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INTEGRATING LAW-ABIDING AWARENESS INTO MORAL EDUCATION IN HONG KONG, CHINA

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Introduction

This chapter argues why and how Law-Abiding Awareness could be integrated into Moral Education (LAME) in Hong Kong, China (thereafter Hong Kong). There are three parts in this chapter. In Part 1, it delineates how law-abiding awareness is an integral part of moral education by examining and revisiting the meaning of moral education, law-abiding awareness and the impacts of multiple agents in the implementation process. It proposes ten areas of law, including contract law, equity and trust, tort law, constitutional law, family law, anti-discrimination law, property law, criminal law, ethics and jurisprudence and legal system to be included in the moral education of the school with a soft-landing approach. Moreover, it explains how students could benefit in their morality accordingly. In Part 2, the chapter discusses how LAME benefits teachers and parents. In Part 3, it illustrates how LAME could serve as a foundation, but not completion, of moral education. It also advocates educational leaders and educators to better Lead Moral Education with a “Legal Lens” (LELL) in teaching moral education. Finally, it concludes that LELL could better bridge the gap between the epistemological base of moral education, ethics and law, as well as further engage and connect students in the learning and teaching process.

Background

Through the decades, law-abiding awareness tends to have been an overlooked aspect by researchers in moral education. The purpose of this chapter is to address three foundational questions. First, it aims to explain how law-abiding awareness is an integral part of moral education for students. Second, how law-abiding awareness helps the morality of school communities—namely, teachers and parents. Third, it illustrates why integrating Law-Abiding Awareness into Moral Education (hereinafter LAME) is timely for the re-engineering of Hong Kong. As a concluding remark, this chapter argues that law-abiding awareness is the foundation, but not the completion, of moral education. With the secure and firm foundation of LAME, educators could further build our students with other higher values in moral education in the future schooling process.

How Is Law-Abiding Awareness an Integral Part of Moral Education?

Definition of Moral Education

In this chapter, Moral Education (ME) is broadly defined as all learning and life experiences provided by schools with an aim to help the school communities acquire and apply a set of beliefs and values regarding what is right and wrong in a cultural context. The reason for adopting this ‘broad definition’ is that teachers in Hong Kong might have different approaches and, thus, their own interpretations of ME. They might confuse the terminology of Civic Education (CE), National Education (NE), Moral and Civic Education (MCE), Moral and National Education (MNE) and Moral, Civic and National Education (MCNE) (Wong et al., 2017).

As such, ME defined in this chapter can include all formal, informal and hidden curricula, extra-curricular activities, intra- and inter-school activities and all sorts of learning and lived experiences which cultivate their set of beliefs and values telling us what is right and wrong. It includes all the ME elements and values embodied in the Curriculum Guides (CG) from various subjects or Key Learning Areas (KLAs) across different Key Stage (KS) of Learning published by the Education Bureau, Hong Kong Special Administrative Region (HKSAR) Government, China.

In short, the ME discussed here is a macroscopic view of ME in Hong Kong. However, among different ideological differences in ME, it is always inconclusive to agree on “what is right and wrong”. Rather, it really depends on the “Schools of Morality” you base them on. These Schools of Morality include Bentham’s utilitarianism morality, Kantian’s deontological morality, Greek and Roman’s natural law morality, John Austin’s and H.L.A. Hart’s legal positivism morality, Dworkin’s moral reading of the Constitution Law or Chicago school’s neoliberalism morality, etc. In other words, “what is right” is always “inconclusive” among scholars and followers of these schools of thought.

Law-Abiding Awareness

Law-abiding awareness, on the other hand, is also broadly defined as the willingness to abide by the law which has been enacted in the legislature. More specifically, the legal positivism, a School of Morality based analytical jurisprudence, is adopted by some legal scholars of different countries. To them, when the legislature has enacted the law, a responsible citizen has to obey the law. Laws are commons of human beings. On the other hand, no one could defend their non-compliance with the law with his or her own “perceived morality yardstick”. This is because there is no necessary relation (not no relation, just not necessarily with relation) between law and morality. As shown in Figure 20.1, the legal system is closed and consists of a logical system of legal rules. In other words, for people who believe in legal positivism, law-abiding is always right.

How Law-Abiding Awareness Is an Integral Part of ME: School’s Social Function in Cultivating Law-Abiding Citizens for Public Good

One of the social functions of the schooling system is to cultivate responsible citizens who are willing to abide by the law for the public good. In other words, those citizens would acknowledge their general “Obligation to Obey the Law (OOL)” (Tyler, 2021). In a society, a citizen

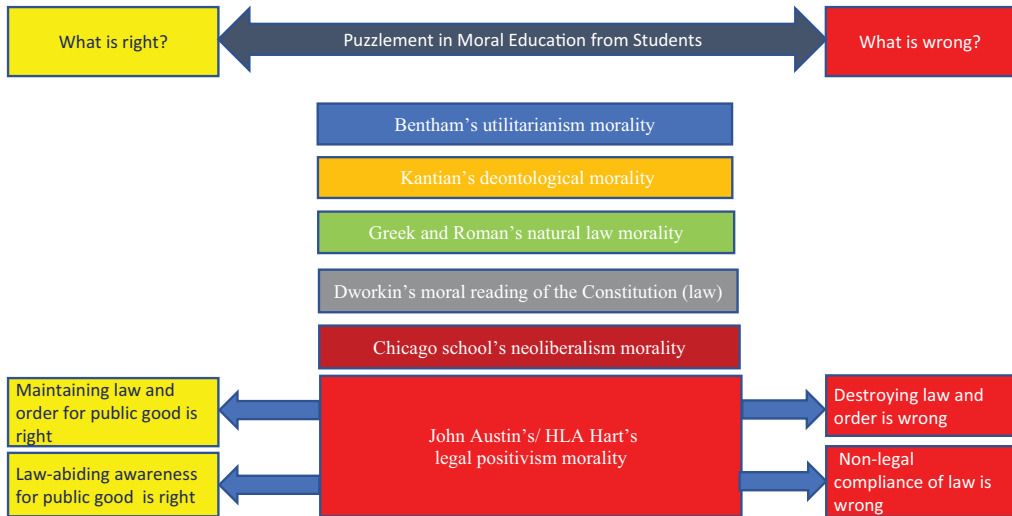


Figure 20.1 How law-abiding awareness is positioned in ME.

usually needs to interact with other citizens in the sphere of public and private law. OOL is important because it regulates both socially acceptable deeds and legally acceptable deeds. It limits and balances the rights of your own and the rights of others. In other words, one of the goals of schooling is to build the morality of the society with its baseline as a law-abiding society for the public good.

Students' Puzzlement in ME: Influences of Multiple Impacts

One of the uniqueness of the Hong Kong education landscape is that most schools are operated under an independent Incorporated Management Committee (IMC), School Management Committee (SMC) or School Sponsoring Bodies (SSB). Under such context, the very diverse educational, social, economic, religious and thoughts of different SSB, IMC and SMC have been shaping their perceived version of 'what is right' and 'sense of justice' towards different philosophical, social and education issues. This traditionally flexible approach of ME might be a double-edged sword. On the one hand, it allows flexible, organic and diverse views in ME. On the other hand, it creates a possible loophole in "vacuuming the foundation" without providing a "substantial ground or baseline" in ME. This vacuum of moral foundation might lead to the vulnerability of morality baseline in times of a divided or polarised society.

As discussed earlier, students might have puzzlement about "what is right" and "what is wrong" in the process of schooling. This is because their sense of right and wrong, social or anti-social behaviour would be shaped by their parent-child relationship and friendship relationship (Malti & Buchmann, 2010; Wolfe et al., 2017). Other than parental relationships and friendship relationships, there are also different social agents which could exert their impacts on the morality of the students (Cohn et al., 2010; Malti & Buchmann, 2010). In short, students' morality is shaped by multiple and organic interactions of the following impacts:

- 1 The religious or institutional [such as SSB in Hong Kong] impact
- 2 The non-parental family impact
- 3 The parental impact
- 4 The peer impact
- 5 The social media impact
- 6 The media impact

As such, students might have puzzlement about their own morality about “what is right” and “what is wrong”. In addition, if schools do not take the lead in formulating the fundamental baseline in ME, society in the future will suffer from this “vacuum foundation of morality”. Another worrying scenario is that ME would not be able to be taught or implemented at schools due to the “inconclusive nature of moral education” as a result of multiple morality foundations. Likewise, such a “vacuum foundation of morality” might cause serious disagreement among different school stakeholders, such as principals, teachers, parents and students about “what is right and wrong”.

On the other hand, if law-abiding awareness could be incorporated in ME as the baseline foundation of morality, the schooling system would be able to re-shape the morality of students as law-abiding students, morality of teachers as law-abiding teachers and morality of parents as law-abiding parents. As shown in Figure 20.2, the morality of the society would be able to be rebuilt as a law-abiding society with its baseline.

If the schooling system fails to cultivate the law-abiding awareness of the next generation of citizens, the whole society needs to bear the social cost, such as the crime rate, the threat of personal safety, the protection of personal property, the suitability for living, the predictability of lifestyle and the law and order situation of the society. Therefore, schools have a significant role to play in the process of legal socialization, which aims at “instilling in people a felt obligation or responsibility to follow laws” (Trinkner & Tyler, 2018).

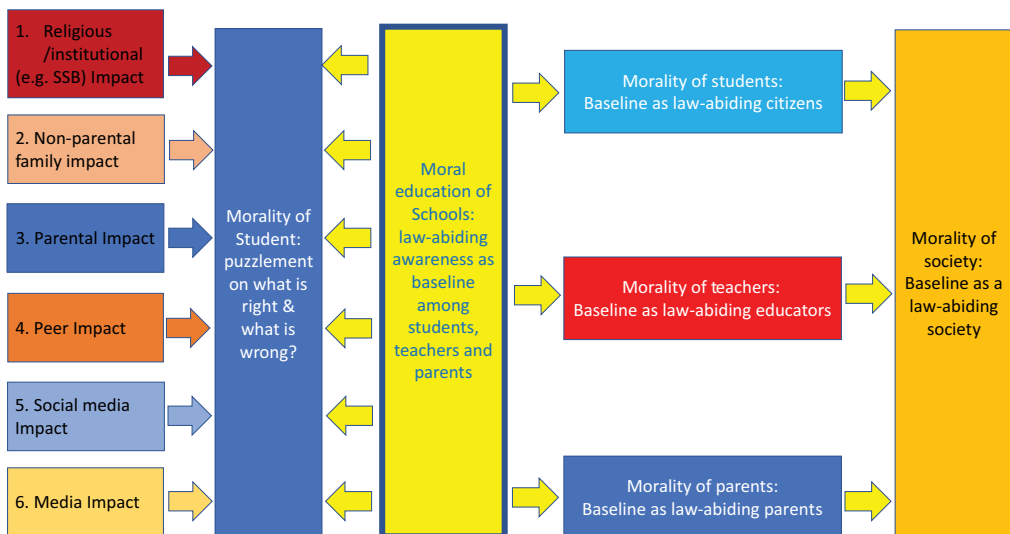


Figure 20.2 How law-abiding awareness relates to ME in schooling systems.

How Law-Abiding Awareness in ME Benefits Students: Ten Areas of Law

As shown in Table 20.1, among the law-abiding awareness, there are ten areas of law that can be incorporated into ME. For these ten areas of law, its benefits to students are also listed in Table 20.1. In reality, the actual incorporation of LAME would be subject to the Key Learning Stage of the students, the context of the school, and the mission of the school management board (*the SMC or the IMC in Hong Kong*), as well as other school factors.

Table 20.1 Ten areas of law in the implementation of LAME

<i>No.</i>	<i>10 Areas of Law for LAME</i>	<i>Benefits to Students' Understanding in Moral Education</i>	<i>Relevant Scholarly Work in Other Countries</i>
1	Contract law	<ul style="list-style-type: none"> • Honouring promise and integrity • Understanding legal consequences of liquidated damages 	Baldassare (2000)
2	Equity and trust	<ul style="list-style-type: none"> • Honouring promise as a trustee • Refraining from labouring greed and theft when entrusted with property • Understanding legal consequences of stealing something entrusted to you 	Osborne (2000)
3	Tort law	<ul style="list-style-type: none"> • Honouring the basic responsibility (or liability) when interacting with other members of the society • Understanding legal consequence of violating such “reasonable expectation” from others 	Oslick (2013)
4	Constitutional law	<ul style="list-style-type: none"> • Honouring ones’ constitutional rights and duties in the society and sovereignty integrity • Understanding provisions in Basic Law (<i>the micro-constitution of HKSAR, China</i>) and unique jurisdiction of the “One Country Two System (1C2S)” 	Dingwerth and Pistor (2020)
5	Family law	<ul style="list-style-type: none"> • Honouring rights and duties in a marriage • Understanding the commitment in a marriage • Understanding legal consequences of divorce and separation • Making conscientious decisions in marriage and childbirth 	Jessica Dixon Weaver (2022)
6	Anti-discrimination law	<ul style="list-style-type: none"> • Honouring and respecting human rights of others • Refraining from contravening the following law in Hong Kong: <ul style="list-style-type: none"> • disability (Disability Discrimination Ordinance) • gender issue (Sex Discrimination Ordinance) • family status (Family Status Discrimination Ordinance) • racial issue (Racial Discrimination Ordinance) • Understanding the legal consequence of discrimination against others 	Nielsen (2021)

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Table 20.1 (Continued)

<i>No.</i>	<i>10 Areas of Law for LAME</i>	<i>Benefits to Students' Understanding in Moral Education</i>	<i>Relevant Scholarly Work in Other Countries</i>
7	Property law	<ul style="list-style-type: none"> • Honouring the properties and intellectual properties of others • Understanding legal consequences of affecting the property rights of others 	Ludlow (2003)
8	Criminal law	<ul style="list-style-type: none"> • Honouring law and order of the society • Understanding what acts are criminal offences • Understanding possible impacts of criminal offences on study, employment and future prospects 	Cate (2010)
9	Ethics and jurisprudence	<ul style="list-style-type: none"> • Honouring ethics and its relationship between the society and the law • Understanding right and wrong (morality) from different perspectives • The relationship between morality and law 	Arellanes and Hendricks (2022); Cunningham (2008)
10	Legal system	<ul style="list-style-type: none"> • Understanding the legal system of Hong Kong • Understanding basic legal principles in courts • Understanding the importance of active listening in alternate dispute resolution (ADR) through mediation when handling daily conflicts with others 	Jones (2007)

As shown in Figure 20.3, students can benefit from better moral values with the incorporation of LAME.

Implementation of LAME: Legal Community Collaborative Involvement Approach and Soft-Landing Approach

In relation to the implementation of LAME, schools should reach out for information or support deriving from social actors within the legal system (Pennell, Campbell & Tangen, 2022) in promoting ME or handling specific types of legal education. As shown in Table 20.2, a “legal community collaborative involvement approach” among schools and lawyers, police services, education policy developers and school-based researchers could be adopted in order to achieve a concerted effort in the implementation process.

In addition, curriculum time is always one of the most precious school resources in curriculum implementation. As such, these ten areas of law can still be implemented strategically in the capacity of formal or informal curriculum, subject to the discussion and consensus among school communities. In other words, a “soft-landing approach” might be the most facilitating approach in terms of receptivity in view of different contextual differences in schools.

How LAME Benefits Teachers and Parents?

In Part 1, how law-abiding awareness relates to ME and how LAME benefits students were discussed. In Part 2, how LAME could benefit teachers and parents will be examined.

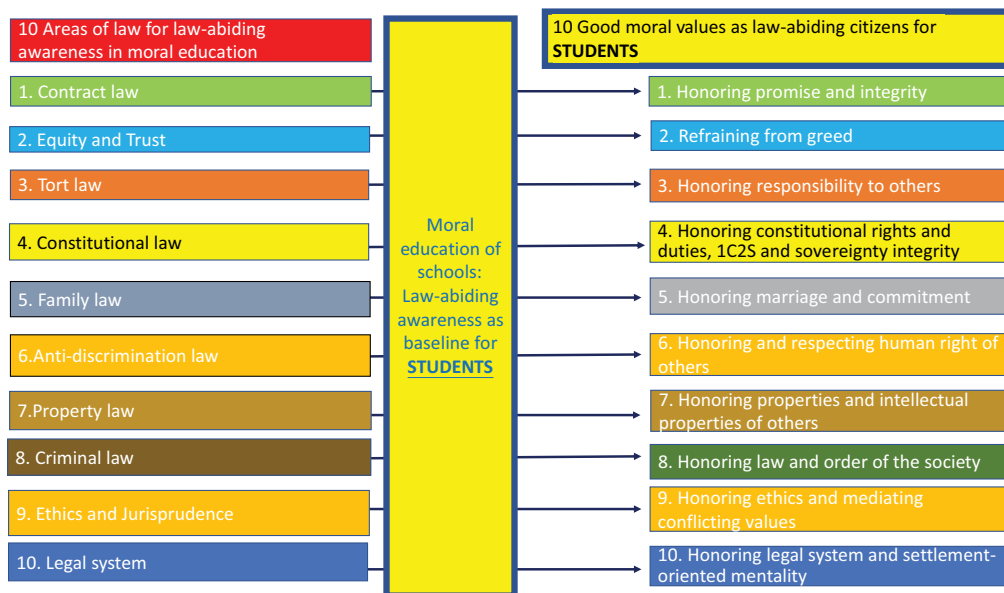


Figure 20.3 Benefits for students in the implementation of LAME.

Table 20.2 Legal community collaborative approach for promoting law-abiding awareness into moral education (LAME)

No.	10 Areas of Law	Legal Community Involvement Approach and the Stakeholders' Participation				
		Statutory Professional Legal Body (e.g., Law Society of Hong Kong)	Universities offering legal training	Government (e.g., Education Bureau)	Hong Kong Police Force	Equal Opportunities Commission (EOC)
1	Contract law	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
2	Equity and trust	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		
3	Tort law	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
4	Ethics and jurisprudence	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
5	Property law	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
6	Legal system	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		
7	Constitutional law	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
8	Family law	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		
9	Criminal law	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
10	Anti-discrimination law		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>

How LAME Benefits Teachers: Establishing a LAME Teacher Academy

There are ten benefits of the implementation of LAME for teachers, as detailed in Table 20.3.

In addition, schools could consider establishing a LAME Teacher Academy. The purpose of establishing a LAME Teacher Academy includes the following:

- 1 To restate the legal provisions, policy and requirements issued by the government on the professional codes, acts and behaviour on educator
- 2 To organize Continuing Professional Development (CPD) seminars on the importance of being a law-abiding educator
- 3 To build a knowledge management portal for case studies collected from media and within the school community

As shown in Figure 20.4, teachers could benefit from the LAME Teacher Academy.

Table 20.3 Benefits of implementing LAME for teachers: ten areas showing benefits of LAME to teachers' understanding of ME

1	Contract law	<ul style="list-style-type: none"> • Understanding the importance of observing contractual requirements in the course of recruitment, probation, promotion and dismissal of school personnel
2	Equity and trust	<ul style="list-style-type: none"> • Understanding the nature of school-entrusted properties • Avoid misusing of school properties for personal gain
3	Tort law	<ul style="list-style-type: none"> • Understanding their professional boundaries when interacting with students • Observing their professional boundaries in catering for students' safety, physical and psychological needs
4	Constitutional law	<ul style="list-style-type: none"> • Understanding the legal consequences of their misconduct • Understanding the constitutional rights and duties stipulated in Basic Law • Understanding the legal concept of sovereignty integrity and the required role for educators, and the unique jurisdiction of the IC2S
5	Family law	<ul style="list-style-type: none"> • Understanding the impact of family status on students' growth • Understanding the possible consequences of separation and divorce on students • Understanding the possible support rendered to students as class teachers or educators
6	Anti-discrimination law	<ul style="list-style-type: none"> • Understanding various forms of discriminatory acts in school settings • Understanding the legal consequence of contravening anti-discrimination law • Providing a discrimination-free and equality-based environment for classrooms • Serving as role models in the elimination of discrimination and hate speech, regardless of their own personal societal, moral and political view
7	Property law	<ul style="list-style-type: none"> • Understanding the importance of respecting the properties and intellectual properties • Teaching students not to destroy any private or public property, regardless of others' religious, ideological or political views

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Table 20.3 (Continued)

8	Criminal law	<ul style="list-style-type: none"> Understanding the legal consequences of breaching criminal law and the possible impacts on their career
9	Ethics and jurisprudence	<ul style="list-style-type: none"> Understanding the importance of discharging their roles in line with the directives and policy of the Education Bureau Developing teachers' abilities to mediate among conflicting values, thoughts and views
10	Legal system	<ul style="list-style-type: none"> Understanding the legal pathways, financial cost and time cost required for legal disputes in Hong Kong Improving communication and building proactive and supportive relationships with parents

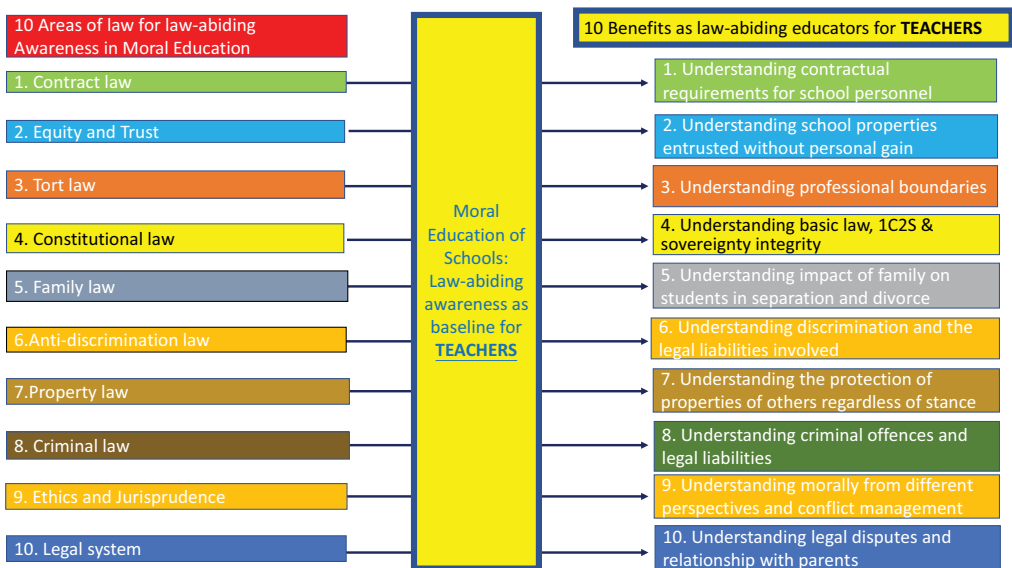


Figure 20.4 Ten benefits for teachers in the implementation of LAME.

How LAME Benefits Parents: Establishing Parent Academy with Community Leadership

As shown in Table 20.4, there are ten benefits of implementing LAME for parents.

In relation to the implementation of LAME for parents, schools might consider setting up a LAME Parent Academy with a Community Leadership Strategy for three purposes—namely,

- 1 to promote moral-legal education to parents as a form of parent education;
- 2 to enable parents to understand the non-law-abiding impacts on the career development and personal development of their children; and
- 3 to provide a supportive network for parents to curb potential illegal behaviour among parents and students.

Table 20.4 Ten benefits of implementing LAME for parents

<i>No</i>	<i>Areas of Law for LAME</i>	<i>Benefits to Parents' Understanding in ME</i>
1	Contract law	Understanding how to advise their children from falling into employment traps (such as indecent dealing) in finding a summer job and part-time job
2	Equity and trust	Understanding the importance of teaching their children not to take away or destroy others' property entrusted to them
3	Tort law	Understanding how to teach their children their basic responsibilities to the society and institution and to meet the reasonable expectations of the parties involved
4	Constitutional law	Understanding how to teach their children their constitutional rights stated in Basic Law, the concept of sovereignty integrity and the constitutional relationship of Hong Kong and China under 1C2S
5	Family law	Understanding the potential impact of separation and divorce on their children Understanding how to teach their children love, commitment and marriage
6	Anti-discrimination law	Understanding how to teach their children equality, respect and inclusiveness regardless of the socio-economic status of others
7	Property law	Understanding how to teach their children to respect and protect the property and intellectual property of others regardless of their personal moral, societal and political views
8	Criminal law	Understanding how to teach their children to stay away from criminal offences and to be aware of the legal liabilities involved
9	Ethics and jurisprudence	Understanding how to teach their children to respect different thoughts/ world view as a result of different bases on morality
10	Legal system	Understanding how to teach their children to manage conflict with others via mediation rather than litigation

As shown in Figure 20.5, with the establishment of a LAME Parent Academy, parents can provide the necessary ME for parents. This is a vital step for schools to develop a strategic partnership with parents in implementing home-school collaboration in LAME.

Why LAME Is Timely for the Re-engineering of Hong Kong?

Re-engineering of Hong Kong

Hong Kong experienced a very difficult time in 2019. Some students had received very complicated and diverse voices on “what is right” and “what is wrong” from various sources, as illustrated in Figure 20.2. In order to retain its international competitiveness, Hong Kong needs to swiftly stay out of the past difficult situation, to rejuvenate from the loss incurred and to rebuild the common ground for general law and order of the society.

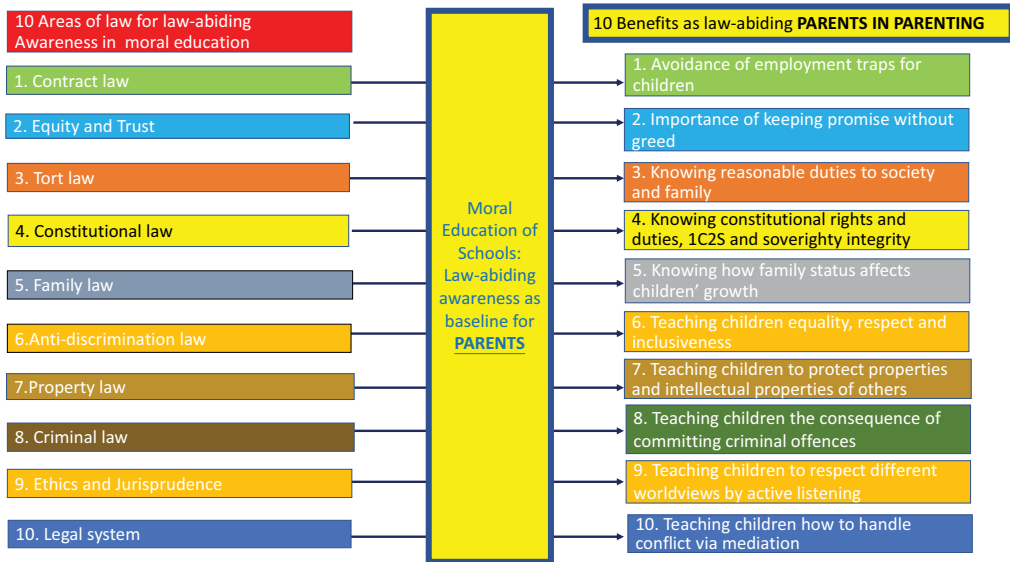


Figure 20.5 Ten benefits for parents in implementing LAME.

LAME as Baseline, Not the Totality of ME

Why do we need LAME as a baseline for ME? During the difficult period, there was a serious divide among stakeholders in the society. The magnitude, though not the nature, of the divided situation was comparable to the great social divide among the Republicans and Democrats during Trump’s administration. From the perspective of educators, the re-engineering of the society is much needed, be that in the United States or in Hong Kong. As such, we need a common platform to re-construct a baseline-oriented morality and ME. In short, LAME serves as a firm foundation, not a completion or totality of the ME.

Teaching ME within the Constitutional Law Framework: The Basic Law

Another possible concern about LAME might be the question of how we might balance freedom of speech and the limitation of acts under a constitutional or legal framework. In reality, freedom has never been an ungrounded, unfettered, decontextualized and abstract concept from the perspective of legal practitioners. For instance, even in Germany, a state which highly values individual liberty and human rights, the freedom of speech is not totally unfettered. Section 130 of the German criminal code criminalizes certain types of hate speech and insults based on their racial, national, religious and ethnic background (Tworek, 2021; Wetzell & Wetzell, 2014). In short, the freedom endowed in each place must be compatible and be contextualized with its legal and constitutional framework.

Regarding the constitutional framework of HKSAR, the source of legal power comes from Article 31 of the People’s Republic of China (PRC) Constitution. In this connection, from the perspective of legal or constitutional analysis, the Basic Law serves as the “micro-constitution framework” of the HKSAR under the “macro-constitution framework” of the

PRC Constitution. As such, if schools need to implement the ME curriculum, it needs to be tied in with the endowed constitutional rights of citizens, as well as the limit on the freedom set forth under Basic Law, as well as relevant legal provisions.

Teaching ME with Theoretical Foundation in Administration Law

In addition, when educators attempt to teach ME, there might be some “hidden lens” they themselves might not be fully aware of. But this “hidden lens” might shape the way they teach ME, especially how to show their awareness to the society. In administrative law, there are two camps of legal theorists, the green-light theorists and the red-light theorists (Cane et al., 2021; Harlow & Rawlings, 2009). Green-light theorists believe administration law is to facilitate governments with higher efficiency and policymaking. Judicial challenges would be seen as the last resort, while most of the grievances towards mal-administration might be better well-resolved via other non-judicial challenges within the Administration Branch, such as appealing unjust decisions to the Administrative Appeals Board under the Administrative Appeals Board Ordinance (Cap 442) or to the Ombudsman via Ombudsman Ordinance (Cap 397) in Hong Kong, especially when those non-judicial channels are significantly lower in litigation fee and time costs. For example, in Finland, some green-light-oriented schools might prefer adopting a not-so-confrontational approach with the government. They might teach the students to seek justice, preferably via non-judiciary challenges to the government or through earlier involvement in the process of government consultation. For example, when building the public infrastructure project in Finland, schoolteachers might highlight the importance of relational governance with the government (Aaltonen & Turkulainen, 2022).

On the other hand, red-light theorists believe that administration law is to stop, restrict and prohibit government from crossing the constitutional limit endowed by law. Judicial challenges, as well as other appealing channels, might be more prevalent and commonplace in view of the basic assumption in the administration law, law is to restrict and to stop unconstitutional decisions. Another example is that in the United States, some red-light-oriented schools might teach students the importance of launching judicial review towards the mal-administration of the executive (such as a state government’s controversial approval on the relocation of factory releasing toxic materials to the residential areas) as the first and foremost reaction to government decisions.

However, it is not the aim of this chapter to stereotype certain countries, institutions or schools to be more of green or red light. In reality, each institution might have formed its own “light” under the very complex and organic national, societal and institutional context. That said, educators might reflect on and decide which administrative theory they wish to adopt in order to fulfil the contextualized legal framework of their own country. This process of educating people on morality “with the guidance of legal reasoning or imperatives in a respectful way” is also described as “self-application” by the distinguished jurisprudence guru Jeremy Waldon in his extraordinary well-received Oxford Philosophy, Law and Politics Colloquium in 2023 May.

International and Regional Implications

In relation to the international and regional implications of LELL, there are two specific contributions which the author wishes to highlight. First, as educators teaching ME today,

we have to well-equip ourselves with basic LELL and knowledge. Moral theories merely grounded on traditional ethics or religious grounds might not be robust enough to substantiate any potential, especially legal, challenges, from various stakeholders from the society. In other words, there should be higher “legal sensitivity” between ME, law and ethics. The author names this type of sensitivity as “Leading Moral Education with Legal Lens (LELL)”. Second, educators teaching moral education might have the freedom to elaborate their own interpretation of moral concepts. Yet, this freedom has to be compatible with the local legal framework. Integrating some abstract ME concepts into the authentic local legal framework (such as teaching defamation law as a means to teach students to respect others) would better facilitate the teaching and learning process in ME as a whole. This is because students will find it more engaging and connecting with the reality of the world. This is especially strategically useful to some students who perceive ME as a disconnecting subject from the real world. For future research, scholars could investigate what legal issues educational leaders and educators encountered in teaching ME, such as racial and sex discrimination issues, how they seek legal advice and how this advice further shapes their school decision-making process.

Concluding Remarks

To conclude, this chapter has attempted to relate Moral Education to Law-Abiding Awareness and how ME can be promoted through the LELL in three parts. In Part 1, this chapter has defined ME and law-abiding awareness and illustrated why law-abiding awareness is an integral part of ME by discussing schools’ social function. It explained why students had puzzlements in ME due to the influences of multiple impacts and elaborated how law-abiding awareness in ten areas of law could be incorporated into ME (LAME). It also recommended legal community collaborative involvement approach and soft-landing approach as the implementation of LAME.

In Part 2, it proposed how LAME could benefit teachers’ morality with the establishment of LAME Teacher Academy in schools. It also discussed how LAME could benefit parents’ morality with the setting up of a LAME Teacher Academy with community leadership strategies. In Part 3, it examined why LAME is timely for the re-engineering of Hong Kong and explored how LAME could rebuild the baseline for students’ ME, teachers’ ME and parents’ ME, respectively. Finally, it highlighted that LAME is the foundation of ME, but not the completion of ME. With the firm foundation of LAME, educators could further build our school communities with higher moral values in the future schooling process.

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