

Personal, Social and Humanities Education Key Learning Area

Ethics and Religious Studies Curriculum and Assessment Guide (Secondary 4 - 6)

Jointly prepared by the Curriculum Development Council and
The Hong Kong Examinations and Assessment Authority

Recommended for use in schools by the Education Bureau
HKSARG
2007 (with updates in November 2019)

Contents

	Page
Preamble	i
Acronyms	iii
Chapter 1 Introduction	1
1.1 Background	1
1.2 Rationale	2
1.3 Curriculum Aims	2
1.4 Curriculum Objectives	3
1.5 Broad Learning Outcomes	3
1.6 Interface with Junior Secondary Education and Post-secondary Pathways	4
Chapter 2 Curriculum Framework	5
2.1 Design Principles	5
2.2 Curriculum Structure and Organisation	5
2.2.1 Compulsory Part: Ethics	7
2.2.2 Elective Part I: Religious Traditions	14
2.2.3 Elective Part II: Faiths in Action	40
2.2.4 Time allocation	42
Chapter 3 Curriculum Planning	44
3.1 Guiding Principles	44
3.2 Progression	45
3.3 Curriculum Planning Strategies	48
3.3.1 Interfacing junior secondary and senior secondary curriculum	48
3.3.2 Catering for learner diversity	48
3.3.3 Making use of ad hoc issues and life events	49
3.3.4 Linkages to other learning experiences and informal curricula	49
3.3.5 Cross-curricular planning	50
3.3.6 Integrating learning with assessment	50
3.4 Managing the Curriculum	51
3.4.1 Areas of work	51
3.4.2 Roles of different stakeholders	52

Chapter 4	Learning and Teaching	54
4.1	Knowledge and Learning	54
4.1.1	Constructing knowledge through concept development	54
4.1.2	Roles of learners and teachers	56
4.2	Guiding Principles	56
4.3	Approaches and Strategies	57
4.3.1	From enquiry to reflection	57
4.3.2	Choosing appropriate learning and teaching strategies	61
4.3.3	Experiential learning	66
4.3.4	Reading to learn	68
4.4	Learning Community	69
4.5	Catering for Learning Differences	69
Chapter 5	Assessment	71
5.1	The Roles of Assessment	71
5.2	Formative and Summative Assessment	72
5.3	Assessment Objectives	73
5.4	Internal Assessment	75
5.4.1	Guiding principles	75
5.4.2	Internal assessment practices	77
5.5	Public Assessment	80
5.5.1	Guiding principles	80
5.5.2	Assessment design	81
5.5.3	Public examinations	81
5.5.4	Standards and reporting of results	82
Chapter 6	Learning and Teaching Resources	84
6.1	Function of Learning and Teaching Resources	84
6.2	Guiding Principles	85
6.3	Commonly Used Resources	85
6.3.1	Textbooks	85
6.3.2	Reference materials	87
6.3.3	Curriculum Support Materials by CDI, EDB	87
6.3.4	Technology and web-based resources	88
6.3.5	Mass media	88
6.3.6	Community resources	89
6.4	Flexible Use of Learning and Teaching Resources	90
6.4.1	Fitness for purpose	90
6.4.2	Catering for learner diversity	90
6.5	Resource Management	90

Glossary 91

References 96

**Membership of the CDC-HKEAA Committee on Ethics and Religious
Studies and its Working Group**

Preamble

The Education and Manpower Bureau (EMB, now renamed Education Bureau, (EDB)) stated in its report¹ in 2005 that the implementation of a three-year senior secondary academic structure would commence at Secondary 4 in September 2009. The senior secondary academic structure is supported by a flexible, coherent and diversified senior secondary curriculum aimed at catering for students' varied interests, needs and abilities. This Curriculum and Assessment (C&A) Guide is one of the series of documents prepared for the senior secondary curriculum. It is based on the goals of senior secondary education and on other official documents related to the curriculum and assessment reform since 2000, including the *Basic Education Curriculum Guide* (2002) and the *Senior Secondary Curriculum Guide* (2009). To gain a full understanding of the connection between education at the senior secondary level and other key stages, and how effective learning, teaching and assessment can be achieved, it is strongly recommended that reference should be made to all related documents.

This C&A Guide is designed to provide the rationale and aims of the subject curriculum, followed by chapters on the curriculum framework, curriculum planning, pedagogy, assessment and use of learning and teaching resources. One key concept underlying the senior secondary curriculum is that curriculum, pedagogy and assessment should be well aligned. While learning and teaching strategies form an integral part of the curriculum and are conducive to promoting learning to learn and whole-person development, assessment should also be recognised not only as a means to gauge performance but also to improve learning. To understand the interplay between these three key components, all chapters in the C&A Guide should be read in a holistic manner.

The C&A Guide was jointly prepared by the Curriculum Development Council (CDC) and the Hong Kong Examinations and Assessment Authority (HKEAA) in 2007. The first updating was made in January 2014 to align with the short-term recommendations made on the senior secondary curriculum and assessment resulting from the New Academic Structure (NAS) review so that students and teachers could benefit at the earliest possible instance. This updating is made to align with the medium-term recommendations of the NAS review made on curriculum and assessment. The CDC is an advisory body that gives recommendations to the HKSAR Government on all matters relating to curriculum development for the school system from kindergarten to senior secondary level. Its membership includes heads of schools, practising teachers, parents, employers, academics from tertiary institutions, professionals from related fields/bodies, representatives from the HKEAA and the Vocational Training Council (VTC), as well as officers from the EDB. The HKEAA is an independent statutory body responsible for the conduct of public assessment, including the assessment for the Hong Kong Diploma of Secondary Education (HKDSE). Its governing council includes members

¹ The report is *The New Academic Structure for Senior Secondary Education and Higher Education – Action Plan for Investing in the Future of Hong Kong*.

drawn from the school sector, tertiary institutions and government bodies, as well as professionals and members of the business community.

The C&A Guide is recommended by the EDB for use in secondary schools. The subject curriculum forms the basis of the assessment designed and administered by the HKEAA. In this connection, the HKEAA will issue a handbook to provide information on the rules and regulations of the HKDSE Examination as well as the structure and format of public assessment for each subject.

The CDC and HKEAA will keep the subject curriculum under constant review and evaluation in the light of classroom experiences, students' performance in the public assessment, and the changing needs of students and society. All comments and suggestions on this C&A Guide may be sent to:

Chief Curriculum Development Officer
(Personal, Social and Humanities Education)
Curriculum Development Institute
Education Bureau
13/F Wu Chung House
213 Queen's Road East
Wanchai, Hong Kong

Fax: 2573 5299

E-mail: ccdopshe@edb.gov.hk

Acronyms

ApL	Applied Learning
ASL	Advanced Supplementary Level
C&A	Curriculum and Assessment
CDC	Curriculum Development Council
CE	Certificate of Education
EMB	Education and Manpower Bureau
ERS	Ethics and Religious Studies
HKALE	Hong Kong Advanced Level Examination
HKCEE	Hong Kong Certificate of Education Examination
HKDSE	Hong Kong Diploma of Secondary Education
HKEAA	Hong Kong Examinations and Assessment Authority
HKSAR	Hong Kong Special Administrative Region
IT	Information Technology
KLA	Key Learning Area
KS1/2/3/4	Key Stage 1/2/3/4
OLE	Other Learning Experiences
PSHE	Personal, Social and Humanities Education
S1/2/3/4/5/6/7	Secondary 1/2/3/4/5/6/7
SBA	School-based Assessment
SSCG	Senior Secondary Curriculum Guide
VTC	Vocational Training Council

Chapter 1 Introduction

This chapter provides the background, rationale and aims of Ethics and Religious Studies (ERS) as an elective subject in the three-year senior secondary curriculum, and highlights how it articulates with the junior secondary curriculum, post-secondary education, and future career pathways.

1.1 Background

The ERS curriculum is developed on the basis of the recommendations made in the *New Academic Structure for Senior Secondary Education and Higher Education — Action Plan for Investing in the Future of Hong Kong* (EMB, 2005) and the *Senior Secondary Curriculum Guide* (CDC, 2009). These two documents provide the overall direction for the development of senior secondary education in Hong Kong. They stipulated a combination of core and elective subjects, Applied Learning courses and other learning experiences to suit individual interests and aptitudes.

ERS is one of the electives in the senior secondary curriculum. It is built on the *Religious Studies (Christianity) Curriculum for Secondary 4 – 5* (implemented in 1998), *Buddhist Studies* (HKCE Examination Syllabus) and the *Advanced Supplementary Level Ethics and Religious Studies Curriculum* (implemented in 2001). It also follows the general direction set out in the *Personal, Social and Humanities Education Key Learning Area Curriculum Guide (Primary 1 – Secondary 3)* (CDC, 2002) and extends the prior knowledge, skills and values and attitudes students developed through the Personal, Social and Humanities Education (PSHE) curriculum in basic education.

This curriculum guide sets out the overall aims of the subject, and the learning objectives and outcomes for senior secondary level. It includes detailed explanatory notes, key points and biblical references (for module 2 Christianity in Elective Part I) in the curriculum content and a description of the assessment framework. Normative Ethics and Personal and Social Issues are compulsory components of the curriculum. The study of ethics lays the foundation of values formation and judgement, while the discussion on current and controversial issues prepares students to face related challenges and struggles in the future, and contributes to their social, moral and spiritual development. Choices are provided in the elective parts on “Religious Traditions” and “Faiths in Action”. Experiential learning activities are organised so that students have practical experience of how the teachings of religious traditions are manifested in daily life.

As an elective PSHE subject in the three-year senior secondary curriculum, ERS encourages students to explore questions of meaning, value and purpose in life. It seeks to help students develop insights, a capacity for moral and spiritual life and personal autonomy. These qualities make life meaningful individually and in the social, cultural and political contexts of pluralistic Hong Kong.

1.2 Rationale

The ERS curriculum attempts to make a major contribution to the social, moral and spiritual development of students. Young people are frequently challenged by many religious and moral issues such as the origin and purpose of life, identity, sex and marriage, suffering, and life after death. This curriculum, comprising “Religious Traditions”, “Ethics” and “Faiths in Action”, helps students respond to these issues through a process of enquiry. Students are expected to reflect critically upon their own experience, develop confidence in their religious understanding, and develop an ability to articulate their own beliefs.

This curriculum enables students to examine ways in which religious and moral questions have been formulated and reflected upon throughout history and across the globe. Students are encouraged to articulate their own beliefs and engage in dialogue with others. Students study and apply what they have learnt from religious traditions to ethical issues confronting them in their daily lives, and reflect upon their faiths in action when they are engaged in learning activities in social services and religious practices.

The curriculum has a particularly important contribution in helping students appreciate diversity in pluralistic Hong Kong. The richness in the religious traditions of our society provides many opportunities for the students to compare different religions and study their significance.

1.3 Curriculum Aims

The aims of the ERS curriculum are to enable students to:

- (a) acquire knowledge of the religion they study and of other major religions in Hong Kong;
- (b) make rational and informed judgements about religious and moral issues;
- (c) enhance their spiritual, moral, and social development; and
- (d) develop a positive attitude towards people and respect for their beliefs.

1.4 Curriculum Objectives

Students are expected to develop **knowledge** and **understanding** of:

- (a) the significance of morality to individuals and society;
- (b) the history of major ethical systems and why their tenets have survived the ages;
- (c) the origin, precepts, forms and practices of the religion they study;
- (d) the founders of the religion they study and why their influence continues to the present days;
and
- (e) contemporary views about religious and ethical issues.

Students are expected to develop **skills** to enable them to:

- (a) reflect upon their own beliefs, values and experiences;
- (b) discuss ethical and religious issues with people who hold beliefs and values different from theirs;
- (c) understand with empathy why people believe and behave as they do;
- (d) debate issues of religious significance on the basis of evidence and rational argument; and
- (e) apply the results of their religious exploration for the betterment of themselves and of their community.

Students are expected to develop the following **values** and **attitudes**:

- (a) respect for others;
- (b) willingness to acknowledge the needs, feelings and aspirations of others and learn from their insights;
- (c) tolerance of ambiguities and paradoxes;
- (d) appreciation of diversity in religions and cultures;
- (e) respect for life; and
- (f) eagerness for meaning and truth.

1.5 Broad Learning Outcomes

By the end of the course, students should be capable of demonstrating the following:

- (a) an understanding of some basic theories in ethics;
- (b) an ability to apply ethical theories to the analysis of personal and social issues and to maintain open-mindedness, consistency and tolerance when tackling ethical issues;
- (c) an ability to identify situations which require the prioritising of values and virtues;
- (d) an understanding of the complexities involved in making moral decisions;

- (e) an ability to apply critical thinking skills to the making of reasoned and responsible moral decisions through discussion of various ethical issues, such as cloning, prostitution and euthanasia;
- (f) an understanding of the origin, precepts, forms and practices of the religion they study;
- (g) an ability to address problems in their daily lives and tackle contemporary social problems by applying the teachings of the religion they study;
- (h) an ability to take care of others by modelling the life of the religious founders they study;
- (i) an ability to appreciate the religious understanding of humans and the world, and to enhance their own values;
- (j) an ability to apply prior knowledge in ethics studies or religious studies to life experiences and other service experiences; and
- (k) an ability to appreciate the diversity in different religions and cultures, and develop a positive attitude towards people having different religions and respect for their beliefs.

1.6 Interface with Junior Secondary Education and Post-secondary Pathways

The study of ERS is built on the knowledge, skills and values and attitudes students have learnt in basic education. These include the concepts and knowledge embedded in the six strands of the PSHE curriculum, in particular the strand “Personal and Social Development”. Because of the learning acquired in Key Stage 3, particularly through Religious Education, Biblical Knowledge, Buddhist Studies, Integrated Humanities and History, students are already equipped with a basic understanding of various religious traditions. ERS at Key Stage 4 emphasises the religious concepts, beliefs and values that can be brought to bear on daily living within specific contexts. Teachers are encouraged to refer to previous learning experiences where appropriate.

The ERS curriculum provides a good foundation for further study in disciplines such as Cultural Studies, History, Theology, Philosophy, Public Administration, Human Resources Management, Social Work and Criminal Justice. It is also an excellent start for the preparation of future social workers, counsellors, teachers, clergy and journalists.

Chapter 2 Curriculum Framework

The curriculum framework for Ethics and Religious Studies (ERS) embodies the key knowledge, skills, values and attitudes that students are to develop at senior secondary level. It forms the basis on which schools and teachers plan their school-based curriculum and design appropriate learning, teaching and assessment activities.

2.1 Design Principles

The design of this curriculum is based on principles derived from those recommended in Chapter 3 of the report *The New Academic Structure for Senior Secondary Education and Higher Education* (EMB, 2005), namely that this curriculum should:

- (a) build on the basis of the prior knowledge, skills, values and attitudes, and learning experiences students will have gained through their study of the PSHE curriculum in basic education;
- (b) achieve a balance between breadth and depth in the study of ERS to facilitate students' preparation for further studies, entry into the workforce and whole-person development;
- (c) expose students to perspectives and concepts essential to the understanding of the religious and ethical issues in shared human experience, while at the same time emphasising students' ability to transfer and apply these perspectives and concepts to the understanding of new issues;
- (d) provide a balance between essential learning and a flexible and diversified curriculum, catering for students' different interests, needs and abilities through the provision of different modules in the elective parts and an experiential learning programme designed and organised by students;
- (e) allow flexible organisation and progression to cater for the different characteristics and backgrounds of schools and needs of students. Suggestions on possible arrangements in this aspect will be provided in Chapter 3;
- (f) aim to develop students' self-directed and life-long learning skills through promoting student-centred enquiry. Students are expected to respect the pluralism of cultures, values and views, and be critical, reflective and independent thinkers; and
- (g) ensure that assessment is closely aligned with learning.

2.2 Curriculum Structure and Organisation

Two major approaches to religious education, namely a systems approach (learning about religions) and a life themes approach (learning from religion), are given balanced emphasis in this curriculum. The first involves developing knowledge and understanding of religious beliefs, teachings, practices and lifestyles, while the second promotes the skills of asking questions relating to self-identity, the meaning and purpose of life, values and commitments,

and of responding to them. Students are thus able to understand and reflect on ethical and religious issues and become aware of their own beliefs and values. They will be able to evaluate the influence of religion on their lives, and begin their own spiritual search.

Compulsory Part: Ethics

This is an introductory study on ethics. The emphasis is on value formation and judgement based on rational thinking.

- Module 1 Normative Ethics
- Module 2 Personal and Social Issues

Elective Part I: Religious Traditions (Choose ONE only)

- Module 1 Buddhism
- Module 2 Christianity
- Module 3 Confucianism*
- Module 4 Islam*
- Module 5 Taoism*

* To be ready for implementation at a later phase

Elective Part II: Faiths in Action (Choose ONE only)

Experiential learning activities are organised and structured around religious teachings and the way they relate to shared human experience. Teachers can help students to reflect on these learning experiences and to explore their meaning.

- Module 1 Learning to serve and serving to learn
- Module 2 Learning from religious practices

2.2.1 Compulsory Part: Ethics

This is an introductory study of ethics. The emphasis is on value formation and judgement based on rational thinking. Students have to study certain personal and social issues so as to nurture their abilities to make ethical judgements and informed choices.

Module 1: Normative Ethics

Units	Related Phenomena/concepts	Explanatory Notes
The Nature of Morality	Moral principles	<ul style="list-style-type: none"> • basic moral principles such as kindness, harm avoidance, respect for autonomy and loyalty • differences between moral principles and moral rules: moral principles are applied universally and moral rules have the meaning of behaviour restraint
	Moral reasoning	<ul style="list-style-type: none"> • clarification of moral concepts • upholding the value of rational thinking • sustaining an open-minded attitude (without self-interest or prejudice)
	Pluralism	<ul style="list-style-type: none"> • Chinese and the Western values and morality • Seeking possible consensus and respecting the differences among people who hold various moral principles in a pluralistic society (e.g. tolerance and respect)
	Morality and religion	<ul style="list-style-type: none"> • relationship between morality and religion: contradictory, mutually supplemented or not related
Theory of Conduct	Consequences	<ul style="list-style-type: none"> • the priority of the good over the right • 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) • Act-Utilitarianism and Rule-Utilitarianism
	Duties	<ul style="list-style-type: none"> • the priority of the right over the good • judgement of right or wrong according to the nature of the action itself (e.g. Kantian: duties are right regardless of consequences) • the possible incompatibility of duties (e.g. fairness may not be in line with loyalty)

Module 1: Normative Ethics

Units	Related Phenomena/concepts	Explanatory Notes
Theory of Value and Virtue	Intrinsic value	<ul style="list-style-type: none"> • definition of intrinsic value: the built-in value of the matter itself • examples to illustrate the meaning of intrinsic value
	Instrumental value	<ul style="list-style-type: none"> • definition of instrumental value: value desirably judged in terms of achievement of other ends • examples to illustrate the meaning of instrumental value
	Quality	<ul style="list-style-type: none"> • an essential and distinguishing attribute of something or someone • desirable qualities of loyalty, filial piety, integrity, fairness, honesty, responsibility, prudence, courage, etc. • undesirable qualities of lies and cheating, selfishness, retaliation, jealousy, etc.
	Priority	<ul style="list-style-type: none"> • ranking among competing virtues (e.g. loyalty and filial piety)
	Conflicts	<ul style="list-style-type: none"> • virtues and values may not be compatible (e.g. honesty may not be compatible with compassion)

Module 2: Personal and Social Issues

Units	Related Phenomena/concepts	Explanatory Notes
Human Rights	Inherent dignity	<ul style="list-style-type: none"> • why human rights should be respected and how they form an essential constituent or characteristic of being human • situations which deny inherent dignity
	Civil and political rights	<ul style="list-style-type: none"> • the rights of privacy, access to information, belief, personal expression, association and freedom of person (prevention of slavery and forced labour), etc.
	Economic, social and cultural rights	<ul style="list-style-type: none"> • the rights to work and just treatment, subsistence, health care, education, housing and enjoyment of culture, etc.
	Prevention of discrimination	<ul style="list-style-type: none"> • the roots of discrimination • different manifestations of discrimination • some past and present examples of discrimination
	Nature of rights	<ul style="list-style-type: none"> • rights and duties • rights and the rule of law • duties and protecting one's rights
	Self-determination	<ul style="list-style-type: none"> • ways in which one exercises the right of self-determination
Life and Death	Right to raise a family	<ul style="list-style-type: none"> • to raise a family or not to raise a family • personal and social considerations
	Birth control	<ul style="list-style-type: none"> • causes of and reasons for birth control • views on birth control from different cultural, political and religious perspectives
	Abortion	<ul style="list-style-type: none"> • causes of and reasons for abortion • ethical considerations: pro-life or pro-choice
	Ageing	<ul style="list-style-type: none"> • legal, cultural, religious and philosophical attitudes towards ageing
	Suffering	<ul style="list-style-type: none"> • legal, cultural, religious and philosophical attitudes towards suffering

Module 2: Personal and Social Issues

Units	Related Phenomena/concepts	Explanatory Notes
	Suicide	<ul style="list-style-type: none"> • responsibility to self, to others and to society; consequences of decisions, respect and love for one another • ethical considerations
	Euthanasia	<ul style="list-style-type: none"> • categories of euthanasia: active euthanasia, passive euthanasia, voluntary euthanasia, non-voluntary euthanasia and involuntary euthanasia • ethical considerations
	Capital punishment	<ul style="list-style-type: none"> • theories of punishment: deterrence, retribution and transformation • ethical considerations
Sex, Companionship and Family	Heterosexual and homosexual relationships	<ul style="list-style-type: none"> • love and sexual relationship • values and characteristics of heterosexual relationship • ethical issues in the homosexuality debate
	The single life	<ul style="list-style-type: none"> • causes of and reasons for having a single life • different attitudes towards the single life • consequences of living a single life
	Premarital and extramarital sex	<ul style="list-style-type: none"> • different attitudes towards premarital sex • consequences of extramarital sex on spouse and family
	Marriage and divorce	<ul style="list-style-type: none"> • meaning of marriage • elements of a good marriage • causes of divorce and its consequences
	Pornography	<ul style="list-style-type: none"> • causes of pornographic activities • reasons for supporting or opposing pornography • attitudes towards pornography

Module 2: Personal and Social Issues

Units	Related Phenomena/concepts	Explanatory Notes
	Prostitution	<ul style="list-style-type: none"> • causes of prostitution • reasons for supporting or opposing prostitution • attitudes towards prostitution
	The family	<ul style="list-style-type: none"> • functions of the family for individuals and society • impact on the family system of modern society • how the family system responds to the issues of companionship • how forms of companionship illuminates one another
Bioethics	Medical ethics	<ul style="list-style-type: none"> • relationship between health care professionals and patients • rights of patients
	Gender selection	<ul style="list-style-type: none"> • reasons for gender selection • ethical issues in gender selection
	Genetic engineering	<ul style="list-style-type: none"> • meaning of genetic engineering • ethical arguments for or against genetic engineering
	Cloning	<ul style="list-style-type: none"> • the cloning debate • ethical arguments for or against cloning
Environmental Ethics	Pollution and consumerism	<ul style="list-style-type: none"> • causes of environmental pollution • consumption and its environmental consequences • how materialistic values influence the relationship between human society and the environment
	Use and exploitation of the natural environment	<ul style="list-style-type: none"> • arguments for or against using and exploiting nature

Module 2: Personal and Social Issues

Units	Related Phenomena/concepts	Explanatory Notes
	Biodiversity and conservation	<ul style="list-style-type: none"> • instrumental and intrinsic value of nature: maintenance of ecological balance and biodiversity • importance of conservation to environmental protection • arguments for or against using animals for food and experimentation
	Global village and sustainability	<ul style="list-style-type: none"> • multiple meanings of sustainable development • common goal and conflicts between economic development and environmental protection • need for a global perspective in solving environmental problems
Business and Economic Ethics	Justice/fairness/equality	<ul style="list-style-type: none"> • meaning of justice/fairness/equality • exploring justice/fairness/equality in policies, such as tax and social welfare • issues from a justice/fairness/equality perspective (e.g. fair trade, syndicated loan, corruption, industrial action)
	Poverty	<ul style="list-style-type: none"> • the origin of poverty • causes of poverty in a globalized world and its solutions
	Advertising	<ul style="list-style-type: none"> • ways by which advertisements transmit messages and values • positive and negative effects of advertisements • values that guide advertisements
	Social responsibility of corporations	<ul style="list-style-type: none"> • profit motive and social responsibility • obligations to stake-holders such as consumers, the community and shareholders • ethical considerations related to the production process and outcomes

Module 2: Personal and Social Issues

Units	Related Phenomena/concepts	Explanatory Notes
Media Ethics	Information and entertainment	<ul style="list-style-type: none"> • the right of a person to know and to be informed, and the role of the mass media in modern life (e.g. to transmit information, facilitate communication and provide entertainment)
	Freedom of speech and editorial independence	<ul style="list-style-type: none"> • the significance of freedom of speech in human society and its relations with the mass media • the power of freedom of speech and how the media can abuse it • the need for critical evaluation and public accountability • problems with media owned by corporations or political parties in a globalized world
	Code of ethics and professionalism	<ul style="list-style-type: none"> • professional conduct in the mass media (respect for the individual and for privacy) • role and mission of media professionals: report the facts, stand for justice
	Media Ethics issues	<ul style="list-style-type: none"> • the impact of stereotyping on society • dangers of misleading information, indoctrination and emotive provocation • censorship: arguments for and against censorship; balance between protecting freedom, privacy and public interest

2.2.2 Elective Part I: Religious Traditions (Choose **ONE** only)

Module 1: Buddhism

Unit 1: History of Buddhism

Topics	Key Points	Explanatory Notes
Rise of Buddhism <ul style="list-style-type: none"> • Historical background 	The influence of Indigenous Indian culture and Aryan culture	<ul style="list-style-type: none"> • life and culture of aboriginal societies in ancient India • social changes after the Aryan invasion • founding of the four caste system and its impacts • the teachings of Brahmanism, revolutionary ideas and practices of the samanas at the time of the Buddha
<ul style="list-style-type: none"> • Life of the Buddha 	Birth Growing up Renunciation Search for teachers Practice of austerity Giving up austerity, enlightenment	<ul style="list-style-type: none"> • family background and birth • understanding of human life and the world during childhood • education and marriage • the four encounters and renunciation • practising asceticism and meditation • self-mortification • abandoning asceticism • enlightenment
	First turning of the wheel of dharma	<ul style="list-style-type: none"> • first Sermon on the Four Noble Truths • meaning of the Four Noble Truths in Buddhism

Unit 1: History of Buddhism

Topics	Key Points	Explanatory Notes
	Preaching along the river Ganges Nirvana	<ul style="list-style-type: none"> • followers of the Buddha from different castes: Ananda Yasa, Sariputra, Maudgalyayana, Bimbisara, Anathapindada and Upali, etc. • last teachings and nirvana
<ul style="list-style-type: none"> • Formation of the Buddhist Canon 	Reasons behind the Collecting Buddhist Canon The four councils The Tripitaka: its significance and development	<ul style="list-style-type: none"> • cause, process, outcome and impact of the First Council organised by Maha Kasyapa after the Buddha's Nirvana • cause, process, outcome and impact of the next three councils • contents of Tripitaka, and its different editions
Spreading of Buddhism <ul style="list-style-type: none"> • Development of Buddhism in India 	Early Buddhism (from the time of the Buddha to around one century after the Buddha's nirvana) Schisms and Sectarian Buddhism The rise of Mahayana Buddhism The rise of various Mahayana schools (Prajnaparamita, Madhyamaka, Yogacara, Tathagatagarbha and Esoteric Buddhism) Decline and extinction	<ul style="list-style-type: none"> • early Buddhist doctrines and the life of the early sangha • Schism and the formation of Sectarian Buddhism • origin and development of Mahayana Buddhism • formation and development of Prajnaparamita philosophy • formation and development of Madhyamaka philosophy • formation and development of Yogacara philosophy • formation and development of Tathagatagarbha thought • formation and development of Esoteric Buddhism • causes of the decline and disappearance of Buddhism

Unit 1: History of Buddhism

Topics	Key Points	Explanatory Notes
<ul style="list-style-type: none"> Development of Buddhism in other regions 	<p>South Asia</p> <p>East Asia</p> <p>China</p> <p>Western countries</p>	<ul style="list-style-type: none"> introduction to and development of Buddhism in South Asia countries, such as Sri Lanka, Thailand, and Burma introduction to and development in East Asian countries, such as Japan and Korea introduction to and development in China, (including the periods of introduction, growth, maturity, decline and revival) Introduction and development of Buddhism in the West
<p>Contemporary Buddhism</p> <ul style="list-style-type: none"> Theravada Buddhism, Chinese Buddhism, Tibetan Buddhism, Western Buddhism 	<p>The distinctive teachings and organisations</p>	<ul style="list-style-type: none"> distinctive teachings and organisations of contemporary Theravada Buddhism distinctive teachings and organisations of contemporary Chinese Buddhism distinctive teachings and organisations of contemporary Tibetan Buddhism distinctive teachings and organisations of contemporary Western Buddhism

Unit 1: History of Buddhism

Topics	Key Points	Explanatory Notes
<ul style="list-style-type: none"> Pluralistic development of Buddhism in Hong Kong 	<p>Development of Buddhism in Hong Kong</p> <p>The roles of Chinese Buddhism, Theravada Buddhism and Tibetan Buddhism in the development of Buddhism in Hong Kong</p> <p>Social contributions of Buddhism in Hong Kong</p>	<ul style="list-style-type: none"> introduction and development of Chinese Buddhism in Hong Kong introduction and development of Theravada Buddhism in Hong Kong introduction and development of Tibetan Buddhism in Hong Kong The services of Buddhism in Hong Kong, including social welfare, medical services and education

Unit 2: Basic Buddhist Doctrines

Topics	Key Points	Explanatory notes
<ul style="list-style-type: none"> Four Noble Truths 	<p>Truth of Suffering</p> <p>Truth of Arising of Suffering</p> <p>Truth of Cessation of Suffering</p> <p>Truth of methods for ending suffering</p>	<ul style="list-style-type: none"> the meaning and value of the Four Noble Truths the Truth of Suffering: phenomena of unsatisfactoriness in life the Truth of the Arising of Suffering: defilements and their causes the Truth of the Cessation of Suffering: extinguishments of defilements – Nirvana the Truth of the Path: means to the extinguishment of defilements – the Eightfold Paths the relationships between the Four Noble Truths
<ul style="list-style-type: none"> Dependent Origination 	<p>Significance of the Dependent Origination</p> <p>Meaning and Development of the Dependent Origination</p>	<ul style="list-style-type: none"> the meaning of Dependent Origination the relationship between Dependent Origination and Dependent Arisen the explanation of life and existence by Dependent Origination
<ul style="list-style-type: none"> Twelve links of Dependent Origination 	<p>Meaning of each link</p> <p>Rebirth and liberation</p>	<ul style="list-style-type: none"> the name and meaning of each link explanation of the arising and cessation of life by the Twelve links of Dependent Origination

Unit 2: Basic Buddhist Doctrines

Topics	Key Points	Explanatory notes
<ul style="list-style-type: none"> Karma and rebirth 	<p>Meaning of karma and rebirth</p> <p>Comparison of the Brahmanic and the Buddhist notions of karma</p>	<ul style="list-style-type: none"> the meaning of karma, karmic causes, karmic efficacy, karmic retribution the relationship between karmic retribution and rebirth types of karma: determinate karma, indeterminate karma, shared karma and individual karma have reflection on: taking control of one’s destiny; mind as the master of life; one reaps what one sows; treat all sentient beings as equals; rebirth is suffering, etc similarities: suffering caused by craving; relationship between karma and the past, present and future lives; good deeds cause good results, bad deeds cause bad results differences: concept of self – Brahminism “permanent self”; Buddhism “non-self”; renunciation
<ul style="list-style-type: none"> Five aggregates and non-self 	<p>Composition of the five aggregates</p> <p>Meaning of non-self</p>	<ul style="list-style-type: none"> the meaning of the five aggregates the characteristics of the five aggregates: non-identical, impermanent, non-voluntary the abandonment of attachment and the attainment of nirvana
<ul style="list-style-type: none"> Three Marks of Existence 	<p>Meanings of three marks of existence</p>	<ul style="list-style-type: none"> historical background the meaning of the marks the meaning of each mark: impermanence, non-self and nirvana

Unit 3: Buddhist Practices

Topics	Key Points	Explanatory notes
<ul style="list-style-type: none"> Basic Buddhist practices 	<p>Tripod of Buddhist practices: discipline, concentration and wisdom</p> <p>Distinctive practices of the five vehicles</p>	<ul style="list-style-type: none"> the meaning of discipline, concentration and wisdom overcoming the three poisons (desire, hatred and ignorance) by the tripod of Buddhist practice the vehicles of human beings, celestial beings, sravakas, pratyeka-buddhas and bodhisattvas differences in motivation, practice and attainment of the five vehicles
<ul style="list-style-type: none"> Practices of the vehicles of human beings and celestial beings 	<p>The aim of rebirth as human beings and celestial beings</p> <p>Taking the three refuges and practising the five precepts</p> <p>Practising the ten virtues</p>	<ul style="list-style-type: none"> the vehicles of human beings and celestial beings are the foundation of Bodhisattva vehicle the meaning of taking refuge the meaning of the three treasures: Buddha, Dharma and Sangha the five precepts: the fundamental precepts (refraining from killing, stealing, sexual misconduct and lying); the protective precept (refrain from consuming intoxicants) the ten virtues: three body virtues (refraining from killing, stealing and sexual misconduct); four verbal virtues (refraining from lying, licentious speech, duplicitous speech and harsh speech); three mental virtues (refraining from desire, hatred and ignorance)

Unit 3: Buddhist Practices

Topics	Key Points	Explanatory notes
<ul style="list-style-type: none"> The sravaka and the pratyekabuddha vehicles 	<p>The aims of liberating from rebirth, attaining freedom from suffering, and achieving the stage of sravaka and pratyekabuddha</p> <p>Practising the four foundations of mindfulness</p> <p>Realising the truths of impermanence, suffering, emptiness and non-self</p> <p>Practising the Eightfold Paths</p> <p>Attaining the four stages of enlightenment and nirvana</p>	<ul style="list-style-type: none"> the way to the rapid cessation of rebirth and personal deliverance the meaning of sravaka and pratyekabuddha the meaning of arhatship the meaning of mindfulness the four foundations of mindfulness: body, feelings, state of mind and dharma impermanence: the phenomenon of constant change suffering: suffering associated with the unpleasant; suffering arising from the inevitable destruction of the pleasurable; suffering inherent in sentient life emptiness: non-identical, impermanent and non-voluntary non-self: absence of an identical, permanent and voluntary substance the meaning of the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration the relationship between the Eightfold Paths and the tripod of Buddhist practice the meaning of the four fruits: srota-apanna-phala, sakradagami-phala, anagami-phala, arhat-phala the meaning of nirvana

Unit 3: Buddhist Practices

Topics	Key Points	Explanatory notes
<ul style="list-style-type: none"> Practices of Bodhisattva vehicle 	<p>The aim of universal liberation</p> <p>Dependent origination and emptiness</p> <p>Practising the six perfections and four all-embracing virtues</p> <p>Practising the four immeasurable minds</p> <p>The mind of great compassion and Bodhicitta</p> <p>Attaining the Great Bodhicitta, the great nirvana and the Buddhahood</p>	<ul style="list-style-type: none"> the meaning of bodhisattva realising the truth of emptiness the six perfections: charity, discipline, forbearance, effort, concentration, wisdom the four all-embracing virtues: charity, kind words, beneficial acts, and adaptation of oneself to others the meaning of the four immeasurable minds: compassion, sympathy, empathetic joy and equanimity the mind of great compassion: help sentient beings to become free from suffering Bodhicitta: the pursuit of enlightenment The Great Bodhicitta: the ultimate and perfect enlightenment the great nirvana: cessation of all forms of everlasting defilement and rebirth the Buddhahood: three bodies (dharma-body, retribution-body, transformation-body)

Module 2: Christianity

Unit 1: Background

Topics	Key Points	Biblical References	Explanatory Notes
<p>Textual Background The faith of the Old Testament</p>	<p>The Passover</p> <p>The Sinai Covenant</p> <p>Exile</p> <p>Promise of a New Covenant</p>	<p>Ex. 12:21-42</p> <p>Ex. 19:1-8, 20:1-21</p> <p>Mic. 3:9-12 Ezek. 6:8-10 2 Kings 25: 1-21; 2 Chr. 36: 20-21</p> <p>Jer. 31:3-4, 31-34; Ezek. 36:22-28</p>	<p>To point out how God acts to save and liberate the Israelites:</p> <ul style="list-style-type: none"> • the first Passover: salvation and judgement • Pharaoh frees the Israelites <p>To show that Israel became God’s chosen people by covenant:</p> <ul style="list-style-type: none"> • God invites the Israelites to become His chosen people by covenant, and to serve Him as priests <p>To explain the reasons why the Israelite nation fell into ruin: idolatry and social injustice</p> <p>To show the situation of the Israelites when they were exiled to Babylon:</p> <ul style="list-style-type: none"> • King Nebuchadnezzar, King of Babylon leads his army to Jerusalem and destroys the Temple, and the Israelites were exiled <p>To show how God promises to make a new and better covenant to bring the people into an even closer relationship with Himself:</p> <ul style="list-style-type: none"> • background: (1) Israel repeatedly breaks the covenant and turn to idols; God punishes them by war, defeat and exile; (2) God’s purpose is to change His people so as to demonstrate His holiness to all nations • the new covenant brings purification, forgiveness, a new heart and mind, and an experiential knowledge of God

Unit 1: Background

Topics	Key Points	Biblical References	Explanatory Notes
	The Messianic Hope	Isa. 11:1-9	To explain the Jewish hope which was focused on the coming of the Messiah: <ul style="list-style-type: none"> the Messiah will come as a shoot growing from the stump of David's dynasty like David, the Messiah is to be empowered by the Spirit and to rule in justice
History and identity of Israel in the Old Testament	The theme of election <ul style="list-style-type: none"> Meaning of the chosen people Circumcision The theme of covenant <ul style="list-style-type: none"> Nature and content of the covenants 	Deut. 7:6-9, 14:2; Ps. 33:12; Isa. 14:1, 41:8-9 <u>Abraham</u> in Gen. 12:1-3, 15:1-21, 17:1-22; <u>Moses</u> in Ex. 19:4-5, 20:1-17, 23:20-33, 24:1-8; <u>David</u> in 2 Sam. 7:16, Ps. 89:2-4	To show the rights and duties of the Israelites as God's chosen people To show the reasons for and meanings of circumcision To show the nature of the covenants: <ul style="list-style-type: none"> God takes initiatives to set up covenants people have to obey God so as to obey the covenants To understand the contents and nature of different covenants: <ul style="list-style-type: none"> the covenant between God and Abraham the covenant between God and the Israelites after exodus the covenant between God and David To understand the relationship between covenant and election
History between the two Testaments	<ul style="list-style-type: none"> Hellenization Independent War of Maccabees Roman occupation 		To understand the measures and effects of Hellenization when Greece seized Palestine To understand the causes, process and influence of the Independent War of Maccabees

Unit 1: Background

Topics	Key Points	Biblical References	Explanatory Notes
<p>Socio-political Background</p> <ul style="list-style-type: none"> • Palestine in the first century A.D. 	<p>Roman occupation: To explain the political situation in Palestine</p> <ul style="list-style-type: none"> • The Procurator • King Herod • Sanhedrin <p>To show the characteristics of some Jewish sects</p> <ul style="list-style-type: none"> • Sadducees • Pharisees • Zealots • Herodians • Essenes <p>To show the situation of the people and their background</p> <ul style="list-style-type: none"> • Peasants, fishermen, landlords, craftsmen and businessmen • The officials: tax-collectors, priests, Levites, synagogue elders <p>Important historical event</p> <ul style="list-style-type: none"> • The destruction of the Temple at Jerusalem in A.D. 70 		<p>To introduce the political situation in Palestine in the first century A.D.</p> <p>To understand the background of the Sadducees, Pharisees, Zealots, Herodians and Essenes</p> <p>To understand the situation of the people and officials in Palestine in the first century A.D.</p> <p>To show what happens in the destruction of the Temple and its consequences</p>

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<p>Jesus' Ministry</p> <ul style="list-style-type: none"> • Birth and childhood 	<p>Matthew's accounts of the birth of Jesus: To show that the birth of Jesus is prophesied in the Old Testament</p> <p>Luke's accounts of the birth of Jesus</p> <p>To describe the childhood of Jesus</p>	<p>Mt. 1:18-25, 2:1-23</p> <p>Lk. 1:26-56</p> <p>Lk. 2:1-52</p>	<p>To introduce Matthew and Luke's accounts of the birth and childhood of Jesus:</p> <ul style="list-style-type: none"> • the coming of the Son of God: descendant of David, born to be King • born of a virgin • to be born in Bethlehem • the killing of children • the escape to Egypt and return to Nazareth • the role played by Mary, Joseph, the angels, the wise men, King Herod, Simeon and Anna • the coming of the Son of God: human, born of a virgin • the role played by Mary, Joseph, the angels and shepherds • family background • physical and intellectual development • sense of communion with God the Father
<ul style="list-style-type: none"> • Ministry <ul style="list-style-type: none"> ▪ Preparation <ul style="list-style-type: none"> - Baptism 	<p>John the Baptist</p>	<p>Mk. 1:2-8, 6:14-29</p>	<p>To show the character and work of John the Baptist:</p> <ul style="list-style-type: none"> • John's appearance and behaviour • John's message, role and ministry • John's imprisonment and death • the importance of repentance and forgiveness

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> - Temptation ▪ Jesus calls ordinary people to be His disciples - Jesus sends out the Apostles 	<p>Jesus' baptism</p> <p>The temptation of Jesus</p> <p>Jesus calls four fishermen to be His disciples</p> <p>Jesus calls Levi, the tax-collector to be His disciple</p> <p>Jesus chooses the 12 Apostles</p> <p>Jesus sends out the Apostles to preach</p>	<p>Mk. 1:9-11</p> <p>Mk. 1:12-13; Lk. 4:1-13</p> <p>Mk. 1:16-20</p> <p>Mk. 2:13-17</p> <p>Mk. 3:13-19</p> <p>Mk. 6:7-13</p>	<p>To point out the importance of Jesus' baptism:</p> <ul style="list-style-type: none"> • the meaning of baptism in the days of Jesus and today • Jesus coming to John for His baptism • the signs of God's approval of Jesus <p>To explain the significance of the temptation of Jesus:</p> <ul style="list-style-type: none"> • the background to the temptation of Jesus • the nature of the temptation • Jesus' replies <p>To demonstrate how it is possible to overcome temptations in daily life:</p> <ul style="list-style-type: none"> • obedience to God, submission to the teaching of the Bible, and determination to resist Satan <p>To show that discipleship is a call from Jesus:</p> <ul style="list-style-type: none"> • Jesus calls ordinary people to be His disciples • the meaning of "disciple" • the appointment of the 12 Apostles • the meaning of "apostle" • the work, power (authority) and mission of the disciples/apostles

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> • Miracles <ul style="list-style-type: none"> ▪ Healing ▪ Authority over evil spirits ▪ Power over nature ▪ Others 	<p>Jesus heals a leper The man with a paralysed hand Jairus' daughter The woman who touched Jesus' cloak A woman's faith Jesus heals a blind man in Bethsaida</p> <p>Jesus heals a man with evil spirits Jesus heals a boy with an evil spirit</p> <p>Jesus has power over a storm Jesus has power to feed 5,000 people</p> <p>The Pharisees set a trap for Jesus by demanding a miracle</p>	<p>Mk. 1:40-45 Mk. 3:1-6 Mk. 5:22-23, 35-43 Mk. 5: 24-34 Mk. 7:24-30 Mk. 8:22-26</p> <p>Mk. 5:1-20 Mk. 9:14-29</p> <p>Mk. 4:35-41 Mk. 6:30-44</p> <p>Mk. 8:11-13</p>	<p>To show that Jesus has the power to heal and that it is part of His ministry:</p> <ul style="list-style-type: none"> • Jesus performs the healing miracles because of His compassion and the people's faith • the different reactions of the people to these miracles • Jesus keeps His identity hidden in some of these miracles <p>To show that Jesus has the power over evil spirits and that defeating evil spirits is part of His ministry:</p> <ul style="list-style-type: none"> • Jesus fights to destroy evil spirits because of his compassion and the people's faith • people's reaction to Jesus' words and deeds • Jesus reveals His identity in these miracles <p>To show that Jesus exercises His power over nature out of His concern for the people's needs, and to point out the importance of faith in facing difficulties:</p> <ul style="list-style-type: none"> • Jesus calms a storm and feeds a multitude • the disciples are limited by their lack of faith and understanding <p>To emphasise why Jesus performed miracles:</p> <ul style="list-style-type: none"> • the misunderstanding of people about performing miracles • Jesus' standpoint on performing miracles

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> • Passion <ul style="list-style-type: none"> ▪ Jesus' predictions about His suffering ▪ Before suffering 	Transfiguration	Mk. 9:2-8	To point out the glory of Jesus in His transfiguration: <ul style="list-style-type: none"> • confirmation of the divinity of Jesus • the appearance of Moses and Elijah, and the voice of God acknowledging Jesus as the Son of God
	Jesus' three predictions about His suffering	Mk. 8:31-33, 9:30-32, 10:32-34	To show why the Messiah has to suffer: <ul style="list-style-type: none"> • Jesus' three predictions about His suffering • the Messianic Secret • Peter's misunderstanding of Jesus' role • Jesus' preparation of His disciples for His coming suffering
	Entrance into Jerusalem	Mk. 11:1-10	To show how Jesus makes His role as the Messiah public, thereby fulfilling the prophecy: <ul style="list-style-type: none"> • riding on the colt into Jerusalem is a prophetic sign of Messiahship • the way the people welcome Jesus shows their misunderstanding of Messiahship • Palm Sunday
The anointing at Bethany	Mk. 14:1-11	To show that the anointing is a preparation for Jesus' death: <ul style="list-style-type: none"> • the Jewish leaders' plot to arrest Jesus secretly • Jesus praises Mary's deed • Judas agrees to betray Jesus 	

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> ▪ Arrest 	The Lord’s Supper	Mk. 14:12-31	To explain the meaning of the Last Supper: <ul style="list-style-type: none"> • Jesus foretells His coming suffering and the reaction of the disciples • the Feast of the Unleavened Bread and the Passover • the significance of the Last Supper in the days of the disciples and in the church today • Maundy/Holy Thursday
	Gethsemane	Mk. 14:32-42	To point out how Jesus as a human being shrinks away from His suffering, but finally determines to do the will of God at all costs: <ul style="list-style-type: none"> • Jesus’ example: to pursue the way of God in prayer • Jesus exhorts the disciples to be watchful and to pray for strength to resist temptation
	Arrest	Mk. 14:43-52	To give an account of the unjust arrest of Jesus: <ul style="list-style-type: none"> • the roles of Judas, the guards, the disciples, the Jewish leaders and the false witnesses
	Before the Council	Mk. 14:53-65	To show how Jesus is condemned for acknowledging His identity as the Messiah: <ul style="list-style-type: none"> • the Jewish Council

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> ▪ Crucifixion and burial 	Peter's denial	Mk. 14:66-72	To explain why and how Peter fails and denies Jesus, and to help students learn from Peter's failure: <ul style="list-style-type: none"> • in spite of Jesus' warning, Peter denies Him • the reasons for Peter's failure • the importance of repentance
	Before Pilate	Mk. 15:1-15	To show how Jesus voluntarily submits to the injustice done to Him: <ul style="list-style-type: none"> • the unjust and illegal trial • the parts played by Pilate, the Jewish leaders and the crowd
	Crucifixion and death	Mk. 15:16-41	To give an account of the Crucifixion and explain its meaning: <ul style="list-style-type: none"> • the meaning of "crucifixion" • the fulfilment of prophecies • Jesus' words on the cross To compare the reaction of different people to the crucifixion: <ul style="list-style-type: none"> • the soldiers, Simon of Cyrene, the two bandits, the priests and scribes, and the bystanders
	Burial	Mk. 15:42-47	To give an account of Jesus' death and burial: <ul style="list-style-type: none"> • witnesses to Jesus' death: Joseph of Arimathea, the Roman Officer, and some women • Jewish burial • Good Friday

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> ▪ Ways to the Kingdom of God ▪ The Kingdom of God is come – the End of Days 	<p>The Mustard Seed</p> <p>Repent and believe the Gospel</p> <p>Virtue of love</p> <p>Jesus blesses little children</p> <p>The rich young ruler</p> <p>Prediction of the “throwing down” of the Temple</p> <p>No man knows when the Day will come</p>	<p>Mk. 4:30-34</p> <p>Mk. 1:15</p> <p>Mk. 9:41-50</p> <p>Mk. 10:13-16</p> <p>Mk. 10:17-27</p> <p>Mk. 13:1-6</p> <p>Mk. 13:32-37</p>	<ul style="list-style-type: none"> • The Mustard Seed: the outward visible growth of the Kingdom • demands repentance and faith • purity of heart • childlike humility • whole-hearted devotion • the “throwing down” of the Temple is coming; and many people will pretend to be the Messiah • a man taking a long journey: servants should watch out and get ready for the return of the master
<ul style="list-style-type: none"> • Will of God <ul style="list-style-type: none"> ▪ Teachings for His disciples <ul style="list-style-type: none"> – Life style – Promises – Cost and mission 	<p>Humility and service</p> <p>To be a servant of others</p> <p>To remember Jesus</p> <p>Whoever is not against us is for us</p> <p>Detachment and rewards</p> <p>Receive the Holy Spirit</p> <p>Take up one’s cross and follow Jesus</p> <p>Go into the world and preach the Gospel to every creature</p>	<p>Mk. 9:33-37</p> <p>Mk. 10:42-45</p> <p>Mk. 14:22-25</p> <p>Mk. 9:38-41</p> <p>Mk. 10:28-30</p> <p>Jn. 20:19-23</p> <p>Mk. 8:34-38</p> <p>Mk. 16:15-20</p>	<p>To understand how to take the responsibilities of a citizen in the Kingdom of God:</p> <ul style="list-style-type: none"> • the least is the greatest in the Kingdom of God • take Jesus as a role model in serving others • take Jesus’ body and blood in order to remember Jesus’ salvation for all • a willingness to accept other servants of God • to give up what one has in the world will receive God’s reward • the risen Jesus sends his disciples, grants the Holy Spirit and the power of remitting and retaining sins to them • renunciation and self-denial • preaching the Gospel is the mission given by Jesus before His Ascension

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
<ul style="list-style-type: none"> ▪ Parables <ul style="list-style-type: none"> - Parables about the Kingdom of God - Parables about the End of Days - Parables about moral conduct - Other parables 	<ul style="list-style-type: none"> The Sower The Tenants in the Vineyard Ten Virgins The Sheep and the Goats The Unmerciful Servant The Good Samaritan The Talents The Lost Sheep The Lost Son 	<ul style="list-style-type: none"> Mk. 4:1-20 Mk. 12:1-12 Mt. 25:1-13 Mt. 25:31-46 Mt. 18:21-35 Lk. 10:25-37 Mt. 25:14-30 Lk. 15:1-7 Lk. 15:11-32 	<p>To explain Jesus' purpose in using parables, and to introduce some parables and show their relevance to our daily lives:</p> <ul style="list-style-type: none"> • The Sower: the different responses to God's message • The Tenants in the Vineyard: the Jewish leaders' rejection of the prophets and the Messiah • Ten Virgins: people have to prepare well for the arrival of the End of Days all the time • The Sheep and the Goats: the qualifications to enter into the Kingdom of God at the End of Day • The Unmerciful Servant: the basic attitude of forgiveness • The Good Samaritan: all people are our neighbours • The Talents: the need to use our talents well in order to be a good steward of talent • The Lost Sheep and The Lost Son: God's unconditional love and welcome for sinners who repent
<ul style="list-style-type: none"> ▪ Law <ul style="list-style-type: none"> - Laws and traditions - Debates on Laws and traditions 	<ul style="list-style-type: none"> The greatest commandment Forgiving sin Teachers of the Law condemn Jesus for eating with the outcasts 	<ul style="list-style-type: none"> Mk. 12:28-34 Mk. 2:1-12 Mk. 2:16-17 	<p>To point out the true meaning of the Law and traditions, and correct the misunderstanding of the Jewish leaders:</p> <ul style="list-style-type: none"> • to be a citizen of the Kingdom of God, one should love God and one's neighbours, which is more important than offerings and sacrifices • the true meaning of forgiving sin • God also loves sinners, and Jesus states that He comes for sinners

Unit 2: The Origin of Christianity - Jesus Christ

Topics	Key Points	Biblical References	Explanatory Notes
- Sermon on the Mount	Conflict over ritual fasting Conflict over the Sabbath	Mk. 2:18-22 Mk. 2:23-28	<ul style="list-style-type: none"> • the incompatibility of the old and new spirit • the Sabbath is made for people’s sake, and not as a burden • the real source of uncleanness • it is wrong to give traditional laws a higher position than the Law • the true will of God about marriage • people have different duties in response to their different roles in the world • resurrection exists • the Messiah is both man and God <p>To show that the Sermon is about a God-centred approach to life:</p> <ul style="list-style-type: none"> (a) ways that lead to true happiness (b) to be salt and light in the world (c) based on a proper relationship with God rather than religious rituals (d) to trust God and not any material thing (e) to maintain good human relationships by forgiving and not by judging others (f) to build one’s life on the teaching of Jesus and not the Jewish tradition (g) to strive for absolute morality and impartial love
	Clean and unclean Traditions to the elderly	Mk. 7:1-5, 14-22 Mk. 7:6-13	
	A question on divorce A question about paying taxes	Mk. 10:1-12 Mk. 12:13-17	
	A question about rising from death A question about the Messiah	Mk. 12:18-27 Mk. 12:35-37	
	Sermon on the Mount: Characteristics of the citizens of the Kingdom		
	The Beatitudes	Mt. 5:3-12	
	Salt and light	Mt. 5:13-16	
	The six antitheses	Mt. 5:21-48	
	Emphasis on true piety Attitude towards life	Mt. 6:1-18 Mt. 6:19-7:11	
	The Golden rule	Mt. 7:12	
	Three warnings	Mt. 7:13-27	

Unit 3: The Continuation of Jesus' Ministry

Topics	Key Points	Biblical References	Explanatory Notes
<p>Jesus' Identity</p> <ul style="list-style-type: none"> Jesus in the eyes of the Jews 	<p>Using the power of Beelzebub</p> <p>Jesus is rejected at Nazareth</p> <p>Jesus is regarded as the risen John the Baptist</p> <p>Jesus is regarded as John the Baptist, Elijah and one of the prophets</p> <p>Rabbi/teacher</p>	<p>Mk. 3:20-22</p> <p>Mk. 6:1-4</p> <p>Mk. 6:14-16</p> <p>Mt. 23:8-10</p>	<p>To show different views of Jesus' identity from different people:</p> <ul style="list-style-type: none"> Teachers of the Law accuse Jesus that He is inspired by the devil since He has the power to cast out unclean spirits people in Nazareth know Jesus to be a carpenter and do not accept His higher status Herod Antipas regards Jesus as the risen John the Baptist people other than the disciples regard Jesus as John the Baptist, Elijah and one of the prophets People regard Jesus as a rabbi, teacher
<ul style="list-style-type: none"> Jesus in the eyes of His disciples 	<p>Son of God</p> <p>Messiah</p>	<p>Mk. 1:1, 3:11, 5:7, 14:61, 15:39</p> <p>Mk. 8:29, 14:61-62, 15:32</p>	<ul style="list-style-type: none"> the disciples understand Jesus as Son of God as a result of His miracle-performing the Jewish views of Messiah at Jesus' time Jesus' interpretation of the meaning of Messiah
<ul style="list-style-type: none"> Jesus' understanding of Himself 	<p>Son of Man</p>	<p>Mk. 2:10, 2:28, 8:31, 10:45, 14:62</p>	<ul style="list-style-type: none"> the meanings of Son of Man: (1) has the right to forgive sins; (2) Lord of the Sabbath; (3) has to suffer; (4) the one who serves people; (5) will come back from heaven in glory
<p>Development of the Early Church</p>	<p>The Ascension</p>	<p>Acts 1:6-11</p>	<ul style="list-style-type: none"> the promise of the Holy Spirit and the power to witness the Ascension

Unit 3: The Continuation of Jesus' Ministry

Topics	Key Points	Biblical References	Explanatory Notes
	<p>Pentecost – the coming of the Holy Spirit</p> <p>Peter's preaching</p> <p>Persecution of the early believers (Stephen and James)</p> <p>Conversion of Saul</p>	<p>Acts 2</p> <p>Acts 2</p> <p>Acts 5:17-33, 6:8-15, 7:54-8:3, 12:1-5</p> <p>Acts 9:1-19</p>	<p>To show that the Pentecost is the birthday of the church:</p> <ul style="list-style-type: none"> • the form and gift of the Holy Spirit <p>To introduce the content of the proclamation of the Early Church:</p> <ul style="list-style-type: none"> • Peter's proclamation begins the active spreading of the Gospel by the Church <p>To show the courage of the apostles as witnesses of Christ:</p> <ul style="list-style-type: none"> • the apostles, forbidden to preach, choose to obey God and not man • the threat of execution • the faith of Stephen as shown in his arrest and death • Herod executes James <p>To give an account of the conversion of Saul and its importance for the development of the Church:</p> <ul style="list-style-type: none"> • Saul's vision of the Risen Lord on the road to Damascus • God reveals His purpose to Ananias and sends him to baptise Saul <p>To explain the nature of conversion:</p> <ul style="list-style-type: none"> • the meaning of the conversion of Saul: <ol style="list-style-type: none"> (a) complete break with his past (b) freedom from the struggle for righteousness (c) displacement of self (d) complete change of values

Unit 3: The Continuation of Jesus' Ministry

Topics	Key Points	Biblical References	Explanatory Notes
	Preaching to the Gentiles	Acts 9:20-11:30	<p>To show the source of Peter's power to heal, and to show the Gospel was spread in Judea:</p> <ul style="list-style-type: none"> • Peter heals in the name of Jesus and many people believe <p>To show how God prepared to reveal His salvation to all:</p> <ul style="list-style-type: none"> • God gives a vision to Cornelius, a devout Roman centurion • Peter learns in a vision that salvation is for all • Peter explains that the coming of the Holy Spirit to the Gentiles is the proof of God's acceptance <p>To show the work done by the church in Antioch:</p> <ul style="list-style-type: none"> • Christians from Cyprus and Cyrene preach to the Gentiles in Antioch and many Gentiles turn to the Lord • Barnabas is sent by the church in Jerusalem to help in Antioch, and Barnabas invites Saul to help • the term "Christians" is first used, signifying separation from Judaism • Antioch sends famine relief to Judea

Unit 3: The Continuation of Jesus' Ministry

Topics	Key Points	Biblical References	Explanatory Notes
	The Council of Jerusalem The Gospel spreads to Rome (Paul's missionary journeys)	Acts 15:1-21 Acts 28:16-30	To explain the reason for calling the Council: <ul style="list-style-type: none"> • Paul and Barnabas bring the problem of circumcision to the apostles in Jerusalem To explain that the compromise of the Early Church enabled Christianity to become a world religion: <ul style="list-style-type: none"> • Peter emphasises that salvation by grace is for both Jews and Gentiles • four rules are drawn up to make it easier for Jewish believers accepting Gentiles as Christians To show that Paul preaches the Gospel to the Gentiles in Rome
Development of basic Christian belief <ul style="list-style-type: none"> • Salvation <ul style="list-style-type: none"> ▪ Paul's three perspectives of salvation ▪ James' concept of salvation 	Change of sovereignty Mystical transformation Justification by faith Faith and work	1Cor. 7:23 Rom. 6:15-18 2Cor. 5:14-15 Rom.1:16-17 Jas. 2:14-26	The influence of Paul in the development of the Christian faith: <ul style="list-style-type: none"> • people are free from their sins by the precious blood of Jesus, and become servants of God • actual and symbolic meaning of death and resurrection of Jesus and His people • the meaning of justification by faith James' teaching as a complement to Paul's concept of justification by faith
<ul style="list-style-type: none"> • New Commandment 	Love one another	Jn. 13:34, 15:12	To show how John states that Jesus gives a new commandment to His disciples:

Unit 3: The Continuation of Jesus' Ministry

Topics	Key Points	Biblical References	Explanatory Notes
		1Jn. 2:7-11, 3:11-18	<ul style="list-style-type: none">• love one another: one has to know how to love another in the way Jesus loves His people

2.2.3 Elective Part II: Faiths in Action (Choose **ONE** only)

Experiential learning activities are organised and structured around religious teachings and the way they relate to shared human experience. Students can either engage in a social service programme or visit a place where religious activities are held. Teachers may help students to reflect on these experiences and to explore their meaning.

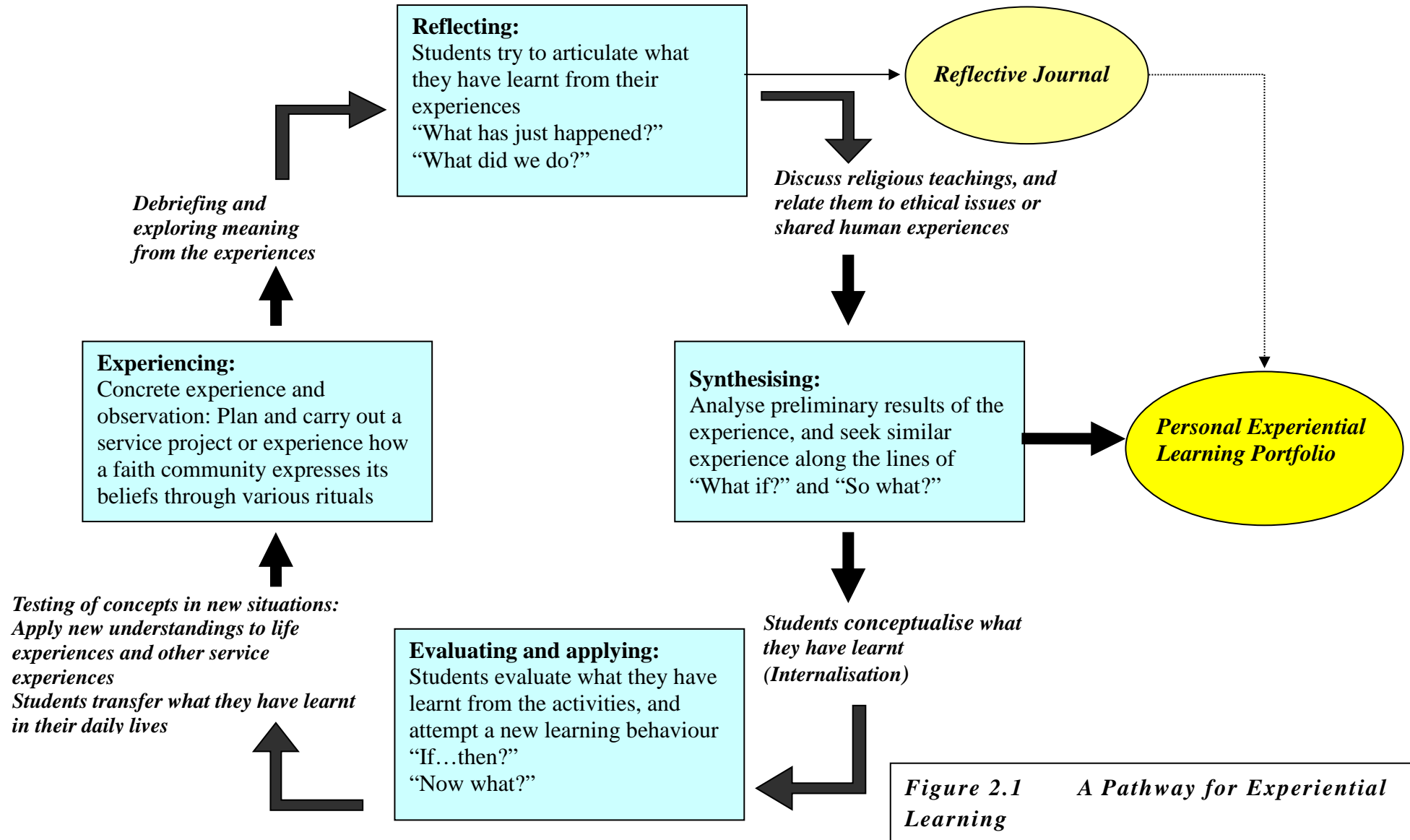
Module 1: Learning to serve and serving to learn

- Concrete experience and observation: Plan a service project with others and carry it out
- Reflection: Reflect on the experience of serving
- Synthesis and conceptualisation: Gather information, conceptualise and synthesise it with the service experiences into broader issues
- Testing of concepts in new situations: Apply new understanding to life experiences and other service experiences
- Personal service portfolio: Writing reflective journals and service reports to build a portfolio

Module 2 Learning from religious practices (*e.g. visit a religious venue or observe a religious ceremony*)

- Concrete experience and observation: Experience how a faith community expresses its beliefs and feelings through symbolism/worship/festivals/rituals
- Reflection: Reflect on the experiences gained during the visit
- Synthesis and conceptualisation: Conceptualise and synthesise information and experiences gained in the visit, and compare with other religious experiences they have
- Evaluate their own beliefs and values with reference to the experiences gained in the visit
- Personal visit portfolio: Writing reflective journals and visit reports to build a portfolio

Remarks: Students are encouraged to visit or observe religious practices that are different from the religious traditions they study in Part II.



2.2.4 Time allocation

The total lesson time for senior secondary ERS curriculum is 250 hours.² The curriculum is divided into two parts. About two-fifths of the total lesson time is allocated to the Compulsory Part and three-fifths to the Elective Parts. (including the experiential learning activities: “Faiths in Action”)

The specific allocation is as follows:

Compulsory Part: Ethics

Modules	Units	Suggested lesson time (hours)
Normative Ethics	The Nature of Morality Theory of Conduct Theory of Value and Virtue	30
Personal and Social Issues	Human Rights Life and Death Sex, Companionship and Family Bioethics Environmental Ethics Business and Economic Ethics Media Ethics	70

Elective Part I: Religious Traditions

Module 1	Units	Suggested lesson time (hours)
Buddhism	History of Buddhism	30
	Basic Buddhist Doctrines	34
	Buddhist Practices	36

Module 2	Units	Suggested lesson time (hours)
Christianity	Background	16
	The Origin of Christianity – Jesus Christ	64
	The Continuation of Jesus’ Ministry	20

² The lesson time for Liberal Studies and each elective subject is 250 hours (or 10% of the total allocation time) for planning purpose, and schools have the flexibility to allocate lesson time at their discretion in order to enhance learning and teaching effectiveness and cater for students’ needs.

“250 hours” is the planning parameter for each elective subject to meet local curriculum needs as well as requirements of international benchmarking. In view of the need to cater for schools with students of various abilities and interests, particularly the lower achievers, “270 hours” was recommended to facilitate schools’ planning at the initial stage and to provide more time for teachers to attempt various teaching methods for the NSS curriculum. Based on the calculation of each elective subject taking up 10% of the total allocation time, 2500 hours is the basis for planning the 3-year senior secondary curriculum. This concurs with the reality check and feedback collected from schools in the short-term review, and a flexible range of 2400±200 hours is recommended to further cater for school and learner diversity.

As always, the amount of time spent in learning and teaching is governed by a variety of factors, including whole-school curriculum planning, learners’ abilities and needs, students’ prior knowledge, teaching and assessment strategies, teaching styles and the number of subjects offered. Schools should exercise professional judgement and flexibility over time allocation to achieve specific curriculum aims and objectives as well as to suit students’ specific needs and the school context.

Elective Part II: Faiths in Action

Modules	Suggested lesson time (hours)
Learning to serve and serving to learn	50
Learning from religious practices	

Note: For students taking Ethics and Religious Studies as an elective subject, the lesson time can be counted towards that for Other Learning Experiences. (The New Academic Structure for Senior Secondary Education and Higher Education—Action Plan for Investing in the Future of Hong Kong (EMB, 2005), para. 3.48)

Chapter 3 Curriculum Planning

This chapter provides guidelines to help schools and teachers develop a flexible and balanced curriculum that suits the needs, interests and abilities of their students, and the context of the school, in accordance with the central framework provided in Chapter 2.

3.1 Guiding Principles

To enhance the effectiveness of learning and teaching Ethics and Religious Studies (ERS), teachers are encouraged to consider planning a balanced and coherent curriculum that will enable students to take an active role in ethical and religious enquiry.

The following are major principles underpinning curriculum planning for teachers' reference:

- (a) The primary considerations teachers need to take into account throughout planning are: curriculum aims, students' needs, the school context, and the characteristics of the discipline of ERS.
- (b) Planning should take into consideration what students have achieved in basic education, and provide opportunities to reinforce the knowledge, skills and understanding they acquired in earlier Key Stages.
- (c) The planning should take account of possible links with other subjects as well as the broader aims of the three-year senior secondary curriculum, which include the development of generic skills in the Personal, Social and Humanities Education Key Learning Area (PSHE KLA) and the essential learning experiences required of every student in senior secondary education.
- (d) Flexibility should be allowed in curriculum planning. The arrangement and sequencing of units or topics can be adjusted, so that the breadth and depth of study suits the ability level and orientation of the students.
- (e) The programme should provide sufficient challenge for students of different abilities at senior secondary level.
- (f) The learning and teaching activities and evaluation methods should be varied according to the needs and abilities of the students.
- (g) The programme should prepare students adequately for further study in Ethics or Religion at tertiary level. It should also provide an equally valuable learning experience for those who leave the subject at the end of the third year.

3.2 Progression

The following modes of curriculum planning show that the ERS curriculum can be implemented with different configurations. As illustrated below, the modules can be arranged in various ways and “Faiths in Action” can be introduced at different stages. It is suggested that teachers should take their students’ prior learning experiences, interests, abilities and orientations into consideration, and flexibly develop their learning and teaching plans. The following is some modes of planning for teachers’ consideration.

(a) Mode 1

This mode, which builds on the previous religious education experiences gained in junior secondary level, focuses on Religious Traditions in S4, as this will help to consolidate students’ learning and facilitate effective progression to later studies. Students will gain confidence in exploring familiar religious themes before proceeding to the study of Ethics. The study of Ethics and experiential learning activities will start in S5.

Features:

- Emphasis is placed on Religious Traditions and Ethics in S4 and S5 which has the effect of widening students’ horizons.
- At the beginning of S5, teachers and students start planning experiential learning activities. Through service learning or observing different religious practices, students reflect on shared human experience based on first-hand exposure.
- In S6, students finish the experiential learning activities and complete their learning portfolios for internal assessment.

Year	Ethics / Religious Traditions	Faiths in Action
S4	Elective Part: Religious Traditions	
S5	Compulsory Part: Ethics <ul style="list-style-type: none"> • Normative Ethics • Personal and Social Issues: 4 out of 7 units 	Preparation
S6	Compulsory Part: Ethics <ul style="list-style-type: none"> • Personal and Social Issues: 3 out of 7 units 	Experience Evaluation

Figure 3.1 Suggested Progression: Mode 1

(b) Mode 2

Experiential learning activities are scheduled throughout S4 to S6. Most of the topics in Religious Traditions (about 2/3) are studied in S4 and the rest are completed in S5. Ethics is studied in S5 and S6.

Features:

- Experiential learning activities are carried out systematically throughout the three years.
- Experiential learning activities have already been started in S4.
- There is greater flexibility in preparing, experiencing and evaluating experiential learning activities.

Year	Ethics / Religious Traditions	Faiths in Action
S4	<p>Elective Part: Religious Traditions Buddhism: 2 out of 3 units Christianity: 1 or 2 out of 3 units</p>	
S5	<p>Elective Part: Religious Traditions Buddhism: 1 out of 3 units Christianity: 1 or 2 out of 3 units</p> <p>Compulsory Part: Ethics</p> <ul style="list-style-type: none"> • Normative Ethics • Personal and Social Issues: 3 out of 7 units 	
S6	<p>Compulsory Part: Ethics</p> <ul style="list-style-type: none"> • Personal and Social Issues: 4 out of 7 units 	

Figure 3.2 Suggested Progression: Mode 2

(c) Mode 3

Experiential learning activities are scheduled throughout S4 to S6. Both Ethics and Religious Traditions are studied in S4. Religious Traditions and Ethics are completed in S5 and S6 respectively.

Features:

- The study of Ethics and Religious Traditions in S4 and S5 brings in broad perspectives and helps students widen their horizons, which facilitate their planning and preparation for the experiential learning activities.
- Experiential learning activities should be planned systematically throughout the three years.
- Students can start learning Ethics in S4 and engage in experiential learning activities right away.
- There is greater flexibility in preparing, experiencing and evaluating experiential learning activities.

Year	Ethics / Religious Traditions	Faiths in Action
S4	<p>Elective Part: Religious Traditions Buddhism: 1 out of 3 units Christianity: 1 or 2 out of 3 units</p> <p>Compulsory Part: Ethics</p> <ul style="list-style-type: none"> • Normative Ethics • Personal and Social Issues: 1 out of 7 units 	
S5	<p>Elective Part: Religious Traditions Buddhism: 2 out of 3 units Christianity: 1 or 2 out of 3 units</p> <p>Compulsory Part: Ethics</p> <ul style="list-style-type: none"> • Personal and Social Issues: 2 out of 7 units 	
S6	<p>Compulsory Part: Ethics</p> <ul style="list-style-type: none"> • Personal and Social Issues: 4 out of 7 units 	

Figure 3.3 Suggested Progression: Mode 3

3.3 Curriculum Planning Strategies

In planning the implementation of the senior secondary ERS curriculum, schools should take advantage of the flexibility allowed in the curriculum design, consider their own strengths and characteristics, and may adopt the following strategies for curriculum planning.

3.3.1 Interfacing Junior Secondary and Senior Secondary Curriculum

The design of this curriculum, like other senior secondary subjects, is based on students learning experiences during basic education. Schools should review the junior secondary curriculum and ensure that students have a solid foundation of knowledge in different disciplines and a sound development of generic skills and positive values and attitudes. The learning experiences in basic education, especially in the PSHE KLA, will support the building of knowledge about religious traditions and ethics and help students make informed decisions and judgements regarding different personal and social issues. Teachers should obtain adequate information about the learning experiences of their students in junior secondary to ensure that they have solid foundations to start with.

3.3.2 Catering for learner diversity

In order to help all students achieve the learning objectives of the curriculum, teachers may vary the degree of support and guidance given to them according to their ability. The cultural and religious diversity among the students should be taken into consideration when planning the curriculum. Some students will have no clearly defined religious background, affiliation or commitment, while others may have deeply held convictions and beliefs. Discussion of religious traditions and ethical issues will be richer where teachers can solicit experiences and views from students with different religious backgrounds. Teachers may also adjust the learning targets, provide a variety of resources and design different learning modes to suit different needs and develop different abilities. In planning the ERS curriculum, teachers should make use of the flexibility allowed in the curriculum design to accommodate differences in students' learning progress.

This curriculum has built in different approaches to religious education and modes of learning. Teachers should capitalise on this and plan for different learning opportunities to cater for students with different styles of learning. For example, experiential learning activities in the Elective Part “Faiths in Action” may be more effective in motivating students with an active personality type to think about religious teachings and moral principles, than studying religious classics or articles.

Differences among students can create good learning opportunities. Teachers may arrange group learning activities that may involve students in playing different roles, which invite them to make different contributions according to their strengths and interests. Students with different religious backgrounds and life experiences can enrich each other's understandings about themes and issues in the curriculum.

3.3.3 Making use of ad hoc issues and life events

ERS curriculum provides ample opportunities for students to apply what they have learnt to what is happening around them and to issues which impact on their lives. Flexibility should be provided in the planning of the curriculum in order to make room for discussion on ad hoc issues and life events which are relevant to the curriculum and have some special significance for students. Teachers should react to those moments when students get excited by local, national or global events. Such themes provide a powerful opportunity for teachers to draw out students' knowledge and to motivate them to learn with commitment. An example is available on the CDI's website, (911 incident and the learning and teaching of the theme "Hatred and Forgiveness",

<http://www.edb.gov.hk/en/curriculum-development/kla/pshe/references-and-resources/ethics-and-religious-studies/index.html>) to illustrate the opportunities available for discussion of such important issues.

(Please read *Moral and Civic Education*, Booklet 3A in "*Basic Education Curriculum Guide – Building on Strengths*" Series (EMB, 2002), and also visit <http://www.edb.gov.hk/en/curriculum-development/doc-reports/guide-basic-edu-curriculum/index.html> for more information about the Life Event Approach to conduct moral and civic education.)

3.3.4 Linkages to other learning experiences and informal curricula

The three-year senior secondary curriculum provides for some 15-35% of total lesson time for "Other Learning Experiences" (OLE), in which 5% or more are allocated for those related to moral and civic education and community service. These learning experiences can, at the same time, enrich students' learning in ERS. For example, students' participation in service learning during the curriculum time for OLE can be part of their learning of Module 1 in Elective Part II on "Learning to Serve and Serving to Learn".

Schools should note that the lesson time for senior secondary ERS curriculum can be counted towards that for OLE. Therefore, when planning for the curriculum of this subject, schools should take into consideration the moral and civic education programme and students'

participation in community service, so as to make the best use of curriculum time and to achieve coherence between different learning experiences.

Schools often use assemblies, form teacher periods and extracurricular activities to enhance the spiritual and moral development of students. Schools might also consider aligning these learning experiences with that of Religious Studies to improve the effectiveness of student learning.

3.3.5 Cross-curricular planning

ERS, with its focus on questions of belief and value, attitude and outlook, behaviour and practice, has a major contribution to make in helping students understand and develop a positive attitude towards diversity in a pluralistic society.

Liberal Studies, as a core subject in the three-year senior secondary curriculum, provides learning experiences related to the exploration of personal and social issues. ERS too can highlight the many interrelationships between religion and significant human experiences and provide students with opportunities for developing their own ideas and values and for making informed decisions. Though the two subjects might adopt different approaches and emphases when exploring these issues, they present opportunities for collaboration and mutually enhancing one another's learning and teaching effectiveness.

ERS is also linked to other subjects in different ways. For example, the study of History and Chinese History might help students understand the historical development of the religious traditions and the impact religions have on the history of the nation and the world. The study of Chinese Language takes character-building as one of its curriculum aims, while ERS also contributes to the development of students' moral reasoning and value judgements. Other academic subjects, such as Biology and Geography, provide the background knowledge for understanding certain units in the ERS curriculum, such as Bioethics and Environmental Ethics.

Students pursuing studies in Social Services; Creative Studies or Business, Management and Law offered in Applied Learning courses may find the study of ERS valuable, as it helps students to understand not only religious practices and basic beliefs, but also the humanistic principles which lie behind rules of behaviour and codes of conduct. ERS also promotes mutual understanding and mutual respect, which are essential in the modern world.

3.3.6 Integrating learning with assessment

Assessment is an integral part of the learning and teaching process. It provides a further opportunity for learning in addition to measuring achievement. The learning tasks in ERS curriculum can also be taken as assessment tasks, and provide information on how learning and teaching can be improved.

3.4 Managing the Curriculum

3.4.1 Areas of work

The curriculum leader of the subject should oversee the professional development of ERS teachers and the selection and use of appropriate learning and teaching resources. In managing the ERS curriculum in a school-based context, teachers should consider the following:

(a) Understanding the curriculum and learning context

- Understand the *Senior Secondary Curriculum Guide* (CDC, 2009) and this Guide with a view to adapting the central curriculum for school-based curriculum development;
- Understand the school's vision and mission, strengths and needs, as well as students' abilities and interests, and align them with the aims of the ERS curriculum; and
- Understand global religious trends, the community culture and the changing needs of society.

(b) Planning and implementing the curriculum

- Design and implement schemes of work to help students achieve the curriculum aims and learning objectives of the ERS curriculum; and
- Design modes of assessment and tasks to promote assessment for learning.

(c) Evaluating and improving the curriculum

- Evaluate continuously the ERS curriculum through collecting data from different sources and analysing evidence of student learning; and
- Review the curriculum in accordance with the learning and teaching context, student experiences, school provision etc. and make adjustments whenever necessary.

(d) Developing resources

- Develop, collect and organise learning and teaching resources. Make all learning supporting materials accessible to students whenever needed. Many of the resources which are currently used for Religious Studies (S4-5) and Ethics and Religious Studies (ASL) will continue to be suitable for supporting senior secondary ERS curriculum. For example, the *Curriculum Supporting Materials for ASL Ethics and Religious Studies* (CDC, 2001) can be easily adapted for most learning units of this curriculum;
- Make effective use of the resources in schools, religious organisations and the community to facilitate student learning ; and

- Expand learning and teaching resources by the use of information technology. Over time, teachers should build up a variety of resources in school, so that students can have access to sacred texts, reference books, religious artefacts, audio-visual resources, maps, posters, computer software and works produced by other students.

(For more ideas on learning and teaching resources, please refer to Chapter 6 “Learning and Teaching Resources”.)

(e) Building capacity

- Keep abreast of the latest curriculum development, teaching strategies and subject knowledge; and
- Build networks with other schools, conduct peer lesson observation, share effective practices and strategies with others to foster mutual support.

(f) Managing change and monitoring progress

- Undertake action research, teacher self-evaluation and periodical reviews of learning and teaching. These give teachers valuable data and provide evidence on which to base refinements and improvements to the ERS curriculum; and .
- Make reference to the latest global trends in ethics studies and religious education to adjust schemes of work.

3.4.2 Roles of different stakeholders

Principals, ERS panel chairpersons, ERS teachers and parents play different roles in the planning, development and implementation of the ERS curriculum. Collaboration is vital in developing and managing the curriculum.

(a) ERS teachers

- Keep abreast of the latest changes in curriculum, learning and teaching strategies and assessment practices;
- Contribute to ERS curriculum development, implementation and evaluation, and suggest strategies for learning, teaching and assessment;
- Stretch students’ potential in learning ERS, and encourage them to learn actively;
- Participate actively in professional development, peer collaboration and professional exchange; and
- Participate in educational research and projects so as to enhance learning and teaching.

(b) PSHE KLA Co-ordinators / ERS Panel Chairpersons

- Lead and plan ERS curriculum development, and set clear directions for it;
- Monitor the implementation of the curriculum, and make appropriate adjustments to strategies for learning and teaching and assessment to respond to students' needs;
- Facilitate professional development by encouraging panel members to participate in training courses and workshops;
- Hold regular meetings (both formal and informal) with panel members to strengthen coordination and communication among them;
- Promote professional exchange of subject knowledge and learning and teaching strategies; and
- Make the best use of resources available in school, religious organisations and the community.

(c) Principals

- Understand students' strengths and interests, as well as the significance of ethics and religious education;
- Take into consideration students' needs, school context and the central curriculum framework in formulating the curriculum, instructional and assessment policies;
- Coordinate the work of KLA leaders and subject panels, and set clear targets for curriculum development and curriculum management;
- Promote a culture of collaboration among teachers to facilitate the planning and implementation of the curriculum;
- Understand the strengths of teachers and deploy them flexibly and rationally;
- Convey a clear message to parents regarding the significance of ethics and religious education; and
- Build networks among schools, community sectors, and various religious organisations at management level to facilitate the development of the ERS curriculum.

(d) Parents

- Support the development of the ERS curriculum;
- Encourage their children to explore not only various beliefs and values, but their own thoughts and feelings about them; and
- Understand the value of ethics and religious education, and encourage and support their children to pursue their study of this curriculum.

Chapter 4 Learning and Teaching

This chapter provides guidelines for effective learning and teaching of the Ethics and Religious Studies (ERS) curriculum. It is to be read in conjunction with **Booklet 3** of the *Senior Secondary Curriculum Guide* (CDC, 2009) which provides the basis for the suggestions set out below.

4.1 Knowledge and Learning

The senior secondary ERS curriculum aims to help students to develop their personal beliefs through exploring religious traditions, ethical issues and related human experiences. Personal beliefs, religious traditions and human experiences are the three main sources of knowledge for ERS.

Religious traditions encompass a coherent view and provide a distinctive interpretation of life and the world. The history of the development of religions, sacred texts, rituals and stories about religious people are the major areas from which students can acquire knowledge of the subject and develop a basic understanding of the particular religion they are studying. However, simply understanding the facts about a religion is insufficient to enable students to respond to the mysteries and challenges of life.

In the modern world, students encounter a variety of conflicting ideas and values, which prompt them to puzzle over the meaning and value of life, what is right and wrong and the sources of morality. Acquiring ethical knowledge and moral reasoning skills gives students the capacity to develop insights into human issues.

Such knowledge and skills can be drawn from major ethical systems, social norms and past human experience. However, the resources for developing knowledge and skills in ERS can be found not only outside but also within the school. Students and teachers bring their own personal beliefs, religious experiences and moral values into the classroom. These resources are immediately available and worth exploring.

4.1.1 Constructing knowledge through concept development

Knowing depends upon understanding. ERS enables students to develop their understanding by encouraging them to acquire and use a range of concepts, values and attitudes, skills and knowledge. In ERS, students develop concepts, construct their knowledge and acquire thinking

skills by being required to make sense of experiences, information, events and occurrences. In order to bring this about teachers should:

- identify the concepts in a particular topic in the ERS curriculum;
- consider the values and attitudes which the learning experience will promote;
- decide if there are particular skills which students need to develop to help them assimilate the targeted concepts, values and attitudes; and
- select an appropriate issue or event which might help in the development of the concepts, values and attitudes, and skills that have been identified.

Facilitating students' acquisition of crucial ethical concepts through social issues

Cloning has multiple meanings. It may refer to the production of two identical embryos by the splitting of a natural embryo with electric shock. This technique has been adopted by the rearing industry for many years. It may also refer to the cloning of an organism by means of nuclear transfer technology, a technological development which has aroused the whole world in recent years.

Cloning is discussed in great depths, and with different focuses, in the fields of biology, medicine, technology, law, etc. In ethics, the discussing of cloning should focus on its effect as an asexual reproduction method on human relationships, morality and society; rather than the details of nuclear transfer technology, the genetic recombination process, the working of the biological clock, etc.

In discussing with students a highly controversial social issue such as cloning in the realm of the ethics, the teacher helps them understand the focus and content of the controversies around cloning (especially the cloning of human beings), so that they may identify important concepts such as the definition of a human being, nature law, the limitations of life, value of life, human dignity, sacredness of life, right to live, reproductive rights, etc. Thus, students can understand the numerous supporting and opposing views to cloning, analyse the underlying rationale, assess their tenets and justifications, and consolidate and construct personal stance about the issue.

4.1.2 Roles of learners and teachers

In addition to being transmitters of knowledge, teachers have a key role to play in facilitating learners' learning, developing their capacity for independent learning and building their confidence in searching for the meaning of life. To enable learners to assume greater ownership of their own learning and be more confident in making moral judgements, teachers are encouraged to: negotiate learning objectives and content with students; create a supportive and harmonious learning atmosphere; act as role models and leaders of learning; promote quality interaction in the classroom; provide appropriate scaffolding and quality feedback; and promote positive values and attitudes.

As students are relatively more mature at senior secondary level, they should be allowed a degree of autonomy in choosing what and how to learn. They should, therefore, be encouraged to set meaningful and realistic goals for their own learning, engage confidently and meaningfully in learning activities, reflect on their learning experiences, and monitor and evaluate the progress they are making against the set goals.

4.2 Guiding Principles

Outlined below are guiding principles for effective learning and teaching in ERS.

- **Building on strengths:** Hong Kong classroom demonstrates many positive features of Chinese students (such as the attribution of academic success to effort and the social nature of achievement motivation) and teachers (such as a strong emphasis on subject disciplines and moral responsibility). These strengths and uniqueness of local students and teachers should be acknowledged and treasured.
- **Prior knowledge and experience:** Learning activities should be planned with the prior knowledge and experience of students in mind. Teachers need to find out what students know at the beginning of the study of a module or an issue.
- **Understanding learning objectives:** Each learning activity should have clear learning objectives and students should be informed of them at the outset. Teacher should also be clear about the purpose of assignments and explain their significance to students.

- **Teaching for understanding:** The pedagogies chosen should aim at enabling students to act and think flexibly with what they know.
- **Promoting independent learning:** Generic skills and reflective thinking ability should be nurtured. The students should be encouraged to take responsibility for their own learning.
- **Motivation:** Learning is best achieved when students are motivated. Motivation strategies should be used to arouse the interest of students.
- **Resources:** A wide range of teaching resources should be employed as tools for learning.
- **Engagement:** In conducting learning activities, it is important to engage the minds of students actively and to keep them “on task”.
- **Feedback and assessment:** Feedback and assessment should be used as an integral part of learning and teaching.
- **Catering for learner diversity:** As students bring a wide variety of experiences, needs, interests and aspirations to the learning process in ERS, teachers should employ a wide range of strategies to cater for student diversity. The diversity among students also provides opportunities for them to co-construct knowledge and share life experiences in a learning community and enrich each other’s learning.

4.3 Approaches and Strategies

4.3.1 From enquiry to reflection

This curriculum encourages teachers to adopt an enquiry approach to help students explore religious traditions, ethical issues and human experiences. However, at the end of their enquiry, students should also be motivated to develop their reflective thinking based on what they have learned. Most models of enquiry learning are cyclical and have three basic phases: exploring, understanding and expressing. This should be followed by a reflecting phase where students reflect upon learning experiences and the meanings embedded within them.

Exploring

The basic criterion for the choice of a topic should be its worth as an area of exploration, i.e. whether it has the potential for achieving curriculum objectives and extending students' understanding. Exploring topics with a focus on people and their religious experiences provides students with a meaningful entry point to start their learning about religious beliefs.

How can exploring be a meaningful entry point for learning?

To motivate students to learn and help them to identify what they are going to learn in ERS, teachers are encouraged to give students opportunities to understand human experiences in different aspects of life which take them beyond their own experiences to explore other people's perspectives. For example, they can:

- interview elderly people about their views on ageing and suffering;
- listen to different people's views on what religion brings to them;
- talk to someone who has experience of pilgrimage;
- conduct a survey among adults on the reasons for having religious beliefs, followed by a discussion of their views afterwards;
- participate in a debate about whether religion is necessary for a harmonious society; and
- discuss the pros and cons of ethical issues such as cloning and euthanasia.

Understanding

Through various learning experiences such as data collection, discussion, case studies and interviews, students come to understand ideas and concepts and the complex relationships between them, which they can relate to content knowledge.

Understanding in ERS involves linking new ideas and knowledge to the existing experience of students. This includes making a direct linkage to previous experiences and learning. Teachers should be aware of activities in which students are currently engaged and help them to explore further the knowledge they have acquired.

How can teachers be certain that students have understood something?

When students understand what they have learned and can construct meaning from it, teachers may find that they:

- challenge their previous knowledge and understanding;
- are willing to respond to the challenges of others;
- participate in a variety of formal and informal religious or ethical activities;
- take appropriate risks and learn from their “mistakes”;
- critically examine their own and others’ knowledge, actions and assumptions;
- achieve success and a sense of achievement in their learning;
- build new knowledge through linking it to what is already known;
- negotiate, make choices in, and take their share of responsibility for learning; and
- discuss the process of learning and teaching.

An interview with S6 students – linking Religious Studies to service learning

A group of S6 students from SKH Kei Hau Secondary School organised the “Integrated Community Carnival” with physically disabled volunteers. They integrated their previous learning in Religion lessons with this service experience, and gained a deeper understanding of religious concepts. One of the students reflected, “We have applied Christian concepts in designing the game booth. I think that the teachings in the Bible, such as “The parable of the lost sheep” and “The parable of the good Samaritan”, gave us insights about helping disabled people.”

Expressing thoughts and beliefs

In ERS, there is respect for the patterns of belief, feelings, thoughts and experiences of students, all of which are a potential source for learning. They become available for exploration and evaluation only when ample time and opportunity are given for their expression. Teachers are therefore encouraged to design activities which provide the maximum opportunity and freedom for students to express their ideas and responses. To encourage this, a classroom environment in which they are given support in articulating their thoughts and feelings is vital.

How to create a classroom climate which supports students' expression of their ideas

To promote a supportive environment in which students feel confident in expressing their ideas, teachers should ensure that:

- the classroom climate emphasises care, support and quality relationships based on mutual respect for all involved in the learning and teaching process;
- the classroom environment values effort, provides achievable but challenging expectations, builds self-esteem and encourages students to become responsible and independent learners;
- the special needs and abilities of students are identified and active planning is undertaken to meet them;
- opportunities are provided for students to express their ideas based on an informed knowledge base;
- there is effective communication among all students;
- students are able to focus on learning; and
- skills are explicitly taught within relevant contexts.

Reflecting

At the heart of ERS is the human need to formulate a set of beliefs and values. Reflection in this context involves evaluating in an honest and informed way the worth and relevance of beliefs and their accompanying values.

By reflecting on their learning experiences, students create personal meaning, develop and deepen empathy with others, and identify skills to be learned, valued and held for a lifetime. Subsequently, students try to implement their ideas and to test them against real-world experience, through which they develop the capacity to direct and assess their personal development for the rest of their lives.

How to organise reflective activities

Reflective thinking skills enable students to make appropriate life choices. Acquiring these skills is one of the most important objectives in learning ERS. A variety of activities can be used to facilitate reflection. When planning such activities, teachers should note that:

- reflective activities should involve students and their peers, teachers and the people concerned; and
- different types of reflective activities are appropriate for different stages of learning.

Reflective activities can involve reading, writing, doing and telling. For example, teachers can:

- ask students to say what they got out of given details about a phenomenon , or ask questions such as “What do you think was the most important in what you have just learned?” or “If you had to summarise this case in two minutes, what would you say?”;
- assign case studies to help students think about what to expect from the study of particular topics;
- use journals to direct students to important issues and reinforce their learning experience by asking them to analyse how different ethical perspectives are presented and what moral values are embedded in a piece of writing;
- encourage discussion among students to introduce different perspectives and to challenge each other to think critically about the issues involved; and
- ask students to present what they have learned in terms of the major concepts related to their studies.

4.3.2 Choosing appropriate learning and teaching strategies

The pedagogy adopted by the teacher is crucial to the quality of learning and teaching ERS. In order to respond to the varied needs, interests, experiences and learning styles of students, teachers are encouraged to adopt a wide repertoire of pedagogical approaches to suit different learning and teaching contexts and purposes. It is true that teachers are also varied in their teaching styles, but it is necessary for them to try out other pedagogical approaches and extend their repertoire.

There are in general three major views of teaching:

Teaching as direct instruction: This view focuses on the teacher as the deliverer of the curriculum. The teacher transmits knowledge and tells learners what to do. Explanation, demonstration or modelling is adopted to enable learners to gain knowledge and understanding of a particular aspect of the subject.

Teaching as enquiry: This view places emphasis on the learners engaging in enquiry. The teacher gives learners a variety of tasks that ask them to search for and process information, and solve problems. In this enquiry, mutual support among learners is encouraged, so that all learners contribute to the construction of knowledge. In debating as well as activities in which learners are required to express their ideas, points of views and feelings, learners explore issues and practise their thinking skills.

Teaching as co-construction: This view focuses on the class as a community of learners. Learners contribute collectively to the creation of knowledge and criteria for assessment through discussion and group tasks. The approach encourages members of the class to negotiate areas of study with the teacher and then work collaboratively to conduct research and make presentations on topics that are of interest to them. In the process, the learners are encouraged to make contributions, propose their own standpoints, apply their learning skills and tap the rich sources of knowledge in the world.

These approaches do not need to be kept apart. They can be intertwined to complement each other. Teachers should try to vary the use of approaches to suit the learning context and to achieve optimal results. The table below identifies key aspects, strengths and limitations of the above views of teaching, and provides recommendations which teachers can refer to when arranging the learning and teaching activities for a specific topic.

Related pedagogies	Strengths	Limitations	Roles of teacher	Recommendations
<ul style="list-style-type: none"> • Lectures • Didactic questioning • Explicit teaching and practice • Demonstrations • Talk given by guest speakers 	<ul style="list-style-type: none"> • Conveys large amounts of information • Provides detailed information on concepts • Involves step-by-step instruction for skill acquisition • Provides maximum teacher control • Is easier to plan and use 	<ul style="list-style-type: none"> • Emphasises listening only • Students tend to be passive recipients • Little feedback from students to teachers • Requires an effective speaker • Requires an attentive audience • Not very suitable for developing higher-order thinking • Not very suitable for complex materials 	<ul style="list-style-type: none"> • The teacher is an instructor or a lecturer. • The teacher presents the information to be learned. • The teacher directs the learning process. • The teacher identifies lesson objectives and takes the primary responsibility for guiding the instruction. • The teacher is responsible for explaining and demonstrating. 	<p>Compulsory Part: Theory of Conduct A lecture on the definition of the Act-utilitarianism and Rule-utilitarianism.</p> <p>Elective Part: Buddhism – Development of Buddhism in India Invite a guest speaker to give a talk on his/her experience of yoga and explain the relationship between yoga and Buddhism.</p> <p>Elective Part: Christianity – History between the Two Testaments A lecture on the measures and effects of Hellenization when Greece seized Palestine.</p>

Figure 4.1 *Teaching as Direct Instruction*

Related pedagogies	Strengths	Limitations	Roles of teacher	Recommendations
<ul style="list-style-type: none"> • Reflective discussion • Case studies • Debates • Report writing • Reflective journals • Worksheets • Surveys 	<ul style="list-style-type: none"> • Pools ideas and experiences from a group • Is effective after a presentation, film or video show, or other learning experiences that need to be analysed • Allows everyone to participate actively in the process • Develops students' analytical and problem-solving skills • Allows students to apply new knowledge and skills 	<ul style="list-style-type: none"> • More time-consuming • Outcomes can be unpredictable • Possibility of students not seeing the relevance to their own situations • More demanding on the skills and experience of the teacher 	<ul style="list-style-type: none"> • The teacher is a facilitator, supporter and resource person. • The teacher is encouraged to use open-ended questions and to persuade students to give more explanation or elaboration of their answers. 	<p>Compulsory Part: Business and Economics Ethics – Poverty Ask students to investigate the ways in which religious organisations alleviate poverty, and evaluate their effectiveness.</p> <p>Elective Part: Buddhism – Buddhism in China Ask students to collect pictures, photographs and articles on one of the following for conducting a case study so as to help them have a deeper understanding about the development of Buddhism in China:</p> <ul style="list-style-type: none"> (i) Statues of Buddha; (ii) Costumes of Buddhist monks and nuns; or (iii) Buddhist architecture. <p>Elective Part: Christianity – Temptation Write a report on “The types of temptation which young people in Hong Kong face today”.</p>

Figure 4.2 *Teaching as Enquiry*

Related pedagogies	Strengths	Limitations	Roles of teacher	Recommendations
<ul style="list-style-type: none"> • Group discussion • Role-play • Group projects • Experiential learning 	<ul style="list-style-type: none"> • Students share in planning and directing their learning. • Students can learn from peers and teachers and develop their social skills. • Individuals' thoughts can be shared in a group. • Provides opportunities for understanding the roles of others and thus appreciating their points of view. 	<ul style="list-style-type: none"> • Heavily dependent on the expertise of the teacher in structuring and developing the dynamics of the group. • Relies heavily on the observation, listening, interpersonal, and intervention skills of both the teacher and students. • Not appropriate for large groups. 	<ul style="list-style-type: none"> • The teachers and students seek knowledge together. • The teachers have to provide a supportive and challenging environment for the exchange of ideas. • The teacher acts as a facilitator who helps to shape the learning paths through questioning or debriefing. 	<p>Compulsory Part: Life and Death – Euthanasia Organise a debate on the topic: “Euthanasia should be legalised in cases of incurable disease”.</p> <p>Elective Part: Buddhism – Life of the Buddha Ask students to write a short play on “The life of Buddha”, selecting the most important events which highlight his compassion for living things, and his motives for leaving his family in search of ideals.</p> <p>Elective Part: Christianity – The Last Supper Ask students to do a group project to investigate the meaning and influence of the Last Supper for non-Christians as well as Christians.</p>

Figure 4.3 Teaching as Co-construction

4.3.3 Experiential learning

Experiential learning is a student-oriented learning mode which enables learning by doing. In the process of experiential learning, students learn through a series of carefully designed activities. Students are encouraged to observe, think, analyse, synthesise, evaluate their experiences, and apply what they have learnt in their daily life.

A meaningful learning journey

Experiential learning plays an important role in the learning and teaching of this curriculum. It is a learning journey with an awareness of human needs, a concern for shared human experience and a willingness to identify with others. This involves awareness that one can act on one's environment to contribute to the welfare of other people.

Students are the primary beneficiaries of experiential learning

The Principal of SKH Kei Hau Secondary School expressed her feelings on experiential learning, “students engaged in experiential learning are called upon to move beyond their individual concerns and the perceived limits of their abilities to embrace the very things that make us human. To know that some people are in need, to know that one is capable of responding, to know that one's response will make a significant difference to individuals and the community – all these are powerful keys to human growth and meaningful learning.”

Partnership in learning

Instead of viewing students as passive recipients, experiential learning suggests that students are competent, intelligent and resourceful learners who are willing to contribute to their communities and society. When students take responsibility for their learning, the teacher takes on the role of mentor, guide and facilitator. In experiential learning, teachers are no longer instructors, since it is the students who direct their own experiential learning and determine what meaning to derive from it.

Experiential learning allows the development of a good partnership between students and teacher. As “learning by doing” is the central tenet of this strategy, there are opportunities for teachers and students to learn together and from each other. This fosters good teacher-student relationships. By giving students a sense of responsibility in their own learning, they can become self-directed learners.

Quality relationships with students

A RS teacher of SKH Kei Hau Secondary School evaluated the impact of experiential learning on student-teacher relationship, “an environment is created in which students can learn from emotionally rich experiences. As partnerships between teachers and students are developed, some students may show increased respect for teachers and increased comfort in working with them.”

Debriefing and reflection

Learning results from students’ interpretations of their experiences. Students can be encouraged to give meaning to their experiences through debriefing and reflection.

In debriefing, teachers encourage students to rethink and reconstruct their learning experiences in order to make sense of them, so that they will be able to apply what they have learnt to new situations. Reflection can be carried out through various activities such as peer sharing, group discussion or writing reflective journals. The more students see their learning as personally meaningful and significant, the more they will learn.

Suitable timing for debriefing and reflection

Ethics and Religious Studies requires and encourages a life themes approach which involves students in reflecting on the meaning of life.

A debriefing should be organised for students immediately after they have taken part in an activity when they have much to share. Their fresh memories of the experience facilitate reflection and the identification of new knowledge and skills. The teacher can consolidate students learning by evaluating the learning programme with them immediately afterwards. The teacher can also help them to analyse their learning experience in various respects, to avoid students focusing merely on certain successful or negative aspects.

After group sharing, students should be given sufficient time and personal space to write their own individual reflective journals.

Teachers can prepare for the reflection session by developing questions beforehand. However, these questions should be viewed simply as tools for starting a meaningful discussion, which should be modified when the situation changes.

Suggested ways of stimulating reflection

- Review the details of events: who, what and where?
- Review the planning: what could have been done better?
- What was learned? Make a list.
- What went well/wrong? What could be improved?
- How were responsibilities handled?
- Recapture some intense feelings such as anger, joy, worry, satisfaction, etc.
- What were the key findings?

4.3.4 Reading to learn

To develop the habit of reading independently is one of the goals of the school curriculum. “Reading to learn” is also one of the four key tasks recommended by the CDC (2001) to help students develop independent learning capabilities.

The skills involved in “Reading to learn” enhance students’ overall capacity for lifelong learning and whole-person development. More specifically, they are important in ERS in the following ways:

- They enable students to develop their reflective thinking skills through understanding and constructing meaning from what they read.
- They cultivate an openness of mind towards different religious beliefs, ideas, values and cultures.
- They enrich students’ knowledge and broaden their understanding of life which helps them to face life challenges.

The effective implementation of “Reading to learn” in a school requires a concerted effort by the school head, curriculum leaders, the teacher-librarians and teachers of different subject panels. A suggested reading list for teachers and students can be found in **References**. (pp. 103-118)

4.4 Learning Community

Teachers and students are encouraged to work closely together as a learning community which is characterised by mutual trust. A learning community fosters active over passive learning, cooperation over competition and team spirit over isolation. In a learning community, students are conducive to increasing learners' involvement and motivation. Learners are supported to become increasingly capable of taking responsibility for the choices they make, the actions they pursue and the consequences they encounter. They are encouraged to converse with each other and to examine the meanings they have derived from their learning experiences. In a learning community, students develop their capacity to be responsible for their own learning and learn to care about the learning of their peers.

Apart from promoting partnership among students in learning, an effective learning community also involves a close partnership between teachers and students. In addition to being a manager of class activities and a transmitter of knowledge, in a learning community, the teacher works closely together with the students, forming a mentoring relationship with them.

4.5 Catering for Learning Differences

Able students who show willingness and capacity for ethical and spiritual development require the teachers to adopt particular learning and teaching strategies. Such learners bring with them a wide variety of needs, hopes and aspirations to their learning process. In order to help them to fulfil their potential, teachers are encouraged to:

- use a variety of challenging questioning strategies to stimulate them to explore religious questions and ethical phenomena;
- set extension tasks that promote greater depth of understanding or reflection;
- direct the focus of learning to the application of ideas and learning in new or unfamiliar contexts;
- build up resources for extended reading in each topic of the curriculum;
- structure groups to enable the most able students to work together at the highest levels on suitable occasions; and
- provide opportunities for students to make connections between their learning in ERS and other subjects.

In designing learning and teaching activities for students who need extra assistance to overcome some barriers in learning, teachers may consider:

- choosing content knowledge from contexts which students are familiar with;
- giving students opportunities to revisit knowledge and skills learned in different contexts;
- providing short, guided and more focused tasks, with support, when introducing new knowledge;
- allowing students to draw examples mainly from their own religious experiences and understanding;
- providing a variety of learning environments for the delivery of content; and
- employing a wide range of teaching approaches to meet their needs.

Chapter 5 Assessment

This chapter discusses the role of assessment in learning and teaching Ethics and Religious Studies (ERS), the principles that should guide assessment of the subject and the need for both formative and summative assessment. It also provides guidance on internal assessment and details of the public assessment of ERS. Finally, information is given on how standards are established and maintained and how results are reported with reference to these standards. General guidance on assessment can be found in the *Senior Secondary Curriculum Guide* (SSCG) (CDC, 2009).

5.1 The Roles of Assessment

Assessment is the practice of collecting evidence of student learning. It is a vital and integral part of classroom instruction, and serves several purposes and audiences.

First and foremost, it gives feedback to students, teachers, schools and parents on the effectiveness of teaching and on students' strengths and weaknesses in learning.

Secondly, it provides information to schools, school systems, government, tertiary institutions and employers to enable them to monitor standards and to facilitate selection decisions.

The most important role of assessment is in promoting learning and monitoring students' progress. However, in the senior secondary years, the more public roles of assessment for certification and selection come to the fore. Inevitably, these imply high-stakes uses of assessment since the results are typically employed to make critical decisions about individuals that affect their future.

The Hong Kong Diploma of Secondary Education (HKDSE) provides a common end-of-school credential that gives access to university study, work, and further education and training. It summarises student performance in the four core subjects and in various elective subjects, including both discipline-oriented subjects and the new Applied Learning courses. It needs to be interpreted in conjunction with other information about students given in the Student Learning Profile.

5.2 Formative and Summative Assessment

It is useful to distinguish between the two main purposes of assessment, namely “assessment *for* learning” (formative assessment) and “assessment *of* learning” (summative assessment).

“Assessment *for* learning” is concerned with obtaining feedback on learning and teaching, and utilising this to make learning more effective and to introduce any necessary changes to teaching strategies. We refer to this kind of assessment as “formative assessment” because it is all about forming or shaping learning and teaching. Formative assessment should take place on a daily basis and typically involves close attention to small “chunks” of learning.

“Assessment *of* learning” is concerned with determining progress in learning, and is referred to as “summative” assessment, because it is all about summarising how much learning has taken place. Summative assessment is normally undertaken at the conclusion of a significant period of instruction (e.g. at the end of the year, or of a key stage of schooling) and reviews much larger “chunks” of learning.

In practice, a sharp distinction cannot always be made between formative and summative assessment, because the same assessment can in some circumstances serve both formative and summative purposes. Teachers can refer to the SSCG for further discussion of formative and summative assessment.

Formative assessment should be distinguished from continuous assessment. The former refers to the provision of feedback to improve learning and teaching based on formal or informal assessment of student performance, while the latter refers to the assessment of students’ on-going work and may involve no provision of feedback that helps to promote better learning and teaching. For example, accumulating results in class tests carried out on a weekly basis, without giving students constructive feedback, may neither be effective formative assessment nor meaningful summative assessment.

There are good educational reasons why formative assessment should be given more attention and accorded a higher status than summative assessment, on which schools tended to place a greater emphasis in the past. There is research evidence that indicates that formative assessment can be beneficial when used for refining instructional decision-making in teaching and generating feedback to improve learning. For this reason, the CDC report *Learning to Learn – The Way Forward in Curriculum Development* (CDC, 2001) recommended that there should be a change in assessment practices, with schools placing due emphasis on formative assessment to make assessment *for* learning an integral part of classroom teaching.

Another distinction to be made is between internal assessment and public assessment. Internal assessment refers to the assessment practices that teachers and schools employ as part of the ongoing learning and teaching process during the three years of senior secondary studies. In contrast, public assessment refers to the assessment conducted as part of the assessment process in place for all schools. Within the context of the HKDSE, this means the public examinations conducted by the HKEAA. On balance, internal assessment should be more formative, whereas public assessment tends to be more summative. Nevertheless, this need not be seen as a simple dichotomy.

5.3 Assessment Objectives

The assessment objectives listed below are closely aligned with the curriculum framework and the broad learning outcomes presented in earlier chapters.

Compulsory Part: Ethics

Module 1: Normative Ethics

After studying the topics, students should be able to:

1. understand basic theories in ethics, and apply such theories to analyse ethical problems in a pluralistic society;
2. identify and assess critically the arguments of different ethical theories;
3. make ethical judgements with reference to various ethical principles and methods of reasoning to express personal standpoints;
4. set priorities among various conflicting values and virtues when needed;
5. uphold an open and tolerant approach when dealing with different ethical issues related to daily-life experience; and
6. demonstrate a rational and coherent thinking style when discussing ethical questions.

Module 2: Personal and Social Issues

After studying the topics, students should be able to:

1. recognise the complexity of making moral decisions;
2. understand the relationship between ethical issues and values (e.g. commitment, responsibility, etc.), and apply them to solve personal and social problems;
3. identify ethical problems involved in personal and social issues;
4. analyse ethical issues by applying various theories;

5. understand the ethical standpoints of different religions and individuals; and
6. discuss ethical issues rationally, and make moral decisions with a reasonable and responsible attitude.

Elective Part I: Religious Traditions

Module 1: Buddhism

After studying the topics, students should be able to:

1. show knowledge of Buddha's life and the basic doctrines of Buddhism;
2. recognise the related Indian cultural context of Buddhism at its beginning;
3. understand how Buddhism developed after Buddha's death and describe briefly the development of Buddhism in China and its impact on Chinese culture;
4. apply Buddhist teachings to deal with problems of life and daily-life situations;
5. respond to contemporary social problems through applying Buddhist ethics and values; and
6. understand the Buddhist spirit of compassion, and care for other sentient beings.

Module 2: Christianity

After studying the topics, students should be able to:

1. understand the Old Testament concepts embedded in Christian faith and how God's promises were fulfilled in Christ;
2. understand the life and teaching of Jesus Christ and the essence of the Christian faith;
3. understand the development of the Early Church and its implications for the Church today; and recognise the influence of the teachings of apostles such as Paul, James and John in the development of the Christian faith;
4. respond to social issues with Christian ethical teachings and values;

5. show understanding of the needs of others and demonstrate how Jesus Christ's love can help them; and
6. adopt a positive attitude towards life and the world.

Elective Part II: Faiths in Action

Module 1: Learning to serve and serving to learn

After the service learning, students should be able to:

1. acknowledge the needs, feelings and expectation of others;
2. apply knowledge gained in ERS in life experiences and other service experiences; and
3. demonstrate meaningful reflection on experiences from services and apply such experiences in daily life.

Module 2: Learning from religious practices

After experiencing the religious rituals, students should be able to:

1. show some understanding of the religion which they have just experienced through its rituals and practices;
2. recognise the diversity in religions and cultures; and
3. adopt a positive attitude towards people from different religions and respect for their beliefs.

The majority of the above assessment objectives are applicable to both internal and public assessment, while some may not be applicable to public assessment. Those objectives applicable to public assessment are listed in the Regulations and Assessment Frameworks published by the HKEAA.

5.4 Internal Assessment

This section presents the guiding principles that can be used as the basis for designing internal assessment and some common assessment practices for ERS for use in schools. Some of these principles are common to both internal and public assessment.

5.4.1 Guiding principles

Internal assessment practices should be aligned with curriculum planning, teaching progression, student abilities and the school contexts. The information collected will help to motivate, promote and monitor student learning, and will also help teachers to find ways of promoting more effective learning and teaching.

(a) Alignment with the learning objectives

A wide range of assessment practices should be used to assess the achievement of different learning objectives for whole-person development. The weighting given to different areas in assessment should be discussed and agreed among teachers. The assessment purposes and criteria should also be discussed and agreed, and then made known to students so that they have a full understanding of the learning expected of them.

(b) Catering for the range of student ability

Assessment practices at different levels of difficulty and in diverse modes should be used to cater for students with different aptitudes and abilities. This helps to ensure that the more able students are challenged to develop their full potential and that the less able ones are encouraged to sustain their interest and sense of success in learning.

(c) Tracking progress over time

As internal assessment should not be a one-off exercise, schools are encouraged to use practices that can track learning progress over time (e.g. portfolios). Assessment practices of this kind allow students to set their own incremental targets and manage their own pace of learning, which will have a positive impact on their commitment to learning.

(d) Timely and encouraging feedback

Teachers should provide timely and encouraging feedback through a variety of means, such as constructive verbal comments during classroom activities and written remarks on assignments

with an indication of where improvements can be made. Such feedback helps students sustain their momentum in learning, and to identify their strengths and weaknesses.

(e) Making reference to the school's context

As learning is more meaningful when the content or process is linked to a setting which is familiar to students, schools are encouraged to design some assessment tasks that make reference to the school's own context (e.g. its location, relationship with the community, and mission).

(f) Making reference to current progress in student learning

Internal assessment tasks should be designed with reference to students' current knowledge, as this helps maintain the students' commitment to learning.

(g) Feedback from peers and from the students themselves

In addition to giving feedback, teachers should also provide opportunities for peer assessment and self-assessment in student learning. The former enables students to learn among themselves, and the latter promotes reflective thinking which is vital for students' lifelong learning.

(h) Appropriate use of assessment information to provide feedback

Internal assessment provides a rich source of data for providing evidence-based feedback on learning in a formative manner.

5.4.2 Internal assessment practices

A range of assessment practices suited to ERS, such as open book tests, oral questioning, projects, and fieldwork should be used to promote the attainment of the various learning outcomes. However, teachers should note that these practices should be an integral part of learning and teaching, not "add-on" activities .

Open book tests

Open book tests are suitable for this subject as it is based on a wide range of religious texts. Students are allowed access to the source materials during the tests, so that they do not need to memorise the texts. Questions for this type of test should aim to stimulate the use of reference materials and help students to organise their ideas.

Oral questioning

Oral questioning with feedback need not be seen as a test of spoken language only – it can be helpful for assessment in other subjects also. It is a flexible approach which allows teachers to discuss matters in depth with able students, to tease out the meaning of obscure statements, and to find out reasons for conclusions. Teachers are encouraged to try using oral assessment as it can be a valuable supplement to conventional assessment methods.

Projects

A project is any piece of extended work from which the constraints of lesson time have been largely removed. Asking students to carry out project work provides them with an opportunity to study a topic of interest in depth, and teachers may encourage students to:

- Clarifying the areas of interest
- Establishing a framework for enquiry
- Selecting resource materials
- Organise data
- Presenting findings.

Fieldwork

Fieldwork in ERS involves serving people in need and participating in religious rituals, and its specific objectives range from collecting information to reflecting on personal experience. It calls for keen observation, mastery of concepts and skills, and accurate recording. Fieldwork can often contribute significantly to establishing good relations between the school and the community. Also, the results of fieldwork can be very rewarding for students, both in learning the subject-matter and in enhancing their social, moral and spiritual development.

Faiths in Action

Faiths in Action in this subject may be materialized by participating in voluntary service or religious practices. Related assignments may include projects, fieldwork, learning portfolio, compilation of data file, proposals, various media production, etc. Teachers should design learning materials and activities flexibly according to students' needs and abilities. The table below shows some stages that may be involved in a Faiths in Action learning activity.

Stage	Task	Related activities
1	Identification of the aims of the project	Through discussion with the teachers, students identify possible themes to be explored.
2	Data collection	Students search for information about the specific organisations/religious groups/rituals and formulate a preliminary proposal for the activity.
3	Preparation	Development of an action plan; identification of personal expectations of the activity; receiving the necessary training and rehearsing the action plan. Students may submit proposals for the activities.
4	Implementation –experiencing	Execution of the action plan; personal involvement in the activity.
5	Follow-up	Summarising the experience; getting feedback; reflection based on the experience gained; seeking further learning opportunities and exploration of the possible impact on personal morality, spirituality and relationship with others; followed by oral reporting and discussion in class.
6	Reporting	Teachers may require students to submit written reports on the activities covering the tasks in stages 4–5 with an emphasis on personal accounts and reflection based on relevant ethical/religious concepts and theories.

5.5 Public Assessment

5.5.1 Guiding principles

The principles guiding public assessment are outlined below for teachers' reference.

(a) Alignment with the curriculum

The outcomes that are assessed and examined through the HKDSE should be aligned with the aims, objectives and intended learning outcomes of the senior secondary curriculum. To enhance the validity of public assessment, the assessment procedures should address the range of valued learning outcomes.

The public assessment for ERS is a written examination to test students' mastery of the expected learning outcomes. The written examinations involve various questions types that can assess different learning outcomes.

(b) Fairness, objectivity and reliability

Students should be assessed in ways that are fair and are not biased against particular groups of students. A characteristic of fair assessment is that it is objective and under the control of an independent examining authority that is impartial and open to public scrutiny. Fairness also implies that assessments provide a reliable measure of each student's performance in a given subject so that, if they were to be repeated, very similar results would be obtained.

(c) Inclusiveness

The assessments and examinations in the HKDSE need to accommodate the full spectrum of student aptitude and ability.

The written examination for ERS includes different types of questions to cover the spectrum of ability, so that all students will be able to demonstrate their achievements.

(d) Standards-referencing

The reporting system is "standards-referenced", i.e. student performance is matched against standards, which indicate what students have to know and be able to do to merit a certain level of performance.

(e) Informativeness

The HKDSE qualification and the associated assessment and examinations system provide useful information to all parties. First, it provides feedback to students on their performance and to teachers and schools on the quality of the teaching provided. Second, it communicates to parents, tertiary institutions, employers and the public at large what students know and are able to do, in terms of how their performance matches the standards. Third, it facilitates selection decisions that are fair and defensible.

5.5.2 Assessment design

The table below shows the assessment design of the subject with effect from the 2016 HKDSE Examination. The assessment design is subject to continual refinement in the light of feedback from live examinations. Full details are provided in the Regulations and Assessment Frameworks for the year of the examination and other supplementary documents, which are available on the HKEAA website

(www.hkeaa.edu.hk/en/hkdse/assessment/assessment_framework/). The table below shows the outline of the assessment design of Ethics and Religious Studies.

Component		Weighting	Duration
Public Examination	Paper 1: Ethics	50%	1 hour 45 minutes
	Paper 2: Religious Traditions	50%	1 hour 45 minutes

Table 5.1 *The assessment design of Ethics and Religious Studies in HKDSE*

5.5.3 Public examinations

The written examination covers the learning outcomes and provides a variety of questions at different levels of difficulty. It incorporates various question types, such as:

1. Short questions that aim at assessing basic understanding of related concepts and theories.

Students may be required, for instance, to illustrate certain concepts with examples, provide simple solutions to non-complex theoretical disputes, discuss the strengths and weaknesses of certain theories, and apply theories appropriately to simple situations, etc.

2. Guided essay questions that allow students to handle problems using a step-by-step approach.

Students may be required to integrate, refer to and/or apply their answers in different parts of a question.

3. Essay questions that focus on assessment of students' higher-order thinking skills.

Students may be required to provide critical analysis, evaluation and meaningful discussion on some relatively complicated issues, usually adapted from real-life experience.

Schools may refer to the live examination papers regarding the format of the examination and the standards at which the questions are pitched.

5.5.4 Standards and the reporting of results

Standards-referenced reporting is adopted for the HKDSE. What this means is that candidates' levels of performance are reported with reference to a set of standards as defined by cut scores on the mark scale for a given subject. Standards referencing relates to the way in which results are reported and does not involve any changes in how teachers or examiners mark student work. The set of standards for a given subject can be represented diagrammatically as shown in Figure 5.1.

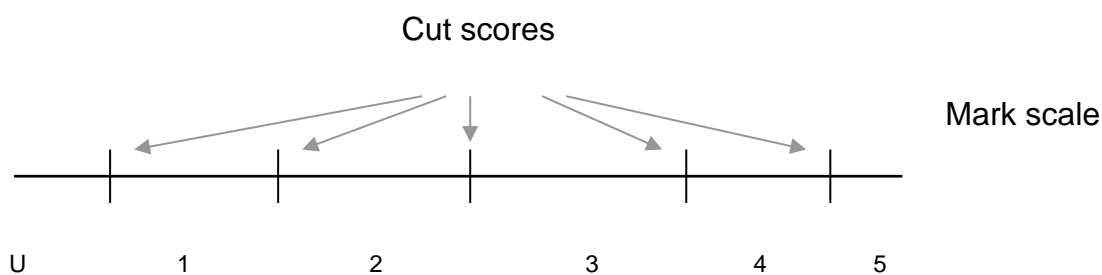


Figure 5.1 *Defining levels of performance via cut scores on the mark scale for a given subject*

Within the context of the HKDSE there are five cut scores, which are used to distinguish five levels of performance (1–5), with 5 being the highest. A performance below the cut score for Level 1 is labelled as “Unclassified” (U).

For each of the five levels, a set of written descriptors has been developed to describe what the typical candidate performing at this level is able to do. The principle behind these descriptors

is that they describe what typical candidates *can* do, not what they *cannot* do. In other words, they describe performance in positive rather than negative terms. These descriptors represent “on-average” statements and may not apply precisely to individuals, whose performance within a subject may be variable and span two or more levels. Samples of students’ work at various levels of attainment are provided to illustrate the standards expected of them. These samples, when used together with the level descriptors, will illustrate the standards expected at the various levels of attainment.

In setting standards for the HKDSE, Levels 4 and 5 are set with reference to the standards achieved by students awarded grades A–D in the HKALE. It needs to be stressed, however, that the intention is that the standards will remain constant over time – not the percentages awarded different levels, as these are free to vary in line with variations in overall student performance. Referencing Levels 4 and 5 to the standards associated with the old grades A–D is important for ensuring a degree of continuity with past practice, for facilitating tertiary selection and for maintaining international recognition.

To provide finer discrimination for selection purposes, the Level 5 candidates with the best performance have their results annotated with the symbols ** and the next top group with the symbol *. The HKDSE certificate itself records the Level awarded to each candidate.

Chapter 6 Learning and Teaching Resources

This chapter discusses the importance of selecting and making effective use of learning and teaching resources, including textbooks, to enhance student learning. Schools need to select, adapt and, where appropriate, develop the relevant resources to support student learning.

6.1 Function of Learning and Teaching Resources

The function of learning and teaching resources is to provide a basis for learning experiences for students. Learning resources include not only textbooks, workbooks and audio-visual teaching aids produced by the Education and Manpower Bureau or other organisations but also web-based learning materials, computer software, the Internet, the media, libraries, resources in the natural environment, and people. All of these should be drawn upon to help students to broaden their learning experiences and meet their different learning needs. If used effectively, they will help them to: consolidate what they have learned; extend and construct knowledge; develop the learning strategies and generic skills they need; and reflect on their values and attitudes – and thus lay a solid foundation for lifelong learning.

In ERS, learning and teaching resources are important for concept building and value clarification in two ways. First, they provide relevant background information and basic knowledge of religious and ethical issues in different contexts. They can supplement students' school-based learning experiences and be the basis for further enquiry and discussion, but it should be ensured that they would not become straitjackets on the direction, scope and depth of learning and teaching.

Second, they can serve to bring out different values, interests, views, opinions and controversies on evolving issues. The provision of materials from a wide range of sources will help students to become aware of and appreciate the diversity in different cultures and the pluralistic nature of society.

There is no need for the teachers to choose or develop all the learning and teaching resources. Students should also be encouraged to identify, propose and select resources to complement the teacher's selection. Their choices may bring in different perspectives, given their varied socio-economic, cultural and religious backgrounds.

Learning and teaching resources should not be treated simply as collections of information and facts to be memorised. They should become objects for critical analysis and evaluation, as they are derived from their different ideological backgrounds, views and values, and therefore may exhibit the authors' biases.

6.2 Guiding Principles

The following are some basic considerations in the selection of learning and teaching resources:

- They should be in line with the curriculum aims and contain core elements of the curriculum.
- They should arouse students' interest, motivate them to engage actively in learning tasks and promote higher-order thinking.
- The choice of materials should take into account students' prior knowledge and experiences; and they should provide access to knowledge, as well as scaffolding, to help students progress in their learning.
- They should cater for students' individual differences by providing a variety of learning activities at different levels of difficulty.
- The language used should be of a good standard and at a suitable level of difficulty to encourage independent reading and the construction of meaning by learners.
- They should present information and ideas accurately and effectively.
- They should promote independent learning by complementing and extending what students have learned in class.
- They should promote discussion and further enquiry.
- They should foster positive values and attitudes.
- They should be affordable in terms of cost and the time and effort required to prepare or acquire them.

6.3 Commonly Used Resources

6.3.1 Textbooks

Textbooks are one of many tools to bring about learning, but they should not be regarded as the curriculum itself. Teachers should exercise their professional judgement in choosing high quality textbooks which allow students to achieve the learning objectives of the curriculum.

Teachers are expected to select relevant textbook materials which cover at least the basic elements, and then decide on the use of supplementary resources to support student learning. In both cases, they should meet students' varied needs and abilities.

Noted below are some tools developed by the EMB to help in the selection of textbooks and other learning and teaching resources.

- *Recommended Textbook List*
- *Guiding Principles for Quality Textbooks*
- *Notes on Selection of Textbooks and Learning Materials for Use in Schools*

(<http://www.emb.gov.hk/>; then > Kindergarten, Primary and Secondary Education > Curriculum Development > Textbook Information)

Suggested checklist for ERS textbook selection

1. Content and presentation

- Is the textbook part of a series, and if so, would using the entire series be appropriate?
- Does the textbook suit the interests and ability of students and background of school?
- Does the textbook have a helpful layout, design, and organisation?
- Is the textbook sensitive to the religious and cultural background and interests of the students?
- Is the writing style interesting and engaging, while also applying the specific concepts, language and terminology of Ethics and Religious Studies?
- Does the suggested instructional sequence take into account the prior knowledge and experience of students in my school?

2. Skills

- Are the skills promoted in the textbook appropriate for the learners?
- Does the textbook provide learners with adequate guidance to acquire these skills?
- Do the skills presented in the textbook include a wide range of cognitive skills to challenge students to think?

3. Exercises and activities

- Do the exercises and activities in the textbook fit the needs of students in my school?
- Do the exercises and activities reinforce what students have already learned and involve progression from the more simple to the more complex?
- Are the exercises and activities varied in format so that they will motivate and challenge learners?

4. Organisation and format

- Teacher materials:
 - Do the background materials provide sufficient content-focused information for the study of Ethics and Religious Studies?
 - Do they provide sufficient information and strategies for students of varied ability?
 - Are the directions for conducting and presenting lessons, experiential learning activities and other explorations clear and easy to follow?
- Student materials:
 - Are the print materials for the students well written, logical and compelling in content?
 - Is the overall readability level of the materials appropriate for learners in my school?

6.3.2 Reference materials

The following resources – reference books, journals, policy papers, speeches, reports and documents, surveys, book reviews, newspaper clippings, maps, pictures, cartoons, drawings and slogans – are powerful tools for bringing authentic ethics and religious concerns and problems into the classroom. They can help students see the relevance of what they are learning, and help them achieve a wider understanding of issues.

6.3.3 Curriculum Support Materials by Curriculum Development Institute, EDB

To facilitate implementation of the NSS curriculum, The Curriculum Development Institute has compiled a series of Curriculum Support Materials. These materials were disseminated through teacher training workshops and are uploaded for teachers' reference in EDB One Stop Portal and the website of Ethics and Religious Studies under Personal, Social and Humanities Education Key Learning Area. Below are the links:

EDB One Stop Portal:

<http://www.hkedcity.net/edbosp/>

ERS, PSHE website:

<http://www.edb.gov.hk/en/curriculum-development/kla/pshe/references-and-resources/ethics-and-religious-studies/index.html>

([Home](#) > [Curriculum Development](#) > [Key Learning Areas](#) > [Personal, Social & Humanities Education](#) > [References and Resources](#) > [Ethics & Religious Studies](#))

Teachers are reminded to make adaptive use of the materials according to the needs of their students.

6.3.4 Technology and web-based resources

The massive increase in the quantity of information available on the Internet has led to the adoption of new approaches to learning and teaching. Teachers can act as facilitators of learning by helping students search for information and work on it in order to turn it into personal knowledge. The strategic use of information technology (IT), with appropriate guidance, enhances student engagement, increases the amount of information that can be accessed and makes learning more convenient.

Technologies help the learning of ERS by:

- providing audio-visual aids for understanding difficult concepts;
- providing access to large quantities of information from a wide variety of sources;
- allowing students to work at their own pace, and enabling the use of specially designed software;
- supporting interaction between the learners, resources and teachers, and collaboration between learners and teachers; and
- facilitating the acquisition of information, the development of critical thinking and knowledge-building.

The use of IT in ERS provides an instant, global platform for the exchange of different ethical and religious values, views and opinions. The interaction and discussion generated are no longer confined to any locality or religious group. Exposure to a multiplicity of beliefs and perceptions is highly beneficial for the learning and teaching of the subject.

The information gathered through IT should, however, be treated with care. Teachers and students need to be aware that information on websites, chat groups, web journals (“blogs”) etc. may be culturally or religiously biased, partial or even false. The validity and reliability of any claims should be checked and substantiated by using other sources of information and evidence.

6.3.5 Mass media

As with IT, the media are a very important source of information and a stimulus for teachers and students engaging in the enquiry process. In many respects, the media are also instant and global, and they articulate different ethical and religious traditions, values and opinions which

are very valuable for studying ERS. Non-textual materials from the media can help to increase the motivation and learning effectiveness of students with different learning styles.

Again, it has to be pointed out that the messages embedded in information provided by the mass media need to be carefully decoded. Students should be guided to take into account the possible bias of media organisations when judging the accuracy of the information presented. The information provided should never be treated as facts per se.

6.3.6 Community resources

A spirit of partnership is necessary among the many parties who contribute in different ways to helping our students learn effectively.

Religious and social organisations

The richness of the religious traditions in our society provides many opportunities for authentic learning outside the classroom. There are numerous religious, cultural and social organisations such as theological seminaries, Sangha colleges and scholarly societies which can provide relevant resources for the ERS curriculum. They are particularly helpful in providing experiential learning activities. Visiting places of worship such as cathedrals, churches, temples, mosques and synagogues, celebrating religious festivals and observing religious rituals or ceremonies are all valuable experiences which give teachers and students insights into different religious beliefs and practices.

The family and neighbours

Grandparents, parents, family members, other relatives and neighbours can provide valuable resources to support the learning and teaching of this curriculum. Their diversity in ethical views, religious standpoints and personal convictions can contribute to widening students' horizons and enhancing their religious sensitivity.

Religious leaders and believers

Religious leaders and believers can be promising sources of support for the learning and teaching of ERS. Religious leaders such as priests, monks and vicars can often be seen on the TV news or religious programmes; and they can be reached easily in cathedrals, churches and temples on special days. Schools can solicit their help by inviting them to share religious insights, deliver talks and meet with students. Interviewing or visiting religious leaders and believers can provide students with valuable information and learning experiences.

6.4 Flexible Use of Learning and Teaching Resources

6.4.1 Fitness for purpose

The resources used should be fit for purpose. For example, in designing a role-play, background information on the parties involved and the selected scenario should be provided. Such information may be given to students in the form of newspaper clippings, video clips or role-specification sheets written by the teacher. Good reading materials should be made available to students to promote “Reading to learn”; and in organising life-wide learning activities, suitable community resources such as museums and non-government organisations should be explored.

6.4.2 Catering for learner diversity

The resources selected should meet the varied needs and learning styles of students, for instance, some students may respond well to textual information, others to visual representation, and yet others to resources in other formats. Using a variety of types of resources can help to develop different cognitive faculties.

6.5 Resource Management

A spirit of partnership is necessary for resource and knowledge management. Schools should make arrangements for:

- teachers and students to share learning and teaching resources through the Intranet or other means within the school; and
- teachers to evaluate on the resources used, and form professional groups for the exchange of experience.

A regularly updated resource bank covering the curriculum of ERS is a very important tool for effective learning and teaching. It has to be built up and maintained by the joint effort of teachers. It should also involve students, who can suggest good resources that they have found. Students’ good work (especially their experiential learning portfolios) can also be a valuable resource for other students.

Glossary

Term	Description
Applied Learning (ApL, formerly known as Career-oriented Studies)	Applied Learning (ApL, formerly known as Career-oriented Studies) is an essential component of the senior secondary curriculum. ApL uses broad professional and vocational fields as the learning platform, developing students' foundation skills, thinking skills, people skills, values & attitudes and career-related competencies, to prepare them for further studies and / or for work as well as for lifelong learning. ApL courses complement 24 senior secondary subjects, diversifying the senior secondary curriculum.
Co-construction	Different from the direct instruction and construction approaches to learning and teaching, the co-construction approach emphasises the class as a community of learners who contribute collectively to the creation of knowledge and the building of criteria for judging such knowledge.
Core subjects	Subjects recommended for all students to take at senior secondary level: Chinese Language, English Language, Mathematics and Liberal Studies.
Curriculum and Assessment (C&A) Guide	A guide prepared by the CDC-HKEAA Committee. It embraces curriculum aims / objectives / contents and learning outcomes, and assessment guidelines.
Curriculum interface	Curriculum interface refers to the interface between the different key stages/educational stages of the school curriculum (including individual subjects), e.g. the interface between Kindergarten and Primary; Primary and Secondary; and Junior Secondary and senior secondary. The Hong Kong school curriculum, made up of eight key learning areas (under which specific subjects are categorised), provides a coherent learning framework to enhance students' capabilities for whole-person development through engaging them in the five essential learning experiences and helping them develop the nine generic skills as well as positive values and attitudes. Thus when students move on to senior secondary education, they will already have developed the basic knowledge and skills that the study of various subjects requires. When designing the learning and teaching content and strategies, teachers should build on the knowledge and learning experiences students have gained in the previous key stages.

Term	Description
Elective subjects	A total of 20 subjects in the proposed new system from which students may choose according to their interests, abilities and aptitudes.
Experiential learning	Experiential learning is a student-oriented learning mode which enables learning by doing. In the process of experiential learning, students learn through a series of carefully designed activities. Students are encouraged to observe, think, analyse, synthesise, evaluate their experiences, and apply what they've learnt in their daily life.
Generic skills	Generic skills are skills, abilities and attributes which are fundamental in helping students to acquire, construct and apply knowledge. They are developed through the learning and teaching that take place in different subjects or key learning areas, and are transferable to different learning situations. Nine types of generic skills are identified in the Hong Kong school curriculum, i.e. collaboration skills, communication skills, creativity, critical thinking skills, information technology skills, numeracy skills, problem solving skills, self-management skills and study skills.
Hong Kong Diploma of Secondary Education (HKDSE)	The qualification to be awarded to students after completing the three-year senior secondary curriculum and taking the public assessment.
Internal assessment	This refers to the assessment activities that are conducted regularly in school to assess students' performance in learning. Internal assessment is an inseparable part of the learning and teaching process, and it aims to make learning more effective. With the information that internal assessment provides, teachers will be able to understand students' progress in learning, provide them with appropriate feedback and make any adjustments to the learning objectives and teaching strategies they deem necessary.
Key Learning Area (KLA)	Organisation of the school curriculum structured around fundamental concepts of major knowledge domains. It aims at providing a broad, balanced and coherent curriculum for all students in the essential learning experiences. The Hong Kong curriculum has eight KLAs, namely, Chinese Language Education, English Language Education, Mathematics Education, Personal, Social and Humanities Education, Science Education, Technology Education, Arts Education and Physical Education.

Term	Description
Knowledge construction	This refers to the process of learning in which learners are involved not only in acquiring new knowledge, but also in actively relating it to their prior knowledge and experience so as to create and form their own knowledge.
Learner diversity	Students are individuals with varied family, social, economic and cultural backgrounds and learning experience. They have different talents, personalities, intelligence and interests. Their learning abilities, interests and styles are, therefore, diverse.
Learning community	A learning community refers to a group of people who have shared values and goals, and who work closely together to generate knowledge and create new ways of learning through active participation, collaboration and reflection. Such a learning community may involve not only students and teachers, but also parents and other parties in the community.
Learning differences	This refers to the gaps in learning that exist in the learning process. Catering for learning differences does not mean rigidly reducing the distance between the learners in terms of progress and development but making full use of their different talents as invaluable resources to facilitate learning and teaching. To cater to learners' varied needs and abilities, it is important that flexibility be built into the learning and teaching process to help them recognise their unique talents and to provide ample opportunities to encourage them to fulfil their potential and strive for achievement.
Learning outcomes	Learning outcomes refer to what learners should be able to do by the end of a particular stage of learning. Learning outcomes are developed based on the learning targets and objectives of the curriculum for the purpose of evaluating learning effectiveness. Learning outcomes also describe the levels of performance that learners should attain after completing a particular key stage of learning and serve as a tool for promoting learning and teaching.
Level descriptors	A set of written descriptions that describe what the typical candidates performing a certain level is able to do in public assessments.

Term	Description
Other learning experiences	For whole person development of students, ‘Other Learning Experiences’ (OLE) is one of the three components that complement the examination subjects and Applied Learning (formerly named as Career-oriented Studies) under the senior secondary curriculum. It includes Moral and Civic Education, Aesthetics Development, Physical Development, Community Service and Career-related Experiences.
Public assessment	The associated assessment and examination system for the Hong Kong Diploma of Secondary Education.
SBA Moderation Mechanism	The mechanism adopted by HKEAA to adjust SBA marks submitted by schools to iron out possible differences across schools in marking standards and without affecting the rank order determined by the school.
School-based assessment (SBA)	Assessments administered in schools as part of the teaching and learning process, with students being assessed by their subject teachers. Marks awarded will count towards students’ public assessment results.
School-based curriculum	Schools and teachers are encouraged to adapt the central curriculum to develop their school-based curriculum to help their students achieve the subject targets and overall aims of education. Measures may include readjusting the learning targets, varying the organisation of contents, adding optional studies and adapting learning, teaching and assessment strategies. A school-based curriculum, hence, is the outcome of a balance between official recommendations and the autonomy of the schools and teachers.
Standards-referenced Reporting	Candidates’ performance in public assessment is reported in terms of levels of performance matched against a set of standards.
Student learning profile	It is to provide supplementary information on the secondary school leavers’ participation and specialties during senior secondary years, in addition to their academic performance as reported in the Hong Kong Diploma of Secondary Education, including the assessment results for Applied Learning courses, thus giving a fuller picture of the student’s whole person development.
Values & attitudes	Values constitute the foundation of the attitudes and beliefs that influence one’s behaviour and way of life. They help

Term**Description**

form principles underlying human conduct and critical judgment, and are qualities that learners should develop. Some examples of values are rights and responsibilities, commitment, honesty and national identity. Closely associated with values are attitudes. The latter supports motivation and cognitive functioning, and affects one's way of reacting to events or situations. Since both values and attitudes significantly affect the way a student learns, they form an important part of the school curriculum.

References

References for Teachers

General

- Assessment Reform Group. (1999). *Assessment for learning: Beyond the black box*. Cambridge: University of Cambridge School of Education.
- Benson, P. L., & Roehlkepartain, E. C. (1993). *Beyond leaf ranking: Learning to serve / serving to learn*. Nashville: Abingdon Press.
- Biggs, J., & Watkins, D. (Eds.) (2001). *Teaching the Chinese learner: Psychological and pedagogical perspectives*. Hong Kong: Comparative Education Research Center.
- Black, P., & Wiliam, D. (1998a). Assessment and classroom learning. *Assessment in Education*, 5(1), 7-74.
- Black, P., & Wiliam, D. (1998b). Inside the black box: Raising standards through classroom assessment. *Phi Delta Kappan*, 80(2), 139-148.
- Blenkin, G. M., Edwards, G., & Kelly, A.V. (1992). *Change and the curriculum*. London: Paul Chapman Publishing Ltd.
- Boekaerts, M. (2002). *Motivation to learn*. Retrieved March 8, 2006, from <http://www.ibe.unesco.org/publications/EducationalPracticesSeriesPdf/prac10e.pdf>
- Broadbent, L., & Brown, A. (Eds.). (2002). *Issues in religious education*. London: RoutledgeFalmer.
- Brophy, J. *Teaching*. Retrieved March 8, 2006, from <http://www.ibe.unesco.org/publications/EducationalPracticesSeriesPdf/prac01e.pdf>
- Curriculum Council of Western Australia. (2004). *Syllabus and additional subject information: Vol. VIII beliefs and values (Year 11-12) 2004-2005*. Western Australia: Curriculum Council.
- Curriculum Development Council. (1998). *Syllabuses for secondary schools: Religious studies (Christianity) - secondary 4 - 5*. Hong Kong: The Curriculum Development Council.
- Curriculum Development Council. (2001a). *Ethics and religious studies curriculum guide (Advanced supplementary level)*. Hong Kong: The Curriculum Development Council.

- Curriculum Development Council. (2001b). *Learning to learn: The way forward in curriculum development*. Hong Kong: Curriculum Development Council.
- Curriculum Development Council. (2002a). *Basic education curriculum guide - Building on strengths (primary 1 - primary 3)*. Hong Kong: Curriculum Development Council.
- Curriculum Development Council. (2002b). *Personal, social and humanities education key learning area curriculum guide (primary 1 - secondary 3)*. Hong Kong: Curriculum Development Council.
- Danielson, C., & Abrutyn L. (1997). *An introduction to using portfolios in the classroom*. Virginia: Association for Supervision and Curriculum Development.
- Donovan, M. S., Bransford, J. D., & Pellegrino, J. W. (Eds.) (1999). *How people learn*. Retrieved March 8, 2006, from <http://books.nap.edu/html/howpeople2/>
- Education Commission. (2000). *Education blueprint for the 21st century: Learning for life, learning through life - Reform proposals for the education system in Hong Kong*. Hong Kong: Education Commission.
- Education Commission. (2003). *Review of the academic structure of senior secondary education*. Hong Kong: Education Commission.
- Education and Manpower Bureau. (2004). *Reforming the academic structure for senior secondary education and higher education - Actions for investing in the future*. Hong Kong: Education and Manpower Bureau.
- Education and Manpower Bureau. (2005). *The new academic structure for senior secondary education and higher education - Action plan for investing in the future of Hong Kong*. Hong Kong: Education and Manpower Bureau.
- Erricker, C., & Erricker J. (2000). *Reconstructing religious, spiritual and moral education*. London: RoutledgeFalmer.
- Gipps, C. (1998). *Beyond testing: Towards a theory of educational assessment*. London: The Falmer Press.
- Groome, T., & Horell, H. D. (Eds.). (2003). *Horizons & hopes: The future of religious education*. N.Y.: Paulist Press.
- Marton, F., & Booth, S. (1997). *Learning and awareness*. New Jersey: Lawrence Erlbaum Associates, Publishers.
- National Research Council. (2000). *How people learn: Brain, mind, experience and school*. Washington, D.C.: National Academy Press.

- Nord, W. A., & Haynes, C. T. (1998). *Taking religion seriously across the curriculum*. Alexandria: Association for Supervision and Curriculum Development.
- Pumfrey, P. D., & Verman, G. K. (1993). *Cultural diversity and the curriculum volume 1: The foundation subjects and religious education in secondary schools*. London: The Falmer Press.
- Read, G., Rudge, J., Teece, G., & Howarth, R. B. (1992). *The Westhill project RE 5 - 16: How do I teach RE?* (2nd ed.). England: Stanley Thornes (Publishers) Ltd.
- Scottish Consultation Council on the Curriculum, Higher Still Development Unit & Scottish Further Education Unit. (1997). *Higher still subject guide: Religious, moral and philosophical studies*. Dundee: Scottish Consultative Council on the Curriculum.
- Stiggins, R. (2004). New assessment beliefs for a new school mission. *Phi Delta Kappan*, 86(1), 22-27.
- The Qualifications and Curriculum Authority. (2000). *Religious education: A scheme of work for key stage 3*. London: Qualification and Curriculum Authority.
- Vosniadou, S. (2001). *How children learn*. Retrieved March 8, 2006, from <http://www.ibe.unesco.org/publications/EducationalPracticesSeriesPdf/prac07e.pdf>
- Walber, H. J., & Paik, S. J. (2000). *Effective education practices*. Retrieved March 8, 2006, from <http://www.ibe.unesco.org/publications/EducationalPracticesSeriesPdf/prac03e.pdf>
- Watkins, C. (2005). *Classrooms as learning communities: What's in it for schools?* New York: Routledge.
- Wayne, B. J., Rick, St. G., & Gene, B. Jr. (1996). *Joining hands: A resourcebook on integrating experiential learning into the school curriculum*. Iowa: Kendall / Hunt Publishing Company.
- Whitaker, P. (1995). *Managing to learn: Aspects of reflective and experiential learning in schools*. London: Cassell.
- Wright, A. (2001). *Spiritual and education*. London: RoutledgeFalmer.
- Government of Western Australia, Curriculum Council: Syllabus and additional subject information (Year 11-12), Society & Environment-Beliefs and Values. Retrieved June 30, 2006, from http://www.curriculum.wa.edu.au/pages/syllabus_manuals/volumes/VIII_society/beliefs.htm
- Jorgense D.L. 著，王昭正、朱瑞淵譯（1999）《參與觀察法》，台北：弘智文化事業有限公司。

Compulsory Part: Ethics

- Almond, B., & Hill D. (Eds.). (1991). *Applied philosophy: Morals and metaphysics in contemporary debate*. London: Routledge.
- Baggini, J. (2002). *Making sense: Philosophy behind the headlines*. New York: Oxford University Press.
- Brubaker, P. K. (2001). *Globalization at what price? Economic change and daily life*. Cleveland: The Pilgrim Press.
- Cahn, S., & Peter M. (Eds.). (2002). *Ethics: History, theory, and contemporary issues*. (2nd ed.). Oxford: Oxford University Press.
- Chan, H. M. (2002). Euthanasia, individual choice and the family: A Hong Kong perspective. In H. T. Engelhardt, Jr. & L. M. Rasmussen (Eds.), *Bioethics and moral content: National traditions of health care morality* (pp. 165-190). Dordrecht, Netherlands: Kluwer Academic Publishers.
- Chan, H. M. (2004). Justice is to be financed before it is to be done: A Confucian approach to Hong Kong public health care reform. In R. Z. Qiu (Ed.), *Bioethics: Asian perspectives* (pp. 207-228). Dordrecht, Netherlands: Kluwer Academic Publishers.
- Chan, H. M. (2004). Sharing death and dying: Advance directives, autonomy and the family. *Bioethics*, 18(2), 87-103.
- Chan, H. M. (2004). Informed consent Hong Kong style: An instance of moderate familism. *Journal of Medicine and Philosophy*, 29(2), 195-206.
- Chan, H. M., Cheung, G., & Yip, A. (2006). Selection criteria for recipients of scarce donor livers: A public opinion survey in Hong Kong. *Hong Kong Medical Journal*, 12(1), 40-46.
- Dyer, G. (1982). *Advertising as communication*. London: Methuen.
- Elliot, R. (Ed.). (1995). *Environmental ethics*. Oxford: OUP.
- Frey, R.G., & Wellman C.H. (2003). *A companion to applied ethics*. Malden: Blackwell.
- Gula, R. (1999). *The good life: Where morality and spirituality converge*. New York: Paulist Press.
- Harris, J. (2003). *The value of life: An introduction to medical ethics*. London: Routledge.

- Hollenbach, D. (2002). *The common good and Christian ethics*. Cambridge: Cambridge University Press.
- Holland, J. (1980). *Social analysis: Linking faith and justice*. Washington D.C.: Centre of Concern.
- Holland, S. (2003). *Bioethics: A philosophical introduction*. Cambridge: Polity Press.
- Hudson, W. D. (1983). *Modern moral philosophy*. London: Macmillan.
- Kuhse, H., & Singer, P. (1998). *A companion to bioethics*. Oxford: Blackwell.
- Marquis, D. (2002). An argument that abortion is wrong. In H. LaFollette (Ed.), *Ethics in practice: An anthology* (pp. 83-93). Oxford: Blackwell.
- May, L., Collins-Chobanian, S., & Wong, K. (Eds.). (1998). *Applied ethics: A multicultural approach*. (2nd ed.). N.J.: Prentice-Hall.
- McDonald, J. M. (1998). *Contemporary moral issues in a diverse society*. Belmont, California: Wadsworth Publishing Company.
- Olen, J., & Barry, V. (1998). *Applying ethics: A text with readings*. Belmont, California: Wadsworth Publishing Company.
- Rachels, J. (1993). *The elements of moral philosophy*. N.Y.: McGraw-Hill.
- Rachels, J. (1999). Active and passive euthanasia. In H. Kuhse, & P. Singer (Eds.), *Bioethics* (pp. 227-230). Oxford: Blackwell.
- Roddick, A. (2001). *Take it personally: How to make conscious choices to change the world*. Bath: The Bath Press.
- Shaw, W. H. (Ed.). (1993). *Social and personal ethics*. Belmont, California: Wadsworth Publishing Company.
- Singer, P. (1993). *Practical ethics*. Cambridge: Cambridge University Press.
- Singer, P. (Ed.). (1997). *A companion to ethics*. Oxford: Blackwell.
- Sterba, J. P. (Ed.). (1994). *Morality in practice*. (4th ed.). Belmont, California: Wadsworth Publishing Company.
- Tao, J. & Yan, H K. T. (Ed.). (2006) *Meaning of life*. Singapore: McGraw Hill Education.

- Thomson, J. J. (2002). A defence of abortion. In H. LaFollette (Ed.), *Ethics in practice: An anthology* (pp. 63-71). Oxford: Blackwell.
- Vardy, P., & Grosch, P. (1999). *The puzzle of ethics*. London: Fount.
- Veatch, R. M. (2003). *The basics of bioethics*. (2nd ed.). N.J.: Prentice Hall.
- White, T. I. (1988). *Right and wrong: A brief guide to understanding ethics*. N. J.: Prentice Hall.
- Wollstonecraft, M. (1989). *A vindication of the rights of woman*. N.Y.: Prometheus Books.
- Ackerman, P., & DuVall, J. 著，陳信宏譯（2003）《非暴力抗爭——一種更強大的力量》，台灣：究竟出版社。
- Bauman, Z. 著，張君玖譯（2001）《全球化：對人類的深遠影響》，台北：群學出版有限公司。
- Slevin, J. 著，王樂成、林祐聖、葉欣怡譯（2002）〈文化的傳遞與網際網路〉《網際網路與社會》，頁 63-112，台北：弘智文化事業有限公司。
- Slevin, J. 著，王樂成、林祐聖、葉欣怡譯（2002）〈網際網路與人類聯繫的形式〉《網際網路與社會》，頁 113-152，台北：弘智文化事業有限公司。
- Slevin, J. 著，王樂成、林祐聖、葉欣怡譯（2002）〈網際網路、自我與日常生活經驗〉《網際網路與社會》，頁 207-238，台北：弘智文化事業有限公司。
- Steven, P. 著，孫憶南譯（2006）《全球媒體時代：霸權與抵抗》，台北：書林出版有限公司。
- Waters, M. 著，徐偉傑譯（2000）〈新世界失序：文化全球化〉《全球化 Globalization》，頁 195-250，台北：弘智文化事業有限公司。
- 大衛·卡羅著，陳芳智譯（1999）《生死大事：如何幫助所愛的人走完人生旅程》，台北：遠流出版事業股份有限公司。
- 文思慧、梁美儀（2000）《專業交叉點——專業倫理的理念與實行》，香港：青文書屋及水連天制作公司。
- 白禮達（2001）《實踐倫理學》，香港：聖神修院神哲學院。
- 艾立勤（2005）《維護人性尊嚴：天主教生命倫理觀》，台北：光啟文化事業。
- 香港房屋政策評議會編（2000）《熱窩——住屋權報告書》，香港：進一步多媒體有限公司。
- 史文鴻（1993）《媒介與文化》，香港：次文化。

- 丘仁宗（1988）《生死之間：道德難題與生命倫理》，香港：中華書局。
- 江大惠、郭文池、素絢（1997）《活在死亡前》，香港：突破出版社。
- 朱耀偉（2005）《愛恨地球村——透視全球化現象》，香港：天窗出版。
- 呂大樂（2006）〈有因必有果：足球商業化之內在矛盾〉胡志軒、曾仲堅、顏立地、黃培烽編《一人一球——一群社會學人的足球筆記》，頁 44-53，香港：Roundtable Enterprise Limited。
- 佛洛姆著，孟祥森譯（1993）《愛的藝術》，台北：志文出版社。
- 阮新邦（2002）〈強烈價值介入論〉黃瑞祺主編《現代性·後現代性·全球化》，頁 217-245，台北：左岸文化。
- 余達心（2000）《自由與承擔：文化危機與重建的思索》，香港：文藝出版社。
- 余達心、江丕盛等（1998）《複製人——祝福抑咒詛》，香港：中國神學研究院、基道出版社。
- 吳智勳（2002）《基本倫理神學》，香港：思維出版社。
- 李熾昌、葉敬德等著（2006）《跨越圍牆、接納差異，性傾向歧視立法對基督徒的挑戰》，香港：香港中文大學文化及宗教研究系、香港基督徒學會、香港基督教協進會社會公義及民生關注委員會。
- 吳羅瑜編（1978）《是非黑白》，香港：天道書樓。
- 金象達（2000）《生命倫理：由基因到安樂死的探討》，台北：見證月刊社。
- 香港基督徒學會、基恩之家、性權會、f'union（2006）《看得見的真相，香港同志平權報告》，香港：香港基督徒學會、基恩之家、性權會、f'union。
- 威廉貝奈特著，聶筱秋譯（1998）《道德羅盤》，香港：晨星出版社。
- 神思編輯委員會（2001）《神思》48期，香港：思維出版社。
- 馬國明編（2003）《不公平的規則——貿易、全球化與貧窮》，香港：樂施會。
- 崔少明（2000）《傳媒新世紀》，香港：天地圖書有限公司。
- 梁美儀、張燦輝編（2005）《凝視死亡——死與人間的多元省思》，香港：中文大學出版社。
- 陳浩文、陶黎寶華〈對香港應否全面禁止代母懷孕的道德探索〉陶黎寶華、邱仁宗主編（1997）《價值與社會》第一期，頁 137-155，北京：中國社會科學出版社。

- 陳浩文、陶黎寶華、馮應謙〈從民意及倫理角度看香港應否全面禁止代母懷孕〉倪慧芳、劉之全、邱仁宗主編（2000）《21世紀生命倫理學難題》，頁246-261，北京：高等教育出版社。
- 郭達年編（2001）《十二爸爸》，香港：進一步多媒體有限公司。
- 傅士德著，謝藹諭、盧林麗娜譯（1987）《基督徒看性》，香港：基道出版社。
- 葉蔭聰、施鵬翔（1999）《迪士尼不是樂園》，香港：進一步多媒體有限公司。
- 裴元領（2002）〈全球化的欲望邏輯·兼論美國霸權的現實意義〉黃瑞祺主編《現代性·後現代性·全球化》，頁49-81，台北：左岸文化。
- 楊牧谷（1999）《做人真艱難（增修版）》，香港：更新資源出版社。
- 楊牧谷著，賴百樂（事件簿）、李玉霞（九面睇）改編（1998）《自殺少年事件簿／九面睇》，香港：更新資源（香港）有限公司。
- 路易斯·波伊曼著，魏德驥等譯（1997）《解構死亡：死亡、自殺、安樂死和死刑的剖析》，台北：桂冠圖書股份有限公司。
- 葉保強、陳志輝（1999）《商亦有道：商業倫理學與個案分析》，香港：中華書局。
- 趙永佳（2005）《全球化 Globalization》，香港：進一步多媒體有限公司。
- 劉述先（2001）《全球倫理與宗教對話》，台北：立緒出版社。
- 劉帝傑（1999）《突破科技文化的感染力》，香港：天道書樓有限公司。
- 霍玉蓮（2000）《情難捨：從相依之道到相分之痛》，香港：突破出版社。
- 盧梭著，李平滙譯（1989）《愛彌兒》，台北：五南圖書出版公司。
- 魏澤民編（2003）《全球倫理與宗教文化》，台北：世界宗教博物館。
- 羅拉·L·納舒著，張國棟譯（1999）《商場聖徒：商界信徒的掙扎與出路》，香港：基道出版社有限公司。
- 羅秉祥（1992）《黑白分明——基督教倫理縱橫談》，香港：宣道出版社。
- 羅秉祥（1993）《繁星與道德》，香港：三聯書店（香港）有限公司。
- 羅秉祥（1994）《生死男女》，香港：突破出版社。
- 羅秉祥（1997）《自由社會的道德底線》，香港：基道出版社。
- 關啟文（2000）《是非、曲直：對人權、同性戀的倫理反思》，香港：宣道出版社。《中外醫學哲學》（季刊）。北京：中國圖書進口中心。

Elective Part: Religious Traditions

Module 1: Buddhism

- Armstrong, K. (2003). *Buddha*. London: Phoenix.
- Chatterjee, S. (1968). *An introduction to Indian philosophy*. Calcutta: University of Calcutta.
- Harvey, P. (1990). *An introduction to Buddhism: teachings, history, and practice*. New York: Cambridge University Press.
- Harvey, P. (2000). *An Introduction to Buddhist ethics: foundations, values and issues*. New York: Cambridge University Press.
- Hirriyanna, M. (1932). *Outlines of Indian philosophy*. London: Allen and Unwin.
- Hirriyanna, M. (1949). *Essentials of Indian philosophy*. London: Allen and Unwin.
- Jones, K. (2003). *The new social face of Buddhism*. Boston: Wisdom Publications.
- Kalupahana, D. J. (1995). *Ethics in early Buddhism*, Honolulu: University of Hawaii Press.
- King, S. B. (2005). *Being benevolence: The social ethics of engaged Buddhism*. Honolulu: University of Hawaii Press.
- Queen, C. S. (2000). *Engaged Buddhism in the West*. Boston: Wisdom Publications.
- Queen, C., Prebish, C. & Keown, D.(ed.) (2003). *Action Dharma: New studies in engaged Buddhism*. London: Routledge Curzon.
- Rahula, W. (1990). *What the Buddha taught*. London: Wisdom Publication.
- Sharpe, C. (1976). *A critical survey of Indian philosophy*. Delhi: Motilal Banarsidass.
- Thich, N. H. (1997). *Our appointment with life: the Buddha's teaching on living in the present*. New Delhi: Full circle.
- Thich, N. H. (1997). *Transformation & healing: the sutra on the four establishments of mindfulness*. New Delhi: Full Circle.
- Thich, N. H. (2000). *Interbeing: fourteen guidelines for engaged Buddhism*. New Delhi: Full Circle.
- Thich, N. H. (2002). *No death, no fear: comforting wisdom for life*. New York: Riverhead Books.
- Datta, D. M., Chattayee S. C. 著，李志夫譯（1974）《印度哲學導論》，台北：幼獅文化事業公司。

- 方立天（1982）《魏晉南北朝佛教論叢》，北京：中華書局。
- 方立天（2002）《中國佛教哲學要義（上、下）》，北京：中國人民大學出版社。
- 中村元（2003）《從比較觀點看佛教》，台北：香光書鄉出版社。
- 平川彰（2002）《印度佛教史》，台灣：商周出版社。
- 印順導師（2000）《佛法概論》，台北：正聞出版社。
- 任繼愈（1981）《漢唐佛教思想論集》，北京：人民出版社。
- 狄雍原著，霍韜晦譯（1983）《歐美佛學研究小史》，香港：佛教法住學會。
- 呂澂（1979）《印度佛學源流略講》，上海：人民出版社。
- 呂澂（1979）《中國佛學源流略講》，北京：中華書局。
- 陳兵（2003）《重讀釋迦牟尼》，台北：橡樹林文化。
- 陳鈞鴻（1984）《佛教哲學——一個歷史的分析》，香港：佛教法住學會。
- 張澄基（1993）《佛學今論（上、下）》，台北：慧炬出版社。
- 湯用彤（1982）《隋唐佛教史稿》，北京：中華書局。
- 趙樸初（1997）《佛教常識答問》，香港：明報出版社有限公司。
- 摩難陀法師（2004）《佛教徒信仰的是什麼》，台北：佛陀教育基金會。
- 霍韜晦（1982）《佛教的現代智慧》，香港：佛教法住學會。
- 霍韜晦（1998）《佛學（上、下冊）》，香港：中文大學出版社。
- 羅睺羅·化普樂 (Rahula, W.)（1997）《佛陀的啓示》，台灣：慧炬出版社。
- 羅蘭（1999）《釋迦牟尼》，台中：晨星出版社。
- 關大眠著，鄭柏銘譯（1998）《佛學》，香港：牛津大學出版社。
- 釋聖嚴（1980）《大乘佛教思想論》，台北：慧日講堂。
- 釋聖嚴（1980）《小乘佛教思想論》，台北：慧日講堂。

Module 2: Christianity

Banks, R. (1994). *Paul's idea of community*. Peabody, Mass.: Hendrickson Publishers.

Barclay, W. (1978). *The men, the meaning, the message of the New Testament books*. Philadelphia: Westminster Press.

Barclay, W. (1960). *The mind of Jesus*. London: SCM.

Beasley-Murray, G. R. (1986). *Jesus and the kingdom of God*. Michigan: Eerdmans.

Bruce, F. F. (1988). *Commentaries on the New Testament – the Book of Acts*. Michigan: Eerdmans.

Cranfield, C. E. B. (Ed.). (1972). *The gospel according to St. Mark*. N.Y.: Cambridge University Press.

Ellison, H. L. (1969). *The message of the Old Testament*. Exeter: Paternoster.

Fuller, R. E. (Ed.). (1969). *A new catholic commentary on holy scripture*. London: Nelson.

Harrington, W. et al. (1979). *New Testament message*. Dublin: Veritas Publication.

Hendrickx, H. (1984). *The passion narratives*. London: Geoffrey Chapman.

Hendrickx, H. (1984). *The sermon on the mount*. London: Geoffrey Chapman.

Jenson, I. L. (1972). *Mark: A self-study guide*. Chicago: Moody Press.

Jenson, I. L. (1990). *Acts: A self-study guide*. Chicago: Moody Press.

Longnecker, R. (1971). *The ministry and message of Paul*. Michigan: Zondervan.

Miller, J. W. (1987). *Meet the prophets*. N.Y.: Paulist Press.

Rad, G. V. (1965). *The message of the prophets*. London: SCM.

Stuhlmüller, C. et al. (1981). *Old Testament message*. Wilmington: Glazier.

Tasker, R. V. G. (1961). *The gospel according to St. Matthew (Tyndale bible commentaries)*. Michigan: Eerdmans.

Zannoni, A. E. (1996). *Jesus of the Gospels: Teacher, storyteller, friend, Messiah*. Cincinnati: St. Anthony Messenger Press.

Catholic Church (2001) 《天主教教理》，香港：公教真理學會。

巴克來著，文國偉譯（1998）《每日研經叢書——馬可福音注釋》，香港：基督教文藝出版社。

巴克來著，馬鴻述譯（1996）《每日研經叢書——使徒行傳注釋》，香港：基督教文藝出版社。

示編輯委員會（1988）《基督》，香港：示編輯委員會。

示編輯委員會（2003）《救恩史——從耶穌到亞巴郎》，香港：示編輯委員會。

王國顯（1977）《建立基督的身體》，香港：宣道出版社。

沙邦傑著，陳芳怡譯（1999）《舊約導覽》，台北：光啟文化事業。

李思敬（1997）《恩怨情仇論舊約》，香港：更新資源（香港）有限公司。

吳慧儀（1996）《談情說理話新約》，香港：更新資源（香港）有限公司。

若望保祿二世著，Matthew E 編，中國主教團秘書處／高志仁譯（1996）《教宗的智慧》，台北：立緒文化事業有限公司。

周天和（1984）《山上寶訓的研究》，香港：道聲出版社。

周天和（1998）《新約研究指南》，香港：崇基學院神學組教牧事工部。

莫子奮（1982）《基督徒的社會觀》，香港：天梯出版社。

高夏芳（2004）《新約聖經入門》，香港：思高聖經學會。

徐錦堯（1995）《新答客問：答覆基督教朋友的質疑》，香港：公教教研中心。

陳終道（1981）《寶訓精義》，香港：天道書樓有限公司。

陳終道（1982）《耶穌基督的神蹟》，香港：天道書樓有限公司。

陳惠榮編（1995）《證主聖經百科全書（1-3）》，香港：福音證主協會。

黃根春（2001）《四福音真貌》，香港：基督教文藝出版社。

馮國泰著，李保羅譯（1986）《使徒行傳研經導讀》，香港：天道書樓有限公司。

黃錫木編（1995）《四福音合參》，香港：基道出版社。

楊牧谷（1999）《亂世豐筵：耶穌基督的邀約》，香港：更新資源（香港）有限公司。

摩根著，方克仁譯（1988）《基督生平中的關鍵時機》，加州：美國活泉出版社。

滕慕理（1985）《新約背景》，香港：種籽出版社。

劉賽眉、王敬弘（2004）《聖經十講》，香港：思高聖經學會。

薛利著，鍾越娜譯（1986）《教會是甚麼》，加州：美國活泉出版社。

聖神修院神哲學院圖書館 <http://www.hsscol.org.hk>

References for Students

Compulsory Part: Ethics

Baggini, J. (2002). *Making sense: Philosophy behind the headlines*. New York: Oxford University Press.

Grice, P. (1999). *Active resources for Christianity 1 (the Christian Church, Christian festivals, ultimate questions, moral issues)*. London: Heinemann Educational.

Jenkins, J. (1992). *Contemporary moral issues (examining religions)*. London: Heinemann Educational.

Roddick, A. (2001). *Take it personally: How to make conscious choices to change the world*. Bath: The Bath Press.

Tao, J. & Yan, H K. T. (Ed.). (2006) *Meaning of life*. Singapore: McGraw Hill Education.

Teichman, J. (1996). *Social ethics: A student's guide*. Oxford: Blackwell.

Windsor, G., & Huges, J. (1991). *Christian life, personal and social issues (exploring Christianity)*. London: Heinemann Educational.

Steven, P.著，孫憶南譯（2006）《全球媒體時代：霸權與抵抗》，台北：書林出版有限公司。

朱耀偉（2005）《愛恨地球村——透視全球化現象》，香港：天窗出版。

江大惠、郭文池、素絢(1997)，《活在死亡前》，香港：突破出版社。

艾立勤（2001）《維護人性尊嚴：天主教生命倫理觀》，台北：光啟文化事業。

艾因霍恩(Stefan Einhorn) (2008)，《做好人會成功》，香港：商務印書館(香港)有限公司。

吳美玲、何德賢、徐國偉、陳惠芳、鄧文嫦（2003）《把地圖攤開》，香港：突破出版社。

呂大樂（2006）〈有因必有果：足球商業化之內在矛盾〉胡志軒、曾仲堅、顏立地、黃培烽編《一人一球——一群社會學人的足球筆記》，頁 44-53，香港：Roundtable Enterprise Limited。

徐錦堯（1992）《家庭·民主·信仰：家庭民主教育與信仰傳遞》，香港：公教教研中心。

馬國明編（2003）《不公平的規則——貿易、全球化與貧窮》，香港：樂施會。

- 張圭陽（2006）《傳媒風——傳媒的價值與運作》，香港：香港教育圖書公司。
- 許平和（2005）《婚前守貞或婚前性行為？》，台灣：上智出版社。
- 許煜、劉細良（2005）〈互聯網上的列車〉《勇敢新世界——互聯網罪與罰》，頁 54-61，香港：CUP 出版社。
- 許煜、劉細良（2005）〈沒有版權的世界〉《勇敢新世界——互聯網罪與罰》，頁 102-111，香港：CUP 出版社。
- 許煜、劉細良（2005）〈物假情真——虛擬時代戀物癖〉《勇敢新世界——互聯網罪與罰》，頁 71-76，香港：CUP 出版社。
- 陳特（1994）《倫理學釋論》，台北：東大出版社。
- 斌仔(2007)，《我要安樂死》，香港：三聯書店。
- 馮志康（2003）《貧窮旅程的光影情書》，香港：突破出版社。
- 賈詩勒著，李永明譯（1996）《基督教倫理學》，香港：天道書樓有限公司。
- 瑪麗·貝絲·波納西著，陳芝音譯（2005）《真愛 Q&A》，台灣：光啟文化事業。
- 邁可·桑德爾(Michael J. Sandel) (2011)，樂為良譯，《正義：一場思辨之旅》，臺北：雅言文化。
- 羅秉祥（1992）《黑白分明——基督教倫理縱橫談》，香港：宣道出版社。
- 羅秉祥（1993）《繁星與道德》，香港：三聯書店（香港）有限公司。
- 羅秉祥（1994）《生死男女》，香港：突破出版社。
- 羅秉祥（1997）《自由社會的道德底線》，香港：基道出版社。
- 蘇穎智（1999）《跨世紀倫理地圖》，香港：學生福音團契出版社。
- 國際特赦組織 <http://www.amnesty.org>
- 樂施會 無窮校園 <http://www.oxfam.org.hk>

Elective Part: Religious Traditions

Module 1: Buddhism

- 一行禪師（1999）《故道白雲》，香港：香港大學佛學研究中心。
- 一行禪師（2003）《你可以不生氣》，台北：橡樹林文化。
- 了參法師譯（2001）《真理的語言（南傳法句經）》，台北：水星文化。
- 方立天（1998）《中國佛教與傳統文化》，上海：上海人民出版社。
- 任繼愈編（1982）《中國佛教史第一卷》，北京：中國社會科學出版社。
- 印順法師（1993）《成佛之道（增注本）》，台北：正聞出版社。
- 朱瑞玟（2004）《佛說成語故事——佛經智慧 500》，台北：實學社出版有限公司。
- 佛教天地網 <http://www.ebud.net>
- 佛學數位圖書館暨博物館 <http://ccbs.ntu.edu.tw/BDLM/front.htm>
- 那爛陀長老（1999）《佛陀與佛法》，高雄：佛陀教育中心。
- 林許文二、陳師蘭（2000）《印度聖境旅人書》，台北：商智文化。
- 星雲大師（2002）《十大弟子傳》，台北：佛光出版社。
- 淨因法師（2002）《五戒的現代意義》，香港：東蓮覺苑。
- 楊曾文（1999）《中國佛教基礎知識》，北京：宗教文化出版社。
- 聖嚴法師（1988）《正信的佛教》，台北：法鼓文化出版社。
- 聖嚴法師（1993）《聖者的故事》，台北：法鼓文化出版社。
- 潘宗光(2004)，《佛教與人生》，香港：中華書局。
- 蔡志忠（2000）《智慧的語言：法句經》，香港：博益出版社。
- 顏素慧編（2002）《釋迦牟尼小百科》，台北：橡樹林。
- 羅睺羅·化普樂 (Rahula, W.)（1997）《佛陀的啓示》，台灣：慧炬出版社。
- 證嚴法師（1996）《證嚴法師說故事》，台北：平安文化。
- 覺光長老（2001）《現代佛學基礎（修訂版）》，香港：香海正覺蓮社。
- 佛教天地網 <http://www.ebud.net>
- 佛學數位圖書館暨博物館 <http://ccbs.ntu.edu.tw/BDLM/front.htm>

Module 2: Christianity

Barclay, W. (1975). *The daily study bible - the gospels of Matthew, Mark, Luke & Acts*. Philadelphia: Westminster.

Grice, P. (2001). *Active resources for Christianity 2 (Jesus Christ, Christian belief and practice, key Christian concepts)*. London: Heinemann Educational.

Jenkins, J. (1989). *Christianity (examining religions)*. London: Heinemann Educational.

Theissen, G. (1987). *The shadow of the Galilean: The quest of the historical Jesus in narrative form*. (J. Bowden, Trans.). London: SCM Press.

Theissen, G. 著，香港公教真理學會譯（1989）《加里肋亞人的影子》，香港：香港公教真理學會。

示編輯委員會（1988）《基督》，香港：示編輯委員會。

白朗（2001）《101 聖經問題與回應》，香港：公教真理學會。

示編輯委員會（2003）《救恩史——從耶穌到亞巴郎》，香港：示編輯委員會。

李思敬（1997）《恩怨情仇論舊約》，香港：更新資源（香港）有限公司。

吳慧儀（1996）《談情說理話新約》，香港：更新資源（香港）有限公司。

周天和（1984）《山上寶訓的研究》，香港：道聲出版社。

徐錦堯（1995）《新答客問：答覆基督教朋友的質疑》，香港：公教教研中心。

高夏芳（2004）《新約聖經入門》，香港：思高聖經學會。

陳終道（1981）《寶訓精義》，香港：天道書樓有限公司。

劉賽眉、王敬弘（2004）《聖經十講》，香港：思高聖經學會。

禰浩榮(2005)，《圖片兩約之間四百年》，香港：天道書樓出版社。

Membership of the CDC-HKEAA Committee on Ethics and Religious Studies (Senior Secondary)

(From October 2003 to August 2015)

Chairperson:	Mr WOO Wai-ki	(until December 2010)
	Mr YIM Chi-shing	(from December 2010)
Members:	Dr CHAN Shun-hing	
	Ms CHAN So-wan, Teresa	(until March 2009)
	Ms FAN Ho-yan, Phoebe	(from March 2009 to Aug 2013)
	Mr HO Chi-yin	(from March 2009)
	Sr KWOK Ming-ying, Anita	(from March 2009)
	Dr KUNG Lap-yan	
	Mr LAM Yiu-wing	(until Aug 2013)
	Ms LAU Man-wah	(from March 2009 to Aug 2013)
	Ms LAU Ngar-sze	(until March 2009)
	Ms LEUNG Chui-yan, Janny	(from March 2009 to Aug 2013)
	Dr LIU Ming-wood	(until March 2009)
	Ms LOK Wai-ling	(until Aug 2013)
	Ms NG Yik-man	(until March 2009)
	Dr NG Yau-nang	(from March 2009 to Aug 2013)
	Dr WONG Kun-chun, Eric	(until Aug 2013)
	Mr YIP Cheong-man	(until March 2009)

Co-opted Members:	Rev KOK Kwong	(until Aug 2013)
	The Rev Mrs Jenny NAM	(until March 2009)
	SR Margaret WONG	(until March 2009)
Ex-officio Members:	Dr LAI Ling-yan, Edith	(from Dec 2014)
	Mr WOO Chun-kit, Keith (EDB)	(from August 2012 to Dec 2014)
	Mr LUI Mo-dock (EDB)	(from September 2006 to August 2012)
	Mr WONG Ho-chiu (EDB)	(until August 2006)
	Mr LEUNG Yat-sum (HKEAA)	
Secretary:	Mr YIP Cheong-man, Eric	(from Sept 2014)
	Ms HO Wai-han, Rachel	(from July 2013 to Aug 2014)
	Ms HUNG Lai-ting, Venus (EDB)	(until July 2013)

Membership of the CDC-HKEAA Committee on
Ethics and Religious Studies (Senior Secondary) -
Working Group (Buddhism)

(From December 2003 to September 2013)

Members: Mr CHOI Kai-kwong

Mr LAM Yiu-wing

Ms LAU Ngar-sze

Dr LIU Ming-wood

Ms LOK Wai-ling

Ven SIK WAI-wing

Secretary: Ms HUNG Lai-ting, Venus

Membership of the CDC-HKEAA Committee on
Ethics and Religious Studies (Senior Secondary) -
Working Group (Christianity)

(From December 2003 to September 2013)

Members: Ms HO Yin-man

Mr LEUNG Yat-sum

Dr WONG Kun-chun, Eric

Ms WONG Wai-yee

Mr WOO Wai-ki

Mr YIP Cheong-man

Secretary: Ms HUNG Lai-ting, Venus

Membership of the CDC-HKEAA Committee on
Ethics and Religious Studies (Senior Secondary) -
Working Group (Ethics)

(From December 2003 to September 2013)

Members: Dr CHAN Shun-hing

Ms CHAN So-wan, Teresa

Dr KUNG Lap-yan

Mr LAM Yiu-wing

Ms LAU Ngar-sze

Mr LEUNG Yat-sum

Ms LOK Wai-ling

Ms NG Yik-man

Mr YIP Cheong-man

Secretary: Ms HUNG Lai-ting, Venus

Membership of the CDC-HKEAA Committee on Ethics and Religious Studies

(From September 2013 – August 2015)

- Chairperson:** Mr YIM Chi-shing
- Members:** Ms CHAN Chung-ting
Prof CHAN Lung-pun, Common
Dr CHAN Shun-hing
Mr CHEUNG Fung
Mr HO Chi-yin
Prof KUNG Lap-yan
Sr KWOK Ming-ying, Anita
Mr LI Man-shun
Dr LUNG Ching-leung
Mr MAK Ka-wai, Prometheus
Ven Dr SIK Fa-ren
- Ex-officio Members:** Mr WOO Chun-kit, Keith (EDB) (from July 2013 to Dec 2014)
Dr LAI Ling-yan, Edith (EDB) (from Dec 2014)
Mr LEUNG Yat-sum (HKEAA)
- Secretary:** Ms HO Wai-han, Rachel (EDB) (from July 2013 to Aug 2014)
Mr YIP Cheong-man, Eric (EDB) (from Sept 2014)

Membership of the CDC-HKEAA Committee on
Ethics and Religious Studies (Senior Secondary) -
Working Group (SBA)

(From September 2013 to August 2015)

Members: Mr CHEUNG Fung

Mr MAK Ka-wai

Sr KWOK Ming-ying, Anita

Mr LEUNG Yat-sum (HKEAA)

Secretary: Ms HO Wai-han, Rachel (EDB)

Ms CHAN Kit-ling, Candy (EDB)

Membership of the CDC-HKEAA Committee on Ethics and Religious Studies

(From September 2015)

Chairperson: Mr LI Man-shun

Members: Ms CHAN Chung-ting
Prof CHAN Lung-pun, Common
Mr CHEUNG Fung
Ms TAM Yun-ming
Prof TAM Yik-fai
Ms CHAN Sze-wan
Dr LUNG Ching-leung
Mr MAK Ka-wai, Prometheus
Ven Dr SIK Fa-ren
Ms TJON Chun-yee

Ex-officio Members: Dr LAI Ling-yan, Edith (EDB)
Mr LEUNG Yat-sum (HKEAA)

Secretary: Mr YIP Cheong-man, Eric (EDB)

Membership of the CDC-HKEAA Committee on Ethics and Religious Studies

(From September 2017)

Chairperson: Mr MAK Ka-wai, Prometheus

Members: Rev CHOY Wai-man
Prof IP Hon-ho
Mr CHEUNG Fung
Ms TAM Yun-ming
Dr CHAN Ka-fu, Keith
Ms CHAN Sze-wan
Dr HO Wing-hon
Mr LI Man-shun
Ven Dr SIK Fa-ren
Ms TJON Chun-yee

Ex-officio Members: Dr LAI Ling-yan, Edith (EDB)
Mr LEUNG Yat-sum (HKEAA)

Secretary: Mr YIP Cheong-man, Eric (EDB)

Membership of the CDC-HKEAA Committee on Ethics and Religious Studies

(From September 2019)

- Chairperson:** Ms CHAN Sze-wan
- Members:** Dr CHAN Ka-fu, Keith
Dr HO Wing-hon
Mr CHOW Yuk-kwan
Mr LEE Lok-shing
Ms HUI Pui-ki, Karen
Ms KWONG Kit-yi
Prof IP Hon-ho
Rev CHOY Wai-man
Ven SIK Hin-hung
- Ex-officio Members:** Dr LAI Ling-yan, Edith (EDB)
Mr LEUNG Yat-sum (HKEAA)
- Secretary:** Mr YIP Cheong-man, Eric (EDB)