THE FUTURE OF HUMAN RIGHTS EDUCATION IN HONG KONG: A COMPARATIVE ANALYSIS WITH MACAO

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Abstract - Starting in 2024, Hong Kong's human rights education curriculum covers the brand new subject of Civic and Social Development. In the past decade, the failure of Liberal Studies has hurt Hong Kong citizens, especially young students, deeply. Human rights education in Hong Kong remains ambiguous.By comparing with the successful human rights education experience of Macao, the problem is solved through educational legislation and pedagogical reforms. This article is divided into the following five sections, introduction, human rights education in the perspective of international law, review and issues of human rights education in Hong Kong, comparison and discussion between Hong Kong and Macao, and recommendation for the future of human rights education in Hong Kong.

Keywords - Hong Kong,Macao,Human Rights Education,Liberal Studies,Civic and Social Development, Character and Citizenship

I. INTRODUCTION

1.1 Background

The 2024 Hong Kong Diploma of Secondary Education Examination fully adopts Citizenship and Social Development Subject to replace the previous Liberal Studies. Liberal Studies has obviously failed to achieve the expected results in past practice, so the Citizenship and Social Development Subject in the new curriculum have officially entered the educational stage.

Over the past decade, Hong Kong has been committed to promoting Liberal Studies with the aim of enhancing Hong Kong citizens' sense of national identity and self-awareness. However, the "Hong Kong Independence" movement in 2014 and the "Occupy Central" incident in 2019 showed that this course failed to awaken citizens' awareness of human rights.

Many young students lack awareness of their rights and responsibilities, and were exploited by some teachers with ill intentions during the "Hong Kong Independence" activities in Hong Kong, disrupting the normal work and life of local residents and having a negative impact on the social order of the Hong Kong area. In this regard, Margaret Chan, member of the Standing Committee of the National Committee of the Chinese People's Political Consultative Conference in Hong Kong, said, "Hong Kong young people are becoming more and more radical. The deeper reason lies in the lack of national education for Hong Kong youth."[1]

1.2 Definition

Human rights education is a composite concept, consisting of two concepts: human rights and education. According to the Charter of the United Nations, human rights refer to "the inherent rights of all human beings without distinction of any kind, such as race, sex, nationality, ethnicity, language, religion, or any other status". Human rights include the right to life and liberty, the right not to be subjected to slavery and torture, the right to freedom of opinion and expression, the right to work and education, and many more." Education comes from the Latin word ēducātiō, meaning "to draw out". Spencer of England said, "Education prepares for the life to come.

"[2]Education refers to all dissemination and learning of the fruits of human civilization. Human rights education means education, training, and information to build a universal culture of human rights. Anything that involves the basic rights of human beings can be the content of human rights education. The fundamental rights of mankind referred to here include both the fundamental rights under the framework of international law and the fundamental rights protected under the special national conditions of each country.

Only after cultivating an understanding of law is law capable of acquiring universality.

[3]After a law is enacted, not only do the law enforcement agencies need to exercise their power by the requirements of the law, but on the other hand, citizens also need to understand the law to better realize the protection of their rights and fulfillment of their obligations.

II. INTERNATIONAL LEGAL FRAMEWORK FOR HUMAN RIGHTS EDUCATION

The concept of human rights education was introduced by the United Nations in the mid-1990s.[4]At present, there are dozens of relevant provisions or treaties on human rights education, mainly involving the two categories of international and regional legal documents(table 1).

Type of document	Document/article	Main content
International legal documents	the Universal Declaration of Human Rights (1948), Article 26	The right to equality in education
	the International Covenant on Economic, Social and Cultural Rights (1965), Article 13	Freedom of education
	the Convention on the Rights of the Child (1989),	Respect for cultural, linguistic and religious differences
	the Convention on the Rights of Persons with Disabilities (2006), Article 8	Respecting and protecting the right to education of persons with disabilities
	Vienna Declaration and Program of Action (Part I)	States' obligations with regard to human rights education
	Vienna Declaration and Program of Action (Part II,	Efforts by the international community and national Governments for
	Declaration of the 2002 World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance	Importance of human rights education in preventing and combating racism, racial discrimination, xenophobia and related intolerance
	Program of Action of the 2002 World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance	Strengthening of cooperation by Governments with international and national human rights and educational organizations for human rights education
	Beijing Declaration and Platform for Action	The national education authorities should ensure that schools and
Regional legal documents	the European Charter for Regional or Minority Languages, adopted by the Council of Europe	Government protection of human rights education for minorities
	the African Charter on Human and Peoples' Rights, adopted by the Organization of African Unity (1981), Article 25	Freedom of educational activities
	the ASEAN Human Rights Declaration (2012), Article 31	Enhancing cultural and religious inclusiveness through human rights education

Table 1. Human rights education in international and regional legal documents

It can be found that the current provisions of international law on human rights education mainly involve the following three aspects.

(1) Purpose of Education

There are two purposes of human rights education, the first one is that countries eliminate illiteracy in their countries and improve the basic quality of their citizens through human rights education. The second one is that human rights education in each country is to develop individuality and promote the national understanding of human rights, freedom and equalityto realize cultural diversity and the realization of human rights guarantees. International human rights instruments, such as the Universal Declaration of Human Rights and the International Covenant on Economic, Social, and Cultural Rights, mentioned in the above table, require States to ensure that the purpose of education is to strengthen respect for human rights and fundamental freedoms and to emphasize that education should promote understanding, tolerance, and friendship among all nations and all racial or religious groups.[5]In fact, with a deeper understanding, these two purposes can be combined into one educational purpose, that is, to eliminate inequalities in education through human rights education, to help nationals understand human rights thinking, and to promote the realization of the concept of equality for all in all countries.

(2) Content of Education

Human rights education emphasizes the core value of equality for all and the importance of respect for others, for other cultures and other civilizations. It is supplemented by the human rights-related instruments of regional cooperation organizations, so that the content of human rights education is more in line with the national conditions of each region and country. To achieve the goals of human rights education, the content of education should naturally focus on improving the knowledge and skills of the target group, helping the public to better judge human rights violations and to recognize whether or not individual actions respect the human rights of others.[ ]The current content of human rights education should focus on the teaching of knowledge and skills and the development of human rights concepts and values.[6]

(3) Teaching methods

To realize the purpose of human rights education as mentioned in the first point above, in addition to the need for high-quality teaching content, the teaching method is particularly important. On the one hand, the United Nations and other international organizations should give full play to their advantages, actively coordinate the phenomenon of inter-regional imbalance in education, and provide consulting services and technical assistance to poor and backward countries, to help backward countries upgrade their teaching conditions.

On the other hand, culturally, countries should give more consideration to the views of vulnerable groups, such as young people, students, or women. The teaching of human rights is mostly carried out by the education sector in each country, and schools in each country implement curricular education, in which the traditional way of teaching in which the teacher is the core of knowledge transmission should be changed, to allow students to participate and carry out interactive teaching with students. It is also necessary to utilize the power of society and to do a good job of publicizing human rights so that students can also learn about human rights in social practice.

III. REVIEW AND ISSUES OF HUMAN RIGHTS EDUCATION IN HONG KONG

3.1 Education review

The subject of Liberal Studies became one of the four compulsory subjects for senior secondary education in Hong Kong in 2009, and since 2012, the Hong Kong Education Department has explicitly stipulated Liberal Studies as a compulsory subject for the Hong Kong Advanced Level Examination (HKALE). Against the backdrop of the past examination-oriented education, the subject was established to solve the problem of students' utilitarianism and impatience in studying, to enhance students' ability to think rationally, to learn to respect other people's opinions, and to increase their sense of national identity.[7] However, Liberal Studies was criticized and resisted by many radical young students, and amidst the criticisms and opposition radical ideas continued to spread among young students. It eventually evolved into the Occupy Central and Hong Kong independence campaigns. The Hong Kong government completely changed this curriculum in 2022.[8]

The Citizenship and Social Development Subject was established under the above background. Hong Kong students needed correct value guidance and a correct understanding of human rights. On the online resource platform of the Department of Citizenship and Social Development, students can read and download the course materials. The textbook "The Rights and Responsibilities of Hong Kong Residents" is divided into the following three parts: (a) Hong Kong Residents Definition, (b) Basic rights and obligations of residents, (c) Balance of rights and obligations.[9]We will focus on analyzing the specific content of this textbook.

(a) Definition of Hong Kong resident

This part begins by quoting the provisions of Article 24 of the Basic Law to inform students of the status categories of Hong Kong residents, which are divided into two categories: permanent residents and non-permanent residents. A short matching question is added after the legal article, asking students to match the permanent and non-permanent residents in the chart after reading the Basic Law.(Appendix, Figure I) Such small exercises can help students quickly understand boring definitions and the ability to find information, which is an essential ability for students in today's social context of information explosion.

(b) Basic rights and obligations of residents

This section begins with a definition of rights, but does not explain what obligations are. Interpretation of rights refers to the rights and freedoms that citizens are allowed to exercise by law, and emphasizes the freedom conferred by this law. A link was then attached to a short film explaining basic rights and obligations by Dr. Li Haoran of the Hong Kong Basic Law Promotion Steering Committee. The Basic Law requires everyone to abide by the law, which is essentially to protect citizens' rights and freedoms from infringement.

Article 39 of the Hong Kong Basic Law continues to be applied to the relevant international treaties, such as the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR) and international labour conventions as applied to Hong Kong shall remain in force and shall be implemented through the laws of the Hong Kong Special Administrative Region (HKSAR).The obligation to perform refers to complying with the Hong Kong Special Administrative Region obligations under the laws enforced by the administrative district. In order to let students better understand their rights and obligations, matching exercises are set up to allow students to match according to the content of the law.(Appendix, Figure Ⅱ)

(c) Balance rights and obligations

This part is worthy of appreciation.The balance of rights and obligations means that while Hong Kong residents exercise their rights and freedoms, they also need to respect the rights and freedoms of others and consider the overall interests of the whole society. Therefore, this part also illustrates this point. When citizens abide by the law, public order can be maintained, which is an indispensable obligation to maintain social stability. It also quoted the opinion of Judge Chan Siu-kai, a non-permanent judge of the Court of Final Appeal, "The rule of law is based on respecting the law and the rights of others. Unless there is a legal basis, no one may commit any act that constitutes a legal negligence or affects the personal freedom of others. "This content echoes the content about human rights and the spirit of the rule of law in the theme of the book - "Hong Kong under One Country, Two Systems".

The content of rights and obligations is closely linked with the spirit of the rule of law, so that students can feel the protection of their rights by the law, and can also understand the importance of respecting the rights of others, which will be of great help to rebuild citizens' trust in Hong Kong law and restore public confidence in the construction of human rights laws. The Department of Citizenship and Social Development places more emphasis on respecting the rights of others, while the Liberal Studies textbook Without these contents, and it will be difficult for students to understand why their legal rights are restricted.

This part then goes on to introduce 4 restrictions on rights. According to the Hong Kong Court of Final Appeal, Appeal No. 1-2 of 2005, Leung Kwok-hung, Fung Ka-keung and Lo Wai-ming v. Hong Kong Special Administrative Region (July 8, 2005), in order to safeguard national security or public tranquility and public order, public activities such as demonstrations must first obtain a notice of no objection.[10] According to the opening ceremony speech of the 2020 legal year (January 13, 2020), Chief Justice of Hong Kong's Court of Final Appeal, Geoffrey Ma, in order to protect the rights and freedoms of others, the criminal law shall be enforced to restrict violent acts.And in order to protect the reputation of others, defamatory remarks of others shall be restricted.[11] A matching exercise is included at the end of this part to improve students' understanding of the legislative purpose of limitations on rights.(Appendix, Figure Ⅲ)

The newly revised Human Rights Law Education of the Civil and Social Development Subject sets out clear and reasonable chapters on citizens' rights and obligations, and corrects the past problem of neglecting to respect the rights of others. The "Basic Education Curriculum Guidelines—Focus, Deepen, and Sustain (Primary One to Primary Six)" issued in 2015 puts forward the focus of moral education on seven core values, that is, to cultivate students into

perseverance, respect for others, sense of responsibility, and People who have their own national identity, have a spirit of responsibility, integrity, and care for others.[12] Respecting others refers to learning the attitude of respecting and tolerating others, creating peaceful and friendly relationships, and promoting social harmony. Mainly include respecting teachers, respecting the freedom of expression of opinions by different people in society, respecting gender and respecting life.[13] However, in the newly revised human rights law education of the Department of Civil and Social Development, the content of respecting others is made concrete and the scope is expanded. It is not just about respecting a person from a moral perspective, but more importantly, respecting the rights that others legitimately enjoy as a human being.

3.2 Current issues

However, for current human rights law education to meet the spiritual needs of the public and to achieve the effect of enlightening the public's awareness of human rights, the above measures cannot achieve the purpose. In the context of human rights education practices, the following issues need to be urgently addressed.

3.2.1 Insufficient input

Since human rights education in Liberal Studies was a failure in the past, it is all the more important for human rights education nowadays to learn from the lessons of the past, address the problems, and put human rights education on the right track. However, according to the statistics of the Hong Kong Committee on Home-School Co-operation, only a few of the 445 secondary schools in Hong Kong offer moral and civic education courses.[14] Although the Hong Kong Education Department has clearly emphasized that national education in secondary schools is one of the priorities of education, there is a lack of enforcement in the implementation of this work. This will also lead to schools in various districts cutting corners in implementing the relevant curriculum and will not attach importance to this subject's teaching quality.

3.2.2 Low quality of teaching

In the past, teachers teaching the subject of Liberal Studies were part-time members of the community, mostly appointed by the UGC. Teachers only need 35-100 hours of pre-service training and not need to pass any relevant qualification examinations.[15] This leads to low teaching ability of the teachers and poor quality of the course, which explains why many young students lack interest in this course. There is an old saying in China, "The master leads you in, but the practice depends on the individual." It means that after a teacher teaches you knowledge and skills, how much you can learn depends on your efforts. However, without serious teaching by teachers and the lack of high-quality teachers to help students understand the basic content of human rights education, how can students truly realize human rights?

3.2.3 Ignoring the views of adolescents

A man named Reipling, who works at the Youth Advisory and Support Center for Human Rights in Switzerland, said the following about human rights education: "Young people, you could say, are icebreakers on specific issues." Reipling is speaking about this view from his own experience, coming from Madagascar, where being one of the twins violated local customs. Because local custom considered twins taboo and punishable by death, her mother sent the twins to charity until they were adopted.[16]

Many young people are exposed to the world and are prone to develop the most immediate understanding of human rights, but the limitations of their knowledge and experience result in their inability to properly understand the concept. Therefore, human rights education that takes into account the ideas of young people is more capable of helping young people learn how to understand human rights, and from the point of view of young people, we can also understand what teaching methods and contents they prefer. However, from Liberal Studies to Civic and Social Development, human rights education in Hong Kong lacks an understanding of young people's thoughts, from the compilation of teaching materials to specific teaching.

3.2.4 Insufficient cultural inclusiveness

The purpose of human rights education is to realize cultural diversity and promote human rights protection. Hong Kong culture is a product of development based on the dual influence of British colonial culture and traditional Chinese culture.[17] However, due to the influence of long-term colonization, Hong Kong's education is more biased towards colonial culture and less towards traditional Chinese culture. Hong Kong students' lack of learning and understanding of other cultures, as well as their lack of learning about cultural inclusiveness, is not conducive to their understanding of the ideas of "equality for all" and "cultural equality" in human rights.

IV. COMPARISON AND DISCUSSION BETWEEN HONG KONG AND MACAO

4.1 Human rights education in Macao

In May 2019, primary school students in Macao wrote in a letter to President Xi Jinping: “We didn’t know much about what motherland was before, but through studying Morality and Citizenship,cooperating and communicating with classmates from sister schools in Guangdong, we

gradually understood. "[18]From primary school to high school in Macao,students have a compulsory course called "Morality and Citizenship". Since 2007, the Macao Special Administrative Region Government has cooperated with the China People's Education Press to compile the "Morality and Citizenship" textbook to promote Macao citizenship education. According to the provisions of the "Macao Basic Law", schools in Macao are free to choose when it comes to the selection of teaching materials, and the government does not make unified arrangements.

According to statistics from Macao's 2022 Human Rights Report, as of 2021, more than 95% of primary and secondary schools in Macao have used these teaching materials.[19]The Macau SAR government pays special attention to young people, and has raised young people's awareness of gender equality, anti-prejudice and other basic rights through school curricula and the Youth Legal Popularization Center established in 2015.

The "Macao Youth Policy 2012-2020" also ensures that young people participate in social and public affairs and protects equal opportunities.[20] The perception of the "Morality and Citizenship" course among primary and secondary school students in Macao reaches 67.89% of the ideal state. The "Course Objectives" and "Course Content" are higher than the average level.[21] The design of the "Morality and Citizenship" course in Macao is successful and can achieve good educational results.
The relevant contents of the Macao Human Rights Law are mainly involved in the following four parts.

4.1.1 Rights and obligations of citizens
In the third theme of the fourth unit of the first volume of the first grade of junior high school, the basic concepts of rights and obligations are clarified from the two aspects of "our rights" and "respecting the rights of others" to cultivate students' legal awareness. This part of the content is mostly based on comics and scenario simulations, reducing boring text introductions. This kind of case teaching can to a large extent help young people to get rid of boring theoretical lectures and use life-oriented content to allow students to participate in the discussion of "rights and obligations", thereby achieving better educational results.

4.1.2 Participate rationally in public activities
In the second box of Lesson 8 "Political Organization and Political Participation" in the fourth unit of the second year of high school, students are helped to learn how to participate in political activities legally and rationally by simulating participation in campaign activities. Students are required to use legal means to exercise their rights on the basis of finding out the truth when facing public activities. The textbook guides students to think about how to engage in political participation rationally through the "Brain Exploration" column. Simulated campaigning is a method suitable for high school students before their values are formed, their understanding of human rights is vague, and their participation in public activities is a distant topic.

However, this form of activity setting is not only conducive to students' understanding of the content of political activities, but also conducive to teachers' subjective initiative, mobilizing students' enthusiasm, and better realizing the unity of teaching and learning.

4.1.3 Protect the interests of vulnerable groups
In the content of the "Me and Society" unit of "Macao Primary School Morality and Basic Civic Academic Ability Requirements (First Draft)", it is clearly stated that "care about the disabled and the weak, and treat them equally." People with disabilities can work, live and study together with normal residents, and enjoy the same rights as ordinary citizens; treat people with disabilities equally and try our best to help them solve their difficulties; people with disabilities can serve and contribute to society, and have the same social value as normal people wait.Teaching students to treat people with disabilities equally in primary education is a manifestation of equal rights, and it also plants the seeds of equality in the hearts of primary school students.[22]

4.1.4 Enhance students' international perspective
In the "international perspective", there are two stipulated contents of rule of law education, "a preliminary understanding of the basic values of human rights and democratic politics" and "an understanding of the content and value of international conventions." The Macau Education and Youth Affairs Bureau promulgated the "Basic Academic Ability Requirements for Junior High School Moral and Civic Education" in 2015 to stipulate the basic qualities that students should possess after completing junior high school studies, aiming to foster an open and pluralistic 'international outlook' among students.[23]

In the trial version of the "Morality and Citizenship" textbook, the content of the "International Conventions" box is specially arranged to introduce international law. The above contents all reflect the purpose of the Macao education department to cultivate students' global awareness, and human rights awareness itself is from the perspective of all mankind. Establishing this awareness among students from an early age will be beneficial to their future growth and enable them to face social problems from the perspective of equality for everyone.

4.2 Comparison of human rights education in Hong Kong and Macao

Aspect	Hong Kong	Macao
Project start time	Liberal Studies introduced in 2009; Citizenship and Social Development Subject introduced in 2024	"Morality and Citizenship" program implemented since 2007.
Content Focus	Defining Hong Kong residents, basic rights and obligations, and balancing rights and obligations.	Clarifying rights and obligations, rational political participation, equal treatment, and international perspectives.
Teaching effect	Low-quality teaching with part-time teachers.	The success of teaching attributed to teachers' efficient teaching methods and good teacher-student interaction
student engagement	Lacks consideration of young people's opinions	Emphasis on considering young people's ideas for effective education.
International Perspective	Limited emphasis	Explicit inclusion, promotion of global awareness

Table 2. Comparison of human rights education between Hong Kong and Macao

Table 2 illustrates the main advantages of human rights education in Macao compared to that in Hong Kong.

4.2.1 High degree of specialization of the teaching staff

Macao has been following the Morals and Citizenship teaching materials since 2007, and the teaching staff is more familiar with the contents of the curriculum. Compared to Hong Kong, where the teaching materials for human rights education have been newly revised again and the teachers are unfamiliar with the contents of the courses, Macao's teachers teaching Ethics and Citizenship are experienced and the quality of the lessons is naturally higher.

4.2.2 Higher participation of students in the course

According to the positive feedback from Macao students, Macao students are more patriotic love Macao, and have a stronger sense of local, national, and human rights awareness. Moreover, the Macao curriculum pays more attention to students' sense of participation and allows them to better understand human rights content through curriculum interaction, which is currently lacking in human rights education in Hong Kong.

4.2.3 Cultivate students' better international perspective

The teaching materials of Moral and Civic Education in Macao clearly emphasize the enhancement of students' international outlook. Although Macao was a Portuguese colony in the past and has been heavily influenced by Portuguese culture, this has enabled Macao to communicate with foreign countries. However, this has also enabled Macau to have more collisions and exchanges with foreign cultures. The Macao Government, in its efforts to promote human rights education, has emphasized the international aspect in the development of teaching materials, with more content on "pluralism", "international outlook" and "global awareness".

Although Hong Kong has also had colonial experiences and is one of the cities in China with the highest degree of openness to the outside world, human rights education in Hong Kong has not yet been well applied to the teaching of international legal culture and human rights culture, compared to the objective of Macao to cultivate an international outlook.

V. RECOMMENDATIONS FOR HUMAN RIGHTS EDUCATION IN HONG KONG

The co-development of teaching and learning, rather than a dichotomy, can contribute to real progress in human rights education.[24] For this reason, future human rights law education in Hong Kong should focus on these aspects.

5.1 Integrate human rights legal education with community legal advocacy

Education covers "not only the content of the curriculum but also the educational process, the methods of education, and the environment in which it takes place."[25] Eleanor Roosevelt, a former Chairperson of the United Nations Commission on Human Rights, describes it in simple, accessible language:

"In the final analysis, where do universal human rights begin?..... Let us not think of progress in the larger world of men without concerned citizens asserting these rights in their neighborhoods."

The importance of the home environment and the community environment for education cannot be overstated, and when conducting community legal campaigns, the protection of the basic rights of citizens can be added to the campaign. In the education environment, it can help young people to understand the meaning of human rights and learn the knowledge of human rights.

Therefore, education departments and community departments should provide human rights education to community workers and parents, to raise their awareness of the importance of human rights education, and to guide young people's human rights ideological tendencies correctly in their lives.

5.2 Fostering full-time teachers of human rights law and improving teaching quality

Cultivating excellent human rights law teachers needs to start from two aspects, teachers' moral character and teaching ability. In the past, liberal study courses were arranged by the Education Association or recruited by the society, which could not guarantee that the teachers have high moral character. For the Civic and Social Development Section, regular training needs to be launched in the future.

The Education Department can organize exchanges between outstanding human rights law professors from within and outside the country, such as the University of Hong Kong, to provide some new methods and ideas for human rights education. At the same time, the schools themselves should organize more curriculum exchanges for their teachers, and invite teachers from quality schools in Hong Kong to pass on their teaching experience to other teachers.

5.3 Students' participation to increase their learning interest

The right of the child to have a voice is the basis of the right to education, and it is only through the participation of students in teaching and learning that students will be able to understand their rights and obligations.[26] The Civics and Social Development subject is still diploma exam-linked, and students need to try to memorize the relevant points for their grades. But the real way to help students raise awareness of human rights is not just to memorize the content of rights and obligations, but to understand and apply the knowledge in their lives.

So, using the existing teaching materials as well as online self-study resources, we add some hot topics of current affairs and some life-oriented cases.[27] Appropriate use of holiday activities to publicize knowledge of human rights, such as education on knowledge of women's rights on Women's Day and education on children's rights on Children's Day. All these holiday activities will be a good way for schools to have fun while teaching. [28]

5.4 International human rights thinking and traditional culture complement each other

It is difficult to find human rights education concepts in the traditional cultures of various countries. None of the countries in the world itself has a historical tradition of respecting human rights, for example, male superiority, female inferiority, slavery and so on, which are legal and moral in the traditional culture of most countries in the world.[29] Therefore, the attitude towards traditional culture should not be to learn the content that violates the human rights ideology of today's era.

The correct approach should be to "take the best and remove the dross." Traditional Chinese culture is formed by combining the ideas of Taoism, Legalism and Buddhism with Confucianism. The Confucian concept of "respect for others" corresponds to the human rights concept of respect for others, and reflects the infinite wisdom of the sages and their ideals for a better coexistence of human beings.[30] The idea of "those who are benevolent love others" put forward by Confucius, the pioneer of Confucianism, is not a manifestation of today's equal rights, but a quest for the hierarchical order of the Western Zhou Dynasty of 1046-771 B.C.E., in which people were categorized according to their bloodline, gender and family. Princes and nobles were at the top and slaves were at the bottom, and even the life of a slave belonged to the slave owner. Therefore, in the education of human rights law, the content of traditional cultural thinking should be added, accompanied by the introduction of the corresponding historical background, in the form of historical stories, so that students can better understand how difficult it is for everyone to enjoy equal rights today.[31] And after learning it, they should be fans of human rights thinking, and protect and support the development of human rights.

VI. CONCLUSION

This article analyzes human rights law in the relevant instruments of international human rights education,the content of human rights law in Hong Kong's Liberal Studies textbooks, the Citizenship and Social Development subject, and the Macao People's Education Edition's "Morality and Citizenship" textbook, and discusses the issues of Liberal Studies, changes in the Citizenship and Social Development subject, and the Macao people Enlightenment brought by the textbook "Morality and Citizenship" published by the Ministry of Education. The publishing history of Liberal Studies textbooks in the Hong Kong Special Administrative

Region has been more than 10 years, but the effectiveness of human rights law teaching in the Department of Citizenship and Social Development has not been tested over time. The Macao Special Administrative Region has a small regional scope, and the application scope of relevant research conclusions is limited.

However, in terms of the development and publication of local teaching materials in Hong Kong, the Macao People's Education Press' version of "Morality and Citizenship" undoubtedly provides a model for the "establishment" of moral education teaching materials in the Special Administrative Region. Measures include but are not limited to: students participating in teaching activities; cultivating full-time teachers of human rights law; skillfully using traditional culture to bridge the gap in human rights law education.

APPENDIX

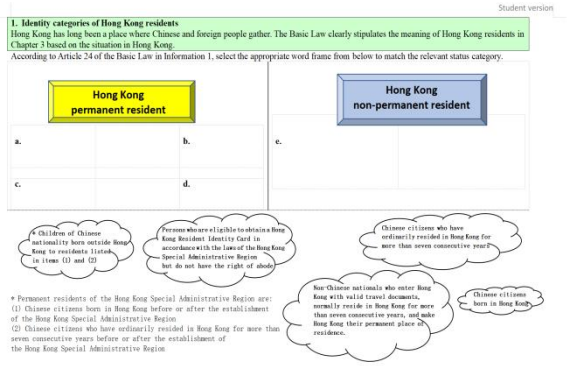


Figure I. Matching question of Hong Kong residents

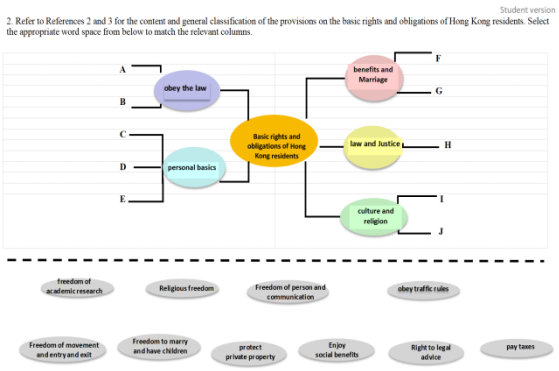


Figure Ⅱ. Matching question of basic rights and obligations

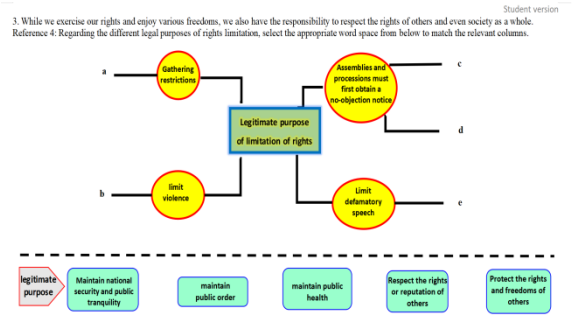


Figure Ⅲ, Matching question of legitimate perpose of limitation of rights

DECLARATION

The author declared that the contents of the above appendix are quoted from the online resource platform of the Civic and Social Development Section of the Hong Kong Special Administrative Region of China, and the author has translated the contents of the textbook from Chinese to English for reading. Textbook Resource Web Site: https://cs.edb.edcity.hk/tc/sl_students.php

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