

**Multiple Identities and Social Values:  
An Exploratory Study of Teachers in  
Hong Kong's Catholic Primary Schools<sup>1</sup>**  
香港天主教小學教師的  
多元身份及社會價值觀研究

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[ABSTRACT] Against the background of transfer of sovereignty and the needs of curriculum reform in Hong Kong, teaching on national identity has become the focus of teaching and school activities. However, the issue of national education has triggered recurring controversies, especially in the 2012 city-wide anti-national education movement. The issue of identity education involves an exploration of a number of related identities. Teaching of multiple identities begs some more fundamental questions unanswered: how teachers perceive and form their own multiple identities? In addition, what are the social values connected with

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<sup>1</sup> The authors are very grateful to Ms. Pan Xiao Chun, Ms. Kitty Leung, and Dr. Eunice Tang for their helpful assistance to us in preparation for the article.

these identities, if any? This small-scale mixed method study tried to explore the multiple identities and their origins, as well as the associated social values of teachers in Hong Kong Catholic primary schools. With the data gathered from a survey of 144 respondents and eight in-depth interviews, we present the major quantitative and qualitative findings. Preliminary research and pedagogical implications are made upon on these findings.

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## **Origins and Purpose of the Study**

Since the handover of Hong Kong, the government of the Hong Kong Special Administrative Region has put a lot of efforts in implementing ‘national education’ to reinforce Hong Kong people’s national identity. In term of the curriculum reform and the precisions on teaching, national identity has become a focus in classroom teaching and school activities. In fact, since the handover, the government has gradually undermined civic education by placing it under the framework of moral education. An introduction of formal national education has led to recurring controversies, and the 2012 Anti-national Education Movement in particular resulted in city-wide protests.

School system in Hong Kong is featured by a dominant aided school sector – schools being funded by the government but directly managed by various voluntary and religious bodies. The government also allows the religious organizations much freedom in handling religious education. The Catholic Church, the largest school-sponsoring body, manages nearly one-fifth schools in Hong Kong. Naturally the Christian faith is a major source of values

education in the local Catholic schools.<sup>2</sup> With reference to Catholic resources such as the scriptures and social teaching, biblical knowledge or religious studies is taught as a common subject while catechesis or catechism class is usually offered as optional extra-curricular activity in most of these schools. Since the 1980s, the religious course also coexists with spiritual education, life education, moral and civic education in different Catholic schools.

In order to promote the learning of national identity, the Catholic Diocese of Hong Kong decided to integrate national education with the curriculum of religious and moral education, and thus established the ‘Moral and Civic Education Group’. Later, as coordinated by the Catholic Education Office, the Centre for Catholic Studies of The Chinese University of Hong Kong became responsible for training teaching professionals and designing lesson materials for national education. In particular, a training course on Catholic Social Teaching and pedagogy of national education and social ethics, spanning from October 2015 to May 2016, was intended for training Catholic primary school teachers’ knowledge and their application of social doctrines in their teaching, especially on the issue of the current state of China. The course helped teachers learn how to promote moral and civic education according to the Catholic Social Teaching. With this training, their students could hence critically analyze Catholic social values and China’s national affairs, so as to cultivate students with the core values of Catholic Social Teaching.

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<sup>2</sup> 1. Francis N. K. 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, and Adrian-Mario Gellel (Dordrecht: Springer, 2015), 131-142; 2. Thomas K. C. Tse, “Religious Education Programme of the Catholic Church in Hong Kong: Challenges and Responses since 1997,” *Journal of Beliefs and Values* 36 (2015): 331-346.

The learning and teaching of national identity involves an exploration of other identities and different values. English scholar Derek Heater<sup>3</sup> advocates a cube of ‘multiple citizenship’ as a framework of analysis, with a 3-dimension analytical framework to cover and integrate modern elements of citizenship: (1) the dimension of citizenship involves identity, virtues, rights, duties, and so on; (2) the geographical dimension involves provincial, national, continental, and the world levels; and (3) the dimension of education involves knowledge, attitude and skills. Hong Kong is a multi-cultural society and people in Hong Kong have multiple identities, which include world, national and local ones (Alliance of Civic Education 2013). In teaching about multiple identities, some fundamental questions are entailed: How do teachers themselves regard their own multiple identities? What social values do these identities relate to? These deeply seated and crucial questions are worth exploring, understanding and hence studying. Thus, other than training and developmental work, in September 2015, the Centre for Catholic Studies of The Chinese University of Hong Kong entrusted Professor Tse Kwan Choi from the Faculty of Education at CUHK to conduct an academic study which aimed at understanding how the teachers in Catholic primary schools perceive their own multiple identities and related social values, as well as understanding the origins of these identities and their related values. An analytical framework will be explicated below and research and pedagogical implications would also be drawn out based on the findings on teachers’ understanding of their multiple identities and social values.

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<sup>3</sup> Derek B., Heater, *Citizenship: The Civic Ideal in World History, Politics, and Education*, 3<sup>rd</sup> ed. (Manchester: Manchester University Press, 2004).

## **Research Problems**

Against the above mentioned background, three research questions are included in this study:

1. How do teachers in Hong Kong Catholic primary schools perceive the four major identities, namely Hongkongers, Chinese, global citizens and Christians?

2. How do teachers regard 14 social values, including their meanings and importance? How do these values form and how are they related to teachers' social identities?

3. What are the teachers' stances on teaching identities, the values they place on the topic, the differences in the teachers' backgrounds and their views on teaching the topic?

## **Research Design and Methodology**

The following diagram illustrates the analytical framework derived from literature review. This framework has three parts, namely 1. multiple social identities which constitute individuals (C), 2. internal and external factors contributing to identity construction (A1 and A2), and 3. social and psychological process of identification (B1 and B2) and the related social values (inner circle of C).

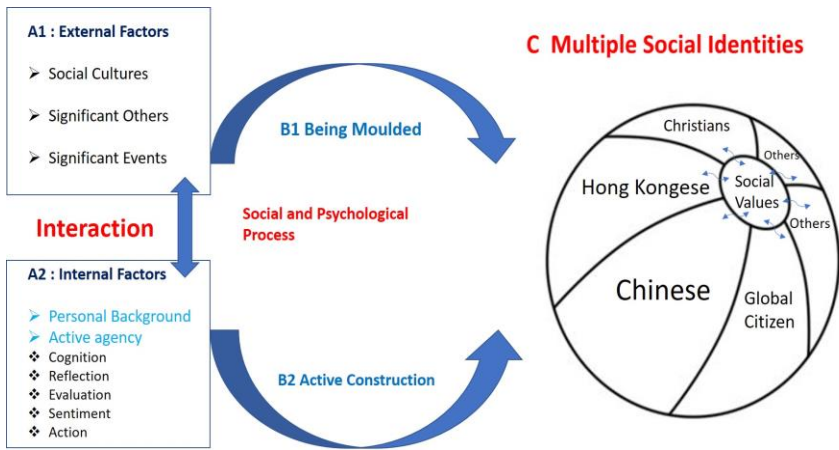


Diagram 1: The Framework of Analysis (designed by the authors)

Human being’s active agency is reflected in the experience of self-discovery, self-reflection and creation. Every individual has a sense of self-reflection and can make decisions.<sup>4</sup> Personal identity refers to a person’s distinctive sense and understanding of the self. The process of identity exploration and involvement in identification deepen and strengthen each other along with one’s life course. As humans are social animals, one’s personal identity usually involves various group or collective identities.<sup>5</sup> These group identities are the social roles or relationships borne by individuals as they live in a society with various overlapping identities. This is seen in the complexity of identity set people carry. Individuals may connect themselves with or distinguish themselves from different groups in terms of their social identities, which constitute shared identities.

<sup>4</sup> Roy F. Baumeister, “The Nature and Structure of the Self: An Overview,” in *The Self in Social Psychology*, ed. Roy F. Baumeister (Philadelphia: Psychology Press, 1999), 1-20.

<sup>5</sup> Richard Jenkins, *Social Identity*, third edition (London; New York: Routledge, 2008).

Also, social identities are related to sense of belonging, loyalty, beliefs, values, origins of meanings, and worldviews.

On top of the social identities possessed by individuals, the meanings and significance conferred by individuals to these identities are also noteworthy, whether these identities be gender, ethnicity, nationality, occupation or family roles. It is important to understand how individuals perceive and define their identities and the relationships involved. As personal identities change with time-space and life experiences, so do social identities and individuals' perceptions of these identities.

In the diagram, the sphere (C) refers to the multiple social identities personal identity entails. In this study, the focus is on the teacher respondents' understanding of several significant social identities, namely Hongkongers, Chinese, global citizens, Christians and others such as teachers. Of which Hongkongers, Chinese, and global citizens are closely-related, and form the core of civic education. The Christian identity was also selected for our study because most of the teachers responsible for moral and civic education in Catholic primary schools are Christians, and this identity plays a significant role in their lives.

Identity is socially constructed. This means that under certain circumstances, identity is constructed out of an individual's negotiation with the external environment.<sup>6</sup> Identity construction is a continuous reflective process involving exchanges between internal and external factors, which produces meanings to the self.

In the diagram, A1 and A2 denote the external and internal factors contributing to identity construction. A1 refers to external

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<sup>6</sup> Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (Cambridge: Polity, 1991).

factors, namely social cultures, significant others and significant events. In a particular society, individuals construct a 'network of meanings' from a series of cultural symbols to understand their selves and 'we group'. Roles, norms, and meanings entitled to groups or organizations by social structure also influence how identities are being constructed. Self-identity is a social product of the interactions between an individual and others. And the 'others' who influence the formation of self are referred to as 'significant others'. This means in the interactions with others, individuals form their self-concepts in response to social contexts and attitudes of others. Meanwhile, individuals regulate their behavior according to specific role norms and expectations under specific contexts. Significant events usually alter an individual's social trajectory and their way forward, they also bring about challenges to personal identity and opportunities of self-reflection.

A2 in the diagram denotes internal factors like personal background and active human agency, which involve cognition, reflection, evaluation, sentiments and actions.<sup>7</sup> An individual's identification is a dynamic, relational and interpretative process, and it is a growing-up experience actualized by practices under specific circumstances. Everyone is a dynamic and distinctive individual, and one's identity construction is influenced by factors such as personal background and life history. Regarding this, the influence of active human agency on identity construction is obvious. In face of multiple identities, an individual can define and coordinate himself/herself, and make decisions, so as to form a stable, integral and distinctive self.

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<sup>7</sup> Collin M. Hall, *Identity, Religion, and Values: Implications for Practice* (Washington: Taylor & Francis, 1996).



In contrast with B1 which denotes one's identity that is passively molded by the external factors, B2 represents the internal factors which actively construct one's identity. The two large arrows in the diagram denote the interactions of social and psychological factors in the construction of identity. In recent years, the Identity Process Theory<sup>8</sup> postulates three key points in understanding the phenomenon of identity construction: 1. content and value dimensions of the structure of identity, and the centrality and salience of identity components; 2. the interaction of social and psychological factors in the production of identity content; and 3. the inter-relationships between the intrapsychic, interpersonal and intergroup levels of human interdependence. The theory proposes that the structure of self-identity is regulated by two common processes: assimilation–accommodation and evaluation. The assimilation–accommodation process refers to the absorption of new information and its adjustment in the identity structure. Evaluation is the process conferring meaning and value on the contents of identity, including affect. These two processes are interrelated, as evaluation will affect what is assimilated and how it is accommodated in the identity structure, while assimilation–accommodation provides the individual with new elements for evaluation. Identity processes are in constant operation and they are directed by a number of motivational principles.

The sphere (C) represents both multiple social identities and the various social values leading to identity construction, as identities and values are closely related. First, identities or roles often relate to or carry certain values, and they become an individual's intentions, goals, standards of evaluation, action

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<sup>8</sup> R. Jaspal and G. M. Breakwell, eds. *Identity Process Theory: Identity, Social Action and Social Change* (Cambridge: Cambridge University Press, 2014).

guides and anchor.<sup>9</sup> Besides, as reflected in an individual's attitudes and beliefs, cognition and sentiments are inseparable from values, which are also indivisible from self-understanding. Among the multiple roles and identities, values enable an individual to determine which identity is more important or more preferred. This is also what is meant by the above-mentioned evaluation process. Lastly, the small double arrows in the diagram refer to the interactions between social identities and the various social values contributing to identity construction.

## Methods

The study had two parts, including quantitative and qualitative ones. Part 1 was a survey of 144 Catholic primary school teachers attending a training course of Catholic social ethics conducted on November 6 2015 (the 5th session of the training course). The teachers were asked for their opinion on the four identities: HongKongese, Chinese, global citizen, and Christian. They were also asked to indicate their ranking of importance with regard to 14 social values (please refer to page 390 for the questionnaire). Simple statistics were performed with regard to the variations in the multiple identities and value terms along with a number of personal background factors. And multiple regression analysis was utilized to explain these variations. Among the 144 respondents, 8 volunteers were further recruited by the Center for in-depth interviews in the following several months (the interview questions and a profile of the interviewees can be found respectively in the Appendix 1 and Appendix 2).

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<sup>9</sup> Steven Hitlin, "Values, Personal Identity, and the Moral Self," in *Handbook of Identity Theory and Research*, ed. Seth J. Schwartz, Luyckx Koen and Vivian L. Vignoles (Dordrecht: Springer, 2011), 515-529.

## **Findings**

Below are the major findings of our research, with each section responding to the three main research questions.

### ***1. Multiple Identities in Focus***

With respect to the first group of research questions, after our analysis, we have a deeper understanding towards how Catholic primary school teachers in Hong Kong perceive their Hongkongers, Chinese, global citizen and Christian identities, as well as the external and internal factors involved in the construction of their identities and related meanings. Meanwhile, a primitive result on the relationships between the four identities was drawn.

#### ***A. Hongkongers Identity***

Quantitative analysis found that among their multiple identities, the respondents put more emphasis on their Hongkongers identity. When compared with the three other identities, they attached a higher level of importance, recognition and sentiments towards Hong Kongese identity. The interview results also found that the respondents gave higher emphasis on Hongkongers identity, which meant this identity was central and salient to them. The reason behind this was that their cognition and understanding of this identity was built upon the bonding due to indigeneity. They referred to themselves as indigenous Hong Kong people, and equated their Hongkongers identity with holding Hong Kong identity cards and their residence in Hong Kong. As they have received their upbringing and have their families in Hong Kong, they have

profound attachments to the city. These attachments account for their connection and identification with Hong Kong. Besides, regarding the city's cultural and economic environments, Hong Kong has relatively stable political and legal systems. The overall business and residential environment is guaranteed with freedom and security. Under these conditions, the interviewees were proud of Hong Kong and took pride in being part of this place, which gave rise to their identification towards Hong Kong. This identification drove their willingness to contribute the best they could for the city. Meanwhile, their identification was also positively affected by the socio-cultural atmosphere of Hong Kong. While the socio-cultural atmosphere of Hong Kong played a part in identification, the interviewees' sense of belonging was also influenced by the objective recognition granted by their legal membership and their rights as Hong Kong citizens. On top of that, the interviewees' encounter with foreigners also affected their concepts of self and 'we group'. Expecting better treatment and for the purpose of distinguishing themselves from others, they tended to emphasize their Hongkongers identity. Lastly, the interviewees' teaching roles at school, including their responsibilities in teaching related subjects or leading civic education also strengthened their recognition and understanding of Hongkongers identity. From the above analysis, it is found that external factors can directly affect the interviewees' understanding and recognition towards their identity. Based on this understanding, it is known that changes in the environment can lead to changes in cognition and identification. These changes refer to significant events in Hong Kong, such as the July 1st protests in 2003, the influx of mainlanders into Hong Kong, the Anti-national Education Movement, and the Umbrella Movement, which bring about challenges to respondents' cognition and identity construction which subsequently lead to reflections.

## **B. Chinese Identity**

Regarding the Chinese identity, our quantitative analysis found that despite respondents' medium-to-high level of acceptance towards statements about Chinese identity, some tensions still existed. Although there was a close to 80% respondents identified with their Chinese identity, only 30.6% respondents felt happy for the handover of Hong Kong to China. Also noteworthy is that the identification towards Chinese identity grows with age, but the teachers aged 25 to 29 exhibited a lower level of identification towards their Chinese identity. Interview data further revealed that the reason behind the tension was that while the respondents appreciated Chinese cultures, traditions and history, they felt that the Communist regime was totalitarian and heavy-handed, and without much freedom and lacked rule of law on Chinese mainland. Many interviewees were also aware of the cultural differences between the mainland and Hong Kong, and made an appraisal on this aspect. They had much negative impressions towards China, and were reserved about the morals and qualities of mainland people. This indicated that the better or worse of the regime affected the respondents' level of identification. It seems that their degree of identification and the performance of the regime were interrelated. An interviewee who was born in China had a higher recognition towards and put more value on an identity of Chinese citizen. Besides, as she had spent a long period of time in China, she had been shaped and nurtured by the environment and culture, which led to a stronger recognition towards the Chinese identity.

Most interviewees comprehended their Chinese identity based on consanguinity and their relationship with the territory. The part of qualitative analysis found that the construction of Chinese identity was mainly influenced by external factors, which include social

culture, significant others and significant events. In terms of social culture, the interviewees usually referred to mainland people with the cultural symbol 'tongbao' (compatriots), which means they all come from the same nation and are of the same ancestry. Hong Kong people's experience of visiting their hometown in China and trans-border cultural exchanges also connects them with the country and strengthens their sense of identity. Meanwhile, the significant others in their lives play a part in forming their identity, and their parents are the most common ones who talk to them about China, news of the country and their past life experiences in China. Other external factors include the cultural influences they received from their teachers; as well as the schooling socialization experience like the teaching of historical events such as the war of China's resistance against Japanese aggression in Chinese History lessons and secondary school's commemorating the June 4th Incident. Significant events such as the Hong Kong's handover in 1997 and the Sichuan Earthquake in 2008 have made the interviewees reflect on their Chinese identity and its meanings to them. From the above analysis, it can be concluded that besides external factors, internal factors also lead to changes in the meaning of identity. With reflections, making-decisions and evaluations, the respondents' national identity has been molded with new elements. For example, the identification of Chinese identity is not confined to cultural and ethnic recognition, but it also refers to commitment and participation in China's overall political development, social and livelihood issues.

### ***C. Global Citizen Identity***

With respect to the identity of global citizen, the survey data found that most respondents were concerned about world news. They identified with their global citizen identity, and they were aware of

globalization and the interdependence between countries. Although most respondents exhibited a high level of intention to participate in global issues, they rarely had actual experience in events organized by global NGOs. Regarding the two statements ‘I think that I am a global citizen.’ and ‘I understand globalization and the interdependence between countries’, male teachers showed a higher level of agreement than female teachers. Qualitative analysis found that some respondents did not quite understand the concept of ‘global citizen’, or could give only blurry and fragmentary descriptions towards this identity. However, from their fragmentary understanding, they still grabbed some significant concepts, such as ‘The world is one’ and ‘Everybody is in one family’. They believed that the right to survive is fundamental to global citizens, and that it is everyone’s responsibility to know about the world, to care for and help others, and to defend the right to survive. Besides, some interviewees were aware of global trends and global issues such as the disparity between the rich and the poor, environmental protection and ecological problems. Their encounter with and obtaining of this information mainly depended on the publicity of NGOs (such as Oxfam and World Vision) and the mass media. Besides, some interviewees comprehended the global citizen identity with the perspective of Christianity, and believed that there are areas in which Christian identity and global citizen identity overlap. Connecting the concept of global citizen to Catholic values, they found it easier to understand everyone is part of the world, and that Hong Kong and the world are interdependent. They also thought about the impacts of their own behaviors on the world and other people, and the responsibilities borne by global citizens. When compared with Hongkongers and Chinese identities which have statutory basis and are close to their daily life, the concept of global citizen is relatively new; it seems like an imported one that is distant and unclear to the interviewees.

#### ***D. Christian Identity***

Concerning the Christian identity, all Christian respondents expressed that this identity played a significant part in their lives, as religious faith empowered them with substance and motivation. To them, faith is a source of support and spiritual consolation, a drive to look for the meaning of life, as well as expectations and demands on themselves. Also, they would pass the moral judgement and behave in accordance with their Christian identity and religious core values. The religion's influence on their lives and behaviors is obvious, and that the meaning and value of this identity are closely connected to their daily lives. The results also suggested that the formation of Christian identity was mostly influenced by their families. Several interviewees, at first, were passively entitled with their Christian identity by their families, and that this identity had been changing throughout their life course of personal growth. After reaching maturation, they usually made conscious decisions amidst life experiences and significant events, and consciously reflected on the meanings of their Christian identity and related values. Emotional attachments also made them engaged in the Church activities again. Meanwhile, their work at Catholic schools helps to deepen their Christian identity. The environment of the Church particularly provides opportunities for non-Christians to receive religious messages, which considerably influences their values. It is noteworthy that although some of them were not Christians, due to their upbringing in Christian or Catholic primary and secondary schools or in their work environment or daily lives, they came across the faith of Catholicism and its spirit, and they have been nurtured and influenced by that. For example, they understood and could relate to the concepts of fraternity and option for the poor; they knew how these can contribute to promoting world peace and resolving conflicts, as well as how to actualize the spirit of



loving one and another in daily lives. This showed that Christian values were rooted in their heart due to imperceptible influence.

### ***E. Multiple Identities***

As stated in the analytical framework in diagram 1, the Identity Process Theory argues that the internal factors contributing to identification involve the two mechanisms of assimilation-accommodation and evaluation. Ranking and prioritization of identities demonstrate the function of evaluation. The interview results well exemplify that individuals can actively define the meanings and values of their identities. In particular, Christian identity overrides the respondents' other earthly identities and is the most important and core identity to the other three, which means that they possess a set of evaluation criteria based on religious doctrines or their understanding of faith (e.g. they pursue to live with truth, benevolence and beauty; they attach importance to justice, fairness, the value of life and loving one another), according to which they reflect on their lives. These can also be found even in the responses of the non-Christian interviewees. A possible reason is that the teachers working in the Catholic schools are easily affected by the set of Christian values through different people working in there. This is crucial when different roles and related values conflict with each other. When they encounter conflicts and challenges, whether it be utilitarianism or materialism versus the value of life, or patriotism versus Christ's fraternity, they need to make choices. When a person has to deeply examine conflicting values, they will be clearer about and more determined towards the values and identities they pursue. This evaluation mechanism also influences what information they assimilate, and how to accommodate that information in the identity structure of their own.

To the respondents, the Hongkongers, Chinese and global citizen identities co-existed. Quantitative analysis revealed that their attitudes towards these identities were positively correlated. Their four identities, including the Christian identity, were also generally compatible, but not mutually exclusive. Interview results also suggested that the Christian teachers acknowledged and accepted these four identities, although some were aware of the tension or conflicts within or between the different identities. These conflicts are mainly seen in the contrast between Hong Kong people's utilitarianism and Christian faith, the contrast between the cultural aspect and political aspect of their Chinese identity, and the differences in the ways of life between Hong Kong people and mainland people. With regard to the identities of global citizen and Christian, these two exhibit some affinity and have areas of overlap.

## ***2. Social Values in Focus***

The following answers the second group of research questions, that is, Catholic primary school teachers' views of the significance and importance of fourteen social values, the connection among these values, the relationship between these values and the teachers' social identities, and the background differences between teachers' holding different views towards these values.

First, quantitative analysis showed that the survey respondents had a high level of recognition towards the importance of these values, with mean scores ranging from 4.07 to 4.76 (along the scale between 1 and 5, please refer to the Appendix 3). Listed in a descending order of the scores, the concerned values are human dignity, defending rule of law, promotion of peace, equality, care for the environment, freedom, solidarity, defending and promoting human rights, fostering common good, fraternity, distributism and

social justice, option for the poor, defending national interests, and patriotism. The differences between the mean scores of most of these values are negligible. Besides, the teachers thought that most of these values were interrelated, except for the values between human dignity and defending national interests, and that between freedom and option for the poor.

Concerning the specific meanings of these values, all interviewees agreed with the importance of rule of law, as a society would become chaotic without rule of law. Their remarks on rule of law mainly focused on norms, order, equality, protection, and justice. Some interviewees valued more on norms and order, and are reserved about unlawful disobedience. And some interviewees believed that rule of law is the foundation and the renowned pride of Hong Kong, which is in stark contrast with the legal system of mainland China. The interviewees also valued freedom a lot and their remarks on freedom center on freedom under rules and reasonable restrictions, but not indulgence or arbitrariness. The value of freedom is on the personal right to make choices, which also means respect. No harm to others, respect, and love are the underlying principles of the right to make choices. Interviewees felt that the environment of Hong Kong is liberal and people enjoy a higher degree of freedom than the case of mainland China. Interviewees' understanding of equality centers on impartiality and fair treatments or rights, as well as equal opportunities. Besides, some interviewees asserted that equality did not mean simply identical treatments, but appropriate, fair and just treatments, which should be based on the respect for humanity and the love of Jesus Christ.

With respect to the two values related to national identity, namely defending national interests, and patriotism, the interviewees either had a relatively low degree of recognition or had reservation about them. They would distinguish the objects of identification in

terms of history, culture, land, people, political parties and the government. Also, they would adopt some more transcendental values like justice, instead of giving unconditional love to the whole country. Patriotism also meant to them a candid discussion about both the strengths and weaknesses of the country, to voice the wrongs and criticize the government, to contribute to the country and to help improve the areas of darkness.

Regarding human dignity, most interviewees' understanding of this value was close to what is advocated in Catholic social ethics, and that they believed dignity was an essential value. Non-Christians also agreed that humans must live with dignity, while the Christians considered the dignity from a religious point of view. They elaborated on the concept that everyone is made by God and hence everyone is unique and dear; therefore everyone is equal and deserves respect, regardless of their skin color, the language they speak, or their culture, and that no one should exploit others. As the interviewees acknowledged and respected human dignity, they mostly agreed with the value of defending and fostering human rights. However, some interviewees insisted on obeying rules and considering various kinds of rights. Some thought that it is also necessary to consider the values behind the rights, social norms and restrictions of the rights.

Regarding solidarity and fraternity, Christianity believes that everyone is God's children and that everyone should treat each other as brothers and sisters. This solidarity is between all humans regardless geographical boundaries. Thus, people should cooperate to establish an international order, develop and foster the spirit of cooperation for all mankind. Four interviewees who are Christians had made similar remarks, as they believed that humans are the gifts of God, so people should love each other as they love themselves; people should help each other and care for others' feelings. While

fraternity is significant, Five interviewees pointed out that fraternity does not equal to loving indiscriminately. Three interviewees contended that humans are social animals, and that solidarity is strength of these relationships, or else they regard solidarity as the foundation of groups and teams. Someone advocated to critically think about the nature of care, and disagreed with blindly supporting solidarity and promoting harmony.

With respect to fostering common good and distributism, Christianity believes that economic activities are moral only if they are for the sake of all humans. Besides, resources created by God should be shared among everyone so that wealth can benefit everyone. In general, the interviewees agreed with fostering common good and everyone should possess dignity, enjoy freedom, equal treatment and equal rights. They asserted that resources of a society should be shared by the public and gave suggestions on how to achieve that – a society should bear the responsibility to help the underprivileged. Option for the poor means actively considering and addressing poverty in society, as well as serving the underprivileged. Because of their religion, personal experience or encounter with the underprivileged at work, some interviewees profoundly understood the reasons and the need to care for the poor. They also agreed that Christians in particular should care for the poor because of the abovementioned remarks on human dignity. However, some interviewees were reserved about this, arguing that a lot of people were abusing government resources. Someone also pointed out that the issue of poverty should be explored in terms of its nature and social systems, in that way the solutions are devised to help and care for the genuine poor people.

All interviewees agreed that the promotion of peace was crucial and that this value was close to what has been advocated in Catholic social ethics. The remarks made by the interviewees showed that care

for the environment meant protecting humans and all the lives on earth; for the sake of our future generations, people are responsible for conserving and protecting the environment. Also, interviewees agreed with making the best use of everything and the concept of sustainability.

From the above findings, it is seen that in today's Hong Kong, certain values related to Catholic social ethics are not only acknowledged by Christians, but also by non-Christians. In particular, the values of human dignity, promotion of peace and care for the environment are universal and highly positive among the interviewees. Of course, Christians find it easier to interpret the concepts involved from the perspective of their faith.

With respect to the connection between these social values and interviewees' social identities, results of the study revealed that social identity influences an individual's comprehension of certain social values. Individuals complement the content of their identity with certain values in a circular fashion. For instance, as some interviewees regarded the rule of law as the pride of Hong Kong and emphasized this legal culture of Hong Kong, they highly valued the importance of maintaining rule of law. Some interviewees firmly embraced their Chinese identity and that they loved their country and were willing to contribute themselves for China. And someone comprehended his responsibility of caring for the environment from the perspective of a global citizen. Besides, the Catholic identity enabled considerable interviewees to comprehend the values of freedom and equality with Catholic doctrines, and that they would comment on the country with higher moral principles or values. Regarding the values of Catholic social ethics like human dignity, promotion of peace, fostering common good, and fraternity, most Catholic interviewees' comprehension of these values is close to what is advocated by the Church. Thus, while identity enables people

to recognize and interpret certain values, at the same time identity also reinforces their beliefs and commitment in these values.<sup>10</sup>

It is also noteworthy that different identities are not completely compartmentalized, so are social values. And the content and meanings of social values exhibit some fluidity. Some social values are also intra-related, which include areas of overlap and compatibility. These values are easily connected together by the interviewees, for example, the value of human dignity with that of defending and fostering human rights; similar connection is also seen between solidarity and fraternity. Meanwhile, because of the significant role of Christianity in the past, Christian values have profoundly shaped collective morals, social atmosphere and culture. The atmosphere and environment related to Christianity has been shaping and nurturing individuals' comprehension of values for years. This does not only influence Christians; many non-Christians also endorse and live with the same set of values, for example, the respect for human dignity.

Regarding the background differences between teachers' views towards different values, the survey results indicated that only the importance attached by interviewees to 'defending the rule of law' would increase with age, while items of other values showed no any age difference. Besides, Catholic teachers valued 'option for the poor', 'solidarity' and 'fostering common good' more than teachers without religious beliefs. Survey results also suggested that the longer the time respondents have taught in Catholic schools, the more they valued 'fostering common good'. Besides, multiple regression analysis was conducted on Catholic teachers' attitudes towards the social values, taking their years of being Catholic,

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<sup>10</sup> Collin M. Hall, *Identity, Religion, and Values: Implications for Practice* (Washington: Taylor & Francis, 1996).

Christian backgrounds of their primary and secondary schools, the length of time they have taught in Catholic schools, and the amount of training they have received on Catholic doctrines as predictor variables. The four variables together can account for the variances for 'care for the environment', 'fraternity', and 'solidarity' in terms of 12.5%, 12.1% and 9.6% respectively. Therefore, we may conclude that the faith of Catholicism, the atmosphere of Catholic schools and the training on Catholic doctrines could help shaping the respondents certain social values.

### ***3. Teaching of identities in focus***

Regarding the third group of research questions, statistics showed that in general, teachers highly regarded the teaching of topics related to the identities of HongKongese, Chinese citizen and Global citizen. However, among these three identities, they put less emphasis on the Chinese identity. The importance attached to teaching different identities by the respondents was interrelated, and that were also correlated to their attitudes to the corresponding statements about their identities. The same applied to their teaching of multiple identities. Besides, from the mean scores obtained, it was found that the importance teachers attached to the teaching of HongKongese identity and Chinese identity would increase with their age. While female teachers attached more importance to the teaching of Hong Kong identity than male teachers, teachers born in mainland China valued more the teaching of Chinese identity than their locally-born counterparts.

Interview results help to further understand how teachers deal with teaching issues related to identities in their daily teaching practices. These include 1) teaching starts from an understanding of identities, 2) learning activities incorporated with elements of



identification, and 3) engaging students with discussions about social issues.

The insights and practical experience useful to future planning on how to address the teaching and learning of identities will be elaborated in the suggestions section below.

## Implications

First, this research fills up the knowledge gap of current studies. A comprehensive literature review indicates that while there are plenty of findings on Hongkongers and Chinese identities, very few are on the identities of Global citizens and Christians. Also, even few studies have been done on teachers' perceptions of their multiple identities and social values.<sup>11</sup> The above results show that this exploratory study helps to understand how Catholic school teachers in Hong Kong perceive their various identities and the causes involved, as well as the relations between social values and identities. We could further understand that these social identities and social values, not limited to their lexical meanings, but also the meanings derived from interviewees' comprehension. The background differences concerning respondents' differences in identification are found with quantitative analysis, and the interview results have helped to further understand the external and internal factors contributing to the construction of these social identities and values. This study does not only collect primitive

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<sup>11</sup> Yan-Wing Leung, "Hong Kong Civic Education Teachers' Understanding of National Education and Their Teaching Methodology," *Journal of Basic Education* 17 (2008): 139-158; Yin-Wa Tam, "An inquiry into Hong Kong Primary School General Studies Teachers' Teaching of National Education Issues." Student Honours Projects of Department of Science and Environmental Studies Bachelor of Education (Honours) (Primary) (Four-year Full-time) (A4B013), The Education University of Hong Kong, 2015.

data for a broader picture, but also provides insights on focal points and hypotheses for future studies.

Second, this study provides an analytical framework for studies. To explore the above-mentioned phenomenon, by means of literature review, a tentative framework is made with the factors contributing to identity construction, the related social psychological mechanisms and the social values related to the construction of multiple identities. It has been utilized for data organization and analysis, and it is hoped that the framework compiled will lay a foundation for future studies. As the findings shown above have indicated the usefulness of the framework in integrating the data with essential sociological-psychological concepts. Of course, this framework also has its limitations since identification is a life-long experience characterized by dynamic, relational and interpretative process, and to capture the full picture, a diachronic and narrative account is always favored, though it is beyond the scope of data collection of this exploratory study. To unpack the complex social-psychological mechanisms involved and to verify the theoretical statements of explaining the identity formation process and its affected factors, in future we should also extend the scope of study to a larger sample.

Regarding the practical implications of the study, the results of this study can serve as a reference for teaching of identities, and related training as well as developmental work. There is a poverty of the teaching of identities in school education; the colonial government in the past did not incorporate identity education into civic education. Although the government has put a lot of efforts on national education to strengthen Hong Kong people's national identification after the handover, the existing contents and resources for identity education are shallow and inadequate. Thus, there is a need for school education to address this inadequacy, and that school education should provide chances for students to encounter with and comprehensively

understand their multiple identities. As teachers' own identification affects their teaching of the topic, teachers need to have profound understanding of their identities and the related values to achieve the desirable learning outcomes. Similarly, trainers need to be familiar with these issues, for example, how to arrange teaching and training content to facilitate the teaching of multiple identities.

The results of our study also revealed that Christian faith affected the teachers in terms of values identification, judgements and choices. And these values were positive and constructive in the process of their identity construction.

Still further, this study reveals that the beliefs of Christianity can facilitate interviewees' understanding of the concept of global citizen. As both Christian and global citizen identities are universal, the concept of global citizen can be easily connected with some universal values advocated in Catholicism, which helps to raise and deepen the interviewees' awareness of global citizen identity, and helps them define the meanings of the content of the latter. Other than Hongkongers, Chinese, global citizen and Christian identities, the study also reveals the significance of the teacher identity. Occupation plays a significant part of the personal identity, which is highly related to employees' incentive to work, goals, aspirations, expectations and satisfaction. Occupation or work takes up most of a person's time and energy, and has profound influences on a person's values and meaning of life. Other than making a living, the internal motivation of work is crucial, which involves the dual experience of self-exploration and commitment.<sup>12</sup> Teacher's role requires teachers to fulfil their duties as a teacher, and act in the ways set by social norms whereas the teacher identity is more personal as it is related to how a teacher affirms and

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<sup>12</sup> Vladimir B. Skorikov and Fred W. Vondracek "Occupational Identity," in *Handbook of Identity Theory and Research*, ed. Seth J. Schwartz, Koen Luyckx and Vivian L. Vignoles (New York: Springer, 2011), 693-714.

perceives herself as a teacher, and it also concerns more about the teacher's personal expectations and values.<sup>13</sup> From the information obtained, teachers' awareness of their identity and their understanding of civic education could be strengthened through their work. Teachers responsible for moral and civic education in their schools have a better chance to understand the subject deeper through teaching the contents and lesson preparation. Some teachers are enthusiastic about religious education and eager to bring out religious elements with the subject, and thus they engage in further studies on catechesis. Our analysis finds that trainings have some positive effects on the learners, especially on their acceptance of certain social values and the level of importance they attach to those values. Thus, it is necessary to reinforce the training for incumbent teachers (novice teachers in particular). Also, the content of the training needs to be examined with regard to multiple identities as it addresses not only the government's agenda of national education, but also other identities, so that to cater for the concerns of teachers and their teaching needs.

## **Suggestions**

Last but not least, two categories of suggestions are made in light of the above research findings and implications.

There are six suggestions for future studies: (1) the samples were still of a small size and the respondents were of similar background, we may enlarge the scope of respondents in both the quantitative and qualitative parts for a better understanding of the people with wider different background. (2) The questions of the survey questionnaire

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<sup>13</sup> Jenifer V. Helms, "Science - and Me: Subject Matter and Identity in Secondary School Science Teachers," *Journal of Research in Science Teaching* 35 (1998): 811–834; Catherine Beauchamp and Lynn Thomas, "Understanding Teacher Identity: An Overview of Issues in the Literature and Implications for Teacher Education," *Cambridge Journal of Education* 39 (2009): 175–189.

include only simple background information of the respondents' religion, question design in the future should add more religious life experience as variables for analysis, which will enhance of understanding of the meanings and the values related to the religious identity. The teachers were asked for their opinion in the early stage of the training course and we did not follow up their changes at the end of the course. For the research in the future, it is highly recommended to track the impact of the course on them. (3) This study primarily affirms the effects of some background differences on identification and social values, and that the internal and external factors involved are worth attention and further exploration. In order to understand deeply about the relationship between the two groups of factors and their interaction process, more questions about internal factors need to be asked in the interviews. Similarly, the disparity between cognition and action requires further understanding, and we need to probe further in the interviews and try to get more details about that. (4) The interview results found that the identity as a teacher of the subject 'Religious Studies' or 'Moral and Civic Education' is significant, and that a teacher's identification affects their teaching philosophy; future studies should advance the exploration on this aspect, as well as complement the lack of question items about actual teaching practices and the factors involved. (5) This study has revealed how the four identities interrelated and co-existed. Future studies can explore other identities such as teacher and family member which are also of vitality to the people. (6) It is also desirable to do a follow-up study in the future. We could follow the same respondents for their views on identity and changes over time as identification is a life-long experience characterized by dynamic, relational and interpretative process.

Five major suggestions are also given for the practices of teaching. (1) People in the modern world generally have various

identities to which they have different levels of recognition. Teachers should have the fundamental knowledge about identities as the prerequisite for discussions about what to love, and why and how. Regarding the differences in identification, it is crucial that teachers are clear about their own identities and their nature of identification, as their understanding towards their own identities affects their pedagogical orientations and teaching methods. In other words, teachers' own identification is closely related to their teaching of related topics. Hence, when dealing with identity education, teachers need to have knowledge of and reflection on the related issues, as well as a comprehensive and deep understanding of their own identities, which will promote the development of multiple identities education which is liberal and inclusive. The training for teachers should also follow this direction, which will facilitate teachers' reflection on and construction of their selves and their students' ones.

(2) As teachers and students are independent individuals, they may have different views towards the same issue. Identification is a process which starts from knowing, followed by understanding, appreciation, commitment, as well as making contributions. The function of education is not to forcibly instill a 'single' and 'correct' identity, but to nurture an individual's ability to deal with the intra- and inter- tensions or conflicts involved in their identities. Thus, it is unrealistic to avoid discussions on sensitive issues. Education should encourage students to have a deep understanding of their multiple communities, which includes the good and bad as well as merits and drawbacks of the reality. As students may not be mature enough and that they are still exploring their identities, teachers should try their best to provide resources and multiple viewpoints to students so as to encourage their independent and rational judgements. Teachers could deal with the learning of identification by means of discussing social issues, which provokes students' thinking and questioning.

Furthermore, through discussions on identity-related issues, students can develop independent thinking, justifying, deliberating and self-reflection skills, as well as their respect and tolerance towards different opinions, which are the essential qualities expected for modern citizens.

(3) Learning through experience can also help students to construct their own identity and their identification. Teachers may plan such as visits, helping the poor, as well as activities promoting mutual help within neighborhoods and communities as they can enhance students' understanding and experience of their identities. Besides organizing some regular activities related to identification like attending flag raising ceremonies and singing national anthem, it is also essential to guide students to comprehend and reflect the true meanings of national identity.

(4) Identity education should embrace both rationality and sentiments. In terms of 'rationality', identity education does not only help students construct the meanings of their identities, but also allow them to reflect and make judgments for themselves. In terms of 'sentiments', as identity construction is highly influenced by significant others, it is important that teachers should learn how to accompany students' in the process of identity construction. With this kind of companionship, both teachers and students are helping each other mutually to form their identities.

(5) Based on the above analysis, it is found that in practicing identity education, the concept of multiple identities can be added upon the concept of citizenship; and in particular, some religious elements can be incorporated into the teaching of multiple identities, which is a spiritual and a transcendental dimension. And the significance of this religious dimension is not only shared by Christians, as these religious elements exhibit inclusiveness and

compatibility. In actual teaching scenarios, these religious messages and spirits can be transmitted and promoted to students through the curriculum. The Roman Catholic Diocese of Hong Kong has tried to incorporate Christian values into the topics of social issues in its religious and moral education curriculum. For example, in its Religious and Moral Education curriculum document, the following principles related to Catholic social doctrines and Catholic social ethics are involved: to nurture students' exploration of social issues with the ethics and love of Jesus Christ; to nurture students' respect for values like human dignity, basic human rights, equality, justice, life, harmony, peace and inclusiveness; to cultivate students' awareness and concern of the needs of the underprivileged, and the spirit to serve people in need; to reinforce students' sense of caring for the environment and students' conception of 'all men are brothers'<sup>14</sup>. The qualities expected for Catholic citizens are seen from these principles. Thus, it is advisable to reinforce Catholic social doctrines and discussions on social issues in the school curriculum and related trainings.

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<sup>14</sup> Thomas K. C. Tse, "Religious Education Programme of the Catholic Church in Hong Kong: Challenges and Responses since 1997," *Journal of Beliefs and Values* 36 (2015): 331-346.



## Appendix 1: Interview Questions

1. How do you comprehend these identities, namely HongKongese, Chinese, global citizens and Christians? What are the connotations and meanings involved?
2. In the process of your upbringing, how do you learn about the above identities and identify with them (including HongKongese, Chinese, global citizens and Christians)?
3. In the process of your upbringing, have you encountered any changes in your cognition and recognition towards the above identities?
4. What are the external environmental factors contributing to your learning of and recognition towards these identities? (e.g. the significant events happened around you like the June Fourth Movement , Anti-national Education Movement , the Umbrella Movement , etc. )
5. In your opinion, are there any conflicts and contradictions between the four identities?
6. In your opinion, how do the four identities correlate to each other and co-exist?
7. What is (are) the most significant value(s) to you in the course of fulfilling and actualizing the various values related to the multiple identities? How would you rank the various values provided to you?
8. What are the greatest challenges and difficulties to you in the course of fulfilling and actualizing the various values related to the multiple identities?

## Appendix 2: A Profile of the Interviewees

Interviewees	Sex	Religious Background	Age	Teaching Experience
A	Male	Catholic	Mid- forties	More than 10 years
B	Female	No Religion	Mid- forties	More than 10 years
C	Female	Protestantism	Mid- twenties	2 years
D	Female	Protestantism	Mid- thirties	More than 10 years
E	Male	Catholic	Mid- thirties	More than 10 years
F	Male	Catholic	Mid- forties	More than 10 years
G	Female	Catholic	Mid- thirties	More than 10 years
H	Female	Catholic	Mid- forties	8 years

**Appendix 3: Respondents’ views on the importance of the 14 values (Arranged according to the means)**

	Totally Unimportant	unimportant	Neutral	Important	Highly Important	Total	mean	Standard Deviation
Human dignity	0 (0%)	0 (0%)	0 (0%)	35 (24.5%)	108 (75.5%)	143 (100%)	4.76	0.43
Defending the rule of law	0 (0%)	0 (0%)	0 (0%)	35 (24.5%)	108 (75.5%)	143 (100%)	4.76	0.43
Promotion of peace	0 (0%)	0 (0%)	2 (1.4%)	31 (21.7%)	110 (76.9%)	143 (100%)	4.76	0.46
Equality	0 (0%)	0 (0%)	1 (0.7%)	39 (27.3%)	103 (72.0%)	143 (100%)	4.71	0.47
Care for the environment	0 (0%)	0 (0%)	2 (1.4%)	40 (28.0%)	101 (70.6%)	143 (100%)	4.69	0.49
Freedom	0 (3.4%)	0 (9.5%)	1 (0.7%)	48 (33.6%)	94 (65.7%)	143 (100%)	4.65	0.49
Solidarity	0 (0%)	0 (0%)	2 (1.4%)	47 (32.9%)	94 (65.7%)	143 (100%)	4.64	0.51
Defending and promoting human rights	0 (0%)	0 (0%)	4 (2.8%)	55 (38.5%)	84 (58.7%)	143 (100%)	4.56	0.55
Fostering common good	0 (0%)	0 (0%)	5 (3.5%)	54 (37.8%)	84 (58.7%)	143 (100%)	4.55	0.57
Fraternity	0 (0.9%)	0 (0%)	5 (3.5%)	56 (39.2%)	82 (57.3%)	143 (100%)	4.54	0.57
Distributism and social justice	0 (1.7%)	0 (0%)	9 (6.3%)	68 (47.3%)	66 (46.2%)	143 (100%)	4.40	0.61
Option for the poor	0 (0%)	0 (0%)	10 (7.0%)	66 (46.2%)	67 (46.9%)	143 (100%)	4.40	0.62
Defending national interest	1 (0.7%)	1 (0.7%)	20 (14.0%)	76 (53.1%)	45 (31.5%)	143 (100%)	4.14	0.73
Patriotism	1 (0.7%)	1 (0.7%)	25 (17.5%)	76 (53.1%)	40 (28.0%)	143 (100%)	4.07	0.74

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Tse, Thomas K. C. "Religious Education Programme of the Catholic Church in Hong Kong: Challenges and Responses since 1997." *Journal of Beliefs and Values* 36 (2015): 331-346.

[摘要] 在香港主權轉移和課程改革需要的背景下，國族認同教學已成為教學和學校活動的發展重點之一。然而，國民教育問題引發了激烈的爭議，特別是在 2012 年反國教的事件中。身份教育的問題涉及到一些相關身份的探索。多元身份的教學提出了一些更根本的問題：教師如何看待自己的多元身份？此外，與這些身份相關的又是什麼社會價值？這項小型混合方法研究，試圖探索香港天主教小學教師的多元身份及其起源，以及相關的社會價值觀。是次研究我們邀請了參與天主教社會倫理課程的 144 學員作調查；另又和八位學員深入訪談；及後將當中的數據及資料進行量化和質化分析。本文報告當中的發現、啓示及對教學的意義。

**Questionnaire Sample on**

**Multiple Identities and Social Values:**

**An Exploratory Study of Teachers in Hong Kong's**

**Catholic Primary Schools**

**Sample of Questionnaire**

No : \_\_\_\_\_

The Chinese University of Hong Kong  
Training Course on Catholic Social Teaching and  
Pedagogy of National Education and Social Education

**Multiple identities and social values: An exploratory study of teachers  
in Hong Kong's Catholic Primary Schools**

6 November, 2015

Dear teachers at Catholic schools,

This is an academic research project that the Centre has entrusted to Professor Tse Kwan Choi of the Faculty of Education, The Chinese University of Hong Kong. This questionnaire survey aims at understanding how teachers at Catholic schools perceive their various identities, the values related to the various identities, as well as their origins. The results of this research project will provide a reference for related teacher training and developmental work.

The questions involved in this questionnaire have no right, wrong or standard answers as different people may have different opinions towards the questions. Please answer or pick your choice according to your own situation, and please do not leave any blanks. Also, please do not discuss the questions and answers with others, or spend too much time on thinking about your answers.

We hope you could kindly spend 15 minutes to fill in the questionnaire. Be assured that the information you provide will be kept at the strictest confidentiality and you can answer according to your own will. We will be grateful for your help.

Centre for Catholic Studies  
The Chinese University of Hong Kong

.....  
Part A ( Please circle  your answer. 1 indicates not at all important; 3 indicates neutral; 5 indicates absolutely important )

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1. To deal with the topic of Hong Kong citizen identity in your teaching. | 1 | 2 | 3 | 4 | 5 |
| 2. To deal with the topic of Chinese citizen identity in your teaching.   | 1 | 2 | 3 | 4 | 5 |
| 3. To deal with the topic of world citizen identity in your teaching.     | 1 | 2 | 3 | 4 | 5 |

4. I feel glad for the handover of Hong Kong to China. 1 2 3 4 5

5. I love China. 1 2 3 4 5

6. I participate in local public affairs. 1 2 3 4 5

7. I am concerned about the news of mainland China. 1 2 3 4 5

( Please circle  your answer. 1 indicates absolutely disagree; 3 indicates neutral; 5 indicates absolutely agree )

8. I love Hong Kong. 1 2 3 4 5

9. There are distinctive differences between HongKongese and Chinese. 1 2 3 4 5

10. I am concerned about the news of Hong Kong. 1 2 3 4 5

11. I regard myself as a Chinese. 1 2 3 4 5

12. I feel proud of China when it wins international sports games. 1 2 3 4 5

13. I regard myself as a HongKongese 1 2 3 4 5

14. I regard myself as a global citizen. 1 2 3 4 5

15. I am concerned about news and happenings from around the world. 1 2 3 4 5

16. I understand globalization and the interdependent relationships between countries.  
1 2 3 4 5

17. I have voiced my opinions for injustice in society. 1 2 3 4 5

18. I have participated in activities organized by international non-governmental organizations.  
1 2 3 4 5

19. I am willing to take actions to make the world a more equal and sustainable place.  
1 2 3 4 5

20. Since the handover of Hong Kong to China in 1997, my recognition towards the identity of Chinese citizen has increased. 1 2 3 4 5



*(If you are a non-Christian, please go to the questions of Part B and Part C)*

**Questions 21-28 (Only for Christians)**

**( Please circle  your answer. 1 indicates absolutely disagree; 3 indicates neutral; 5 indicates absolutely agree )**

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 21. I actively participate in church affairs.                             | 1 | 2 | 3 | 4 | 5 |
| 22. I actively concern myself with church affairs.                        | 1 | 2 | 3 | 4 | 5 |
| 23. I think Christians in Hong Kong should concern about social affairs.  | 1 | 2 | 3 | 4 | 5 |
| 24. I think Christians in Hong Kong should participate in social affairs. | 1 | 2 | 3 | 4 | 5 |
| 25. I think Christians in Hong Kong should concern about China affairs.   | 1 | 2 | 3 | 4 | 5 |
| 26. I think Christians in Hong Kong should participate in China affairs.  | 1 | 2 | 3 | 4 | 5 |
| 27. I think Christians in Hong Kong should concern about world affairs.   | 1 | 2 | 3 | 4 | 5 |
| 28. I think Christians in Hong Kong should participate in world affairs.  | 1 | 2 | 3 | 4 | 5 |

**Part B (Indicate the importance to you of fulfilling the following values by circling  your answer. 1 indicates not at all important; 5 indicates absolutely important )**

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 29. Human Dignity                        | 1 | 2 | 3 | 4 | 5 |
| 30. Freedom                              | 1 | 2 | 3 | 4 | 5 |
| 31. Equality                             | 1 | 2 | 3 | 4 | 5 |
| 32. Defending and promoting human rights | 1 | 2 | 3 | 4 | 5 |
| 33. Fraternity                           | 1 | 2 | 3 | 4 | 5 |
| 34. Distributism and social justice      | 1 | 2 | 3 | 4 | 5 |
| 35. Defending the rule of law            | 1 | 2 | 3 | 4 | 5 |
| 36. Defending national interest          | 1 | 2 | 3 | 4 | 5 |
| 37. Patriotism                           | 1 | 2 | 3 | 4 | 5 |
| 38. Option for the poor                  | 1 | 2 | 3 | 4 | 5 |
| 39. Promotion of peace                   | 1 | 2 | 3 | 4 | 5 |

- |                              |   |   |   |   |   |
|------------------------------|---|---|---|---|---|
| 40. Care for the environment | 1 | 2 | 3 | 4 | 5 |
| 41. Solidarity               | 1 | 2 | 3 | 4 | 5 |
| 42. Fostering common good    | 1 | 2 | 3 | 4 | 5 |

**Part C Your Personal Particulars** (Please circle  and fill in your answer.)

43. Sex : 1 Male 2 Female

44. Age: 1 Under 25 2 25-29 3 30-35 4 36-45 5 46-55 6 56 or above

45. Place of Birth: 1 Hong Kong 2 Mainland China 3 Macau 4 Taiwan 5 Others : \_\_\_\_\_

46. Religious background: 1 Atheism 2 Catholicism 3 Protestantism 4 Others: \_\_\_\_\_

47. (If you are a Christian) Years of experience of being a Christian: \_\_\_\_\_

48. The religious background of your primary school: 1 None 2 Catholicism 3 Protestantism

4 Others: \_\_\_\_\_

49. The religious background of your secondary school: 1 None 2 Catholicism 3 Protestantism

4 Others: \_\_\_\_\_

50. The background of occupation: Years of working experience at (a) Catholic school(s): \_\_\_\_\_

51. The teacher training you have received: (You can choose more than one)

- a. Catechism b. Theology c. Philosophy d. Bible teaching  
e. Catholic Social Doctrine f. Religious education g. Moral and Civic Education  
h. Sociology

52. Are you the holder of the following passports? (You can choose more than one.)

- a. HKSAR passport b. Macau SAR passport c. British passport d. PRC passport  
e. Others: \_\_\_\_\_

\*\*\*\*\*  
\*\*If you are willing to be interviewed or share your own opinions, please write down your name, your phone number or email address.

Name: \_\_\_\_\_

Phone number or email address: \_\_\_\_\_

\*\*This is the end of the questionnaire. Thank you.\*\*