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Editorial

This is the first issue of the new, peer-reviewed *International Journal of Comparative Education and Development* (*IJCED*), the official, biannual journal of the Comparative Education Society of Hong Kong (CESHK). The *IJCED* is retitled and continued from the *Comparative Education Bulletin* (*CEB*) (ISSN: 1992-4283), which was renamed in 1998 from its predecessor *CESHK Newsletter* published since March 1993, three years after the CESHK was founded in September 1989. This fruitful issue is the milestone of the CESHK, symbolizing the increasing dynamism of the CESHK community in recent years, currently with over 200 registered members from the Asia-Pacific Region and beyond.

The eleven articles published in this new issue reflect latest studies in the field of comparative and international education, including both empirical and theoretical studies on such topics as reflections of the comparative history for educational studies, team support for teacher empowerment, cultural tradition of creativity and innovation, parental style on career decision-making, intercultural education, lifelong education, environmental education, ICT education, national and citizenship education, and teaching excellence. These topics serve as a unique platform for the deeper understanding of comparative and international education in contrasting socio-cultural and political contexts, especially in the Asia-Pacific Region.

The *IJCED* Editorial Board has been working very hard to edit and publish a journal of higher quality through a peer-reviewed, open-access system. We are very thankful for the constructive feedback which has been collected from CESHK's previous presidents and senior scholars in the CESHK community. It is their keen and indefatigable support and the important contribution from both authors and anonymous reviewers that make this issue especially invaluable.

I thank very much Roger Chao Jr., Tracy Lau and Jae Park for their substantial editorial work. Special thanks go to Ms. Emily Mang at the Comparative Education Research Centre of the University of Hong Kong for her generous help.

Jun Li

Editor-in-Chief

The Int'l J of Comparative Education and Development

Int'l J. of Comparative Education and Development, Aug. 2013, Vol. 15, No. 2, 1-15

The Significance of Comparative History for Educational Studies: Reflections on Traditional Chinese Experiences

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Abstract
History of education is an important part of educational study. It helps to illustrate the role a civilization's educational experience plays in world history. Comparative studies of different educational experiences will throw light on the unique character and value of a civilization's self-image, and its own thinking about education. It also enables the states better to make decisions on education of their citizens. In this paper, I shall explain how moral education as practiced in China and the West in the early modern times resembled and differed from each other. I shall discuss the use of tables to record the good or bad deeds in both civilizations. I will also discuss how personal daily reflections were catalogued in table forms in China, and compare it with Benjamin Franklin. I then refer to the emergence and popularity of "morality books" in the East and the West. I argue that in both civilizations, at roughly the same time, the foundation of moral conviction was a critical subject-matter for intellectual investigation. And this was why methods for moral reflection were quite similar to each other.

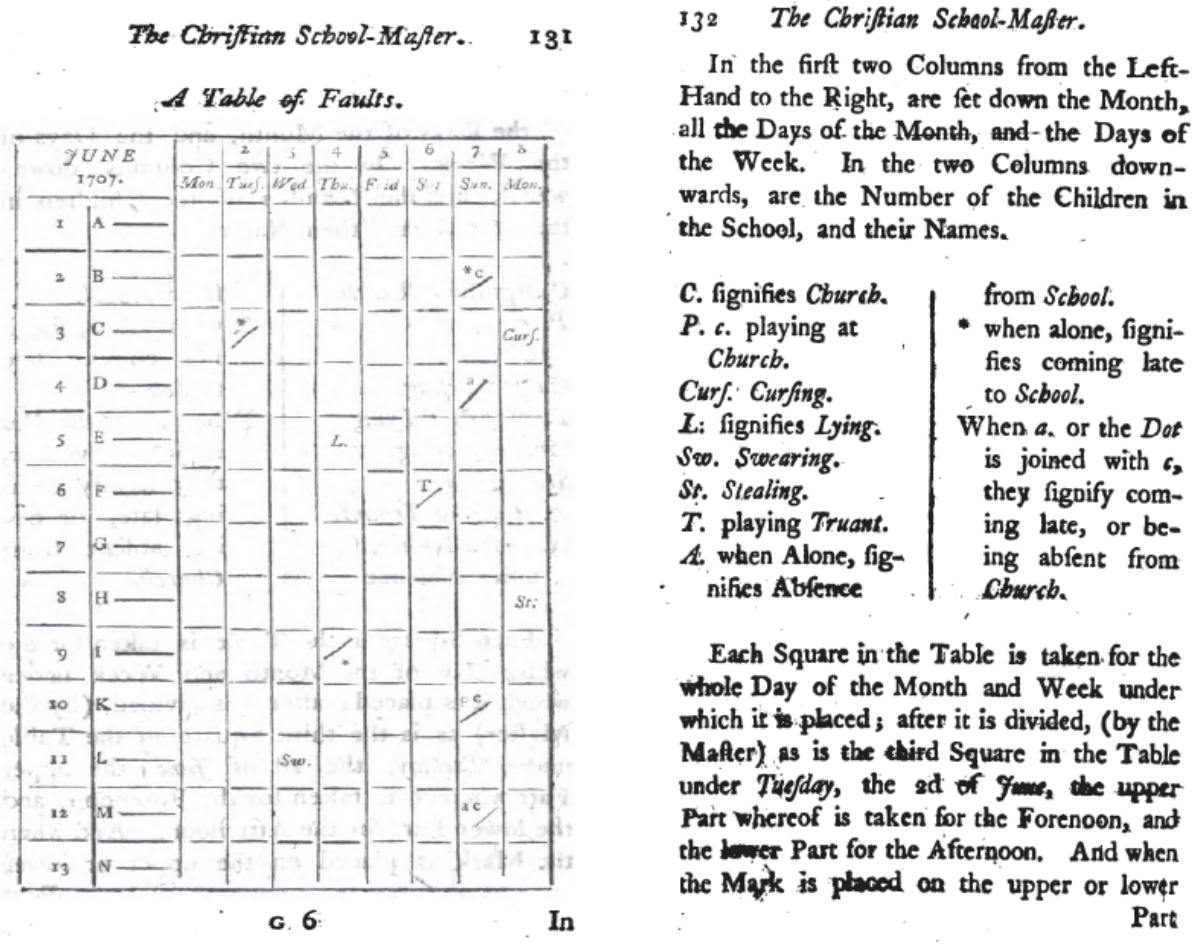
Keywords: Table of faults, Ledger of merits and faults, Moral sense philosophy, Secularization, Morality books

Introductory Remark: "A Table of Faults"

It is in 1707, when James Talbott wrote his *Christian Schoolmaster*, he included a so-called "A Table of Faults" which, according to him, was commonly used at the time in charity schools in London. He carefully reproduced one of them in the book. This is the first time that a "table of faults" is seen in the history of education in England, and it has some significance for us, who are interested in comparative education.[1] As for the life of Talbott, we unfortunately know almost next to nothing.[2]

[1] James Talbott: *The Christian School Master* (London, 1707). It is interesting that several books of the same title appears to have been in circulation in eighteenth or nineteenth century Britain. For example, the ones published by John Hancocke in 1713, and Dan Bellamy in 1737, etc. I have not seen Telbott's book (the copy at Columbia University Library apparently has been lost), when I checked for it in 2001, I relied on David William Sylvester: *English Educational Documents, 900-1800* (London: Methuen, 1970), on which the table was reproduced. The reprints of Talbott's *School Master* are now available through General Book LLC, in 2008, and through Forgotten Books in 2012. The illustrations of the "Table of Faults" is based on the online version of the book (1797 ed.); see http://www.worldcat.org/title/christian-school-master-or-the-duty-of-those-who-are-employed-in-the-publick-instruction-of-children-especially-in-charity-schools-to-which-is-added-a-collection-of-prayers-upon-several-occasions-for-the-use-of-the-master-and-scholars-together-with-directions-and-instructions-concerning-confirmation-and-suitable-devotions-before-at-and-after-it/oclc/39213975.

[2] According to Robert Watt: *Blibliotheca Britannica* (*A General Index to British and Foreign Literature)* (Edinburgh: Archibald Constable & Co., 1824), James Talbott had a Doctor of Divinity degree, and was the Rector of Sppofforth, Yorkshire, and a Chaplain to the Duke of Summerset. A more detailed description of his life can be found in Wikipedia: http://en.wikipedia.org/wiki/Robert_Dodsley.



The Christian School-Master. 131

A Table of Faults.

JUNE 1707.		2	3	4	5	6	7	8
		Mon.	Tues.	Wed.	Thu.	Fri.	Sat.	Sun.	Mon.
1	A								
2	B							*c	
3	C		*a						Curs.
4	D							a	
5	E				L.				
6	F						T.		
7	G								
8	H								St:
9	I				a				
10	K							*c	
11	L			Sw.					
12	M							a c	
13	N								

G. 6 In

132 *The Christian School-Master.*

In the first two Columns from the Left-Hand to the Right, are set down the Month, all the Days of the Month, and the Days of the Week. In the two Columns downwards, are the Number of the Children in the School, and their Names.

C. signifies *Church.*
P. c. playing at *Church.*
Curs. Cursing.
L. signifies *Lying.*
Sw. Swearing.
St. Stealing.
T. playing *Truant.*
A. when Alone, signifies Absence from *School.*
* when alone, signifies coming late to *School.*
When *a.* or the *Dot* is joined with *c,* they signify coming late, or being absent from *Church.*

Each Square in the Table is taken for the whole Day of the Month and Week under which it is placed; after it is divided, (by the Master) as is the third Square in the Table under *Tuesday,* the 2d of *June,* the upper Part whereof is taken for the Forenoon, and the lower Part for the Afternoon. And when the Mark is placed on the upper or lower Part

"Book of Encouragement and Punishment" in Fifteenth-century China

In the middle of the fifteenth century, according to the biography of Cui Gong崔恭（1409—1479）in the official "Ming History" (*Mingshi*明史), he devised a "[note-] book of encouragement and punishment" (*quanchengbu* 勸懲簿), to record in table form the commendable and punishable acts of his subordinates.[3] A similar record of a contemporary official, Kuang Zhong 況鐘 (1383-1443) also existed, saying that Kuang also used a "Book of Good and Bad [Deeds]" (善惡簿) to serve as a reminder to people working for him of their performance of duty.[4]

In about the same time, also in the fifteenth century, a large lineage household of Zheng鄭 in Pujiang 浦江 county of present Zhejiang, is said also to have used a similar "notebook of encouragement and punishment" to record the morally commendable behavior and faults of

[3] Zhang Tingyu 張廷玉, et al.: *Mingshi* 明史(Beijing: Zhonghua 中華, 1974), chap. 159, p. 4339.

[4] *Ibid.*, chap. 161, p. 4380. See also Wang Tianxi 汪天錫: *Guanzhen jiyao* 官箴集要, chap. Shang 上. There are at least 15Ming Dynasty books and an equal number of Qing books that record the existence of "Book of Good and Bad [Deeds]". This shows the popularity of its use. The one used in the Donglin Academy is also called the same. See below.

the lineage members.[5] This fact was recorded by Cao Duan曹端（1376-1434）who was almost a contemporary of Cui Gong.[6]

Thus, slightly earlier than the early 18th century England, there already appeared in China something that resembles closely to what the British was to popularize in European education: formatted notebooks for recording the behavior of government clerks and officials, children in a lineage, or pupils in schools. The Chinese would soon see this kind of tables widely adopted in many places, and it even developed to become almost standard in the late Ming academies. Here are a few examples.[7]

The first example is a Ming Neo-Confucian scholar, Wu Ting-han 吳廷翰 (1490-1559) who adopted a *quanchengbu*-like diary in which he dutifully wrote down the rights and wrongs of his activities every day, linking the good behavior to carrying out the commands of "heavenly principle" and the faults as result of the influence of "humanly desire". It is said that after a while, this notebook and the tables in it took the place of a regular diary.[8]

The second example is Hai Rui 海瑞 (1514-1587), the absolutely righteous official of late Ming famed for his authoritarian personality. He set up a local community compact (*xiangyue* 鄉約) and:

> Displayed two big posters at the entrance, on them he would record the good deeds of any [compact] member did [during the day, or the period of time], or the bad deeds any member did and was met with what punishment [of that day or that period of time]….[9]

Clearly, this was a continuation and expansion of the *quanchengbu* that first appeared in the 15th century.

A third example is the renown seventeenth-century Donglin 東林 Academy in today's Wuxi 無錫, Jiangsu. The academy has been well-known for its critical views about the government corruption and abuse of palace's eunuchs. It organized regular lecture meetings, said to attract audience in the hundreds. The regular members were required to attend meetings on certain prescribed dates, and behaved by the regulations of the Academy, which not only governed the academic progress but also personal and social behavior.

One set of regulations of this academy from the seventeenth century has come down to us, and according to it, the regular members were required to attend eight lecture meetings annually, and each meeting lasted for three days. Notebooks with tables were used to record the good and bad deeds.[10]

Moral self-reflection in China: "Ledgers of Merits and Faults"

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[5] This lineage is studied by John Dardess: "The Cheng Communal Family: Social Organization and Neo-Confucianism in Yüan and Early Ming China", *Harvard Journal of Asiatic Studies*, vol. 34 (1974), pp. 7-52.

[6] Cao Duan 曹端: *Yuechuan yi shu* 月川遺書, chapter of "Jiagui jilue 家規輯略", 1832 ed., free google e-book, p. 49.

[7] See my *Education in Traditional China, a History*, pp. 339-357; see also my Chinese *Xue yi weiji, Chuantong Zhongguodejiaoyu* 學以爲己, 傳統中國的教育 (Hong Kong: The Chinese University of Hong Kong Press, 2012), pp. 322-324， 327-331.

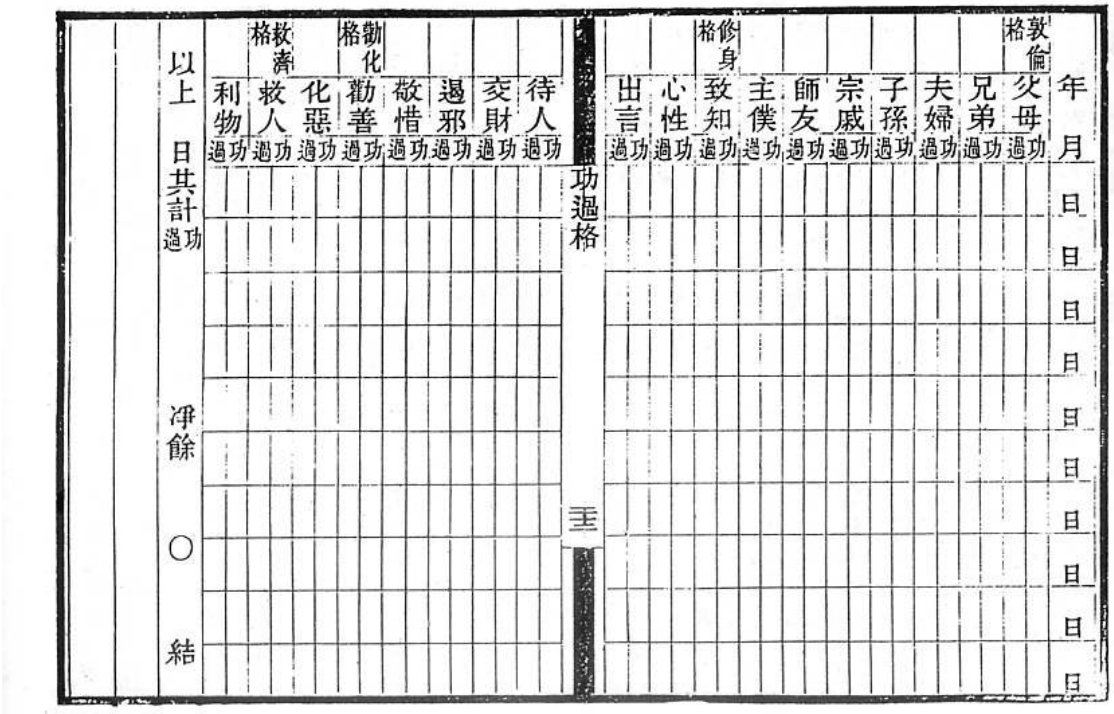
[8] See my *Education in Traditional China, a History*, p. 347; see also my Chinese *Xue yiweiji, Chuantong Zhongguodejiaoyu*, p. 322.

[9] Hai Rui: *Hai Rui ji* 海瑞集 (Beijing: Zhonghua, 1962), First Pt., 2:18

[10] See, my *Xue yi weiji*, p. 319.

Similar to and perhaps continuing the examples above, the activity of self-reflection became very popular in the next centuries. Scholar-officials made it a habit to record one's daily good and bad deeds. They would mark one's daily records by circles of different colors on the notebooks. By giving each good or bad deed a certain merit, say one out of ten, one could have some idea whether one was on the better side of the struggles between ethical rights and wrongs each day. This became quite popular among scholars, and the tables were commonly called "Tables of Merits and Faults", or more often as "Ledger of Merits and Faiults" (*gongguoge* 功過格) in English translation.

The idea is simple: a person of education was compelled to daily reflect on his behavior, and marked them down on a notebook, usually with printed tables.[11] The existence of this kind of ledgers could also be traced back to the fourteenth century, and was most popular in the late Ming times, that is, first half of the seventeenth century. Today, some Buddhist organizations continue to issue "ledgers" or their equivalents, some of which even are available on-line, through even mobile phones.[12]



Although scholars divide the history of the ledgers into two periods, this needs not concern us here, for the simple reason that the ledgers or tables used in these cases, either for the intellectuals (primarily during the first period) or the population at large, reflected an elevated anxiety over the imperative for a person's moral perfection, and in the popular use of the ledgers whether one could secure individual's redemption by using merits to compensate their wrongs. This kind of thinking of course was based on an utilitarian assumption, however, simplistic it is, and also a primitive consciousness that there might be a god or a superior

[11] Cynthia Brokaw has done a very good study on the "ledgers of merits and demerits". See her *The Ledgers of Merits and Demerits* (Princeton: Princeton University Press, 1992). This book has been translated into Chinese. The earliest systematic study of the topic was by Sakai Tadao 酒井忠夫, in his *Chūgoku zensho no kenkyū* 中國善書の研究 (Tokyo, Kokushū kankō kai 國書刊刻會, 1960) and its revised 2nd edition (1999-2000).

[12] Most of these include only lists of merits and faults and their equivalent points to earn (in the case of merits) or to lose (faults).

force that is at once more powerful and capable of meting out justice.[13] Naturally, such primitive religiosity was enhanced by traditional Chinese popular beliefs.

Benjamin Franklin and His Method of Moral Self-reflection

Roughly at the same time, in the middle of the eighteenth century, Benjamin Franklin (1706-1790) left us with a valuable description of the moral table he adopted for himself with a view to perfect his personal moral life. This is found in his famous *autobiography*. The table and its use are almost similar to the Chinese "ledgers of merits and faults". It is best to quote Franklin's own words about this "unique" invention:

> It was about this time I conceiv'd the bold and arduous project of arriving at moral perfection. I wish'd to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employ'd in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.
>
> In the various enumerations of the moral virtues I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I propos'd to myself, for the sake of clearness, to use rather more names, with fewer ideas annex'd to each, than a few names with more ideas; and I included under thirteen names of virtues all that at that time occurr'd to me as necessary or desirable, and annexed to each a short precept, which fully express'd the extent I gave to its meaning.
>
> These names of virtues, with their precepts, were
>
> 1. TEMPERANCE. Eat not to dullness; drink not to elevation.
> 2. SILENCE. Speak not but what may benefit others or yourself; avoid trifling conversation.
> 3. ORDER. Let all your things have their places; let each part of your business have its time.
> 4. RESOLUTION. Resolve to perform what you ought; perform without fail what you resolve.
> 5. FRUGALITY. Make no expense but to do good to others or yourself; i.e., waste nothing.

[13] I have long noticed that Huang Zongxi 黃宗羲 made the following interesting (and significant) remark: "The *Book of Change* says that Heaven gives birth to humans and things, and the *Book of Poetry* says that Heaven decides death and disorder. Thus amid all what we could not see and feel, there is really a lord (*zhu* 主), otherwise the four seasons will reverse themselves and get confused, and the humans will be confused as beasts and plants, leading to lack of differentiation… Thus, there must have a true [person] that is not 'void' (or empty) that exists in all of these (universe), and how could this be understood as merely a 'principle'(*li* 理) which is an empty (meaningless) conception….The Confucian followers do not have a theory on this…."See his essay "Shangdi 上帝"in his *Nanlei wending qianhou san, si ji* 南雷文定前後三、四集, chap. 4 of the fourth collection (ji).

6. INDUSTRY. Lose no time; be always employ'd in something useful; cut off all unnecessary actions.
7. SINCERITY. Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.
8. JUSTICE. Wrong none by doing injuries, or omitting the benefits that are your duty.
9. MODERATION. Avoid extreams; forbear resenting injuries so much as you think they deserve.
10. CLEANLINESS. Tolerate no uncleanliness in body, cloaths, or habitation.
11. TRANQUILLITY. Be not disturbed at trifles, or at accidents common or unavoidable.
12. CHASTITY. Rarely use venery but for health or offspring, never to dulness, weakness, or the injury of your own or another's peace or reputation.
13. HUMILITY. Imitate Jesus and Socrates.

My intention being to acquire the habitude of all these virtues, I judg'd it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone thro' the thirteen; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arrang'd them with that view, as they stand above. Temperance first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations. This being acquir'd and establish'd, Silence would be more easy; and my desire being to gain knowledge at the same time that I improv'd in virtue, and considering that in conversation it was obtain'd rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning, and joking, which only made me acceptable to trifling company, I gave Silence the second place. This and the next, Order, I expected would allow me more time for attending to my project and my studies. Resolution, once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; Frugality and Industry freeing me from my remaining debt, and producing affluence and independence, would make more easy the practice of Sincerity and Justice, etc., etc. Conceiving then, that, agreeably to the advice of Pythagoras in his Golden Verses, daily examination would be necessary, I contrived the following method for conducting that examination.

Form of the Pages

TEMPERANCE.

Eat not to Dulness.
Drink not to Elevation.

	S	M	T	W	T	F	S
T							
S	•	•		•		•	
O	•	•	•		•	•	•
R			•			•	
F		•			•		
I			•				
S							
J							
M							
Cl.							
T							
Ch							
H							

I made a little book, in which I allotted a page for each of the virtues. I rul'd each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I cross'd these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day.

I determined to give a week's strict attention to each of the virtues successively. Thus, in the first

> week, my great guard was to avoid every the least offence against Temperance, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked T, clear of spots, I suppos'd the habit of that virtue so much strengthen'd and its opposite weaken'd, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go thro' a course compleat in thirteen weeks, and four courses in a year. And like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, and, having accomplish'd the first, proceeds to a second, so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue by clearing successively my lines of their spots, till in the end, by a number of courses, I should he happy in viewing a clean book, after a thirteen weeks' daily examination.

The significance of Franklin's concern over his personal moral perfection and his unique method for self-examination and cultivation is that it reflected the eighteenth century intellectual climate. This was an increasingly secular world, and in it one finds struggles to find something reliable to serve as the foundation of ethics.

Late Ming Anxiety vs. Enlightenment Secularization and the Rise of Moral Sense Philosophy

Interestingly, the climate of opinion in the eighteenth century and that left such an indelible effect on Franklin was similar to that which was prevalent in China just a couple of centuries earlier. Chinese society was in the late Ming and early Qing times, that is, the sixteenth to eighteenth centuries, one of incipient religiosity, possibly due to the indirect influence of Christianity that was being introduced into China by Catholic missionaries, notably the Jesuits. There were also other religious movements becoming eminent in the period: the Buddhist revival represented by such important leaders as Monk Zhu Hong袾宏 (1535-1615), [14] who had personally confronted Matteo Ricci (1552-1610) in debating the truthfulness and trustworthiness of Christianity. Monk Zhu Hong was commonly remembered as one of the four most influential Buddhist leaders in the Ming period and a enthusiastic promoter of "ledgers of merit and faults" (which he called "records of [moral] self-awareness"). The contemporary religious fervor was also seen in the influential Neo-Daoist thinking, which had adopted the moral teachings of Confucianism and reached a notable revival beginning in around the fourteenth century that lasted to the Ming-Qing transitional time. Another force that also contributed to the religiosity was the increasingly popular idea of "the unity of three teachings."[15] A semi-religious movement that preached the

[14] For a book-length study of Monk Zhu Hong, see Chun-fang Yu: *The Renewal of Buddhism in China: Chu-hung and the Late Ming Synthesis* (New York: Columbia University Press, 1981).

[15] A check of a major database of traditional Chinese works shows that while "three teachings" appeared to have been frequently used from the third century on, but the use of "unity of three teachings", stressing the unity of the three teachings/religions first appeared only after the Yuan Dynasty (1279-1368) or more

fundamental unity among Confucian, Buddhist and Daoist teachings, it contributed significantly to the apprehension arising from the often incongruous opinions taught by the three schools about moral behavior. The desire to harness moral activities within the parameter of the three sets of teachings contributed significantly to a kind of intensity resembling religious commitment. The "Unity of Three Teachings" may not be an authentic religion; it nonetheless promoted para-religious angst and intensity.

The leader of the "Unity of Three Teachings" was Lin Zhaoen 林兆恩 (1517-1598). The emergence of this sect added to the colorfulness and distinctness of religions in the commoners' life and faith. Although the expression, "three teachings", appeared frequently used from the third century on,[16] the use of "unity of three teachings", stressing the "unity" of the three teachings/religions first only appeared during the Yuan Dynasty (1279-1368).[17] This shows that the belief had become popular beginning with the fourteenth century, that there was a fundamental harmony or even unity among the three teachings in their basic ethical ideas and belief in the needs to live a moral life.

The point about late Ming religiosity is not to contrast with what was diminishing in Europe during Franklin's time: the influence of Christianity. Rather, the late Ming religiosity reflects a search in the minds of Chinese thinkers for a reliable truth or supernatural force for collective deliverance; this was a time of social turmoil and corruption in officialdom. True to their Confucian teachings, intellectuals argued that the answer to such uncertainty could come only through ever intensified moral cultivation, and one way of doing it was to use more and more such devices of "encouragement and punishment book" or "ledgers of merits and faults".[18]

Although obviously the appearance in the West of "table of faults" (or Franklin's "little virtue book") and "encouragement and punishment book" (or, for that matter, the even more widely used" ledgers of merits and faults") in the East at roughly the same time had different historical background, the use of tables connects both methods for moral educational purpose in charity schools or the renowned Chinese academy in Donglin. Let me begin with a discussion on the use of tables in both China and Europe. The beginning of using tables (notebooks) for moral educational purpose at this juncture of time (with China leading by

specifically, during the Ming Dynasty. This shows that the belief that there was a fundamental agreement among the three teachings in their basic/foundational ideas and belief only as late as the fourteenth century.

[16] Judith Berling: "Religion and Popular Culture: The Management of Moral Capital in *The Romance of the Three Teachings*", in David Johnson, Andrew Nathan and Evelyn Rawski, eds.: *Popular Culture in Late Imperial China* (Berkeley: University of California Press, 1985), pp. 188-218.

[17] See n. 14 above.

[18] The "ledger of merits and faults" were also called as "ledger of sagely merits" or "records of [moral] self-awareness" by Monk Zhu Hong.

about 200 years, though the widespread use of them was almost about the same) is worthy attention.

Although the use of "tables" in Chinese mathematics could be said to go back to as early as the seventh century,[19] the method of organizing functional relations between two variables in tabulate form (*biao*表made its appearance much later, perhaps by the end of the thirteenth century, when Guo Shoujing 郭守敬 (1231-1316) completed the centuries of efforts to develop a mathematics of calendar-making, to measure the exact length of a solar year, and astronomical time units. His method would require complicated calculations and most likely had to rely on producing tables. His calculation method was used in the next three centuries,[20] precisely covering the period of the widespread use of tables for the purpose of individual's moral self-reflection or for cataloguing the behavioral performance of a group of people, say, pupils.

In other words, one finds an intense religious fervor in the fifteenth to eighteenth century China, and that fervor led to an equally intense search for personal moral perfection. Recording and reflecting on personal daily right or wrong deeds became an important exercise for especially intellectuals.[21] They relied on tables to record them on daily basis. Soon commoners also picked up the habit. At educational institutions, notably the local organizations such as "village compacts" (*xiangyue*, as in the case of Hai Rui) and "dissenting" academies (such as Donglin), the use of ledgers or public posters, named "booklet" or "notebook", became an important part of learning process.

The historical and intellectual background for the rise of this educational practice and that for moral self-reflection was different from that in the West in the late 17th and most of the 18th centuries. In Europe this was an age of scientific discoveries and the Enlightenment. Although religion (Christianity) still directed the daily life of both commoners and intellectuals, the trend of secularization was evidently on the rise. The 13 virtues Benjamin

[19] Monk Yixing 一行 (683-727) is said to have devised a table of tangents, but it is not known if he actually used "tables" (*biao* 表) or only recorded calculation results in lists.

[20] For Guo's biography and method of astronomical calculation, see O'Connor, J. J., and E. F. Robertson: "Guo Shoujing." School of Mathematics and Statistics. Dec. 2003. University of St. Andrews, Scotland, 7 Dec. 2008 <http://www-history.mcs.st-andrews.ac.uk/Biographies/Guo_Shoujing.html>. It is noteworthy that the first person to write about Guo's contributions is a sixteenth-century scholar, Tang Shunzhi 唐順之 (1507-1570), nearly two hundred years after Guo died. Incidentally, it was Xu Guangqi 徐光啓(1562-1633), almost a Tang Shunzhi contemporary, who truly appreciated Guo's accomplishment. In Xu's *Xinfa suanshu* 新法算書, Guo's name appears 11 times. Xu is a cosmopolitan scholar-official and is among the first Catholic converts in China.

[21] For religious fervor, other than the works cited above by Brokaw and me, see also Wu Pei-yu: "Self Examination and Confession of Sins in Traditional China," *Harvard Journal of Asiatic Studies*, vol. 39 (1979), pp. 5-38, and Yu Ying-shih: *Zhongguo jinshi zongjiao lunli yu shangren jingshen* 中國近世宗教倫理與商人精神 (Taipei: Lianjing, 1987).

Franklin listed are distinctly different from the traditional Catholic "seven holy virtues": chastity, temperance, charity, diligence, patience, kindness and humility. While it could be that Franklin was trying to fit his moral exercise to the yearly cycle, and so had to have 13 virtues, but seven would have also served the purpose well: each week could also be a cycle! There is really no reason that the cycles should fit 365 days. What would happen to a leap year?

The "Table of Faults" of course was recorded in a book called "The Christian Schoolmaster," thus reflecting the thinking of Christian educationalists at the turn of the seventeenth to eighteenth centuries. In one scholar's opinion, this, as well as Franklin's little virtue book, reflected the so-called "moral calculus" of this age of incipient modern science: this is the time when logarithmic tables, its long history of development notwithstanding, became for the first time widely used. Its effectiveness must lead many thinkers to believe that mathematical calculations could also help to establish a more precise and eventually perfect science of humans and their society.[22] Since most modern mathematical calculations involved the extensive use of tables, it is likewise possible that educational thinkers (Christians notwithstanding) thought that the use of them could enhance the scientific nature of their efforts.

As is known, by the eighteenth century, the Christian God was increasingly removed from intellectual searches for a moral philosophy. The early rationalists such as Hobbes (1588-1679) and Locke (1632-1704) had believed in the feasibility of discovering universal ethical principles or natural laws through careful, rationalist, and mathematical thinking. But by the time of Hume (1711-1776) and Adam Smith (1723-1790), it had become quite frustrating to continue to believe in the natural law of ethics, and Hume began to adopt the theory of "moral sense" in that it was considered that the human was born with the ability to distinguish between right and wrong, and that this innate nature could lead one to moral action and life. The "moral sense" theory, sometimes known as "sentimentalism," became quite prominent in the late eighteenth century, and many American founding fathers, such as Thomas Jefferson (1743-1826), were attracted to it. Although Franklin was not explicit about his attitude towards the theory, which to him was overly metaphysical, his struggle with how

[22] It was believed that the study of man could eventually also employ mathematics and become as exact and correct as the study of astronomy or mechanics. Modern trigonometric tables appeared around the fifteenth century, though some preliminary forms already were in use for oceanic navigation at least by 1295, and most likely widely used after the fifteenth century. The same could be said about logarithmic tables. The modern tables were first produced by the early seventeenth century. It is thus quite right to argue that the use of tables in daily life was not uncommon from the fifteenth or sixteenth century on. One might even refer to the history of "double booking" and argue that applied mathematics at the time was already complicated enough to warrant the invention and widespread use of double-booking. See Geoffrey A. Lee: "The Coming of Age of Double Entry: The Giovanni Farolfi Ledge of 1299-1300," in *Accounting Historians Journal*, vol. 4, no. 2 (1977), pp. 77-96.

to accomplish good personal virtues should place him as more an indirect advocate of the theory than otherwise.[23]

As is well known, moral sense philosophy in Europe made its appearance in about the early eighteenth century, and it could be considered as a result of the Enlightenment challenge to using a supernatural and transcendent being as the foundation of moral philosophy.

This will lead us to an interesting observation: whereas the Westerners in the seventeenth and especially eighteenth centuries became conscious of the need to create a "moral sense philosophy" to provide a foundation for human ethics, a similar need had already been met by the Chinese using a rather similar approach in the Mencian philosophy of "innate goodness" of human nature. Mencius' (372-289 BCE) philosophy teaches that humans were born with "good" nature, capable of empathizing with other humans (commiserate mind), and independently achieving moral righteousness. Through the middle periods of the Chinese history, his philosophy did not receive due recognition. However, by the eleventh century, there had been a reverse of attitudes, and increasingly more people came to believe that his view was a correct one that humans were equipped with a moral consciousness (or, if you wish, moral sense) that could be the foundation of ethical action and thinking. By the sixteenth century, Wang Shouren 王守仁 (1472-1529) finally appropriated the essence of Mencius' thought into his own thinking, and began to stress human's capability of doing good as it was "natural", because humans were equipped with an "innate consciousness" for moral action.

One could immediately find that in a broad sense, Wang Shouren's philosophy (commonly referred to as the "philosophy of mind-and-heart") of "innate goodness" or "innate knowledge" was quite similar to the eighteenth century English "philosophy of moral sense". As is well known, the seventeenth century is a great century of East-West intellectual communication, and even if one should deny that there was an direct influence of Wang's thought on the moral sense philosophers, I could not help thinking that there might be some indirect stimulus from China to the latter, possibly through the missionaries' writings, so much so that by the eighteenth century, the European thinkers had developed a moral philosophy that would answer to the challenges of contemporary Enlightenment thinkers, and this philosophy is "moral sense philosophy".[24]

[23] Cf. Lorraine Smith Pangle: *The Political Philosophy of Benjamin Franklin* (Baltimore: Johns Hopkins University, 2007), pp. 84, 236, et al.; see also the discussion on Franklin's association with the Alberdeen variety of "moral sense philosophy" by Ned C. Landsman: *From Colonials to Provincials, American Thought and Culture, 1680-1760* (Ithaca, NY: Cornell University Press, 1997), pp. 80-81.

[24] To my memory, Robert Neville seems to be the only important contemporary philosopher to have touched on this view. See his *Boston Confucianism, Portable Tradition in the Later-modern World* (Albany, NY: State University of New York Press, 2000). For a recent discussion on eighteenth-century "moral sense philosophy",

There is one more point that needs to be considered. This is the phenomenon of intense religiosity in the late Ming times that I mentioned above. The Ming religiosity is in clear contradiction with the religious thinking and belief in the eighteenth-century Europe, or so it seems. While European thinkers were searching for a way to continue to guarantee a sound intellectual foundation for human's ethical behavior, Chinese thinkers, paradoxically, were reasserting what their forbearers had long developed that resembled what the Enlightenment thinkers was only recently constructing, i. e., the moral sense philosophy. In both cases, there was a process of negotiating between humans and the source or foundation of moral goodness. Chinese thinkers were pressing ever harder than before to define education from the angle of personal moral perfection, though they remained fundamentally atheistic. They also slightly predated the Europeans in their use of ledgers or tables for recording their daily moral rights and wrongs. The intensity, however non-religious on the surface, was actually demonstrably religious. Most interpreters of this late Ming thinking also are in agreement over the influences Buddhism (especially Zen Buddhism) and Daoism had on it.

If my argument has a merit, it is because I take a broad view of "religion", in that I consider the zeal to search for a foundation of human's moral life as comparable to that of resorting to a supernatural being for ethical teachings. The Ming thinking about this issue was to return to the primeval idea of "moral sense", which Mencius articulated as "ceyin zhi xin 惻隱之心" (The mind-and-heart that is born capable of sympathy or moral action; the commiserate mind-and-heart). As a contrast, the reliance on a supernatural God had been the predominant European traditional thought from which the eighteenth-century thinkers were seeking to liberate themselves, though they continued the belief in natural law which provided the moral sense philosophy an anchor for moral life. Both ages, however, became intensely interested in the feasibility of, and whence the ability for humans to act morally. In addition, both seemed amenable to natural law ideas, even if the Chinese lacked any clear consideration over or consciousness of "natural law".[25]

The Economy or Human Life and the Genre of Popular Morality Books

My point can be further borne out if we bring an eighteenth-century popular booklet on daily moral teachings into consideration. The booklet, entitled "*The Economy of Human Life*" had been printed for more than 150 editions, since its first appearance in 1750 or 1751, possibly

see Jonathan Israel: *A Revolution of the Mind* (Princeton: Princeton University Press, 2010), pp. 154-197. Readers may also find Alejandra Mancilla's recent article, "The Bridge of Benevolence, Hutchison and Mencius," in *Dao, a Journal of Comparative Philosophy*, vol. 12, no. 1 (2013), pp. 57-72.

[25] I think it is Joseph Needham who first raised the issue why there was not "natural conception" in Chinese thought. See vol. 2 of his *Science and Civilization in China* (Cambridge: Cambridge University Press, 1956), pp. 518-583.

authored by Robert Dodsley (1703-1764), who was a poet of a minor reputation.[26] This booklet is a collection of maxims, adages, wise sayings, proverbs, and what not to counsel man and woman on matters related to moral life: man's duties (such as consideration, prudence, temperance, etc.), passions (such as hope and fear, desire and love), consanguinity (such as husband, father, son and brothers), providence ("human's born endowments or social status", wise and ignorant, rich and poor, master and servants, etc.), social duties (benevolence, justice and charity, etc.), religion, man considered in general (human frame and structure, the use of senses, etc.), man's infirmities and their effects (vanity, inconsistency and misery, etc.), the affections hurtful to one's own self and others (covetousness, profusion, revenge, etc.), advantages over others (nobility and honor, science and learning), and natural accidents (such as poverty, pain and death, etc.). There is additionally one "chapter" devoted to woman only (bk. 2 of pt. 1).

Although the book is not all secular, as there is one "chapter" (book) devoted entirely to religion, the ideas offered in this book is primarily a collection of practical advices on how to live a useful and prosperous earthly life.

This book first appeared in 1750-1751. This was a time when 18th-century secularization thought was at its height; moral sense philosophy stressing human's ability to achieve moral perfection was also becoming a dominant idea reflecting the secular trend. *The Economy of Human Life* was not a unique work. It inspired a number of other works imitating its down-to-earth pragmatism, and many of them were just as popular. It was particularly popular in America, where it went through more than 120 editions in as short as 50 years. I would be surprised if Franklin and Jefferson did not see it.[27]

What is even more noteworthy is that the author, now believed to be Robert Dodsley as mentioned above, claimed that the book was originally a work by Indian Brahmins and that the Chinese emperor ordered to secure it for distribution to its subjects. Dodsley secured the book and had it translated into English to dedicate to Lord Chesterfield.

My point here is that the author of this book must have believed that his book reflected the Chinese (and Indian) wisdom concerning moral conduct that is the center of a practical life. In an age when people had only the Bible (by now translated into various European languages and available to Protestant believers) and *Pilgrim's Progress* to read, for a work

[26] For Dodsley's life, see Alexander Chalmers: *Works of the English Poets* (London: J. Johnson, 1810), 15:313-23.

[27] Archaeologists have even dug up a rather well-preserved copy of the book apparently brought to Australia in the early part of the nineteenth century and subsequently buried under the floor of a "Female Immigration Depot". See http://www.migrationheritage.nsw.gov.au/exhibitions/friendlessfemalte/significance.html.

like *The Economy of Human Life* to appear there must be some reason and the image of Chinese intellectual life as transmitted back to Europe by the missionaries readily provided it.

If one compares *The Economy of Human Life* with contemporary Chinese morality books, one will be surprised how they resemble each other. The following are some quotations from the book:

> The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.
>
> Idleness is the parent of want and of pain, but the labour of virtue bringeth forth pleasure.
>
> The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.
>
> The examples of eminent men are in his visions by night, and his delight is to follow them all the day long.
>
> Put a bridle on thy tongue; set a guide before thy lips, lest the words of thine own mouth destroy thy peace.
>
> Boast not of thyself, for it shall bring contempt upon thee, neither deride another, for it is dangerous.
>
> Avarice is the parent of evil deeds; but frugality is the sure guardian of our virtues.
>
> Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality; he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessaries.
>
> From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

The similarity in the advices between *The Economy of Human Life* and Chinese morality books that has been popular from the Ming times (until today) is interesting if not striking, because the former continues to use such words (and concepts) such as “God”, “soul” and the like, even if it does not quote from such as the “Proverbs” of *The Hebrew (Old Testament) Bible*. It is no wonder that some historians have labeled it as a religious book. In all fairness, it is not.

The appearance almost simultaneously of this kind of “morality books” could simply be accidental. On the other hand, both perhaps reflect a general social anxiety at a time of intellectual transition: in China, the transition from a more intellectually-oriented Neo-Confucian thinking to one that places a greater emphasis on intuition, or even mysticism suggestive of incipient religious consciousness, whereas only slightly later in Europe, there was a serious search for a new foundation for morality, because ethical teaching was being cut off from its religious root. On the surface, the two intellectual conditions were different

and even contradictory, but both overlapped in one significant area, that of serious engagement with religions or religiosity. This common concern over the place of religion as part of moral education brought both China and the West to come together in a common negotiation with what serves as the basis of moral life.

Concluding Remarks

The discussions above are results of my experimentation with comparative East-West education. One thing should stand out distinctly, that is, the intellectual background that shaped moral education in different cultures is my primary concern, and I notice that while China and the West were distinctly different in their *Weltanschauungen* in the sixteenth to eighteenth centuries, they yielded the comparable and fairly similar emphasis on individual's moral life, and even seemed to share similar methods. Another distinction is that my focus is not on institutions, but on human's thinking about how to cultivate one's own moral consciousness. Moral behavior thus takes the central place in this study. Obviously moral training and cultivation, that is, the teaching of ethical ideas and the carrying out of them is a very important, and almost the core, part of traditional education in every civilization. The comparison above addresses exactly the issue of moral discipline at a particular time in both China and the West. The comparison therefore has many implications. One of them is historical. Although students of Chinese history usually believe that there is a fundamental difference between Eastern and Western experiences, seldom would any one of them go as far as to claim that there are neither points of contact, nor grounds for comparison, unless one is prepared to claim that comparability is only possible when things under consideration are nearly absolutely the same. Therefore I do think that the comparison between China in the 13th to 18th century and Europe in the 16th to 18th centuries, in the area of ethical thinking, against their respective intellectual backgrounds will throw lights on issues that are dear to historians of the two cultures. I shall refrain from bringing capitalism into the discussion. But what is obvious to me is that the rapid change in Europe that had benefitted from the rise of capitalism and industrial revolution must have led to rethinking over agrarian moral beliefs. The same could be said, I think, about China when in the sixteenth century China underwent an incipient capitalist transformation that fortunately or unfortunately remained still-born. What kind of agrarian ethics played a role in this new historical condition? Did the Chinese not also rethink over their "agrarian" ethics?

The comparison I proposed above is an experiment using a grand theory to explain a rather small and perhaps even insignificant "coincident". But I think it does provoke thinking. I cannot be happier with this provocative initiative. That is, for me at least, what comparative education is all about.

TEAM Support in Teacher Empowerment in the Philippine Context

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Abstract
This study aimed to evaluate the effectiveness of TEAM Support as a mentoring strategy for professional development of Caputatan Norte Elementary School teachers. Findings revealed that CNU TEAM Support paved the acquisition of content knowledge and pedagogical skills of teacher mentees thereby improving students' academic performance. It is concluded that CNU Team Support is a valuable framework for teacher development. It creates a professional culture of teaching in which educators have the opportunity for continuous learning thereby improving achievement for both teachers and students.

Keywords: Mentoring, TEAM Support, Pedagogical skills, Professional development

Introduction

Recognition for more relevant and responsive development strategies that encourage teachers to continue learning throughout their career is not new. Numerous trainings and conferences are undertaken to promote the teachers' learning and improve their competence. However, they seem to have little effect on teacher's learning, effectiveness and performance (Bridges, et al, 1993). Though the old model of "teacher training" or "in servicing" may have benefits, it might not be very responsive to the existing realities in schools. One example of how to learn strategies that is totally different from the traditional notion of teacher development is mentoring. Mentoring is the process of establishing personal relationship of two individuals for the purpose of professional instruction and guidance (Goodyear, 2006). The value of mentoring in promoting workplace learning has been recognized by educators all over the world. What makes it a powerful tool for professional development is the fact that mentoring is problem-centered in which teachers are actively engaged in the solution of a problem or issue in the workplace. The process of mentoring is experiential which engages teachers in concrete tasks of teaching, assessment and observation. Mentoring focuses on teachers' questions, inquiry and experimentation. It involves sharing of knowledge between the mentor and the mentee. Mentoring is about helping the mentee grow in self-confidence and develop independence, autonomy and maturity.

The Cebu Normal University (CNU) TEAM Support is a program which utilized the mentoring scheme to assist the Caputatan Norte Elementary School (CNES) teachers in the day-to-day challenges in the workplace. The program is part of the education component of the university's extension project E-HELP (Education, Health, Livelihood and Peace). CNU TEAM Support is designed to provide a comprehensive, responsive and sustained professional development program with the end- view of capacitating the teachers as instructional leaders thereby improving the reported low achievement of students. The

weekly interaction between the CNU TEAM Support and the teachers in Caputatan Norte aims to provide opportunities for structured and unstructured sessions for empathy and encouragement, feedback and constructive criticism, coaching on appropriate strategies and discussion of theories and pedagogical practices.

It is the intent of the study to document the effectiveness of CNU TEAM Support as a mentoring strategy for the teachers in Caputatan Norte Elementary School (CNES), a remote mountain school in the Philippines. It uncovers the mentoring phases of the program and how each phase is carried out. Challenges, opportunities and benefits of the program are also determined.

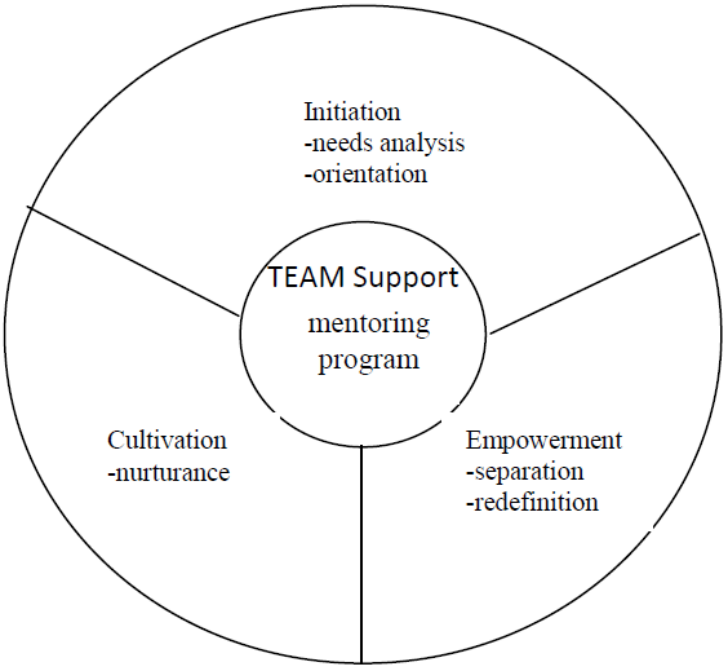

Figure 1. Conceptual Framework of the Study

Cebu Normal University (CNU) rendered its extension services to Caputatan Norte Elementary School (CNES) located in Medellin, a municipality in the northern part of the province of Cebu, Philippines. With the reported low achievement level of students of the said school, CNU TEAM Support conducted the extension- based research endeavor to provide a comprehensive, responsive and sustained professional development for the teachers of Caputatan Norte Elementary School.

The professional assistance through the mentoring program was utilized. It covered three mentoring phases of initiation, cultivation and empowerment adapted and modified from the four mentoring phases of Kram (1985) in her study. In the initiation phase, needs analysis of individual teachers and orientation were conducted. Both the mentors (TEAM Support) and the mentees (teachers of CNES) discussed inherent issues which the former deemed essential in assisting the public school teachers of CNES.

In the cultivation phase, instructional assistance and coaching were provided to the mentees to assist them in the day-to-day rigors in the workplace. The mentors conducted lecture demonstrations showcasing strategies that worked in the classrooms. Relevant topics on classroom management, developing study habits and ways of motivating students to read

were also discussed with the mentees. Likewise, observation of classes both formal and informal together with the pre- and post- conferences was also conducted.
The empowerment phase paved the way for activities that developed personal and professional independence of the mentees. Interactions in this phase are characterized by mutual support and informal interaction.

Literature Review

Kram (1985) has proposed that mentoring relationships develop and mature over time, providing different levels of mentoring functions as they progress through a sequence of four distinct phases: initiation, cultivation, separation, and redefinition. During the *initiation* phase, the mentor and the protégé begin initial interactions that involve learning the other's personal style and work habits. Kram (1985) described the first six to 12 months of a relationship as characterized by musings that protégés and mentors have about one another regarding a developmental relationship. By initially providing coaching, challenging work and visibility, the mentor embodies a fantasized role model with whom the protégé begins to identify and develops positive expectations about career development. If the relationship matures past the initiation phase, it then progresses to the *cultivation* phase, in which career development, role modeling and psychosocial mentoring functions are proposed to be at their highest. Kram (1985) further proposed that the emotional bond between the mentor and protégé deepens and intimacy increases during this phase. This phase may last from two to five years as the protégé learns from the mentor and the mentor promotes and protects the protégé. Protégés gain knowledge from the mentor, and the mentor gains loyalty and support of the protégé and feelings that his or her values, ideas and work habits may be passed on to the protégé during the cultivation phase. The third phase, *separation*, involves a structural and psychological disconnection between the mentor and the protégé when functions provided by the mentor decrease, and the protégé becomes independent. In the *redefinition* phase, the mentor and protégé frequently develop a relationship that is more peer-like, characterized by mutual support and informal contact. While career and psychosocial functions are less evident, sponsorship from a distance, occasional counseling and coaching, and ongoing friendship continue. Hay (1995) believes that mentoring process is underpinned by the following principles: recognizing that people are okay, realizing that people can change and want to grow, understanding how people learn, recognizing individual differences, empowering through personal and professional development, developing competence, encouraging collaboration not competition, encouraging scholarship and a sense of inquiry, searching for new ideas, theories and knowledge and reflecting on past experiences as key to understanding (Chao, 1997).

According to Mackimm, et al (2003) mentoring relationship is a special relationship where two people make real connection. It is a protected relationship in which learning and experimentation occur through analysis, examination, reexamination and reflection on practice, situations, problems, mistakes and successes (of both the mentors and the mentees) to identify learning opportunities and gaps. According to Yang (2006) mentoring relationships range from loosely defined, informal collegial associations in which a mentee learns by observation and example to structured formal agreements between expert and novice co-mentors where each develops professionally through the two-way transfer of experience and perspective. Whether the relationship is formal or informal, the goal of mentoring is to provide career advice as well as both professional and personal enrichment. It is important that the mentor and the mentee have a clear grasp of the mentoring process for maximum benefits of this special relationship. For mentoring to be effective, the mentee together with the mentor needs to reflect on the experiences in school and attempts to

understand the experience through analysis and conceptualization. The individual makes choices based on analyzing the implications. She/he identifies options, decides on what to do next and undergoes another experience.

Mentoring relationship is classified as formal or informal, and short term or long term (Goodyear, 2006). Formal mentoring is usually mandatory and institutionalized by the school or agency. The meetings are determined, monitored and evaluated based on clearly articulated goals and milestones. Informal mentoring relationship is more spontaneous and springs from the mentee's intrinsic desire to become better. The choice of the mentor is based on trust and confidence. Another type of mentoring is the duration of the relationship which can be short term and long term. A short term mentoring usually addresses a set of specific needs. Long term mentoring is based on the broad based goals incorporated in the professional development career of the institution or agency. Whether the mentoring relationship is formal or informal, short term or long term, literature proves that mentoring has improved the teachers' personal artistry and professional skill in the workplace.

Methodological Considerations

Research Design

This study was a qualitative research utilizing the descriptive method. The researchers systematically recorded accounts of the mentees before and after the program. Validation of findings was done through classroom observations and interviews.

The results of the Math and Science regional tests conducted in 2010-2012 served as indirect indicators of the effects of the TEAM Support program.

Research Environment and Subjects

This study was conducted at Caputatan Norte Elementary School (CNES) Medellin, a northern part of Cebu province, Philippines. It is a three-hour ride from Cebu City where the researchers are based. The school which belongs to the Department of Education offers basic education from kindergarten to grade six. It has a population of 625 students. CNES is chosen as the adopted school of Cebu Normal University because of its consistent low academic performance in the national achievement tests conducted by the Department of Education. As an adopted school, the Cebu Normal University, College of Teacher initiated the TEAM Support to mentor the seven (7) teachers and one (1) school principal with the intention of improving their competence thereby increasing students' performance.

Research Instrument

The research instruments used in this study were the needs assessment tool, teachers' performance appraisal, interview guide, instructional modules, and teachers' portfolios.

Results and Discussion

Cognizant of the need for continuous professional development of teachers and to help improve the reported low academic achievement of students in Caputatan Norte Elementary School (CNES), the CNU Team Support established a professional partnership with the CNES teachers through the mentoring program utilizing the three mentoring phases of initiation, cultivation, and empowerment.

Initiation

In the initiation phase, needs assessment was conducted among the teachers in Caputatan Norte Elementary School (CNES) to establish baseline data on teachers' problems and

difficulties in the workplace. Findings revealed that the seven (7) teachers needed assistance in classroom management, art of questioning to develop critical thinking, devising appropriate instructional materials and using strategies that make lessons more meaningful and enjoyable. Teachers in the lower grade particularly in grades one and two expressed their need to develop among their students the love for reading. These teachers expressed the importance of teaching reading effectively since it is a tool subject. They wanted to be further equipped with bags of tricks and techniques so that students would find value in reading.

Having noted the teachers' individual needs, the mentor- mentee partnership was organized. The TEAM Support partnered with the teacher mentees and discussed the goals and expectations of the program. The mentees at first were not comfortable with the mentors. This was a normal reaction for two strangers meeting for the first time. Teachers hesitated sharing their problems and challenges in school. Even the principal who was paired with the TEAM Support mentor communicated her anxiety. Questions like "How sincere are you in helping us?" "To what extent can you help us?" The mentors tried their best to "break the barriers," by initiating personal conversations about their family and their aspirations in life as persons and teachers. The personal informal sessions which lasted for three meetings bridged the gap between mentor and mentee. Positively, it created a comfort zone between them. The mentors were prompt in responding to the mentees' individual professional needs which were made as basis for the succeeding encounters. The established cordiality unfolded opportunities for a fruitful professional engagement.

Cultivation

The mentor-mentee relationship which lasted for two years focused more in the cultivation phase. The mentors met their individual mentees in the formal setting in the classroom and informal venues like the school playground when the teachers supervised their students cleaning or outside their classrooms during recess time. The mentors shared differentiated and appropriate activities addressing the mentees' needs as noted in the initiation phase. In certain cases, the mentors shared some instructional materials like story books and textbooks needed by the students. The presence of the mentors inspired the mentees because they said it is a very good opportunity for them to learn from the mentor. One teacher in the primary grades expressed "*You know Ma'am, we really look forward to your presence because it would mean another learning opportunity*." Likewise a teacher in the intermediate grades shared "*Your presence Ma'am challenges us to do better each day in our teaching, specifically in the utilization of varied and appropriate activities."*

Upon the agreement of both the mentors and the mentees, formal classroom observations were conducted by the mentors to see how instruction was carried out in the classroom. The mentors evaluated the demonstration following the criteria in the evaluation tool for teaching demonstration. It was noted that in terms of teachers' personal characteristics that comprised appearance, self- confidence and enthusiasm, the teacher mentees showed confidence and enthusiasm in carrying out the day's lessons. They projected positive feelings while teaching which contributed to their wholesome personality. In the area of mastery of subject matter where content of the lesson, knowledge on current development, application of knowledge, utilization of resource materials were included, it was observed that the teachers generally exhibited good understanding of the lesson taught , but elaboration and transferability of the lesson to real- life was found wanting. It was observed that teachers needed to be updated on current developments in the field so they could relate them to the lesson. In the area of instructional competence where lesson guide, subject matter focus, lesson clarity, art of questioning, use of developmental activities and feedback mechanism were part of, the

teachers presented lesson plans that contained the essential parts but some objectives were not measurable. They presented their lessons with less elaboration although they could initially stimulate interaction through their activities. The teachers utilized uninterrupted verbal presentation and used feedback sparingly. For communication skills where comprehensible language, accuracy, fluency and voice were taken into consideration, the teachers could communicate but message was affected due to incorrect grammar or pronunciation. Their voice was dropping in volume at times or too loud hampering students' concentration. In a nutshell, these teachers belong to the intermediate level of teaching performance. This means that the teachers have shown very good performance and have exceeded the 60% criterion in terms of the teachers' personal characteristics, mastery of subject matter, instructional competence and communication skills.

Debriefing and post conferences were also conducted. Teachers' strengths were highly acknowledged by the mentors and suggestions were humbly accepted by the mentees. Points which needed improvement were discussed by both the mentors and the mentees. With positive attitude and the willingness to improve teaching competence, the mentees made a commitment to follow the mentors' suggestions and even invited the latter for another round of observation. The sincerity of the mentors to help and the humility and openness on the part of the mentees contributed to meaningful learning. Follow-up observations of classes were done after the regular intervention activities. Observations were noted that although they still belonged to the intermediate level, components in the performance appraisal like lesson planning, lesson clarity, subject matter mastery, elaboration of lessons and art of questioning significantly improved .

The mentors interviewed some students in the different grade levels while the mentoring period had been conducted. The students disclosed, *"Our teachers usually spent extra effort and extended time after classes to help us in Reading and Math"* Another student in grade four said, *"Our teachers gave us stories to read and they asked questions about them. There were easy and difficult questions. What I like most is when they allowed us to share our experiences related to the story."* Five students in the primary grades said, *"We don't want to be absent because our teachers have lots of interesting activities."* Moreover, three students in the intermediate grades expressed, *"Our classrooms have become a nicer place for learning because we have now the reading corners and display of reading materials."*

Meanwhile when the teacher –mentees were interviewed about the TEAM Support program, two of them said, *"At first we were hesitant and uncomfortable but as the program progressed for two years we were inspired at the same time challenged to apply what our mentors shared with us."* Another one expressed, *"With the activities that I have employed based on the input shared by my mentor, my problem on classroom management is minimized because I see to it that every minute in class should be made meaningful."* In addition, two teachers noted, *"We have become conscious to read newspapers and professional books which before we didn't do as much, thanks to the mentors."* The school head being one of the mentees also shared, *"The TEAM Support has improved the teachers' commitment, many have become prompt in submitting lesson plans and reports, most if not all the teachers have become conscious of making their daily lessons exciting and meaningful.* As shared by the school head, *"The program has also equipped me with more knowledge and skills to become a competent leader."* She added, *"Thank you very much TEAM Support."*

Empowerment

The ultimate outcome of the TEAM Support was to develop independent and empowered teachers. The last months in the second year of the program implementation were focused on the empowerment phase. The mentors allowed the mentees to share practical insights about the implementation of the program and how they could sustain their learning to consistently develop their teaching practice and improve students' performance. Based on the mentees' sharing, they said that they were confident in carrying out their lessons and that they could manage the class very well. One mentee said, "*the mentors gave us valuable assistance and they trained us in constructing instructional materials. They also updated us with the current trends in teaching."* Two male teachers said, "*The objectives of the TEAM Support were achieved; the tasks were essential and relevant."* Furthermore they expressed, "*the course duration was sufficient; we have learned methodologies in teaching that we really needed."* One teacher in the primary grade said, "*The training was organized at the right time of the year."* The feedback proved that the mentees were now more equipped with content and pedagogical skills for effective instruction. The succeeding visits to the school were affirmations of the good practices that the mentees implemented in the classroom. Sometimes, suggestions were still solicited from the mentors but most of the time the mentees were confident to make instructional decisions that they believed could improve performance. The established partnership showcased a practice where mentees gradually became autonomous in the meaningful practice of the profession. Since the goals of the TEAM Support have been achieved, and the mentees have developed autonomy, the mentors formally ended the program. There was sadness for both mentors and mentees who have developed trust and respect during the two years of the mentoring program. However, the mentors assured the teachers that they would still visit the school as professional colleagues ready to help if needed.

Benefits

The CNU Team Support has proven to bring benefits to the mentees and to the students. The results of students' academic performance based on the Regional Academic Test (RAT) revealed a remarkable increase in the mean percentile score (MPS) in Math and Science.

Table 1 below shows the benefits of the mentoring program. This further strengthens the claim of the mentees, that their students' performance is an indirect manifestation of their improved competence, a by- product of the professional services rendered by the CNU Team Support.

Table 1 Team Support Benefits

1. Enhanced knowledge and pedagogical skills of the mentee
2. Increased performance of students in the RAT
3. Improved attitude towards teaching
4. Developed autonomy and independence

Enhanced Professional Knowledge and Pedagogical Skills of Mentees

Professional competence of the mentees has been honed by the TEAM Support. Based on the survey and interview with the mentees, they said, "*The TEAM Support provided an avenue for us to learn the concepts and skills needed in instructional delivery."* They reiterated, "*The one-on-one sessions with our mentors honed our skills in classroom management, art of questioning, preparation of instructional materials, handling students' responses and making students read with comprehension."* One written comment noted, "*The sample demonstration*

teaching by the mentors provided the direct observation on how to carry out a certain method." The expected return demonstration demanded of them by the mentors challenged them to deliver the instruction very well. During the open session, the mentees expressed, *"The watchful eye and the encouraging words of the mentors motivated us to effect meaningful learning among our students by applying the techniques we have learned from the mentors."* The mentees expressed that they have acquired the accumulated wisdom and professional skills of the mentors through the years.

Increased Performance of Students in the Regional Achievement Test

The assumption that increased professional competence results to improved student performance is proven in this study. For the past two years of the CNU TEAM Support program implementation, the trend of the Regional Achievement Test (RAT) results of students increased. The average Mathematics mean percentage score (MPS) was 76.89% in 2010 and 80.88% in 2011 which registered and increase of 3.89%. The average MPS in Science in 2010 was 77.71% and became 82.12 % in 2011 with an increase of 4.41%. In the previous years when the CNU TEAM Support was not institutionalized, Caputatan Norte Elementary School (CNES) was a low performing public school. With the TEAM Support, the achievement of students increased thus, making CNES an average performing school. The data clearly proved that if teachers' professional competence is honed, it results to increased student performance.

Improved Attitude towards Teaching

The mentees expressed that the interaction with their mentors in the TEAM Support renewed their love for teaching. Despite being caught up with the many problems in school, they realized that teaching is challenging and fulfilling. The personal talk with their mentors made them realize that teaching can be a source of joy. The mentees said that the mentors awakened in them the love and appreciation for the profession they have chosen.

Developed Autonomy and Independence

The critical questions that would measure the mentee's autonomy are the following: *Has the mentoring enabled the mentee to become more autonomous? Does the mentee accept responsibility for his/her own professional development?* Several instances in the mentoring process have shown that the mentees are moving from dependency to autonomy. In 2010 when the TEAM Support was introduced, the mentors did a lot of demonstration teaching. The mentees would not demonstrate for fear of making mistakes in front of the mentors. In the second year of program implementation, the mentees showed confidence in applying the method and they would even invite the mentors to observe their classes for critiquing. The post evaluation of the program revealed that the mentees have enough confidence to face the challenge of delivering quality instruction. They said that they have learned many things and even if their mentors would leave them, they would be sad but they would still continue learning.

Challenges

The implementation of CNU TEAM Support was met with challenges which when considered may promote a more effective and efficient conduct of future mentoring programs. One major challenge is time and distance. Medellin where Caputatan Norte Elementary School is located is a three-hour ride from the city where the mentors are based. The time spent in travelling could have been used for more intensive sessions with the mentees. In the future, a low performing school nearer Cebu Normal University could be chosen so the mentor and the mentee could see each other and confer with each other more often. Another

challenge is the development of a trusting relationship based on open communication. It was observed that the teachers were not comfortable at first with their mentors because they occupied important administrative positions in the university. Mentees said they were shy to air out their feelings and problems. Building a relationship based on trust takes time. For TEAM Support, trust and respect developed in the span of two years of the program implementation. Adding one more years could have cemented further the mentor-mentee relationship.

Conclusion

The mentoring program TEAM Support is effective in enhancing the teachers' content and pedagogical competence. The program facilitates a professional culture of teaching in which educators have the opportunity for continuous learning thereby improving achievement for both teachers and students. The mentoring phases contribute to the development of trust that enhances the quality of relationship between the mentor and mentee. The psychosocial support and role modeling received from the mentors paved the development of confident, autonomous and empowered teacher-mentees.

Since mentoring relationship develops over a longer period of time, future studies can be focused on the emergence of mentoring relationships across mentoring phases and the dynamics of trust and respect that develops between mentor and mentee.

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What Does Creativity Mean for Chinese Education?

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Abstract
This paper examines two preliminary probes that investigate how creativity is perceived in Chinese schools and families. The first examines ten in-depth interviews with parents and teachers in China that focus on their perceptions and experiences with creativity and innovation both inside and outside of school. The second examines over 30 class periods in Chinese and U.S. schools for encouragement and support of imaginative thinking and creativity. Interview respondents hesitantly named classroom activities they regarded as creative, and identified with confidence times when creativity had been discouraged. They also questioned whether students could develop creative abilities after 12 years of exam-focused education. The classroom observations and analyses showed Chinese teachers use a performance style of teaching tightly tied to the textbook and encourage that style in their students, whereas teachers in the United States prepare lessons that rely on spontaneous student responses. The investigation raises questions about how to identify and define creativity and innovation within different cultural settings.

Key words: Education, Creativity, Student-centered learning

Introduction

The Chinese government has pushed for innovation and creativity in school curriculum since at least 1998 (Sargent, 2006). Furthermore, a segment of modern Chinese parents now express concern that their children may not be able to compete internationally because they have not learned to be creative. Given the exam-focused schooling, the question arises of how creativity is perceived in Chinese schools.

This paper examines two preliminary probes into creativity in Chinese schooling. The first examines 10 in-depth interviews with parents and teachers in China that focus on their perceptions and experiences with creativity and innovation both inside and outside of school. The second examined over 30 class periods in Chinese and U.S. schools for encouragement and support of imaginative thinking and creativity. The Chinese interview respondents were uncertain how to identify creative activities. With hesitancy they described experiences in which they felt creativity had been encouraged, and they identified with confidence those experiences that had discouraged creativity. Analysis of the classroom observations in the second probe suggests that Chinese teachers value a performance style of teaching that is tied directly to the text and they encourage that style in their students. In contrast, teachers in the United States prepare lessons that often incorporate spontaneous student responses. Both the teachers and students improvise responses throughout a lesson. The preliminary investigations reported in this paper attempt to identify points of creative encouragement and opportunities within Chinese classrooms as well as in parent/child interactions. They also raise questions about how to define creativity and innovation within different cultural contexts.

Creativity, Cultural Affiliation, and Process

Csikszentmihalyi (1996) argues that what might be judged creative in one culture or generation may not be at all creative for another, suggesting that societal organizations such as schools create a system that determines what or who is labeled creative. Proposing a system with three parts—domains, fields, and individuals, he defines *domain* as a set of symbolic roles and procedures. Mathematics and music, for instance, are domains. They exist within specific cultures and are connected to cultural context. *Fields* within this system of creativity include all the gatekeepers of a domain who decide whether a new idea or product is appropriate. In the visual arts these would be the art teacher, collectors, critics, museum curators, and more. Individuals, the final component of the system, are constrained by the culturally specific fields and domains. In order to be considered creative within their culture, they must know the "rules." The three factors—domain, field, and individual—interact constantly and have the capacity to affect a culture's development and change.

Coming to a somewhat similar conclusion, though from the perspective of studying historically important individuals in different time periods and societies, Simonton (as discussed in Niu & Sternberg, 2003) concluded that societies could have considerable impact on an individual's creativity. Time period and social environment are more crucial than the individual in producing what are judged to be creative works.

For centuries, western societies viewed God as the only creator, but eventually shifted to valuing an individual's ability to create. In contrast, in ancient China, goodness, including moral goodness was a crucial element in judging creativity and could be nurtured through meditation, as believed by Taoists, or self-cultivation as believed by some Confucian scholars (Niu & Sternberg, 2001, 2003). Western societies have included the notion of *novelty* as a constant in definitions of creativity, whereas, historically it has not been valued in China (Cheng, 1998; Erez & Nouri, 2010). Today, however, it appears that this Western concept is being included in Chinese views. In a detailed study of 451 undergraduates from two major mainland Chinese cities, Rudowicz and Yue (2000) found that the students identified the core characteristics of creativity in ways similar to a westerner's perspective. They selected terms such as: originality, innovativeness, thinking and observational skills, flexibility, willingness to try, self-confidence, and imagination. However, they rated these traits low on a desirability scale; they did not value them at all. Only one, "good thinking," was rated within the top seven qualities considered the most important for a Chinese person to possess. "Imaginative" and "individualistic" were rated the lowest of all possible traits. The findings were similar for graduate students from Hong Kong and Taipei, cities studied because they have somewhat different educational systems than mainland China, but relatively common cultures. In a later study (Yue & Rudowicz, 2002), they found undergraduate students listed politicians, scientists and inventors as the most creative in history and in modern China. Artists, musicians and business people were almost never listed, suggesting to the researchers a utilitarian view of creativity. In relation to such findings and to rapid globalization, Chinese government reforms mandate more creativity and innovation in classrooms. The government has also invested in centers for producing creative products. Parents, meanwhile, see exam preparation dominating education and assert that students need more creativity in their schooling.

After a decade of reform mandates to shift from teacher-driven to student-centered teaching (a western pedagogy thought to develop children's creativity) little fundamental change has occurred (Sargent 2009; Liu & Dunne, 2009). This is attributed to a number of factors such as the prominence of exams, Confucian traditions infused in Chinese education, and problems

with implementing change in teacher education. Also, transplanting culturally-embedded western pedagogy to schools imbued with traditional Chinese value can dilute its effect (Vong, 2008). Campbell and Hu (2010), in a study of pre-service teacher training in China, found that very little had changed since the mandate to move toward student-centered learning. Pine and Yu (2012) found that beginning preschool teachers, who had been introduced to creativity-related pedagogy in pre-service courses, had to bow to the teaching methods of more senior, traditional teachers once they were employed. In addition, implementation in less prestigious schools has often been spotty or non-existent (Sargent, 2009), and teacher education programs do not provide novice teachers with specific means to move toward implementation of creativity-enhancing lessons (Yu, 2012).

Research Probe I

The first probe consisted of 10 in-depth interviews with college teachers in China to learn how the interviewees define or perceive "creativity" and "creative" or "innovative" learning. Seven of the interviewees had a child, ranging from preschool to high school, and all held or were working toward a graduate degree. They discussed both their own experiences as well as their children's. They comprised a purposive sample of individuals with whom I had had lengthy discussions about education and cultures for several years, and who are fluent in English. The conversations, held in English, were open-ended, but focused on their experiences with creativity and innovation inside and outside of school. A small set of common questions were embedded in the conversation.

Of the 10 respondents, four had PhDs, four were working toward PhDs and two had MAs with no intention of further graduate study. Their fields of specialization were applied linguistics (4), British literature (2), business (1), early childhood education (1), and English (the 2 MAs). All had been on brief visits to the United States that had included a one to two hour visit in an average public school classroom. In addition, two PhDs had completed a year of research in a U.S. university. Over the years I had occasional conversations with them about their school visits, primarily about the different teaching styles. Although it is possible some of the respondents read studies of creativity in the west, no such knowledge was obvious in their interviews. They were aware of the focus on individualism in the United States and the influence of both Confucius and exams in China, but they did not appear well-versed in western classroom strategies that might encourage creativity. In their own university teaching, however, they tried to encourage upper division and graduate students to ask questions and express their ideas and were frustrated at their limited success.

Although in general very talkative, the interviewees all lapsed into silence for a noticeable length of time before answering the question: How would you define creativity? Analyzed for themes and definitions, responses included such statements as:

"Creativity is thinking of new ideas that no one else has."
"Inventing a product or a new business that no one has imagined before"
"Becoming an independent learner"
"Not just repeating what others say. Being innovative and being different from others."

Parents wanted to see openness to diverse thinking in schools and chances for their children to say what they were thinking and not just give set answers. They wanted them to have a chance to develop resourcefulness that included the opportunity to make suggestions. Their desires for their children focused on a chance "to learn expansively" and to have their educations lead them, as one parent said, to "capability, versatility, and exploring things; not just being like a recorder."

They were very clear about what should not be done within the primary and secondary school setting, and often described it in relation to what they thought the United States has and what they perceive China does not have.

> "Chinese schooling has only one aim: to get into college. It is all memorization. U.S. schooling is thinking, doing things, and asking questions."
>
> "A Chinese teacher would never ask 'What do you think?'"
>
> "In China my son has to focus every second of a 40-minute class. Students have to be ready to answer the teacher's rapid questions. They can't take their minds off the lesson for one second. The energy children have to pour into this is incredible. In U.S. schools the students have time to think, to relax, and to focus in a more natural way."
>
> In the U.S. "what most impressed me was that students do research projects at an early age. In China, learning is listening to the teacher and doing homework exercises."

However, they also identified activities in their children's schools that they thought might provide young people with some innovative thinking. For example, the mother of a first grader described the weather report and class news report that children were assigned. When selected, a child was given one day to prepare the individually constructed presentation. Although she said parents were very involved in their children's preparation because they only had this opportunity a few times a year, "It still gives children a chance to speak without limitations, without having to follow the form of the textbook." The same mother described a math homework assignment in which her child had to draw mathematical items found in the home—e.g., objects that contained numbers or had geometric shapes. Again, an activity not tied directly to a text.

The parent of a second grader said her daughter was able to take a book to school and tell about it. The mother of a fifth grade student described how her daughter was in charge of broadcasts over the school loudspeaker that regularly included student stories. Her daughter wrote the connections that led from one story to the next. One student attending a foreign languages middle school was encouraged to participate in activities where students took considerable responsibility for producing plays from literature and holding a foreign language festival. Although not all of these activities would be considered "creative" or "innovative" in the west, they definitely engaged the Chinese students' imagination.

The respondents introduced their children or were aware of friends introducing their children to activities outside of school that might engage their imaginations. Examples included having a child do math puzzles or watch the Discovery Channel or National Geographic specials. One parent encouraged her junior high school son to express his opinions at home "even though they are very impractical." A mother and father had their daughter read different books and asked her questions about what she thought about them. Another couple tried to introduce their son to people different from themselves.

The interviewees raised three confounding issues. The first was the college entrance exam that exerts enormous pressure on students to memorize texts beginning in first grade. They suggested either getting rid of it or, more realistically, modifying it. The second was whether it is too late, by the time they get to college, for students to unlearn the path of merely accepting what others tell them without question. The third was their observation that all schools reflect their societies. In the west they saw the tradition of individualism and in China the tradition of "don't stand out." And as one interviewee pointed out, her college students, whom she teaches to ask questions and to question each other, say they were taught to

"follow the crowd," that in the past standing out could be dangerous. A few said that to teach their children to be individualistic would exert too much pressure on them. They would stand out too much, and it was better to express ideas at home.

Research Probe II

Using 32 classroom observations made over almost two decades in Chinese and U.S. elementary schools, as well as secondary sources, analyses looked for encouragement of imaginative thinking and creativity and for classroom activities that might lead to these. The analyses suggested that identifying teacher responsibilities and teaching styles could lead to identifying student classroom response styles that are related to imaginative engagement.

Teacher responsibilities and style vary enormously between the two countries. Chinese teachers specialize in a subject area beginning in elementary school and collaboration with colleagues is fundamental to their profession. They teach three or four lessons a day and spend the remainder of their time in shared offices grading papers and collaborating or observing and critiquing each other's lessons. Lessons are performance-based (Paine, 1990), with teachers working toward polished lessons (Stigler & Stevenson, 1991) that blend deep subject knowledge with continuous student involvement, often in rapid question and answer format or group recitation. The teachers plan their lesson with a goal, and can, for the most part, predict student responses since they are tightly connected to the textbooks. Students almost never ask questions, stray from the texts, or make suggestions.

In contrast, elementary teachers in the United States are expected to teach all subjects, and secondary teachers are responsible for preparing several more courses than their Chinese counterparts. U.S. teachers plan lessons with goals, but cannot plan all the steps the lessons will follow because their students contribute answers and ideas they form themselves on the spur of the moment (Pine, 2012). The students improvise answers that include their own experiences. Their ideas are often half formed and the teacher has other students add to them. The teachers then improvise ways to connect these responses to the planned lesson. In addition, classes often include time for students to brainstorm in pairs or groups.

While U.S. student and teacher response styles were found to be improvised, including elements of creativity or innovation, the Chinese student and teacher responses were, in general, found to be predetermined, with the exception of the teachers' own planning process, and had no opportunity for improvised or innovative thinking.

Discussion and Implications

First, it is important to note that the interview respondents in Probe I had much more knowledge about western culture than the average Chinese citizen. Because they studied English language or literature extensively and were exposed, even if minimally, to western education, they are likely to be more versed than the average person in what would produce innovation or imaginative thinking. They are also more likely to be aware of what a globalized society could mean for their children's future.

In relation to the classroom observations, preliminary findings suggest that student learning patterns are influenced by cultural habits embedded in school curriculum. In China, they are transmitted, in part, through the way teachers deliver instruction and their expectations for polished student performance. Although the government has mandated change and, over the last ten years invested resources to help teachers move toward more student-centered learning, there has been little effect. However, there appear to be occasional opportunities within the

tradition-oriented Chinese classrooms for imaginative engagement. Occasional classroom activities, such as giving a weather report or sharing a book, provide students with a chance to move away from the textbook for brief periods. Providing students with focused, innovative opportunities that do not stray too far from their curriculum experiences may also lead toward more innovative thinking (Niu & Liu, 2009). In one of the classroom observations in Probe II, a second grade math teacher had students bubbling with enthusiasm by posing an open-ended question about arrays that had them trying to apply textbook knowledge in novel ways to their classroom environment (Pine, 2012). She moved them away from the text for about 15 minutes, and then directed them back to it. This tightly structured, yet open-ended inquiry lesson let students think outside the box briefly while improvising solutions and then returned them to familiar text-based information. This is the only inquiry lesson I have observed in China during 25 years of research, but it shows that students are ready for well-planned imaginative engagement.

Other activities may have fostered their potential to develop ideas beyond the textbooks. Those invented by families, such as meeting people different from themselves, or school activities that occur outside class time, such as weaving together the writing of other students for a school news broadcast, provided occasions for students to express themselves independently.

These opportunities are very different from those found in U.S. classrooms where students improvise answers to teachers' questions beginning in the primary grades and are provided considerable latitude with format and emphasis in how to complete class assignments. This suggests, as Csikszentmihalyi and others have theorized, that what is considered creativity in one country or culture can be quite different from the idea of creativity in another. Although many of the activities and opportunities mentioned by the Chinese interviewees might be considered commonplace in the west, they appear to provide Chinese young people with a measure of imaginative engagement. They capture the imaginations of the children and parents and open up an avenue that may reveal a student's creative potential.

In both the interviews and classroom analyses, focus on the *process* of creativity or innovation far outweighed attention to *products* produced. In the Chinese classrooms, processes seem to have provided space where imaginative engagement could exist, while student products (e.g., answers to questions, explication of texts, or answers to math problems) were mainly responses tied tightly to texts. Both probes suggest the importance of processes that might lead to—or discourage—creative thinking and point to the notion that process, rather than products, should be the focus of future creativity research (De Dreu, 2010; Hempel & Sue-Chan, 2010).

Many large questions arise in identifying or defining creativity within Chinese education. The government has requested that there be more creativity and yet that remains relatively undefined. Curriculum reforms urge teachers to engage students more actively (Zhou & Reed, 2005), but to what end is left vague. The observations analyzed for the second probe showed that a few teachers had moved toward more open-ended lessons that allowed freer student responses closer to a western perspective of creative engagement. Some other teachers were working toward more interactive teaching, but continued to keep instruction completely teacher-centered and tied tightly to textbooks. Questions need to be asked as to whether these tradition-bound, but interactive classes provide students with imaginative engagement and a chance to tap their creative potential. This engagement seems to be present when students present reports they develop themselves or when they are asked to think beyond the textbook.

But is it present when a student reads a rich passage many times to gain its meaning, or when a student is solving a complex algebraic problem?

In conclusion, it must be emphasized that the two probes reported here were intended as a preliminary hunt for identifying what creativity might look like in Chinese classrooms. The tentative findings provide a hint of the possibilities and point to a need for in-depth, multi-faceted studies.

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The Influence of Parental Style on Career Decision-making Difficulties of University Students: The Role of Trait Anxiety

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Abstract

This paper invited 229 undergraduate students from Hong Kong to participate in the study regarding their lack of readiness in career decision-making difficulties developed by Osipow & Gati (1988). The study applied the Bronfenbrenner's ecological model (1994) and variables such as students' perceived parental styles and their trait anxiety were used to predict the three variables in lack of readiness, namely lack of motivation, indecisiveness, and dysfunctional myths. Results showed that permissive parental style was able to predict all three variables of lack of readiness, and trait anxiety was able to predict indecisiveness and dysfunctional myths in all three parental styles. Moreover, the interaction effect of permissive parental style and trait anxiety was able to significantly predict dysfunctional myths. The study also found that trait anxiety had a mediation effect between authoritarian parental style and indecisiveness. By comparing our results with previous studies using samples of students from western cultures, generalizability of findings across cultures could be scrutinized.

Key words: Career decision making difficulties; Bronfenbrenner's ecological model; Trait anxiety; Parental style; Chinese undergraduate students

Introduction

Career indecision, which can be understood as the difficulties that individuals face while making career-related decisions (Saka & Gati, 2007), has been an area of interest to many researchers for decades (Gati, Krausz, & Osipow, 1996; Leung et al., 2011; Osipow, Carney, & Barak, 1976; Tinsely, 1984). Some studies focused on the career indecision of secondary students, while others focused on university students. It is understandable why secondary students may be very indecisive in regard to career-related decisions, because they are still young and may not have an idea of what different careers are like, and what they are

interested in. Moreover, many secondary graduates will continue with higher education, and thus the problem of career indecision may be a more serious topic for university students. For university students, their career decision making should have started before they enter university, or during their first year of university study, because they must decide on what academic majors they want to study. Very often, students' academic majors are related to what they will do after graduation. Unfortunately, studies have shown that many university students are still faced with career indecision (Betz & Voyten, 1997; Taylor & Betz, 1983).

Osipow and Gati (1998) applied career decision-making difficulties to study career indecision from another perspective. According to Pečjak and Košir (2007), the concept of career decision-making difficulties is defined as "a deviation from the model of the person who makes career decisions perfectly" (p. 143). Each deviation from the normative is considered a potential difficulty for the individual that will hinder their career decision-making process. Gati, Krausz, and Osipow (1996) developed the theoretical taxonomy to study difficulties in career decision-making. The theoretical taxonomy of career decision-making difficulties is hierarchical; it consists of three major difficulty clusters and has 10 categories based on "(a) the stage in the decision-making process during which the difficulties typically arise, (b) the similarity between the sources of the difficulties, (c) the effects that the difficulties may have on the process, and (d) the type of intervention relevant for dealing with, minimizing, or overcoming them" (Amir et al., 2008, p. 283).

As mentioned, the taxonomy has three major clusters of difficulties, namely lack of readiness, lack of information, and inconsistent information (Osipow & Gati, 1998). Lack of readiness is further divided into lack of motivation to engage in the career decision-making process, indecisiveness concerning all types of career decision making, and dysfunctional myths about career decision making. Lack of information can be related to the process, the self, the occupation, and other additional sources. Finally, inconsistent information is divided into unreliable information, and internal and external conflicts. According to Osipow & Gati (1988), lack of information and inconsistent information "arise during the actual engagement in the process of career decision making" (p. 348), while lack of readiness "precede[s] the engagement in making a specific career decision" (Gati et al., 2000, p. 100). There are 44 items in the career decision-making difficulties questionnaire (CDDQ). Different studies have applied such a scale to measure the career decision-making difficulties of students cross-culturally (Gati & Saka, 2001; Mau, 2001).

The three categories of lack of motivation, indecisiveness, and dysfunctional myths, under the cluster of lack of readiness, can be considered as difficulties that occur prior to the beginning of the decision-making process. According to Gati, Krausz, and Osipow (1996),

individuals may have "difficulties that are related to lack of motivation to engage in the career decision process and general indecisiveness concerning all types of decision making" (p. 512). In addition, individuals may have dysfunctional myths, in other words, irrational expectations, about the career decision-making process.

This current study mainly investigated these three difficulties as the starting point. Difficulties prior to the beginning of the career decision-making process may lead to later difficulties during the process. According to different studies (Gati et al., 2000; Leung et al., 2011), lack of readiness was found to be positively related to lack of motivation and inconsistent information. Thus, helping university students to overcome difficulties prior to the beginning of the career decision-making process is important so that their difficulties will not be accumulated at the next stage. In addition, according to Zhou and Santos' study (2007), older Chinese university students did not show a decrease of difficulties in career decision-making when compared to their younger counterparts. The scores for lack of motivation, indecisiveness, and dysfunctional myths were not lower than the other variables found in the lack of information and inconsistent information categories during the decision-making process. Therefore, it is important to look deeply into what factors may lead to the cluster of lack of readiness in which the difficulties happen prior to the beginning of the career decision-making process.

Parenting Styles and Career Decision-making Difficulties

According to Bronfenbrenner's ecological model (1994), individuals' behaviour and development are influenced by factors in different systems, namely the macrosystem, mesosystem, microsystem, and ontogenic system (Kulik, 2007). Factors in the microsystem are the individuals' immediate relationship and activities, and interactions with parents can be a significant factor in the microsystem affecting the development of children (Bronfenbrenner, 1994).

The different interactions between parents and children can be reflected in three parental styles. Buri (1989, 1991), based on Baumrind's study (1971), developed a scale which measured three kinds of parental styles, namely permissive, authoritarian, and authoritative. Permissive parents provide few demands for their children to follow. Their children are totally free to exercise control over their own activities. Permissive parents are non-punitive and non-controlling. Authoritarian parents, on the other hand, are directive with their children's behaviour and attitudes. They feel that it is necessary to control their children in everything; they value unquestioning obedience and will use punitive measures to shape their children. Finally, authoritative parents also have demands for their children to follow, but they will provide firm and clear reasons for their expectations. These parents are flexible and

will exercise rational authority, and two-way communication is applied when communicating with their children.

The use of different parental styles in the family can lead to different development of children in cognitive, emotional, and behavioural functioning (Baumrind, 1971). In terms of career decision-making difficulties, Koumoundourou, Tsaousis, and Kounenou (2010) applied the permissive, authoritarian, and authoritative parental styles to examine the career decision-making difficulties of students in Greece. Results showed that an authoritarian parental style was able to predict career decision-making difficulties positively. Strict parental control could lead to career decision-making difficulties for Greek students. Moreover, a permissive parental style was also able to predict career decision-making difficulties. These two parental styles will make children hesitant and indecisive in different aspects of life, especially in their career opportunities. Nevertheless, research on the relationship between career decision-making difficulties and parental styles is limited and therefore, this study will consider parental styles to study university students' lack of motivation, indecision, and dysfunctional myths in regard to career decision-making difficulties.

The Role of Trait Anxiety in the Relationship between Parental Style and Career Decision-making Difficulties

Referring back to Bronfenbrenner's ecological model (1994), variables in the ontogenic system are considered as intraindividual factors. Hetherington's study (1979) stated that variables such as the temperament of the child in the ontogenic system could affect how the child responded to parental divorce.

In fact, trait anxiety of students can be considered as a variable in the ecological model, and Saka and Gati (2007) showed that trait anxiety and career decision-making difficulties are positively related. Spielberger (1983) developed the concept of trait anxiety and it is defined as the stable individual differences in anxiety proneness which can be considered as a steady personality characteristic of individuals. This stable predisposition reflects the overall level of anxiety one generally feels. In order to measure individuals' trait anxiety, a 20-item scale was developed to measure how people would react anxiously, regardless of the situation (Spielberger, 1983). Trait anxiety can greatly affect the decision making of individuals, frequently in a negative way. Lauriola and Levin (2001) explained that people who are high trait anxious are hyper-attentive to threatening situations and information, leading them to see things as riskier than other people would normally perceive. They may only see the negative sides of all alternatives, and this affects their decision making.

Since trait anxiety is positively related to career decision-making difficulties, it is important to understand how this characteristic is developed. The formation of individuals' personalities can be related to different factors, such as biological and environmental factors, among others. Numerous studies have focused on studying the relationship between personality and parental style (Ferrari & Olivette, 1993). Wolfradt, Hempel, and Miles' study (2003) reported that children whose parents applied an authoritarian parental style had the highest trait anxiety when compared with authoritative and permissive parental styles. When parents apply too much pressure and are over-controlling, children will tend to develop high trait anxiety. The parental styles that parents applied during individuals' childhood will affect their trait anxiety as adults. For example, Silva et al. (2007) found that when their mothers used an authoritarian parental style during the childhood of a group of college students, students' trait anxiety tended to be high. Thus, studying the parental styles that individuals experienced could be a way of understanding their level of trait anxiety.

Aims of the Study

First of all, this study aims to investigate whether the three parental styles, namely permissive, authoritarian, and authoritative, and trait anxiety are able to predict lack of motivation, indecisiveness, and dysfunctional myths in regard to lack of readiness in undergraduate students.

According to the ecological model, there might be interactions of variables within a system and across systems in framing one's behaviour. Therefore, the second aim of this study is to find out if permissive, authoritarian, and authoritative parental styles have any interaction effects with trait anxiety in predicting the three variables of lack of readiness. In other words, this study examines the moderating effect of trait anxiety on relationships between parental style variables and lack of readiness variables. Moreover, this study examines the mediating role of trait anxiety between the parental styles and the variables of lack of readiness in career decision-making difficulties.

Method

Participants

A total of 229 undergraduate students participated in this study, and they were from two different universities in Hong Kong. Ninety-eight of them were male and 131 were female. Sixty-three of them were studying in year 1, 102 were from year 2, and 64 were from year 3. The average age was 20.85 (SD = 1.19) years.

Measures

Three different scales were applied in this study. First of all, the 10 items regarding lack of

readiness found in the career decision-making difficulties questionnaire (CDDQ) were used (Gati, Krausz, & Osipow, 1996; Osipow & Gati, 1998). There are three variables in the lack of readiness scale: lack of motivation (3 items), indecisiveness (4 items), and dysfunctional beliefs (3 items). According to Gati et al. (2000), the three variables had Cronbach's alphas of .45, .46, and .70 for lack of motivation, dysfunctional beliefs, and indecisiveness, respectively.

The second scale applied was the parental style scale developed by Buri (1989, 1991). The three parental styles found in this 30-item scale are permissive, authoritarian, and authoritative. Most studies showed that this 30-item parental style questionnaire had acceptable Cronbach's alpha results. For example, Ang's study (2006) showed that the three parental styles had alphas ranging from .77 to .82, while the original study by Buri (1991) had alphas of the three parental styles ranging from .74 to .87 for mothers' and fathers' parental styles.

The final scale applied in this study was the trait anxiety scale developed by Spielberger (1983). There are 20 items in this scale, with 9 positive and 11 negative items. One variable can be extracted from this scale with acceptable alpha results found in different studies (Chlan, Savik, & Weinert, 2003).

In this current study, a 5-point Likert scale was applied to both the 30-item parental style questionnaire and the 20-item trait anxiety scale (1 meaning 'strongly disagree' and 5 meaning 'strongly agree'). For the 10-item lack of readiness scale, a 9-point Likert scale was used (1 meaning 'does not describe me' and 9 meaning 'describes me well').

Other items, such as participants' gender, age, and year of study, were included in the questionnaire. Moreover, when filling in the answers for the parental style, participants were asked to indicate who (father, mother, or both father and mother) had more influence on them when they were growing up, and participants would answer the 30-item parental style questionnaire based on their answer to that question.

Overall, the Cronbach's alphas for lack of motivation, indecisiveness, and dysfunctional myths were .68, .74, and .67, respectively. For permissive, authoritative, and authoritarian parental styles, the Cronbach's alphas were .65, .78, and .74, respectively. Finally, the Cronbach's alpha for trait anxiety was .83.

Procedure

Questionnaires were distributed to two different universities in Hong Kong. With the

assistance of the teaching staff from the two universities, questionnaires were distributed to undergraduate students during class time. Teaching staff collected the questionnaires immediately after students completed their questionnaires.

Results

Table 1 in the Appendix shows the means, standard deviations, and skewnesses of the scale scores of all the studied variables. Age and sex effects on all studied variables were first tested as previous studies suggested that they would have confounding effects on relationships among the studied variables (MacKinnon, Krull, & Lockwood, 2000; Phelps, Wallace, & Bontrager, 1997). For the sex effects on the studied variables, seven independent samples t-tests were conducted and none of them reached a conventional level of statistical significance (i.e., all ps > .05). Likewise, for the effects of year of study (three levels: years 1, 2, and 3) on the study variables, seven one-way ANOVAs were conducted, but again, none of them reached a conventional level of statistical significance (i.e., all ps > .05). Given these findings, it was decided that subsequent analysis should be conducted on the full sample as a whole.

Correlation Analysis

For correlations among parental style variables and lack of readiness variables, five out of nine of these correlations were statistically significant, with $p < .05$. All three variables of parental style were associated positively and weakly with dysfunctional myths ($rs < .30$). There were weak and positive correlations between permissive parental style and lack of motivation ($r = .16$, $p < .05$), and between authoritarian parental style and indecisiveness ($r = .17$, $p < .05$).

Moderation Effects

To examine the moderating effect of trait anxiety on relationships between parental style variables and lack of readiness variables, nine hierarchical regressions were run. In each of these regressions, one parental style variable and the trait anxiety were entered as independent variables in the first step in predicting one lack of readiness variable (the dependent variable). In the next step, an interaction term generated by multiplication of mean-centred scores of two independent variables was entered. If this interaction term was statistically significant in predicting the dependent variable, it signified the existence of a moderation effect of trait anxiety between the parental style variable and the lack of readiness variable under investigation. Results of these regression analyses are shown in Tables 1, 2, and 3. Among these nine regression models, only one moderation effect reached a conventional level of statistical significance (i.e., with $p < .05$). The effect of a permissive parental style on dysfunctional myths was moderated by trait anxiety in such a way that low

trait anxiety combined with high permissive parental style would lead to an elevated level of dysfunctional myths (see Table 2 in the Appendix, the columns under "dysfunctional myths"). For the three regression models involving lack of motivation as the dependent variable, only a permissive parental style emerged as a significant predictor, but its effect size was small (see Table 2 in the Appendix, under the column "lack of motivation", model R2 = .03, β = .17). For the three regression models that involved indecisiveness as the dependent variable, trait anxiety consistently emerged as a significant predictor that explained a considerable amount of variance of indecisiveness (sr ranged from .35 to .40; see also columns under "indecisiveness" in Tables 1 to 3 in the Appendix). In predicting dysfunctional myths, permissive and authoritative parental styles emerged as significant predictors, but their predictive powers were weak (β = .17 and .18, respectively), even in combination with trait anxiety (model R2 in .04s).

Mediation Effects

To examine the potential mediation effect of trait anxiety on associations between parental style variables and lack of readiness variables, guidelines offered by Baron and Kenny (1986) were followed. Specifically, four conditions should be satisfied: (1) the parental style variable should significantly predict the lack of readiness variable statistically; (2) the parental style variable should significantly predict trait anxiety statistically; (3) trait anxiety should significantly predict the lack of readiness variables after controlling for the effect of parental style variables; and (4) the inclusion of trait anxiety in the model should make a decrement in the impact of parental style variables on the lack of readiness variables. From Table 1 in the Appendix, it can be seen that there were five correlations between parental style variables and lack of readiness variables that satisfied condition 1. Condition 2 was satisfied by all parental style variables. From Tables 2 to 4, it can be seen that condition 3 was met by six regression models. However, for those models that satisfied conditions 1 to 3 simultaneously, only one model could satisfy condition 4 at the same time (see Figure 1 in the Appendix). In this mediation model, the effect of an authoritarian parental style on indecisiveness was fully mediated by trait anxiety. This suggests that parents who tend to control their children in an authoritarian manner induce a high level of trait anxiety in their children, which in turn might cause their children to have difficulties in career decision making.

Discussion

A permissive parental style was able to predict the three variables of lack of readiness in career decision-making difficulties. As mentioned earlier, lack of motivation, indecisiveness, and dysfunctional myths are problems that arise before the engagement in making a specific career decision. Parents who use a permissive parental style are likely to lead their children to experience these three kinds of problems. Generally speaking, parents with a permissive

parental style will provide love and warmth to their children, but they are not controlling and demanding at all. According to Heaven and Ciarrochi's study (2008), a lax disciplinary style is related to a permissive parental style. These students know that their parents will continue to support them even if they do not have a job, and at the same time, their parents are not pushing them to decide on their future career. Moreover, Heaven and Ciarrochi (2008) also found that children who grow up under this parental style will tend to have a low level of conscientiousness. Interestingly, individuals who are lacking in conscientiousness have also been found to be lazier (McCrea & Costa, 1987). Referring to results of this study, it is easy to understand why university students with parents who use a permissive parental style have low motivation when engaging in the career decision-making process.

Individuals who are being raised under a permissive parental style are found to lack self-reliance (Apostolidou, 2006). Basically, people who lack self-reliance are unable to rely on their own capabilities, judgment, and resources to overcome problems. In other words, they are not independent at all. Without the above mentioned characteristics, it is difficult for university students whose parents used a permissive parental style to make up their minds about their future career. Moreover, these students may need to rely on their parents to give them direction. Unfortunately, their parents will not have much guidance to offer them or many expectations of them, leading them to be indecisive in their career decision making.

A permissive parental style was also able to predict dysfunctional myths positively. As described earlier, dysfunctional myths are irrational expectations, and as in Siavoshi et al.'s study (2011), a permissive parental style was found to be positively related to irrational thoughts. The study suggested that parents with a permissive parental style will spoil their children, accept the behaviour of their children as they are, and let their children be freer. Thus, permissive parents will not try to change the irrational expectations of their children. As long as their children are happy with the current situation, parents will allow them to continue with their irrational expectations in career decision making.

Trait anxiety was able to predict indecisiveness and dysfunctional myths when parents were using a permissive, authoritative, or authoritarian parental style. As in Lauriola and Levin's study (2001), it was found that trait anxiety can negatively affect individuals' decision making. Individuals with a high level of trait anxiety are over-sensitive to threatening situations and information. They would perceive everything as more negative and riskier than others would, leading them to procrastinate in making up their minds. In terms of the relationship between trait anxiety and dysfunctional myths, many studies have shown the reciprocal relationship between anxiety and irrational statements and beliefs, for instance, the studies by Cramer and Buckland (1995) and Zwemer and Deffenbacher (1984).

Based on the results of the moderation effects, the interaction between a permissive parental style and trait anxiety was able to significantly predict dysfunctional myths. Moreover, based on the results of the mediation effects, an authoritarian parental style was able to influence indecisiveness through trait anxiety. Thus, trait anxiety is very important in influencing university students' lack of readiness in their career decision-making difficulties. In order to reduce the difficulties that precede students' engagement in making a specific career decision, university counsellors must design and implement programmes which can decrease students' trait anxiety.

Conclusion and Limitations

This study applied a number of instruments to measure participants' parental style, anxiety and lack of readiness in career decision-making difficulties. As majority of these instruments were developed and validated in western cultures, to what extent they could be applied reliably in non-western cultures remains a concern to researchers interested in cross-cultural comparisons. For instance, internal consistency (in terms of Cronbach's alpha) for the scales measuring lack of readiness was fairly low in Gati et al.'s study (2000). However, the internal consistency estimates of these scales (Cronbach's alpha) for this particular study were close to satisfactory (though still a bit lower than a benchmark value of .70 for some scales). In this regard, establishing measurement equivalence of research instruments across groups of interest is pivotal for more valid comparison of findings generated from each group. Researchers interested in making comparison of the relationships among parental style, anxiety and career decision-making difficulties across cultures should pay particular attention to this issue in future research.

This study has applied the ecological model in predicting the lack of readiness in the career decision-making difficulties that occur before university students actually engage in making a specific career decision. Specifically, a permissive parental style and the three variables of lack of readiness – lack of motivation, indecisiveness, and dysfunctional myths – were found to be significant. Moreover, trait anxiety was powerful in predicting lack of readiness. Unfortunately, university counsellors will not be able to change the parental styles of their students' parents. Instead, they can implement different programmes, such as one-to-one counselling sessions, group counselling sessions, and other activities, to decrease the trait anxiety of their students in every academic year until they graduate from university, and even during the summer before students start their first year of university. When students' trait anxiety is reduced, not only will their career decision-making difficulties be decreased, but other negative emotions and behaviour will also be reduced.

For limitations of this study, as mentioned earlier, the reliability estimates in terms of internal consistency (computed by Cronbach's alpha) for lack of motivation, indecisiveness and dysfunctional myth was on a lower side. In another study with sample of Taiwanese (Tien, 2005), reliability of these scales was also on a lower side (Cronbach's alphas were respectively .67, .72 and .63 the lack of motivation, indecisiveness and dysfunctional myth). Relationships of these constructs with other constructs might be masked out due to a low reliability of the measuring instruments tapping these constructs. To uncover their true relationships, technique of structural equation modelling might help (see Kline, 2005 for more details on application of this statistical technique in data analysis).

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Appendix

Table 1 *Means, Standard Deviations, Alphas, and Correlations amongst Studying Variables*

Variable	1	2	3	4	5	6	7	M	SD	α
Parental style										
1. Permissive								2.99	0.46	.65
2. Authoritative	.22**							3.01	0.56	.78
3. Authoritarian	-.24**	-.02						3.11	0.52	.74
Mediator/Moderator										
4. Trait anxiety	-.16*	-.24**	.25**					2.94	0.43	.83
Lack of Readiness										
5. Lack of motivation	.16*	-.02	.09	.04				5.33	1.48	.68
6. Indecisiveness	.09	-.01	.17**	.38**	.46**			5.49	1.30	.74
7. Dysfunctional myth	.15*	.14*	.27**	.11	.09	.19**		5.21	1.47	.67

Note. **p< .01 (2-tailed), *p<.05 level (2-tailed)

Table 2 *Regression Analysis Testing Moderation Effect of Trait Anxiety on Relationship between Permissive Parenting Style and Variables of Lack of Readiness*

Lack of readiness variable	Lack of motivation			Indecisiveness			Dysfunctional myth		
	B	SE	β	B	SE B	β	B	SE B	β
Step 1									
Permissive	.54*	.21	.17*	.43*	.17	.15*	.53*	.21	.17*
Anxiety	.23	.23	.07	1.22***	.19	.40***	.47*	.23	.14*
Model R^2	R^2=. 030			R^2=. 167			R^2=. 039		
Model *F*	*F*(2,226)=3.46, *p*=.03			*F*(2,226)=22.67, *p*<.001			*F*(2,226)=4.65, *p*=.01		
Step 2									
Permissive	.52*	.21	.16*	.42*	.17	.15*	.61	.21	.19**
Anxiety	.27	.23	.08	1.23***	.19	.41***	.33	.22	.10
Interaction	.39	.45	.06	.19	.36	.03	-1.43**	.43	-.22**
Model R^2	R^2=. 033			R^2=. 168			R^2=. 084		
Model *F*	*F*(3,225)=5.51, *p*=.056			*F*(3,225)=15.16, *p*<.001			*F*(3,225)=6.89, *p*<.001		
R^2 change	ΔR^2=.003			ΔR^2=.001			ΔR^2=.045		
F change	ΔF(1,225)=0.75, *p*=.39			ΔF(1,225)=0.29, *p*=.59			ΔF(1,225)=10.95, *p*<.001		

Note. ***p<.001 (2-tailed), **p< .01 (2-tailed), *p<.05 level (2-tailed)

Table 3 *Regression Analysis Testing Moderation Effect of Trait Anxiety on Relationship between Authoritative Parenting Style and Variables of Lack of Readiness*

Lack of readiness variable	Lack of motivation			Indecisiveness			Dysfunctional myth		
	B	SE	β	B	SE B	β	B	SE B	β
Step 1									
Authoritative	-.03	.20	-.01	.23	.16	.09	.52**	.19	.18**
Anxiety	.13	.24	.04	1.21***	.19	.40***	.52*	.23	.15*
Model R^2	R^2=. 002			R^2=. 151			R^2=. 043		
Model *F*	*F*(2,226)=0.20, *p*=.82			*F*(2,226)=20.15, *p*<.001			*F*(2,226)=5.05, *p*=.007		
Step 2									
Authoritative	-.03	.20	-.01	.23	.16	.09	.52**	.19	.18**
Anxiety	.13	.24	.04	1.21***	.19	.40***	.52*	.23	.15*
Interaction	-.22	.39	-.04	.15	.32	.03	.18	.38	.03
Model R^2	R^2=. 003			R^2=. 152			R^2=. 044		
Model *F*	*F*(3,225)=0.24, *p*=.87			*F*(3,225)=13.47, *p*<.001			*F*(3,225)=3.42, *p*=.02		
R^2 change	ΔR^2=.001			ΔR^2=.001			ΔR^2=.001		
F change	ΔF(1,225)=0.32, *p*=.57			ΔF(1,225)=0.23, *p*=.63			ΔF(1,225)=0.22, *p*=.64		

Note. ***p<.001 (2-tailed), **p< .01 (2-tailed), *p<.05 level (2-tailed)

Table 4 *Regression Analysis Testing Moderation Effect of Trait Anxiety on Relationship between Authoritarian Parenting Style and Variables of Lack of Readiness*

Lack of readiness variable	Lack of motivation			Indecisiveness			Dysfunctional myth		
	B	SE	β	B	SE B	β	B	SE B	β
Step 1									
Authoritarian	..07	.24	.02	.16	.23	.05	.20	.15	.09
Anxiety	.23	.18	.09	.67**	.17	.26**	1.08***	.19	.36***
Model R^2	R^2=. 009			R^2=. 073			R^2=. 151		
Model *F*	*F*(2,226)=1.00, *p*=.37			*F*(2,226)=8.92, *p*<.001			*F*(2,226)=20.04, *p*<.001		
Step 2									
Authoritarian	.07	.24	.02	.16	.23	.05	.20	.15	.09
Anxiety	.23	.18	.09	.66***	.17	.25***	1.08***	.19	.36***
Interaction	.02	.37	.00	.39	.34	.07	-.22	.29	-.05
Model R^2	R^2=. 009			R^2=. 079			R^2=. 153		
R^2 change	ΔR^2=.000			ΔR^2=.005			ΔR^2=.002		
Model *F*	*F*(3,225)=0.67, *p*=.58			*F*(3,225)=6.40, *p*<.001			*F*(3,225)=19.51, *p*<.001		
F change	ΔF(1,225)=0.003, *p*=.96			ΔF(1,225)=1.33, *p*=.25			ΔF(1,225)=0.56, *p*=.45		

Note. ***p<.001 (2-tailed), **p< .01 (2-tailed), *p<.05 level (2-tailed)

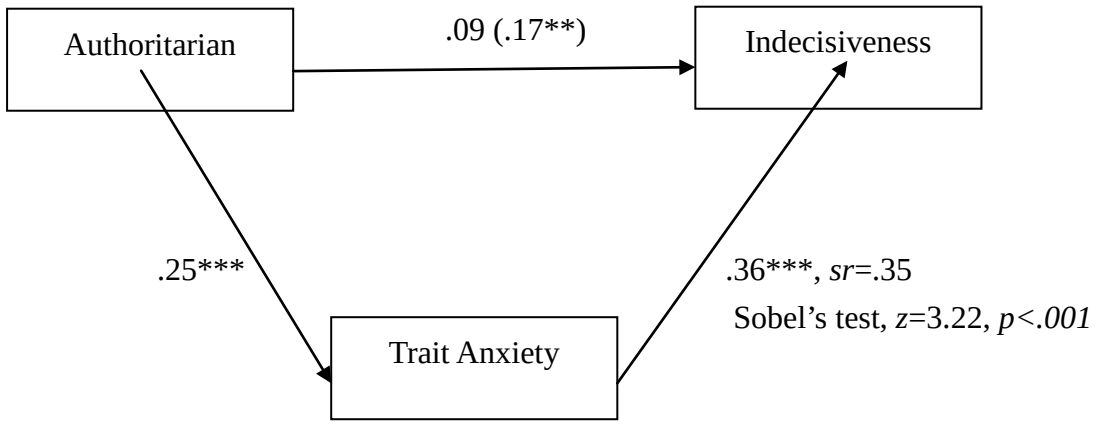

Figure 1 *Mediation of Authoritarian Parental Style Association with Indecisiveness by Trait Anxiety*

Note. Reported values are standardized betas. Direct effect of authoritarian parental style on indecisiveness is in parentheses whereas the indirect effects controlling for the mediator (trait anxiety).

** $p<.01$.

***$p<.001$.

Lifelong Learning and Poverty Reduction: CIIP in Medellin, Cebu

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Abstract
The study examines the impact of Caputatan Norte Instructional Intervention Program (CIIP), as an intervening factor to reduce poverty in Medellin Cebu. This project was initiated by the faculty of the Laboratory School of Cebu Normal University. This is in response to the growing need of accessibility and empowerment of local government units (LGU) in the country. This paper uses the following frameworks Life Long Learning Assessment, Poverty Reduction and Clear Community Development Frameworks. This study utilized quantitative method and descriptive statistics design. Researchers' questionnaires were used to gather data. CIIP is seen as a tool to reduce poverty because it effected reengagement of out-of-school youth in the formal schooling both in secondary level and college level and in the workforce. Yet, this project just like any other community based project can attain sustainability if and only if it can reach the self-sufficiency phase or the indirect phase. But as of the moment when this study was conducted the project was seen in the community project development framework was in the direct state.

Key words: Lifelong learning, Poverty reduction, Out of school youth

Introduction

The need to eradicate poverty in the Philippines is a commitment of every Filipino citizen. There were many ways tested to augment the life of the poor families in the country but as if it seems not felt by the very poor and marginalized sector of the economy. The Philippines participated in the Millennium Summit last September 2000 determined to reduce poverty. Reyes & Valencia (2004) confirmed that the government and other non-government sectors in the country are considering streamlining their sails to do the hard work and there has been a growing consensus towards a comprehensive approach to reduce poverty starting from the low level of the social structure. One way is adapting the passageway of lifelong learning education. Lifelong learning education is not confined in the four walls of the classroom. This can also be an aid that instead of seeing the out of school youth as dropped-out student and as a mistake of social structure. They should be seen as an opportunity for others to extend help and make them part of the change in the community.

Table 1 Framework of Lifelong Learning and Poverty Reduction

Poverty	Lifelong Learning
1. Why is poverty an interfering factor to formal school students? 2. How do the local government and school authorities reduce poverty among the out of school youth?	1. Can lifelong learning education reduce poverty among the out of school youth? 2. How can dysfunctional family be helped in terms of lifelong learning way? 3. Can lifelong learning re-engage the out of school youth in the workplace and formal school?
1. Why there is a good chance to fight poverty through community collaboration of other stake holders? 2. Can a strong collaboration ease the poverty situation among the out of school youth? 3. How can an intervening factor like the government organization, Non-government organization and state colleges and universities helped in reduction of poverty among the out of school youth?	1. What is CIIP of Cebu Normal University? 2. How can CIIP be an arm of lifelong learning that can reduce poverty among the out- of-school youth in Caputatan Norte? 3. Why can CIIP be considered as an intervening factor that delivers lifelong learning for the out of school youth? 4. How sustainable is the CIIP to reduce poverty among the out-of-school youth in Caputatan Norte?

Literature Review

Poverty is an Interfering Factor in Formal System

UNESCO (2012) stressed in the report that there are 45 million adolescents who are not in schools in the Asia and Pacific alone despite the improved access to secondary education. This is a long way to go to eradicate illiteracy among the youths. Poverty interferes them from entering the formal school. The formal school becomes elusive dream by the poor because of its look that it has become highly commercialized and costly. The poor families that comprise the masses in the Philippine structure can no longer afford to enroll in the formal school. While countries in the world differ in their views of poverty but there can be a unanimous lens which is the international poverty index, as a gauge on how to eradicate this phenomena. In the works of Reyes & Valencia (2004) they stressed that the poor performance of the country in reducing poverty is due to boom-bust cycle of the economy, strategy and policy wherein there were many shortcomings in the implementation of many of the programs including the lack of information to support national and local level poverty reduction efforts. But the problem can also be seen as basic and endemic that what is needed is to open our eyes and do the right act more organized and unified and never a separated one that would result only in a temporary relief considered equally as a bandage over a sore of a cancer. The real action should be outcome-based wherein we can see the end state from a distance, sustainable and functional for everyone.

The truth and the wisdom of the policies would never be felt if there is an absence of a heart to do. The quest for the end of the tail of poverty will never be grasped. Jocson (2011) avowed that the educational situation of the indigenous people specially the children is a joggled situation wherein it seems that it is irrelevant and unresponsive to their needs thus many are at risk of dropping. There are needs that are not meet and worsened by the distance

of schools and the insufficiency of resources. They do not feel the support of the government. For them the help of the government is a fictional scenario, not a real touch that can soothe the thirst of their need. Education can give sustenance to their existence which became meaningless and paralyzed by the absence of communication.

If taken that education can give life's meaning and essence then why not given sustainability and priority among others in the work cited by Reyes & Valencia (2004) that education despite of its highest share still suffers from inadequate financial resources manifested in the lack of inputs for the basic social services and others. For instance, textbooks are still not enough despite the increased procurement in recent years. As of SY 2000-2001, the textbook-student ratio is 1:2.14. This means that one book is shared by 2.14 students. Then, where do these funds go if these were transformed into services? Do these services have lasting and permanent effect? The great allocation is meant to answer scarcity of resources of the educational system.

Lifelong learning is a community investment

On the other end, Department of Education initiated ways as stated in the Republic Act No. 9155 (2001) the non-formal education which is an organized, systematic educational activity carried outside the framework of the formal system to provide selected types of learning to a segment of the population. Change to informal education which is a lifelong process of learning by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences at home, in work, at play and from life itself; then later to alternative learning system which is now a parallel learning system to provide a viable alternative to the existing formal educational instruction, where it encompasses both the non-formal and informal sources of knowledge and skills. The Department of Education Secretary Jesli Lapus (2007) stressed that the Alternative Learning System (ALS) is the lifeblood of Education for All efforts with the limitation of the public school system and the limited resources at hand the Department of Education can now address the needs of many of the Filipino people.

As it has been advocated by UNESCO to propel the alternative system since 2006, during the World Education Forum (WEF) emphasized that all children and adult have the human right to benefit from education that will best meet their basic learning needs and make it to fullest sense of the term. They are to have education that includes learning to know, to do, to live together and to be. But in the Philippines the Education for All met a lot of challenges in its planning and implementation.

Intervening factor through organization initiatives and projects

With the limited resources of the Department of Education, the arm to implement UNESCO's Education for All is helped by the concerned organizations. These concerned organization conducted some surveys on how to augment the community because no other individuals can deal the challenges of the community except its constituents before the intervening factors or concerned organization can involve get started the process of community development. They can initiate projects and programs like alternative learning system or non-formal education. To have a uniformity of implementation the Department of Education (DepEd) elucidated further a unified guidelines for the alternative learning system (ALS) contracting scheme with the service providers or the concerned organizations (NGOs, LGUs, SUCs, other GOs and other private organizations) considered to have an intervening effect to provide learners a

range of flexible learning support services in order that children may continue their learning outside of the formal school system and upgrade their skills and competencies in preparation for taking the accreditation and equivalency test. These are important initiatives that can help countries deal with their unique educational contexts and challenges.

The DepEd ALS (2003) provided the following opportunities for the equivalency program passers to enter college/university, enter other non-formal training programs, enter formal training programs, enter/re-enter the world of work, enter/re-enter the elementary or secondary formal school system and learn essential life skills to participate more fully and actively in the political, social, and economic lives in the community. As an example is the Caputatan Instructional Intervention Program (CIIP), initiated by Cebu Normal University in Medellin Cebu, it is one of the projects of the E-HELP (2009) stands for Education, Health, Environment, Livelihood and Peace as the thrusts of the extension function of the university. It targeted the children ages 15 and above who are not enrolled in formal schools or have dropped out from school or who cannot go to school for some reason. Some are young adults who are aged 17 years and above who cannot enroll in a formal school due to their age and need to work in the sugarcane plantation. Other reasons may include poverty in the rural areas where they are employed in the sugarcane plantation and could not attend regular school or formal education. The types of their programs are literacy for primary education and advance skills for secondary education. The goal of CIIP for the out of school youth (OSY) is for them to develop their values and ability to live peacefully in the society and to have a functional basic knowledge for daily living so they can become life-long learners. Another exciting example is the implementation program of the Department of Education in Tagaytay City (2000) asserted that the strong bonding with the city government, as an active advocate and partner of them creates sustainable programs for literacy and continuing education that was made possible to reduce poverty by this lifelong learning advocacy.

E-HELP-CIIP as an intervening factor to re-engaged OSY to formal system

CIIP envisioned Caputatan out-of-school to become productive, mature and contributing members to society and to the Filipino nation. Thus, the mentors/facilitators are qualified professors and instructors of Cebu Normal University, who are well trained with knowledge, skills in both in personal and professional life's dealings are willing to effect change to the out of school youth to become adults who are prepared to handle, organize, manage their time and become lifelong learners. Even with a constrained time and distance and hectic schedule the CIIP mentors planned out matrices and modules for the implementation. The application of adult education with its educational theories and techniques the classes are facilitated every Friday.

The CIIP plan of action also touched the significance of adult care as emphasized by Ban (2007) in his report to the United Nations that as the adolescents developed he needs more care and good modeling from his environment especially dysfunctional ones the dropped out students due to poverty. Almost 73.3 % from the record of UNESCO dropped out from formal school in this age bracket. The role modeling of mentors can strengthen their belief system because the latter are sharing their personal struggles against poverty not only their lessons on planned competencies. They serve as models to these young adults how to win battles in the crossroads of life. The modeling of mentors and the planned competencies of adult education can lessen the effect of biological, psychological and social challenges like experimentation with what they consider adult behavior, such as smoking, and taking illicit drugs. These wrong adult behaviors can lead them to become dysfunctional in Caputatan

Norte. Adult supervision from parents and other significant others like concerned organizations can protect them. An example of success story was in South African research that the adolescents who are well connected with their parents have more social initiative, fewer thoughts about suicide and less depression so in the absence of parent's presence then other intervening factors can ease the loneliness.

Poverty Reduction through Education

The Commission on Higher Education (CHED) supports poverty reduction of higher education institutions (HEIs) through rationalization of their programs with relevant and responsive research, development, and extension. So the HEIs can generate, adapt, and transfer or apply new knowledge and technologies for improving productivity and quality of life through livelihood, promoting peace, empowering women, protecting the environment, reducing disaster devastation and alleviating poverty. This deliberate new action of CHED is another corner stone of the Philippine government to reduce poverty. The extension programs and projects of the HEI's are grounded on action research and activities for capability building of the community. Thus, in full force CHED Region 7 acknowledges the effort of Cebu Normal University E-HELP CIIP project as arm to re-engage out of school to lifelong education. In the tertiary level CHED (2011) promotes alternative learning system (ALS) that education and acquisition of higher learning take place both within and beyond the confines of the classrooms. Formally recognizes higher learning obtained from informal and non-formal modes of education.

Reyes & Valencia (2004) reported that national statistics offices are not capable to provide reliable data to local use to analyze poverty reduction in different area of the country due to constraint resources. But taking local initiatives and local partnership can be a good start to diagnose poverty boom at their localities by the use of community based monitoring system. Reyes & Valencia (2004) reiterated further that in order to CBMS to work the data should not stop at data collection but it has to be validated and used as inputs in socio-economic profiles and plans at the municipality/city and provincial level but more importantly in the village level. This adaptation of the CBMS in the locality should now be a target of all villages so that every unit has their baseline data poverty level in their community. Community members cognizant of the effects and outcome are indispensable tool to create united of action to reduce poverty at the innermost level.

Ban (2007) reiterated that a number of countries have been able to increase access to schools while also raising the levels of learning. The primary goal is to raise the quality of education and break the close ties between social background of poverty and academic performance. This is an opposition of the commercialization of education in all levels. This is a call to create a fair play in the institution of schools and university for everyone. Not to make high quality of education synonymous to high cost by allowing the proliferation of affordable private institutions that can fill in the gap of commercialization.

Table 2 shows the Interference of Poverty to the Formal School System. The factors mentioned by the respondents that contributed to the dropping out of students in the secondary level and elementary level. "No money for school expenditures" with 92.5% gains the highest percentage that serve as the main reason that result to low motivation to stay in the formal school. The expenses for school projects and other related expenses are not part of the daily budget of the family this contributes a direct reason why student in Caputatan Norte opted to drop from the formal schooling. Since they cannot afford to pay and the teachers are obliging them to have or else they cannot join certain activities. They will feel ashamed with

their classmates and teacher. "Nobody takes care because all the family members are in the workplace" with 86.8%, this rank the second highest choice as reason of dropping. This gives an idea that children are frail and weak. They need guidance from adults like their parents and other elder family member but these people mentioned cannot guide them because they are preoccupied by their work in the sugarcane plantation and others to sustain their daily needs. "Has to work before going to school" received 84.9%. This factor is shows that it is really difficult for the working students to go to the formal school since they have to work first and earn a living. This can result to second priority of education in the list of these youths. Some are eldest members in the family wherein the latter depend on them for financial source. This kind of situation is also rampant in the slum area. Their parents have illness that limit them to find food for the family while a kind hearted child may take the place of their parents to continue the means of survival. These are the major reasons they gave as the manifestation of poverty interference with the formal school of the students.

Table 2 Interference of Poverty in the Formal School

Interference of Poverty to the Formal School System	Yes	No
No money for school expenditures	92.50%	8.50%
Nobody takes care of the children because all family members are in the workplace	13.20%	86.80%
Has to work before going to school	15.10%	84.90%

Source: Computed based on primary field data

Table 3 shows the curriculum design of lifelong learning as introduced by the local government and school authorities in Caputatan Norte. The distinct characteristics of lifelong learning are they "report in learning centers, not in the schools" which has 73.6% said *yes* against 26.4% said *no.* Many favored this set-up of learning environment. Instead of going to the formal classroom, they can learn their lessons in the learning center. Second characteristic is it "has a flexible schedule" with 66% says yes to this flexible schedule. Majority of the out of school youth do favored the idea of having a flexible schedule in learning lessons in school because this conforms to their way of living as field workers and their productive hours in the morning are devoted in working in the sugarcane plantation. Third characteristic is **"**learning through modules/group discussions" with 54.7%, rank as the third most favored since this method of learning is sufficient for adult learners who knows the basic on reading and writing. And since the module is design for easy understanding then they can work it out with themselves to finish as many as they could. The features or parts of the module have a guided pattern to follow so they find these most appropriate compare to be in the formal school with teachers as the main managers of their learning. Fourth distinctive characteristic is "assisted by instructional managers/facilitators" with 66% who said yes that they agree to have an assistance of instructional managers and they become guided with their presence. The instructional managers would do some elaboration or discussion of some difficult situations in the module. Although out of school youth want some autonomy in their learning, they still need the guidance of some instructional managers so that they can easily finish their tasks in the module but this is clear that they do not need assistance all the time. The fifth distinct characteristic of lifelong learning is the "learning center is near and always available" with 84.9% said yes that this design of bringing the school in the community or outside of the formal school becomes more accessible to them. The design is for the open schedule study thus learning center is always open for them to visit and take or exchange their modules. Last distinctive characteristic of lifelong learning is "fast and easy way of assessment" has 64.2%. There is no need for them to have a record of their scores of quizzes or exams since they are

expected to finish their modules and be able to answer the follow up questions before they can proceed to another module. They must be able to master the contents of the previous modules. During the national assessment administered yearly by the Department of Education the Accreditation and Equivalency or A&E they can be determined if their performance is successful or not. They may remain at the same level or proceed to the next level. Many of the out of school youth and their parents are happy of the assessment although they said that if the student is not feeling well on that day and could not answer well the test questions then the greater tendency would be that she or he will fail the exam.

Table 3 Curriculum Design of CIIP

Curriculum Design of CIIP	Yes	No
Report in learning center but not in schools	73.60%	26.4%
Have a flexible schedules	66%	34%
Learn through modules/group discussions	54.7%	45.3%
Assisted with instructional managers/facilitators	66%	34%
Learning centers are always available	84.90%	15.1%
Fast and easy ways of assessment	64.20%	35.8%

Source: Computed based on primary field data

Table 4 shows CIIP can re-engage the out-of-school youth in the formal school. It is prevalent with 77.4% said *yes* "CIIP can re-engage out-of school youth in the formal school and in the workforce" that CIIP graduates have been enrolled back in the *local college* and some are back in the *work industry* at the same time studying Some are now in higher positions than the former because they are now qualified of the educational requirement which is *high school graduate*. The first batch of passers of CIIP are all back in the formal system. "CIIP has a clear plan to augment the status of the OSY" with 69.8% that said yes that the proponents take all the necessities to answer the needs of the OSY while they are engaged in studying. They take care of their meals during lunch time to avoid them from going home to houses which are too distance from the learning center. The proponents prepare foods and school materials so that they can focus on their studies. While in the learning center, they will have no other thoughts except understanding the module or actively participating from the small group discussion among peers or among the facilitators as one of the strategies. The proponents of CIIP are determined to augment the beneficiaries' poverty status. "CIIP has created learning center with the help of the local leaders," with 73.6% that said *yes* wherein they transformed a vacant space or a multi-purpose shelter into learning center so that they can have a place to study. There are many uses of the learning center to the out-of-school youth. It can provide them a space for self-motivation for self-enriching during their free time. They have a place to discuss lessons or topics that interest them with their peers. "CIIP provided temporary relief like foods, materials, clothing and others to the OSY" with 67.9% that said *yes* because giving these goods helped the OSY to have materials for the lessons. Although these are very temporary but these are highly significant to them because these things are one of the reasons why they stop schooling. "CIIP has created self-sufficient and self-governance alternative learning system for OSY" rated with 79.2% that said yes while 20.8% said *no*, many believed that the end result of this program are new breed of young learners who are willing to strike again in life with arms open wide for their growth and development.

Table 4 CIIP was identified that can re-engage out-of-school youth in the formal school

CIIP can re-engage out-of-school in the formal schooling and in the workplace	Yes	No
CIIP was identified that can re-engage out-of-school youth in the formal school	77.4%	22.6%
CIIP has a clear plan to augment the status of the OSY	69.8%	30.2%
CIIP has created learning centers with the help of local leaders	73.6%	26.4%
CIIP provided temporary relief like foods, materials, clothing and others	67.9%	32.1%
CIIP has created self-sufficient or self-governance alternative learning system for OSY	79.2%	20.8%

Source: Computed based on primary field data

Table 5 shows the perceptions about CIIP that it can re-engage the out of school youth in the formal school. It can "re-engage out of school youth in the field and make them great work force" has 77.4% said *yes* while only 12% who said *no.* Many believed that lifelong learning can take effect and thereby allowing those out of school youth to study at the same time become a work force with better confidence and knowledge in the field. They can now understand this complexity through their acquaintances and life's experiences as adult workers. Another perception confirms that out of school youth will become "better and productive work force employed or greater chance of employability" with 84.9% said *yes* and only 15.1% said *no* that they have more skills in doing their tasks. They are more satisfactory workers in their performance with great confidence and abilities in reading and writing and other work force skills. Likewise, they perceive that CIIP can answer to "make family members functional" which is favored by 56.6% only while 43.4% said *no*. Some of their reasons are the members of the family can have a great chance to work with a higher salary or earn more money that can bring them out of their debt. The monetary poverty level will be lessened because many members of the family are now functional. If there are many heads working so it means more earning for the family. To make the family members functional and productive is the aim of the CIIP so that the members of the family will attain proper education that will help them fulfill their dreams. The community has full confidence that in lifelong learning can uplift the dysfunctional families. They see that this project of educating the minds and the hearts of the out of school youth has a greater impact than any other projects because it has more long lasting effect although it is very difficult from the very beginning up to sustaining it. But pursuing life's struggle day by day can have an immense result in the future specially these out of school youth. Another perception is it can make the "functional literates in the community augment the entire community" has 54.7% said *yes* that they believed that the end result of this endeavor is the betterment and alleviate the community from poverty through the hopeless members of the community. This endeavor of making them functional and creative is also one way of giving them hope. These individuals can then function as knowledgeable citizens' community. Furthermore they see that "education is the powerful tool to conquer poverty in its true sense" has 86.8% said *yes* and only 13.2% said *no*. This means that education is highly praised by most of the people in Caputatan Norte. They believe that education has power and can conquer the obstacles of poverty. They had been below the poverty line as they were below the poverty line. They believed that to reduce poverty is through lifelong learning education that they can give their children. Old folks in the community advised their young that they must never give up to study and finish their education because they believed it is the means to be well off in life. Another perception of CIIP is it can give an opportunity for "both boys and girls to enjoy the right to education" is highly cherished in the statistics, with 84.9%. There is no disparity or

inequality among girls from boys in lifelong learning system. They see that everyone has the privilege to do well in the learning center. The services rendered are non-discriminatory to gender. There is no gender preference or gender discrimination among the out-of-school youth and with open schedule then both has the opportunity to tend completely their household chores and then go to the learning center to avail of the services like finishing her/his module assignment. This becomes none discriminatory to anybody.

Table 5 CIIP Can Re-engagement of Out-of-school Youth in the Work Force

Perceptions that CIIP can re-engage the out-of-school youth in the work force	Yes	No
Re-engagement of out-of-school youth is a potential work force	77.40%	22.6%
Better and productive work force employed or greater chance of employability	84.9%	15.1%
Making family members functional	56.6%	43.4%
Functional literates in the community can augment the entire community	54.7%	45.3%
Education is the powerful tool to conquer poverty in its true sense	86.8%	13.2%
Both boys and girls have the right to education	84.9%	15.1%

Source: Computed based on primary field data

Table 6 Collaboration of the local government units (LGU) and concern organizations (government organization (GO's), non-government organization (NGO's), and state universities and colleges (SUC's) as *intervening factors* shows a strong support for the out-of-school youth and their families to be re-engaged to the formal school or to the workplace. One is the "planning together (LGU and concerned organization like Cebu Normal University) to initiate projects/programs for Caputatan Norte" has 88.7% which means that many appreciated the presence of an *intervening factor* that can help them plan for changes in their present status. This shows openness and welcoming attitude of the beneficiaries for change. This also shows that they are willing to cooperate to augment their ways of living. Another is the "constant communication of LGU and concerned organization which has 62.3%. is a good remark for opening new horizons for community development. Although, this was greatly affected by the distance of the location of both parties but nonetheless both value the significance of constant and sincere communication. Even though, only the community chief has a mobile phone that can be used as means for communication and also by going house to house as an obsolete means to communicate. These people saw the importance of sincere and substantive communication and that before they must leave the meeting area they have agreed the next schedule so that they could attend and any sudden change of the schedule can greatly affect the meeting. The attendance may be less and it will take too long to gather the people again in the meeting place. It further highlights the importance of communication in every organization and its difficulty without it in order to have a smooth flow of progress. Every household in Caputatan adheres to the significance of constant communication. Likewise the "community leadership and its animators bring the voice, views and insights from the beneficiaries" with 88.7%. The community leaders/animators are indispensible for the beneficiaries. They are local volunteer that gives time to relay some announcement or some changes made with the prior meeting on house to house method. Another collaboration strategy are "meetings are held for consultation and clearing of doubts about the program/project" with 86.8% said yes. The meetings are important for the beneficiaries. They attend meetings because they want to listen to news and changes that would take effect in the community. Since there is no other technology present and relaying on second hand information is not trustful and secured means so many would attend meetings even the old

people. The meeting is scheduled in their free time after working on the field. Sometimes they have to allocate time intended for the meeting. Another one is the "proper scheduling of activities for complete attendance of the beneficiaries" has 84.9%. This shows fluency of communication from the benefactors to the intervening factor. The people in Caputatan Norte are sincere to attend meetings while the concerned organization are willing to meet them half way so that to have a full contact with them. Lastly the "reports are made clear and transparent for a harmonious relationship" has 84.9% and this reveals that the people have a high trust to their local officials while the latter appreciated and believed in them because correct reports are provided thereof. The high response also means that the people are satisfied with the reports made by the local officials in terms of support system and other aspects of the collaboration with the *intervening organizations* in Caputatan Norte.

Table 6 Collaboration of the Local Government with the Concerned Organizations

Collaboration of the local government with the concerned organizations	Yes	No
Plan together (LGU and Concerned Organization) to initiate projects for Caputatan Norte	88.7%	11.3%
Constant communication of LGU and Concerned Organization	62.3%	37.7%
Community leader/animators are tasked to bring views and insights from the beneficiaries	88.7%	11.3%
Meetings are held for consultation and clearing of doubts about the project	86.8%	13.2%
Proper scheduling of activities to ensure complete attendance of the beneficiaries	84.9%	15.1%

Source: Computed based on primary field data.

Table 7 shows the sustainability aspect of CIIP in Caputatan Norte. There is a need to look into the sustainability aspect of the CIIP as a standard to see the progress of the project. The project is assessed yearly since its full implementation last 2010. The result of the assessment for each year is used to give a qualitative report of the resources capitalized in the project. In the phase of "direct service stage" shows that 100% said *yes* that CIIP is on direct phase wherein the proponents or volunteers had done most of the work. The proponents do the project's organization and provided the needed services. Generally, the initiative for making things to happen is done mostly by the proponents and very little done by the beneficiaries themselves. The direct phase is the phase is the initial stage of any program/project. It is the preparation or the planning phase where the beneficiaries get the taste of the project's implementation but the effect of its implementation is long way ahead. The beneficiaries are merely spectators of the dynamics done by the proponents. The percentage shows that everyone in Caputatan Norte agrees that CIIP showed complete direct or hands on service by the proponents. While in the "Demonstration phase" the CIIP has received 60% said *yes* and only 40% said no that CIIP has reach demonstration phase. This phase the volunteer spends most of his/her time demonstrating to others how to do something, but also spends a lot of time doing it himself/herself, here the work is shared. The volunteers shared some tasked to the beneficiaries. More than one half involved in the project seen the CIIP has reach this phase but about 40% observed the other way which is at the direct phase still. Another level is the "organizing phase" with 100% that said *no,* meaning CIIP has not reach the organization phase or it does not possess the qualities of that level. In this phase the volunteer encourage and stimulates promising counterparts and others in the community. They allow the beneficiaries to run or organize their own. While they give assistance yet they also allow the people to work rather than them alone directly doing the project. The "indirect phase" which has 100% said *no* that means that CIIP has *not* reach the sustainability part of the project. In the context of community development, CIIP has to pursue its goal because based

on the assessment it cannot stand on its own if the proponents would transfer another site for semen of the project. Indirect phase means that the proponent is no longer handling directly the project. They are now assisting the beneficiaries who work on the project. They are now only monitoring progress and the planning of the project/program.

Table 7 Sustainability regard of the CIIP in Caputatan Norte

Sustainability regard of the CIIP in Caputatan Norte	Yes	No
Direct Service, which the volunteer mostly does the work, gets the project organized, provide needed services, generally takes the initiative for making things to happen	100.0%	0.0%
Demonstration, which the volunteer spends most of his time demonstrating to others how to do something, but also spends a lot of time doing it him/herself, the work is shared	60.0%	40.0%
Organizing with others, in this system- the volunteer encourages and stimulates promising counterparts and others in the community- working with people rather than directly with project	0.0%	100.0%
Indirect Service, the volunteer is no longer direct but only in assisting the people who works on the project or means no longer having the hands on but monitoring phase	0.0%	100.0%

Source: Computed based on primary field data.

Recommendation

Caputatan Instructional Intervention Program (CIIP) of Cebu Normal University should be multiplied in the country. The local leaders and local organizations should work hand in hand to help augment the status of the OSY and other marginalized sector in the community. The OSY are the great potential that can be a pillar to make the community functional. When everyone in the community are given the chance to be educated without constraint of time and finances then everyone in the community will be functional in the workforce and in the formal school system. The local leaders should sustain the project and make it their own.

Conclusion

The Philippines is determined to fight poverty at the lowest level. Its local government leaders and the concerned organizations initiated lifelong learning education in communities. They believed that education for life or lifelong learning is the antidote of poverty-experienced by the out of school youth who dropped from the formal school due to the materialization of the interference of poverty in their life. The lifelong learning system is directly re-engaging them to be an asset of the community.

This study investigated the effect of a CIIP project design by community and the concerned organization (government and non-government) whereby there is a strong presence of community collaboration, less of interference of poverty and lifelong learning education in Caputatan Norte. It revealed that the program had been well accepted by the community members and they are hopeful that this program can produce change in their present economic status because there are more family members re-engaged in the tertiary education and in the workforce with a higher position and higher salary.

CIIP is a lifelong learning program of Cebu Normal University that aimed to develop the self-directed and self-sufficient learners. It draws back the out of school youth from the hopeless state of poverty into functional and productive members in the community. It allows them to go back to the formal school and workforce with new level of confidence and

grounded experiences from peers, mentors and from their life's experiences from the workforce. Through a strategic design of CIIP the out of school youth can do well with both worlds like having a flexible schedule and a learning center that is always open for them to use. They can learn through group discussion or modular type or they can study alone. They can study while they can earn their living too.

The interference of poverty in the formal school like the unattended basic needs like food, care and expenditures in schools that had been a bulk to poor students that when not remedied by the family members can disintegrate and disinterest them in the formal school and eventually causes them to drop out. The family is in below poverty line cannot do anything but to allow their sons and daughters to fall off from schools. Investing in a lifelong learning system by the community is a clear step to augment the status of the OSY. CIIP is an example of collaborated effort of an organization and the local government unit to help reduce poverty in the Philippines in the smaller unit through slow pace but constant effort.

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Understanding Controversies of National Education: Case Studies of Perceptions on National Education of Hong Kong Secondary School Teachers

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Abstract

This qualitative multiple-case study research attempts to shed light on controversies associated with National Education in Hong Kong by exploring the perceptions of National Education of secondary school teachers. Since the resumption of Hong Kong's sovereignty by China in 1997, national identification with Chinese has been a policy priority. There has been an increase of National Education which aims at cultivating a Chinese national identity. This study used convenient sampling method on 10 purposively chosen sample of experienced Hong Kong citizenship education teachers, with in-depth interviews as data collection method. The findings reveal that teachers perceive National Education with different aims and teaching methods, and knowledge transmission is highlighted in National Education. There are patriotic, affective, critical thinking approaches, experiential learning and reflective teaching in National Education. Apart from arguing for different pedagogies and assessments in teaching National Education, this paper also calls for recognizing global identity and global citizenship education.

Keywords: Hong Kong secondary school teachers, Perceptions; National Education

Introduction

This study investigates Hong Kong secondary school teachers' perceptions of National Education after the resumption of sovereignty by China in 1997. National Education refers to a set of curriculum practices that aim at cultivating a Chinese national identity. The in-depth interview findings reveal that Hong Kong teachers perceive National Education with diversified aims, contents and teaching methods. This study argues for a diversified perception on National Education in citizenship education. These diverse views could possibly answer the puzzling question of how National Education conceptualized in Hong Kong, and the reason for the National Education policy to meet strong oppositions.

Aims and Rationale

This research study aims at contributing to understanding about perceptions of national identity in citizenship education. It is an exploratory qualitative research study. This study is also built on the belief that teachers' perceptions exert significant influences on the implementation processes.

The importance of inquiring into teachers' thinking was addressed by Fullan (1989). Among the three dimensions necessary for achieving intended outcomes in education, i.e. introducing new materials, changing teaching styles and changing beliefs, the last is the most difficult and requires long-lasting efforts. Beliefs are also understood to exert effects of longer duration. In other words, what teachers think and believe endures the longest over time. Marsh (2011) also suggested that among types of curriculum reform, re-conceptual change is the most difficult. Among dimensions which can influence teachers' beliefs in teaching (Evans, 2004) such as available time, teaching resources, curriculum requirements, teachers and students' interaction, relevant teaching experiences, and school ethos and culture, teachers' beliefs are much more central.

Thus, an important rationale for this study is perception guide one's teaching, and studies of perceptions should be undertaken to understand what, why and how teachers teach. Teachers are key players when it comes to the implementation of citizenship education (Lee, 2010).

Definitions

Civic education can be regarded as political education in which teaching about politics could be found (Leung & Yuen, 2009). In Hong Kong, civic education usually contains topics of rights and responsibilities, rule of law, identity and belonging, election and voting, etc. It is usually found in form master period or extra-curricular activities, while it is usually facilitated by non-governmental organizations outside schools. Chinese history also contains topics of identity and politics in Hong Kong (Kan, 2007). Although Hong Kong SAR government issued a curriculum guideline on civic education for junior secondary school in 1998, putting moral and civic education as one of *Four Key Tasks* in the education reform in 2000 which aims at generic skills and taking initiatives (Cheng & Lam, 2006), and as part of *Other Learning Experiences* in the New Senior Secondary since 2009/10, civic education still remains peripheral in most schools, and it exhibited a de-politicized tendency in citizenship (Lam, 2005).

National Education in Hong Kong refers to the cultivation of nationalistic belonging and identification (CDC, 2011). It does not refer to the provision of education system here. Arguing for attention to National Education in Hong Kong's schools, however, appeared to

be mandated from above since 1997, especially by the government and the advocacies of 'pro-China groups' (Leung & Yuen, 2009). Before then, explicit integration of national identity across the curriculum appeared to be overshadowed by other more important educational priorities (Vickers, 2005).

Background

Studies on Hong Kong people's identity (Wong, 1996, 1997; Lau, 1998; Lau & Kuan, 1998; Kan, 1998; Tam, 1998; Chou, 2010) have been a scholarly concern both before and after the resumption of Chinese sovereignty over Hong Kong in 1997. In fact, Hong Kong shows competing themes of democratization and nationalization in political transitions (Lee & Sweeting, 2001).

In education, Lee & Sweeting (2001) argued that debates after the 1996 Civic Education Guidelines were between national education and anti-national education in anticipating the return of sovereignty to China in 1997. The liberal camp argued for democracy and human rights while proponents of National Education dichotomised nationalism and colonialism. In post-1997 education, Hong Kong SAR government promoted national identification with China (CDC, 2002). There was a priority to promote National Education (Vickers, 2005) in fostering a Chinese national identity. Thus, historical and cultural topics that are related to Chinese national identity are found in General Studies of primary school, Liberal Studies of secondary schools, and Civic Education across learning stages. But Hong Kong teachers usually regarded topics about China as too sensitive and not much knowledge about China is usually taught (Fairbrother, 2003).Also, Chinese government and politics usually were not covered in the school curriculum in 2000 decade (Kuah & Fong, 2010). Civic education thus experienced a period of re-depoliticizing (Leung & Ng, 2004) in that non-political learning elements are emphasized.

After economic problems which plagued the early years of 2000, Hong Kong people began to show their discontents towards the government. The 1st July 2003 rally protested against government's legislative proposal of Article 23 of *Basic Law*, which is a proposal of enacting security law on any act of treason, secession, sedition, subversion against the Chinese Central People's Government (Constitutional Affairs Bureau, 2006), signalled more works on National Education were regarded to be done (Vickers, 2011). But a patriotic oriented National Education has met an already liberal education system. Fok (1998) noted that after 1989, the Education Department abolished the laws on forbidding discussion of politics. This made political education possible.

After 1997, the Hong Kong SAR government strengthened local social and economic ties

with China. In education, students' national identification with China has become important. This nationalistic policy has escalated since 2000 and concretized in the Chief Executive's *Policy Address 2010* of introducing a subject of Moral and National Education. Meanwhile, the societal demands for higher quality learning and more effective educational policies have led to an increased attention to pedagogical practices (e.g. collaborative, inquiry, creative and critical thinking) and how to engage students' learning. But the contrast between these pedagogies and patriotic oriented National Education implies a possible conflict between them.

Controversy over National Education

The Hong Kong SAR Chief Executive (2010) announced in his *Policy Address 2010* that the government would invite the Curriculum Development Council, which is a government commissioned body to give advice on curriculum development, to review and develop a subject of Moral and National Education for both primary and secondary schools. The government would also organize more China exchange programmes so that students may gain a deeper understanding of China and develop a stronger sense of Chinese national identification. In mid-2011, the Curriculum Development Council, together with Ad Hoc Committee on Moral and National Education, issued a consultation document on a mandatory subject of Moral and National Education (CDC, 2011) with an aim of cultivating a Chinese national identity. This subject emphasizes on moral development, Chinese culture and history, environment and contemporary Chinese affairs (CDC, 2011). In fact, Leung and Ngai (2011) concluded that the scope of government's National Education programmes is large and there are plenty of resources to support mainland exchanges and to produce TV and internet programmes on themes of patriotism and images of achievements.

This Moral and National Education curriculum, however, met serious concerns and even opposition on what is and how National Education should be taught. 22 elite schools put forward a proposal stating that they disagree with an independent subject of Moral and National Education. Instead, they suggested using both formal and informal school-based curriculum to implement National Education (Mingpao, 2011). Criticism were also made on how this new curriculum proposal presented its learning exemplars, which were described as too patriotic (Leung & Ngai, 2011) and do not match with other humanities curriculum emphasizing critical thinking. Yet, some pro-Beijing government schools and newspapers spoke of supporting National Education (Ng, 2011). They argued that under 'One Country, Two Systems', if Hong Kong people do not embrace their roles as a Chinese national citizen, then they may keep stray from Chinese nation. There is an imperative for nation-building and so enhancing national identification in the curriculum (Mingpao, 2011). In short, the official preoccupation of cultivating a Chinese national identity had met different viewpoints on how

to conceptualize national citizenship education.

In July 2012, after the new Chief Executive Mr. C. Y. Leung stepped in, controversies over whether to have, what is and how to teach National Education intensified as some parents and students protested against it. Young people criticized National Education as brainwashing and they demanded a local identity instead of national identity. Also, they tend to separate their political and Chinese cultural identity, in which the former has been much controversial. Over the summer in 2012, this protest finally forced a withdrawal of implementation of National Education in September 2013 and the schools could decide when to implement this subject.

Methodology and Research Questions

Methodology

Perceptions studies are commonly found in citizenship studies (Davies, Gregory & Riley, 1999; Evans, 2004; Lee & Fouts, 2005). Since scholarly studies about perception are primarily qualitative in nature, and the realities are complex and interconnected, case study suits to obtain the descriptions and interpretations (Stake, 1995). Qualitative research suits the type and needs of a case study research (Denzin & Lincoln, 1994).

This qualitative multiple-case study (Stake, 2006; Naumes & Naumes, 2006), with a pilot study conducted in early 2009 and main study in 2010, is an exploratory work (Hakim, 2000) which inquires into the perceptions on National Education of 10 research participants. Multiple-case study presumed that people can learn much that is general across cases (Stake, 2006) and it provides opportunity for one aspect of a problem to be studied in depth (Bell, 2010), each case in richer depth and highlight cross-cases issues (Stake, 1995; 2006). Case study provides descriptive accounts of one or more cases, which is a richly detailed 'portrait' of a particular social phenomenon (Hakim, 2000). The data collection method was in-depth interviews, with examinations of school documents and observations as triangulation.

Research Questions

The main research questions were developed based on the pilot study and from reading relevant literature as indication of what would be puzzling or problematic (Stake, 1995). A challenging question is how a curriculum of enhancing students' Chinese national identification is perceived in its meanings by the teachers?

<u>Perceptions of National Education</u>

a. How do you define National Education?
b. What do you think about aims of National Education?
c. How should National Education be taught with regard to pedagogies?

d. What would be the evaluation methods for National Education?

Developments of Pilot and Main Studies

The pilot and main study adopted are subjective and interpretive which explores teachers' perceptions. A pilot study reduces the possibility and certainty of error (Babbie, 2010) and addresses the concerns of case study having the problems of selective reporting and the resulting dangers of distortion (Bell, 2010). The researcher was able to test the validity of the interview questions. The pilot study was carried out with in-depth interview as the data collection method in 2009.

On sample's selection, Babbie (2010) argued that it is not essential that any pretest subjects comprise a representative sample, but at least using people who are relevant. Also, some degree of prior knowledge maybe necessary in selecting suitable cases if focused sampling is used (Hakim, 2000). These considerations shaped the selection of six research participants for the pilot study. These research participants were subsequently invited to comment on the clarity, relevance, and the appropriateness of the interview questions. The data analysis was conducted in 2009 and the researcher checked whether the framing of interview questions could solicit what are intended to ask, thus ensuring the validity (Bell, 2010). The pilot study's experiences also called for a larger purposive sample.

The main research study started in late 2009 and completed in 2010. Ten research participants were chosen because they were significant or 'special' case (Yin, 2009) in that they were very experienced teachers responsible for civic education. They come from different school sponsor backgrounds and subsidy types. The key to an adequate sample in a case study, however, is to generate enough in-depth material that patterns, concepts, categories and understandings emerge from the data (Auberbach & Silverstein, 2003), rather than the size of sample. It is the quality and richness of data that matters (Patton, 2002). Below is the research sample.

Table 1 Features of 10 research participants' schools

Participant	Type	Background	Region	Student capabilities	Pilot /Main Study	Medium of instruction
1	Direct-subsidy	Educational corporation	Kowloon	Middle & Low	Both	Chinese
2	Aided	Confucius, Buddhism, Taoism	New Territories	Middle & Low	Both	Chinese
3	Aided	Charity group	New Territories	High & Middle	Both	Chinese
4	Aided	Buddhist	New Territories	High & Middle	Both	Chinese
5	Direct-subsidy	Educational corporation	Kowloon	Mixed	Both	Chinese
6	Aided	Educational corporation; Christianity	Hong Kong Island	High & Middle	Both	Chinese
7	Government	Government	New Territories	High & Middle	Main only	English
8	Direct Subsidy	'Pro-Beijing government'	Hong Kong Island	Mixed	Main only	Chinese
9	Direct Subsidy	'Pro-Beijing government'	Kowloon	Mixed	Main only	Chinese
10	Government	Government	Kowloon	Middle & Low	Main only	English

Issue of Reliability

Case study does not necessary lead to generalization, but rather to rich and intensive description of perceptions among multiple cases. Bassey (1999:12) argues that 'there were very few generalizations (in absolute sense) about education – and even fewer, if any, that were useful to experienced teachers.' Bassey (1981: 85) also argues that 'an important criteria for judging the merit of a case study is the extent to which the details are sufficient and appropriate for a teacher working in a similar situation to relate his decision making to that described in the case study. The relatability of a case study is more important than its generalizability'.

Data Analysis

Conducting in-depth interviews aims at giving a thick, dense and overarching description of perceptions of National Education. Research participants were interviewed twice with their informed consents. Categorization was used to develop themes based on the interview data. Categorization saturates the responses and it creates a 'thick description' of the phenomenon in which we have 'statements that re-create a situation and as much of its context as possible, accompanied by the meanings and intentions inherent in the situations' (Gall, Gall & Borg, 2002: 439). The selection of direct quotes to form the categories was based on typicality, aiming at collecting 'thick description' of the phenomenon in which there are 'statements that re-create a situation and as much of its context as possible, accompanied by the meanings and intentions inherent in the situations' (Gall, Gall & Borg, 2002: 439). The interview data was analyzed independently but discussed with a cross-case method to develop 'categories'.

Answers from research participants could be grouped by 'topics' (Patton, 1990), or by 'categories' used in this study. The researcher read the findings, ignored some, and composed the best responses that could help understand the respondents' meanings (Stake, 2006). While directly quoting the respondents' descriptions, the researcher developed some conceptual 'categories'. The researcher looked for 'constructs that brought order to the descriptive data and that related these data to other research findings reported in the literature' (Gall, Gall & Borg, 2002: 439). Specifically, inductive analysis is one strategy to identify salient categories within the data (Rossman & Rallis, 2003).

Next, a 'theme', which is a phrase or sentence describing more subtle and tacit processes, typically emerges from the deep familiarity with the data that comes from categorizing (Rossman & Rallis, 2003). After generating categories by sorting the excerpts from in-depth interviews, themes, or assertions (Stake, 1995) can be developed as the researcher locates and describes more subtle processes (Rossman & Rallis, 2003). The researcher identified recurring ideas or language, patterns of beliefs that signaled something more subtle and complex than 'categories'.

Findings

Defining 'National Education'

> Category: No 'Brain-washing'
>
> When teaching National Education, people are afraid of being accused of 'brain-washing'. It is strange for National Education to be just about the pride of being a Chinese and about the good things in China. There should be a balanced approach in selecting issues. (T1)

> This is not patriotic education or indoctrination. National Education is taught through history and current affairs to enable our students to understand, criticize, and accept both the bright and dark sides of Chinese history and culture. (T10)

Theme generated: National Education should not be 'brain-washing'

Some research participants think that National Education should not be 'brain-washing', that is, indoctrinating students on the positive side of China only since political indoctrination is not welcome in Hong Kong. Similarly, the leading figures of local pan-democratic camp have been cautioned against 'indoctrination', 'brainwashing', and 'ignoring political controversies' of National Education (Clem & Yau, 2008). The fear of indoctrination and authoritarianism in China (Zhao & Fairbrother, 2010), and the emphasis on patriotism of serving the country among mainland Chinese teachers (Lee, 2005) may underpin perceptions of National Education in Hong Kong. Hong Kong teachers could well be aware of the indoctrination in Maoist China, which emphasized heavily the prevailing ideology and designed to produce merely obedient citizens (Li, Zhong, Lin & Zhang, 2004). Earlier, Mill (1975) suggested that in liberal democratic societies, holding to beliefs based on prejudice and custom is dangerous and potentially destructive to a society and the individuals. As Gutmann (1987: 51) argues children at school 'must learn not just to behave in accordance with authority but to think critically about authority if they are to live up to the democratic ideal of sharing political sovereignty as citizens.'

And

> Category: National flag, national anthem and national symbol
> One will teach national flag and anthem, and national symbol to the students in National Education. One will also teach the latest news in China. (T2)

> Students need to learn about the national flag and national anthem. My students are Chinese and there is an imperative for them to learn about them. (T8)

> They should learn about Chinese national flag and national anthem in junior secondary. As a Chinese, they should understand the meanings of important political signifiers. (T9)

Theme generated: Learning about the national flag, symbol and national anthem

Learning about the history of Chinese national flag and national symbol, and learning how to sing national anthem is important to the research participants. Yuen & Byram (2007) found that national flag figure much in the changing ethos of Hong Kong's schools, in particular

school principal's thinking about what constitutes the best thing to do in National Education.

And

> Category: knowledge about the developments in China
> It is through activities and topics so that students can learn more about China. (T4)
>
> Through understanding the developments and situations of one's country, we can make certain our national belonging. (T5)
>
> It refers to understanding the developments in China, including history, culture, customs, geography, people's friendliness and life styles. It is moral education plus understanding. (T6)
>
> Students should know the meetings of National People's Congress, tell the differences between Hong Kong's and China's legal systems, and understand the differences in seeking public support. They must have proper knowledge about China. (T7)
>
> National Education is about learning the current developments in China. (T8)
>
> It is about Chinese history – the turbulences and prosperities, scholarly thoughts, political systems and current news of China. (T10)

Theme generated: knowledge about development in China

A knowledge orientation is common in Hong Kong education (Biggs & Watkins, 1995). Indeed, learning history of one's own country is a knowledge aim in education for citizen action (Newmann, 1975).

And

> Category: belonging and identification
> National Education is about belonging and identification with China, though identification is not easy to be cultivated since it takes time and efforts. (T2)
>
> First, students should have a feeling for Hong Kong. Then, they develop a belonging to China which gives them a sense of national identity. It is different from other subjects and is not just about teaching how much, but whether students would identify themselves as a Chinese. (T7)

Theme generated: National Education as belonging and identification

The above research participants (T2, T7) mentioned belonging and identification. This requires teachers to work on a citizenship education that has an entirely new basis of belongingness after 1997.

And

> Category: concerns about Chinese livelihood
> It aims at fostering students' interpersonal relationships by providing chances of caring about Chinese people. I hope they would care about Chinese people. (T6)
>
> It should not be just about the positive of China such as the Beijing Olympic Games. It should be about people's living and the poverty. Students should investigate what should be improved in China. (T7)

Theme generated: National Education as concerning about Chinese people's livelihood

National Education means cultivating caring attitudes towards Chinese. This emphasis sounds like Anderson's (1991) description of a nation as a community, as a deep, horizontal comradeship, wherein a nation, fraternity can be found. Lee (2005) found that Hong Kong teachers' characteristics of good citizenship focused on three aspects: commitment to the society, obedience, and moral responsibility, in particular, social caring orientation could be observed in that student 'has to care about and be concerned about society' (Lee, 2005: 259).

And

> Category: Hong Kong as part of China
> It is about knowing Hong Kong and understanding ourselves having a Chinese national identity. Hong Kong should be perceived as part of China. (T7)

Theme generated: National Education as understanding Hong Kong as part of China

This theme stresses the relationship between Hong Kong and China. Although Hong Kong is within China, it has maintained a separate political and economic entity. This also echoes with building up a national identity, an imagined community (Anderson, 1991: 5-7) which is imagined as both inherently limited and sovereign.

And

Category: Understanding the rights and responsibilities as a Chinese citizen
Apart from learning the knowledge about China, National Education should be also about the rights and responsibilities fas a Chinese citizen, e.g. roles and duties in participating in the community development of China. (T3)

I hope my students would understand not just their rights as Hong Kong citizens, but also their roles as Chinese citizens. (T7)

Theme generated: National Education as understanding the rights and responsibilities of a Chinese citizen

Rights and responsibilities are found in Hong Kong teachers' definition of 'citizenship' (Lee, 2005). They tend to perceive citizenship from the social perspective with a focus on duty and civic virtues. This orientation is also commonly found in official civic education documents (Education Department, 1996; CDC, 1998).

In short, they defined National Education in knowledge terms such as 'understanding about China', '"good and bad things" about China', 'national flag, national anthem, and national symbol', 'understanding current situations of China', 'historical events about China' and 'understanding Hong Kong as part of China'. The participants aimed at 'the more one knows about a topic, and the better organized and accessible the knowledge is, the easier, deeper, and more enjoyable will further learning that topic become' (Biggs & Watkins, 1995: 267).

Different Perceptions of aims of National Education

Category: Knowing Chinese national flag and national anthem
It is important to let students know about Chinese national flag and national anthem. (T1)

I want my students tell the meanings of Chinese national flag and the national anthem. (T2)

To understand China, especially the national flag and national anthem. (T5)

… know more about the meanings of Chinese national flag and national anthem. This is what a Chinese should know. (T8)

Theme generated: National Education as learning about Chinese national flag and national anthem

The above research participants regarded Chinese national flag and national anthem as the basics of National Education. After all, it is quite common for Hong Kong teachers to teach such topics to students.

And

> Category: Understanding knowledge about China
> With knowledge for identification and knowing what is happening in China, we aim at deepening their understanding about China. (T4)
>
> Learning about knowledge about China is an aim for education on national identification. (T5)
>
> I hope my students have more understanding about China. They should learn about what is good and bad in China. (T7)
>
> To facilitate students' understanding of the current developments in China which should not be just about the good things and achievements, but also the problems. (T8)

Theme generated: National Education aims at passing on knowledge and understanding about China

Nearly all research participants mentioned teaching knowledge-oriented National Education, for example, understanding the basics and current issues about China. Developments of intellectual domain and flavours of transmission orientation (Miller & Sellar, 1985) can be observed. Such sources are essentially literary and found in words, sentences, and symbols. Education is thus a didactic process whereby information is transmitted to the students by teachers' spoken words (Miller & Sellar, 1985). Actually, the prevailing pedagogical orientation in Hong Kong emphasizes knowledge acquisition and understanding, and teaching different abstraction levels of declarative knowledge to the students, for example, descriptions of facts and things, to theoretical explanations and formal grammars (Biggs & Watkins, 1995).

And

> Category: learning about Chinese politics and political system
> …to understand the politics, political system, and even the political parties in China. This is what National Education should be about. (T5)

Theme generated: National Education aims at understanding Chinese politics and political system

This is a political conceptualization of National Education by understanding the politics and political process in which political interests get represented and sorted out in China.

And

Category: Fostering a Chinese national identification

It is through studying issues to enable the students know more about China, thus cultivating their national identification. (T4)

National Education is about identifying with one's own national identity, fostering a strong sense of belonging and feeling part of the nation. (T7)

It is about fostering national identification with China. (T9)

Theme generated: National Education aims at fostering Chinese national identification

In fact, National Education has been given emphasis as cultivating a Chinese national identification by both HKSAR government officials (CDC, 2002) and the Chinese political leaders in official occasions.

And

Category: Making efforts, shouldering responsibilities and taking actions

I hope my students can contribute to the nation when they grow up. (T1)

I would love to see my students becoming a useful citizen to China in the future. (T2)

Students should tackle the problems in China. Hong Kong is special to China and we have got a responsibility… Acting on what they learnt, from understanding to participation, are the basics. Participation may begin with having an interest, giving opinions, taking actions, and even organizing rallies. (T3)

Sudents make their own contributions to the development of China. (T4)

Students are not just receivers in National Education but contributors in future. (T7)

I would like them to contribute efforts on the development of Chinese society because

> they are Chinese. (T8)
>
> As a Chinese, one should shoulder the responsibilities of helping the nation to progress. Students should cultivate their values of serving China. (T9)
>
> I hope my students shoulder their responsibilities to help the nation in the future. (T10)

Theme generated: National Education aims at cultivating participatory citizens

National Education is also about shouldering responsibilities and taking actions on issues related to China. The research participants expected that when their students grew up, they could contribute their efforts to the nation and shoulder responsibilities and take corresponding actions, although some did not define clearly what they meant by contributing efforts. In fact, Hong Kong Curriculum Development Council (CDC, 2001, 2002) urged the schools to develop participatory dispositions among the students. Likewise, Kuah-Pearce and Fong (2010) found that students, after exposed to the poor living conditions in Guangdong province, were being reminded that being Chinese, they had a duty to help other Chinese or *tongbao* (that is, the Chinese saying of people of the same blood) who were in need. This is also a call for participation in national affairs.

And

> Category: Cultivating oneself
> Students should learn how to love and cultivate themselves before they can show sympathy to mainland Chinese. Also, they would learn about the character progression from cultivating oneself, making a healthy family, governing the country, and then to pacifying the world. (T10)

Theme generated: National Education aims at cultivating oneself

National Education aims at cultivating oneself in personal development. In fact, the 'self' value has long had the highest frequency of occurrence in the Chinese language curriculum at both junior and senior secondary education in Hong Kong (Lee, 2004). Besides, this cultivation of oneself forms a concentric circle of starting from oneself, family, neighbourhood, local, national, and a better world (Education Department, 1996), which is a common teaching orientation in Hong Kong.

And

> *Category: Developing analytical and critical thinking skills*

> I want my students to apply critical thinking skill in studying Chinese issues. Being critical, however, does not mean that one should negate what one's own country does. In fact, using critical thinking is anyone should do. There should not be any reservation in making suggestions to your country. (T3)
>
> The textbooks usually avoid the developments of Communist China after 1949. The publishers practise self-censorship. But I would like my students to know about contemporary Chinese history and politics. So, I would ask them to use critical thinking on the current issues. (T4)
>
> National Education aims at applying critical thinking. There are questions like identifying with China or not? Should there be a balanced viewpoint? National Education should not be equated with indoctrination but teaching through multiple perspectives. With critical thinking, students could tell what is good or bad. (T7)
>
> Enhance students' abilities to understand and analyze issues in a critical way. (T10)

Theme generated: National Education aims at cultivating 'critical patriots'

The above sounds like cultivating 'critical patriots' (Fairbrother, 2003) who have a critical attitude to one's own country doings, and that the aim of citizenship education is developing the knowledge base required to critically understand the meanings of democracy and citizenship (Stanley, 1988). In Fairbrother's exposition of patriotic education in China, the emphasis on patriotic education starts with a concern for independent thinking and to judge right from wrong. Meanwhile, a fear of committing professional crime of indoctrination (Heater, 2000) may also underline such thinking. Such teachers hope students will develop higher order thinking capabilities.

And

> Category: Loving China and Chinese people
> Our students should be able to show their love of China. (T1)
>
> Loving China is what a student should do. I expect my students to show their love and caring towards Chinese. (T4)
>
> With National Education, our students would be proud of being Chinese and loving China. (T8)

> Loving China is our National Education's aim. I hope that my students could show their love to China in their own ways. (T9)

> Student should cultivate their love of themselves and others. In loving China, they would be proud of having a Chinese national identity and self-esteem. (T10)

Theme generated: National Education aims at cultivating love of China and Chinese people

The above categories of loving and caring China, in emotional and patriotic senses, can be categorized as 'ethnic nationalism' by Kellas (1991) with its emphasis on ethnic bonding and blood ancestry. It is the myth of ancestry that is crucial in contributing to an ethnic identity (Smith, 1991). In China, through patriotic education, schools and communities encouraged the development of emotional attachments to the nation by cultivating in the rising generation a commitment to make contribution to nation-building (Fairbrother, 2004). Under a local social discourse of 'common blood' and 'blood is thicker than water', Hong Kong students' ethnic and national identities can be easily evoked during some relief trips and programmes (Kuah & Fong, 2010). Students would not just develop a sense of national identity but loving themselves and others. This called for an affective development transcending local sense of identity and personal interests.

And

> Category: Behavioral expectations of introducing themselves as Chinese
> I would like to see my students telling others that they are Chinese. (T2)

> After informed discussion and their conclusions, I hope my students would tell other people their national identity. (T3)

> In National Education, we aim at cultivating our students' sense of belonging and identification. They will not be shy to tell others their national identity. (T4)

Theme generated: National Education as behavioural expectation

Under this theme, there are behavioral expectations on students to tell their national identity to others. Students will not be shy to introduce themselves as 'Chinese' when they grow up or meet the foreigners. Teachers believe that students' behavior can be changed through relearning, and that teachers are in the best position to encourage relearning (Biggs & Watkins, 1995).

In summary, the aims of National Education exhibited different orientations, which includes

knowing Chinese national flag and national anthem, understanding knowledge about China, learning about Chinese politics and political symbols, making efforts and shouldering responsibilities, cultivating oneself, developing analytical and critical thinking skills, loving China and Chinese, and behaviourial expectations.

Pedagogies of National Education

Pedagogy is the way a subject matter selected, organized and presented to students (Grossman, 2010). In particular, citizenship pedagogies are teaching, learning, and assessment practices used in classrooms to facilitate civic learning (Kennedy, 2010). Survey by Lee (1999) showed that the teaching of citizenship education in schools was still rather didactic in the classroom. Chai-Yip, Galloway and Lee (2010) found that many functions of citizenship education were performed through co-curricular activities. This study revealed a diversified spectrum of pedagogies in teaching National Education.

> Category: Balanced approach
> Teachers should not confine National Education to positive issues. There must be discussions about problems and challenges facing China. (T1)
>
> National Education should be taught in a balanced way by teaching both the bright and dark sides. Some Chinese fight for universal values such as democracy and human rights. There is also press which monitors the Chinese government, such as *Southern Metropolis Daily's* reports on government's failures. (T3)
>
> Teachers should guide the students to reflect on both sides of arguments. For example, if the government does not perform well, then one should analyze the issue and make suggestions. The institutions in Hong Kong and China are different. Some people think that whatever the Chinese government does must be correct. I don't agree… Students should express their opinions … it is important to guide the students to differentiate nation from government. (T7)
>
> There should be a balanced choice in selecting issues of China. Both positive and negative news about China should be taught. (T10)

Theme generated: Balanced approach in National Education

This teaching approach intends to give the students a balanced understanding about China by teaching both favourable and unfavourable issues, thus avoiding one-side focus. Examining both sides of arguments in teaching National Education enables students to learn about China in a holistic way.

> Category: Seeing goodness from bad cases
> I taught the outrageous poisonous milk issue in China. But from those suffering parents who relentlessly ask for social justice in China, students can learn about the pursuit of dignity. The detained human rights activists and intellectuals also worth my teaching efforts. They are examples of upholding universal values. Even in natural disasters, there are reports of Chinese bravery. Students can learn role models too. (T3)

Theme generated: Seeing goodness from bad cases

The above teacher specifically mentioned seeing 'goodness' from bad cases (T3), which means highlighting those desirable elements in the tragic incidents or human rights controversies. The teacher intended to help the students cultivate respect to Chinese and realize the bright side of Chinese.

> Category: Critical thinking approach
> The issues in China demand critical thinking. There are some analytical skills that should be taught the students before they can develop an ability to understand news. (T3)

> We ask the students to use critical thinking skills and multiple perspectives to express their opinions on issues in China. With such learning steps, the students can develop a complete understanding of the issues. (T7)

Theme generated: Using critical thinking in National Education

Critical thinking means that students apply analytical skills and using multiple perspectives when investigating issues. This teaching approach focuses on developing students' critical thinking abilities. The above quotes also contain transformative notion in thinking which is often associated with more 'reform' perspectives (Miller & Sellar, 1985) in education. Davies, Gregory and Riley (1999) noted that, however, any focus on 'good citizenship' of good, moral and co-operative people rather than good citizen may just lack acknowledging the critical dimension.

> Category: Immersion/experiential learning approach
> Students can learn about the latest development of China by going there. (T7)

> Since I took up the role of Civic Education coordinator, I organized exchange tours to China for my students. They consolidate their previous understanding about China

through exchange. (T2)

There should be first-hand learning experience of China for them. Teaching National Education should not just develop a remote sense of China which is usually found in classroom-based learning. Students should have living experiences in China by study or exchange tours. (T3)

National Education can be done through exchange to China... There is an old wisdom of learning through travelling rather than studying piles of books. Studying cannot provide first-hand experiences. There are both rich and poor in China and through immersion, they can tell the income differences. (T4)

What teaching approach is better than putting them in China? They can see for themselves, and learn about the real problems. Hopefully, they can find that Chinese people are not much different from themselves, in terms of thinking and daily lives. (T5)

Through volunteer works in China, they can care about the development of China. Students can also learn about the educational development in China by giving tutorials in rural Chinese schools. (T6)

We have organized exchange tours to China by visiting the museums and historical sites, and visiting people's homes. After gaining some new knowledge from such visits, they can reflect on various aspects of China. (T7)

National Education should be systematic in teaching design and better to have outdoor learning experience. The most effective teaching method is experiential learning for students to develop their value complex. Through real-life learning activities in China, they can see, feel and get in touch with China's various aspects. (T8)

I always bring my students going to China. Throughout these years, students have many such opportunities. They learn better by engaging in the real-life contexts of China and this may change their pervious perceptions towards China. (T9)

By going to China and seeing for themselves, students can change their perception towards China, hopefully an emphatic one. (T10)

Theme generated: Experiential learning for National Education

This teaching approach encourages students to learn in an authentic context by engaging in

learning tasks and apply study skills in a real-life context. Indeed, experiential learning emphasizes experience as the source of learning and development (Kolb, 1984). When students engage in the real-life learning, they tend to retain knowledge for longer periods and develop skills. Also, students would change their conception or opinions through experience (Kolb, 1984). McGill and Beaty (1996) also argued that the power of learning in action comes from learning through experience to change rather than to repeat simply previous patterns. Indeed, learning that is based on experience change learners so that they are enabled to be responsible and informed citizens who use their knowledge, understanding and skills to contribute to and to change society (Arthur & Wright, 2001).

> Category: Mixing teaching strategies and flexible use of curriculum
> When teaching National Education, one should use the curriculum in a flexible way. This is because National Education includes different learning themes. The teachers pick up some relevant learning themes according to the needs and capabilities of the students. (T1)
>
> I mix different teaching strategies when teaching National Education. There is no fixed choice but considering the teaching purpose and students' capabilities. A flexible way of organizing the whole curriculum is also important because National Education has many dimensions. (T2)
>
> In teaching National Education, using a mix of pedagogies and flexible use of curriculum is important. This can bring out the maximum benefits for teaching. (T3)

Theme generated: Mixing teaching strategies and flexible use of curriculum

The above-mentioned responses (T1, T2, T3) pointed to a mix use of teaching strategies and flexible use of curriculum in teaching National Education in order to cater for the differential learning needs of the students and different topics in National Education. This finding is also similar to Leung (2008) studies in which Hong Kong teachers mix their uses of pedagogies when teaching National Education, and the finding of Chan (2008) that teaching of Hong Kong teachers usually required adaptation and integration of various learning strategies.

> Category: Scientific thinking and sequential personal development
> This is to be achieved through nurturing oneself in terms of scientific thinking, cultivate integrity and single-mindedness or oneself, harmony in family, ruling a country, and pacifying the world. (T10)

The above is an interesting finding on developing scientific thinking and sequential personal

development among the students, which is a traditional Confucian thinking, in National Education. This also adopts a concentric approach leading to a learning outcome of whole-personal development in a concentric way by proceeding from personal development to contributing to the world. Actually, this sounds similar to the concentric principle in teaching civic education as recommended by the Civic Education Guidelines in 1996 (Education Department, 1996). It is a teaching orientation which starts from the personal, then to family, society, country and the world.

> Category: Reflective teaching
> We have portfolios to document students' personal reflections and we use group discussions to facilitate their exchanges of ideas in cooperative learning. They can reflect on what they have experienced in China and conceptualize the knowledge that they have learnt. (T7)

Theme generated: Reflective teaching in National Education

Reflective teaching emphasizes reflection on what have been learnt, usually after having authentic learning experiences (Wade, 2000). This aims at building up the reflective competencies of students (Schon, 1983) on learning experiences. A learner could collaborate and learn with each other while engaging in real-life scenarios in China, and then he/she reflects on experiences by asking what he/she has learnt and re-conceptualizing their learning.

In summary, this study reveals a variety of pedagogical orientations in teaching National Education. While most research participants emphasized experiential forms of learning that engage students in authentic learning in China, some teachers mentioned critical thinking, balanced teaching, and seeing goodness from bad cases.

Assessment in National Education

> Category: Assessing knowledge in National Education
> Assessing knowledge is the most important in National Education. How can they love China without knowledge and understanding? So, an assessment focus would be on what knowledge they have gained. (T1)

> I would assess students' knowledge about China by observing their words and deeds. Having proper knowledge about China is important and students should know how to put their knowledge into practice. (T2)

> Whether there is any improvement in their understanding about what they should do for China. (T3)
>
> I agree that students need knowledge in grasping the developments of China. So, in assessment, I would assess knowledge acquisition. (T5)
>
> Knowledge comes first, although attitude is also very important in assessing the learning outcomes of National Education. (T6)
>
> I would assess students' knowledge in National Education. (T8)
>
> Chinese history for National Education should not have marking in fear of giving pressures on students. The assessment should be on knowledge terms about what they have learnt in Chinese history. (T10)

Theme generated: National Education aims at assessing knowledge

Assessment in National Education, as perceived by the research participants, aims at assessing knowledge acquisition. But it must also be cautious that this may lead to a tendency of assessing those that are more familiar and easier to measure such as knowledge and understanding, but at the expense of the more complex participatory elements (Arthur & Wright, 2001).

> Category: Assessing attitude in National Education
> Teachers can observe their attitudes towards China during National Education activities and their daily behavior to assess whether there is any change. (T1)
>
> They would better love their nation in a critical-patriotic way, which means they can tell whether the Chinese government is doing its job properly. They should also uphold what is right and wrong in loving China. (T3)
>
> Students should develop a caring attitude towards China. This is our school's assessment on National Education. They are expected to show their love towards China too. (T8).
>
> Developing a proper and respectful attitude towards China is important. As teachers, we should assess whether students develop a sense of love towards China. (T9)

Theme: National Education aims at assessing attitude

Some teachers emphasized assessing attitudes in National Education. However, Arthur and

Wright (2001) argued that pupils must not be judged for their feelings and emotion but rather for the progress they make in emotional literacy, e.g. pupil disposition and ability to reflect on and understand their own feelings and those of others. Instead, assessment models would rather be developed that enable qualitative judgements to be made against multiple criteria.

> Category: Using different forms of assessments
> I will use group interviews to understand how they perceive their motherland. Besides, observation is another method. Moreover, I can give them written reflections so that I have data to assess how much they have learnt in National Education. (T2)
>
> Different assessment tools will enable me to have an all round understanding about their learning in National Education. (T3)
>
> We assess students' caring attitude towards Chinese by analyzing their essays addressed to those living in mountains. Their essays can tell much about their care about Chinese. Other methods include behaviourial observation and performance assessment. (T4)
>
> I would prefer using different assessment methods to assess students' capabilities. (T7)
>
> Observing students' participation in National Education activities can inform teachers how much they have learnt about China. I will also use quizzes and a questionnaire to probe opinion. But it should not make the students feel this is a test. (T10)

Theme: Different assessment methods in National Education

Contemporary educational assessments are diversified in practices (Brown & Ngan, 2010). Assessment methods in National Education found in this study were also diversified which include both summative and formative assessments.

Discussion

Highlighting the Knowledge Transmission Orientation in National Education

This study reveals a perception of knowledge orientation in teaching National Education, with the role of curriculum primarily intellectual in aim, though competencies and attitude orientations could also be found. The sources of learning in National Education are essentially perceived to be literary through words and symbols during the instructions. In fact, Watkins & Biggs (2001) found Chinese learners are usually taught in knowledge oriented approach. Teachers were expected to transmit certain knowledge contents to the students, while students were expected to learn and recall in a passive way.

Contrasting pedagogies of National Education

This study revealed that teachers have adopted contrasting teaching approaches for National Education.

Patriotic and Affective Approaches

For some research participants (T8, T9), National Education models on the official educational policy and specific school's characterizations of National Education's aims, contents and teaching methods. They characterize and suggest patriotic and affective approaches in teaching 'obedient' and 'passive' young citizens who love their countries. The in-depth interview findings also reveal that to T8 and T9, love of China is important in assessment. In schools of T8 and T9, the political and geographical maps and current news of China can be found in visible corners. There are mottos which encourage students to love China too. Observations of T8 and T9 schools' National Education programmes/activities and celebrations of National Anniversary also confirmed that patriotic and affective learning elements could be found in principal/teacher talks, students' sharing, presentations and drama. There are nationalistic topics found in T8 and T9 schools' National Education documents by teaching students' nationalistic duties and nationalistic rituals. Nationalist knowledge about China is emphasized while critical thinking and controversial issues may not be easily found.

Critical Thinking Approach

Not every teacher would accept that National Education should be patriotic. This study found that some research participants (T3, T7) used active engagements to help students construct knowledge and conceptual understanding through dialectic and collaborative inquiry, which fits the teaching approaches found in Liberal Studies (CDC & HKEAA, 2007). There were some examples of interesting, innovative and critical teaching practices observed. For example, T3 cultivated students' critical thinking on what are the meanings of National Anniversary through comparing examples of celebrating national anniversaries around the world, and introducing students to both sides of China. The school's National Education documents of T3 also revealed an aim of enhancing students' critical thinking ability. For T7, the pedagogical orientation during the National Education activity observed, and the delivered worksheets and questions of critically examining meanings of a Chinese in this globalized age, all asking for students' critical thinking capabilities.

Oppositions and Concerns from the School Sector

While there were patriotic supports and policy justification for National Education, there were also reservations and even oppositions. Some teachers' associations and educational groups (e.g. Hong Kong Professional Teachers' Union, Hong Kong Liberal Studies Teachers Association, and Civic Education Committee) had voiced their concerns about the outcomes

of National Education, which were usually thought to be patriotic and obedient. These frontline teachers stressed that education nowadays is increasingly multidimensional, diversifying its nature, globalizing its orientation and multiplicity in ideas. Therefore, teaching should be transformed from earlier didactic characterizations into one that emphasized on collaborative inquiry. Earlier pedagogical practices that focus primarily on transmitting knowledge, and any teaching which may lead to 'passive' and 'obedient' citizens, are no longer sufficient. Civic participations which lead to political and social changes are advocated. Also, they argued that education for a Chinese national identity should take on new meanings and practices, with conceptual and pedagogical knowhow expanded, reflecting more sophisticated understanding and practices. Therefore, a teacher's role is one of facilitator who helps the students to critically inquire into issues of China. Indeed, students should be taught to use their own findings and conclusion to bring about personal, social and political changes (Arthur & Wright, 2001), not the same as those colonial times in which 'political participation a non-issue among people in Hong Kong and has contributed to general culture of political apathy' (Cheng, 1997a: 69). Also, assessment practices would better aim at assessing personal growth, integration of knowledge and practices, mastery of skills, degree of social awareness, and willingness to take civic participation, instead of documenting patriotic and nationalistic feelings.

A Call for Diversified Pedagogies of National Education

This study also calls for attention to diversified National Education pedagogical practices that are more in line with the shifting educational purposes in this globalization era. Considering Hong Kong is under 'One Country, Two Systems' and that it is a Chinese community which has inherited traditional Chinese values with regard to education (Cheng, 1997b), Hong Kong's education has an unique role in demonstrating to the world on how to teach National Education and more action research could be done on exploring the teaching approaches.

The Need for 'Global Identity' and Global Citizenship Education

Apart from cultivating national identity in Hong Kong's education, I argue that students should foster a global identity in this globalized age. The present study's findings of diversified aims, contents and teaching methods of National Education echo with the idea of 'global identity' and elements of global citizenship education (Steiner, 1996; Dower & Williams, 2002; Reid, Gill & Sears, 2010), as well as active, participatory, and maximal citizenship too. I concur with the suggestion that curriculum should not seen as a socially neutral recipe for the transmission of knowledge, which only leads to a technical view of curriculum (Cheung, 1997).

Although Hong Kong is under 'One Country, Two Systems' in China, the needs of preparing

future citizens with multiple perspectives and expanded horizons just necessities the type of education that emphasizes on a multi-dimensional citizenship. Therefore, students would rather be taught by informed and participatory methods in National Education, wherein linkages, impacts, and interdependence between local, national, international and global should be addressed (Robinson & Serf, 1997; Pike & Selby, 2000).

I further argue that we need global teachers (Clough & Holden, 1996) who have got the perspectives and pedagogies in teaching future global citizen. A global teacher is one who can educate citizenship within a global context of respecting social justice, human rights and social responsibilities, and one can contribute to the achievement of democratic values and behavior in pluralist societies and a culturally diverse world (Lynch, 1992).

Finally, I recognize a challenge of developing global citizenship in Hong Kong. Although there are learning elements about global citizens in primary school's General Studies and in secondary school's Liberal Studies, they are far fewer in curriculum scope than that of National Education (Po, Lo & Merryfield, 2007). With a diversified conception of National Education, students would be better developed into active and participatory citizens who are willing to contribute to the local, national and global developments and so much curriculum space should be devoted on global citizenship.

Conclusion

This study sets out to explore the perceptions of Hong Kong's secondary schools teachers on their meanings of National Education. After 1997, the Hong Kong SAR government has embarked on fostering a Chinese national identity and belonging among the younger generations, and thus nation-building is regarded as part of the education reform. However, there have been questions about what constitutes National Education in Hong Kong. This study reveals diversified meanings and aims of National Education, as well as different pedagogies and assessment methods for National Education. Thus, there is a need to communicate such understanding on National Education to Hong Kong's community. A policy mindset of taking into account of such understandings when designing civic education curriculum and teachers training is also recommended. This study's findings could, hopefully, serve as foci for further investigations to those who are interested in citizenship education.

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Multicultural or Intercultural Education in Hong Kong?

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Abstract
Although multiculturalism in education has become dominant in many societies, Hong Kong does not have a tradition of multicultural education. This paper asks whether and how multicultural education, or a new variant, "interculturalism," might be usefully employed in considering diversity and inequality in Hong Kong education. After giving a brief overview of multiculturalism and interculturalism in education, the paper examines the needs of Newly Arrived Students (NAS) from mainland China and ethnic minorities to receive greater educational representation through content integration, and interventions to increase student empowerment and reduce prejudice (in line with a multicultural approach). However, students can also benefit from programs labeled as "intercultural" today: linguistic interventions that assimilate students to dominant languages used for work and equal opportunity in society. The paper compares Hong Kong's challenges with those of other countries that employ multicultural and/or intercultural education programs, Canada, the United States, France, Japan, and South Africa, and also considers educational implications of the latest Moral and National Education controversy, to argue for the need for a more active role for multiculturalism and interculturalism in Hong Kong education today.

Key words: Multiculturalism, Interculturalism, Diversity, Ethnic minorities, Hong Kong education

Introduction

According to Banks (2009), multicultural education aims "to restructure schools so that all students acquire the knowledge, attitudes, and skills needed to function in ethnically and racially diverse communities," to "actualize educational equality for students from diverse groups, and…facilitate their participation…in an inclusive national civic culture" (p. 14). Literature from North America, Europe, and Australia has focused for decades on different factors, challenges, and possibilities with regard to multicultural education. However in Hong Kong concerns with equality and fairness in education are not primarily discussed within the lens of Western-style multiculturalism, though many are concerned with social mobility and fairness in relation to language, ethnicity, culture, and gender in education (e.g., Postiglione, 1997; Sharma, 2012; Chong, 2004; Gao 2012; Shum, Gao, & Tsung, 2012). In some Western contexts such as Europe, there has also been a recent move away from multicultural education, which has been critiqued in various social and philosophical contexts (e.g., Okin, 1999; Besley & Peters, 2012; Kincheloe & Steinberg, 1997; Mahalingam & McCarthy, 2000), to "intercultural education."

Despite the relative absence of multicultural discourse in Hong Kong and some concerns related to the educational tradition that have recently emerged, Hong Kong today arguably faces issues which can be well understood as multicultural, as different cultural and ethnic groups face inequalities in educational access and outcomes (Sharma, 2012; Chong, 2004; Loper, 2004; Yuen, 2002; Gao 2012; Shum et al., 2012). Given multiculturalism's traditional

concern with issues of ethnicity, culture, and race, might multicultural educational theory provide a helpful framework for Hong Kong? Alternatively, might a "post-multicultural" viewpoint, such as "interculturalism," be usefully applied, especially as language and border crossings are also seen as fundamental to many issues of educational inequality in Hong Kong (Loper, 2004; Yuen, 2002; Hoosain, 2005)? This paper aims to explore the usefulness of multicultural and intercultural educational frameworks in Hong Kong by comparing Hong Kong's sociological challenges with those of other societies with more substantive traditions of multicultural or intercultural education. This paper provides sociological and historical context to education programs geared toward responding to issues of diversity and inequality in Canada, the United States, France, Japan, and South Africa.

What Is Multiculturalism in Education?

According to its leading proponent in the United States, James Banks (2009), multicultural education is "an approach to school reform designed to actualize educational equality for students from diverse racial, ethnic, cultural, social-class, and linguistic groups" (p. 13). Though many diverse understandings of multiculturalism exist today within and across diverse societies, what unites multicultural educational frameworks generally is an explicit focus on social difference, and the demand to not discriminate based on difference, or enable discriminatory attitudes and practices within and via formal education. Rather than to promote discrimination, prejudice, or intolerance, tolerance is encouraged, if not recognition: positive esteem associated with markers of social difference, such as pride or respect for an indigenous group. It is believed that this can help with: equality of outcomes; equal treatment in society; social justice; global openness; and increasing, maintaining, and/or embracing diversity for social efficiency, equality, and harmony.

Banks (2009, p. 15) gives five possible "dimensions" of multicultural education, from a historical and international perspective:

1. Content reflects (societal or global) diversity
2. Knowledge construction: awareness of historical biases in academic fields
3. Prejudice reduction
4. Empowering all students
5. Pedagogy reflects diverse student needs and interests

First, content should *reflect diversity*. It should not only deal with the majority or mainstream culture, norms, values, or interests, but those of all members of society, including various minority groups. People concerned with this form of multiculturalism in education might compare the representation of minorities in a textbook or curriculum guide with their representation in the population (i.e., their proportion within society). For example, if a science textbook only has pictures of male scientists, this representation may be neither reflective of those involved in science, nor of society of large. Perhaps this would be accurate in a historical picture. However, if several images show young, anonymous scientists or aspiring scientists (for instance, young lab workers) all as men, or as all representing one race, redundant, *inaccurate* or *imbalanced* messages would be said to form part of a hidden curriculum in this case—sending a message to girls or minority students that they cannot become scientists or lab workers (Jackson, 2010).

This was an original aim of multicultural education in the United States (2009, p. 19). The U.S. Supreme Court ruling that racial segregation in education *did not* provide equal opportunity across race, *Brown vs. Board of Education* (1954), warranted an "Ethnic Additive" approach to curriculum, as evidence revealed that racial minority youth suffered

negative self-esteem and inferiority complexes due to their unequal reflection within all domains of society (Jackson, 2013). The schools had a duty then to correct a reflection of American blacks as inferior and separate from mainstream society, through formal integration, and through inclusion of more diverse materials and representations in the classroom.

Knowledge construction, Banks' second dimension, assumes that knowledge has been characterized in a white, Western way, such that indigenous systems of knowledge—for instance, Chinese Traditional Medicine—are denied legitimacy *a priori* in a way that needlessly instills in students that some traditions are better than others. *Prejudice reduction* is connected to both diversity within curriculum and knowledge construction. However, it also refers to development of student attitudes, in an environment that celebrates diversity, or at least sanctions tolerance rather than prejudice. Formally, the curriculum might state that prejudice is wrong and give examples from history and everyday life. Informally, teachers can model open-mindedness and respect for difference, rather than ignorance or discriminatory attitudes toward students or issues in society effecting different groups. This is in turn closely related to Banks' fourth dimension, *empowering all students*, for students must receive balanced information in education and access multiple perspectives rather than dogma to develop critical thinking skills (Jackson, 2010). It is not simply about helping minorities fit in or be accepted, but about all students gaining from diversity, to not preclude diverse, inclusive practices that benefit all, through naiveté and prejudice enabled by an exclusive school climate.

Finally, Banks references *pedagogy for all*. One can see inclusive pedagogy in a few different senses. In one sense, it simply means student-centeredness. All students have unique learning needs, and that teachers should accommodate them as possible is widely seen as best practice today. However, this also points, traditionally in multicultural education, to the notion that not all teachers are well equipped to teach all students from the first time they walk into their classroom. In the United States, white teachers were better equipped to teach white students for reasons related to culture, socioeconomic background, and linguistic norms. This was important in U.S. history, because after *Brown vs. Board* in many places black educators were fired as schools became integrated. This disadvantaged black students, as black educators were more attuned to, understanding of, and able to adapt to, their learning needs (Anderson, 2004). Yet it can be problematic to take this observation as a prescription for future practice, for there is nothing essentially unique from a race or ethnic viewpoint about different students. To state that "Indian students learn best when you do this," or "white children need to learn that," becomes a stereotype rather than a helpful generalization, when taken out of concrete contexts and applied to future cases as if it were simple matter of fact.

Indeed, due in part to problems with what multicultural theory means for everyday practice, multiculturalism is becoming unpopular. In liberal educational theory, it has been critiqued for being too simplistic: for treating educational representation, changing attitudes, or political correctness as ends in themselves (Parekh, 2000; Gutierrez, 2000), whose positive effects are not well demonstrated for minorities in a school or society. Just using the right words (Mayo, 2004) or changing textbook images does not itself make society more inclusive, safe, or fair for disadvantaged social groups. Some argue in this context that education cannot be viewed as a vehicle, but only as a reflection, of social values, denying the possibility of education for social reconstructionism rather than ideological transfer (Morris & Adamson, 2010). Conservative critics charge that multiculturalism as recognition of cultural difference is stigmatizing and divisive, requiring minorities to cling to markers of social difference or deviancy which is not in their best interest, nor in the interest of society as a whole (Ravitch,

1990). A similar tone has been struck by theorists who argue that the focus on "cultural" difference implied in any multicultural view is limiting, entrenching social constructions of difference—also not serving those cast as different (Appiah, 1994; McCarthy, 1997).

If treated as one all-encompassing framework of prerequisite demands of educational policy, practice, and curriculum, it may be easy to speak of the death of multiculturalism (Kundnani, 2002). As mentioned earlier, I question whether pedagogical exclusiveness is always helpfully corrected in Banks' conception, or whether it is rather better viewed as an example for student-centered learning than as a way to manage diversity in education. In connection, the knowledge construction dimension has limited utility. For instance, there is an argument that there is a multicultural way to teach maths to people from different ethnic or cultural groups (Gutierrez, 2000). Yet it is problematic to assign constructions of knowledge to ethnic, racial, or cultural groups today, which can themselves be seen as socially constructed in significant ways—just try to apply the racial categories of the United States, for example, to South Africa, or to China or Hong Kong. What do such categories have to do with our understanding of maths, or how to teach it to children in diverse societies (Ravitch, 1990; Gutierrez, 2000)? Arguably these components of multicultural education are exceedingly difficult to apply from an international or comparative framework.

Others argue that multiculturalism is ill-equipped to meet challenges related not to nation-based internal diversity, but to more complex dynamics related to globalization impacting all societies. Leaders of Europe in Germany and England have spoken negatively about multiculturalism in recent years in light of such challenges (Helm, Taylor, & Davis, 2011; Connolly, 2010). Others discard the term while proposing alternative lenses, such as a mobilities paradigm of global studies in education (Rizvi, 2013), or a global outlook marked by interculturalism or a related orientation focused on cosmopolitanism and global civic values (Besley & Peters, 2012). On-the-ground situations are not static but dynamic; diversity issues within a community are always changing in relation to the ongoing cross-border movement of peoples, ideas, capital, cultures, and so on (Rizvi, 2013). Multiculturalism as an inward-looking, cross-cultural comparative framework does not consider such dynamism effectively. Interculturalism has become commonly cited in Europe to refer to a revision of the idea of cultures as essential and static, and it focuses less on managing, celebrating, or understanding diversity, than on considering how to change societal culture based on recognition that cross-cultural dialogue is required, which takes place on unequal terms (Besley & Peters, 2012; Waddington, Maxwell, McDonough, Cormier, & Schwimmer, 2012). Whether we can revise or adapt something called "multiculturalism" amidst these challenges, or whether a substantially different paradigm is needed remains an open question today as others still seek to adapt and revise multiculturalism amidst these social circumstances (Banks, 2009; Kincheloe & Steinberg, 1997).

However, challenges whose responses have been characterized as "intercultural" rather than "multicultural" are not unique, because they have an international aspect to them; arguably "cultural" difference is tied in with national difference—there is no neat division between the two in practice. Even in the United States, definitions of minority groups in society develop alongside conceptions of the national character, with some citizens being popularly conceived as not legitimate citizens due to cultural or ethnic markers. As I will elaborate, though we may characterize the *assimilationist* rather than *pluralist* treatment of linguistic minorities in Quebec, France, and Japan as an *intercultural* mode of education, I question this as a substantial step forward in theory. Multiculturalism in the United States has assimilationist tendencies as well; children are taught in English in school, even if they do not speak it at

home. I understand interculturalism then not as an attitude or framework that is substantially post-multicultural, but more as a critical variant of the original that focuses on the conditions for dialogue, as educational equity via assimilationist language policy in Hong Kong and elsewhere is hardly a "new" educational intervention from a global standpoint. Interculturalism and multiculturalism seem complementary rather than dichotomous: both can strengthen an orientation toward increasing educational equality among diverse groups in Hong Kong, through policy and curriculum, with interculturalism prioritizing laying the groundwork for cross-cultural dialogue, while multiculturalism focuses more on attitudes and nondiscriminatory treatment of diverse members of society.

Space for Multiculturalism in Hong Kong

Hong Kong does not have a history of multiculturalism in policy or education. As Shum, Gao, and Tsung (2012) write, the focus on minorities in Hong Kong education has been historically restricted by "overdependence on the liberal assumption that schooling is natural and neutral, under the principle of equal humanity, an assumption that often leads to blindness to colour and other differences" (p. 251). Though the society has historically been viewed as cosmopolitan in the sense of being composed of different international groups, that Hong Kong-based people suffer from misrepresentation, and/or invisibility in education, and unequal outcomes in education has not been the focus of much concern in the region's history. A special part of the setting of Hong Kong is its status as a recent former colony of the British Empire, and as a Special Administrative Region of the People's Republic of China (PRC), which sets it apart from other traditional units of political analysis: It is a substantially sized, bordered legal and educational system, but it is not a nation-state from within which citizenship has historically been constructed, particularly as political education was discouraged during the colonial era, while national education today connecting Hong Kong politically to the PRC has become extremely contentious (Fairbrother, 2003).

On the other hand, there is a sense where Hong Kong may be seen as "ahead of the game"—the cultural or ethnic makeup of Hong Kong has never been conceived as essential or static. In this sense, as Lee (2008) argues, citizenship education in Hong Kong can be seen to face a tension between "localized internationalization" and "delocalized nationalization" today, as Hong Kong has historically seen itself as part of a global, dynamic world community, but now reconsiders its plausibly inherent "Chineseness," to integrate politically with the nation-state of the PRC. Why should Hong Kong, wherein ethnicity and national background have never restricted legal residency and social participation across relatively diverse segments of society, take lessons from countries such as the United States, France, or Japan, with histories of colonial imperialism and ethnocentric, exclusivist ideologies heavily restricting participation in mainstream society?

Yet others argue Hong Kong needs a multicultural education in policy and curriculum, as internal diversity has been ignored such that injustice is demonstrable when it comes to minorities in society. Multicultural issues visible in Hong Kong include the following:

1. The problem of representation of recently arrived mainland Chinese people in Hong Kong society that can impact newly arrived students from mainland China (NAS). Additionally there has been linguistic exclusion of these students in Cantonese-majority schools, though this has been partly corrected for through changes to the medium of instruction policy (Yuen, 2002).
2. The invisibility of ethnic minorities, in relation to the common model of the Hongkonger as (a) of Chinese (Han) ethnicity, and (b) Cantonese and/or Putonghua speaking. This is also an issue of both representation and of language policy, as non-Chinese speaking

students face exclusion from Chinese-language schools (Loper, 2004). In textbooks ethnic minorities are invisible; Loper (2004) and Sharma (2011) depict a hidden curriculum within schools that can be discriminatory and potentially invite prejudice. This issue fits in well with Banks' idea of educational representation, as students are sent a message they are abnormal by their exclusion. This message is further emphasized in a political climate where ethnic minorities are not treated inclusively in mainstream society (see for instance, Chan & Yuen, 2011).

The pressing nature of these issues is visible amidst the debates over Moral and National Education (MNE) in Hong Kong, also tying into Lee's conceptualization of a tension between "localized internationalization" and "delocalized nationalization." On the one hand, there is fear that mainland Chinese identity is absent in curriculum without a national education, which can disable students in understanding diversity and breed prejudice toward mainland Chinese people in Hong Kong (Appiah, 2013; Ching, 2013). As Liberal Studies (which includes study of the mainland) has replaced Chinese history in many schools, those concerned with the representation of China and mainland Chinese people in curriculum for both informational and attitudinal factors argue that MNE can help bring positive knowledge of this group and culture back into Hong Kong education ("delocalized nationalization"). However, for ethnic minorities MNE reflects a missed opportunity to provide a more diverse representation of Hong Kong in schools, by framing Hong Kong as ethnically Chinese ("localized internationalization"). According to critics, ethnic minorities have long been invisible to policy makers and curriculum designers in Hong Kong as elsewhere in Asia (Kuan-Hsing, 2010), in ways that limit their educational outcomes and positive recognition (Appiah, 2013).

Major areas where multicultural education then can have an impact in Hong Kong are in terms of language policy and curriculum, which can serve both NAS and ethnic minorities of Hong Kong. These relate to four out of Banks' five dimensions of multicultural education: content integration, student empowerment, and prejudice reduction, which are all served through more multicultural curriculum content; and meeting student learning needs, which would be better served by providing better educational access to NAS students as well as ethnic minority students, who require linguistic inclusion and changes in language policy to fit in to society and be recognized as part of the whole. The next section will consider some other countries' diversity issues to provide some context to the view given here.

Comparison with Canada, the United States, France, Japan, and South Africa

It is impossible to briefly compare Hong Kong with all other countries, but a few countries are discussed here to generate a comparative perspective on the issues Hong Kong faces and its choices with regard to utilizing multicultural or intercultural educational approaches.

Table 1 *Comparison of Diversity Management in Education Across Canada, the United States, France, Japan, South Africa, and Hong Kong*

System	Diversity Issues	Policy Issues	Is It Multicultural?
Canada (Quebec)	Natives, ethnic/racial minorities, language	Language (bilingual) Quebec: French only	Yes, since 1990s. Quebec is intercultural.
USA	Natives, ethnic/racial minorities, language	Language, religion	Yes, but education is in English language only.
France	Muslim and ethnic/racial minorities; problem of "couscous pedagogy"	Secularism favored; language assimilation	No, minimal positive recognition. French only: interculturalism.

Japan	Natives, ethnic/racial minorities, language	Internationalization	No, global citizenship. Japanese language only.
South Africa	"Rainbow" citizenship: all are "equal"	Home languages versus international languages	Yes, since 1994.
Hong Kong	Ethnic and NAS minorities; language	Language policy for non-Chinese minorities	No, but global citizenship is favored.

As Table 1 shows, not all of these countries deal with diversity issues in education with a multicultural solution. South Africa, in particular, has a multicultural policy, while the United States and Canada can also be seen to favor multiculturalism to some degree, while also moving toward more assimilationist and/or intercultural attitudes.

South Africa, since the end of Apartheid, sees itself as a "rainbow nation." As such, South Africa is seen as "one of the world's most important social laboratories" when it comes to multicultural education (Soudien, 2009). Before the end of Apartheid, diverse black language groups were portrayed as different dependent countries or "Bantustans," apart from the white English and Afrikaner nation-state. The new constitution mandated full equality across groups, and granted 11 national languages, which is reflected in "home language" education at the primary level, and civics education ("Life Orientation") explicitly geared toward student empowerment, support of indigenous traditions, and prejudice reduction. Dependency is to be replaced by local empowerment in policies of local school governance and for outcomes-based education, which is intended to enable student-centered learning. As a whole South African education aims to keep Apartheid in mind and learn from past mistakes, celebrating South African diversity today.

However, in many rural, former Bantustan areas of South Africa, young people do not want to study in their "home languages" but seek out education in English, seeing language as key to empowerment not in local, traditional, or indigenous terms, but for economic opportunity in a country (and beyond it), still struggling with material inequality. Schools are restructuring across the country organically in the face of pressures put upon English "home language" primary schools to accommodate more and more students, as parents recognize that opportunity means English—not Setswana, or Xhosa. We see "local" or "indigenous" ideas of empowerment contradicting official national outlooks in this case, as minorities recognize English as a means to success and equal footing nationally and internationally, and also see a failure to learn English at a young age as a barrier to lifelong learning.

The United States and Canada have had a multicultural educational outlook in terms of diversity in content for several decades, though particular policies and practices for supporting diverse students needs remain contentious. Both are more assimilationist than South Africa, in that English is used widely, and language minorities are expected to study in English. Students are sent the message that English is the official language, though in the United States there is no official language at this time.

In Canada, Quebec requires French in education. Here Taylor (1992) has observed an interesting tension within multiculturalism, where a minority knowledge and culture—in the case, French culture and language—can brush up against increasing equal opportunity across a wider nation or region, by teaching all students in English. In a recent analysis, Waddington et al. (2012) argue that Canada is multicultural while Quebec is intercultural. The authors see both entities as similar in their concern with integration and celebration of diversity, student empowerment and prejudice reduction, and use of a common language (in Canada, French

and English; and in Quebec, French). However as Waddington et al. go on, they argue that while Canada values diversity in and of itself (multicultural), Quebec respects diversity in a more limited way: as a means toward facilitating common culture (p. 319). While Canada presumes equality through "cultural egalitarianism" that depicts all as generally, vaguely equal, Quebec assumes "sociological asymmetry," viewing difference as a marker of social inequality. Thus, Quebec desires all students to speak French to facilitate and enhance efforts toward equality aggressively. As Waddington et al. write, "sociological asymmetry, posits that in the process of political dialogue, the values, beliefs, and practices that immigrants bring with them and those of the dominant cultural space into which they have moved do not carry equal weight. This is in opposition to multiculturalism, which tends toward strict, abstract cultural egalitarianism in its conceptualization of intercultural relations" (2012, p. 318). A more aggressive language policy marks a shift to interculturalism, moving beyond multiculturalism, which can be seen to leave language minority students behind, in Canada as well as the United States, if they do not have the linguistic background to succeed in public schools, even if in policy they are regarded as equal.

Like Quebec, France and Japan are on the end of the spectrum that can be characterized as intercultural or alternatively as international, or cosmopolitan, in choosing aggressive language assimilation of minorities. In France, "from the 1970s onwards, classes specializing in teaching French as a second language have been set up for non-French-speaking children" (Lemaire, 2009, p. 326). Adult newcomers are also enabled with systematic language training. Yet Lemaire (2009) also observes a "couscous pedagogy" in France (where most minorities come from North Africa), resembling early U.S. multiculturalism's focus on ethnic-additive tokens, which she emphasizes is not intercultural in nature, entrenching differences rather than celebrating and/or negotiating with dynamism. Between policy and practice there seems to be ambivalence in France regarding the aims of multicultural and/or intercultural education (Lemaire, 2009). There have also been concerns in France regarding religious difference and education. Religious clothes are banned in French schools, which some see as discriminatory particularly to Muslim girls who wear *hijab*, while others see this on the contrary as necessary to their educational equality of opportunity (including Muslim girls; see Jackson, 2005).

In Japan, multicultural concerns emerged in the 1990s when the society became more international, with an increase of residents from China, Korea, and the Philippines, though there are also internal, Japanese cultural minorities, including indigenous minorities (Hirasawa, 2009, p. 160). Following Western models, multicultural education there has focused on prejudice reduction toward indigenous minorities, empowerment for resident Koreans, and education of "newcomer" students, including especially Japanese language instruction. Yet a shift toward interculturalism can also be seen in Japan, as "education for multicultural living-together" is preferred over "multicultural education," as the latter is seen to portray "a vague image to the general public and is frequently misunderstood as 'teaching about many cultures'," while the former "implies peaceful coexistence of differences" (Hirasawa, 2009, p. 165). In sum, Quebec, France, and Japan can be seen alternatively as assimilationist or as intercultural or cosmopolitan, focusing on resident and new citizen linguistic needs, while the United States, Canada, and South Africa have a broader multicultural policy, which may appear more inclusive in some aspects, but can also be seen to leave language minorities behind, lacking aggressive linguistic assimilationism, which is understood under (pluralist) multiculturalism as connoting cultural inferiority, while nonetheless possibly providing for practical *de facto* inferiority, in cases where linguistic competence is prerequisite for exercising rights or empowerment in society.

Ambivalence, or Greater Inclusivity? Multicultural Possibilities in Hong Kong

Interculturalism is cast in literature in Europe and Quebec as a better alternative than multiculturalism, in confronting difference as an inevitable source of inequality. Waddington et al. (2012) write that cultures carry "different weight" within social contexts, embracing an interculturalism that sees "newcomers" as "responsible for integrating and adapting, while established citizens have the responsibility of welcoming and accepting newcomers by…learning about and engaging with their cultures and adjusting their practices in order to facilitate social inclusion" (p. 318). Lemaire (2009) likewise writes that, "whereas the paradigm of difference" underlying multiculturalism "refers to distinct and homogenous entities…the paradigm of diversity refers to heterogeneity as the norm" (p. 327). Such framings suggest that interculturalism corrects multiculturalism's limitations in conceiving of culture as static and "nice," in a plural society where diverse groups mingle freely and equally.

Yet there is a distinction between "couscous pedagogy" and "learning about and engaging…cultures" as Waddington et al. (2012) discuss. There are ways to avoid tokenism, which many see as a politically correct, superficial intervention, while learning about differences across groups in a meaningful way. Further, concern with tokenism and reification of difference does not preclude fair representation of minorities in curriculum; rather the former can be seen as exaggerations of the latter. Banks does not urge tokenism, but fair representation: not viewing minorities as invisible in society, but as an important, realistic part. Thus, multiculturalism and interculturalism can mix together, as the latter focuses on fair, reasonable, realistic representation of diversity in education (through curriculum addition, student empowerment, and prejudice reduction), while the latter implies rather a more aggressive or extreme stance on empowerment and equality in society, by focusing more on structural factors outside the classroom, such as the need for a common language for dialogue.

NAS and ethnic minority children face representational challenges in Hong Kong schools that lend themselves then to a *multicultural* curricular intervention. In the case of NAS students, teacher perceptions of them have been observed to have a negative impact (Yuen, 2002). Sharma (2012) argues that in the case of ethnic minority students, the designated schools they are placed in "explicitly convey to them the message of their minority status," facilitating the learning of a hidden curriculum of Chinese versus non-Chinese, which differs from the international and multicultural orientation of English and International schools (p. 53; Gao 2012; Shum et al., 2012). Arguably in the fight over MNE, both NAS and ethnic and minority children suffer when they are cast as outside normal society, with cultural heritages unworthy of exploration in the context of Hong Kong history and society. Indeed, even Liberal Studies textbooks focused on Hong Kong and mainland China reveal NAS and ethnic minorities as essentially disadvantaged, "grassroots," members of society, despite alternative discourses of or encouragements toward more pluralist social equality (Jackson & Shao, 2013).

One dimension of this representational issue, language policy, warrants a solution found more within *intercultural* literature, however: language inequality in Hong Kong society, and the need for students to learn in empowering or enabling languages. Both NAS and ethnic minority students need better linguistic assimilation in Hong Kong for educational and social success (Loper, 2004; Sharma, 2012; Yuen, 2002; Chong, 2004). Historically NAS language needs in Cantonese settings have gone unaddressed (Chong, 2004; Yuen, 2002). Ethnic minority students struggle to learn Cantonese or Putonghua effectively, despite their interests

in integration and empowerment within Hong Kong contexts, due to challenges many face gaining entry to Chinese medium of instruction schools. Ethnic minorities in Hong Kong cannot be treated as separate but equal; this notion emerged in some discussions of MNE this last year, in fact, when some commented that it was not necessary for ethnic minority children to learn about Chinese culture and society—betraying the assumption that they were not, and are not, properly seen as a part of it (Appiah, 2013). Rather, ethnic minorities and NAS should be seen as part of Hong Kong society, but should be assisted to develop competency in Chinese language which is required for success and equal opportunity in Hong Kong, in many people's eyes. In Waddington et al. (2012) and Lemaire's (2009) views, such a linguistic assimilationist strategy is intercultural, rather than multicultural, emphasizing differences as inequalities without an intervention for integration.

In the broad sense, multicultural education which aims to reduce prejudice, empower all, and adapt to student learning needs fits well within the curricular guidelines for Hong Kong education and should be promoted if Hong Kong wishes to increase equality of opportunity for all students. Part and parcel of these broad aims are multicultural education for curricular representation and language education intervention targeting NAS and ethnic minority students. Whether we call these interventions intercultural or multicultural, content integration and language policy change are necessary to meet the demands of a liberal democratic society to enable equal outcomes. Hong Kong can learn from what has worked and failed in other environments to restructure educational policy and practice to address the individual and societal need to empower diverse Hongkongers in all spheres of life.

Conclusion

This paper has considered the questions of whether and how Hong Kong can benefit from multicultural or intercultural education in comparison with diverse countries. Multiculturalism in education was defined with the use of Banks' latest, internationally informed model, which includes content integration, knowledge construction, student empowerment, prejudice reduction, and diverse pedagogy. Content integration (representation), student empowerment, and prejudice reduction were prioritized over knowledge construction and diverse pedagogy, however, in connection with the view that multicultural education should not make living cultures static, by assuming students need to learn maths a certain way (or a particular kind of maths) based on their ethnic heritage or racial identity, for example. Indeed, such limitations to multicultural education, which is also seen to not adequately empower all students with its tendency toward politically correct tokenism, point many scholars to hybrid post-multicultural models: Most notable among them is interculturalism, which focuses on education's facilitation of student competencies required to enable equality in concrete contexts. Whereas traditional multicultural education has a pluralist orientation toward celebrating diversity, interculturalism presumes inequality, lacking more substantive educational interventions to improve equal opportunities for those who may lack skills related to civic norms, such as language competency, which are necessary to practically participate in the public sphere.

Next, the case of Hong Kong was considered alongside that of the countries of Canada, the United States, France, Japan, and South Africa. I highlighted a possibility that Hong Kong is ahead of the game in some respects; though it faces a tension between localized internationalization and delocalized nationalization since the handover/return, Hong Kong has an outward-looking face traditionally. It is not mired with the colonial and imperial issues all of the countries discussed here have suffered from, in developing a sense of a culturally inclusive civic identity. On the other hand, as the debate over MNE elucidates, ethnic

minorities face conceptual exclusion needlessly in Hong Kong today, while research shows that ethnic minorities and NAS face challenges with prejudice, empowerment, and integration and assimilation in Hong Kong education. Thus, as Kuan-Hsing (2010) has noted, while Asian societies such as Hong Kong need not frame their realities and options in terms of those of the Western or imperial world, ethnocentrism and xenophobia are not exclusive features of these domains, particularly as it has historically and today been quite natural in Hong Kong (among other Chinese societies) to privilege Han and/or Chinese ways and culture, over more inclusive visions of cosmopolitan civic life.

I argued through the use of international comparison that an educational approach combining multicultural and intercultural educational solutions is preferable is Hong Kong. Multicultural education is increasingly under attack today in comparison with interculturalism. In France, there are complaints of "couscous pedagogy," while in Japan, notions of "education for multicultural living-together" are prioritized over "multicultural education." Quebec is seen as a model of intercultural education in the Canadian context, in demanding language assimilation, as Japan and France does. However in the rest of Canada, as in the United States, a pluralist orientation that prioritizes tolerance of diversity over assimilation can be seen to not aid linguistic minorities sufficiently to gain equal opportunity in society. The schools do not do enough to empower students who do not come from mainstream linguistic backgrounds. In South Africa, the extreme case of not only tolerating but celebrating pluralist diversity, students and parents are rebelling, working to gain access to languages of success despite home languages policies, focusing on material wellbeing, not cultural preservation.

Nonetheless there is still a place for multicultural curriculum, as interculturalism focuses on the conditions for cross-cultural dialogue, which no doubt serves student empowerment, but does not emphasize prejudice reduction or content integration. Despite criticisms of tokenism or political correctness, multiculturalism can be seen as an orientation toward changing attitudes in society to increase equality actively, on the part of educators. In Hong Kong today, there is a need for this student empowerment, content integration, and prejudice reduction, as students are inappropriately segregated, curriculum does not address diversity in society in a full way, and educators and students express that intolerance toward ethnic diversity is quite common today. Thus, educational interventions for increasing equality in Hong Kong should have intercultural and multicultural components, as Hong Kong minorities face representational and prejudice issues, as well as language policy issues, in gaining substantive civic independence as Hongkongers today. Though increasing tensions tear Hongkongers between delocalized nationalization and localized internationalization amidst the MNE challenge, Hong Kong can aim to follow best practices elsewhere at the same time as it retains its traditional orientation toward distinctive, international toleration, by more systematically examining and intervening in diversity challenges in education through multicultural and intercultural approaches.

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Study of Implementing Environmental Education into the Graphic Communication Curriculum in Taiwan[1]

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Abstract
Along with the rising awareness of environmental protection and green consumption development, the curriculum of graphic communication (GC) has become a major concern of environmental education (EE) and an important issue for cultivating manpower in GC field. The purpose of this study is to developer the proper EE content and implementing method of its curriculum. The study method was through experts interviews lead to research results. Expert interviews with half-structure way, and the experts consist of 7 industrial entrepreneurs in graphic communication field, 3 environmental education experts and 3 chairmen of GC institution in Taiwan. The results indicate that: (1) the framework of EE curriculum content into GC higher education provides 48 indicators (2) the implementing method with single course appears to be a suitable method, and provide future curriculum development mechanism as well. The suggestions help organizational curriculum, adult environmental literacy and develop sustainable competition.

Key words: Curriculum theory, Environmental education, Graphic communication, Cultivating manpower, Sustainable development

Introduction

Along with the rising awareness of environmental protection and green consumption development, the printing companies have to comply with the compulsory regulations of green product and managed to achieve sustainable development of green consumption. Therefore, the printing companies should implement environmental printing materials, build green manufacturing processes and apply Eco-label to practice. The Graphic communication (GC) education, especially for higher education, has become a major concern of Environmental Education (EE) and an important issue for cultivating environmental literacy manpower. However, there is no EE curriculum content for GC field, even though GC technology which plays an important role in supply chain of industries is widely applied in books and magazines, advertising, packaging and technical merchandise. Therefore, it is crucial to develop proper EE content and implementing method of GC curriculum. The aim of this paper is through expert perspective leading to EE content and

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implementing method. We focus on GC industry, GC educator and EE expert perspective. In light of these concerns, this article has two purposes: (a) to develop EE framework and scope; (b) to suggest the implementing methods for GC curriculum.

Literature Review

EE Curriculum Concept and Development Theory

Early theorization of EE can be traced back to Stapp (1969). Stapp stated that EE is aimed at producing a citizenry that is knowledgeable concerning the biophysical environment and its associated problems, aware of how to help solve these problems, and motivated to work toward their solution. Moreover, EE should be integral part of the educational process, aimed at practical problems of an interdisciplinary character, build a sense of values, and contribute to public well-being. Its focus should reside mainly in the initiative of the learners and their involvement in action and guided by both the immediate and future subjects of concern (United Nations, 1975). Further, EE is a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems, and has the attitudes, motivations knowledge, commitment and skills to work individually and collectively towards solutions of current problems and the prevention of new ones (UNESCO, 1978). Above all, the concept of EE is well considered awareness, attitudes, skill and participation.

The rationalist models of EE were based on a linear progression of environmental knowledge leading to environmental awareness and concern (environmental attitudes), which in turn was thought to lead to pro-environmental behaviour (Burgess, Harrison & Filius, 1998). However, the linear EE models were deficit (Kollmuss & Agyeman, 2002). Kaiser and Fuhrer (2003: 598-613) offered a sounder theoretical basis for EE. Accordingly, ecological behaviour for EE depends on different forms of knowledge which is composed of declarative, procedural, effectiveness and social knowledge. While declarative knowledge usually contains answers to question of how environmental systems work (Schahn, 1996), procedural knowledge addresses the issue of how to achieve a particular conservational goal (Ernst, 1994). Effectiveness knowledge is particularly relevant when behaviour is instrumental in optimising a person's cost-benefit ratio (Stern, 1992; Stern & Gardner, 1981). With regard to social knowledge, as well as social norms, social knowledge refers to motives and intentions of others (Ernst, 1994; Ernst & Spada, 1993; Fuhrer & Wölfing, 1997). The different knowledge brings up concepts for developing curriculum content.

With regard to curriculum development theory, Rosenberg, Coscarelli and Hutchinson (1999) provided forms of curriculum development models in practice. The models can trace their roots back to a foundation made up of the following steps: analysis, design, development, implementation, and evaluation. Such as ADDIE is one of systematic model and probably the most well-known curriculum development model to date. Job needs analysis concerns the exact performance requirements to complete the task. Evaluation at this step decides how well the research has been collected (Rosenberg, 1982). Considered from EE perspective, EE is intended to solve environmental problem. In effect, the global vitality now evident in EE research has not matched in curriculum theories of or for EE industrial and advanced countries (Hart & Nolan, 1999; Gough, 2004; Lot-Sisitka, 2004). Payne (2006) has published a useful approach. In his article, Payne describes a humanly constructive approach to inquiry. The curriculum of EE can be used in its entirety or selectively in fused into existing curriculum and pedagogical and research effort. Because the theory focus on learner's everyday experiences of environmentally problematic and

enabling circumstances, this different perspective of curriculum theory reiterates those historical imperatives for experiential, problem (re)solving, interdisciplinary, and participatory action strategies.

Comparison of EE Curriculum Content

EE has been increasing sharply over the past few years in Taiwan education. Take, for example, National Ceng Kung University, University of Hospitality and Tourism, and Chaoyang University of Technology. EE curriculum content is focus on cognitive, affective and psychomotor of the professional field (Chuang, 2009; Yang, 2007; King, 2008). With respect to GC education in Taiwan, National Taiwan University of Arts (NTUA), National Taiwan Normal University (NTNU), and Shih Hsin University (SHU) are well known as the mainly education institution in Taiwan. Take as whole, educational goals of three institutions are printing, design and digital publishing related field. We can represent the educational goals with the detail shown as table 1.

Table 1 *Educational Goals of Graphic Communication Educations in Taiwan*

Institution	Department of Graphic Communication of Arts, (NTUA)	Department of Graphic Arts Communication, (NTNU)	Department of Graphic Communications and Digital Publishing (SHU)
Educational Goal	• Photography • Design • Printing • Publish • Management	• Image Communication • Printing and Publishing • Digital Communication • International Media Ability • Humanities and Legal Literacy	• Photography • Design • Printing and Reproduction • Publish

Source: Department of Graphic Arts Communication, NTNU (2012); Department of Graphic Communications and Digital Publishing, SHU (2012); Department of Graphic Communication of Arts, NTUA (2012).

Since the industry integrates with international green supply chain, we started practical projects, such as Eco-label and carbon footprint. Research has shown that EE is related to industry environmental criteria. More specifically, EE should include the content with technique, technology, materials, quality control and management process (Han & Tzeng, 2010; Han, 2010; Han & Tzeng, 2012). Besides, literatures pointed out that EE content should be conceptualized by declarative, procedural, effectiveness and social knowledge. That is to say, for cultivating manpower, EE education has to initiate from professional knowledge, and instruct the application of technology, till retain environmental attitude.

In comparison, EE has been much influenced by United Kingdom governments' Sustainable Development Education Panel that met from 1998 until 2003 and its report on the schools sector (Huckle, 2003). This suggested seven key concepts (interdependence; citizenship and stewardship; needs and rights of future generations; diversity; quality of life; sustainable change; uncertainty and precaution) and outlined progression in the teaching of these across

key stages. They are included with six other elements of curriculum content. Citizenship and stewardship (recognising that we have rights and responsibilities to participate in decision-making and that everyone should have a say in what happens in the future) points to direct links to citizenship education as do other elements of suggested content including personal and social development, the global dimension, range of viewpoints and opinions, and futures.

The France educational system is highly centralized, organized, and ramified. Ministry of education announced an education programs of technology relating to college education (Ministère de l'Éducation nationale, 2008). This new curriculum which implemented EE into secondary education included mathematics, physics, chemistry, life and earth sciences, and science and technology foundation courses. With consistency goals, the common curriculum content adopted statistics, sustainable development, energy, meteorology and climatology, health and safety.

In the case of American, President Richard Nixon signed the first environmental education act into law in 1970. The 101st Congress brought up the issue again in 1990 with S. 3176. The bill ultimately became the National Environmental Education Act. It mandates that the Environmental Protection Agency (EPA) make environmental education a priority through various activities administered by its Environmental Education Division. The overarching goals of the Act are for EPA to arrange environmental education initiatives at the federal level and to provide national leadership for the public and private sectors. One of the most significant current EE curriculums is Florida Solar Energy Center (FSEC) education programs. In 2009, FSEC started green energy curriculum which was implemented into two courses in Florida State University, mechanical and electrical systems for buildings in department of civil and environmental engineering, physics of failure and reliability of microelectronic package in department of materials engineering, provided EE vocational training for engineer, contractor and industrial worker (Florida Solar Energy Center, 2009).

As this review have shown, most industry-based EE on the extent to which form-based curriculum content is reiterated to experiential, problem (re)solving, interdisciplinary, and participatory action strategies has been undertaken. We can represent the above literature with the detail shown as table 2.

Table 2 *Comparison of EE Curriculum Content*

Country	Education Category	Curriculum Content
UK (1998)	Eco-school (elementary education)	Key concepts, Skills, Personal and social development, The global dimension, System approach, Range of viewpoints and opinions and future.
France (2008)	High school (Secondary education)	statistics, sustainable development, energy, meteorology and climatology, health and safety.
American (2009)	Civil and Environmental Engineering University of Florida (higher vocational education)	Photovoltaic systems engineering, Introduction to radiometry and photometry, Humanity's environmental future: Making sense in a troubled world, Getting to the source: Readings on sustainable values, Building for the Caribbean Basin and Latin America: Energy- Efficient
	Materials Engineering University of Florida	

	(higher vocational education)	building strategies for hot, Humid climates, Building for the pacific Rim Nations: Energy- Efficient building strategies for hot, Humid climates, Consumer guide to solar energy, and Ecohouse: A design guide.
Taiwan (2008)	Mechanical Engineering, Chemical Engineering, and Resources Engineering, National Cheng Kung University (higher vocational education)	Materials technology, Life cycle design, Green design…etc. Cognitive, affective and psychomotor in the professional field.
Taiwan (2007)	Food & Beverage Management, National Kaohsiung University of Hospitality and Tourism (higher vocational education)	Taiwan environment, Green consumption, Green elements of the hospitality industry, Green marketing concepts, Tasty crisis, Green food production and services, Water and life, Water use and protection, Waste management and use, Hospitality beautiful new look.
Taiwan (2008)	Construction Engineering, Chaoyang University of Technology (higher vocational education)	All kinds of building materials endangering health insidiously, control regulations and hygiene standards of building materials endangering health, inspection methods of human exposure to pollutants of building materials, effective methods to reduce the pollution of existing building materials, encouraging students to invent all kinds of new building materials to safeguard against the pollution of materials and public education on ways to reduce exposure will be included in construction engineering education.

Resource: Huckle (2003); Ministère de l'Éducation nationale (2008); Florida Solar Energy Center (2009); Chuang (2009); Yang (2007); King (2008).

Methodology

Research Structure

The method to carry out this study was using literature review, documentation analysis, and expert interviews. Research structure is shown as Figure 1.

Interview Experts and Data Analysis

In keeping with a tradition in qualitative research, we aimed for attempting to identify some general trends and significant patterns among them, while also thick descriptions of the individual experts. Achieving this goal required triangulation of multiple methods, and stepwise replication. The study documented the expert's thoughts and opinions about professional experiences. The interviews were scheduled at individual expert's convenience, and were held over a period of month and half from early April to middle May 2012. Interviews were limited to about 2 hours, in consideration of the experts' busy schedules. Responses were recorded by voice recorder as well as noted on survey sheets and later coded for analysis.

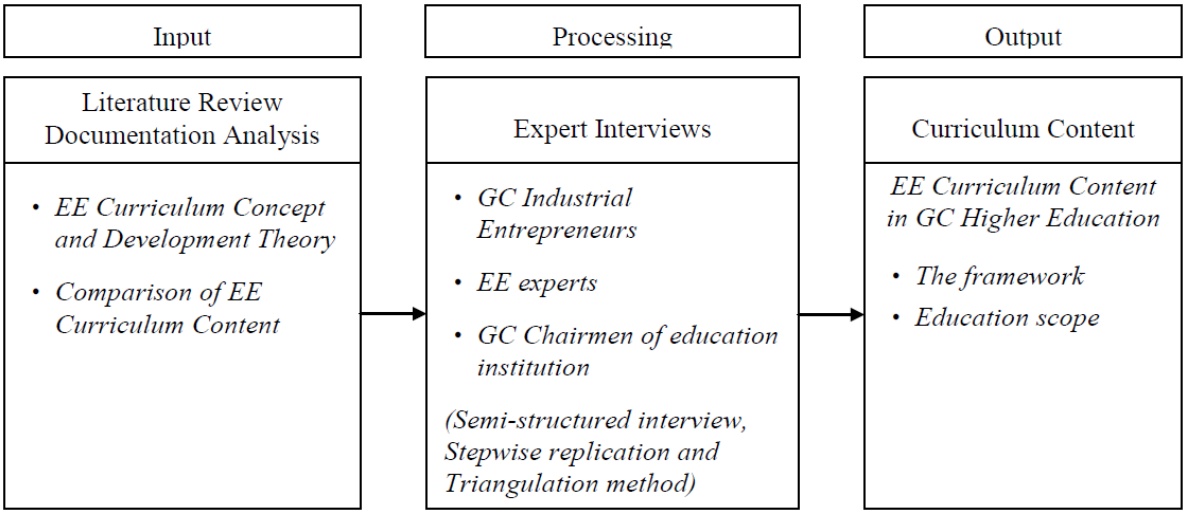

Figure 1 Research Structure

A semi-structured interview method was chosen. The interview structure consisted of three parts, including personnel background, suggestions for curriculum content and suggestions for implementing method. According to literature review of Payne's curriculum theory, EE curriculum development should reply to experiential, problem (re)solving, interdisciplinary, and participatory action strategies. This study employed a qualitative expert interviews approach through 7 industrial entrepreneurs, 3 EE experts and 3 chairmen of the education institution leading to research results. The industrial experts were selected with exporting, human resource and education experiences. Their industrial background related to GC included material and equipment, publishing, prepress, offset printing, packaging, special printing, art printing. The EE experts were selected from government, institution and international environment consulting enterprise. The interview experts are shown as table 3.

During the analysis, we read through the interview transcripts, summarizing the experts' views, grouping these summaries, and describing them more precisely under headings. The data were then re-examined in their entirety and code by two coders. After coding, the headings were revised and refined to more accurately reflect the data by experts check it again, and these categories were renamed to reflect the nature of the experts' comments more precisely.

Table 3 The Interview Experts

Category	Code	Title	Time
Industrial Entrepreneurs	A	General Manager (GM), Agfa-Gevaert N.V	6 April
	B	Manager, Cite Publishing Ltd.	13 April
	C	GM, Shen's Art Print Co., Ltd.	17 April
	D	GM, Yuen Foong Paper Co., Ltd.	18 April
	E	GM, Hsingtai Co., Ltd.; Chairmen, Printing Technology Research Institute	26 April
	F	GM, Creation-Link Infotech Co., Ltd.	16 May
	G	GM, Fudy printing Co., Ltd.	17 May

EE experts	H	Project manager, Veolia Environment Co., Ltd.	15 May
	I	Associate Professor, Dept. of Industrial and Systems Engineering, Chung Yuan Christian University	24 May
	J	Section Chief, Dept. of Supervision Evaluation & Dispute Resolution, Protection Administration, Executive Yuan	29 May
Chairmen of education institution	K	Professor & Chairperson, Dept. of Graphic Communication Arts, National Taiwan University of Arts	21 May
	L	Associate Professor & Chairperson, Dept. of Graphic Communications and Digital Publishing, Shih Hsin University	24 May
	M	Professor & Chairperson, Dept. of Graphic Arts Communication, National Taiwan Normal University	28 May

Result

In analysing the data, the framework of EE curriculum content into GC higher education emerged. Table 5 provides the list of 48 indicators that were used for classifying the data in this study, grouped into eight sections introduction, general condition of businesses, technology field, techniques application, material usage, quality control, environmental management and future development. The results reflected in Table 4 indicate that international environment regulations and standards have been heightened the need for EE curriculum content. Experts emphasize how manpower can use carbon reduction and management technology to solve global warming is necessarily for social responsibility enterprises.

Table 4 *EE Curriculum Content in GC Higher Vocational Education*

Framework	Scope	Knowledge form
1 Introduction	Evolution of environmental mechanism, Value concept, Current laws, Resource utilization	Social knowledge
2 General Condition of Businesses	Social responsibility, Sustainable management, Green supply chain, Green consumption	Declarative knowledge
3 Technology Field	Carbon (Waste) reduction, Product life cycle, Environmental technology, Energy-saving technology, Water recycling and resource	Declarative knowledge
4 Techniques Application	New technology, Life-cycle analysis and assessment, Industrial innovation, Carbon reduction, Standards and regulations, Environmental design.	Procedural knowledge

5	Material Usage	REACH regulation (included MSDS), Environment friendly materials, Material flow control, Plateless printing, Directive of Packaging and Packaging Waste (PPWD, 94/62/EC), Green Mark certification mechanism	Effectiveness knowledge
6	Quality Control	RoHS&WEEE Requirements (European Union's (EU) WEEE (Waste Electrical and Electronic Equipment) and RoHS (Restriction of the Use of Certain Hazardous Substances in Electrical and Electronic Equipment) Directives.), ISO standards, Certification schemes, Resource regulations, Emission intensity and regulations, Industrial waste recycling management approach regulations, Information security.	Effectiveness knowledge
7	Environmental Management	Carbon footprint, Greenhouse gas, Environmental management, Corporate social responsibility (CSR), Green Supply Chain, Inventory and documented, Green mark, Lifecycle.	Procedural knowledge
8	Future Development	Green Industry, Digital Publishing, Digital printing, Green Printing, Carbon footprint, Greenhouse gas impact, Carbon reduction, Paperless.	Social knowledge

On the other hand, due to lacking of completely EE curriculum content in GC education, the result of implementing method revealed that implementing with single course appears to be a suitable method. Therefore, it can be seen in Table 5 that program items includes teaching material, effectiveness evaluation and ability indicators should be well plan.

Table 5 *Implementing Method for EE Content*

Program	Description
Materials	• Lecture • Web site • Self-designed teaching material • Conference • Regulation sand standards • Literature
Evaluation	• Practical operation • Assignment & Project • Test • Certificate

	• Competition
Ability (Competence)	• Graphic Communication cognitiva: printing process, technology, printing materials..etc. • Environment Knowledge: Eco-label, life cycle, environmental issue…etc. • Environment Psychomotor: carbon reduction, GHG assessment…etc. • Affective: problem solving, attitude…etc。 • Graphic Communication Psychomotor: software application, information searching ability…etc.

EE Framework and Scope for GC Curriculum

On the perspective of industrial progress, green economy, environmental policy and education strategy, the interviewees suggested the framework and scope in four parts. Firstly, in the point of industrial progress, experts thought GC industry should integrate and have macroscopic with green supply chain. As well as educator could adult student with whole framework. The education content bring about life cycle, green industry, digital publish and carbon reduction. Secondly, green economy lead to new competition model for corporate social responsibility (CSR). To cultivate manpower with green competition way was quoted in green consumption, environmental technology, industrial innovation and application of carbon footprint. On the third part, environmental policy was obtained a consistent result, the environmental regulations and standards were enormous emphasis. The curriculum content should include with related ISO standards, euro-regulations and domestic environmental act. The 3 EE experts stressed the environmental regulations and standards, especially pointed out Eco-label, RoHS & WEEE, REACH, GHG and Carbon footprint, are indispensable. As for education strategy, 3 chairmen delivered suggestion that environmental education should be engendered and subordinated with added value for student's occupation ability. With this statement, the curriculum programme within formal and environmental content would be dual implemented and responded to each other.

EE Implementing Methods for GC Curriculum

Implementing methods include course description, teaching hours, teaching materials effectiveness evaluation and ability indicators. For course description, most interviewed experts thought the curriculum should mainly rely on GC supplemented by EE. Besides, EE could be an independently chapter and focus on related green technique and concept. As for teaching hours, cause the expertise there are different disputes between experts. But one should be noted here that extended time for content of future development, material usage and environmental management are necessary. Apart from this, if the curriculum hour is not increasing along with added EE, educator shall adjust class rhythm and reallocate highlights of course. On the other hand, in as much as technique advanced drastically, teaching material with systematic textbook is inadequate. Because of this, the curriculum should have lectures with industrial experienced specialist as well as encourage student to participate the symposium. As to effectiveness evaluation, examination and assignment are ideal approaches as before. Moreover, increasing practical experience for student to have pro-environmental attitude is essential. Lastly, for ability indicators, the experts emphasis green certificates of GHG, carbon footprint are important content of EE curriculum.

Conclusions and Discussion

To conclude, the present study is preliminary research on EE curriculum content in GC education, but its relevance to curriculum development can also be seen. Finally we had the following 2 study conclusions:

First, the content of the curriculum is led by snail model and based on systems both in macro and micro viewpoint. The results indicate that higher education should culture student's independent thinking ability. A major finding is that the curriculum content can be observed in macro and micro viewpoint system, from macro viewpoint of technology transformation, green economy, international environment and EE development, to micro viewpoint of supply chain strategy, manpower training guideline, environment policy and related education field. It can be reasoned that EE is related to historical experience, problem (re)solving, interdisciplinary, and participatory action strategies. But it remains unclear that curriculum content will suitable to different institutions education goal.

Secondly, the implementing methods with the single course model would plan the key events related, and provide future curriculum development mechanism as well. That is to say, EE implementing method is not only emphasized education content but also focus on to transform student's environmental attitude. Thus, ability value-added will be promoted for student's future occupation.

The findings of this research should lead to a development of EE curriculum suggest the EE education framework of higher education. In general, GC education applying EE curriculum to improve the teaching methodology, they will be useful to improve industrial manpower's environmental quality and particularly to unify evaluation criteria among the teaching content of GC higher vocational education. Finally, we hope the results of this study will contribute to more research supporting study of GC education at a sustainable level.

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ICT Based Instruction in a Constructivist Classroom

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Abstract
The study determined the ICT based instructional materials produced and utilized by the public high school teachers. It is noted that new technologies increase teachers' training needs in order to improve instruction; it is the aimed of this study to determine specific needs to promote constructivism in teaching. This study identified the factors for successful or non-successful implementations of ICT integration in high school curriculum. Researcher made-evaluation instruments were developed to analyze the degree to which the learning designs have potential to foster high quality learning in secondary public schools. Extensive reading on related researches was done for validating and establishing the reliability of the instruments. Stratified random sampling was adopted in this quail-quantitative study. Information and Communication Technology (ICT) can provide more flexible and effective ways for professional development for teachers and administrators and connect them to the global community. Sample ICT based evaluation in selected learning areas were packaged for the improvement of the performance of the learners. The study concluded that ICT integration may lead to the technoenthusiast learners. Technocontructivist teaching can be adopted by the secondary school teachers for the development of student learning.

Key words: ICT based instruction, ICT use, Constructivist classroom, Training needs, Technoenthusiast

Introduction

Information Communication and Technology (ICT) was used by secondary school teachers as a tool in teaching and learning as well as in integrating technology in different learning areas. ICT has had a major impact in business, school, organization, and in teaching and learning process. ICT does not automatically improve teaching and learning, teachers have to do something in order to motivate learners. The improvement of the teaching learning process depends on the strategies used by the teacher. Technology will help teachers facilitate effective teaching. Interactive materials using ICT provides more chances for learners to engage as initiators and creators of new learning experience. Medium Term Philippine Development Plan (MTPDP) 2004-2010 envisions ICT as a development tool in improving student learning.

Implementing use of Information and Communication Technology (ICT) into teaching in secondary classrooms has been a slow process. In spite of huge efforts from the Philippine government through ischools project, the use of ICT tools is still rather weak in most schools. Most teachers rely on the traditional materials in teaching. The primary goal of ICT in education is neither to replace teachers nor to develop teachers and students to be Information Technology (IT) experts but to enhance instruction. The use of ICT as a tool in teaching in the basic education can help increase students' performance.

Frand (2000) envisages that the educator's role of teaching the students may change with the introduction of technology. The phrase "sage on stage" may change to "guide on the side" as educators take a step back from the normal role of being information giver to one who guides the learning process of the student. According to Olsen (2000) that through the use of technology teachers can provide opportunities for the students to learn, think critically and discuss among their peers supported by ICT. Giffioen, Seales, & Lumpp, (1999) are of the view that appropriate use of technologies can make learning more interesting and enriching for students. Therefore, it is important that teachers make serious considerations of matching the appropriate use of the technology with content to maximize the student's potential in learning.

Sec. Lapus of the Department of Education stressed that the 2002 Restructured Basic Education Curriculum conceived as an interactive curriculum that promotes integrated teaching and interdisciplinary, contextual and authentic learning. This study determined the impact and relationship between the use of information and communication technologies (ICTs) in teaching and learning in High School Curriculum.

Literature Review

Constructivism is gaining considerable influence in the integration of information technology into educational contexts at primary, secondary and tertiary levels (Phelps, 2002). Constructivism immersed from cognitive theories of Piaget, Vygotsky and other cognitivists. Constructivism embraces a "top-down" rather than a "bottom-up" instructional methodology. This means that, rather than teach all of the details that lead to a main idea; students discover the main idea and then derive the details. In constructivism, students are encouraged to learn main ideas on their own through discovery learning.

Constructivist learning theory says that all knowledge is constructed from a base of prior knowledge. Children are not a blank slate and knowledge cannot be imparted without the child making sense of it according to his or her current conceptions (Ogundola et al., 2010). Dougiamas (1998) as cited in Ogundola et al (2010), he describes the major "faces of constructivism" to include trivial, radical, social, cultural and critical constructivism. The trivial constructivism which is the simplest idea in constructivism is the root of all the other shades of constructivism.

In the literature on ICT in education, the term "constructivism" is an approach to teaching and learning based on the premise that learning is the result of mental construction. Knowledge is not received from outside, but by reflecting on the experiences, by fitting new information together with what was already known. Constructivist theorists believe that people learn best when they actively construct their own understanding. Constructivist instruction provides an experiential base for learning any content subject in the secondary curriculum.

According to constructivism, knowledge is considered to be socially and individually constructed; learning is the acquisition of meaningful competences in a realistic context; learning is advanced through interactive and authentic experiences that dovetail with the interests of the student and through active learning. In the constructivist theory, the learners form or construct what they learn and comprehend in their own way, and actively participate in lessons. The use of ICT can trigger constructivist innovation in the classroom contributing to the realization of meaningful authentic, active-reflective and problem-based learning, a method that challenges students to "learn how to learn"; students seek solutions to real world

problems, which, based on an ICT framework, are used to engage their curiosity and initiate learning, leading so to critical and analytical thinking (Alimisis, 2007). In addition to this, Computer application programs can be used to design learning experiences to develop creative and critical thinking and be used as 'mind tools' that can be used by students to represent what they know and to engage in critical thinking about the content (Jonassen, 1996). Jonassen added that there are many different kinds of software programs that can be used by students and each different kind of tool will be suitable for different goals. According to Jonassen (1996), "Mind tools" may describe various computer software such as spreadsheet and database applications, concept-mapping programmes, multimedia and hypermedia development software.

As discussed in other research notes in the series, integrating technology into the classroom can improve the teaching – learning process. In addition, teachers can use technology to introduce better mathematics and other subject areas (Roschelle et al., 2000). The use of reasonable ICT makes the teaching and learning process more effective, flexible, and multiple. The integration of ICT in the classroom enables teachers to stimulate students' learning and enable the students to think critically and made wise decision. A range of ICT based learning activities are underpinned by constructivist learning theory.

The study was beneficial to all secondary school teachers and practitioners who intend integrate ICT in teaching and learning as contribution to realization of Millennium Development Goals (MDGs) by year 2015. The focus was on MDGs' educational goals which if attained are believed to alleviate poverty in society. This study premises that access to ICT by people in community can increase access and participation in educational, social and economic activities that can contribute to well-being of the people involved. With ICTs in place, it has been realized that the interaction nature of these facilities provide a conducive environment where people of both sexes can participate.

Research Method

This research used survey method to investigate the integration of ICT into the teaching in secondary schools. This study used mixed-method design in which a qualitative methodology will be used in conjunction with a quantitative one. Specifically, quantitative data was obtained through the administration of a questionnaire to the respondents, which used Likert rating scales and checklists, while qualitative data will be obtained through the provision of opportunities for respondents to comment on any barriers or success factors of ICT in the classroom.

Sampling Design

The study used stratified random sampling method. Questionnaires were sent to schools in different divisions which are randomly selected. There were questionnaires for administrators, teachers and students.

Research Environment

The study was conducted in different public schools in the Province of Cebu, Region VII, Philippines. The school divisions includes: Mandaue City Division, Cebu City Division, Danao City Division, Toledo City Division, Bogo City Division, Talisay City Division, Lapu-lapu City Division, Carcar City Division, Naga and Cebu Province Division. There were 40 schools subjected to this study.

Methods and Materials

Researcher-made survey questionnaires were used to gather data. Personal interview with each of the respondents were also done in addition to supplement questionnaire data. The survey questionnaire is comprised of several components; a) demography, b) experience in using ICT as a teaching and learning tool, c) attitude towards computers, d) usage of school library, e) usage of digital and (h) suggestions on use of technology with respect to teaching and learning.

The instrument was initially tried out in Region VI for establishing the validity and reliability of the questionnaires. Validity and reliability of the methods chosen must be determined to ensure that the findings of research are credible. When all the questionnaires were collected by the researcher, they were sorted out, tallied and tabulated. They were subjected to statistical treatment in order to answer the sub-problems proposed in this study.

The proponent, together with some research assistants, personally visited the different schools to distribute the questionnaires. To further validate response, the proponent personally conducted informal interviews with the respondents.

Some statistical formulas that were used in this study included frequency, percentage, mean and standard deviation, to identify the variables that predict increase of the academic performance of the student. The researcher used Minitab software in order to interpret and analyze the data.

Results and Discussion

There were eleven divisions subjected to survey on ICT integration in the curriculum. Most of the respondents come from Cebu City and Cebu province division. The teachers found out that ICT integration can improved instruction. There were 15 schools from Cebu City, 3 from Talisay City Division, 2 from Mandaue, 3 from Carcar, 2 from Lapu-lapu and Bogo City, 12 from Cebu province and only one school from Naga city division. The basic education institutions in the Philippines acknowledge that they must move quickly with the technology driven changes in society and economy.

Most of the school administrators were beginners. In the study of Renihan (1999), ‘School systems everywhere are finding out that it is difficult to find candidates willing to assume leadership positions, particularly at the school level. There were 20 administrators who became administrators within 5 years. Figure 1 implies that most of the respondent administrators have few years of experience and they were young. Several studies (Schiller, 1991; Schiller, 2000) highlight the key roles of the school principals in helping their staff better use computers to enhance teaching and learning and to assist with administration and management.

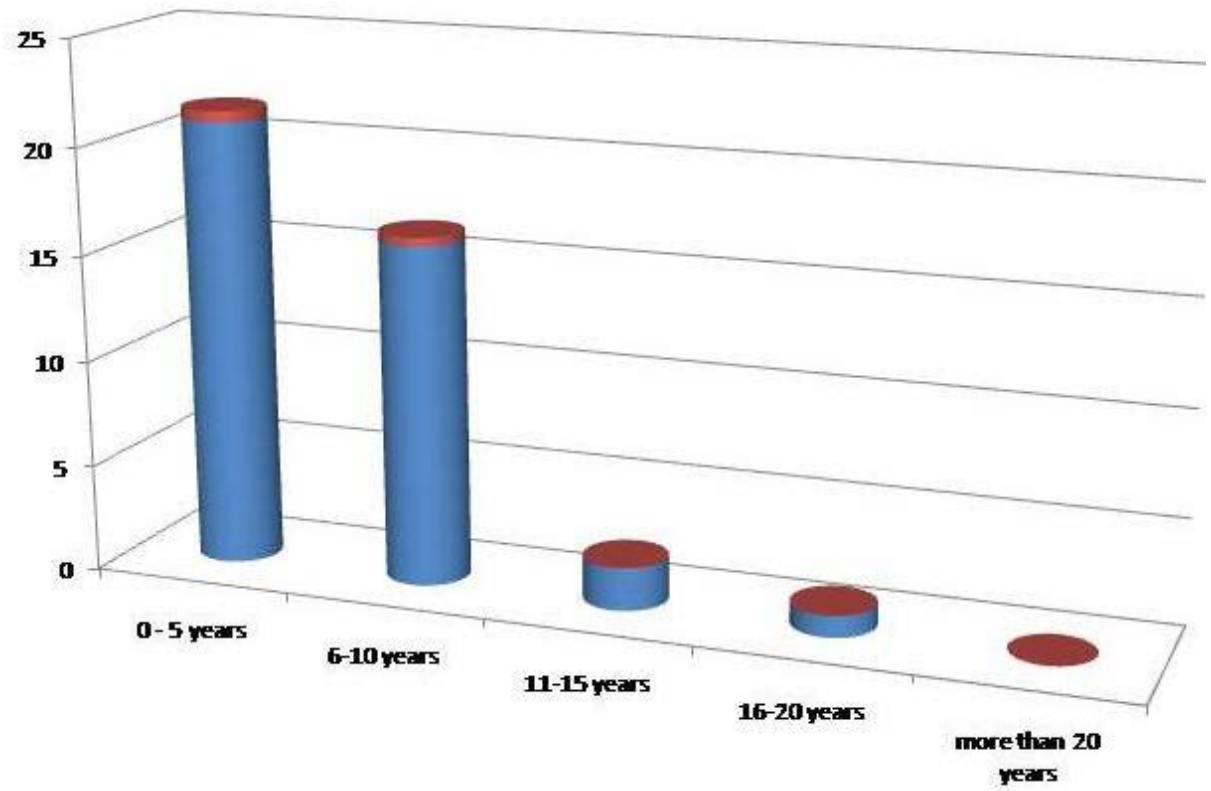

Figure 1 No. of Years Being an Administrator

There were 20 administrators who became administrators within 5 years. Figure 1 implies that most of the respondent administrators have few years of experience and they were young. The proportion of public school administrators who have five or fewer years of administrative experience increased from time to time. Schiller (2003) investigated the educational changes during the 1980s, Hall, Rutherford, Hord, and Huling (1984) found that the interventions used by change facilitators such as principals could be grouped by functions; these included "developing supportive organizational arrangements," "training," "monitoring and evaluating," and "providing consultation and reinforcement."

Table 1 *Advantages of ICT integration as Perceived by the Administrators*

ITEMS	5	4	3	2	1	T	WM	D
1. allowing students to take courses and modules via the Internet from education institutions	0	35	3	2	0	153	3.8	NVI
2. allowing students to find out references and materials in respective subjects	0	32	4	4	0	148	3.7	NVI
3. enhance								

collaboration with other students	2	30	6	1	1	151	3.8	NVI
4. allowing students to ask teachers' help online	1	4	7	28	0	98	2.45	NI
5. allowing students to answer assignments on line	2	3	20	15	0	109	2.7	NVI
6. allowing students with special needs to access education	6	8	8	18	0	162	4.05	I
7. allowing students of different cultura backgrounds to learn with the use of internet	8	7	15	9	1	132	3.3	NVI
8. allowing students from isolated/remote places to access information more easily	3	8	13	16	0	118	2.95	NVI
9. allowing students to use internet as a too for learning	19	10	9	2	0	166	4.15	I
10. ICT helps in developing students' employability skills	12	20	8	0	0	164	4.1	I
GRAND MEAN							3.5	I

Legend:

5 - Very Important (VI)
4 - Important (I)
3 - Not very important (NVI)
2 - No importance at all (NI)
1 - I do not know (IDK)

ICT integration in schools at all levels is needed in order to accomplish many objectives in education and improve the quality of lessons in all subject areas. Gulbahar (2008) as cited by Norris, Sullivan and Poirot (2003) pointed out the importance of accessibility as: "…teachers' use of technology for curricular purposes is almost exclusively a function of their access to that technology".

Schools administrators perceived that ICT helps in developing students' employability skills. Information Communication and Technology (ICT) is the world's fastest growing economic activity in the country. Sullivan (2007) mentioned that ICT skills are increasingly the fundamental for workers beyond the ICT sector. Lower wage, lower skill workers now need ICT skills to enhance their employability. Basic ICT skill training is typically regarded as fundamental for employment even in the teaching profession.

The weighted mean of 4.05 means that administrators believe that use of ICT allows students with special needs to have better access to education. UNESCO stressed that building a civil society requires an increased access to knowledge and education. The right to education is an essential human need and a basic human right, which is crucial to human development. Sancho & Hernández (2006) emphasized that "The use of ICT enables varied answers, because it allows different types of presenting information, diverse ways of expression and learning and various forms of involvement, in response to the complexity of facets of learning and teaching." In Ribeiro, J. et. al. (2009) in Hegarty (2004) recognized that inclusion is a feature that defines ICT and added that they act as equalizers to be used in overcoming barriers for all students, but especially for those with disabilities, in any context where learning takes place.

Winnebrenner (1996) adds that the effective use of technology in the classroom shortens the gap between potential and performance, especially in regards to students who struggle to learn. ICT enhanced collaboration with other students has a weighed mean of 3.8 other with "ICT allows your students to take courses and modules via the Internet from education institutions". Becta (2003) summarized the key benefits – ICT promotes greater collaboration among students and encourages communication and the sharing of knowledge.

Many administrators perceived that ICT is not very important in terms of online test and collaboration. This is contrast with the recent revisions of National Educational Technology Standards for Students (NETS for Students 2007) and Teachers (NETS for Teachers 2008), it is very evident that effective technology use enhances basic productivity skills for the development of creativity and innovation, communication and collaboration, research and information fluency, digital citizenship, critical thinking, problem-solving, and decision-making.

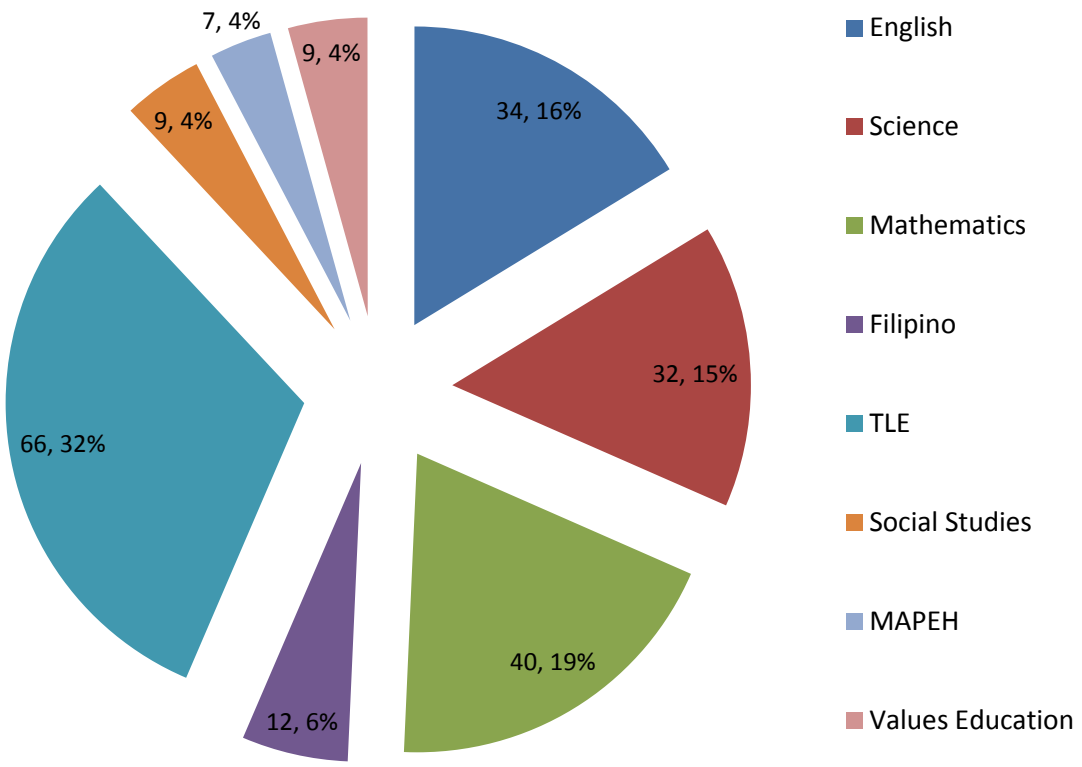

Figure 2 Percentage of Teachers by Subject Areas

Figure 2 presents that most of the teacher respondents were Technology and Livelihood Education (TLE) majors. In the secondary curriculum, Information and Communication Technology (ICT) is a component of TLE. Kok (2006) mention some of the benefits of ICT in education in terms of quality pursuit, schools should profoundly revise present teaching practices and resources to create more effective learning environments and improve life-long learning skills and habits in their students.

In secondary schools, ICT was integrated more often in TLE, Mathematics and English. Valdez (2004) as cited by Kajuna (2009) and Shuva (2010) observes that technology offers many opportunities to improve learning and that it has the potential to provide people in their own homes and work settings with access to knowledge and learning resources possible until recently only in very large institutions.Mathematics majors also attest that they were good in technology integration. About 19% of them were Mathematics majors and ICT specialist. In Keong, Horani and Daniel (2005), Ittigson & Zewe (2003) cited that technology is essential in teaching and learning mathematics. ICT improves the way topics in mathematics should be taught and enhances student understanding of basic concepts. Becta (2003) added in the same study that the key benefits – ICT promotes greater collaboration among students and encourages communication and the sharing of knowledge.

According to Becker & Reil (2001) and Selinger (2001), skills-based courses are not enough for preparing teachers how to teach with ICT or how to integrate ICT in classroom instruction, as they are usually taught in isolation from a pedagogical context. Teachers in Filipino (5%), Social Studies (4%), Values Education (4%) and MAPEH (3%) were also trying to integrate

ICT in the curriculum. Urama (2008) in ETERAPS (2011) pointed out that one of the reasons for integrating ICT into school curriculum is to prepare the current generation of learners for a workplace where ICT, particularly computers, internet and related technologies are becoming more and more ubiquitous.

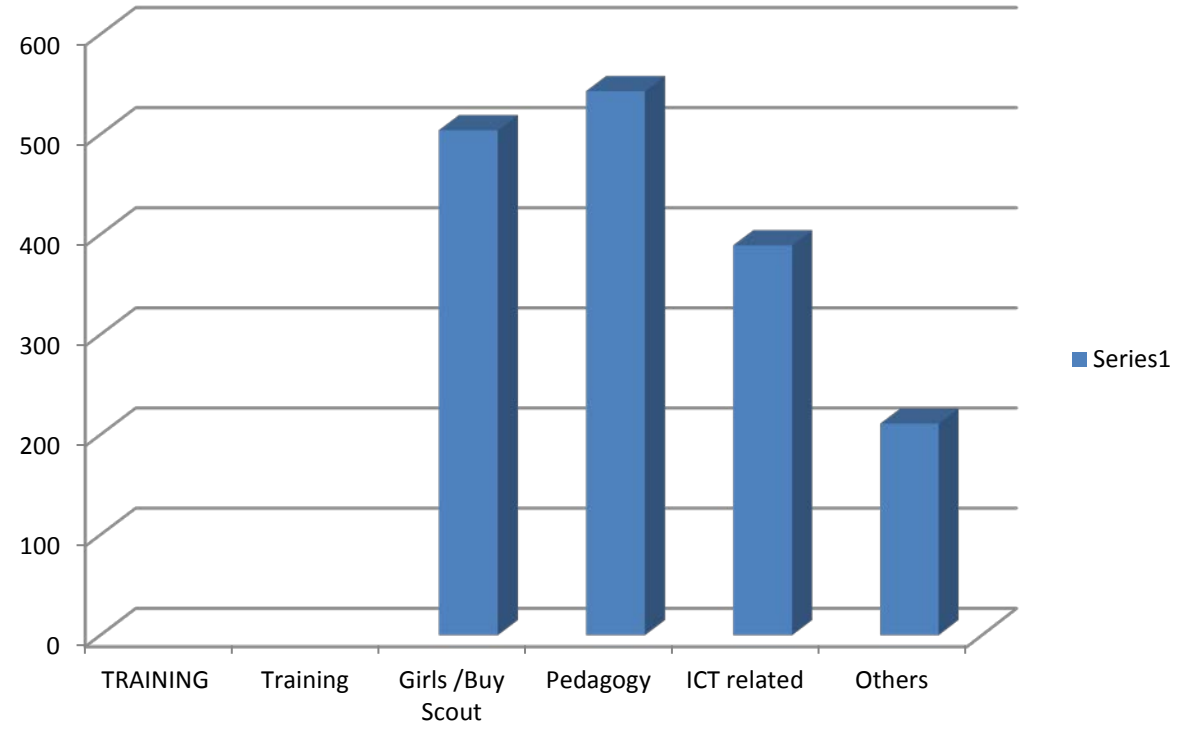

Figure 3 Professional Training Attended by the Teachers

The DepEd teachers need training to enhance the skills in integrating ICT in the curriculum. The teachers were trained on Scouting, Pedagogy, ICT and other training conducted by the Department of Education. During the FGD, teachers discloses that public school teachers provided with computer and basic computer skills training were using it for administrative clerical tasks but not in the classroom. One teacher pointed out that ICT integration may be a failure in the classroom because there were no enough computer units in most public schools.

Globalization, internationalization and advancements in technology are driving force toward changes in the social, technological, environmental, economical and political backgrounds in the country. Information technology aims to improve students' performance by the intelligent application of technology and hopes this will increase the effectiveness and efficiency of teaching and learning process (Tasir et. al, 2012). In the same study, it is stressed by UNESCO (2003) that in almost all countries in the region, including emerging countries, teachers in primary, secondary and tertiary levels are being trained in the use of information and communication technologies (ICTs) in education with varying degree and scope.

Teachers in the public school usually attended varied trainings and seminars for professional development. ICT related training was also enjoyed by the teachers. The importance of ICT training comes from the fact that ICT adds value to the processes of learning, and in the organization and management of learning institutions (Tasir et. al, 2012). According to World Links (2002), technology and teacher professional development in its use are best introduced in the context of broader educational reform, which embraces a shift away from teacher-

centered, lecture-based instruction towards student-centered, interactive, constructivist learning.

According to Ng'ambi, D., & Johnston, K. (2006), in a constructivist learning environment the role of the lecturer shifts from being a source of knowledge to facilitating learning. In the same study, Khine (2003) argued that students should not be left to explore alone, rather lecturers should provide support, coaching and modeling to the students to make certain learning takes place. Thus, ICT laboratory and school library is essential to learning.

Table 2 *Basic Information about the Use of ICT in the Classroom*

	YES	NO
1. Does your school have a library?	16 (40%)	24 (60%)
2. Have you utilized Web 2.0 technologies?	19 (9%)	190 (91 %)
3. Do you use ICT based instructional materials?	21 (10%)	188 (90%)
4. Have you created ICT based materials?	12 (5.7%)	197 (94.3%)
5. Do you use ICT based instruction to enhance higher order thinking?	32 (15%)	177 (85%)
6. Do you think using ICT based instructional materials promote student learning?	153 (73%)	56 (27%)
7. Do you have an email address?	167 (79.9%)	42 (20.1%)
8. Do you have social networking account?	136 (65%)	73 (35%)

Most schools do not have a separate library. There were schools in Cebu City and the province that has library but do not have on-line journal subscription. The used of ICT based materials makes the teacher constructivist. According to constructivism, knowledge is considered to be socially and individually constructed; learning is the acquisition of meaningful competences in a realistic context; learning is advanced through interactive and authentic experiences that dovetail with the interests of the student and through active learning.

ICT based instructional materials play an important role in arousing the learners' interest and engaging them in an interactive and manipulative learning . For this reason, the use of ICT promotes student learning. With the use of ICT, the instructional materials made the teacher became more engaging and interactive. ICT can support various types of interaction: learner-content, learner-learner, learner-teacher, and learner-interface (Chou, 2003; Moore, 1989; Wang, 2007). During the FGD, the respondents revealed that about 10% of teachers used ICT based materials in teaching. This does not mean they do not know anything about it but because they don't have enough equipment and facilities in the school. In the study made by Wagner and Kozma (2003) stressed that the promise of information and communications technologies to enhance the basic education is a tremendously challenging area of development work today, in both poor and wealthy nations.

Table 3 *Positive and Negative Effect of Computer Use*

Positive	Negative
accommodates students who have learning difficulties	makes student cut classes
makes lessons more meaningful	makes my lessons complicated
allow students to work in his/her own pace	makes the lesson move slowly
improved the instructional materials used by the teacher	requires more time to prepare the lesson
promotes student learning	results visual discomfort

During the interview with the teachers, there were several factors enumerated that may be positive or negative in the use of technology in instruction. For the teachers, the use of ICT accommodates students who have learning difficulties.

The use ICT as a tool in teaching and learning also supports the development of higher order thinking skills. Driscoll (2000) quoted that higher-order rules--problem solving and cognitive strategies are associated with higher-order thinking-type of learning outcomes.

ICT also create a different learning environment that caters learners through facilitation, modeling, peer coaching and mentoring. The respondents concluded that ICT is of great help in developing lifelong learners. As presented by Murphy (1997) ICT develop a learning situations, environments, skills, content and tasks are relevant, realistic, authentic and represent the natural complexities of the 'real world'. Murphy added that activities, opportunities, tools and environments are provided to encourage metacognition, self-analysis -regulation, -reflection & -awareness. According to cognitive constructivism of Piaget (1952) and Papert (1980) as cited by Neo (2003) argued that through learners build their own knowledge by constructing mental models or schema depending on their own past experiences. Over time these schemas are developed, modified and become more sophisticated.

The greatest effect of ICT on individuals is the huge increase in access to information such as job hiring and services that has accompanied the growth of the Internet. Internet is of great help to students after high school graduation because several job postings were introduced to them. Computerworld reported that internet business contributes 2.1%, or $300 billion, to the total GDP (gross domestic product) of the U.S. and IT and related online business may be faring better in this recession than they did in the dotcom bubble of 2000-2002, still growing revenue but at slower pace.

ICT integration focus students centered activities as noted by the respondents. During the FGD, they insisted that ICT is learner centered. In Hoover (1996), learners construct new understandings using what they already know. Hoover added that there is no *tabula rasa* on which new knowledge is etched.

Table 4 *Student Ability to Manage Basic Application Software*

SKILLS	3	2	1	T	AWM	D
1. Create a well formatted letter using word processor	112	206	296	1044	1.7	K
2. Create certificates using MS word	211	201	202	1237	2.01	K
3. Email (to send an attached document or image)	96	302	216	1108	1.8	K

4. Create tables chart using MS excel	154	309	151	1231	2.0	K
5. Create simple presentation	96	103	415	909	1.48	NK
6. Create PowerPoint presentation using and applying hyperlink	36	95	483	781	1.27	NK
7. Create brochure using MS publisher	81	123	410	899	1.46	NK
8. Create yahoo groups	61	95	458	831	1.35	NK
9. Open websites	328	243	43	1513	2.46	K
10. Evaluate Internet sites	11	52	551	688	1.12	NK

Table 4 shows that most of the students are not in some basic application software. There are few who are knowledgeable but still need proper training and guidance. In Wang (2007), Moallem (2003); Roblyer, Edwards, & Havriluk, (2004); Wilson & Lowry (2000), they indicated that technology has great potential to increase learners' motivation, link learners to various information sources, support collaborative learning, and allow teachers more time for facilitation in classrooms. Effective ICT integration into the learning process has the potential to engage learners (Wang, 2007).

Conclusions

Information and Communication Technology (ICT) can provide more flexible and effective ways for professional development for teachers and administrators and connect them to the global community. The current scenario in public secondary schools wherein ICT was integrated more often in TLE, Mathematics and English may not be as successful as other institutions because the success of technology integration in the classroom is dependent on the way in which technology is integrated into educational curriculum as well as the availability of equipment in the school. It is important to note that technology integration lead to a constructivist classroom. More importantly, the researcher found out that ICT integration may lead to the technoenthusiast learners. Technocontructivist teaching can be adopted by the secondary school teachers for the development of student learning.

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為了學生成長的家長教育參與——對上海市閔行區汽輪小學的個案研究[1]

Parental Participation in Education for Student Development: A Case Study of Qilun Elementary School in Minhang District of Shanghai

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摘要 Abstract

積極推動家長的教育參與，對於促進社會公平、提高教育品質，有著重要價值。本文通過問卷調查、訪談、現場觀察等研究方法，分析了家長的教育參與對於學生發展的重要意義。研究發現，個案學校是一所極具多元文化特徵的學校。為促進學生的健康成長，家長通過教育參與，為學生提供著安全健康的環境、豐富多元的課程，幫助形成學生立場的教學，策劃、組織與協調著各類活動，參與到學校決策之中，還改善著親子關係。基於本個案研究，一系列的後續研究與實踐改革已經開展起來。

The paper develops a framework to discuss the relationship between student development and parent participation. To find out whether it is possible for disadvantaged parents to involve into the schooling, the authors conducted this case study by the survey, observation and interview. The authors find out that parent educational participation has successfully provided a safe and healthy environment, abundant and diverse courses, student-based teaching and learning, and rich school lives for students. The parents also involve into school decision-making and create a better parent-child relationship. A series of researches have been conducted after this case study now.

關鍵詞 Key Words: 學生 Student、家長 Parent、學生發展 Student development、家長教育參與 Parent educational participation

研究問題的提出

家長參與在東西方都是一個基本的教育研究主題。它對於現代學校制度建設，學習型家庭的發展，乃至於學習化社會的建設，都有著重要意義。本文用"家長教育參與"

[1] 本文系中華人民共和國教育部人文社會科學重點研究基地、華東師範大學基礎教育改革與發展研究所重大專案"基礎教育變革與'生命·實踐'教育學派創建研究"（專案編號：11JJD880034）和"義務教育階段學生班級日常生活重建與學生發展研究"（項目編號：11JJD880013）的研究成果。

這一概念，指代為促進學生發展、提升學校教育品質和促進教育公平而開展的、家長對學校教育的參與。它是家校合作研究的重要構成，強調以學校教育為基礎和中心，而不包括教師對家長的家庭教育的介入和對學生家庭生活的影響。

隨著中國社會轉型的推進、學校變革的深入，家長如何參與到學校教育中，讓越來越多元化的學生群體受益于家校合作，或通過家長參而保障教育公平的實現、教育品質的提升，已經到了不得不研究的程度。

在此背景下，我們提出如下兩個研究問題：

1、 如何理解家長教育參與的價值？

2、如何促進多元家長、尤其是不利處境家長的教育參與，並實現其價值？

為回答上述問題，我們將採用以下路徑開展研究。

一是對家長教育參與的價值進行再思考，形成新的認識結構。我們試圖跳出各類形式、方法研究的局限，直面學生發展問題。相關理論思考的資源，主要來自當代中國學校變革理論，尤其是在上海、常州等地開展的“新基礎教育”研究的理論與實踐。

二是通過個案研究，來嘗試回答是否能在實踐中促成家長的教育參與。對上述研究問題的回答，自然需要多種方式和方法。而我們的研究尚處起步階段，迫切需要形成一個新的範例；與此同時，中國大陸整體的研究狀態也需要儘快破解困局，形成突破性的改革與發展思路。在這一背景下，個案研究就成為有意義的一個選擇。作為研究者之一的李家成博士，有著與上海、江蘇等 20 餘所中小學的、長達 13 年以上的合作研究經驗，也通過各類研究活動接觸到大量的中國大陸中小學。在上述多元的學校考察基礎上，我們確定了本案例研究學校。而且，本研究的成果，也將進一步轉化為我們後期調查研究、實踐改革研究的基礎；個案研究只是我們一系列研究實踐的起始階段。[2]

研究基礎

在歐美國家，家長的教育參與不僅有著豐富的實踐，而且，在形成系統的理論(Smrekar & Cohen-Vogel, 2009; Epstein, 2009; Glasgow & Whitney, 2009; Grant & Ray, 2010; Coleman, 2013)。OECD 等國際組織對學生發展的評價，對一所好學校的認識，也都包含著家校合作的內容 (OECD, 2010, 2012) 。在 PISA2009 中，就包含如下對家長教育參與的考察內容（OECD, 2010）：“主動與老師討論他們的孩子的表現或進步”；“應教師邀請而與老師討論他們的孩子的表現或進步”；“主動或者應教師邀請而與老師討論他們的孩子的表現或進步”；“體力型志願者”；“課外活動中的志願者”；“學校圖書館或媒體中心裡的志願者”；“協助教師開展教學”；“擔任客座教師”；“參與學校管理”。

進一步的研究結果顯示，我們除了需要優秀的教師，還同時需要優秀的家長；家長對學生教育的關注，會對學生的發展形成極大的影響（Friedman, 2011）。在教育實踐中，如百年前芝加哥大學實驗學校的興辦，如當前美國的家長選擇學校運動等，家長在實實在在影響著學校教育的發展（Ravitch, 2011）。這啟示我們，對家長教育參與的研究，完全可能跳出對形式、方法的關注，而回歸到家長與學校、學生發展的內在關係上。

教育的最終目的，必然會體現在學生發展上。那麼，家長教育參與對學生發展的價值何在？這樣的研究，在西方歐美國家，主要體現在家長參與對學生學業發展、社會性發展等方面的影響研究上，大都以實證的方式開展研究（0ECD,2012; Hedlund,2010; 等）。

[2] 在完成本案例研究之後，本文作者李家成、陳忠賢及王娟、印婷婷等已經啟動、完成了對上海市 7 所外來務工人員子女就讀的民辦學校的大型問卷調查，學生、家長與教師訪談等，完成了對另 3 所公辦小學的問卷調查。更複雜的實踐改革研究，已經於 2013 年 9 月起在若干實驗學校啟動。本個案學校的發展也在不斷取得新進展。

有學者指出："我們對於家庭、學校、社區的當下狀態或發展可能的一系列觀點，正在經歷革命性的範例變遷（revolutionary paradigm shifts）"（Swick, 2008:x)。正是這樣的範例變遷，有可能彰顯東方國家的家長教育參與研究的獨特價值。

對於中國教育來說，這一領域的革命性變革研究，已經出現了需要與可能；現有的變革實踐，顯示出這一領域的豐富性與複雜性。在個體的教師層面，已經有教師視家長為教育的真正合作者——班級的發展計畫、教育過程和評價，更多吸引家長參與決策、實施與評價的全程；在學校層面，在開展更多的平等對話，尊重家長的學校參與權（李愛銘，2010）。在區域層面，如"上海基礎教育工作會議提出要以多種形式推進家校互動"，"提出形成家校互動機制，讓學校主動出擊迎接資訊社會的挑戰，就是為了促進學校正視現代社會應運而生的資訊傳播方式，在這些新生領地中不能'缺位'、不能'失語'，起到有效的引導作用"（尹後慶，2011）。而在廣東佛山等地，更以學校的群體變革構成為區域性變革的新形態（謝先剛，張麗琴，2010； 張麗琴，2012）。在國家層面，中華人民共和國教育部也明確要求所有中小學、幼稚園建立家長委員會，促進家校合作工作（教育部，2012）。

就當前中國的普遍狀態來說，這又是一個研究基礎與變革品質相對較弱的領域。即便是香港、澳門這兩個城市，其家長教育參與的整體水準在國際上都不如其學生學業成就那麼顯著。OECD 公佈的材料顯示，"在參與了家長調查的六個合作國家和經濟體——立陶宛，中國澳門，克羅埃西亞，巴拿馬，中國香港和卡達——之中，香港和澳門不到三分之二的家長與教師討論過子女的表現或進步，而克羅埃西亞超過 85％的家長反映曾討論過這些問題"（OECD, 2010:98-99）。

在中國大陸，作為學生發展最為重要的兩類關鍵人——家長與教師，和最為基礎的兩類空間——家庭與學校，他們因孩子、學生的存在而形成為"命運共同體"的關係（李家成，2013）。但現實世界中，他們經常處於"傲慢與偏見，抑或尊重與合作"的選擇之中（李家成，2012）。一項調查顯示，在對影響家校溝通的因素看法上，教師和家長都把工作太忙視為影響家校溝通的最主要原因；令人詫異的是，竟然有 40.3%的教師認為家長不配合與個別家長刁難是影響家校溝通的第二因素（楊曉琳,2013）在家校合作或家長教育參與狀態不佳時，常見的思路就是尋找家長身上的問題，於是就有了一系列轉變家長教育觀念、對家長進行教育的相關研究（課題組，2007；"家長教育觀念更新的實驗研究"課題組，2002）。直接針對家長群體的研究，目前也已經顯現出重要性，如有學者通過對流動兒童家長的調查發現，有 85%的流動兒童家長很少主動與教師溝通（雷萬鵬，揚帆，2007）。

在學校層面，即便是較為普遍存在著的家長委員會，也有研究顯示，效果不夠理想(Lewis, Bjork, Zhao & Chi, 2011）。有學者指出，在實踐中，學校外部的教育改革政策家長無權置喙，學校內部則由於地位不平等、資訊不對稱、擁有的文化資本懸殊，導致家長參與變成家長參訓，家校聯繫亦只是一種自上而下的權力意志的貫徹和規定話語的表達，家長真正參與的話語權被完全剝奪（胡金平，2012）。有研究者調查了上海市 8 個區 10 所小學的學生家長發現，家長參與學校管理最主要的障礙表現在四個維度：知識、能力及時間不足；觀念認識的片面或錯誤；學校提供條件不夠；家長委員會流於形式（王帥，2012）。

在政策層面，也處於摸索階段。如針對農村中小學佈局調整政策的實施，有研究者基於全國 10 個省區的調研資料發現，兩成以上的農村學生家長不支持學校撤並；無論是在學校撤並的決策過程還是執行過程中，農村學生家長的參與度均較低；兩成農村學生家長對學校撤並效果不滿意（葉慶娜，2012）。在家長參與教學改革方面，也有研究者宣導推動家長參與教學從"監管範式"走向"協同范式"（陳玉成，孫鶴娟，2013）。

而學校變革的品質提升，社會公正的不斷達成，尤其是學生的發展，迫切需要加強家校合作（楊春華，2006；龔文娟，2004；蘭秀雲,等，2009；楊 威，2012。）。正是基於這一最基本的認識，諸多西方國家不僅通過法律和制度保障家校合作，通過各類組織開展工作，而且開發出豐富多彩的合作類型。Joyce Epstein 教授在前期有關家校合作的模型建構、合作研究學校的實踐改革研究等基礎上，進一步明確指出：學校、家庭、社區的合作，必須聚焦于對學生學習與發展的促進（Epstein,2009:2）。在中國學者的研究中，同樣明確提出了學校變革中的學生立場問題，並在實踐著基於學生立場的學校變革（李家成，2006; 袁文娟，李家成，2012; 等）。

理論框架

本研究是基於中國學校變革的成果，尤其是“新基礎教育”研究的理論與實踐。“新基礎教育”研究是華東師範大學葉瀾教授于 20 世紀 90 年代初發起並主持的一項中國社會轉型時期的學校轉型性變革綜合研究。它以“培育生命自覺”、“成事成人”等為核心價值取向，以實現當代中國學校整體轉型性變革為目標，以實施義務教育的中小學為對象，先後經歷了探索性（1994-1999 年）、發展性（1999-2004 年）、成型性（2004-2009 年）、紮根性（2009-2012 年）等研究階段（葉瀾, 1999, 2004, 2006，2009)。目前該研究正進入生態式推進階段（2012-2015 年），直接與高校科研人員合作的中小學達 100 所，分佈于上海市閔行區、江蘇省常州市、江蘇省淮安市、山東省青島市等。本個案學校就是一所“新基礎教育”研究的合作學校。

本研究直接的理論基礎包括：

一是學校變革研究的學生立場。“新基礎教育”強調了價值取向清晰的重要性，認為“教育是直面人的生命、通過人的生命、為了人的生命品質的提高而進行的社會活動，是以人為本的社會中最體現生命關懷的一種事業”（葉瀾，等，2001：136）。學校教育的內在價值在於提升人的生命品質，實現對人的生命關懷（李家成，2006）。在這一價值觀基礎上，我們認為，家長的教育參與同樣要與學生的生命成長溝通起來，而不能僅僅停留在操作性的方法、技巧的探討上。

二是對學生成長的理解。正如當前國際上所開展的對 21 世紀能力的研究，(National Center on Education and the Economy, 2007; Trilling & Fadel, 2009; Marzano & Heflebower, 2012; Darling-Hammond, 2012),“新基礎教育”仔細研究了中國大陸社會轉型對學生素質發展的挑戰（葉瀾，1994），並提出了關注學生行為方式、思維方式、精神世界與學習境界的培養等主題（李家成，2011）。關注生活世界中的、學生的整體發展，體現在“新基礎教育”的教學改革、班級建設中，也同樣體現在學校與外部社會（包括家庭、社區）的關係處理上（李家成，2009）。

正是基於上述兩點，我們認為，家長的教育參與必須與學生發展結合起來。而考慮到學生的成長是借助於具體的學校生活而實現；家長的教育參與，就是要為學生創造適宜的學校生活世界。我們認為，家長的教育參與可以具體化為以下幾個領域，從而實現對學生發展的促進：安全健康的環境、豐富多元的課程、學生立場的教學、各類學校學生活動、學校決策、親子關係。

三是研究性的變革實踐（葉瀾，2004:30-31）。“新基礎教育”強調學校變革要建立在研究的基礎上，並將每一天的日常生活重建作為核心的研究內容。依照這一思想，家校合作或家長的教育參與研究，也需要以研究的方式開展，推動該領域的不斷更新。我們以本個案研究為起點，將持續開展後續的調查研究、理論研究和實驗研究。

研究方法

這是一個個案研究，大學科研人員與學校校長、教師合作，借助於對學校文獻的研究，對教師與校長的深度訪談，對活動現場的觀察等，獲得了豐富的研究資料。[3]

2012 年 9 月，我們開展了本次研究的第一輪問卷調查，主要內容是學生生源、家庭的特殊性分析。全校發放 470 份問卷，回收有效問卷 462 份，有效回收率為 98%。2013 年 1 月，在一學期結束時，我們開展了第二輪問卷調查，調查重心是家長對家校合作的滿意度、家長的教育理解、家長的教育期待等三方面；發放問卷 470 份，回收 465 份，有效回收率為 99%。

2012 年 12 月 12 日至 21 日，我們分別約請了 20 位學生家長訪談，請他們以自己的語言表達對家長參與學校教育的理解與感受，尤其是這些活動對於學生、學校和家長的價值。20 位家長中，男性 6 名，女性 14 名。他們全部參與了家校合作的工作，其中有 4 位直接參與了"輪值校長"的工作。

2012 年 9 月，該小學有 18 個教學班，470 名學生。對其中 462 名學生的調查顯示，336 名學生為外省市戶籍，主要來自全國十八個省市，如皖南、閩南、東北、江西、陝西等，占中國版圖近 60%，是生源極具多元性的一所小學。2013 年 1 月的統計顯示，學生父母的學歷偏下，以初中畢業為主；從事的工作以服務業、生產運輸、小商小販等為主；家庭的居住條件偏差，學習資源比較稀缺。

表 1. 學生父母學歷

學歷	未上過學	小學	初中	高中或中專	大專	本科	碩士研究生	博士研究生
爸爸	1	51	220	132	48	12	1	0
媽媽	9	66	221	117	42	9	0	0

表 2. 學生父母職業

職業	國家機關、黨群組織、企業、事業單位負責人	專業技術人員	辦事人員和有關人員	商業、服務業人員	農、林、牧、漁、水利業生產人員	生產、運輸設備操作人員及有關人員	其他
父親	4	76	41	139	37	89	79
母親	1	30	35	193	35	64	106

表 3. 學生家庭住房總面積

住房總面積	人數	百分比	住房總面積	人數	百分比
30 平方米以下	124	26.66%	91-110 平方米	31	6.66%

[3] 汽輪小學原是一所廠辦學校，學生以當地工人子弟為主。1997 年該校劃歸地方教育局管理。自 2007 年起，學校生源結構發生根本性變化，大部分本地市民搬出，本地生源流入新建社區配套的公辦學校就讀；隨著城市化發展，農民工"舉家進城"現象日益增多，他們的子女自然成為學校所要接收的對象。2008 年 9 月，汽輪小學學生中的隨遷子女人數已經上升為 55%以上。自 2008 學年起，汽輪小學針對多元文化背景，開始了自覺的家校合作改革研究。

30-50 平方米	144	30.96%	111-130 平方米	11	2.36%
51-70 平方米	98	21.07%	131-150 平方米	0	0%
71-90 平方米	56	12.04%	151 平方米以上	1	0.21%

表 4. 學生家庭學習條件

項目	人數	百分比	項目	人數	百分比
獨立的房間	211	45.37%	獨立的書桌	465	100%
安靜的學習場所	308	66.23%	經典文學作品	172	36.98%
電腦	323	69.46%	互聯網（Internet）	212	45.59%
兒童讀物	332	71.39%	磁帶、影碟等播放機	349	75.05%
電視機	383	82.36%	私人小汽車	120	25.80%
優盤或移動硬碟	199	42.79%	每週或每月訂購的報紙	240	51.61%

經過多年的探索與積澱，目前汽輪小學形成了家長參與學校辦學的“三級九部、十八大員”的組織格局，建立了一系列的運行機制，家長全面參與到學校教育中。

在組織建設方面，有：社·企·家·校·軍“五方聯動”聽證議事會、“雙家委主任”（在校生家長與社區志願者各一名）；三級（班級、年級和校級）、九部（參與決策部、課程督導部、安全護校部、學習交流部、健康營養部、激勵評價部、活動策劃部、資訊網路部及鄉韻傳播部）共同構成的“家校合作管理委員會”。

在運行機制建設方面，該校有“相約星期一”家長“輪值校長制”，校本課程開發“雙向選擇制”，激勵評價“雙認證制”，安全護校“每日執勤制”，“紅鷹家庭”親子“學習菜單制”等。

在具體開展的活動方面，該校形成了“家鄉遊戲跟我學”、“誰不說俺家鄉好”、“做可愛的新上海人”、“品年味重鄉情”、“石榴花開紅豔豔”、“紅孩子 119 自救自護演練”等一系列的主題系列活動。

研究發現

汽輪小學的生源特徵，是社會轉型時期的一個縮影；在城市化進程中，有大量的同類型學校在形成，並面對著如何促進教育公平、提升教育品質的挑戰。對於這類學生來說，他們的發展資源相對欠缺，視野不夠開闊；父母經濟與社會地位不高，更會直接影響他們的心理與發展動力。這些學生更需要得到關注和關愛，需要得到豐富、多元的教育資源，更需要得到自立、自強與自主的教育；而多元性的存在，使得他們更可能發展起開放自主、尊重多元、合作發展的新型文化。

基於上述認識，汽輪小學的家長教育參與，不僅在豐富家校合作的形式，而且對學生發展產生了內涵性的影響。

安全健康的環境

安全健康的環境，是學生成長最基本的需要。汽輪小學的家長參與，進一步保障了學生的這類需要。學生家長劉衛東在訪談中說：“因為我們的孩子還太小，自我保護的意識不強；現在校園周邊環境不是很安全，上、放學時，汽車等交通工具會給學生的安全帶來隱患。而最近發生的美國槍擊案、河南刺傷學生案，都給我們敲響警鐘”。（2012

年 12 月）汽輪小學的家長，就大量參與到為自己的孩子創造安全、健康環境的努力之中。

——安全護校志願者。2011 學年 9 月開學，根據學校"家校互動管理委員會"副主任郭傑"讓道于孩子"的提議，安全護校志願行動開始啟動。他們自行設計招募表格，校級層面"家校互動管理委員會"成員進入班級進行這項工作，每個班級還推選出一名負責人擔任聯絡員。汽輪小學的"家校合作"管理委員會"安全護校部"的"紫馬甲行動"應運而生，形成"每日執勤護校制度"。據 2012 年 9 月統計，按學期 18 周次，按每週五個工作日計算，安全護校志願者已經達到 270 餘人，占全校家庭數的 57.44%。他們每天早晨 7:30 至 8:00 間、下午 4:30 至 5:30 分，分三路執勤於校門口，及時分流車輛，保障師生安全。該校門口不足 3 米的水泥路上，往日車輛繁雜、人流擁堵的現象不見了，出現了"機動車門前繞行、非機動車門前推行、學生安全出行"的喜人場景。2012 年 9 月，學校三年級開設游泳課程。由於缺少帶隊教師，琪琪媽媽提議在家長中招募"游泳志願者"，說明負責學生游泳全程的安全保障。一個簡短的動員儀式後，家長們紛紛報名，一學期 12 次游泳課，每次每班 2 位家長（男女各一），家長志願者隊伍達 96 人次，每班參與率達到 100%。

——食品健康檢查。自 2011 學年，每逢星期一，家長輪值校長便到校參加升旗儀式、巡視校園，隨堂聽課，暗訪食堂飲食衛生，走訪教師辦公室，找學生訪談等，將採集到的各類資訊記載下來，供校領導決策參考。他們還自行巡視食堂、倉庫。2012 年 3 月，有一位家長輪值巡視食堂時，發現一些沒有拆封的外包裝盒帶進了成品倉庫，便及時與校長室回饋，要求及時整改，確保了學生食品的全程安全。

——班級環境佈置。2012 年 9 月 14 日晚 6 點 30 分，汽輪小學一年級新生家長們來到學校。本次家長會主題是"如何佈置一個適合孩子成長的溫馨教室"。一（2）班班主任徐老師與家長們詳細描述了每個孩子的個性特點和學習特點，然後發動家長尋找孩子平時最愛的事物、最愛的人物進行遷移，滿足小幼銜接階段兒童的心理需要，形成班級文化。一（1）班班主任孫老師發動家長一起為教室的文化牆出謀劃策。家長建議在隊角內佈置個"果園"，每個孩子都可以尋找到一棵自己喜歡的果樹代表自己，一隻只勤勞的"小蜜蜂"繞果園轉，就表示哪個孩子"勤奮刻苦"；蜜蜂越多，果實越豐富。一（3）班家長決定在教室裡佈置一個"荷花池"。滿池的荷葉寓意著班級充滿成長的氣息；荷花怒放著的各種姿態，寓意學生幸福成長的每一天。

豐富多元的課程

——"遊樂堂"系列課程。2009 學年，汽輪小學"家校合作管理委員會"中的"課程督導員"相繼參與並開發了"家鄉遊戲跟我學"之"遊樂堂"系列課程，大家覺得讓孩子們在遊戲中可以體會合作的快樂，感受各地家鄉遊戲的樂趣，達到彼此融合、學習和發展。

2010 年 11 月，二年級瑨瑨爸爸擔任校級"課程督導員"一職後，主動設計了"家鄉遊戲"的徵集單，要求每位學生父母提供兒時的"遊戲功能表"。家長們回憶著童年的小遊戲，認真填寫好遊戲徵集單。之後的活動，父子上場表演"滾鐵環"、"跳房子"；母女共同演繹"跳橡皮筋"、"扔沙包"；家庭組合"盲人摸象"遊戲，體現了"心有靈犀一點通"的親子默契感……小遊戲重回校園，大社會融入文化元素，每個班中都出現了家長的身影。他們有的和老師一起完善遊戲規則，有的成為遊戲指導師，引導孩子們掌握遊戲的要領。親子運動會上，"健康顧問員"曙光叔叔還就安全運動做了宣傳；"激勵評價員"美美媽媽和體育老師一起制定了獎勵方法；爸爸媽媽們則和孩子們一起在運動場上進行"家鄉遊戲"小競賽。

經過"遊樂堂"課程的開發，師生們感覺到真正的融合應該是心靈的融合。鑒於四成

以上“隨遷二代”生在上海、長在上海，但由於家長交往社交圈大多為自己的同鄉、打工的同伴，他們的生活圈子並沒有融入上海的生活圈，生活習慣、文化形態還是沿襲著老家的習俗。從某些方面來說，他們游離於農村和上海文化之間，不安定中缺少了“根文化”。目前汽輪小學正在對此主題進行進一步的探索。

——“鄉韻堂”系列課程。2011 學年第二學期聽證會上，校級“鄉韻傳播員”周媽媽、張媽媽建議，用好中國傳統“清明、端午、中秋和重陽”四大節日，策劃“鄉韻堂”之“誰不說俺家鄉好”中華傳統節日教育活動。這一設想迅速變為了現實。“清明節”到了，大家開展了“緬懷家鄉好先烈”親子故事會；“端午節”來了，大家圍繞“粽子香囊學問多”開展“親子遊園會”；“中秋節”前夕，師生展開“文化尋根鄉韻美”家庭讀書會；“重陽節”之際，舉行“登高望遠思故鄉”家庭感恩會。這些活動從校級層面“活動策劃員”倡議設計，重心逐一下移至年級、班級，家長群體積極參與，活動特別受到孩子們歡迎。

——“品年味·重鄉情”系列課程。2012 年 2 月 6 日正逢新學期註冊報到日，也是中國傳統的元宵節。學校與家長合作，精心組織了一次家校合作活動，創設了汽輪小學“品年味·重鄉情”校本德育特色品牌課程。

表 5. 汽小“品年味·重鄉情”系列之“家校互動喜樂會”活動議程

“家校合力謀發展”互動交流篇　（時間：　下午 13:30——14：15）			
具　體　項　目	活動地點	負責人	參與對象
汽小 2012 年度內涵項目建設聽證會	2 號樓 2 樓會議室	王　萌	校級家校管理委員會成員
汽小‘共生課程’建設諫言獻策會	1 號樓 2 樓小會議室	胡衛紅	年級家校管理委員會成員
節能減排金點子交流站	2 號樓 2 樓勞技教室	葛　飛	班級家校管理委員會成員
兒童營養膳食交流會	二(2)班教室	黃　萍	班級家校管理委員會成員
家庭教育讀書指導會	2 號樓 3 樓學生閱覽室	姜慧梅	家長代表
家庭教育諮詢會	2 號樓 3 樓觀摩廳	謝曉東	家長代表
“家鄉遊戲跟我學”	2 號樓底樓多功能房	吳　穎	家長代表
“品年味·重鄉情”歡度元宵篇　（時間：　下午 14:30——15：30）			
具　體　項　目	活動地點	負責人	參與對象
“海納百川館：上善若水任方圓”——東方之珠上海	底樓門廳	陳靜靜	家校管理委員會成員、學生、家長
“南國風情館：海天一色花常駐”——東南沿海省市	一（1）教室	顧燕華	家校管理委員會成員、學生、家長
“靈動江南館：日出江花紅勝火”——江浙皖一帶	一（2）教室	蔡　穎	家校管理委員會成員、學生、家長
“北國風光館：千里冰封萬里雪飄”——東北三省	一（4）教室	徐　暉	家校管理委員會成員、學生、家長
“紅色搖籃館：星火燎原傳赤色”——革命老區	一（3）教室	馮　敏	家校管理委員會成員、學生、家長
“大漠戈壁館：絲綢之路胡楊魂”——陝甘寧地區	二（1）教室	朱春紅	家校管理委員會成員、學生、家長

在場館佈置時，家長們紛紛參與：五年級"北國風光館"，家長用靈巧的雙手，利用大型電器包裝泡沫塑料，製作了栩栩如生的立體龍冰雕模型；四年級"靈動江南館"，家長把家裡珍藏的蘇繡、牆頭大扇拿到學校作為展品；一年級"南國風情館"，家長們進行美不勝收的建築模型拼裝；二年級"大漠戈壁館"，滿地的玉米棒，都來之于家長們的智慧和資源。在"大漠戈壁館"裡，二（3）班回民家長現場表演拉麵製作和烹飪，他的兒子現場烤羊肉串，吸引著所有參與活動的來賓。這次活動，家長參與率達到 90%。家長們不僅幫助自己的孩子紮下文化的"根"，也讓自己在活動中體味到家庭教育的重要性，促進了家校間的溝通與理解。

學生家長郭傑在訪談中就明確指出（2012 年 12 月）：

> 在這些活動中，我認為"鄉情"聯誼對孩子的發展價值更大一些。首先，我們的學生來自五湖四海，各自的生活習慣不同，多介紹各自的風俗習慣，有助於孩子們融合和理解。其次能夠發揚和繼承一些民俗傳統，不至於因為現代社會的發展使我們的傳統文化消失。……對於我的孩子來說，在發展狀態上，我最滿意的是他們待人接物的態度上沒有出現看不起別人、歧視外來學生的態度，相反能和他們團結友愛，成為好朋友。

以下是 2013 年元宵節前後，學校進一步建設的相關特色課程內容，如其 2013"小家鄉•大文化"特色課程體驗"遊樂匯"活動功能表就包括：

舌尖上的中國"味"（飲食文化）——風味小吃製作
筆尖上的中國"秀"（書畫藝術）——書畫春聯製作
茶道中的中國"香"（茶藝文化）——茶葉茶藝介紹
鏡頭中的中國"情"（攝影藝術）——"我鏡頭中的家鄉年"攝影作品展
鄉韻間的中國"魂"（民間戲曲）——地方戲劇
指尖上的中國"韻"（手工藝術）——布嵌畫、泥塑、十字繡工藝等
舞姿中的中國"風"（舞蹈藝術）——舞蹈
民俗中的中國"美"（生態文明）——環保作品

學生立場的教學

——學科特色活動的形成。2011 年元旦前夕，汽輪小學"家校合作管理委員會"的"十八大員"們又積聚一堂，與學生發展部和課程建設部老師共同商討如何弘揚民族精神、豐富學生童年生活。經過商議，大家策劃了"紅紅火火過新年"的學科教學活動；"紫馬甲"網路資訊員通過"飛信"和 QQ 等短信通訊平臺，充分挖掘家長鄉土文化教育資源，匯總形成了"四大系列"的學科教育特色活動。

例如：美術教師圍繞"紅紅火火中國年，石榴娃兒抒鄉情"主題，開展了書畫賽，不僅指導學生欣賞中華名家書法作品，而且引導學生從小練好字，做好人，感受學習、生活的美好，陶冶心性。體育教師以"家鄉遊戲跟我學，石榴娃兒傳吉祥"為主題，設計了單元活動，引導學生從自己喜愛的家鄉遊戲的學習和玩樂中感受豐富多彩的家鄉文化。語文教師設計了"人傑地靈大中華，石榴娃兒長智慧"讀書會，讓學生在品讀"人傑地靈大中華"系列叢書中，增加知識儲備，提升情操，開拓視野，滿足學生的好奇心和求知欲。班主任老師則將期末家長會演繹成"甜甜蜜蜜送祝福"的盤點會，將學生和家長的書畫作品、創意遊戲設計、家庭讀書筆記等予以展示，旨在對前期活動進行總結和提升，激發大家對美好新年的期盼之情。

——課堂教學的診斷、評價與改進。如何讓不同籍貫、家庭、經濟與文化背景的孩子相互影響和共同成長，如何讓每一位務工子女成為一名昂首挺胸的“新上海人”，如何開展一種讓務工子女與本地生在教學互動中共同成長的教學變革，都是一個個難題。汽輪小學首先在“教育機會平等”上進行變革，保障每位學生的受教育權。自 2008 年起，汽輪小學進一步調整編班原則，由隨遷子女獨立編班走向混合編班，將不同省市、不同家庭背景的學生與本地市民子女編在同一個班內，從“教育機會平等”走向了“教育過程的平等”。進入“教育過程的平等”後，汽輪小學的教師就面臨著“教育結果平等”的嚴峻考驗：面對班級文化的多樣、碰撞和衝突，教師必須盡可能深入瞭解班上每個學生的精神世界，根據學生的家庭背景、個性差異、興趣愛好，有針對性地開展教學與教育。

在每一次對學生學習的調研中，都少不了家長的參與。他們通過與孩子面對面的交談，起到了診斷、評價與促進的作用。與此同時，輪值校長每週一都有專門的時間，隨機進入所有的課堂中聽課、調研，提取所需資訊；為了便於統計與跟蹤，學校“家校合作管理委員會”張主任還設計了一份專供家長使用的課堂教學評價表（見下表）。這份聽課評價表體現了家長的取向與立場；而隨機聽課後，家長可以與教師民主地溝通與交流，形成了良好的教學反思與改進關係。之後學校舉行的“家長開放日”，都會分發此聽課評價表給家長。

家長陳潔妹在訪談中，認為家長進課堂並參與評價，“能讓家長充分瞭解學生在校的表現以及老師的教學方法，對學生的發展有很大的幫助；其次，激勵評價也很重要，教師、家長通過語言、情感和恰當的激勵性評價，不失時機地從不同角度給不同層次的學生以充分的肯定、鼓勵和讚揚，使學生在心理上獲得自信，激發學習的動力”（2012 年 12 月）。另一位家長蔡麗蘭指出：“這項活動把家庭教育與學校教育很好地聯繫在了一起，家長和老師有了很好的溝通。家長不再是固步在家，孤單教育，而是和老師們一起，針對孩子的情況，一起討論，尋求良好的教育方法”（2012 年 12 月）。

表 6. 閔行區汽輪小學"紫馬甲"家委會參與課程建設聽課評價表

課程名稱		日期及課次	20_____年__月__日 星期 午　第___節課
聽課班級	_____班	聽課內容	
授課老師		聽課地點	
聽課感受並打分（）			
項目	內容描述		評 分 （1～10 分，10 分最滿意）
授課態度	準備充分，精力充沛，授課認真，注意力集中。		
授課內容	內容豐富，信息量適當，節奏性強，重點突出。		
授課方式	善於運用適當而巧妙的教學工具或方法讓大家能夠及時接受，調動學生積極性，引導學生重視開拓學生創新型思維，拓展學生視野，教學效果明顯。		
授課語言	上課正常使用標準而又準確、生動的普通話，不帶方言（可以視授課內容恰當使用方言以增加課堂的趣味性），邏輯性強。		
課堂氣氛	課堂上師生關係融洽，積極互動。學生能夠積極發言，老師能夠及時而又恰當的表揚或鼓勵學生。		

<table>
<tr><td colspan="6">以下內容用"√"表示</td></tr>
<tr><td>體罰學生</td><td>有___
無___</td><td>歧視性語言</td><td>有___
無___</td><td>責罵語言</td><td>有___
無___</td></tr>
<tr><td>其他不文明用語</td><td>有___
無___</td><td colspan="2">（如有,請舉例）：_____
_____</td><td>你覺得本節課的內容學生能夠接受多少？</td><td>____%</td></tr>
<tr><td colspan="6">以下內容可根據實際情況記錄</td></tr>
<tr><td colspan="3">本節課時間內是否有諸如課堂秩序騷亂、學生不舒服、要求上廁所等突發事件，老師是如何處理的？</td><td colspan="3"></td></tr>
<tr><td colspan="6">聽課總體評價及建議等</td></tr>
<tr><td colspan="6">（可附頁）</td></tr>
</table>

評價人：_____

說明：本表格僅供家委會以及相關學生家長等非專業人員聽課使用的記錄表格，希望大家在參與學校相關內容的同時能夠認真記錄，以說明家校雙方不斷地持續改進，讓孩子能夠受到更好的教育。

各類活動的策劃、組織與協調

——"企校牽手·共用共贏"。2012 年 5 月，學校"社企校"文明共建議事會組長蔣仲德先生為學生建立了《"四好少年"農業科普教育基地》。2012 年 9 月 1 日，學校"家校合作管理委員會"活動策劃大員帶領師生、家長一行 50 余人來到"上海眾德農產品專業合作社"參觀體驗。大家在與農作物"親密接觸"過程中，瞭解農作物的生長規律和現代農業科技知識；通過與農民的交談與勞作，學生們從中感悟父輩"汗滴禾下土"的辛勞和"盤中餐"的來之不易；教師們也感慨於社會助力為學生增添更多的社會實踐場所。2012 年 11 月，在"活動策劃員"聯絡下，敏眾公司協同英特爾亞太研發中心的志願者、上海三菱電梯有限公司環境教育宣教部志願者，在校內搭建了一個"有機生態種植小樂園"，運用"有機堆肥"種植黃瓜、青菜、番茄等秧苗。這些場所的開設，不僅豐富了學生綜合課程的實踐體驗，更加培育了師生、家長在創新實踐活動中養成"尊重所有人、尊重差異性與多樣性、尊重環境、尊重地球資源"可持續發展的生活方式。

——"大小勞模話和諧"。2010 年"五一"勞動節前夕，學校"家校合作管理委員會"激勵評價部的大員發現，學生在家和在學校裡的勞動價值觀不一致。為此，激勵評價大員開始策劃新一輪"小勞模"評選表彰活動：首先下發一份"勞動最光榮"倡議書；出臺分年段"我有一雙勤勞的手"自理能力競賽要求；發放 100 份"子女家務勞動實際情況調研表"；邀請上海市勞動模範張建功叔叔和"最可愛的閔行人"吳金根叔叔到校訪談交流……

——"紅鷹家庭育成長"。每年"六一"兒童節，學校總要舉行年度"十佳"紅鷹家庭表彰會。因為有了"三級九部"家校合作管理委員會組織機構的啟示，"十佳"紅鷹家庭評選也由單一走向了多元，增設了"書香學習型家庭"、"公益服務型家庭"、"低碳環保型家庭"和"自強型自立家庭"等獎項，使更多的家長、家庭得到激勵。

學校決策中的家長

針對學校的整體發展，家長有多種方式參與其中。

——相約星期一“輪值校長”制。每週有一位輪值校長，週一來校巡視校園，參加升旗儀式、隨堂聽課，暗訪食堂，訪談師生；他們不僅關注課堂教學的組織形式、師生關係，更在乎每個學生參與課堂活動的頻度與效率；他們還自行設計了“觀課評價指南”，“聽課訪談隨手記”、“我心中的好老師‘實話實說’”和“紫馬甲巡視日誌”等記載性的制度文本。這些工作，進一步促進了校長依法辦學、教師依法治教。

學生家長張思忠曾擔任過“輪值校長”。在訪談中，針對這一活動的價值，他指出（2012 年 12 月）：

> 第一，這個活動可以幫助校領導更加全面地瞭解學校在日常管理中可能存在的盲區和漏洞，及時糾正可能存在的安全隱患，間接地為學生提供更加舒適的學習環境和氛圍。
>
> 第二，這個活動讓孩子們看到家長的努力，讓孩子們感覺到家長及學校對他們的關心和付出，使得他們更加珍惜眼前安逸的條件，更加努力地學習。
>
> 第三，通過這個活動可以讓老師們在日常的教學中更加精益求精，不斷尋求更加科學的、新的、好的、實用的教學方法，能夠更深入到孩子們的內心世界中去，也能夠更好地去引導孩子們樹立正確的人生觀、世界觀。
>
> 第四，通過這樣的活動宣傳，可以讓更多的有志於此方面工作的家長們加入到此項工作中來，使得“家委會”的工作能夠不斷地有合格的、優秀的家長們加入進來，使得家委會的工作能夠不斷地上臺階並取得突破和創新。

——“我心中的好教師”學生問卷和雙認證制。2012 年度學校在“金鷹教師”評選方案出臺時前，廣泛聽取家長意見，尊重家長評價“好教師”的訴求，於 2012 年 9 月 4 日下午四時，舉行了二至五年級學生投票選舉。校級家校管理委員會 18 位家長代表分別進入二至五年級十五個教學班，指導學生完成本問卷。一個小時後，這些家長提取 370 份有效問捲進行統計篩選，產生了十五位學生喜歡的好老師名單，提交校長室。全體教師再進行投票選舉，最後產生十位年度“金鷹教師”予以表彰。家校攜手“雙認證”的方式，將學生的意願與想法真實地呈現出來，給學校領導帶來非常重要的資訊；汽輪小學也因此形成了新的管理方式。

——“五方聯動”聽證議事會。2012 年 2 月 6 日，學校召開新學期學校內涵發展聽證議事會；家庭教育讀書會、諮詢會；家庭節能金點子交流會；兒童膳食營養指導會等公益服務專案。大家就“最先發展區”、“最近發展區”等話題展開討論。

2012 年 9 月 1 日上午，汽輪小學召開了聽證會，分四個板塊進行。在“學校發展建設篇”中，王培穎校長代表學校管理團隊，圍繞“把百姓的孩子高高舉起”主題，向各方代表暢談新學年發展思路，聽取大家對辦學的意見。第二板塊的“社企助力學校篇”，學校名譽校長、敏眾公司蔣仲德總經理集結社會力量，特聘社會有識之士擔任學生成長的“醫教保健、消防安全、法制教育、鄉韻傳播和航太科技”五大指導員；大家表示願意為孩子們成長保駕護航。第三板塊的“家校合力成長篇”，“紫馬甲”家校互動管理委員會成員主持，兩位分管主任分別彙報了“紫馬甲”安全護校部和“紫馬甲”參與決策部在實踐中的探索與思考，並由衷感謝學校教師、各級領導、各界人士幫助每個孩子的善舉。在第四板塊的“建言獻策謀劃篇”裡，“五方”代表暢所欲言，民主協商，共生和諧。

親子關係的改善

在家長參與的各種活動中，他們以其自己的努力與示範，形成為學生學習的榜樣。在 OECD 的 PISA 研究結論中，這也是對於學生發展有顯著影響的一種家長參與方式（OECD, 2012）。以下是一位學生所寫的材料：

我眼中的“紫馬甲”護校隊隊長

我們學校，一直有著紫馬甲護校的活動。我爸爸就是其中的隊長。那群總是穿著紫色馬甲的家長們，一起維護著學校學生的安全。

一開始，我總覺得紫馬甲護校隊隊長這個名號沒什麼了不起的，就是多打打電話，通知各位家長在學生放學前去校門口執勤；還要多付一點電話費就行了，根本就沒有必要保護學生，所以不以為然。

有一次，該我們四（2）班執勤了。爸爸在早晨打電話。我隱隱約約聽到爸爸給我們同學的家長打電話，通知了三名家長，包括他自己。我想：我們放學後一定能見到我爸爸在執勤。放學後，我見到爸爸在門口穿著紫色的馬甲在疏通道路的秩序，猶如一個解放軍在站崗放哨。這時，我的心，心潮澎湃：原來，紫馬甲護校隊長不是那麼好當的。回到家，我向他豎起了大拇指，說：“爸爸你真辛苦，既要聯繫家長們去執勤，還要自己像個軍人一樣，在校門口維護秩序。”爸爸謙虛地說：“沒關係，這是身為護校隊長應該做的。”

看著爸爸忙碌的身影，聽著他樸實的話語，我知道了，一個人一定要對自己說過的話負責，要有責任感。我立志，一定要像爸爸一樣，做一個對國家對社會負責、樂於奉獻的人。

四（2）班　郭喆琛

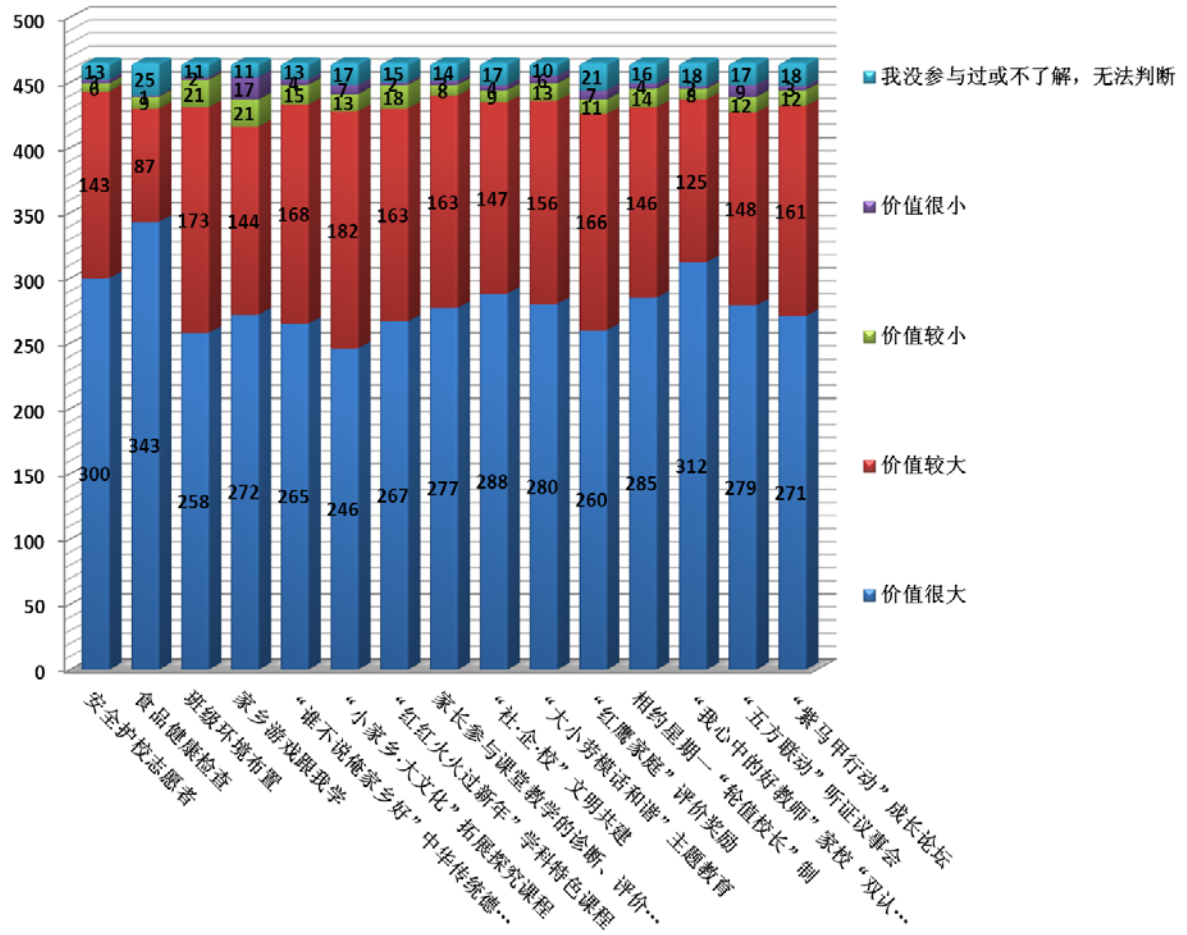
2012 年 9 月

學生家長楊多秀擔任著學校的“健康顧問員”。她在訪談中說：“我覺得這項活動有價值有意義，首先讓我們家長參與到學校日常工作中來，可以讓我們近距離地接觸孩子的飲食及其營養搭配，學習膳食知識，提出有效建議，促進我們孩子的身體健康。其次，這也是“親子”的另一種形式，能促進孩子的身心發展”（2012 年 12 月）。

與此同時，隨著資訊化社會的到來，汽輪小學通過設立“網路資訊員”，進一步推動親子關係的改善。他們在學校建立的家校交流平臺上，密切聯繫本校所有的學生家長。他們自主建立“紫馬甲論壇”，發表家長的學習心得、教子經驗等優秀文章，組織有條件上網的家長通過網路學習先進的家庭教育知識。在此平臺上，家長們充分交流意見、討論，形成共識。

在上述所有活動中，汽輪小學學校領導與教師積極鼓勵、欣賞、接納各類創意與實踐，開放性地與家長合作，為全校學生創造著高品質的學校日常生活。以下是 2013 年 1 月的調查中，家長們對於各類教育參與活動的價值判斷。從資料中可以明顯看出，汽輪小學的家長教育參與類型多樣、參與率高，其價值也受到了家長們的高度評價。

圖 1. 家長對相關教育參與專案的價值判斷



討論

汽輪小學的個案，無疑是建立在其學校、學生、家長的獨特性基礎之上的；而這種具體綜合性，同樣具有廣泛的借鑒價值。在當代中國社會轉型進一步複雜化，學校辦學生態進一步多元化，學生發展日益成為學校教育改革的核心價值取向的背景下，家長教育參與或家校合作需要進入新的研究與實踐階段。

一要注意研究的立場與取向。家長教育參與或家校合作原本就是當前中國學校變革中的薄弱領域。這一領域的改革，需要相關技術、方法、形式的變革，但更為根本的，是立場與取向的變革。如何將家長教育參與或家校合作建立在促進學生健康發展的立場與取向基礎上，如何針對每一所具體學校的學生和家長而創造個性化的家長教育參與形式，是需要認真回答的問題。

二要注意組織與機制建設。家長教育參與需要建立在相關組織與機制建設的基礎上。這類組織，不僅包括學校與家長合作形成的正式組織，而且包括家長自己形成的非正式群體或正式組織，使家長以群體的力量介入到學校發展之中。與此同時，如何建立起自組織的運行機制，使家長組織自主、高效地運作，也需進一步研究。

三要關注活動與關係的品質。沒有具體的活動，沒有豐富的關係，是不可能帶給學生成長的。在家長教育參與的過程中，如何為了學生的發展而策劃更具有學生立場的活動，如何為學生形成更為豐富的關係，是必須加以研究的。

四要關注發展與生態的互動。學校與學生的發展，在具體的生態中實現的。通過家長教育參與，事實上在同時更新著學校與家庭；而這兩類空間，是學生成長最重要的生

態系統。通過家長教育參與或家校合作，學校也可以有意識地影響和促進家長的發展，從而為學校發展創設良好的外部環境。

總之，汽輪小學的個案說明，在社會轉型與教育變革背景下，家長與學校的關係能夠得到重建；為了學生成長而開展家長教育參與或家校合作，是能夠實現的；即便是經濟與社會地位處於不利狀態的家長，也是能夠高品質地參與到學校教育之中的。而這，將帶給我們更多的思考、啟示與希望。

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台灣精進教學實施成效之檢討——以南投縣為例
Sophisticated Review of the Implementation of the Effectiveness of Teaching in Taiwan: Nantou County

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摘要Abstract
如何提升台灣教師專業教學能力為近年來的重點，為配合此政策，教育部自2007 年起要求各縣市政府辦理「精進教學」。研究者隨機抽樣南投縣30所中小學，進行課程執行面的訪談，並抽樣2012年所辦理研習共40場，探討教師對於相關研習實施的看法。結果發現精進教學計劃對於學校課程及教師教學方式並未有直接的改善，在教材編選、教師評鑑、教學產出等層面仍有可改進的空間。因此台灣教育改革需對教師本身的特性加以引導，而南投縣教師在職進修課程仍有可努力的空間。

In recent years, how to increase teacher's teaching-capability is the most important thing in Taiwan. This article is research the effectiveness of teaching's result in Nantou county. The author use random sampling to select 30 schools. Then interview teachers and principal to understand their schools curriculums. And choose 40 teachers to understand their research and study conditions in 2012. The results found the effectiveness of teaching in Taiwan doesn't improve school curriculums and teachers teach-style directly. The government should improve the teaching materials, teacher-evaluate and teaching effectiveness.

關鍵詞 Key Words: 教師進修 Teacher empowerment、教師專業成長 Teacher effectiveness

前言

台灣近年為因應教育環境的需求，愈來愈重視有關教師教學能力的提升，也因此推動許多相關計畫如教師專業學習社群、精進教學計畫等。其中精進教學計畫是教育部補助各直轄市、縣市政府推動課程與教學政策、整合輔導團及提昇教師教學能力的整合型補助計畫，計畫之主要目的在於改進教學、提升教學品質及學生學習成效。

2010 年教育部委託國立臺灣師範大學進行「精進教學計畫推動成效與輔導機制」之探究，結案報告中提出縣市辦理精進計畫成效評估之方法與初步指標外，亦指出須將原有縣市輔導諮詢委員機制重新加以整合，有計畫、有組織、有系統的協助縣市精進教學計畫之規劃、執行，以及落實辦理精進教學相關審查、研發、培訓及成效檢核等事宜，期能有效協助縣市精進教學計畫之推展[1]。精進教學計畫是教育部協助縣市政府推動課程政策、整合輔導團發展及提升教師教學能力的整合型補助計畫，自 2007 年實施至今，除積極鼓勵縣市發展整體課程特色外，亦逐步透過縣市輔導團之課程轉化與協作，解決教師配課專業不足之補強，且帶動學校教師以工作坊、專業學習社群的自主型態，改善過去的研習增能形式，當前已成為縣市推動課程永續發展、教學輔導人才培育與基層教

[1] 相關論述可同時參照精進國民中小學教學品質要點（草案）。張素貞、吳俊傑（2010）。精進教學計畫推動成效與輔導機制之探究，教育部，未出版。

師精進教學不可或缺之計畫，其重要性可見而知。

但教師是否理解精進教學計畫的意涵，且教師是否願意主動參加相關研習仍缺乏相關研究，因此本研究擬就南投縣為例，探討教師對於相關政策的看法，因南投縣財政相對困難，需仰賴中央補注教育經費，因此可藉由南投縣教師的看法，了解精進教學的實施成效。

研究目的

基於研究動機，本研究目的如下：

1. 探討南投縣各校課程執行狀況。
2. 分析南投縣教育行政人員對於精進教學計畫的執行狀況。
3. 分析南投縣教師對於精進教學研習的參與狀況。
4. 分析各研習場次講師對於研習的建議。

文獻探討

教師進修與教師專業

臺灣學者姜添輝（2002）指出：由於教師專業自主權受到外在與內在因素的交互影響，前者包括政策、學校組織特性、職務升遷與薪資報酬，後者則包括教師本身性別以及行為等因素。

Perkin（1985）也指出在政策層面包括經濟透過政治途徑來左右教育的功能與內容，伴隨著中央集權主義的興起，而壓縮到教師的專業自主空間。

而學校本身具有科層體制的特性，商業績效管理體制取代了教師的專業判斷，考試成績也成為檢視教師與學校成功的主要依據，隨著中央集權的體制，更窄化了教師的自主權，且此窄化表現在課程以及教學活動等層面。

在職務升遷部分，教師雖具有科層體制的特性，但缺乏垂直升遷管道，主要是採取水平的流動，企圖尋求與本身期望相近的中產階級學生。

而在內在因素方面，由於社會對於男女的角色期望不同，使得教師此一行業成為女性的偏好，造成國小階段教師女多於男的現象，此係由於女性對家庭的重視大於工作實踐。教師行為也呈現出缺乏深度的反智行為，主要以經驗而非理性判斷作為基礎，也較無法與他人進行互動交流與合作。

因應國家教育政策「十二年國民基本教育」之啟動與推廣，教育部協助國立臺灣師範大學、國立彰化師範大學及國立高雄師範大學等 3 校設立「進修學院」，服務中等學校教師在職進修，提升教師素質、培養教師專業知能並建立教學標竿楷模；配合高中新課綱及九年一貫課程微調，開設各類型教師在職進修學分（位）班及多元研習，並結合社會教育資源，擴大教師進修管道；辦理高級中等以下學校教師英文研習活動，提升國際競爭力；推動地方教育輔導工作，協助現職教師持續在地進修；務實推動全國教師在職進修資訊網，整合教師在職進修資源，符應教師進修需求，提升教師專業成長；建立國民小學師資培用聯盟，結合理論與實務，發展優質典範教學示例（教育部，2013）。

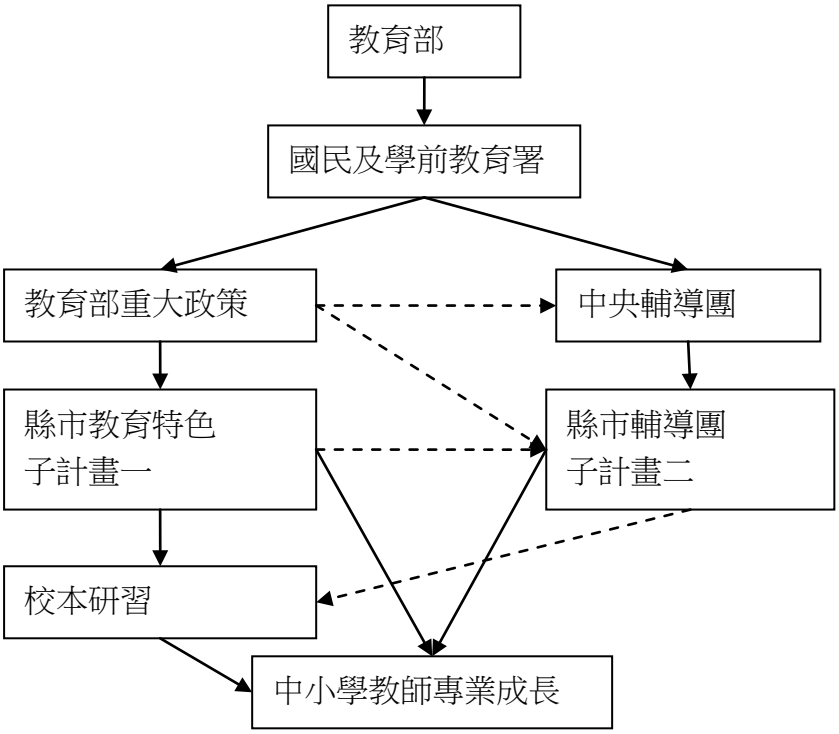
台灣精進教學的沿革

台灣自 2007 起，便開始推動以教師為主體的「精進教學計畫」，且自 2010 年修正該實施要點為「教育部補助辦理精進教學要點」，就計畫之目的而言，主要是改進教學、提升教學品質及學習成效（教育部，2010）。其具體目的包括整合直轄市、縣（市）政府、國民教育輔導團、國民中小學精進教學之相關計畫以及建構整體性之課程發展及推動機制，期建立教師專業支持系統，提升教師專業教學知能並發展適性、多元、創新之教學活動，以培養學生基本能力。實施原則包括資源統整、整體規劃、對話機制、人才培育、

多元創新等原則。具體實施方式則包括子計畫一及子計畫二等兩大面向辦理。在子計畫一部分，由縣市政府依下列規定規劃辦理：

1. 配合本部課程政策推動重點，依縣市發展方向與年度重點，規劃與辦理全縣（市）統籌性之校長、主任、組長、教師與家長等之理念倡導、專業實踐、評量改進、創新發展及整合評鑑等專業成長活動。
2. 權衡縣市背景及需求，提供學校申請精進教學活動，包括學校本位之教師專業發展需求、適性與多元創意課程研發、教學與評量之改進等，並鼓勵教師以「精進教學」為主軸成立學習社群或提出研究方案。

子計畫二則由縣市輔導團規劃辦理，扮演縣市層級課程與教學專業經營團隊之角色，發揮規劃、推動、領導、輔導與研究之專業功能，包含辦理領域課程之教師專業成長活動(如教材研發、教學示例、教學演示、評量改進等)，及團務運作(如到校輔導、專業諮詢、資源整合、跨縣市聯盟活動、輔導員增能等)，並補助課程督學、輔導團幹事、輔導團員、本土語言指導員等代理代課及差旅、獎勵等經費（教育部，2010）。其關聯性如圖一。



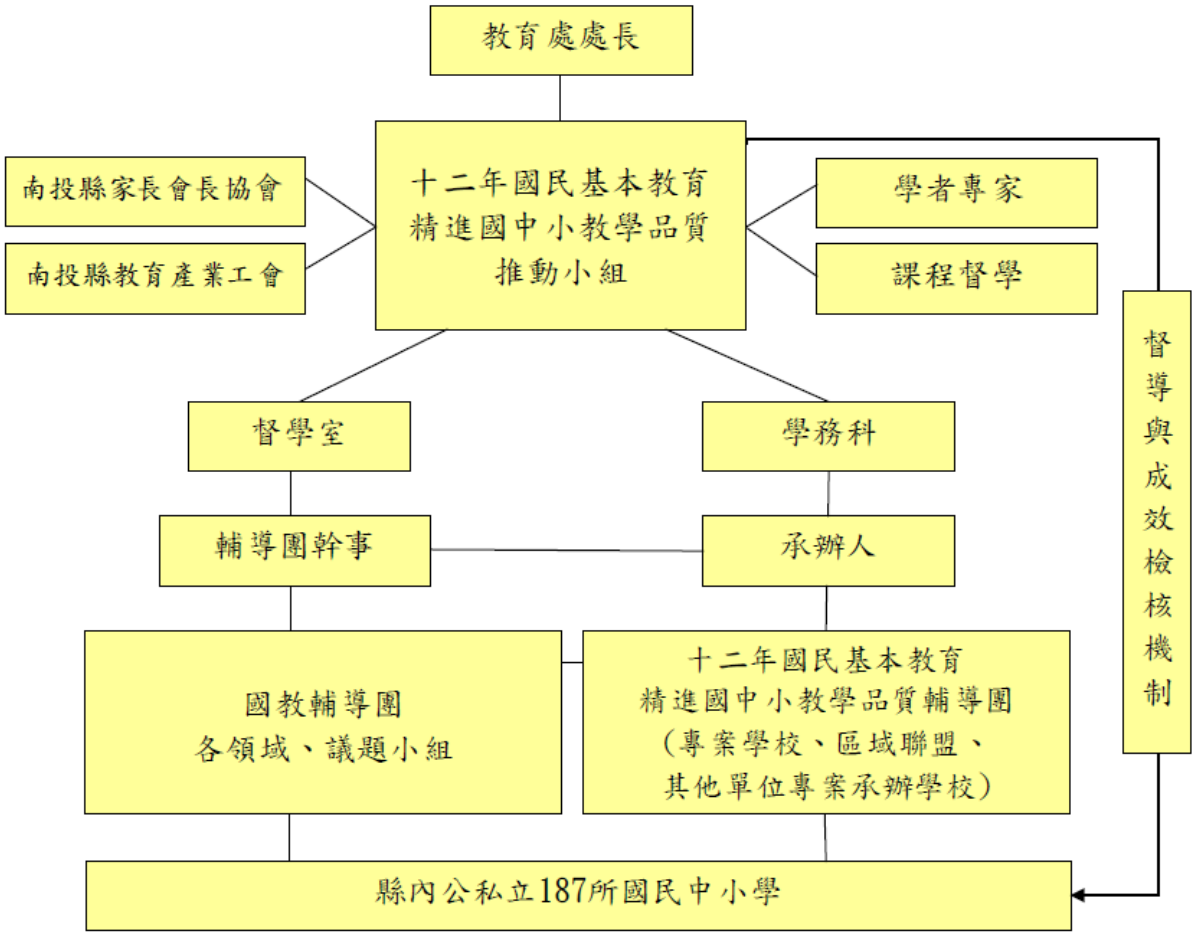
圖一、精進教學與教師專業成長關係圖（研究者自行整理）

南投縣精進教學的實施狀況

近年來由於「終身學習」理念的興起，教師也必須不斷吸收最新的教材教法，以改進教學。精進教學其目的之一即在於讓老師透過輔導團增能研習、種子教師培訓、理念宣導、課綱轉化等系列研習讓老師能夠受益。但近年來老師反映部分研習並未能使老師真正應用於教學，或僅為政策宣導，而承辦研習學校也反應教師參與研習的態度消極。顯然單憑研習成果及問卷填答，無法了解研習活動的實施成效及問題癥結（南投縣，2013）。

由於南投縣由於縣自有財源不足，長期以來需仰賴中央經費的挹注，也因此需配合中央政策，規畫如書法教學、課綱微調、領域增能、重大議題等項目，且因應 12 年國

教推動，南投縣之行政規畫如圖二：

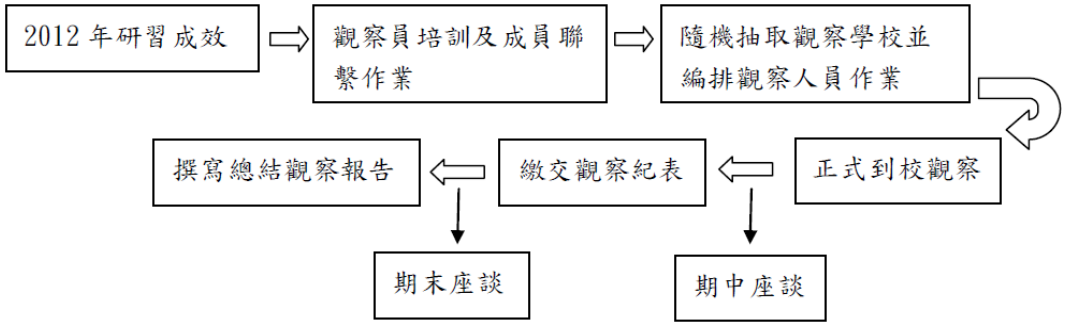


圖二、南投縣十二年國民基本教育精進國中小教學品質推動組織圖（南投縣，2013）

研究方法與過程

為了解南投縣教師參與研習狀況，研究者針對全縣研習、校本研習、策略聯盟進修等活動，進行參與觀察以取得相關資料，同時針對去年度參與人力培訓研習之學員抽樣追蹤，作為研習規劃的修正參考，以便增進教師研習成效。本研究採取質性研究，包含兩部份，第一為相關研習的參與式觀察，其次是至各校進行訪談，以了解南投縣精進教學的實施狀況與困境。

在參與式觀察的部分，基本實施流程包括觀察員培訓、輔導團辦理之研習 15 場次、校本研習投入 25 場次，合計 40 場次，採隨機抽樣方式派遣觀察員進入觀察。觀察流程如圖三：



圖三、研習成效參與式觀察流程圖（南投縣，2013）

在實地訪視部分，南投縣中小學共計 187 所，同樣採取隨機抽樣方式，訪視學校 30 所，約佔全縣中小學六分之一，主要針對課程計畫、課發會運作、特色課程與自編課程、課程發展與配套等指標進行訪談，了解各校教師對於課程運作的看法及對相關研習的意見。訪談時間自 2012 年 6 月至 7 月，為期一個月，以落實抽樣的周延性，並將重點整理成文字稿，再歸納各校的共同性與差異性。

研究發現

在研習辦理部分，研究者以參與式觀察後發現可分為行政、教師、講師三個面向分別進行討論，分別呈現如下：

行政層級

一場成功的研習，歸功於行政單位事先的細心規劃，若能在研習辦理前與學校所有處室，全體教師溝通協調，了解學校的校本發展、教師需求，找到一位好的講師，爭取充足的經費，其最大的受益將是教師增能、學生受益。本部份所得資料結果，即在呈現承辦單位依據教育政策、教育目標、校務會議規劃等而推動精進計畫研習後，對於發展出來的結果有何看法，茲將訪談內容分為滿意與不滿意兩部份，其中滿意的理由主要是符合教師需求：

研習內容均由教師提出需求後規劃，與教師期待切合。性平教育在校園中極為重要，老師了解法規才能知法守法，保護學生。(中洲國小研習承辦主任)時間掌控精準，配合校本課程發展申辦研習。(清境國小研習承辦主任)課程方面邀請到的講師能就實務經驗與學員分享，尤其是在學員的人生經歷上有很大的啟發。(名間國中研習承辦主任)可發現教師較喜歡貼近本身需求的研習尤其是講師必須具有實務的經驗，更能引起參加教師的共鳴。而在不滿意的理由部分，可再細分為經費及參加人數兩個層面，分述如下。

1. 經費

(1). 因經費拮据，造成師資難尋或提早規劃

> 本次研習的規劃是由全校教師一起討論後決定，結合原鄉花木繁多的特色，將隨手可能的野花野草化為教材，引起教師興趣。教師們學習後，也帶領學生們一起創作，深得學生喜愛。只可惜經費拮据，無法幫教師們準備，幸而教師都極有興趣，願意自費學習。（廬山國小主任）

> 知道該校原已聯繫一講師，但該講師於三天前臨時取消該研習，迫使臨時聯繫本次講師何淑珍女士，並配合何女士更改研習內容，在如此急迫的情形下，，讓研習能順利進行，且學員亦能極有收穫，實屬難得，值得給予讚賞。（國姓國小主任）

> 精進工作坊第三年，經費不足，希望上級能更肯定、重視，若能有處長、督學、長官參加，更能增強。（桃源國小校長精進工作坊承辦團隊）

(2). 經費核銷期程過長，如能縮短更好

> 經費核銷期程如能再縮短更佳。（清境國小主任）

2. 參加人數過少

週三下午是縣研習所規劃的日期，也可能是校本研習活動，兩種研習碰期時，往往可能造成校內參與研習人數過少，若是遇到特定的議題研習，或突然安排的課程，就可能只有少部分的人有意願參與此項研習活動。

> 也許是大家開會開怕了，所以聽到要辦理”議事規則”研習，多數教師就興趣缺缺的，但如何有效的開會又是非常迫切須要培養的能力。因此，若能規定大家必

須參與此類的研習，效果應該會更好！尤其是行政人員更要有此概念（埔里國小主任）。

整理上述行政人員訪談結果，了解到教師研習若能與教師需求符合，事前透過行政層面的規劃，蒐集教師意見，對研習教師的收穫將會更符效益。再者，經費不足是行政單位考量的主要因素之一，要能夠邀請到合適的教師授課，不僅需考慮講師的能力，還需在有限的經費中聘請適合的講師，若要加上教材費用的話，可能教師也要自行負擔部分費用，才能完成此次的研習課程。加上經費核銷的期程過長，有可能造成廠商或講師費用領取的難處，在在都考驗主辦單位的能力。

此外，校本計劃研習有可能在研習當日碰上縣研習活動必須派員參加，加上校內教師可能利用週三下午請假，若碰上學校事務極需處理，若是大規模的學校還有許多老師留校參與研習活動，相對的小型學校就可能只剩四~五位人員參與研習，對於行政單位花費許多心力，縣府投入許多經費，講師不遠千里而來的辛勞，但參與人數不成比例。

教師層級

承辦單位在推動精進教學校本計劃時，所規劃之研習皆為達成學校教學行政目標、教師需求、政府推動政策、議題推動等，本部份所得資料結果，即在呈現承辦單位依據目標與理念而推動精進計畫研習後，參加教師對承辦單位所規畫出來的研習有何看法，茲將訪談內容分為滿意與不滿意兩部份，教師對於研習感到滿意的理由分為三大類，分述如下：

1. 講師準備充分，內容充實

研習目標在於精進教師教學知能，當講師準備充分，授課內容豐富，研習教師較能從研習過程中達成精進計畫研習之目標，以下有四位受訪者提到：

> 講師分享經驗豐富，口齒清晰且所遇個案多，聽起來淺顯易懂。(大成國小高主任)

> 對於教師專業發展評鑑很感興趣，但說明會只是在鼓勵大家參與，對於內容並不清楚。今天終於了解教師專業發展評鑑的進行方式和作法，回去要邀請幾位學校同仁一起參加。(漳興國小黃主任)

> 講師準備充分，內容豐富且深具實務經驗，每項內容都言之有物，令人滿意。讓我對於有效開會有深刻的認識。（埔里國小研習教師 A）

> 我看到一位有膽識的老師，在各項會議中皆能處理得宜，豐富經驗填滿今日授課內容，提供我在會議流程及對開會所需之知能有更深入之看法。（埔里國小研習教師 B）

從上述的訪談結果顯示，研習教師認為承辦單位所邀請之講師授課是否準備充分與研習成效有很大的關連性。訪談過程中，受訪者提到，講師在研習前能充分的準備，在課程中自然可讓研習教師得到很大的受益，增長教師的教學知能。

2. 研習內容相當實用，理論與實務結合

理論與實務結合，讓教師能將所學應用於教學上，受惠於所有的學子，是精進教學的目標之一。當研習內容越貼近教師教學實際面，對於教師在教學上越有幫助，越能提升教學品質，對學生的各方面學習與發展越有利，進而形成一個良性循環。以下受訪者提到：

> 參加此類研習課程最大收穫是撰寫報告，架構大略完整，可現學現用。(大成國

小高主任)

性平教材示例及應用。因為內容具生活化，可以實際應用於教學上。(新庄國小研習教師 B)

書法研習能延續之前的研習內容，能再進階深入學習應用於教學。(清境國小研習教師 C)

偏鄉的孩子課業雖然欠佳，但卻具有巧手，加以繁花似錦常能引起學生注意。而教師們在繁忙的工作之下，可以經由押花教學研習活動，一邊研習又引發創意，對教學也有幫助。(廬山國小研習教師 D)

首先，講師在課程中分享的實例，能貼近教學現場，應用於課程設計中。其次，講師無私提供分享性平教材教案及媒材，供校園班級使用，讓研習教師可運用研習課程搭配現有教材，在班級實施性別平等議題宣導，提供學生很好的學習方式。(中洲國小研習教師 C)

學校安排手工肥皂研習，一方面是利用國姓地方資源，一方面與自然科學領域有相當的關連，在課程與教學上皆有很大的幫助，能實際運用於教學中。(國姓國小研習教師 A)

在分享學習中能聽見不同見解與解決方法，不僅能改變自己的視野，也更能同理心看待不同的意見、接納異己的思維，減低團隊的摩擦力，提振向上提升的能量。(瑞田國小研習教師 B)

3. 增添團隊凝聚力、拉近同仁情誼

那麼老了還能和孩子一樣開心玩遊戲真是快樂！藉由今天的研習，更拉近了同仁間的情誼，而且校長能與我們一起合作學習，無形中增添團隊的凝聚力。(瑞田國小研習教師 G)

每個學校時空環境不同，有不同的問題，有時並不方便提出，趁此機會可以跟大家交換意見互相學習，感覺受益良多。(桃源國小研習校長 A)

4. 不滿意

(1). 授課時間過短，無法將內容作完整規劃及呈現

因研習時間短，課程內容較顯匆促，內容中提到的影片並無呈現。(中洲國小研習教師 B)

練習時間可再加長，多一些實際提升學生學習成果的範例更佳(清境國小教師 C)

(2). 研習內容無法應用於各領域教學

蝶古巴特的研習內容很特別，對教自然領域的我現在或許應用不上，但認真做出一面專屬的鏡子送給老婆很開心。(長福國小研習教師 C)

(3). 研習場地環境不佳，影響研習情緒

承辦學校場地沒有冷氣，參加人數又多位置太擁擠且熱，身體的不適影響聽講的心情，好可惜！(大成國中研習教師 A)

講師部分

1. 滿意

(1). 研習教師學習態度認真

對於教師參與認真感到讚許。學員對於課程內容提問，是種良性的回饋與互動。（中洲國小研習講師）

學員都非常的認真聽講。如果能多點對談的方式會更好，可採用小組對話，主體討論，提供學員正式與私下的溝通對話時間安排。（名間國中研習講師）

南投縣規劃這系列的研習很特別，是別的縣市所沒有的。上午第一段的步調稍慢，研習人員都很專注投入，實作與討論也都能熱烈參與。（漳興國小研習講師）

(2). 能協助教師教學增能，增進教師教學成就感

本身為原住民專業藝術創作教師，採集原住民山地花草，創作成美麗立體畫作，除了滿足本身創作理想外，透過教學也希望將此技能傳遞給族人，為族人開發一條生路。除了在本校外，亦曾在迦南安養院指導該院病人，所創作的作品皆全部售出，給他們極大成就感。希望能有更多的機會更推展這項藝術。（廬山國小講師）

2. 不滿意

(1). 時間規劃太短

首先，因為有上一節課的經驗，怕簡報太長您們會打瞌睡，所以今天解說的時間較短，希望能教給大家多一點技能，所以介紹的種類有 3 種。再來，平常對學生教學，一種技法課程需 4-6 節課才能完成，今天研習僅 3 節課且同時學 3 種技法，似乎太趕了點。只好留下相關教材，希望學員們都能利用空檔完成自己獨一無二的作品。（長福國小講師）

歸納上述講師的訪談結果，可了解講師對於教師研習的認知學習態度都相當的贊同，對於能幫助老師在教學上精進，提升專業的知能都持肯定的態度，並提供協助，以利研習活動的順利進行。但在時間安排上，由於課程的延續性、完整性、一致性，需要一定的時間才有可能獲得講師所要傳達的知識，在此次調查的學校訪談結果發現，時間規劃太短造成研習教師須再額外花時間來完成作品，甚至須濃縮講稿內容，徒讓講師、研習教師添增遺憾。

且綜合上述研習教師之訪談結果，可發現教師對於研習內容，首要重視講師授課內容之精采性，對老師個人之教學技能、生涯規劃、休閒興趣等方面是否能提供充足的增能，有很大的期望。其次，教師針對研習內容與學生學習、學校行政事務等實務面向是否能相結合，也是評定研習成效的重點之一。最後，教師認為時間也是研習內容的規劃上需要注意的一部分，配合研習內容考量所需時間，才能讓學習效果更為顯著，更為完整。

在學校課程執行狀況訪談部分，研究者整理訪談紀錄後，共同性缺失及各校特色整理如下。

共同性的缺失：

(1). 對於課發會的功能與定位仍有部分學校不甚清楚，如中山國小、田豐國小、和雅國小，學校重大行事應於校內會議中討論，而非於課發會中討論，且課發會的定位並非僅侷限在教科書遴選，亦負有審查教科書、審查教師自編教材、補充教材等任務，亦不宜與其他會議同時召開。

(2). 學校願景與背景應適時加以修訂，而非一成不變，如北港國小、東光國小、南豐國小。訪視委員提及：「學校願景是課程和教學實踐的指引，凝聚學校團隊智識共見，

共同找出符合本校課程特色的發展軌跡，據以討論訂定發展目標或願景，非常必要。」

(3). 「領域教師參與規劃議題融入議程、教師彙編教學檔案、自製教具及教師專業研究發展」等指標資料呈現可再強化，如平林國小、文山國小。

(4). 課程與教學運作不是教務處的事是整體學校的事，各處室應分工合作統整協調，如中興國中、北山國中。

各校特色：

(1). 能有自編教材，且注意到學生學習表現，如草屯國中、北山國中。

(2). 部分學校成員學習氛圍良好，樂於分享，如富功國小、東光國小。

結論與建議

本研究依據問卷調查結果及訪談內容，並對應研究目的與研究問題，將研究結論分為四部份：(一) 研習的規劃模式。（二）研習執行效能。（三）學員滿意度調查。（四）學校課程執行狀況。最後提出對於相關教育政策的建議。

研習規劃模式

根據南投縣教育處以及各校在規劃研習之方式可分為研習時段(週三下午、其他整天)、研習形式(多場次或單場次)、研習場地等三部份，下列將依據訪談內容依序說明：

1. 研習時段(週三下午、其他整天)

彙整全縣及各校之研習時段，可發現全縣性的研習活動在安排研習時段較有彈性，可以分布於週一至週五各時段，而各校安排校本研習活動通常只能安排在週三下午。若全縣及校本研習同時安排於週三下午時，教師往往會被學校指派參與全縣性的研習活動。

此外，校本研習活動容易更改研習規劃時間，因應教育政策宣導及教育議題的融入所需，教師研習增能往往會因教育處或教育部的要求，於一定期限內辦理完整相關知能研習，如此原定之校本活動就可能提前或延期舉行。

2. 研習形式（多場次或單場次）

統整全校及校本計劃的研習形式，結果可分為多場次及單場次，依據課程及教學之深耕考量，將研習的內容規劃成單場次或須長期性、延續性的多場次安排，「橫向整合」、「縱向聯繫」、「專業轉化」的研習活動，提升南投縣課程教學的整體發展成效。

實地訪談後發現，教師仍對於能夠將理論與實務結合之講師最有興趣，但教師缺乏對於教學的反思與自身的轉化，多倚賴外來的資源，且缺乏對於後續教學改進的檢討，雖然在研習現場深受感動，但無法確認老師回到教室現場時，是否能夠做課程的轉化與產出。

3. 研習場地

歸納全校及校本計劃的研習場地，其中校本研習地點以七所學校皆以各校場地為主，普遍在活動中心、會議室、教室等室內空間辦理，相對來說全縣性的研習場地七個場次中有三個場次是在戶外空間，如：教務行政人員課程領導專業知能增能-標竿參訪學習、新手校長教學領導研習~營造優質教學環境建築篇、校長創新教學領導子計畫教學領導群團體動力成長營等，能將研習場域由室內空間延伸至戶外，提供教師全新不同

的感受與思考，根據教師研習活動的形式中，也可觀察到教師對於活動式、體驗式的研習內容較為滿意。

研習執行效能

1. 教師參與率

依據全縣及校本研習的訪談結果，教師在參與率的表現，以全縣性的研習活動中有三個場次是超過五成以上，在校本研習中有五個場次是超過五成以上，其中差異原因在於兩項研習活動相互衝突、校內各項評鑑活動頻繁，其中值得注意的為校本研習因人數規模小，所佔比例高，容易因為少 1 或 2 人以上，就讓整體參與率下降，是否應整合鄰近學校資源，成立策略聯盟，提升參與人數，因應區域性、地域性的整體考量，發展校本活動是未來規劃的重要參考依據。

2. 研習過程干擾因素

為提升研習成效，在進行研習過程時應盡量降低各項干擾因素，如：避免教師使用其他電子產品、批改學生作業、與研習不相關人士在場等。在全校研習活動中七所學校皆能控制在三成以下，在校本研習活動中，七所學校也皆能達到此依標準，對於兩者研習活動的進行皆能順利完成。

（三）學員滿意度調查

精進計畫的主體目標在於精進教師的教學專業能力、落實課程理念與目標，教師是研習計劃的主要參與與執行人員，根據全縣及校本研習的訪談內容，將針對研習學員、辦理學校、講師等三部份分述說明。

1. 研習學員

依據研習學員的滿意度調查，對於研習內容所邀請的講師有很大的關連，講師準備的內容與表達呈現方式，是影響滿意度的重要指標。其次，學員認為研習課程的實用性與應用性是否能運用在教學上，在滿意度調查中有很大的影響力。最後是課程的延續性，在於時間上的掌控，可分成多場次的研習，深入精進教師某方面的專業知能。

2. 辦理學校

透過主辦學校的承辦人員表示，如果能提供充足的經費於講師鐘點費、教師教材費，將能提升研習成效。不過對照於各校的參與率，發現執行效益上的落差，若能以策略聯盟，或是跨校的專業社群成員共同辦理，如此在經費上的運用將會充足許多。研習場地設備部分，座位安排若以面對面方式，雖然可以減少桌數，但聽講時需轉向講師極不舒服(多所學校都是這樣)，又聽講又做筆記更是違反人體工學，且易造成上課不專心。承辦單位準備非常的用心，不只是場地布置溫馨，更有咖啡美食饗宴，讓學習效果更加顯著。

3. 講師

講師視學員的專注與學習態度為滿意度的最大考量因素，講師會配合演講議題使用 ppt 等數位教材，講述清楚具條理性。演講風格因人而異，有些平鋪直敘，有些帶動全場氣氛。講師分享經驗豐富，口齒清晰且所遇個案多，聽起來讓人淺顯易懂。在滿意度的呈現上皆認為教師具有積極的學習態度。

（四）學校課程執行情況

因應 12 年國教實施，課程與教學目前已為教育部與南投縣重大政策，但仍有學校對於課發會角色與功能認識不清，且大部分學校仍未能形成專業學習社群，聚焦在課程與教學層面，此點應為當前即需改進之處。

政策建議

依據研究報告之結果，提出下列建議，供教育行政機關、學校行政單位及未來後續研究之參考。

縣政府

1. 回饋工具的設計：
   (1). 設計承辦單位辦理研習活動的自評表，以利其辦理成效之評估。
   (2). 回饋表內應有推薦優良講師供主管機關做為遴聘之參考依據之項目。
   (3). 回饋工具一致性 (現場發放之回饋表應與全國教師在職進修網回饋表一致)。
2. 落實研習日期協調與整合：

縣府各科之承辦人應先協調整合全年度研習之規劃，才不會發生多場次之研習撞期，導致學校派不出人員的困擾。

4. 研習場地適宜性：

設備(單槍桌椅)、空調、停車場

(1). 有些講師主講時受限於電腦操作，較少走入行間與學員互動。
(2). 講述議題內涵時可透過多媒體影片，以增進學員理解。
(3). 有關教材示例分享，可增加實際上課錄影，更能提高讓學員回校後試作的意願。

學校行政

1. 研習應符合教育目標與實際教師教學需求。
2. 校本研習時間應彈性辦理(避免與縣府研習衝突或配合課務作調整)。
3. 落實策略聯盟橫向聯繫，提高校本研習經濟效益。
4. 縣自籌經費不足，導致過於仰賴中央經費，喪失縣教育主體性

總而言之，綜合參與精進計畫校本研習之教師、行政單位、講師等訪談結果，可分為規劃前、中、後三部份作安排，於規劃前與教師討論當前教育趨勢與議題需求，並在考量教師需求達成共識，爭取經費邀請適合的講師前來授課，辦理期間依照課程延續性，安排一系列的研習內容，避免因經費不足造成講師意願不高，或時間短教師無法短時間內吸收此次的研習內容。在規劃後應與研習教師進行評估，意見回饋的內容蒐集，以利下次安排研習活動。

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