



ITATION FOR THE REVEREND FATHER ALFRED J. DEIGNAN S.J.
DOCTOR OF EDUCATION, *honoris causa*

Mr. Chancellor,

I am most honoured to present to you The Reverend Father Deignan, who having dedicated his entire life to the nurturing of our young people, has become a legend among educators in Hong Kong. Many of those who were fortunate enough to be his students are now playing key roles in all walks of life, taking the spirit of service, exemplified by Father Deignan himself, into our community, our society, our country and many other places around the world.

Father Deignan was born in Ireland in 1927, becoming a novice in the Society of Jesus in 1945. After completing his education at the University College Dublin, he chose to serve in Hong Kong, an underdeveloped, hot and humid place, thousands of miles away from home. From the time of his arrival in 1953, he has never looked back and in the past 55 years, he has unfailingly worked for the benefit of our young people and the community.

When talking about Father Deignan, it is impossible not to mention Wah Yan College in the same breath as he served there in a number of capacities throughout his time in Hong Kong. From 1955 to 1956, Father Deignan was a teacher at Wah Yan College Hong Kong. He was principal of Wah Yan College Hong Kong from 1968 to 1970 and of Wah Yan College Kowloon from 1978 to 1992. During his long service at Wah Yan College, Father Deignan, together with other Jesuit priests, put the pedagogical principles of the Society of Jesus into practice, making both Wah Yan College Hong Kong and Wah Yan College Kowloon, two of the most respected secondary schools in Hong Kong. In both these schools, students are not only encouraged to achieve academic excellence, but are also imbued with a community service spirit. They live their lives according to the Wah Yan motto: "*We are men for and with others*". Their belief is that education is not simply to teach with words, but that one's deeds are of equal, if not greater, importance. In 2000, as supervisor of Wah Yan College Kowloon, Father Deignan wrote to students' parents seeking donations to support a school in East Timor, a tiny distant country torn by civil war and political unrest. It is this kind of role model that has led the young people of Hong Kong to learn to care for humanity.

Whenever one meets with Wah Yan alumni, they would eagerly share their stories of how Father Deignan has influenced their lives. In the 2002 Wah Yan College Kowloon school magazine, an old boy, who is now a renowned psychiatrist, describes how his litany of misdeeds in school led to the damage of school property. In any other school, he would most probably have been expelled or suspended. But Father Deignan only said to him, "God save you" and let him go. It is this spirit of love and tolerance that has nurtured caring, considerate and kind human souls.

Father Deignan's educational endeavours extended to the tertiary sector in the early 1970s when he became the warden of Ricci Hall at the University of Hong Kong. Under his wise counsel, the already exuberant student life at Ricci became even more so. He stressed the importance of creating a free learning environment for young people to develop their potential, and to build a brotherhood. The spirit of "As much as you are able that you should dare to do" was enthusiastically upheld and thousands of undergraduates have benefited from this.

Education is far more than academic learning in the classroom. We have witnessed the unhealthy intensification of competition among schools and students for academic excellence. The teaching of morality has, for instance, sometimes been overtaken by more practical goals. Never losing sight of the importance of moral education in the school curriculum, Father Deignan worked together with leaders of religious bodies and school principals to urge the then Education Department to revitalise moral education, resulting in the release of the official *Guidelines on Moral Education* in 1981. This, of course, was only the starting point of the movement. In 1997, Father Deignan continued this uphill and most meaningful task by inviting educators, school principals and teachers who were committed to the promotion of moral and religious education to form the Hong Kong International Institute of Educational Leadership. Fighting for this important cause has not been at all easy. Under the determined leadership of Father Deignan, this group of moral educators is still working hard to promote whole person development, and the learning of positive values in particular, in schools.

On another front, Father Deignan is committed to the well-being of those who are not so well off. In the 1950s, he began his educational work on Cheung Chau, then a backward fishing village. In 2002, I had an informal chat with Father Deignan on his views with regard to converting Wah Yan College to a Direct Subsidy Scheme School. He firmly rejected the idea despite the luxury of being able to select good students, having more funding and enjoying a higher level of autonomy in school management. To him, the reason was very simple. He said to me, "Our school is built to serve people and no student should be excluded because they don't have money". In order to raise educational standards of the students in Wah Yan College, Father Deignan has been actively involved in raising funds for the implementation of small class teaching.

Father Deignan's strong commitment to the well-being and healthy development of young people, persistence in upholding the importance of moral education and the healthy all-round development of young people, active participation in social and community services, have won the respect and admiration of people from all walks of life.

Mr. Chancellor, it is my privilege and pleasure to present The Reverend Father Deignan for the award of the degree of Doctor of Education, *honoris causa*.



INATION FOR PROFESSOR MICHAEL ALEXANDER KIRKWOOD HALLIDAY
DOCTOR OF EDUCATION, *honoris causa*

Mr. Chancellor,

Professor Michael Halliday is a truly legendary figure in the field of linguistics. He is not only a great linguistic theoretician but also a great language teacher, or perhaps a linguistic practitioner. His work transcends the disciplines of linguistics and applied linguistics, as well as the disciplines of psychology and sociology, echoing what Professor Halliday has suggested as a “transdisciplinary” perspective. Furthermore, he was not only a teacher of linguistics, but also a teacher of Chinese.

Professor Halliday started his academic career as a student taking his London University Bachelor of Arts degree in Chinese Language and Literature while studying at Peking University. He then became a research student under the supervision of Professor Wang Li, a very influential linguist who was working at Lingnan University in Guangzhou. His research task was to investigate the phonology and syntax of some of the dialects around Guangzhou. Later, the young scholar Michael Halliday was working for his doctoral thesis entitled *The Language of the Chinese Secret History of the Mongols* at the University of Cambridge under the supervision of Professor J.R. Firth.

Indeed, in Professor Halliday’s earlier field works, he was interested to make the fine distinction between Putonghua and Cantonese grammar as well as to discover how various local dialects in Guangdong (called Canton in those years) differed in their grammar from Cantonese. Most remarkably, Professor Halliday began his academic career as a teacher of Chinese language at the University of Cambridge. But at the same time, as early as mid 60’s, Professor Halliday had also started to develop his interest in linguistics and language education. In 1963, Professor Halliday was appointed as the Director of the Communication Research Centre, University College London. His ability and effort to transcend disciplines at this early academic career could be demonstrated by the fact that he was directing two research projects at the same time: the Linguistic Properties of Scientific English as well as Linguistics and English Teaching. The former led to his appointment of Professor of General Linguistics and the latter led to the publication of *Breakthrough to Literacy* for teaching of English in lower primary schools and *Language in Use* for teaching of English in secondary schools.

Since then Professor Halliday has become more and more influential in the field. After establishing a new department at the University College London, he became and remained the founding Professor of Linguistics at the University of Sydney in 1976 until his retirement in 1987.

In Professor Halliday’s own words, “the problem of linguists (two problems, in fact, or perhaps two aspects of one and the same problem) has always been: how to observe language; and how to interpret what has been observed”. Thus while Professor Halliday refers to himself as a grammarian, he never regards language as a set of grammar rules to be acquired by learners of language, instead he regards language not just as a complex meaning-making system which acts as an agent of both socialisation and emancipation. Hence his work is about the exploration or in his own words “celebration” of the power and potential of language.

Following such view, Professor Halliday made the pioneer work to challenge the traditional separation of linguistics from its social basis by announcing the idea of “language as social semiotic”. Following the paths laid down by other great linguists such as Saussure and Firth, Professor Halliday formulated the general principles of understanding language as object and as instrument – as a system of meaning potential that is created by, but also creates, the social system. Such a view has provided the foundation for the functional theory of grammar developed by Professor Halliday himself and also inspired his colleagues and students to apply the same principles to other areas of study.

This has thus raised an interesting but important question. Professor Halliday has also described his interest in linguistic questions as “an applied one” because he is concerned with how his theories are related to the “process and experience of education”. But when his ideas are further applied to other areas of human experiences by his colleagues and students, what is the real distinction between theoretical linguistics and applied linguistics.

Indeed, his own work has been used to understand not just national languages like English and Chinese, but also the very language used in the construction of the field of science. The idea of social semiotics has also been taken up by other theorists to explore other cultural forms like the media, art and architecture.

Today, theories of functional grammar are being taught in Faculties of Education and Departments of Linguistics in many tertiary institutions around the world. Conferences in relation to functional grammar and related themes are not just held once a year but at different times in any one year in different places.

During Professor Halliday's long academic career, he has received a number of honours and awards. In 1986, he was named as Lee Kuan Yew Distinguished Visitor, National University of Singapore. In 2002, he was presented with the Gold Medal Award by International Association of Applied Linguistics. Professor Halliday has always been a friend to the community of Hong Kong. In 2003, he kindly accepted the invitation to be the Visiting Professor at the University of Hong Kong. He played a very significant role in advising the structure and format of Bachelor of Education in the University of Hong Kong during his one year stay in Hong Kong. In 2005, his long time collaborator, Professor Jonathan Webster has help established the Halliday Centre for Intelligent Applications of Language Studies at the City University of Hong Kong at which Professor has been the advisor ever since.

Mr. Chancellor, I have the pleasure to present Professor Michael Halliday and to request you to confer on him the award of the degree of Doctor of Education, *honoris causa*.



CITATION FOR PROFESSOR LU JIE
DOCTOR OF EDUCATION, *honoris causa*

Mr. Chancellor,

I take great pleasure to introduce, herewith this citation, Professor Lu Jie, a renowned educator from the Mainland. Professor Lu graduated from the Nanjing Normal University in early childhood education in 1953. In 1957, she obtained a post-graduate degree from the Fudan University of Shanghai. Professor Lu's professional career spans the Nanjing Normal University's Faculty of Educational Science and Educational Science Research Institute, Beijing Normal University's Centre for Citizenship and Moral Education, as well as China National Institute for Educational Research's Moral Education Research Centre. She is also advisor to the *Chinese Journal of Moral Education* and the *Chinese Moral Education Network*. Her professional research encompasses a wide range of disciplines, including education theory, sociology and philosophy of education, Chinese and Western history of educational thoughts, as well as moral education.

For a long time, Professor Lu has dedicated herself to the restoration and rebuilding of moral education in China, and is highly revered for her academic achievements. Her theses have won numerous awards of research excellence at both national and provincial levels, many of which were reprinted in the *Xinhua Digest*. In particular, Professor Lu's book, entitled *A New Theory of Moral Education (Deyu Xinlun)* (1996) has won a first-class award for Outstanding Achievements in Philosophy and Social Sciences awarded by the Ministry of Education. On the front of teaching profession, The State Council honoured Professor Lu with the title of *National Progressive Worker* in 1995. In her book entitled *Portraits of Influential Chinese Educators* published in 2006, Professor Ruth Hayhoe regarded Professor Lu as one of the two most distinguished and influential woman educators in contemporary China.

Overall speaking, Professor Lu's academic achievements can be summarised in three phases.

The first phase spanned from late-1970s to mid-1980s. During this period, Professor Lu focused her attention mainly on academic discourse in such core theoretical issues as the relationships between education and social productivity, education and the socio-political-economic system, as well as education and the society. Her analyses on education and productivity were mainly responding to the over-politicised tendencies of China's education system during the Cultural Revolution. She concluded her research works in this phase by calling for adjusting the focus of education towards the multiple functions of education itself.

The second phase of Professor Lu's works covered the period from mid-1980s to mid-1990s. Professor Lu's contribution in this period stood out in four aspects. Firstly, she started to establish a "process for moral education" from its basic theories. Interpretations of moral education by various ancient Chinese educators were carefully studied and analysed. Based on these materials, she proceeded to find out the essential factors for moral education to take effect. She critically examined the popular concepts of moral education at that time, criticising the

inadequacies of mere attention towards the external influence of moral education. Secondly, Professor Lu led a national research project on “the basic theories of moral education for a new era”. In this project, the different functions of moral education were comprehensively studied, with many ground-breaking results. Thirdly, Professor Lu examined the sociological perspectives in education, both in theory and methodology terms, and applied sociological perspectives to her moral education studies, thus opening up a new scope of research for China’s moral education. Fourthly, Professor Lu examined multi-intelligent dimensions of education, looking at the process and effects of moral education in relation to motivation, emotion, and personal volitions and beliefs. Starting from examining principles of education on a macro plane, Professor Lu landed her analysis with micro perspectives. In addition to analysing moral education from a system perspective, Professor Lu comprehensively examined the cognitive, affective and emotive aspects of moral education.

The third phase refers to the period between mid-1990s to end of 20th Century. In this phase of her works, Professor Lu raised, once again, questions about the nature of education and its relation to humanity. She has revealed, in a creative way, the humanitarian and transcending nature of education. In line with her thoughts, Professor Lu advocated, “As world history progresses, we need to apply worldwide and century-wide perspectives in nurturing a generation of individuals who can walk into the past and advance the future for China’s historical development.” In 2002, the Ministry of Education issued a document entitled *Curriculum Standards for Moral and Social Education for Full-time Universal Education (Trial Version)*. The Curriculum Standards adopted an approach that was remarkably different from the political orientation of moral education in the past. The recommended contents covered such topics as “Growing Up and I”, “My Family and I”, “My School and I”, “My Home Town and I”, “Being Chinese” and “Heading for the World”. The central theme of moral education is now focused on the word “I”, signifying the emergence of a student-centred approach towards moral education. The development of a student-centred approach towards moral education is no doubt attributed to the significant contributions of the immense works conducted by Professor Lu in the field of moral education in China.

Professor Lu is mentor to many prominent students and scholars, who have played very influential roles in China’s education sector. Amongst them are Professor Zhu Xiaoman, ex-Vice President of the Nanjing Normal University and ex-Director of the China National Institute for Educational Research; and Professor Tan Chuanbao, Director of the Centre for Citizenship and Moral Education at Beijing Normal University. Despite being a distinguished scholar, also well known for being a demanding scholar, Professor Lu is a modest and amiable person, who demonstrates a great passion both in the pursuit of knowledge and towards the people around her. She is also a caring and loving mentor to her students. The mission of The Hong Kong Institute of Education is to nurture knowledgeable, caring and responsible educators. Our views on the essence of education are perfectly in line with those of Professor Lu, and her works serve as a constant reminder of our own vision and mission in education.

Mr. Chancellor, with the above citation, may I present Professor Lu Jie to you for the conferment of the degree of Doctor of Education, *honoris causa*.



INATION FOR PROFESSOR MAX VAN MANEN
DOCTOR OF EDUCATION, *honoris causa*

Mr. Chancellor,

It is my great honour to present Professor Max van Manen to you. He is one of the world's leading scholars in curriculum studies, hermeneutic phenomenology, pedagogy, didactics of teacher education, and human science research methods.

Professor van Manen is currently Professor in the Department of Secondary Education, the Faculty of Education, University of Alberta, Canada. Before embarking on his academic career, he was educated as a teacher in the early 1960s in the Netherlands, where the tradition of interpretive and phenomenological pedagogy was strongest. He thus has a strong background and a life-long interest in studying people's "lived" experiences in teaching, learning and education.

The Professor has had a profound impact on educational research in North America. He developed an area of research that simply did not exist prior to his ground-breaking work. His research and writings, in his aptly termed *human science research*, transformed researchers' views on educational inquiry and how it should be conducted. For more than 30 years, his work in phenomenological research in the understanding of human perception and experience has provided a major alternative to the once dominant "objective" experimental approach to education, an approach that was borrowed from the natural sciences. As Director of the Curriculum and Pedagogy Institute and Senior Scholar of the International Institute for Qualitative Research Methodology, Professor van Manen was able to create a research circle and climate that attracted a large number of international graduate students as well as visiting scholars, giving the University of Alberta the title, "The hometown of phenomenological pedagogy". The exceptional quality of his research has been recognised by prestigious research grant agencies such as the Social Sciences and Humanities Research Council of Canada, and by many influential academic journals, including those which have historically been reluctant to accept qualitative studies. Professor van Manen's work has been published in ten languages, including Chinese and the growing acceptance of phenomenological inquiry as an alternative paradigm for "human science" research is testimony to his influence around the world.

It was more than ten years ago when I first began to pay close attention to the Professor's work. My first encounter was with *The Tone of Teaching*, which he wrote for both teachers and researchers. The book was a breath of fresh air, and like many of its other readers, I was instantly moved by Professor van Manen's insights and depth of understanding regarding education and educational practices. Let me quote from this amazing little book which has lived with me ever since: "There is a prior pedagogical question to be answered: 'What is the situation the child finds himself in?' Or, even more: 'How does the child experience the situation?' No matter how well-meaning many of us are as educators, our words and actions may address themselves to a situation the child is not part of." By repeatedly asking the question, "What is it like to be in that situation?", he called on us to be sensitive to the experiential nature of human understanding, encouraged us to develop pedagogical tact, and asked us to be prepared to encounter the

wonders of learning. His words act as an antidote to the language of hopelessness, which can so plague teachers' discourse nowadays. He uses a language of hope, and to hope is to believe in possibilities.

At a time when the dominating language is one of outcome-based objectives, information processing models and market-place thinking, Professor van Manen's work helps us to remember that there is always a pedagogical dimension to teaching. His writings also have a special appeal to those who believe, heart and soul, in the uniqueness of the individual child and the uniqueness of their individual lives. We get a sense of this just from the titles of his books – *The Tact of Teaching*; *The Tone of Teaching*; *Researching Lived Experience*; *Writing in the Dark*; and *Childhood Secrets*.

His works have a special appeal, not only to frontline teachers but also to Chinese scholars. The Chinese version of his book *The Tact of Teaching: The Meaning of Pedagogical Thoughtfulness*, has been reprinted ten times to date and Professor van Manen has also accepted an honorary directorship at the International Research Institute of Phenomenological Pedagogy and Teacher Development of the China National Institute for Educational Research.

The Professor has visited Hong Kong several times. In 1998, he first accepted an invitation to conduct a series of writing workshops for a research project at the Faculty of Education in the University of Hong Kong where I once worked. The workshops were part of a course preparing teachers to act as mentors for student teachers, to nurture their pedagogical tact and thoughtfulness. It was such a success that he was again invited for the next three years until the project came to an end. I have been very fortunate for being able to learn directly from him, and I still use his work in the many mentoring courses that we now run at The Hong Kong Institute of Education.

Apart from his impact in the field of education, and on phenomenology as a research paradigm, Professor van Manen has also had a significant influence on research in the related social and health sciences. His doctoral students have taken academic positions in many fields including education, nursing, health science, psycho-therapy, educational technology and media, religious studies, fine arts and social work. That his books and writings are cited, debated, and used as prescribed reading in postgraduate courses in nursing and other health sciences in Britain, United States, Australia, New Zealand, Colombia, Mexico, Korea, China, Hong Kong, Thailand, South Africa, Scandinavia and elsewhere, attest to their relevance and significance across nations and cultures.

Of the many prestigious awards that Professor van Manen has been honoured with, I would like to just single out three that demonstrate the eminence of his research. He received – the Award for Outstanding International Accomplishments in Research in Pedagogy from the CSSE (Canadian Society for the Study of Education), the most prestigious Canadian award in curriculum research; the Lifetime Achievement Award from Division B (Curriculum Studies), the most prestigious award offered by AERA (the American Educational Research Association) in the field of curriculum studies; and the J. Gordin Kaplan Award which is the most prestigious research award presented by the University of Alberta to its most outstanding researchers.

Professor van Manen is a scholar that I truly admire and respect. He believes that a great teacher embodies what he or she teaches. As an advocate of care and pedagogical tact, Professor van Manen is a living example of a great teacher who puts these ideas into practice – a true educator in every sense of the word.

Mr. Chancellor, it is my privilege and pleasure to present Professor Max van Manen for the award of the degree of Doctor of Education, *honoris causa*.