

## **INFORMATION TO USERS**

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

Bell & Howell Information and Learning  
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA

**UMI**<sup>®</sup>  
800-521-0600



**ELEMENTS OF CONFUCIAN THOUGHT IN THE CURRICULUM OF  
HONG KONG SECONDARY SCHOOLS**

**by**

**Man-Lee Isabel Chong**

**A thesis submitted to the Faculty of Graduate Studies and Research  
in partial fulfilment of the requirements for  
the degree of Master of Arts**

**Department of Culture and Values in Education**

**McGill University, Montreal**

**July, 1998**



**National Library  
of Canada**

**Acquisitions and  
Bibliographic Services**

**395 Wellington Street  
Ottawa ON K1A 0N4  
Canada**

**Bibliothèque nationale  
du Canada**

**Acquisitions et  
services bibliographiques**

**395, rue Wellington  
Ottawa ON K1A 0N4  
Canada**

*Your file Votre référence*

*Our file Notre référence*

**The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.**

**The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.**

**L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.**

**L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.**

**0-612-43846-5**

**Canada**

## Confucianism in Hong Kong Education

## ABSTRACT

This study investigates the extent to which the elements of Confucian thought, survive and are practiced in the curriculum of Hong Kong secondary schools. It briefly examines the historical background of Confucianism in moral education in China and Hong Kong, examines curriculum guidelines and reference materials issued by the Hong Kong Education Department, and reports on interviews with two supervisors, seven principals and twenty-five teachers. It includes their perceptions of the locus of responsibility for moral education, their assessment of recent curriculum trends, their views on the impact of Confucian values on youth and their speculations on the future of moral education as Hong Kong is reintegrated with mainland China. Overall the study finds that elements of Confucian thought continue to prevail in the teaching of some school subjects and in the quality of school life; however, teachers are generally apprehensive about the erosion of Confucian values in the face of alternative models of moral education and the forces of modernization.

## RÉSUMÉ

Cette étude s'intéresse aux éléments de la pensée confucéenne qui persistent et sont appliqués dans le programme d'études des écoles secondaires de Hong Kong. Elle examine brièvement l'histoire du confucianisme dans l'instruction morale en Chine et à Hong Kong, s'intéresse aux directives et documents de référence publiés par le ministère de l'Éducation de Hong Kong et fait le bilan d'entrevues conduites auprès de deux superviseurs, de sept directeurs d'établissements et de vingt-cinq enseignants. Ce bilan donne un aperçu de l'idée qu'ils se font du lieu de responsabilité pour l'instruction morale, de leur évaluation des tendances récentes dans les programmes d'études, de leurs opinions sur l'impact des valeurs confucéennes sur la jeunesse et de leurs hypothèses sur l'avenir de l'instruction morale à l'heure où Hong Kong réintègre la Chine. Globalement, cette étude permet de constater que les éléments de la pensée confucéenne continuent de prévaloir dans l'enseignement de certaines matières et dans la qualité de la vie scolaire; les enseignants s'inquiètent néanmoins de l'érosion des valeurs confucéennes face aux autres modèles d'instruction morale et aux forces qu'exerce la modernisation.

## ACKNOWLEDGEMENTS

I would like to express my most sincere gratitude, indebtedness and thankfulness from the bottom of my heart to my supervisor, Dr. David Smith, for all his valuable assistance, guidance, support and patience in the completion of my thesis work.

I would also like to express my gratitude to all the school personnel who participated in this study. Finally, I would like to thank my sister, Stella Chong Lau, my beloved deceased spiritual director, Rev. Luigi Gambaro, my professors, Dr. Bill Lawlor and Dr. Ron Morris, and all my friends especially Sr. May May Wong, Ingrid Chan, Josephine Cheung, Stephanie Ching, Anita Choi, Caro Lee, Eva Lo, Eliza Lui, Verna Tan, Anny Tong, Denise Wan, and Maria Fatima Wong, for their prayers, support, encouragement and help in my pursuit of graduate studies. I would also like to show my appreciation to Grace Wong McAllister for assisting me through the complications of administration and keeping me as a student. Above all, I count these as God's blessings and I wholeheartedly thank the Most Highest and Holy Mother with all my heart and soul.



## TABLE OF CONTENTS

	<b>Page</b>
ABSTRACT	i
RESUME	ii
ACKNOWLEDGEMENT	iii
TABLE OF CONTENTS	iv
INTRODUCTION	1
CHAPTER I LITERATURE REVIEW	5
CHAPTER II MORAL EDUCATION CURRICULUM IN HONG KONG	20
CHAPTER III DESIGN OF THE FIELD STUDY	42
CHAPTER IV EDUCATIONAL PRACTICE IN HONG KONG	55
CHAPTER V CONCLUSIONS	81
BIBLIOGRAPHY	91
APPENDICES	
Appendix A: An English Language Sample Curriculum	97
Appendix B: Questionnaires (English and Chinese)	101
Appendix C: Letter of Consent	106
Appendix D: Suggested Curriculum Framework of Civic Education	108

## INTRODUCTION

I became interested in investigating the Confucian tradition in the curriculum of Hong Kong secondary schools, when I discovered that there appeared to be a cultural difference between the East and West about the responsibility for teaching morality. There have been on-going debates about moral education among United States educators for several decades. When I was reading a book *Ladder to the Sky*, written by Gabriel Moran (1987), I was surprised by his statement that in the second half of the twentieth century, schoolteachers are not allowed explicitly to "teach" morality although there is implicit moral education in schools of the United States. The reason for not allowing schoolteachers to teach morality is that the constitution of the United States separates church and state; consequently people generally believe that no one is very confident of having the ground for saying this is right and that is wrong" (p. 164). It is also claimed that children have an inborn structure which leads them to think progressively in a moral way" (p.147). Therefore, nobody has the right or responsibility to teach moral education. These convictions are quite opposite to what the Chinese believe. The Chinese do not question the right and responsibility of anyone to teach morality to the young. For the Chinese, it is a "must" and "mission" for every older Chinese, especially parents and teachers to educate a young one to be a moral person. There is an old Chinese saying, the misbehavior of a son is the fault of his father". This saying not only applies to parents but to teachers, too. Mencius, one of the followers of the Confucian tradition, believed that human nature is essentially good, but he asserted that if people are left to themselves without guidance, they will go astray (cited in Gay Garland Reed, 1995, p.249).

Why do I specifically concentrate on investigating the Confucian tradition but not other Chinese traditions? Douglas Smith (1991) said that it is impossible not to mention Confucianism when discussing the history of Chinese Education (p.7).

Confucius is one of the most brilliant philosophers and the foremost educator in Chinese history. He is the first person to introduce private education, popularize education and make teaching a profession in China. (Kam Louie 1984, p.30) For much of their history, the Chinese have upheld him as “萬世師表” (a paragon for all generations) with admiration and respect. He asserted that the highest goal for a person is to seek to live a moral life, and that all moral values must be engendered through education. In his writing, Confucius presented a complete guide to behavior which is essential to life. Confucianism is essentially a study of the principles governing human relationships that foster the building of a peaceful, harmonious and stable society. Although Confucius died more than twenty-five hundred years ago, the Confucian tradition still appears to play a significant role in the contemporary educational legacy particularly in the Chinese culture in Hong Kong and Taiwan.

Since Hong Kong is a Chinese society which was under the rule of the British government for nearly one hundred fifty years and is going to reunify with China in 1997, I wanted to investigate the extent to which the elements of Confucian thought influence moral education in Hong Kong secondary schools from the colonial period to the point of decolonization. It seems that no comprehensive research has been undertaken on this issue. There is literature on Chinese Education, the Confucian tradition in education and comparative studies of moral education in China, Taiwan and Hong Kong. There are also studies of colonial transition and the school curriculum in Hong Kong, and of Chinese culture in the Hong Kong curriculum, etc. However, I could find no specific research on the linkage of the Confucian tradition and moral education in Hong Kong. Accordingly, in this research, I decided to explore the degree to which Confucian moral values were currently incorporated into the moral education program in Hong Kong; to assess the actual impact of the Confucian tradition upon contemporary youth; to determine whether there are trends in the strengthening or weakening of the Confucian elements in moral

education; and to explore future prospects of moral education in Hong Kong after 1997.

I examined the guidelines and reference materials of the moral education curriculum in Hong Kong thoroughly so as to deepen my understanding of the development of the moral education program. After reviewing these sources, I conducted a number of interviews with teachers and school administrators in Hong Kong to attempt to obtain a representative and authentic picture of secondary school moral education. For this purpose, I constructed two sets of questionnaires - one for teachers to be interviewed and one for administrators.

There are over four hundred seventy secondary schools in Hong Kong sponsored by either religious or non-religious organizations. The schools are classified as grammar schools, pre-vocational schools, technical schools, practical schools and skill-organization schools. Most of the schools are either government-financed schools or subsidized schools, a small proportion of them are direct-aided schools and private schools. Teachers involved in a diversity of subject matter were deliberately selected to be interviewed in various types of schools so as to obtain a broad range of data.

Interviews with thirty-four personnel were conducted principally in the Cantonese language, but also in English in a small number of cases. In the interviews, I used fourteen questions as a basic guide to eliciting information about the teachers' responsibilities for moral education; their perceptions of recent developments in the moral education curriculum, their assessments of the impact of Confucian thought upon contemporary youth, and their beliefs about the future prospects of Confucian thought in the moral education curriculum. The interview questions for administrators were adaptations of the interview questions for teachers. When I had collected the data, it was classified to correspond to the different categories of the research questions; then scrutinized to determine what conclusions were justified from the data as a whole.

In the first chapter of this study, a literature review is presented to trace the essential nature of Confucianism and the background of moral education in Hong Kong. Chapter two discusses the moral education curriculum in Hong Kong. In the third chapter, I have articulated the research questions and described the research procedures. Then in the fourth chapter, I have presented synopses of the interviews with the school administrators and teachers. In the final chapter, I have drawn conclusions from the data regarding the research questions of the study.

## CHAPTER I

### LITERATURE REVIEW

Confucius (551 – 479BC) is considered the greatest educator and most brilliant man in Chinese history. Although he has been dead more than twenty-five hundred years, his thought still widely influences almost every aspect of Chinese life. It has great influential power on Chinese education, moral education and politics. This study investigates the extent to which the Confucian tradition is continuously practiced in moral education in Hong Kong after one hundred and fifty years of British colonial influence.

#### I. Chinese Education

Douglas C. Smith (1991) points out that the two Chinese ideographical characters for education, 教育, show how the Chinese cultural activities are deep-rooted in the educational system. The first symbol “教” means “to guide, counsel, teach, educate” (p. 5). The second character “育” means “to give sustenance; to nourish, nurture, lead or help grow”(p. 5). Cheng F. T. (1951) purports that “the whole trend of Chinese education is the production of a sound moral character” (p. 257).

Smith asserts that the Chinese have historically considered education the most important social process, for it not only transmits knowledge from one generation to the next, but also plays a significant part in the people's moral and ethical lives (pp.54-55). They view the school as a place where one can learn values, morals, and ethics which should be a priority kind of knowledge (p. 5). Education is being honored by the Chinese because they believe that it can lead people to the good life, upward social mobility, establish a good government, and harmonize society and politics (p. 59). Hence, he claims that it is impossible not to mention Confucianism when discussing the history of Chinese education (p. 7).

#### II. Confucianism

Smith asserts that a study of right human relationships is the center of Confucianism. Through the proper behavior, and respectful relationships, a peaceful, harmonious and happy society can be created. Confucianism also suggests that the highest goal of a person is to seek to live a moral life, the fundamental force that transcends all dimensions of the human spirit. Morality can only be engendered by education (p. 18).

Smith also noted that during the Tang dynasty, Han Yu, a Confucian philosopher, believed that structured education could make a wise person wiser and reduce crime. He strongly believed that educational experiences could purify the soul and spirit (cited in Smith, 1991, p. 58).

Cheng (1951) defines Confucianism as an ethical system which is a moral code and a political philosophy (p. 252). He states that the teaching of Confucian philosophy is not only a part of the Chinese education, but also the state cult from the Han dynasty to the Ching dynasty (p. 256). Moreover, he acknowledges that Confucian morality has formed part of the syllabus at every educational stage in the twentieth century until the Cultural Revolution (p. 257). He asserts that Confucianism is continuously held in the mind of the Chinese, therefore, there is a close relationship between Confucian ethical/moral teaching and the everyday life activities (p. 258). G. G. Reed (1995) remarks that Confucian values have become a standard for shaping and directing the lives of generations of Chinese" socially, economically and politically, and remain remarkably consistent for generations until the beginning of the twentieth century (p. 100).

Correspondingly, Smith remarks that since Confucianism is envisioned as an intellectual model for ethical behavior as well as an active teaching-learning process, it is almost identical to Chinese education (p.7). However, the Confucian tradition is not as important today as in former times, but it is still the cornerstone of the Chinese educational system, especially in modern Taiwan (p. 19). Kam Louie (1984) admits that Confucianism is synonymous with being Chinese, and it is an integral part of their

national identity (p. 36). Smith concludes that Confucianism has become part of the Chinese historical and educational legacy (p. 18).

### III. The Confucian Tradition in Education

According to Smith, Confucius asserted that the purpose of education was to cultivate decency and benevolence. He quotes a Confucian statement, "The benevolent man, wishing to attain dignity himself, he also seeks to make others attain dignity" (p. 56) to show that Confucius regarded the teaching of ethical and moral values to the young as more important than the teaching of information (p. 56). Durant (cited in Smith, 1991), one of the great admirers of Confucius and Confucianism, claims that Confucius mainly focused on the essence of life and presented a complete guide to behavior (p. 19). In fact, Confucius viewed "修身" (the cultivation of one's nature) as the most essential of all. He truly believed that moral behavior was governed by relations and respect. He said that if one could acknowledge the right relations between father and son, monarch and subject, man and woman, senior and junior, and between friends, he would devote himself to the emperor and seek 'truth' rather than fame and benefits (p. 8). 軒轅軻 (Hin Y. A.) (1990)<sup>1</sup> has the similar viewpoint as Durant and he gave an explicit explanation of this assertion. He claims that Confucius believed "正名分" the right relation is the fundamental element to rule the country by morality since he asserted that 名不正，則言不順，言不順，則事不成；事不成，則禮樂不興，禮樂不興，則刑罰不中；刑罰不中，則民無所措手足(論語 子路). (A gentleman of superior mind, certain first of his terms, is fitted to speak; and being certain of what he says can proceed upon it. However, if terms be incorrect, language will be incongruous; and if language be incongruous, deeds will be imperfect. Then deeds are imperfect, propriety and harmony cannot prevail, and when this is the case, laws relating to crime will fail in their aim; and if these last so fail, the people will not know where to set hand and foot)<sup>2</sup>.

<sup>1</sup> The quotations of 軒轅軻 are the translation of the researcher. This book is listed in the bibliography in Chinese titles only.

<sup>2</sup> The translations of The Analects are taken from *The Wisdom of Confucius*, edited by Wilson, E. pp. 68-69.



This illustrates that it is essential for everyone to follow the hierarchical system. If this system falls apart, then the whole country will be in chaos" (pp. 3-4).

Another principal thought of Confucian tradition is 'filial piety'. 軒 (Hin) claims that Confucius truly believed, "其爲人也孝悌而好犯上者，鮮矣；不好犯而好亂者，未之有也。君子務本，本立而道生，孝悌也，其爲仁之本歟？" (論語 學而) (It is rarely the case that those who act the part of true men in regard to their duty to parents and elder brothers are at the same time willing to turn curiously upon their superiors: it has never yet been the case that such as desire not to commit that offense have been men willing to promote anarchy or disorder)<sup>3</sup>. He notes that although Confucius considered benevolence the cardinal virtue of all, he regarded 'filial piety' as "爲仁之本" (the root of benevolence) (p. 5).

David Ho (1996) believes that filial piety went far beyond the requirement of just obeying and honoring one's parents. From the psychological study of filial piety, he discovers that it plays an instrumental role in shaping personality, social behavior, and socio-political institutions. He claims that filial piety not only governs the intergenerational relationship in Chinese culture, but it can also be applied generally to authority relationships beyond the family which is superior-subordinate interaction. He said that traditionally, filial piety demands one to provide the aged parents material and mental prosperity, perform ancestral worship, avoid harm of one's body, ensure the continuity of the family line, and conduct oneself so as to bring honor and avoid disgrace to the family name. He states, however, that according to the classical writings of Confucius, filial piety does not advocate blind obedience to one's parents (pp. 155-156).

Cheng points out that although Confucius emphasized filial piety, and the family which is the place where the elementary virtues are taught, he does not emphasize the words 'individual' or 'family' in his teaching but rather 'the improvement of the self' (p. 259). He quotes a paragraph from Confucian teaching, "古之欲明明德於天下，先治其國；欲治其國者，先齊其家者；欲齊其家者，先修其身。" (大學) (If you wish

---

<sup>3</sup> Ibid. p. 8.

to improve the world, you must first improve the state; if you wish to improve the state, you must first improve the family; if you wish to improve the family, you must first improve the self) (p. 259), to show that even though Confucius was certain that filial affection breeds other virtues, 'the improvement of the self' is the key among all virtues and achievements (p. 259). He recognizes that throughout the life of Confucius, he taught nothing but unselfishness, loving one's neighbor as oneself, fidelity, truth, righteousness, and universal brotherhood (p. 260).

Smith reveals that the achievement of these goals becomes the primary objective of the school curriculum, on which the loyal examinations were based, from the Han Dynasty (206BC – 220AD) to the Ching Dynasty (1644–1911) (p. 8). However, in the article, "Moral Education in the People's Republic of China", Li Maosen (1990) indicates that personal virtue was held in high esteem and became part of the loyal examination as early as in the Xizhou Dynasty (c. eleventh century – 77BC). She explains that the election for official positions during the Xizhou Dynasty was based on the three aspects, namely, the six virtues (knowledge, benevolence, saintliness, justice, loyalty and gentleness), six moralities (filial piety, friendliness, tranquillity of mind, kinship, tolerance and sympathy), and six skills (rituals, music, shooting, defense, reading and calculating) (p. 159).

Kam Louie (1984) states that Zhou Dechang of the South China Teachers' College criticized Confucius for establishing moral teaching for the benefit of the ruling class of his time, but she affirmed that Confucius was the first one to enunciate the relationship between the acquisition of knowledge and morality. This suggests that Confucius regarded a good moral attitude and the acquisition of knowledge as crucial for a good education (p. 35).

Confucius believed that “性相近，習相遠” (論語 陽貨) (the human nature is inherently good, and humans are most alike at birth but become different by habits). Consequently, he believed that the pursuit of knowledge should lead one to select

goodness, and the function of an educator is therefore not only that of a transmitter of knowledge but also an ethical and moral teacher (pp. 56–57).

Professor Tong K. M. (cited in Smith, 1991) in his book *Educational Ideas of Confucius* (1970), portrays the Confucian model for pedagogical excellence of a teacher as one who always renews himself, treasures knowledge, learns without satiety, and instructs others without being wearied (p. 20). 軒 (Hin) states that Confucius claimed that teachers play the most significant role in education. Hence, he had high expectation of educators. He said that every educator should be a “仁人君子” (gentleman of virtues) and “以身作則” (role model to students) because he believed that “不能正其身，如何人正” (if a person is not upright, even though he gives orders, they will not be obeyed). He asserted that “無言之教功效最大” (non-verbal teaching is the most effective and rewarding instructional method) (p. 172).

According to Smith, Confucius enunciated that a teacher should love his students and their intellectual pursuits (p. 20). Kam Louie outlines Confucius' reverence for teachers and knowledge, and his recognition of myriad learning between students and teachers (p.34). Smith states that Confucius required students to respect their teachers, yet recommended that the teachers should maintain a proper distance between themselves and their students. This concept of aloofness is still carried on by the leaders of modern Chinese government and education (p. 20). He also notes that Confucius believed that pedagogical process could only be cultivated by diligent and on-going practice and repetition, as Confucius said, “學而不思則罔，思而不學則殆。” (論語大學) (To practice without thinking is to mislead oneself. To think without practicing is to plunge into peril)<sup>4</sup>.

Confucius did not believe that there was a single best and effective method of teaching. He himself taught students according to their intelligence, capability and character (因材施教). For instance, if students asked him a question, the answer that he gave to each of them was distinctive but appropriate to them (軒, p. 173).

Tong K. M. (cited in Smith, 1991) reveals that Confucius was a democratic educator. He says that the basis of Confucius' educational view is the absence of class distinction (有教無類) so that everyone would have the same opportunity to be educated (p. 20). Kam Louie claims that Confucius was the first person to introduce private education, popularize education, and make teaching a profession. She cites two famous lines from *The Analects* to show that Confucius was willing to teach the common man, "In teaching there is no class distinction, and I never refused instruction to anyone who brings anything more than a bundle of dried meat to me" (p. 30). In *A Modern Interpretation* (1980), the late Chang Chi-Yun (cited in Smith, 1991), a noted Chinese scholar, states that Confucius gave the common people a chance to share knowledge because he firmly believed in the perfectibility of all men (p. 196). Similar to Chang Chi-Yun's assertion, Kracke E. A. Jr. (1957) states that Confucius believed that every person was born with a natural goodness which could be cultivated to perfection. Therefore, the means and opportunity should be provided for every person to rise from low birth-status to the highest rank (p. 251).

According to Smith, since Confucius perceived that all men should have an equal and fair opportunity to succeed in education, an open and fair examination was developed. The examination system provided a chance for the common people to compete for government jobs. This created an openness in China and intensified social mobility within the society (p. 56). Kracke indicates that the traditional Chinese examination system holds a dominant place in Chinese political theory and in the practical structure of Chinese society. The examination system symbolizes that a public career is open to all in the measure of one's worth and ability. He also acknowledges that behind the concept of competitive examinations for official positions, lies the Confucian ideal that only ability and virtue can qualify a man for service in government (pp. 251–252). Smith believes that there is evidence to show that from the Zhou Dynasty (500–200BC) to the Taiwan of today there has been an attempt to create a public civil service system that strives to bring about honest government, and quality education through a

---

<sup>4</sup> The quotations of *The Analects* is the translation of Smith D. C. (p.20)

fair competitive examinations system. Confucianism, it is asserted, has been used as the basis for examinations from the Han Dynasty (200BC - 200AD) to the Ching Dynasty (1644 -1912) (p. 7).

#### IV. Moral Education in China

Li Maosen (1990) points out that the aim of moral education in China is to produce obedient students. From the past till present, moral education is regarded as institution-centered rather than person-centered because it has been used as an instrument of ideological-political indoctrination, and primarily for the benefit of the government rather than for the individual (p. 170). Although Confucius asserted that self-cultivation and filial piety were the root of all virtues, he placed the state and community above them. This can be shown vividly in *The Book of Filial Piety*, "Filial Piety begins with love of parents, matures in service to the sovereign, and ends in establishing oneself according to truth and righteousness" (cited in Cheng, 1951, p. 260). This statement suggests that Confucius relates education, politics and morality together. Wong F. F. (1980) also claims that educational, political and moral issues are interconnected in China and cannot be discussed or isolated from one another (p. 25). Noting this interconnectedness, Li purports that moral education was an integral part of 'ideological-political education' (Li, 1990, p.162). According to Wong, after the Communist revolution, Mao Tzetung also used education as a means to overcome the immorality of political and social elitism (Wong, 1980, p. 25).

Li reveals that in the communist system, the socialist and basic moral principle is collectivism. It is this principle that is followed in the building of community and society (p. 162). Reed (1995) claims that both Confucian and socialist thinking defines the individual in social terms. The line between the individual and the society is indistinct in reciprocity. He states that Confucius emphasized "the reciprocal obligations and responsibilities that members of the family and close associates had for each other; (but) socialism widened this network of reciprocity to include the nation and 'the people'" (p. 255). This principle also governs individual development as Marx and Engels (cited in Li,

1990) (1978) have advocated that it is only within the community that each individual develops his/her gifts and potential, hence personal freedom becomes possible only within the community (p. 162). Keach E. T. Jr., and Kayupa N. P. (1984) believe that the uniformity of dress and hair styles have been expressions of a classless society (p. 324).

Li states that from 1927 until 1947, Mao Tzetung's intended educational aim was to develop students morally, intellectually and physically, and to mold them into cultivated workers with a socialist consciousness. When he gained control in 1949, Mao adopted the Common Programme, the Five Lovings, namely loving the country, the people, work, science, and public property, as the state's constitution and the basis of social morality. This became the core of moral education in primary and secondary schools. In 1952, the aim of moral education in kindergarten, primary and secondary school was to develop patriotic citizens (pp. 162–163).

Kam Louie claims that during the first few years of the 1950s, Confucian education was neglected by the Chinese communist government, but it had not been attacked. Confucian education was not attacked because Confucian ideas were still, to some degree, in accord with the educational needs of socialist China. For instance, traditional soviet education from which the Chinese liberally borrowed in the 1950s emphasized the central role of the teacher and diligent study, both of which are elements in the Confucian tradition (pp. 27–28). However, during the Great Cultural Revolution (1966–1976), Confucian thought was completely abandoned, and formal entrance examinations were also canceled (Li, 1990, p. 164).

Wong points out that according to Mao Tzetung, knowledge should be guided by moral–political principles and this could only be attained by the combination of work and education. Hence, Mao asserted that physical labor was a form of moral education because the combination of physical work and study could be an agent of moral improvement (pp. 26–28). Kam Louie and Li consider the relationship between diligent study and productive labor the most noticeable difference between Confucian education and Marxist theories of education (Kam, 1984, p. 31; Li, 1990, p. 169). As depicted by

Wong, another major Confucian tradition that Mao challenged was political and moral elitism, the moral superiority of the intelligentsia over the ordinary people (p. 25).

Although Mao's Marxist viewpoint differs from the Confucian tradition in certain ways, there are three distinctive aspects of Confucian thought that coincide with Marxism. These three coherent purposes of education are: to improve moral behavior through education; to better the society in accordance with the advancement of moral conduct; and to affirm that the state has the right and responsibility to improve the society by education (p. 25).

In addition, Reed (1995) points out that in 1963, Chairman Mao exhorted that the nation should learn from a socialist role model, Comrade Lei Feng so as to "inculcate socialist values and communist class consciousness" (p. 101). However, Reed states that what the people actually learned from Lei Feng was "a set of proletarianised Confucian values" (p. 101). He said that although there was a significant difference between the ideological roots and the social manifestations of Lei Feng's and Confucian virtues, the key values are almost identical (p. 101). He provides a Venn diagram to illustrate the similar core virtues including loyalty, filial piety, self-cultivation, benevolence, modesty and frugality, that were cultivated through the use of Confucian role models with Lei Feng (1996, pp. 255–256).

In 1978, a new policy stressed two socialist civilizations, the material and the spiritual, comprising intelligence and ideology. Moral education was associated with the latter. From 1977–1989, the term 'moral education' was used to denote a branch of school education. It was of the same rank as intellectual education and physical education and was integrated as ideological-political education (Li, 1990, pp. 165–166).

Kam Louie notes that at the 1978 National Conference on Education, Deng Xiaoping declared that education was to contribute towards economic development rather than to the achievement of political purity alone. This new emphasis resulted in attempts to raise educational standards and the return of elitist practice in the school system. Hence, the call to inherit Confucian education is reheard (p. 33).

In 1979, at a national conference held in Taiyuen, participants asserted that various Confucian ideas were relevant and applicable to contemporary Chinese education. Kam observes that many Chinese writers describe the new morality as similar to the traditional moral values. For instance, the five stresses (morality, public order, hygiene, politeness, culture), and the four beauties (beauty of the environment, conduct, speech, and soul) seem similar to what was traditionally regarded as the elements of good behavior (pp. 33–35).

Although Mao Tzetung rejected some of the Confucian tradition, he was careful to retain some links with China's past. In one of his statements, he observed: "contemporary China has grown out of the past; we are Marxist in our historical approach and must not top off our history. We should sum up our history from Confucius to Sun Yat-sen and take over this valuable legacy" (cited in Kam Louie, 1984, p. 29). To some degree, it appears that some elements of Confucian educational thought, such as the process of self-cultivation, diligent study, and respect for teachers, are still valid in the present time of China, Taiwan and Hong Kong (pp. 27–34).

Smith points out that in modern Taiwan, the aim of education is to bring about personal enrichment and development, and social harmony so that every Taiwanese can accept the challenge of their nation's industrial growth, as well as their social and political development. He also states that Taiwan education today still focuses on the transmission of the traditional heritage of China and development of attitudes, such as filial piety, diligent study, self-cultivation, etc. (pp. 5–6). Although the educational institutions do not stress Confucianism as a major part of the curriculum, Confucian moral and ethical teachings are deeply ingrained in Chinese thought and action (p. 21).

## **V. Moral Education in Hong Kong**

Britain governed Hong Kong for almost a hundred years. According to Postiglione G.A. (1991), the British government used education as a powerful tool to keep control over its colonies. A British-controlled bureaucratic policy existed



simultaneously with an atomistic Chinese society in Hong Kong. Accordingly, the British educational policy strongly affected Hong Kong's history (pp. 636–637).

Luk Hung-kay (1991) points out that British educational policies in Hong Kong in the nineteenth century emphasized vocational education. The aim of education, he asserts, was to supply manpower needs for trade with China and to serve Sino-British economic and diplomatic interests. Hence, education was used to produce a bilingual and bicultural elite to support the Sino-British entrepot trade. Chinese studies in public and private schools had a pragmatic rather than a symbolic value. Hence, Chinese language and culture was a necessary part of training for the professions (pp. 654–656).

Luk claims that Chinese cultural subjects were an important component of the curriculum. Individual subjects were to pass on not only knowledge but also to cultivate a sense of national identity as well as to retain traditional morality. However, since Chinese culture subjects in the Hong Kong curriculum served the ends as vocational pragmatic values, Chinese culture was divided into two subjects at the secondary level: Chinese literature and language, and Chinese history. The texts from the Confucian cannon were eliminated as a separate study from the official curriculum and integrated into the national literature program (Chinese language and literature), which synthesized language, literature, philosophy and moral education. Chinese culture subjects were therefore interpreted to suit the needs of the time and those in power. Consequently, traditional Chinese learning was gradually decontextualized (pp. 650–652). Postiglione states that Confucianism was abolished from the content of the Hong Kong civil service examinations, but he concludes that Confucian values still influence social customs and family socialization in Hong Kong (p. 648).

Luk states that Hong Kong had not developed its own distinctive school system before World War II. During that period secondary school textbooks were imported from China, and the contents of Chinese literature and Chinese history were highly patriotic and emotive. However, after the People's Republic was proclaimed in 1949, the content of the textbooks conveyed communist ideas, and the Taiwan textbooks were ultra-nationalistic and anti-Communist. Consequently, the Hong Kong government

considered the textbooks from China and Taiwan unsuitable for Hong Kong schools. In 1952, the Hong Kong Educational Department (HKED) appointed a committee on Chinese Studies to review the entire curriculum of primary and secondary Chinese literature and language, and Chinese history (pp.664–665). However, Paul Morris (1988) points out that the Hong Kong educational system began to model closely the British grammar school system from that time, and adopted or imitated the United Kingdom syllabuses (p. 511).

Luk asserts that by the early 1970s, "a unique system with a combination of features derived from the British and the Chinese educational systems had emerged" (p. 663). Education was beginning to take on a different orientation. Revised Chinese studies aimed to develop the students' ability to express themselves in their mother tongue, and to help them understand and appreciate Chinese thought, literature and traditions. However, there appeared to be no intention to cultivate in students a sense of national identity, of patriotism or of community as one would have expected in a national curriculum to do (p. 665). Luk described the content of Chinese culture studies Hong Kong as "not connected to a tangible reality" (cited in Morris & Chan, p. 249). Hence, Hong Kong students learned from their Chinese cultural subjects to build only an abstract Chinese identity. This identity cannot be related either to the contemporary China or to the local Hong Kong landscape (Luk, 1991, p. 668). Shui Che Fok (1997) points out that in 1985, Lan and Kuan had carried out a survey on the self-concept of Hong Kong people in which 59.5 per cent of the respondents identified themselves as "Hong Kongese", against 36.2 per cent as Chinese (p. 87). Luk also noted that the contents of other subjects such as history, geography and literature are of "other cultures and of distance of time periods, in other words an abstract and remote curriculum" (cited in Morris & Chan, p. 249). Since Hong Kong has returned to China in 1997, he believes that it is necessary for Hong Kong to promote traditional moral education. He claims that there is a need to revive respect for most of the long-established Chinese virtues and the healthy elements of Chinese social life and culture among the young generation (Luk, 1991, p. 665).

Postiglione acknowledges that the Hong Kong school curriculum has essentially ignored raising political consciousness until the late 1980s (p. 639). On the contrary, Morris points out that before 1982, secondary school subjects including economic and public affairs (EPA), economics, history, social studies, Chinese language and Chinese history did encourage students to develop political awareness, or attempted to provide them with an awareness of aspects of Chinese culture (p. 511). However, regardless of the diverse arguments of Postiglione and Morris, after the British and Chinese Governments announced the Joint Declaration on the future of Hong Kong in September 1984, the Hong Kong government has planned to use the curriculum to increase political awareness in order to prepare students for the future as citizens of China (p. 514).

In 1981, the HKED published the *General Guidelines of Moral Education in Schools* to introduce formally the direction and suggestions to devise a new program of moral education in schools; and in 1985, the *Guidelines for Civic Education in Schools* was issued. Both have similar purposes, which are, to develop sensibility; to promote character; to encourage and help the individual to establish healthy attitudes towards life, school and community; and to cultivate respect for other cultures as well as harmony with people of other nationalities. These aims are also integrated to some degree in all the other subjects across the curriculum. The major difference between moral and civic education is that the former is apolitical and the latter is more political. Civic education places great emphasis on developing the students' identification with and pride in Chinese culture, and the rights and responsibilities of being a good citizen (p. 516). Although the HKED highly encourages schools to implement moral education and civic education, they have given the heads of the schools autonomy and authority for the decision of promoting these programs in their schools.

The Confucian tradition has had a great influence on the Chinese education throughout Chinese history. Since Hong Kong has been governed by the British government for one hundred and fifty years, the Chinese traditional culture has shifted significantly, and Confucianism has been decontextualized and eliminated from the

official curriculum. This study is to investigate the extent to which the Confucian tradition still survives and is practiced in moral education in Hong Kong.

In the next few chapters, I will go into a detailed presentation of the Hong Kong education system and ideals overtime. This will help the reader to understand what role Confucian thought has played in the evolution of moral education in Hong Kong and what its influence will be in the future.

## CHAPTER II

### MORAL EDUCATION CURRICULUM IN HONG KONG

#### I. Introduction

Having discussed the stages of development of moral and political issues in the Hong Kong Educational system, the researcher will now examine how the moral issues are dealt with by the Hong Kong school system.

This chapter will begin by outlining the various steps that the HKED has taken over the years to develop and perfect the system of moral education. There is evidence to show that some of these are directly related to Confucianism. Before going into this topic specifically, the researcher will give a brief introduction to the aims of school education and moral education in Hong Kong and a brief account of the development of moral education.

##### *A. Aims of School Education*

*The Consultation Document Education Commission Report No.7 Quality School Education November 1996* states clearly that Chinese culture has traditionally strongly emphasized "whole-man education" (p. 9), and a well-balanced education which for every child should include moral, intellectual, physical, social and aesthetic development (p. 9).

In September 1993, the Government issued a booklet entitled, *school Education in Hong Kong: A Statement of Aims*". This publication stated that the fundamental aim and direction of Hong Kong school education is "to develop the potential of every individual child, so that our students become independent-minded and socially-aware adults, equipped with the knowledge, skills and attitudes which help them to lead a full life as individuals and play a positive role in the life of the community" (cited in *Consultation Document Education Commission Report No.7 Quality School Education Nov.9 1996*, p. 9).

It is recommended that schools develop their own principles and goals from this broad aim. Some suggested principles are as follows:

- to provide students with an all-round education and a full school life;
- to develop fully students of different abilities in the spirit of equal opportunities;
- to equip students with the knowledge, skills and attitudes that will help them meet the challenges of life and instill in them a desire for continuous improvement and self-learning;
- to impart confidence and social skills to students to help them communicate effectively in community life; and
- to prepare students to become responsible citizens and maintain high moral standards (pp. 10–11).

#### ***B. Background of Moral Education***

Historically, the Chinese believe that the nature of education is to produce a sound moral character (Cheng 1951, p. 257). Consequently, they regard school as an important agent of moral education and that moral education should be part of the curriculum of every school. However, before 1978, when elementary education was not compulsory, moral education was not formally imparted in schools. At that time, the educational policy was inclined to be elitist: students of secondary school age who were enthusiastic in studying and rich enough to pay the tuition fee could receive education. Besides, the head of school had the authority and freedom to expel students who were poor in academic performance and conduct from school. Hence, students seldom had any academic and demeanor problems in schools. Accordingly, formal moral education appeared to be unessential at that time.

In 1978, the nine-year compulsory education program was implemented. Children who were under fifteen were required to attend school regardless of their interest in and capability of intellectual learning. Accordingly, students who were forced to enter schools and had no interest in studying became troublemakers in

school. Noting the increase in behavioral problems and juvenile delinquency in schools, the Curriculum Department Committee was aware of a need to strengthen its moral education component, and to prepare guidelines on moral education. In 1981, the *General Guidelines on Moral Education in Schools* was published. These guidelines included source and reference materials for schools.

While the *General Guidelines on Moral Education in Schools* (GGMES) provides helpful direction for moral education teachers, it did not give any prescriptive approach or any formal curriculum on moral education for schools, but required them to promote moral education through and across the entire school syllabus (p. 12). The HKED advocated that moral curriculum programs and activities must be individually school-based, since its students may have their own distinctive needs and interests. Since moral education is a non-examinable subject, it was thought appropriate to integrate moral education into all formal subjects and/or the informal life of the school, such as school activities and extra-curriculum activities (p. 3). Since then, moral education is treated as a "hidden" curriculum in schools.

There is evidence to indicate that after the GGMEs was published, almost every school started to set up a Committee of Moral Education to promote, support and coordinate the school's moral education. However, other committees such as a Discipline Committee, Sex Education Committee, Civic Education Committee, and Student Guidance Committee also continued to be active. To develop moral education effectively in schools requires very much the efforts of the whole school and not just the involvement of a few teachers. The committee is responsible for drawing up plans and targets for the annual moral education program; for ensuring that the formal and informal curricula can supplement each other effectively; for conducting a regular review and evaluation of the school moral education program so that modifications to the program can be made when necessary; and for preparing a calendar of events to serve as a checklist to judge the effectiveness of the moral education program. A teacher is appointed to be the moral education

coordinator to ensure the moral education committee functions smoothly (*Guidelines on Civic Education in Schools*, 1996, pp. 51–52).

Since moral education was a new program in school, the heads of schools and their teachers were inexperienced and might have difficulty in promoting it. In order to provide sufficient materials and information for every school's Moral Education Committee to devise its own moral education curriculum, and to help teachers teach moral education confidently, the HKED has set up different kinds of resource and service centers. For instance, in 1982, a Religious/Ethical Education Section of the Advisory Inspectorate was established to provide a range of services for the heads of schools and teachers to impart moral education. It also offers advisory services, seminars, workshops, conferences on moral education for in-service teachers regularly, and issues comprehensive guidelines on moral education to all schools (*Moral Education Reference Materials*, 1985, p. RE1).

Moreover, two Moral Education Resource Centers were set up by the Education Department – one in Hong Kong and another in Kowloon, to provide audio-visual aids, reference materials and up-to-date information on moral education, including programs drawn up by schools, teaching aids prepared by teachers and various organizations, reference books and magazines, advisory services etc. An inspector of the Religious/Ethical Education Section serves on the Education Television (ETV) Social Studies Program and the Independent Commission Against Corruption (ICAC) Social Morality Program Committees to produce television programs on moral and civic education topics. All these materials are also available at the two resource centers (p. RE1).

An exhibition on Moral Education in Schools' is held by the Education Department once every two years. The purpose of holding the exhibition is "bringing together and sharing experience of those directly involved in the development of moral education within the school community" (*Moral Education Reference Materials*, 1985, p.3). Different organizations such as The Public Education Section of the ICAC, The Extra-Curricular Activities Coordinators



Association, the colleges of education, and some primary and secondary schools participate. Participants specify how their projects and exhibits relate to moral education. After the exhibition, the Curriculum Department collects the projects for publication as reference materials, which can then be distributed to, and shared with, the total school system (*Moral Education Reference Materials*, 1984, p. 2).

## II. Aims of Moral Education

In *GGMES(1981)*, the aims of moral education are clearly stated as follows:

1. To cultivate in students a sound outlook on life, a stable character, healthy habits, the ability to distinguish between right and wrong, and a positive attitude towards work and self-improvement.
2. To enable students to recognize their role within the family, school and community; and be aware of the importance of maintaining harmonious relationships with other people, the family and the community, respecting the rights of others; helping and cooperating with others, as well as developing a sense of love for their family, an interest in the community and the spirit of service to society (p. 9).
3. To help students acquire a lively interest in the world around them and an ability to think for themselves and make decisions.
4. To enable students to obtain a sense of moral and social values including respect for others and their views and beliefs.
5. To promote in students an appreciation for the traditional Chinese virtues and the world cultural heritage particularly as the latter is expressed in their own community
6. To develop students' logical thinking, learning skills and inquiring mind which would enable them to make good decisions and communicate with others effectively (pp. 7,12).

These aims seem to originate from some of the primary Confucian elements, such as self-cultivation which is the foundation of building good and harmonious human relationships with the family, the community and the world.

### III. Moral Education Curriculum

The HKED and the Curriculum Department Editorial Board (CDEB) have issued a total of eleven Moral Education Reference Materials (MERM) from 1981 to 1993. Most of these reference materials with the exception of the 1981, 1984, 1986 and 1990's issues, were based on the projects and demonstrations displayed in the exhibitions by schools and organizations.

After the HKED published the first issue of *GGMES* in 1981 to give an explicit guideline on how to implement moral education in primary and secondary schools, the CDEB and the HKED have given more comprehensive references on moral education to schools in 1984, 1986, and 1990. In the *GGMES* and *MERM*, it is not difficult to recognize that the elements of Confucian moral values has been incorporated into the whole moral education curriculum in Hong Kong.

In the *GGMES*, the HKED has suggested some key areas of moral education be used by the heads of the schools and teachers as reference but not as syllabus for devising their own curriculum on moral education which are most suitable for their own students (pp. 4-5).

As suggested by the *GGMES*, the scope of moral education should begin with developing the students' mental and psychological growth, and the relationships between individuals and groups. Since students receive the greatest and most prominent part of moral training at home, it is essential that they understand the significance of their contributions towards the family. Apart from the home, schools are places where they learn moral values such as learning how to respect authorities and to be in compliance with regulations and rules. As schools are miniatures of communities, it is important for students to cultivate harmonious relationships with

others and develop a sense of belonging within the school community. The following is an outline taken out from *GGMES* (pp. 4–5):

- |             |  |
|-------------|--|
| Self        | <ul style="list-style-type: none"> <li>- understand/know yourself</li> <li>- accept yourself (mental health, self respect etc.)</li> <li>- positive thinking</li> <li>- roles and behavior</li> </ul>  |
| Family Life | <ul style="list-style-type: none"> <li>- factors contributing to a happy home</li> <li>- relationship with members of the family</li> <li>- (e.g. filial piety, sharing and expectation etc.)</li> <li>- responsibilities at home</li> </ul>                       |
| School Life | <ul style="list-style-type: none"> <li>- rules, regulations, authority</li> <li>- attitudes towards learning</li> <li>- relationship with peer groups</li> <li>- sense of belonging and participation</li> <li>- self-discipline</li> <li>- aspirations</li> </ul> |
| Community   | <ul style="list-style-type: none"> <li>- rights and responsibilities</li> </ul>  |
| Life        | <ul style="list-style-type: none"> <li>- awareness and respect for other cultures</li> <li>- harmony with people of other nationalities</li> </ul>   |

The emphasis of the proposed outline is on self-cultivation, human relationships, harmony and filial piety. Its framework is devised from the principal idea of what Confucius believed: 古之欲明明德於天下，先治其國；欲治其國者，先齊其家者；欲齊其家者，先修其身。(大學) (if a person wishes to improve the world, s/he must first improve the state; if a person wishes to improve the state, s/he must improve the family; if a person wishes to improve the family, s/he must improve the self).

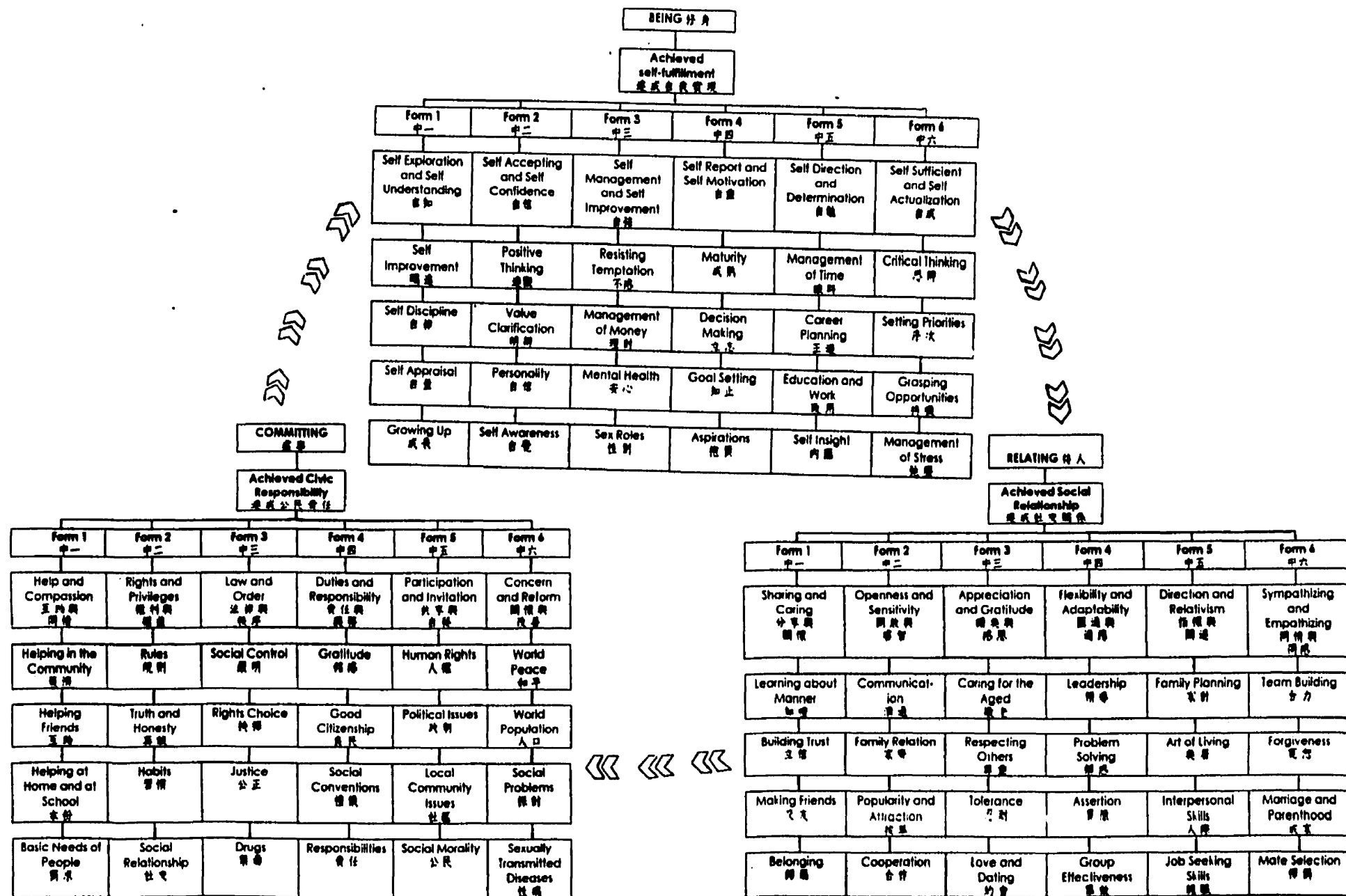
As moral education has not been a separate part of the formal curriculum in schools and there is no moral education in the time-table in most of the schools in

Hong Kong until recently, Chinese Language and Literature are the principal means for conveying moral values to students in non-religious schools. In the *School Civic Education Bulletin (SCEB)*, Issue No.1 (1988), Lee Hau-Ming discussed thoroughly and specifically the common elements in *The Analects* and in the secondary curriculum of civic education (pp. 1-12). In addition, Issue No. 4 & 6 in *SCEB*, (1991, 1994) discussed the implementation of civic education through Chinese Language and Extra-Curricular Activities. The suggested topics are similar to the curriculum that will be discussed below.

In the 1986 *MERM*, the Curriculum Chinese Development Editorial Board explicitly and implicitly drew out the methodology of implementing moral education through the study of Chinese Language. It indicates that moral education can be carried out in four different domains including the text, composition, side-reading and extra-curricular activities. Each area would concentrate on special moral educational themes. For instance, the main themes of the syllabus are filial piety, love, self-cultivation and commitment. The propositions of composition are school life, personal growth, family and community life. The scheme for side reading is to enable students to develop self-understanding and a habit of self-study. The suggested topics reflect the scope of moral education in the *GGMES*.

In 1986 also, 何鴻章助學基金出版 (the Ho Hung Cheung Scholarship Foundation) published a book called *邁向美好人生 (Towards a Beautiful Life)* to provide reference materials for promoting moral education. In the conclusive chapter, it outlines the importance of moral education, the aims and objectives of moral education, the persons who are responsible for administering moral education, the methodologies for teaching moral education, and two tables which portray comprehensively the syllabus and the scheme of work of moral education for the secondary level. The main theme of the entire curriculum is *邁向美好人生 (Towards a Beautiful Life)* and the framework is divided into three sub-themes. They are: being (修身), relating (待人), and committing (處事). Each sub-theme

consists of six levels with different topics. Every topic has three elements which form the structure of the entire curriculum. The tables presented are as follows:



## The Scheme of Work on Moral Education

德道課程工作表

目標 Objective	性修訓練 Character Training 目的 Aim	Form 1 中一	Form 2 中二	Form 3 中三	Form 4 中四	Form 5 中五	Form 6 中六
		Sensitivity and Sympathy 靈智同情	Openness and Determination 開放果斷	Self-control and Obedience 自制服從	Flexibility and Responsibility 靈活責任	Organization and Participation 組織參與	Vitality and Responsibility 活力責任
Achieved self-fulfillment 達成自我實現	修身 Being	自知 Self-Exploration and Self-Understanding	自信 Self Accepting and Self Confidence	自律 Self Management and Self Improvement	自尊 Self Respect and Self Motivation	自強 Self Direction and Self Determination	自足 Self Sufficient and Self Actualization
		成長 Growing Up (Sept)	自覺 Self Awareness (Sept)	性別 Sex Roles (Sept)	抱負 Aspiration (Sept)	內涵 Self Insight (Sept)	施壓 Management of Stress (Sept)
		自量 Self Appraisal (Oct)	自信 Self Confidence (Oct)	安心 Mental Health (Oct)	知止 Goal Setting (Oct)	取用 Education and Work (Oct)	持機 Grasping opportunity (Oct)
		自律 Self Discipline	明理 Value Clarification	理財 Management of Money	立志 Decision Making	正道 Career Planning	序次 Setting Priorities
Achieved Social Relationship 達成社交關係	待人 Relating	順道 Self Improvement (Nov)	樂觀 Positive Thinking (Nov)	不屈 Resisting Temptation (Nov)	成熟 Maturity (Nov)	管理 Management of Time (Oct-Nov)	思辯 Critical Thinking (Nov)
		分享與關懷 Sharing and Caring	開放與靈智 Openness and Sensitivity	尊重與感恩 Openness and Sensitivity	靈活與適應 Flexibility and Adaptability	信賴與關連 Direction and Relationship	同情與同理 Sympathizing and Empathizing
		歸屬 Belonging (Jan)	合作 Cooperation (Jan)	約會 Love and Dating (Jan)	靈敏 Group Effectiveness (Jan)	組織 Job Seeking Skills (Nov)	家計 Family Planning (Jan)
		交友 Making Friends	被喜 Popularity and Attraction	忍耐 Tolerance	宣戰 Assertion	人際 Interpersonal Skills (Nov-Dec)	成家 Marriage and Parenthood
Achieved Civic Responsibility 達成公民責任	處事 Committing	立信 Building Trust (Feb)	家聲 Family Relation (Feb)	尊重 Respecting Others (Feb)	解怨 Problem Solving (Feb)	典居 Art of Living (Dec)	寬恕 Forgiveness (Feb)
		知禮 Learning about Manners (March)	溝通 Communication (March)	敬老 Caring for the Aged (March)	導 Leadership (March)	擇偶 Mate Selection (March)	合力 Team Building (March)
		互助與同情 Help and Compassion	權利與權益 Rights and Privilege	法律與秩序 Law and Order	責任與義務 Duties and Responsibilities	共享與自發 Participation and Initiative	關懷與改善 Concern and Reform
		需求 Basic Needs of People (April)	社交 Social Groups (April)	禁毒 Drugs (April)	責任 Responsibilities (April)	公德 Social Morality (Jan)	性病 Sexually Transmitted Diseases (April)
		本份 Helping at Home and at School	習慣 Habits	公正 Justice (April-May)	禮儀 Social Convention	社區 Local Community Issues (Feb)	輻射 Social Problems
		互助 Helping Friends (May-June)	真誠 Truth and Honesty (May and June)	抉擇 Right Choices (May)	良民 Good Citizenship (May)	政制 Political Issues (April)	人口 World Population (May)
		盡濟 Helping in the Community	規則 Rules	證明 Social Control (May-June)	銘感 Gratitude (May-June)	人權 Human Rights	和平 World Peace (May-June)

The first table clearly shows that the main themes of the entire curriculum are being, relating and committing. These three interrelated topics are derived from the Confucian tradition (修身，齊家，治國，平天下). The scheme of work for moral education indicates that self-cultivation is considered the most important and the foundation for other virtues and achievements since it is scheduled to be discussed in the first term of the school year from form 1 to form 6, followed by the development of good human relationships and responsibilities in families, schools, communities and the world. From the succession of the scheme of work, it simply implies that the designer of the curriculum used Confucian ideas as the basic structure of this scheme of work (修身，齊家，治國，平天下).

Due to the different nature of the subjects, moral education can be conveyed more easily in some subjects than in others, such as Chinese Language, Religious Education, Social Studies and Health Education. In 1984 *MERM*, the CDEB has elicited a more prescriptive outline for the moral/value concept, as well as the aims and objectives of moral education that each subject should constitute. A sample reference of opportunities for teaching moral education in English Language is given in Appendix A (pp. 93-96).

When investigating the curriculum of the Chinese language on this issue, I found that the key topics suggested for the junior forms are filial piety and self-cultivation, while those of the upper forms are social relationships and civic responsibilities. Confucius believed that these concepts are the roots of all virtue as he said, “故君子不可以不修身。思修身，不可以不事親；思事親，不可以不知人；思知人，不可以不知天，天下之達道五。所以行之者三。...修身也，尊賢也，親親也，敬大臣也，體群臣也，子庶民也，來百工也，柔遠人也，懷諸侯也，修身、則道立。”(中庸第十九章)(The man of breed cannot dodge disciplining himself. Thinking of this self-discipline he cannot fail in good acts towards his relatives; thinking of being good to his blood relatives he cannot



skimp his understanding of nature and of mankind; wanting to know mankind he must perforce observe the order of nature and of the heavens. There are five activities of high importance under heaven, and they are practiced with three virtues...By self-discipline one establishes the model of conduct; by honoring and promoting honest men of talent one guards against being deceived; kindness to relatives prevents rancor between the uncles and brothers; he who respects the great ministers will not be led astray by vain rumors; maintaining the *esprit de corps* among the officers civil and military will conduce to their good conduct according to custom)<sup>5</sup>.

The last chapter of this issue enunciates that the morning and weekly assemblies provide good opportunities for focusing upon moral education, and it provides comprehensive guidelines for the organization of assemblies. Reference materials are also provided in the issue. Two of the sample topics of the reference materials are filial piety and righteousness (pp. 45-68) which contribute to and reinforce Confucian elements in the secondary school curriculum.

The HKED published the eighth and ninth issues of *MERM 1990* to provide a curriculum for senior secondary school students. The main emphasis is on Life and Ethics Education and each of these issues is divided into two sections.

The first section of this publication, edited by Dr. Ma Hing Keung, comprises of eight parts with sixteen teaching units. Six of the sixteen teaching units focus on the psychological development of teenagers including physical development, psycho-sexual development, sex-role development, moral development, psycho-social development, and emotional disturbance. One additional unit is on civic education and another is on the biography of great characters.

The second section of *MERM 1990* was written by Mr. Cheung Chi-Kong, David. This section is about the contemporary issues in Ethics. Mr. Cheung gives a remarkable direction for Christian schools to engineer moral education. He outlines

---

<sup>5</sup> The translations of Chung Yung are taken from *Confucius: The Great Digest & The Unwobbling Pivot*, translated by Pound, E. PP. 151, 157-158

each issue of the course in detail. The topics for discussion are controversial and include abortion, suicide, euthanasia, capital punishment, evolution vs. creation, Bible vs. science, etc.

As compared with the other curriculum, only the topics under moral education of this curriculum contained elements of Confucianism. The other subjects used moral dilemmas to deal with life and ethical issues.

In reviewing the demonstrations and projects of the exhibition, this publication reports that the percentage of the schools which followed the suggested key areas of moral education in the *GGMES 1981* of the schools is high. Most of the topics were taken from the concepts of Confucianism such as filial piety, respecting the senior, self-cultivation, etc.

#### IV. Approach to Curriculum Implementation

The guidelines generally urge all schools to allocate a definite amount of time and resources to the teaching of moral education. As the researcher has mentioned before, each school is advised to set up a moral education coordination committee to select a mode of implementation and devise a yearly curriculum on moral education that is most suitable to the interests and abilities of its students (Guidelines on Civic Education 1996, p. 43). The HKED has suggested three modes of implementation of moral education from which schools can choose one or more to achieve the best results according to their needs and situations (p. 44). This kind of approach is identical to what Confucius advocated. Although there is no direct quotation in Confucius *Analects* to indicate Confucius taught students according to their abilities (因材施教), 軒 (Hin) (1991) claims that through the dialogues between Confucius and his students, there was no dominant curriculum and modes which Confucius used to teach students. 軒 (Hin) gives an example to support his argument. He said, “子路問：聞斯行諸？子曰：有父兄在，如之何其聞斯行之？冉有曰：聞斯行諸？子曰：聞斯行之。公西華曰：由也問聞斯行諸？子曰：有父兄在，求也問聞行諸，子曰聞斯行之。赤也惑，敢問。子曰：求也退，故進

之：由也兼人，故退之。”（論語 先進）（Tse-lu put a question about the practice of precepts one has heard. The Master's reply was, "In a case where there is a father or elder still left with you, how should you practice all you hear?" When, however, the same question was put to him by Yen Yu, his reply was, "Yes, do so." Kung-si Hwa animadverted upon this to the Master. "Tse-lu asked you, sir," said he, "about the practice of what one has learnt, and you said, "There may be a father or elder brother still alive; but when Yen Yu asked the same question, you answered, 'Yes, do so.' I am at a loss to understand you, and venture to ask what you meant." The Master replied, "Yen Yu backs out of his duties; therefore I push him on. Tse-lu has forwardness enough for them both; therefore I hold him back." )<sup>6</sup>

#### ***A. Selection of the Modes of Implementation***

##### **1. Permeation approach**

The components of moral education can permeate the whole curriculum through formal and informal teaching. It is essential to have coordination work between both aspects for maximum impact. Hence, attentive plans should be made on how and where topics are to be implemented in various formal subjects. Topics not covered by the formal curriculum should be supplemented by extra-curricular activities, school assemblies and class teacher periods (p. 45).

##### **2. Specific-subject approach**

Schools may use the MERM to design a systematic school-based syllabus for moral education. It can be taught as a specific subject. Noting the limitation of the available teaching time, it is necessary for schools to re-allocate the number of periods in the time-table among subjects. Some schools may have to replace a subject with moral education (p. 46).

##### **3. Integrated-subject approach**

---

<sup>6</sup>Wilson, E. op. cit. pp. 58-59

Integrated subjects such as Life Education, Sex Education, and Civic Education can be designed with moral education as part of the curriculum, but a balance in the weighting and content of different modules should be sustained. The integrated subject can engage one or two periods per week/cycle in the time-table. Teachers who specialize in certain areas and skills can work together to design teaching resources and integrate moral elements in other cross-curricular issues (pp. 46-48).

### ***B. Other Supporting Measures***

#### **1. Cross-curriculum activities**

The Curriculum Development Council has enunciated in the *Guide to S1-S5 Curriculum* that "schools should set aside 5% of their teaching time for cross-curricular activities" (cited in *Guidelines on Civic Education in Schools*, 1996, p.48). Hence, when designing a cross-curricular activity program, schools can treat moral education as one of its principal components if some elements of moral education cannot be taught as a specific or integrated subject. Cross-curricular activities can be carried out in homeroom periods, school assemblies and extra-curricular activities. Through these related activities, students' moral attitudes, values and competence can be strengthened (p. 48).

#### **2. Independent activity program**

Independent thematic activities on moral education can be organized during a specific period or be dispersed throughout different periods of the school year. This independent activity program allows great flexibility in the use of time and space for it can be conducted in class, exhibitions, talks and/or through activities at various time during the school year (p. 49).

#### **3. Extra-curricular Activities**

Extra-curricular activities are "non-book" education and practical forms of moral education in which students can exercise their natural energies creatively and constructively. Moral education is thus dealt with in natural situations as they arise,

without the restraints and formalities of a classroom situation. Hence, teachers can impart moral concepts more naturally and influentially and students can accept them more easily (*GGMES*, 1981, p. 15).

In addition, extra-curricular activities are closely connected to moral development. They offer opportunities for students to accept, respect, and sympathize with others, develop self-discipline and share responsibilities among themselves in their closely shared interest groups. Hence, every student should be encouraged to participate in at least one kind of extra-curricular activity whenever possible (p. 16).

There are numerous types of activities held in schools. They can be divided into five categories which are listed below:

- A. Interests Groups: Gardening Club, Folk Dance club, Music Club, Debating Society, Correspondence Club, Chess Club, Photographic Club, Stamp Collecting Club, Miscellaneous Sports Clubs
- B. Forming Serving Teams: Community Youth Club, Boys and Girls Club, Duke of Edinburgh Award Scheme, Red Cross, Junior Police Call, Boy Scouts and Girl Guides, St. John Ambulance Brigade, Road Safety Patrol, Conservancy Club
- C. Spiritual and Religious Groups
- D. House Activities, Student Councils
- E. Clubs and societies relating to school subjects (pp. 16–17).

#### 4. Activities Sponsored by Community Organizations

Schools should establish a good connection with community organizations both within and beyond their district, and encourage teachers and students to participate in, coordinate with and supplement those activities which are most beneficial to the students (*Guidelines on Civic Education in Schools*, 1996, p. 50).

#### 5. The House System

The setting up of the House System is to break down the barriers between classes and forms. It also provides good opportunities to train students to be leaders, cooperative, responsible, and independent (*MERM*, 1985, p.HTC3).

#### 6. Class Teacher (Homeroom) Periods and Morning Assemblies

The class teacher periods are designated to strengthen the relationships between teachers and students. Teachers can use these opportunities to understand the needs of the class and to guide and counsel students.

Morning assemblies are excellent opportunities for teachers to arouse students' awareness of moral concepts and values (*GGMES*, 1981, p. 15).

### V. **Teaching Methodology for Moral Education**

Most of the teachers are not satisfied with the traditional teacher-centered and teacher-dominated approaches to the basic universal moral concepts. This indicates that teachers have adapted the Confucian idea that students should be taught according to their abilities (因材施教). Consequently, the *GGMES* has suggested various methodologies which the teachers might find more appropriate, effective, direct and stimulating to impart moral education (pp. 7-8).

#### 1. Story-telling

Telling students stories about good or bad moral roles can encourage students to think critically and make their own judgment on the moral conduct of the characters.

#### 2. Discussion

Controversial issues which require reflection and judgment by students can be chosen from newspapers, advertisements, television, cinemas and radio programs for discussion in morning assemblies or in class teacher periods. Student involvement in discussions can help them to clarify their skepticism and develop their critical thinking.

#### 3. Case Study

## V. Teaching Methodology for Moral Education

Most of the teachers are not satisfied with the traditional teacher-centered and teacher-dominated approaches to the basic universal moral concepts. This indicates that teachers have adapted the Confucian idea that students should be taught according to their abilities (因材施教). Consequently, the *CGMES* has suggested various methodologies which the teachers might find more appropriate, effective, direct and stimulating to impart moral education (pp. 7-8).

### 1. Story-telling

Telling students stories about good or bad moral roles can encourage students to think critically and make their own judgment on the moral conduct of the characters.

### 2. Discussion

Controversial issues which require reflection and judgment by students can be chosen from newspapers, advertisements, television, cinemas and radio programs for discussion in morning assemblies or in class teacher periods. Student involvement in discussions can help them to clarify their skepticism and develop their critical thinking.

### 3. Case Study

Case studies are useful for students to develop the skill of reviewing a situation and reaching a decision after analyzing the underlying causes of a case. This is a good way to train students to become more objective.

#### 4. Dramatization and Role-play

Role-play and simulation games are lively methods which teachers can use to teach moral concepts. The following situations can be utilized to inculcate moral ideas.

<u>Situations</u>	<u>Concepts to be inculcated</u>
a. A classmate suddenly falls ill. What should the other classmates do?	- concern for others
b. The teacher is delayed for class. How should the pupils behave?	- self-discipline
c. A teacher tries to find out which pupil was responsible for damaging furniture. How should the pupils respond?	- care for school property - responsibility - honesty
d. How do pupils react when they receive a good or poor grade for school work?	- attitude towards success/ failure



Most of the above concepts are the elements of Confucian thought.

5. Project Method

A project is an in-depth study of any topic or problem which happens in the community. This provides students an opportunity to learn how to cooperate with others, and to look at the theme from various angles so that they can develop a better relationship with and understanding of their community.

6. Outside Reading

Outside reading can widen students' outlook and experience in life. For instance, novels can be assigned for leisure reading which can be followed by a critical discussion of certain moral values.

7. Teacher's Assessment

School reports usually provide a section for class-teachers to assess students' conduct. Teachers should make positive comments on students' personal development e.g. respect for others, friendliness, cooperativeness, tolerance, open-mindedness, etc. However, if they recognize students' weakness or strength, they should offer suitable guidance.

There is no single effective approach to the teaching moral education. Individual teachers and schools usually employ methods which they consider most appropriate to the topics in moral education being considered. The most popular methods used by moral educators are the conventional lecturing approach and the showing of video-tapes followed by discussion.

This chapter has attempted to identify the influence of the Confucian tradition on the curriculum of the Hong Kong moral education program as described in the written information provided by the Hong Kong Education Department. It has included reference to both the formal aspects of teaching (including content and methodology) and the informal aspects of school life. In chapter four, the author will report on the

perceptions of the principals and teachers of the presence of Confucian elements in the curriculum of moral education and its impact upon contemporary youth.

## CHAPTER III

### DESIGN OF THE FIELD STUDY

#### I. Aim of the research

In Chapter I, Literature Review, the researcher showed that the aim of education in nineteenth century Hong Kong was to provide vocational education. Consequently, traditional Chinese studies were gradually de-emphasized and decontextualized. The texts from the Confucian cannon were eliminated from the official curriculum and the Hong Kong civil service examinations, but integrated into the subjects of Chinese language, Chinese literature, philosophy and moral education. However, Confucian values have continued to play an important role in the social customs and family socialization in Hong Kong. Accordingly, the purpose of the present research is to examine how much the elements of Confucian thought are incorporated into the educational program of Hong Kong in the contemporary period.

#### II. The Research Questions

After reviewing the current reference materials of the moral education curriculum in Hong Kong, the researcher discovered that moral education does not constitute a separate part of the formal curriculum in schools. At present, it is recommended that each school sets up a committee on moral education to promote, support and coordinate moral education so that it can be infused into the life of the school as a whole. However, in 1986, the *MERM (4)* tended to focus on implementing moral education through the study of Chinese Language and Literature. The main themes of this syllabus of *MERM* are: filial piety, love, self-cultivation and commitment. These topics are similar to the scope of moral education in the *GGMES 1981* and in a moral education reference book called *邁向美好人生 (Towards a Beautiful Life)* which was also published in 1986. Many of these topics originate from the Confucian

tradition. As such, the researcher specifically focused on the incorporation of the elements of Confucian thought into the total moral education program in Hong Kong, the actual impact of Confucian thought upon contemporary youth; and trends in the Confucian tradition in Hong Kong. Accordingly, the principal questions investigated in the present study are as follows:

1. How much are Confucian moral values currently incorporated into the moral education program in Hong Kong?
2. Are there any trends towards strengthening or weakening the Confucian tradition in moral education?
3. What are the convictions of school personnel regarding Confucian moral values in moral education?
4. How do school personnel assess the actual impact of Confucian thought upon the youth in their schools?
5. What expectations do school personnel have about the future of moral education in Hong Kong?

### **III. Sources of Information**

To investigate these questions, the researcher used three sources of information:

- i). Written materials including the guidelines on Hong Kong moral education and civic education and the accompanying reference materials on moral education issued by the HKED.
- ii). Structured interviews with teachers and administrators to gather data and relevant information on how the Confucian elements have been incorporated into the school programs in Hong Kong.
- iii). Observations of the school environment, including the school motto, displays and exhibitions in schools and the demeanor of students. A more detailed description of the procedures used to gather data from the schools will now be given.

#### **IV. Collection of Data from Interviews**

##### ***A. Development of Questionnaires***

Two separate sets of questionnaires were developed to explore the research questions for interviewing teachers and principals (See Appendix B). Each questionnaire consists of fourteen questions. One set of questions was designed for principals and corresponds to the set developed for teachers except that specific questions were included to take into account the participants' distinctive status and responsibilities.

##### ***B. Interview Technique***

Conducting face-to-face interviews was the predominant method that the researcher chose to obtain information from the teachers and principals. The researcher preferred using the direct questioning of respondents to mailed questionnaires so as to get a chance to discuss the open-ended questions more thoroughly with the participants. In addition, explanations could be given to the respondents about the meaning and intent of the questions, and ideas could be discussed and clarified. The researcher could also probe more deeply into questions if necessary. If the interviewer discovered that some significant and relevant information was ambiguous, a second interview would be conducted. The researcher did not want to use mailed questionnaires, because the response rate might be very low. Also there would be no opportunity to clarify any misinterpreted questions. Besides, if the writing or response of the returned questionnaires were ambiguous or incomprehensible, they would be of little value to the study.

The researcher conducted a 45-60 minutes interview with each participant privately and confidentially. The interviews were generally conducted in a private school office or an empty classroom, and they usually took place after school hours. This provided the interviewer a prior chance to observe the climate of the school and the demeanor of the students. Some participants preferred to be interviewed elsewhere

from schools, such as in a quiet coffee shop. The nature and purpose of the interview, together with the thesis statement were introduced briefly to each respondent before discussing the questionnaire. Then the consent form was presented to each participant for his/her signature (See Appendix C).

The principal language used in the interviews was Cantonese because virtually all of the participants were Chinese. Only one non-Chinese preferred to be interviewed in English although he was competent in Cantonese. The interviewees generally declined to have the interview recorded because they felt that taping might inhibit their discussion. Hence, the interviewer used note-taking to record participants' responses.

As a whole, the interviews were successfully conducted because all the interviewees were very cooperative and thoughtful. They were generous of their time for being interviewed. They were willing to spend time to think and reflect on each of the fourteen questions and gave thoughtful responses during the interview. Some of the interviewees were so helpful that they presented or gave the interviewer copies of materials and references which were used as the curriculum of moral education in their schools. For instance, a Taoist principal gave the interviewer a Taoist textbook which was the syllabus of moral education in his school, while a supervisor offered the interviewer some useful information and current statistics of the sliding ethics of the youngsters in Hong Kong.

Among all the interviews, only one Chinese participant proved to be un-cooperative and hostile. He had an antipathy towards Chinese culture. Although the interviewer tried to conduct the session in an objective manner, the interview had to be terminated shortly after it began due to his opposition to the Confucian tradition and the implementation of moral education in schools.

### ***C. Pilot Study***

A pilot study was conducted in Toronto with three former Hong Kong secondary school teachers for the purpose of examining the sequence and appropriateness of the initial interview questions, as well as the procedure for interviewing. The pilot study indicated that it was important for the researcher to identify specifically the elements of Confucian thought which were under investigation in the study, and to explain these thoughts clearly to the participants before interviewing. This could ease the participants' tension concerning the research topic. The interviewer learned also that it is important to obtain information about the interviewees' teaching experience and their area/s of specialization, together with their experience in teaching moral education in their schools.

The pilot study suggested that the sequence of the questions was admissible; however, some questions required rewording for clarification. It was also necessary to restructure close-ended questions and to put them into an open-ended form to enable the researcher to obtain a more profound response from the participants. Since virtually all the participants were Chinese, a set of Chinese questionnaires was prepared.

### ***D. Selection of Sample Schools***

There are four hundred and seventy one secondary schools in Hong Kong, some having a religious affiliation, scattered over Hong Kong Island, Kowloon and New Territories. Among these, four hundred and nineteen are grammar schools, twenty-six are pre-vocational schools, twenty-one are technical schools, two are practical schools and three are skills-opportunity schools. The majority of these schools are government-financed or subsidized; the others are either direct-aided or private.

All government schools are directly supervised by the HKED, while the other types of schools registered under the Education Ordinance are administered by a management committee of a non-profitable sponsoring body, such as a religious or

charity organization. Each individual community has its own purpose for setting up a school. As noted above, besides the government schools, some schools are established by either a religious or non-religious community. These religious schools mainly include Roman Catholic and Christian Protestant schools, Buddhist schools, Taoist schools, Confucian schools, and Islamic schools.

All the schools in Hong Kong are "banded" into one or more of the five categories, namely band one to band five. Students who are judged to be excellent in academic achievement and personal conduct are admitted to band one schools. At the other end, students who are poor in academic work and behavior are enrolled in band five schools. However, the standards for banding do not always appear to be consistently applied.

There are ninety-six schools in Hong Kong Island, six in the outlying island, one hundred and seventy five in Kowloon, and one hundred and ninety four in New Territories. In this study, the researcher has randomly chosen one sample school from the outlying island, ten from the Hong Kong Island, thirteen from Kowloon, and six from the New Territories. In comparison with the schools selected in the outlying island and Hong Kong Island, the proportion of schools being chosen in the New Territories area was small. No private school was included because most of the private schools were converted into direct-aided schools.

Noting that all these factors might affect the outcome of the study, thirty schools were randomly selected according to their location, banding, type and religious background (See Table 1). The sample included twenty-five grammar schools, two pre-vocational schools and three technical schools all of which were randomly selected. Among these schools, fourteen of them were non-religious schools including two communist schools, while the other sixteen are religious schools in which nine were Christian Catholic, four were Christian Protestant, one was Buddhist, one was Taoist,



and one was Confucian. A total of twenty-three are subsidized schools, four were government schools and three were direct-aided schools. A summary is given in Table 1 below:

**Table 1**  
**Types of Schools**

School Number	Types of Schools	Year of Establishment	Banding				Location
			1 5	2	3	4	
1.	Catholic Subsidized Girls' School	1923			X	X	Kowloon
2.	Government Coed School	1982				X	Outlying Island
3.	Government Technical Coed School	1933		X			Hong Kong Island
4.	Protestant Subsidized Coed School	1969	X				Hong Kong Island
5.	Catholic Subsidized Boys' School	1965		X	X		Hong Kong Island
6.	Local Community Memorial Subsidized Coed School	1977	X	X	X		New Territories
7.	Protestant Subsidized Coed School	1929				X	Kowloon
8.	Government Technical Coed School	1972				X	Kowloon
9.	Confucian Direct-Aided Coed School	1953				X	Hong Kong Island
10.	Catholic Subsidized Technical Boys' School	1935			X	X	Hong Kong Island
11.	Subsidized Coed School	1978			X	X	Kowloon
12.	Communist Direct-Aided Coed School	1946				X	Hong Kong Island
13.	Alumni memorial Subsidized Coed School	1991			X	X	New Territories
14.	Catholic Subsidized Boys' School	1958		X			Hong Kong Island
15.	Catholic Subsidized Girls' School	1864	X	X			Hong Kong Island
16.	Subsidized Coed School	1973				X	Kowloon
17.	Subsidized Pro-vocational Coed School	1987				X	New Territories
18.	Charity Organization Subsidized Coed School	1984	X				New Territories

19.	Protestant Subsidized Coed School	1889	X	X					Kowloon
20.	Jockey Club Sponsor Subsidized Coed School	1989	X						New Territories
21.	Communist Direct-Aided Coed School	1951						X	Hong Kong Island
22.	Government Coed School	1982	X						Kowloon
23.	Taoism Subsidized Coed School	1985					X	X	Kowloon
24.	Buddhism Subsidized Pro-vocational Coed School	1988						X	Kowloon
25.	Catholic Direct-Aided Girls' School	1965						X	Kowloon
26.	Catholic Subsidized Boys' school	1924	X						Kowloon
27.	Protestant Subsidized Coed School	1967	X						Kowloon
28.	Catholic Subsidized Girls' School	1934	X	X					Hong Kong Island
29.	Catholic Subsidized Girls' School	1977			X	X			Kowloon
30.	Community Subsidized Coed School	1996			X	X			New Territories

### *E. Selection of Sample Interviewees*

The researcher deliberately selected seven principals, two supervisors and twenty-five secondary school teachers to be the sample participants for the interviews (See Table 2). The principles that the researcher applied for choosing the participants including the type, location, religious background and banding of the schools, their teaching and administrative experience, and the primary responsibility for moral education in the schools.

Seven principals were chosen from seven types of schools with various religious ideological background. The types of schools included a communist direct-aided coed school, a government coed school, a Taoist subsidized coed school, a Buddhist pro-vocational subsidized coed school, a Roman catholic direct-aided girls' school, a Roman catholic subsidized girls' school and a Christian Protestant subsidized coed school.

Three sample schools were classified as band five, while the others rank from band one to four. Five of these schools were situated in different districts of Kowloon, one on the Hong Kong island and one in the New Territories.

The two supervisors were selected intentionally to be the participants of the study because of their distinctive experience in administrative work in different schools. Both supervisors have once been ex-principals of another school for a long period of time. One of them, has been the supervisor of a subsidized coed school for six years, and had been the principal of a Confucian direct-aided coed school for over twenty-five years. As he was the ex-principal of a Confucian school, he could bestow some beneficial information on the way in which the Confucian tradition was built into the curriculum and school life in the Confucian school as compared to that of a subsidized school.

The other supervisor, an Irish priest, had been the principal of a Roman Catholic subsidized boys' school in Kowloon for fourteen years, and the supervisor of a Roman catholic subsidized boys' school on Hong Kong Island for the last five years. He has great interest in the investigation of morality and ethical attitudes of Hong Kong youngsters. Schools often invite him to be a guest-speaker at seminars for teachers to share and discuss sex education, moral education and values education. Recently, he had established a School of Morality especially for teachers and for those who would like to strengthen their concept of morality and values. Since he is a specialist in the domain, he could possibly provide a more comprehensive and authentic picture of adolescent beliefs and attitudes regarding the Confucian tradition than school personnel with more limited experience.

Since principals and supervisors are heads of the schools, they have considerable authority and autonomy in administering school policies and overseeing the curriculum of minor subjects such as moral education, and religious studies. Accordingly, the

attitudes and beliefs of the principals and supervisors are central to the effective implementation of moral education in their schools. For instance, if the principals and supervisors value the Confucian tradition and moral education, they will make substantial provision for it in the curriculum and in school management. They will also expect all teachers to shoulder equal responsibilities for moral education and cope with the conduct of the students.

As teachers have to be selected to represent, as far as possible, the subjects taught across the curriculum, an attempt was made to ensure that the sample of teachers in each school represented the diversity of subject matter taught. Most of the selected teachers were teaching multi-subjects, such as Chinese Language and Physical Education; Chinese Language, Chinese History, Ethics and Civic Education; Chinese Language and Mathematics; Geography and Bible; Chinese Language, Chinese History and Chinese Literature; Religious Studies, Mathematics and English; Biology and Religious Studies; Art and History; Mathematics and Civic Education; Bible, Chinese Language, EPA and Computer; Chinese Language and English; as well as Chinese History, Chinese Language and Mandarin. A small sample of specialists in such subjects as Chinese, English, Art, Chemistry, Biology, Music and Geography were chosen to complement the multi-subject teachers. However, because of the limited size of the sample, the researcher did not have any opportunity to talk with teachers who specialize in Physics, Social Studies, and Domestic Science.

Most of the teachers participating in the interviews were either homeroom teachers or had other responsibilities which were associated with moral education. Because of these additional responsibilities, they could give a more complete and authentic picture of the development of moral education curriculum in their own schools. The length of teaching and administrative experience of the participants was taken into consideration because it could affect the quality of the data gathered. Also,

the religious belief and religious status were the essential components which would vary the outcome of the study. However, the gender of the participants was not a crucial factor.

**Table 2**  
**Data of Participants**

Participant Number	Gender	Kind of Schools	Specialize In	Teaching Experience	Other Responsibilities
1.	F	Catholic Subsidized Girls' School	Geography	21	Discipline Head
2.	F (Nun)	Catholic Subsidized Girls' School	Chinese/Chinese History/ Ethics/ Civic Education	16	Discipline/Religious Committee member
3.	F	Catholic Subsidized Girls' School	Art	16	Student Guidance Head
4.	M	Government Coed School	Chinese Mathematics	12	
5.	F	Government Technical Coed School	English	15	
6.	F	Protestant Subsidized Coed School	Geography Bible	27	Set up programs for morning assemblies
7.	F	Catholic Subsidized Boys' School	Chinese Language/ Chinese Literature/ Chinese History	15	Student Guidance
8.	F	Local Community Memorial Subsidized Coed School	Art	18	Student Discipline Head
9.	M	Protestant Subsidized Coed School	Chinese	16	Discipline
10.	F	Government Technical Coed School	English	4	Counseling Coordinator
11.	M	Confucian Direct-Aided Coed School	Integrated Science/Mathematics	13	Discipline
12.	M (Deacon)	Catholic Subsidized Technical Boys' School	Religious Studies/ Mathematics/English	6	Religious Society Spiritual Director
13.	F	Subsidized Coed School	Chinese Physical Education	7	
14.	M	Communist Direct-Aided Coed School	Mathematics Civic Education	21	Vice-Principal
15.	M	Alumni Memorial Subsidized Coed School		31	Ex-principal Supervisor (now)

16.	M	Catholic Subsidized Boys' School	Chemistry	15	
17.	F	Catholic Subsidized Girls' School	Bible/Chinese EPA/Computer	10	Religious Society
18.	F	Subsidized Coed School	Chinese. History History	4	Student Guidance
19.	F	Pro-vocational Subsidized Coed School	Art History	17	Administrator Student Guidance
20.	F	Charity Organization Subsidized Coed School	Chinese Chinese History Mandarin	4	Student Guidance
21.	M	Protestant Subsidized Coed School	English Chinese History	17	
22.	M	Jockey Club Sponsor Subsidized Coed School	Chinese	13	
23.	F	Communist Direct-Aided Coed School		20	Principal
24.	F	Government Coed School		10	Principal
25.	M	Taoism Subsidized Coed School		13	Principal
26.	M	Buddhism Subsidized Pro-vocational Coed School		9	Principal
27.	F	Protestant Subsidized Coed School		7	Principal
28.	F (Nun)	Catholic Subsidized Girls' School		10	Principal
29.	F	Catholic Direct-Aided Girls' School		16	Principal
30.	F	Catholic Subsidized Girls' School	Biology Religious Studies	9	
31.	F	Alumni Subsidized Coed School	English	9	
32.	F	Catholic Subsidized Girls' School	Music	9	
33.	M (Priest)	Catholic Subsidized Boys' School		14	Ex-Principal Supervisor (Now)
34.	M	Protestant Subsidized Coed School	Biology	22	

## V. Analysis of Data

Thirty-four respondents were interviewed by the researcher. Since tape-recording during the interviews was not permitted, the interviewer could only review and examine notes taken during the interviews. Then the interviewer studied all the

responses to each question in turn to look for a pattern of responses, along with the frequency of responses, to determine the extent to which there was a consensus or a diversity of viewpoints. In addition, if there were noted examples of responses that were very typical and well articulated, the researcher would include them in the report for illustration purposes. However, if some potentially significant and relevant information was ambiguous, a second interview was conducted by telephone for clarification. The overall responses to each question were then summarized to obtain a summary picture.

The data gathered will be presented and discussed in the following chapter which deals with the practice of moral education in Hong Kong.

## CHAPTER IV

### MORAL EDUCATIONAL PRACTICE IN HONG KONG

This chapter presents, in summary form, the data collected by the researcher during the interviews with principals and teachers. It is organized around the following themes : i) The perceived priority of moral education; ii) The responsibility for moral education; iii) The assessment of contemporary curriculum reform; iv) The teaching of Confucian moral values and v) Anticipating changes in moral education.

#### I. Is moral education a priority kind of knowledge in Hong Kong Education?

In November 1996, the *Consultation Document Education Commission Report No. 7 Quality School Education* announced that the aim of education in Hong Kong is to promote 'a whole-man education' and 'well balanced education' which is to enrich every child in moral, intellectual, physical, social and aesthetic knowledge (p. 9). Correspondingly, all these five kinds of knowledge are of equal importance and should engage even proportional periods of school time. Nonetheless, in practice, physical, social and aesthetic education are indeed considered low priority subjects and only allocated limited periods in the timetable. On the contrary, intellectual learning is virtually at the heart of these five kinds of knowledge. All the subjects related to intellectual achievement such as languages, mathematics and science occupy the greater part of the school timetable. Moral education hitherto is purely an implicit curriculum and treated as an informal subject in school. Moral education is operated through homeroom periods, assemblies, extra-curricular activities, religious studies as well as subjects related to moral issues such as Chinese language and Literature, etc.

When the seven principals and two supervisors were asked how they weighed moral and intellectual education in their schools. The two supervisors replied



substantially, but all the principals gave ambiguous and ambivalent responses. The non-Chinese supervisor claimed that moral education and intellectual education are of the same primacy. He said, "to educate a whole person needs both intellectual and moral education. If people are illiterate and not well-educated, greatest slavery will be created. On the contrary, if people are well-educated but morally-corrupted, they will have influence on society". He recalled a saying, "to educate a person in mind and not in moral is to educate a menace to sanity", to support his argument of the credibility of moral education. Another supervisor was in favor of moral education. He remarked that "先管後教" (discipline first and then lecture) was the most essential element of teaching. He explained, "it is impossible to teach efficiently if there is no good classroom management".<sup>7</sup>

By contrast, the seven principals had mixed attitudes towards this question. Two principals of direct-aided schools claimed that they honored moral education as much as intellectual education. Since the limitation of school hours, they confessed that they invested more time in intellectual learning in order to preserve the standard of the students' academic performance in the public examination and the status of the schools. However, they asserted firmly that they did not ignore moral education.

Five principals at first admitted that both moral and intellectual education held the balance of educational position. However, later, on reflection, they confessed that comparatively they valued moral education more than intellectual learning in their distinctive justification.

A government school principal credited moral education because she believed that "知識學無止境" (it was boundless for knowledge learning). However, she confided that "有材無德其材難用，有德無材其德可用". (If a person has talent without morality, his talent cannot be employed. On the contrary, if a person has morality

---

<sup>7</sup> Most of the interviews were conducted in Cantonese, so the quotations are the researcher's own translation.

without talent, his morality can be employed). A Protestant subsidized school principal has a similar viewpoint as the former participant for she also believed, "if students are well-educated but with poor morality, they are nuisances and cannot be employed". She pointed out that most of the teachers in her school chose to devote more time to moral education than to scholastic teaching. A Catholic subsidized school principal asserted that moral education should constitute a dominant position in the curriculum as she said, "I trust that students can be scholars by self-study or good study methods, but they cannot be virtuous people without guidance". She also considered the best teachers are not only good at teaching but most of all they were willing to sacrifice their leisure time to supervise students, and were able to provide guidance when it was needed.

The Taoist subsidized school principal claimed that "德育先知識後" (moral education should come before intellectual knowledge). He emphasized, "discipline and good behavior were the most significant in the classroom". He also added, "no matter what kind of work people are doing, and how professional and talented they are, good morality is the basic quality required". Although he placed moral education before intellectual learning, when examinations approached, all disciplinary and counseling work would be put aside until the examination period was over.

The principal of a band 5 Buddhist prevocational school acknowledged that most of his students were poor in academic work and behavior. He was convinced, "In spite of the students' inability to achieve a high standard of academic work, they can be good moral people and develop their potential in other fields such as athletic". He selected all the best teachers who were well-educated with good personality to be moral educators. Since he realized that there are restricted school hours and limitations on teachers' energy to educate students morally and intellectually, he said, "I prefer emphasizing that we should educate students to be responsible citizens". As he believes that students

could fully develop their potential in a variety of ways, he instituted all kind of activities which engaged the students. For instance, the school organized a Lion Dance Society so that students could learn more about Chinese culture and disciplines related to this activity. He admitted that he intentionally decided to keep students in school as long as possible so that they did not have time to join in gang activities or to commit crimes. In addition, he indicated that students could improve their self-images after they won in the competition. Students, who misbehaved in classes, would be dismissed from class immediately for guidance or punishment. After school, they were not permitted to participate in any extra-curricular activities, which they treasured most, but were detained to make-up classes. However, if examinations approached, the Taoist principal suspended all punishment until the examinations were over. His school was the one school which had three periods of moral education in a week.

Although the teachers interviewed were not asked to weigh moral and intellectual education, several educators spontaneously revealed their principals' attitudes towards this issue. They pointed out that their principals tended to emphasize moral education. An English teacher told the interviewer about her first meeting with the principal in a band 5 school. He had the same attitude as the Buddhist prevocational school principal: he admitted that his school was a band 5 school so he required her to spend more time to supervise students in class than to give lectures.

A biology teacher said, "my principal usually assigns all the best teachers, (that is who were austere in students' deportment and competent in teaching), to be either the moral educators or the homeroom teachers of the Form one students". His principal had the identical attitude as the Catholic and the Buddhist prevocational school principals. The biology teacher claimed, "my principal confides that austere and proficient teachers not only are competent in educating students intellectually, but also in disciplinary work. He believes that since Form one students are young and new to the

school, they are more willing to adapt to and achieve the requirements of the teachers. Accordingly he truly believes the traditional Chinese methodology of teaching ‘先嚴後寬’ (be rigid first and lenient later). He is certain that when students are well-disciplined in their first year of secondary school, they will have a possible attitude towards right behavior and their learning will increase”.

Although most of the participants’ responses were ambivalent at first, the majority perceived moral education to be high priority for their schools.

## **II. Responsibility for Moral Education**

Participants were asked where responsibility lies for carrying out moral education. During the interviews, they all gave the unified response that, officially, every individual teacher shared the same amount of responsibility for teaching moral education. Two specialists gave a substantial explanation of their arguments by stating that the requirement of being an educator was not to be only an effective knowledge transmitter but most important of all to be a moral educator “人師”. Accordingly, all teachers were obliged to be moral educators. The non-Chinese supervisor emphasized that morality could be taught by words and by deeds. He asserted, “students are imitators of others’ behavior so all teachers are expected to be the role models for moral behavior”.

Although all the participants believed that all educators should share the equal responsibility for moral education, most of them confessed that unofficially those teachers with additional responsibilities, such as the head and the teachers of the disciplinary committee, the head and the teachers of the student guidance committee, were required to shoulder more responsibility than the others since they were assigned to oversee the comportment of the students as well as to devise the yearly moral education curriculum and activities for the whole school. Furthermore, they enunciated that all the specialists of Chinese Studies, Religious Studies, Ethics, and Civic education

appeared to have more responsibility than the other specialists. They explained that all these specialists could have a better chance to teach moral concepts directly from the text. However, some participants disputed this argument. They thought that it was true that the textbooks of some subjects provided less chance for teachers to talk about moral ideas directly. They could teach moral values to students through their own deportment. They claimed that after class every educator should be a moral educator. Moreover, they supported their assertion by quoting one of the distinctive Chinese epithets “身教勝於言教” (role modeling is better than verbal teaching).

Furthermore, a music specialist believed that subject specialists like her should take up more responsibilities as moral educators. She revealed, “When teaching music, I deliberately select songs which convey moral ideas for the students to learn through singing. Therefore, I think that the quantity of time being with the students’ is the most influential factor to determine who should be the primary moral educators”. Nonetheless, above all, homeroom teachers were obliged to carry the heaviest responsibility as moral educators.

The majority of the teachers interviewed were currently, or had been, homeroom teachers. They recalled their experience of being a homeroom teacher and described it as a heavy burden. They revealed that everyone, even the students, perceived homeroom teachers as parents of their own class. Whenever students were poor in behavioral and academic performance, the homeroom teacher was the first person consulted. They were criticized by other teachers and/or sometimes by parents. They were expected to help their homeroom students with their academic problems as well as with personal problems such as emotional, social, family and behavioral problems. Since the heavy responsibility was laid on the shoulders of the homeroom teachers, five participants stated that their principals assigned two educators to be the homeroom

teachers of each class. This alleviated the massive weight of responsibility for the homeroom teachers.

Why were homeroom teachers required to be the principal moral educators in schools? A large proportion of participants stated that homeroom teachers were provided more time and opportunities to interact with their students. A direct-aided school principal and a Catholic subsidized school multi-subject specialist admitted, "homeroom teachers in our schools are given shorter teaching hours. They have two or three periods less than other specialists so that they can spend more time to supervise and care for the students". However, this phenomenon did not happen in most of the schools. The majority of the homeroom teachers were specialists in high priority subjects such as English Language, Chinese Language, Mathematics which are allocated more periods than other subjects in the timetable. Moreover, all the homeroom teachers were responsible for the homeroom period(s) which most of the schools used for moral education instruction, or dealing with homeroom matters. Three teachers noted that homeroom teachers in their schools were required to meet individual students of their class at least once annually, and with a short written report handed in at the end of the term to the Student Guidance Committee.

Several teachers acknowledged that there was a correlation between a good responsible homeroom teacher and the students' academic and behavioral performance. They revealed, "students usually have better achievement in their academic work and behavioral performance if they have a thoughtful and responsible homeroom teacher". Although the responsibility to inculcate moral values seemed to fall heavily on some educators' shoulders, all participants were in agreement that all teachers had responsibility to discipline students whenever they encountered incidents of misbehavior.

In spite of the fact that teachers were usually the chief moral educators in schools, a few teachers claimed that the heads of schools played the most prominent leadership role of promoting moral education. If the principal was not a supporter of moral education, moral education would tend to be neglected. Two teachers had given examples of the way their principals' attitudes altered the implementation of moral education in their school.

A multi-subjects teachers revealed, "my principal is very lenient towards misbehaving students and forbids teachers to apply any physical or verbal punishment to them. He accepts the values clarification approach as being the most suitable way to promote moral education. He never requires or encourages teachers to implant moral concepts into students. Hence, there is no moral education' in my school. As a result, he becomes aware that the moral standard of the students is gradually deteriorating. The students not only behave badly, some students are even convicted of shoplifting. He also received complaints from outsiders about the misbehavior of his students. Two years ago, the principal started to encourage the traditional approach instead of the values clarification approach. Besides, he allows teachers to exercise reasonable punishment of mischievous students, and encourages them to teach moral concepts to students in some circumstances. Recently, after the reformation, I find that there is some improvement of the students' behavioral performance".

A chemistry teacher in a band five school presented another similar example to highlight the important role played by principals in moral education. He was teaching in his mother school more than sixteen years. During this period of time, he experienced three principals administering the school. He discovered that there was a correlation between the students' conduct and the attitude of the principals towards moral education. He said, "The first principal was an advocate of Confucian moral principles. He devoted much of his time to disciplinary work and teaching Confucian concepts in

the school assemblies. He even patrolled around the school area in his car after school. Based on that, students had good behavioral performance despite poor academic achievement. However, the principal who succeeded him had a relatively different attitude. He eliminated moral education and Confucian teaching with no reason. He also overlooked students' conduct. As the result, the school became a typical band five school in which students were deficient in academic and behavioral achievement. The present principal (the former vice-principal) wants to follow in the footsteps of the first principal to uphold moral and Confucian teaching. However, he does not re-allocate any time for moral education or Confucian teaching in school but he will talk about filial piety occasionally especially on Father's and Mother's Days. I do not acknowledge that there is much progress in improving the students' moral standards since they have already adapted to the leniency of rules and disciplines and are rebellious to regulations and morality. I am glad that although the principal recognizes the situation, he insists on clarifying and emphasizing school rules for he has confidence that progress will be seen gradually".

Some participants asserted that moral education could not be taught successfully if only either the educators or administrators aspired to promote moral education. It could only be accomplished effectively and comprehensively if every teacher and principal were enthusiastic about supporting it in words and in deeds.

### **III. Assessment of Major Changes in the Curriculum**

#### ***A. Textbooks and Curriculum for Moral Education***

The Hong Kong Education Department has never developed any formal textbook and curriculum for moral education. However, the textbooks in Chinese Language and Chinese Literature contain much material for moral consideration. These two major subjects therefore become the "hidden curriculum" of moral education in all schools.



While no formal moral education curriculum is prescribed, every individual religious school participant admitted that his/her school used a unique textbook to teach moral and/or religious thoughts to students. For instance, in the past, the Roman Catholic Bible was the sole textbook in the Catholic schools for teaching religion. Ten years ago, other religious and ethical textbooks published by the Catholic Diocese were used for Religious Studies and Ethics lessons. The Christian Bible was the basic text in the Christian Protestant schools. In the Taoist, Buddhist and Confucian schools, the participants stated that the textbooks were selected according to their religious beliefs.

Most of the participants recalled that their schools set up committees to administer moral education and to oversee the behavior of the students after the HKED formally promoted moral education in schools in 1981. The committee to promote moral education, named The Moral Education Committee, includes members of staff specifically appointed to the committee, and representatives of the Civic Education Committee, the Student Guidance Committee, and the Sex Education Committee. However, the exact name of the committee varied from school to school and included such names as Growing With Guidance, Family Life Education Committee, Personal Social Education Committee, to "engineer" moral education.

Since there were no centralized programs and textbooks for moral education, the majority of participants reported that the Moral Education Committee or other special committees devised their own yearly moral education reference materials, textbook(s), program(s) and activities which are most suitable for its own students. Recently, some participants said that their schools started using a certain set of newly published moral education textbooks to promote moral education in the lower forms.

From the projects shown at the exhibition, there is evidence to indicate that most of the topics of the school-based syllabus of moral education are originated from the *GGMES 1981*. The topics mainly focus on self-cultivation, the relationship between

oneself and family, the community and the world which come from the root of Confucian beliefs, “修身，齊家，治國，平天下”. This has been discussed in the previous chapters, Literature Review and Moral Education Curriculum in Hong Kong.

### ***B. Class Period(s) for Moral Education***

All the participants announced that after the Education Department promoted moral education in 1981, they allocated one or more homeroom period(s) each week/cycle, as well as morning and/or weekly assemblies in the school timetable. Most schools preserved this/these period(s) of time for moral education. Sometimes the Moral Education Committee organized some social or personal education programs such as sex education, environmental education, civic education for all the students in a particular form to attend during the homeroom period or weekly assemblies. However, some participants confessed that many homeroom teachers used the homeroom period(s) and morning assemblies to deal with homeroom matters or school problems if there was no special moral or civic programs or activities at that time.

Almost every school had daily morning assemblies. The duration of time for the daily morning assemblies was different from school to school. About two thirds of the schools visited had 10-minute daily morning assemblies. The others were either 15 or 20 minutes. Most of the schools used this time for collecting assignments, checking uniforms and attendance, undertaking disciplinary work and making announcements. Two communist school participants said, “the daily morning assemblies are employed in letting students read and discuss special events in the newspaper”. In most religious schools, principals, teachers and students were assigned to give a 3 to 5 minute speech on any topics related to moral or civic values followed by a prayer. A Confucian school participant stated, “my principal usually spends a few minutes to lecture on Confucian thought during morning assemblies”.

Since Hong Kong returned to China in 1997, a few participants stated two years ago their schools allocated a period per cycle/week for civic education so as to strengthen the students' Chinese identity and their sense of belonging to Hong Kong and China, as well as to enrich their knowledge of Chinese culture.

### ***C. Methodology***

All the participants stated that uncritical indoctrination was not an effective form of teaching moral education especially contemporary youngsters who showed remarkable antipathy to it. Nevertheless, they admitted that it was inevitable for educators to employ traditional methods in teaching. Some interviewees pointed out that if educators were good preachers, their words could have much influence on students. Besides this conventional approach, showing video-tapes accompanied by discussion was the most popular method used by moral educators. Other methodologies such as story-telling, case study, dramatization and role play, project method, and outside reading, suggested by the *GGMES* were also considered by individual teachers or schools as ways to implant moral and civic values into students.

Most of the participants reported that every year they chose a variety of these approaches including: story-telling, drama, singing, classroom decoration, poster design with moral or civic topics as inter-form competitions to impart moral education. Another effective and appropriate method which every school used to promote moral education was through extra-curricular activities. The participants thought that extra-curricular activities were one of the best and most effective ways to educate for morality and to cultivate students' self-discipline and development.

When the interviewees were asked which methodologies of teaching moral education were the most effective, all the responses were substantial and identical in four Chinese words, "以身作則" (set examples by their own action and be the role models). This principle was accompanied by the other replies: "潛移默化" (to change

and influence unobtrusively and imperceptibly), and “身教勝於言教” (role modeling is more effective than verbal teaching).

#### **IV. The Teaching of Confucian Moral Values**

##### ***A. Teachers' perception of Confucian moral values in their teaching***

Almost every teacher acknowledged that although Confucianism seemed to be a text-based religion, it was also a living tradition among many families; it was learned informally as well as formally. Besides, all the participants believed that Confucian thoughts were the basic principles of training a person to be a moral character. The principles were generally considered relevant to the upbringing of young people in today's society. Consequently, almost all the educators were enthusiastic about teaching it regardless of the level of acceptance by the students.

Most of the teachers acknowledged that they did not teach Confucianism explicitly because Confucianism was integrated into their beliefs and experience. They realized that once they started teaching, they had already applied Confucian principles especially when they were disciplining students. This was especially true for the Chinese Language, Chinese literature and Chinese History specialists. They admitted that they taught Confucianism so naturally that they were not even aware of it.

Specialists who taught science, art, music, geography and biology stated they taught Confucianism intentionally since the textbooks rarely contained elements of Confucian thinking or moral issues. Therefore, they tried to grasp every opportunity to impose not only Confucian thought but also other moral concepts while lecturing. For instance, a mathematics teacher said, “I discussed the concept of honesty with the students under the topic of Statistics”. A music teacher stated, “I deliberately include songs with moral and religious themes in the music curriculum”. Two art specialists told the interviewee that they would ask the students to design pictures, do some big projects or organize some interclass poster competition based on moral and civic topics

such as helping and loving each other, respecting senior citizens, keeping your school clean, etc. A biology teacher claimed, "I would discuss birth control and abortion with the students under the topic 'reproduction organs'". An English teacher admitted, "although I seldom have the chance to teach the Confucian tradition in English classes, I am conscious that principally I apply Confucianism when I have to deal with classroom discipline and students' misbehavior".

### ***B. Significant to curricula***

The majority of the participants were of the opinion that Confucian virtues were very appropriate and could be used as the framework of the moral education curriculum. A supervisor claimed that it was significant to use Confucianism as in Singapore where it is systematically used as the basis of the curriculum of moral education. Some participants had a similar viewpoint to that of the supervisor. They confided that Confucian virtues should be embodied in the contemporary moral education syllabus since this could help heal the breakdown of the family system and reduce the alienation of human relationships in today's society. They believed that Confucian principles could help to construct harmonious relationships between individuals, the family, the society and the world. Basically, they all accepted that the fundamental Confucian virtues such as self-cultivation, filial piety and five cardinal human relationships were appropriate to be the framework of the moral education curriculum. However, some participants pointed out that not every Confucian concept was befitting the curriculum. Too doctrinal an approach and emphasis on Confucian terminology should be avoided so that the concepts could be more acceptable to the students. In addition, they suggested that western beliefs and other moral issues should be taken into consideration as part of the syllabus too. For instance, a Catholic school principal pointed out that Confucian elements did not embody human rights and democracy. However, this movement had gradually developed in Hong Kong together

with the 1989 Democratic Movement in China, she thought those concepts should be included in the curriculum of moral and civic education. A deacon suggested that psychology and counseling should be part of the syllabus.

Some Christian school principals and teachers argued that Confucianism was inappropriate to the framework of moral education in Christian schools. For instance, a Protestant school principal said, "the mission of a Christian school is to implant religious education in students. Consequently, Christian education should emphasize our relationships with God as well as our relationships with others". A deacon indicated that the Confucian tradition simply emphasized human relationships and excluded religious beliefs and practice. According to his belief, he trusted, "a person especially Christian cannot live without religion. Since Confucianism lacks many spiritual and religious notions, I believe that Confucian tradition is more applicable to the moral education syllabus for non-religious schools".

### ***C. Acceptance by Students***

Almost all the participants claimed that students were by and large, receptive to Confucian beliefs since they believed that the nature of humankind was good. However, receptiveness seemed to be related to the methods of teaching used. They indicated that the majority of students learned Confucianism more favorably when teachers set good examples by their own action and could be their role models (以身作則) than simply lecturing them on Confucian doctrine. In addition, if educators befriended them, shared their life experiences with them, cared about them as well as used lively but not traditional teaching approaches, the acceptance rate would be much higher. Some teachers felt that it was more effective to convey a few moral ideas than an abundance of moral doctrine since it was easier for students to grasp.

An art specialist pointed out, "the students' capacity to accept Confucianism was diverse in different forms. I notice that in the lower form students tend to accept

Confucian beliefs willingly because they are more curious about their own culture, more eager to learn and accept it than the upper form students". Another explanation was that the form one and two students were more obedient and less rebellious than the form three students. However, most of the form four students questioned Confucianism and the upper form students usually turned a deaf ear to it. These differences appear to reflect the normal psychological development of students who tend to become more independent in their thinking with age.

Some participants verified that the history, environment, and climate of the school, the personality of the students and their family were factors that determined the students' acceptability of Confucian tradition or moral concepts. The principal of a Catholic subsidized school believed, "students who came from a strictly disciplined primary school, started to learn Confucianism in the first year of secondary school very readily. The environment and climate of the school are other factors that altered the students' acceptability of moral education. If schools establish a good atmosphere, and create an environment to help students build self-respect and positive self-image, normally they have fervent attitudes towards moral education. On the contrary, if the school is situated for example near the bars, gambling centers, or areas in which drug or alcohol addicts gathered together, it is difficult to promote moral concepts". Some specialists believed that the students who had been well disciplined by their parents and had had a good family education, were more enthusiastic about learning moral education. Moreover, several interviewees stated that the students' own personality was also a component which altered the acceptability of receiving moral education.

Although most interviewees were certain that the majority of the students were willing to accept Confucian values, many of them tended not to practice it openly themselves for various reasons. A Chinese specialist stated, "I think that some students are absent-minded and forget what they have learned so they do not put it into action".

On the contrary, a Catholic direct-aided school principal believed that the reason why students do not apply Confucius virtues in life is that they succumb to the pressure of their peer groups. He explained, "some students are afraid of losing face in front of their peers because they perceive that accepting and practicing the Confucian tradition indicates they have submitted to the fear of authority figures. Some of them feel that if they practice Confucianism, they will be isolated from their peers".

Some participants gave another explanation that certain students refuse to accept the Confucian tradition because they found that what they learned in the mass media was in direct contradiction to Confucian principles. Unfortunately, they preferred to live by the values of the mass media than traditional moral values.

Although it seemed that students were resistant to apply Confucian values in life, most of the participants admitted that they had confidence that students would practice it in the future probably after they were more distanced from their peer groups and had a job. An English specialist elicited an interesting insight. She said, "although students do not fully practice the Confucian tradition themselves, they require those younger ones to practice it. For example, they require the younger one to obey and respect them." This implied that they are applying the Confucian tradition in selective ways.

In addition, some students indeed did not realize that they had already adopted the Confucian attitude and applied it unwittingly. An incident which I witnessed supported this argument. This happened in a school office while I was waiting to conduct an interview. Two students entered the office murmuring. Suddenly, one of the boys said, "Hey, you are the vice-monitor of the class. You should not say this kind of indecent thing." This incident makes evident that the boy had adopted the Confucian attitude: a person in a responsible position should be of good moral character, and a model to others.

#### *D. Trends*



When the participants were asked how they measured the practice of filial piety, respect for teachers, self-cultivation, diligent study and self-sacrifice among students nowadays, most of them claimed that standards were declining. Almost all the participants were enthusiastic about and focused on discussing and evaluating the typical Confucian element 'filial piety'. They had given explicit and implicit evidence and explanation of the declining application of filial piety in today's Hong Kong society.

#### 1. Filial Piety and Respect for Teachers

A science teacher claimed, "I am aware that recently the mass media have frequently conveyed the message of filial piety and a Chinese TV channel deliberately produced a documentary series called "百行以孝為先" (Filial Piety is the root of all virtues) to the audience. For my own interpretation, this indicates the fundamental Confucian element 'filial piety' is in need of being strengthened in Hong Kong society. Consequently, the mass media want to provoke the audiences' consciousness of the significance of practicing filial piety".

A geography educator described an incident to illustrate that the practice of filial piety was declining. She said, "I started asking the upper form students the same question: whether they would support their parents' living after they (the students) got a permanent job, several years ago. Four years ago, over seventy percents of students claimed that it was their responsibility to support their parents financially even though their salary was limited. Recently, seventy percent of students responded that they believed that they would not be able to cover their own expenses with their minimum wage. Therefore, it was impossible for them to support their parents financially". It is true that this was a substantial reason – the high living standard in Hong Kong – which handicapped children to practice filial piety. Most couples could not afford to support their parents since they had great financial difficulty themselves in paying the monthly mortgage or rent. On the contrary, a music and a biology teacher both gave an identical

reason, "some students are too self-centered and too occupied with their own material well-being to sacrifice time and money for their parents".

The majority of the participants claimed that the primary cause of the declining practice of filial piety was the destruction of the traditional family system. In the past, married couples normally lived with their parents. Women stayed at home to be housewives. However, over several decades, the traditional family structure had fallen apart. Married couples no longer resided with their parents. They set up their own family. Since then, the family tie was not as strong as it was in the past. Recently, over ninety percent of the mothers no longer stayed at home to take care of the family. This is caused by the rise in rents and expenses which forced mothers to work outside the family. Since parent(s) had less time to care for the children, domestic helpers from other Asian countries were employed to take care of the daily life of the children or the whole family. Accordingly, some parents tried to show their love and care to their children by satisfying their materialistic and financial requirement. As parents founded their relationship with their children on material things but not on love and care, they portrayed a negative picture of the parental relationship to their children.

Furthermore, several participants pointed out that some parents themselves did not respect their own parents and thus set a poor example for their children. For instance, some children witnessed how their parents mistreated their old and/or sick grandparents by leaving them behind when the whole family migrated to other countries. The Geography teacher also said, "I witnessed some indifferent children who paid no attention to their terminally ill parents and they even abandoned their parents in the hospital". This indicated that some children had no chance to learn the traditional concept of filial piety and the five cardinal human relationships especially the relationship between father/mother and son/daughter from their parents, especially in a broken family. Children, who had not experienced true parental love and care, had little

basis to practice filial piety. In their view, the worst of all was that children did not feel unease or guilt in not respecting their parents.

However, some interviewees looked at this aspect from another perspective. They claimed that the Confucian tradition was indeed not declining. They explained that people only practiced filial piety in a more appropriate modern way, which was incompatible with the past. For instance, a Chinese History specialist quoted an example to prove the credibility of this argument. He said, "it is impossible for children to remain in mourning for their deceased parents for three years as the same way as in the past. That doesn't mean that the children do not respect their deceased parents. They just practice it in the most appropriate way by putting the shrine of the dead parents at home and paying respect to them daily or on special occasions. The great majority of the Hong Kong people still practice the traditional Chinese social custom: pay respect to the deceased twice in the graveyard annually in Ching Ming Festival and Chung Yeung Festival". In addition, an art teacher gave another viewpoint to indicate that filial piety is not declining. She said, "some parents are financially independent and can support their own living. Consequently, they do not expect their children to pay them back or to take care of them".

Several participants were certain that some students kept the concept of "filial piety" in their hearts. However, they refused to practice it because they considered their parents not deserving of respect. They only respected the one whom they regarded as admirable. For instance, students respected teachers whom they considered friends and were worthy of respecting though they liked to challenge their authority. The way they showed their respect to teachers was different from the past. If they looked up to some teachers, they would not perceive them as a superior and themselves as inferior, and bow to them (a traditional way to show respect to a superior) whenever they passed by. However, they treated them as friends, shared their inner world and jokes explicitly with

them. Most of the participants announced that nowadays human rights, freedom of choice and individuality were remarkably important to Hong Kong people. Hence, some students thought that requiring them to respect teachers was against human rights, freedom of choice and individuality.

## 2. Self-cultivation and self-diligence

Most of the teachers admitted that nowadays it was notably difficult to promote self-diligence, self-cultivation and self-sacrifice to students. It was simply because a large proportion of today's students were opportunists. They believed that wise investment in either the stock market or real estate, or winning either in horse racing or a lottery, would make people millionaires instantly. Consequently, they did not believe that self-diligence was the single way to create a better future for themselves. Regarding this conviction, some students thought that self-cultivation was also an irrelevant component to provide prosperity but might bring a destitute life for them in the future. Their belief was founded on an old Chinese saying, “忠忠直直，終須乞食”. (Honesty, loyalty and integrity will finally end up in beggary). A Catholic school supervisor presented some findings of the ICAC Annual Survey in the past five years on the topic of “Youth Tolerance of Corruption” to the interviewer. One finding was that over seventy percent of the young people between the age of fifteen and twenty-four were more tolerant of corruption both in the business sector and in Government. From this survey, it included that the ethical attitude of the young people was deteriorating since they did not value self-cultivation. In addition, several teachers pointed out that some students perceived themselves as “mean” people, therefore, self-cultivation was insignificant to them.

## 3. Self-sacrifice

Since students tended to be self-centered and pragmatic, they considered sacrifice a stupid deed instead of a meritorious accomplishment. A Mathematics specialist claimed, "Students seldom want to sacrifice time to do some voluntary work either for the class or for the teachers. If there are students willing to do a teacher a favor such as carrying exercise books to the staff room, they will be distanced by their peers, sneered at and called behind back as people who liked 'polishing teachers' shoes'. However, if they know that a task would be rewarded, they will do it more willingly". For instance, an art teacher gave an example to support this argument. She said, "Students especially the upper form students do not respect teachers because there is no reward in return. Nevertheless, some of their number seem to be more obedient and respectful to teachers, and try to improve their behavior so as to achieve good letters of recommendation".

In addition, several teachers claimed that it was hard to make students understand the value of sacrifice unless there were some exceptional social events that happened to touch their hearts. For instance, two years ago two teachers sacrificed themselves to save students' lives in a fire while they were hiking. After that sad incident, many students developed a more positive attitude to educators and respected them more than before. It was especially true in that particular school, students had tremendous improvement in academic and behavioral achievement, and were more willing to sacrifice their time to do voluntary work as well as to help each other.

#### ***E. Impact of Teachers and Assessment of Teaching Confucian Elements***

Although almost all the participants admitted that it was not easy to promote Confucianism among contemporary young people because they were too short-sighted and pragmatic, they were unanimous that Confucian tradition could still be applicable to teaching. Many participants stated that their own methodologies, attitudes and interpretations were the chief factors that could influence students.

Some teachers claimed that if educators themselves were not of good moral character and not knowledgeable about the Confucian tradition, Confucian values could not be taught effectively to students. On the contrary, if teachers were good models, strong advocates of Confucianism and effective interpreters of the Confucian concepts, the participants strongly believed that students would easily be convinced to accept Confucian teaching. They claimed that the degree of acceptance by the students also depended entirely on the methodology of teaching. Several participants pointed out if teachers employed themselves the same language and culture as the students and used contemporary idioms such as meaningful hit songs as a means to teach Confucian beliefs, it could elevate the students' interest in learning Confucianism. When students understand the meaning better, they can apply it more willingly.

The majority of the participants acknowledged that educators were aware of the tension between the ancient tradition and modern approaches to moral education. Nevertheless, most of the teachers insisted on incorporating Confucianism into their teaching because they had confidence that students would take it unconsciously and put it into their hearts, and practice it in the future.

## **V. Anticipating Changes in Moral Education Development**

When the participants were asked about anticipating the transition in moral education after the return of Hong Kong to Chinese sovereignty in 1997, it seemed that most of them had never pondered this question seriously. However, they asserted that it totally depended on the educational policy of the Chinese government. For that reason, they could not give any accurate prediction of the future trend of moral education. Nonetheless, they confided that there would not be any significant or rapid reconstruction of the Hong Kong school curriculum in the near future since the mainland Chinese government promised not to interfere in the internal affairs of Hong Kong for a period of fifty years. This simply indicated that the Hong Kong government

could enjoy autonomy to operate a unique social, economic, political and educational system as a Special Administration Region in 1997 under the People's Republic of China. However, two participants claimed that they could not take the Chinese government's policy into their confidence since they claimed that the communist government was in fear that education could liberate the minds of people against it. Based on that, they thought that the Chinese government in mainland China would attempt to manipulate the HKED and the educational system in some circumstances.

Some interviewees noted that there would be a shift of emphasis in moral education. In the past, the focal point of moral education was on one's self-development and cultivation, but in the future the teaching of political concepts would be the most significant issue. They claimed that their schools have already started to prepare students to welcome the reunification of Hong Kong and China. For instance, some participants said that music teachers have started to teach students the national song. In addition, throughout the school year, the extra-curricular activities committee had monitored numerous interclass bulletin board competitions<sup>8</sup> on civic topics such as Basic Law and Me, My beloved motherland China, etc. Some participants stated that their schools had already bought the national flag and would hoist it on some special occasions, such as a sports day after Hong Kong reintegrated with China.

Furthermore, almost all the administrators and some teachers believed that the HKED would give more emphasis to civic education than to moral education in the future. They recognized that after the Joint Declaration was signed in 1984, the HKED elicited two issues, *Guidelines on Civic Education*, respectively in 1984 and 1996 to schools. Although the HKED neither firmly requested schools to promote civic education as a formal subject nor provided a centralized program, they greatly encouraged and recommended the administrators to implement it in schools. The

emergency of promoting civic education in schools was to prepare students for the return of Hong Kong to its motherland China in 1997. Therefore, the HKED expected schools to strengthen the students' sense of belonging to China and the traditional Chinese culture and values through the entire curriculum and school activities.

In addition, the participants recognized that some remarkable changes had already occurred in the curriculum. Two principals and a multi-subject specialist who taught Chinese Language and Literature along with Chinese History revealed that a new subject, Liberal Studies, was introduced into schools. The primary aim of this subject is to better students understanding of China and the colonial transition of Hong Kong. In addition, two years ago, Chinese Culture and Language, another new syllabus which every form six and seven student must take, was promoted. This subject focused on implanting the values of Chinese culture precisely in the students. A history teacher pointed out that the syllabus of Chinese History had been tailored so as to help students establish their national identity and to cultivate a patriotic spirit. Although the HKED seems to shift the focal point from the teaching of moral issues to political concepts, such as national identity and a patriotic spirit, there is no contradiction in the elements of Confucian thought. The reason is that Confucius regarded the aim of education as the means to produce a moral character who could benefit the government and serve the country.

Some participants stated that although there were some major changes in the school curriculum and expectation from the HKED, the school management committee still had the autonomy to determine whether to include these syllabuses in the time schedule. For instance, a multi-specialist stated that her principal was very prejudiced

---

<sup>8</sup> A bulletin board is put at the back of each classroom to display notices and examples of academic and art performance. Sometimes there are interclass bulletin board competitions illustrating specific topics.



against her own Chinese culture. Therefore, she did not promote or encouraged concepts of decolonization among her students.

A Catholic deacon was certain that overall there would not be radical changes in the syllabus of moral education after 1997 in most of the schools. However, he was afraid that the Chinese government might demand some changes in Christian religious schools.

In the next and final chapter, I will summarize and synthesize the information collected, and draw conclusions concerning the perceptions of school administrators and teachers around the five research questions, relating to these questions also the written documents of the Hong Kong moral education curriculum.

## CHAPTER V

### CONCLUSIONS

There is a considerable amount of material written about Hong Kong education, Confucianism, and the changes of sovereignty which affect the educational policy, schools and the curriculum; however, relatively little attention has been given to the basic question in this thesis which concerns elements of the Confucian thought in the curriculum of Hong Kong secondary schools. This research began by investigating the relevant literature on Confucianism and Chinese education and was followed by an examination of the moral education curriculum in Hong Kong secondary schools. The principal purpose of this study was to determine what elements of Confucian thought are incorporated into the Hong Kong moral education curriculum. Five specific questions were then formulated for inquiry in a sample of schools. Data for the present study were collected from the seven secondary school principals', two supervisors and twenty-five teachers. Their responses have been summarized and synthesized around the five research questions as follows:

1. How much are Confucian moral values currently incorporated into the moral education program in Hong Kong?

There is explicit and implicit evidence to show that Confucian moral values are significant components incorporated into the Hong Kong education program especially in the moral education program. Evidence can be found in the textbooks of Chinese Language and Literature together with the hidden curriculum of moral education.

The textbooks of Chinese Language and Chinese Literature are regarded as the instruction books of moral education since there are no centralized programs and textbooks for secondary school moral education in Hong Kong. In the *1986 MERM (4)*, the Chinese Curriculum Development Editorial Board portrayed the principal themes of

the entire syllabus of Chinese Language and Literature as filial piety, love (parental and brotherly love, and patriotic love), self-cultivation (perseverance, diligence, fortitude, modesty, politeness, and integrity) and commitment. These elements are key Confucian values.

Although the HKED did not elicit any official curriculum for moral education, the framework of the outline of *GGMES* is rooted in the prominent Confucian thought, “修身，齊家，治國，平天下”. (If a person wishes to improve the world, s/he must improve the state; if a person wishes to improve state, s/he must improve the family; if a person wishes to improve the family, s/he must improve the self). This explicit theme is similar to the fundamental structure of the moral education curriculum suggested in the conclusive chapter of the book *邁向美好人生 (Towards a Beautiful Life)* – being (修身), relating (待人), and committing (處事). Even this limited amount of evidence clearly illustrates that the central elements of Confucian thought cover almost the entire syllabus of Chinese Language and Literature as well as the moral education program.

Furthermore, there is evidence to indicate that Confucian values are implicitly incorporated into the hidden curriculum of moral education. This invisible curriculum permeates the whole curriculum of the school as well as the informal aspects of school life.

In the *1984 MERM (4)*, the Curriculum Development Editorial Board provided a comprehensive outline of the moral/value concepts that each subject should convey. Regarding the prescriptive outlines for individual subjects, it is evident that Social Studies and Economic & Public Affairs also contain the core Confucian values, such as self-cultivation and filial piety, in their curricula.

Civic education is an informal subject in schools but the HKED highly recommended the schools to develop such programs because of the sovereignty transfer. In this regard, the HKED gave a precise direction and a curriculum framework

for schools to follow in the *Guidelines on Civic Education in Schools* (1996). The design of the curriculum framework for civic education is elaborated in various dimensions from the family to the world; and it includes the learning of knowledge, values, attitudes, beliefs and the acquisition of competencies (See in Appendix D). The curriculum framework clearly shows that the entire structure of civic education is founded on the same Confucian essential belief as noted above for moral education, “修身，齊家，治國，平天下” (If a person wishes to improve the world, s/he must improve the state; if a person wishes to improve state, s/he must improve the family; if a person wishes to improve the family, s/he must improve the self). In addition, most of the universal core values for social development, and the sustaining values for the individual suggested to be taught in schools are also the elements of Confucian thought.

As there are no formal classes for moral education, it is infused into formal and informal school life. As a formal activity, most of schools used the daily morning and weekly assemblies together with the homeroom period(s) as the time for moral education. The majority of the interviewees admitted that the topics they selected for the purposes are mainly from the Confucian virtues.

Almost every school in Hong Kong has set up the House System. Most of the interviewees taught in schools, where Chinese was the principal language of instruction, said that their schools not only used the school motto, for example, “仁，義，禮，智” (benevolence, righteousness, propriety, prudence) as the name of each individual House but also as the names of the classes. Some schools display the school motto at the stage of the school hall or at the entrance of the school gate; or place it in the middle of the school badges which students wear on their school uniforms, as a way to convey Confucian ideas.

Extra-curricular activities are a significant part of the curriculum. These informal aspects of school life complement classroom learning. Most of the schools require that their students participate in at least one activity during their school life. Numerous exhibitions and competitions are held by certain societies and clubs, and are coordinated by the extra-curricular activities committee for the whole school. For instance, the Chinese Club holds a slogan contest on the topic “老吾老以及人之老” (Take care of one's own aged parents first and then extend the same care to aged people in general); the extra-curricular activities committee organizes the interclass class-bulletin board competition on themes like “Care for the Elderly” and “Be a Good Student”; the Art Club arranges the book mark design competition on the theme, “Trust and Honesty” to reinforce the notion of Confucian belief implicitly. Other activities, such as Teachers' Day (尊師節), is held every year in many schools in honor of teachers. Students usually organize some programs to show their respect for their teachers. In the Confucian school, it is a day to remember Confucius as the greatest educator in China. Most of the themes of the activities are related directly to the Confucian ideas.

Confucianism is accepted as the behavioral norm at school. Most of the interviewees admitted that they applied Confucianism whenever they dealt with classroom discipline and students' misdemeanors. This indicates that the notion of Confucian thought is not only being reinforced directly from the textbooks, it is also implanted into students indirectly through the variety of implicit teachings which are as powerful, if not more so than explicit teaching.

2. Are there any trends towards strengthening or weakening the Confucian tradition in moral education?

The majority of the participants have a genuine fear of the decline of the Confucian tradition. Indeed they have already realized that certain elements of Confucian thought such as filial piety, respect for teachers, self-cultivation, self-

diligence and self-sacrifice, are weakening gradually in the whole society of Hong Kong. Many participants blame the decline of the Confucian tradition on the breaking down of the traditional family system and the eroding forces of modernization. There is another reason that causes the decline of the Confucian tradition and that is that Confucianism is seldom mentioned explicitly.

Nonetheless, Bond (1991), a Canadian psychologist who has been teaching in a university in Hong Kong for over fifteen years, believes that modernization does not make the Hong Kong Chinese either lose their Chineseness or weaken the Confucian tradition. In his book, *Beyond the Chinese Face: Insights from Psychology*, he said,

"In Hong Kong, for example, people accept and endorse the idea of 'a modern Chinese' as a person who retains the essential Chinese virtues of sexual propriety, devotion to one's family, political disinterest, and social introversion. Hong Kong people contrast these qualities with their opposites, which characterize modern Westerners. They regard the modern Chinese, like modern Westerners, however, as oriented towards technical mastery and pragmatism, achievement, intelligence, and pride in Chinese culture. Chinese believe that this creative amalgam of traditional and modern characteristics is manageable, despite pressures arising from political liberty, universal education, widespread wealth, and a free press. One can modernize without Westernizing. This virus can be contained. This concept of a modern Chinese contrasts not only with that of a modern Westerner, but also with that of a traditional Chinese. The latter has both valued qualities, like filial piety and thrift, and also reactionary traits, like non-competitiveness, superstition, and authoritarianism. One can of course detect a certain ambivalence towards the traditional Chinese [Diaspora] because, although he is [they are] seen as possessing fewer of the valued Western traits, he has more of the valued Chinese traits than the modern Chinese in Hong Kong" (pp. 109-110).

He claims that although the Hong Kong Chinese have been influenced tremendously by western cultures and beliefs, the distinctive Chinese tradition still remains. He perceives this through from different perceptive. He believes that the cause of the economic success in China, Taiwan, Singapore and Hong Kong is closely related to Confucianism.

He believes that the important psychological components leading to the successive economic growth in these countries are "abundance of entrepreneurial vigor; the Confucian values of obedience, thrift, self-restraint, and the importance of the family; and the genius of Chinese organization" (p. 68). His assertion indicates that the fundamental Confucian values will survive although the Chinese undergo enormous political, economic, and social changes. He supports this argument by studies of Chinese immigration into the western countries. He discovers that although most of the new generation of Chinese immigrants have changed in language use, clothing preferences, and friendship patterns, the distinctive Chinese traditions still carry on. From Bond's theory, Confucianism will not decline in Hong Kong despite the circumstances of the breaking down of the traditional family system and modernization.

Furthermore, since the reunification of Hong Kong with mainland China in 1997, there is a tendency to rediscover ties with China as well as to search for the roots of Chinese identity in a changing world. The HKED has put more emphasis on the subjects of civic education, social studies, Chinese history and geography, to help students develop Chinese identity and patriotic spirit, as well as to rediscover their Chinese cultural roots. Although it seems that the HKED has no explicit inclination to strengthen the Confucian tradition, in the *Guidelines of Civic Education 1996*, the framework of civic education shows clearly that the structure assumed the fundamental elements of Confucian thought.

In addition, some participants said that their schools start to practice the "target-oriented curriculum" which is to set up specific objectives for all subjects and all activities; for example, to respect teachers and their teachings (尊師重道), every teacher will then support and reinforce these teachings through the whole school year. They admit that the components they used for the target are Confucian ideas.

3. What are the convictions of school personnel regarding Confucian values in moral education?

Over ninety percent of the participants in this study, including the two communist school participants, strongly believe that Confucian moral values can constitute a valid framework for moral education in Hong Kong. They believe that the revival of teaching the Confucian tradition can help reconstruct and revive harmonious relationships between individuals, the family, the society and the world. Although they agree that Confucian moral values are appropriate to the framework of moral education, they indicate that an overt doctrinal approach and explicit use of Confucian terminology should be avoided in order to achieve better results.

Less than ten percent of the participants, especially the Christian Catholic and Protestant school participants, think that Confucianism can make an important contribution to moral education but that it cannot be its fundamental framework. The reason is that they confide that Confucian thought is restricted to human relationships and that it omits the relationships with the supernatural. They suggest that religious and western beliefs as well as other moral and ethical issues should be included as part of the syllabus.

4. How do school personnel assess the actual impact of the Confucian thought upon contemporary youth?

School personnel on the whole felt that the contemporary school-aged group seem to question or ignore Confucian thought, since they are very much influenced by the mass media and by their own peer groups about morality. The reason why most of the students are reluctant to practice the Confucian tradition is that they regard compliance with it as an indication of submission to authority. Moreover, they are in fear of being rejected by their own peers. Indeed the primary explanation is that they perceive Confucian thought as outdated in that it is perceived to be antithetical to



individual liberty which they pride most. However, they do not realize that they already have been deeply influenced by the Confucian tradition and are unwittingly practicing it. While it is true that they themselves are resistant to exercising it, they demand the younger ones to practice Confucian tradition to them. For instance, according to the five cardinal human relationships, the subordinates have to obey and respect the superiors. Most of the contemporary youth expect the younger ones to respect and obey them. In addition, they have high expectation of a person in a substantial position to be a good moral character.

Bond points out that when he asked the Chinese high school students how they select friends who can remain close companions throughout life, they report that they choose those who are modest, altruistic, honest, industrious, tidy, good at academic work, and kind-hearted. This indicates that they emphasize moral virtues and achievement which are fundamental elements of Confucian thought. Bond claims that these characteristics are essential components in a collectivist society (p. 62). He therefore concludes that the contemporary school-aged group has taken in the Confucian way of thinking and are living it in selective ways. The present study also supports this finding.

Most of the participants are strongly convinced that Confucianism is already deeply rooted in Chinese culture. Consequently, they assert that although the majority of students are resistant to explicit Confucius doctrine, unconsciously they have taken it and put it into their hearts and will practice it in the future. They also claim that although there is a tension between ancient tradition and modern approaches to moral education, they strongly believe that the seeds they plant will one day grow.

5. What expectation do school personnel have about the future of moral education in Hong Kong?

Most of the participants are somewhat passive and apart from their convictions that Confucianism is deeply rooted in the culture, they have no clear expectations about the future of moral education in Hong Kong. The majority of the educators interviewed feel powerless relative to the influence of the heads of schools who play a principal leadership role in promoting moral education. There is a passivity among educators in accepting the direction of the school administration. Accepting the fact that the heads of the schools have autonomy and authority for promoting moral education, they prefer following the instructional framework of the HKED to any autonomous radical movement or changes self-initiated in moral education. However, the HKED has not provided any further direction and suggestion of moral education since the *GGMES 1981*. There is no formal professional network of moral educators through which school administrators and educators can voice their opinions and suggestions to better the Hong Kong moral education program. The HKED simply set up two Moral Education Resource Centers which provide reference books and materials, up-dated information on moral education and teaching aids to assist moral educators in imparting moral education in schools.

The majority of the participants especially the heads of schools acknowledge that the HKED has already approved various changes in the school curriculum of the subjects related directly to the sovereignty transfer. Mandarin, civic education, geography, politics and Chinese cultural studies, have assumed increased importance in schools especially after the return of Hong Kong to mainland China. Nonetheless, the curriculum for moral education remains unchanged. Formally, the HKED still treats moral education as a low priority category of education despite all the participants valuing moral education the most.

Noting the passivity of the school personnel, the heads of schools are not eager to give moral education a high priority thereby adding more periods to the school

timetable – unless it becomes part of the formal curriculum and examination syllabus. In spite of the fact that moral education is regarded as a low status “subject”, there is evidence to indicate that character development is still respected as a significant goal of education. Every individual educator and school administrator has the responsibility for teaching morality at anytime and anywhere in their schools. Furthermore, moral education permeates the whole curriculum together including the formal and informal life of the school. In this sense, moral education infused throughout school life might well be more effective than if it were compartmentalized into a single subject.

In conclusion, it may be said that the present study provides an estimate of the extent of the prevalence of Confucian thought in moral education orientation of Hong Kong secondary schools. It is a limited study based, in part, on contemporary official documents and, in part, on the perceptions of teachers and administrators of a small cross-section of schools. It is also limited in that the study has not attempted to investigate the viewpoints of students, parents, or other citizens. It indicates the strong belief that Confucianism is very much embedded in the secondary curriculum; yet it also reflects the anxieties of personnel who sense of weakening of the Confucian tradition in the wake of the focus of modernization, and an apprehension concerning future direction as Hong Kong is being reintegrated with the People’s Republic of China.

## BIBLIOGRAPHY

- Adam, D. (1970) *Education and Modernization in Asia* Reading, MA : Addison-Wesley.
- Alsto, F. K. (1976) "Early Childhood Rearing Practices in the People's Republic of China". *Paper presented at the American Educational Research Association*. San Francisco. April 1976.
- Aner, J.J. (1995). "Internationalizing the Discipline : Past, Present and Future". *Journal of the Association for Communication Administration (Jaca)*. n. 2 (pp. 102-109).
- Arnold, J.H. (1925). "Educating the East to know the West : Nothing to Train the West to Know he East". *China Weekly Review*, 31. January 24, 1925. (pp. 218-219).
- Blouin, Virginia et al. (1922). *Area Studies, China*. Chemsford, MA : Chemsford Public Schools.
- Bond, M.H. (1991). *Beyond The Chinese Face: Insights From Psychology*. Hong Kong : Oxford University Press.
- Briere, O. (1956). *Fifty Years of Chinese Philosophy, 1900-1950*. London : George Allen and Mimise.
- Buston, G. M. (1986) "Value Education in Chinese Primary Schools". *Children Education*. Vol. 62 n. 4 (pp. 150-155).
- Byerson, A. (1992) "Dead Asian Male. Confucius and Multiculturalism". *Policy Review*. n. 61 ( pp. 74-79). Summer 1992.
- Chan, I. (1977) "Self in Society: A Question of Education for What". *Early Education China and Its Implications in The United States*. Berkeley, CA : Asian American Bilingual Center.
- Chen, G. M. & Chung, J. (1994) "The Impact of Confucianism on Organizational Communication". *Communication Quarterly*. Vol. 42 n. 2 (pp. 92-105). Spring 1994.
- Cheng, F. T. (1951) "Confucianism." *The Year Book of Education 1951*. Edited by Lauweys J. A. & Hans N. London: Evans Brothers. (pp. 252-261).
- Chiang, M. L. (1963) *A Study in Chinese Principles of Education*. Shanghai : Commercial Press. 1928 Reprinted as *Chinese Culture and Education : A historical and Comparative Survey*. Taipei: World Book Co.
- Chiao, C. (1971) "Some Aspects in Transmission of Confucian Tradition". *Bulletin of The Institute of Ethnology, Academia Sinica*, 32.3. August 1971. (pp. 325-342).
- "Chinese Values and the Search for Culture-Free Dimensions of Culture". (1987) *Journal of Cross - Cultural Psychology*. Vol. 18 n. 2 June 1987. (pp. 143-164).

Creel, H. G. (1971) *Chinese Thought From Confucius To Mao Tse-Tung*. Chicago: University of Chicago Press.

Chu, K. (1951) "Chins: Confucian Tradition". *The Year Book of Education 1951*. Edited by Joseph A. Lauweys & Nicholas Hans. London : Evans Brothers. (pp. 635-646).

Civic Education Committee, Education Department. (1985) *Guidelines on Civic Education in Schools*. Hong Kong Government Printer.

Community Relations Department. (1995) *Report on a Survey of Young People Attitude Towards Work Ethics*. Independent Commission Against Corruption (Hong Kong).

Confucius. *Confucius: The Great Digest & The Unwobbling Pivot, and The Analects*. Translation & Commentary by Pound, E. (1969). New York, New Directions Publish Corporation.

Curriculum Development Council, Education Department. (1996) *Guidelines on Civic Education in Schools*. Hong Kong Government Printer.

Curriculum Development Editorial Board. (1984) *Moral Education Reference Materials (2)*. Hong Kong. June 1984.

Curriculum Development Editorial Board. (1985) *Moral Education Reference Materials (3)*. Hong Kong. June 1985.

Curriculum Development Editorial Board. (1986) *Moral Education Reference Materials (5)*. Hong Kong. June 1986.

Curriculum Development Editorial Board. (1987) *Moral Education Reference Materials (6)*. Hong Kong. June 1987.

Curriculum Development Editorial Board. (1989) *Moral Education Reference Materials (7)*. Hong Kong. June 1989.

Curriculum Development Editorial Board. (1990) *Moral Education Reference Materials (8)*. Part I Hong Kong. June 1990.

Curriculum Development Editorial Board. (1990) *Moral Education Reference Materials (9)*. Part II Hong Kong. June 1990.

Curriculum Development Editorial Board. (1991) *Moral Education Reference Materials (10)*. Hong Kong. June 1991.

Curriculum Development Editorial Board. (1993) *Moral Education Reference Materials (11)*. Hong Kong. June 1993.

Davis-Friedmann, D. (1983) *Long Lives : Chinese Elderly And The Communist Revolution*. Cambridge, MA : Harvard University Press.

Dimmock, C. & Walker, A. (1997) "Hong Kong Change of Sovereignty: school leader perceptions of the effects on educational policy and school administration". *Comparative Education*. Vol. 33 No. 2 1997 (pp. 277-302).

"Develop Communist Ethics". (1978) *Peking Review*, 21,46. November 17, 1978. (pp. 10-11).

Education Commission. (1996) *Consultation Document : Education Commission Report No. 7 Quality School Education*. Hong Kong November 1996.

Education Department. (1984) *Reference Materials Exhibition on Moral Education in Schools*. Hong Kong.

Education Department. (1981) *Guidelines on Moral Education in Schools*. Hong Kong. September 1981.

Gielen, U. (1990) "Some Recent Work on Moral Values. Reasoning and Education in Chinese Societies". *Moral Education Forum*. Vol. 15 n.1 Spring 1990. (pp. 3-22).

Griffith, T. ed. (1996) *Confucius: The Analects* Wordsworth Classics of World Literature. Wordsworth Editions Limited.

Goldsman, R. J. (1976) "Value and Moral Education in Communist Societies". *Character Potential*, 7, 4. April 1976. (pp. 189-196).

Ho, Y. F. (1996) "Filial Piety and Its Psychological Consequences". *The Handbook of Chinese Psychology* Edited by Bond M. H. Oxford University Press.

Kam, L. (1984) "Salvaging Confucius Education (1949-1983)". *Comparative Education*. vol.20 n.1 (pp. 27-38).

Keach, E. T. Jr. & Kayupa, N. P. (1984) "Looking at China Through Children's Art". *Social Education*. Vol. 48 May 1984. (pp. 324-329).

Kracke, E.A. Jr. (1957) "Region, Family and Individual in the Chinese Examination System". *Chinese Thought and Institutions*. Edited by Fairbank J.K. The University of Chicago Press.

Laboviz, S. & Hagedorn, R. (1971) *Introduction to Social Research*. New York : McGraw-Hill Book Company.

Lee, G. B. (1990) "Moral Education in the Republic of China". *Moral Education Forum*. Vol. 15 n. 3 Fall 1990. (pp. 2-14).

Li, Maosen. (1990) "Moral Education in the People's Republic in China". *Moral of Moral Education*. vol. 19 n.3 October 1990. (pp. 159-171).

Liang, W. Z. (1993) Report on the Survey on : "Social and Cultural Life and Ethics Education in the Middle School". *Chinese Education & Society*. Vol. 26 n.2 Mar-Apr. 1993 (pp. 6-39).

Liaw, M. L. (1995) "Looking into the Mirror : Chinese Children Responses to Chinese Children Book". *Reading Horizons*. Vol. 35 n.3 (pp. 185-198).

Loewe, M. (1966) *Imperial China : The Historical Background to the Modern Age*. New York : Praeger.

Lu, H. C. (1971) "Comparison of Classical Greek and Chinese Conceptions of Education". *Journal of Educational Thought* 5,3. December 1971. (pp. 163-175).

Luk, H. K. (1991) "Chinese Culture in the Hong Kong Curriculum: Heritage and Colonialism". *Comparative Education Review*. vol.35 n.5 November 1991. (pp. 650-669).

Martin, R. (1975) "The Socialization of Children in China and on Taiwan : An Analysis Elementary School Textbooks". *China Quarterly*, 62. June 1975. (pp. 242-262).

Mei, K.T. (1981) "The New Chinese Scholar". *Chinese Culture*, 22,3. September 1981. (pp. 24-31).

Meyer, J. F. (1988) "Moral Education in Taiwan". *Comparative Education Review*. February 1988. Vol. 32 n. 1 (pp. 20-38).

Moran, G. (1987) *No Ladder To The Sky*. Education and Morality. San Francisco: Harper & Row, Publishers.

Morris, P. (1988) "The Effect on the School Curriculum of Hong Kong Return to Chinese Sovereignty in 1997". *Journal of Curriculum Studies*. Vol. 20 No. 6 1988 (pp. 509-520).

Morris, P. & Chan, K. K. (1997) "The Hong Kong School Curriculum and the Political Transition: politicisation, contextualisation and symbolic action". *Comparative Education*. Vol. 33 No 2 1997 (pp. 247-264).

Munro, D. J. (1975) "The Chinese View of Modeling". *Human Development*, 18,5. (pp. 333-352).

Reed, G. G. (1995) "Looking in the Chinese Mirror: Reflecting on Moral-Political Education in the United States". *Education Policy*, Vol. 9 No.3, September 1995. Corwin Press, Inc. (pp. 244-250).

Reed, G. G. (1995) "Moral/Political Education in the People's Republic of China: learning through role models". *Journal of Moral Education*, Vol. 24 No.2, 1995. The Norham Foundation. (pp. 99-111).

Reed, G. G. (1996) "The Multiple Dimensions of a Unidimensional Role Model: Lei Feng". *Research and Endeavours in Moral and Civic Education*. Edited by Lo, N. K. & Man, S. W. The Chinese University of Hong Kong. (pp. 245-261).

Sakai, T. (1970) "Confucianism and Popular Educational Works". *Self and Society in Ming Thought*. New York : Columbia University Press. (pp. 331-361).

Seybolt, P. J., ed. (1974) "The Campaign Against Confucius and Confucianism". *Chinese Education* 7,1-2. Spring-Summer 1974. (pp. 1-248); 7,3. Fall 1974. (pp. 75-136).

Shui C. F. (1997) "Political Change in Hong Kong and its Implications for Civic Education" *Journal of Moral Education* Vol.26 n. 1 (pp. 85-99).

Smith, D. C. (1983) *In The Image of Confucius : The Education and Preparation of Teachers in Taiwan*. Taipei : Pacific Cultural Foundation.

Smith, D. C. (1991) "Foundations of Education" *The Confucian Continuum: Educational Modernization in Taiwan*. Edited by Smith D. C. New York: Praeger. (pp. 1-63).

Stevenson, H. W. & Lee, S. Y. (1995) "The East Asian Version of Whole-Class Teaching". *Educational Policy*. Vol. 9 n. 2 June 1995 (pp. 152-168).

Stanford University, CA. "Stanford Program on International and Cross Cultural Education". *Values in Conflict : Literature on China Youth. High School and Junior College*.

Su, Z. X. (1995) "Critical Evaluation of John Dewey's Influence on Chinese Education". *American Journal of Education*. vol. 103 n.3 May 1995 (pp. 302-325).

Sweeting, A. (1995) "Education Policy in a Time of Transition : The Case of Hong Kong". *Research Papers in Education*. vol. 10 n.1 March 1995 (pp. 101-129).

Tucker, J. L. & Gillioni, M. E. (1984) "Education in China Today : Social and Moral Preparation for the Year 2000". *Social Education*. vol. 48 n. 5 May 1984 (pp. 312-323).

Yang, H. C. (1969) "The Significant Meaning of the Students' Guidance and Moral Education in China". *West and East Monthly*, 14,1. January 1969 (pp. 5-6) 14,2. February 1969 (pp. 5-8).

Wei, T. T. (1990) "Some Confucius Insights and Moral Education". *Journal of Moral Education*. vol. 19 n.1 January 1990 (pp. 33-37).

Wilson, E. ed. (1995) *The Wisdom of Confucius* Wings Books. New York.

Wong F.F. (1980) "Education and Work in China: What can we learn from China Experiences?". *Change*. Vol. 12 n.8 Nov-Dec 1980 (pp. 24-31, 57-58).

Wren, C. S. (1984) "Return to the Thoughts of Confucius". *New York Times*. October 14, 1984 p. E7.



## 參考書目

邁向美好人生 (*Towards a Beautiful Life*) 何鴻章助學基金出版 1986第一版

李學銘 “論語與公民教育” 學校公民教育資訊 第一期 香港教育署公民教育常務委員會出版 1988年 八月

鄧薇先 “怎樣透過中國語文科推行公民教育” 學校公民教育資訊 第四期 香港教育署公民教育常務委員會出版 1991年 八月

輔導視學處中文組 “如何透過中學中國語文科的課外活動推行公民教育” 學校公民教育資訊 第六期 香港教育署公民教育常務委員會出版 1994年 三月

賀國強編 九龍中學簡介 中大出版社 1992年初版

余德慧博士策劃 中國人的新孝觀－親恩與回報 〈中國人心理〉系列 19 張老師出版社 中華民國 80年5月初版

軒轅軻編著 中華民族教育思想叢要 教育科學出版社 1994年2月第一版

王天恨述解 四書白話句解 香港陳湘記書局發行 新生出版社

劉國強、李瑞全編 道德與公民教育 東亞經驗與前瞻 教育研究系列 香港中文大學香港教育研究所出版 1996年10月第一版

杜維明著 現代精神與儒家傳統 臺北市: 聯經 民 84

高尙仁博士、楊中芳博士合編 中國人 中國心: 傳統篇 遠流出版事業股份有限公司出版 1991年7月1日第一版

李雄揮著 孔子的教育哲學 心理出版社 1996年11月

## **APPENDIX A**

### **ENGLISH LANGUAGE SAMPLE CURRICULUM** (Taken from Moral Education Reference Materials 2, June 1984)

## ENGLISH LANGUAGE

In the "General Guidelines on Moral Education in Schools", the objectives of moral education highlight the point that language and literature lend themselves to the teaching of social awareness and to the development of moral sensibility.

The aim of moral education through English is to teach/inculcate a manner of communication, of reception, of expression and interaction. The actual content through which this medium of communication is acquired can permeate all four language skills, namely listening, speaking, reading and writing.

### Sample Items Bearing Moral Issues

#### Stage III (Forms 1-3)

'... by the end of Stage Three, students should be able to do the following things in English.' (P. 178 Syllabuses)

Express an opinion and ask questions to seek the opinion of others

Express obligation, prohibition, agreement and disagreement

Offer and decline help

Justify one's behavior and point of view in simple situations

Etc.

Topics	Moral/Value Concept	Reference
<b>a. Reading</b>  1. Story books, autobiography, biography  2. Public and school sets of rules and regulation  3. Instructions	■ Evaluate ideas, behavior of the characters  ■ Understand the need to follow order and law in society  ■ Follow the advice and instruction to achieve desired effects	story books: e.g. <i>Emil and the Detectives</i>  School notices: School library rules Laboratory' regulations  Cooking recipes
<b>b. Writing</b>  1. Character Description  2. Letters of thanks	■ Learn through commenting on other opinions and behavior  ■ Stress the importance of manners	Simple articles on various people from newspapers or magazines  materials from textbooks or other sources

3. Describing a picnic/a camp	<ul style="list-style-type: none"> <li>■ Emphasize the need for mutual help and cooperation</li> </ul>	
c. & d. Listening and Speaking  1. Making a complaint  2. Apologizing  3. Accepting and declining invitations	<ul style="list-style-type: none"> <li>■ Learn how to distinguish right from wrong before making a complaint</li> <li>■ accept one mistakes and learn how to express regret</li> <li>■ contact people in social situations with courtesy</li> </ul>	Oral Exercise (with tapes)

## Stage IV (Forms 4-5)

Topics	Moral/Value Concept	Reference
a. Reading  1. Fiction and Non-fiction e.g. <i>Brave New World</i> <i>Animal Farm</i>  2. Articles on different topics e.g. education, human rights  3. Advertisements e.g. cigarettes	<ul style="list-style-type: none"> <li>■ Learn how to analyze ideas and argument</li> <li>■ make sound judgments on various concepts</li> <li>■ decide how far the impact of such advertisements would have on young people</li> </ul>	Materials taken from newspapers, magazines or other sources
b. Writing  1. Letters for social situations e.g. inviting a guest speaker for a ceremony  2. Argumentative and persuasive writings e.g. 'TV does more harm than good' Discuss.  3. Speeches for debates	<ul style="list-style-type: none"> <li>■ Stress the importance of human relationships and learn how to communicate with others in an appropriate manner</li> <li>■ Develop one's critical thinking and power of discretion</li> </ul>	Composition exercise books
c. Listening		

Dialogues and listening Comprehension which carry moral issues	<ul style="list-style-type: none"> <li>■ Evaluate accuracy of new information in the light of one background knowledge</li> </ul>	Materials from ED or other source
d. Speaking <ol style="list-style-type: none"> <li>1. Social conversation e.g. in a party</li> <li>2. Debate e.g. 'Should homosexuality be legalized?'</li> <li>3. Oral games e.g. problem-solving games 'Murderer'</li> </ol>	<ul style="list-style-type: none"> <li>■ Learn good manners and the importance to respect others</li> <li>■ recognize one's values in connection with the moral standard in society</li> <li>■ learn the moral issues in the game; here 'crime does not pay'</li> </ul>	Various sources

## Stage III and IV (Forms 1-5)

Topics	Moral/Value concept
e. The teaching of language arts in secondary schools <ol style="list-style-type: none"> <li>1. The teaching of fiction e.g. <i>Tom Sawyer</i></li> <li>2. The teaching poetry e.g. <i>The Crabs</i> (Richard Lattimore)</li> <li>3. The teaching novel e.g. <i>Lord of the Flies</i></li> <li>4. The teaching of drama e.g. <i>Arms and Man</i> (Shaw)</li> </ol>	<ul style="list-style-type: none"> <li>■ Evaluate the attitude and behavior of Tom.</li> <li>■ Confront the tension between the 'barbarian' creatures and 'civilized' men.</li> <li>■ Learn of the many evils, and weaknesses existing in human beings.</li> <li>■ evaluate the concepts of marriage and war</li> </ul>
f. In ETV lessons, or in teaching comprehension and language patterns in English, materials having moral issues can always be found. Teachers can draw students' attention to these moral issues whenever they come across them.	

## **APPENDIX B**

### **QUESTIONNAIRES (Chinese and English Versions)**

## QUESTIONNAIRE FOR INTERVIEW

### For Supervisors & Principals:

1. As a supervisor/principal, how do you weigh moral education in relation to academic and intellectual knowledge in your school? Why?
2. Do you require or expect all teachers to carry equal responsibility for moral education or do some subject specialists or classroom teachers have more responsibility than others? Why/Why not?
3. How do you personally assess some of the major changes in the moral education curriculum over the past six to seven years?
4. What do you think have been the major changes in moral education?
5. Do you think that the teaching of Confucian moral values is relevant to the upbringing of young people in today's society? Why/why not?
6. Do you think that Confucian moral values should be significant elements in the moral education curriculum? Why/Why not?
7. In your opinion, how much are young people accepting Confucian moral education?
8. In your experience, are the practices of filial piety and respect for teachers now stronger or weaker in recent years? Why do you think there is a change? How do you explain the changes?
9. Do you think that filial piety, respect for teachers, self-cultivation, diligent study, self-sacrifice are being effectively taught to the students? Why/Why not?
10. To what extent do Confucian moral values find expression in the day-to-day life of the school such as extra-curriculum activities and assemblies apart from classroom teaching?
11. What is the school motto? Is the school motto a quotation from the writing of Confucius? Is there any real significance in the motto for the school?
12. Do you think that the moral education curriculum has a significant impact upon the actual behavior of students? Why/Why not?
13. In your view, does the present moral educational program strengthen or weaken traditional Chinese culture and values? If so, how?
14. What changes, if any, do you foresee in the teaching of moral education in Hong Kong over the next five years?

**For Teachers:**

1. As you are a \_\_\_\_\_ teacher, how much professional responsibility do you think you have for the moral education of your students?  
Do you think all teachers carry equal responsibility for moral education? Do some subject specialists carry more responsibility for it than others? Why/Why not?
2. Are you aware of any ways in which you include Confucian moral values in your own teaching? Can you elaborate?
3. How do you personally assess some of the major changes in the moral education curriculum over the past six to seven years?
4. What do you think have been the major changes in moral education?
5. Do you think that the teaching of Confucian moral values is relevant to the upbringing of young people in today's society? Why/why not?
6. Do you think that Confucian moral values are significant elements in the moral education curriculum? Why/Why not?
7. In your opinion, how much are young people accepting Confucian moral education?
8. In your experience, are the practice of filial piety and respect for teachers now stronger or weaker in recent years? Why do you think there is a change? How do you explain the changes?
9. Do you think that filial piety, respect for teachers, self-cultivation, diligent study, self-sacrifice are being effectively taught to the students? Why/Why not?
10. To what extent do Confucian moral values find expression in the day-to-day life of school such as extra-curriculum activities and assemblies apart from classroom teaching?
11. What is the school motto? Is the school motto a quotation from the writing of Confucius? Is there any real significance in the motto for the school?
12. Do you think that the moral education curriculum has a significant impact upon the actual behavior of the students? If so, how?
13. In your view, does the present moral educational program strengthen or weaken traditional Chinese culture and values? Why/Why not?
14. What changes, if any, do you foresee in the teaching of moral education in Hong Kong over the next five years?



## 主題：儒家思想在香港中學的道德教育中扮演著怎樣的角色

### 問卷

#### 訪問校監：校長的問卷：

1. 你身為校監/校長，你怎樣衡量德育和智育？你看重德育還是智育呢？請申述其理由。
2. 你會否要求或期望所有老師承擔同等的責任去灌輸道德教育？抑或某科老師或班主任老師應負多些責任呢？請申述其理由。
3. 以你個人的角度來看，道德教育課程在過去六、七年間有什麼主要的改變？
4. 你認為有什麼主要的改變？
5. 你認為教導儒家道德價值觀念是否適合現時社會用來培育青年人的道德觀？
6. 你認為儒家的道德價值觀念可否形成道德教育課程的主要骨幹？
7. 以你個人的意見，你認為青年人能接受儒家道德教育的課程多少？
8. 以你個人的經驗，近幾年來你覺得實行孝道的風氣增強或減少？
9. 你認為孝道、尊師、修養、勤學、自我犧牲的精神是否能有效地教導學生？
10. 你認為儒家道德價值觀念除了能在課堂上教授之外，能否在日常生活中教導學生？
11. 你覺得你學校的校訓是否取自儒家的學說？校訓是否具有重要的意義？
12. 你認為儒家道德教育課程對於學生實際的品行具有重要的影響嗎？
13. 以你個人的意見，現時的道德教育課程是強化或減弱了中國傳統的文化和價值？
14. 以你個人的意見，你認為香港將來五年的道德教育方針會有什麼改變？

### 訪問老師的問卷：

1. 身為一位\_\_\_\_\_老師，你認為你應負多少責任把道德觀念灌輸給學生？你是否認為每一位老師都有同等的責任去教道德？或是某科教師應負多些責任呢？
2. 以你個人的角度來看，道德教育課程在過去六、七年間有什麼主要的改變？
3. 你認為有什麼主要的改變？
4. 你認為教導儒家道德價值觀念是否適合現時社會用來培育青年人的道德觀？
5. 你認為儒家的道德價值觀念可否形成道德教育課程的主要骨幹？
6. 當你教學時，你有否覺察到你把孔子的道德觀融匯在課文中？
7. 以你個人的意見，你認為青年人能接受儒家道德教育的課程多少？
8. 以你個人的經驗，近幾年來你覺得實行孝道的風氣增強或減少？
9. 你認為孝道、尊師、修養、勤學、自我犧牲的精神是否能有效地教導學生？
10. 你認為儒家道德價值觀念除了能在課堂上教授之外，能否在日常生活中教導學生？
11. 你覺得你學校的校訓是否取自儒家的學說？校訓是否具有重要的意義？
12. 你認為儒家道德教育課程對於學生實際的品行具有重要的影響嗎？
13. 以你個人的意見，現時的道德教育課程是強化或減弱了中國傳統的文化和價值？
14. 以你個人的意見，你認為香港將來五年的道德教育方針會有什麼改變？

## **APPENDIX C**

### **LETTER OF CONSENT**



# McGill

Faculty of Education  
McGill University  
3700 McTavish Street  
Montreal, PQ, Canada H3A 1Y2

Faculté des sciences de l'éducation  
Université McGill  
3700, rue McTavish  
Montréal, PQ, Canada H3A 1Y2

Facsimile/Télécopieur:  
(514) 318-4679

June 7, 1996

Dear Participant:

You are invited to participate in a study of moral education in Hong Kong. The purpose of this study is to determine the extent of the Confucian tradition in moral education in a system of education that has been exposed to many cultural influences over the past 100 years'. This study will be of value in assessing the nature of moral education at a time when Hong Kong will be moving towards a distinctly different political relationship with the Peoples Republic of China.

As a participant in the study, you will be interviewed for approximately 45 minutes. In the interview you will be asked to respond to several questions which invite you to share your experience in moral education and your opinions concerning current and future practice.

Your participation is entirely voluntary. You have the right not to answer any particular question posed, and you may withdraw from the interview at any time and for any reason. The information collected will be kept confidential, and it will be presented in the research thesis in an anonymous form so that you will not be personally identified.

If you agree to participate on these conditions, kindly sign and date below.

Yours truly,

Isabel Chong,  
Graduate Student,  
Department of Culture and Values in Education

---

I agree to participate in this study on the conditions stated above.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

## **APPENDIX D**

### **SUGGESTED CURRICULUM FRAMEWORK FOR CIVIC EDUCATION**

**(Prepared by the Curriculum Development Council)  
(Issued by the Education Department Hong Kong 1996)**

	Kindergarten	Junior Primary	Senior Primary	Junior Secondary	Senior Secondary
Knowledge	1. Knowing our family members and family relationships. 2. Awareness of family customs and life styles, e.g. customs in festivities. 3. Attitudes towards family members, e.g. filial piety, brotherhood and sisterhood, mutual help and respect among family members.	1. Family members' roles and functions, rights and responsibilities. 2. Family relationship and atmosphere, e.g. mutual affectivity, mutual support. 3. Family life and the concern for public affairs.	1. The meaning and significance of family. 2. Significant family values: e.g. love, filial piety, fidelity, loyalty. 3. Family spirit: brotherhood and sisterhood, family pride. 4. Family relationship and atmosphere, e.g. family decision making process, sense of belonging, conflict resolutions. 5. Family life and participation in public affairs.	1. Patterns of Hong Kong family structure. 2. Family as a household unit: e.g. household income, welfare allocation. 3. Hong Kong family values: e.g. respecting and caring parents, neo-extended family. 4. Role and function of the family: e.g. resource allocation and regulation, education, personal and family development. 5. Styles of family relationship: e.g. democratic, authoritarian, laissez-faire etc. 6. Family's influence on civic awareness and participation.	1. Family as a social and political unit: a. Perpetuation and development of family cultures, e.g. hierarchical vs. lateral family relationships, decision making patterns, etc. b. Role and functions of the family members, e.g. authority and legitimacy, members' responsibilities and rights. 2. The role of the family in social and political participation, e.g. election, tax payment, school affairs
Reflection (example highlights)	My family life styles and customs.	My family's atmosphere, my family's attitudes towards and participation in public affairs	My family's participation in public affairs; which family values are most significant to me?	What kind of family is conducive to the cultivation of civic awareness? To what degree do I respect and care for my parents and other family members?	Is my family participating actively in social and political affairs? Do I regard my family as a democratic family?
Action: My role (example highlights)	e.g. How can I be a good brother/sister, son/daughter?	How can I fulfil my role as a family member? How can I remind family members to concern about public affairs? What should I do to improve my family's atmosphere?	How can my family actively participate in public affairs? What should I do to uphold the family values that I feel most significant? What should I do to express my respect and love towards my family members?	How can I enhance civic awareness in my family? What should I do to enhance my respect and care of my parents and other family members?	What can I do to enhance my family's participation in social and political affairs? How can I enhance the promotion of democratic values in my family?
Values	Universal core values: individual – sanctity of life, truth, aesthetic capacity, honesty, human dignity, rationality, creativity, courage, liberty, affectivity, individuality Universal core values: social – equality, benevolence, kindness, freedom, common good, mutuality, justice, betterment of mankind Sustaining values: individual – self reflection, self regulation, self cultivation, principled morality, self determination, open-mindedness Sustaining values: social – plurality, due process, democracy, rationality, tolerance, common will, equal opportunities, human rights and responsibilities, culture and civilisation heritage				
Attitudes	optimistic, participatory, critical enculturation, creative disposition, appreciation, commitment, civic and social concern, empathetic, positive, respect				
Beliefs	Individuals can make a difference, group effort can make a difference, action can make a difference, values can make a difference, education can make a difference, betterment of human societies				
Competence	self reflection and cultivation, self determination and regulation, empathy, critical thinking, creative thinking, acquiring and using information, assessing involvement, corporate decision making, making judgements, communication, cooperating, promoting interest, civic and social awareness, upholding principles				

## Area II: Neighbouring Community

	Kindergarten	Junior Primary	Senior Primary	Junior Secondary	Senior Secondary
<b>Knowledge</b>	1. Knowing about my neighbours. 2. Knowing about the significance of good neighbourhood relationships.	1. Knowing about my district and facilities within the district. 2. Knowing the importance of the mutuality of neighbourhood 3. Knowing the importance of respecting and tolerating the individuality and uniqueness of neighbours.	1. Knowing neighbourhood organisations. 2. Knowing different affiliations and groupings within the district. 3. Knowing the importance of respecting and tolerating differences among various affiliations and groupings. 4. Community activities within the district. 5. Customs and traditions of the district. 6. District divisions in Hong Kong.	1. District administration in Hong Kong. 2. District Boards and election. 3. Social and political issues within districts. 4. Welfare and services within districts: a. Governmental organisations, b. Non-governmental organisations, e.g. neighbourhood organisations. 5. Community spirit within districts.	1. Concepts of neighbourhood privacy and mutuality. 2. The role of district organisations in promoting cultural and recreational activities. 3. Intra- and inter-district relationships: a. within districts, b. with other districts, c. with the Government. 4. Social and political participation in district affairs.
<b>Reflection (example highlights)</b>	Do I know my neighbours? Am I a good neighbour?	How do I get along with my neighbours? Do I take good care of public facilities?	Do I care about my district? Do I participate in district activities? Do I respect and tolerate differences among various affiliations and groupings within the district?	Am I concerned with district affairs and issues? Am I involved in community services?	Am I able to make critical judgements about district affairs? Do I take an active role in social and political affairs of the district?
<b>Action: my role (example highlights)</b>	How can I become a good neighbour?	How can I and my neighbours care about and help each other? What can I do to help preserve public facilities?	How can I support and participate in district activities? What can I do to express respect and tolerance to different groups within the district?	What can I do to identify the major issues within the district? How can I support and participate in community services?	What can I do to take an active role in social and political affairs of the district? What can I do to promote community harmony?
<b>Values</b>	Universal core values: individual – sanctity of life, truth, aesthetic capacity, honesty, human dignity, rationality, creativity, courage, liberty, affectivity, individuality Universal core values: social – equality, benevolence, kindness, freedom, common good, mutuality, justice, betterment of mankind Sustaining values: individual – self reflection, self regulation, self cultivation, principled morality, self determination, open-mindedness Sustaining values: social – plurality, due process, democracy, rationality, tolerance, common will, equal opportunities, human rights and responsibilities, culture and civilization heritage				
<b>Attitudes</b>	optimistic, participatory, critical enculturation, creative disposition, appreciation, commitment, civic and social concern, empathetic, positive, respect				
<b>Beliefs</b>	individuals can make a difference, group effort can make a difference, action can make a difference, values and education can make a difference, education can make a difference, betterment of human societies				
<b>Competence</b>	self reflection and cultivation, self determination and regulation, empathy, critical thinking, creative thinking, acquiring and using information, assessing involvement, corporate decision making, making judgements, communication, cooperating, promoting interest, civic and social awareness, upholding principles				

### Area III: Regional Community

	Kindergarten	Junior Primary	Senior Primary	Junior Secondary	Senior Secondary
Knowledge	<ol style="list-style-type: none"> <li>1. I am a member of the Hong Kong society.</li> <li>2. Festivities in Hong Kong.</li> <li>3. The people who provide public and community social services.</li> </ol>	<ol style="list-style-type: none"> <li>1. Hong Kong as a SAR of PRC, e.g. HKSAR flag, HKSAR emblem.</li> <li>2. Festivities and customs in Hong Kong.</li> <li>3. Contributions of the people who provide public and community services.</li> <li>4. Children's rights and related ordinances, e.g. UN Convention of the Rights of the Child.</li> </ol>	<ol style="list-style-type: none"> <li>1. The Hong Kong society: history, culture, population etc.</li> <li>2. Hong Kong-China relationships:               <ol style="list-style-type: none"> <li>a. sovereignty</li> <li>b. HKSAR and the Basic Law</li> </ol> </li> <li>3. Rights and responsibilities of Hong Kong people.</li> <li>4. The Hong Kong government:               <ol style="list-style-type: none"> <li>a. structure and organisation</li> <li>b. functions and roles</li> </ol> </li> <li>5. Welfare and services:               <ol style="list-style-type: none"> <li>a. governmental, e.g. the Urban Council and the Regional Council.</li> <li>b. non-governmental and voluntary agencies, e.g. Hospital Authority, Tung Wah Groups, Caritas.</li> </ol> </li> <li>6. Representative government and election.</li> <li>7. Communications between the government and the people.</li> <li>8. Affiliations and groupings in society.</li> <li>9. Law and order.</li> <li>10. Current social issues.</li> </ol>	<ol style="list-style-type: none"> <li>1. The Hong Kong society: history, economy, geography and population.</li> <li>2. The Hong Kong citizens:               <ol style="list-style-type: none"> <li>a. origins and identity</li> <li>b. responsibilities and rights</li> <li>c. Hong Kong spirit</li> </ol> </li> <li>3. Development of the political system:               <ol style="list-style-type: none"> <li>a. sovereignty and legitimacy:                   <ul style="list-style-type: none"> <li>- sovereignty before and after 1997</li> <li>- HKSAR and the Basic Law.</li> </ul> </li> <li>b. structure and organisation of the government:                   <ul style="list-style-type: none"> <li>- the HKSAR legal system</li> <li>- the Hong Kong civil service</li> </ul> </li> <li>c. checks and balances:                   <ul style="list-style-type: none"> <li>- separation of powers, e.g. legislative, executive and judiciary</li> <li>- prevention of power abuse, e.g. COMAC, ICAC, the mass media etc.</li> </ul> </li> </ol> </li> <li>4. electoral system:               <ul style="list-style-type: none"> <li>- the tripartite system: legislative, urban and regional, and district</li> </ul> </li> <li>5. communication between the government and the people:               <ul style="list-style-type: none"> <li>- official channels</li> <li>- unofficial channels</li> </ul> </li> <li>6. Means and modes of social and political participation.</li> <li>7. Contemporary and current issues</li> <li>8. Issues in relation to a just society:               <ol style="list-style-type: none"> <li>a. individual rights and responsibilities</li> <li>b. democracy and election</li> <li>c. rule of law and justice</li> <li>d. freedom and limitations</li> <li>e. equality and discrimination</li> <li>f. concepts of charters, e.g. youth charter, patients' charter</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. The Hong Kong society:               <ol style="list-style-type: none"> <li>a. culture and tradition</li> <li>b. contemporary and current issues</li> </ol> </li> <li>2. Political authority and legitimacy:               <ol style="list-style-type: none"> <li>a. Hong Kong as British colony 1842-6/1997</li> <li>b. Hong Kong as an SAR of PRC from 7/1997</li> </ol> </li> <li>3. Central-local government relationship beyond 1997: one country, two systems.</li> <li>4. Constitutional document and the legal system:               <ol style="list-style-type: none"> <li>a. Letters Patent and the Royal Instructions</li> <li>b. The Basic Law</li> <li>c. The Hong Kong legal system and Common Law</li> </ol> </li> <li>5. Social and political participation of Hong Kong citizens:               <ol style="list-style-type: none"> <li>a. awareness of social and political issues</li> <li>b. means and modes of participation</li> <li>c. contributions of public opinions:                   <ul style="list-style-type: none"> <li>- the consultation mechanism</li> <li>- others, e.g. demonstration, press and mass media, etc.</li> </ul> </li> </ol> </li> <li>6. Elements of a just society, e.g. human rights, democracy, rule of law, freedom, justice, equality.</li> </ol>



					<p>7. Means of realising a just society:</p> <ul style="list-style-type: none"> <li>a. constitution and the legal system</li> <li>- limited government</li> <li>- protection of human rights and minority rights, e.g. Hong Kong Bill of Rights, children rights</li> <li>- judiciary and law enforcement</li> <li>b. democratic structure: <ul style="list-style-type: none"> <li>- separation of powers</li> <li>- checks and balances</li> <li>- elections</li> </ul> </li> <li>c. freedom of speech</li> </ul>
Reflection (example highlights)	Which kind of people who serve the community do I appreciate most?	<p>Do I understand the meaning of the festivals and customs most notable in Hong Kong?</p> <p>Am I concerned with the rights and welfare of children around me?</p> <p>Am I concerned with the rights and welfare of children who are newcomers to Hong Kong?</p>	<p>What would I identify to be the most significant rights and responsibilities of a Hong Kong citizen?</p> <p>Am I aware of the current issues of Hong Kong?</p>	<p>In what ways am I proud of being a Hong Kong citizen?</p> <p>Does our government structure provide a fair and efficient mechanism of promoting common good in Hong Kong?</p> <p>What do I consider as the most pressing social and political issues in Hong Kong?</p>	<p>Am I aware of issues in relation to rights and responsibilities of people in Hong Kong?</p> <p>Do I regard Hong Kong as a just society?</p>
Action: my role (example highlights)	What can I do to show my appreciation and gratitude to the people who serve the community?	<p>What can I do to make more people appreciate the festivals and customs of Hong Kong?</p> <p>What can I do to protect the rights and welfare of children around me?</p> <p>What can I do to show concern for the children who are newcomers to Hong Kong?</p>	<p>What can I do to protect the rights of children around me, and encourage them to fulfil responsibilities as Hong Kong residents?</p> <p>What can I do to enhance my understanding of the current issues of Hong Kong?</p>	<p>What can I do to enhance the sense of pride of being a Hong Kong citizen?</p> <p>What can I do to enhance the promotion of common good in Hong Kong society?</p>	<p>What can I do to uphold the rights and fulfil the responsibilities as a Hong Kong citizen?</p> <p>What is my role in making Hong Kong a just society?</p>
Values	<p>Universal core values: individual – sanctity of life, truth, aesthetic capacity, honesty, human dignity, rationality, creativity, courage, liberty, affectivity, individuality</p> <p>Universal core values: social – equality, benevolence, kindness, freedom, common good, mutuality, justice, betterment of mankind</p> <p>Sustaining values: individual – self reflection, self regulation, self cultivation, principled morality, self determination, open-mindedness</p> <p>Sustaining values: social – plurality, due process, democracy, rationality, tolerance, common will, equal opportunities, human rights and responsibilities, culture and civilization heritage</p>				
Attitudes	optimistic, participatory, critical enculturation, creative disposition, appreciation, commitment, civic and social concern, empathetic, positive, respect				
Beliefs	individuals can make a difference, group effort can make a difference, action can make a difference, values can make a difference, education can make a difference, betterment of human societies				
Competence	self reflection and cultivation, self determination and regulation, empathy, critical thinking, creative thinking, acquiring and using information, assessing involvement, corporate decision making, making judgements, communication, cooperating, promoting interest, civic and social awareness, upholding principles				

# Area IV: National Community

	Kindergarten	Junior Primary	Senior Primary	Junior Secondary	Senior Secondary
Knowledge	<ol style="list-style-type: none"> <li>1. I am a Chinese.</li> <li>2. Chinese festivities and related stories.</li> <li>3. Ethnic groups in China.</li> </ol>	<ol style="list-style-type: none"> <li>1. Chinese nationhood: e.g. representative symbols of China: national anthem, national emblem, national flag, etc.</li> <li>2. Important cities and places in China.</li> <li>3. Chinese festivities and customs.</li> <li>4. Children's life and activities in China, e.g. Young Pioneers, Children's Palace.</li> </ol>	<ol style="list-style-type: none"> <li>1. Chinese nationhood:               <ol style="list-style-type: none"> <li>a. geography and population</li> <li>b. multi-ethnicity and languages</li> <li>c. culture and art</li> <li>d. major historical figures</li> </ol> </li> <li>2. Administrative regional divisions of China, e.g. provinces, cities, counties, etc.</li> <li>3. Important national festivals of China, e.g. National Day, May 1 Labour Day.</li> <li>4. Ways of life of people in China, e.g. rural and urban ways of life.</li> <li>5. Current issues of China</li> </ol>	<ol style="list-style-type: none"> <li>1. Chinese nationhood:               <ol style="list-style-type: none"> <li>a. major contemporary historical events and the founding of PRC</li> <li>b. highlights of traditions:                   <ul style="list-style-type: none"> <li>- origins and development of the Chinese nation</li> <li>- thoughts and religions, e.g. Confucianism, Taoism and Buddhism</li> <li>- culture and art</li> <li>- major achievements and inventions</li> </ul> </li> </ol> </li> <li>2. Major contemporary and current social and political issues in China, e.g. modernisation issues, etc.</li> <li>3. The Government institutions in China:               <ol style="list-style-type: none"> <li>a. structure of the State government</li> <li>b. levels of the government</li> </ol> </li> <li>4. Concepts of government:               <ol style="list-style-type: none"> <li>a. authority and legitimacy:                   <ul style="list-style-type: none"> <li>- sovereignty</li> <li>- the government and the governed, e.g. consent of the governed, social contract, rights and responsibilities etc.</li> <li>- separation and balance of powers</li> <li>- checks and balances</li> </ul> </li> <li>b. constitution and the legal system</li> <li>c. different types of representative government and electoral system</li> <li>d. social and political participation of the public:                   <ul style="list-style-type: none"> <li>- means and modes of participation</li> <li>- contribution of public opinions</li> </ul> </li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Chinese nationhood:               <ol style="list-style-type: none"> <li>a. ideology</li> <li>b. political system</li> <li>c. economic system</li> </ol> </li> <li>2. Political authority and legitimacy:               <ol style="list-style-type: none"> <li>a. Chinese Constitution</li> <li>b. The Government institutions in China: the bureaucracy and the Cadre system.</li> <li>c. Democratic centralism</li> <li>d. State and the Chinese Communist Party:                   <ul style="list-style-type: none"> <li>- functions and role of the Party</li> <li>- structure of the Party</li> </ul> </li> <li>e. Social and political participation and recruitment:                   <ul style="list-style-type: none"> <li>- means and modes of participation, e.g. Chinese People's Political Consultative Conference</li> <li>- communication system</li> </ul> </li> </ol> </li> <li>3. Chinese citizenship:               <ol style="list-style-type: none"> <li>a. citizen identity</li> <li>b. national pride, nationalism and patriotism</li> <li>c. responsibilities and rights</li> </ol> </li> <li>4. Concepts of nation and state:               <ol style="list-style-type: none"> <li>a. political ideologies</li> <li>b. political systems</li> <li>c. economic systems</li> <li>d. nationhood and state</li> </ol> </li> <li>5. Concepts of government:               <ol style="list-style-type: none"> <li>a. the government bureaucracy</li> <li>b. accountability and redress systems</li> <li>c. public policy making</li> </ol> </li> <li>6. Concepts of citizenship:               <ol style="list-style-type: none"> <li>a. rights: individual, political and economic etc.</li> <li>b. responsibilities: individual, civic etc.</li> </ol> </li> </ol>

Reflection (example highlights)	Which is my most favourite Chinese festival story? Apart from Hong Kong life, which type of ethnic life in China is most attractive to me?	Do I understand the meaning of the festivals and customs most notable in China? Am I interested in the life and activities of children in other parts of China?	Which Chinese historical figures do I admire most? Which are the most commemorative Chinese historical events to me? In what way am I proud of Chinese ways of life?	In what ways am I proud of being a Chinese? Which Chinese traditional values are most significant to me? What do I consider as the most pressing social and political issues in China? What is my role in the development process of China?	What does nationhood mean to me? What is the role of Hong Kong in the development of China?
Action: my role (example highlights)	What can I do to learn more about children's life of different ethnic groups in China?	What can I do to make more people appreciate the festivals and customs of China? What can I do to promote the welfare of children in other parts of China?	How can I put into practice what I have learned from the major historical figures? What will I do in the commemoration of the major historical events?	What can I do to enhance the sense of pride of being a Chinese? How can I uphold significant Chinese traditional values? What can I do to enhance my understanding of the current issues of China? How can I participate in the modernisation of China?	What can I do to promote nationhood among my schoolmates? What can I do to enhance the promotion of common good in China?
Values	Universal core values: individual – sanctity of life, truth, aesthetic capacity, honesty, human dignity, rationality, creativity, courage, liberty, affectivity, individuality Universal core values: social – equality, benevolence, kindness, freedom, common good, mutuality, justice, betterment of mankind Sustaining values: individual – self reflection, self regulation, self cultivation, principled morality, self determination, open-mindedness Sustaining values: social – plurality, due process, democracy, rationality, tolerance, common will, equal opportunities, human rights and responsibilities, culture and civilization heritage				
Attitudes	optimistic, participatory, critical enculturation, creative disposition, appreciation, civic & social concern, empathetic, positive, respect, commitment to core & sustaining values				
Beliefs	individuals can make a difference, group effort can make a difference, action can make a difference, values can make a difference, education can make a difference, betterment of human societies				
Competence	self reflection and cultivation, self determination and regulation, empathy, critical thinking, creative thinking, acquiring and using information, assessing involvement, corporate decision making, making judgements, communication, cooperating, promoting interest, civic and social awareness, upholding principles				

# International Context for Civic Learning

## Area: International Community

	Kindergarten	Junior Primary	Senior Primary	Junior Secondary	Senior Secondary
<b>Knowledge</b>	<ol style="list-style-type: none"> <li>1. A world of multi-nations and multi-ethnicity.</li> <li>2. Life of children in different parts of the world (their food, clothings, lodging, transport, games)</li> <li>3. Festivities of worldwide significance, e.g. International Children's Day, World Environment Day.</li> </ol>	<ol style="list-style-type: none"> <li>1. Life festivities and customs of different nations and peoples.</li> <li>2. Interactions between nations and peoples.</li> <li>3. International activities, e.g. World Cup, The Olympic Games.</li> </ol>	<ol style="list-style-type: none"> <li>1. International organisations, e.g. the International Scouts Association, Red Cross International World Federation of Wild Life, United Nations.</li> <li>2. Promotion of international exchange, understanding and collaborations.</li> <li>3. Equality and universal brotherhood and sisterhood.</li> <li>4. Significant global issues, e.g. food, health, environment, war and peace, women's status.</li> </ol>	<ol style="list-style-type: none"> <li>1. A world of varieties, e.g. nations, ethnicities, religions, languages, cultures, etc.</li> <li>2. Heritage of human civilisation.</li> <li>3. Historical events of worldwide significance.</li> <li>4. Significant global issues, e.g. population, the gap between rich and poor and resource distribution, women's status etc.</li> <li>5. Functions of international organisations, e.g. political and legal, educational and cultural, environmental, health, poverty removal, etc.</li> </ol>	<ol style="list-style-type: none"> <li>1. Concepts of global citizenship:               <ol style="list-style-type: none"> <li>a. Global Village</li> <li>b. human rights:                   <ul style="list-style-type: none"> <li>- history and concepts: individual rights, minority rights, gender rights, economic and cultural rights, developmental and national rights, etc.</li> <li>- protection of rights, e.g. related documents, including Universal Declaration of Human Rights, Inter-Covenant on Civil and Political Rights, and organisations</li> </ul> </li> <li>d. global responsibilities, e.g. peace making, environment protection, mutual aid, eradication of poverty, promotion of health, promotion of mutual understanding and exchange, etc.</li> </ol> </li> </ol>
<b>Reflection (example highlights)</b>	Apart from Hong Kong life, which other ethnic life interests me most?	How should I react to customs and behaviours different from my own people's? How should nations and peoples interact to make the world a better place?	Am I aware of the need and meaning of participating in activities organised by international organisations? Of what significance is universal brotherhood and sisterhood to me? In what ways are global issues relevant to me? What role can Hong Kong play in promoting international exchange?	In what ways is the understanding of the development of human civilisation important to me? What is my feeling towards those people who are suffering from various worldwide problems, e.g. poverty, hunger, war, plague?	Will I identify myself as a global citizen and why? In what way do I respect human rights in my daily life? How far am I aware of the plights of minorities and their rights in society?
<b>Action: my role (example highlights)</b>	How can I learn more about children's life in different parts of the world?	How can I learn more about other nations and peoples? How can I learn from other people's customs?	How can I get myself involved in the activities of international organisations? How can I promote universal brotherhood and sisterhood? How can I promote the concern for global issues?	How can I enhance my understanding of the development of human civilisation? What can I do to promote understanding, respect and appreciation of different cultures and customs? What can I do for those people who are suffering from the above-mentioned worldwide problems?	How can I become a contributive global citizen? How can I promote human rights personally, socially and internationally? How can I promote the protection of minority rights?
<b>Values</b>	Universal core values: individual – sanctity of life, truth, aesthetic capacity, honesty, human dignity, rationality, creativity, courage, liberty, affectivity, individuality Universal core values: social – equality, benevolence, kindness, freedom, common good, mutuality, justice, betterment of mankind Sustaining values: individual – self reflection, self regulation, self cultivation, principled morality, self determination, open-mindedness Sustaining values: social – plurality, due process, democracy, rationality, tolerance, common will, equal opportunities, human rights and responsibilities, culture and civilization heritage				
<b>Attitudes</b>	optimistic, participatory, critical enculturation, creative disposition, appreciation, civic and social concern, empathetic, positive, respect, commitment to core and sustaining values				
<b>Beliefs</b>	individuals can make a difference, group effort can make a difference, action can make a difference, values can make a difference, education can make a difference, betterment of human societies				
<b>Competence</b>	self reflection and cultivation, self determination and regulation, empathy, critical thinking, creative thinking, acquiring and using information, assessing involvement, corporate decision making, making judgements, communication, cooperating, promoting interest, upholding principles				

## School as a Civic Learning Agent

	Kindergarten	Junior Primary	Senior Primary	Junior Secondary	Senior Secondary
Knowledge	<ol style="list-style-type: none"> <li>1. The environment, facilities and members of the school.</li> <li>2. Rules for community life.</li> </ol>	<ol style="list-style-type: none"> <li>1. Orderliness and regulations.</li> <li>2. Rights and responsibilities of school members.</li> <li>3. School rules for community life.</li> </ol>	<ol style="list-style-type: none"> <li>1. The importance of organisations and activities within schools, e.g. clubs and societies, prefect system.</li> <li>2. Relationship among school members.</li> <li>3. Students' rights and responsibilities.</li> <li>4. School regulations</li> <li>5. Principles of community life, e.g. peace making, fairness, reasoning.</li> </ol>	<ol style="list-style-type: none"> <li>1. Functions of schooling:               <ol style="list-style-type: none"> <li>a. developing national awareness and civic competence</li> <li>b. nurturing patriotic spirit and national identity</li> <li>c. skill/vocational training</li> </ol> </li> <li>2. Organisations within the school               <ol style="list-style-type: none"> <li>a. teacher level organisations</li> <li>b. student level organisations</li> <li>c. functions of organisations</li> </ol> </li> <li>3. Nature of the class society:               <ol style="list-style-type: none"> <li>a. identity and sense of belonging</li> <li>b. authority and legitimacy</li> <li>c. rights and responsibilities</li> <li>d. teacher-pupil relationships</li> <li>e. pupil-pupil relationships</li> <li>f. rules and regulations</li> <li>g. upholding and pursuit of universal values, e.g. fairness, justice, affection, peace making, truth etc.</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. School as a social and political agent of:               <ol style="list-style-type: none"> <li>a. socialisation</li> <li>b. enculturation</li> <li>c. acculturation</li> <li>d. human resources development</li> </ol> </li> <li>2. School as a social and political organisation:               <ol style="list-style-type: none"> <li>a. organisation structure</li> <li>b. delineation of roles and responsibilities</li> <li>c. channels of communication and participation</li> <li>d. functions of organisations, e.g. distribution of resources, regulation and monitoring.</li> </ol> </li> <li>3. School as a Just Community:               <ol style="list-style-type: none"> <li>a. authority and legitimacy</li> <li>b. participation in decision making</li> <li>c. upholding and pursuit of universal values, e.g. fairness, justice, affection, peace making, truth etc.</li> </ol> </li> </ol>
Reflection (example highlights)	Do I get along well with my classmates?	Do I observe school rules? Do I take good care of school facilities? Do I get along well with my classmates, particularly those who are newcomers to the school?	Am I aware of my rights and responsibilities in school? Am I a constructive and responsible member of the school?	Do I participate actively in school life? Have I made an effort to uphold and pursue such values as fairness, justice, affection, peace making and truth to my schoolmates?	Do I play an active role in serving my school and schoolmates? Do I participate actively in the student union and its affiliated clubs or associations?
Action: my role (example highlights)	Am I willing to share my belongings with my classmates?	How can I encourage myself and my classmates to observe school rules? How can I encourage myself and my classmates to take good care of school facilities?	How can I encourage myself and my classmates to become constructive and responsible members of the school?	Can I do something for my school? How can I encourage myself and my schoolmates to participate actively in school life? How can I encourage myself and my schoolmates to uphold and pursue the above significant values?	How can I encourage myself and my schoolmates to offer services? What can I contribute to help my school develop towards a just community?

		What can I do to show concern for my classmates, particularly those who are newcomers to the school?			
Values	Universal core values: individual -- sanctity of life, truth, aesthetic capacity, honesty, human dignity, rationality, creativity, courage, liberty, affectivity, individuality Universal core values: social -- equality, benevolence, kindness, freedom, common good, mutuality, justice, betterment of mankind Sustaining values: individual -- self reflection, self regulation, self cultivation, principled morality, self determination, open-mindedness Sustaining values: social -- plurality, due process, democracy, rationality, tolerance, common will, equal opportunities, human rights and responsibilities, culture and civilization heritage				
Attitudes	optimistic, participatory, critical enculturation, creative disposition, appreciation, civic and social concern, empathetic, positive, respect, commitment to core and sustaining values				
Beliefs	individuals can make a difference, group effort can make a difference, action can make a difference, values can make a difference, education can make a difference, betterment of human societies				
Competence	self reflection and cultivation, self determination and regulation, empathy, critical thinking, creative thinking, acquiring and using information, assessing involvement, corporate decision making, making judgements, communication, cooperating, promoting interest, upholding principles				