

Personal, Social and Humanities Education Key Learning Area

Religious Education Curriculum Guide (Secondary 1-3)

**Prepared by the Curriculum Development Council
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**Membership of the Curriculum Development Council Committee on
Personal, Social and Humanities Education**

(from 1 September 2023)

- Chairperson: Mr LAM Man-kit
TWGHs Chang Ming Thien College
- Vice-
chairperson: Mr WONG Wang-fai
PSHE Section, CDI, EDB
- Member: Dr AU Po-man
True Light Middle School of Hong Kong
- Ms AU Yuen-yee, Mandy
The Education University of Hong Kong
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Po Chiu Catholic Secondary School
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The Mental Health Association of Hong Kong
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Hong Kong Metropolitan University
- Ms LAM Shuk-fong
King's College Old Boys' Association Primary
School No.2
- Prof LAU Chi-pang
Lingnan University
- Mr LEUNG Kai-chung
Confucian Tai Shing Ho Kwok Pui Chun College

**Membership of the Ad Hoc Committee for
Revising Religious Education (S1-3)
(from Apr 2017)**

Convenor: Mr SUNG Kam-man
Principal
S.K.H. Kei Hau Secondary School

Members: Ms CHAN Sze-wan
Principal
Buddhist Hung Sean Chau Memorial College

Dr CHOW Wai-yin
Senior Lecturer
Department of Cultural and Religious Studies
The Chinese University of Hong Kong

Ms FONG Yee (from Sep
Teacher 2021)
Confucian Tai Shing Ho Kwok Pui Chun College

Mr LAM Kwong-fai
Principal
HKTA The Yuen Yuen Institute No.2 Secondary School

Ms LAU Man-wah (Apr 2017 to
Teacher Aug 2022)
Caritas Pelletier School

Mr LEUNG Yat-sum (Apr 2017 to
Manager-Assessment Development Feb 2022)
Hong Kong Examinations and Assessment Authority

Dr NG Wing-kay, Vion
Curriculum Officer
Religious and Moral Education Section
Catholic Education Office

Ven Dr SIK Fa-ren
Visiting Assistant Professor
Centre of Buddhist Studies
The University of Hong Kong

Mr TSANG Ka-lok
Researcher in Religious Education

Mr TSANG Tsz-wai
Teacher
Confucian Tai Shing Ho Kwok Pui Chun College

(Apr 2017 to
Aug 2021)

Ms TUET Foon-san, Sharifah
Teacher
Islamic Kasim Tuet Memorial College

Mr WOO Kwok-yin
Dean
Confucian Academy

Secretary: Dr YIP Cheong-man, Eric
Curriculum Development Officer (Personal, Social and
Humanities Education)
Curriculum Development Institute
Education Bureau

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Curriculum Documents and Teaching Materials

Preamble

The *Religious Education Curriculum Guide (Secondary 1-3)* is one of the series of curriculum guides prepared by the Curriculum Development Council for use at the junior secondary level. It replaces the *Syllabuses for Secondary School: Religious Education (Secondary 1-3)* promulgated in 1999.

The Curriculum Development Council (CDC) is an independent advisory body appointed by the Chief Executive of the Hong Kong Special Administrative Region. It is responsible for providing advice to the Hong Kong Special Administrative Region Government on matters relating to curriculum development from the kindergarten to the senior secondary level. The CDC operates through a two-tier structure, with the first tier being the CDC and its Standing Committees, and the second tier being the Key Learning Area Committees and Functional Committees. Members of these committees include heads of schools, serving teachers, parents, employers, academics from tertiary institutions, professionals from related fields or bodies, representatives from the Hong Kong Examinations and Assessment Authority and the Vocational Training Council, as well as officers from the Education Bureau.

The development of the *Religious Education Curriculum Guide (Secondary 1-3)* is undertaken by the Committee on Personal, Social and Humanities Education under the CDC, and the Ad Hoc Committee for Revising Religious Education (Secondary 1-3) set up by the Committee on Personal, Social and Humanities Education.

Schools are encouraged to adopt this Curriculum Guide to provide appropriate curriculum content and learning experiences for junior secondary students based on their contexts, strengths and students' needs in order to achieve the learning aims of the Personal, Social and Humanities Education Key Learning Area. Curriculum development is a collaborative and ongoing process. The CDC will periodically review and update the curriculum according to its implementation in schools and the changing needs of students and society. Feedback and suggestions on the development of the Religious Education curriculum are welcome and may be sent to:

Curriculum Development Institute
Education Bureau
Room 1319, 13/F, Wu Chung House
213 Queen's Road East, Wanchai, Hong Kong
Email: info_pshe@edb.gov.hk

Chapter 1 Introduction

1.1 Background

Religious Education is one of the junior secondary subjects in the Personal, Social and Humanities Education Key Learning Area.

In this curriculum document, the term “religion” refers to the religion of school sponsoring bodies in Hong Kong, which are Buddhism, Christianity, Confucianism, Islam and Taoism.

Religion is an important cornerstone of human civilisation, and many religious values are precious guidelines for the sustainable development of society. For individuals, religious faith caters for the spiritual quest beyond material desires, which does not decline with the change of time. Instead, rapid social changes stimulate fervent inquiry into ultimate questions such as “What is life about?”, “What is happiness?” and “Why do people seek the Truth?”.

1.2 Rationale and Direction for Development

1.2.1 Catering for students’ personal growth and spiritual development, and laying the foundation for the pursuit of a good life

From a religious perspective, a good life is not just based on material abundance. Spiritual pursuit, spiritual life and spiritual practice are also necessary. The Religious Education (S1-S3) revised curriculum guides students in their adolescence to think about their personal identity, direction of one’s development and meaning of life, and inspires their non-material quest from a religious and humanistic point of view. Through the study of religious teachings and immersion in religious cultures, students are guided to develop positive values and beliefs useful throughout their lives, so that students can make informed decisions and take ethical actions, which lays the foundation for a happy life.

1.2.2 Applying religious wisdom to cultivate physically and mentally healthy, caring and respectful generation

In the age of knowledge explosion, not only do we need to obtain information but also master key concepts, think critically and realise human nature and world affairs. High-quality religious education helps students appreciate how religions manifest important civilisations of mankind; enables students, whether they are believers or non-believers, to understand and seek the truth and to become humanistic, respectful, tolerant and physically and mentally

healthy individuals; as well as help students develop the necessary qualities for becoming open-minded and visionary leaders.

1.2.3 Expanding the breadth of religious education and providing more diverse approaches to learning

To maintain the vitality of religious education, the breadth of the curriculum content and learning approaches should be enriched. For example, as young people are increasingly involved in the virtual world in their study and daily life, their inquiry in the topic of media and information literacy should not be confined to ways of understanding and differentiating information, but should also involve topics such as time management, interpersonal relationships, development of values and avoidance of addictive behaviours. The part on “Learning from Religion” in the Religious Education (Secondary 1-3) revised curriculum addresses such topics in specific modules by using daily life scenarios as the starting point and drawing wisdom from religious teachings to make the learning contents more related to daily life to facilitate students’ effective learning.

1.2.4 Vertical interface with senior secondary subjects

This curriculum provides opportunities for students to gain knowledge of religious traditions and introduces basic knowledge, thinking perspectives and values in personal and social development at Key Stage 3 of the Personal, Social and Humanities Education Key Learning Area (PSHE KLA), which helps students understand themselves as well as their connections with and concerns for others and the world. The content and learning approaches of the Religious Education (Secondary 1-3) revised curriculum will help students further explore and study relevant topics in Ethics and Religious Studies and other subjects at Key Stage 4. For example, the topics of “Learning from Religion: Understanding the World” and “Learning from Religion: Understanding Happiness” lay the foundation for further learning in “Personal and Social Issues” of the Ethics and Religious Studies curriculum at the senior secondary level.

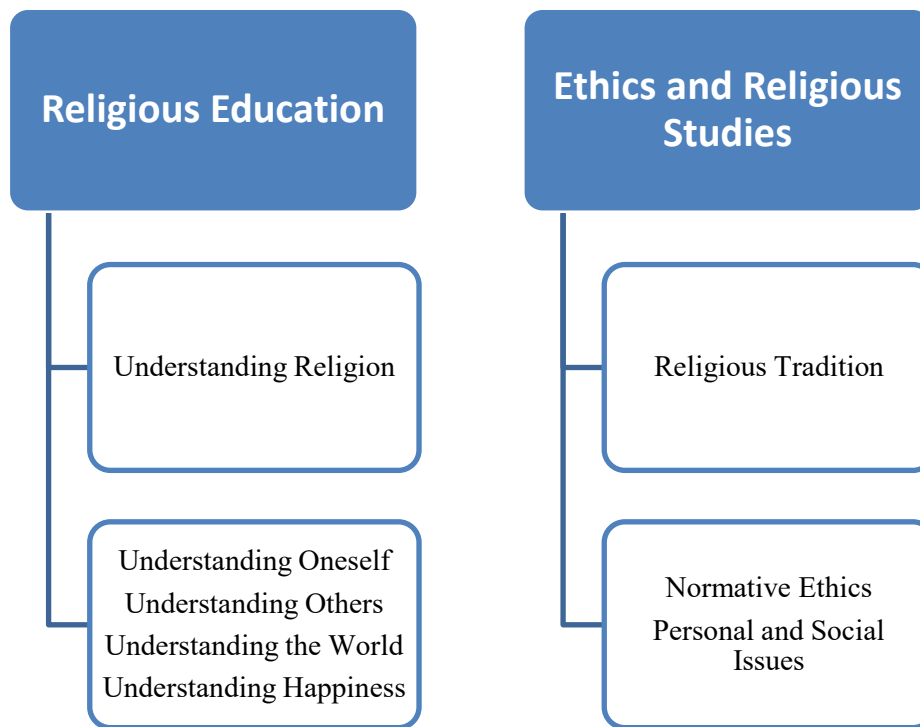


Diagram above: Curriculum frameworks of Religious Education (Secondary 1-3) and Ethics and Religious Studies (Secondary 4-6)

1.2.5 Horizontal and complementary relationship with other humanities subjects

At present, schools can deliver the essential learning elements of Strand One “Personal and Social Development” in PSHE KLA through the subject of Religious Education. To facilitate teachers’ review and planning of the curriculum, it is necessary to revise the *Syllabuses for Secondary Schools: Religious Education (Secondary 1-3)* (1999) to list the essential learning elements of Strand One covered by Religious Education. In curriculum planning, teachers should carefully review the connection in contents between different subjects and organically integrate pertinent contents, so as to minimise duplication and maximise the complementary relationship between subjects for better use of lesson time.

1.2.6 Alignment with the learning objectives in the *Secondary Education Curriculum Guide* and the *Personal, Social and Humanities Education Key Learning Area Curriculum Guide*

The Religious Education (Secondary 1-3) revised curriculum helps students achieve the Seven Learning Goals¹ of the Hong Kong school curriculum, in particular: to understand

¹ The Seven Learning Goals of Secondary Education are Health Lifestyle, Life Planning, Information Literacy, Generic Skills, Language Proficiency, Breadth of Knowledge, and National and Global Identity.

one's own interests, aptitudes and abilities, and develop and reflect upon personal goals with aspirations; to lead a healthy lifestyle; to understand contemporary issues at personal, community, national and global levels; and to respect for pluralism in society and develop a global perspective. Besides, the Curriculum Development Council has incorporated priority values², into the school curriculum framework in Hong Kong. These values align with those promoted by many school sponsoring bodies all along. The rich religious traditions, elements and languages help illustrate these positive values more concretely and instil them in students.

1.2.7 Building on existing strengths

When updating this curriculum, the Ad Hoc Committee for Revising Religious Education (Secondary 1-3) (the Committee) has made reference to the *Syllabuses for Secondary Schools: Syllabus for Religious Education (Secondary 1-3)* promulgated by Curriculum Development Committee in 1983 and *Syllabuses for Secondary Schools: Religious Education (Secondary 1-3)* by the Curriculum Development Council in 1999. The Committee has also made reference to the curriculum designs in other education systems and the learning and teaching experiences inside and outside the classroom of many local schools. The enthusiasm of school sponsoring bodies and teachers of Religious Education is the greatest motivation for the continuous development, implementation and renewal of this curriculum.

1.3 Curriculum Aims

This subject aims at:

- (a) educating students about religion, religious traditions, religious lifestyles and representative religious figures;
- (b) enabling students to understand, through their own experience, others' and history, the influence of religion on how people perceive themselves and the world as well as their values and cultures;
- (c) educating students about how religion can lead to a healthy and positive life, and help fulfil social and environmental responsibilities;
- (d) guiding students to pursue a faith or spiritual way of living, and to seek answers to questions in life; and

² According to the *Values Education Curriculum Framework (Pilot Version)* promulgated in 2021, the priority values include perseverance, respect for others, responsibility, national identity, commitment, integrity, care for others, law abidingness, empathy and diligence.

- (e) developing students' respect for religion and different cultures and values.

1.4 Learning Objectives

Knowledge:

Students are expected to

- (a) understand basic religious teachings, important religious figures, religious life and the significant influence of religion on human society;
- (b) understand the values and insistence of religious practitioners; and
- (c) understand key concepts related to personal growth, social interaction, care for the community, and pursuit of happiness, etc.

Skills:

Students are expected to

- (a) develop skills related to Religious Education, such as mindfulness practice, reflection, prayer, study of scriptures, introduction and explanation of one's belief to others, and understanding of different issues from the perspectives of religious practitioners; and
- (b) develop and apply the nine generic skills integratively, such as applying religious values in the study of issues related to personal and social well-being to foster holistic thinking skills.

Values and Attitudes:

Students are expected to

- (a) be reflective and strive for self-improvement;
- (b) be compassionate and caring for others;
- (c) have the commitment to making the world better; and
- (d) seek happiness for themselves and others with harmony in diversity.

In other words, teachers can provide learning opportunities for students to understand, nurture and practise priority values including perseverance, respect for others, responsibility, national identity, commitment, integrity, care for others, law abidingness, empathy and diligence, etc. in the Religious Education curriculum framework.

Actions and Practices:

Students will have opportunities to

- (a) give and make offering;

- (b) show care and serve; and
- (c) participate in religious practices or activities.

Chapter 2 Curriculum Framework

2.1 Design Principles of the Curriculum

2.1.1 Adopting the approaches of “learning about religion” and “learning from religion” flexibly to achieve the expected learning outcomes

This curriculum includes two parts, namely “learning about religion” and “learning from religion”, which represent two types of learning contents as well as two approaches to learning. “Learning about religion” refers to the systematic study of religious elements, while “learning from religion” explores ultimate questions of the individuals and society through a religious perspective. In terms of learning contents, the two are closely interrelated, they interact with each other dynamically and hence, they are not separable. For example, many religious teachings offer inspiration to topics in life, which in turn provides the necessary background for understanding the teachings.

2.1.2 Promoting students’ whole-person development, emphasising religious practice and actions driven by proper values

This curriculum has a designated column for religious values, in order to highlight the fact that religious education places great emphasis on establishing, reflecting on and practising values. Religious education does not only advocate religious values but also help individuals and society establish humanistic qualities and priority values such as perseverance, integrity, caring, responsibility and empathy via religious wisdom.

2.1.3 A flexible framework with well-embraced contents

This curriculum covers a broad range of topics. It starts from learning about religion and learns to look at oneself, others, the world and happiness through religion. It also discusses different levels of life issues in the light shed by religion. The flexible curriculum framework allows different religious traditions to exemplify how students can gain wisdom through religious teachings and values. In addition, it leaves room for teachers to flexibly handle the learning contents according to the needs and context of their school and students. Teachers can arrange and combine units according to the learning need of students.

2.2 Curriculum Structure and Organisation

2.2.1 Learning about religion

2.2.1.1 Understanding religion (enquiry questions A1-A9)

2.2.2 Learning from religion

2.2.2.1 Understanding oneself (enquiry questions B1-B6)

2.2.2.2 Understanding others (enquiry questions B7-B9)

2.2.2.3 Understanding the world (enquiry questions B10-B13)

2.2.2.4 Understanding happiness (enquiry questions B14-B21)

2.3 Module Contents

2.3.1 Learning about Religion

2.3.1.1 Confucianism

Understanding Religion		
Topics	Enquiry Questions	Key Points
A1 Name of the religion	How do people call this religion?	Confucianism
A2 The worship focus	Whom does the adherents of this religion believe in?	Confucius
A3 Important figures	Who are the important figures of this religion? What are their major deeds?	<ul style="list-style-type: none"> ● Confucius: eternal paragon for teachers ● Yanzi: Fusheng (“Continuator of the Sage”); Zengzi: Zongsheng (“The Exhibitor of the Fundamental Principles of the Sage”); Zisi: Shusheng (“Transmitter of the Teachings of the Sage”); Mencius: Yasheng (“The Second Sage”) (collectively as “The Four Sages”) ● The seventy-two disciples of Confucius, etc. ● Travelling through all the kingdoms, advocating the kingly way and reviving the ordered society of earlier times
A4 Key beliefs	What are the key beliefs of this religion, such as core teaching and religious texts, etc?	<ul style="list-style-type: none"> ● To individuals: benevolence, righteousness, propriety, wisdom, sincerity, frugality, integrity and sense of shame ● To the world: harmony without uniformity and valuing peace ● Confucianism is both a religion and a system of human-oriented philosophy. It is integrated into the daily life of the Chinese people, who are taught to

		<p>distinguish the right from the wrong at a young age. It advocates important concepts such as filial piety, fraternity, loyalty, sincerity, propriety, righteousness, integrity, and sense of shame.</p> <ul style="list-style-type: none"> ● The Four Books, The Five Classics and The Thirteen Classics; commentaries and interpretative notes by prominent Confucian scholars in Song and Ming Dynasties.
A5 Faith community	<p>How do people call the followers of this religion? What are the major characteristics of this faith community, such as names, members, system, organisation and way of conversion?</p>	<ul style="list-style-type: none"> ● Confucius disciples ● Exploring and reflecting on things in life experience (“gewu”); learning the principles of living (“zhizhi”); developing the right attitude towards people and things (“chengyi”); fostering positive values (“zhengxin”); and becoming a person who has civil awareness and shouldering responsibilities for their community and country (“xiushen, qijia, zhiguo, pingtianxia”).
A6 Religious practices	<p>What religious rules or principles do the believers uphold? How do they practise this religion such as:</p> <ol style="list-style-type: none"> Festivals and celebrations Daily life Special moments, for examples coming of age, marriage and giving birth, and Others 	<p>The Great Learning (“Daxue”) elaborates on the Three Principles, saying, “The Great Learning teaches the display of illustrious virtue, the renewal of the people, and repose in the highest good.” It also deals with the Eight Items as aforementioned, i.e., gewu, zhizhi, chengyi, zhengxin, xiushen, qijia, zhiguo, and pingtianxia.</p> <ol style="list-style-type: none"> Birthdays of Confucius and Mencius, Chinese New Year, Mid-Autumn Festival, Dragon Boat Festival, Chongyang Festival, Qingming Festival, Qiqiao Festival, etc. Confucian moral concepts such as filial

		<p>piety, fraternity, loyalty, sincerity, propriety, righteousness, integrity and sense of shame are integrated into the daily life. Confucian ceremonies are held on traditional Chinese festivals, such as Chinese New Year, Mid-Autumn Festival, Dragon Boat Festival, Chongyang Festival, Qingming Festival, Qiqiao Festival, etc.</p> <p>iii. Ancestral Rite, Confucian wedding ceremony, Confucian funeral ceremony, Confucian rite of passage, First Writing Ceremony, etc.</p>
A7 Mission and action	What are the missions of this religion?	<ul style="list-style-type: none"> ● Confucianism advocates harmony without uniformity and mutual respect. It recognises the uniqueness of each culture instead of insisting on consistency in content and form. ● Confucianism encourages individual advancement in realms of life and moral standards by means of self-cultivation, so as to serve the country and the world. ● For the social aspect, it holds that different countries and cultures should value harmony without uniformity, respect each other and aiming at co-existence and prosperity.
A8 Religious art	How is the faith content of this religion expressed through art such as architecture, music, etc.?	Examples include paintings, sculpture, architecture, music, literature, etc.
A9 Impacts of the religion	How does this religion affect human history and culture? What impact has it made on contemporary society?	<ul style="list-style-type: none"> ● Founded by Confucius, it became the dominant thinking of traditional Chinese culture and academia when Confucianism was promoted as the official ideology of China since Western

		<p>Han Dynasty, with its influence still felt today.</p> <ul style="list-style-type: none">● Confucianism has great contribution to Asian cultures and is a major world civiliation.
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2.3.1.2 Islam

Understanding Religion		
Topics	Enquiry Questions	Key Points
A1 Name of the religion	How do people call this religion?	Islam
A2 The worship focus	Whom does the adherents of this religion believe in?	The Creator (Allah)
A3 Important figures	Who are the important figures of this religion? What are their major deeds?	Allah chose sages to be His Messengers, including Ibrahim, Ishah, Yaqub, Yusuf, Moosa, Dawood and Issa. Muhammad was the last Messenger, who informed the world of the full meaning of Islam with the Quran and his words and actions.
A4 Key beliefs	What are the key beliefs of this religion, such as core teaching and religious texts, etc?	“Islam” means peace and submission, and the belief in Allah as the Only Creator. From the Islamic perspective, the Quran is a divine revelation, and like the Bible and Psalms, it is the earliest scripture given to mankind by the Creator. The five pillars of Islam: 1. Profession of faith (Shahadah): “There is no god but Allah and Muhammad is messenger of Allah.” 2. Prayer (facing Mecca, five times a day) 3. Almsgiving (once a year if financially capable) 4. Fasting (once a year for one month) 5. Pilgrimage (at least once in a lifetime if financially capable)
A5	How do people call the followers of this religion? What	Muslims Religious leaders are called Imams.

Faith community	are the major characteristics of this faith community, such as names, members, system, organisation and way of conversion?	Before conversion, one must understand the meaning of becoming a Muslim, read Islamic scriptures, and recite the Shahada.
A6 Religious practices	<p>What religious rules or principles do the believers uphold? How do they practise this religion such as;</p> <p>a. Festivals and celebrations</p> <p>b. Daily life</p> <p>c. Special moments for examples coming of age, marriage and giving birth, and</p> <p>d. Others</p>	<p>a. Two major Islamic festivals</p> <ul style="list-style-type: none"> ● Eid al-Fitr (Feast of Breaking the Fast, celebration after Ramadan) ● Eid al-Adha (Feast of Sacrifice) (celebration of the tenth day of the Hajj pilgrimage) <p>b. Daily life</p> <ul style="list-style-type: none"> ● Five prayers a day, performed at dawn, midday, afternoon, sunset, and night ● Islamic greeting: Assalamu Alaikum (Peace be unto you) <p>c. Other special moments include</p> <ul style="list-style-type: none"> ● Birth (small celebratory gathering called Aqeeqah) ● Wedding ● Death and funeral (involves family and community get-together and expression of condolence and a prayer gathering for the deceased)
A7 Mission and action	What are the missions of this religion?	To follow the divine revelation of Allah the Creator as well as the Quran and the Hadith (record of the traditions and sayings of the Prophet Muhammad) as the norm and basis of behaviours, and to help others within one's capability.
A8 Religious art	How is the faith content of this religion expressed through art	The principles of Islamic faith have been demonstrated in architecture, music and art. For example, there are no human or

	such as architecture, music, etc?	animal figures in a mosque. Islamic calligraphy usually features contents of the Quran and the Hadith, which illustrates the importance attached to these two sources of knowledge.
A9 Impacts of the religion	How does this religion affect human history and culture? What impact has it made on contemporary society?	<ul style="list-style-type: none"> ● The Islamic world had an independent judiciary, a financial institution and a pension scheme already in about 634 AD. ● In about 1,000 AD, the Golden Age of Islamic civilisation was born in Al-Andalus (now Andalusia in Spain). ● Early Islamic civilisation has laid the foundation for many commonly used things today, such as algebra, surgical instruments, cameras, astronomy, etc.

2.3.1.3 Buddhism

Understanding Religion		
Topics	Enquiry Questions	Key Points
A1 Name of the religion	How do people call this religion?	Buddhism
A2 The worship focus	Whom does the adherents of this religion believe in?	Sakyamuni Buddha
A3 Important figures	Who are the important figures of this religion? What are their major deeds?	<ul style="list-style-type: none"> ● Prince Siddhartha in ancient India ● The Eight Deeds ● Prince Siddhartha having the four encounters, first turning the wheel of teaching, liberating heretics, teaching and transforming sentient beings, and taking ten great disciples
A4 Key teachings	What are the key beliefs of this religion, such as core teaching and religious texts, etc?	<p>Doctrines: The Dependent Origination (Links of Dependent Arising) / Law of Co-dependent Origination & retribution / karma and rebirth / all sentient beings as equal / five aggregates and non-self / the five precepts and ten virtues (vehicles of human beings and celestial beings) / the Eightfold Paths / Four Noble Truths (vehicle of emancipation) / the six perfections and four all-embracing virtues (practices of Bodhisattva vehicle)</p> <p>Buddhist Canon: Formation process and main contents of the Tripitaka (“Vinaya Pitaka”, “Sutta Pitaka”, “Abhidhamma Pitaka”)</p>

<p>A5 Faith community</p>	<p>How do people call the followers of this religion? What are the major characteristics of this faith community, such as names, members, system, organisation and way of conversion?</p>	<p>Leaders: Dharma masters, monks, Zen master, scripture masters, discipline masters, treatise masters, seniors</p> <p>Members: Sevenfold assembly (five monastic groups and two lay groups: bhikkhu, bhiksuni, sramanera, sramanerika, siksamana, upasaka and upasika). At present, the general believers are commonly referred to as Buddhists</p> <p>Forms of conversion: Taking refuge in the Three Treasures</p> <p>Institution: Sangha (Buddhist monastic community)</p>
<p>A6 Religious practices</p>	<p>What religious rules or principles do the believers uphold? How do they practise this religion such as:</p> <ol style="list-style-type: none"> Festivals and celebrations Daily life Special moments, for examples coming of age, marriage and giving birth, and Others 	<p>Rituals: Taking refuge in the Three Treasures, worshipping the Buddha, and joining palms as a greeting</p> <p>Precepts and rules:</p> <p>For lay practitioners: Five Precepts and Ten Virtues; practising the Eight Precepts Retreat</p> <p>For monastic practitioners: Sramanera Precepts, Bhiksus Perfect Precepts, Bodhisattva precepts</p> <p>Rules: The Six Reverent Points of Harmony (for monks living in Sangha)</p> <p>Festivals: Birthday of Lord Buddha (Festival of Bathing Buddha) (the 8th day of the fourth lunar month)</p> <p>Enlightenment Day (the 8th day of the last lunar month)</p> <p>Parinirvana Day (the 15th day of the second lunar month)</p>
<p>A7 Mission and action</p>	<p>What are the missions of this religion?</p>	<p>Create no evil, cultivate all good, and purify the mind. These are the teachings of the Buddha.</p>

<p>A8 Religious art</p>	<p>How is the faith content of this religion expressed through art such as architecture, music, etc?</p>	<p>Buddhism and music: Brahma Chants, Three Treasure Song</p> <p>Buddhism and calligraphy: writing and transcribing Buddhist scriptures</p> <p>Buddhism and architecture: The Three Grottoes (Dunhuang, Yungang, Longmen)</p> <p>Buddhism and architecture: Buddhist temples</p> <p>Buddhism and statues: Appearance / recognition of Buddha statues</p> <p>Buddhism and art: Thangka, paintings</p>
<p>A9 Impacts of the religion</p>	<p>How does this religion affect human history and culture? What impact has it made on contemporary society?</p>	<p>Buddhist culture:</p> <ul style="list-style-type: none"> ● The four sacred sites: Bodh Gaya, Sarnath, Kushinagar, and Lumbini ● Buddhist flag and robe (kasaya) ● Three major systems: Tripitaka texts written in Pali, Chinese and Tibetan <p>Obtaining, translating and propagating Buddhist literature: Kumarajiva, Venerable Master Xuanzang, Dharma Master Faxian, Dharma Master Yijing</p> <p>Buddhist history: Theravada Buddhism, Chinese Buddhism, Tibetan Buddhism and Western Buddhism</p> <p>Buddhism and literature:</p> <ul style="list-style-type: none"> ● The influence of Buddhism on Chinese literature (e.g. <i>The Hundred Parables Sutra</i>, <i>The Avatamsaka Sutra</i>) ● Sujiang (secular explanations) and bianwen (transformation texts) ● Zen poetry

2.3.1.4 Christianity (Catholic)

Understanding Religion		
Topics	Enquiry Questions	Key Points
A1 Name of the religion	How do people call this religion?	Catholicism, Christianity
A2 The worship focus	Whom does the adherents of this religion believe in?	The Truine God (the Father and the Son and the Holy Spirit)
A3 Important figures	Who are the important figures of this religion? What are their major deeds?	<ul style="list-style-type: none"> a. The Israelites (Abraham, Moses, Joshua, David, the judges, the prophets, etc.) b. Jesus: birth, preaching, suffering, death, resurrection and ascension. c. Church (the apostles, deacons): Preaching the gospel to the ends of the world.
A4 Key beliefs	What are the key beliefs of this religion, such as core teaching and religious texts, etc?	<ul style="list-style-type: none"> a. Revelation: Faith comes from the self-revelation of God. Only because God's wills to reveal Himself can He be known. b. God's salvation plan: From the covenants of the Old Testament to the birth of Christ in the New Testament, and to the Church after the Christ are all parts of God's salvation plan, aiming to lead people to the kingdom of heaven. c. The text: The Bible and documents of the Magisterium
A5 Faith community	How do people call the followers of this religion? What are the major characteristics of this faith community, such as names, members, system,	<p>Catholics, Christians, Church members, lay believers.</p> <p>Catholics usually attend mass on Sunday and feast days, receive the Holy Communion and participate in the sacraments.</p>

	organisation and way of conversion?	<p>Catholics enter the Church through the sacraments of Christian initiation. Infants can also join the Church through baptism.</p> <p>The Church hinges upon members of the hierarchy under the leadership of the Pope. It has an internal ordering, with dioceses, parishes and other administrative units as the backbone.</p>
A6 Religious practices	<p>What religious rules or principles do the believers uphold? How do they practise this religion such as;</p> <p>a. Festivals and celebrations</p> <p>b. Daily life</p> <p>c. Special moments for examples coming of age, marriage and giving birth, and</p> <p>d. Others</p>	<p>Catholics follow the teachings of the Bible and subsequent Church traditions. Most teachings can be found in the <i>Catechism of the Catholic Church</i>.</p> <p>a. Festivals and celebrations: The Church has its own calendar, which includes Sundays and feast days. The calendar is divided into different periods such as Advent, Christmas, Lent, Holy Week, and Ordinary Time.</p> <p>b. Everyday life: for example, participation at Mass, spiritual practices, studying the Scriptures, offering, missionary work and community service.</p> <p>c. Special moments of life: for example, the seven sacraments cover important moments of life.</p>
A7 Mission and action	What are the missions of this religion?	To live a good and merciful life according to the teachings of Jesus Christ, spread the Gospel of Christ to the whole world, and journey towards the heaven with humankind.
A8 Religious art	How is the faith content of this religion expressed through art such as architecture, music, etc?	Examples include paintings (such as religious paintings), sculptures, architecture, music, literature, etc. There have been a large number of works expressing the Catholic faith throughout the history of European art and literature as well as in modern times.

<p>A9 Impacts of the religion</p>	<p>How does this religion affect human history and culture? What impact has it made on contemporary society?</p>	<p>Before Christ, the Israelites spread their faith in the Middle East. In the A.D. era, the Church established by Christ became the mainstream religion in Europe. The entire European civilising process was closely related to the Catholic faith. In modern times, European colonisation helped spread the Catholic faith to different parts of the world. After the Second Vatican Council, the Church has placed more emphasis on embracing the world and has made efforts to promote social progress around the world.</p>
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Christianity (Protestant, Anglican and others)

Understanding Religion		
Topics	Enquiry Questions	Key Points
A1 Name of the religion	How do people call this religion?	Christianity, Protestantism
A2 The worship focus	Whom does the adherents of this religion believe in?	The Triune God (The Father, the Son, and the Holy Spirit)
A3 Important figures	Who are the important figures of this religion? What are their major deeds?	<ul style="list-style-type: none"> ● Old Testament figures such as Abraham, Moses, David, Daniel, Esther, etc. ● Jesus: birth, preaching, suffering, death, resurrection, ascension, founding the Christian community. ● Apostles (e.g. Peter, Stephen, Paul) and the Church continued Christ's mission.
A4 Key beliefs	What are the key beliefs of this religion, such as core teaching and religious texts, etc?	<p>Various denominations and interpretations generally proclaim:</p> <ul style="list-style-type: none"> ● Creation: All things come from God. He is the Creator of the universe. ● Incarnation: God came in human flesh and presented His love in the lives of many. ● Redemption: Being born as a human, Jesus was crucified on the cross for the sins of the world. He was then resurrected and ascended to heaven, bringing to humankind the hope of eternal life. ● Renewal: A new life bestowed by the Holy Spirit. The Holy Spirit

		<p>provides guidance for believers to confess and repent from sins; gives believers courage, abilities and reminders.</p> <ul style="list-style-type: none"> ● The text: The Bible.
A5 Faith community	<p>How do people call the followers of this religion? What are the major characteristics of this faith community, such as names, members, system, organisation and way of conversion?</p>	<ul style="list-style-type: none"> ● Christians, Protestants, the congregation, believers, followers of Jesus. Christians also call themselves the chosen people of God. ● Christians generally attend church services and take part in the holy communion. Some denominations have sacraments such as Anointing the Sick. ● Christians join faith communities through baptism (including immersion baptism) and swearing-in of soldiers (The Salvation Army). ● Brief history, different governments of the Church (Episcopal, Presbyterian and Congregational) and basic organisation, such as clergy and believers.
A6 Religious practices	<p>What religious rules or principles do the believers uphold? How do they practise this religion such as:</p> <ol style="list-style-type: none"> a. Festivals and celebrations b. Daily life c. Special moments, for examples coming of age, marriage and giving birth, and d. Others 	<p>Christians adhere to Biblical teachings in life and work, including the Ten Commandments, the Sermon on the Mount, and Church traditions.</p> <ol style="list-style-type: none"> a. Festivals and celebrations: Advent, Christmas, Epiphany, Lent, Good Friday, Easter, Pentecost. Some denominations experience relationship with God through the Church calendar. b. Daily life: for examples, worship,

		<p>personal meditation, fellowship, Bible reading, prayer, giving offering, preaching, sharing testimonies and services.</p> <p>c. Special moments of life: for examples baptism, confirmation, the Eucharist, ordination, marriage, reconciliation of the penitent, and anointing the sick.</p> <p>(Festivals and sacraments / ordinances vary from denomination to denomination)</p>
A7 Mission and action	What are the missions of this religion?	To preach the gospel of the Kingdom of God, put the faith into action, treat others with justice, and serve the society, as taught in the light and salt parables, in areas of education, medical care, counselling, elderly care, etc.
A8 Religious art	How is the faith content of this religion expressed through art such as architecture, music, etc?	Examples include paintings (such as religious paintings), sculptures, architecture, music, literature, etc. There have been a large number of works expressing the Protestant faith, throughout the history of European art and literature as well as in modern times.
A9 Impacts of the religion	How does this religion affect human history and culture? What impact has it made on contemporary society?	Examples include interactions between Christianity and other human civilisations, such as scientific discoveries, the Reformation, Renaissance, abolition of slave trade; missionaries approaching China, translation of the Bible, establishment of schools, drug addiction treatment centers as well as poverty projects for the social development and modernisation, etc.

2.3.1.5 Taoism

Understanding Religion		
Topics	Enquiry Questions	Key Points
A1 Name of the religion	How do people call this religion?	Taoism
A2 The worship focus	Whom does the adherents of this religion believe in?	<ul style="list-style-type: none"> ● The believers mainly worship Taoist gods and “xianzhen” (immortals), which are usually called “shenxian” (celestial beings). ● Taoist gods of the highest rank are the Three Clarities and the Four Sovereigns (“sanqing” and “siyu”), under whom there are many other gods of different functions and ranks. ● The Three Clarities are, in descending order: Yuanshi Tianzun (Celestial of Original Commencement), Lingbao Tianzun (Worthy of Numinous Treasure), and Daode Tianzun (Worthy of the Way and its Virtue). ● The Four Sovereigns are, in descending order: Yuhuang Dadi (The Great Jade Emperor), Ziwei Beiji Dadi (The Great Emperor of Middle Heaven North Star), Gouchen Tianhuang Dadi (The Great Emperor of Polaris), and Houtu Huang Diqi (the Goddess Queen of the Earth). ● “Xianzhen” refers to people who have attained immortality through Taoist practice, and there are many of them. The most worshipped Taoist immortals in Hong Kong include Lü Dongbin (Lui Cho), Huang Chuping (Wong Tai Sin), Mazu (Tin Hau) and Guan Yu (Holy Ruler Deity Guan).
A3 Important figures	Who are the important figures of this religion?	<ul style="list-style-type: none"> ● Laozi, also rendered as Lao Tzu, believed to be the incarnation of Taishang Laojun (The Grand Supreme Elderly Lord), is revered as

	<p>What are their major deeds?</p>	<p>“Dao Zu”, or First Ancestor of the Way. Laozi was born during the Spring and Autumn Period in Chinese history. He wrote the <i>Dao De Jing</i> (also as “Tao Te Ching”) when he left for the west through the Hangu Pass. The text reveals the teachings of Taoist faith and Taoist philosophy.</p> <ul style="list-style-type: none"> ● As a religion, Taoism was founded by Zhang Daoling during the Eastern Han Dynasty. He was revered as “Jiao Zu”, or First Ancestor of the Religion, and followed the teachings of the Yellow Emperor and Laozi. He studied <i>Dao De Jing</i> as a child and later lived in Heming Mountain in seclusion, where he gathered the ancient methods and art of alchemy and immortality.
<p>A4 Key beliefs</p>	<p>What are the key beliefs of this religion, such as core teaching and religious texts, etc?</p>	<ul style="list-style-type: none"> ● The five major Taoist classics include <i>Dao De Jing</i>, <i>Nan Hua Jing</i>, <i>Yin Fu Jing</i>, <i>Huang Ting Jing</i> and <i>Wen Shi Jing</i>, which, together with other Taoist texts, are compiled in <i>Daozang</i>, or “The Taoist Canon”. ● Taoist doctrines: Taoist practice is based on Chinese traditional virtues, such as loyalty, filial piety, integrity, sense of morality, righteousness, sincerity, benevolence, kindness and propriety. Taoism advocates non-action and non-contention and pays more attention to life and regimen.
<p>A5 Faith community</p>	<p>How do people call the followers of this religion? What are the major characteristics of this faith community, such as names, members, system, organisation and way of conversion?</p>	<ul style="list-style-type: none"> ● Officially converted followers of Taoism can be called “Dignitaries of the Dao” or “Taoist priests”, and not officially converted believers can be called “faithful laymen” or “believers”. Taoist believers greet each other as “Your Venerable”, “Sister/Brother”, “Teacher” or “Master”, depending on their ranks. And those holding religious positions are called President or Abbot, as the case may be.

		<ul style="list-style-type: none"> ● In ancient times, there were many sects of Taoism, including the four most prominent ones of Zhengyi dao, Quanzhen dao, Taiyi dao and Zhenda dao. Today Taoism is divided into two mainstream sects, namely Quanzhen and Zhengyi. Taoist priests of the Quanzhen Sect are ordained as celibate or married practitioners by receiving precepts, while those of the Zhengyi Sect are ordained by receiving registers. ● Modern organisations include the Central Taoist Association established in 1912, the Taoist Association of China in 1957, and Hong Kong Taoist Association in 1961. ● Taoism is a native religion with a long history in China. Taoist beliefs and rites are deeply rooted in folk traditions. Even unconverted people practised the religion in their daily lives, such as worshipping Taoist gods and engaging Taoist priests for blessing and expiation rites.
A6 Religious practices	<p>What religious rules or principles do the believers uphold? How do they practise this religion such as:</p> <p>a. Festivals and celebrations</p> <p>b. Daily life</p> <p>c. Special moments, for examples coming of age, marriage and giving birth, and</p> <p>d. others</p>	<p>a. Festivals and celebrations:</p> <p>Taoism celebrates the births of more than 100 gods and immortals, such as that of Laozi on the 25th day of the second lunar month, that of Lui Cho on the 14th day of the fourth lunar month, and that of Wong Tai Sin on the 23rd day of the eighth lunar month.</p> <p>The second Sunday in March is the “Taoist Day”. It is an important day for promoting Taoism in Hong Kong.</p> <p>b. Daily life</p> <p>Taoists pay attention to commandments and etiquette in daily life, and pay more attention to personal cultivation and health. General believers read scriptures, observe a vegetarian diet and learn</p>

		<p><i>qigong</i> for personal cultivation as well as physical and mental health.</p> <p>c. Special moments:</p> <p>The Taoist faith lays ultimate emphasis on life and death and cause and effect. Therefore, it advocates care for the living through blessing rites and for the dead through expiation ones. Taoist temples in Hong Kong organise rites for believers to worship the Deity of the Year and pray for good luck. The Taoist Zhongyuan Festival is celebrated on the 15th day of the seventh lunar month, when Taoist temples perform rituals to transmute and absolve the sufferings of the deceased.</p>
A7 Mission and action	What are the missions of this religion?	Taoism advocates non-contention and preaches peace and love, with the hope that people can live a natural and quiet life. The religion pursues harmony in the universe and peace in the country. It emphasises self cultivation and helping others, for the pursuit of happiness, social stability and immortality for all mankind.
A8 Religious art	How is the faith content of this religion expressed through art such as architecture, music, etc?	<ul style="list-style-type: none"> ● Taoist buildings are an important part of existing ancient Chinese architectural heritage. Ancient Taoist constructions, statues and murals can be found in Yongle Temple in Shanxi Province and in Wudang Mountain in Hubei Province. ● The Taoism religion places great emphasis on ritual practice, and Taoist rituals are generally performed with music. Among others, “Quanzhen Temples Taoist Ritual Music” in Hong Kong has been included in the list of national intangible cultural heritage. ● Taoist temples are inspired by palaces and originated from numinous terraces. Their layout conforms to the Five Elements of Yin and Yang and features palatial components.

		<ul style="list-style-type: none"> ● Taoist sculptures are mainly statues of gods and goddesses in different materials. They illustrate the dignity and holiness of the gods but also lend a touch of life. ● Taoist paintings feature the combination of culture, art and nature, in the forms of landscape paintings, fangshu paintings, murals and engraving prints. ● Taoist music originates from religious rituals and events. It draws from elements of local operas and folk songs. The main types include divine poems, buxu hymns, as well as music for Taoist ceremonies and rituals.
A9 Impacts of the religion	How does this religion affect human history and culture? What impact has it made on contemporary society?	<ul style="list-style-type: none"> ● Taoism is a native religion with a long history in China. Its classics, such as <i>Dao De Jing</i> and <i>Nanhua Zhenjing</i>, constituted the Taoist philosophy as early as in the Pre-Qin Period (Pre 221 BC). ● Blessing and expiation rituals of the religion are part of the abundant rites of passage of for the Chinese people. Traditional Chinese symbols and practices such as Tai Chi, Yin and Yang, the Five Elements, qigong, fengshui and traditional Chinese medicine, are all closely related to Taoism. ● Taoism emphasises “non-action”, “non-contention”, “non-desire” and “quiescence”, which enable people to have nobler pursuits and help eliminate conflicts in human society. ● Taosim advocates self-cultivation according to the doctrines and the pursuit of noble morality. Its followers are expected and encouraged to contribute to society, benefit others and promote public good. ● Taoism places special emphasis on tolerance, natural harmony and mutual respect. It discourages religious exclusivity.

		<ul style="list-style-type: none">● According to Taoist philosophy, “neither heaven nor human wins out over the other”. Human should conform to nature and live with nature in harmony, which helps promote environmental protection.● Taoism believes that “jing” (essence), “shen” (spirit) and “qi” (energy flow) are the three treasures of health preservation, which has implications for medicine and health science.
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2.3.2 Learning from Religion

2.3.2.1 Confucianism

Understanding oneself

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B1 Self- understand ing	<ul style="list-style-type: none"> ● Who am I? ● What are my talents and personal qualities? ● How can they be improved? 	<ul style="list-style-type: none"> ● To have aspirations ● Self-understanding has profound impact on career and life 	<ul style="list-style-type: none"> ● “In learning, one does not worry about a lack of ability but rather that one’s commitment is not steadfast.” (<i>Zhonglun: The Teachings of Government</i>) ● “Man should first have aspirations as the foundation of life, just as a sapling must have roots to grow into a huge tree.” (<i>Major Schools of Song and Yuan Confucians: Quotations</i>) ● “People with aspiration take no regard of age. Living to high age without aspiration is futile.” ● “The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the

			<p>investigation of things. Things being investigated, knowledge became complete.” (<i>The Great Learning</i>)</p> <ul style="list-style-type: none"> ● Confucius: “At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right.”
B2 Self- confidence	<ul style="list-style-type: none"> ● How should I deal with my personal weaknesses and limitations? ● What should I do if I don’t like myself, such as my appearance, my school report...? ● How do I distinguish helpful feedback from hostile criticism? 	<ul style="list-style-type: none"> ● To be content with what one has ● To deal with mistakes (correct one’s own mistakes and tolerate those of others) ● Critical thinking 	<ul style="list-style-type: none"> ● “With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things.” (<i>The Analects: Shu Er</i>) ● The Master said, “To have faults and not to reform them - this, indeed, should be pronounced having faults.” (<i>The Analects: Wei Ling Gong</i>) ● “When any one told Zi Lu that he had a fault, he rejoiced.” (<i>Mencius: Gong Sun Chou I</i>) ● The Master said, “When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.” (<i>The Analects: Li Ren</i>) ● “He did not transfer his anger; he did not repeat a fault.” (<i>The Analects: Yong Ye</i>)

			<ul style="list-style-type: none"> ● “What you do not want done to yourself, do not do to others.” (<i>The Analects: Wei Ling Gong</i>) ● “To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.” (<i>The Great Learning</i>)
B3 Roles affirmation	<ul style="list-style-type: none"> ● What are my roles in family, school, community, nation and even the human race? How do I manage the change of roles? ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? 	<ul style="list-style-type: none"> ● Filial piety ● Fraternity ● Loyalty ● Trustworthiness 	<ul style="list-style-type: none"> ● The Master said, “A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.” (<i>The Analects: Xue Er</i>) ● The Master said, “The filial piety nowadays means the support of one’s parents. But dogs and horses likewise are able to do something in the way of support; - without reverence, what is there to distinguish the one support given from the other?” (<i>The Analects: Wei Zheng</i>) ● “Ti means fraternity, that is, being kind to one’s brothers.” (<i>Shuo Wen</i>) ● “Doing to the extent of my knowledge whatever will be advantageous to your House is loyalty.” (<i>Zuo Zhuan: Ninth Year of Lord Xi’s Rule</i>)

			<ul style="list-style-type: none"> ● “A trustworthy mother must have a benevolent son.” (<i>Traditions of Exemplary Women</i> by Liu Xiang)
B4 Beliefs anchoring	<ul style="list-style-type: none"> ● What/Who is authoritative in my life? To whom should I listen to? What should I believe in? ● Who or what else would influence my view of myself, other people, life and the world? ● How do I deal with different or contradictory opinions? 	<ul style="list-style-type: none"> ● Righteousness ● Harmony without uniformity 	<ul style="list-style-type: none"> ● “Righteousness means appropriate actions in accordance with the Way.” (<i>Zhouyi Kouyi: Shuo Gua</i>) ● The Master said, “The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.” (<i>The Analects: Li Ren</i>) ● “The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.” (<i>The Analects: Zi Lu</i>)
B5 Value clarification	<ul style="list-style-type: none"> ● What makes me happy? What makes me sad / anxious? Why? ● What are the most important / valuable things in my life? How should I achieve, acquire and preserve them? 	<ul style="list-style-type: none"> ● Righteousness ● Integrity ● To be content with what one has 	<ul style="list-style-type: none"> ● “A righteous man would never deceive his own heart, and a person who hates bribes will not take unrighteous gain.” (<i>Shuo Yuan: Tan Cong</i>) ● “A man of integrity is always content with what he has and wants nothing else; a man of greed is always worrying about insufficiency and asks for more.” (<i>Zhong Shuo: Wang Dao</i>) ● “With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things.” (<i>The Analects: Shu Er</i>)

			<ul style="list-style-type: none"> ● “With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!” (<i>The Analects: Yong Ye</i>) ● “I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.” (<i>Mencius: Gao Zi I</i>)
B6 Becoming autonomous	<ul style="list-style-type: none"> ● How should I live my life? ● As it is my life, can I do whatever I like? (for example, indulging in temptations, drugs, tobacco, alcohol, gambling, the Internet...) ● Why should I care about my body? 	<ul style="list-style-type: none"> ● To have aspirations ● Filial piety 	<ul style="list-style-type: none"> ● “Cultivation of the person, regulation of the family, governance of the state, and pacification of the world.” (<i>The Great Learning</i>) ● “Our bodies - to every hair and bit of skin - are received by us from our parents, and we must not presume to injure or wound them. This is the beginning of filial piety. When we have established our character by the practice of the (filial) course, so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety.” (<i>Classic of Filial Piety</i>)

Understanding Others

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B7 Friendship	<ul style="list-style-type: none"> ● Why do we need friends? ● What is a critical friend? What are the conditions required for being a critical friend? ● What can I do in front of a difficult classmate or counterpart? Do I have to please everyone? 	<ul style="list-style-type: none"> ● Friendship ● Man of honour ● Harmony without uniformity 	<ul style="list-style-type: none"> ● The philosopher Zeng said, “The superior man on grounds of culture meets with his friends, and by friendship helps his virtue.” (<i>The Analects: Yan Yuan</i>) ● The Master said, “The superior man is dignified, but does not wrangle. He is sociable, but not a partisan.” (<i>The Analects: Wei Ling Gong</i>) ● The Master said, “The superior man is distressed by his want of ability. He is not distressed by men’s not knowing him.” (<i>The Analects: Wei Ling Gong</i>) ● “The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.” (<i>The Analects: Zi Lu</i>) ● The Master said, “The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.” (<i>The Analects: Yan Yuan</i>) ● The Master said, “The superior man is catholic and not partisan. The mean man is partisan and not catholic.” (<i>The Analects: Wei Zheng</i>)

<p>B8 Intimate relationship</p>	<ul style="list-style-type: none"> ● What is the difference between courtship and friendship? ● Why do adults always say that we are too young for courtship? What is consummate love as described by adults? ● How do people around me view the meaning and values of sex, including its relationship with marriage? ● How to terminate an intimate relationship decently? 	<ul style="list-style-type: none"> ● Propriety 	<ul style="list-style-type: none"> ● “Therefore, the ‘Mutant Airs’ vented these motions but stopped when they reached the point of ritual and propriety. Venting such emotions, this is the nature of the people. Stopping when one reaches the point of ritual and propriety, this is the favour bestowed by the former kings.” (<i>Classic of Poetry: Grand Preface</i>) ● “For males and females not to allow their hands to touch in giving and receiving is the general rule.” (<i>Mencius: Li Lou I</i>) ● “From the distinction between man and woman came the righteousness between husband and wife. From that righteousness came the affection between father and son; and from that affection, the rectitude between ruler and minister. Whence it is said, ‘The ceremony of marriage is the root of the other ceremonial observances.’” (<i>Book of Rites: Hun Yi</i>)
<p>B9 Family</p>	<ul style="list-style-type: none"> ● How can conflicts between family members be resolved? (eg. When my parents stop me from using the cellphone) ● How to create a harmonious and happy family? 	<ul style="list-style-type: none"> ● Filial piety ● Fraternity 	<ul style="list-style-type: none"> ● The Master said, “In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur.” (<i>The Analects: Li Ren</i>) ● “Ti means fraternity, that is, being kind to one’s brothers.” (<i>Shuo Wen</i>)

			<ul style="list-style-type: none">● “The love between father and son, as well as the mutual respect between brothers or couples, are the essence of civilisation.” (<i>The Collection of Works by Ouyang Wenzhong: Five Answers to Strategic Questions for the Central Examination</i>)
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Understanding the World

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
<p>B10</p> <p>Caring and justice</p>	<ul style="list-style-type: none"> ● What rights do individuals enjoy in society? Should everyone enjoy the same rights? ● Why should I care about society? Is there any relationship between the people in my community and I? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? ● What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? 	<ul style="list-style-type: none"> ● Benevolence ● Righteousness 	<ul style="list-style-type: none"> ● Meng Zi: “Zi Zhang said, ‘The scholar, trained for public duty, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief which he should feel. Such a man commands our approbation indeed.’” <i>(The Analects: Zi Zhang)</i> ● “When faced with money, don’t acquire it against principle; when faced with a disaster, don’t avoid it against principle.” <i>(Book of Rites: Qu Li I)</i> ● “Most things when not at peace will sound.” <i>(Dedication Sent to Meng Dongye by Han Yu)</i> ● “The most valuable quality in him who establishes that sense is that he can thereby show his great ability in action; the most valuable quality in him who has that ability is that he can carry all ceremonies into practice.” <i>(Book of Rites: Pin Yi)</i> ● The Master said, “For a man to sacrifice to a spirit which does not belong to him is flattery. To see what is right and not to do it is want of courage.” <i>(The Analects: Wei Zheng)</i>

<p>B11 Environmental protection</p>	<ul style="list-style-type: none"> ● What is the relationship between human and Mother Nature? ● What are our responsibilities towards nature? 	<ul style="list-style-type: none"> ● Benevolence ● Unity of heaven and humanity 	<ul style="list-style-type: none"> ● “If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used.” (<i>Mencius: Liang Hui Wang I</i>) ● “Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?” (<i>The Analects: Yang Huo</i>) ● The Philosopher Zeng said, “Trees are felled and animals killed, (only) at the proper seasons.” (<i>Book of Rites: Ji Yi</i>) ● Wang Yangming: “A great man treats heaven, earth, and the world as one... When he hears the pitiful cry or sees the frightened appearance of birds or beasts, he will certainly find it unbearable to witness them. This shows that in his love he is one with birds and beasts. Someone might object this response is because birds and beasts are sentient creatures. But when they see grass or trees uprooted and torn apart, they cannot avoid feeling a sense of sympathy and distress. This shows that in his love he is one with grass and trees. Someone might object that this response is because grass and trees have life and vitality. But when they
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			<p>see tiles and stones broken and destroyed, they cannot avoid feeling a sense of concern and regret. This shows that in his love he is one with tiles and stones.”</p> <p><i>(Inquiry on the ‘Great Learning’)</i></p>
<p>B12 Media literacy</p>	<ul style="list-style-type: none"> ● Are media totally objective? ● How do I verify the information in media? ● What are the roles of media? ● How do the media portray values such as success and happiness and the nature of sex? What are the possible impacts of such information on us? 	<ul style="list-style-type: none"> ● Critical thinking ● Studying the phenomena of nature in order to acquire knowledge 	<ul style="list-style-type: none"> ● “To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.” <i>(The Doctrine of the Mean)</i> ● “The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete.” <i>(The Great Learning)</i>
<p>B13 Virtuality and reality</p>	<ul style="list-style-type: none"> ● What problems may arise when living in a world mixed 	<ul style="list-style-type: none"> ● Critical thinking 	<ul style="list-style-type: none"> ● “To this attainment there are requisite the extensive study of what is good, accurate inquiry about it,

	<p>with real and virtual “realities”?</p> <ul style="list-style-type: none"> ● Why are adults so vigilant about my time spent on the Internet and social media platforms? Is spending time on the Internet wrong? ● Mobilising netizens to shape online public opinion to tackle a problem is fast and effective. What is wrong with this method? 	<ul style="list-style-type: none"> ● Studying the phenomena of nature in order to acquire knowledge 	<p>careful reflection on it, the clear discrimination of it, and the earnest practice of it.” (<i>The Great Learning</i>)</p> <ul style="list-style-type: none"> ● “The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete.” (<i>The Great Learning</i>)
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Understanding Happiness

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B14 Moral judgment	<ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? 	<ul style="list-style-type: none"> ● Righteousness ● Goodness of human nature 	<ul style="list-style-type: none"> ● The Master said, “The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.” (<i>The Analects: Li Ren</i>) ● “Being righteous means being appropriate. It means tailoring things to make them appropriate.” (<i>The Common Phonetic Vowels in Ancient and Modern Times</i>) ● “Universal love is known as humaneness; appropriate action is integrity.” (<i>Yuan Dao</i> by Han Yu) ● “Righteousness means appropriate actions in accordance with the Way.” (<i>Zhouyi Kouyi: Shuo Gua</i>) ● “The mind and principle are identical. When the mind is free from the obscuration of selfish desires, it is the embodiment of the Principle of Nature, which requires not an iota added from the outside. When this mind, which has become completely identical with the Principle of Nature, is applied and arises to serve parents, there is filial piety; when it arises to serve the ruler, there is loyalty; when it

			arises to deal with friends or to govern the people, there are faithfulness and humanity.” (<i>Chuanxilu</i> , Volume 1)
B15 Questions on suffering	<ul style="list-style-type: none"> ● Why is there evil or suffering in this world? ● Where does it come from? ● How do human beings face and overcome pain? 	<ul style="list-style-type: none"> ● To be content with what one has 	<ul style="list-style-type: none"> ● “When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies. Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men’s looks, and set forth in their words, then they understand them. If a prince has not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin. From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.” (<i>Mencius: Gao Zi II</i>)

<p>B16 Difficult times</p>	<ul style="list-style-type: none"> ● How do people manage loss such as bereavement, separation and divorce? ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I find strength in difficult times? 	<ul style="list-style-type: none"> ● To be content with what one has 	<ul style="list-style-type: none"> ● “When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies. Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men’s looks, and set forth in their words, then they understand them. If a prince has not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin. From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.” <i>(Mencius: Gao Zi II)</i>
<p>B17 Wealth</p>	<ul style="list-style-type: none"> ● I want to be rich. Is it a wrong idea? ● Why do some people choose to live a materially frugal life? 	<ul style="list-style-type: none"> ● To be content with what one has 	<ul style="list-style-type: none"> ● “With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things.” <i>(The Analects: Shu Er)</i> ● “Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of

			<p>drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!” (<i>The Analects: Shu Er</i>)</p>
<p>B18 Meaning of life</p>	<ul style="list-style-type: none"> ● Is there a meaning to life? What is it? ● What do people treasure? Why? ● What is good? How can one live a good life? Should I live for myself or for others? ● How can thankfulness promote happiness in life? 	<ul style="list-style-type: none"> ● Righteousness ● Meaning of life 	<ul style="list-style-type: none"> ● Mencius said, “I like fish, and I also like bear’s paws. If I cannot have the two together, I will let the fish go, and take the bear’s paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.” (<i>Mencius: Gao Zi I</i>) ● “Man is born for uprightness. If a man loses his uprightness, and yet lives, his escape from death is the effect of mere good fortune.” (<i>The Analects: Yong Ye</i>) ● “The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.” (<i>The Analects: Wei Ling Gong</i>) ● “There is the following saying which I have heard - ‘Death and life have their determined appointment; riches and honours depend upon Heaven.’” (<i>The Analects: Yan Yuan</i>) ● “When neither a premature death nor long life causes a man any double-mindedness, but he waits

			<p>in the cultivation of his personal character for whatever issue; this is the way in which he establishes his Heaven-ordained being.” (<i>Mencius: Jin Xin I</i>)</p>
<p>B19 Life and death</p>	<ul style="list-style-type: none"> ● What happens when one dies? What is the meaning of death? ● How does the awareness of death positively impact my life? 	<ul style="list-style-type: none"> ● Death ● Propriety 	<ul style="list-style-type: none"> ● Ji Lu asked about serving the spirits of the dead. The Master said, “While you are not able to serve men, how can you serve their spirits?” Ji Lu added, “I venture to ask about death?” He was answered, “While you do not know life, how can you know about death?” (<i>The Analects: Xian Jin</i>) ● “If a man in the morning hear the right way, he may die in the evening without regret.” (<i>The Analects: Li Ren</i>) ● “From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the state.” (<i>The Analects: Yan Yuan</i>) ● “There is the following saying which I have heard - ‘Death and life have their determined appointment; riches and honours depend upon Heaven.’” (<i>The Analects: Yan Yuan</i>) ● “Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice -

			<p>then the virtue of the people will resume its proper excellence.” (<i>The Analects: Xue Er</i>)</p> <ul style="list-style-type: none"> ● “They served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.” (<i>The Doctrine of the Mean</i>) ● “That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.” (<i>The Analects: Wei Zheng</i>)
B20 Truth	<ul style="list-style-type: none"> ● What is truth? Why do we need to seek the truth? ● How does this religion convey the truth that it affirms? How is this truth different from those upheld by others? ● Why are there different faith interpretations within the same religion? 	<ul style="list-style-type: none"> ● Harmony without uniformity 	<ul style="list-style-type: none"> ● “The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.” (<i>The Analects: Zi Lu</i>) ● The philosopher You said, “In practicing the rules of propriety, a natural ease is to be prized.” (<i>The Analects: Xue Er</i>) ● “When the Grand course was pursued, a public and common spirit ruled all under the sky.” (<i>The Conveyance of Rites: Da Tong</i>)

<p>B21 Peace</p>	<ul style="list-style-type: none"> ● Will there ever be world peace? ● How can this religion contribute to peace before and after the emergence of conflict? 	<ul style="list-style-type: none"> ● Righteousness ● Man of honour ● Harmony without uniformity 	<ul style="list-style-type: none"> ● “Riches and honours are what men desire. If they cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If they cannot be avoided in the proper way, they should not be avoided. If a superior man abandons virtue, how can he fulfil the requirements of that name? The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.” ● “It is not wrong for a man of noble character to love money as long as it is obtained fairly.” (<i>Extended Collection of Excellent Ancient Articles</i>) ● “Death and life have their determined appointment; riches and honours depend upon Heaven.” ● “When faced with money, don’t acquire it against principle; when faced with a disaster, don’t avoid it against principle.” (<i>Book of Rites: Qu Li I</i>) ● “Righteousness and profits are only different as are public and private interests.” (<i>Collected Works of the Cheng Brothers</i>) ● “The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.” (<i>The Analects: Zi Lu</i>)
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			<ul style="list-style-type: none">● The philosopher You said, “In practicing the rules of propriety, a natural ease is to be prized.” (<i>The Analects: Xue Er</i>)● “When the Grand course was pursued, a public and common spirit ruled all under the sky.” (<i>The Conveyance of Rites: Da Tong</i>)
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2.3.2.2 Islam

Understanding Oneself

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B1 Self-understanding	<ul style="list-style-type: none"> ● Who am I? ● What are my talents and personal qualities? ● How can they be improved? ● 	<ul style="list-style-type: none"> ● I am a Muslim (a person who submits to Allah) ● Human beings have the most beautiful form ● Try to do good according to one's talents and strengths 	<ul style="list-style-type: none"> ● Quran 95:4 We have certainly created man in the best of stature ● Quran 17:84 Each works according to his manner
B2 Self-confidence	<ul style="list-style-type: none"> ● How should I deal with my personal weaknesses and limitations? ● What should I do if I don't like myself, such as my appearance, my school report...? ● How do I distinguish helpful feedback from hostile criticism? 	<ul style="list-style-type: none"> ● Only Allah is immaculate. Human beings as creations each have their own flaws and weaknesses. ● Our characteristics are defined by Allah, and we should not complain or treat them negatively. We should focus on what we have, not what we don't have. ● I should accept kind reminders; I should endure and evade malicious attacks. 	<ul style="list-style-type: none"> ● Quran 4:32 And do not wish for that by which Allah has made some of you exceed others. ● Quran 42:27 And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing. ● Quran 51:55 And remind, for indeed, the reminder benefits the believers. ● Quran 73:10

			And be patient over what they say and avoid them with gracious avoidance.
B3 Roles affirmation	<ul style="list-style-type: none"> ● What are my roles in family, school, community, nation and even the human race? How do I manage the change of roles? ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? 	<ul style="list-style-type: none"> ● Human beings are “stewards” / “agents” on Earth and the “ambassadors” of the Creator. ● In different life stages and circumstances, we should do our best to fulfil our responsibilities. ● The Prophet Muhammad played different roles in his life: shepherd, spiritual leader, political leader, military leader, husband, son, father, friend, etc. By learning how he assumed different roles, we can also better assume those roles. 	<ul style="list-style-type: none"> ● Quran 2:30 When your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” ● Al-Bukhari 6719 Report by Abdullah ibn Umar I heard the Messenger of Allah say, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.”
B4 Beliefs anchoring	<ul style="list-style-type: none"> ● What/Who is authoritative in my life? To whom should I listen to? What should I believe in? ● Who or what else would influence my view of 	<ul style="list-style-type: none"> ● The only Being worthy of unconditional and absolute obedience is Allah, the Only Creator. ● The lifestyle defined by Allah is based on human nature. 	<ul style="list-style-type: none"> ● Quran 2:163 And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful. ● Quran 5:3

	<p>myself, other people, life and the world?</p> <ul style="list-style-type: none"> ● How do I deal with different or contradictory opinions? 	<p>The perfect lifestyle, based on His wisdom and kindness, is a teaching for the people that exists to maximise the interests of human beings. We will benefit if we obey it and suffer if we disobey it.</p> <ul style="list-style-type: none"> ● We believe that the Quran is the perfect revelation from Allah to guide all aspects of human life. I believe that the Prophet Muhammad is the best model for the practice of this revelation. ● The world is full of signs that can help us to be more confident in the truth of Islam. Therefore, extensive experience, communication and learning are also important ways to help us understand ourselves, others, life, and the world. ● We should respect different 	<p>This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.</p> <ul style="list-style-type: none"> ● Quran 33:21 There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. ● Quran 41:53 We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness? ● Quran 16:125 Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. ● Quran 29:46 And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, “We believe in that which has been revealed to us and revealed
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		opinions and communicate our views in a peaceful and friendly manner.	to you. And our God and your God is one; and we are Muslims [in submission] to Him.”
B5 Value clarification	<ul style="list-style-type: none"> ● What makes me happy? What makes me sad / anxious? Why? ● What are the most important / valuable things in my life? How should I achieve, acquire and preserve them? 	<ul style="list-style-type: none"> ● If our actions are pleasing to Allah, such actions will make us happy. If our actions are condemned by Allah, such actions will make us sad or anxious. ● The most important thing in life is our relationship with Allah, our belief and our behaviours. We should acquire and maintain them by practising the teaching of the Quran and the Prophet Muhammad. 	<ul style="list-style-type: none"> ● Quran 16:97 Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. ● Quran 13:28 Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. ● Quran 6:48 So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.
B6 Becoming autonomous	<ul style="list-style-type: none"> ● How should I live my life? ● As it is my life, can I do whatever I like? (for example, indulging in temptations, drugs, tobacco, 	<ul style="list-style-type: none"> ● I should live my life in the way of Allah. ● I should not follow my own preferences, but I should restrain and guide my actions with Islamic teachings. 	<ul style="list-style-type: none"> ● Quran 5:92 And obey Allah and obey the Messenger and beware. And if you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification. ● Quran 28:50

	<p>alcohol, gambling, the Internet...)</p> <ul style="list-style-type: none"> ● Why should I care about my body? 	<ul style="list-style-type: none"> ● I should cherish my body because it is a creation by Allah, and because I need a healthy body to better do good deeds. 	<p>And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.</p> <ul style="list-style-type: none"> ● Al-Bukhari 5199 <p>Report by Abdullah bin Amr</p> <p>The Messenger asked me, “I have been informed that you fast all the day and stand in prayer all night?” I said, “Yes.” The Messenger said, “Do not do that! Observe the fast and also leave them at other times; stand up for the prayer and also sleep. Your body has a right over you, your eyes have a right over you and your wife has a right over you.”</p>
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Understanding Others

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B7 Friendship	<ul style="list-style-type: none"> ● Why do we need friends? ● What is a critical friend? What are the conditions required for being a critical friend? ● What can I do in front of a difficult classmate or counterpart? Do I have to please everyone? 	<ul style="list-style-type: none"> ● Making friends helps us make progress and improve ourselves. ● True friends are those who care about our interests and who do not mind telling the truth even if it offends us. ● For people with whom we cannot get along, we may keep a distance but should always be polite. ● I do not need to please anyone, but I should also avoid offending anyone. All that matters is the joy of Allah. 	<ul style="list-style-type: none"> ● Quran 9:119 O you who have believed, fear Allah and be with those who are true. ● at-Tirmidhi Abu Hurayra reported that the Prophet Muhammad (peace and blessings be upon him) said, “A man follows the religion of his close friend, so each of you should be very careful about whom he takes as a close friend.” ● Quran 9:62 They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers. ● Quran 41:34 And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.
B8 Intimate relationship	<ul style="list-style-type: none"> ● What is the difference between courtship and friendship? ● Why do adults always say 	<ul style="list-style-type: none"> ● Love begins with marriage ● Islam emphasises purity and shyness, and love between opposite sexes should only 	<ul style="list-style-type: none"> ● Quran 30:21 And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between your affection and

	<p>that we are too young for courtship? What is consummate love as described by adults?</p> <ul style="list-style-type: none"> ● How do people around me view the meaning and values of sex, including its relationship with marriage? ● How to terminate an intimate relationship decently? 	<p>exist in legitimate couples. So we should avoid any intimacy with the opposite sex before marriage.</p> <ul style="list-style-type: none"> ● Sex is beautiful, not only because it is a medium for the reproduction of future generations, but also because it allows couples to enhance their relationship through physical and psychological pleasure. But sex should only exist in married couples. ● Divorce is legal, and the Quran details the related ceremony and process. 	<p>mercy. Indeed in that are signs for a people who give thought.</p> <ul style="list-style-type: none"> ● Sahih Muslim 1006 Abu Dharr reported that the Prophet (peace and blessings be upon him) said, ...in man's sexual intercourse with his wife, there is alms. They said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? The Messenger said: If he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.
B9 Family	<ul style="list-style-type: none"> ● How can conflicts between family members be resolved? (eg. When my parents stop me from using the cellphone) ● How to create a harmonious and happy family? 	<ul style="list-style-type: none"> ● Islam requires us to treat our parents in the best possible way. We should do our best to comply with the requests of our parents as long as they do not not against Allah's orders. ● A harmonious and happy family stems from the fact that each member does their 	<ul style="list-style-type: none"> ● Quran 2:83 ...Do not worship except Allah; and to parents do good and to relatives... ● Quran 17:23 And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

		part and fulfils their responsibilities set by the Creator.	
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Understanding the World

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
<p>B10</p> <p>Caring and justice</p>	<ul style="list-style-type: none"> ● What rights do individuals enjoy in society? Should everyone enjoy the same rights? ● Why should I care about society? Is there any relationship between the people in my community and I? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? ● What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? 	<ul style="list-style-type: none"> ● The Creator endows human beings with inherent rights, including the sanctity of life, the inviolability of personal properties, and the right to free will. ● I need to care about society and even people I don't know. Because I have the responsibility of an "agent". Any good deed will be rewarded by the Creator. ● Strength is relative, for everyone has their own weaknesses. We should serve others because the most outstanding people are those who bring most benefits to others. ● In the face of injustice, we should challenge it and seek changes in the best way we can. We should strive to 	<ul style="list-style-type: none"> ● The Prophet Muhammad mentioned this in his Farewell Sermon: O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. ● Quran 4:36 Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful. ● Hadith 5937 ...the most outstanding people are the ones being most beneficial to others. ● Sahih Muslim Abu Sa'eed al-Khudree reported that the Prophet (peace and blessings be upon him) said, "Whosoever

		<p>uphold justice, even if it is against ourselves or our loved ones.</p>	<p>of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”</p> <ul style="list-style-type: none"> ● Quran 4:135 O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted. You should uphold justice, and testify for Allah, even if it is not good for you, your parents and close relatives.
<p>B11 Environmental protection</p>	<ul style="list-style-type: none"> ● What is the relationship between human and Mother Nature? ● What are our responsibilities towards nature? 	<ul style="list-style-type: none"> ● Nature was created by the Creator, and so was humankind. The Creator has made humankind His “agent” on Earth. So we have the duty to take good care of other creations. ● Nature was created by the Creator to serve humankind, but we should use Nature’s 	<ul style="list-style-type: none"> ● Sunan Ibn Majah It was narrated that Suraqah bin Ju’shum said: I asked the Messenger of Allah (peace and blessings be upon him), “A lost camel that comes to my cisterns that I have prepared for my own camels. Will I be rewarded if I give it some water to drink?” The Prophet said, “Yes, in every living being there is reward.”

		resources with humility, respect, and gratitude. We have a responsibility to protect its sustainable development.	
B12 Media literacy	<ul style="list-style-type: none"> ● Are media totally objective? ● How do I verify the information in media? ● What are the roles of media? ● How do the media portray values such as success and happiness and the nature of sex? What are the possible impacts of such information on us? 	<ul style="list-style-type: none"> ● Media agencies all have certain positions and cannot be completely neutral. ● The media is the disseminator of information. ● Through research with multiple sources and calm analysis, I can judge the authenticity of media information to a certain extent. ● The contemporary media mainly conveys the values of western liberal individualism, which has a subtle influence on the way we view the world and life. 	<ul style="list-style-type: none"> ● Quran 24:12 Why, when you heard it, did not the believing men and believing women think good of one another and say, “This is an obvious falsehood”? ● Quran 24:15 When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

<p>B13 Virtuality and reality</p>	<ul style="list-style-type: none"> ● What problems may arise when living in a world mixed with real and virtual “realities”? ● Why are adults so vigilant about my time spent on the Internet and social media platforms? Is spending time on the Internet wrong? ● Mobilising netizens to shape online public opinion to tackle a problem is fast and effective. What is wrong with this method? 	<ul style="list-style-type: none"> ● The Internet consumes human energy and time, but sometimes it does no good to our quality of life. ● There is nothing wrong with spending time online <i>per se</i>. The Internet is just a tool, but how we use it determines the outcome. ● We should be cautious when using the Internet as an easy solution to questions, since it may sometimes lead to misunderstanding, misjudgment, misreading, or dissemination of wrong opinions and information. 	<ul style="list-style-type: none"> ● Quran 17:36 And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.
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Understanding Happiness

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
<p>B14</p> <p>Moral judgment</p>	<ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? 	<ul style="list-style-type: none"> ● Judgment of right and wrong is usually based on social conventions and customs. I judge right and wrong based on the revelations and teachings of the Creator. ● Morality comes from the human nature given by the Creator and from His teachings. ● Doing what is “right” is good for us, for human society, and for nature. It is good for us and has good implications for the Hereafter. ● We live in a diverse world. Although we believe that our values deriving from divine revelations are universally applicable, many people in the world may not accept them. I believe that what Allah deems valuable is 	<ul style="list-style-type: none"> ● Quran 18:1 [All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. ● Quran 16:30 And it will be said to those who feared Allah, “What did your Lord send down?” They will say, “[That which is] good.” For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous. ● Quran 22:50 And those who have believed and done righteous deeds - for them is forgiveness and noble provision. ● Quran 49:13 O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

		valuable.	
B15 Questions on suffering	<ul style="list-style-type: none"> ● Why is there evil or suffering in this world? ● Where does it come from? ● How do human beings face and overcome pain? 	<ul style="list-style-type: none"> ● Life is a process of tests. Sufferings in the world are intended to exercise our mind and will, and to make our spirituality more mature. ● Sin exists because human nature has the ability to do evil, and demons encourage people to do evil. ● Human beings should overcome sufferings, avoid sin, and constantly struggle with their own nature by following the lifestyle defined by the Creator. 	<ul style="list-style-type: none"> ● Quran 67:2 [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. ● Quran 24:21 O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.
B16 Difficult times	<ul style="list-style-type: none"> ● How do people manage loss such as bereavement, separation and divorce? ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I find strength in difficult times? 	<ul style="list-style-type: none"> ● In times of pain, be persevering and realise that everything happens by the will and arrangement of the Creator. ● Suffering does not have meaning in itself, but the difference in dealing with suffering will determine its 	<ul style="list-style-type: none"> ● Quran 64:11 No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things. ● Quran 2:214 Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even

		<p>meaning. If a person is persevering and sharpens their mind and strengthens their belief with suffering, then it is meaningful.</p> <ul style="list-style-type: none"> ● Time does not necessarily heal all wounds. When in distress, talk to the Creator and seek assistance. 	<p>their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.</p> <ul style="list-style-type: none"> ● Quran 2:156 Who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.”
B17 Wealth	<ul style="list-style-type: none"> ● I want to be rich. Is it a wrong idea? ● Why do some people choose to live a materially frugal life? 	<ul style="list-style-type: none"> ● Wealth itself is just a tool. It is not good or evil <i>per se</i>. The way we look at it and use it will determine whether we will benefit or suffer. ● Both the abundance and scarcity of wealth are tests. ● We do not need to deliberately avoid wealth and choose poverty, but we should not be confused by wealth and forget the meaning of life. 	<ul style="list-style-type: none"> ● Quran 18:46 Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one’s] hope. ● Quran 25:67 And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.
B18	<ul style="list-style-type: none"> ● Is there a meaning to life? What is it? 	<ul style="list-style-type: none"> ● The meaning of life is to worship our Creator. 	<ul style="list-style-type: none"> ● Quran 51:56 And I did not create the jinn and mankind except to

<p>Meaning of life</p>	<ul style="list-style-type: none"> ● What do people treasure? Why? ● What is good? How can one live a good life? Should I live for myself or for others? ● How can thankfulness promote happiness in life? 	<ul style="list-style-type: none"> ● People usually cherish family, love, wealth, prestige and so on, because those things bring them happiness and satisfaction. ● To be good is to live in a way pleasing to the Creator. I should live only for the joy of the Creator, but my actions should protect my own interests as well as those of others. 	<p>worship Me.</p> <ul style="list-style-type: none"> ● Quran 6:162 Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. ● Quran 3:104 And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.
<p>B19 Life and death</p>	<ul style="list-style-type: none"> ● What happens when one dies? What is the meaning of death? ● How does the awareness of death positively impact my life? 	<ul style="list-style-type: none"> ● Death is the end of this life, and the beginning of the Hereafter. It is just a transition. ● Understanding death helps me cherish the time in my life more and be more motivated to do meaningful things. 	<ul style="list-style-type: none"> ● Quran 3:185 Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion. ● Quran 21:35 Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

<p>B20 Truth</p>	<ul style="list-style-type: none"> ● What is truth? Why do we need to seek the truth? ● How does this religion convey the truth that it affirms? How is this truth different from those upheld by others? ● Why are there different faith interpretations within the same religion? 	<ul style="list-style-type: none"> ● Truth is the systematic answer to the ultimate questions of life, such as “Where did I come from”, “What is the meaning of life” and “What happens after death?” ● Islam believes that everything in the world is created, governed, supplied, and maintained by the Only Creator, who has formulated all laws and rules. ● Demonstrate and convey the truth with words and actions. ● Truth is one, because the source of truth, the master of the whole world, is one. 	<ul style="list-style-type: none"> ● Quran 3:108 These are the verses of Allah. We recite them to you, [O Muhammad], in truth; and Allah wants no injustice to the worlds. ● Quran 4:170 O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise. ● Quran 16:125 Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. ● Quran 64:3 He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.
<p>B21 Peace</p>	<ul style="list-style-type: none"> ● Will there ever be world peace? ● How can this religion contribute to peace before and after the emergence of 	<ul style="list-style-type: none"> ● Peace may never be truly achieved in the world, but we should work tirelessly for it. ● My faith requires me to avoid conflicts and prefer peace. 	<ul style="list-style-type: none"> ● Quran 8:61 And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing. ● Quran 2:190

	<p>conflict?</p>	<p>Even if there is a conflict, do not overdo it.</p> <ul style="list-style-type: none"> ● My faith encourages forgiveness of others' faults, and return good for evil. 	<p>Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.</p> <ul style="list-style-type: none"> ● Quran 43:89 So turn aside from them and say, "Peace." But they are going to know.
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2.3.2.3 Buddhism

Understanding Oneself

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B1 Self-understanding	<ul style="list-style-type: none"> ● Who am I? ● What are my talents and personal qualities? ● How can they be improved? 	<ul style="list-style-type: none"> ● “I” do not exist independently; “I” am composed of substances and spirit. ● Substances (form, the body given by one’s parents) and spirit (feeling, perception, volitional formations, and consciousness) are collectively referred to as the “five aggregates” ● I am the result of right causes and conditions. 	<ul style="list-style-type: none"> ● Five aggregates and non-self / right causes and conditions ● All phenomena arise from causes and conditions. All phenomena are obliterated by causes and conditions. ● The five aggregates are defined in Sutra 61 of <i>Samyukta Agama</i>: “What is the bodily form aggregate of clinging? Whatever bodily form, all of it is the four elements and the form made out of the four elements. This is called the bodily form aggregate of clinging.”
B2 Self-confidence	<ul style="list-style-type: none"> ● How should I deal with my personal weaknesses and limitations? ● What should I do if I don’t like myself, such as my appearance, my school report...? 	<ul style="list-style-type: none"> ● Stay awake, generate positive emotions, and cultivate wisdom. ● Let go of obsessions and attachments. 	<ul style="list-style-type: none"> ● <i>Avatamsaka Sutra</i>: “The mind is like a skillful painter who can depict all the worlds. From it the five aggregates arise, and all dharmas are created by it.” ● <i>Samyukta Agama</i>: “In the same way you should give right attention to feeling ... perception ... formations ... consciousness, contemplating consciousness as impermanent, knowing it as it really is. Why is that?”

	<ul style="list-style-type: none"> ● How do I distinguish helpful feedback from hostile criticism? 		<p>One who gives right attention to consciousness, who contemplates consciousness as impermanent [and knows it as it really is], will eradicate desire and lust in regard to consciousness. One who eradicates desire and lust in regard to consciousness, I say, liberates the mind.”</p>
B3 Roles affirmation	<ul style="list-style-type: none"> ● What are my roles in family, school, community, nation and even the human race? How do I manage the change of roles? ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? 	<ul style="list-style-type: none"> ● Correctly understand the truth of things with proper knowledge and proper views. ● It helps us distinguish right from wrong and develop a sense of responsibility. 	<ul style="list-style-type: none"> ● “The Eightfold Paths” ● Samyukta <i>Agama</i>, Volume 28 (Sutra 753): “A bhikkhu named Aristaka, asked Buddha, “World Honoured One, is there a way or an approach which we can frequently practise in order to get the doctrine of ambrosia?” The Buddha told the bhikkhu, “Yes, there are the so-called Eight Ranks of the Path of the Sages, from true views to true samadhi.”
B4 Beliefs anchoring	<ul style="list-style-type: none"> ● What/Who is authoritative in my life? To whom should I listen to? What should I believe in? ● Who or what else would influence my view of 	<ul style="list-style-type: none"> ● Follow proper dharmas, learn from the precepts, and adhere to true cultivation. ● Understand that things in the world arise from various causes. 	<ul style="list-style-type: none"> ● Right causes and conditions / the Dependent Origination <p><i>Agama</i>: “Because this exists that exists; because this arises that arises; because this does not exist that does not exist; because this perishes that perishes.”</p>

	<p>myself, other people, life and the world?</p> <ul style="list-style-type: none"> ● How do I deal with different or contradictory opinions? 		
B5 Value clarification	<ul style="list-style-type: none"> ● What makes me happy? What makes me sad / anxious? Why? ● What are the most important / valuable things in my life? How should I achieve and acquire and preserve them? 	<ul style="list-style-type: none"> ● Understand that external things lead to different feelings because of the six sense faculties. 	<ul style="list-style-type: none"> ● “The five aggregates” <p>The five aggregates are defined in Sutra 61 of <i>Samyukta Agama</i>: “What is the bodily form aggregate of clinging? Whatever bodily form, all of it is the four elements and the form made out of the four elements. This is called the bodily form aggregate of clinging.”</p>
B6 Becoming autonomous	<ul style="list-style-type: none"> ● How should I live my life? ● As it is my life, can I do whatever I like? (for example, indulging in temptations, drugs, tobacco, alcohol, gambling, the Internet...) ● Why should I care about my body? 	<ul style="list-style-type: none"> ● When we conduct ourselves in society, we should abide by the fundamental morals of “five precepts and ten virtues”. ● Prevent evils and actively do good. 	<ul style="list-style-type: none"> ● “Five Precepts and Ten Virtues” ● The Five Precepts in the <i>Ekottarika Agama</i> ● The Ten Virtues in <i>the Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds</i>

Understanding Others

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B7 Friendship	<ul style="list-style-type: none"> ● Why do we need friends? ● What is a critical friend? What are the conditions required for being a critical friend? ● What can I do in front of a difficult classmate or counterpart? Do I have to please everyone? 	<ul style="list-style-type: none"> ● Follow proper views, make good friends, benefit oneself and others, share joys and sorrows with others. ● Draw near to good advisers and stay away from those with evil thoughts and lies. 	<ul style="list-style-type: none"> ● “The Eightfold Paths” ● In His explanation of the <i>Sigalovada Sutta</i>, the Buddha introduced four kinds of good friends, i.e., those who stand with you in good times and bad, those who assist in time of need, those who give judicious advice and those who manifest affection towards you. He also introduced four kinds of bad friends, i.e., those who take all, those of empty words, those full of flattery, and those reckless ones.
B8 Intimate relationship	<ul style="list-style-type: none"> ● What is the difference between courtship and friendship? ● Why do adults always say that we are too young for courtship? What is consummate love as described by adults? ● How do people around me view the meaning and values of sex, including its relationship with marriage? 	<ul style="list-style-type: none"> ● Cultivate a noble character and a sense of responsibility, and safeguard the morals and dignity of individuals, couples, and families. ● Refrain from improper sexual behaviours. ● Understand that phenomena arise when conditions are present, and cease when such conditions scatter. 	<ul style="list-style-type: none"> ● “Five Precepts and Ten Virtues”, “avoid sexual misconduct” ● <i>Dirgha Agama Sutra</i>: “Affectionate love is changeable. Convergence is followed by separation.” ● <i>Shurangama Sutra</i>: “If one doesn’t cut off lust, one won’t be able to leave the dust.” (“dust” here means the transmigratory cycle)

	<ul style="list-style-type: none"> ● How to terminate an intimate relationship decently? 		
B9 Family	<ul style="list-style-type: none"> ● How can conflicts between family members be resolved? (eg. When my parents stop me from using the cellphone) ● How to create a harmonious and happy family? 	<ul style="list-style-type: none"> ● Respect one's parents and teachers. ● Enhance one's literacy by means of hearing, reflection, and cultivation 	<ul style="list-style-type: none"> ● "The Eightfold Paths" ● <i>Mahayana Mahaparinirvana Sutra</i>: "Lay Buddhists should practise four dharmas, including respecting and showing filial piety for one's parents, constantly enlightening one's wife with good thoughts, showing sympathy and providing for one's servants, and drawing near to good advisers. If you keep practising those four dharmas, you will be respected and loved by others in this life, and you will always be reborn in heaven." ● <i>Dirgha Agama Sutra, Volume 11, [0071c05]</i>: <i>Buddha said to Wholesome Birth, "You should understand the six directions."</i>

Understanding the World

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B10 Caring and justice	<ul style="list-style-type: none"> ● What rights do individuals enjoy in society? Should everyone enjoy the same rights? ● Why should I care about society? Is there any relationship between the people in my community and I? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? ● What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? 	<ul style="list-style-type: none"> ● Do good and create good karma in accordance with proper views and proper thoughts. ● Earn a living that complies with social laws and Buddhist precepts. ● Have great compassion and the Bodhi resolve, and be willing to help sentient beings escape from suffering and attain happiness. 	<ul style="list-style-type: none"> ● “The Eightfold Paths” ● “Six perfections and four all-embracing virtues” ● <i>Dirgha Agama Sutra, Volume 11</i> [0072a04]: “Wholesome Birth, a person is friendly and respectful to their relatives in five ways. What are the five? 1. Give them gifts, 2. Speak to them skillfully, 3. Benefit them, 4. Benefit them equally, and 5. Do not deceive them.”
B11 Environmental protection	<ul style="list-style-type: none"> ● What is the relationship between human and Mother Nature? 	<ul style="list-style-type: none"> ● Respect and have compassion for life ● Cherish all lives and protect the natural environment. 	<ul style="list-style-type: none"> ● “Five Precepts and Ten Virtues” ● Six perfections / Four Vast Vows ● <i>Vimalakirti Sutra - Buddha Lands</i>: “The Bodhisattva who wishes to purify his Buddhafield should, first of

	<ul style="list-style-type: none"> ● What are our responsibilities towards nature? 		<p>all, skilfully adorn is own mind. And why? Because to the extent that the mind of a Bodhisattva is pure is his Buddhafield purified.”</p>
B12 Media literacy	<ul style="list-style-type: none"> ● Are media totally objective? ● How do I verify the information in media? ● What are the roles of media? ● How do the media portray values such as success and happiness and the nature of sex? What are the possible impacts of such information on us? 	<ul style="list-style-type: none"> ● Observe things with proper views and stay away from personal prejudice. ● Information is constantly changing. We should understand various causes and conditions, identify proper dharmas and refrain from spreading rumours. ● All conditioned things (sankhara) are in a constant state of flux. In reality there is no thing that ultimately ceases to exist; only the appearance of a thing ceases as it changes from one form to another. 	<ul style="list-style-type: none"> ● The Three Marks of Existence: impermanence, non-self, and nirvana ● In <i>Samyukta Agama</i>, following and obliging the three gates of liberation, observation of impermanence, knowledge and vision of being free from conceit, and the witness of tranquillity are called the “Sacred Dharma Seals”.
B13 Virtuality and reality	<ul style="list-style-type: none"> ● What problems may arise when living in a world mixed with real and virtual “realities”? 	<ul style="list-style-type: none"> ● Beware of negligence. ● Stay away from things that are confusing and poison one’s body and mind. 	<ul style="list-style-type: none"> ● “Five Precepts and Ten Virtues” ● “Three Poisons” <p><i>Dirgha Agama Sutra</i>, Volume 8: “The so-called ‘three roots of evils’ include greed, aversion, and</p>

	<ul style="list-style-type: none"> ● Why are adults so vigilant about my time spent on the Internet and social media platforms? Is spending time on the Internet wrong? ● Mobilising netizens to shape online public opinion to tackle a problem is fast and effective. What is wrong with this method? 	<ul style="list-style-type: none"> ● Develop a healthy diet and good spending habits. ● Greed is the craving for the five desires, ● Aversion is hatred without tolerance, And ignorance is foolishness and confusion. ● The root of all the troubles and worries in the world is bad conducts, which cause all kinds of evil karma. 	<p>ignorance.”</p> <ul style="list-style-type: none"> ● Tripod of Buddhist practices <p><i>Samyukta Agama</i>, Sutra 832: “At that time, the World Honour One told the bhikkhus that there are three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. What is the training in higher ethics?”</p>
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Understanding Happiness

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B14 Moral judgment	<ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? 	<ul style="list-style-type: none"> ● Get rid of subjective prejudices and expectations, and directly understand the truth of things. ● Learn about the Four Noble Truths and the Dependent Origination, and face the truth of things. 	<ul style="list-style-type: none"> ● “The Eightfold Paths” ● “Four Noble Truths” (suffering, the origins of suffering, the cessation of suffering, and the way to the cessation of suffering) ● The definition of “goodness” in Volume 15 of <i>Abhidharma-kosha</i>: “This is called a good karma. A stable karma is goodness. If the result of a karma is good and leads to nirvana, then the sufferings of the sentient beings can be temporarily absolved. An unstable karma is evil and leads to a bad result and prevents nirvana, which contradicts the stability aforementioned. An unknown karma other than the two types aforementioned cannot be recorded as good or bad.” (Differentiate good and evil by telling whether a thing can lead to a stable karma, which help achieve nirvana and stop suffering.)
B15 Questions on suffering	<ul style="list-style-type: none"> ● Why is there evil or suffering in this world? ● Where does it come from? ● How do human beings face and overcome pain? 	<ul style="list-style-type: none"> ● Life is painful, and life, old age, illness, and death are inevitable. ● Life is impermanent, as are things in the world. 	<ul style="list-style-type: none"> ● “Four Noble Truths” (suffering, the origins of suffering, the cessation of suffering, and the way to the cessation of suffering) <p><i>Digha Nikaya - Mahayana Mahaparinirvana Sutra</i>: “Because we have not fully understood or realised the Four Noble Truths, we are eternally trapped in the</p>

			<p>cycle of life and death. What are the Four Noble Truths? They are the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, and the noble truth of the way leading to the cessation of suffering.”</p> <ul style="list-style-type: none"> ● <i>Eight Appreciations Sutra</i>: “The First Appreciation: Nothing is permanent in this world. The security of our land is brittle. Matters are sadly void in essence. The five elements we encounter are not part of us. The very existence of things comes and goes. It is deceptive and devoid of a central theme. The mind is the source of all evils. The appearance provides evidence of sin. If we can look at things from this perspective, gradually we shall feel detached of life and death.”
<p>B16 Difficult times</p>	<ul style="list-style-type: none"> ● How do people manage loss such as bereavement, separation and divorce? ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I find strength in difficult times? 	<ul style="list-style-type: none"> ● Accept and face the real existence of distress, ignorance, and longing for love. ● Learn about the causes of suffering and how to end it. ● Get rid of worries with the tripod of Buddhist practices. 	<ul style="list-style-type: none"> ● Remove “The Three Poisons” (greed, hatred and ignorance) ● “The Eightfold Paths” ● “The Four Noble Truths” <p><i>Samyukta Agama</i>, Sutra 393: “Thus I have heard: At one time, the Buddha was staying at Varanasi in the Game Refuge at Isipatana. At that time, the World Honoured One said to the bhikkhus: Whatever gentlemen rightly go forth from the lay life to</p>

			homelessness, all of them do so in order to truly comprehend the four noble truths.”
B17 Wealth	<ul style="list-style-type: none"> ● I want to be rich. Is it a wrong idea? ● Why do some people choose to live a materially frugal life? 	<ul style="list-style-type: none"> ● Earn one’s living by proper means. ● One quarter of one’s wealth should be invested to earn incomes for the family. The second quarter should be used to buy daily necessities. The third quarter should be donated to help the needy as a way to accumulate blessings. And the last quarter of the wealth should be used to help one’s relatives and friends. ● Face mundane and natural adversities of the world with ease. 	<ul style="list-style-type: none"> ● <i>Madhyama Agama</i>, Volume 33 (<i>Mahavaggapali 1</i>), Sutra 135, <i>Sigalovada Sutta</i> ● <i>Mahayana Sutra of the Contemplation of the Mind-ground</i>
B18 Meaning of life	<ul style="list-style-type: none"> ● Is there a meaning to life? What is it? ● What do people treasure? Why? 	<ul style="list-style-type: none"> ● It is hard to gain a human body, therefore a precious life should be cherished. ● Establish a correct and positive outlook on life. 	<ul style="list-style-type: none"> ● “Dependent origination and emptiness” ● Phenomena arise when conditions are present, and cease when such conditions scatter. One cannot tell for sure when or why phenomena arise or cease.

	<ul style="list-style-type: none"> ● What is good? How can one live a good life? Should I live for myself or for others? ● How can thankfulness promote happiness in life? 	<ul style="list-style-type: none"> ● Plant the seed of good and live a good life. ● Thankfulness helps to manage and correct defilement, such as greed, hatred, and ignorance (three poison). Stop coming negative karma and cultivating the positive one.” ● Cherishing contribute to growing merit. Searching for wisdom would rise wisdom. ● Apply “field of merit,” “field of compassion,” and “field of respect” to repay the grace of Triple Gems, parents, and teachers. ● When we have a meal and practice the “Five Contemplation”, we should bear Thankfulness and Cherish mind. ● Donating clothes, bestowing food, and helping the poor, all 	<ul style="list-style-type: none"> ● Chapter of <i>Mahāpajāpatī’s Great Nirvana</i>, The 50th chapter of <i>Anguttara Nikaya</i> (The Further-factored Discourses) There are many benefits given by parents to their children, including great deep benevolence of feeding and caring. The children must repay the kindness of their parents. ● The 2nd chapter of <i>Great Vehicle Sutra of Contemplation of the Mind Ground in the Buddha’s Life</i> “There are 4 types of other-worldly and this-worldly kindness, including the kindness from: 1) parents; 2) all sentient beings; 3) the emperor; 4) the Triple Gems. All sentient being are fairly being benefited by these 4 types of kindness.” To repay the four types of great kindness and to relief the suffering from the three evil realms. ● <i>Mahaprajna-paramita-sastra (The Treatise on the Great Perfection of Wisdom)</i> “Thankfulness which is the root of great compassion can open the gate for cultivating wholesome karma in the initial stage. One who can be thankful would be loved and respected by others. His/her reputation is good. Thankfulness makes people getting rebirth in
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		<p>are cultivating the field of merit.</p> <ul style="list-style-type: none"> ● To treasure what we have, more able to face the challenges (endurance), that would help to strengthen life. ● Six Paramitas (Six Perfection) of Mahayana teaches people to practice thankfulness. 	<p>the heaven and attain Buddhahood eventually.”</p> <ul style="list-style-type: none"> ● The Chapter of <i>Celestial Emperor</i>, The 78th Chapter of <i>Maha-prajnaparamita-sutra</i> <p>“The lord Buddha still was learning at that time, now he has attained the perfect enlightenment. Therefore, I should follow The Buddha’s teaching to teach the six paramitas (Six Perfections) to the Bodhisattvas. Also, to encourage the Bodhisattvas to practise the six paramitas (Six Perfections) for attaining the perfect enlightenment eventually. Such practice that following the teaching of the Buddha should be defined as repaying the kindness of the Buddha.”</p>
B19 Life and death	<ul style="list-style-type: none"> ● What happens when one dies? What is the meaning of death? ● How does the awareness of death positively impact my life? 	<ul style="list-style-type: none"> ● Birth, senility, illness and death are inevitable. ● Because of their ignorance, all sentient beings undergo birth and death in a continuous cycle. ● The circle of life and death is endless, led by the ignorance karma of sentient beings. 	<ul style="list-style-type: none"> ● “Twelve Links of Dependent Origination” <p>In <i>Dirgha Agama Sutra - Mahanidana Sutta</i>, the Buddha explained this dharma by contemplating this cycle in reverse order, from old age and death all the way back to ignorance.</p> <ul style="list-style-type: none"> ● “Circle and cessation”

<p>B20 Truth</p>	<ul style="list-style-type: none"> ● What is truth? Why do we need to seek the truth? ● How does this religion convey the truth that it affirms? How is this truth different from those upheld by others? ● Why are there different faith interpretations within the same religion? 	<ul style="list-style-type: none"> ● Buddha dharma is the truth of the universe and a set of methods to eliminate pain, together with the teachings of the Buddha. ● Everything in the world appears with the right causes and conditions. 	<ul style="list-style-type: none"> ● “Dependent Origination” ● “Dependent Origination and Emptiness” <p><i>Madhyama Agama</i>: “Because this exists that exists; because this arises that arises; because this does not exist that does not exist; because this perishes that perishes.”</p>
<p>B21 Peace</p>	<ul style="list-style-type: none"> ● Will there ever be world peace? ● How can this religion contribute to peace before and after the emergence of conflict? 	<ul style="list-style-type: none"> ● Coexist with other religions in peace with compassion. ● Benefit and accord with sentient beings in skillful ways. 	<ul style="list-style-type: none"> ● “Four Vast Vows” ● “Six perfections / four all-embracing virtues” ● Vimalakirti Sutra - Buddha Lands 1: “The Bodhisattva who wishes to purify his Buddhafield should, first of all, skilfully adorn his own mind. And why? Because to the extent that the mind of a Bodhisattva is pure is his Buddhafield purified.”

2.3.2.4 Christianity (Catholic)

Understanding Oneself

Topics	Enquiry Questions	Religious teachings/values	Recommended religious classics
B1 Self- understandin g	<ul style="list-style-type: none"> ● Who am I? ● What are my talents and personal qualities? Where do they come from? ● How can they be improved? ● 	<ul style="list-style-type: none"> ● Human person is created in the image of God ● Human person shares the sacredness, goodness, and wisdom of God's own life ● Human person should understand, appreciate, be thankful for and give full play to different gifts endowed by God 	<ul style="list-style-type: none"> ● Genesis 1:26-28 ● Matthew 25:14-30 ● CCC 355-356, 364
B2 Self- confidence	<ul style="list-style-type: none"> ● How should I deal with my personal weaknesses and limitations? ● What should I do if I don't like myself, such as my appearance, my school report...? ● How do I distinguish helpful feedback from hostile criticism? 	<ul style="list-style-type: none"> ● Appreciate and accept oneself as a unique being created and loved by God ● Accept or improve one's weaknesses, do not undermine the identity and honor as God's children ● The critical differentiating feature is whether the feedback or criticism help 	<ul style="list-style-type: none"> ● 1 Corinthians 12:12; 15-19 ● 1 Samuel 16:7 ● 1 Timothy 4:12 ● Romans 14:19; 15:2 ● CCC 1829, 1832 ● ●

		achieve personal growth and improve harmony with others	
B3 Roles affirmation	<ul style="list-style-type: none"> ● What are my roles in family, school, community, nation and even the human race? How do I manage the change of roles? ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? 	<ul style="list-style-type: none"> ● Follow the principles below in identifying the requirements of different identities and roles and in managing conflicts: <ul style="list-style-type: none"> ✧ Discern the will of God ✧ Identify the signs / needs of the times ✧ Personal abilities ● Interpersonal connections are related to one's relationship with God ● Everyone has his/her strengths and limitations; God intends that people live in community and complement each other 	<ul style="list-style-type: none"> ● Genesis 41:14-45; 45:1-15 ● Exodus 4:10-16 ● CCC 2074
B4 Beliefs anchoring	<ul style="list-style-type: none"> ● What/ Who is authoritative in my life? To whom should I listen to? What should I believe in? 	<ul style="list-style-type: none"> ● The Words of God/ teachings of the Church/ well-formed conscience 	<ul style="list-style-type: none"> ● Psalms 119:105 ● Luke 1:26-38 ● Romans 12:1-2 ● Romans 13:8-10

	<ul style="list-style-type: none"> ● Who or what else would influence my view of myself, other people, life and the world? ● How do I deal with different or contradictory opinions? 	<ul style="list-style-type: none"> ● Truth/ justice/ respect/ life/ family/ peace/ charity/ benevolence 	
B5 Value clarification	<ul style="list-style-type: none"> ● What makes me happy? What makes me sad/ anxious? Why? ● What are the most important/ valuable things in my life? How should I achieve, acquire and preserve them? 	<ul style="list-style-type: none"> ● Acting according to God's will is the most valuable thing in life ● Christian values are not necessarily the same as worldly values. Important principles for discerning values should be taken from the Bible, as well as the Church's teachings and traditions ● Living a gospel-centred and fruit-bearing life would be living a most blessed life ● Understand that I am created in the image of God; not to be 	<ul style="list-style-type: none"> ● Mark 10:17-22 ● Matthew 5:1-12 ● Mark 4:1-20 ● Matthew 6:26-29 ● Matthew 13:44-46

		too anxious about material gains	
B6 Becoming autonomous	<ul style="list-style-type: none"> ● How should I live my life? ● As it is my life, can I do whatever I like? (for example, indulging in temptations, drugs, tobacco, alcohol, gambling, the Internet...) ● Why should I care about my body? 	<ul style="list-style-type: none"> ● God endows people with freedom, and people have the responsibility to be self-disciplined ● People should make good use of their freedom to make ethical choices ● “Prudence” and “temperance” of the four cardinal virtues ● Love oneself, as the body is a temple of the Holy Spirit 	<ul style="list-style-type: none"> ● Genesis 3:1-19 ● Romans 7:14-25 ● Luke 4:1-13 ● 1 Corinthians 6:12-20 ● CCC 1806, 1809

Understanding Others

Topics	Enquiry Questions	Religious teachings/values	Recommended religious classics
<p>B7</p> <p>Friendship</p>	<ul style="list-style-type: none"> ● Why do we need friends? ● What is a critical friend? What are the conditions required for being a critical friend? ● What can I do in front of a difficult classmate or counterpart? Do I have to please everyone? 	<ul style="list-style-type: none"> ● The incarnation of Jesus Christ is God's most concrete way to share his love with others, showing that he is in the midst of man and is his friend ● Friends should be able to support each other in difficulties and love each other ● God wants people to grow in community ● The early Church was a good example of community ● One should have the capability to be self-reflecting before engaging in fraternal correction 	<ul style="list-style-type: none"> ● Matthew 1:18-25 ● John 15:15 ● Proverbs 17:17 ● Philippians 2:1-4 ● 1 Corinthians 12:12-31 ● Acts 2:42-47 ● Matthew 7:3-4; 18:15-17
<p>B8</p> <p>Intimate relationship</p>	<ul style="list-style-type: none"> ● What is the difference between courtship and friendship? 	<ul style="list-style-type: none"> ● Love is an intimate relationship established between a man and a woman 	<ul style="list-style-type: none"> ● Genesis 2:18-24 ● Exodus 20:14, 17 ● Jeremiah 31:3

	<ul style="list-style-type: none"> ● Why do adults always say that we are too young for courtship? What is consummate love as described by adults? ● How do people around me view the meaning and values of sex, including its relationship with marriage? ● How to terminate an intimate relationship decently? 	<p>who intend to enter into marriage</p> <ul style="list-style-type: none"> ● Love is faithful and exclusive; therefore both parties should observe the principle of chastity ● Love can be enhanced and lead to marriage; therefore it is important to distinguish between marriage and pre-marital love ● There are two purposes of marriage: (1) to complement and to love each other; and (2) to procreate and to multiply. The prerequisites include a profound “companionship” and no “sexual devotion” until after the marriage covenant has been established 	<ul style="list-style-type: none"> ● Ephesians 5:25-26; 5:31-33 ● 1 Corinthians 13:4-8
B9 Family	<ul style="list-style-type: none"> ● How can conflicts between family members be resolved? (eg. When my 	<ul style="list-style-type: none"> ● The family itself has irreplaceable values ● The fourth commandment, that is, “Honour your father 	<ul style="list-style-type: none"> ● Luke 15:11-24 ● Ephesians 6:1-3 ● Proverbs 23:22-25

	<p>parents stop me from using the cellphone)</p> <ul style="list-style-type: none"> ● How to create a harmonious and happy family? 	<p>and your mother”, comes first in the commandments of love for neighbours</p> <ul style="list-style-type: none"> ● God forgives man, so man is also obliged to forgive others ● Biblical wisdom helps resolve conflicts 	<ul style="list-style-type: none"> ● Luke 2:39-40; 51-52 ● Romans 12:3; 14-21
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Understanding the World

Topics	Enquiry Questions	Religious teachings/values	Recommended religious classics
<p>B10</p> <p>Caring and justice</p>	<ul style="list-style-type: none"> ● What rights do individuals enjoy in society? Should everyone enjoy the same rights? ● Why should I care about society? Is there any relationship between the people in my community and I? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? ● What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? 	<ul style="list-style-type: none"> ● Justice means acknowledging God and man as they deserve, i.e. to have reverence for God and to be fair to others ● Everyone is created in the image of God and is equally dignified, worthy of equal treatment by others ● Society is made up of people, who are inseparable from each other ● Role models from the history of the Catholic Church who lived a life committed to justice 	<ul style="list-style-type: none"> ● John 9:1-12 ● Matthew 25:31-46 ● James 2:14-18 ● 1 Corinthians 12:27 ● Amos 5:10-15
<p>B11</p> <p>Environmental protection</p>	<ul style="list-style-type: none"> ● What is the relationship between human and Mother Nature? 	<ul style="list-style-type: none"> ● Everything is created by God ● God's creation was "good" 	<ul style="list-style-type: none"> ● Genesis 1:28 ● Genesis 1:2 -2:3 ● Deuteronomy 22:4, 6

	<ul style="list-style-type: none"> ● What are our responsibilities towards nature? 	<ul style="list-style-type: none"> ● Humankind and nature are interdependent ● God calls humankind to be the steward of the earth ● The beauty, order, and mysteriousness of all things demonstrate God's goodness and wisdom ● A good example of caring for nature in the history of the Catholic Church: St Francis of Assisi 	<ul style="list-style-type: none"> ● CCC 344, 2416 ● <i>Praise Be to You Laudato si'</i> (Praise Be to You), paras. 10-12
B12 Media literacy	<ul style="list-style-type: none"> ● Are media totally objective? ● How do I verify the information in media? ● What are the roles of media? ● How do the media portray values such as success and happiness and the nature of sex? What are the possible 	<ul style="list-style-type: none"> ● Language should reflect things truthfully, as should media communication ● Make good use of "prudence" and "justice" as the criteria for judgment ● Discern the will of God ● See the values of the kingdom of heaven in the world 	<ul style="list-style-type: none"> ● Acts 17:19- 22 ● The eighth commandment: Not to give false testimony ● Matthew 6:19-24 ● Mark 7:21-23 ● <i>Message for the 36th World Communications Day, 2002</i> ● <i>Message for the 34th World Communications Day, 2000</i>

	impacts of such information on us?		
B13 Virtuality and reality	<ul style="list-style-type: none"> ● What problems may arise when living in a world mixed with real and virtual “realities”? ● Why are adults so vigilant about my time spent on the Internet and social media platforms? Is spending time on the Internet wrong? ● Mobilising netizens to shape online public opinion to tackle a problem is fast and effective. What is wrong with this method? 	<ul style="list-style-type: none"> ● Caution against bad habits such as addiction to the Internet ● Maintaining a balanced life without overstressing any one aspect ● Capitalise on the benefits of connecting with others but avoid incitement 	<ul style="list-style-type: none"> ● Matthew 5:37 ● Philippians 4:8-9 ● <i>Message for the 36th World Communications Day, 2002</i> ● <i>Message for the 34th World Communications Day, 2000</i>

Understanding Happiness

Topics	Enquiry Questions	Religious teachings/values	Recommended religious classics
B14 Moral judgment	<ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? 	<ul style="list-style-type: none"> ● The Laws in the Bible gives clear moral judgments ● The righteous, who walk the right path, leads a happy and healthy life ● The Laws are endowed with life because of this new spirit 	<ul style="list-style-type: none"> ● Exodus 20:1-17; Deuteronomy 5:6-21 ● Matthew 5-7 ● Wisdom 5:18-19; 4:1-2 ● Proverbs 28:18; 10:9; 14:2 ● Sirach 30:15
B15 Questions on suffering	<ul style="list-style-type: none"> ● Why is there evil or suffering in this world? ● Where does it come from? ● How do human beings face and overcome pain? 	<ul style="list-style-type: none"> ● Some sufferings arise from human sins ● The original sin: The original harmony was destroyed ● Christ’s victory over sin endows mankind with the grace to triumph over sin 	<ul style="list-style-type: none"> ● Romans 5:20 ● Proverbs 21:4 ● Sirach 10:14-15 ● 1 Peter 4:1 ● CCC 400 ● CCC 420
B16 Difficult times	<ul style="list-style-type: none"> ● How do people manage loss such as bereavement, separation and divorce? ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I 	<ul style="list-style-type: none"> ● In communion with Christ, one understands the meaning of dying and rising with him. ● The communion of saints implies a fellowship between the living and the dead 	<ul style="list-style-type: none"> ● 1 Peter 2:19 ● James 5:11 ● CCC 1988 ● CCC 954-959 ●

	find strength in difficult times?	<ul style="list-style-type: none"> ● Conscious of God, if one endures unjust suffering patiently, that is a grace. 	
B17 Wealth	<ul style="list-style-type: none"> ● I want to be rich. Is it a wrong idea? ● Why do some people choose to live a materially frugal life? 	<ul style="list-style-type: none"> ● Wealth should be ordered to the service of people, and of the entire human race. ● Love for the poor is a work of justice pleasing to God 	<ul style="list-style-type: none"> ● Matthew 6:19-23; 10:8 ● CCC 2426 ● CCC 2443-2449 ● ●
B18 Meaning of life	<ul style="list-style-type: none"> ● Is there a meaning to life? What is it? ● What do people treasure? Why? ● What is good? How can one live a good life? Should I live for myself or for others? ● How can thankfulness promote happiness in life? 	<ul style="list-style-type: none"> ● Life comes from God ● Life is an invaluable gift from God ● The purpose of life is to know and love God ● God is the only joy of human's desiring ● Human person gains eternal life by following Jesus ● The Beatitudes proclaimed in the Sermon of the Mount are in line with human inclination towards the pursuit of a blessed life 	<ul style="list-style-type: none"> ● Genesis 1:27-31; 2:7 ● Matthew 5:1-12 ● I Peter 5:16-18 ● Psalms 103:2-5 ● <i>Evangelium Vitae</i> (The Gospel of Life) ● CCC 68 ● CCC 1718-1719 ● CCC 2258 ● CCC 2270-2275 ● CCC 2280-2283

		<ul style="list-style-type: none"> ● Humankind has the ability to transcend themselves ● Human is the steward, not the owner, of one's own life. One should not destroy life, for example, by suicide or abortion 	
B19 Life and death	<ul style="list-style-type: none"> ● What happens when one dies? What is the meaning of death? ● How does the awareness of death positively impact my life? 	<ul style="list-style-type: none"> ● Death is not the end of life ● Eternal life after death; resurrection of the flesh ● Make the most of one's life and prepare for the resurrection 	<ul style="list-style-type: none"> ● 1 Corinthians 15 ● CCC 988-1005 ● CCC 1020-1050
B20 Truth	<ul style="list-style-type: none"> ● What is truth? Why do we need to seek the truth? ● How does this religion convey the truth that it affirms? How is this truth different from those upheld by others? ● Why are there different faith interpretations within the same religion? 	<ul style="list-style-type: none"> ● God is the only God ● Transmission of the Word of God is entrusted to the Church ● The source of the truth is the Bible and sacred Tradition ● The Church has the responsibility of discerning the truth 	<ul style="list-style-type: none"> ● Deuteronomy 6:4-6 ● Matthew 16:19; 22:36-38 ● 2 Timothy 3:14-17 ● CCC 51-95

		<ul style="list-style-type: none"> ● Human person has ability to come to the knowledge of the truth ● The Bible teaches us the truth ● One should stand in awe of the mystery of God ● Honesty is fidelity to truth and refusing to lie 	
B21 Peace	<ul style="list-style-type: none"> ● Will there ever be world peace? ● How can this religion contribute to peace before and after the emergence of conflict? 	<ul style="list-style-type: none"> ● Know the fifth commandment ● Peace is a fruit of the Holy Spirit ● Peace of Christ ● Peace and justice 	<ul style="list-style-type: none"> ● CCC 2302-2306 ● <i>Pacem in Terris</i> (Peace on Earth) ● Messages for the World Day of Peace

Christianity (Protestant, Anglican and others)

Understanding Oneself

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
B1 Self-understanding	<ul style="list-style-type: none"> ● Who am I? ● What are my talents and personal qualities? ● How can they be improved? 	<ul style="list-style-type: none"> ● Human has a dignified image ● Life is sacred ● Humans need to bring their talents into practice ● Prestigious humanity is undermined by sin and to be restored by faith 	<ul style="list-style-type: none"> ● Genesis 1:26-28 ● Matthew 25:14-30
B2 Self-confidence	<ul style="list-style-type: none"> ● How should I deal with my personal weaknesses and limitations? ● What should I do if I don't like myself, such as my appearance, my school report...? ● How do I distinguish helpful feedback from hostile criticism? 	<ul style="list-style-type: none"> ● One should appreciate oneself as the unique and treasured creation of God ● God's measurements may differ from humans' ● One needs to renew their mind and keep reflecting and improving themselves ● Depends on whether it contributes to one's growth and relationships 	<ul style="list-style-type: none"> ● 1 Samuel 16:1-13 ● Matthew 10:29-30 ● Romans 12:2-3, 15:7 ● 1 Timothy 4:12
B3	<ul style="list-style-type: none"> ● What are my roles in family, school, community, nation 	<ul style="list-style-type: none"> ● God endows humans with very high values 	<ul style="list-style-type: none"> ● Genesis 41:14-45; 45:1-15 ● Exodus 4:10-16

<p>Roles affirmation</p>	<p>and even the human race? How do I manage the change of roles?</p> <ul style="list-style-type: none"> ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? 	<ul style="list-style-type: none"> ● God assigned humans with different missions ● Equip oneself and work with others to fulfil a life that meets God's standards 	<ul style="list-style-type: none"> ● Esther 3:12-5:3 ● Matthew 4:18-22; 26:33-35, 69-75
<p>B4 Beliefs anchoring</p>	<ul style="list-style-type: none"> ● What/Who is authoritative in my life? To whom should I listen to? What should I believe in? ● Who or what else would influence my view of myself, other people, life and the world? ● How do I deal with different or contradictory opinions? 	<ul style="list-style-type: none"> ● Biblical teachings and values are the foundation ● There are times when one obeys and other times when one struggles and reflects. But one should never forget to work hard and put the goodness of God into practice ● Knowledge and reason lead to better appreciation of God's intentions on personal life and social issues ● Tolerance, listening and peace 	<ul style="list-style-type: none"> ● Luke 2:41-52 ● Galatians 5:22-23 ● Proverbs 9:10 ● Psalms 119:105 ● Ephesians 6:1

<p>B5 Value clarification</p>	<ul style="list-style-type: none"> ● What makes me happy? What makes me sad / anxious? Why? ● What are the most important / valuable things in my life? How should I achieve, acquire and preserve them? 	<ul style="list-style-type: none"> ● Faith brings joy ● Living a life in the will of God is the source of joy ● God heals human sorrows ● Faith guides humans to seek, fight for, and cherish valuable things ● Christians should anchor at heavenly values 	<ul style="list-style-type: none"> ● Mark 10:17-22 ● Luke 10:38-42 ● Matthew 6:25-34 ● Matthew 5:1-12 ● John 14:21
<p>B6 Becoming autonomous</p>	<ul style="list-style-type: none"> ● How should I live my life? ● As it is my life, can I do whatever I like? (for example, indulging in temptations, drugs, tobacco, alcohol, gambling, the Internet...) ● Why should I care about my body? 	<ul style="list-style-type: none"> ● God endows humans with free will, but the sovereignty of life still lies in God ● Humans have the responsibility to manage themselves ● Humans are accountable to God ● The Spirit of God dwells in the hearts of humans ● Humans have the responsibility to take care of themselves and the healthy 	<ul style="list-style-type: none"> ● Genesis 3:1-19 ● Ecclesiastes 3:1-13; 11:9; 12:13-14 ● Luke 4:1-13 ● Romans 7:14-25 ● I Corinthians 3:10-17; 6:12-20; 10:23-24

		growth of their own bodies, hearts and spirits.	
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Understanding Others

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
<p>B7</p> <p>Friendship</p>	<ul style="list-style-type: none"> ● Why do we need friends? ● What is a critical friend? What are the conditions required for being a critical friend? ● What can I do in front of a difficult classmate or counterpart? Do I have to please everyone? 	<ul style="list-style-type: none"> ● God places humans in groups so that they cooperate, help and learn from each other ● Loyal friendship, willingness to accept criticism, choice of good, and persistence in faith are all acceptable to God ● The Bible requires discipline over oneself and others 	<ul style="list-style-type: none"> ● I Samuel 20:1-42 ● Proverbs 17:17, 27:5-6, 9, 17 ● Ecclesiastes 4:9-12 ● Matthew 7:3-4, 18:15-17
<p>B8</p> <p>Intimate relationship</p>	<ul style="list-style-type: none"> ● What is the difference between courtship and friendship? ● Why do adults always say that we are too young for courtship? What is consummate love as described by adults? ● How do people around me view the meaning and 	<ul style="list-style-type: none"> ● God arranges a partner for humans, so that they support each other ● The Bible emphasises the importance of chastity ● The Bible describes true love as self-denying, praising love with 	<ul style="list-style-type: none"> ● Genesis 2:18-24; 24:1-67; 29:1-30 ● Exodus 20:14, 17 ● 1 Corinthians 13:4-8 ● Song of Solomon 8:6-7 ● Jeremiah 31:3 ● Ephesians 5:25-26; 31-33

	<p>values of sex, including its relationship with marriage?</p> <ul style="list-style-type: none"> ● How to terminate an intimate relationship decently? 	<p>commitment and responsibility</p> <ul style="list-style-type: none"> ● Marriage is conducive to the full growth of a human and generates mutual support between companions ● Marriage sustains human beings and their stewardship of the world 	
B9 Family	<ul style="list-style-type: none"> ● How can conflicts between family members be resolved? (eg. When my parents stop me from using the cellphone) ● How to create a harmonious and happy family? 	<ul style="list-style-type: none"> ● Filial piety and harmonious family are values esteemed in the Bible ● In the presence of God, man must acknowledge their limitations and imperfections ● Bible encourages skillful resolution of conflicts ● Christians honour Christ the head of the house and treat each family members with Christian values including 	<ul style="list-style-type: none"> ● Proverbs 23: 22-25 ● Luke 2:39-40, 51-52 ● Luke 15:11-24, 17:3 ● Ephesians 6:1-3

		mutual support, understanding and love	
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Understanding the World

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
<p>B10</p> <p>Caring and justice</p>	<ul style="list-style-type: none"> ● What rights do individuals enjoy in society? Should everyone enjoy the same rights? ● Why should I care about society? Is there any relationship between the people in my community and I? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? ● What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? 	<ul style="list-style-type: none"> ● Humans are honoured with dignity from God ● The community is an interdependent group of people ● God is just and righteous. He <ul style="list-style-type: none"> ■ does not judge by appearance ■ cares for the poor ■ detests dishonest scales ● God's justice, righteousness, love and grace benefit the entire world ● Humans should do justice, and to love kindness, and to walk humbly with God ● Justice and peace complement each other, 	<ul style="list-style-type: none"> ● Luke 4:18-21 ● Galatians 3:28 ● Amos 5:10-15 ● Micah 6:8 <ul style="list-style-type: none"> ■ Leviticus 19:15 ■ Deuteronomy 15:1-5 ■ Proverbs 11:1 ● Matthew 22:15-22 ● Romans 13:1-7 ● I Timothy 2:1-2

		transversal across these two are love and forgiveness	
B11 Environmental protection	<ul style="list-style-type: none"> ● What is the relationship between human and Mother Nature? ● What are our responsibilities towards nature? 	<ul style="list-style-type: none"> ● Humans must fear God and His wonderful creation and generalise wisdom from it ● Creation of God is good ● God calls humans to participate in managing the world as stewards ● Heaven is illustrated through the peaceful coexistence of different species ● Facing environmental issues, humans should not forget the disadvantaged and practice a simple life 	<ul style="list-style-type: none"> ● Genesis 1:2-2:3 ● Psalms 104:1-30 ● Deuteronomy 22:4, 6 ● Isaiah 55:1 ● Luke 12:13-21
B12 Media literacy	<ul style="list-style-type: none"> ● Are media totally objective? ● How do I verify the information in media? ● What are the roles of media? ● How do the media portray values such as success and 	<ul style="list-style-type: none"> ● Neither should individuals nor the media give false testimony ● There are both physical and spiritual dimensions to things 	<ul style="list-style-type: none"> ● Exodus 20:16 ● Matthew 5:37; 6:22-23; 24:23-26 ● I Kings 13:1-32

	<p>happiness and the nature of sex? What are the possible impacts of such information on us?</p>	<ul style="list-style-type: none"> ● Reports of media should be impartial, objective and fact-based. Christians should reflect on such reports according to values of the Kingdom of God (including caring, justice and wisdom) 	
<p>B13 Virtuality and reality</p>	<ul style="list-style-type: none"> ● What problems may arise when living in a world mixed with real and virtual “realities”? ● Why are adults so vigilant about my time spent on the Internet and social media platforms? Is spending time on the Internet wrong? ● Mobilising netizens to shape online public opinion to tackle a problem is fast and effective. What is wrong with this method? 	<ul style="list-style-type: none"> ● Addiction is a kind of bondage; liberation and freedom are beautiful ● Cherish the time ● Think and speak carefully ● 	<ul style="list-style-type: none"> ● Mark 5:1-20 ● Romans 6:16 ● Ephesians 5:16 ● Proverbs 12:18 ● Matthew 7:1-5

Understanding Happiness

Topics	Enquiry questions	Religious teachings/values	Recommended religious classics
<p>B14</p> <p>Moral judgment</p>	<ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? 	<ul style="list-style-type: none"> ● The guiding role of the Biblical law and values ● Jesus’ teachings that fulfil the law ● Christian values such as faith, hope, and love bring people happiness 	<ul style="list-style-type: none"> ● Exodus 20:1-17 ● Matthew 5:17, 22:36-40 ● 1 Corinthians 13:11-13
<p>B15</p> <p>Questions on suffering</p>	<ul style="list-style-type: none"> ● Why is there evil or suffering in this world? ● Where does it come from? ● How do human beings face and overcome pain? 	<ul style="list-style-type: none"> ● Some sufferings enter the world because of sin ● Endurance induces hope and by faith humans can overcome trials and sins ● Jesus Christ promises people in sufferings companionship and peace ● Different responses to sufferings lead to different results ● Faith helps to accept mysteries that cannot be understood 	<ul style="list-style-type: none"> ● Genesis 3:1-21 ● Job 42:1-5 ● Ecclesiastes 3:1-15 ● John 9:1-3; 16:33 ● Romans 5:20 ● 1 Peter 4:1

<p>B16 Difficult times</p>	<ul style="list-style-type: none"> ● How do people manage loss such as bereavement, separation and divorce? ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I find strength in difficult times? 	<ul style="list-style-type: none"> ● It is normal to feel sorrow in pain; Jesus wept for the death of a good friend ● Jesus struggled and prayed in plight ● Persevere and pray, for God will give us strength and provide the way of escape ● Walk in company, love may ease pain 	<ul style="list-style-type: none"> ● John 11:35 ● Luke 22:42-44 ● 1 Corinthians 10:13 ● James 5:11 ● 1 Peter 2:19 ● Genesis 39:1-23 ●
<p>B17 Wealth</p>	<ul style="list-style-type: none"> ● I want to be rich. Is it a wrong idea? ● Why do some people choose to live a materially frugal life? 	<ul style="list-style-type: none"> ● People who trust in God do not worry too much about material supplies ● Humans cannot be truly satisfied unless they are content ● God makes humans the steward of wealth; devotion and donation please God ● The rich is obliged to help the poor to attain happiness 	<ul style="list-style-type: none"> ● Matthew 6:19-34 ● Luke 12:16-21, 19:11-27 ● Mark 12:41-44 ● Luke 10:30-35

<p>B18 Meaning of life</p>	<ul style="list-style-type: none"> ● Is there a meaning to life? What is it? ● What do people treasure? Why? ● What is good? How can one live a good life? Should I live for myself or for others? ● How can thankfulness promote happiness in life? 	<ul style="list-style-type: none"> ● Life is a gift from God and for the glory of God. Life carries doubtless dignity ● If one seeks and reflects, they will get God's goodness that is full of wisdom ● One must learn to give before they can receive ● We receive grace that we do not deserve and all we receive are gifts from God 	<ul style="list-style-type: none"> ● Genesis 1:26-28 ● 1 Corinthians 6:18-20 ● Luke 12:13-34, 18:18-30 ● Ecclesiastes 11:9-12:1; 12:13-14 ● 1 Corinthians 12:1, 28-31; 13:1-3, 13 ● Galatian 5:22-24 ● I Chronicles 29:14 ● ●
<p>B19 Life and death</p>	<ul style="list-style-type: none"> ● What happens when one dies? What is the meaning of death? ● How does the awareness of death positively impact my life? 	<ul style="list-style-type: none"> ● The sovereignty of life lies in God ● God gives man the hope of resurrection ● For Christian, death is not an end but a transition to eternal life 	<ul style="list-style-type: none"> ● Psalms 90:1-12 ● Ecclesiastes 8:8 ● 1 Corinthians 15:1-58 ● 1 Thessalonians 4:13-18 ●
<p>B20 Truth</p>	<ul style="list-style-type: none"> ● What is truth? Why do we need to seek the truth? ● How does this religion convey the truth that it 	<ul style="list-style-type: none"> ● Jesus' words and deeds reveal the truth ● The Church spreads the truth by spreading Jesus' 	<ul style="list-style-type: none"> ● Matthew 23:36-38 ● John 14:6 ● Luke 9:1-2, 6

	<p>affirms? How is this truth different from those upheld by others?</p> <ul style="list-style-type: none"> ● Why are there different faith interpretations within the same religion? 	<p>gospel, serving the community and having dialogues</p> <ul style="list-style-type: none"> ● The Bible and many biblical characters contain rich interpretations of faith. There is difference within sameness and vice versa. While their experiences and interpretations of faith may be different, they are still the supreme truth for faith groups 	<ul style="list-style-type: none"> ● 1 Corinthisan 3:6-7 ● Acts 5:29-6:7 ● Matthew 28:16-20
B21 Peace	<ul style="list-style-type: none"> ● Will there ever be world peace? ● How can this religion contribute to peace before and after the emergence of conflict? 	<ul style="list-style-type: none"> ● Justice, righteousness and love manifest the coming of the Kingdom of God ● The Christian Church has a responsibility to promote the coming of the Kingdom of God ● The life of Christ exemplifies the peace that the humankind should pursue 	<ul style="list-style-type: none"> ● Isaiah 2:4 ● Matthew 5:3-12, 43-48 ● Matthew 26:51-52 ● Revelation 21:3-4

2.3.2.5 Taoism

Understanding Oneself

Topics	Enquiry questions	Religious values / concepts	Recommended religious classics
B1 Self-understanding	<ul style="list-style-type: none"> ● Who am I? ● What are my talents and personal qualities? ● How can they be improved? 	<ul style="list-style-type: none"> ● Human beings are equal. Both the ignorant and the sages should cultivate their minds and virtues and do good deeds. ● Humans are faced with both success and failure, and are affected by both causes and effects. Therefore humans should follow the example of water as the highest excellence, in its benefiting all things without striving to the contrary. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.” ● <i>Zhuangzi - The Adjustment of Controversies</i>: “Heaven, Earth, and I were produced together, and all things and I are one.” ● <i>Baopuzi (Inner Chapters - Huang Bai)</i>: “One’s fate is in one’s own hands, not in Heaven.” ● <i>The Treatise on Response and Retribution</i>: “Fortune and misery do not happen at random and nor are they the result of chance or machinations; they are instead caused by the karmic actions of each individual.”
B2 Self-confidence	<ul style="list-style-type: none"> ● How should I deal with my personal weaknesses and limitations? 	<ul style="list-style-type: none"> ● Often conduct self-reflection in order to discover one’s own merits. Consider others’ comments carefully to 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “He who knows other men is discerning; he who knows himself is intelligent.” ● <i>Dao De Jing</i>: “Sincere words are not fine; fine words are not sincere.”

	<ul style="list-style-type: none"> ● What should I do if I don't like myself, such as my appearance, my school report...? ● How do I distinguish helpful feedback from hostile criticism? 	<p>judge whether they are sincere and honest comments.</p>	
B3 Roles affirmation	<ul style="list-style-type: none"> ● What are my roles in family, school, community, nation and even the human race? How do I manage the change of roles? ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? 	<ul style="list-style-type: none"> ● Make active contributions to different ethical relationships in the world and help others. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.” ● <i>Baopuzi (Inner Chapters - Dui Su)</i>: “Those who seek immortality should take loyalty, filial piety, harmony, compliance, benevolence, and trustworthiness as the fundament.”
B4	<ul style="list-style-type: none"> ● What/ Who is authoritative in my life? To whom should I listen 	<ul style="list-style-type: none"> ● Stick to the bottom line of not hurting others when dealing with people and 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.”

<p>Beliefs anchoring</p>	<p>to? What should I believe in?</p> <ul style="list-style-type: none"> ● Who or what else would influence my view of myself, other people, life and the world? ● How do I deal with different or contradictory opinions? 	<p>forming values; do more constructive things instead of causing conflicts; try to adhere to the aforementioned in practice.</p> <ul style="list-style-type: none"> ● Do not put up bravado over conflicts; remain humble and be ready to admit one's weakness. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.” ● <i>Dao De Jing</i>: “The place of what is firm and strong is below, and that of what is soft and weak is above.” ● <i>Dao De Jing</i>: “He is free from self- display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority.”
<p>B5 Value clarification</p>	<ul style="list-style-type: none"> ● What makes me happy? What makes me sad/ anxious? Why? ● What are the most important/ valuable things in my life? How should I achieve, acquire and preserve them? 	<ul style="list-style-type: none"> ● Joy and pain of life are common to all humans. One should obey changes in nature and timing, so as to keep their own emotions from being disturbed. ● Cultivating oneself and helping others not only hone one's talents and serve the crowd but also relieve others from difficulties. This is the most important element in 	<ul style="list-style-type: none"> ● <i>Zhuangzi - Nourishing God of Life</i>: “Quiet acquiescence in what happens at its proper time, and quietly submitting (to its ceasing) afford no occasion for grief or for joy.” ● <i>Zhuangzi - Kings who have wished to resign the Throne</i>: “At sunrise I get up and work; at sunset I rest. So do I enjoy myself between heaven and earth, and my mind is content.”

		life. Therefore, one should read Taoist scriptures more often in order to benefit.	
B6 Becoming autonomous	<ul style="list-style-type: none"> ● How should I live my life? ● As it is my life, can I do whatever I like? (for example, indulging in temptations, drugs, tobacco, alcohol, gambling, the Internet...) ● Why should I care about my body? 	<ul style="list-style-type: none"> ● We should live a simple but fulfilling life instead of indulging in material and sensory enjoyment. Use moderation in all things. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “Colour’s five hues from the eyes their sight will take. Music’s five notes the ears as deaf can make. The flavours five deprive the mouth of taste. The chariot course, and the wild hunting waste make mad the mind.” ● <i>Dao De Jing</i>: “Bind your self-interest and control your ambition. Forget your habits and simplify your affairs.” ● <i>Dao De Jing</i>: “Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.”

Understanding others

Topics	Enquiry questions	Religious values / concepts	Recommended religious classics
<p>B7 Friendship</p>	<ul style="list-style-type: none"> ● Why do we need friends? ● What is a critical friend? What are the conditions required for being a critical friend? ● What can I do in front of a difficult classmate or counterpart? Do I have to please everyone? 	<ul style="list-style-type: none"> ● Friends are companions who share common beliefs in life and who can support and remind each other. People grow up in different groups to learn about and distinguish between good and evil. ● True friends are people who put their friends first and give priority to others' business. 	<ul style="list-style-type: none"> ● <i>Discourse Record of Perfected Wang Qiyun of Mount Pan</i>: “There are three types of friends: the recluse ones, the scholarly ones, and the wild ones. Some people have a noble character. They cultivate their minds and study the causes of sins and blessings. They are like carefree hermits but they are happy to befriend those with the same aspirations. These are recluse friends. They identify themselves with rosy clouds and would not be restricted by mundane matters. Some people study classics and teachings, play musical instruments, practise calligraphy, write poems and have debates. These are scholarly friends. Although they do not cultivate their minds, they do not do evil things, either. People of the third type do not cultivate their minds or read classics. They disregard sins and blessings. They say unreasonable words and do eccentric things. They tend to fight over trivial things. They like boasting or flaunting their superiority. And they bully the weaker and the good. And they form cliques for selfish purposes. These are called wild friends.” ● <i>Dao De Jing</i>: “Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his

			<p>person as if it were foreign to him, and yet that person is preserved.”</p> <ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “Therefore the man of skill is a master (to be looked up to) by him who has not the skill; and he who has not the skill is the helper of (the reputation of) him who has the skill.”
B8 Intimate relationship	<ul style="list-style-type: none"> ● What is the difference between courtship and friendship? ● Why do adults always say that we are too young for courtship? What is consummate love as described by adults? ● How do people around me view the meaning and values of sex, including its relationship with marriage? ● How to terminate an intimate relationship decently? 	<ul style="list-style-type: none"> ● Chinese culture and society are based on traditional human relations and social order, with the marital relationship being part of them. The result of love is marriage, which is the beginning of human relations. Marital union produces posterity and involves greater responsibility for life. Friends are partners of solidarity in life. ● The principles of setting limits of intimacy include treating each other with 	<ul style="list-style-type: none"> ● <i>Baopuzi (External Chapters - Mi Song)</i>: “Basic human relations start from marriage, which should comply with the rules of yin and yang. Therefore the ancient people attached great importance to the wedding ceremony, which indicates the union of two families to inherit the foundation of their ancestors.”

		propriety and respecting each other's wills.	
B9 Family	<ul style="list-style-type: none"> ● How can conflicts between family members be resolved? (eg. When my parents stop me from using the cellphone) ● How to create a harmonious and happy family? 	<ul style="list-style-type: none"> ● Respect and tolerate each other. ● <i>Dao De Jing</i> says that one should be "humble and receptive like the valley", avoiding direct conflict and confrontation. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: "The partial becomes complete; the crooked, straight; the empty, full; the worn out, new. He whose (desires) are few gets them; he whose (desires) are many goes astray. Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. He is free from self- display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority."

Understanding the World

Topics	Enquiry questions	Religious values / concepts	Recommended religious classics
<p>B10 Caring and justice</p>	<ul style="list-style-type: none"> ● What rights do individuals enjoy in society? Should everyone enjoy the same rights? ● Why should I care about society? Is there any relationship between the people in my community and I? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? ● What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? 	<ul style="list-style-type: none"> ● Dao arises preceding all forms and does not discriminate between the ignorant and the sages. Everyone has equal rights. 	<ul style="list-style-type: none"> ● <i>The Absolute Dao De Jing of Perfect Sovereign Lu the Master</i>: “The universal order has since inception embodied and embraced all. The nature of this order is named ‘Dao’, or the Way, which exists in all beings and manifests in all forms. Its function is ‘De’, or the Virtues.” ● <i>Dao De Jing</i>: “The sage has no invariable mind of his own; he makes the mind of the people his mind.”

<p>B11 Environmental protection</p>	<ul style="list-style-type: none"> ● What is the relationship between human and Mother Nature? ● What are our responsibilities towards nature? 	<ul style="list-style-type: none"> ● Maintain the balance between human relations and the world, so that everyone can get what they want and get along with each other on equal terms. The idea starts from personal cultivation and can be spread to the nation and even the world. 	<ul style="list-style-type: none"> ● Taoist view of the universe: Seasons have their order and motion and repose come on certain occasions. <i>Qing Jing Jing</i>: “Sky is clear and earth is turbidity; male is moving and female is static.” Also: “People can often understand Clear and Static, sky and earth are all within your hand.” ● <i>Dao De Jing</i>: “Dao when nursed within one’s self, his vigour will make true; and where the family it rules, what riches will accrue! The neighbourhood where it prevails in thriving will abound; and when ‘tis seen throughout the state, good fortune will be found.”
<p>B12 Media literacy</p>	<ul style="list-style-type: none"> ● Are media totally objective? ● How do I verify the message in media? ● What are the roles of media? ● How do the media portray values such as success and happiness and the nature of sex? What are the possible impacts of such information on us? 	<ul style="list-style-type: none"> ● Each argument has its own position, and we need to discern the authenticity and information contained in the text and images. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “Sincere words are not fine; fine words are not sincere.”

<p>B13 Virtuality and reality</p>	<ul style="list-style-type: none"> ● What problems may arise when living in a world mixed with real and virtual “realities”? ● Why are adults so vigilant about my time spent on the Internet and social media platforms? Is spending time on the Internet wrong? ● Mobilising netizens to shape online public opinion to tackle a problem is fast and effective. What is wrong with this method? 	<ul style="list-style-type: none"> ● One should never indulge in any activity in such a manner as to make life out of balance. Sometimes receiving too much information can overwhelm and exhaust oneself. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “It is emptied, yet it loses not its power; it is moved again, and sends forth air the more. Much speech to swift exhaustion lead we see; your inner being guard, and keep it free.”
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Understanding Happiness

Topics	Enquiry questions	Religious values / concepts	Recommended religious classics
B14 Moral judgment	<ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? 	<ul style="list-style-type: none"> ● The system of the Dao will be torn in fragments by incomplete theories. 	<ul style="list-style-type: none"> ● <i>Zhuangzi (Miscellaneous Chapters - Tian Xia)</i>: “There is that which gives birth to the Sage, and that which gives his perfection to the King: the origin of both is the One.” ● <i>Zhuangzi (Miscellaneous Chapters - Tian Xia)</i>: “Every one in the world did whatever he wished, and was the rule to himself. Alas! Various schools held on their several ways, and could not come back to the same point, nor agree together. The students of that later age unfortunately did not see the undivided purity of heaven and earth, and the great scheme of truth held by the ancients. The system of the Dao was about to be torn in fragments all under the sky.”
B15 Questions on suffering	<ul style="list-style-type: none"> ● Why is there evil or suffering in this world? ● Where does it come from? ● How do human beings face and overcome pain? 	<ul style="list-style-type: none"> ● Human suffering is not only the result of one’s own mistakes but is also more possible as the consequence of the errors of one’s ancestors, which is called the “inherited burden” in Taoism. 	<ul style="list-style-type: none"> ● <i>Tai Ping Jing</i>: “Bad governance is not ascribed solely to secular rulers. Every subject has their own errors, which are even passed on to their children and grandchildren. Errors accumulate because nobody upholds integrity.” ● <i>Tai Ping Jing</i>: “People make mistakes and errors because they are bad at self-cultivation and fail to comply with social order and the law. Therefore they are accountable for the inherited bad consequences.” ● <i>Zhuangzi - The Adjustment of Controversies</i>: “It was separation that led to completion; from completion ensued

			<p>dissolution. But all things, without regard to their completion and dissolution, may again be comprehended in their unity. It is only the far reaching in thought who know how to comprehend them in this unity. This being so, let us give up our devotion to our own views, and occupy ourselves with the ordinary views. These ordinary views are grounded on the use of things. (The study of that) use leads to the comprehensive judgment, and that judgment secures the success (of the inquiry).”</p>
B16 Difficult times	<ul style="list-style-type: none"> ● How do people manage loss such as bereavement, separation and divorce? ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I find strength in difficult times? 	<ul style="list-style-type: none"> ● Blessings and misfortunes are not eternal consequences but are variable and interdependent. ● Landscape of the four seasons and the vicissitude of things are predestined. Even beautiful things can vanish. Let nature take its course and do not interfere. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “Misery! - happiness is to be found by its side! Happiness! - misery lurks beneath it!” ●
B17 Wealth	<ul style="list-style-type: none"> ● I want to be rich. Is it a wrong idea? 	<ul style="list-style-type: none"> ● Wealth can meet people’s needs in life but it can also cause people to fall. Wealth is not constant. 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honours lead to arrogance, this brings its evil on itself.”

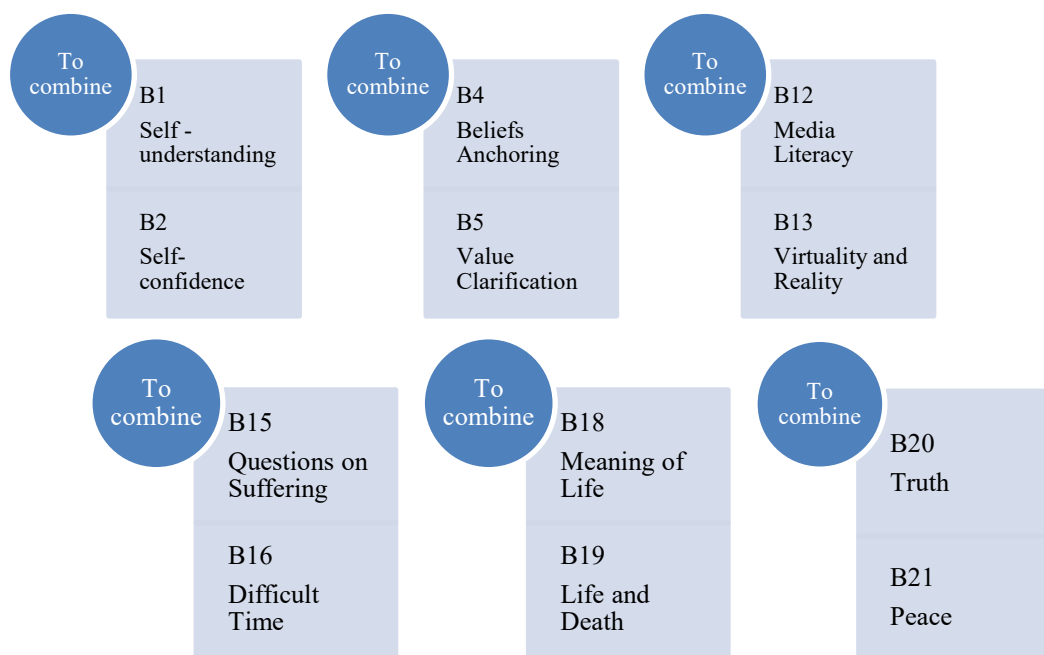
	<ul style="list-style-type: none"> ● Why do some people choose to live a materially frugal life? 		
B18 Meaning of life	<ul style="list-style-type: none"> ● Is there a meaning to life? What is it? ● What do people treasure? Why? ● What is good? How can one live a good life? Should I live for myself or for others? ● How can thankfulness promote happiness in life? 	<ul style="list-style-type: none"> ● Taoism values human life and believes that people are intelligent, keen and spiritual. 	<ul style="list-style-type: none"> ● <i>Zhuangzi - The Revolution of Heaven</i>: “The sages understand the nature of this music, and judge in accordance with the prescribed (spontaneity). While the spring of that spontaneity has not been touched, and yet the regulators of the five notes are all prepared - this is what is called the music of Heaven, delighting the mind without the use of words.” ● <i>Baopuzi (Inner Chapters - Dui Su)</i>: “Humans are the most intelligent and evolved beings on earth. Therefore people with a basic understanding of ‘Dao’ can employ other beings and those with a profound understanding can attain longevity.” ● <i>Du Ren Jing</i>: “Taoism is the Way of the immortals and valuing life and sets no limit to salvation.”
B19 Life and death	<ul style="list-style-type: none"> ● What happens when one dies? What is the meaning of death? ● How does the awareness of death 	<ul style="list-style-type: none"> ● Death is a necessary stage of life, and one must come to terms with it. ● Physical disappearance is not important; spiritual 	<ul style="list-style-type: none"> ● <i>Zhuangzi - The Great and Most Honoured Master</i>: “Death and life are ordained, just as we have the constant succession of night and day - in both cases from Heaven.” ● <i>Zhuangzi - The Great and Most Honoured Master</i>: “Who can suppose the head to be made from nothing, the spine from life, and the rump-bone from death? Who knows how

	positively impact my life?	eternity is what really counts.	<p>death and birth, living on and disappearing, compose the one body? I would be friends with him.”</p> <ul style="list-style-type: none"> ● In <i>Du Wang Jing</i> it is said that death is as natural as life and the two form the basis of an infinite cycle. Likewise, it is a natural law that nothing can end if it has never begun. ● <i>Dao De Jing</i>: “He who does not fail in the requirements of his position, continues long; he who dies and yet does not perish, has longevity.”
B20 Truth	<ul style="list-style-type: none"> ● What is truth? Why do we need to seek the truth? ● How does this religion convey the truth that it affirms? How is this truth different from those upheld by others? ● Why are there different faith interpretations within the same religion? 	<ul style="list-style-type: none"> ● Taoism regards the principles and manifestations of “Dao” (or “Tao”) as the truth and its characteristics as a role model. We can understand the truth through Taoist scriptures and cultivation. Taoist scriptures record the teachings of celestial beings and immortals and contain revelation of the truth. And man should be prepared and calm themselves in order to see 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “The Dao that can be trodden is not the enduring and unchanging Dao. The name that can be named is not the enduring and unchanging name. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things. Always without desire we must be found, if its deep mystery we would sound. But if desire always within us be, its outer fringe is all that we shall see.” ● <i>Dao De Jing</i>: “Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Dao. The law of the Dao is its being what it is.” ● <i>Dao De Jing</i>: “All things are produced by the Dao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition.

		the truth from the scriptures.	<p>Therefore all things without exception honour the Dao, and exalt its outflowing operation. This honouring of the Dao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.”</p> <ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “The grandest forms of active force from Dao come, their only source.” ● <i>On Zuowang - True Observation</i>: “Therefore, restraining the mind and being detached from affairs will gradually damage one’s cultivation. Only by resting one’s body and calming one’s heart can one observe the truth.”
B21 Peace	<ul style="list-style-type: none"> ● Will there ever be world peace? ● How can this religion contribute to peace before and after the emergence of conflict? 	<ul style="list-style-type: none"> ● “Not striving” is a value advocated by Taoism. People should let go of self-interested competition and plunder, and should instead respect each other and co-exist in peace. ● Let go of all disputes and stick to altruism 	<ul style="list-style-type: none"> ● <i>Dao De Jing</i>: “With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.” ● <i>Dao De Jing</i>: “Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Dao do not like to employ them.” ● <i>Dao De Jing</i>: “The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary).”

2.4 Lesson Time

This curriculum can be completed at Key Stage 3, that is, Secondary 1 to Secondary 3, with 50 forty-minute lessons each year. In other words, this curriculum can be completed with 33 hours per year and a total of about 100 hours over three years. If sufficient lesson time cannot be arranged, schools can adopt an alternative approach of tailoring the curriculum by combining some topics, such as in the following example:

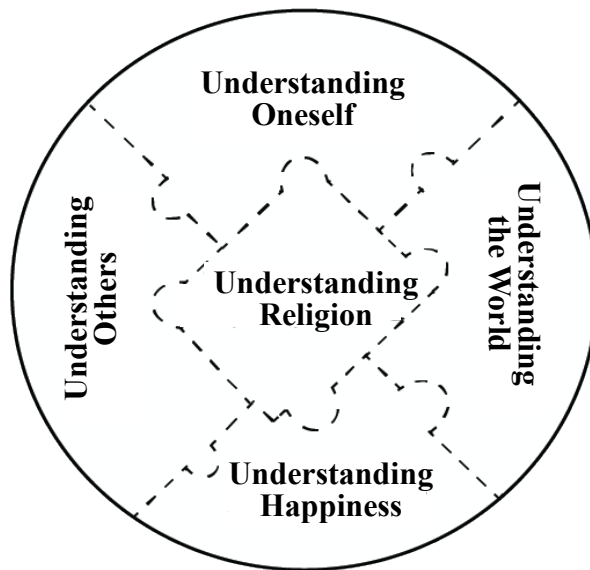


Traditionally, teachers of this subject do not separate the topics of “learning about religion” completely from those of “learning from religion”. For example, the name and worship focus of religions can be covered in topics such as religious arts. Studying religious teachings through the lives of religious figures can provide the necessary social and historical contexts for understanding such teachings. In addition, the two parts can be integrated based on students’ learning needs and the school’s faith tradition. For instance, the lives and deeds of prominent religious figures can be used as examples to introduce how to establish values and overcome difficulties.

Therefore, the demarcation between “learning about religion” and “learning from religion” is not distinct; nor is it possible to accurately calculate the percentage of time allocated to them. However, teachers need to pay attention to the principle of balance. In particular, any of the four modules of “learning from religion”

(Understanding Oneself, Understanding Others, Understanding the World and Understanding Happiness through religion) should not be omitted, so as to help students fully understand and appreciate the ultimate concerns of religion and the changes it brings to individuals and society.

Relationship among modules of Religious Education (Secondary 1-3)



Last but not least, when planning lessons for this subject, schools should review their whole school curriculum arrangements, in particular to ensure that the allocation of curriculum time complies with the requirements of the *Secondary Education Curriculum Guide*, the *Personal, Social and Humanities Education Key Learning Area Curriculum Guide* and the curriculum documents of relevant subjects.

Chapter 3 Curriculum Planning

The purpose of this chapter is to set out the principles and strategies of curriculum planning in relation to the curriculum framework and content introduced in Chapter 2, to assist schools and teachers in planning the Religious Education curriculum in accordance with the actual situation.

3.1 Guiding Principles

Schools should plan a balanced and coherent Religious Education curriculum that enables students to learn about religion and understand oneself, others, the world and happiness from religion; and to develop relevant knowledge, skills, values and attitudes. The following are some of the guiding principles for planning the Religious Education curriculum:

- Refer to the rationale of this curriculum and the Personal, Social and Humanities Education Key Learning Area curriculum;
- Organically integrate the learning contents of “Learning about Religion” and “Learning from Religion” and design the coverage of these two parts in a balanced way;
- Take into account the prior knowledge of the students and the school's resources, including her faith tradition, when designing the combination and sequence of topics;
- Integrate the learning experiences provided in this curriculum with those provided in other junior secondary humanities subjects to avoid repetition; and
- Cater for the needs, interests, abilities and learning styles of different students.

3.2 Curriculum Planning Strategies

When planning for the implementation of this curriculum, schools may refer to the following curriculum planning strategies:

3.2.1 Balance and Flexibility

When designing the Religious Education curriculum, teachers should pay attention to teaching a balanced content of “Learning about Religion” and “Learning from Religion”. However, these two components should not be completely separated, but rather be organically integrated.

School A distributes nine “Learning about religion” units (A1 to A9) and twenty-one “Learning from religion” topics (B1 to B21) evenly across S1 to S3, teaching ten units each year. The school notices that A1 “Name of the Religion” and A3 “Important Figures” do not require the same amount of lesson time and would not be appropriate to allocate the same lesson time, so A1 “Name of the Religion” and A2 “The Worship Focus” are handled together. In addition, as A3 “Important Figures” has quite a lot of learning contents, it is not possible to evenly cover every religious figure. Therefore, only a few important religious figures have been selected for introduction in this topic, while other important religious figures are arranged to be taught in other topics. Religious figures with unique teachings on wealth, for example, can be introduced in Topic B17 “Wealth”, so that students’ learning can be more visualised and more in-depth. The stories of some religious figures are particularly useful in illustrating B3 “Roles Affirmation”, so their stories can be placed in the relevant topics, rather than putting all of them in the A3 “Important Figures”.

The same principle and approach apply to A4 “Key Beliefs”. It is only suitable to outline a few of the most important doctrines in A4 “Key Beliefs”, while the rest of the doctrines can be introduced to students in other suitable topics. This arrangement can also strengthen the demonstration of the practicality of the doctrines. In fact, after completing junior secondary education, students still have plenty opportunities to come across, receive and reflect on the doctrines. Teachers are not required to introduce to students all the doctrines and religious figures at the junior secondary level. Instead, teachers should think about what religious figures or doctrines are appropriate for the growth and learning needs of junior secondary school students, so that appropriate planning can be made.

Example 1: School A - Planning of “Learning about Religion” topics and “Learning from Religion” topics in balance

	Secondary 1	Secondary 2	Secondary 3
1	A1 Name of the Religion	A4 Key Beliefs	A7 Mission and Action
2	A2 The Worship Focus	A5 Faith Community	A8 Religious Art
3	A3 Important Figures	A6 Religious Practices	A9 Impacts of the Religion
4	B1 Self-Understanding	B3 Roles Affirmation	B14 Moral Judgment
5	B6 Becoming Autonomous	B4 Beliefs Anchoring	B13 Virtuality and Reality
6	B2 Self-Confidence	B5 Value Clarification	B12 Media Literacy
7	B16 Difficult Times	B10 Caring and Justice	B17 Wealth
8	B18 Meaning of Life	B8 Intimate Relationship	B19 Life and Death
9	B7 Friendship	B11 Environmental Protection	B15 Questions on Suffering
10	B9 Family	B20 Truth	B21 Peace

3.2.2 Organic Integration and Natural Connection

Teachers should think about how to connect the relevant topics in the “Learning about Religion” and “Learning from Religion” according to the religious tradition of the school and the learning needs and spiritual growth of the students. Teachers should identify as many meaningful connections as possible in the initial stage of planning. Then they should identify the major topics that can be linked up by themes, and organise the curriculum contents using thematic approach. For example, teachers can link up a few interrelated topics to formulate a more comprehensive learning theme.

In Example 2, School B uses religious figures (“Learning about Religion”) as the main axis to explore the characters and deeds of the religious figures, connects these characters and deeds with the personal growth of the students (“Learning from Religion”), and then organise the learning contents under a more comprehensive learning theme, such as ‘Intervention of God at struggle moments’. School B further makes good use of the stories of the two religious figures to enable students to learn the two main lines (“Difficult Times” and “Roles Affirmation”) and the two sub-lines (“Moral Judgment” and “Caring and Justice”).

Example 2: School B - Connection between “Learning about Religion” and “Learning from Religion”

A. Learning about Religion	Connection (Common Topics for A and B)	B. Learning from Religion
<p>“Intervention of God at struggle moments” (1) Joseph Trust in God, perceive misfortune as blessing</p> <p>Objectives</p> <ul style="list-style-type: none"> ● Learn about Joseph's journey through adversity: being abducted by his brothers, insisting on being a righteous man, becoming the prime minister of Egypt, recognising his brother, and forgiving his brother for harming him. ● Understand that our lives are guided with blessings from God, and that He will turn adversity into blessing. ● Understand that only forgiveness can resolve hatred. ● Learn to trust God and try to see adversity as a blessing. 	<ol style="list-style-type: none"> 1. Adversity / Suffering 2. Struggle / Company 3. Enquiry / Judgement 4. Persistence / Perseverance 5. Forgiveness / Easing 6. Blessing / Way Out 	<p>Main line: B16 Difficult Times</p> <p>Enquiry Questions</p> <ul style="list-style-type: none"> ● What is the meaning of suffering? ● Is it true that time will heal everything? Where can I find strength in difficult times? <p>Religious Teachings</p> <ul style="list-style-type: none"> ● Be patient and pray, for God will give us strength and provide a way out. ● Walk in company, love may ease pain. <p>Sub-line: B14 Moral Judgment</p> <p>Enquiry Questions</p> <ul style="list-style-type: none"> ● How do people and myself decide what is right and what is wrong? ● Where does morality come from? ● Why is it so important to do the “right” thing? <p>Religious Teachings</p> <ul style="list-style-type: none"> ● The guiding role of the Biblical law and values ● Jesus’ teachings that fulfil the law

<p>“Intervention of God at struggle moments” (2) Esther Seize the opportunity, contribute to the community</p> <p>Objectives:</p> <ul style="list-style-type: none"> ● Learn about Esther's rescue of the Jews: she risked her life to see the king in order to save her countrymen, which ultimately led to the failure of Haman's plan to exterminate the Jews and the salvation of her people. ● Understand that God gives us the opportunity to help others, so we need to be attentive to the needs of others. ● Learning to seize opportunities to help others for the benefit of the community 	<ol style="list-style-type: none"> 1. Recogniing adversity / Affirming roles 2. Helping others / Caring for the vulnerable 3. Benefiting the community / National responsibility 4. Saving fellow countrymen / Assistance for all 	<p>Main line: B3 Roles Affirmation</p> <p>Enquiry Questions:</p> <ul style="list-style-type: none"> ● What are my roles in family, school, community, nation, and even the human race? How do I manage the change of roles? ● How are my personal strengths and qualities related to these roles? What expectations do others have on me? What should I do when I cannot perform up to expectation? <p>Religious Teachings:</p> <ul style="list-style-type: none"> ● God endows humans with very high value ● God assigned humans with different missions ● Equip oneself and work with others to fulfil a life that meets God’s standards <p>Sub line B10 Caring and Justice</p> <p>Enquiry Questions:</p> <ul style="list-style-type: none"> ● Why should I care about society? Do I have no connection to the people I encounter everyday in my community? Is there any relationship between the people in my community and me? ● Why should I serve others? Why should I care about the weak? Am I strong or weak? What should I do if I encounter unjust events? ● What responsibilities do I have for my country and my people? <p>Religious Teachings</p> <ul style="list-style-type: none"> ● The community is an interdependent group of people ● God is just and righteous. He does not judge by appearance, cares for the poor, detests dishonest scales ● God’s justice, righteousness, love and grace benefit the entire world ● Humans should do justice, and to love kindness, and to walk humbly with God ● Justice and peace complement each other, transversal across these two are love and forgiveness
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3.2.3 Ongoing Renewal of Learning Content

Religious Education is a subject with a long history, and many front-line teachers have already accumulated a certain amount of teaching experience and learning and teaching resources. However, teachers need to review the school-based religious education curriculum in a timely manner based on the curriculum published by the CDC. In Example 3, School C has always used “Learning about Religion” as the main axis, and then organically integrates it with “Learning from Religion”. During the planning process of the school-based curriculum, the panel head makes appropriate enrichments to the school-based curriculum in accordance with the revised curriculum of Religious Education.

Enriching Religious Education Curriculum in Schools with Reference to the Revised Curriculum

A teacher has been teaching the students about the life of Buddha. The revised curriculum inspired him to reflect on this traditional topic in relation to “Is there a meaning to life?”, “What do people treasure?”, “How can one live a good life?”, “Should I live for myself or for others?”

The teacher guides the students to understand that life is rare and precious through religious teachings, and they need to build up a correct and positive outlook on life and to plant good seeds to live a good life.

Noting that filial piety has been added as a priority values in the Values Education Curriculum Framework, the teacher educates students that: gratitude helps cure troubles such as greed, aversion, and ignorance (The Three Poisons), to stop doing evils but do good deeds; cherishing blessings can increase one’s blessings; repay three treasures, parents, and teachers with “merit”, “compassion” and “respect”; “The Five Contemplations Before A Meal”; be grateful and appreciate your blessings; and the Six Perfections in the Bodhisattva Sutra.

The original curriculum of the schools engages students to learn about the Buddha's journey from his attainment of enlightenment to propagating teachings; to appreciate the Buddha's compassion, using the truth of his own enlightenment to teach and transform people, in the hope of helping them to get rid of their troubles and achieve enlightenment. Students also learn about the Buddha's spirit of treating everyone equally, without distinction.

Based on this original design, the teacher added the new topic “Caring and Justice” in the light of the revised curriculum. Students are guided to explore the questions “What rights do individuals enjoy in society?”, “Should everyone enjoy the same rights?”, “Why should I care about society?”, “Is there any relationship between the people in my community and students?“, “Why should students serve others?”, “Why should students care about the weak?”, “Do students consider themselves strong or weak?”.

Students can find answers to these questions through religious teachings: students should act in accordance with right view and right resolve; people should engage in ways of earning a living that are in accordance with the laws of the society and the precepts of Buddhism; and they should develop compassion and bodhicitta to save all sentient beings from suffering and to attain happiness.

Example 3: School C - S1 Religious Education Teaching Schedule (First Term)

Cycle	Chapter	Teaching Content	✓ Connection with ‘Learning about Religion’ #Recommended Enrichments from the Revised Curriculum	✓ Connection with ‘Learning from Religion’ #Recommended Enrichments from the Revised Curriculum
1	Introduction to Buddhist rituals Introduction to Buddhism and memorisation of the “Buddha Jewel Song” Student Handbook 3,4,5,6	Understanding basic Buddhist rituals Buddhist Characteristics of the School Offering incense and greetings to the Buddha Handbook Information	✓A1 Name of the religion: How do people call this religion? (Buddhism) ✓A6 Religious practices: What religious rules or principles do the believers uphold? How do they practise this religion? (Offer incense and greetings to the Buddha)	
2	How to use the meditation handbook	The Benefits of Meditation	✓A6 Religious practices: How do they practise this religion? (Meditation)	
3-4	Lesson 1 Seeking the meaning of life	1. To understand the life of the Buddha: from his birth and growth to the process of renunciation. 2. To reflect on why Prince Siddhartha gave up a life of wealth and luxury in the palace and chose a life of renunciation and practice.	✓A3 Important figures in the formation of the religion: Who were the important figures in the formation of this religion? What are their important deeds?	✓B18 Meaning of life: Is there a meaning to life? What is it? # What do people treasure? Why? What is good? How can one live a good life? Should I live for myself or for others?

		3. To achieve anything, one must have aspiration, be willing to make sacrifices, and work hard to overcome difficulties and achieve success. We have to be proactive and strive diligently to realise our aspiration.		# B17Wealth: I want to be rich. Is it a wrong idea? Why do some people choose to live a materially frugal life?
5-6	Lesson 2 The process of inquiry and practice	1. To understand the Buddha's journey from renunciation to enlightenment. 2. To learn from Prince Siddhartha's spirit of not giving up the pursuit of his ideals in the face of all difficulties and disturbances. 3. To understand the importance of perseverance. It takes perseverance and determination to overcome difficulties and challenges in the learning process. By doing so, success is within reach.	✓A3 Important figures in the formation of the religion: Who were the more important figures in the formation of this religion? What are their important deeds?	✓B2 Self-Confidence: How should I deal with my personal weaknesses and limitations? What should I do if I don't like myself, such as my appearance, my school report...? #How do I distinguish helpful feedback from hostile criticism?
7-8	Lesson 3 Achieving a fulfilling life	1. To understand the Buddha's teaching journey from his enlightenment to his passing into Nirvana. 2. To appreciate the Buddha's compassion. The Buddha taught the people with the truth he realised in the hope of helping them rid	✓A3 Important figures in the formation of the religion: Who were the important figures in the formation of this religion? What are their important deeds?	✓B10 Caring and justice: What rights do individuals enjoy in society? Should everyone enjoy the same rights? Why should I care about society? Is there any relationship between the people in my

		<p>themselves of their troubles and attain enlightenment.</p> <p>3. To learn about the Buddha's spirit of treating people equally. The Buddha treated everyone equally, without discrimination.</p>		<p>community and me? Why should I serve others? Why should I care about the weak? Am I strong or weak? What should I do if I encounter unjust events? What responsibilities do I have for my country and my people?</p>
9-10	<p>Lesson 4 The Dharma- isdom as Vast as the Ocean</p>	<p>1. To understand the meaning and importance of the “Dharma”.</p> <p>2. To understand that the Dharma is rare and precious, and that we must cherish and respect it.</p> <p>3. To recognise the Buddhist flag.</p> <p>4. To understand that the Dharma can guide our lives. As long as we can study the Dharma seriously and experience it with our heart, we can gain insights applicable to our daily lives, work, and studies, enabling us to move away from troubles and build a life of happiness and peace.</p>	<p>✓A4 Key teachings: What are the key beliefs of this religion, such as core teaching and religious texts? Examples include: core teachings, religious texts. (Buddhist Canon: “Vinaya Pitaka”, “Sutta Pitaka”, “Abhidhamma Pitaka”)</p> <p># The process and main contents of Councils.</p>	<p>✓B4 Beliefs anchoring: What/Who is authoritative in my life? To whom should I listen to? What should I believe in?</p> <p># Who or what else would influence my view of myself, other people, life and the world? How do I deal with different or contradictory opinions?</p> <p>✓ B20 Truth: What is truth? Why do we need to seek the truth? What is unique about the truths proclaimed by this religion? How does this religion convey the truth that it affirms?</p> <p># Why are there different faith interpretations within the same religion?</p>

3.2.4 Capitalising on the School's Religious Tradition, Existing Strengths and Resources

Festivals and school traditions, including the patron saints and the figures commemorated in the school name, are important elements in the organisation of the curriculum. Making good use of these elements can make learning more meaningful and help to build up students' sense of belonging to the school. In Example 4, School D teachers use the school's Religious Education objectives as the main axis, which includes an understanding of the general practices of Catholicism. The school examines how this can be connected with the topics of “Learning about Religion” and “Learning from Religion” to enrich the school-based Religious Education curriculum in accordance with the revised curriculum guidelines.

School D's Religious Education curriculum features the school's religious faith as a key learning element and is designed to meet the spiritual development needs of students. For example, by teaching students the Rosary and making rosary beads, the teachers enable the students to learn about the role and contribution of the Blessed Virgin Mary in the birth, growth and mission of Jesus, and highlights “family” as one of the five core values of the Catholic Church. Blessed Virgin Mary, Joseph and Jesus illustrate the characteristics of a family that is pleasing to the Lord, and the importance of learning about filial piety in traditional Chinese culture.

Example 4: School D - S1 Religious Education Teaching Schedule (First Term)

Cycle	Five Core Values	Religious Lesson Topics	✓ Connection with 'Learning about Religion'	✓ Connection with 'Learning from Religion' # Recommended Enrichments from the Revised Curriculum
1	Love Justice	Who's Bishop Raimondi?	✓ A1 Name of the religion: How do people call this religion? ✓ A5 Faith community: How do people call the followers of this religion? Get to know religious organisations. ✓ A7 Mission and action: What are the missions of this religion? (Spread the Gospel of Christ to the whole world, and journey towards the Heaven with humankind.) ✓ A9 Impacts of the religion: How does this religion affect human history and culture? What impact has it made on contemporary society?	✓ B10 Caring and justice: Why should I care about society? Is there any relationship between the people in my community and me? Why should I serve others? Why should I care about the weak? # Good examples of living out justice in the history of the Catholic Church.
2	Family	Religious Activity - Making Rosary Beads	✓ A3 Important figures in the formation of the religion: Who were the important figures in the formation of this religion? (The role and contribution of the Blessed Virgin Mary in the birth, growth and mission of Jesus) ✓ A6 Religious practices: How do they practise this religion? (Praying the Rosary and contemplation)	# B9 Family: How can conflicts between family members be resolved? (e.g. When my parents stop me from using the cellphone) How to create a harmonious and happy family? ● The family itself has an irreplaceable value

			<p>✓ A7 Mission and action: What are the missions of this religion? (Living a good and kind life according to the teachings of Jesus Christ)</p> <p>✓ A8 Religious art: How is faith content expressed through art?</p>	<ul style="list-style-type: none"> ● The fourth commandment, “Honour thy father and thy mother,” is at the top of the list of commandments for loving people. ● Because God forgives, so man is obliged to forgive.
3	Love	Religious Activities - Praying with Rosary Beads	<p>✓ A4 Key beliefs: What are the key beliefs of this religion? (How to say a prayer, meaning of praying and practising praying in life)</p>	<p># B16 Difficult times: How do people manage loss such as bereavement, separation and divorce? What is the meaning of suffering? Is it true that time will heal everything? Where can I find strength in difficult times?</p> <ul style="list-style-type: none"> ● Understanding death and resurrection with Christ in communion and unity. ● The Holy Communion brings the living and the dead into communion. ● Patience and perseverance in the Lord will lead to love. ● Jesus Christ promises to walk with us in the midst of suffering and to grant peace and sufficient strength. Faith helps us to accept mysteries that cannot be understood.

4-5	Truth Life	The book that illuminates life (Introduction to the Bible's content and study methods)	<p>✓ A4 Key beliefs; What are the key beliefs of this religion? For example: core teaching and religious texts.</p>	<p>✓ B4 Beliefs anchoring: What/Who is authoritative in my life? To whom should I listen to? What should I believe in? Who or what else would influence my view of myself, other people, life and the world?</p> <p># How do I deal with different or contradictory opinions?</p> <p># B14 Moral judgment: How do people decide what is right and what is wrong? How do I decide?</p> <ul style="list-style-type: none"> ● The Laws in the Bible gives clear moral judgments ● The righteous, who walk the right path, leads a happy and healthy life ● The Laws are endowed with life because of this new spirit
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3.2.5 Providing Opportunities for Experiential Learning, Praxis and Reflection

Teachers can begin planning for experiential learning and related activities, such as reflection sessions, at the curriculum planning stage. Visits to religious buildings inside and outside the school will enable students to experience history and culture. By incorporating an understanding of religious art, including both music and visual arts, students will be able to enrich their learning in A8 “Religious Art” and A9 “Impacts of the Religion” in “Learning about Religion”. For example, taking into consideration the corresponding religious festival, teachers can take students to the Way of Suffering in a religious building and lead students to use hymns and scriptures to reflect on Jesus’ suffering for humanity and how the students and the community can be illuminated amidst adversity. Teachers may also take students to visit Buddhist monasteries, have ritual monastic meal together in the temple hall, and to nurture proper values in students through meaningful questions and reflections. In addition, many schools have set up meditation rooms where teachers can arrange for students to go regularly to cultivate religious capabilities such as mindfulness and self-awareness. Some schools have labyrinths where students can practise mindful walking. If there is insufficient space in the school, teachers can also arrange for students to use handheld labyrinths to achieve similar effects. Teachers may also arrange for students to learn religious teachings through practice, such as visiting the underprivileged before and after religious festivals. Teachers can guide students to integrate what they have learnt from these visits with what they have learnt from Religion Education and make in-depth reflections. These experiential learning sessions can make the study of religion more interesting and enable students to understand how religious wisdom can address the needs of modern society.

3.2.6 Collaboration with Junior Secondary Humanities Subjects and Other Curricula in School

Religious Education is a subject in the Personal, Social and Humanities Education Key Learning Area and has close connections with other humanities subjects. When schools plan and implement the curriculum, teachers of humanities subjects should first coordinate to identify the relevance between learning contents in different subject curricula to avoid repetition. Also, such arrangements can enable students to understand that the knowledge of different subjects is interrelated, and provide different perspectives on the exploration of the topics, for example:

- Schools can deliver the essential learning elements of Strand One “Personal and Social Development” of the PSHE curriculum through “Learning from Religion: Understanding

Oneself’. Schools should coordinate the provision of different subjects or class teacher period to reduce repetition and strengthen connection and complementation.

- If schools arrange the topic of Personal and Social Development to be taught by other subjects, Religious Education may introduce how religious teachings can respond to or provide guidance to students on relevant topics. Examples include teaching how the perseverance of religious figures respond to adversity, as well as how this can help students connect and apply what had learnt in other subjects. Teachers should make such arrangements of learning activities and lesson time schedules explicit and clear in their lesson plans.
- If schools are teaching the essential learning elements of “Personal and Social Development” through the “Understanding Oneself” and “Understanding Others” parts of this curriculum, Religious Education teachers should also refer to the *Personal, Social & Humanities Education Key Learning Area Curriculum Guide (P1 – S6)* (2017) in order to adequately cover the essential content for learning as set out in the KLA Curriculum Guide.
- If schools arrange to teach the topic of “Personal and Social Development” through life-wide learning activities, teachers should pay attention to whether all students have the opportunity to participate in the learning experience, and whether there are sufficient teacher-student / student-student interactions to help students construct knowledge, develop skills, and cultivate proper values, attitudes and behaviours, as well as how to consolidate what they have learnt. In addition, teachers should give timely feedback after the life-wide learning activities by providing comprehensive debriefing and guide students to reflect on their experiences in the life-wide learning process.

3.2.7 Providing effective interface

Most primary schools with a religious background offer religion lessons, so students from these schools may already have a basic understanding of the religion of the sponsoring body. Teachers should consider students' backgrounds when designing school-based Religious Education curriculum for junior secondary students. On the one hand, junior secondary students from primary schools with the same religious background should understand that the secondary curriculum will enrich their learning experience in Religious Education. On the other hand, teachers should help those who have never received any Religious Education lessons in primary schools integrate into junior secondary Religious Education easily. In other words, teachers should design a comprehensive Religious Education curriculum for

junior secondary students so that students of different backgrounds can learn effectively.

The Religious Education subject in junior secondary schools can serve as interface with the Ethics and Religious Studies at the senior secondary level. Through the study of “The World in Religious Perspective” and “Happiness in Religious Perspective” topics, students will be able to build a foundation for the “Normative Ethics” and “Personal and Social Issues” in the Ethics and Religious Studies curriculum.

3.3 Curriculum Organisation Strategies

Since different religions have different teachings and different denominations have different interpretations of their teachings, schools may develop their own Religious Education curriculum according to their own faith traditions, strengths, and their students' needs.

3.3.1 Learning Progression

The cognitive abilities and vision of junior secondary students are still in the early stages of development. As they grow physically and mentally, they gradually construct meaning for themselves and the world. Teachers can therefore arrange for S1 students to first study topics that are more relevant to themselves, and then move on to learning about their surrounding communities and broader human-related topics. Similarly, students can begin with topics such as time management, environmental protection, and so on, before learning more abstract topics such as moral judgement, and questions of suffering. As far as “Learning about Religion” is concerned, important religious figures, with their compelling narratives, are easier for students to engage with. In contrast, students need a certain frame of reference for their values in order to understand religious beliefs and influences. However, since a balanced and comprehensive curriculum can help maintain students' interest in learning, it is a desirable arrangement to allow students to progressively learn about religion, understand themselves, others, the world, happiness and so on through a religious lens.

In addition, students gradually build up their values at junior secondary level, and these values will affect their judgement on issues. Therefore, after teaching B4 “Beliefs Anchoring” and B5 “Value Clarification”, teachers should allow students to apply what they have learnt in the remaining topics. If teachers observe students facing doubts during the learning process, they should encourage them to reflect and recalibrate their views. For example, some students may believe that one should do everything possible in life to pursue wealth to build a sense of security. These values may be rectified when other topics are explored.

Teachers do not need to worry too much about revisiting certain values. Instead, they should give students space and guide them to make corrections and establish the proper values in practice.

3.3.2 Ongoing Review of the Religious Education Curriculum in the School

Religious Education is one of the junior secondary subjects in the Personal, Social and Humanities Education Key Learning Area and contributes to students' learning of the core elements/essential content under the six strands. Schools should make reference to the *Personal, Social and Humanities Education Key Learning Area Curriculum Guide (P1-S6) (2017)* published by the CDC and the latest curriculum guides of humanities subjects when planning for the implementation of this curriculum. This is to understand the requirements of the curricula and to ensure that the content covered provides a balanced and coherent junior secondary curriculum in personal, social and humanities education for students.

3.4 Curriculum Leadership and Management

The subject panel chairperson for Religious Education is responsible for leading and managing the development of this curriculum, helping the school develop and implement it effectively and responding appropriately when faced with change. Good curriculum leadership and management facilitate the sustainable development of the Religious Education curriculum and should cover the following key points:

3.4.1 Understanding the Curriculum, Students' Needs and the School's Current Situation

The subject panel chairperson for Religious Education is required to have a clear understanding of the rationale, objectives and structure of the curriculum and make reference to the *Personal, Social & Humanities Education Key Learning Area Curriculum Guides (P1-S6) (2017)* in order to plan the curriculum appropriately. In addition, the subject panel chairperson must be aware of the school's expectations, mission, policies, and current curriculum arrangements, as well as the abilities, interests and needs of the students, so as to plan a Religious Education curriculum that is relevant to the school context and meets the students' needs.

3.4.2 Developing and Promoting Curriculum Implementation Strategies

In planning for the implementation of the Religious Education curriculum, the subject panel chairperson has to decide on the learning content, learning and teaching strategies, and assessment modes of the curriculum based on the curriculum framework of the Personal, Social and Humanities Education Key Learning Area, the curriculum framework of this curriculum, the school context, and the students' needs.

In addition, strengthening the collaboration between this curriculum and other subjects will enable students to understand the content from different perspectives and strengthen their ability to apply the knowledge and skills. For example, Religious Education may conduct cemetery visits in collaboration with History. Here, students can explore the contributions of religious groups and figures to the development of Hong Kong and construct concepts of change and continuity. Religious Education can also collaborate with Chinese History to conduct thematic studies on the art of the Mogao Caves, not only to understand the history of the spread of Buddhism, but also to explore how exchanges between China and other countries have enriched the development of Chinese culture and other cultures in the world.

3.4.3 Continuing Professional Development of Teachers

The subject panel chairperson should lead the subject team to formulate a professional development plan for panel members to strengthen their understanding of the curriculum, subject knowledge, and ability to use appropriate learning and teaching strategies to implement the curriculum. The subject panel chairperson may arrange subject teachers to share teaching ideas, pedagogies, teaching materials at subject meetings, or organise workshops to share innovative teaching methods, exchange teaching experiences, and discuss issues of common concern. The subject panel chairperson may also arrange collaborative lesson planning and observation, and co-teaching among subject teachers to promote mutual learning. Less experienced teachers may be mentored by more experienced Religious Education teachers to optimise their teaching. Establishing teacher learning communities in school facilitates the exchange and transfer of experience and strengthens the culture of collaboration among teachers, which plays an important role in promoting teachers' professional development.

In addition, the subject panel chairperson may encourage subject teachers to participate in professional development activities outside the school, and to engage in different forms of professional exchanges and sharing with their peers, so that they can gain more inspiration

to optimise their teaching practice and cultivate the spirit of peer support. The panel chairperson may also encourage the subject teachers to participate in teacher professional development programmes (including seminars, workshops, online courses, field trips, teachers' study tours to the Mainland) organised by the Curriculum Development Institute of Education Bureau to keep abreast of the latest curriculum, learning and teaching as well as assessment developments to enhance their professional competence.

3.4.4 Developing Learning and Teaching Resources

The subject panel chairperson should manage various types of learning and teaching resources for the curriculum and lead subject teachers in developing school-based teaching materials, as well as choosing appropriate learning and teaching resources to support the learning and teaching of the curriculum in accordance with the aims and objectives of the curriculum, and the students' abilities and needs. The panel chairperson can produce and regularly update a “resource list” to facilitate teachers in making the best use of appropriate learning and teaching resources (e.g. those provided by government departments, school sponsoring organisations, and non-government organisations). In addition, some external agencies or organisations, such as the Education Bureau or tertiary institutions, also provide school support services, for instance, programmes and learning materials to promote students' physical and mental well-being through Religious Education. Teachers can enhance the professional competence of their team through joint development and sharing of learning and teaching resources.

3.4.5 Continuous Review and Adaptation for Curriculum Implementation

The subject panel chairperson should regularly review the progress of this curriculum and evaluate the effectiveness of learning and teaching to assess the implementation of the curricula in this Key Learning Area, so that the curriculum can be implemented effectively. Students' performance in classroom learning, assignments and tests can provide teachers with valuable data for adapting teaching content and strategies to optimise the learning and teaching of the curriculum.

Chapter 4 Learning and Teaching

This chapter provides guidelines and suggestions for learning and teaching in the Religious Education (S1-S3) curriculum. This section should be read in conjunction with Booklet 3 of the *Secondary Education Curriculum Guide* (2017), for advice on learning and teaching in the Religious Education (S1-S3) curriculum.

4.1 Guiding Principles

The aims and objectives of the Religious Education (S1-S3) curriculum are to help students construct knowledge and develop skills; and to assist them in establishing and practising proper values inspired by religious wisdom. With this in mind, teachers should use a wide range of learning and teaching strategies to implement the aims and objectives of the curriculum through a variety of learning activities both inside and outside the Religious Education classroom. The appropriateness of learning and teaching strategies depends on factors such as the learning objectives, the nature of the topic, students' abilities and interests. The following are guiding principles for facilitating the learning and teaching effectiveness of Religious Education.

- **Building on strengths:** The selection of learning and teaching strategies should be based on accumulated praxis experiences. Over the years, Religious Education teachers have gained valuable experience in the use of diversified learning and teaching strategies through classroom practice. Teachers can continue to optimise learning and teaching strategies, especially those that help stimulate students' interest and motivation to learn, develop respect for the higher being and love for others, and nurture proper values.
- **Acknowledging students' prior knowledge and experience:** If students are to understand and appreciate religious teaching, teachers must first understand students' life experiences and personal beliefs. Before designing their lessons, teachers should find out if their students have been influenced by non-religious values, which limit their evaluation of religion and imagination of religious wisdom. Teachers should avoid imposing their own years of religious experience on their students. Some religious stories and texts are catchy to teachers, but students without a relevant religious background may find them unfamiliar or even alienating. Religious teachings that teachers regard as standard may be difficult for students to understand and accept. In short, teachers need to start from a non-religious perspective, grasp the learning difficulties and confusion of students, and then show them how the wisdom of religion

can help individuals or societies to overcome their difficulties before they can appreciate and accept religious teachings.

- **Catering for learner diversity:** Students have different interests, learning styles, abilities, and so on, and hence their learning needs are different. Teachers are encouraged to understand learner diversity and to use a variety of appropriate strategies, organise learning activities flexibly and select different learning and teaching resources according to their different learning needs, so that students can actively participate in learning activities and bring their strengths into play. When facing primary school students from different backgrounds and students with different or without religious backgrounds, teachers should adopt appropriate learning and teaching strategies so that no students would find it difficult to participate in Religious Education classroom activities due to a lack of relevant background knowledge. They may also consider allowing students to share different views, so that students can learn about diversity of views, including different or even contradictory views, and thus learn to be tolerant and have a better understanding of the truth.
- **Stimulating interest and motivation in learning:** The effectiveness of learning depends on students' interest and motivation. Teachers are encouraged to use appropriate strategies to stimulate students' interest and motivation in learning and to enhance students' learning effectiveness. Although the topic of “Learning about Religion” in the Religious Education curriculum has a long history, teachers should familiarise themselves with the stories, words and deeds of religious figures, so that they can select meaningful, inspiring and interesting learning elements from the rich variety of religious materials, to enhance students' motivation and effectiveness of learning in Religious Education.
- **Facilitating students' understanding of the learning content:** For Religious Education lessons, meaningful learning should be about making connections between knowledge, especially religious teachings, to achieve understanding, rather than just memorisation. Teachers should choose pedagogies that allow students to make connections between existing knowledge with new knowledge for developing new or enhanced understanding. Teachers can make use of different contexts in the classroom to enable students to relate the knowledge or teaching in the Religious Education curriculum to their life experiences and understand the relationship between the learning and their daily lives. This will deepen their understanding of religion or life issues, and increase the significance of Religious Education to the students' personal

and social lives. Therefore, teachers are encouraged to adopt different strategies to design appropriate learning and teaching activities by linking students' life experiences with religious teachings.

- **Facilitating reflective learning:** Religious Education is not just about imparting religious teachings to students, but also constantly providing opportunities for students to learn about external knowledge and to face, appreciate and respond to the challenges that truth, goodness and beauty pose to human beings. Debriefing sessions must be provided after learning activities so that students can consolidate learning and be guided to nurture proper values. In other words, the focus of the learning and teaching strategies is to cultivate students' habits of self-reflection, searching for better personal characters and making improvements.
- **Making good use of various resources:** Teachers are encouraged to design diversified learning activities to enhance the effectiveness of learning and teaching, taking into account students' learning interests, abilities and needs, and the corresponding learning contents, and flexibly choosing and making use of appropriate learning and teaching resources, including those developed by the school affiliated religious organisations. Detailed introduction is in Chapter 6 of this Curriculum Guide.
- **Assessment for Learning:** Assessment and feedback are integral to learning and teaching. Effective assessment should be aligned with the learning objectives. Teachers are encouraged to use a variety of assessment strategies to identify students' strengths and weaknesses and provide appropriate feedback and support. In addition to assessing students' mastery of knowledge and competence, teachers of Religious Education should aim to provide appropriate feedback to students on their development of values and attitudes, as well as their practices and actions.

4.2 Learning and Teaching Strategies

Different learning and teaching strategies can be used in conjunction with different topics to help students master basic knowledge, develop skills, and cultivate proper values and attitudes. When planning for learning and teaching, teachers should choose appropriate learning and teaching strategies according to the learning objectives of the lesson, the characteristics of topics, the interests and abilities of students, etc. These strategies can be applied to different parts of the learning and teaching process, in which the teacher plays different roles, including knowledge transferor, information provider, learning facilitator, assessor and spiritual development inspirer.

The Religious Education curriculum consists of five parts: “Learning about Religion”, “Understanding Oneself”, ‘Understanding Others’, ‘Understanding the World’ and ‘Understanding Happiness’ through Religion”. When choosing learning and teaching strategies, teachers should consider whether they can enhance students' interest and effectiveness in learning. The principles for choosing strategies are as follows:

- **Progressive:** The aim of Religious Education is to help students develop their spiritual or humanistic qualities. When considering classroom strategies, teachers should be aware that there are stages in the development of students' cognition, affection, determination, and action. To achieve the objectives of Religious Education at each stage, appropriate learning and teaching strategies should be applied to meet the learning needs of different stages. The cognitive stage focuses on analytical understanding, and students can be arranged to use different thinking tools such as charts and graphs. Affection is a learning strategy that helps students put themselves in other people's shoes, i.e., creating a suitable atmosphere for storytelling to engage students' emotions. Regarding the development of students' moral will, teachers may consider making reference to religious literature or works of art, so that religious wisdom and teachings can play a positive role in establishing students' positive beliefs. In terms of action, teachers should organise appropriate opportunities for students to practise what they have learnt.
- **Fit for Purpose:** Teachers should be open-minded and choose appropriate pedagogies according to students' needs and the nature of the subject matter. For example, for topics involving the media and information, they can provide students with first-hand experience of how receiving large amounts of inaccurate information can lead to inappropriate judgement and behaviour. If teachers adopt only didactic instruction strategy, students' realisations and reflections may not be supported by deep learning experiences. In the summary session, when important moral judgements or legal boundaries are involved, teachers should adopt a direct teaching approach to convey clear and accurate messages.
- **Maintaining learning motivation:** Every pedagogy has its strengths and limitations. For example, showing videos can explain a story or case, but relying on videos or using excessively long videos will deprive students of learning opportunities to actively participate, think and communicate with others. Therefore, teachers need to make use of diversified materials to present cases so that students' learning experience can be enriched. Alternatively, they may present the videos in the form of short video clips

with challenging questions inserted in between for students' interactive discussion. The flexible use of different learning and teaching strategies can engage students in the classroom and enhance learning effectiveness.

- **Providing opportunities for students to enhance their understanding of religious texts:** Religious Education is inseparable from religious texts. Religious texts are of high value in all aspects and can enhance students' personal cultivation as well as enable them to receive religious wisdom and teachings. When designing learning activities, teachers should, as far as possible, arrange for students to read and build their understanding of religious texts directly in each lesson, regardless of the learning and teaching strategies used. The key to the effectiveness of reading religious texts lies not in the quantity, but in providing students with the conditions for understanding, applying, and appreciating religious teachings so that they have the opportunity to listen to the messages conveyed to them and their own communities.
- **Student-centred:** Student-centredness is an important principle in the design of learning and teaching activities. Teachers should use different learning and teaching strategies to teach the key learning points of different topics. They should also make flexible use of different learning and teaching strategies to organise classroom teaching in accordance with the learning targets and student's different needs or diversity. Religious texts need to be known, understood, applied, and adopted as a code of conduct in order to have a concrete positive effect on people. What favours this positive effect is the experience of the recipient of the message. If teachers can give due consideration to students' experiences when considering learning and teaching strategies, and select religious texts that can resonate and identify with students, they can help them receive the messages brought out by religious texts. For example, teachers should consider carefully how to make connections between students' experiences and those of important religious figures to stimulate students' reflection and action. Student-centredness is an important principle in the design of teaching and learning.

4.2.1 Direct Instruction

The benefits of direct instruction approach are that lesson time can be used effectively and it allows students to construct knowledge under the guidance of teachers. Teachers who use direct instruction approach should have a thorough understanding and mastery of the lesson content. They have to organise the learning content in advance, break down complex

contents or concepts into steps, use information that is factual, accurate, objective and appropriate to students' level, provide examples for illustration, and explain systematically and clearly to students. During lessons, teachers lead the whole learning process and manage the pace of the lesson. Students complete classroom activities under the guidance of teachers. To ensure that students have mastered what they have learnt, teachers should assess students' learning from time to time. If it is found that students have not fully grasped the learning content, teachers should further explain with different examples or teaching strategies before moving on to the next stage. During the teaching process, teachers can raise questions and encourage students to ask questions to increase interaction with students and assess their understanding of the learning content.

Direct instruction approach can be used in conjunction with other learning and teaching activities (e.g. group discussions) to provide students with diversified learning experiences. Teachers can also use a direct instruction approach to correct students' misunderstanding of facts and concepts that may arise in classroom discussions or during the process of enquiry learning; as well as provide students with different perspectives for analysis to help students build a solid knowledge foundation and enhance their analytical, problem solving and critical thinking skills.

Direct instruction approach is particularly suitable for teaching contents with absolute right and wrong and clear legal principles. Teachers should clearly explain the historical background, moral standards and legal principles related to the topic, to enable students to have a correct understanding of the topic and recognise that there is no room for discussion or compromise in certain topics, and that facts must not be distorted at will. When the topic involves institutional, legal or moral issues, teachers should also use a direct instruction approach to point out the importance of abiding by the law and adhering to ethical norms, to help students develop proper values and attitudes.

4.2.2 Enquiry Learning

Religious Education places great emphasis on the student's enquiry into things and phenomena. Helping students to explore questions about the meaning of life can foster their interest in the study of religion. It would be more conducive to students' spiritual development if they are provided with appropriate opportunities for response, experience and reflection through religious wisdom. For example, exploring the question of "how people overcome difficulties" can be very beneficial to students' growth, and many religious

stories and teachings can be upheld as motto for students' life.

In enquiry learning, teachers play an important role as facilitators and should provide appropriate guidance and feedback to students in a timely manner. From the perspective of religious education, teachers are the inspirers of their students' spiritual development. Teachers should keep the following in mind when arranging for students to engage in enquiry learning. And at appropriate moments, teachers should also introduce the transcendence of religious teaching to students, for example, when reason fails to provide a solution, help students find their own direction of spiritual development after enquiry:

- Enquiry learning activities should be relevant to the aims, objectives and learning content of the curriculum;
- Enquiry learning activities need to be aligned with the level of students' psychological and cognitive development, and questions that are too challenging or too broad are not appropriate;
- Objective information and data from reliable sources, such as information from official and verified sources, should be provided;
- Enquiry learning activities should help students develop a deeper understanding of the facts and phenomena relevant to the enquiry questions, and make fact-based, impartial and appropriate analysis of different perspectives;
- Supporting learning tools (e.g. methods of using different graphics to organise knowledge) should be provided to help students systematically organise the information obtained from enquiry learning and draw conclusions through analysis, generalisation and synthesis;
- Arrangements should be made to provide an open, accepting and respectful environment that allows students to express their viewpoints, incorporate others' opinions and co-construct knowledge and proper values with their peers through different activities, such as individual study, peer discussion and whole-class communication;
- ask students questions, give feedback or provide guidance in a timely manner so that students can make enquiries towards appreciating religion and nurturing spiritual development;
- Teachers should provide students with formative and summative feedback to help them effectively connect enquiry findings with the curriculum content;
- Teachers should work with students to summarise what they have learnt, guide them

to reflect on their own learning, and refine learning outcomes based on teacher's feedback.

As Religious Education topics may involve perspectives from different traditions, cultures and values, teachers need to guide students to recognise the different dimensions of the topics, to understand the rationales behind different views, and to consider whether these rationales are reasonable and in line with religious teachings, morality and the law. In the process of enquiry, teachers should help students to put forward their views with empathy, respect and tolerance, seek common ground while reserving differences, and make appropriate judgements or conclusions with a view to facilitating the common well-being of all.

Example: Analyse the behaviours of the priest, the Levite and the Samaritan in the Parable of the Good Samaritan by employing holistic thinking skills

Luke 10: 25-37 records a famous story called the Parable of the Good Samaritan. In the story, a man was attacked by robbers and stripped of his clothes. He then passed out in the wilderness. Many people passed by but did not lend a helping hand, based on various considerations. The victim was injured and felt cold without his clothes. He would die if no one saved him. Then a good Samaritan passed by. With his kindness and wisdom, he managed to take the victim to an inn.

Class activities:

- Understanding the character backgrounds of the priest, the Levite and the Samaritan in the Bible
- Understanding the story of the good Samaritan
- Applying holistic thinking skills to analyse and evaluate the behaviours of the priest, the Levite and the Samaritan in the parable


Teachers may consider using different graphic organiser, including timelines, tables, brain maps, fishbone diagrams, value matrices, etc., to assist students in organising the information obtained from their enquiries in a systematic way, so that they can analyse, summarise and integrate the information to draw conclusions.

1. Identify / define the problem

Cognitive tool: Timeline

What problems was the robbery victim facing?

The victim's problems and needs:

			
One hour after the incident		One day after the incident	
Injury / body temperature:	Feelings and the will for survival:	Dangers at the scene:	Basic needs for survival and recovery:

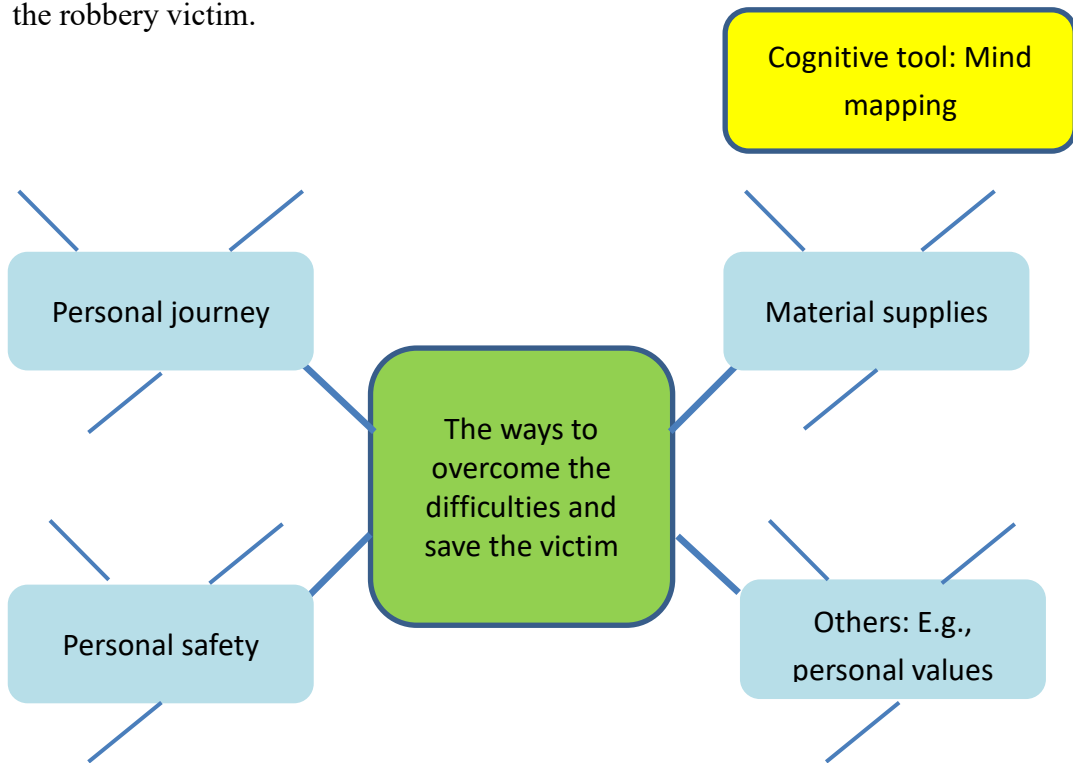
2. Problem analysis: Some people argue that the priest and the Levite did not save the man because of the reasons in the table below. Is there any evidence in the Source (the Bible) to justify their inaction? Do you think those reasons are valid?

Cognitive tool: Table

Reason	Evidence mentioned in the Source	Is it justified? Is the difficulty insurmountable?
(a) Personal journey		
(b) Personal safety		
(c) Material supplies		
(d) Others: E.g., personal values		

figure out solutions for different challenges

3. Employ divergent thinking to brainstorm how to overcome the difficulties and save the robbery victim.



4. Evaluate each solutions

Cognitive tool: Table



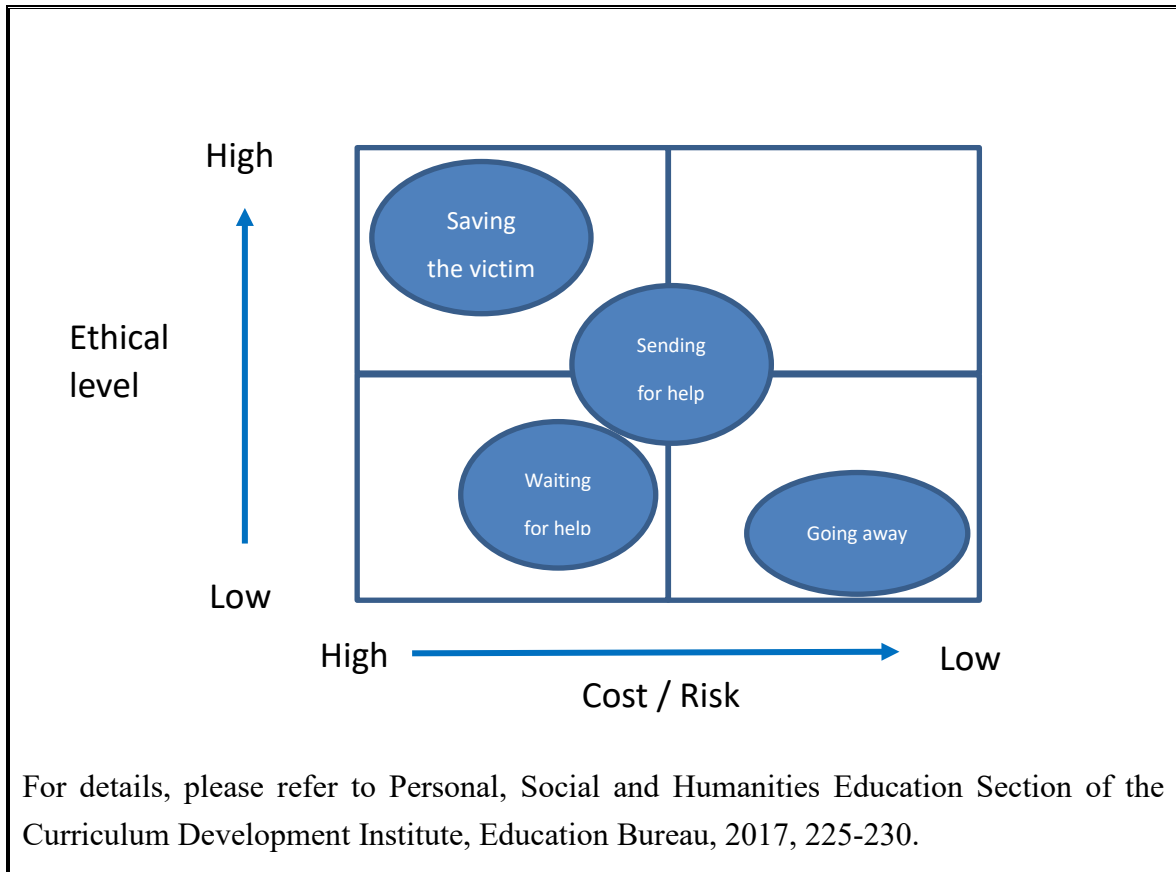
Knowledge review

We can measure the pros and cons of the solutions from three perspectives:
 (1) Cost-effectiveness; (2) risk assessment; and (3) ethical consideration.

Solution	Cost-effectiveness (Low / Medium / High)	Risk assessment (Low / Medium / High)	Ethical consideration	Solution to be selected

5. Select the best solution

Cognitive tool: Value matrix



4.2.3 Role Playing

Role-playing enables students to think on behalf of different situations and characters, broaden their field of thinking, and build up a rational point of view. However, teachers should be aware that the preparation of short sketches can be time-consuming and may consider asking students to act out only the most crucial parts of the story. Teachers should also allow students to prepare the role-play before the lesson to save valuable lesson time.

Example: Inviting students to interpret the most important lines in the story only

Religious Figure: Moses

Learning Objectives: To understand how Moses responded to the Lord's call; to build up self-esteem and self-confidence

Storyline	Form
Introduction of story background (Israelites suffering in Egypt and Moses' flight to Midian)	Ppt slide
Scene description (The angel of the Lord appeared to Moses amidst burning fire in thorns)	Ppt slide
The Lord issued a warning to Moses, revealing His identity	Role-play
Moses covered his face	Role-play
The Lord saw the suffering of the Israelites and called Moses to lead his countrymen out of Egypt to Canaan, which was full of different tribes.	Ppt slide
Moses reasoned, "Who am I to go to Pharaoh and bring the Israelites out of Egypt?"	Role-play
The Lord gave Moses the power to perform miracles (his staff turned into a snake, his hands into leprosy, and water into blood)	Ppt slides
And Moses again excused himself, saying, "Lord, I have never been a man of speech, even since Thou didst speak to Thy servant. I was not a man of words."	Role-play
The Lord promised to give Moses eloquence and a helper.	Ppt slide

After the role-plays, teachers must arrange debriefing sessions to help students understand/analyse the problems from different perspectives, construct knowledge, consolidate what they have learnt and cultivate proper values. Teachers can use the graphic thinking tools to design worksheets or ask questions directly to the students participating in the role-play or ask students who are in the audience to answer them, for example:

- Why do you think Moses rejected the Lord's call?
- Do you think Moses had a good reason for his refusal?
- How would you say Moses scored in each of the following areas? (analytical ability, emotional control, self-understanding, love for fellow countrymen)

- How did the Lord nurture Moses to be a leader?
- What are your strengths and weaknesses?
- Have you found out how the Lord has nurtured you?

4.2.4 e-Learning

“Information Technology for Interactive Learning: Facilitating Independent Learning” is one of the four key items to achieve the main focus of the update proposed in “Learning to Learn 2+: Ongoing Renewal of the School Curriculum” (see *Secondary Education Curriculum Guide* (2017) Booklet 2 for details). At the same time, e-Learning is one of the key curriculum development focuses in the PSHE KLA (for details, please refer to Chapter 1 and Chapter 4 of *Personal, Social and Humanities Education Key Learning Area Curriculum Guide* (P1-S6) (2017)). e-Learning refers to an open and flexible mode of learning which uses electronic media, including digital resources and communication tools, to achieve learning objectives. The focus of e-learning is to enhance learning and teaching effectiveness and help students develop the essential qualities for the 21st century (e.g. self-directed learning). Teachers can use e-learning to facilitate, improve and complement existing learning and teaching strategies, or to develop new pedagogies.

Religious Education teachers can make use of relevant e-resources to design and implement various learning and teaching activities to enhance the effectiveness of learning and teaching. The following are examples for reference:

- Teachers can adopt the “flipped classroom” approach to engage students in using the Internet to collect relevant information and data related to the curriculum content before class, and sharing them with their peers in class. This strategy helps enhance students’ participation in the learning process, support them in constructing and applying knowledge, and enhance their problem-solving skills, collaboration skills, etc.
- Different groups of students can use the built-in camera and microphone of the mobile computer devices to take photos and record audio to record important data and interview processes, and upload the information to the e-learning platform to share with other groups. The application of e-learning helps enhance students’ engagement in learning, as well as collaboration and interaction among students. Teachers can also monitor students’ learning progress and their understanding of the content in real time, and provide immediate feedback according to their performance.
- Teachers can use short videos to set the stage, supplement or evaluate a visit to a

religious site or an experiential activity. However, these are only resources that help teachers achieve learning objectives, and should not be used to replace study tours or experiential activities. Consideration should be given to whether students should view them individually (including through virtual reality goggles) or collectively at teacher-paced mode. While considerations for the former include allowing students to explore or experience individually, the latter ensures that students follow the main line arranged by the teachers, and makes it easier to discuss based on commonly received information.

Example: Using a short film to supplement a study tour

A Catholic school wants its students to understand that the Catholic faith and the Chinese traditional culture are non-conflicting with each other, and have a lot in common. Therefore, students were brought to Yim Tin Tsz in Sai Kung for a study tour. Most of the villagers of this 300-year-old Catholic Hakka village have moved out over the years, and the island has become a world-renowned restoration project. However, as one of the most distinctive Catholic Hakka grave-sweeping activities is only held once a year, the teacher decided to present this unique scene in a short video to guide the students to think about the mystery of how the Gospel can be spread in the Hakka villages in Sai Kung.

- The teacher can also make use of e-learning platform to facilitate students' independent learning outside the classroom. Some platforms have both member and visitor versions so that teachers can decide on the most suitable arrangement according to the learning needs of their students.

Example: Learning Platform of Major Religions in Regions along the Belt and Road and Global Ethics

“The Learning Platform of Major Religions in Regions along the Belt and Road and Global Ethics” is not only an e-book, but also has interactive features including short films and reflection questions. Students can access it as a visitor. If they log in with their HKEdCity student accounts, teachers can also download their students' performance and adjust their teaching focus according to students' mastery of relevant knowledge.

For details, please refer to the following website:

<https://religionethics.edb.hkedcity.net/en/>

4.2.5 Reading to Learn

“Reading to Learn” allows students to enhance their understanding of religion and ethics, and broaden their horizons through comprehension, application and reflection on the relevant reading materials.

Teachers can set up a list of appropriate books and references for each module to encourage students to read. Teachers should encourage students to build a solid knowledge base through extensive reading of books, journals, newspapers, information provided by official bodies, etc., or different types of multi-media materials. These different types of reading provide students with a wealth of knowledge and broaden the depth and breadth of their thinking. The following are points to note for effective implementation of 'reading to learn':

- **Set clear reading purpose:** Before the reading activity, teachers first help students understand the purpose of reading. For example, if the text aims to help students understand certain concepts or knowledge, teachers can first provide relevant concepts or knowledge points for students as hints, and then ask students to look for explanations or definitions during reading. This not only adds fun to the reading process, but also deepens students' understanding of the relevant concepts and knowledge. In addition, teachers can design questions that require students to find answers from the text. For example, teachers can raise the question “What consequences will the action of the main character bring?” for students to make initial guesses based on their prior knowledge, and then read the text carefully to verify their guesses. A clear reading purpose is more likely to engage students in reading and help them grasp the learning content.
- **Effective use of reading strategies:** Teachers can explain unfamiliar situations, important or difficult concepts to help students understand the content of the text. Teachers can also discuss with students the main ideas of different parts of the article to help students grasp the main points. The use of graphic organisers can also help students better organise and make connections between the main points. For a lengthy article, teachers can use jigsaw reading strategy. Different groups read different parts of the article then report to the class. During the reporting process, teachers can highlight the main points of different parts through asking students questions. To help students develop a better understanding of the reading materials, teachers can design extended activities to help students revisit the article at home.
- **Learning activities that complement reading to learn:** Appropriate learning

activities help deepen learning through applying and transferring the reading content. For example, teachers ask students to apply what they have learnt in class about handling interpersonal conflicts to make some suggestions to the protagonists of the reading materials; or to examine what the characters of the reading materials could have handled better when facing conflicts. This activity links students' reading experiences to what they have learned in the classroom and then brings to life their personal experiences of reading through learning activities. During the process, students need to understand the different situations and viewpoints of different stakeholders in the reading materials, and understand their feelings, emotions and responses to develop empathy. They are no longer passively receiving knowledge, but experience the process of reading, thinking and re-constructing knowledge which deepens learning.

“Reading to Learn” can also be used in conjunction with life-wide learning. Engaging students to read and discuss relevant materials prior to the life-wide learning activity can help students gain prior knowledge, as well as to prepare for the following life-wide learning activity. After the activity, students can revisit the reading materials and reinterpret the relevant experiences gained from the reading activity.

Example: Encouraging students to read religious or moral stories

Stories of religious or prominent figures have a strong impact and can be used appropriately to support students' spiritual and moral development. It is not enough to just read the stories, and teachers need to help students reflect, connect and apply them. The Religious Education teacher in a school regularly provides students with religious and moral stories and then asks them to answer questions and write personal reflections in their journals. When providing feedback, the teacher selects a few for in-depth response and ask students to share them with the class to amplify the positive effects. Teachers may download the following anthology and make adaptive use according to school context and student needs;

<https://www.edb.gov.hk/en/curriculum-development/kl/pshe/reference-and-resources/index.html>

As students have different social backgrounds and personal experiences, they have different understandings and feelings about what they read, so the meaning that reading brings to

students varies from person to person. Through learning activities such as small group discussions and personal sharing, students can learn from other people's life experiences and perspectives, further broadening their own perspectives. If teachers can relate reading with learning tasks to consolidate what students have learned in the lesson, students will benefit even more.

4.2.6 Experiential Learning

The *Values Education Curriculum Framework (Pilot Version)* (2021), compiled by the Curriculum Development Council, points out that in addition to implementing values education in different subjects, class teacher lessons, growth lessons and moral education lessons, values education can also be implemented through life-wide learning.

Life-wide Learning refers to student learning in real-life situations to achieve learning objectives that are more difficult to attain in the classroom. In the process of experiential learning, students have the opportunity to construct meaning from direct personal experiences. Through reflection in the life-wide learning process, students can flexibly apply the knowledge gained, skills mastered, and the proper values and attitudes cultivated to new situations to complete tasks and solve problems. (Curriculum Development Council, 2017)

In experiential activities, students are exposed to values that are no longer abstract concepts or ancient religious teachings. Instead, these concepts and teachings become relevant to real life. Students understand and learn about relevant values through interpersonal communication and interaction, or by engaging in learning tasks. If students encounter experiences during the process that differ from or even conflict with their own original assumptions and beliefs, they will be more motivated to understand and rectify perspectives and values.

For example, through exchanges with ethnic minority youth, students can gain a far richer and deeper understanding than merely reading information about the current situation of local ethnic minorities. Another example is students wearing simulation suits that mimic the physical conditions of the elderly, allowing them to personally experience the various difficulties faced by the elderly in daily life. This experience prompts them to reflect on whether their understanding of elderly life is comprehensive, thereby enhancing their care and empathy for the elderly.

The emphasis on practice in experiential learning also helps strengthen religious education

and values education. Many experiential learning activities inherently include practical elements. For example, some schools have led students to visit leprosy patients. The trip and the service involved are practices of religious teaching. Similarly, some schools have arranged for students to distribute rice to the elderly during charitable activities, which were also an act of fulfilling the mission of the school sponsoring body through actions. In the “Compassionate Communication” workshop, participants would practise the principles of good communication on the spot and learn to express their feelings without making hasty judgments. In the food and agriculture education activity, participants made and slowly ate rice balls filled with local ingredients, so that students could learn to cherish and be grateful from the activity.

Effective experiential learning is based on thorough curriculum planning and debriefing skills. After completing the activity, teachers should conduct a debriefing session to help students organise their experiences from the experiential learning activities. As facilitators of learning rather than providers of answers, teachers can encourage students to review their experiences and share them with peers through debriefing. Through organising and sharing experiences, students can clarify misunderstandings, enhance observation and self-reflection. At the same time, through listening to others’s sharing, they can broaden, deepen or modify their own viewpoints, and even work together to find solutions to the problems they are exploring.

Roger Greenaway's “4F Active Reviewing Cycle Model”³ is a more accessible model for debriefing activities. By using the four stages of this model to design reflective questions, teachers can help students fully review and reflect on the experiences from the activities and think about how they can apply what they have learnt. The 4Fs are Facts, Feelings, Findings and Future. The following is an explanation of the “4F Active Reviewing Cycle Model”:

³ For details, <https://reviewing.co.uk/learning-cycle/the-active-reviewing-cycle.htm> , retrieved on 23 May 2024.

The Four Stages	Examples of Reflective Questions
<p>1. Facts: Review what happened during the experiential activity, students can recall the sequence or key moments of the experiential events. Each person can also see things that he or she has not noticed from what others have shared. It is important to note that at this stage the focus is only on the facts, rather than on opinions about the events.</p>	<ul style="list-style-type: none"> ● Brief Review: “What? Who? Where? When?” “Why and How” can be reviewed at the “Findings” phase. ● Did anything unexpected happen? ● Was there anything you thought would happen but didn't? ● What was the most memorable / most unique / most interesting? ● Were there any turning points or key moments?
<p>2. Feelings: Review and share your feelings during the experiential process. Getting to grips with one's feelings can help one to understand the experience more fully, so that later stages of reflection will be better grounded in actual experience.</p> <p>At this stage, it is important to avoid turning the expression of feelings into comments and judgements. For example, instead of saying, “I feel that this is the right thing to do” or “I feel that what they did was wrong”, it is more appropriate to say, “I am sad/angry that they did that”.</p> <p>The challenge at this stage is to create an environment where everyone feels safe and willing to share their feelings.</p>	<ul style="list-style-type: none"> ● What feelings did you have during the process? ● At what point did you feel most / least engaged? ● At what point did you have the most profound feeling?
<p>3. Findings: Here, you can begin to explore and understand what you experienced, find explanations and</p>	<ul style="list-style-type: none"> ● What have you found?

<p>meanings in it, and make judgements. The questions “Why?” and “How?” belong to this stage.</p>	<ul style="list-style-type: none"> ● Why did work or not work? Why did you do that? Why didn't you do something else? ● How did your feelings affect what you say / do? ● Is there anything you missed or regretted? ● Is there anything you would like to handle differently? ● What did you find to be the most/least valuable?
<p>4. Future: Encourage students to explore how they can apply their findings in the future.</p>	<ul style="list-style-type: none"> ● Imagine how you could apply what you have discovered. ● What has already changed for you? ● What choices do you have? ● What outcomes do you expect from applying these findings? ● What are your plans for applying your findings?

Among the four “Fs”, describing facts is less personal, and students are more willing and able to express them. Therefore, teachers may start with facts to help students organise their experiences. To encourage students to participate in debriefing, teachers need to create and maintain a sharing environment that is trusting, positive and respectful.

4.3 Catering for Learner Diversity

Learner diversity originates from students' different abilities, learning styles, interests, potential, previous learning experiences, etc. In Religious Education, learner diversity is demonstrated by different faith backgrounds or starting points. Teachers should develop a deeper understanding of students' abilities, interests, backgrounds, beliefs and values, etc. Teachers should adopt appropriate and different learning and teaching strategies according to students' different learning needs, and provide diversified learning opportunities to help students acquire knowledge, develop skills, cultivate proper values and attitudes, and facilitate their spiritual development.

Example: How to effectively cater for learner diversity

Students entering secondary school from affiliated primary schools often differed significantly from those joining from outside schools in terms of knowledge in religious traditions and school history. When teaching Module A7 “Mission and Action”, teachers can make use of diversified grouping strategy to arrange students with and without religious background to work together to design a guided tour to introduce the school motto and the history of the school to visiting guests on the school's open day. Students without a religious background can point out from the visitor's point of view where more information needs to be added to the content.

In teaching Module B6 “Becoming Autonomous”, which explores the issue of internet addictions, teachers can use a variety of assignments such as oral presentations to grasp students' online lives and experiences. For instance, some students see online interactions and achievements as no different from those in the real world. Teachers can invite students who hold such views share what they know and think, and allow those who are more inclined to recognise traditional values to express related views, complementing and enriching the different perspectives on this issue.

This learning strategy is based on an atmosphere of trust, respect and inclusion. Teachers should endeavour to develop such a culture that helps students from different backgrounds and experiences to eliminate stereotypes and complement each other. This is beneficial to students' personal growth and to the learning motivation of all students.

Example: Tailoring learning content to cater for learner diversity

Many of the religious questions and religious teachings are very profound, which is why people will reflect repeatedly on these at different stages of their lives. Teachers should understand and accept that young people at junior secondary level have different levels of development of abstract thinking skills, and that students with different abilities may have different understanding of the enquiry questions and religious teachings in the “Understanding Happiness” part of the curriculum. For example, B15 “Questions on Suffering” and B16 “Difficult Times” contain the following enquiry questions:

B15 “Questions on Suffering”

- Why is there evil or suffering in this world?
- Where does it come from?
- How do human beings face and overcome pain?

B16 “Difficult Times”

- How do people manage loss such as bereavement, separation and divorce?
- What is the meaning of suffering?
- Is it true that time will heal everything? Where can I find strength in difficult times?

If a teacher feels that most of his/her students are not capable of exploring the above questions, he/she may combine the above two topics. For example, placing “Why is there evil or suffering in this world? Where does it come from?” from B15 “Questions on Suffering” after the three enquiry questions of B16 “Difficult Times”. The teacher can also provide a suggested bibliography for able students to read to learn about “Why is there evil or suffering in this world? Where does it come from?” from B15 “Questions on Suffering”. These two learning points can be followed by a session in which students share their readings and views on the topic with the rest of the class. The teacher can then introduce relevant religious teachings and wise words to students in the feedback and discussion sessions.

Example: Providing diversified learning activities and assignments to cater for learner diversity

During the excursion learning process, teachers can discuss with the docents and design activities of different nature for students to choose from, such as scripture copying, water offering, forest therapy, barefoot walking, collecting, tea meditation, etc. Students can choose the relevant group of activities according to their own learning styles in order to learn to meditate and develop concentration.

For example, when learning about “Religious Figures”, teachers can ask students to introduce in different ways how religious figures live out the values that we should learn from them. Students can demonstrate their learning through drawing comics, recording audio files, making short films, writing essays, doing handicrafts, or even designing board games.

4.4 Classroom Interactions that Enhances Learning Effectiveness

Learning becomes more fruitful when students participate actively in class. It is essential to reinforce interaction during lessons so that students would be more motivated to participate in class. Classroom interactions can take on different dimensions. Teachers should act as facilitators of learning, adopt strategies that facilitate students' collaboration and mutual

learning, and help them construct knowledge together and enrich their learning experiences.

4.4.1 Classroom Activities that Enhance Classroom Interaction

Through learning activities such as group discussions and role-plays, teachers can enable students make use of what they have learnt and share their learning with their peers. Group discussions, for example, provide plenty of opportunities for teacher-student and student-student interactions. In teaching Module B14 “Moral Judgment”, teachers can prepare some morally controversial examples for students (i.e., the tension between anti-epidemic measures and the rights of the individual) and ask students to express their stance through different forms, including standing in different pre-set areas in the classroom. Teachers should allow students to fully express their stances on issues and their justifications through questioning, and encourage students with different stances to question one another, thus providing opportunities for students to organise and adjust their own views, and develop tolerance and respect for others' stances. Apart from facilitating students' interactions within and between groups, teachers should also develop students' communication skills, nurture law-abidingness and other proper values. Furthermore, reference to religious teachings should be made to guide individuals' judgments and actions in moral dilemmas.

4.4.2 Questioning that Enhances Classroom Interaction

Questioning is a common mode of classroom interaction. By asking students questions about issues they are familiar with and are interested in, and allowing students to respond and raise follow-up questions, teachers can help students become more active in learning. Effective questioning can stimulate students' thinking and arouse their learning interests and motivation. It also helps students focus on the learning objectives, re-visit their prior knowledge, connect the learning contents and clarify doubts. Therefore, the types of questions asked and questioning techniques are not only crucial to promoting classroom interaction, but also enhance learning effectiveness.

(a) Different types of questions

Different types of questions can achieve different learning objectives and facilitate different levels of student participation in class. Close-ended questions can test students' understanding of the learning contents and help teachers quickly and directly assess students' level of mastery of the learning contents. On the other hand, open-ended questions help encourage students to connect, analyse, synthesise and apply what they have learnt. They can enhance the depth and breadth of learning, and offer different

analytical perspectives for students, thereby sparking off their discussion and thinking.

(b) Questioning techniques

Questioning techniques are an integral part in enhancing class interaction. Some suggestions are listed below:

- Differentiating questions based on students' abilities
 - Every student in the class is unique. Students vary in terms of their maturity level, learning motivation, abilities, learning styles, interests, aptitudes, and socio-economic backgrounds. Teachers should design questions that cater students' needs and uniqueness. In addition, when teaching difficult topics, teachers can use differentiated questions, from easy to difficult, to provide scaffolding for student learning.
- Providing opportunities for more students to participate in lessons
 - Sometimes, students who are good at expressing themselves may dominate interactions in the classroom. The fast pace of lessons may also lead to many teachers calling only on the first student raising hand to answer questions. In this way, the focus is only on the few outspoken students, while the views and opinions of the quieter students are ignored. Thus, teachers should pay more attention to less vocal students and encourage them to respond. Teachers may adopt “think-pair-share” strategy and expand the group size into 4 students before inviting them to share in front of the whole class. Teachers should pay attention to students' views when they are sharing within groups. This will facilitate questioning and dialogue among students with different viewpoints.
- Giving proper feedback
 - Providing students with specific and constructive feedback can enhance their learning motivation, while improper feedback may easily confuse students or even lower their learning motivation. Teachers also need to follow up on students' responses with questions that can deepen learning or redirect questions to allow other students to provide varied answers. Teachers should affirm the correct parts of students' answers and follow up on the incorrect parts. For example, teachers could directly point out answers that violate the law or mainstream societal morals, as well as offering feedback from multiple perspectives to help students understand the limitations of their original answers.

4.5 The Role of Teachers

Teachers play an important role in students' learning process. They facilitate and promote student learning in different contexts, cater for students' diverse learning needs, and help students achieve specific learning goals at different stages of learning.

5. **Facilitate students' knowledge construction, skills development and cultivation of proper values and attitudes:** Teachers should set clear learning and teaching objectives that align with the curriculum, adopt appropriate and diverse learning and teaching strategies, and make greater efforts to create an encouraging, inclusive, proactive and enquiry-based learning environment to enhance students' motivation and learning effectiveness, thereby helping students acquire knowledge, develop skills, and cultivate proper values and attitudes.
6. **Flexible use of diverse learning and teaching strategies:** Teachers can design their teaching inside and outside the classroom according to the principles of "encouraging active participation", "enhancing motivation", "expressing appreciation", "providing quality feedback", "making students' achievements visible" and "holding high expectations" to inspire, guide and facilitate students' learning.
7. **Caring for whole-person development of students:** Teachers should care for students' whole-person development, including whether students have positive mentality, whether they are able to overcome the challenges of personal growth, whether they have healthy interpersonal relationships, and whether they are developing in the right direction in terms of their values, outlook on life, and worldview. Through Religious Education, teachers can help students to pursue the ultimate questions in life. And when needed, provide guidance and encouragement to students in order for them to build a life that is rich and flourishing in all aspects of their physical and spiritual lives.

Chapter 5 Assessment

This chapter aims to explain the guiding principles of assessment in the Religious Education curriculum, introduce formative and summative assessment, elaborate on the purposes of assessment and how to use different assessment strategies to promote student learning, and provide guidance for schools to develop effective assessment in this curriculum.

5.1 Guiding Principles

Assessment is the collection of evidence of student learning performance. It is an integral part of learning and teaching. The purpose of assessment is, through mastery of student learning performance, to provide students, teachers, schools and parents with an understanding of students' learning outcomes, strengths and weaknesses, and the effectiveness of teachers' teaching. Assessment provides the basis for the development or adjustment of learning and teaching strategies. The following are guiding principles for effective assessment for learning in the Religious Education curriculum.

- Assessment should be aligned with the aims, learning objectives and learning contents of the curriculum. It should also be aligned with teaching progress and students' learning experiences and revised in a timely manner to make a better connection among learning, teaching and assessment;
- Teachers should select appropriate assessment tools to identify students' needs and assess their progress in acquiring knowledge, developing skills, and cultivating values and attitudes;
- Students' abilities are diverse and varied. Teachers are encouraged to use diversified assessment methods and assessment tasks of different levels of difficulty so that students of different aptitudes and abilities are given the opportunity to develop their strengths;
- Teachers should make appropriate use of assessment data and provide effective feedback to students in a timely manner so that students can understand their learning outcomes, strengths and weaknesses, and directions and methods for improvement; and
- Teachers should provide opportunities for students to engage in peer assessment and self-assessment so as to promote mutual learning and self-reflection, thereby encouraging students to become active learners, which is essential for their lifelong learning.

5.2 Formative and Summative Assessment

5.2.1 Formative Assessment

Formative assessment focuses on assessing students' performance and abilities on an ongoing basis so that teachers can understand students' learning needs and provide appropriate feedback to help them make continuous improvements. This type of assessment is mainly conducted during the learning process, so that students can understand their current learning status and how they can improve in the future.

5.2.2 Summative Assessment

Summative assessment refers to the collection of information to demonstrate students' learning outcomes. It is usually conducted at the end of a teaching module or school term/year to assess students' performance to enable teachers to understand what students know, what they can do, and the development of their values.

In some cases, the same assessment can achieve both formative and summative effects. For example, teachers can make good use of assessment data from summative tests and exams to give feedback to students to help them make continuous improvement in order to attain the purpose of formative assessment.

5.3 Purposes of Assessment

There are three main purposes of assessment, including “assessment of learning”, “assessment for learning” and “assessment as learning”.

5.3.1 “Assessment of Learning”

“Assessment of learning” aims to collect information to demonstrate students' learning outcomes. This assessment mode is summative in nature and is usually conducted after the completion of a module or learning stage. For example, a test is conducted at the end of a module, or a term examination or final examination is conducted at the end of the first or second term. It is usually in the form of written examination, and students are ranked by grades or marks in order to determine their academic performance and level of learning.

For the Religious Education curriculum, “assessment of learning” is not indispensable. Some teachers use other forms of assessment to produce grades or scores, eliminating the need for examinations, which can reduce the examination pressure on students.

Schools may make professional decisions according to their own contexts, such as waiving examinations for Religious Education at certain levels and switching to daily assignments and other non-written forms to assess student learning.

5.3.2 “Assessment for Learning”

“Assessment for learning” integrates assessment into learning and teaching. It aims to help students understand what they have learnt and achieved and how to improve their learning effectiveness. “Assessment for learning” usually takes place during the learning and teaching process in class. For example, teachers ask questions related to the learning contents and require students to apply what they have learnt to answer them, and then teachers provide feedback on students’ answers. In the “question-answer-feedback” process, teachers enable students to understand their learning progress, including what they have learnt, how they have learnt, and the level they have reached so that students know the direction for improving their learning.

In terms of the Religious Education curriculum, teachers should provide plenty of opportunities for reflection and interaction to cultivate and reinforce positive values. Clear, short and varied “assessment for learning” is more important for learning than the written form.

In terms of teaching, teachers can understand students’ learning progress and review their teaching effectiveness through “assessment for learning” and then adjust their teaching strategies appropriately to better meet the needs of students and make learning more effective.

Therefore, “assessment for learning” is not only a strategy to assess students, but also provides teachers with information to help them adjust their teaching progress and refine, improve or revise their teaching strategies so that the three elements of learning, teaching and assessment are closely intertwined and mutually reinforced.

5.3.3 “Assessment as Learning”

“Assessment as learning” builds on the foundation of “assessment for learning” to further strengthen students’ participation and responsibility in assessment. Through monitoring, reflecting on and evaluating their learning experiences, students will be able to understand their learning progress, outcomes, and the learning goals and strategies that need to be adjusted in order to improve their learning.

“Assessment as learning” emphasises the need for students to take up greater responsibility for their learning. They should actively review their understanding of the learning contents before and after learning and make reference to other information to adjust their understanding of the knowledge. During the assessment, students have to reflect on what they have learnt, consider strategies that help them learn and judge the effectiveness of their learning so that they can become active, engaged and reflective learners and the best assessors of their own learning.

For the Religious Education curriculum, the cultivation of students' ability to self-evaluate and reflect on their personal values development, complemented by appropriate feedback from teachers, will help reinforce the learning outcomes, and enable the religious teachings and values covered in the Religious Education curriculum to become the students' motto.

5.4 Assessment Strategies

5.4.1 Tests and Examinations

Tests and examinations are the most commonly used assessment methods in schools. To ensure tests and examinations can effectively reflect students' learning outcomes, teachers have to make reference to the aims, learning objectives and learning contents of the curriculum when designing tests and examinations so that the questions in the test/examination papers can reflect the learning outcomes of students. Teachers should also set different types of questions according to the assessment purposes. For example, fill-in-the-blank and multiple-choice questions can assess students' mastery of basic knowledge and concepts; data-response questions can assess students' ability to apply knowledge; essay-type questions can assess students' overall understanding of the contents of a topic and their skills in organising information in answering questions. After setting questions, teachers should also review whether the question types are balanced and in line with students' abilities.

In addition, teachers can design questions of different levels of difficulty to assess students' mastery of the curriculum contents to differentiate between students of different abilities.

Example: Designing questions of different forms and difficulty levels for students

When teachers assess students' knowledge of certain religious teachings (i.e., rituals) at the end of the teaching period, they may formulate questions of different forms and difficulty levels, such as memorisation, comprehension, application, etc., to understand students' learning outcomes, and follow up according to the students' needs, with feedback and reinforcement.

For factual-recall questions, teachers may design right/wrong questions, fill-in-the-blank questions, multiple choice questions, etc. to assess whether students can grasp the content of the rituals. For comprehension questions, teachers may design fill-in-the-blank questions or short questions that require students to demonstrate their understanding of rituals and their interpretation. For application questions, teachers may design data response questions containing cases or situations (e.g. addiction to online games) that require students to cite the rituals in a short answer format to provide caution and guidance for these cases and situations.

Taking into account learner diversity, assessment questions should also be diverse. For example, in order to minimise the impact of language on students' ability to demonstrate higher-order thinking skills, the textual information in examination papers should be kept as concise as possible, and avoid marking criteria on vocabularies and misspellings, etc. The key marking criteria should be students' ability to grasp and correctly apply religious knowledge and concepts, as well as their ability to make morally justified values judgments.

The function of tests and examinations should not be limited to ranking students' performance. By analysing students' performance in tests and examinations, teachers can identify topics in which students generally perform unsatisfactorily, and thus identify students' difficulties in learning the relevant topics. Students' performance in tests and examinations also enables teachers to know how effective their teaching is, and to consider how their learning and teaching strategies can be adapted for students' learning in more difficult topics. At the same time, teachers can encourage students to reflect on their performance in tests and examinations, recognising what they have done well and noting what needs to be improved. They can also arrange for students to re-do test or examination questions in different forms to help them grasp the key learning points.

5.4.2 Oral Questionings

Oral questioning is an assessment strategy commonly used by teachers in class. It allows teachers to know immediately how well students understand and master the learning contents. Effective oral questioning can help students organise the learning contents and enhance their thinking on the lesson contents. Teachers have to pay attention to the following points when using oral questioning:

- They should let students master the prior knowledge of related questions;
- The questions asked must be clear and focused;
- The level of difficulty of the questions asked should be arranged in a progressive manner to prepare students to answer more difficult questions;
- They should provide enough time for students to think and listen to students' responses carefully;
- They should try to give equal opportunities for each student in class to answer questions; and
- They should provide timely feedback on students' responses.

5.4.3 Assignment

Assignments is a continuation of classroom learning. Appropriate and effective assignments can help students consolidate what they have learnt in class, deepen their understanding of topics and help them learn about their learning progress and areas that need improvement. At the same time, assignments enable teachers to understand learning difficulties encountered by students, so that they can subsequently adjust their teaching strategies to address students' difficulties in learning. Teachers should design different types of assignment, such as data analysis, extended reading and newspaper cutting reports, which are aligned with the learning objectives and learning contents of the curriculum and different assessment purposes. When designing assignment, students' learning experiences should be taken into account, so that they can apply what they have learnt in class to the assignment, making it easier to arouse their learning interests.

Example: Religious Education assignment example in a school

Reflective Questions

After teaching the topic of “Environmental Protection”, the teacher asked students to write a weekly reflection on their environmental awareness and behaviour in the areas of clothing, food, housing and transportation. The teacher might ask students to name one environmental behaviour that they are satisfied with and one environmental criterion that they are not able to achieve at the moment. The teacher then asked students to write a 100-word reflection on each of the two points and indicate how religious teachings can help them and the society adopt a more environment-friendly lifestyle.

Extended Reading

After teaching the topic of “Difficult Times”, the teacher asked students to read Xing Lin Tzu's (杏林子) “The Song of Life” (《生之歌》) and “The Ballad of Life” (《生之歌》), and asked them to choose the best lines from the writings, and then create different forms of displays for putting up on the poster boards in the classrooms, or using as emoticons in messaging applications for sharing with the people around them.

Newspaper Cutting Reports

After teaching the topic of “Becoming Autonomous”, the teacher asked students to search the Internet for news reports on youth drug abuse, and to use what they had learnt in the classroom about the characteristics and causes of adolescents engaging in undesirable behaviours and the ways to deal with them. The teacher then asked students to write an article of no less than 100 words, including a quote from a religious teaching, to encourage themselves and their peers to make the right judgement and stay away from the undesirable behaviours.

Comments given by teachers on homework should be clear, specific and constructive, and can directly point out to students their areas of improvement so that they know how effective they are in learning and how they can improve. At the same time, teachers should appreciate students' good work, recognise their efforts and encourage them to make continuous improvement.

Example: Some constructive comments and feedback

- I appreciate that you can express your opinions by citing daily examples ...
- I can see that you have put in a lot of effort. In this paragraph, you have applied ...
- Good work. From the the religious texts cited, I know that you have got the essence of the topic.
- If you had elaborated more on your viewpoint in paragraph two, the essay would have been much more convincing.
- You have grasped the core of the issue. Try to give one or two more examples to support your argument.

5.4.4 Project Learning

Project learning is a common form of formative assessment in humanities subjects. Project learning is enquiry learning in nature. It emphasises students adopting a self-directed and proactive attitude to conduct in-depth learning of a topic. It is an assessment strategy that emphasises both the learning process and outcomes. Project learning is an effective learning and teaching strategy that facilitates students' self-directed learning and self-regulated learning. The aim of project learning is not to replace classroom teaching, but to provide alternative learning experiences. Students can develop knowledge, skills (including generic skills), and values and attitudes, as well as connect the above three by participating in different stages of learning activities of project learning. Thus, project learning is an assessment method which is very worthwhile to be utilised effectively and appropriately. However, it is important to note that the topic for project learning should facilitate students' engagement in meaningful enquiry learning so as to avoid students drawing conclusions which are unrelated to the learning objectives or even contrary to the learning outcomes after completing the project.

Example: Assessing students' learning outcomes at different stages of project learning

After teaching the module on 'Meaning of Life', one teacher asked students to select a significant religious figure for in-depth investigation, making reference to the information provided by official bodies and credible organisations, and answering the enquiry question posed in the Religious Education curriculum document (Is there a meaning to life? What is it? What do people treasure? Why? What is good? How can one

live a good life? Should I live for myself or for others? How can thankfulness promote happiness in life?) Students were asked to prepare a 500-word project learning report to deepen what was learnt in class. The following are the learning activities and related assessment criteria for the different stages of project learning:

Different stages of project learning	Learning activities	Assessment criteria (Examples)
Preparation stage	Decide on the appropriate enquiry topic and scope	Student can: <ul style="list-style-type: none"> ● Write out curriculum-aligned and researchable questions ● Decide on the appropriate scope of enquiry ● Demonstrate mastery of prior knowledge for the enquiry topic ● Develop an appropriate and feasible enquiry plan
Enquiry stage	Collect and analyse information	Student can: <ul style="list-style-type: none"> ● Make reference to information provided by official institutions and credible organisations ● Analyse and organise information from different sources (including understanding and application of religious text) ● Make correct and reasoned judgements ● Arrive at fact-based, objective and balanced enquiry results
Conclusion stage	Draw conclusions and display the enquiry outcomes	Student can: <ul style="list-style-type: none"> ● Apply knowledge from module learning to conduct multiple-perspective enquiry ● Appropriately use charts and graphs and pictures to present data and information ● Use their own words to express the enquiry results ● Report enquiry results clearly, completely and confidently

		<ul style="list-style-type: none"> • Reflect on what is learnt from the project learning, including knowledge, skills, values and attitudes
<p>When students are conducting project learning, teachers should provide appropriate guidance throughout the process. After completing the project learning process, teachers can guide students to reflect on and review the entire enquiry process. Teachers can further provide suggestions for students to improve their learning, including introducing extended reading materials and suggesting questions for further enquiries.</p>		

5.4.5 Peer Assessment

Peer assessment enables students to better understand their learning and to learn from their peers, which is particularly important for cultivating lifelong learning. For example, teachers may include learning activities in the lesson that are relevant to the topic and require students to work in groups (e.g. arrange group activities such as role-playing and small group project learning when teaching topics under “Understanding Oneself”) and include elements of peer assessment as appropriate, so that students can get assistance and encouragement from their peers through taking up different roles and tasks in group activities, and receive feedback from comments and opinions of others through peer assessment to promote learning. Throughout group activities, teachers need to encourage students to adopt positive attitudes and provide constructive feedback to one another, and observe to understand the overall performance of the students, including students’ attitudes towards learning. At the same time, teachers should conduct debriefing after group activities to help students integrate what they have learnt, answer their queries, clarify important knowledge and values, and make suggestions for students to improve.

Example: A school uses peer assessment in Religious Education lessons to assess students' learning effectiveness in group activities

In teaching the topic of "Family", the teacher first instructed students to read articles on family conflicts, so that students could summarise the causes of conflicts, solutions and relevant religious teachings through group discussions and make group presentations. During group discussions, teachers can encourage students to actively share their views on the topic and related life experiences, and ask students to fill in a short peer assessment form after the group activity so that students can give feedback on the participation of different group members.

Peer assessment form

Names of group members: _____

Assessment focus	Marks		
	(Lowest) 1	2	(Highest) 3
1. Article reading	<ul style="list-style-type: none"> Unable to summarise the causes and solutions of conflicts from articles. 	<ul style="list-style-type: none"> Attempt to summarise the causes and solutions of conflicts from articles. 	<ul style="list-style-type: none"> Able to summarise the causes and solutions of conflicts from articles.
2. Personal opinions and experience sharing	<ul style="list-style-type: none"> Unable to share personal opinions of the topic and related life experiences. 	<ul style="list-style-type: none"> Attempt to share personal opinions of the topic and related life experiences. 	<ul style="list-style-type: none"> Actively share personal opinions of the topic and related life experiences.
3. Religious Teachings	<ul style="list-style-type: none"> Failed to select, interpret, and apply appropriate religious teachings for family conflicts. 	<ul style="list-style-type: none"> Attempted to select, interpret, and apply appropriate religious teachings for family conflicts. 	<ul style="list-style-type: none"> Able to select, interpret, and apply appropriate religious teachings for family conflicts.

Overall comments:

The following is a student's overall comment for a classmate on a peer assessment form:

During the discussion on “Family”, Lee quoted an interesting religious scripture. She gathered information about the importance of family in different cultures (especially in societies at the time the scriptures were written) to give us a better understanding of the meaning of the scripture. To make sure that the information she found was accurate, Lee also sought the advice of several senior believers on the scripture. Lee spent a lot of time to find out the explanation of the scripture, she is really serious, so I gave Lee the highest score in the peer assessment.

After completing the peer assessment form, the teacher can first ask students to read the peer assessment forms they have received and encourage them to be open-minded in accepting feedback from their peers, to reflect on their performance in the learning activities, and to summarise what they have not yet mastered about the topic. Afterwards, the teacher can answer students’ questions, clarify important knowledge and values, and summarise the learning outcomes of the group activities.

5.5 Making Use of Rubrics

Rubrics are a set of criteria for assessing student performance. Teachers formulate different assessment criteria for different tasks and list them out clearly in the rubrics. Teachers should first explain to students the requirements set out in the rubrics. They may also use different tasks as examples to demonstrate how the rubrics are used to assess the tasks, so that students can understand the qualities of certain tasks which are assessed as “good” and the qualities of those which are assessed as “in need of further improvement”. This is to ensure that students understand the requirements of the assessment and know how to improve before completing the tasks assigned to them.

Example: Marking scale used by a school to assess project learning in Religious Education

Upon completion of the module on “Religious Art”, students were instructed to present to the rest of the class the topic of “How is faith content expressed through art” by selecting a classical example. Students were required to collect credible information and apply what they had learnt to present different perspectives on how the religion expresses beliefs through art forms such as architecture and music.

Students were required to give an oral presentation of not more than 10 minutes and complete a written report of 600 words. The rubrics of the project learning are as follows:

Project learning assessment items	Marks
Oral presentation	15 marks
Written report	35 marks
Total marks	50 marks

Rubric for assessing oral presentations

Assessment items	Good	Fair	In need of further improvement
Content 5 marks	<ul style="list-style-type: none"> • Able to respond to the theme, with rich content, and can apply module knowledge to conduct multiple-perspective enquiry. • Able to perform reasonable analysis and provide objective judgement and feasible suggestions. <p>(4-5 marks)</p>	<ul style="list-style-type: none"> • Merely able to respond to the theme, with fairly rich content, and can generally apply knowledge of the module to conduct enquiry. • Able to perform fairly reasonable analysis and provide some feasible suggestions. <p>(2-3 marks)</p>	<ul style="list-style-type: none"> • Unable to respond to the theme, with inadequate content, and cannot apply knowledge of the module to conduct enquiry. • Contradictory analysis and unable to provide feasible suggestions. <p>(0-1 marks)</p>

<p>Presentation skills 5 marks</p>	<ul style="list-style-type: none"> • Able to present content in an appropriate tone and with confidence. • Clear expression and fluent structure. <p>(4-5 marks)</p>	<ul style="list-style-type: none"> • Generally able to present content in an appropriate tone and in a natural way. • Fairly clear expression, but some of the structure is not fluent. <p>(2-3 marks)</p>	<ul style="list-style-type: none"> • The tone is too loud or too soft, and the content is not naturally presented. • The expression is not clear and the structure is loose. <p>(0-1 marks)</p>
<p>Peer interaction 5 marks</p>	<ul style="list-style-type: none"> • Actively create opportunities for interaction with peers. • Able to fully respond to classmates' questions. <p>(4-5 marks)</p>	<ul style="list-style-type: none"> • Attempt to create opportunities for peer interaction. • Generally able to respond to classmates' questions. <p>(2-3 marks)</p>	<ul style="list-style-type: none"> • No interaction with peers, a rather one-way presentation. • Unable to respond to classmates' questions. <p>(0-1 marks)</p>

Rubric for assessing written reports

Assessment items	Good	Fair	Further improvement needed
<p>Content 15 marks</p>	<ul style="list-style-type: none"> • Able to respond to the theme, with rich content, and can apply knowledge of the module to conduct multiple-perspective enquiry. • Able to perform reasonable 	<ul style="list-style-type: none"> • Merely able to respond to the theme, with fairly rich content, and can generally able to apply knowledge of the module to conduct enquiry. • Able to perform fairly reasonable 	<ul style="list-style-type: none"> • Unable to respond to the theme, with inadequate content, and cannot apply knowledge of the module to conduct enquiry. • Analysis is contradictory and

	analysis and provide objective judgement and feasible suggestions. (11-15 marks)	analysis and provide some feasible suggestions. (6-10 marks)	unable to provide feasible suggestions. (0-5 marks)
Use of information 10 marks	<ul style="list-style-type: none"> • Able to analyse and organise information from different sources. • Appropriate use of charts and diagrams and photos and able to present information with own words. (8-10 marks)	<ul style="list-style-type: none"> • Generally able to analyse and organise information from different sources. • Use charts and diagrams and photos and fairly able to present information with own words. (4-7 marks)	<ul style="list-style-type: none"> • Unable to analyse and organise information from different sources. • Have not used charts and diagram and photos and most of the contents are directly copied from the information. (0-3 marks)
Presentation and organisation 10 marks	<ul style="list-style-type: none"> • Well organised and clear presentation. • Fluent sentences and appropriate use of words. (8-10 marks)	<ul style="list-style-type: none"> • Reasonably well organised and fairly clear presentation. • Fairly fluent sentences with some inaccurate words. (4-7 marks)	<ul style="list-style-type: none"> • Poorly organised and poorly presented. • Unclear sentences with many errors. (0-3 marks)

When marking students' tasks, the teacher provides constructive comments according to the items listed in the rubrics. When receiving the marked tasks, students will understand that although they get the same marks as others do, the items that need further improvement are not necessarily the same. Students can make use of the rubrics to review their tasks to understand what they have achieved in different assessment items, and which areas need further improvement.

- In addition to being an assessment tool for assessing students' tasks, rubrics are also a learning tool.

- Teachers can formulate the assessment items, the grades and the allocation of marks in the rubrics together with students so that they can understand the objectives, focus and the standards required in assessment.
- Using rubrics as a self-assessment tool, students can assess their tasks according to the rubrics and then compare their self-assessed grades/marks with those given by the teacher. In doing so, they will know the areas they have neglected or over-estimated. Having internalised these assessment requirements, they may apply them in other tasks in the future. As a result, students can gradually make sense of their own progress of learning.
- Rubrics can also be used in peer assessment. Students assess the tasks of fellow classmates and give comments according to the items of rubrics. The comments they give to fellow classmates can reflect their understanding of the requirements set out in the rubrics. On the other hand, they can apply the assessment standards and skills used in peer assessment to their own tasks to further enhance their self-assessment skills.

5.6 Strategies for Assessing Learning Outcomes in Values Education

Values education is an important element of whole-person education. Cultivating proper values and attitudes in students will help them think and judge with these values when they encounter problems, and make decisions and behaviours that are sensible, reasonable, lawful and in line with common good. Teachers may use a variety of assessment modes, including students' self-assessment, reflective journals, learning portfolios, and so on. By observing students' learning process from multiple perspectives and systematically collecting qualitative and quantitative data, teachers can gain a comprehensive understanding of students' values at different levels through continuous documentation and analyses. Assessment in values education focuses on giving feedback to guide students in the right direction, rather than assigning a numerical score to a student's performance in a particular values.

5.6.1 Students' Self-Assessment

Students' self-assessment enables students to better understand their own thinking, which is crucial to cultivating proper values. Teachers can design self-assessment tasks and questionnaires according to different topics to allow students to conduct assessments before and after class. It can help teachers understand the changes in student's understanding, recognition and practice of proper values. The purpose of self-assessment tasks and

questionnaires is to allow students to reflect on some daily thoughts and habits. Teachers should not simply judge students' values and attitudes by their scores. For example, teachers should not judge students' levels of perseverance based on the scores on items related to "perseverance" in the questionnaire, in order to avoid unnecessary comparisons or over-interpretation that may have negative impact on students.

Example: Using self-assessment questionnaires to enable students to examine values

In teaching Topic B17 "Wealth", teachers can ask students to complete a self-assessment questionnaire on personal finance before class, so that students can review their perceptions of money and daily spending habits.

Self-Assessment Questionnaires on Personal Finance

Evaluate the following sentences and add "✓" where appropriate.

Item	Accurate Description	Incorrect Description
I save some of my pocket money for emergency use.		
I don't spend money recklessly. I only buy what I need.		
I take the initiative to approach the flag selling volunteers and buy flags to support social welfare organisations.		

Teachers can ask students to complete the above self-assessment questionnaire on personal finance again after the lesson, and ask students to compare the pre-test and post-test results. Students are also asked to write a short reflective paragraph of no fewer than 50 words, which may include reflection on their personal spending habits and their views on personal finance. Teachers can understand students' thoughts on values such as "simplicity", "self-discipline" and "benevolence" through their reflective essays and provide timely feedback.

5.6.2 Reflective Journal

Reflective journal is a tool that promotes students reflection on their learning experiences. It allows students to deepen their thinking and experiences gained through related learning activities, reflect more deeply on their behaviours and thoughts, and establish proper values. Reflective journal can take on different forms. Teachers can provide options like words, drawings and videos according to student's learning abilities. Before asking students to

complete their reflective journals, teachers should provide students with some reflective questions as guidelines for thinking to cater for learner diversity.

Example: Reflective journal after a visit to a residential care home for the disabled

When teaching the topic “Caring and Justice”, teachers may arrange for students to visit residential care homes for the disabled. Through interviews and conversations with the disabled, students can learn about the needs and feelings of the disabled, as well as dealing with people of different backgrounds in a respectful and tolerant manner. Teachers can play the role of observers during the visit to observe the attitude and behaviour of students when they interact with people with disabilities. After the visit, teachers may instruct students to complete a reflective journal. Students can express their views and feelings about social inclusion and their experience of relevant religious teachings in the form of writing or drawings. Teachers may provide reflective questions to help students complete their reflective journals according to the learning needs of different students.

Reflection Questions

1. What are the backgrounds of the people I met during this visit?
2. How did I feel when having a conversation with them?
3. What will be my attitude towards people from different backgrounds in the future?
4. What does the religion of my school teach about diversity and inclusiveness?

Teachers can provide timely feedback on students’ reflective journals to see if they have demonstrated the priority values of “Respect for Others”, “Benevolence”, “Empathy” and religious values.

5.6.3 Learning Portfolio

Learning portfolio collects students’ qualitative and quantitative data systematically during their learning process and presents their learning performance and changes. Learning portfolio is an assessment tool that promotes self-directed learning and self-reflection and can help students better understand their own learning. Through continuous analysis of students’ learning portfolios, teachers can better understand students’ learning outcomes, provide timely, positive and constructive feedback, and use the analysis as the basis to adjust teaching strategies.

Example: A school using learning portfolios in Religious Education to demonstrate learning outcomes

A school has implemented an e-learning portfolio to enable students to record their learning journeys on “Self-understanding”, “Self-confidence”, “Roles Affirmation”, “Beliefs Anchoring”, “Value Clarification”, “Becoming Autonomous”, “Friendship”, “Family”, and “Caring and Justice”. Students are required to systemically organise all classroom tasks, post-lesson assessments, records of experiential learning activities, their interests and strengths, daily examples of getting along with others and their experiences of participating in charity activities. They need to produce a set of no more than 10 presentation slides for sharing with classmates in class. The content of presentation may include a brief introduction of their learning process, reflections on areas in need of improvement, how to implement the action plan for improvement, etc. Teachers may assess students’ learning to understand whether students possess values such as “self-discipline”, “self-reflection” and “proactivity”. Teachers can provide positive and constructive feedback and encourage students to practise active lifestyles, establish healthy interpersonal relationships and lead a life of faith in different communities.

5.6.4 Making Good Use of Students' Learning Outcomes in Values Education to Feedback on Learning and Teaching

Through applying different strategies to assess the learning outcomes of values education, teachers should have a general idea of whether students possess the values expected of them in the Religious Education curriculum. Teachers can use different channels, such as written feedback and inviting students to share in morning assemblies, to affirm students’ proper values. Teachers can appropriately display students’ learning outcomes in values education in accordance with learning and teaching needs. For example, through poster design and video shooting, students’ proper values can be shared with other students, creating an atmosphere for values education. At the same time, teachers can also plan more learning activities in the Religious Education curriculum to cultivate students’ proper values, such as organising volunteer services, flag selling and other charity activities, to provide opportunities for students to lead a positive and meaningful life and cultivate proper values and attitudes.

5.7 Adopting Diversified Modes of Assessment

When planning assessment in Religious Education, teachers may conduct different types of assessments at classroom and school term levels according to learning and teaching needs and different assessment purposes. Assessments at classroom level should be mainly formative. Teachers can use different assessment strategies in three areas, namely pre-lesson preparation, classroom learning activities and homework to understand students' learning needs and make timely adjustments to teaching. Assessments at school term level should be mainly summative. Teachers can use pen-and-paper tests/exams to summarise students' learning outcomes at the end of module learning or the end of school term.

Example: A school's comprehensive planning on assessment in Religious Education

Assessment items and weighting of marks

Formative assessments 50%	Summative assessments 50%
Pre-lesson preparation: 15% <i>(including video watching and completion of multiple choice questions)</i>	Module tests: 20% Final examinations: 30%
Classroom activities: 15% <i>(including lesson participation, group activities and oral presentations)</i>	
Homework: 20% <i>(including data analysis questions, extended reading and newspaper cutting reports)</i>	

Using diversified assessment strategies at the classroom level

Pre-lesson preparation:

Before class, teachers can instruct students to complete a short pre-lesson task, such as watching a video and completing a few simple multiple-choice questions so that teachers can have a general idea of the students' prior knowledge of the topic. Based on students' responses in the pre-lesson task, teachers can design in-class teaching activities targeted at areas students encounter difficulty, so as to make classroom teaching more effective. At the same time, students can find out the learning points that they do not understand in the pre-lesson task so that they can ask questions on those learning points in class.

Classroom activities:

During class, teachers can use different assessment strategies to promote students' learning effectiveness. For example, teachers can request students to apply knowledge they just learnt in class to conduct group discussions and oral presentations. Students can have the opportunities to apply knowledge in classroom activities, which will allow them to fully understand whether they have accurately understood what they have just learnt. Teachers can have a preliminary understanding of students' mastery of the related topic based on students' performance in classroom activities and provide timely explanations on learning points that students do not acquire effectively.

Assignment:

After the class, the teacher provides assistance to students to improve their coursework based on their performance in class. For example, if the teacher finds that the students have weaker understanding of religious texts, the teacher can design some exercises to explain the important vocabulary in the religious texts, allowing the students to gradually build the concepts and then master the scriptures in the religious texts. The teacher should carefully grade the coursework and provide specific and appropriate feedback. Based on the students' performance in the coursework, the teacher can identify the learning difficulties of the students and adjust the teaching and learning strategies for future classes.

Using diversified assessment strategies at the school term level**Module test:**

After teaching each module, teachers can give students a test on the module. The purpose of module test is to review students' learning performance in the module. When formulating test questions, teachers can make reference to students' performance in tasks and design questions that address students' learning difficulties. Teachers will then know whether students are making continuous improvement, so that they may plan more effectively the subsequent learning and teaching activities to enhance learning and teaching effectiveness. After the module test, teachers should review with students the learning points that they have not acquired, help them develop their own learning strategies, and continuously follow up on their learning needs.

Final examination:

The purpose of final examination is to review students' academic performance throughout the school term. When formulating examination questions, teachers should use diversified question types to fully cover the learning points of different modules and systematically assess students' learning performance throughout the school term. Teachers should review

the learning deficiencies with students and provide further explanations of their learning difficulties after the examination. Meanwhile, teachers should systematically classify students' learning performance and summarise their learning needs in general for follow-up actions in the new school term.

In conclusion, the introduction of different assessment methods at different times in the learning and teaching process, on the one hand, enables students to perceive assessment as part of their learning and to know the effectiveness of their learning so as to help them improve their learning; on the other hand, keeps teachers informed about their teaching effectiveness from the assessment results as well as the need to adjust their teaching strategies to achieve the integration of learning, teaching and assessment.

Chapter 6 Learning and Teaching Resources

This chapter aims to explain the importance of selecting and making good use of learning and teaching resources to enhance student learning. To support student learning in the Religious Education Curriculum, schools should select, adapt and develop resources that align with the curriculum to meet the learning needs of students. This chapter should be read in conjunction with the *Secondary Education Curriculum Guide* (2017) (Booklet 10: Quality Learning and Teaching Resources) and the EDB Circular Memorandum “Schools’ Selection of Quality Textbooks and Learning and Teaching Resources” to understand the suggestions on learning and teaching resources for this curriculum.

6.1 Purposes and Functions of Learning and Teaching Resources

Learning and teaching resources are not only limited to textbooks, workbooks, audio-visual teaching aids, etc. produced by the EDB or other institutions/organisations, but also include different types of web-based learning materials, IT software, and learning materials from the Internet, media, the natural environment, human resources and libraries, etc. By making appropriate adaptation and effective use of these materials collected from various sources, teachers can help students learn, broaden their learning experiences and cater for their different learning needs. Teachers can also make good use of various learning and teaching resources to support students to construct a solid knowledge foundation in the learning process. Effective use of appropriate learning and teaching resources can also help students consolidate their existing knowledge, extend learning, construct knowledge, and develop the skills required and cultivate proper values and attitudes.

6.2 Guiding Principles

Teachers should note the following principles when designing and using learning and teaching resources:

- The content should align with the aims, learning objectives and learning contents of this curriculum and appropriate to the level of junior secondary students;
- In regard to legal content, reference should be made to the *Constitution* and the *Basic Law* for the Hong Kong Special Administrative Region, as well as the *Hong Kong National Security Law* and relevant legal documents;
- Knowledge and concepts should be correctly and clearly presented, and appropriately explained. Theories and concepts that are too technical or complex should be avoided;
- Channels to get access to knowledge and scaffolding should be appropriately provided

in consideration of students' prior knowledge and life experiences to facilitate their learning progress;

- The resources used should be able to promote students' engagement in fact-based discussions and extended learning on related topics;
- Level-appropriate learning activities and diversified learning experiences should be provided according to learner diversity;
- The resources used should be able to stimulate students' learning interests and motivation, enabling them to actively engage in learning and apply knowledge, as well as to promote higher-order thinking skills;
- The information and data used should be based on facts, and reference should be made to information provided by official and credible organisations;
- Graphic materials should complement the content and be supplemented with appropriate titles, clear descriptions and clear indication of the sources and dates of the information; and
- For illustrations (e.g. photographs and comics), images with exaggerated misrepresentation, violence, incitement to hatred or indecent should be avoided. The illustrations should not contain factual inaccuracies, extremist behaviours, unlawful advocacy or political propaganda, content that is contrary to proper values and misleading. They should not contain any negative descriptions of others in an insinuating manner on the grounds of race/ethnicity, gender, age, religion, disability, nationality, sexual orientation or occupation, etc.

6.3 Commonly Used Learning and Teaching Resources

There are many different types and sources of learning and teaching resources. Examples include textbooks, reference books, online materials, newspapers, magazines, multimedia resources and social resources. Teachers should prudently select different learning and teaching resources to support student learning, and ensure that all materials are in line with the aims, learning objectives and learning contents of the curriculum and convey proper values, having taken into account students' prior knowledge, life experiences, abilities, interests, learning styles, the teaching objectives and the prevailing social environment, etc. The information used should be accurate, factual, timely, complete, objective and impartial, and has a positive impact on student learning, enabling students to grasp relevant knowledge and skills, and develop proper values and proactive attitudes.

School library contains quality and diversified reading and learning materials, including printed books and electronic books, to allow students to acquire knowledge and information conveniently and systematically. Teachers should make good use of school library resources and arrange students to learn outside the classroom to effectively use the learning time. This can help enrich students' learning experiences, sustain their learning and foster their whole-person development. Reading to learn can broaden students' space for exploration, learning and development. Teachers can design reading activities as part of daily learning activities and project learning. Teachers first review the topics and key learning points for each level to plan the themes of reading. Then, teachers collaborate with the teacher-librarian to select reading materials from the library collection that are relevant to the themes of reading and make recommended reading lists to encourage students to go to the school library to borrow resources for lesson preparation and extended learning. Teachers can also encourage students to make greater use of school library resources when doing projects, so that students can develop media and information literacy in the process of searching, selecting, evaluating, and extracting credible and reliable information.

6.3.1 Learning and Teaching Resources Provided by the Education Bureau

To support teachers in teaching this curriculum, diversified learning and teaching resources have been made available online by the EDB for schools' reference and use. Teachers can flexibly select these resources according to the abilities, learning interests and needs of students. They can also participate in teacher training programmes to enhance their professional capacity in using different learning and teaching resources more effectively. For details of learning and teaching resources for the Religious Education curriculum, please refer to the following website:

<https://www.edb.gov.hk/en/curriculum-development/kla/pshe/reference-and-resources/index.html>

6.3.2 Textbooks

Textbooks, whether in printed or electronic form, are learning and teaching resources systematically written and compiled in accordance with the *Textbook Writing Guidelines* and this Curriculum Guide. Suitable textbooks should be aligned with the aims, learning objectives and learning contents of the curriculum. Teachers should prudently select textbook according to their quality, as well as the abilities and learning needs of students.

When selecting textbook, teachers should refer to the *Recommended Textbook List*, *Recommended e-Textbook List*, *Guiding Principles for Quality Textbooks* and the circular memorandum on *Schools' Selection of Quality Textbooks and Learning and Teaching Resources* from the EDB “Textbook Information” webpage. For details, please refer to the following website:

<https://www.edb.gov.hk/en/curriculum-development/resource-support/textbook-info/index.html>

When using textbooks, teachers should focus not only on delivering knowledge but also making good use of the activities in textbooks to nurture students' values and enable students to acquire fruitful learning outcomes. Teachers' teaching schedule should not be devised solely according to the content and coverage of textbooks. They should exercise their professional judgement and make adjustments according to students' abilities, interests and learner diversity, learning, teaching and assessment needs, etc. They should prudently select appropriate materials from textbooks for use so as to attain the learning objectives of the curriculum.

Example: Effective uses of textbooks by teachers to facilitate learning and teaching

In School A, a collaborative lesson planning period is arranged for Religious Education teachers to discuss how to effectively use textbooks to facilitate learning and teaching. The subject group work together to plan for the flexible use of textbook and optimal use of students' time for learning. For example, before teaching B11 “Environmental Protection”, the teacher asks students to take photographs of the campus under the theme “The Vitality of Nature” and compose a subtitle for submission. During lesson, the teacher displays and appreciates the photographs submitted by students, and then uses the details and vitality shown in these photographs as a springboard to introduce the content of the textbook including the fact that humans have a stewardship of the world, and that they should be connected to other individuals and to the world in order to manifest the goodness of God's creation. In the classroom, the teacher uses the text supplemented by complementary resources (i.e., the relationship between human beings and nature as demonstrated in Chinese culture) to enrich and deepen students' learning. After the lesson, the teacher asks students to complete the post-lesson assignment of the textbook for consolidation of learning, and encourage students to read the enrichment materials provided in the textbook for extended learning.

6.3.3 Government Departments and Non-Governmental Organisations

Government departments, other statutory bodies, government-subsidised organisations and non-governmental organisations provide a lot of credible, trust-worthy and reliable materials. Students can obtain information and data on local, national and global topics from these sources. They can use the relevant materials to supplement learning and understand the views of different stakeholders, thus helping them develop an understanding of events from different perspectives and broaden their horizons.

6.3.4 Information Technology Resources

With the rapid development of technology, using the Internet, social media and electronic media (such as newspapers, magazines, publications, television broadcasts, Internet television, Internet radio, radio broadcasting and advertisements) to access information has become increasingly popular, leading to a more open and flexible approach to learning.

On the other hand, in the era of overloading information on the Internet, social media and electronic media, there is a mix of true and false information. Junior secondary students are in their growth period and are easily influenced by information on the Internet, social media and electronic media. Teachers should provide guidance to students to help them use the Internet, social media and electronic media properly, including the following points to note:

- Information obtained through information technology must be carefully considered to avoid selecting unlawful advocacy or content about political propaganda;
- Sources and dates of information must be clearly indicated when using information from the Internet, social media and electronic media, and doubtful sources of information must be verified to confirm the authenticity and accuracy of the information;
- Information from unknown sources should be avoided and information provided by official and credible organisations should be made reference to and used more often;
- The background and stance of information providers, the accuracy, credibility and appropriateness of the information, as well as the values conveyed by the information must be prudently identified and evaluated, while information that spreads hate speech, cyberbullying or biased content, etc. must not be used; and
- Attention should be paid to the reliability and completeness of the information provided on encyclopaedic websites, as the background of their editors is mostly unknown and website users are allowed to add and remove contents at will.

Example: e-learning with IT resources

School B has set up a cloud-based learning platform for students, and uploaded information for e-learning on a regular basis. In teaching A8 “Religious Art”, the teacher can upload a video clip on “Appreciating Religious Architecture: Experiencing Chinese Culture, Humanistic Qualities and Quest of Spirituality” with introductory questions to facilitate students’ initial understanding of the background knowledge related to the topic. Prior to the lesson, the teacher reviews students’ online answers to grasp the level of students’ prior knowledge, adjust the learning and teaching strategies, and decide on the level of details and the pace of teaching in the classroom. After class, the teacher upload articles related to the topics to the e-learning platform for students to read for reinforcement and extended reading.

6.3.5 Community Resources

The rich and diverse religious traditions of Hong Kong can help students gain real-life learning experiences outside the classroom. Many local religious, cultural and social organisations, such as theological seminaries, monastic colleges and academic communities, can provide a wealth of resources to assist the implementation of the Religious Education curriculum. These groups can be of great help, for example, when teachers and students organise experiential learning activities for the subject. Teachers and students can gain first-hand experience of different religious beliefs and practices by visiting religious sites (e.g. cathedrals, churches, temples, mosques and synagogues), participating in the celebration of religious festivals, and observing religious rituals and ceremonies.

Public facilities such as parks, museums, libraries, resource centres of government departments and exhibition halls can provide rich sources of learning materials and opportunities for real-life experiences. When selecting community resources for teaching, teachers should adopt a student-centred approach in selecting resources that align with the curriculum aims, learning objectives and learning contents to help students further explore the knowledge and skills they have learnt in this curriculum and consolidate their learning, thereby enhancing their learning motivation. Teachers can make use of public facilities to provide students with life-wide learning activities related to this curriculum, so that they can learn in real-life situations and conduct field trips to enrich their learning experiences. Such arrangements would help deepen students’ learning in this curriculum, broaden their horizons and enhance their classroom learning and foster whole-person development.

Example: Visiting the Hong Kong Jockey Club Drug InfoCentre

In School C, to deepen students' understanding of the key learning point "Reject drug-taking" in B6 "Becoming Autonomus", the subject teacher takes students to visit the Hong Kong Jockey Club Drug InfoCentre in Admiralty after teaching the module. The visit enables students to recognise how different kinds of drugs destroy the bodies and health of drug-takers through multimedia exhibitions, interactive games, experiential learning activities such as "Drug Taking Facial Filter" and "Drug X-Ray". Through the exhibition of "Drugs Penalties", students can understand the penalties in different places and enforcement in action in Hong Kong, and know the serious consequences brought by drug-taking such as the impact on personal prospects and legal consequences. They can also understand the harmful effects of drug-taking on themselves, their families and society by listening to the candid sharing of drug rehabilitees in the session "Bye, Drugs!". During the visit, the teacher reminds students to stay alert to the harm of drug-taking, to refuse to participate in the illegal behaviour of drug-taking, to uphold proper values, and to establish a healthy lifestyle and fulfilling life. After the visit, students are required to write a short reflective essay to record their observations and make the pledge to reject undesirable behaviours with reference to religious text provided by the teacher so as to strengthen their moral will and consolidate learning.

6.4 Flexible Use of Learning and Teaching Resources

In the teaching process, teachers should exercise their professional judgement in selecting and adapting materials flexibly to align with the teaching objectives and different pedagogies, and to cater for students' diverse needs.

6.4.1 Aligning with Learning Objectives and Different Teaching Strategies

To attain the learning objectives of lessons, teachers would use different teaching strategies supplemented with different learning and teaching resources. For example, teachers can use textbooks and adopt direct instruction approach to explain complicated contents or concepts so as to help students clearly understand and grasp the relevant contents. During the teaching process, teachers can use appropriate learning and teaching resources (such as newspaper cuttings, short videos and board games) to facilitate students' understanding of the contents. Teachers can provide materials for students to read beforehand, and then organise activities (such as role-plays and group discussions) to help students apply what they have learnt in class. It can help consolidate and deepen their understanding of the content. In addition,

teachers can organically integrate the learning of this curriculum with life-wide learning activities and coordinate the learning activities within and beyond the classroom. After teaching the relevant key learning points in class, teachers can bring students to community organisations for experiential learning activities that are closely aligned with the learning contents with a view to enriching their learning experiences and help them extend and broaden their learning.

Example: Flexible use of learning and teaching resources and different teaching strategies to achieve learning and teaching objectives

School D makes flexible use of diversified learning and teaching resources to align with different teaching strategies so as to enable students to thoroughly grasp the key learning point for B12 “Media Literacy”.

At the beginning of the lesson, the teacher arranges experiential learning activities for students for their recognition and comprehension of the importance of “media and information literacy”. The teacher then extends the enquiry learning activities by leading students to distinguish authentic news headlines from fake ones through examining the choice of words in news headlines. Lastly, the teacher introduces to students the inspiration of religious teaching to individuals and society for the relevant topic. Meanwhile, students are requested to reflect on the benefits of upholding religious values to individuals and the community.

To deepen students’ understanding of “Media and Information Literacy”, the teacher may use community resources to complement experiential learning activities by taking students to visit the Hong Kong News Expo. Through guided tours by experienced journalists, exhibitions and hands-on experience in news production, students can understand news events and the role of the media from multiple perspectives, maintain rational thinking when receiving information, and avoid making misjudgements or engaging in improper behaviours under the influence of emotion. Therefore, the flexible use of textbooks, learning and teaching resources produced by the EDB, community resources and different learning and teaching strategies can enhance teachers’ teaching effectiveness and enrich students’ learning experiences.

6.4.2 Catering for Learner Diversity

The use of learning and teaching resources should be student-centred and aligned with students' abilities, interests, learning styles, past learning experiences, etc. Teachers are encouraged to understand learner diversity and develop diversified learning and teaching resources to provide students with access to a variety of materials, including those that cater for their learning characteristics, in order to develop their interests, enhance their learning effectiveness and boost their learning motivation.

Example: Adapting and using diversified learning and teaching resources to cater for learner diversity

School E adapts learning and teaching resources on a regular basis to cater for the learning characteristics of students in different classes. When teaching the key learning point of combating drug abuse in B6 “Becoming Autonomous”, the teacher uses different learning and teaching resources to design differentiated tasks for students of different levels of ability in different classes. For less able students, the teacher guides students to identify from multi-media materials the causes and risks of undesirable behaviours and tackling strategies. Students are invited to finish the fill-in-the-blanks questions. Besides worksheets, the teacher uses infographics on strategies of staying away from undesirable behaviours provided by the Department of Health to enable students to know how to tackle undesirable behaviours through drawings and short texts. These arrangements bring great help to students who are not keen in learning through words.

For more able students, the teacher asks them to identify and compare the similarities and differences of causes, impacts and preventive and tackling strategies between different types of undesirable behaviours. Students are also asked to make reference to government and NGO webpages (For examples, Narcotics Division of the Security Bureau, Cheer Lutheran Centre, HKU MedPAC Abuse Quitline, etc.) and take on the challenge task of writing a proposal on the topic “How religious faiths help adolescents quit drug”. This shows that the teacher can design differentiated tasks to help students attain the learning objectives of the module by using different learning and teaching resources according to students' different learning characteristics.

6.5 Resource Management

6.5.1 Sharing of Learning and Teaching Resources

The Religious Education subject panel should systematically classify, store, update and share information to enable subject teachers to have easy access to useful information for teaching. During the process, they should learn from each other, exchange and gain knowledge to enhance the learning and teaching effectiveness of this subject. To facilitate the information sharing illustrated above:

- the subject panel head should lead subject teachers to devise an information sharing mechanism, as well as arrange subject teachers to regularly upload, share, review, evaluate and update the information to facilitate effective information sharing; and
- the subject panel can use the electronic platform to share information among subject teachers, including learning and teaching resources (e.g. learning and teaching presentation slides, school-based teaching materials, worksheets, homework, assessment papers and video clips for teaching) and teacher training information to foster a knowledge sharing culture and the development of a professional community.

6.5.2 Management of Learning and Teaching Resources

Managing learning and teaching resources is an ongoing process that includes aspects such as budgeting, procuring, categorising and accessing:

- The subject panel head should lead the subject panel to draw up budgets before funds are allocated for the purchase of various learning and teaching resources;
- The subject panel head should encourage subject teachers to make recommendations for resources to be procured and to use cost-effective methods (e.g. tendering or bulk purchase) to do so;
- The subject panel should ensure that resources are aligned with the curriculum aims and objectives, diversified in terms of sources and types, as well as organised and categorised according to their nature;
- The subject panel should categorise the various resources properly and update them regularly to cater for the needs of the curriculum with the assistance of the teacher-librarian;
- The subject panel head should maintain an inventory of available resources for subject teachers' reference at any time;
- The subject panel head should properly store all resource materials to make them easily

accessible to subject teachers;

- Materials such as textbooks and journals for students' use should be properly stored and easily accessible to students in order to promote their reading habit; and
- The subject panel head should lead the subject panel to set regulations for using the learning and teaching resources, which should comply with the requirements set out in relevant provisions of the Intellectual Property Ordinance.

Curriculum Documents and Teaching Materials

Curriculum Development Council (2010) *Life and Society Curriculum Guideline (S1-3)*, Hong Kong: Curriculum Development Council.

Curriculum Development Council (2017) *General Studies Curriculum Guide for Primary Schools (P1-6)*, Hong Kong: Curriculum Development Council.

Curriculum Development Council (2017) *Personal, Social and Humanities Education Key Learning Area Curriculum Guide (P1-S6)*, Hong Kong: Curriculum Development Council.

Curriculum Development Council (2017) *Secondary Education Curriculum Guide*, Hong Kong: Curriculum Development Council.

Curriculum Development Council (2021) *Citizenship and Social Development Curriculum and Assessment Guide (S4-6)*, Hong Kong: Curriculum Development Council.

Curriculum Development Council (2022) *Primary Education Curriculum Guide (Pilot Version)*, Hong Kong: Curriculum Development Council.

EDB (2021) *Curriculum Framework for National Security Education in Hong Kong*, Hong Kong: Curriculum Development Institute.

EDB (2021) *Values Education Curriculum Framework (Pilot Version)*, Hong Kong: Curriculum Development Institute.

EDB Educational Multimedia (EMM) <https://emm.edcity.hk/>

Learning and Teaching Resource, Personal, Social and Humanities Key Learning Area
<https://www.edb.gov.hk/en/curriculum-development/kla/pshe/reference-and-resources/index.html>

Online Course on Integrative Use of Generic Skills

https://cs.edb.edcity.hk/en/sl_teachers.php

Personal, Social and Humanities Education Section of the Curriculum Development Institute, Education Bureau (2017) *Resource Package on “The Integrative Use of Generic Skills”*, Hong Kong: Curriculum Development Institute.

Personal, Social and Humanities Education Section of the Curriculum Development Institute, Education Bureau (2024) *Teacher's Manual on Enhancing Values Education through Experiential Activities*, Hong Kong: Curriculum Development Institute.