述與聖誕有關的故事及傳統；明白聖誕是慶祝耶穌的誕生；解釋聖嬰是我們珍貴的聖誕禮物；知道耶穌幫助人的事跡(A7)	3. 詠唱與耶穌降生直接有關的聖誕歌(A12)
KS6 四旬期：改過與犧牲(教理1,2)	1. 在自己遇到痛苦時想起與受苦的耶穌在一起；願意犧牲自己一點點去幫助受苦和有困難的人；願意改善自己的壞習慣(A2,	2. 敘述耶穌在苦路上受人幫助的事蹟；明白耶穌為愛人而受苦難；明白改過的意義(A7)	3. 辨認四旬期的各種標記和他們與耶穌的關係(A12) 4. ♥回憶自己受苦的經驗並與信任的成年人分享(A9, A10)

		C2)		
KS7 復活節：喜樂與希望(教理1,2)	1. 接受死亡並非我們生命的終結，最終我們和我們的親人都會復活及可以在天堂享永生(A1)	2. 敍述耶穌復活的故事；明白耶穌復活戰勝死亡為人帶來喜樂與希望(A7)		3. 辨認復活期各種標記和他們與耶穌的關係(A12)

KF 齊家

主題	價值與態度	知識	技能
KF1 我的家（教理1,3,4）	1. 因自己的生命和家庭對天主和父母感恩；透過父母(和其他家人)感受天主的愛(A1) 2. 聽命及孝順父母(A3)	3. 明白天主和父母合作；給了自己生命；認識聖家和耶穌聽命父母的事跡；明白為何要孝順父母(A7) 4. ♥明白到家庭中不完美的地方並不是因為自己的錯(A7)	5. 與人分享父母如何愛自己；與父母分享自己在宗教課所學的知識和價值(A9) 6. 為家人的需要祈禱(A12)
KF2 爸媽：「天父會寬恕」(教理1, 與 KS3 同)			1. ♥透過家課向父母表達犯錯的人如何被天父親寬恕(A9)
KF3 體察他人的需要（教理1,3,4）	1. 學習耶穌體察家庭及學校裡其他人的需要(A2, A5, C2)	2. 明白學校是個大家庭；用聖經故事解釋耶穌如何在家庭及朋友間體察到他人的需要 (A7)	3. 辨別自己同學的需要及建議如何幫助他們(A9, A10) 4. 自發地為有需要的人祈禱(A12)
KF4 教會的禮儀(教理1,2,3,4)	1. 參加教會的禮儀慶典時表現出應有的尊重和投入(A6)	2. 明白教會的禮儀慶典是大家庭的慶祝活動；(A7) 3. †認識自己所屬堂區(C7) 4. †明白主日參加彌撒的意義(C6)	5. 辨認天主教教堂的特徵；在禮儀慶典中負責適合自己能力的工作；以標記或圖畫表達祈禱的心聲(A12)
KF5 父母親（教理1,2,3,4）	1. 表達對家中父母親及天父及聖母的孝愛。(A3, A6) 2. †信賴聖母瑪利亞為自己天上的母親(C3)	3. 明白聖母瑪利亞是耶穌的母親，也是自己在天上可依靠的母親(A7) 4. 明白聖若瑟如何愛惜妻子瑪利亞及養子耶穌(A7) 5. †知道五月是敬禮聖母的月份(C5)	6. 念聖母經(A12)
KF6 聖洗	1. †承認耶穌基督	2. 明白聖洗是加入教會	4. 辨認水和光為洗禮的

(教理 2)	是主，拒絕魔鬼的誘惑(C3)	的大家庭的儀式(A7) 3. †簡單敘述洗體的過程；明白自己領洗的意義 (C6, C7)	標記(A12)

KH 關愛社會

主題	價值與態度	知識	技能
KH1 體察社會上其他人的需要(教理 3, 與 KF3 同)			1. 辨別香港一些貧乏兒童的需要及建議如何幫助他們(A11)
KH2 聖誕：施予社會(教理 3, 與 KS5 同)	1. 體會到聖誕除了是慶祝和接受的日子，亦是施予與幫助社會的時刻(A2)		
KH3 四旬期：痛苦與犧牲(教理 3, 與 KS6 同)	1. 願意犧牲自己一點點去幫助社會上有需要的人(A2)		

KC 關心國家

主題	價值與態度	知識	技能
KC1 我是天主創造的中國人[98](教理 1)	1. 醒覺到自己作為中國人的獨特之處(A1) 2. 表現出中國人對中國國旗及國歌應有的尊重(A5)	3. 解釋著名的基督徒(利瑪竇、孫中山)和傳教士如何愛中國人，明白天主愛中國(A8)	4. 辨認出自己作為中國人的身體和文化特徵(A9)
KC2 體察其他中國人的需要(教理 3 與 KF3 同)			1. 辨別中國內地一些貧乏兒童的需要及建議如何幫助他們(A11)

KW 兼善天下

主題	價值與態度	知識	技能
KW1 天父是造物主(教理 1)	1. 欣賞到世界是美麗的；醒覺到我們需要去愛護世界；對大自然懷感恩之情；珍惜自己擁有的一切	2. 敘述聖經記載天主如何創造世界及祂對自己造的世界的評價；明白天主經的意思(A7)	3. 懂得如何愛護和善用環境(A9) 4. 懂得讚美和感謝天父的恩澤；運用自己的語言和天主經祈禱；進餐前祈禱感恩(A12)

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[98] 如學校內有非華裔學生，此部分可修正如下：主題是「我是天主創造的 XX 人」；價值與態度是「醒覺到自己作為 XX 人的獨特之處」；知識是「了解一些著名的香港人(如抗日華兵、包括各族裔的盟軍)如何愛護香港人，及一些著名的基督徒(利瑪竇、孫中山)和傳教士如何愛中國人，明白天主透過他們愛香港及中國」；技能是「辨認出自己作為 XX 人的身體和文化特徵」。

			人和事物(A5)		
KW2 天主創造了不同種族的兒童(教理 1,3)	1.	醒覺到不同種族的小朋友都是天主創造和愛的人，不應對他們存有偏見(A3)	2.	知道天主除了創造自己之外，還創造了很多與自己種族不同的小朋友；這些小朋友和自己都有很多相同之處(A7)	3. 從照片和錄像辨別不同種族的小朋友之間的相同之處(A10)
KW3 體察世上其他人的需要(教理 3 與 KF3 同)					1. 辨別世界上一些貧乏兒童的需要及建議如何幫助他們(A11)

以下一個跨越幼稚園三年的簡單學習進度表〔**只是範例，學校可根據其情況將主題的次序更改**〕，是根據上述學習目標擬定的。一個主題內的不同學習目標可以透過多於一學年的教與學達到，而每一學年內各主題所佔的節數亦不一定一樣。

	九月至一月	二月至六月
幼兒班	KS1 我是被愛我的天主獨特創造的 (一) KC1 我是天主創造的中國人(一) KW1 天父是造物主(一) KF1 我的家 KF3 體察他人的需要 KS5 聖誕：施予	KS2 耶穌是我的朋友(一) KS3 天主寬恕，我也寬恕(一) KS6 四旬期：更新與犧牲(一) KS7 復活節：喜樂與希望(一) KF5 父母親(一)
低班	KS1 我是被愛我的天主獨特創造的 (二) KC1 我是天主創造的中國人(二) KW1 天父是造物主(二) KH1 體察社會上其他人的需要 KS4 將臨期：等待 KH2 聖誕：施予社會	KS2 耶穌是我的朋友(二) KS6 四旬期：更新與犧牲(二) KS7 復活節：喜樂與希望(二) KF6 聖洗 KF5 父母親(二)
高班	KC1 我是天主創造的中國人(三) KW2 天主創造了不同種族的兒童 KC2 體察其他中國人的需要 KW3 體察世上其他人的需要	KS3 天主寬恕，我也寬恕(二) KF2 爸媽：「天父會寬恕」 KS7 復活節：喜樂與希望(三) KF5 父母親(三)
滲透入每一年	KF4 教會的禮儀	

4.2 Junior Primary 初小

以下的部分學習目標與幼稚園階段的相同或相似，學校可以因應校內的天主教幼稚園畢業生所佔比例而決定將這些目標保留、刪除或深化。

在完成初小〔小一至小三〕宗教及道德教育課程後，學生能：

JPS 修身

主題	價值與態度	知識	技能
JPS1 我是被愛我的天主獨特創造的 (教理 1)	1. 欣賞自己和其他人是獨特、尊貴和有價值的 2. 事事感恩，善用天主所賜的恩典 3. 接受自己的限制 (A1, A3) 4. †感受到天主的愛 (C1) 5. ♥透過教師的欣賞與關懷，感受到即使四周的人認為自己沒有價值，天主仍然愛自己，自己在祂眼中是尊貴的 (A1)	6. 認識天主創造人的故事，和人與天主相似之處 7. 明白自己的身體和恩典是天主賜予的禮物 (A7) 8. ♥明白即使四周的人認為自己沒有價值，天主仍然愛自己，自己在祂眼中是尊貴的	9. 辨認自己有哪些恩賜及應如何善用 10. 辨認身邊的人有什麼恩典(A9)
JPS2 耶穌是我的朋友 (教理 1,4)	1. 以耶穌對朋友的方法對待自己的朋友；視耶穌為可以傾訴的朋友(A2)	2. 明白耶穌喜愛小孩，是自己的朋友 3. 敘述耶穌如何以愛對待朋友的故事(A7) 4. 從中國民間故事學習交友之道(A8)	5. 用自己的言語向耶穌說出自己的祈禱 (A12)
JPS3 愛的誡命 (教理 1,3)	1. 接受耶穌愛的教訓是自己應跟隨的道路(A2) 2. 在家庭及學校實踐愛與服務的誡命 (A3)	3. 明白耶穌有關愛近人的教導 4. 了解違反愛的行為背後的原因(A7)	5. 分析耶穌有關愛的行為與教導如何影響祂身邊的人(A9) 6. 以耶穌與愛有關的教導反省自己在家庭、學校和社會的生活 (A10)
JPS4 天主寬恕，我也寬恕 (教理 1)	1. 寬恕得罪自己的人 (A2) 2. 犯錯後尋求寬恕 (A1)	3. 明白天主願意寬恕所有犯錯的人，和他如何實踐「以德報怨」的道理(A7)	4. 把寬恕的道理運用在不同的生活處境中；運用恰當的言詞去寬恕他人和尋求他人寬恕(A9)
JPS5 祈禱 (教理 4)	1. 願意嘗試祈禱，並把自己和自己所愛的人在祈禱中交託 (A3) 2. †培養每天祈禱的習慣(C4)	3. 明白祈禱的意義 4. 簡略明白天主經、聖母經與光榮經的內容 5. 知道天主有三位：聖父、聖子和聖神(A7) 6. †認識玫瑰經的內容	7. 念天主經、聖母經與光榮經 8. 用自發性的說話及非文字的方式祈禱劃十字聖號(A12) 9. †以玫瑰經及其他靈修方法祈禱(C9)
JPS6 諸	1. 選擇聖人的芳表為	2. 認識坊間慶祝「萬聖	5. 做聖人的生平事跡辨

聖節：聖德（教理 1,2,3）	自己效法的對象 (A1, A4)	節」的宗教背景 3. 認識教會冊封聖人為我們的意義 4. 認識學校或辦學團體的主保聖人，及自己聖名的主保聖人(A7)	認值得效法的德行 (A9)
JPS7 將臨期和聖誕期：傳統與分享（教理 1,2）	1. 心靈上作好準備迎接聖誕 2. 體會到聖誕是分享的時刻及願意付諸行動(A2)	3. 了解瑪利亞和若瑟如何準備耶穌的誕生 4. 敘述與聖誕有關的聖經故事及教會傳統；明白聖誕是慶祝耶穌的誕生 5. 認識教會於聖誕節分享及施予的傳統(A7)	6. 分析坊間準備及慶祝聖誕的方式與聖經記載的聖誕故事的關係 (A11) 7. 辨認將臨期和聖誕期禮儀的標記 8. 透過美術創作表達對聖嬰誕生的盼望(A12)
JPS8 四旬期：悔改、祈禱與幫助他人（教理 2,3,4）	1. 承認自己的過失和壞習慣，並願意改善 2. 視祈禱為一種協助改過的力量(A1) 3. 願意作出犧牲去幫助有需要的人(A3)	4. 明白四旬期是悔改、祈禱與服務的時刻 5. 明白悔改的意義 6. 明白耶穌為愛人而受難；敘述耶穌在苦路上受人幫助的事蹟 7. 敘述聖經中分享物質給有需要的人的故事 (A7)	8. 辨認四旬期禮儀的各種標記和它們與信仰的關係(A12) 9. 懂得反省自己的生活，找出需要改善的過失和壞習慣(A10)
JPS9 四旬期：修和（教理 2,3）	1. 願意與天主或自己的良心修和，為自己的過失悔改 2. 願意與鬧翻了的家人和朋友修和(A1, A2)	3. 明白人們在什麼情況下與天主決裂 4. 明白四旬期是邀請人與天主及人與人之間和好的時刻 5. 認識聖經有關修和與寬恕的故事(A7) 6. †明白修和及病人傅油聖事的意義(C6)	7. 掌握與鬧翻了的家人和朋友修和的方法 (A9) 8. †懂得辦修和聖事和念上等痛悔經(C9)
JPS10 復活節：新生命、喜樂與希望（教理 1,2）	1. 欣賞動物和人類新生命誕生帶來的喜悅 2. 接受死亡並非我們生命的終結 (A1, A2) 3. †相信在末日人會復活及及可以享永生(C1)	4. 簡單敘述耶穌復活的故事；明白耶穌復活戰勝死亡為人帶來喜樂與希望 5. 知道常懷喜樂的意思 6. 認識死亡並非生命的終結，最終人都會復活及可以在天堂享永生(A7) 7. †明白聖洗的過程和意義(C6)	8. 辨認復活節禮儀中各種標記的意義(A12) 9. 探究常懷喜樂的人如果生活(A10) 10. 在萬一有親友逝世時，懂得處理哀傷 (A9)
JPS11 煉靈月：紀	1. 為去世的親人祈求永遠的安息(A6)	3. 認識教會為亡者祈禱及獻彌撒的傳統(A7)	5. 與 JPS5 相同

主題	價值與態度		知識		技能
念去世的親人（教理 1,4)	2. †為煉靈祈禱(C4)		4. 明白此傳統與中國人掃墓的共通之處(A8)		
JPS12 五旬節：勇氣（教理 1,2,3)	1. 培養道德勇氣，在困難的情況仍勇敢地走正確的道路(A4)	2. 3.	認識聖神降臨在宗徒身上的故事，及其後宗徒如何變得更勇敢去實踐天主的旨意(A7) 認識具道德勇氣的中國歷史人物(A8)	4.	鍛鍊在困難的情況仍走正確的道路所需的意志和技能(A9)

JPF 齊家

主題	價值與態度		知識		技能
JPF1 身邊的人也是被天主獨特創造的（教理 1, 銜接 JPS1)	1. 尊重師長、家人和同學(A3)	2. 3.	明白其他人和自己一樣，都是尊貴的 明白為什麼應尊重身邊的人及禮貌的真義(A7)	4.	掌握初小學生顯示禮貌的基本表情、說話、態度和行為(A9)
JPF2 我的家（教理 1,3,4)	1. 感謝父母參與將自己帶來這個世界及養育自己(A1) 2. 聽命及孝順父母，友愛兄弟姊妹，關心家中長者(A3) 3. ♥欣賞單親父/母親獨自養育自己的辛勞	4. 5. 6.	認識聖家和耶穌聽命父母的事跡；明白有關孝順及聽命父母的教理(A7) 認識中國人為什麼重視孝道，兄友弟恭及尊敬老人家(A8) ♥明白到父母之間的問題並不是因為自己的錯(A7)	7. 8.	與人分享父母如何愛自己；與父母分享自己在宗教課所學的知識和價值(A9) 為家人的需要祈禱(A12)
JPF3 教會與我 (教理 1)	1. 感受到學校作為一個教會團體的氣氛(A6)	2. 3. 4.	對教區、堂區、學校(及所屬修會)有基本的認識(A7) †對自己所屬的堂區有最基本的認識 †明白做教友的基本責任(C7)		
JPF4 聖母：信賴與母子關係（教理 1,2,4)	1. 效法孩童耶穌對母親的服從 2. 表達對家中母親及天上母親的孝愛 (A3, A6) 3. †學習聖母對天主的信賴(C1)	4. 5. 6.	明白聖母瑪利亞是耶穌的母親，也是自己在天上可依靠的母親；知道五月是敬禮聖母的月份 從聖經故事了解聖母和耶穌的關係(A7) †認識有關聖母信賴天主的事跡(C5)	7.	念聖母經(A12)

JPF5 教會禮儀 (教理 2)	1. 在禮儀中表現出尊重的態度，經驗合作的精神 (A6)	2. 明白儀式與標記在日常生活及中國人習俗中的角色 3. 認識天主教禮儀是一種經驗耶穌的臨在的獨特途徑 (A7, A8)	4. 從學校禮儀辨認教會的特徵(A12) 5. 在禮儀中擔任服務的角色(A9)
JPF6 主日彌撒（教理 2,3）	1. †體會彌撒中分享主的體血的意義 (C2)	2. †明白參加彌撒作為參加主的筵席的意義(C6)	3. †辨認與家人善度主日的方法(C9)

JPH 關愛社會

主題	價值與態度	知識	技能
JPH1 我在小社會中的使命(教理 2,3)	1. 接受耶穌的邀請，在自己的小社會實踐祂給予的使命(A2)	2. 認識耶穌如何在社會上實踐祂的使命 *3.* 認識耶穌給予我們什麼社會使命(A7)	4. 辨認哪些思想、說話與行為是在自己的小社會實踐耶穌給予的使命(A11)
JPH2 愛貧為先(教理 2,3)	1. 在自己能力範圍內關懷貧窮的人和弱小者 (A2)	2. 了解天主透過耶穌的行實如何特別關懷貧窮的人和弱小者(A7)	3. 辨別所在社區哪些是貧窮的人和弱小者(A11)
JPH3 五旬節：團體(教理 1,2,3)	1. 願意在團體中分享，分擔責任及享受團體生活的快樂(A3) 2. ♥透過被團體關心，分享團體中的責任及分享快樂改變對自己的負面看法，發現自己的價值	3. 認識聖神降臨後，信徒如何在團體中分享，分擔責任及快樂地生活(A7)	4. 辨認哪些思想、說話和行為令團體願意分享及生活快樂 (A10)
JPH4 教會與我（與 JPS4 相同）		1. 認識教會的主要社會服務機構的工作 (A7))	

JPC 關心國家

主題	價值與態度	知識	技能
JPC1 欣賞天主所創造：美麗的中國 (教理 1, 銜接 JPW1)	1. 欣賞祖國的美麗河山 (A5)		
JPC2 我是天主創造的中國人[99]（教理 1）	1. 醒覺到自己作為中國人的獨	2. 解釋著名的基督徒(利瑪竇、孫中山)和傳教士如何愛中國人，明白天主愛中國(A8)	3. 辨認出自己作為中國人的文化特徵 (A9)

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[99] 如學校內有非華裔學生，此部分可修正如下：主題是「我是天主創造的 XX 人」；價值與態度是「醒覺到自己作為 XX 人的獨特之處」；知識是「了解一些著名的香港人(如抗日華兵、包括各族裔的盟軍)如何愛護香港

		特之處 (A1)			
JPC3 愛國(教理 2,3)	1. 以耶穌的原則愛自己的國家及民族(A5)	2. 對耶穌當時的國家及民族情況有初步了解 3. 從耶穌的事跡去了解他怎樣愛自己的國家和民族(A7) 4. 認識一些反映基督徒愛德的祖國同胞愛國榜樣(A8)		5. 根據耶穌的原則,辨認愛自己的國家及民族的方法(A11)	

JPW 兼善天下

主題		價值與態度		知識	技能
JPW1 欣賞天主所創造:美麗的世界(教理 1)	1. 2.	欣賞到創造的奧妙及自然世界的美麗 (A5)	3.	敘述聖經記載天主如何創造世界及祂對自己造的世界的評價(A7)	4. 創作讚美造物主的句子(A12)
JPW2 妥善管理大自然世界(教理 3)	1.	珍惜及妥善管理天主的創造物(A5)	2.	明白天主將管理大自然的責任交託給人類(A7)	3. 辨別愛護大自然的方法(A9)
JPW3 天主創造了不同種族的兒童(教理 1)	1.	醒覺到不同種族的小朋友都是天主創造和愛的人,不應對他們存有偏見(A3)	2.	知道天主除了創造自己之外,還創造了很多與自己種族不同的小朋友;這些小朋友和自己都有很多相同之處(A7)	3. 從照片和錄像辨別不同種族的小朋友之間的相同之處(A10)

以下一個跨越初小三年的簡單學習進度表〔**只是範例,學校可根據其情況將主題的次序更改**〕,是根據上述學習目標擬定的。一個主題內的不同學習目標可以透過多於一學年的教與學達到,而每一學年內各主題所佔的節數亦不一定一樣。

	九月至一月	二月至六月
小一	JPS1 我是被愛我的天主獨特創造的 JPF1 身邊的人也是被天主獨特創造的 JPF2 我的家 JPS2 耶穌是我的朋友(一) JPS7 將臨期和聖誕期:傳統與分享	JPS3 愛的誡命(一) JPS4 天主寬恕,我也寬恕 JPS8 四旬期:悔改、祈禱與幫助他人(一) JPS5 祈禱(一) JPS10 復活節:新生命、喜樂與希望(一) JPF4 聖母:信賴與母子關係
小二	JPC2 我是天主創造的中國人 JPW3 天主創造了不同種族的兒童 JPS6 諸聖節:聖德 JPS11 煉靈月:紀念去世的親人 JPF3, JPH4 教會與我 JPS2 耶穌是我的朋友(二)	JPS3 愛的誡命(二) JPS5 祈禱(二) JPS8 四旬期:悔改、祈禱與幫助他人(二) JPS12 五旬節:勇氣 JPF6 主日彌撒
小三	JPC1, JPW1 欣賞天主所創造:美麗的	JPS9 四旬期:修和

人,及一些著名的基督徒(利瑪竇、孫中山)和傳教士如何愛中國人,明白天主透過他們愛香港及中國」;技能是「辨認出自己作為 XX 人的身體和文化特徵」。

	中國與世界 JPW2 妥善管理大自然世界 JPH1 我在小社會中的使命 JPH2 愛貧為先	JPS10 復活節：新生命、喜樂與希望(二) JPH3 五旬節：團體 JPC3 愛國
滲透入每一年	JPS1 我是被愛我的天主獨特創造的 JPF5 教會禮儀	

4.3 Senior Primary 高小

在完成高小〔小四至小六〕宗教及道德教育課程後，學生能：

SPS 修身

主題	價值與態度	知識	技能
SPS1 我是獨特、尊貴和有價值的 (教理 1)	1. 欣賞自己和其他人是獨特、尊貴和有價值的 2. 接受自己的限制 (A1, A3) 3. †感受到天主的愛 (C1) 4. ♥透過教師的欣賞與關懷，感受到即使四周的人認為自己沒有價值，天主仍然愛自己，自己在祂眼中是尊貴的 (A1)	5. ♥明白即使四周的人認為自己沒有價值，天主仍然愛自己，自己在祂眼中是尊貴的(A7)	6. 辨認自己有哪些恩賜及應如何善用 7. 辨認身邊的人有什麼恩典(A9)
SPS2 信德 (教理 1)	1. 欣賞基督徒對上主的赤子之心(A6) 2. †在生活的大小事情上信賴天主(C1)	3. 認識聖經人物對天主無條件的信賴(A7)	4. 比較聖經人物對天主的信賴與小孩對父母的信賴(A10)
SPS3 認識聖經 (教理 1)	1. 願意就聖經故事的內容分享自己的感受 2. 對聖經內文字及聖經書表現出應有的尊重(A6) 3. †養成閱讀聖經的習慣(C4)	4. 概略地明白聖經的起源及簡單結構 5. 明白為什麼基督徒重視聖經，尤其是福音部分(A7) 6. †明白彌撒中聖經的角色(C5, C6)	7. 掌握查閱聖經的技巧 8. 詮釋本課程所揀選的聖經章節為自己生活帶來的訊息 9. †將聖經內的書簡單分類(C8)
SPS4 諸聖節：聖德 (教理 1,2)	1. 以聖人的芳表為自己效法的對象(A2)	2. 認識數位聖德與兒童生活相關的聖經時代、中古、近代、及中國聖人 3. 認識教會為亡者祈禱的意義(A7, A8)	4. 做聖人的生平事跡辨認值得效法的德行(A9) 5. 憑這些聖人的特徵從他們的宗教畫像或雕塑辨認出他們的身份(A10)

SPS5 將臨期：承諾（教理3）	1.	應真對待自己曾作出的承諾，並盡力實行(A3)	2. 3.	明白天主在舊約對自己的子民的承諾，及耶穌的降生是天主實踐自己的承諾(A7) 認識中國傳統中有關遵守諾言的故事(A8)	4. 掌握作出承諾時要考慮的因素(A9)
SPS6 將臨期：準備救主降生（教理1,2）	1.	領會第一個聖誕蘊藏的價值和態度，並計劃如何以這些價值和態度準備及度過聖誕(A3)	2.	認識天父如何準備耶穌的降生(A7)	3. 分析人們準備迎接聖誕的不同角度與方式(A10)
SPS7 聖誕期：默觀與平安（教理2,3）	1.	願意透過行動為他人帶來平安(A2)	2. 3.	了解為什麼聖誕節是祝願平安的節日 明白主顯節的意義(A7)	4. 默觀第一個聖誕中的經過及當中人物的感受 5. 辨認可透過哪些方法為家人、朋友、社會、國家和世界帶來平安(A10, A12)
SPS8 四旬期：更新與成長（教理1,2,3）	1. 2. 3. 4.	在生活上遇上誘惑時，運用意志戰勝 願意更新自己，讓自己在心靈上成長 欣賞克己對培養自己的意志的幫助，培養自律精神 願意透過服務他人去成長(A1, A2)	5. 6. 7. 8. 9.	明白自己身心方面如何成長 明白四旬期是更新、克己和成長的時刻 了解耶穌在荒野四十天的經驗如何鍛鍊他的意志、令他成長 了解耶穌在荒野的經驗後肯定祂的使命 認識高小學生生活上常遇到的誘惑(A7)	10. 辨別哪些因素是自己心靈成長的阻力 11. 掌握面對及戰勝生活中常遇見的誘惑的方法 12. 定下四旬期的服務計劃並付諸實行(A9)
SPS9 耶穌門徒的使命（教理1,3）	1.	體驗受過耶穌影響的人在對待他人方面有甚麼轉變(A2)	2.	認識耶穌給予門徒的使命(A7)	3. 辨認耶穌給予門徒的使命在生活中如何實踐(A10)
SPS10 四旬期：獨處與祈禱（教理4）	1.	在指導下獨處，體驗人與大自然、人與上主和人與自己之間的關係(A1, A5)	2. 3.	認識耶穌如何運用獨處的時間 認識獨處時反省和祈禱的效益(A7)	4. 掌握單獨祈禱、默想及反省的方法(A12)
SPS11 四旬期：痛苦與失望（教理1,2）	1.	透過聖經及禮儀感受耶穌受難期間所經驗的傷害及失望，及將此與自己經驗的傷害及失望聯繫起來(A2)	2. 3.	明白耶穌在苦難過程中如何受到傷害及失望(A7) 認識中國傳統思想中對痛苦的看法(A8)	4. 懂得向傷害自己或令自己失望的人表達感受(A9)
SPS12 復	1.	從他人的信仰見證	4.	明白升天後的耶穌如何	6. 掌握籌備慶祝活動

活節：逾越與慶祝（教理1,2）	中，感受他們如何用「與耶穌一起」帶來的力量去克服困難與黑暗(A2) 2. 運用意志戰勝困難後，與朋友/同學一同慶祝，感受喜悅(A1) 3. †欣賞聖週六禮儀的氣氛和意義，感受新教友領洗的喜悅(C4)	與門徒在一起 5. 明白聖週六禮儀中象徵性的讀經和禮儀標記的意義(A7)		的基本技巧 7. 運用祈禱及其他靈性鍛鍊方法，與耶穌一起克服一些個人壞習慣(A12, A9)	
SPS13 復活節：珍惜生命(教理3)	1. 體會生命是神聖和尊貴的 2. 體會生育及養育兒女的代價 3. 欣賞在人生路途上跨越困難的人的生命力，並願意效法(A1, A3)	4. 明白生命權是上天賜予的，並非屬於自己(A7) 5. 明白中國傳統文化對生命價值的啟示(A8) 6. ♥明白人生路途上遇到的困難經過分享及接受幫助後，都可以得以舒緩或解決(A7)		7. 背誦鼓勵積極人生的座右銘或歌詞 8. 在灰心喪志時掌握求援要訣(A9)	
SPS14 五旬節：恩典（教理1,2）	1. 欣賞自己和他人身上的恩典，並願意善用去服務他人(A1)	2. 明白聖神給了耶穌的門徒的恩典產生了什麼效果 3. 明白天主賜給不同的人不同的恩典 4. 敘述耶穌如何善用自己的恩典去服務(A7) 5. †明白堅振聖事的意義及禮儀標記(C6)		6. 辨認自己和同學身上的恩典，及利用這些恩典去服務的方法(A9, A10) 7. †念求聖神降臨經(C9)	
SPS15 聖母瑪利亞：反省（教理1,4）	1. 養成反省生活的習慣，從而改進自己的品格(A1)	2. 認識聖母少說話，多反省的性格 3. 明白玫瑰經是反省耶穌及聖母生平的祈禱方法(A7)		4. 掌握反省生活經驗的方法(A10) 5. †掌握結合生活經驗及需要的念玫瑰經方法(C9)	
SPS16 金錢和物質(教理3)	1. 願意減低依賴金錢和物質來建立自信與自尊(A4)	2. 明白人的價值並不在於他擁有多少物質和財富 3. 明白福音對追求物質及財富的教導(A7)	4. 分析消費性廣告對兒童的影響(A11)		
SPS17 彌撒與聖事(教理2)	1. †體驗參與彌撒、聖體聖事和修和聖事在其他教友身上產生的影響 2. †熱心參與彌撒及勤領聖體及辦修和聖事(C1, C2, C4)	3. †熟識參與彌撒、領聖體與辦修和聖事的意義(C6)		4. †熟習領聖體與辦修和聖事的正確方法	

SPS18 畢業・感恩・祝福(教理 3)	1. 以感恩的心回望過去，以樂於接受挑戰的態度迎接未來 2. 感受到天主對畢業班同學的祝福(A1)	3. 明白耶穌幫助人面對風浪 4. 了解小學畢業生升中學期間常經歷的心理及情緒問題(A7)	5. 反省小學生活中一些人和事件對自己成長的影響(A10) 6. 處理升中學期間經歷的心理及情緒問題(A9)

SPF 齊家

主題	價值與態度	知識	技能
SPF1 耶穌的愛(教理1,3)	1. 在家庭及學校效法耶穌，實踐祂愛的誡命(A2)	2. 認識更多耶穌愛人的事蹟(A7)	3. 辨認在自己的家庭及學校環境如何實踐耶穌愛的誡命(A10)
SPF2 家庭與婚姻(教理2,3)	1. 尊重家庭成員之間的不同性格和需要 2. 主動關懷家人 3. ♥寬恕父母的過失(A3)	4. 明白聖經有關子女對家庭責任的教訓 5. 明白網上文化對家庭生活的影響(A7) 6. 認識中國人的齊家之道(A8) 7. 了解婚姻聖事中雙方的承諾 8. ♥認識聖經有關寬恕家人的故事(A7))	9. 掌握向家人表達關懷的方法 10. ♥用正確方法釋放不愉快家庭生活帶來的壓力(A9)
SPF3 教會禮儀(教理2)	1. 在禮儀中表現出尊重的態度，經驗合作的精神(A6)		2. 從學校禮儀辨認基督徒的價值(A12) 3. 在禮儀中擔任服務的角色(A9)

SPH 關愛社會

主題	價值與態度	知識	技能
SPH1 自由與責任(教理3)	1. 在希望享有更大的自由時，履行更大的責任(A3, A4)	2. 明白天主創造人時賦予了人自由 3. 明白真正的自由並不是什麼也可以做 4. 明白自由越多，責任越大(A7)	5. 辨別高小學生能承擔什麼責任，能享有哪些自由(A10)
SPH2 交友之道(教理3)	1. 在朋輩認同和維持個人原則之間取得平衡 2. 尊重朋友的	3. 從聖經故事明白好朋友之間應如何相處 4. 明白尊重朋友包括尊重他們的私隱及身體(A7) 5. 從中國民間故事學習交友之	6. 掌握交友之道 7. 懂得分辯益友和損友(A9, A10)

	私隱及身體(A3)		道(A8)		
SPH3 僕人領導(教理1)	1. 願意以服務的心在校內擔任領導的角色(A2)	2. 認識不同風格的領導 3. 認識耶穌如何透過服務去領導 4. 認識以修道生活(包括領受神品聖事)去服務的生活方式(A7)		5. 分辨僕人式的領導與其他風格的領導的分別(A10)	
SPH4 教友團體生活(教理1)	1. †願意在教友團體中分享，分擔責任及享受團體生活的快樂(C4) 2. †喜歡基督徒的身份，並樂於與人分享信仰生活(C4)	3. †加深認識初期教會信徒如何及為何能夠在團體中分享，分擔責任及快樂地生活(C7)		4. †辨認哪些思想、說話和行為令團體願意分享及生活快樂(C10)	
SPH5 愛貧為先(教理3)	1. 主動地關懷身邊有需要的人：與貧窮的人及弱小者有實際接觸的經驗(A2)	2. 了解耶穌有關特別關懷貧窮的人和弱小者的教訓 3. 了解親身接觸過貧窮的人及弱小者的需要(A7)		4. 辨別所在香港社會哪些是貧窮的人和弱小者 5. 掌握參與服務活動時的溝通技巧(A11, A9)	
SPH6 將臨期：先知(教理3)	1. 在朋輩及社群中活出先知正直的態度(A3)	2. 認識社會上常見罪行的根源 3. 認識舊約先知與耶穌降生的關係，與及這些先知勸人民悔改的訊息(A7) 4. 認識中國歷史中扮演過先知角色的人物(A8)		5. 反省自己的生活有多正直(A10) 6. 掌握在朋輩中發揮先知角色的技巧(A9)	

SPC 關心國家

主題	價值與態度		知識		技能
SPC1 關心祖國(教理3)	1. 關心祖國各地人民生活的情況(A5)	2. 用舊約以色列領袖對天主的忠信和服從(亞巴郎、若瑟和梅瑟)引伸出民族團結和愛國的精神(A7)		3. 在祖國事務上，以基督的行實建立判斷公正及和平的能力(A11)	
SPC2 中國的天主教徒：困難中成長(教理1)	1. 體會到人遇到考驗時對信念的堅持 2. 體會到在客觀環境限制下人	3. 認識中國的天主教徒在建國以來所經歷的困難及成長(A7)		4. 辨認內地天主教徒與香港天主教徒信仰生活上的分別(A10) 5. †掌握在內地旅遊時如何參加主日彌撒(A12)	

	和團體仍可以發展和進步(A1, A6)		
SPC3 其他宗教及中國傳統習俗(教理 1)	1. 尊重與自己信仰不同的宗教(A6)	2. 明白非天主教宗教的主要信念，及天主教會對它們的基本立場 3. 明白天主教如何看待中國人有關風水、算命等習俗(A7, A8)	4. 辨認各主要宗教的外在標記(A9)

SPW 兼善天下

主題	價值與態度	知識	技能
SPW1 四旬期：與大自然修和(教理 3)	1. 醒覺到修補人與大自然的關係的重要性並付諸實行(A5)	2. 認識中國人傳統上對天、地、人之間關係的的看法(A8) 3. 明白天主託付人類照顧大自然世界的使命 4. 罪惡破壞人與天主的關係 5. 知道人與大自然關係受到破壞的資料(A7)	6. 辨別愛護環境的方法(A9)

以下一個跨越高小三年的簡單學習進度表〔**只是範例，學校可根據其情況將主題的次序更改**〕，是根據上述學習目標擬定的。一個主題內的不同學習目標可以透過多於一學年的教與學達到，而每一學年內各主題所佔的節數亦不一定一樣。

	九月至一月	二月至六月
小四	SPS2 信德 SPS17†彌撒與聖事 SPS4 諸聖節：聖德(一) SPS5 將臨期：承諾 SPS6 將臨期：準備救主降生 SPH1 自由與責任	SPFH4†教友團體生活 SPH2 交友之道 SPS8 四旬期：更新與成長 SPS9 耶穌門徒的使命 SPS14 五旬節：恩典 SPS16 金錢和物質
小五	SPS3 認識聖經 SPC1 關心祖國 SPS15 聖母瑪利亞：反省 SPS4 諸聖節：聖德(二) SPS7 聖誕期：默觀與平安	SPF2 家庭與婚姻 SPS11 四旬期：痛苦與失望 SPS12 復活節：逾越與慶祝 SPC2 中國的天主教徒：困難中成長
小六	SPF1 耶穌的愛 SPH3 僕人領導 SPH5 愛貧為先 SPH6 將臨期：先知 SPC3 其他宗教及中國傳統習俗	SPW1 四旬期：與大自然修和 SPS10 四旬期：獨處與祈禱 SPS13 復活節：珍惜生命 SPS18 畢業‧感恩‧祝福
滲透入每一年	SPS1 我是被愛我的天主獨特創造的 SPF3 教會禮儀	

4.4 **Junior Secondary** 初中

在此階段出現註明「**考 C**」的學習目標被調低至初中程度，讓學生的根基打好後，待高中階段再深化。本階段的學習目標並不假設校內大部分初中學生已完成本課程的小學部分，所以部分課程在兩個階段會有重疊。如學校屬此假設情況，可考慮利用縮短重疊部分節省下來的時間深化核心部分的其他內容，或讓全體學生學習天主教學生增潤部分。

在完成初中〔中一至中三〕宗教及道德教育課程後，學生能：

JSS 修身

主題	價值與態度	知識	技能
JSS1 我是被愛我的天主獨特創造的(教理1)	1. 欣賞自己和其他人是獨特、尊貴和有價值的 2. 事事感恩，善用天主所賜的恩典 3. 接受自己的限制(A1, A3) 4. †感受到天主的愛(C1) 5. ♥透過教師的欣賞與關懷，感受到即使四周的人認為自己沒有價值，天主仍然愛自己，自己在祂眼中是尊貴的(A1)	6. 認識天主創造人的故事，和人與天主相似之處 7. 明白自己的生命和恩典是天主賜予的禮物透過聖經明白天主如何向人顯示慈愛 8. ♥明白即使四周的人認為自己沒有價值，天主仍然愛自己，自己在祂眼中是尊貴的(A7)	9. 辨認自己有哪些恩賜及應如何善用 10. 懂得如何愛自己(A9)
JSS2 聖經(教理1)(JSW1與JSS2同)	1. 體會到從聖經可找到生活的啟發和力量 2. 對聖經內文字及聖經書表現出應有的尊重(A6) 3. †養成閱讀聖經的習慣(C4)	4. 明白聖經是一個「神聖的故事」，它的來源、性質及結構(A7)	5. 掌握查閱聖經的技巧 6. 將聖經內容引申到對自己生活經驗帶來的訊息 7. †將聖經內的書簡單分類(C8)
JSS3 信賴(教理1,4)	1. 欣賞基督徒對上主的赤子之心(A6) 2. †在生活的大小	3. 從新舊約聖經和教會人物身上體會他們在前途不明朗的情況下對天主的信賴(A7)	5. 分辨信賴人與信賴神的分別(A10) 6. †念信經(C9)

		事情上信賴天主(C1, C2)	4.	†認識天主聖三一體內不同的角色(C5)	
JSS4 偶像與迷信(第一誡)(JSC6與JSS4同)	1.	不要盲目崇拜及模仿時下偶像(A4)	4.	明白個人偶像反映個人價值優次	7. 分辨時下偶像的外在吸引人之處和內在價值
	2.	不會將自己的人生給一些外在的物質控制(A3)	5.	了解迷信的定義及它的負面影響	8. 辨認迷信與非迷信行為的分別(A10)
	3.	†全心信賴上主(C1)	6.	明白為什麼基督徒對聖像的敬禮不是拜偶像(A7)	

JSS5 面對壓力(第五誡)(教理3)	1.	以積極態度面對壓力(A3)	2.	了解聖經中的耶穌和其他門徒如何面對壓力	4. 辨別年輕人的壓力來源及徵兆(A10)
			3.	認識青少年面對壓力時,採取的一些似是解決問題但其實在是逃避的方法,及其會帶來的害處(A7)	5. 掌握舒解壓力的方法和思維(A9)
JSS6 聖母瑪利亞:德行(教理1,2)(JSH1與JSS6同)	1.	願意效法聖母的謙遜,聆聽,反思,忍辱負重⋯(A2)	3.	明白聖母瑪利亞是耶穌的母親	6. 念聖母經(A12)
	2.	†學習瑪利亞的信德(C1)	4.	從聖經記載認識聖母的美德	
			5.	知道五月是敬禮聖母的月份(A7)	
JSS7 諸聖節與煉靈月（教理1,2,4) (JSC1與 JSS7同)(JSW4與JSS7同)	1.	以聖人的芳表為自己效法的對象(A2)	3.	認識坊間慶祝「萬聖節」的宗教背景	8. 將聖人的價值觀運用在自己今天的世界裡(A9)
	2.	追思自己的已亡親友並為他們祈禱(A3)	4.	認識教會冊封真福和聖人的意義	9. 憑這些聖人的特徵從他們的宗教畫像或雕塑辨認出他們的身份(A12)
			5.	認識學校或辦學團體的主保聖人,及自己聖名的主保聖人	
			6.	認識數位聖德與青少年生活相關的聖經時代聖人	
			7.	認識教會為亡者祈禱的意義(A7)	
JSS8 將臨期:傳遞喜訊(教理1)	1.	選擇用語言為他人帶來喜樂而非痛苦(A3)	2.	認識先知們預告救主來臨的喜訊	4. 分析生活中哪些訊息是喜訊(A10)
			3.	明白為什麼耶穌來臨是喜訊(A7)	
JSS9 將臨期和聖誕期:分享和施予(教理1,2)(SSS4	1.	體會到將臨期/聖誕時幫助有需要的人的喜悅(A3)	2.	了解天父、瑪利亞、若瑟和其他人如何準備耶穌的誕生	5. 透過定下善度將臨期的計劃並付諸實行,掌握制定可以實行的個人生活計劃的要訣(A9)
			3.	敘述與聖誕有關的故事及傳統	
			4.	認識教會於聖誕節分享及	

與 JSS9 同)		施予的傳統(A7)	
JSS10 四旬期：罪與寬恕(教理1,2)(SSF5 深化 JSS10)	1. 做錯事後有悔意，尋求寬恕 2. 對冒犯自己的人有寬恕之心 3. 願意與天主或自己的良心修和 4. ♥從教師感受到天主對悔改的人的寬恕(A1)	5. 明白人受造後如何因犯罪而墮落 6. 明白人什麼情況下與天主決裂 7. 考 C 明白耶穌有關寬恕的道理和比喻(A7) 8. 明白中國傳統觀念中的寬恕之道(A8) 9. †明白修和聖事的意義和重要性(C6)	10. †懂得修和聖事的步驟與念上等痛悔經(C9)
JSS11 四旬期：痛苦與死亡(教理1)(JSC3 與 JSS11 同)(SSS8 與 JSS11 及 JSS14相似)	1. 感受耶穌受難期間所經驗的傷害及失望 2. 遇上痛苦時不會怨天尤人，反而積極面對 3. 不懼怕死亡，對永生有盼望 4. ♥視痛苦為考驗而非放棄的理由(A1, A2)	5. 認識舊約聖經中有關痛苦的道理 6. 考 C 明白耶穌受難、復活的意義 7. 明白基督徒對痛苦、死亡和永生的看法 8. 明白為什麼天主在創造過程中容許罪惡和痛苦的存在(A7) 9. 認識中國傳統思想中對痛苦與死亡看法(A8)	10. 辨認四旬期禮儀中各種標記的意義(A12) 11. ♥掌握與信任的人分享痛苦經驗的方法(A9)
JSS12 四旬期：克己與施予(教理1,2)(SSS5 深化 JSS12 及 JSS13)	1. 承認自己的過失和壞習慣，並願意改善 2. 在生活上遇上誘惑時，運用意志戰勝 3. 願意更新自己，讓自己在心靈上成長 4. 願意作出犧牲去幫助有需要的人 5. 在齋戒與施予的過程中感受成長 6. 領略到服務他人的過程中自己也會有得益，及感到喜悅(A1, A3)	7. 了解耶穌在荒野四十天的經驗如何鍛鍊他的意志、令他成長(A7) 8. 認識中國傳統思想中對克己的看法(A8) 9. 了解耶穌在荒野的經驗後所肯定的個人的使命 10. 明白耶穌為愛人而受難；敘述耶穌在苦路上受人幫助的事蹟 11. 明白四旬期內齋戒與施予的意義 12. 明白耶穌在世的使命和給我們的命令是服務他人(A7)	13. 辨別哪些因素是自己心靈成長的阻力(A10) 14. 掌握面對及戰勝生活中常遇見的誘惑的方法(A9) 15. 辨認自己可在四旬期內施予的方法 16. 反思服務經驗(A10)
JSS13 復活期：憂愁與喜樂(教	1. 體會復活的耶穌為門徒帶來的喜樂	4. 明白復活的耶穌如何為憂愁的門徒帶來喜樂(A7) 5. †從聖經及信仰角度解釋	6. 懂得開解憂愁的朋友的基本技巧(A9)

理 1,2)（SSS5 深化 JSS12 及 JSS13）	2. 體會為憂愁的朋友帶來喜樂時自己的喜悅(A2, A3) 3. †欣賞聖週六禮儀的氣氛和意義，感受新教友領洗的喜悅，新領洗同學感受到學校信仰團體喜悅和的歡迎。(C4)	聖洗禮儀的內容(C6)	
JSS14 復活期：死亡與重生(教理 1,2)（SSS8 與 JSS11 及 JSS14 相似)（JSF6 與 JSS14 同)	1. 接受死亡並非我們生命的終結，最終我們和我們的親人都會復活及可以在天堂享永生(A1) 2. 從他人的信仰見證中感受與耶穌一起帶來的力量，耶穌如何幫助對人生感到絕望的人「重生」(A2)	3. 明白耶穌復活戰勝死亡為人帶來喜樂與希望 4. 敘述耶穌復活的故事及祂如何與門徒在一起 5. 明白升天後的耶穌如何與門徒在一起 6. 了解教會的病人傅油聖事及殯葬禮中各種標記和行動的意義(A7)	7. 辨認復活節禮儀中各種標記的意義(A12)
JSS15 復活期：尊重生命(第五誡)（教理 3)（SSF3 深化 JSS15)	認為墮胎是奪去人的生命(A3)	認識胎兒在母體裡顯示生命力的證據 認識墮胎對母親及胎兒影響的真相 認識除墮胎以外，處理未婚懷孕的其他方法(A7)	在萬一遇到未婚懷孕的情況時，能客觀分析反有關因素，作出道德上正確的抉擇(A10) ♥治療墮胎經驗為自己帶來的創傷(A9)
	體會自己的生命是神聖和尊貴的 欣賞在人生路途上跨越困難的人的生命力，並願意效法(A1)	明白生命權是上天賜予的，並非屬於自己(A7) 明白中國傳統文化對生命價值的啟示(A8) ♥明白人生路途上遇到的困難經過分享及接受幫助後，都可以得以舒緩或解決(A7)	背誦鼓勵積極人生的座右銘或歌詞(A12) 在灰心喪志時掌握求援要訣(A9)
JSS16 五旬節：勇氣和堅振(教理 1,2)	1. 經常向天主祈求智慧及勇氣，並在生活中實踐出來(A3)	2. 了解耶穌、宗徒和聖人/中國歷史人物如何活出道德勇氣(A8) 3. 了解五旬節當日人們領受	5. 培養出道德勇氣以致能知行合一(A9) 6. †懂得向聖神祈禱

主題	價值與態度		知識		技能
			聖神的經過(A7)	4. †明白堅振的意義(C6)	(C9)
JSS17 健康生活(第五誡)(教理3)	1. 抗拒濫用煙、酒和藥物；遠離毒品(A4)	2.	明白各式各樣為追求潮流、朋輩認同及虛幻世界的過度行為損害健康(A7)	3.	♥掌握在朋輩壓力下向煙、酒、藥物和毒品說「不」的技巧(A9)
JSS18 尊重天主聖名‧承諾(第二誡)(教理3)	1. 尊重天主、聖母和聖人的名字(A6) 2. 認真對待自己曾作出的承諾，並盡力實行 3. 經過謹慎考慮才以天主或聖經發誓(A3)	4. 5. 6. 7.	認識天主的各種名稱 明白十字聖號的意義 知道天主自舊約時代開始實踐自己許下的承諾 明白以天主或聖經起誓的意義(A7)	8. 9.	掌握作出承諾及發誓時要考慮的因素(A9) 正確地劃十字聖號(A12)
JSS19 財物與賭博(第七誡)(SSH9深化JSS19)	1. 尊重他人的財物 2. 體會因賭博傷害了家人和朋友的悔改經驗(A3)	3. 4.	透過學習聖經及教理，明白偷竊問題中物主合理的意願及財物普遍使用的原則 明白賭博在哪些情況下是不正義的，及為什麼「小賭」最終可以「亂性」(A7)	5.	辨別生活中哪些行為違反尊重他人財物的原則(A10)
JSS20 真理與謊言(第八誡)	1. 說話時忠於真理(A3)	2. 3. 4.	認識聖經有關真理與謊言的教導 知道說謊的定義及可以帶來的傷害 明白武斷、誹謗及誣蔑對別人聲望的傷害(A7)	5.	從生活經驗中辨別真相的全部，部分的真相及謊言的分別(A10)
JSS21 祈禱(教理4)	1. 團體祈禱時持尊重的態度(A6)	2.	認識祈禱的不同目的和信友禱文的結構(A7)	3. 4.	帶自發性的信友禱文 唸天主經、聖母經及光榮經(A12)

JSF 齊家

主題	價值與態度		知識		技能
JSF1 家庭(第四誡)(教理3)	1. 孝順父母 2. 體諒父母關懷自己背後的苦心 3. 珍惜與家人共聚的時間 4. ♥尊重父母	5. 6. 7. 8.	明白聖經有關子女對家庭責任的教訓 明白青少年與父母發生衝突的原因和解決方法 明白網上文化對家庭生活的影響(A7) 認識中國人的齊家之道(A8)	10. 11.	掌握向家人表達不滿、關懷、體諒及感謝等感受的正確方法 ♥明白在哪些情況下自己的家庭需要向他人求助，

	(即使他們沒有善盡己職)(A3)	9. ♥明白為什麼所有父母(包括沒有善盡己職的)需要子女的尊重(A7)	及求助的方法(A9)
JSF2 自由與責任(教理 3) (JSC5 與 JSF2 同)	1. 要求更大的自由時願意承擔更大的責任(A3)	2. 明白為什麼天主造人類要給他們自由 3. 明白自由與責任的關係(A7)	4. 辨別初中學生在家庭能承擔什麼責任，能享有哪些自由(A10)
JSF3 安息日與感恩祭（第三誡）(教理 2,3)	1. 願意在主日善用休息與餘暇，以培養家庭、文化、社會及宗教生活(A3) 2. †體會到感恩祭與生活息息相關(C1)	3. 認識有關安息日與善用餘暇的教導 4. 明白休息與餘暇對家庭、文化、社會及宗教生活的重要(A7) 5. †明白感恩祭每一部分與生活的關係(C6)	6. †懂得旅遊時如何獲得參加主日彌撒的資料(C9)
JSF4 聖誕期：和平（第五誡）(教理 2,3) (JSC2 與 JSF4 同)(JSH3 與 JSF4 同)(JSW5 與 JSF4 同)	1. 願意透過行動為他人帶來和平(A3)	2. 了解為什麼聖誕節是祝願平安的節日 3. 明白第五誡有關和平的原則(A7)	4. 辨認可透過哪些方法為家庭帶來和平(A9)
JSF5 四旬期：修和(教理 2)	1. 願意與鬧翻了家人和朋友修和(A3)	2. 明白四旬期是邀請人與天主及人與人之間和好的時刻(A7) 3. 了解中國人之間修和常牽涉的原則(A8)	4. 掌握與鬧翻了的家人和朋友修和的方法(A9)
JSF6 復活期：死亡與重生(JSF6 與 JSS14 同)			1. 在萬一有親友逝世時，懂得處理哀傷(A9)
JSF7 性與婚姻(第六誡)(教理 2,3)(SSF2 深化 JSF7, SSF4 深化 JSF7)	1. 重視個人和朋友的貞潔 2. 重視性內含有愛、結合和生育的意義(A3, A4)	3. 了解貞潔的真義及一些與違反貞潔的問題 4. 了解性內蘊藏著愛、結合和生育的意義 5. 考C明白婚前性行為的影響 6. 解釋耶穌對性與婚姻的教導 7. 明白天主教婚姻禮儀中的內容和標記	10. 綜合贊成和反對婚前性行為的理由(A10) 11. 懂得如何對婚前性行為的要求說「不」(A9)

主題	價值與態度	知識	技能
		8. ♥明白到父母離異並不是因為子女的錯，亦無損天主對這些兒童的愛 9. **考 C** 明白異性戀的價值和特徵、同性戀的倫理考慮及教會對同性性行為的看法(A7)	
JSF8 感謝身邊的人 (教理 3)	1. 常懷感恩之心(A2)	2. 明白聖經有關感恩的教導(A7)	3. 以恰當的方式向家人、師長、同學等表示感恩(A9)
JSF9 禮儀 (教理 2)	1. 在禮儀中表現出尊重的態度，經驗合作的精神 2. 體會自己的感受如何透過禮儀所用標記去表達(A6)	3. 明白標記在我們生活上的用途，和教會在禮儀所用標記的意義(A7)	4. 從學校禮儀辨認基督徒的價值(A12) 5. 在禮儀中擔任服務的角色，例如參與設計學校禮儀中的音樂與藝術元素(A9, A12)

JSH 關愛社會

主題	價值與態度	知識	技能
JSH1 聖母瑪利亞：德行（與 JSS6 同）			1. 分析今天的社會什麼地方最需要聖母的德行(A11)
JSH2 聖誕：貧窮	1. 以精神或物質貧窮的態度準備聖誕節 2. ♥感受到耶穌與貧窮的自己在一起(A2)	3. **考 C** 了解耶穌的誕生的經過，及明白其主要意義 4. 明白第一個聖誕與貧窮的關係(A7)	5. 比較今天香港人過聖誕節的形式與第一個聖誕(A11)
JSH3 聖誕期：和平（第五誡）(教理 2,3)（與 JSF4 同）			1. 辨認可透過哪些方法為香港社會帶來和平(A11)
JSH4 五旬節：團體（教理 1)(SSF7 深化 JSH4)	1. 依照初期教會的精神在學校團體中共融地生活(A5) 2. †透過公教學生組織及禮儀活動感受教會的團體感(C4)	3. 明白五旬節後誕生的教會活出那些團體特色 4. 了解香港天主教會如何為福音價值作見證(A7) 5. †明白教會中不同崗位信徒的角色(C7)	6. 以福音價值檢視學校這個團體(A10) 7. †反省自己可怎樣運用自己的才能服務教會(C10)

JSH5 尊重他人(第五誡)(教理1,3)	1. 體會福音中的耶穌如何尊重他人 2. 尊重學校團體的其他成員，特別是他們的獨特性 3. ♥體會暴力的遺害與愛的力量之間的對比(A2, A3)	4. 明白尊重他人的信仰基礎 5. 了解性騷擾的定義及校園如發生性騷擾行為的原因 6. 了解校園欺凌行為的定義及成因 7. ♥了解青少年暴力文化的根源及長遠影響(A7)	8. 遇到性騷擾或欺凌行為時懂得如何處理 9. ♥控制暴力傾向背後的情緒(A9)

JSC 關心國家

主題	價值與態度	知識	技能
JSC1 諸聖節與煉靈月(教理1,2,4)(與 JSS7 同)		1. 認識數位聖德與青少年生活相關的中國聖人(A8)	
JSC2 聖誕期：和平(第五誡)(教理2,3)(與 JSF4 同)			1. 辨認可透過哪些方法為國家帶來和平(A11)
JSC3 四旬期：痛苦與死亡(與 JSS11 同)			1. 比較天主教殯葬禮與中國傳統殯葬風俗的異同(A11)
JSC4 愛國(教理2,3)	1. 以耶穌的原則愛自己的國家及民族(A5)	2. 了解耶穌當時的國家及民族情況 3. 從耶穌的事跡去了解他怎樣愛自己的國家和民族(A7)(A7) 4. 認識一些反映基督徒愛德的祖國同胞的愛國榜樣(A8)	5. 根據耶穌的原則，辨認愛自己的國家及民族的方法(A11)
JSC5 自由與責任(與 JSF2 同)	1. 對祖國的社會文化及制度尊重及包容，並積極關注祖國事務(A5)	2. 從祖國的地理、制度、社會文化，明白自己作為中國人享有的權利和應負的責任(A8)	3. 以基督徒價值角度，判斷內地制度與文化的優缺(A11)
JSC6 偶像與迷信(第一誡)(與 JSS4 同)		1. 明白第一誡與中國人民間信仰習俗的關係(A8)	

JSW 兼善天下

主題	價值與態度	知識	技能
JSW1 聖經（與 JSS2 同)			1. 將聖經的教導運用於今天的世界(A9)
JSW2 創造中的美好(教理 1)	1. 欣賞自己生命中和世界上美好的東西(A1)	2. 了解天主創造萬物的聖經記載和深層意義 3. 了解天主創造人的目的(A7) 4. 傳統中國觀念如何看世界的根源(A8)	
JSW3 欣賞創造及愛護世界（第七誡)	1. 欣賞到創造的奧妙及自然世界的美麗(A5)	2. 敘述聖經記載天主如何創造世界及祂對自己造的世界的評價(A7) 3. 認識中國文化中天、地、人之間關係的觀念(A8) 4. 明白天主託付人類照顧大自然世界的使命 5. 明白第七誡有關尊重受造世界的原則(A7)	6. 創作讚美造物主的句子(A12)
JSW4 諸聖節與煉靈月(教理 1,2 4)(與 JSS7 同)		1. 認識數位聖德與青少年生活相關的中古及近代聖人(A7)	
JSW5 聖誕期：和平(第五誡)(教理 2,3)(與 JSF4 同)			1. 辨認可透過哪些方法為世界帶來和平(A11)
JSW6 五旬節：多元文化的信仰(教理 2)	1. †體驗香港、內地及外地不同民族的天主教禮儀的特色(C4)	2. †明白天主教會的大公性與多元文化性(C5, C7)	3. †從多元文化禮儀分析各民族的信仰特性(C9)

以下一個跨越初中三年的簡單學習進度表〔**只是範例，學校可根據其情況將主題的次序更改**〕，是根據上述學習目標擬定的。每一學年內各主題所佔的節數亦不一定一樣。

	九月至一月	二月至六月
中一	JSS1 我是被愛我的天主獨特創造的 JSS2 聖經 JSS21 祈禱 JSS7 諸聖節與煉靈月	JSS3 信賴 JSS10 四旬期：罪與寬恕 JSF5 四旬期：修和 JSS14 復活期：死亡與重生

	JSS9 將臨期和聖誕期：分享和施予 JSS4 偶像與迷信(第一誡)	JSS16 五旬節：勇氣和堅振 JSS6 聖母瑪利亞：德行
中二	JSF2 自由與責任 JSS18 尊重天主聖名‧承諾(第二誡) JSF1 家庭(第四誡) JSS17 健康生活(第五誡) JSS8 將臨期：傳遞喜訊 JSF4 聖誕期：和平	JSH5 尊重他人(第五誡) JSF7 性與婚姻(第六誡) JSS12 四旬期：克己與施予 JSS15 復活期：尊重生命(第五誡) JSH4 五旬節：團體 JSF8 感謝身邊的人
中三	JSF3 安息日與感恩祭(第三誡) JSS19 財物與賭博(第七誡) JSC4 愛國 JSS20 真理與謊言(第八誡) JSH2 聖誕：貧窮 JSW2 創造中的美好	JSW3 欣賞創造及愛護世界 JSS5 面對壓力(第五誡) JSS11 四旬期：痛苦與死亡 JSS13 復活期：憂愁與喜樂 JSW6†五旬節：多元文化的信仰
滲透入 每一年	JSS1 我是被愛我的天主獨特創造的 JSF9 禮儀	

4.5 **Senior Secondary 高中**

在完成中四至中六宗教及道德教育課程後，學生能：

SSS 修身

主題	價值與態度	知識	技能
SSS1 基督徒信仰的背景(教理1)		1. †考 E 了解默西亞的舊約背景(C5) 2. 考 E 了解兩約之間的歷史和耶穌時代的社會及政治背景[100]	3. †考 E 從舊約聖經引用相關的信念(C8)
SSS2 先知(教理2,3)	1. 在朋輩及社群中活出先知對真理及公義的態度(A1, A5)	2. 認識舊約先知與基督降生的關係 3. 明白在舊約時代和今日世界中先知的角色及特質 4. 了解現代人對先知的誤解(A7)	5. 反省自己具有哪些先知的特質及將其運用(A9, A10)
SSS3 將臨期：末日(教理1)	1. 為自己的末日隨時來臨作好準備(A1)	2. 了解聖經所預許基督再臨的景象及意義 3. 明白活得長命百歲並非必然，須為自己的末日作好準備(A7)	4. 辨認自己的末日來臨前自己應作好什麼準備(A10)
SSS4 聖誕：基督的誕生與	1. 體會到聖誕除了是慶祝和接受的日	2. 考 C 了解耶穌的誕生及童年生活的經過，及明白其意義(A7)	3. 比較西方人慶祝聖誕和中國人慶祝新年的文化(A11)

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[100]階段學習目標與課程整體宗旨的聯繫(A1-A12, C1-C10)不適用於同時具有「**考 E**」及†標誌的學習目標，因為此部分的課程完全是根據新高中「倫理與宗教」公開試課程教與學。

童年(教理 2，深化 JSS9)	子，亦是分享的時刻(A2)		
SSS5 耶穌準備傳福音的工作(教理 2，深化 JSS12 及 JSS13)	1. 為班或學校擔任服務工作時感受到被派遣的意義(A2) 2. †再肯定自己領洗時的承諾(C3)	3. **考 C** 明白耶穌受洗及受試探的意義 4. **考 C** 明白耶穌呼召及差遣宗徒的過程及意義(A7)	5. 辨認聖洗禮儀中的標記的意義(A12) 6. 辨認自己在生活中的使命(A10)
SSS6 工作與職業召叫(教理 1)	1. 體會到工作除了維持生計以外的意義(A3)	2. 明白基督徒對工作和職業召叫的看法(A7)	3. 反省自己的升學/就業取向與自己人生目的的關係(A10)
SSS7 耶穌行神蹟(教理 2)(SSW1 與 SSS7 同)	1. 體會耶穌在今天如何在人身上顯神蹟(A1)	2. **考 C** 明白耶穌進行治病、驅魔、控制大自然等神蹟的意義(A7)	3. 比較福音中的神蹟與今天耶穌在人身上顯的神蹟(A10)
SSS8 四旬期：耶穌的苦難、復活與升天；痛苦與死亡(教理 1，與 JSS11 及 JSS14 相似)(SSF6 與SSS8同)	1. 遇上痛苦時不會怨天尤人，反而積極面對 2. 體會人在痛苦中活出的一些價值(A1)	3. **考 C** 了解耶穌受難、復活和升天的經過及明白其意義 4. 明白基督徒對痛苦、死亡和永生的看法(A7) 5. **考 C** 從文化(包括中國傳統觀念)及宗教角度理解痛苦與衰老的問題(A7, A8) 6. **考 E** 從法律及哲學角度理解痛苦與衰老的問題	7. 在萬一有同學的親友逝世時，懂得安慰、體諒、幫助、代禱(A9)
SSS9 死亡的倫理(教理 3)	1. 珍惜自己的生命 (A1, A4)	2. **考 C** 明白自殺問題中的各種倫理考慮及教會立場 3. **考 C** 理解安樂死的不同類別、道德考慮及教會立場 4. **考 C** 明白不同的刑罰理論、死刑的倫理考慮及教會的立場 5. 理解與自殺和死刑有關的中國傳統觀念 6. 明白基督徒對生命擁有權的看法(A7, A8)	7. 面對痛苦或壓力時如何「想得開」，在灰心喪志時掌握求援要訣(A9)
SSS10 耶穌的教導(教理 2,3)	1. 欣賞耶穌的教導與他們的生活息息	2. **考 C** 明白有關天國的道理 3. **考 C** 明白耶穌對門徒有關生活、應許及使命的教導	8. **考 C** 在今天的生活處境中運用耶穌的教導(A9)

	相關(A2)	4.	**考 C** 明白耶穌有關善用一己之才能的比喻		
		5.	**考 C** 明白耶穌如何看愛的誡命和律法與傳統的爭論		
		6.	**考 C** 明白耶穌如何介定真正的幸福和其他山中聖訓的道理		
		7.	了解有關仁愛、法律和幸福的中國傳統觀念(A7)		
SSS11 靜思與祈禱(教理 4)	1. 體驗靜思對城市人的價值 2. 體驗祈禱為一種個人和團體去表達生活與信仰經驗的方式(A6) 3. †體驗在靜默和祈禱中與天主相遇(C1, C2)	4.	理解中國傳統觀念中人與「天」的溝通方式(A8)	5.	†認識天主教主要靈修傳統的祈禱方法(C9)
SSS12 聖召(教理1,2)	1. †願意尋求天主在自己上的旨意(C1)	2.	明白成年人可以透過婚姻或獨身〔包括修道〕的方法在生活及工作上去回應天主的召叫 3. 明白婚姻與神品是服務的聖事(A7)	4.	†掌握聆聽及反省天主的訊息的方法(C9)
SSS13 耶穌的身份(教理 2)		1.	**考 E** 了解當時的猶太人、門徒和耶穌自己對耶穌身分的理解		
SSS14 信德與行為(教理 1)		1.	†**考 E** 明白保祿因信成義的救恩觀和雅各伯信德與行為的觀念(C3)		
SSS15道德的本質(教理3)	1. **考 E** 尊重多元化社會中持不同道德標準的人之間的差異及願意尋求共識	2.	**考 E** 解釋基本的道德原則，及道德原則與道德規條的分別 3. **考E**明白道德與宗教的關係	4.	**考 E**廓清道德概念，確立理性思維的價值，不受自身利益或偏見影響
SSS16 道德行為理論(教理 3)		1.	**考 E** 解釋從後果和義務為出發點的不同行為理論	2.	**考 E** 用行為理論分析各種倫理處境
SSS17價值		1.	**考C**明白內在價值和工具價值	4.	**考C**在互不相容的

與美德理論		2. **考 C** 解釋人們所推崇的美好特質和人們所厭惡的特質 3. **考C**明白各種美德及價值之間或有衝突(A7)	情況下排列美德或價值的優先次序(A10)

SSF 齊家

主題	價值與態度	知識	技能
SSF1 邁向成年的子女與父母(教理 3)	1. 尊敬父母(A3)	2. 明白當子女邁向成年之際，父母在生理和心理方面的轉變(A7)	3. 正當自己的學識越來越接近甚至超越父母的水平，掌握與他們溝通的方法(A9)
SSF2 性與婚姻(教理 3，深化 JSF7)	1. 重視性內含有愛、結合和生育的意義(A3) 2. ♥體會離婚父母的子女長大後也可活出美滿的婚姻(A1)	3. 了解性內蘊藏著愛、結合和生育的意義 4. **考 C** 明白獨身作為一種終身選擇 5. **考 C** 明白婚前及婚外性行為的影響 6. **考 C** 了解良好婚姻的要素和離婚的原因及影響 7. 明白教會對獨身、婚前及婚外性行為與婚姻的立場(A7) 8. **考 C** 明白異性戀的價值和特徵、同性戀的倫理考慮及教會對同性性行為的看法(A7)(重複 JSF7)	9. 懂得如何對婚前性行為的要求說「不」(A9)
SSF3 新生命(教理 3，深化 JSS15)	1. 接受人的生命在受孕一刻開始，墮胎是結束生命 (A3, A4)	2. **考 C** 了解人們對生育與避孕的看法 3. 明白教會贊成用哪些自然的方法避孕和其原因 4. 了解常用來墮胎的方法及其影響 5. **考 C** 了解人們墮胎的原因和當中涉及的倫理問題 6. 明白人的生命在受孕一刻開始的科學理據(A7)	7. 知道自然避孕方法的重點 8. 在意外懷孕的情況下，考慮墮胎以外可供選擇的辦法 9. ♥萬一做了未婚媽媽/爸爸，知道如何處理自己的生活(A9)
SSF4 色情與賣淫 (教理 3 ， 深 化	1. 重視自己心靈和肉體純潔(A3, A4)	2. **考 C** 了解色情及賣淫活動的成因及人們贊成或反對的原因	4. 辨別上了「色情癮」的徵狀，及解決的方法

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			3.	了解浸淫於色情物品中的影響(A7)		

主題	價值與態度		知識		技能	
JSF7)			3.	了解浸淫於色情物品中的影響(A7)		
SSF5 寬恕(教理 1，深化 JSS10)	1.	對冒犯自己的人有寬恕之心(A2)	2.	**考 C** 明白耶穌有關寬恕的道理和比喻(A7)		
SSF6 耶穌的苦難、復活與升天；痛苦與死亡(教理3，與SSS8同)	1.	體諒長者的處境和需要(A2)			2.	在萬一有同學的親友過身時，懂得安慰、體諒、幫助、代禱(A9)
SSF7 五旬節：教會(教理 1，深化 JSH4)	1.	†從初期教會事跡學習基督徒之間如何處理爭議 2. †在學校感受到教會的共融(C4)	3.	**考 C** 了解聖神降臨的意義(A7) 4. †**考 E** 了解新生教會由伯多祿五旬節的宣講至福音傳到羅馬的發展(C5)	5.	†作為教會的一份子，為自己和教會辨認「時代的徵兆」 6. †在信仰受到質疑時懂得反思、回應、堅持及尋求真理(C9)
SSF8 基督徒合一(教理 1)	1.	†同意與非天主教基督徒交談之前須深入了解自己的信仰，交談時須抱大公精神(A6, C3)	2.	†了解基督的教會分裂為不同教會的原因 3. †認出今天各天主教與其他主要基督宗教的異同及需要合一的原因(C3, C4)	4.	†研究基督宗教不同教會合作與交流的例子(C10)
SSS9 畢業‧感恩‧祝福	1.	以感恩的心回望過去，以樂於接受挑戰的態度迎接未來 2. **感受到天主對畢業班同學的祝福(A1)**	3.	明白學校對自己畢業後在道德及靈性方面的期望(C7)	4.	在工作環境或大學裡，掌握道德或靈性上要作出抉擇時的考慮方法(A10)

SSH 關愛社會

主題	價值與態度		知識		技能	
SSH1 僕人領導(教理 1)	1.	願意以服務的心在校內擔任領導的角色(A2)	2. 3.	認識不同風格的領導 認識舊約先知和耶穌如何透過服務去領導(A7)	4.	分辨校園裡及社會上僕人式的領導與其他風格的領導的分別(A11)
SSH2 人權(教理 3)	1.	效法耶穌對待被歧視的人的態度(A2)	2. 3.	**考C**了解天賦人的尊嚴的特徵和甚麼情況與這份尊嚴有衝突 **考C**了解人的公民、政治、經濟、社會及文化權利	7. 8.	反省自己有沒有以歧視的眼光看身邊的人(A10) 辨認存在於耶穌時代及今天社會上各類型的歧視(A11)

		4. **考C**了解歧視的本質 5. **考C**了解權利和義務的關係(A7) 6. 了解在傳統中國文化中及當今香港社會人權和公共利益的關係(A8)	9. 被歧視者懂得向歧視者表達感受，並向信任的成年人求助(A9)
SSH3 病人權益(教理3)		1. **考 E** 了解醫護病人關係及病人權益	
SSH4 愛貧為先（教理3)(SSW4 與 SSH4，SSC2 與 SSH4 同)	1. 體會區內/香港貧窮人士/弱勢社群的生活狀況及願意在自己能力範圍以內協助他們(A2) 2. ♥體會貧窮並不一定等於不快樂，貧窮家庭的兒童也可以有美好將來(A1, A4)	3. 了解耶穌如何關心貧苦的人，和教會特別關心貧苦的人的福音理據 4. **考 C** 了解在香港社會貧窮的根源(A7)	5. 分析香港仍有貧窮人口的原因 6. 研究哪些人士屬於弱勢社群(A11)
SSH5聖母瑪利亞：與貧窮人在一起(教理3)	1. 在心裡或祈禱中關愛窮人及受壓迫者(A2)	2. 從聖母讚主曲了解瑪利亞作為平民婦女如何與窮人及受壓迫者站在一起(A7)	3. 探討和平及非激進的方式去關愛窮人及受壓迫者(A11)
SSH6公義/公平/平等(教理3)	1. 透過教師和校長的行動感受學校履行公義(A1) 2. 相信自己有能力或潛能現在及將來在某些崗位上履行公義(A3)	3. **考 C** 明白公義/公平/平等的意思及香港的基督徒對此的理解(A7)	4. **考 C** 以公義/公平/平等的角度分析相關社會經濟問題(A11)
SSH7 企業的社會責任(教理3)	1. 體會企業妄顧社會責任的受害者的經歷(A2)	2. **考 C** 明白企業的社會責任(A7)	3. 研究與自己所用的商品和服務相關的企業如何盡其社會責任(A9, A11)
SSH8 廣告與簡樸生活(教理3)	1. 體會到物質和享受並不是生命中最重要的東西	2. **考 C** 明白廣告建立價值的方法及對人類生活的影響 3. 了解中國傳統思想和聖	5. 以批判的態度分析廣告(A11)

	(A3, A4)		4.	經對金錢和物質的態度 明白過份重視物質的態度對年青人生活上的影響(A7, A8)	
SSH9 賭博(教理 3，深化 JSS19)	1.	體會到染上賭癮的年青人如何走上這條路及賭博的影響(A4)	2.	理解為何「小賭」有機會最終會「亂性」(A7)	
SSH10 濫用藥物(教理3)	1.	體會到濫用藥物的年青人如何走上這條路及濫藥帶來的影響(A4)	2.	♥明白濫用藥物的遠因、近因和害處(A7)	
SSH11 傳媒倫理(教理3)			1. 2. 3.	**考 C** 解釋言論自由和編輯自主的重要性及限制(A7) **考 E** 了解大眾傳媒在現代生活的角色 **考 E** 明白大眾傳媒應有的專業操守及專業精神	4. 辨別作為傳媒消費者可以怎樣促進言論自由及傳媒專業操守(A11)
SSH12學會服務及從服務中學習(教理3)	1. 2. 3.	**考 C** 領略到施比受更有福 把從服務計劃中所得的體會，在生活或其他服務中實踐出來 (A2)	4. 5.	**考 C** 明白耶穌有關助人與服務的比喻(A7) 明白中國傳統觀念中服務的概念(A8)	6. **考 C** 學會 7. 與他人一起計畫和參與服務 8. 反思服務經驗 9. 把有關經驗和感想概括為較廣泛的課題 10. 撰寫反思日誌及服務報告 11. **考 E** 學會 12. 建立個人的學習檔案
SSH13從不同宗教中學習（教理1)（ SSW5 與SSH13相關)	1.	**考 E** 體驗一個非基督宗教的信仰團體如何透過象徵/崇拜/節日/儀式來表達他們的信仰和感受，並實踐如何尊重他人的宗教	2. 3.	了解非基督宗教的主要信條 了解非基督宗教在香港影響(A7)	4. **考 E** 學會 5. 反思參觀經驗 6. 把參觀經驗與其他宗教經驗比較 7. 評價有關經驗中的信念和價值 8. 撰寫反思日誌及參觀報告，建立個人的學習檔案

SSC 關心國家

主題	價值與態度	知識	技能
SSC1 環境倫理(教理3)(SSW2 與 SSC1 同)	1. 到內地時體驗污染帶來的影響及愛護祖國的大地(A5)	2. **考C**了解污染與消費主義之間的關係 3. **考C**明白可持續發展對祖國的重要性(A7) 4. 了解中國傳統觀念中對環境的態度(A8)	
SSC2 愛貧為先(教理3，與 SSH4 同)		1. **考 C** 了解在中國貧窮的根源(A8)	
SSC3 中國人的宗教(教理1)	1. 體會到中國人在經濟發展下需要靈性生活空間(A5)	2. 了解改革開放以來宗教對祖國社會的角色及影響 3. 認識內地中國人對天主教節日的態度(A8)	4. 研究中國傳統宗教對中華民族發展的影響(A11)
SSC4 愛國(教理3)	1. 以耶穌為榜樣，關懷祖國同胞(A2) 2. †感受天主如何愛中國人(A1)	3. 了解歷史上基督徒如何愛國，及愛國的真正意義(A7, A8)	4. 以道德角度分析祖國社會問題(A11)
SSC5 中國天主教會：國家與天主(教理3)	1. 體驗到人遇到考驗時對信念的堅持 2. 體驗到在客觀環境限制下人和團體仍可以發展和進步(A1) 3. †從中國天主教會的歷史領略以下的德行：愛中國、熱忱、堅忍、認錯、懷有希望(C1, C4)	4. 認識自明朝以來，天主教在中國發展、所經歷的困難及成長、天主教徒對國家的貢獻及一些教會人士過去對中國人的錯誤行為、所受到的迫害，教徒所表現的忠貞，及現時的狀況 5. 從聖經角度了解在不同時代，作為中國人及天主教徒雙重身份之意義(A7, A8) 6. †明白中國天主教徒與普世教會共融的渴望及障礙(C7)	7. 分析中國的基督徒數字近年上升的原因(A11)

SSW 兼善天下

主題	價值與態度	知識	技能
SSW1 耶穌行		1. 理解神蹟在今天世界的意義(A7)	

神蹟（教理 1，與 SSS7 同）			
SSW2 四旬期：修和環境倫理(教理 3，與 SSC1 同)	1. 醒覺到修補人與大自然的關係的重要性 2. 活出保護環境的精神(A5)	3. **考C**了解污染與消費主義之間的關係 4. **考C**明白地球村與可持續發展的概念(A7) 5. **考E**明白平衡對自然環境的運用與剝削的重要，和生物多樣化與保育的重要	6. 檢視自己的消費方式對環境的影響(A10)
SSW3 生物倫理(教理 3)	1. 避免將生物科技(甚至一切科技)當作做道德決定的最強依據(A3)	2. **考 C** 理解性別選擇、基因工程及複製生命的倫理問題 3. 明白教會對性別選擇、基因工程及複製生命的立場(A7)	4. 指出生物科技「可做的事」與「應做的事」的分別(A11)
SSW4 愛貧為先(教理 3，與 SSH4, SSC2 同)		1. **考 C** 了解在全球化趨勢下貧窮的成因及解決方法(A7)	
SSW5 天主教與非基督宗教 (教理 1，與 SSH13 相關)		1. 明白天主教如何看待非基督宗教中的真、善、美，及宗教之間交談對人類的重要(A7)	
SSW6 天主教與其他基督宗教(教理 1)	1. (挑戰)體會天主教與東正教及基督新教從歷史中的對立漸漸邁向合作與共融	2. (挑戰)了解東正教及基督新教歷史上如何從天主教分裂出來及其原因 3. (挑戰)從聖經內容明白耶穌對信徒合一的渴望 4. (挑戰)明白天主教與東正教、基督新教及其他在香港具影響力的基督宗教在教義上的主要分別，及彼此間的合作	5. (挑戰)辨認天主教與其他基督宗教在教堂內外裝飾、聖經內容、修道人的衣著及生活方式等方面的異同
SSW7 基督宗教與伊斯蘭教(教理 1)	1. (挑戰)體驗以宗教名義發動的戰爭的虛偽及帶來的痛苦	2. (挑戰)了解伊斯蘭教的創立及它對聖經、耶穌及聖母的看法 3. (挑戰)了解天主教對伊斯蘭教教義的看法 4. (挑戰)明白十字軍的歷史及此歷史對當代伊斯蘭信徒的影響	5. (挑戰)分析有伊斯蘭教背景的恐怖份子為什麼視基督宗教為主流的西方國家為敵人
SSW8 信仰與科學(教理 1)	1. (挑戰)體會信神的科學家如	3. (挑戰)了解天主教會歷史上及今天對伽利略事件及達爾文進化論的立場	5. (挑戰)辨別哪些聖經部分是反映信仰真理

		4. (挑戰)明白基督信仰(尤其是聖經)和科學不同的目的與功能，及信仰與進化論及各宇宙現象之間的關係	而非科學真理
	何在追求科學真理的同時相信靈性的力量 2. (挑戰)體會科學的真理是天主的真理的一部分		

以下一個跨越高中三年的簡單學習進度表〔**只是範例，學校可根據其情況將主題的次序更改**〕，是根據上述學習目標擬定，又假設學生不考倫理與宗教科的公開試。一個主題內的不同學習目標可以透過多於一學年的教與學達到，而每一學年內各主題所佔的節數亦不一定一樣。

	九月至一月	二月至六月
中四	SSS2 先知 SSS4 聖誕：基督的誕生與童年 SSS5 耶穌準備傳福音的工作 SSS10 耶穌的教導 SSF5 寬恕 SSS7 耶穌行神蹟	SSS8 四旬期：耶穌的苦難、復活與升天；痛苦與死亡 SSS9 死亡的倫理 SSF7 五旬節：教會 †SSF8 基督徒合一 SSH12 學會服務及從服務中學習(一)
中五	SSH12 學會服務及從服務中學習(二) SSF1 邁向成年的子女與父母 SSF2 性與婚姻 SSF4 色情與賣淫 SSF3 新生命 SSS3 將臨期：末日	SSH12 學會服務及從服務中學習(三) SSH9 賭博 SSH10 濫用藥物 SSH1 僕人領導 SSS6 工作與職業召叫 SSS12 聖召 SSS17 價值與美德理論 SSH8 廣告與簡樸生活
中六	SSH13 從不同宗教中學習 SSW5 天主教與非基督宗教 SSC3 中國人的宗教 SSC4 愛國 SSC5 中國天主教會：國家與天主 SSH2 人權 SSH11 傳媒倫理 SSH6 公義/公平/平等	SSH4 愛貧為先 SSH5 聖母瑪利亞：與貧窮人在一起 SSH7 企業的社會責任 SSC1 環境倫理 SSW3 生物倫理 SSS9 畢業‧感恩‧祝福
滲透入每一年	SSS11 靜思與祈禱	

4.6 Links between the *Catechism of the Catholic Church* and units in the RME curriculum

Elements of the *Catechism*	Kindergarten	Junior Prim. (P.1 – P.3)	Senior Prim. (P.4 – P.6)	Junior Sec. (S.1 – S.3)	Senior Sec. (S.4 – S.6)
Part One: the Profession of Faith					
Section One: "I Believe" - "We Believe"					
1.1.1 Man's Capacity For God 1.1.3 <u>Man's Response To God</u>: Personal Faith; Faith In The Father, Son and Spirit; <u>Characteristics Of Faith</u>; Faith Is Not Isolated Behaviour			Faith Communal life of Catholics	Trust	Religions of the Chinese people Work and vocation Religious vocation Faith and deeds Faith and science
1.1.2 The Revelation of God, <u>The Transmission Of Divine Revelation</u>, Sacred Scripture			Understanding the Bible	Scriptures	
Section Two: The Creeds					
1.2.1 I believe in God the Father almighty, Creator of heaven and earth	I was specifically created by God who loves me I am a Chinese, created by God Our Father, the Creator God creates children of different races	I was specifically created by God who loves me People around me were also specifically created by God Appreciating God's creation: the beauty of China and the world I am a Chinese, created by God God creates children of different races	I am special, respectable and valuable	I was specifically created by God who loves me The beauty in creation Lent: sin and forgiveness Lent: suffering and death	

1.2.2 I believe in Jesus Christ, the only Son of God … he will come again to judge the living and the dead	Jesus loves little children Christmas: giving Lent: repentance and sacrifice Easter: joy and hope My family Observing needs of others Mother	Jesus is my friend The commandment of love Advent & Christmas: traditions and sharing Easter: new life, joy and hope My home Mary: trust and mother-child relations My mission in the small society Preferential love for the poor Loving my country	Lent: prepare for the Saviour's coming Lent: renewal and growth Mission of Jesus' disciples Lent: suffering and hopelessness Easter: passover & celebration Our Lady: reflection The love of Jesus Servant leadership	Lent: sin and forgiveness Our Lady: virtues Respect for others Advent: spreading good news Advent & Christmas: sharing and giving Christmas: poverty Lent: suffering and death Lent: penance and giving Easter: sadness and joy Easter: death and new life	Background to the Christian faith Prophets Advent: Day of Judgement Christmas: Christ's birth and childhood Jesus prepares for his work of evangelization Jesus performs miracles Lent: Jesus' suffering, rising and ascension Suffering and death Jesus' teachings Jesus' ideneity Servant leadership
1.2.3 I believe in the Holy Spirit; the Holy Catholic Church; the forgiveness of sins, the resurrection of thebody and life everlasting.	God forgives, so do I Dad & mum, God the Father forgives Church liturgy	God forgives, so do I All Saints Day: holy virtues Month for the purgatory souls: remembering our deceased relatives Pentecost: courage Pentecost: community The Church and me	All Saints Day: holy virtues Pentecost: grace Catholic communal life Catholics in China: growing amidst difficulties Other religions and traditional Chinese customs	All Saints Day & month for the purgatory souls Lent: sin and forgiveness Easter: death and new life Pentecost: courage and confirmation Pentecost: community	Forgiveness Pentecost: the Church Christian unity Learning from different religions Catholicism and other Christian faiths Christianity and Islam
Part Two: The Celebration of the Christian Mystery					
Section One: The Sacramental Economy					
2.1 The liturgy - work of the Holy Trinity; the Paschal mystery in the Church's sacraments; celebrating the Church's liturgy; liturgical diversity & the unity of the	Advent: waiting Christmas: giving Lent: repentance & sacrifice Easter: joy and hope Church liturgy	All Saints Day: holy virtues Advent & Christmas: traditions and sharing Lent: repentance, prayer and helping others Easter: new life, joy and hope	All Saints Day: holy virtues Advent: preparing for the Saviour's coming Christmas: contemplation and	Our Lady: virtues All Saints Day & month for the purgatory souls Advent and Christmas: sharing and giving Christmas: peace Lent: penance and giving Easter: sadness and	Advent: Day of judgement

mystery.		Pentecost: courage Pentecost: community Our Lady: trust & mother-child relations Church liturgy	peace Lent: renewal and growth Easter: passover and celebration Church liturgy	joy Sabbath and the Eucharist (3rd commandment) Liturgy Lent: reconciliation Pentecost: courage & confirmation Pentecost: faiths of multi-cultures	
Section Two: the Seven Sacraments of the Church					
2.2.1 Sacraments of Christian initiation	Baptism	Easter: new life, joy and hope Sunday mass	Pentecost: grace Mass and sacraments	Easter: sadness and joy Pentecost: courage and confirmation	
2.2.2 Sacraments of healing		Lent: reconciliation	Mass and sacraments	Lent: sin and forgiveness Easter: death and new life	
2.2.3 Sacraments at the service of communion			Family and marriage Servant leadership	Sex and marriage	Religious vocation
2.2.4 Sacramentals and Christian funerals	Mother		Lent: suffering and hopelessness	Easter: death and new life	
Part Three: Life in Christ					
Section One: Man's Vocation Life in the Spirit					
3.1.1 Dignity of the human person; man – the image of God; our vocation to beatitude; man's freedom; morality of human acts; morality of passions; moral conscience; the virtues; sin		All Saints Day: holy virtues Lent: reconciliation Pentecost: courage	Lent: renewal and growth Freedom and responsibility	Freedom and responsibility All Saints Day and month for purgatory souls Gratitude to people around us	The essence of morality Theories of moral behaviour Theories of values and virtues Human rights
3.1.2 The human communion: the person and society; participation in social life; social justice	God creates children of different races	Pentecost: community God creates children of different races	Friendship Graduation, thanksgiving and blessings Freedom and responsibility Advent: prophets	Pentecost: community	Advent: prophets Graduation, thanksgiving, blessings Social responsibility of corporates
3.1.3 God's salvation: law & grace					
Section Two: the Ten Commandments					
Essence of the	Advent: waiting	The command-	Mission of Je-		Jesus' suffering,

command-ments: love	Christmas: giv-ing Understand-ing the needs of others (in-cluding in so-ciety, China and the world)	ment of love Lent: repent-ance, prayer and helping others My mission in the small society	sus' disciples Jesus' love		resurrection and ascen-sion; suffer-ing & death Learning how to serve and learning through ser-vice
3.2.1 The first commandment			Other religions and Chinese traditional customs	Idols and super-stition	
3.2.2 The sec-ond command-ment			Advent: prom-ises	Respect God's holy name, promises	
3.2.3 The third commandment	Church liturgy	Sunday mass	Mass and sac-raments	Sabbath and thanksgiving mass	
3.2.4 The fourth commandment	My family Mother	My family Loving my country	Family and mar-riage Caring for the motherland	Family Loving my country	Children to-wards adult-hood and parents Chinese Catho-lic Church: Country and God Loving my country
3.2.5 The fifth commandment			Christmas: con-templation and peace Easter: treasur-ing life	Facing pressure Respect for oth-ers Christmas: peace Easter: respect for life Healthy life-style	The ethics of death New life Drug abuse Life ethics
3.2.6 The sixth commandment				Sex and mar-riage	Sex and mar-riage
3.2.7 The sev-enth com-mandment		Preferential love for the poor Proper stew-ardship of the natural world	Preferential love for the poor Lent: reconcilia-tion with Na-ture	Material pos-sessions and gambling Appreciating God's crea-tion and car-ing for the world	Gambling Patients' rights Preferential love for the poor Our Lady: soli-darity with the poor Justice / fairness / equality Social responsi-bilities of corporates Environmental ethics
3.2.8 The eighth commandment				Truth and lies	Media ethics

3.2.9 The 9th &			Friendship	Purification of the heart	Pornography and prostitution
3.2.10 The 10th commandments			Money and material possessions		Advertisements and simplistic lifestyle

Part Four: Christian Prayer					
Section One: Prayer in the Christian Life					
4.1 The universal call to prayer; the tradition of prayer; the life of prayer	Jesus loves little children Christmas: giving My family Understanding the needs of others Church liturgy Mother	Jesus is my friend Prayer Lent: repentance, prayer and helping others Month for the purgatory souls: remembering deceased relatives My family	Lent: solitude and prayer Easter: passover and celebration Lent: grace Our Lady: reflection	All Saints Day and month for purgatory souls Prayer	Retreats and prayer
Section Two: the Lord's Prayer					
The Lord's Prayer	Our Father, the Creator	Prayer		Prayer	

Chapter 5   Time Allocation

The Government curriculum documents have never included a suggested curriculum time for Religious Education. In primary education, the CDC has only suggested 19% of the total curriculum time to be allocated 'flexibly' (including in moral education). At the junior secondary level, CDC recommends that the PSHE KLA (including religious education) should account for 15-20% of the total curriculum time, time to be used 'flexibly' (including in moral education) should be 8%.[101] The CDC also recommends the total 3-year lesson time of NSS Ethics and Religious Studies to be 270 hours,[102] averaging to 90 hours per year (about 10% of the total lesson time each year).

Catholic schools should allocate around 5% of the total lesson time to RME lessons. For Catholic schools which put spiritual and moral education as their main mission, this is not an excessive demand.[103] For example, for schools using a 5-day cycle, 2 out of 40 periods every week should be assigned to RME. For schools adopting a 6-day 48-period cycle, there should be 2 periods/cycle in two out of the three years in the learning stage and 3 periods/cycle in the remaining year. For schools with a 7-day 56-period cycle, there should be 2 periods/cycle in one of the three years in the learning stage, and 3 periods/cycle in the other two years.

According to the aforementioned principles/proposals of:
1. 5% of the total lesson time;
2. the CDC recommended annual total lesson time of 792 hours (primary) and 918 hours (secondary);
3. the junior and senior primary curricula each consists of 30 units, junior secondary curriculum 35 units and senior secondary curriculum 39 units;

The average allocated time for each unit in junior and senior primary levels is 3.96 hours, for junior secondary is 3.93 hours, and for senior secondary is 3.53 hours (units in S4 and S5 are shorter).

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[101] Curriculum Development Council (2002) *Basic Education Curriculum Guide (P.1 – S.3)*, pp.6-7.

[102] Curriculum Development Council and the Hong Kong Examinations and Assessment Authority (2006) *New Senior Secondary Curriculum and Assessment Guide (Secondary 4-6): Ethics and Religious Studies (Provisional Final Draft of Curriculum Part)*, p.42.

[103] The weekly religious education hours prescribed by the Australian archdiocese/dioceses of Sydney, Brisbane and Maitland-Newcastle are respectively 2.6 hours, 2.5 hours and 2.5 hours.

Chapter 6   Assessment principles[104]

6.1 Aims of assessment

Assessment is an essential part of the learning and teaching cycle, and its process involves the collection and interpretation of information related to the students' progress. The major aims of assessment are:

1. To foster students' reflection on their learning, encourage more effective learning: using words that students understand or codes (such as grades or marks) to let students know the relationship between their learning method and attitude and the assessment results.

2. To highlight needs of individual students, assist teachers to improve their teaching methods: teachers reflect on the assessment results to identify needs of the students, the links between the results and the learning and teaching strategies adopted, to find out which strategies are effective and should be continued, and which strategies need to be improved.

3. To indicate the degree to which students are progressing towards the achievement of curriculum aims and stage outcomes, so that students, parents and teachers know the students' progress

4. To provide information needed to evaluate the curriculum

6.2 The assessment of knowledge and skills Vs the assessment of values and attitudes

The format of assessing each learning unit should reflect the unit's objectives. There is great difference between ways to assess the achievement of knowledge and skills based objectives and that of values and attitudes. The former can be conducted by assessing the students' explanation of a learnt concept, their demonstration of a learnt skill (such as analytic skills), and their process of producing a product (such as an assignment, project report or drama) and product itself. Most RME teachers are quite experienced in assessing knowledge based learning outcomes. However, many RME teachers do not give importance to assessing students' 'cross-curricular generic skills'[105] and religious-education-specific skills (such as prayer, reflecting according to gospel values), and over-emphasizing the assessment of learning outcomes and neglecting the learning process. The RME Development Centre (see next chapter) needs to strengthen these neglected principles when it organizes teachers' professional development activities.

Values and attitudes are the heart of this curriculum, but assessing these is even more challenging than assessing knowledge and skills. Teachers can assess some of the students' religious and moral values and attitudes by observing students in their in-class discussion, presentation and even the daily teacher-student dialogue, or through the freely written opinions in homework and project reports. The assessment of some other values and attitudes (such as 'have you ever smoked or taken drugs') can only be done anonymously for the purpose of curriculum evaluation, since the non-anonymous method cannot generate accurate information about the students' religious and moral values.

Teachers should be prudent when conducting assessment of values and attitudes, because the process involves the students' self image, their moral, religious and emotional development. At most this kind of assessment can only achieve assessment objects #1, #2 and #4 listed above, and

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[104] In this chapter, we refer to assessment principles used by the Parramatta diocese, Australia in religious education. Catholic Education Office, Diocese of Parramatta (2002) *Sharing Our Story Core Document*. Parramatta, NSW: CEO Parramatta, 79-85.

[105] The nine generic skills suggested by the CDC include collaboration skills, communication skills, creativity, critical thinking skills, skills in utilizing information technology, computation skills, problem-solving skills, self-management skills and research skills.

cannot be used for the sake of comparing students' academic results and reporting their progress to parents, or even used for the purpose of deciding promotions or retentions. Nevertheless, RME teachers have every reason to discuss with parents about their children's moral (and for Catholic students, spiritual) orientation and behaviour.

6.3 Multi-perspective, quantitative and qualitative assessment

One of the core concepts that penetrate the whole curriculum is that students, as creatures of God, are special, respectable and valuable. If this concept is to be reflected in assessment, the approach cannot be a single quantitative one. As far as resources permit, assessment should be conducted from different angles and should involve qualitative elements. For example, instead of just giving a mark or a grade according to the quality of exercise work, teachers can give written feedback in the students learning journal in response to their opinions raised in class or contents of the learning journal. A continuous mode of assessment, instead of a one-off per term exercise, can more effectively encourage students to reflect, and achieve assessment aims #1 and #2 above.

Apart from unit objectives, other variables such as students' attitude in learning RME, their interest, and the six elements in the 'Emmaus Story + Affective & Determination Education' model can become assessment criteria.

6.4 Partners of teachers in assessment

Students' self assessment of their learning and peer assessment perform functions complementary to teacher's assessment. All these three forms point towards the assessment aims stated in Section 6.1. Self assessment involves students in reflecting on and taking some responsibility for their own learning. For self-assessment to be effective, students need to understand the desired outcomes of the units and specific learning activities. Effective peer assessment necessitates two conditions: teachers providing suitable guidance and critical questions that will give focus to discussion, and a classroom culture of cooperation and shared reflection. The exemplar of curriculum unit document in Chapter 8 will include suggested strategies of self, peer and teacher's assessment.

Chapter 7   Curriculum Implementation: Resources and Supportive Measures

7.1 Establishment of the 'Religious and Moral Education Development Centre'

To support Catholic schools and kindergartens to implement this 15-year curriculum spiritual and moral education curriculum, the Diocese needs to establish a 'Religious and Moral Education Development Centre' (hereafter referred as 'Development Centre') to promote the following tasks:

1. Based on the curricular aims and principles stated in this document, produce curriculum documents in collaboration with front-line teachers for each curricular unit to support teachers;
2. Set up an on-line resources platform to produce and update teaching resources;
3. Provide teachers who are going to teach this curriculum with professional development programmes and interflow activities; and
4. Carry out evaluation and research of the implementation of the curriculum.

7.2 Production of unit documents of the curriculum

Based on this curriculum's aims, principles and stage learning objectives, the Development Centre will produce documents for each unit at each level to support teachers teaching the unit. From these documents teachers can understand in a summative way the main concepts, unit objectives, biblical texts, the theological background and Catholic Catechism texts associated with each unit, the students' relevant religious and moral educational experience before and after the concerned stage of learning, the relationship between the unit and other Key Learning Areas, suggested teaching, learning and assessment strategies, and a list of teaching and learning resources.

During our study of the experience of promoting the religious education curriculum in the Sydney and Parramatta dioceses in Australia, this Task Group found out that their work of writing curricular unit documents greatly involved front-line religious education teachers. Our Development Centre will also invite teachers to write the unit documents so that parts in the curricular guidelines that teachers find most familiar will come from contributions of teachers from various schools, and that these teachers will have a sense of ownership over the new curriculum, and that they will understand more about the threads of thought of the curriculum and how the Centre's staff can support their teaching. The experience of the above two dioceses shows that several years after the initial implementation of the curriculum, even after numerous revisions, most of the unit documents first written by front-line teachers still remain and are still popular among their fellow teachers, and that these teacher-authors still have a strong sense of ownership of the revised curriculum.

The Development Centre will invite existing religion and ethics teachers to write the unit documents during working hours, and schools shall provide supply teachers. Two teachers will co-operate to complete the document of one curricular unit under the direction and assistance of the Centre's staff (whereas first drafts of the more difficult parts shall be provided by the Development Centre). Exemplars of the unit documents can be found in Chapter 8.

7.3 Setting up on-line resources platform, producing and updating teaching materials

The Development Centre will set up an on-line resources platform to carry out the following functions:

1. Produce downloadable text material (e.g. worksheets) in order to facilitate the implementation of the curriculum;
2. Provide schools that will adopt this curriculum with relevant audio-visual teaching materials, hyperlink audio-visual resources available within the Diocese (if the Diocesan Audio-Visual Centre agrees, products of the DAVC will be categorized according to the curricular framework and can be downloaded by schools adopting this curriculum);

3. Add spiritual and moral education elements into the latest audio-visual resources produced by other organizations in the market and teaching materials on life education or liberal studies carried in newspapers, and classify them according to the curriculum's framework; and

4. Provide space to teachers of schools adopting this curriculum so that they can share good experiences of implementation and creative teaching and learning ideas.

7.4 The question of textbooks

Should textbooks (except the Bible) be used in religious and moral education? Many teachers teaching this subject have different opinions towards this question. Among the dioceses that we have studied, many adopt textbooks published either by themselves, other dioceses or publishing houses, and a few dioceses in developed countries have estimated that electronic teaching resources will functionally replace religious education textbooks in the next decade. Let us first analyze the main contents of most textbooks (including 'exercise books') in the context of religious and moral education:

1. Text:
   a. Contextual information of the person, family, Church, society, nation and the world that is related to the theme
   b. Stories and quotes from the Bible
   c. Contents of the Catechism
   d. Questions for reflection
   e. Prayers
   f. Class activities and homework (including parts for parental involvement)

2. Images:
   a. Decorative diagrams or pictures that are relevant to the theme (subdivided into those produced by the publisher and those granted permission from copyright holders)
   b. Pictures of religious art objects (most with permission from copyright holders)
   c. Images required in class activities and homework

Theoretically, schools can adopt textbooks, or alternatively download digital religious and moral education teaching resources (e.g. notes, worksheets, powerpoint files and images) from the Development Centre's on-line resources platform and then make copies or project them for students and thus replace the functions of textbooks. Compared with downloaded resources, published textbooks have the following advantages and disadvantages:

1. Advantages:
   a. The aforementioned contents of texts and images can be compiled into one or two books, thus making it convenient to use;
   b. Reducing the workload of printing copies and worksheets in school;
   c. In kindergartens and primary schools, textbooks can be effective means of evangelization towards parents, and textbooks allow them to know more about what is taught in the curriculum, rendering them to give more importance to this subject;
   d. Students can come across beautiful decorative images when reading textbooks and during revision.

2. Disadvantages:
   a. Texts and images in textbooks cannot be modified after printing (a revised edition takes at least another three years). If the teacher teaches fully according to the contents of the textbooks, the flexibility needed to cater for specific needs of the school or the class will

be limited. On the other hand, not fully using the textbook's contents will be regarded as a waste of the textbook resources purchased by the students. At primary and secondary levels, it will be difficult for the Development Centre to produce a set of textbooks that suit the different types of schools in Hong Kong. However, digital teaching resources allow this kind of flexibility.

    b. Since the publication of textbooks involves fine printing, distribution, retail and other work procedures, the cost is higher than that of digital teaching resources.

Generally speaking, experienced religious and moral education teachers prefer not to be limited by textbooks in their teaching, but they need support in producing and updating teaching resources that would replace textbooks. New teachers of this subject would find textbooks bringing them a sense of security. A small number of Catholic secondary schools in our Diocese have been teaching Religion and Ethics in English. Whether the Development Centre can provide these schools with textbooks, on-line teaching resources and curriculum unit documents in English depends on the size of the local market and the financial affordability of these schools.

Results of questionnaire survey, decision of Task Group and the rationale?

7.5 Professional development programme and interflow activities

The Diocesan Catechetical Centre currently offers a two-year part-time 'Catechetical Instruction Diploma Training Programme' to those interested to teach Religion in schools. The aim of the programme is to 'help students deepen their understanding and experience of the Catholic faith, and study relevant principles and methods of spreading the Good News'. The experience of the Catechetical Centre in organizing this diploma training programme is helpful towards the preparation of professional development activities needed to teach this religious and moral education curriculum. However, the contents of this curriculum include not only 'catechism', and its pedagogy is not limited to 'instruction', and the relative importance of pedagogy over background knowledge is higher than that in the diploma training programme. Therefore, the Development Centre can on the one hand cooperate with the Catechetical Centre to provide teachers with programmes about catechetical instruction, while on the other it has to provide teachers with opportunities to learn knowledge (especially moral education) other than the catechism, and develop pedagogical elements other than 'instruction' (especially the 'Emmaus Story-Sharing Christian Praxis model, emotional and affective education, counseling skills needed to create a classroom culture in which the above elements can be applied, various learning styles, catering for morally disadvantaged students, and matching the four key tasks in curriculum reforms).

In addition to the above, in the long run, the Development Centre should provide training for new panel chairmen and new teachers of this subject, and organize workshops and non-regular interflow activities on specific themes. In other words, effective continuing development activities currently offered by the EMB in other subjects and KLAs should also be organized by the Development Centre for religious and moral educators (because the EMB does not care for the specific professional development needs of this subject in Catholic schools), so that the professional quality and standing of this subject is comparable with that of other subjects.

7.6 Evaluation and research of the curriculum

Because of the large number of Catholic schools in Hong Kong, the implementation of this curriculum involves up to 300 schools and kindergartens and 250,000 students and the influence can be substantial. Therefore, the Development Centre needs to periodically review the achievement of curricular aims and methods of implementation, and (in collaboration with tertiary institutes) con-

duct research on these matters. The evaluation and findings of the research can bring about directions for improvement, eventually raising the quality and effectiveness of the curriculum.

7.7 Resources needed to implement the curriculum
The resources needed to implement this curriculum will come from:
1. The Diocese;
2. Schools;[106]
3. Students (only limited to purchasing textbooks)

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[106]RME has been accepted and permitted to be offered as a subject by the government for many years, and the salaries of teachers teaching this subject in subsidized schools are funded by the government. EMB grants for general curriculum development and teachers' professional development in subsidized schools, and grants specific for expenditure in the 'civic and moral education' area, can be used in RME according to provisions in the Codes of Aid and EMB circulars.

Chapter Eight   Exemplar of curriculum unit document

This curriculum consists of 8 to 12 units in each learning stage, and for each unit there will be a curriculum document to support teachers (especially teachers new to this subject) to carry out the learning, teaching and assessment activities. Each curriculum unit document has the following contents:

1. **Unit objectives** (derived from learning stage objectives in Chapter 4)

2. **Overall curriculum aims that are relevant to the unit objectives** (from Section 3.1)

3. **Relevant biblical texts**

4. **Relevant contents of the *Catechism of the Catholic Church*** (section numbers)

5. **Relevant units in various learning stages of this curriculum:** this section allows teachers to understand students' relevant learning experiences before and after this unit.

6. **Links with other learning experiences**: this part is listed for the reference of school administrators and teachers of other subjects. It suggests how school policies and the learning and teaching activities in other KLAs can support RME teachers to achieve this unit's objectives.

7. **Students' context:** this part helps teachers understand the situations relevant to this unit that students face in their family, school and society, allowing teachers to grasp more easily how to enter the first stage of the 'Emmaus Story – Shared Christian Praxis' model: 'Describing and Reflecting Life Experience'.

8. **Theological and educational background:** a brief introduction of the theological and educational background knowledge required to teach this unit.

9. **Suggested teaching, learning and assessment strategies**[107] (in four categories on double-spread pages)

Upper Left (reflecting 'cerebral thinking processes' of left brain): activities based on logic, analysis, facts and rules	Upper Right (reflecting 'cerebral thinking processes' of right brain): activities based on designing, exploring, synthesizing, connecting and metaphor-making)
Lower Left (reflecting 'limbic thinking processes' of left brain): activities based on structure, order, planning and regulations	Lower Right (reflecting 'limbic thinking processes' of right brain): activities based on sharing, discussing, experiencing, sensing, relating to self/others

The words in brackets after each suggested activity indicate its links with the unit objective(s), the 'Emmaus Story – Shared Christian Praxis' approach and 'Affective and Determination Education':

目標3：This strategy assists the achievement of Unit Objective #3

經驗：This strategy assists the achievement of the element of 'Describing and reflecting life experience' in the pedagogic approach

基督徒故事：This strategy assists the achievement of the element of 'Accessing the Christian Story – Scripture, Church traditions and teachings' in the pedagogic approach

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[107] Model based on Herrmann, N (1989) *The Creative Brain*, Brain Books, North Carolina, Appendix E.

結合：This strategy assists the achievement of the element of 'Integrating the Christian Story and life experience' in the pedagogic approach

回應：This strategy assists the achievement of the element of 'Response' in the pedagogic approach
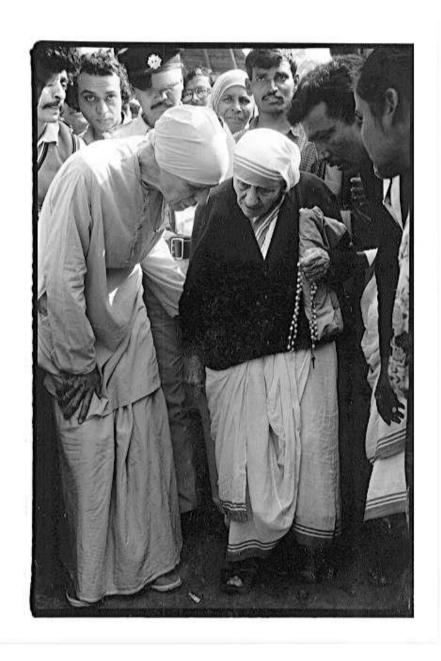
情：This strategy assists the achievement of the element of 'Religious and moral emotions or sentiments' in the pedagogic approach

意：This strategy assists the achievement of the element of 'Spiritual and moral determination or courage' in the pedagogic approach

<u>Based on suggestions in the double-spread pages, teachers can select teaching, learning and assessment strategies that involve all unit objectives, elements of pedagogic approach, multiple intelligences and different learning styles.</u>

10. **Examples of assessment strategies:** suggestions of self assessment, peer assessment and teacher's assessment

11. **Number of periods required**

12. **List of teaching and learning resources**

高小課程單元文件
SPH3 僕人領導

單元目標

價值與態度 學生會：	知識 學生會能夠：	技能
1. 願意以服務的心在校內擔任領導的角色	2. 指出領導存在著不同的風格 3. 解釋梅瑟和耶穌如何透過服務去領導 4. 認識以修道生活(包括領受聖秩聖事)去服務的生活方式	5. 分辨僕人式的領導與其他風格的領導的分別

相關課程宗旨

A2. 欣賞耶穌基督及他的完美人格，並效法他的博愛和服務精神，及關注弱勢社群的需要

A7. 明白培養以上價值態度須具有的知識，包括聖經、禮儀、教理及處境現況，並在知情意行方面得到整合

A10. 懂得從生活經驗反思和分析道德與生命價值的問題

相關聖經內容

出 3：4–4：17	天主召叫梅瑟
瑪 20：20-28	雅各伯和若望的母親的要求
路 22：24-27	誰是最大的？
路 7：1-10	耶穌治好百夫長的僕人
若 13：1-14	為門徒洗腳
格前 12：4-11	神恩的來源與作用
格前 13：4-7	愛的恩典
宗 6：1-6	選立執事

相關天主教要理內容

#608	耶穌是為罪人受苦的僕人
#894	管理的職務
#1536-#1600	聖秩聖事

各學習階段相關單元

初小
JPS3 愛的誡命
JPS8 四旬期：悔改、祈禱與幫助他人
JPH1 我在小社會中的使命

高小
SPS8 四旬期：更新與成長
SPS14 五旬節：恩典
SPF1 耶穌的愛
SPFH4 教友團體生活

初中
JSS12 四旬期：克己與施予
JSH4 五旬節：團體

高中
SSS2 先知
SSS10 耶穌的教導

SSS12 聖召
SSH1 僕人領導
SSH12 學會服務及從服務中學習

與其他學習經驗的關係

學校政策
校內神職人員及修道人如何在學生心目中建立僕人的形象
校長、副校長及主任如何透過服務去領導
領袖生/風紀及班長的培育及職責如何反映僕人領導的精神

語文科
訪問校內或家中擔當領導角色人仕或修道人，認識他們的領導風格
將有關僕人式領袖傳記的圖書列入閱讀計劃之內
為上述舊約或福音中的內容寫成劇本，然後演出

數學科
以統計學圖像顯示班裡同學對學校全體領袖生/風紀的服務態度的意見

常識科
了解政府與地區組織的功能及其為香港居民提供的服務
了解香港特區行政長官及主要官員的領導風格
學生樂意為社群的整體利益作出貢獻
了解重要的中國歷史領袖人物及探討對這些人物的不同看法

藝術教育
欣賞以服務社會為主題的歌曲
設計一張海報去招募願意服務同學的領袖生/風紀
設計一張海報去邀請天主教年青人去參加介紹修道生活的聚會

學生的處境
高小學生在五、六年級開始在校內的不同崗位擔任領導的角色：領袖生/風紀、
校隊隊長、課外活動組長、學習小組組長、車長、班長、社幹事…。一些同學
容易理解領導為欺壓其他同學的手段。此單元提供機會給學生反省領導者的靈
性及道德質素。學生亦會在他們有限的人生經驗中體會到家長、班主任、校長
及地區領袖的領導風格中的服務元素。〔目標1,2,5〕

　　　因為現今天主教修道人的數目很少，他們很多都在教會內擔任不同的領
導角色去服務人群。天主教學校大部分都是非教友，一般平日很少有機會深入
認識神父、修女及修士們的領導工作背後的一份服務精神。〔目標4〕

神學及教育背景

〔目標 3〕

舊約聖經敍述一些人物被天主召叫去領導及服務他人。在出谷紀，梅瑟被天主鄭重派遣去領導祂的子民離開埃及。梅瑟以「我是誰？」來回應這份派遣，認為自己沒有能力去做這件大事〔谷 3：11；4：10，13-14〕。天主對梅瑟的猶疑給了一個很重要的回應：「我必與你同在」〔谷 3：12〕。一些高小學生被邀請擔任領導的角色時也可能像梅瑟一樣充滿疑慮。我夠資格嗎？我有能力帶領他們嗎？天主也承諾與這些被召叫去擔任領導的學生同在。

在福音中，耶穌堅持祂的門徒須抗拒追求高人一等地位的領導模式。「你們中那最大的，該作你們的僕役。凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。」〔瑪 23：11-12〕在最後晚餐中，祂蹲下來為門徒洗腳；一天之後，為他們犧牲性命。基督徒的領導風格不尋求以權力控制，卻強調在愛中服務。
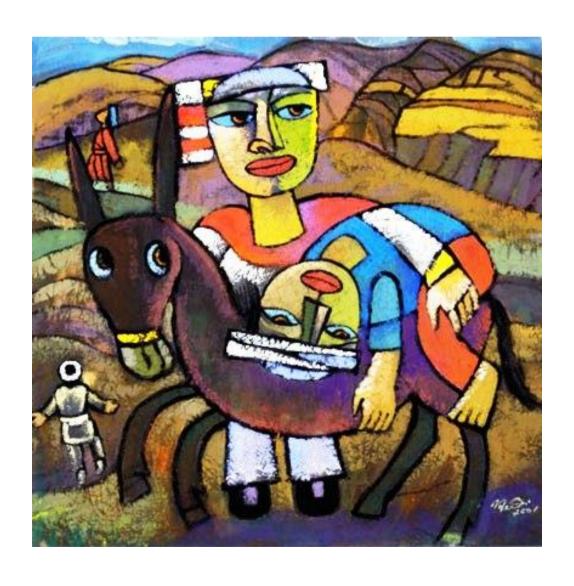
〔目標 2,5〕

與僕人領導者相反的是自私自利的領導者，兩者有以下的分別〔部分取自布蘭佳、豪吉斯 2004，21-25 頁〕：

	僕人領導者	自私自利的領導者
聆聽他人	願意聆聽他人的需要	只願意聽其他人講述與自己利益有關的話題
如何處理他人給予的建設性回饋	因他們視領導為一種服務的行為，他們歡迎建設性回饋，把它視為自己如何能提供更好服務的有用資源。	他們把大部分時間花在保護自己的地位上。他們通常以負面的態度回應建設性的回饋，因為他們認為這表示給予回饋者已有所長進，不再需要他們的領導，或回饋的內容威脅到他們的地位。
為繼任人做規劃的方式	他們將職位看做是借調而來，並且是一項服務行為。他們的眼光會超越自己的領導任期，而為下一代的領導者籌備。	他們沈迷於權力、名聲，並害怕失去地位，不會浪費時間與精力訓練他們的繼任人。

僕人領導的其他特質包括勇氣、憐憫和照顧團體的需要。有僕人領導精神的學生領袖遇到朋輩壓力時，不會隨便滿足他人的期望而放棄做對的事〔有如耶穌不顧法利塞人歧視性的傳統而與罪人交往〕。他們會對受苦的同學有同情心及同理心〔如耶穌憐憫病人和罪人一樣〕。當自己的利益與他們領導的團體的利益有衝突時，有僕人領導精神的學生領袖會照顧團體的需要。

〔目標 4〕

天主教徒以修道方式生活去回應天主的召叫，女性可發願成為修女，男性則可選擇成為領受聖秩聖事〔分三個等級：執事、神父及主教〕的神職人員或不領受此聖事的修士身份。

領受聖秩聖事的信徒獲授予以公務性的身份參與基督的司祭職。「這項由主交託給祂子民的牧者們的職務是一項道地的**服務**。這服務完全與基督和人群有關…它的建立是為了人群和教會團體的益處。聖秩聖事賦予一種「神權」， 這權力就是基督的權力。為此，這權力的行使，應依照基督的榜樣來衡量，祂為了愛而成為最卑微的和眾人的僕役」〔教理#1551〕。主教負責教區內信徒的牧養、牧民方面的教導、禮儀方面的領導及行政的管理。神父〔即司鐸〕的職務包括與主教合作、主持感恩祭、透過主持聖洗、修和聖事及病人傅油聖事去照顧教友，及一般的牧民工作。執事的工作主要是服務性的，例如輔助主教或神父舉行感恩祭、分送聖體、祝福婚姻、宣讀福音和講道、主持葬禮、探望獄中囚犯等。個別神父、修士、修女會按照自己的專長及長上的指派，參與教育、醫院、社會服務等不同類型工作。

教、學與評估策略

以邏輯、分析、事實資料及定律為學習基礎的活動

- 用腦震盪方式，引導學生列出他們所認識的領袖名稱，然後讓他們以領導風格來分類。教師給予回饋後，將領袖們分為「僕人領導者」、「自私自利的領導者」及「其他」三類。〔*目標2,5；經驗*〕

- 觀看一段有關領導角色的影片〔例如獅子王、埃及王子、巴斯光年〕，學生記錄片中領袖的行為、言語及特質，然後分為「僕人領導者」、「自私自利的領導者」及「其他」三類。〔*目標2,5；經驗，情*〕

- 細閱出 3：4 – 4：17，從領導類型的角度分析梅瑟的回應和他的心態〔*目標1,3；基督徒故事*〕或觀看有關梅瑟或耶穌領導的電影片段，列出他身為領袖所作的決定，並以他的動機〔例如恐懼、自私、勇氣及憐憫〕將這些決定分類，並記錄這些決定帶來的影響。〔*目標3；基督徒故事，情*〕

- 訪問學校或堂區的神父或執事，請他回憶自己領受聖秩聖事時〔或透過觀看從網上資源平台下載的聖秩聖事錄像〕，哪些標記和儀式象徵神職人員服務的工作。〔*目標4；基督徒故事*〕

單元目標

1. 願意以服務的心在校內擔任領導的角色
2. 指出領導存在著不同的風格
3. 解釋梅瑟和耶穌如何透過服務去領導
4. 認識以修道生活(包括領受聖秩聖事)去服務的生活方式
5. 分辨僕人式的領導與其他風格的領導的分別

以結構、程序、計劃及規則為學習基礎的活動

- 假設你被提名競選班會主席，根據上述有關梅瑟和耶穌領導特質的分析，在工作紙上草擬你的競選政綱。*(目標 1,3；結合，回應)*

- 基於耶穌的教導及以身作則的行為〔參閱「相關聖經內容」〕，擬定五條「僕人領導規則」供同學遵守。〔*目標1,3；結合，回應*〕

- 撰寫問題訪問家長，問他們欣賞哪些傑出領袖及哪些領導特色。〔*目標 2,5；經驗*〕

- 以流程圖的形式，介紹「神父一天的生活」，並從服務角度加以評論。〔*目標4；經驗，基督徒故事*〕

以設計、探索、整合、聯繫及比喻為學習基礎的活動

- 進行一場辯論，辯題為「服務等於吃虧」。〔目標1；經驗，結合〕

- 將學生放在一個領導角色，對一個情況作出回應，例如「你是校車車長，見到高年級同學欺凌低年級同學」。〔目標1；經驗，回應，意〕

- 參考路 22：24-27，將「有關偉大的爭論」寫成「現代小學版」，然後在堂上演出。〔目標1,3；基督徒故事，結合〕

- 以角色扮演形式帶出在以下學校處境如何實踐僕人領導：操場、小食部、幫助低年級同學。設計海報鼓勵校內高年級同學以基督的服務精神擔當領導角色。〔目標1；經驗，回應〕

- 以僕人領導為主題，設計四格漫畫。〔目標1-5；結合，回應〕

- 研究教區主教的牧徽〔從網上資源平台下載〕，探討內裡的標記與愛、委身及服務的關係。〔目標4；基督徒故事〕

聚焦活動及象徵

聚焦活動：投影領袖人物照片或錄像，問學生該人物是否一名好領袖及原因。
象徵：洗腳盤、毛巾

以分享、討論、經歷、感覺及與自己或他人的關係為學習基礎的活動

- 學生以文字重點記錄一次作為領袖的愉快經驗，或一次被領導的愉快經驗，並解釋原因。每人在小組內分享上述經驗，然後由組員推選值得向全班分享的經驗。教師隨後從不同的經驗中分辨具服務精神的領導方式與其他方式。〔目標1,2,5；經驗，情〕

- 根據僕人領導的精神，為校內的領袖撰寫禱文。〔目標1,5；回應，情〕

- 將僕人領導者須具備的條件根據重要性排列，將結果先在兩人組、後在四人組中討論。〔目標5；結合〕

- 透過學習日誌，反省個人已具備哪些僕人領袖的特質，及如何加以善用；又反省個人仍欠缺哪些特質，及如何排除困難在生活中活出這些特質。**教師須在閱讀日誌後，給予鼓勵性的回饋。**〔目標1；回應，情，意〕

- 觀看《出家入世》的錄像，或透過訪問學校或堂區的神父或執事，指出修道人服務他人經驗中，哪些為自己印象最深刻，哪些生活原則是小學生可以效法的。〔目標4,5；經驗，基督徒故事，回應，情，意〕

評估策略舉例

學生自評
- 學生為自己在校內某個處境做一位僕人領袖寫一份計劃，然後用一些在堂上已學會的僕人領導特質去反省自己的計劃：我的計劃包括了哪些特質？如何實踐這些特質？
- 在學習日誌[108]中，學生反省自己仍欠缺哪些僕人領導的特質，及如何排除困難在生活中活出這些特質：我這個排除困難的方法可行嗎？我這個方法是否需要更多勇氣或同情心？

朋輩評估
- 學生基於耶穌的教導及以身作則的行為，分組擬定五條「僕人領導規則」供同學遵守，然後以教師給予的標準〔可包括耶穌的教導及行為和生活中的可行性〕評分。
- 學生將「耶穌治好百夫長的僕人」〔路 7：1-10〕的故事寫成「現代小學版」，在堂上演出。同學根據以下標準給予回饋：
  - ○ 內容是否忠於耶穌的教導
  - ○ 是否適切今天小學的情況
  - ○ 演繹手法
  - ○ 學生參與的態度

教師評估
- 學生讀若 13：1-14 有關耶穌洗腳的故事，寫下反映故事重點的詞彙/句子，並完成下列句子：「這故事令我更明白什麼為之僕人領導，因為…」。教師從學生的答案中尋找學生辨認及反省這段福音的訊息的能力。
- 學生在學習日誌反省個人已具備哪些僕人領袖的特質，及如何加以善用；又反省個人仍欠缺哪些特質，及如何排除困難在生活中活出這些特質。教師評估學生是否已掌握僕人式領導的特質，及將此知識內化融入自己的生活處境的能力。對於學生的自白，教師透過文字回饋給予鼓勵。因為教師認識學生的學校甚至家庭生活的處境，如有需要可就處境實況給予實踐僕人領導的建議。這種教師就著學生的個人反省及處境給予關懷及支持反映推行此課程的以下原則〔引自課程文件 3.4 節第 2、7 及 11 點〕：
  - 宗教及德育科教師關懷與愛護學生的態度，對學生價值內化的影響力，比起課程的內容或老練的教學技巧更為重要。
  - 課程須給予教師空間去聆聽學生的生活經驗，及以學生明白的信仰語言去回應他們的經驗。而教師須具有聆聽的心，及令那些行為不符合福音價值的學生覺得，縱使他們的教師未必認同他們的一些行徑，他們作為人仍被教師接受及關心。
  - 面對德育方面弱勢的學生，宗教德育教師令學生感受到團體感和關愛，幫助他們發現自己生命的價值，對自己及周遭的世界懷有希望，

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[108] 學習日誌為教師自評自己教這單元的效能的一個重要途徑。

及改變對自己及自己的世界的負面看法，最終能面對和處理自己以逃避方法迴避的個人問題。

課節數目
4-5 節

教與學資源

<u>書本</u>
羅伯‧格林里夫〔著〕胡愈寧、周慧貞〔譯〕〔2004〕《僕人領導學》，台北：啟示。

肯恩‧布蘭佳、菲爾‧豪吉斯〔著〕何修瑜〔譯〕〔2004〕《僕人領導》，台北：商周。〔原著：Blanchard, Kan & Hodges, Phil (2003) *The Servant Leader*, Nashville, TN: J. Countryman.

Archdioceses of Melbourne and Sydney (2003) *To Know, Worship and Love* series, Year 5 (Ch.13 The Sacrament of Holy Orders), Year 7 (Ch.6 The Story of Moses and the Covenant). Melbourne: James Goold House Publications.

Covey, Stephen (2002) *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Mahwah, NJ: Paulist Press.

Greenleaf, Robert K. (2003) *The Servant-Leader Within: A Transformative Path*. Mahwah, NJ: Paulist Press.

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Sofield, Loughlan & Kuhn, David. 1995. *The Collaborative Leader: listening to the wisdom of God's people.* Notre Dame: Ave Maria Press.

<u>網站</u>
Servant Leadership http://www.greenleaf.org/carelead.html

<u>視聽教材</u>
(1956) 十誡 *The Ten Commandments.*
(1994) 獅子王 *The Lion King.*
(1995) 巴斯光年 *Toy Story.*
(1998) 埃及王子 *The Prince of Egypt.*
〔2004〕《出家入世》系列，香港教區視聽中心。

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Reflection of the Five Core Values and Attitudes in Moral and Civic Education in This Curriculum

Kindergarten

National identity
KC1 我是天主創造的中國人 (醒覺到自己作為中國人的獨特之處；表現出中國人對中國國旗及國歌應有的尊重；辨認出自己作為中國人的身體和文化特徵)

A positive spirit
KS7 復活節：喜樂與希望 (接受死亡並非我們生命的終結，最終我們和我們的親人都會復活及可以在天堂享永生)

Perseverance
KS6 四旬期：改過與犧牲 (在自己遇到痛苦時想起與受苦的耶穌在一起；願意犧牲自己一點點去幫助受苦和有困難的人)

Respect for others
KF3 體察他人的需要 (學習耶穌體察家庭及學校裡其他人的需要)
KF4 教會的禮儀 (參加教會的禮儀慶典時表現出應有的尊重和投入)
KW2 天主創造了不同種族的兒童 (醒覺到不同種族的小朋友都是天主創造和愛的人，不應對他們存有偏見)

Commitment to society and nation
KH1 體察社會上其他人的需要 (辨別香港一些貧乏兒童的需要及建議如何幫助他們)
KH2 聖誕：施予社會 (體會到聖誕除了是慶祝和接受的日子，亦是施予與幫助社會的時刻)
KH3 四旬期：痛苦與犧牲 (願意犧牲自己一點點去幫助社會上有需要的人)
KC2 體察其他中國人的需要 (辨別中國內地一些貧乏兒童的需要及建議如何幫助他們)

Primary School

National identity
JPC1 欣賞天主所創造：美麗的中國 (欣賞祖國的美麗河山)
JPC2 我是天主創造的中國人 (醒覺到自己作為中國人的獨特之處；辨認出自己作為中國人的文化特徵)
JPC3 愛國 (以耶穌的原則愛自己的國家及民族；認識一些反映基督徒愛德的祖國同胞愛國榜樣；根據耶穌的原則，辨認愛自己的國家及民族的方法)
SPC1 關心祖國 (關心祖國各地人民生活的情況；在祖國事務上，以基督的行實建立判斷公正及和平的能力)
SPC2 中國的天主教徒：困難中成長 (認識中國的天主教徒在建國以來所經歷的困難及成長)

A positive spirit
JPS8 四旬期：悔改、祈禱與幫助他人 (承認自己的過失和壞習慣，並願意改善；視祈禱為一種協助改過的力量)

SPS5 將臨期：承諾 (認真對待自己曾作出的承諾，並盡力實行)
SPS8 四旬期：更新與成長 (願意更新自己，讓自己在心靈上成長；願意透過服務他人去成長)
SPS14 五旬節：恩典 (欣賞自己和他人身上的恩典，並願意善用去服務他人)
SPS15 聖母瑪利亞：反省 (養成反省生活的習慣，從而改進自己的品格)
SPS18 畢業‧感恩‧祝福 (以感恩的心回望過去，以樂於接受挑戰的態度迎接未來)
SPH3 僕人領導 (願意以服務的心在校內擔任領導的角色)

Perseverance
JPS12 五旬節：勇氣 (培養道德勇氣，在困難的情況仍勇敢地走正確的道路)
SPS8 四旬期：更新與成長 (在生活上遇上誘惑時，運用意志戰勝；欣賞克己對培養自己的意志的幫助，培養自律精神)
SPS12 復活節：逾越與慶祝 (從他人的信仰見證中，感受他們如何用「與耶穌一起」帶來的力量去克服困難與黑暗；運用祈禱及其他靈性鍛鍊方法，與耶穌一起克服一些個人壞習慣)
SPS13 復活節：珍惜生命 (欣賞在人生路途上跨越困難的人的生命力，並願意效法；明白人生路途上遇到的困難經過分享及接受幫助後，都可以得以舒緩或解決)
SPC2 中國的天主教徒：困難中成長 (體會到人遇到考驗時對信念的堅持；體會到在客觀環境限制下人和團體仍可以發展和進步)

Respect for others
JPF1 身邊的人也是被天主獨特創造的 (尊重師長、家人和同學；明白其他人和自己一樣，都是尊貴的；明白為什麼應尊重身邊的人及禮貌的真義；掌握初小學生顯示禮貌的基本表情、說話、態度和行為)
SPS1 我是獨特、尊貴和有價值的 (欣賞自己和其他人是獨特、尊貴和有價值的)
SPF2 家庭與婚姻 (尊重家庭成員之間的不同性格和需要)
SPF3 教會禮儀 (在禮儀中表現出尊重的態度)
SPC3 其他宗教及中國傳統習俗 (尊重與自己信仰不同的宗教)

Commitment to society and nation
JPH1 我在小社會中的使命 (接受耶穌的邀請，在自己的小社會實踐祂給予的使命；認識耶穌如何在社會上實踐祂的使命；認識耶穌給予我們什麼社會使命；辨認哪些思想、說話與行為是在自己的小社會實踐耶穌給予的使命)
JPH2 愛貧為先 (在自己能力範圍內關懷貧窮的人和弱小者；了解天主透過耶穌的行實如何特別關懷貧窮的人和弱小者；辨別所在社區哪些是貧窮的人和弱小者)
JPW2 妥善管理大自然世界 (珍惜及妥善管理天主的創造物；辨別愛護大自然的方法)
SPH5 愛貧為先 (主動地關懷身邊有需要的人：與貧窮的人及弱小者有實際接觸的經驗)
SPW1 四旬期：與大自然修和 (醒覺到修補人與大自然的關係的重要性並付諸實行；辨別愛護環境的方法)

<u>Secondary School</u>

National identity
JSC4 愛國 (以耶穌的原則愛自己的國家及民族；認識一些反映基督徒愛德的祖國同胞的愛國榜樣；根據耶穌的原則，辨認愛自己的國家及民族的方法)

JSC5 自由與責任 (對祖國的社會文化及制度尊重及包容；從祖國的地理、制度、社會文化，明白自己作為中國人享有的權利和應負的責任；以基督徒價值角度，判斷內地制度與文化的優缺)

SSC3 中國人的宗教 (體會到中國人在經濟發展下需要靈性生活空間；了解改革開放以來宗教對祖國社會的角色及影響；認識內地中國人對天主教節日的態度；研究中國傳統宗教對中華民族發展的影響)

SSC4 愛國 (以耶穌為榜樣，關懷祖國同胞；了解歷史上基督徒如何愛國，及愛國的真正意義)

SSC5 中國天主教會：國家與天主 (認識自明朝以來，天主教在中國的發展、所經歷的困難及成長、天主教徒對國家的貢獻及一些教會人士過去對中國人的錯誤行為、所受到的迫害，教徒所表現的忠貞，及現時的狀況；從聖經角度了解在不同時代，作為中國人及天主教徒雙重身份之意義)

A positive spirit

JSS5 面對壓力 (以積極態度面對壓力；認識青少年面對壓力時，採取的一些似是解決問題但其實在是逃避的方法，及其會帶來的害處；掌握舒解壓力的方法和思維)

JSS9 將臨期和聖誕期：分享和施予 (透過定下善度將臨期的計劃並付諸實行，掌握制定可以實行的個人生活計劃的要訣)

JSS11 四旬期：痛苦與死亡 (遇上痛苦時不會怨天尤人，反而積極面對；不懼怕死亡，對永生有盼望)

JSS12 四旬期：克己與施予 (承認自己的過失和壞習慣，並願意改善；在生活上遇上誘惑時，運用意志戰勝；辨別哪些因素是自己心靈成長的阻力；掌握面對及戰勝生活中常遇見的誘惑的方法)

JSS14 復活期：死亡與重生 (從他人的信仰見證中感受與耶穌一起帶來的力量，耶穌如何幫助對人生感到絕望的人)

JSF5 四旬期：修和 (願意與鬧翻了家人和朋友修和)

SSS9 死亡的倫理 (珍惜自己的生命；面對痛苦或壓力時如何「想得開」，在灰心喪志時掌握求援要訣)

SSS9 畢業‧感恩‧祝福 (以感恩的心回望過去，以樂於接受挑戰的態度迎接未來)

Perseverance

JSS11 四旬期：痛苦與死亡 (明白為什麼天主在創造過程中容許罪惡和痛苦的存在；視痛苦為考驗而非放棄的理由)

JSS15 復活期：尊重生命 (欣賞在人生路途上跨越困難的人的生命力，並願意效法；明白人生路途上遇到的困難經過分享及接受幫助後，都可以得以舒緩或解決；在灰心喪志時掌握求援要訣)

JSS16 五旬節：勇氣和堅振 (了解耶穌、宗徒和聖人/中國歷史人物如何活出道德勇氣；培養出道德勇氣以致能知行合一)

SSS8 四旬期：耶穌的苦難、復活與升天；痛苦與死亡 (遇上痛苦時不會怨天尤人，反而積極面對；體會人在痛苦中活出的一些價值)

SSC5 中國天主教會：國家與天主 (體驗到人遇到考驗時對信念的堅持；體驗到在客觀環境限制下人和團體仍可以發展和進步)

Respect for others

JSS1 我是被愛我的天主獨特創造的 (欣賞自己和其他人是獨特、尊貴和有價值的)

JSS19 財物與賭博 (尊重他人的財物；辨別生活中哪些行為違反尊重他人財物的原則)

JSS21 祈禱 (團體祈禱時持尊重的態度)

JSF1 家庭(第四誡) (尊重父母[即使他們沒有善盡己職])

JSF9 禮儀 (在禮儀中表現出尊重的態度)

JSH5　尊重他人(第五誡) (體會福音中的耶穌如何尊重他人；尊重學校團體的其他成員，特別是他們的獨特性；明白尊重他人的信仰基礎；了解性騷擾的定義及校園如發生性騷擾行為的原因；了解校園欺凌行為的定義及成因)

SSS15 道德的本質 (尊重多元化社會中持不同道德標準的人之間的差異及願意尋求共識)

SSF1　邁向成年的子女與父母 (尊敬父母；正當自己的學識越來越接近甚至超越父母的水平，掌握與他們溝通的方法)

SSF6 耶穌的苦難、復活與升天；痛苦與死亡 (體諒長者的處境和需要)

SSH13 從不同宗教中學習 (實踐如何尊重他人的宗教)

Commitment to society and nation

JSH3 聖誕期：和平(第五誡) (辨認可透過哪些方法為香港社會帶來和平)

JSC5 自由與責任 (積極關注祖國事務；從祖國的地理、制度、社會文化，明白自己作為中國人享有的權利和應負的責任)

SSH2 人權 (效法耶穌對待被歧視的人的態度；反省自己有沒有以歧視的眼光看身邊的人；辨認存在於耶穌時代及今天社會上各類型的歧視)

SSH4 愛貧為先 (體會區內/香港貧窮人士/弱勢社群的生活狀況及願意在自己能力範圍以內協助他們；分析香港仍有貧窮人口的原因；研究哪些人士屬於弱勢社群)

SSH6 公義/公平/平等 (相信自己有能力或潛能現在及將來在某些崗位上履行公義)

SSH12 學會服務及從服務中學習 (領略到施比受更有福；把從服務計劃中所得的體會，在生活或其他服務中實踐出來)

SSC1 環境倫理 (到內地時體驗污染帶來的影響及愛護祖國的大地)

SSC2 愛貧為先 (了解在中國貧窮的根源)

SSW2 四旬期：修和、環境倫理 (醒覺到修補人與大自然的關係的重要性、活出保護環境的精神；檢視自己的消費方式對環境的影響)

Appendix 3

Content frameworks of the Religious Education curriculum in Catholic schools of some dioceses and archdioceses in the world

(Arch)Diocese (S: sec., P: prim., K: kind.)	Content strands of Religious Education curriculum						
Sydney, AUST. (P)	Self	Church		Others	Liturgical year		Creation
Sydney, AUST. (S)	Scripture & Jesus	Church & community		God, religion & life	Prayer, liturgy & sacraments		Morality & justice
Brisbane, AUST. (S&P) ` Streveport, US. (S, P, K)	Scripture	Beliefs		Celebration & prayer			Morality
Melbourne, AUST. (S)	Scripture & story	Church	Beliefs	Human experience	Worship & symbols		Ethics & values
Maitland-Newcastle, AUST. (S, P, K)	Jesus & Scripture	History & belief			Celebration & prayer		Justice & morality
Glasgow, UK (S, P)[109] 1.Christianity	Sacred writings, stories & key figures	Community, worship, sacred places & symbols		Sacraments	Liturgical cycle, celebrations, festivals, ceremonies & customs		Moral values
2.Other world religions							
3.Personal search	Self awareness	Awareness of others		Awareness of creation	Awareness of God		
Toronto, CANADA (S, P)	We belong to God	We belong to the Lord Jesus	In the Spirit we belong	Life and teachings of Jesus	The Church	Witness for the Lord	Creed
Nagasaki, JAPAN (P)	Catechetical education		History of the diocese				
Biloxi, US. (P)	God	Creation	Jesus	Holy Spirit	Church	Sacraments	Grace / Moral life
	Prayer	Mary & saints		Death / judgement / eternal life		Justice & peace education	
Biloxi, US (S)	Scripture	Church		Sacraments	Spirituality / service		Morality
Charlotte, US (S, P)	Scripture	God	Church	Sacraments	Worship		Christian life
Duluth, US (P, JS)	God's words		Community	Prayer, liturgy & sacraments			Service

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[109] Jointly decided by Scottish Ministry of Education and the Catholic Church in Scotland.

Duluth, US (SS); Indianapolis 、 Oklahoma 、 Phoenix 、 Portland(S, P, K)	Creed		Sacraments / liturgy			Moral / Christian Life		Prayer	
Madison, US. (S, P, K)	Scripture	Community	Sacraments	Prayer	Spirituality		Beliefs		Service
Milwaukee, US. (S, P)	Scripture	History, catechism, Church		Life experience		Prayer, liturgy & sacraments		Moral life	
Sacramento, US (S, P, K)	God's words	Community	Catholic social teachings	Prayer, liturgy & sacraments		Morality		Family	
Santa Fe, US (S, P)	Creed	Scripture		Saints	Service	Liturgical year		Tradition / devotions	
	Prayer	Sacraments		Morality		Justice & peace			
Spokane, US. (S, P, K) 1.Religion course	Scripture		Beliefs		Sacraments	Prayer / spirituality		Morality	
2.Christian life	Personal safety		Life in community		Sex		Making decisions		