

**Ideals and Reality of
Religious and Moral Education
in Hong Kong Catholic Schools:
From the Perspective of Practicing Teachers**
香港天主教學校宗教及道德教育的
理想與現實：前線教師的角度

Francis Nai Kwok CHAN and Vion Wing Kay NG

陳乃國、吳穎祺

[ABSTRACT] This article aims to highlight, based on a questionnaire survey, the discrepancy between the ideals and reality of religious and moral education (RME) in Catholic schools of Hong Kong, so that the stakeholders of the schools can position themselves accurately in any attempt to enhance the performance of their Catholic education which is regarded as the hallmark of a Catholic school. In the discussion section, we will explore possible strategies to be adopted by the Catholic Diocese of Hong Kong that might help improve the current situation of RME in her schools.

Introduction

This article aims to highlight, based on a questionnaire survey, the discrepancy between the ideals and reality of religious and moral education (RME) in Catholic schools of Hong Kong, so that the stakeholders of the schools can position themselves accurately in any attempt to enhance the performance of their Catholic education which is regarded as the hallmark of a Catholic school. In the discussion section, we will explore possible strategies to be adopted by the Catholic Diocese of Hong Kong that might help improve the current situation of RME in her schools.

Catholic Schools in Hong Kong and their Religious and Moral Education

Congregation of Catholic Education (2014) pointed out that heart of Catholic education is always Jesus Christ, that is, “everything that happens in Catholic schools and universities should lead to an encounter with the living Christ.”¹ Although this is achieved in many ways in Catholic institutions in different cultures, for the Diocese of Hong Kong, Religious and Moral education is regarded as a vital executive arm, as stated in the Religious and Moral Education Curriculum Guideline 2006 (RME Curriculum Guide 2006), the first ever centralised RME curriculum implemented by the Catholic Diocese of Hong Kong (Chapter 1 last paragraph).

As the largest school-sponsoring body in Hong Kong, the Catholic Diocese of Hong Kong, together with 24 religious orders and Caritas, is running 249 kindergartens, primary and secondary

¹ Educating Today And Tomorrow: A Renewing Passion, Section III, paragraph 1. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html

schools (including adult education, special education and tertiary institutes)² in 2016. There are about 20% (150,000 students) of the Hong Kong student population attending these schools. The percentage of Catholic students and teachers in Catholic schools are 10.68% and 25.17% respectively.³ Regarding school principals, except those of a very few schools run by religious orders which can still afford appointing priests or sisters to serve as heads of schools, most are lay people.

While the overarching educational goals and ideals of all Catholic schools in Hong Kong are in line with the teachings of the Catholic Church, the management styles of different types of schools, that is, diocesan, religious and Caritas schools, vary considerably. It is therefore natural that the curriculum across these schools is far from uniform. In these schools, it is difficult to differentiate clearly the curricular areas among religious education, moral education, life education, spiritual education and even civic education. The subject matter of these curriculum areas exhibits a certain degree of similarity.

RME which is upheld as the identity of a Catholic school can be understood in two ways. In a narrow sense, it is referred to the time allocated to lessons in classroom. In 2009, Cardinal Joseph Zen, the then Bishop of Hong Kong, required all schools to allocate not less than 5% of the formal curriculum timetable to RME, which amounts to about two forty-minutes lessons per week/cycle. In a broad sense, RME can be implemented across the whole school curriculum, including the formal, informal and cross curricula. While nearly all RME class teachers are Catholics, many teachers involved in the

² Statistics of the Diocese of Hong Kong, 1 September, 2015 to 31 August, 2016, <http://archives.catholic.org.hk/Statistic/2016-C.htm>

³ Ibid.

broader sense RME are non-Catholics. They may be subject teachers, leaders or members of various values education teams.

The first decade of the new millennium has seen significant RME curriculum initiatives of the Catholic Church of Hong Kong, as responses to her internal needs and external pressures of the educational reforms launched by the Hong Kong Special Administrative Region government after 1997. A comprehensive review of the then current situation of the diocese in the Diocesan Convention (March 2000 to December 2001) set a list of priorities in various domains of works of the Catholic Church in Hong Kong. Greater attention to and better coordination of the RME in schools was among the top ten items for immediate concern (The Catholic Diocese of Hong Kong, 2002). In 2006, a central RME curriculum for all Catholic schools (Religious and moral education curriculum of Catholic secondary schools, primary schools and kindergartens) was promulgated (Task force of Religious and Moral Education curriculum of the Hong Kong Catholic Education Office, 2006). In September 2006, an RME Centre was set up within the Catholic Education Office to prepare for the implementation of the new curriculum. The staff in the Centre includes subject specialists. The works of this Centre in the following ten years will be discussed in the latter part of this paper.

The RME Situation Questionnaire Survey

In late 2014, the Centre found it necessary to conduct a questionnaire survey among frontline RME teachers to study the current situation of RME, in order to inform parties concerned on the road ahead for the Centre and the whole diocese regarding the

implementation of RME in the schools.⁴ The questionnaire was sent to all Catholic schools to invite up to eight RME teachers from each school to answer 23 questions on RME. 388 secondary teachers and 680 primary teachers returned the questionnaire. The questions asked are based on two main concerns:

1. To what extent do these teachers agree with the ideals of Catholic education or the rhetoric proclaimed by the Catholic Church?

2. How do they perceive the reality of the implementation of these ideals in their schools? What challenges are identified and what strategies are regarded necessary to tackle them?

Three group interviews of some voluntary respondents from secondary schools, primary schools and kindergartens were conducted respectively after the questionnaire survey to explore in greater details some key issues which cannot be revealed by the findings of the survey.

In the article following, we will present and analyze the findings, discuss and offer suggestions to the diocese education authorities and individual school leaders to improve the situation.

1. The Aims of RME

There is an overwhelming consent among respondents that the aims of RME should be "the inculcation of positive values" (Primary 98% and Secondary 98%) and "the adoption of a way of life in line with the teachings of the Bible" (Primary 96% and Secondary 97%).

⁴ This survey was designed and administered by these two writers as colleagues of the Centre at that time.

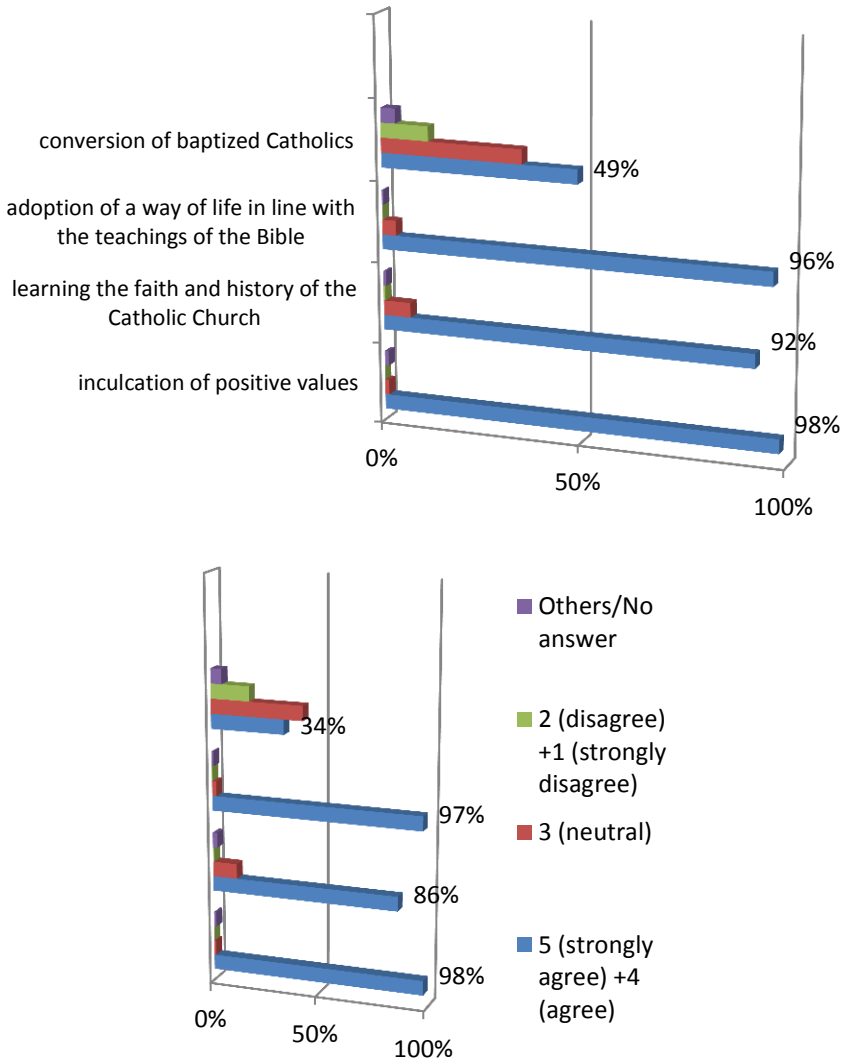


Figure 1.1: Aims of RME (above: Primary; below: Secondary)

While “learning the faith and history of the Catholic Church” as one of the major aims scores high, the aim of converting students to Christianity receives divided responses. This shows that, as a major aim of Catholic education proclaimed in Church documents, evangelization in the strict sense of converting students to Christianity does not seem to be the priority among teachers. Teachers regard the formation of good citizens with Catholic values more important than the conversion of non-believers.

Nearly all respondents agree that RME is the symbol of Catholic schools and an indispensable component of the school curriculum.

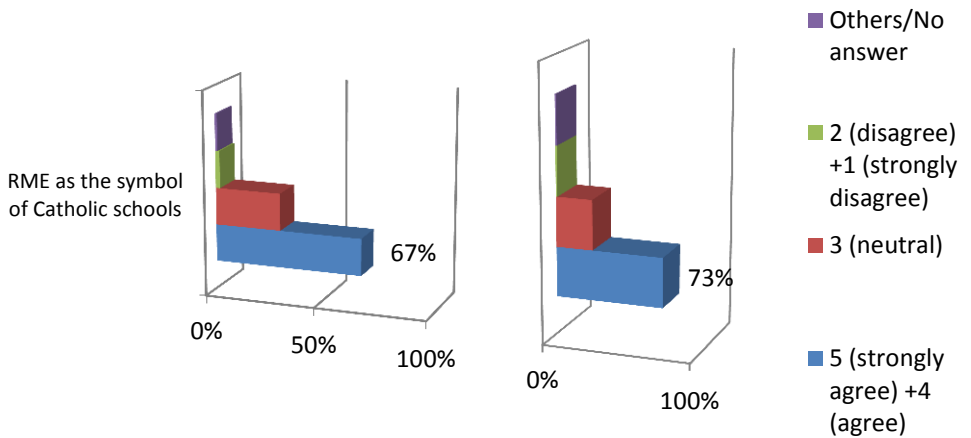


Figure 1.2: RME as the symbol of Catholic schools
(left: Primary; right: Secondary)

2. *The Content of RME*

The “words and deeds of Jesus” and the “Catholic values” rank as the highest components of RME curriculum. The “Bible stories” comes third, followed by the “Catholic catechism and Chinese morality”.

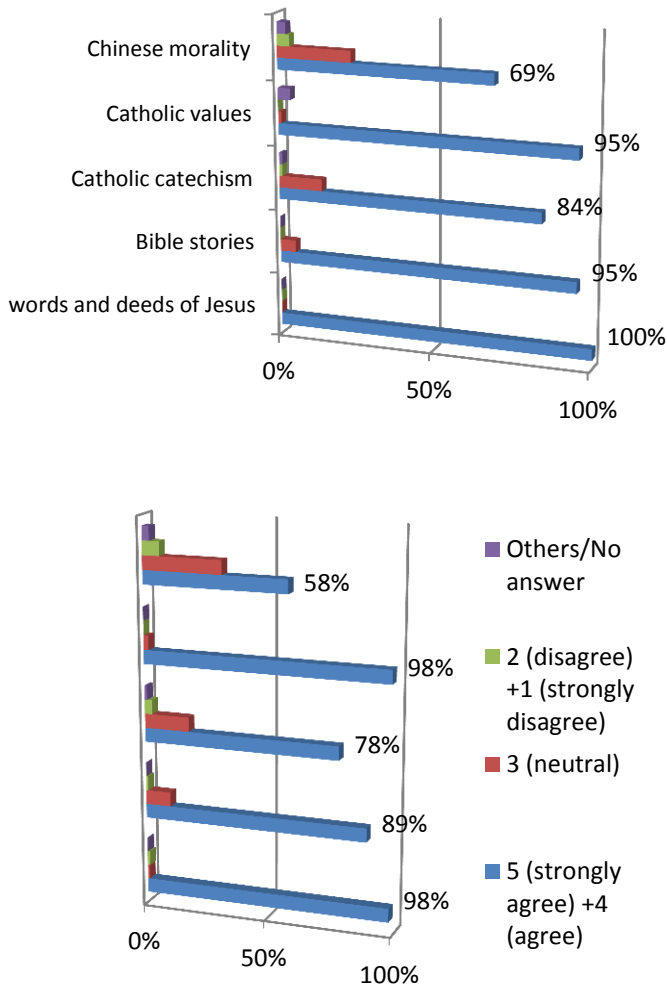


Figure 2: Content of RME (above: Primary; below: Secondary)

The fact that the Catholic catechism does not receive high ranking reflects that teachers set a higher priority in inculcation of Catholic values over preparing students for baptism as the primary RME objective in schools. In fact, such a view is in line with the official stance of the Diocese expounded in the RME Curriculum Guideline 2006:

"While most of our students are not Catholics and the number of Catholics that can bear witness to their faith is small, the targets of evangelization are numerous. When we carry out the mission of RME of the universal Church, we should take this factor into account and utilize pedagogical methods that are not only faithful to Catholic teachings but are also easily accepted by non-Catholic youths." (Chapter 2, P.4)

"Because of this reason and the special mission of Catholic schools in the faith formation of Catholic students, our curriculum inevitably has to address the religious educational needs of Catholic students that are in addition to that of non-Catholics. In this area, the curriculum design has to be flexible enough to cater for different proportions of the Catholic student population in different schools, and the various modes of faith formation outside formal lessons in different schools." (Chapter 2, P.17)

"The orientation of this RME curriculum in the context of religious education provision for Catholic students in Catholic schools is as follows: after receiving this curriculum in the school, they do not need to attend Sunday school in the parish, but this curriculum does not replace the first communion and confirmation classes,

youth groups and formation activities offered by the parish.” (Chapter 2, P.20-21)

It is stated that in school RME is not the same as Church catechism classes in its goal. The participants of catechism classes are generally ready to accept the Catholic faith and aspire to prepare themselves for baptism. Instead, students attending RME classes do not have such predisposition. Many are critical of the Biblical or Church message that their teachers are trying to convey to them.

The fact that teachers prefer Catholic values to catechism reflects and matches the reality in Hong Kong Catholic schools. The average population of Catholic students in Catholic schools has dropped from 23% in 1966 to 10% in 2016.⁵ It is not surprised that most of the non-Catholics would still remain a non-believer even when they leave school. The best scenario the school can expect from their graduates is that at least they can embrace the Catholic values learned in school which may influence their developments into good citizens and righteous individuals in their years to come.

The component of Chinese morality scores the lowest mark by the respondents. Interviews with some respondents suggest that Chinese morality is considered peripheral to a curriculum of religious education and therefore they would ignore this component whenever there is insufficient class time to cover all components included in the textbook. Such an attitude towards the role of Chinese morality in religious education, however, does not seem to follow the official stance of the diocese.

“An interaction between the spirit of the Gospel in Catholicism and the treasures of civilization in Chinese culture will add radiance and beauty to each other. Schools

⁵ “Statistics of the Diocese of Hong Kong,” <http://archives.catholic.org.hk/Statistic/2016-C.htm>

should therefore integrate the two so that hand in hand they might do a more effective job of spreading the Gospel and providing pastoral care to the youth of Hong Kong."(The Catholic Diocese of Hong Kong, 2002, 3.2.4)

Another reason to explain why teachers are more ready to give up the component of Chinese morality is that many RME teachers do not feel confident enough to teach Chinese morality for which they might not have been properly trained. Few RME teachers are Chinese Culture majors. Even if they are, they do not know the relation between Chinese morality and Catholic teachings, or how to reconcile the two. This phenomenon deserves the attention of the leaders of the Diocese and schools to provide in-service professional support to bridge the gap.

3. Outcomes of RME

The respondents were asked to identify the preferred attributes of students of Catholic schools. All the options scored high with no significant differences (all over 95%). Their view is close to the preferred outcomes of Catholic education proclaimed in the official documents of the Second Convention of the Catholic Diocese of Hong Kong (The Catholic Diocese of Hong Kong, 2002).⁶

⁶ Students are to be developed into persons with seven attributes: 1. who hold dear the basic human rights and dignity; 2. who are sound in body and mind; 3. who are of compassion; 4. who are with civic responsibility; 5. who are with a discerning mind and moral courage; 6. who are with good taste; 7. who with creativity (Item 2.2)

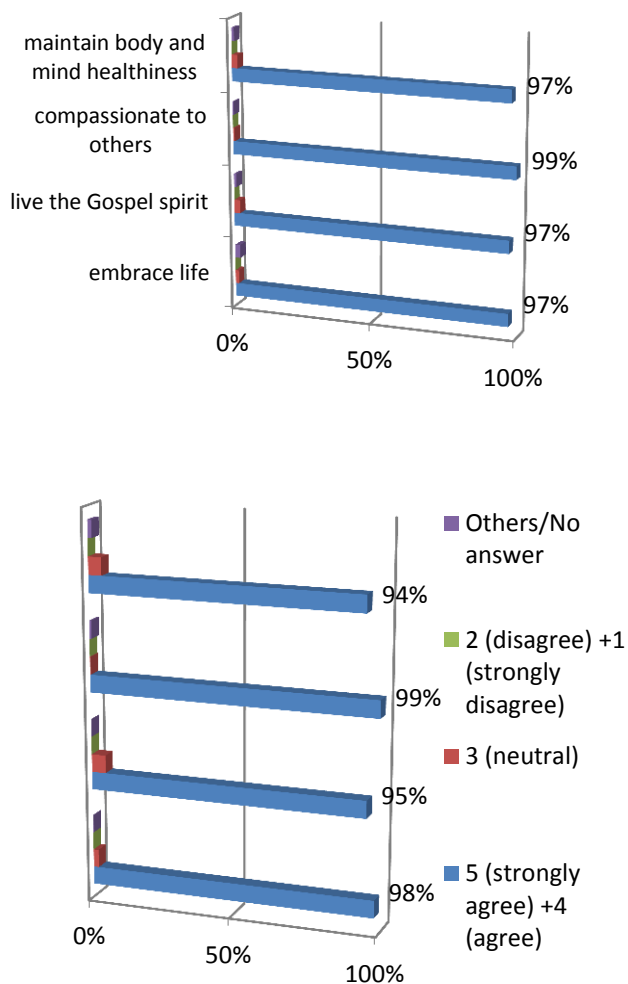


Figure 3: Outcomes of RME (above: Primary; below: Secondary)

In fact, the respondents are teachers who are implementing the RME Curriculum Guideline 2006 with the help of a set of textbooks written according to the guideline. The guideline emphasized the nurture of values and virtues as a manifestation of the preferred outcomes stated in the Second Convention. In Catholic schools, those values and virtues could be learned through words and deeds of Jesus in RME curriculum. And the high degree of agreement from the respondents showed that teachers and the Diocese have similar thoughts.

4. Factors Affecting the Performance of RME

The last part of the survey focuses on the reality of situation of RME in the schools, including the key factors leading to success or failure of implementing RME, in particular the mentality of the school administrators and frontline teachers.

For teachers of the primary schools, all factors are crucial while those of the secondary schools, textbooks and student attitude are less decisive. Instead, the latter regard the factors of teachers and school management most important. According to interview data, an explanation of the ranking by the secondary school teachers is that teaching and learning in secondary level relies less on the support of textbooks but more on the competence of teachers and teaching materials they prepare. Support from the school management was also mentioned by teachers in the interviews. The allocation of resources to implement RME can directly affect the performance of this curriculum area.

In reality, however, in many secondary schools, competent teachers would be deployed first to take care of the more important school subjects such as languages, mathematics and other public

examination related subjects even if they also can teach RME. More class time would also be allocated to these major subjects while the two periods of RME per week/cycle on the regular timetable would easily be surrendered to the major subjects from time to time, according to the interviewees. In ideal, RME is upheld as the most important learning area of the school curriculum. In reality, however, many teachers complain that RME which is not an examination subject would be put aside to give way to the public examination subjects and the school management should be held accountable for such an undesirable phenomenon. One of the primary teacher interviewees insisted that there should be an emphasis on the importance of RME being exemplified by the school leaders themselves in their policies and allocation of resources.

Yet, according to the survey findings, responses to the question of whether the school management has given adequate support to RME are not conclusive. On the one hand, 76% of secondary and 82% of primary school teachers agree that their school management gives high priority to RME. On the other hand, regarding the difficulties facing the implementation of RME, the support from the school management is found to be adequate by both groups of teachers. What we can interpret from the findings is that the teachers regard the school management has done well although this is not one of the most decisive factors in determining the outcome of RME in school.

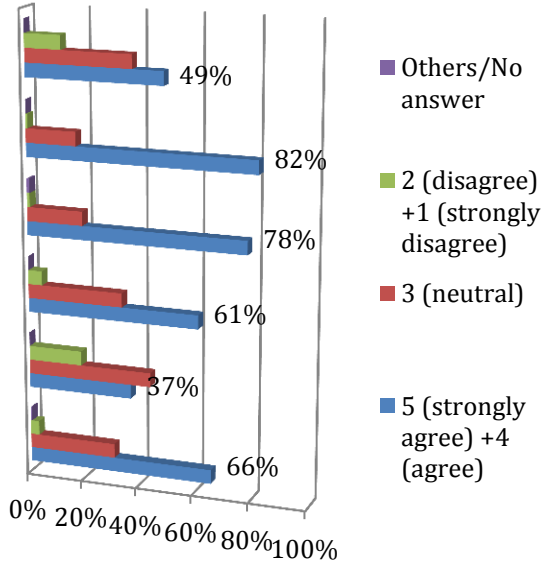
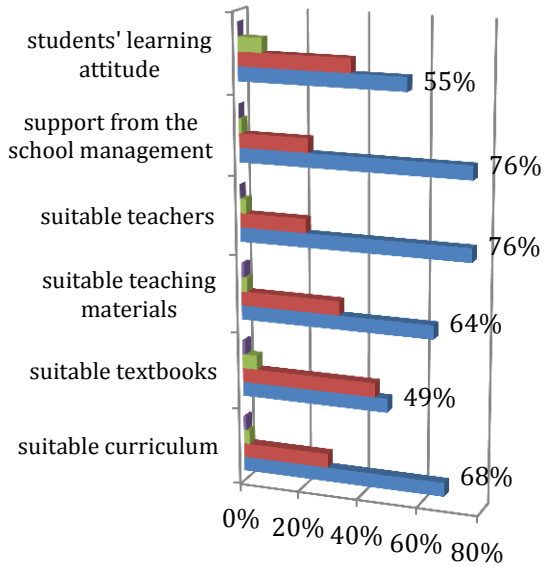


Figure 4: Factors affecting the performance of RME (left: Primary; right: Secondary) (figures revised)

In fact, teachers of both secondary and primary schools find the lack of suitable teaching and learning materials one of the difficulties in conducting RME classes.

5. *Teachers of RME*

If teacher is the key to any successful implementation of curriculum,⁷ whether our teachers know and understand or not Catholic values becomes significant. In fact, even a recent research conducted in Queensland Catholic schools also asserted that teachers' knowledge about Catholic perspective across curriculum is also significant.⁸ In the past few years, the Catholic Education Office of the Diocese has been promoting Five Core Catholic Values (Truth, Life, Family, Love and Justice) in all her schools. In the survey, less than half (44%) of the teachers in the secondary schools and two-thirds in the primary schools stated that their colleagues "know" these values. The score of this question, when compared with those of others, is far from desirable if we assume that teachers do not merely "know" (acquiring of basic facts) but also "understand" (mastery of the meaning and significance of the facts) the rich and complicated meaning of each of these Catholic values. The situation deserves the attention of the school management. As the implementation of RME requires a whole school approach which, no doubt, is hinged upon the cooperation of all teachers for a success, especially those involved in values education, the view that so many teachers are not fully prepared for the job is worrying.

⁷ Rj. Marzano, *What Works in Schools - Translating Research into Action* (Alexandria, Virginia: ASCD, 2003).

⁸ Jim Gleeson and Maureen O'Neill, "Curriculum, Culture, and Catholic Education: A Queensland Perspective," *Curriculum Perspectives* (2017) doi:10.1007/s41297-017-0018-6.

Another factor that worsens the situation is that only 53% and 71% of the two groups respectively think their colleagues are willing to identify with the said values. The reason could be that they do not understand these values. So it is expected that if a teacher does not accept the Catholic values, she/he would not help promote them wholeheartedly. To deal with this challenge, for those who do not understand, provision of professional development programs on values explanation is necessary. For those who understand but are not being convinced, they should be reminded to put forward those Catholic values in school professionally.

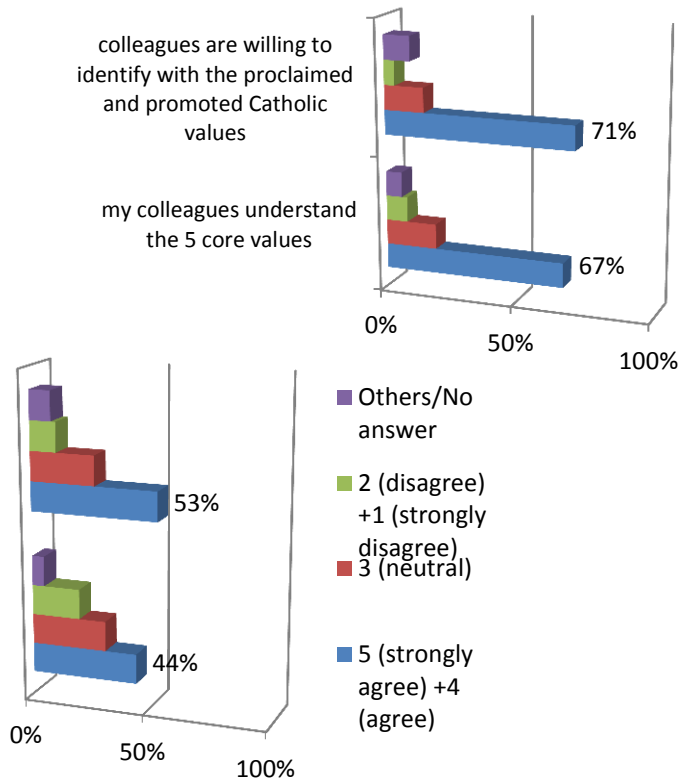


Figure 5: Teachers of RME (above: Primary; below: Secondary)

6. *Strategies to Promote RME in School*

In view of the responses, developing suitable curriculum tops the agenda of school's strategies to promote RME (82% and 81%). This finding puzzles us as it implies the schools are still looking for a suitable RME curriculum even though the Diocese has already issued a well written and comprehensive RME curriculum covering KG to senior secondary levels for more than a decade. There might be two possible explanations. Either they find the top-down central curriculum does not fit their school based approach or they are simply not aware of the existence of such an official document. No matter what the real reason is, the need to develop school based RME curriculum as the most important strategy arouses concerns for us. On the one hand, it is encouraging that the teachers have demonstrated an awareness of the crucial role being played by curriculum design in promoting RME. However, on the other, we are concerned about how a school-based curriculum can be developed which is in line with the Church teachings by individual school teachers who might not be RME curriculum experts. Our advice to these schools would be that they can start with tailoring the 2006 central RME curriculum to suit their own needs, instead of writing a whole new one with little guarantee of professionalism and authenticity to the Church teachings.

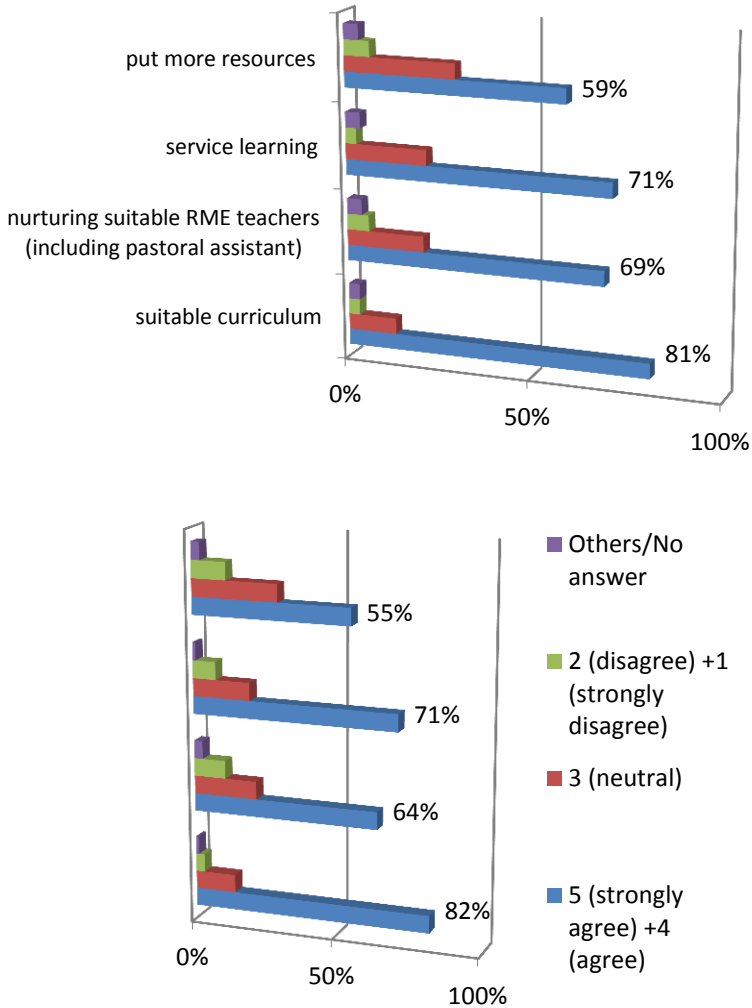


Figure 6.1: Strategies to promote RME in school
(above: Primary; below: Secondary)

What puzzles us even more is the view that nurturing suitable RME teachers ranks only third among the five options. Such a view does not match the need to redress the phenomenon discussed above that not all teachers are well prepared for promoting Catholic values. We do not have adequate information to explain why developing curriculum is regarded a more important strategy in face of an obvious shortage of competent teachers in the process of promoting RME in school.

Apart from direct class teaching, the permeation and cross curriculum approaches are also valued in promoting RME. The respondents regard the permeation approach through informal curriculum, including school decorations and setting, school ethos and culture, teacher-student interaction, extra-curriculum activities and other areas of school life, barely successful (61% and 78%). The cross curriculum approach fares even worse (32% and 56%). This is a fair assessment by the respondents. According to the information gathered from our visits to schools and exchanges with principals and teachers concerned over the years, the promotion of RME across the curriculum is only at the initial stage in most schools. Currently, there are only a few schools having assigned a senior staff member as a master mind to plan and coordinate the promotion of RME through various curriculum areas or school subjects. The primary schools are doing better because there is a formal post of curriculum development coordinator. Although this coordinator is taking care of the whole school curriculum instead of confining her work to RME only, such a post can facilitate the promotion of RME across the curriculum. The diocesan education authorities are already aware of the importance and necessity of installing an RME coordinator in every school to oversee the whole school approach implementation of RME. Only with the installation of a qualified RME coordinator

can a school find a way efficient and effective to adopt the permeation and cross-curriculum approaches to promote RME.

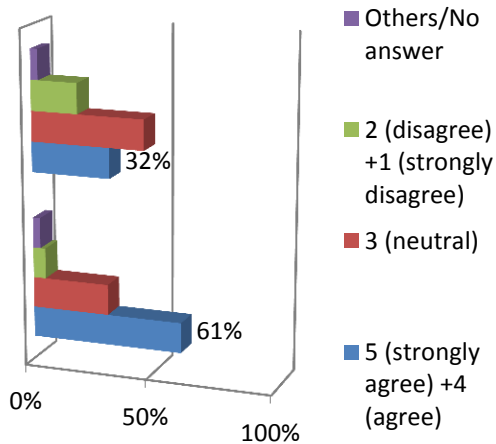
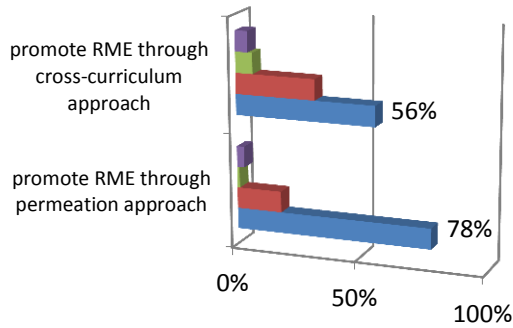


Figure 6.2: Other strategies to promote RME in schools
(above: Primary; below: Secondary)

7. *Students and Parents in RME*

The respondents also assess the attitudes of two other major groups of stakeholders, namely, the students and their parents towards RME. Only 39% of secondary students care about RME, partly because it is not a subject for examination, thus carrying little importance for them. For primary students, 65% care about it because they find interest in the Biblical stories. It is however the limitation of this survey that parents' views are only represented by teachers. Further investigation should be conducted to obtain a fuller understanding of the picture.

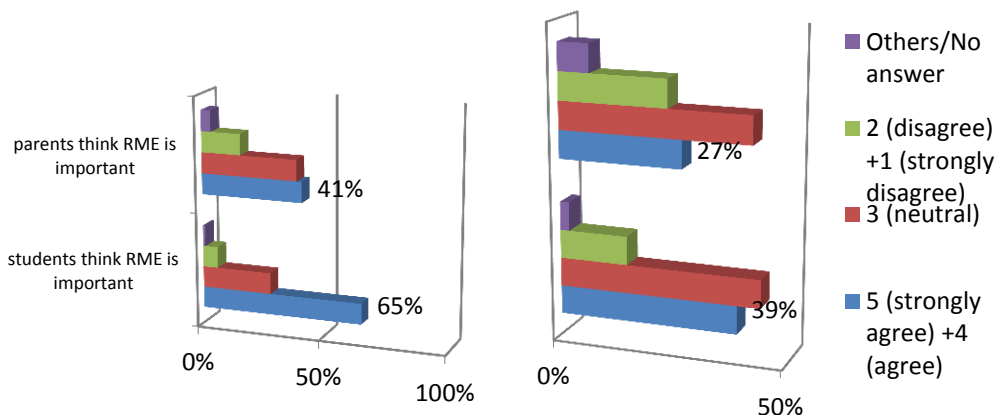


Figure 7: *Importance of RME in the eyes of students and parents (left: Primary; right: Secondary)*

The respondents regard parents not caring about RME (27% and 41%). It is the impression of teachers that parents in Hong Kong are examination-oriented. They would only care about the subjects which would affect the examination performance of their children and their chance of entering university subsequently. Such a pragmatic mentality contradicts the vision and mission of the schools

which their children are attending. In all Catholic schools, as discussed in the beginning of this article, the formation of morally educated young people according to Catholic teachings and values so that they can lead a moral life and become good citizens is the fundamental goal of Catholic education. That means morality takes priority to success in public examination for Catholic educators. Perhaps, the Catholic schools should demonstrate to the parents that religious and moral education does not affect academic performance. On the contrary, achievement in RME might help students perform better in their academic studies.⁹ In fact, in view of the respondents, many of the Catholic secondary schools themselves treat academic results more important than RME outcomes (79%). If this is the reality, it is a betrayal of their rhetoric on the priority of RME.

8. School Performance in RME

Regarding the performance of RME in our schools, the secondary teachers are more reserved than their counterparts in the primary schools. Only 54% and 49% of them think it is successful in their own schools and all the schools respectively. The primary teachers find it comparatively more satisfactory in both the individual school and diocesan levels (both 67%). Such a general and impressionistic evaluation by the practicing teachers, however, still deserves close attention of the diocesan education authorities because the scores in these two questions are far below of those other

⁹ Neil Hawkes, *Does teaching about values improve the quality of education in primary schools?* Doctoral Thesis. Department of Education, Oxford University, 2005; Lovat, Terence J., Ron Toomey, Kerry Dally and Neville Clement, *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience*. Report for the Australian Government Department of Education, Employment and Workplace Relations by the University of Newcastle Australia (Canberra: DEEWR, 2009).

questions. It conveys a message that even the frontline teachers themselves are not satisfied with what they are supposed to do well.

Discussion: the Way Forward

The reality of RME in our schools depicted above from the perspective of practicing teachers has existed for a long time. The findings have confirmed some observations made before. For example, the lack of qualified RME class teachers and the absence of a mechanism to ensure RME to be promoted properly in the class room and through the whole school have stood out as the two most distinctive shortcomings in the implementation of RME in our schools.¹⁰

The diocese has been trying to redress the situation by adopting a number of strategies. In June 2006, a central RME curriculum document was issued to provide guidelines on what to learn and how to teach in the two periods of RME lessons every week in school. Individual schools might develop their own school-based curriculum by tailor-making this central one. Thus, we feel puzzled that a lot of teachers are still looking for a suitable curriculum for their schools although the central curriculum has been in place for more than a decade. Our advice is that these teachers and their schools might start with the central document to guarantee that their school-based curriculum can be built upon a relatively solid and sound foundation from the point of view of the diocese.¹¹

¹⁰ Nai-Kwok Chan, *Religious Education in Hong Kong Catholic Schools: Past, Present and Future*, in *Global Perspectives on Catholic Religious Education in Schools*, ed. Michael T. Buchanan & Adrian-Mario Gellel (Springer Publishers, 2015).

¹¹ Y. C. Cheng, *The Whole Picture of Hong Kong Educational Reform: The Bottleneck Crisis and Way Ahead*, Key note speech at the 1st Hong Kong School Principals Conference organized by the Hong Kong Institute of Education, Hong Kong, 2004. (In Chinese)

The diocese understands that issuing the official curriculum document in 2006 should only be the first step towards providing solid support to schools. The good ideas suggested in the document should be translated into learning and teaching materials for classroom use. A specialist unit, the Religious and Moral Education Curriculum Development Centre, was set up within the Catholic Education Office to implement the central curriculum in the same year. For one decade since then, the Centre has focused its work on two major areas to provide professional support to schools. Firstly, a series of textbooks entitled "Starlight Series" for 12 years ranging from KG to junior secondary levels has been written according to the 2006 curriculum document. As the classroom teaching and learning in Hong Kong is still essentially textbook-driven, this series with substantial subject matter information, pedagogical ideas and user-friendly audio-visual aids for teachers has proved to be much welcome by class teachers. Therefore, in the view of the respondents, the RME Centre is expected to continue providing suitable materials for teaching and learning purpose as the top priority of its service (92% of both groups).

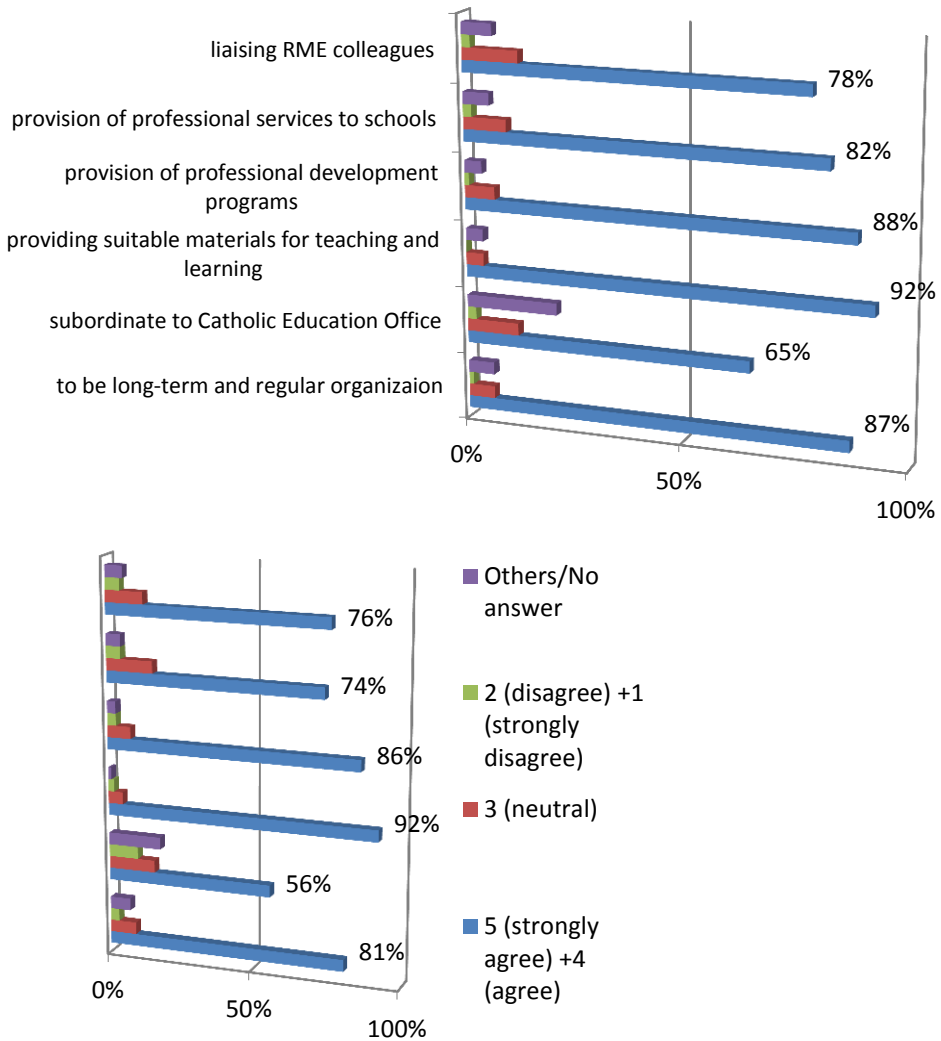


Figure 8: Expected tasks to be done by RME
(above: Primary; below: Secondary)

Second major task of by the RME Centre has been the provision of professional development programs to RME teachers, mainly in the mode of half day seminars and workshops to familiarize them with the 2006 curriculum document and the new series of textbooks. Up till now, most of the RME teachers of our schools, especially those who are using the new textbooks, have attended some of the programs by the RME Centre. As the respondents have ranked the provision of teacher professional development programs the second important task for the RME Centre in the years to come (86% and 88%), it is obvious that their expectation match one of the persistent needs of schools. At the same time, the respondents are also asking for professional support in other aspects. This shows that they would expect the RME Centre to continue as a long standing specialist unit to provide professional services to schools (81% and 87%).

Apart from setting up the RME Centre, the Catholic Education Office as the supervisor and mastermind of the mission of implementing RME in all schools is now proposing three new strategies which are more far-fetching in their effect to improve the current situation of RME. These strategies meet the expectations of the respondents discussed in this article.¹²

Two of the strategies are intended to upgrade the quality of RME class teaching. They are (i) Specialized teaching of the subject RME and (ii) Qualifications requirement for RME teachers. The first strategy requires all class teachers of RME to teach RME as their major subject. The rationale behind this strategy is that teachers specialized in teaching RME can make competent RME subject specialists easier than teaching it as a minor subject. Subject specialists with a strong sense of ownership are willing to devote

¹² Catholic Education Development Committee RME Task Force, *Strategies to Improve RME in Hong Kong Catholic schools*, Unpublished report commissioned by Catholic Education Development Committee, 2017. (In Chinese)

more time to prepare for their teaching and, consequently, can develop themselves into expert teachers of the subject easier with more teaching experience.¹³

The second strategy proposed by the diocesan education authorities is that all subject teachers of RME should be properly trained to attain professional qualifications recognized by the diocese. Given the fact that nearly half of the RME class teachers have not received any formal professional teacher training (CEDC, 2017), such a requirement as a means to improve the current situation is acceptable to our frontline practitioners in principle (74% and 70%), although they might be concerned about the details of its implementation.

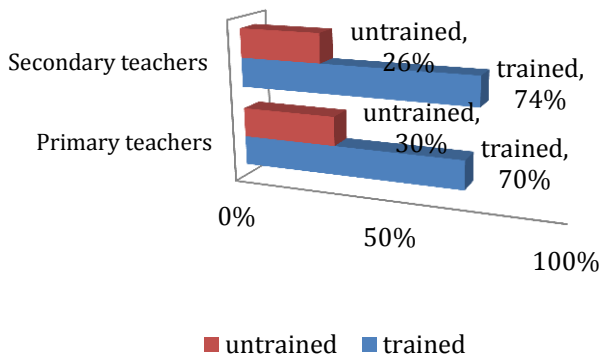


Figure 9: RME teachers received formal professional teacher training

¹³ T. J. Cook and W. J. Hudson, “Toward the professionalization of Catholic high school religion teachers: An assessment of religion teaching as a profession,” *Catholic Education: A Journal of Inquiry and Practice*, 9.4 (2006), 399-424; Gleeson and O’Neill, “Curriculum, Culture, and Catholic Education.”

The policy of implementing these two strategies, expected by the diocesan policy makers, will bring about a new generation of RME teachers and subsequently enhanced quality of RME class teaching in the schools. However, this policy of promoting professional training on RME is not confined to class teachers only because "Religious Education alone does not make the Catholic schools."¹⁴ If RME is to be promoted effectively by a whole school approach,¹⁵ all teachers have to understand and embrace the Catholic values and know how to promote them in their various roles and capacities.¹⁶ Therefore, this policy should be extended to include all staff members of school, especially those more directly involved in values education posts such as members of the civic and moral education team, guidance and counseling team, discipline team and extra-curriculum activities team. In many schools, even the leaders of these teams are not Catholics. This makes it more significant to ensure that they have both the sense and the means to promote Catholic values in their works. No doubt, there will be challenges. As revealed in the school visit reports written by RME consultants to all the diocesan primary schools and one third of the secondary schools in the last four years, most of the schools have not been able to do so (Catholic Education Office, 2015-17).

Such a phenomenon of the reality has prompted the diocese to propose the third new strategy, namely, the installation of the post of RME Coordinator in every school, to be taken up by a senior Catholic staff member with recognized professional qualifications and experience in RME. This RME Coordinator is designated to be the chief lieutenant of the school principal to oversee and manage all

¹⁴ Dermot A. Lane, *Catholic Education and the School: Some Theological Reflections* (Dublin: Veritas, 1991).

¹⁵ Thomas H. Groome, *What Makes Us Catholic: Eight Gifts for Life* (New York: HarperCollins World, 2003).

¹⁶ Gleeson and O'Neill, "Curriculum, Culture, and Catholic Education."

matters relating to RME in school.¹⁷ For example, he/she would be the Head of the RME teaching team to supervise the performance of all class teachers. She/he would also plan and coordinate the implementation of RME through the permeation and cross-curriculum approaches. Moreover, he/she would be responsible for designing and promoting professional development programs on RME to all colleagues, especially to those involved more closely in values education. In the view of the diocese policy makers, the installation of an RME Coordinator in every school can become a key mechanism to give innovation and impetus to the promotion of quality RME. It is hoped that some of the concerns and worries raised by the respondents in the survey can be adequately addressed.

These three new strategies proposed by the diocese are still being discussion and in the process of consultation. It might take at least a number of years to prepare for full implementation after they are enacted as official policies of the diocese.¹⁸ Nevertheless, this initiative can be understood as a further attempt of adopting a top-down approach by the diocese, following the issuance of the central RME curriculum and setting up of the RME Centre in 2006, to tackle the challenges which could be difficult for individual schools to handle. The effect of these policies, of course, will depend on whether they are so designed and implemented that individual schools can find them matching the reality and thus being able to solve their problems, instead of merely reiterating the high sounding ideal once again.

¹⁷ M. T. Buchanan, "The REC: Perspectives on a Complex Role within Catholic Education," *Journal of Religious Education*, 53.4 (2005), 68-74.

¹⁸ Catholic Education Development Committee RME Task Force, 2017.

Conclusion

The questionnaire survey conducted in late 2014 has revealed certain aspects of the reality of RME in our schools from the perspective of teachers concerned. There are notable discrepancies between the ideal and reality of this important curriculum area of Catholic schools. From the stance of the diocese policy makers, it is their duty to narrow the gap as far as possible so that the Catholic education being offered in their schools is authentic and effective enough to transform the life of all children under their care during their school years.

There are two main inroads to improve the unsatisfactory situation depicted in the survey findings. One takes the route of enhancing the competence of all teachers, with RME class teachers in particular. Through various suitable policies, strategies and programs, they should preferably be convinced and converted to accept the mission and vision of Catholic education. Moreover, they should be properly prepared in head, heart and hands to help build up and run a genuine Catholic school. Another path to be taken should be the setting up of an appropriate administrative system and mechanism to ensure there are check-points along various levels of the school management to safeguard that all parties concerned are genuinely participating in the process of promoting RME.

Whether Catholic schools are fighting a losing battle in a highly secularized society is still debatable, it is indisputable that RME as the vehicle of the identity of a Catholic school deserves the greatest efforts of the diocese authorities, the school management and frontline teachers to bring its reality as close as possible to the rhetoric written on the mission statement of the school constitution.

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[摘要] 宗教及道德教育被視為天主教學校的特色，本文旨在透過一項問卷調查的結果，反映香港天主教學校推行宗教及道德教育的理想與現實的情況，好讓天主教學校中的不同持分者能準確地掌握形勢，提升宗教及道德教育的表現。本文的最後部分提出了一些值得天主教香港教區探討的策略，以改善現況。

Questionnaire Sample on
Ideals and Reality of Religious and Moral Education
in Hong Kong Catholic Schools:
From the Perspective of Practicing Teachers

Primary School Version

小學(Primary)

Appendix – Questionnaire on Current Situation of RME in Hong Kong Catholic Schools

甲、個人資料 Personal particulars

1. 我是 I am a

| 校長 Principal | 副校長 Vice-principal | 宗教/ 德育科主任 RME Panel head | 宗教/ 德育科教師 RME teacher | 牧民助理 Pastoral Assistant |
|-----------------|--|--------------------------------|-----------------------------|-------------------------------|
| 0% (3) | 4% (26) | 18% (120) | 67% (460) | 6% (41) |
| 其他 Others | 選擇 多於一個答案 Choose more than one item | | | |
| 2% (15) | 2% (14) | | | |

如選擇其他，請註明：

If others, please specify: _____

2. 我的學校屬 My school is sponsored by

| 修會學校 Religious orders | 教區學校 the Diocese | 明愛學校 Caritas | 其他 Others |
|--------------------------|---------------------|-----------------|--------------|
| 44% (301) | 54% (371) | 0% (0) | 1% (7) |

3. 我的學校是 My school is a

| 中學 Secondary school | 小學 Primary school | 幼稚園/幼兒園 Kindergarten / Nursery |
|------------------------|----------------------|-----------------------------------|
| 0% (0) | 100% (680) | 0% (0) |

4. 我的宗教是 I belong to the following religion

| 天主教 Catholic | 其他宗教 Others | 無宗教 No religion |
|-----------------|----------------|--------------------|
| 99% (675) | 0% 1 | 0% (3) |

乙、個人意見 Personal comments

| 同意程度 Level of agreement | 沒有意見 No comments | 5 非常同意 Strongly agree | 4 | 3 | 2 | 1 非常不同意 Strongly disagree | 沒有回答 Not answered |
|---|------------------------|--------------------------------|---------|---------|--------|------------------------------------|-------------------------|
| 1. 我認為香港天主教學校的宗教及道德教育目的是讓學生 I think the aim(s) of RME in Catholic schools include(s) | | | | | | | |
| a. 培育健康積極價值觀 inculcation of positive values | 1 0% | 528 77% | 143 21% | 7 1% | 0 0% | 0 0% | 4 1% |
| b. 認識天主教會的歷史和信仰 learning the faith and history of the Catholic Church | 2 0% | 347 51% | 282 41% | 47 7% | 3 0% | 0 0% | 2 0% |
| c. 活出符合福音精神的生活 adoption of a way of life in line with the teachings of the Bible | 1 0% | 478 70% | 177 26% | 24 4% | 1 0% | 0 0% | 2 0% |
| d. 最終領洗成為天主教徒 conversion of baptized Catholics | 23 3% | 94 14% | 238 35% | 241 35% | 65 10% | 17 2% | 5 1% |
| 2. 我認為宗教及道德教育應該是香港天主教學校的標記。I think RME is the symbol of Catholic schools. | 5 1% | 450 66% | 208 30% | 15 2% | 2 0% | 0 0% | 3 0% |
| 3. 我認為宗教及道德教育應該是香港天主教學校必備的課程。I think RME is an indispensable component of the school curriculum of Catholic schools. | 3 0% | 551 81% | 119 17% | 6 1% | 2 0% | 0 0% | 2 0% |
| 4. 我認為香港天主教學校的宗教及道德教育的重點應該包括 I think the content of RME includes | | | | | | | |
| a. 耶穌的言行 words and deeds of Jesus | 2 0% | 571 84% | 107 16% | 2 0% | 0 0% | 0 0% | 1 0% |
| b. 救恩史的故事 Bible stories | 4 1% | 415 61% | 230 34% | 31 5% | 1 0% | 0 0% | 2 0% |
| c. 天主教教理 Catholic catechism | 1 0% | 290 42% | 284 42% | 95 14% | 10 1% | 0 0% | 3 0% |
| d. 天主教價值觀 Catholic values | 3 0% | 465 68% | 186 27% | 25 4% | 1 0% | 0 0% | 3 0% |
| e. 中國倫理道德觀 Chinese morality | 6 1% | 143 21% | 330 48% | 166 24% | 29 4% | 6 1% | 3 0% |
| 5. 我認為香港天主教學校的學生應該具備的最重要特質包括 I think the students from Catholic schools should be cultivated with these personal attributes | | | | | | | |
| a. 重視精神生命 embrace life | 2 0% | 467 68% | 201 29% | 8 1% | 2 0% | 0 0% | 3 0% |

小學(Primary)

| | | | | | | | |
|---|--------|---------|---------|---------|---------|---------|------|
| b. 活出福音精神 live the Gospel spirit | 3 0% | 492 72% | 170 25% | 14 2% | 1 0% | 0 0% | 3 0% |
| c. 關心他人 compassionate to others | 3 0% | 593 87% | 80 12% | 4 1% | 0 0% | 0 0% | 3 0% |
| d. 身心健康 maintain body and mind healthiness | 2 0% | 500 73% | 162 24% | 14 2% | 2 0% | 0 0% | 3 0% |
| 6. 我認為宗教及道德教育的成功關鍵是 I think the key to success of RME is/are | | | | | | | |
| a. 合適的課程 suitable curriculum | 1 0% | 467 68% | 201 29% | 11 2% | 1 0% | 0 0% | 2 0% |
| b. 合適的課本 suitable textbooks | 3 0% | 336 49% | 304 45% | 35 5% | 2 0% | 1 0% | 2 0% |
| c. 合適的教材 suitable teaching materials | 2 0% | 434 64% | 227 33% | 17 2% | 1 0% | 0 0% | 2 0% |
| d. 合適的教師 suitable teachers | 5 1% | 510 75% | 150 22% | 15 2% | 0 0% | 1 0% | 2 0% |
| e. 學校領導的支持 support from school management | 4 1% | 510 75% | 158 23% | 10 1% | 0 0% | 0 0% | 1 0% |
| f. 學生的態度 students' attitude | 5 1% | 366 54% | 253 37% | 52 8% | 2 0% | 2 0% | 3 0% |
| 7. 我認為現時我校面對宗教及道德教育的最大困難是 My greatest difficulty in conducting RME is | | | | | | | |
| a. 欠合適的課程 lacking of suitable curriculum | 36 5% | 63 9% | 138 20% | 160 23% | 177 26% | 104 15% | 5 1% |
| b. 欠合適的課本 lacking of suitable textbooks | 35 5% | 70 10% | 131 19% | 161 24% | 180 26% | 101 15% | 5 1% |
| c. 欠合適的教材 lacking of suitable teaching materials | 33 5% | 90 13% | 142 21% | 156 23% | 174 25% | 79 12% | 9 1% |
| d. 欠合適的教師 lacking of suitable teachers | 45 7% | 49 7% | 133 19% | 156 23% | 171 25% | 124 18% | 5 1% |
| e. 欠學校領導的支持 lacking of support from school management | 41 6% | 29 4% | 93 14% | 127 19% | 189 28% | 195 29% | 9 1% |
| f. 學生的態度欠佳 poor students' attitude | 31 5% | 49 7% | 123 18% | 164 24% | 198 29% | 110 16% | 8 1% |
| 8. 我校非常重視宗教及道德教育。My school has a high priority in RME. | 5 1% | 359 53% | 249 36% | 56 8% | 5 1% | 5 1% | 4 1% |
| 9. 我校的大部份教師認識天主教學校的五項核心價值。Most of my colleagues know the 5 core values of Catholic schools. | 34 5% | 205 30% | 253 37% | 131 19% | 44 6% | 13 2% | 3 0% |
| 10. 就我的理解，我校的大部份教師認同天主教學校的五項核心價值。Most of my colleagues identify with the 5 core values of Catholic schools. | 65 10% | 174 25% | 314 46% | 102 15% | 21 3% | 5 1% | 2 0% |

| | | | | | | | |
|---|-------|---------|---------|---------|--------|-------|-------|
| 11. 我校現時推動宗教及道德教育的最重要策略包括 The most important strategy for RME in my school is | | | | | | | |
| a. 發展合適課程 to develop suitable curriculum | 20 3% | 202 30% | 345 51% | 91 13% | 14 2% | 6 1% | 5 1% |
| b. 培訓合適的宗教及道德教育教師 (包括牧民助理) nurturing suitable RME teachers (including pastoral assistant) | 25 4% | 175 26% | 293 43% | 141 21% | 30 4% | 12 2% | 7 1% |
| c. 安排學生服務學習機會 service learning | 9 1% | 173 25% | 313 46% | 153 22% | 23 3% | 2 0% | 10 1% |
| d. 投放更多資源 put more resources | 24 4% | 113 17% | 285 42% | 208 30% | 39 6% | 5 1% | 9 1% |
| 12. 我校成功地藉滲透方式推動宗教及道德教育。My school implements RME with the permeation approaches successfully. | 11 2% | 157 23% | 375 55% | 123 18% | 10 1% | 3 0% | 4 1% |
| 13. 我校成功地藉跨學科方式推動宗教及道德教育。My school implements RME with the cross curriculum approaches successfully. | 23 3% | 87 13% | 296 43% | 221 32% | 37 5% | 11 2% | 8 1% |
| 14. 我校的學生重視宗教及道德教育。Students of my school regard RME important. | 4 1% | 142 21% | 299 44% | 193 28% | 36 5% | 4 1% | 5 1% |
| 15. 我校的家長重視其子弟的宗教及道德教育。Parents of my school regard RME important. | 13 2% | 48 7% | 234 34% | 266 39% | 99 14% | 15 2% | 8 1% |
| 16. 我校的宗教及道德教育是成功的。RME in my school is successful. | 27 4% | 77 11% | 380 56% | 174 25% | 15 2% | 2 0% | 8 1% |
| 17. 整體來說,我認為香港天主教學校的宗教及道德教育是成功的。On the whole, I think RME in Hong Kong Catholic schools is successful. | 34 5% | 92 13% | 367 54% | 167 24% | 17 2% | 1 0% | 5 1% |
| 18. 整體來說,我認為現時大部份香港天主教學校將學術成績看得比宗教及道德教育重要。On the whole, I think most of the Hong Kong Catholic schools rank academic performance higher than RME. | 38 6% | 248 36% | 277 41% | 89 13% | 25 4% | 2 0% | 4 1% |

| | | | | | | | |
|--|---------|---------|---------|---------|-------|-------|------|
| 19. 我認為天主教學校與學校之間，在推動宗教及道德教育的發展上，已進行了不少的交流、合作或討論活動。I think Catholic schools have conducted inter school activities including exchanges, cooperation and discussion to promote RME. | 38 6% | 68 10% | 289 42% | 218 32% | 59 9% | 6 1% | 5 1% |
| 20. 我認為現時教區的「宗教及道德教育課程發展中心」應該 I think the RME Curriculum Development Centre should | | | | | | | |
| a. 長期存在 be a long-term and regular organization | 37 5% | 363 53% | 230 34% | 41 6% | 5 1% | 2 0% | 5 1% |
| b. 隸屬於教育事務處 be subordinate to Catholic Education Office | 119 17% | 223 33% | 219 32% | 80 12% | 20 3% | 16 2% | 6 1% |
| c. 提供教材及學材支援 provide suitable materials for teaching and learning | 18 3% | 458 67% | 174 25% | 25 4% | 2 0% | 0 0% | 6 1% |
| d. 舉辦教師培訓活動 provide professional development programs | 20 3% | 355 52% | 247 36% | 51 7% | 1 0% | 4 1% | 5 1% |
| e. 提供到校專業支援服務 provide professional services to schools | 29 4% | 310 45% | 256 37% | 70 10% | 7 1% | 4 1% | 7 1% |
| f. 聯繫各校宗教及道德教育科同工 liaise with RME colleagues from different schools | 36 5% | 256 37% | 280 41% | 92 13% | 11 2% | 3 0% | 5 1% |
| 21. 我認為宗教及道德教育科教師必須修讀教區認可的培訓課程。I think RME teachers should attain professional qualifications recognized by the Diocese. | 51 7% | 238 35% | 236 35% | 109 16% | 32 5% | 13 2% | 4 1% |
| 22. 我認為將來成立的天主教大學應提供宗教及道德教育的師訓課程。I think the to-be-established Catholic University should provide RME teacher training courses. | 31 5% | 382 56% | 212 31% | 38 6% | 12 2% | 4 1% | 4 1% |
| 23. 我會修讀上述合適的課程。I will participate in the above mentioned courses. | 63 9% | 191 28% | 254 37% | 126 18% | 21 3% | 21 3% | 6 1% |

謝謝你的寶貴意見 Thank you for your valuable comments

Secondary School Version

中學(Secondary)

Appendix – Questionnaire on Current Situation of RME in Hong Kong Catholic Schools

甲、個人資料 Personal particulars

1. 我是 I am a

| 校長 Principal | 副校長 Vice-principal | 宗教/德育科主任 RME Panel head | 宗教/德育科教師 RME teacher | 牧民助理 Pastoral Assistant |
|-----------------|--|----------------------------|-------------------------|----------------------------|
| 0% (3) | 3% (10) | 20% (78) | 63% (245) | 9% (33) |
| 其他 Others | 選擇 多於一個答案 Choose more than one item | | | |
| 3% (11) | 8 2% | | | |

如選擇其他，請註明：

If others, please specify: _____

2. 我的學校屬 My school is sponsored by

| 修會學校 Religious orders | 教區學校 the Diocese | 明愛學校 Caritas | 其他 Others |
|--------------------------|---------------------|-----------------|--------------|
| 232 60% | 232 60% | 35 9% | 0 0% |

3. 我的學校是 My school is a

| 中學 Secondary school | 小學 Primary school | 幼稚園/幼兒園 Kindergarten / Nursery |
|------------------------|----------------------|-----------------------------------|
| 388 100% | 0% (0) | 0% (0) |

4. 我的宗教是 I belong to the following religion

| 天主教 Catholic | 其他宗教 Others | 無宗教 No religion |
|-----------------|----------------|--------------------|
| 381 98% | 5 1% | 2 1% |

中學(Secondary)

乙、個人意見 Personal comments

| 同意程度 Level of agreement | 沒有意見 No comments | 5 非常同意 Strongly agree | 4 | 3 | 2 | 1 非常不同意 Strongly disagree | 沒有回答 Not answered |
|---|------------------------|--------------------------------|---------|---------|--------|------------------------------------|-------------------------|
| 1. 我認為香港天主教學校的宗教及道德教育目的是讓學生 I think the aim(s) of RME in Catholic schools include(s) | | | | | | | |
| a. 培育健康積極價值觀 inculcation of positive values | 1 0% | 331 85% | 52 13% | 3 1% | 0 0% | 0 0% | 1 0% |
| b. 認識天主教會的歷史和信仰 learning the faith and history of the Catholic Church | 2 1% | 161 41% | 173 45% | 44 11% | 6 2% | 0 0% | 2 1% |
| c. 活出符合福音精神的生活 adoption of a way of life in line with the teachings of the Bible | 4 1% | 262 68% | 111 29% | 8 2% | 1 0% | 0 0% | 2 1% |
| d. 最終領洗成為天主教徒 conversion of baptized Catholics | 16 4% | 36 9% | 98 25% | 166 43% | 53 14% | 17 4% | 2 1% |
| 2. 我認為宗教及道德教育應該是香港天主教學校的標記。I think RME is the symbol of Catholic schools. | 3 1% | 281 72% | 98 25% | 5 1% | 0 0% | 0 0% | 1 0% |
| 3. 我認為宗教及道德教育應該是香港天主教學校必備的課程。I think RME is an indispensable component of the school curriculum of Catholic schools. | 1 0% | 324 84% | 62 16% | 0 0% | 0 0% | 1 0% | 0 0% |
| 4. 我認為香港天主教學校的宗教及道德教育的重點應該包括 I think the content of RME includes | | | | | | | |
| a. 耶穌的言行 words and deeds of Jesus | 2 1% | 287 74% | 93 24% | 4 1% | 2 1% | 0 0% | 0 0% |
| b. 救恩史的故事 Bible stories | 2 1% | 171 44% | 173 45% | 37 10% | 5 1% | 0 0% | 0 0% |
| c. 天主教教理 Catholic catechism | 2 1% | 126 32% | 177 46% | 71 18% | 12 3% | 0 0% | 0 0% |
| d. 天主教價值觀 Catholic values | 2 1% | 297 77% | 81 21% | 7 2% | 1 0% | 0 0% | 0 0% |
| e. 中國倫理道德觀 Chinese morality | 8 2% | 45 12% | 180 46% | 125 32% | 21 5% | 7 2% | 2 1% |
| 5. 我認為香港天主教學校的學生應該具備的最重要特質包括 I think the students from Catholic schools should be cultivated with these personal attributes | | | | | | | |

中學(Secondary)

| | | | | | | | |
|---|-------|---------|---------|---------|---------|--------|------|
| a. 重視精神生命 embrace life | 2 1% | 274 71% | 104 27% | 7 2% | 1 0% | 0 0% | 0 0% |
| b. 活出福音精神 live the Gospel spirit | 2 1% | 255 66% | 112 29% | 19 5% | 0 0% | 0 0% | 0 0% |
| c. 關心他人 compassionate to others | 3 1% | 326 84% | 58 15% | 1 0% | 0 0% | 0 0% | 0 0% |
| d. 身心健康 maintain body and mind healthiness | 4 1% | 252 65% | 113 29% | 18 5% | 1 0% | 0 0% | 0 0% |
| 6. 我認為宗教及道德教育的成功關鍵是 I think the key to success of RME is/are | | | | | | | |
| a. 合適的課程 suitable curriculum | 1 0% | 255 66% | 120 31% | 12 3% | 0 0% | 0 0% | 0 0% |
| b. 合適的課本 suitable textbooks | 4 1% | 139 36% | 172 44% | 61 16% | 10 3% | 2 1% | 0 0% |
| c. 合適的教材 suitable teaching materials | 1 0% | 236 61% | 130 34% | 18 5% | 0 0% | 0 0% | 3 1% |
| d. 合適的教師 suitable teachers | 1 0% | 304 78% | 79 20% | 4 1% | 0 0% | 0 0% | 0 0% |
| e. 學校領導的支持 support from school management | 2 1% | 313 81% | 70 18% | 3 1% | 0 0% | 0 0% | 0 0% |
| f. 學生的態度 students' attitude | 5 1% | 186 48% | 147 38% | 41 11% | 7 2% | 2 1% | 0 0% |
| 7. 我認為現時我校面對宗教及道德教育的最大困難是 My greatest difficulty in conducting RME is | | | | | | | |
| a. 欠合適的課程 lacking of suitable curriculum | 10 3% | 40 10% | 95 24% | 100 26% | 90 23% | 50 13% | 3 1% |
| b. 欠合適的課本 lacking of suitable textbooks | 14 4% | 52 13% | 109 28% | 104 27% | 69 18% | 38 10% | 2 1% |
| c. 欠合適的教材 lacking of suitable teaching materials | 7 2% | 54 14% | 111 29% | 91 23% | 91 23% | 31 8% | 3 1% |
| d. 欠合適的教師 lacking of suitable teachers | 11 3% | 47 12% | 85 22% | 94 24% | 92 24% | 57 15% | 2 1% |
| e. 欠學校領導的支持 lacking of support from school management | 8 2% | 36 9% | 72 19% | 78 20% | 108 28% | 82 21% | 4 1% |
| f. 學生的態度欠佳 poor students' attitude | 5 1% | 46 12% | 92 24% | 132 34% | 78 20% | 32 8% | 3 1% |
| 8. 我校非常重視宗教及道德教育。My school has a high priority in RME. | 7 2% | 148 38% | 157 40% | 61 16% | 11 3% | 1 0% | 3 1% |
| 9. 我校的大部份教師認識天主教學校的五項核心價值。Most of my colleagues know the 5 core values of Catholic schools. | 17 4% | 54 14% | 115 30% | 120 31% | 56 14% | 22 6% | 4 1% |

中學(Secondary)

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| 10. 就我的理解，我校的大部份教師認同天主教學校的五項核心價值。Most of my colleagues identify with the 5 core values of Catholic schools. | 34 9% | 49 13% | 154 40% | 104 27% | 32 8% | 13 3% | 2 1% |
| 11. 我校現時推動宗教及道德教育的最重要策略包括 The most important strategy for RME in my school is | | | | | | | |
| a. 發展合適課程 to develop suitable curriculum | 3 1% | 112 29% | 204 53% | 56 14% | 8 2% | 2 1% | 3 1% |
| b. 培訓合適的宗教及道德教育教師 (包括牧民助理) nurturing suitable RME teachers (including pastoral assistant) | 7 2% | 95 24% | 157 40% | 84 22% | 29 7% | 14 4% | 2 1% |
| c. 安排學生服務學習機會 service learning | 2 1% | 96 25% | 178 46% | 79 20% | 27 7% | 4 1% | 2 1% |
| d. 投放更多資源 put more resources | 7 2% | 77 20% | 136 35% | 118 30% | 38 10% | 7 2% | 5 1% |
| 12. 我校成功地藉滲透方式推動宗教及道德教育。My school implements RME with the permeation approaches successfully. | 8 2% | 54 14% | 183 47% | 120 31% | 16 4% | 4 1% | 3 1% |
| 13. 我校成功地藉跨學科方式推動宗教及道德教育。My school implements RME with the cross curriculum approaches successfully. | 11 3% | 32 8% | 93 24% | 178 46% | 53 14% | 19 5% | 2 1% |
| 14. 我校的學生重視宗教及道德教育。Students of my school regard RME important. | 2 1% | 39 10% | 114 29% | 170 44% | 52 13% | 9 2% | 2 1% |
| 15. 我校的家長重視其子弟的宗教及道德教育。Parents of my school regard RME important. | 22 6% | 16 4% | 90 23% | 163 42% | 72 19% | 21 5% | 4 1% |
| 16. 我校的宗教及道德教育是成功的。RME in my school is successful. | 11 3% | 26 7% | 184 47% | 134 35% | 25 6% | 3 1% | 5 1% |
| 17. 整體來說，我認為香港天主教學校的宗教及道德教育是成功的。On the whole, I think RME in Hong Kong Catholic schools is successful. | 24 6% | 18 5% | 169 44% | 153 39% | 20 5% | 2 1% | 2 1% |
| 18. 整體來說，我認為現時大部份香港天主教學校將學術成績看得比宗教及道德教育重要。On the whole, I think most of the Hong Kong Catholic schools rank academic performance higher than RME. | 21 5% | 147 38% | 161 41% | 47 12% | 8 2% | 2 1% | 2 1% |

中學(Secondary)

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| 19. 我認為天主教學校與學校之間，在推動宗教及道德教育的發展上，已進行了不少的交流、合作或討論活動。I think Catholic schools have conducted inter school activities including exchanges, cooperation and discussion to promote RME. | 21 5% | 19 5% | 115 30% | 165 43% | 53 14% | 12 3% | 3 1% |
| 20. 我認為現時教區的「宗教及道德教育課程發展中心」應該 I think the RME Curriculum Development Centre should | | | | | | | |
| a. 長期存在 be a long-term and regular organization | 22 6% | 210 54% | 105 27% | 36 9% | 11 3% | 1 0% | 3 1% |
| b. 隸屬於教育事務處 be subordinate to Catholic Education Office | 67 17% | 104 27% | 111 29% | 61 16% | 21 5% | 20 5% | 4 1% |
| c. 提供教材及學材支援 provide suitable materials for teaching and learning | 7 2% | 255 66% | 101 26% | 18 5% | 2 1% | 2 1% | 3 1% |
| d. 舉辦教師培訓活動 provide professional development programs | 11 3% | 209 54% | 124 32% | 30 8% | 9 2% | 2 1% | 3 1% |
| e. 提供到校專業支援服務 provide professional services to schools | 17 4% | 180 46% | 108 28% | 61 16% | 15 4% | 4 1% | 3 1% |
| f. 聯繫各校宗教及道德教育科同工 liaise with RME colleagues from different schools | 12 3% | 153 39% | 144 37% | 51 13% | 17 4% | 5 1% | 6 2% |
| 21. 我認為宗教及道德教育科教師必須修讀教區認可的培訓課程。I think RME teachers should attain professional qualifications recognized by the Diocese. | 18 5% | 147 38% | 141 36% | 57 15% | 12 3% | 10 3% | 3 1% |
| 22. 我認為將來成立的天主教大學應提供宗教及道德教育的師訓課程。I think the to-be-established Catholic University should provide RME teacher training courses. | 7 2% | 242 62% | 117 30% | 15 4% | 3 1% | 1 0% | 3 1% |
| 23. 我會修讀上述合適的課程。I will participate in the above mentioned courses. | 27 7% | 121 31% | 155 40% | 57 15% | 8 2% | 16 4% | 4 1% |

謝謝你的寶貴意見 Thank you for your valuable comments