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### **Methods of Teaching Social Ethics at Various Levels**

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[Abstract]

Catholic social thought in general and Catholic social teaching in particular allow us to understand the moral order. It encourages us to seek for truth and justice, to follow the spirit of the gospel and to make the world more humanized. Moreover, the main themes and principles of CST, such as human dignity, human rights, common good and solidarity, are compatible with many global values, thus, allow us to work with other people of good-will.

However, many believers and teachers in Catholic schools never or seldom heard of CST. Given the fact that many believers are greatly influenced by the values of the capitalistic and materialistic society, even if they know these main themes cognitively, they may not use them as the main yardstick when making moral judgment. In other words, acquisition of the principles of CST is not sufficient to motivate one to put these values into practice if one lack the virtue to uphold these principles. In the view of this, what methods should be employed if we want to actualize these main principles in a more effective way?

In this paper, based on my own experiences of teaching social ethics in Hong Kong and the insights of theologians, ethicists and scholars of education, I will discuss the methods or approaches of teaching social ethics at various settings. I argue that given the important role of moral reasoning in the Catholic social tradition, the main principles of Catholic social teaching and the see-judge-act approach, a mixture of principle-based and virtue ethical approaches should be employed in teaching in order to arouse social consciousness and bring conversion to the believers. Moreover, the integrative see-judge-act or pastoral cycle approach is often employed in Christian communities. These ethical approaches bring implications to the methods of teaching and learning. The methods include direct instruction; discussion, collaborative learning and participatory approach; narrative, dilemma discussion and case study with real-life issues; and experiential learning. These are approaches that can be employed in different settings. However, with different age level, religious background and professions as target audience, adjustment in teaching methods have to be made. This is based on the learner-centered pedagogy, that is, to design activities according to the interest and ability of the students in order to arouse their learning motivation.

## 1 Introduction

Since the Second Vatican Council, the social mission of the Catholic Church has been delineated explicitly, stating that the Church is in this world and serves this world, helping people to understand themselves and renew human society.<sup>1</sup> The Church deeply believes that the challenges that human persons face relate closely with this social mission. The Church is willing to accompany people in the face of these challenges. In this way, the Church hopes to create a new political, social and economic order, expressed through peace, justice, and solidarity, based on human dignity and freedom.<sup>2</sup> Catholic identity and social mission are, indeed, inseparable.

The Catholic social tradition in general and the Catholic social teaching<sup>3</sup> (hereafter “CST”) in particular offer thoughtful and reasoned positions on social issues. They call on people to take responsibility for themselves and their neighbors, seeking personal conversion and social transformation. Catholic social teaching allow us to understand the moral order. It encourages us to seek for truth and justice, to follow the spirit of the gospel and to make the world more humanized. Moreover, the main themes and principles of CST, such as human dignity, human rights, common good and solidarity, are compatible with many global values, thus, allow us to work with other people of good-will.

However, many believers and teachers in Catholic schools never or seldom heard of CST. Given the fact that many believers are greatly influenced by the values of the capitalistic and materialistic society, in addition to their own economic burden and personal experience, even if they know these main themes cognitively, they may not use them as the main yardstick when making moral judgment. Thus, acquisition of the principles of CST is not sufficient to motivate one to put these values into practice if one lack the virtue to uphold these principles. In the view of this, what methods should be employed if we want to actualize these main principles in a more effective way? When teaching or conveying the social values, what methods the Catholic schools and organizations should be used to bring consciousness and transformation to students or believers?

I have been teaching social ethics in different settings with different target audiences, including the Catholic seminary (to both seminarians and lay people), Catholic institutions, university, workshops for parishioners, teachers’ training sessions of Catholic primary and secondary schools. These experiences help me to reflect on the methods of teaching CST. It looks like that a more participatory approach with case studies and life-and-blood stories is more likely to be an effective way to transform and motivate students or believers to commit to the social mission of oneself and the Church.

In this paper, based on my own experiences in Hong Kong and insights of theologians, ethicists and scholars of education, I will discuss the methods or approaches of teaching social ethics at various settings. I argue that given the important role of moral reasoning in the Catholic social tradition, and the main principles of Catholic social teaching, a mixture of principle-based and virtue ethical approaches should be employed in teaching in order to arouse social consciousness and bring

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<sup>1</sup> The Second Vatican Council, Pastoral Constitution on the Modern World *Gaudium et Spes*, 1965, no.44.

<sup>2</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: Libreria Editrice Vaticana, 2004), nos. 16-19.

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html#Social doctrine and formation](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html#Social doctrine and formation)

<sup>3</sup> Catholic social teaching refers to the official papal teaching on social matters, mainly comprises official documents published in the name of the popes and teaching authorities of the Roman Catholic Church. It is also called the Social Doctrine of the Catholic Church. Usually it refers to the social encyclicals of the popes in the modern era, since Pope Leo XIII’s *Rerum Novarum* in 1891. For the list of documents, please refer to David J. O’ Brien & Thomas A. Shannon, ed., *Catholic Social Thought: The Documentary Heritage*, expanded ed. (Maryknoll, New York: Orbis Books, 2010).

conversion to the believers. These ethical approaches bring implications to the methods of teaching and learning. The methods include direct instruction, collaborative learning and participatory approach; dilemma discussion and case study approach; narrative and story-telling; see-judge-act and pastoral cycle approach. These are the approaches that can be employed in different settings. Given the different target audience, with different age level, religious background and professions, adjustment in teaching methods have to be made. This is based on the learner-centered pedagogy, that is, to design activities according to the interest and ability of the students in order to arouse their learning motivation.

Below I will first delineate the social context and the Catholic Church of Hong Kong briefly. This is to put into context the teaching of Catholic social ethics in Hong Kong. Second, I will examine the role of Catholic social ethics in such context and the importance of teaching Catholic social thought among the believers and workers of the Catholic educational institutions. I will explore the role of moral reasoning and the main principles in CST. I will also investigate the ethical approaches that have been employed in teaching social ethics and discuss the pros and cons of employing the principles-based and virtue ethical approaches. Third, I will discuss the implications of the above-mentioned principles and ethical methods to the pedagogy of teaching social ethics. Finally, I will identify the differences among these various levels when teaching social ethics.

## 2 Hong Kong Context

As of July 1, 1997, Hong Kong ceased to be a British colony and has become a Special Administrative Region (SAR) of the People's Republic of China, under the 1984 *Sino-British Joint Declaration on the Question of Hong Kong*. Under the "One Country, Two Systems" policy, Hong Kong has been able to retain their capitalistic economic systems within communist China. The Hong Kong Basic Law became the mini-constitution of the Hong Kong SAR after the handover of sovereignty.

The authoritarian and paternalistic ruling style of the Beijing government and the historical and cultural differences between China and Hong Kong have led to the ambivalent sentiments of many Hong Kong people toward the return of Hong Kong to China. This distrust is not only between the central Beijing government and Hong Kong people, but also extends to the Hong Kong SAR government, headed by a Chief Executive (CE) who is elected by the Election Committee formed by a small number of people, all appointed by the Beijing government, not democratically directly elected by Hong Kong people.<sup>4</sup> This election system, though ensuring that the CE has the Central government's blessing, does not ensure him wide popular support, especially the present CE Leung Chun Ying (CY Leung), who began his term in July 2012.<sup>5</sup> This causes difficulties in gaining public support to implement various social policies. Moreover, not all members of the Legislative Council

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<sup>4</sup> The Election Committee is a body of 400 members in 1996, 800 members in 2002, and increased to 1,200 in 2012. It is an electoral college consisting of individuals and bodies selected or elected within 28 functional constituencies, as prescribed in Annex I of the Basic Law. For the composition of the Election Committee, please refer to the website of the Basic Law of Hong Kong, under "Annex I of the Basic Law," [http://www.basiclaw.gov.hk/text/en/basiclawtext/annex\\_1.html](http://www.basiclaw.gov.hk/text/en/basiclawtext/annex_1.html) (accessed 3 September 2015).

<sup>5</sup> This low rating is due to a number of reasons, including Leung's obvious inclination to the interests of the Beijing government; the integrity of Leung himself; the inconsistency between his platform during election and the actual policies of his term as CE; and the creation of tensions and conflicts in Hong Kong society. See Ming Pao editorial, "An Ordeal Leung Faces Immediately after He Assumed Office," *Ming Pao*, 1 July 2012; Ming Pao editorial, "Leung Adds Fuel to Flames," *Ming Pao*, 12 August 2013.

were directly elected by Hong Kong people.<sup>6</sup> As time passes, with more and more intervention from the central government in the internal affairs of Hong Kong and the strong inclination of the CEs toward the Beijing government and the pro-Beijing camp in Hong Kong, distrust between Hong Kong people and Beijing, and between Hong Kong people and the local Hong Kong administration, becomes more obvious and serious.<sup>7</sup>

In the past few years, conflicts between China and Hong Kong have increased. Many Hong Kong people feel the promise of high autonomous rule and “One Country, Two System” policy by the Chinese government has vanished, the hope of democracy is remote, the Hong Kong government is incapable in ruling, the undemocratic system reinforces the collaboration among the HK government, the business sector and even the triad society, the gap between rich and poor is widened, the price of housing keeps escalating, integration between Hong Kong turns faster, patriotic education is imposed in schools, social mobility is slow, and many values and systems that Hong Kong people used to be proud of, such as press freedom, honesty and incorruptibility have been shaken. Dissatisfaction towards the Hong Kong government have accumulated.<sup>8</sup>

With this background, people protested against the decision on the electoral reform made by the Beijing government. The employment of tear-gas to disperse armless people led to the burst out of the Umbrella Movement in September 2014.<sup>9</sup> During the 79-day movement in the form of occupying the main streets in the busy districts, violence was employed by certain police officers. Repressive strategy of the government made many people feel angry. A strong feeling of distrust between the protesters and police has developed. The result is helping to nurture a generation of protesters who are more prepared to confront the police. Meanwhile, some other people did not agree with the strategy of occupying busy streets and supported whatever strategies the police employed in suppressing the movement. This led to serious division among Hong Kong people.

After the Umbrella Movement, because of the apparent failure of achieving any progress in democracy, many people live in despair and anger. Some young people think that they have to employ a more radical way in order to resist China, the imperial power or new colonizer to them. Since their target is China, they intend to construct a local discourse and highlight the local identity which is regarded as promoting independence of Hong Kong by some people of the pro-Beijing and

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<sup>6</sup> The Legislative Council possesses the rights to enact, amend, or repeal laws; to examine and approve budgets, taxation, and public expenditures; and to raise questions about the work of the government. Since 2011, among the seventy members of the Legislative Council, half are elected from the geographical constituency in direct elections and the other half from the functional constituencies (various professional and interest groups) in indirect elections. According to article 68 of The Basic Law of Hong Kong, while the method for forming the Legislative Council shall be specified in accordance with the principle of gradual and orderly progress, the ultimate aim is to elect all Council members by universal suffrage. However, when to achieve this ultimate aim is not clearly stated. See the Basic Law of Hong Kong, under “Basic Law Full Text,” <http://www.basiclaw.gov.hk/text/en/basiclawtext/> (accessed 3 September 2015).

<sup>7</sup> Some of the controversial issues that enhance this distrust include: the enactment of the national security bill Article 23 of the Basic Law, which is considered an infringement of freedom of expression; the slow progress of political reform and the lack of a clear timetable for universal suffrage; the criteria of Chief Executive as being a “patriot;” debates on patriotism and national education; the interpretation of the Basic Law by the Standing Committee of the National People’s Congress on several issues which were considered as infringing on the rule of law; the building of a high-speed railway across China and Hong Kong and the development of northeast Hong Kong (near the border of China), regarded as favoring the interests of Mainland China over those of Hong Kong.

<sup>8</sup> Chow Po-Chung, “Thinking the Future of Hong Kong: If a Movement Can Be Move Forward Only By Hatred.” *The Stand News*, 2015.08.14, <https://thestandnews.com/> (accessed 14 August, 2015).

<sup>9</sup> For more details about the background and reasons of the Umbrella Movement, please refer to Mary Yuen, “Solidarity and Division among Hong Kong People in the Occupy Movement: Reflection from a Hong Kong Catholic Perspective,” in *Occupy Hong Kong: The Umbrella Movement and Theological Reflection*, eds. Justin K.H. Tse and Jonathan Y. Tan (New York: Palgrave Macmillan, 2016), 69-86.

pro-establishment force. They regard the existing way of striking for democracy and resisting China as conventional or even useless. They try to resist any intervention or invasion from China, in terms of politics, economics, culture, new immigrants from mainland. Sometimes they even employ a violent or forceful means.<sup>10</sup> They have a strong distrust towards the Beijing and Hong Kong government and pro-establishment parties, leading to the emergence of self-rule and self-determinationists, localists and indigenous. The latter explores the possibility of the independence of Hong Kong. Such relationship can be found in the Legislative Council too.<sup>11</sup> Some people with a moderate stance wonder what other means can be used to strive for democracy and rights of Hong Kong people. They insist on employing peaceful, rational and active non-violence means. To conclude, Hong Kong society becomes more and more divided and is splited into various camps even within the non-establishment camp. Many people insist on their own stance without sound argument or reason and not open to dialogue. There is a risk of turning to radical right that stress on the rights of local people disregard the rights of other immigrants and vulnerables.

### 3 Church in Hong Kong

Christianity has had a long history in Hong Kong, influencing the society since the coming of the British. In recent history, Christian churches were the major organizations that cooperated with the government in providing education. There are 252 Catholic schools in Hong Kong in 2015, including 32 kindergartens (among 1000 in HK), 107 primary schools (572 in HK), 85 secondary schools (506 in HK), 1 vocational school, 18 adult education, 7 speical schools, and 2 post-secondary schools.<sup>12</sup> Although there are many Catholic schools in Hong Kong, until recently, Catholic social tradition has not been taught in a consistent and comprehensive way in most schools. Meanwhile, many graduates go on to assume positions of great power in all spheres of social life. In fact, many influential governmental officials and politicians of the past and present graduated from these elite schools, some Catholic and some Protestant.

In the Catholic Church, many believers are professional middle-class Catholics. It is a miniature of the Hong Kong society. They hold different political viewpoints and support different political parties with different stance. Some of them may be affected more by mainstream value than the Church's social values. Young people in the Church also reflect the pluralistic opinions as those in the larger society. They are inclined to be affected by peer group and social media.

In spite of this, some Catholics attend various kinds of formation program, wanting to know more what the Church says on various social issues and the rationale behind. Some want to know whether there are concrete answer to the complicated social issues whereas others want to learn different ways in making moral discernment and moral judgment. In the view of this, the Catholic social thought in general and CST in particular has a special role in bringing about social, political, and economic changes, contribute in building a more humane society.

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<sup>10</sup> Chow Po-Chung, "Thinking the Future of Hong Kong: If a Movement Can Be Move Forward Only By Hatred," *The Stand News*, 2015.08.14, <https://thestandnews.com/> (accessed 14 August, 2015); Hui Po-Keung, "Social Self-protection under Authoritarian Rule and Populism," <https://theinitium.com/article/20150817-opinion-huipokeung-selfprotection/> (accessed 17 August, 2015).

<sup>11</sup> Mary Mee-Yin Yuen, "Hong Kong elections: new generation, new political agenda," *Asia News*, 12 September, 2016. <http://www.asianews.it/news-en/Hong-Kong-elections:-new-generation,-new-political-agenda-38569.html> (accessed 13 September, 2016).

<sup>12</sup> Catholic Diocese of Hong Kong, "Statistics of the Diocese of Hong Kong," <http://catholic.org.hk/v2/b5/cdhk/a08statistics.html> (accessed 15 January 2017); The Government of HKSAR, "Figures and Statistics of Education Bureau," <http://www.edb.gov.hk/en/about-edb/publications-stat/figures/index.html> (accessed 15 January 2017).

## 4 Importance of Teaching Catholic Social Thought

Catholic Social Teaching, as the official teaching of the Catholic Church on social issues, has the objective of discerning the options and commitments which are called for to bring about social, political, and economic renewal. It has something to say about specific human situations, individual, and communal, national and international. It also aims at providing principles for reflection, moral guidelines for judgment and practical action directives for believers for the just resolution of the problems involved on the basis of its social analysis.<sup>13</sup> It is seen as a source of inspiration for the apostolate and for social action especially for the lay faithful who have responsibilities in various fields of social and public life.<sup>14</sup> It plays an important role in the formation of a social conscience. It is “at the crossroads where Christian life and conscience come into contact with the real world. It is seen in the efforts of individuals, families, people involved in cultural and social life, as well as politicians and statesmen to give it a concrete form and application in history.”<sup>15</sup> CST is also an instrument of dialogue between Christian communities and the civil and political community. It is a tool for promoting and cultivating attitudes of authentic and productive cooperation in ways adapted to the circumstances.<sup>16</sup>

The CST documents stress the importance of education repeatedly. Church leaders point out that CST must be present in general catechetical instruction and in specialized gatherings, as well as in schools and universities.<sup>17</sup> Catholic educational institutions have a special role in providing chances of encounter between the Gospel and the various branches of knowledge. CST is a necessary means for an efficacious Christian education towards love, justice and peace, as well as for a conscious maturation of moral and social duties in the various cultural and professional fields.<sup>18</sup>

However, such teaching has not been implemented enough in the concrete behaviour among the faithful. One of the reasons is that it is neither taught nor known sufficiently by the believers. Apart from that, I maintain that how the message or values of CST are conveyed also affect the level of integration of CST into the daily lives of the receivers. CST must be able to touch the heart of the believers and students of Catholic schools if it has to exhibit influence on them.

## 5 Moral Reasoning and Main Principles in CST

### 5.1 Moral Reasoning in CST

The nature of moral reasoning and the main themes of Catholic social teaching are highly related to its ethical method as well as its teaching and learning methods. In the Catholic tradition, prudence, often described as practical wisdom, fosters the ability to make right decisions or the skill of making right judgments about things being done. Prudence guides the agent to live a self-directed

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<sup>13</sup> John Paul II, Encyclical Letter *Centesimus Annus*, 1991, no.5.

<sup>14</sup> John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, 1988, no. 60 (cf. Congregation for the Doctrine of the Faith, *Instruction of Christian Freedom and Liberation*, 72).

<sup>15</sup> John Paul II, Encyclical Letter *Centesimus Annus*, no.59.

<sup>16</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 534.

<sup>17</sup> John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, 60.

<sup>18</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 532

life that seeks integration. Prudence functions to perfect a person's natural inclinations through integrating them into a coordinated way of acting and living in a right manner.<sup>19</sup>

Prudence is right reason applied to action. The first act is to take good counsel. It is the process of discovery or inquiry. The second act, an act of speculative reason, is to judge of what one has discovered. The third act regards practical reason. It consists in applying the things discovered and judged to actions. Prudence is wisdom about human affairs.<sup>20</sup>

Prudence helps us discern between what in fact actually is good and what only appears to be good. It is the ability to choose and act wisely based on correct perception of reality. Prudence reminds us that good intentions are not enough; it guides the acts of each of the virtues. This is because prudence enables us to do the good in the best and most appropriate way possible. It is the perfected ability to reason well about what needs to be done, along with the foresight that enables us to judge, as best as we can, the possible consequences of our actions.<sup>21</sup> Prudence also reminds us that we cannot depend solely on moral principles and rules to give us sufficient guidance for doing good. A good moral judgment indeed requires a kind of perceptive ability to recognize and respond to the specific and contextual features of complex situations. Practical intelligence not only helps us to judge the best way to bring about the good in particular instances; it also works to make sure that everything we do contributes to a life that is excellent for human beings.<sup>22</sup> Such understanding of the virtue of prudence underscores the important role of human persons as moral agents in moral reasoning and making moral decision.

According to theologian Todd Whitmore, CST as a whole is one of practical reason exercised by ecclesiastical authorities, and reference to the Aristotelian-Thomist tradition of practical reason helps one to understand the aim and communal function of the texts. Practical reason aims to guide variable human practice or action through a mode of analysis in which truths can be demonstrated in a syllogism which is more dialectical in form when engaged.<sup>23</sup>

We can see from the texts of various social encyclicals that such practical reasoning is stressed and persons as moral agents have special roles in participating in social activities, making discernment in a changing social context and making moral judgment.

In his encyclical letter *Populorum Progressio*, Pope Paul VI pointed out that the lay faithful has their obligations in civil society. They should take the initiative freely and to infuse a Christian spirit into the customs, laws and structures of the community in which they live. They do not need to wait passively for orders and directives.<sup>24</sup> The first level of the formation of lay Christians should be to help them to become capable of meeting their daily activities effectively in the cultural, social, economic and political spheres and to develop in them a sense of duty that is at the service of the common good. A second level concerns the formation of a political conscience in order to prepare lay Christians to exercise political power. "Those with a talent for the difficult yet noble art of

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<sup>19</sup> James Keenan, "The Virtue of Prudence (IIa IIae, qq. 47–56)," in *The Ethics of Aquinas*, ed. Stephen J. Pope (Washington D.C.: Georgetown University Press, 2002), 259.

<sup>20</sup> Thomas Aquinas, *Summa Theologiae*, ST II-II, q.47-56. Also see Brady, *Essential Catholic Social Thought*, 37.

<sup>21</sup> Patricia Lamoureux and Paul Wadell, *The Christian Moral Life: Faithful Discipleship for a Global Society* (Maryknoll, NY: Orbis Books, 2010), 125.

<sup>22</sup> Lamoureux and Wadell, *The Christian Moral Life*, 125–26.

<sup>23</sup> Whitmore sums up the earmarks of practical reason: 1) its aim is to direct human activities or praxis, 2) regarding areas of life that are subject to change, 3) with less precision than with theoretical reason, 4) and with a particular focus on which social arrangements facilitate and which hinder the practice of virtue. See Todd D. Whitmore, "Practicing the Common Good: The Pedagogical Implications of Catholic Social Teaching." *Teaching Theology and Religion* 3 no.1 (2000): 4.

<sup>24</sup> Paul VI, Encyclical Letter *Populorum Progressio*, no. 81.

politics, or whose talents in this matter can be developed, should prepare themselves for it, and forgetting their own convenience and material interests, they should engage in political activity.”<sup>25</sup>

In another document the Apostolic letter *Octogesima Adveniens*, Pope Paul VI highlighted the role of Christians in making analysis and moral judgment in a world that is full of changes and variety. He stated, “In the face of such widely varying situations it is difficult for us to utter a unified message and to put forward a solution which has universal validity. Such is not our ambition, nor is it our mission. It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church.”<sup>26</sup>

Given that CST addresses multiple audiences, it uses multiple forms of moral reasoning and justifications. When it appeals to Catholics, the form is explicitly theological or biblical. When it appeals to people of good will, regardless of religious tradition, the form of moral reasoning is philosophical, practical and employing common human experiences. All are based on the fundamental principle of every person has equal human dignity.<sup>27</sup>

## 5.2 Main Principles of CST

Apart from the nature of moral reasoning, the main themes or principles of CST also shape its teaching method. These principles include human dignity, common good, option for the poor, subsidiarity and participation. Among them, the dignity of human persons is the most foundational principle. Vatican II affirms persons' growing awareness of their dignity and thus their role as moral agents in their own destiny. All human beings are creatures of intellect and desire reason. As stated in *Gaudium et spes*, intellectual nature of the human person is perfected by wisdom and wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen.<sup>28</sup> It also points out that “in every group or nation, there is an increase in the number of men and women who are conscious that they themselves are the authors and the artisans of the culture of their community. Throughout the whole world there is a mounting increase in the sense of autonomy as well as of responsibility. This is of paramount importance for the spiritual and moral maturity of the human race. This becomes clearer if we consider the unification of the world and the duty which is imposed upon us, that we build a better world based upon truth and justice.”<sup>29</sup> Thus, human persons in general, and lay believers in particular are seen as responsibly free adult moral agents.

Moreover, the egalitarian understanding of the principles of common good, option for the poor, subsidiarity and participation also has its implication on how to teach CST. The common good indicates “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.” The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people. The good of all people and of the whole person is the primary goal of a society. The human person exists “with” others and “for” others. The common

<sup>25</sup> Second Vatican Council, Pastoral Constitution of the Modern World *Gaudium et Spes*, no.75.

<sup>26</sup> Paul VI, Apostolic letter *Octogesima Adveniens*, no.4.

[http://w2.vatican.va/content/paul-vi/en/apost\\_letters/documents/hf\\_p-vi\\_apl\\_19710514\\_octogesima-adveniens.html](http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html)

<sup>27</sup> Bernard V. Brady, *Essential Catholic Social Thought* (Maryknoll, NY: Orbis Books, 2008), 18-19.

<sup>28</sup> *Gaudium et spes*, no.15.

<sup>29</sup> *Gaudium et spes*, no.55

good therefore involves all members of society, no one is exempt from cooperating, according to each one's possibilities, in attaining it and developing it.<sup>30</sup> Option for the poor requires that the poor, the marginalized and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern. Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good.

These principles of CST imply a relative egalitarian participation by the lay people or students should be encouraged, that is, laity or students are able to participate as free and responsible adults in egalitarian dialectics. The option for the poor principle also alerts the teacher to the dynamics of conversation: Whether someone's participation is dominating or marginalizing another one? Whether the discussion is conducted in a respectful and rational way?<sup>31</sup> I will discuss the teaching approach in an educational setting afterwards.

## 6 Ethical Method in CST

### 6.1 Principle-based and Virtue-based Ethical Methods

The immediate purpose of CST is to propose the principles and values that can sustain a society worthy of the human person.<sup>32</sup> Catholic social tradition should engage people's minds and rationality as well as the heart and action. However, CST tends to be an ethical discourse, appealing to our intellectual capacity with rationality. It offers believers and receivers an intellectual foundation for social responsibility and a direction in sustaining a society with justice and love. This is important. However, it may lack the factor to motivate them to be responsible and move them to take concrete action.

Just as in moral or citizenship education, focusing too much on the cognitive side and narrows education down to learning how to deliberate and judge rationally is not sufficient to make a virtuous citizen. One might well have been brought up to subscribe dogmatically to certain principles of justice or taking responsibility, and yet lack the virtue of justice needed to uphold such principles. Thus, one needs to instil appropriate emotions and motivations if one wants to translate cognitive concepts into actual behaviour.<sup>33</sup> Apart from knowing what it means to be a good person or citizen, one has to feel like and want to be one as well.<sup>34</sup>

Therefore, recently, there is a revival of virtue ethical approach in teaching ethics and moral theology in general,<sup>35</sup> and social ethics in particular.<sup>36</sup> Virtue ethics has become an important alternative to principle-based ethic. Instead of asking the question "What ought I to do?" virtue

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<sup>30</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no.164-65, 167.

<sup>31</sup> Whitmore, "Practicing the Common Good," 16.

<sup>32</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 580.

<sup>33</sup> David Carr, "The Moral Roots of Citizenship: Reconciling Principle and Character in Citizenship Education," *Journal of Moral Education* 35 no.4 (2006): 449.

<sup>34</sup> Frank Willems, et.al. "Citizenship Education in Religious Schools: An Analysis of Tolerance in Catholic Schools from a Virtue Ethical Point of View," *Journal of Beliefs & Values* 31 no.2 (August 2010): 218.

<sup>35</sup> James Keenan, "Proposing Cardinal Virtues," *Theological Studies* 56 no.4 (Dec 1995): 709-30; Joseph J. Kotva, Jr., *The Christian Case for Virtue Ethics* (Washington D.C.: Georgetown University Press, 1996); Jean Porter, *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics* (Louisville: Westminster/ John Knox Press, 1990).

<sup>36</sup> Christopher P. Vogt, "Fostering a Catholic Commitment to the Common Good: An Approach Rooted in Virtue Ethics," *Theological Studies* 68 (2007): 394-417; Paul J. Wadell, "Reimagining the World: Why the Happiness of One Demands Justice for All," in *Happiness and the Christian Moral Life*, 2nd ed., (Lanham, MD: Rowman & Littlefield, 2012) 225-249; Mary Mee-Yin Yuen, "Cultivating Social Virtues in the Hong Kong Catholic Community: Examining Virtue Ethics Approach in Catholic and Confucian Ethics," *New Theology Review* 27 no.2 (2015): 27-37.

ethicists ask three interrelated questions: Who are we? Who ought we to become? And how do we get there? The answer to each question refers to the virtues. The good, rather than obligations, is the basis of morality; the moral agent, rather than moral action or its consequences, is at the center of moral reflection. Virtue ethicists understand human agency as a means of shaping character, which is an important component of decision and action. It emphasizes a person in relationship with others through one's character and choices. Character gives us moral continuity and shows what kind of person we are through our actions, goals of life, convictions or beliefs, dispositions, and emotions that move us to act.<sup>37</sup> Thus, the goal or vision, specific virtues, moral exemplars, methods of moral cultivation are important elements in virtue ethics. Virtues are learned through practice; they then become a pattern of behavior or a habit that enables a person to constantly act virtuously and to shape their moral lives, leading to genuine human flourishing or fulfillment.<sup>38</sup>

In the view of these features, linking virtue ethics to social ethics would urge us to think what constitutes a good human life that promotes common good? What virtues do we need to be just and caring? What would a person with relational and social virtues look like? How to foster or cultivate these relational virtues? In different kinds of virtue ethic, apart from individual improvement, relationships and corporate activity are also central to the human good or end. Happiness is not only for oneself but also for others.<sup>39</sup> There are many other-regarding virtues.

I have examined the virtue features in Christian ethics in another article. These features include the communal nature of human good, emulating moral exemplars, the methods of moral cultivation which include both continual practice of certain actions and silent meditation, and the many relational virtues such as justice, mercy, hospitality and solidarity. The focus of the threefold dimensions of reason, affection and practice in nurturing virtues entails the conversion of mind, heart and body as a whole person. Based on these features, by integrating a virtue ethics approach with the principles-based approach in teaching CST, it would emphasize both rational and emotive approaches rather than primarily cognitive principles, leading to a more holistic formation. It also offers concrete ways of practice through practicing various virtues.<sup>40</sup>

## 6.2 See-judge-act or Pastoral Cycle Approach

Conscience is an inherent capability, we possess, and it is a process we ought to follow. We have all experienced having a conscience, that is, the need to think things through and the feeling that comes with doing the right thing or the wrong thing. But having a conscience does not mean we use it or use it well. Most of us do not take the time or give ourselves the space to listen to our heart and to dialogue with others. Too often we follow what is convenient for us or the mainstream value of the society and not what our conscience expects from us.<sup>41</sup> Thus, forming our social conscience through social practice and spiritual practice are important if we want to make moral judgment wisely.

CST employs the see-judge-act approach in forming social conscience. In the Catholic Church, we often call it the pastoral cycle. The see-judge-act approach contains three steps. The first step is

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<sup>37</sup> Richard Gula, *The Call to Holiness* (New York : Paulist Press, 2003), 33.

<sup>38</sup> Kotva, *The Christian Case for Virtue Ethics*, 24.

<sup>39</sup> David B. Wong, "On Flourishing and Finding One's Identity in Community," in *Midwest Studies in Philosophy XIII. Ethical Theory*, 337; Martha C. Nussbaum, *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*, rev. ed. (New York: Cambridge University Press, 2001), 303–06.

<sup>40</sup> Yuen, "Cultivating Social Virtues in the Hong Kong Catholic Community," 37.

<sup>41</sup> Richard Gula, *The Call to Holiness* (New York: Paulist Press, 2003), 133; Brady, *Essential Catholic Social Thought*, 38.

See or Inquiry. It asks “what is going on?” One needs to be alert to the social situation and reflect on it. The sensitivity to human suffering and need should motivate Christians to seek for the root causes and nature of particular situations. It asks: why the situation exist, who is responsible for it, who would benefit and who would suffer. The second step is Judge. The judgment of conscience is a practical judgment, a judgment which makes known what a person must do or not do. It is a judgment which applies to a concrete situation the rational conviction that one must love and do good and avoid evil. Making judgment requires that one give a fair and honest account of the reality one is examining. It also needs thoughtful analysis, evaluation, reflection and discernment. It requires attentive response to situations of injustice. It employs moral and religious resources to reflect on the situation. This stage also includes identifying responsibility. It asks: what we should do now and in the future to alleviate the injustice. It encourages and enables thoughtful reflection as well as determined decision-making. The third step is Act. It includes individual charitable action, such as alms giving and helping the poor; institutional response to meet the needs of the poor, such as food distribution to the poor by the parishes, providing education, medical services and taking care of the orphans; and reflection on the causes of poverty and social problems and advocacy.

The Pastoral Cycle is a particular theological method developed by the Federation of Asian Bishops’ Conferences (FABC) which is similar to the see-judge-act method mentioned above.<sup>42</sup> This method is typically embodied in situations of social immersion or exposure to real-life situations of the people, in dialogue with the people and those working for the marginalized, in listening to the flesh-and-blood stories of the victims, and in conducting responsible social analysis in light of the information gathered. Through these means, church leaders, pastoral workers, and theologians in the local churches can gain a better understanding of the particularities of Asian realities before undertaking pastoral planning. There are four stages in the Pastoral Cycle: exposure/immersion, social analysis, theological reflection, and pastoral planning.<sup>43</sup> All four stages revolve around prayer as a covenantal relationship in faith. The spirit behind this method is that only through a deep spirituality grounded in interior prayer can we experience God in the poor, reflect on that presence in the here and now, and seek to bring about what the Lord of history is challenging the Church to do for human beings who are oppressed. From this faith, new light is shed on our understanding of reality, motivating us to reach out in mission and involve ourselves actively in the world around us.<sup>44</sup>

Many students in the seminary or Catholic institutions are adult from parishes with established values. In order to bring conversion or transformation, they must learn through new experiences and be empathetic to the underprivileged. In this way, their mind can be stimulated and their hearts opened, integrating values of CST with their daily lives. Apart from personal experiences, social analysis is needed for understanding the complicated social problems and phenomenon. Rational theological reflection and emotive spiritual discernment can lead to personal transformation. Then, one can identify what can be done on an individual basis or as a community.

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<sup>42</sup> The Pastoral Cycle is delineated in detail in the “Final Reflections of the Seventh Bishops’ Institute for Social Action (BISA VII) in Hua Hin, Thailand, January 1986.” See Franz-Josef Eilers, ed. *For All the People of Asia*, vol.1 (Manila: Claretian Publications, 1992), 231–2.

<sup>43</sup> This method is very similar to the “Social Analysis” method for pastoral action, developed by American Catholic theologians Joe Holland and Peter Henriot. The four steps in the pastoral cycle of Holland and Henriot are almost the same as the ones employed by the FABC, except the first step they called “insertion” instead of “exposure” or “immersion.” This is based on the “circle of praxis” developed by Paulo Freire. See Holland and Henriot, *Social Analysis*, 7–9. Also see Paulo Freire, *The Pedagogy of the Oppressed* (New York: Herder and Herder, 1970).

<sup>44</sup> “Final Reflections of the Seventh Bishops’ Institute for Social Action (BISA VII),” no.13. Also see Jonathan Yun-Ka Tan, “Theologizing at the Service of Life: The Contextual Theological Methodology of the Federation of Asian Bishops’ Conference (FABC),” in *Gregorianum* 81, no. 3 (2000): 557.

Below I will discuss how the above understandings of moral reasoning, the principles and ethical methods of CST imply to the teaching and learning methods.

## 7 Implications to the Pedagogy of Social Ethics

In general, there are three levels of theological-moral teaching, namely, the foundational level of motivations; the directive level of norms for life in society; the deliberative level of consciences, called to mediate objective and general norms in concrete and particular social situations.<sup>45</sup> Therefore, there are three levels of CST. The first is the level of the heart, motivating people to care and to act. The second is the rational level of the head, referring to the norms, principles and themes that assist people in interpreting reality and to discern various courses of action. The third level is the integrative level, challenging people to link these norms to their everyday lives.<sup>46</sup> A number of scholars point out that the teaching of CST, very often, rests on the presentation on principles alone, lacking the heart and the integration.

How we teach Catholic social ethics depends on our understanding of the ethical methods, forms of moral discourse, and the main principles of the Catholic social tradition in general and the CST in particular. As I discuss above, the forms of moral reasoning and practical reason and the virtue of prudence emphasize the role of human persons as moral agents, with ability, intelligence and rationality in conducting discernment and moral judgment in a changing context. The main principles of CST that stress equality encourage equal participation. The integration of virtue ethical approach and principles-based approach highlight the threefold dimension of reason, emotion, and practice. In the view of these understandings, below I would like to discuss the methods of teaching and learning Catholic social ethics in general, and the different methods in specific setting. Some of these methods include direction instruction; collaborative learning and participatory approach; narrative, dilemma discussion and case study of real-life stories; and experiential learning.

With all these approaches, it is hoped to encourage people to think, to reflect and to act. It offers reasons of the heart and of the mind to support action for justice. Below, based on my own experiences of teaching Social Ethics in the past years and my reflection on them, my observation of other teachers' teaching at primary school level recently, as well as the insights of some scholars, I would like to discuss the teaching and learning methods of Catholic Social Ethics.

### 7.1 Direct Instruction

Direct instruction is necessary in teaching CSR, including the historical development, the main principles and their biblical/theological justifications, the action of the Church, in order to let the students know cognitively the contents and arguments of CST thoroughly, especially teaching believers in the seminary. Students should have a basic understanding of the official social teaching of the Church before applying it or interpreting it from a critical point of view. However, prudence and practical reason is not just a demonstrative knowledge, that the teachers present the truth and church's doctrine, as set forth by the church's hierarchical magisterium. The deductive approach can yield precise and universal knowledge on highly specific conclusions but this method makes

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<sup>45</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 73.

<sup>46</sup> Bernard V. Brady, *Essential Catholic Social Thought* (Maryknoll, NY: Orbis Books, 2008), 15.

dialectical interchange unnecessary.<sup>47</sup> Nevertheless, direct instruction is necessary but it should not be the only teaching method and must be accompanied by other methods when teaching social ethics.

## 7.2 Collaborative Learning, Discussion and Participatory Approach

Formation in the Catholic tradition aims at nurturing persons' conscience to be moral agents and responsibility, living lives of love and justice. The virtue of prudence underscores the important role of human persons as moral agents in moral reasoning and making moral decision. Catholic social thought highlights every person is creature with intellect and reason, equal in dignity. The main principles in CST stress egalitarianism. Thus, these understandings imply a relative egalitarian participation by the students in the class and learning process.

In the view of this, the class should employ a participatory approach that allows students to engage the CST and social context through discussion, sharing or debate. For both adult and young students, teachers can organize conversations and discussion so that students can reflect on the teaching materials and share their inquiries and opinions. This is to stimulate reasoning ability.

In following a virtue ethical approach, teachers have to stimulate students to think and draw their own conclusions, and make their own choices and decisions. Students are challenged to reflect on their own virtuousness, thinking about what they can do to become virtuous. In fact, virtues also have a cognitive side. Moral agents with practical wisdom need to estimate, judge, evaluate and reflect on situations and possible actions. Socialization, imitation, habituation, and training are needed to internalize the virtues, but reason is needed to understand the reason for and the means to nurture virtue. This teaching and learning method aims at avoiding the danger of indoctrination and the curtailment of a person's growth towards rational autonomy through merely direct one-way instruction. To avoid the risk, students have to learn to think and reflect critically.<sup>48</sup>

Doing group project and presentation is a good way of collaborative learning. Students can learn from each other through group work, learning to listen and adjust one's viewpoints through rational discussion. They can also learn to plan and design a project and division of work. Usually, group project and presentation is a way of assessment in my class in the seminary and university. Every group is about 3 to 4 students in small class, or 7 to 8 students in bigger class. Each group is assigned a topic or the students pick a topic themselves for investigation. This is to encourage the students to determine for themselves what they need to know and learn in order to investigate a topic. They will examine either a) a social phenomenon or social issue or b) themes in one particular social encyclical. They have to conduct social analysis through research and/or interview, examining the causes of such issue, what principles and main themes in CST are relevant for reflection, responses of the Church at a collective level and Christians at individual level. Students can share their own reflection after working on the project during presentation or final written report. In general, students find that it is a good exercise for them to learn from each other during the time of brainstorming ideas, discussion and planning, although it is time-consuming, especially for those who have full-time jobs.

## 7.3 Narrative, Dilemma Discussion and Case Study with Real Life Issues

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<sup>47</sup> Whitmore, "Practicing the Common Good," 8.

<sup>48</sup> Frank Willems, et.al. "Citizenship Education in Religious Schools: An Analysis of Tolerance in Catholic Schools from a Virtue Ethical Point of View," *Journal of Beliefs & Values* 31, no. 2 (August 2010), 225.

All moral reasoning begins with, is shaped by, and is determined by the context. The personal story or story of other people, both near and far, both contemporary and historical figures, is a rich source for qualitative data about the unique lives of individuals. They help us to understand the social reality and why individuals and societies do what they do.<sup>49</sup> Looking at the lives of people can motivate people as narrative discourse appeals to the heart. They make their claims to our emotive aspect, inviting us to care about others, for it is from the heart that actions begin.<sup>50</sup>

When teaching CST, I usually employ real-life stories to illustrate certain social issues, such as stories of migrants, ethnic minorities, refugees, or families living in poverty. I will also link these stories with the bigger social phenomenon through social analysis of social scientist scholars or other social critics. Then, students are asked to identify what problems these people are facing, the reasons behind these problems, at individual level and societal level, and what can be done to solve these problems. They are also asked to identify the relevant CST principles that are relevant for theological and ethical reflection. What they as individuals and the Church as a collective body can do in respond to this situation. Sometimes, cases study that show a moral dilemma are used for discussion. Students are to imagine how would they react if they are one of the roles in the case. Why they choose to react like this way and not the other way. Then, we will discuss together in class the factors affecting their decision in such case.

Through dilemma discussion and cases study of real-life issues, students can critically engage with complex issues. It is a process of connecting the topic to the students' lives with an interesting point, providing students with stimulating background information about the topic, and pushing students to think and reflect on the topic in question. In fact, to build critical thinking skills, multiple perspectives should be provided to students. In this way, students can learn how to think independently and critically, to form their own opinions, and to think about issues from different perspectives.<sup>51</sup>

Another way of employing narratives is through the story of Jesus Christ, saints, spiritual masters and other individuals who do great work in justice in ancient and contemporary times, such as St. Vincent de Paul, Archbishop Oscar Romero, Thomas Merton, Henri Nouwen, Dorothy Day, and so on. These are the moral exemplars or role models that can inspire Christians or students to think and act beyond a culture of acquisitive and competitive individualism.

## 7.4 Experiential Learning

The very core of the Catholic social tradition is concern for the larger society and its structural arrangements. The larger world of politics is where decisions are made that impact the lives and opportunities of our sisters and brothers. Believers have to get involved if a more just society is to be created. Experiential education refers to learning activities that engage the learner directly in the phenomena being studied. Go to the poor and marginalized people; listen to them; learn from them; work with them.<sup>52</sup> These are the community-based service-learning. If time is not allowed or there is difficulty in arranging these visits or services, students can visit the church-based social concern

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<sup>49</sup> Christina A. Astorga, *Catholic Moral Theology and Social Ethics: A New Method* (Maryknoll NY: Orbis Books, 2014), 433.

<sup>50</sup> Brady, *Essential Catholic Social Thought*, 20.

<sup>51</sup> Matthew Kraft, "Toward a School-Wide Model of Teaching for Social Justice: An Examination of the Best Practices of Two Small Public Schools," *Equity & Excellence in Education*, vol. 40 no. 1(2007): 80.

<sup>52</sup> Kathleen Maas Weigert, "Living the Catholic Social Tradition: Introduction and Overview," in *Living the Catholic Social Tradition: Cases and Commentary*, ed. Kathleen Maas Weigert and Alexia K. Kelley (Oxford: Rowman & Littlefield Publishers, 2005), 11.

organizations or other non-governmental organizations that work for social change, having dialogues with organizational representatives.

The empirical cases provide students with the opportunity to examine the factors of social change at a more micro-level: how people in various groups working together to bring about positive social change in a defined area. Examining these cases will inspire students to think about their vision of a better world and how to build a better world.<sup>53</sup>

Another way of experiential learning is to ask students, especially the part-time students with working experiences, to reflect on the life in the working place in light of the CST. The students construct what a workplace would look like in light of the social teaching. This experiential learning is necessary if reflection on the personal and societal levels is emphasized.<sup>54</sup> This exercise is important in the sense that the CST itself addresses persons in the professional vocations and many Catholics play an important role in making decision that affect the well-being of many people in the society.

## 8 Teaching and Learning CST at Different Levels

The above approaches are common methods to teach and learn CST at various settings. However, due to differences in age, religious backgrounds and educational settings, some adjustments need to be made, so that the elements of narrative approach, discussion, participation, case study of real life issues, experiential learning, spiritual practice and social practices can be integrated in the teaching and learning process. Students can learn the values and nurture the attitudes and virtues with the threefold dimension of cognition, emotion and action.

For example, for young children in primary schools who are mostly non-Catholics, if possible, teachers can bring young students to visit the poor and talk with them. If they cannot visit them personally, teachers can tell the real-life stories of the vulnerables through story-telling or watching movie clips, so that they can understand the social situation of the underprivileged. Besides, designed pictures or cartoon can be used to illustrate social phenomenon such as wealth gap between the rich and the poor, uneven distribution of wealth, environmental devastation. These images with guided questions can be used to reflect the causes of these social issues. Moreover, experiential games, real-life stories, and examples in daily lives can be used to illustrate the abstract values or main principles of CST. With these activities, students are also asked to imagine what they would do towards workers, the poor or the underprivileged if they were people with power, such as government officials or employers. Students can also reflect on their own roles in helping the poor and the marginalized as children or students. These activities and experiences can widen the scope of the students, challenge their existing attitudes, and strengthen their analytical skill. Gradually, students would reflect on their lifestyle and social structure, affirming the dignity of each person and the responsibility of oneself on other people.<sup>55</sup>

Employing a virtue ethical approach in teaching and learning CST, persistent and consistent practice is emphasized, not merely one-way instruction, so that students learn through investigation, analysis, discernment and practice. In this way, students' virtues can be nurtured and their analytical ability can be strengthened.

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<sup>53</sup> Weigert, "Living the Catholic Social Tradition," 7.

<sup>54</sup> Whitmore, "Practicing the Common Good," 6-7.

<sup>55</sup> The author visited a number of primary schools in the past year (2016) to observe teachers' teaching and students' reaction. It was found that games, activities, story-telling, pictures and movie clips are useful teaching tools.

## 9 Conclusion

In *Caritas in Veritate*, Benedict XI reminds his readers that the ultimate goal of the educational process is the formation of good persons equipped with knowledge and skills to serve the common good motivated by faith and a Catholic social conscience. Catholic schools and colleges represent crucial arena for the forming and informing of conscience.<sup>56</sup> The tradition of Catholic social thought is about the protection and promotion of human dignity. It is at once theory and a program of advocacy. It is about being and doing, contemplation and action, feeling and thinking. However, such teaching has not been fully implemented. CST must be able to touch the heart of the believers and students of Catholic schools.

In this paper, I argue that the forms of moral reasoning, with focus on practical reason, and the virtue of prudence emphasize the role of human persons as moral agents, with ability, intelligence and rationality in conducting discernment and moral judgment in a changing context. The main principles of CST such as upholding human dignity, common good, option for the poor, subsidiarity and participation stress equality and encourage equal participation. The integration of virtue ethical approach and principles-based approach highlight the threefold dimension of reason, emotion, and practice. These understandings imply that certain methods of teaching and learning are more effective in bringing transformation to the faithful and the students of Catholic schools. These methods include direction instruction; collaborative learning, discussion and participatory approach; narrative, dilemma discussion and case study of real-life issues; experiential learning; see-judge-act and pastoral cycle approach. These approaches are common methods to teach and learn CST at various settings. However, due to differences in age, religious backgrounds and educational settings, some adjustments of teaching activities and tools need to be made, so that the elements of these approaches can be integrated in the teaching and learning process, especially in the Catholic primary schools with mostly non-Catholic teachers and students.

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<sup>56</sup> Benedict XI, *Caritas in Veritate*, no. 61, 73; Gerald Grace, "Catholic Social Teaching should permeate the Catholic Secondary School Curriculum: An Agenda for Reform," *International Studies in Catholic Education* vol.5 no.1 (2013): 104. <http://dx.doi.org/10.1080/19422539.2012.754591>