

# **SECONDARY SCHOOLS CURRICULUM GUIDE**

**PERSONAL, SOCIAL AND HUMANITIES EDUCATION**

**KEY LEARNING AREA**

**ETHICS AND RELIGIOUS STUDIES**  
**(Advanced Supplementary Level)**

**PREPARED BY  
THE CURRICULUM DEVELOPMENT COUNCIL  
RECOMMENDED FOR USE IN SCHOOLS BY  
THE EDUCATION DEPARTMENT  
HKSAR  
2001**

## **PREAMBLE**

This Curriculum Guide is one of the series prepared by the Hong Kong Curriculum Development Council for use in secondary schools.

The Curriculum Development Council is an advisory body giving recommendations to the Hong Kong Special Administration Region Government on all matters relating to curriculum development for the school system from kindergarten to sixth form. Its membership includes heads of schools, practising teachers, parents, employers, academics from tertiary institutions, professionals from related fields or related bodies, representatives from the Hong Kong Examinations Authority and the Vocational Training Council, as well as officers from the Education Department.

This Curriculum Guide is recommended by the Education Department for use in secondary schools. The curriculum developed for the senior secondary levels normally lead to appropriate examinations provided by the Hong Kong Examinations Authority.

The Curriculum Development Council will review the curriculum from time to time in the light of classroom experiences. All comments and suggestions on the Curriculum Guide may be sent to:

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# 1. INTRODUCTION

The purpose of this curriculum is to provide a framework in the area of education that would help the young people develop their capacities of moral and spiritual life and personal autonomy in order to lead a meaningful and happy life in the complex social/cultural/political setting of the society of Hong Kong. Thus the following five educational aims are being considered in the design of the curriculum:

- (1) the broadening of information and perspective,
- (2) the development of sensitivity and respect for others,
- (3) the development of powers of reasoning and judgement with responsibility,
- (4) the initiation of self-development skills, and
- (5) the encouragement of attempts at insight and vision.

Ethics as a discipline of philosophy is the science of moral action. Blending the cognitive with the affective aspect, it reflects on human behaviour from a normative point of view. It aims at the understanding of the meaning and significance of the moral element of human behaviour, and cultivates the skills of moral discourse in order to gain an insight into the significance of moral behaviour for the well-being of society and individual alike. As an introductory course to Ethics, the relevant sections of this curriculum provide for the training of the initial disciplines in the concepts of logic, the basic theories of values and the basic methods of ethical application. It is hoped that when students base their actions on universalizable moral principles and apply them consistently in their behaviour, they will develop an adequate amount of mental capacity.

Religion as an academic discipline is the deepening of understanding and insight of the religious dimension of man, the study of man's spiritual behaviour and the phenomenal qualities of religion in its precepts for behaviour, liturgy and general style of life. The relevant sections of this curriculum provide means for students to search for the meaning and purpose of life, and the study of religious traditions enables students to develop a comprehensive understanding with reflection on some of the fundamental themes within the tradition.

The relation of Ethics and Religion is obvious. There is always an emphasis on ethical behaviour in any study of religion, and it is meaningful for students at this level in our society to study ethics with a recognized value of the spiritual aspects or human existence. The study of the two enhances each other. Both are vital elements for the development of skills of enquiry and reasoning in individual and social behaviour. An

integrated knowledge of the two indisputably broadens the mental capacity of the individual for life-long development of the moral and spiritual dimensions of one's character, and this capacity of individuals is an invaluable stabilizing factor society at large.

It is this awareness of the nature and relationship of the study of ethics and religion that leads to the arrangement of the curriculum content. Suggestions for the selection of sections are given in Chapter 3 where the special feature of each section is also briefly described. A basic principle that needs to be pointed out in the arrangement is its flexibility. The large range of choices accommodates the differences of needs of the students and the preferences of religious as well as non-religious schools. However, in all the choices, there is one common underlying requisite: when moral reasoning and value clarification are practiced, the students should have developed:

- ✧ the ability to enquire for information and experience;
- ✧ the ability to take the moral point of view which is free, impartial, universalizable, conceptually clear and informed about all possible relevant facts;
- ✧ the ability to judge that a certain act is right, wrong, desirable, undesirable, or obligatory;
- ✧ the ability to argue with cool-headed reasoning, sensitivity and responsibility; and
- ✧ the willingness to justify the judgement even under prejudice, pressure or emotive provocation.

It is recommended therefore that teachers should bear in mind the ultimate nature of the study of Ethics and Religion before they proceed to the following chapters.

### **Subject Aims**

This curriculum aims to make students more critically aware of their beliefs and behaviour in relation to the common values and religions practised in the pluralistic society of Hong Kong. It seeks to encourage them to explore and challenge their personal positions in these areas by broadening their horizons and learning to reason for themselves.

Provision is made in this curriculum to help students:

1. foster the moral and spiritual dimensions of their lives;
2. understand both the role and the rationale of religion and/or ethics in Hong Kong society; and
3. apply what they learn to their own lives.

**(a) Aims for the Ethics Sections**

The Ethics Sections aim to help students:

1. enquire into qualities such as goodness, virtue, justice and other similar basic values;
2. be sensitive to the feelings and the experiences of others; and
3. be more competent in moral reasoning and judgement by increasing their understanding of the different value systems in our pluralistic society.

**(b) Aims for the Religious Studies Sections**

The Religious Studies sections aim to help students:

1. see how religion is related to the fundamental and ultimate issues of life;
2. develop an understanding of what different groups of people believe and how they are influenced by religion; and
3. discover the influence of religion on society and culture.



## **Specific Objectives**

### **(a) Ethics Sections**

To achieve the subject aims, students should acquire:

1. knowledge of the areas of human concern in regard to decision and action;
2. some understanding of the historical value of the major ethical systems and why their tenets have survived the ages; and
3. the skills necessary to present a case on an ethical issue, so that they can both expound the issue and challenge it in a logical manner.

### **(b) Religious Studies Sections**

To achieve the subject aims, students should acquire:

1. knowledge of the origin, literature, precepts, forms and practices of the religion(s) they study;
2. knowledge of the founders of the religion(s) they study and why their influence continues to the present day;
3. a sufficient understanding of the contemporary views held by different groups to enable them to take a personal stance and form their own views; and
4. the skills necessary to appreciate the extent to which the religious literature and practices they study are relevant to their own lives and modern society.

3.

## CURRICULUM OUTLINE

### **Curriculum Structure**

Attempts have been made to design the curriculum to meet the needs of the young people in Hong Kong, with balanced emphasis on the development of their spiritual well-being as well as their powers of reflection, reasoning and judgment. It is recognized in this curriculum guide that the preferences of the schools both with and without religious background should be considered, and arrangements should be made in the curriculum to enable a flexible choice of study. The Curriculum Content includes the following sections:

**PART I    NORMATIVE ETHICS**

**PART II   PERSONAL AND SOCIAL ISSUES**

**PART III  INTRODUCTION TO RELIGION**

**PART IV  RELIGIOUS TRADITIONS (Choose ONE only):**

Section 1     Buddhism

Section 2 Christianity

Section 3 Confucianism

Section 4 Islam\*

Section 5 Taoism\*

### **Choice of Parts**

Only TWO parts out of the four need to be completed for the two years of sixth form education.

It must be noted that the choices should enable a rounded development of the students and be manageable within the two years of the course. Attempts should be made to broaden their horizons and develop them a stance of values or faith.

Teachers whose students intend to take the Advanced Supplementary Level Ethics And Religious Studies Examination offered by the Hong Kong Examinations Authority should refer to the arrangements and offers made by the Examinations Authority for the particular year of the examination before they make the selections for their students.

## **A Note about Each Section**

- PART I** Normative Ethics – This is an introductory study of ethics with emphasis on value formation and judgement based on logical thinking.
- PART II** Personal and Social Issues – This is a study of some personal and social issues with an awareness of the basic human qualities of behaviour, feelings and needs, and the development of an ethical stand for making judgement and choices.
- PART III** Introduction to Religion – This is an introductory study of religion to show its significance to human existence with emphasis on its nature, its relation with human existence and its contribution to society and culture.
- PART IV** Religious Traditions
- Section 1 Buddhism – This is a study of Buddhism from a general perspective.
- Section 2 Christianity – This is a study of Christianity based on its nature and origin as presented in the Bible.
- Section 3 Confucianism – This is an introductory study of Confucianism as the traditional philosophy of the Chinese people.
- Section 4 Islam\* – This is a study of Islam as a way of life.
- Section 5 Taoism\* – This is an introductory study of Taoism.

\* To be ready for implementation at a later date.

## 4.CURRICULUM CONTENT

### PART I: NORMATIVE ETHICS

#### **OBJECTIVES:**

**After studying the topics, students should be able:**

1. to have a clear understanding and evaluation of the significance of morality to both individuals and society;
2. to identify the sources of morality, and to develop critical evaluation of these sources;
3. to describe what are involved in moral judgment and actions, and to identify the different roles of reason, will and feelings in the formation of a moral disposition;
4. to develop the skills of moral discourse, as well as a posture of openness and tolerance in a pluralistic society;
5. to acquire an understanding for formulating ethical positions in response to various ethical issues arising from different life-situations; and
6. to identify situations which require prioritising values and virtues, and be aware of having a consistent value system for oneself which is essential to tackle the above situations.

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>I. The Nature of Morality</b> 1.The concepts of morality	1. The implications of ethics and morality	8	- What is “ethics”? What is “morality”? What is the relationship between these two concepts?

Topics	Sub-topics	Suggested Periods	Explanatory Notes
2. Importance of Morality	2. The sources of morality	8	<ul style="list-style-type: none"> <li>- the relationships among ethics, morality, religion, custom and law</li> <li>- conscience</li> <li>- the relationship between “is” and “ought”</li> </ul> <p>moral concepts could come from:</p> <ul style="list-style-type: none"> <li>- individual experience</li> <li>- society</li> <li>- religion</li> <li>- culture</li> </ul>
	1. The importance of morality to individuals	6	<ul style="list-style-type: none"> <li>- moral autonomy as an integral element of a mature person:               <ul style="list-style-type: none"> <li>(a) every individual has moral intuitions</li> <li>(b) moral intuitions are starting points for moral reasoning</li> <li>(c) the learning of moral principles and moral rules</li> <li>(d) individual moral judgement / decision</li> </ul> </li> <li>- morality and a person’s pursuit of happiness and a good life</li> </ul>
	2. The importance of morality to society	6	<ul style="list-style-type: none"> <li>- morality provides an approach to resolve human conflicts</li> <li>- morality as the normative basis for social groups</li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
3. Moral Reasoning	The nature of moral reasoning	6	<ul style="list-style-type: none"> <li>- the relationship between morality and the quest for social harmony and integrity</li> <li>- clarification of moral concepts</li> <li>- uphold the value of rational thinking</li> <li>- sustaining an open-minded attitude (without self-interest or prejudice)</li> </ul>
4. Different Dimensions of Morality	1. The relationships among reason, free will and sentiments	4	<ul style="list-style-type: none"> <li>- the roles of reason, free will and sentiments in arriving at moral judgement</li> </ul>
5. The Plurality of Moral Standards	2. The limitations of moral thinking	4	<ul style="list-style-type: none"> <li>- moral thinking does not necessarily result in moral action</li> </ul>
	1. Some basic moral principles	4	<ul style="list-style-type: none"> <li>- beneficence, non-maleficence, respect for autonomy, justice, loyalty.....</li> </ul>
	2. The differences between moral principles and moral rules	6	<ul style="list-style-type: none"> <li>- moral principles should be universally applicable to serve as guidelines for thought and behaviour</li> <li>- moral rules imply restriction of behaviour</li> </ul>
	3. Different moral standards in a pluralistic society	8	<ul style="list-style-type: none"> <li>- despite the differences, how coherence and order is brought about e.g. tolerance, dialogue, seeking consensus.....</li> </ul>

<b>Topics</b>	<b>Sub-topics</b>	<b>Suggested Periods</b>	<b>Explanatory Notes</b>
<b>II. Theory of Conduct</b>	1. Consequentialist theory	6	<ul style="list-style-type: none"> <li>- the priority of the good over the right</li> <li>- judgement of right or wrong depends on the goodness or badness of the consequences (e.g. Utilitarianism: good consequences mean right, bad consequences mean wrong)</li> <li>- Act-Utilitarianism and Rule-Utilitarianism</li> </ul>
	2. Deontological theory	6	<ul style="list-style-type: none"> <li>- the priority of the right over the good</li> <li>- judgement of right or wrong according to the nature of the action itself (e.g. Kantian: duties are right regardless of consequences)</li> <li>- duties may not be compatible, e.g. fairness may not be in line with loyalty</li> <li>- setting priorities among competing duties, e.g. fairness and beneficence</li> </ul>
<b>III. Theory of Value</b>	1. The meaning of values	4	<ul style="list-style-type: none"> <li>- moral and non-moral values (e.g. economic and aesthetic values)</li> <li>- values in relation to moral principles and moral rules</li> </ul>
<b>Topics</b>	<b>Sub-topics</b>	<b>Suggested Periods</b>	<b>Explanatory Notes</b>



<b>IV. Theory of Virtues</b>	2. The conflicts of values	4	<ul style="list-style-type: none"> <li>- values may not be compatible, e.g. justice may not be in line with peace</li> <li>- setting priorities among competing values, e.g. life and freedom</li> </ul>
	1. The meaning and function of virtues	4	<ul style="list-style-type: none"> <li>- virtues and their significance to society and individual life</li> <li>- virtues can refer to the desirable qualities of integrity, fairness, honesty, filial piety, responsibility, prudence, courage.....</li> <li>- the relationship between the development of virtues and moral practice</li> </ul>
	2. The conflicts of virtues	4	<ul style="list-style-type: none"> <li>- virtues may not be compatible, e.g. honesty may not be compatible with compassion</li> <li>- setting priorities among competing virtues, e.g. loyalty and filial piety</li> </ul>

## **PART II: PERSONAL AND SOCIAL ISSUES**

### ***OBJECTIVES***

**After studying the topics, students should be able:**

1. to recognize the complexity of making moral choices;
2. to acquire an understanding of essential elements such as human rights, suffering, etc., and appreciate their significance in relation to the understanding of the meaning of life and the forming of an ethical stand;
3. to develop the skills of rational and critical thinking in making reasoned and responsible moral decisions through the discussion of various ethical issues, such as cloning, prostitution, euthanasia, etc.; and
4. to acquire a sense of moral and social values such as commitment, responsibility, etc., and recognize the need for the search of an ethical stand by which they resolve their personal and social problems.

<b>Topics</b>	<b>Sub-topics</b>	<b>Suggested Periods</b>	<b>Explanatory Notes</b>
<b>I. Human Rights</b>	1. The nature of rights	4	- the relationship of rights and duties - the relationship of rights and the rule of Law
	2. Civil and political rights	4	- the rights to privacy, access to information, belief, personal expression and association
	3. Socio-economic rights	4	- the rights to work and just treatment, subsistence, health care, education and housing

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>II. Life and Death</b>	4. Conflicts of human rights	6	<ul style="list-style-type: none"> <li>- human rights may not be compatible e.g. civil / political rights may be in conflict with social and economic rights</li> <li>- setting priorities among competing rights</li> </ul>
	1. The meaning of suffering, ageing and death	8	<ul style="list-style-type: none"> <li>- concept of life, suffering, ageing and death</li> <li>- legal, cultural, religious and philosophical attitudes to life, suffering, ageing and death</li> </ul>
	2. Issues concerning life and death	8	<ul style="list-style-type: none"> <li>- suicide, euthanasia, abortion, capital punishment</li> <li>- contraception, artificial reproduction, cloning, gender selection, genetic engineering</li> </ul>
<b>III. Love, Sex and Marriage</b>	1. The meaning of love and the related values	2	<ul style="list-style-type: none"> <li>- distinction between passion and mature love (affection, responsibility, commitment.....)</li> </ul>
	2. Marriage, parenthood, and divorce	8	<ul style="list-style-type: none"> <li>- the relationships among love, sex and marriage</li> <li>- single life, cohabitation, marriage, parenthood and divorce</li> <li>- personal and social responsibilities in childrearing</li> <li>- child abuse, neglect and overprotection</li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>IV. Economics and Business</b>	3. Sexual ethics	8	<ul style="list-style-type: none"> <li>- gender equality</li> <li>- heterosexual and homosexual relationships</li> <li>- premarital and extramarital sex</li> <li>- prostitution, pornography</li> </ul>
	1. Distributive justice	4	<ul style="list-style-type: none"> <li>- sources of poverty in capitalist and socialist societies</li> <li>- justice/fairness/equality in distribution (e.g. taxation and provision of social welfare)</li> </ul>
	2. Business ethics	12	<ul style="list-style-type: none"> <li>- employer and employee</li> <li>- equal opportunities, discrimination</li> <li>- monopoly, exploitation and corruption</li> <li>- industrial action</li> <li>- advertising</li> </ul>
<b>V. The Mass Media</b>	Ethical issues concerning the mass media	12	<ul style="list-style-type: none"> <li>- the dangers of misleading information, indoctrination and emotive provocation</li> <li>- the need for critical evaluation and public accountability despite financial considerations</li> <li>- freedom of the media and censorship</li> <li>- professional conduct in the mass media (especially respect for individuals and for privacy)</li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>VI. Environment</b>	Environmental ethics	10	<ul style="list-style-type: none"> <li>- the rights of a citizen to know and to be informed, and the role of the mass media in modern life (communication and entertainment)</li> <li>- pollution, conservation, sustainable development</li> <li>- causes of environmental pollution e.g. economic development, population explosion, consumerism...</li> <li>- personal, business and governmental responsibilities for the environment</li> <li>- instrumental and intrinsic value of nature: justification for the maintenance of ecological balance and bio-diversity</li> </ul>

### **PART III: INTRODUCTION TO RELIGION**

#### **OBJECTIVES:**

**After studying the topics, students should be able:**

1. to understand the significance of religion in human society and culture;
2. to recognize religion as a source of meaning and value in human existence, providing coherent interpretation of the life-world as well as answers to the ultimate concern;
3. to reflect critically on the relevance of religion in modern society;
4. to develop a basic understanding of the nature of religious experiences in human; and
5. to explore issues related to religion and science.

<b>Topics</b>	<b>Sub-topics</b>	<b>Suggested Periods</b>	<b>Explanatory Notes</b>
<b>I. Definition of Religion</b>	1. Some definitions of religion	4	<ul style="list-style-type: none"><li>- activities regarding the ultimate concern about the ultimate reality, the final truth of human existence</li><li>- the life of joyful obedience to God</li><li>- a system of beliefs and practices which addresses issues of ultimate concern, shared by members of a group</li></ul>
<b>II. Religion as a Phenomenon of Humankind</b>	<ul style="list-style-type: none"><li>- Religion as a historical phenomenon</li></ul>	12	Some common qualities of the ancient religions: <ul style="list-style-type: none"><li>- recognition and worship of a higher god and holy power is a major function of these religions</li></ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
	2. The significance of religion in the development of society and culture	12	<ul style="list-style-type: none"> <li>- use of purification rites, prayers, chanting, sacrifices, and myths</li> <li>- naturalistic expressions (animism, ancestor worship)</li> </ul> <p>Stone Age Religion:</p> <ul style="list-style-type: none"> <li>- the sacred is the power for the good or the bad, and is to be handled by chosen people only; impious handling causes sudden death</li> <li>- importance of rituals and divination</li> </ul> <p>Babylonia (app. 4000 BC):</p> <ul style="list-style-type: none"> <li>- 2000 deities forming a sort of social hierarchy among themselves and bearing human qualities</li> <li>- the use of sacrifice to pacify and communicate with the gods</li> </ul> <p>Egypt (app. 3100 BC):</p> <ul style="list-style-type: none"> <li>- polytheism and the manifestation of gods</li> <li>- sun-worship and divination</li> <li>- there is a chance of blessedness for everyone in afterlife; therefore the preservation of the body by mummification</li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>III. The Human Need for Religion</b>	1. The fundamental relationship between religion and humanity	6	Greece (app. 1200 BC): - polytheist - the gods are near the people, in the house, in the street, in the neighbourhood  India (Brahmanism in app. 700 BC): - the caste system and the role of rituals in public and personal life - an identification in objects so much so that all things become bound together, not in likeness of activity, but in actuality (= in being)
	2. The significance of religion in the development of personhood	8	- the natural religious consciousness in man should be developed - the religious consciousness complies with justice, love, freedom, faith, reflection and creativity - the religious consciousness begins with a need to search for human identity in society and universe, and a meaning for human existence - religion can be a quest for the ultimate reality (the realization of the ultimate power and the ultimate worth of human existence)



Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>IV.</b> <b>Funda-ment al Elements of Religious Experience</b>	1. The spiritual dimension of life  2. Differences of religions in their common essentials	12  12	<p>Characteristics of religious experiences:</p> <ul style="list-style-type: none"> <li>- intensity (a poignant awareness of the dimensions of existence), and an awe and reverence for the ultimate power</li> <li>- dependence on the ultimate power in its omnipotence in daily matters such as birth, puberty, death, etc.</li> </ul> <p>Common practices and beliefs in different religions:</p> <ul style="list-style-type: none"> <li>- almost all religions use rituals to search for human cosmic status and the ultimate harmony of human existence with the ultimate power</li> <li>- all use traditions, communal practices, symbols, myths, rituals, etc.</li> </ul> <p>Transcendence:</p> <ul style="list-style-type: none"> <li>- the fundamental hope of human is to reach out beyond the confines of their own narrow personal being and even beyond the broader social context they live in, into the total environment in which human exist, to enter into rapport with the universe at large</li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>V. Religion and World</b>	The role of religion in the world	12	<p>- transcendence cannot be found in the tangible, the visible, or the physical world; hence the use of symbols</p> <p>Functions of symbols:</p> <ul style="list-style-type: none"> <li>- symbols can externalize the innermost awareness without the limitations of language and are infinite in variety, such as words, shapes and signs, gestures, objects, rituals, animals, etc.</li> <li>- the social functions of religious symbols</li> </ul> <p>Religion as an institution:</p> <ul style="list-style-type: none"> <li>- its systems of behaviour and relationship</li> <li>- its provision of security and community support</li> </ul> <p>Socio-cultural values of religion:</p> <ul style="list-style-type: none"> <li>- religion as an explanation of social order and cultural (artistic, linguistic) heritage</li> <li>- integrity of human existence in the cosmic perspective</li> <li>- provision of direction, significance and values to every level of social / political life</li> </ul>

<b>Topics</b>	<b>Sub-topics</b>	<b>Suggested Periods</b>	<b>Explanatory Notes</b>
<b>VI. Religion and Science</b>	Harmony of religion and science	12	<p>Harmony of religion and science:</p> <ul style="list-style-type: none"> <li>- the views on the origin of human and the world</li> <li>- the ways in getting authenticity of knowledge</li> <li>- the different values and styles of life</li> </ul> <p>The basic difference between religion and science:</p> <ul style="list-style-type: none"> <li>- religion is concerned with the ultimate orientation of the thinkers in the world, a direction that determines the meaning of their existence as human</li> <li>- science is concerned with the ultimate properties of life, a direction that determines the position of human in the universe</li> </ul>

## **PART IV: RELIGIOUS TRADITIONS**

### **SECTION 1: BUDDHISM**

#### **OBJECTIVES:**

After studying the topics, students should be able:

1. to identify the characteristics of the three main structures of Buddhism, namely Buddha, Dharma and Sangha;
2. to recognize the influence of related cultural systems on the birth of Buddhism in India;
3. to gain an understanding of the teachings of Buddha and its relevance for today;
4. to account for the development of Sangha in India after the death of Buddha; and
5. to describe the development of Buddhism in China and perceive its impact on the various aspects of Chinese culture and civilization.

<b>Topics</b>	<b>Sub-topics</b>	<b>Suggested Periods</b>	<b>Explanatory Notes</b>
<b>I. Indian Buddhism</b>  1. The Three Main Structures of Buddhism	1. The definition and meaning of the three main structures	4	- meaning of the terms: Buddha, Dharma, Sangha - characteristics of the three main structures: Buddha: everyone could become a Buddha Dharma: rational Dharma Sangha: Sangha as teacher is not the representative of Buddha (anti-idolatry)

Topics	Sub-topics	Suggested Periods	Explanatory Notes
2. Cultural Background	1. Cultural systems in relation to the birth of Buddhism, and their influence	16	<ul style="list-style-type: none"> <li>- ritualism of Aryan</li> <li>- Brahmanism and the caste system</li> <li>- the Atman concept in Upanishadic speculations</li> <li>- the concept of Non-desire Behaviour in Bhagavadgita</li> <li>- outline of the Six Major Philosophical Schools of Thought</li> <li>- the Six Major Samana Schools of Thought</li> <li>- the Samana Tradition</li> <li>- the rise of Buddhism</li> </ul>
3. Siddhartha Gotama	1. The life of Siddhartha Gotama	2	<ul style="list-style-type: none"> <li>- family background of Siddhartha Gotama</li> <li>- life of Siddhartha Gotama</li> </ul>
	2. The basic Buddhist thoughts	4	<ul style="list-style-type: none"> <li>- main points of the Last Teaching and the Nirvana</li> </ul>
	3. Buddhist thoughts in relation to daily life	6	<ul style="list-style-type: none"> <li>- the main points of Buddha's teaching:               <ul style="list-style-type: none"> <li>(a) anti-creationalism</li> <li>(b) objective thinking</li> <li>(c) Patikkasamuppada, the Twelve Dependent Origination</li> <li>(d) Dukkata (unsatisfactoriness), source and solution</li> <li>(e) the Eight-Fold Pathway, the Four Noble Truths</li> </ul> </li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
4. Development of Religious Groups	1. Development and disintegration of Sangha	4	(f) the Six Ethical Theories: parents and children, husband and wife, friends, teacher and student, master and servant, Sangha and common people (g) the practice of meditation (h) Karma (i) Dharma (j) Nirvana (k) Dharma as Teacher; Vinaya as Teacher; Tolerance
	2. Distinction between Theravada and Mahasanghikah	2	- the development of Sangha: (a) the First and Second Sagmiti (b) causes, events and effects of the Sagmiti (c) the distinction between the cultural, language and geographical factors affecting the different members of Sangha
	3. Distinction between Hinayana and Mahayana	2	- the disintegration of Sangha; the distinctions between Theravada and Mahasanghikah
	4. Main thought of Mahayana	6	- the distinction between Hinayana and Mahayana - the main thought of Mahayana
	5. Decline of Buddhism in ancient India	2	- the rise of Madhyamika and Yogacara - decline of Buddhism in Ancient India due to the influences of Islam and New Hinduism

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>II. Chinese Buddhism</b>	1. The general development of Chinese Buddhism 2. Buddhist art and literature 3. Effects of Buddhism on Chinese thought and behaviour	42	<ul style="list-style-type: none"> <li>- Buddhist development in China before Northern-Southern Dynasties               <ul style="list-style-type: none"> <li>(a) spread of the Prajina concept</li> <li>(b) early activities of the Buddhist missionary from the west</li> <li>(c) the rise of Qingtu and its main thoughts</li> </ul> </li> <li>- life and contribution of Kumarajiva               <ul style="list-style-type: none"> <li>(a) the establishment of Prajina thoughts</li> <li>(b) the systematic activities of translation</li> <li>(c) the influence on the development of Chinese Buddhism</li> </ul> </li> <li>- Buddhism in the Northern Dynasties – art and sculpture</li> <li>- Buddhism in the Southern Dynasties               <ul style="list-style-type: none"> <li>(a) the Dharma-kaya concept</li> <li>(b) the establishment of Tiantai and its main thoughts; classification of teachings</li> </ul> </li> <li>- the general development of Buddhism in the Tang Dynasty               <ul style="list-style-type: none"> <li>(a) establishment of Huayan and the concept of tathagata-garbha;</li> <li>(b) Chan</li> </ul> </li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
			<ul style="list-style-type: none"> <li>- the general development of Buddhism in the Song Dynasty               <ul style="list-style-type: none"> <li>(a) the ramification of Tiantai</li> <li>(b) development of Chan</li> </ul> </li>   <li>- the general development of Buddhism in the Ming Dynasty               <ul style="list-style-type: none"> <li>(a) the unification of the Buddhist schools</li> <li>(b) the rise of the social status of Chan</li> <li>(c) government control over Buddhism</li> </ul> </li>   <li>- the general development of Buddhism in the Qing Dynasty</li>   <li>- modern and contemporary Chinese Buddhism               <ul style="list-style-type: none"> <li>(a) the contribution of major Buddhist organizations in Hong Kong: their involvement in education, social affairs etc.</li> <li>(b) general overview of major Buddhist organizations outside Hong Kong</li> </ul> </li> </ul>



**PART IV: SECTION 2: CHRISTIANITY**

**OBJECTIVES:**

After studying the topics, students should be able:

1. to identify the major themes in the Old Testament such as covenant, suffering and redemption, etc., and to understand these themes in correlation with the historical development of the Christian faith;
2. to identify the main thrusts of the life and teachings of Jesus and to interpret their religious and historical significance;
3. to identify the characteristics of the Early Church and its implications on churches today;
4. to recognize the influence of Paul’s and James’ teachings in the development of the Christian faith.

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<p><b>I. The Old Testament Source of the Christian Faith and its Relevance- Old Testament Interpretation of History and Related Themes</b></p>	<p>Major religious themes in the Old Testament which lay a historical foundation for the understanding of the Christian faith</p>	<p>34</p>	<ul style="list-style-type: none"> <li>- history and identity of Israel: the theme of election (Deuteronomy 7:6-9, 14:2; Psalm 33:12 &amp; 135; Isaiah 14:1, 41:8-9)</li> <li>- history and identity of Israel: the theme of covenant (<u>Abraham</u> in Genesis 12:1-3, 15:1-21, 17:1-22; <u>Moses</u> in Exodus 19:4-5, 20:1-7, 23:20-33, 24:1-8; <u>David</u> in 2 Samuel 7:16, Psalm 89:2-4; <u>New Covenant</u> in Jeremiah 31:3-4, 31-34)</li> <li>- crises and re-interpretation of history: the theme of suffering and redemption (Deuteronomy 15:15; Exodus 6:5-6, 13:11-16; Isaiah 35:1-10; Micah 6:4)</li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<p><b>II. The New Testament Faith and its Relevance</b></p> <p>1. The Life and teaching of Jesus</p>	<p>1. Son of Man</p>	<p>10</p>	<ul style="list-style-type: none"> <li>- God and society: social themes in the Law (Exodus 19-24) and the Prophets (Amos and Isaiah)</li> <li>- history and hope: the sovereignty of God and its eschatological dimension (Psalm 103:19, 145:11-13; Daniel 2:44, 4:3, 17, 5:21, 6:26-27; Obadiah v.21)</li> </ul> <ul style="list-style-type: none"> <li>- Jesus' birth (Matthew 1:18-2:11 and Luke 1:26-56, 2:1-21), death and resurrection (e.g. John 18-21), baptism (e.g. Matthew 3:13-17) and temptation (e.g. Matthew 4:1-11)</li> <li>- ministry of Jesus               <ul style="list-style-type: none"> <li>(a) concern for people in need (e.g. Mark 2:23-27, Luke 19:1-10, John. 4:1-42, 8:1-11)</li> <li>(b) his attitude towards the Law (e.g. Mark. 7:1-23, 2:23-27)</li> </ul> </li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
2. Faith in Jesus Christ	2. The Kingdom of God/Heaven	8	<ul style="list-style-type: none"> <li>- its relationship with Jesus' parables (e.g. Mark 4; Matthew 13)</li> <li>- its futurity (e.g. Matthew 6:10; 8:11-12; 25:1-13, 31-46; Mark. 1:15/ Matthew 4:17)</li> <li>- its presence (e.g. Matthew 12:28 / Luke 11:20; Mark 1:15 / Matthew 4:17)</li> <li>- its manifestation (e.g. Mark 4; Matthew 13)</li> </ul>
	3. The Demand of God/God's will	12	<ul style="list-style-type: none"> <li>- the Sermon on the Mount: life characteristics of the citizens of the Kingdom               <ul style="list-style-type: none"> <li>(a) the Beatitudes</li> <li>(b) the six antitheses (Matthew 5:21-48)</li> <li>(c) emphasis on true piety (Matthew 6:1-18)</li> <li>(d) attitude towards life (Matthew 6:19-7:11)</li> <li>(e) The Golden rule (Matthew 7:12) and the Great commandment (Matthew 22:37-40)</li> </ul> </li> </ul>
	1. Son of God	6	<ul style="list-style-type: none"> <li>- Jesus, the image of God (e.g. Philippians 2:6-11)</li> <li>- grace and truth came through him (e.g. John 1:1-14)</li> <li>- those believe in him will have eternal life (e.g. John 3:16, John 18-21)</li> </ul>

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Topics	Sub-topics	Suggested Periods	Explanatory Notes
	2. Paul's concept of salvation	6	<ul style="list-style-type: none"> <li>- justification by faith (e.g. Romans 1:16-17)</li> <li>- change of sovereignty (e.g. Romans 6:15-18; 1 Corinthians 7:23, 2 Corinthians 5:14-15)</li> </ul>
	3. James' concept of faith and work	6	<ul style="list-style-type: none"> <li>- James' teaching as complement to Paul's concept of justification by faith (e.g. James 2:14-26)</li> </ul>
	4. Self-understanding of the Early Christians	8	<ul style="list-style-type: none"> <li>- people of God (Ephesians 4:4-6)</li> <li>- body of Christ (Romans 12)</li> <li>- fellowship of the Spirit (Ephesians 2:19-22; Philippians 2:1-15)</li> <li>- witness to the world (Matthew 28:18-20)</li> </ul>

**PART IV: SECTION 3: CONFUCIANISM**

**OBJECTIVES:**

**After studying the topics, students should be able:**

1. to gain an understanding of the Confucian traditions against their historical background as well as the teaching of sages, and of their influence on ethical stands and their outlook of life;
2. to identify the main characteristics of the Way of Heaven, the Way of Human and the Nature of Human and their common source; and
3. to apply what they have acquired for the betterment of themselves and their community in their daily life.

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>I. The Line of Transmission of Teachings up to Mencius</b>	1. The history of Chinese sages	6	- brief histories of Yau, Shun, Yu, Tang, Zhouwenwang, Zhouwuwang and Zhougong
	2. Summary of early teachings	6	- brief history of Confucius - brief history of Mencius - main points of teachings of early sages
<b>II. The Formation of the Chinese Concept of Human Relations</b>	1. The meaning of human relations	4	- the Five Human Relations and their implied obligations
	2. The difference between the Chinese and the Western concept of ethics	4	- a brief account of the meaning and content of western ethics

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>III. Filial Piety</b>	1. The meaning of filial piety	6	- the expressions of filial piety: (a) sufficient provisions
	2. The effects of filial piety	4	(b) not disgracing ancestors (c) honouring parents (d) full attendance in mourning (e) remembering the long departed - ways to fulfil filial piety - filial piety as the basis of all virtues - effects of filial piety (a) happy family (b) social harmony (c) good government
<b>IV. Benevolence and Righteousness</b>	1. The meaning of benevolence and righteousness	8	- the literal explanation of benevolence and righteousness - the implications of benevolence mentioned by Confucius: loyalty, courtesy, sincerity, trustworthiness, tolerance, promptness, generosity, courage, resolution, persistence, etc.
	2. The Unifying Principle	4	
	3. The need to be benevolent and righteous	4	- the Unifying Principle (a) being considerate (b) one must possess the good qualities before one can expect others to do so

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>V. The Development of Political Ideas in Early China</b>	1. Confucian political ideas in early periods	8	<ul style="list-style-type: none"> <li>(c) not to impose upon others what one does not wish to have imposed upon oneself</li> <li>- Mencius' idea of righteousness and profit               <ul style="list-style-type: none"> <li>(a) righteousness as the criterion of judgement</li> <li>(b) righteousness to regulate profit</li> </ul> </li> <li>- ways to achieve benevolence and righteousness               <ul style="list-style-type: none"> <li>(a) by developing the natural qualities of sympathy and justice</li> <li>(b) by conforming to the Unifying Principle</li> </ul> </li> </ul>
	2. Comparing Confucian political ideas with modern democracy	6	<ul style="list-style-type: none"> <li>- political ideas before Confucius               <ul style="list-style-type: none"> <li>(a) will of Heaven reflected by the people</li> <li>(b) the people should be morally educated and cared for</li> <li>(c) good use of resources to improve human welfare</li> </ul> </li> <li>- Confucius' political ideas:               <ul style="list-style-type: none"> <li>(a) a ruler should rule by setting himself as an example of virtue</li> <li>(b) a ruler should protect, enrich and educate the people</li> </ul> </li> </ul>



Topics	Sub-topics	Suggested Periods	Explanatory Notes
<p><b>VI. The Moral Nature of Man</b></p>	<p>1. The development of the idea of human good nature</p>	<p>8</p>	<p>(c) a ruler should create happiness for the people, not wealth and power for any individual or party</p> <ul style="list-style-type: none"> <li>- Mencius' political ideas: <ul style="list-style-type: none"> <li>(a) the people come before the sovereign</li> <li>(b) the country belongs to the people and not to any individual or party</li> <li>(c) a tyrant can be overthrown</li> </ul> </li> <li>- later political ideas up to the Qin dynasty <ul style="list-style-type: none"> <li>(a) ways to keep the country orderly and peaceful: investigation of things, knowledge acquisition, sincerity of thought, etc.</li> <li>(c) an ideal world: <ul style="list-style-type: none"> <li>(i) the world shared by all;</li> <li>(ii) people living in harmony and trust;</li> <li>(iii) care for the old and young;</li> <li>(iv) full and proper use of natural resources</li> </ul> </li> </ul> </li> </ul> <p>- early concepts of human nature</p> <ul style="list-style-type: none"> <li>- Confucius' view of the nature of human</li> <li>- Mencius' view of the nature of human <ul style="list-style-type: none"> <li>(a) distinction between human and animal</li> </ul> </li> </ul>

Topics	Sub-topics	Suggested Periods	Explanatory Notes
<b>VII. Changes in the Concept of Heaven</b>	2. The distinction between human and animals	8	(b) the 4 Initiatives of the Mind: (i) compassion and benevolence (ii) shame and wisdom (iii) modesty and propriety (iv) judgement of right and wrong and wisdom
	3. Verification of human good nature	8	(c) intuitive knowledge and intuitive ability (d) the dispute over human nature (e) nourishing and development of human nature
	1. The concept of the Heavenly Mandate	6	- the concept of Heaven before Confucius - Confucius' attitude towards Heaven - Mencius' understanding of Heaven
	2. Human virtue is rooted in the Heavenly Mandate	8	- Zhongyong (The Doctrine of the Mean): identification of sincerity in relation to Heaven - Yijing (The Book of Changes): Heaven in the cosmological sense

## SUGGESTED TEACHING MATERIALS (教材建議)

(無括號者指全章，前面有△號者為非考試課程)

### The Line of Transmission of Teachings up to Mencius (中國道統中之聖賢)

尚書：堯典(摘要) 史記：五帝、夏、殷、周本紀；孔子世家；孟子荀卿列傳(摘要)  
列女傳：△鄒孟軻母 堯曰：咨爾舜 盡心下：由堯舜至於湯 朱熹：中庸章句序

### The Formation of the Chinese Concept of Human Relations (中國倫理思想之形成)

堯典：「慎徽五典，五典克從」 「契、百姓不親……在寬」 皋陶謨：「天敍有典，勅我五典五惇哉」  
滕文公上：「設為庠序學校……王者師也」 「后稷教民……朋友有信」  
離婁上：規矩方圓之至也  
八佾：定公問君使臣 中庸：「天下之達道五……天下之達道也」  
樂記：△「凡音者生於人心者也……唯君子為能知樂」 易序卦：「有天地然後……禮義有所錯」  
後漢書：列女傳曹世叔妻女誡

### Filial Piety (孝道)

孝經：開宗明義；三才；紀孝行；廣要道 △聖治；廣揚名；廣至德  
學而：其為人也；弟子入則孝；慎終追遠 為政：孟懿子問孝，子游問孝；孟武伯問孝；子夏問孝  
里仁：父母之年 先進：孝哉閔子騫 子張：人未有能自致者也  
泰伯：曾子曰；啓予足 離婁上：事熟為大；△天下大悅而將歸己 離婁下：△公都子曰；匡章

萬章上：萬章問曰；詩云娶妻          盡心上：桃應問曰；舜爲天子          中庸：舜其大孝也與  
禮祭義：「曾子曰：孝有三……可謂孝矣」    「孝子之有深愛者……成人之道也」  
禮祭統：「是故孝子之事親也……孝子之行也」

## Benevolence and Righteousness (仁義)

里仁：唯仁者能好人；不仁者不可以久處約；我未見好仁者；富與貴；參乎，吾道一以貫之；君子之於天下也  
公冶長：我不欲人之加諸我也  
雍也：樊遲問知；回也其心三月；如有博施於民  
述而：仁遠乎哉；若聖與仁  
顏淵：顏淵問仁；仲弓問仁；樊遲問仁；司馬牛問仁  
子路：樊遲問仁；剛毅木訥近仁  
憲問：克伐怨欲；君子道者三；有德者必有言  
衛靈公：子貢問爲仁；志士仁人；賜也女以予爲；子貢問曰：有一言而可以  
陽貨：子張問仁  
子張：博學而篤志  
梁惠王上：王曰叟；「老吾老……善推其所爲而已矣」  
公孫丑上：「昔者子貢問於孔子……既聖矣」  
中庸：道不遠人；「仁者人也，……禮所生也」  
離婁上：自暴者；△仁之實  
離婁下：大人者言不必信  
告子上：仁，人心也  
告子下：宋慳將之楚  
盡心上：王子墊問曰  
盡心下：仁者人也，合而言之道也  
禮記：△ 儒行

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## The Development of Political Ideas in Early China (政治思想之演進)

堯典：「曰若稽古……黎民於變時雍」  
皋陶謨：「天聰明自我……民明威」  
無逸：△全篇  
泰誓：「天視自我民視，天聽自我民聽」  
傳文七：「正德、利用、厚生」  
爲政：「爲政以德；道之以政」  
顏淵：子貢問政；子張問政；季康子問政二章；聽訟吾猶人也；齊景公問政  
堯曰：子張問於孔子曰  
子路：葉公問政；仲弓爲季氏宰；其身不正；苟正其身矣；子適衛；衛君待子而爲政  
梁惠王上：晉國天下莫強焉；△齊桓晉文之事  
梁惠王下：△所謂故國者；△齊宣王見孟子於雪宮；  
王之臣有託其妻子；湯放桀  
公孫丑上：以力假人者霸  
滕文公上：「滕文公問爲國……取於民有制」  
離婁上：桀紂之失天下也；道在爾；求也爲季氏宰；△離婁之明  
離婁下：無罪而殺士；君仁莫不仁；君之視臣如手足

萬章上：堯以天下與舜  
中庸：哀公問政  
盡心下：民爲貴  
禮運：「昔者仲尼……是謂大同」  
大學：全篇

### The Moral Nature of Man (性善說)

左傳：襄十四；「天生民而立之君……勿使失性」  
昭十九；「成曰：吾聞撫民者……民樂其性」  
昭廿五；「淫則昏亂民失其性」  
陽貨：性相近也  
公孫丑上：人皆有不忍人之心  
離婁下：人之所以異於禽獸者；君子所以異於人者  
荀子：△性惡篇  
告子上：性猶杞柳也；生之謂性；性猶湍水也；食色性也；牛山之木嘗美矣；鈞是人也；  
公都子曰：告子曰：有天爵者  
盡心上：人之所不學而能者  
盡心下：人皆有所不忍

### The Changes in the Concept of Heaven (天命觀之遞變)

皋陶謨：「天敍有典……敬哉有土」  
「天亦哀於四方民……稽謀自天」  
君奭：「天降喪於殷……我有周既受」  
周頌：維天之命 雍也：伯牛有疾  
季氏：君子有三畏 陽貨：予欲無言  
堯曰：不知命無以爲君子也  
盡心上：莫非命也；求則得之；盡其心者知其性也  
盡心下：口之於味也  
中庸：天命之謂性；君子素其位；唯天下至誠二章；自誠明；誠者自成也；其次致曲；故至誠無息；  
至誠之道  
易乾象象：「大哉乾元……自疆不息」  
易繫辭上：一陰一陽之謂道

## **5. SUGGESTED TIME ALLOCATION**

It is appreciated that the time allocation for any one subject must be considered in relation to the requirements of the general educational needs of the students and the arrangement of the school curriculum. As far as the curriculum guide of Ethics and Religious Studies is concerned, the suggested time allocation has been worked out on a total of 180 periods for the two years at the sixth form. In order to make the teaching more effective and to provide sufficient time for attempting a variety of activities, double-period lessons are highly recommended.

It must be emphasized that when dividing time among the topics of the sections, adequate time should be allowed for teachers to help students to relate the meaning and application of the chosen sections of study in the light of the general perspective of the Aims and Objectives.

## 6. TEACHING, LEARNING AND ASSESSMENT

### Teaching and Learning

The scope of ethics and religious studies is both extensive and intensive. In every way, its teaching must be student-centred and life-oriented. The ultimate goal of this curriculum is to enable students to master the skills of moral reasoning and develop a critical insight into their belief and behaviour in order to achieve personal autonomy. It is therefore essential for teachers to vary their teaching strategies and evaluation methods according to the needs of their students and their specific objectives.

Good teaching depends as much on the teaching strategies and methods used as on the learning needs and the intellectual and emotional development of the students. The effectiveness of teaching is measured, not only by how well the teacher performs, but also by how great the impact is on students' learning. The promotion of students' interest in the subject through organized activities such as discussion, quiz, role-play, simulation game and competition, will be very helpful to activate the students' learning process.

### Approach

In dealing with ethics or religious matters, teachers should bear in mind the fundamental approach to this subject, that is, the encouragement of appreciation and reflection.

Any study in this subject should involve:

1. some sort of moral/spiritual experience by which students learn to appreciate:
  - (a) their moral/spiritual intuition,
  - (b) the fundamental relationship between morality/spirituality and man's desire for happiness,
  - (c) identification of the major sources of morality/spirituality and their relationship with the society.



2. the process of moral reasoning by which students learn to:
- (a) understand, identify and organize information,
  - (b) understand, identify and practise some simple types of discourse,
  - (c) apply discourse to cases of concern and to describe their different results, and
  - (d) perceive the value of moral reasoning before making any judgement.

### Pace and Development

19 Young people at this stage usually begin to develop the powers of reflection and conceptual exploration; and the pace of such development is influenced internally by personal inclinations and experiences, and externally by the stimulus in the environment, the opportunities available throughout these years of development, and the satisfaction (sense of achievement/encouragement) they get from the process of development. The teachers of this subject must bear in mind the need of matching their pace of teaching with the students' pace of learning. Otherwise, the frustration experienced by the students will put them off and discourage any interest in this subject

A major feature of this curriculum is its demand on the holistic development of the students. It is important that students should develop with a good balanced of their personality as individuals, their relationships with other individuals, their many different roles in society, and the essential ability to transfer their knowledge for various situations. Oversight of any one of these aspects will defeat the purposes of the arrangement of this curriculum.

Teachers are reminded that spending a lot of time on one area of the curriculum content does not mean that as much time will have to be spent on the other areas of the curriculum content. The different areas of this curriculum are interrelated. Once the students master one area of the study, they learn some of the skills and disciplines required for the subject, and it is relatively easy for them to master another area. Teachers therefore should not expect equal pace of progress for the different topics.

Teachers are also reminded to match their teaching with the abilities of their students. Bright students can learn to perceive and handle the conceptual tasks much faster than students with less intellectual ability. The needs of students from intellectually impoverished backgrounds should be given extra time to get familiarized with the methods used in this subject. Expectation of learning

therefore should be flexible according to the students' calibre.

## **Teaching Strategies**

Teaching and learning are the important components of curriculum implementation. Learning occurs when there is the ability to transfer knowledge to new contexts, and involves changes in oneself. Teaching is a human activity that aims to bring about learning to someone. Teaching activities should provide a learning environment to allow for relevant, authentic and meaningful experiences to students and to enable every student with diverse needs to learn to their full potential. Bearing in mind that teaching and learning are interactive processes, teachers give positive feedback and encouragement to their students, which not only provides a caring learning environment but also lays down a foundation for the teacher-student communication that will eventually benefit the teaching and learning. The principles that are generally found to promote effective teaching and learning are as follows:

1. Motivate students through a variety of ways, such as letting them know the goals/expectations of learning, building on their successful experiences, meeting their interests, considering their emotional reactions, and caring about their self-esteem.
2. Use diversified learning and teaching approaches and strategies which allow every student the opportunity to learn in ways suitable for them, and to prepare for a widely varying future.
3. Vary the roles of teachers and students according to the needs of learning and teaching strategies. Teachers' role would range from a transmitter of established truths and knowledge to multiple roles such as a resource person, a facilitator, a consultant, a counselor, and an assessor.
4. Draw on or help students to develop a wide range of generic skills (e.g. critical thinking, creativity, problem solving) through the learning activities students engage in across the curriculum. Help students to construct knowledge, take risks, and become a knowledge builder.
5. Use a diversity of learning and teaching resources (e.g. electronic, print, human) rather than focusing only on textbooks. Capitalize on opportunities (e.g. current affairs, school/classroom contextual situations) to facilitate spontaneity and change in response to different demands and

situations. It widens the exposure of students and helps them to learn in a changing environment.

6. Widen the space of learning through using authentic life-wide learning opportunities outside the classroom such as the school premises, home, and the community.
7. Provide students with quality homework that helps students to learn to develop independence of learning at home, as an extension of learning at school. Homework should cover a variety of meaningful activities such as reading, observation, lesson preparation, and revision rather than mechanical and repetitive exercises.
8. Teachers should conceptualize and understand the rationale, underlying principles, needs of the students and the relevant context of good practices instead of directly drawing on the successful experience of others.

### General Principles of Lesson Planning

The following sequence applies to the planning of either a single lesson or a unit of instruction.

1. A preliminary step of planning a lesson is to arouse students' motivation. Some factors that contribute to motivation are the intrinsic interest or meaning of the learning, the recognition that learning leads to valued ends, and experiences of success with the learning. This can be done easily by appealing to the students' intuition or experiences of morality or religion.
2. At an early stage of the lesson, it is necessary to ensure that the learners have the cognitive prerequisites for the course. The prerequisites may be background knowledge of facts and terminology, and possession of skills. Jargons and difficult terms should be avoided because they do not necessarily help with learning at this level.
3. The teacher should ensure that students know the objectives of learning. This is important both for motivation and for focusing attention.
4. A revisional recapitulation of the materials introduced in the lesson should be arranged towards the end of the lesson to help students organize and integrate their new knowledge.
5. Sufficient time must be allowed for questions and clarification of concepts before the end of each

lesson because confused ideas will lead to faulty learning in the next stage of learning. This is particularly important where the development of moral reasoning is concerned.

## Common Teaching Methods

The following are some commonly used teaching methods which teachers can adopt with flexibility to achieve the intended outcome:

### 1. Questioning

This is a basic teaching technique. Guiding questions can facilitate good teaching if consideration is given to students' interest and mental abilities. Teachers can help student revise their knowledge, stimulate their thinking skills and summarize the facts by raising questions.

Questioning requires certain good skills to achieve the teaching objectives. The following points are important when this method is applied:

- (a) questions should be clear, concise and critical;
- (b) after raising questions, teachers are not recommended to give the answers immediately so that students may have the chance to ponder for a moment. Afterwards teachers may invite them to answer;
- (c) students are suggested not to answer together;
- (d) teachers are suggested not to repeat the students' answers;
- (e) avoid "yes" or "no" questions as far as possible;
- (f) each student should be given a chance to answer the questions.

The students' answers may not be all appropriate. It would be helpful if the teachers could guide them patiently so that other students can contribute to substantiate the answers. Sometimes teachers may use inappropriate answers as guidance to other students in giving their own views. Hence, students' interest in answering questions is stimulated to achieve a thoroughgoing investigation. If the responses are poor, it shows that the questions are not clear enough or the students do not have enough information to answer. Teachers are then suggested to adjust the level of questions in accordance with their students' abilities. They may offer proper guidance to the students when they summarize their answers in the end. This method not only helps the students in their learning, but also shows to the teachers the effectiveness of their teaching.

## 2. **Group Discussion Panel Discussion/Debate**

The choice of small group or large group discussion, panel discussion with a forum, or debate with a forum, should be made according to the abilities and readiness of the students. Any one of these activities can be an effective method to involve students to be active in their learning process, to train them to organize and analyse information, and to develop the skill of discrimination and judgment. It is particularly suitable for dealing with controversial issues such as 'euthanasia' or 'the meaning of faith'. In such activities, pupils may first be given a topic and some time to do individual thinking and reflection. They are then divided into small groups to exchange views and form tentative conclusions. Pupils should be encouraged to interact with each other and the teacher only provides a final reference during the discussion / debate. The teacher plays the role of a facilitator. The function of the teacher is to motivate students to take an active part in the activity, to guide them to work in the right direction, to consolidate their views, and to give them feedback on their performance.

## 3. **Experiential Learning—Role Play**

By providing students with opportunities to role play different characters in some given situations involving ethical or religious issues, the teachers can guide students to explore the experiences of these characters, to try to justify their behaviour and thereby to increase the perspective of the matter being considered.

Teachers planning a role play should always point out the objectives of such an activity to the students before it takes place, and then guide them towards a search for its meaning in the end.

## 4. **Case-Study**

The use of case study for analyzing the underlying causes of a case will help in the overall development of a student's study skill, problem-solving skill as well as critical thinking skill. Teachers can provide information of a specific case and guide the students to analyze the situation with a particular purpose in mind. Students should be guided to identify the problems, with suitable reference to their knowledge and experience, and then led to attempt to resolve the problems. Examples of case study that can be used are court cases, newspaper clippings, historical chronicles, letters, and students' experiences.

## 5. **Projects**

This method enables students to launch an in-depth study on any chosen topic, such as the meaning of death, the life of a saint or an ethical issue. It provides incentive for the students in their exploration into the topic, and helps to bridge the gap between academic knowledge and life experience.

In project work, students are provided with opportunities to select, analyze and classify information, to learn to collect materials from books, mass media, encyclopedias, internet, official documents, records of files, interviews, etc., and then to present them in an orderly and meaningful way in the form of a written or oral report. Teachers should provide suitable supervision and guidance until the students achieve valuable learning results and gain a sense of achievement.

A project can be done on a small scale by individual students, or on a large scale by groups or even the whole class. They learn to be independent in the first instance, and in the second, to communicate, co-operate and compromise with each other.

## 6. **Games**

Simulation games, quizzes and other educational game can all involve the students in appreciating the teaching points from the point of view of an actual participant. Games are more interesting as well and students are usually willing to participate. It should be noted that games are only a means of education to realize the teaching effects. Hence, the time allowed for games should not be too long. Teachers are also recommended to coordinate games with other teaching activities so that the students may grasp opportunities to learn the themes of the topics.

## 7. **Using information technology in teaching**

Teachers can make use of information technology to facilitate their teaching and improve the teaching and learning effectiveness. For instance, electronic presentation, which integrates words, pictures, sound effect and animation, increases students' interest in learning and produces a greater impact of the learning materials on students. Besides, through the Internet, students can learn how to learn and venture into new horizons. In addition, online discussion group encourages students to take an active role in expressing themselves and accept different opinions.

## 8. **Teaching assistance with audio-visual materials**

The audio-visual materials may help to attract the students' attention in their learning process. Pictures are used to convey messages which involve the students in active learning to enrich their knowledge. One of the simple and convenient audio-visual materials is the concept map which is more effective than the description in words in enhancing students' understanding.

Songs, videotaped programmes and slides which are relevant to the topics are some teaching aids that help to raise the students' interest in learning.

Other audio-visual materials include radio-play cassettes and topic-related films. The latter can be shown after lessons while the former can be played optionally by the teachers or produced by the students in groups. In using these materials, the teachers are reminded of the following points:

- (a) The teaching time is limited. There are only 35 to 40 minutes available for each period. The time schedule is so tight that the preparation for each period is important. The preparation may include getting ready for the equipment and the selection of relevant materials which may affect the teaching results. Sometimes not the whole package of slides and videotapes are applicable. If the materials are not properly selected, the teaching will become time-consuming and the themes disorganized.
- (b) It is not advisable to use the whole period on the audio-visual materials only. Time should be allocated to hold discussions and analyzing activities so that the students can have more opportunities to learn.
- (c) Teachers should select the materials carefully. They are suggested to avoid choosing those purely entertaining programmes so as not to alter the nature of teaching activities. Teachers may select some objective materials to avoid being affected by subjective viewpoint.
- (d) In using the materials, teachers are recommended to work in line with the copyright protection ordinance.

## 9. The chalk-and-talk Method

Oral presentation by teacher is a direct teaching method. Students may acquire a deeper understanding of what they have learned if it is accompanied by proper use of blackboard.

However, this one-way teaching method should not be adopted as the predominant teaching method so as to avoid turning the students into passive recipients.

89 All in all, teachers should aim to provide students with the incentive as well as the opportunity to share their personal values and experience in response to the teaching of ethics and religious studies. Teachers can also share with their students their own personal values and experience whenever the appropriate opportunities arise. Such sharing not only helps to broaden students' perspective of values and life, but most important of all it also enables them to get in touch with their teachers' own search on ethical and religious issues and their related experience, and this is crucial to students' personal growth as it enables them to reflect on their past experience, value systems and life stance, so that they are able to revise or amend their value systems whenever necessary in the course of their adult life. Thus, when teachers can 'teach other by their words' as well as 'by their own examples', they will surely be able to acquire more fruitful outcomes in their teaching.

## ASSESSMENT

Assessment practice is an integral part of the teaching and learning cycle rather than a separate exercise to be done at the end of teaching. Therefore, teachers should include assessment in the planning of their teaching strategies in order to have better teaching and learning outcomes.

Assessment for learning is underpinned by the confidence that every student can improve. Assessment is for widening the opportunities for learning rather than purely for measuring the learning outcomes. Therefore, teachers should view assessment as an opportunity to motivate students' learning and adjust their teaching strategies. Through giving and receiving feedbacks, teachers and students experience reflections and make improvement. This can strengthen the interactive relationship of teaching and learning, which in return will gradually enhance the teaching and learning effectiveness.

The ultimate goals of this curriculum is to develop a satisfactory degree of intellectual



capacity in the students with extended perception of both ethical and religious matters, strengthened their powers of reasoning and judgement, and confidence in handling matters of faith and values. Thus, it is recommended that public examinations should only assess the cognitive aspects of students' progress, as it is inappropriate to evaluate students' beliefs, conduct and development of character through a summative assessment. Besides, this curriculum aims to nurture the moral and spiritual dimensions of students' lives, help them to be sensitive to the feelings and the experiences of others, develop them to be able to understand and respect others, and have the ability to make self improvement. Therefore, teachers are strongly encouraged to adopt formative assessment to provide effective feedback (e.g. corrective, diagnostic) that motivates and improves learning, for example, feedback which let students know their learning needs, recognize their next learning steps and know how to take them forward and be aware of their 'blind-spots' in thinking.

The general principles of assessment for learning are as follows:

1. Students should be assessed by a diversity of assessment modes according to the purpose and process of learning, and not just academic outcomes. For instance, observation is used to assess participation in discussion, written assessment for the expression of personal views, and project work for thinking development.
2. There should be distinguishable stages of evaluation: initial evaluation, progressional evaluation, experiential evaluation, and terminal evaluation, for each unit of teaching on the basis of as little as a single topic, a whole school term, or on a larger scale, for one to a few academic years. Initial evaluation should emphasize only factual information. Progressional evaluation could emphasize factual information, understanding as well as concept formation. Experiential evaluation could include all the above as well as some tentative development of beliefs and attitudes without any conclusive views. It is only in terminal evaluation that students can be assessed on all of the above as well as the development and preliminary formation of attitudes and value system.
3. Evaluation should be planned with suitable weighting on information, concepts, reasoning

(analysis, synthesis, deduction and judgement) and application of knowledge. It must be noted that students at this level are expected to develop an adequate power of reasoning, and this can be measured with questions that demand a logical presentation of arguments based on facts.

4. Evaluation should include students' capacity of applying their knowledge to modern life situations. It must be noted that this does not mean assessment of virtues or strength of character but assessment of the ability of interpretation and application of knowledge and skills in face of common problems of life in our society.
5. Assessment practices that inhibit or narrow learning opportunities such as counting the quantity rather than the quality of tests, spending time unproductively on detailed recording for administrative purposes, awarding marks or grades which lower self-esteem of some students and demoralizing some students through negative comments should be reduced to a minimum.
6. Share with students the goals of learning and let them know and recognize the standards they are aiming for.
7. Teachers should adjust and improve teaching in light of the results of assessment.
8. Student self-assessment and peer-assessment should be encouraged to enable them to learn from understanding their own learning as well as others. These are particularly crucial to encouraging life-long learning.
9. Opportunities should be given for both teachers and students to review and reflect on assessment data together.

10. Students who fail to reach the minimum standard at a certain aspect should be given appropriate support, e.g. more in-depth diagnosis of learning needs together with appropriate and differentiated instructional strategies should be conducted.

## APPENDIX: REFERENCE BOOKS FOR TEACHERS

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