

A Project entitled

*How does Campus Religious Involvement Affect the Attitude towards Learning of
Protestant Pre-service Teachers?*

Submitted by

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Declaration

I, Rachel Lai, declare that this research report represents my own work under the supervision of Dr Lam Chi Ming, and that it has not been submitted previously for examination to any tertiary institution.

Signed

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10 April 2023

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Abstract

Religion plays a pivotal role in value formation in an individual, and in the case of an educator, can be one of the determinate factors of student value formation, as the teacher's own value is a primary factor of developing goals and behavior. Given university is a critical time for students to develop their moral values, and the development of moral values in pre-service teacher programs is instrumental to the development of the professional self, this research aims to understand how campus religious involvement (CRI) helps shape teachers' own attitude towards learning for Protestant pre-service teachers.

A comparison of the attitude towards learning between pre-service teachers in a teacher-training institute who have participated in campus religious involvement (wCRI) and have not participated in campus religious involvement (nCRI) was undertaken using the Scale of Attitudes Towards Learning (Kara, 2010). Six interviews, three for wCRI and three for nCRI, were conducted to understand the factors behind the difference between attitude towards learning between wCRI and nCRI.

While no statistically significant result was observed in the questionnaire, factors that would affect the attitude towards learning, including the motivation, the attribution of relative learner success, and learner reflectiveness, were observed through the interviews.

This study fills the gap of the current lacking research of how CRI students' academic behavior in the Hong Kong context. It is hoped that through the study, with the influence of Protestantism in Hong Kong, the local value education curriculum may draw parallels to how CRI as part of student life affects the attitude towards learning, and formulate strategies to develop the moral compass of teachers, both pre- and in- service. Religious school-sponsoring bodies may also draw inspiration from the result of the study to formulate plans for teachers' professional development suitable for the context of the schools.

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

In November 2021, the Education Bureau (EDB) introduced the Values Education Curriculum Framework (Pilot Version) to “foster the development of students’ positive values and attitudes” (The Government of the Hong Kong Special Administrative Region, 2021). Given that value education is playing an increasingly pivotal role in the curriculum, organizing activities to promote positive values is insufficient to satisfy such a role. More fundamentally, the process of value formulation must be understood, so that student needs can be better addressed through more effective pedagogical practices.

One such component is the values held by teachers themselves. According to Barni et al. (2018), teachers’ own values “drive their goals and desirable behaviors”, which are the “primary influences on students’ achievement motivation and learning”. Teachers’ negative attitude towards learning, when expressed in the classroom through antagonism towards students, has been shown to not only create a negative affect for the course content and the teacher, but also lead to lower student achievement, especially for students who “value their learning opportunities” (Goodboy et al., 2018).

Religion, defined by the Merriam-Webster Online Dictionary (2022) as “a personal set or institutionalized system of religious attitudes, beliefs, and practices”, is infused into the secular life, not only by its mere presence but also by its values infusing into secular organizations, something Cadge and Konieczriy (2014) referred to as “hidden in plain sight” (p.553). These moral attitudes are separate but based on dogmatic beliefs (e.g., Jesus is the son of God; Muhammad is the last prophet and messenger of Islam), which provide “a rationale for social practices about which people care” (Charlton, 2016, p.324). Just as Forbes and Mahan (2017) commented when seeking connections between religion and popular culture, “... issues [such as gender roles, race, sexuality, economic objectives, definitions of

success, the relative importance of youth and the elderly, and so on] are not directly about religion, but they are ethical arenas to which religious values pertain” (p. 20). It would thus be naïve to believe the moral compass of teachers will not be affected by religion, especially for those with higher religiosity.

Christianity is the most prominently present religion in Hong Kong. The development of Hong Kong is intertwined with the work of believers and organizations and the social changes they bring, such as girls’ education (Chiu, 2008), Western medical education and the use of Western medicine for the Chinese (Ho, 2012), and even supporting Chinese to become an official language in Hong Kong in the 1970s (The Hong Kong Chinese Christian Churches Union, 1971, as cited in Kwok, 2019). Hong Kong 2021 (Information Services Department of the Hong Kong Special Administrative Region Government, 2022, p.316), the government yearbook for the calendar year 2021, estimated that there are about 1.3 million adherents in Hong Kong, including all three branches of the religion, Protestantism, Catholicism, and Orthodoxy.

Protestantism has the most significant proportion of believers in Hong Kong with about 900,000 adherents and more than 70 denominations. has a significant presence in the education scene, running schools from nurseries to tertiary institutions for secular education, as well as 20 theological seminaries (Information Services Department of the Hong Kong Special Administrative Region Government, 2022, p.316). As seen above, Protestantism is fundamental in Hong Kong as a belief system, both in general and in education; thus, given the level of impact, this research will focus on the impact of Protestantism on pre-service teachers.

Purpose of Study

This research aims to understand how campus religious involvement (CRI) help shape teachers’ own attitude towards learning for Protestant pre-service teachers.

Significance of the Study

Ledovskaya et al. (2021) investigated the change of value positions among pre-service teachers throughout their studies and concluded that such change is vital in teacher professionalism. With the EDB's emphasis on value education, this research may provide a window to see how aspiring teachers view learning and how it may affect student behavior. Bandura et al. (1961)'s famous "Bobo doll" experiment showed the effect of modeling; teachers' modeling in the classroom may similarly play a role in how students view learning and education.

Teachers are required by the EDB (2022b) to include components of value education cross-curriculum. The implication of this study is essential for teachers of all eight Key Learning Areas (KLAs) (Education Bureau, 2022a), not only for their own introspection but also for collaboration with other teachers within and across KLAs with increasing weight given to cross-curriculum learning in the modern classroom.

In terms of teacher professional development, this research may help religious school-sponsoring bodies to understand better what the effects of CRI are on their employees, both current and prospective, as professional development policies and programs are developed.

Definition of terms

Protestantism

The branch of Christianity developed from the Protestant Reformation led by Martin Luther in 1517. Adherents reject the Roman Catholic belief of papal supremacy (the belief that the Pope "is the perpetual and visible source and foundation of the unity" and "has power over the whole [Catholic] church" (Catechism of the Catholic Church, 1997, para. 882)). Protestantism has dogmatic beliefs and practices distinct from other branches of Christianity. The lack of a central authority has allowed for different interpretations of the religion among groups, leading to a spectrum of beliefs represented by denominations and para-church

organizations. In education, this means there is no equivalent of the Section for Education within the Dicastery for Culture and Education in the Roman Catholic Church, an authority that “develops the fundamental principles of education regarding schools, Catholic and ecclesiastical institutes of higher education and research” (Francis, 2022, Art. 153.2).

Campus religious involvement (CRI)

Any form of organized activity related to the “participation in or adherence to the beliefs and practices of an organized religion” (Mueller et al., 2001). CRI includes participating in activities held by parachurch organizations (religious organizations working outside individual local churches) and often (but not always) supported by other established organizations, such as universities, their Students’ Unions, local congregations, or religious non-profit organizations. It excludes private activities organized by individual students (e.g., praying for a classmate) but not under a defined and ongoing organizational structure, even when students are participating in religious participation collectively.

Literature Review

Emphasis on Education in Protestantism

The Bible places heavy emphasis on the value of education. Education is seen as an invaluable asset more valuable than material goods. Wisdom and insight are described as more valuable than “gold” and “silver” respectively (New International Version, 1973/2011, Prov 16:16). In addition to the numerous verses cautioning parents on providing good education (see Prov 1:8; 22:6), the Bible also emphasizes quality instruction, as evident from prominent figures in the New Testament.

In the Bible, a teacher, or *didaskalos*, is someone who teaches “definite skills” as a “systematic instruction” (Garrett, 2000, p. 2). It is seen as a gift as part of the “body of Christ” (1 Cor 27) from Christ Himself to build the Church (see 1 Cor 12:28; Eph 4:11). The term occurred 58 times throughout the New Testament, in which 47 of these occurrences (out

of 48 in the Gospels) referred to Jesus (Garrett, 2000, p. 2), arguably the most important figure in the Bible, and a “universal ethical, religious teacher”, both in content and pedagogical methods (Williams, 1911).

Tracing back to His childhood, the only incident recorded was Joseph and Mary looking for Him after the Passover festival in Jerusalem, only to find Him at the temple courts “sitting among the teachers, listening to them and asking them questions” (Luke 2:46). It can thus be seen the Bible views education as one of the core tenets of human development, when even Jesus, the Son of God, went through the process Himself.

One of the most prominent examples of how Jesus taught people is how Jesus taught people how to pray in the Sermon on the Mount, a collection of lessons emphasizing moral teachings (Matthew 5-7). Jesus employed effective pedagogical practices, such as activating student schemata with background knowledge of current prayer practices (Matt 6:5-8), and modeling with the sample text of a prayer, later called The Lord’s Prayer (Matt 6:9-13). Chia (2020) pointed out that Jesus’ use of parables is in line with the modern theoretical framework of cognitive psychology: while the peripheral details differ between the Gospels, the recounts show that the central imagery and message is retained. Chia (2020) concluded that the “memory of the parable is in essence not one of stability and not one of change, rather it encompasses flexibility”, and therefore effectively transmits the message with imagery without dwelling on the details; the use of these same parables has already extended to the secular classroom, for example teaching in teaching ethical decision making in social entrepreneurship (Toledano, 2020).

Similarly, the Pauline epistles, thirteen books of the New Testament written by Paul the Apostle, were addressed to various local churches in different places to provide guidance in their respective pressing issues. These issues range from discussions on moral issues, e.g., reasons to cease sexual immorality (1 Cor 6:12-20), to constructing a theoretical framework

with a local church on what laws apply to non-Jewish converts to the religion (Galatians), to encourage believers not to give up in the face of religious persecution (2 Timothy). The individualized guidance for local congregations mirrors the job duties of teachers outside of classroom instruction: they are asked to be involved in discipline, leadership development, and guidance and counseling, as illustrated in the previous three cases, respectively.

Difference in views of modern education among Protestants

In Protestantism, the Bible is treated as the prime source of instruction of the Protestant faith and practice, referred to *sola scriptura* (by scripture alone), a foundational principle of the Protestant Reformation. The absence of papal supremacy implies the lack of a living authority to interpret the Bible and provide authoritative guidance. The difference in interpretations has sometimes led to conflicting views on education.

One of the earliest forms of involvement in education by Protestantism is Sunday schools, religious education institutions as part of local congregations for mostly children and teenagers. The schools were first set up in the 18th century to provide secular education for working children in England on their day-off from factory work (Collins, 1996), using the Bible as a textbook for literacy (Towns, 1993). The long-standing tradition of valuing education has continued to today, the goal of education, however, has diverged.

Some Protestants view the goal of education as a tool for moral change to encourage conversion to the religion. Thus, whatever kind of education should end up with a position that has some sort of influence in different parts of the public sphere. The 7 Mountain Mandate (Wallnau & Johnson, 2013) proposes that Christians must control seven spheres of influences of the society (family, religion, education, media, entertainment, business, and government) so that Christ can return and rule the world. The thought is linked to The Great Commission (Matt 28:16-20), a command for all of God's followers to use whatever means possible to convert as many people to Christianity as possible. Education is an avenue to

reach this, not just by influencing the education industry but also by earning credentials and power to control other parts of society. The argument is commonly held by individuals and organizations that emphasize evangelization, including Cru (2020), a parachurch organization with roots in university campuses. The Hong Kong Campus Crusade for Christ, the Hong Kong chapter of Cru, aims to “Win the Campus, Change the World” (Hong Kong Campus Crusade For Christ, 2023a), with Spiritual Multiplication Movements in various tertiary institutions in Hong Kong to meet this goal (Hong Kong Campus Crusade For Christ, 2023b), displaying how intervening the spiritual development of professionals is central to those who value the influence of Protestantism in the world.

Other Protestants view education as a “[service for] the whole society”, one for young people “to develop their skills”, “achieve their potential”, and “be equipped to succeed in life” (Jacobson, 2004). The view emphasizes social change, with proficiencies similar to secular education but complemented by religious worldviews. Tse (2017) summarized how Hong Kong Protestant school-sponsoring bodies generally viewed the essence of education: to be contributive members of the society “based on Christian values and biblical truth”, upholding universal values such as righteousness and human rights, with a balanced development across domains of development. This view of education is mostly in line with how secular societies view education, such as Hong Kong (Education Commission, 2000) and Ontario (Livingstone et al., 1999), albeit with an emphasis on a “Christian worldview” (Edlin, 2008). In this regard, the emphasis on religion is no longer on how to deliver the gospel, but on how it can complement and enhance the curriculum.

Protestant Students and University Education

University years is prime for students to encounter moral and ethical issues that aid the value formation that has started to cohere in the teenage years (Krettenauer & Hertz, 2015; Mayhew et al., 2016; Parks, 2000). Yet research on the effect of religiosity on academic

behavior is limited and is often measured by quantitative data, i.e., GPA (Cooper et al., 2020; Flannery, 2012; Scales, 2017).

De Soto et al. (2018) pointed out that religiosity is positively correlated with academic ethic, or “the extent to which students are committed to their coursework”, among students of Christianity (Protestant and Roman Catholic) possibly because the religion forbids destructive behavior, such as excessive drinking, that would be detrimental to academic ethic. Having reproduced similar results, Li and Murphy (2018) believed that students’ application of the religious worldview, and, in turn, the viewing of education as their “calling,” also plays a role in shaping their academic ethic. Similarly, Derrico et al. (2015) stated that students’ beliefs has helped them reframe events and see “academic and personal efforts as contributors to a larger overall life plan” of God’s individual planning.

CRI involves exposure to components of the religion, both in dogmatic beliefs and relationship-building with other students. Bryant (2007) stated that students with CRI reported stronger knowledge of people of different cultures since CRI promoted discussions on religion, which brought “perceived growth over time in their understanding of others from diverse cultures.”

Conversely, other scholars argue that religiosity may have a negative impact on student affect. Brimeyer and Smith (2014), discovered that, like fundamentalist Christian students (Sebby & Schaefer, 2008), relatively, conservative Protestant students held more negative attitudes towards learning, such as feeling unable to improve their grades, and that they were graded unfairly. Other Protestant university students struggled to maintain their religious worldview in a secularized education space, posing risk factors in academic learning, as well as encountering religious struggle when presented with “critical thinking, debate, and dissonance regarding their religious beliefs” in university after being sheltered during childhood, especially if highly involved in religious activity (Carter, 2019, p.166).

Exline et al. (1999) pointed out that such religious struggle was related to anxiety and depression in university-level students.

It is important to note that past research has primarily been done in the USA, where 46.5% of the population are Protestants (Pew Research Center, 2015). Due to the importance of Protestantism in the Hong Kong context, while being in a city whose cultural system is predominantly Chinese, the education system is highly secular, and a variety of CRI on Hong Kong university campuses is available (see Appendix A), it is worth understanding the effect of CRI on the value formation of future educators.

Research questions

RQ1: Are there differences in the attitude towards learning for Protestant pre-service teachers with and without CRI?

RQ2: What factors affect the formation of attitude towards learning for Protestant pre-service teachers with and without CRI, respectively?

Methods

This research employed a mixed-method approach to provide insights into “lived experiences”, which is lacking in current research (Cooper et al., 2020). The target population in this research was students studying in undergraduate/higher diploma level programs leading to Qualified Teacher Status or Qualified Kindergarten Teacher designation studying at the Education University of Hong Kong (EdUHK), since these students were enrolled in pre-service programs and would usually go on to become frontline teachers. To allow for more candid communication, participants were allowed to participate in the research in either Chinese or English, for both the quantitative and qualitative components of the research.

Participants

In this research, 60 responses were received, with 29 of them being valid responses. Around 80% of these valid responses ($n=23$) were female. Most ($n=25$) were between 18 and

23, the normal age range for a student studying in a Bachelor of Education or Co-terminal Double Degree program immediately after 12 years of compulsory schooling. Within the participant pool, 21 indicated they were involved with CRI (wCRI), defined in this research as group membership in any campus religious organization in the past six months, while eight indicated they were not (nCRI). 89.7% of respondents (n=26) were studying at a bachelor level, and the others were from the Higher Diploma in Early Childhood Education program. 44.8% of the respondents (n=13) described their major as under the KLA of English Language Education.

The researcher employed snowball sampling to distribute the questionnaire, first disseminating the questionnaire to those who were known to the researcher as part of the target population. These participants were then invited to disseminate the questionnaire to those who they knew may be part of the target population as well. Participants were also recruited openly via social media and were reposted by followers to further the reach of the questionnaire. In addition, Christian organizations at EdUHK, both officially sanctioned (Christian Fellowship) and otherwise (e.g., Christian Band) were contacted via the respective organizations' official communication channels to solicit wCRI to complete the questionnaire. By asking students to forward the questionnaire to people they personally know as part of the population, more participants, especially nCRI, with fewer connections and networks with other Protestants at EdUHK, may be recruited.

Upon completion of the questionnaire, respondents were recruited for interview by inviting them to leave contact details in a separate questionnaire (Appendices D and F), which was stored in a separate database from the rest of the survey to ensure anonymity of the responses. Six respondents who voluntarily provided their contact information for a follow-up interview were invited for a structured interview. Three were wCRI, while the other three were nCRI. The wCRI interviewees were involved in different forms of CRI at

EdUHK. Questions were designed and provided to interviewees (see Appendices I to L) beforehand so that they could prepare for the questions if need be. All interviews except one were completed virtually; one interview was completed at EdUHK Tai Po Campus.

Materials

A questionnaire (Appendices C and E) was produced on Qualtrics and subsequently electronically distributed with the method explained above. Attitude towards learning was measured by the Scale of Attitudes Towards Learning developed by Kara (2010) (see Appendix B). The study was replicated successfully when measuring attitudes towards learning in university students (Şen, 2013; Tasgin & Coskun, 2018). The scale measures the attitude of learning in four sub-domains, namely “Nature of Learning” (NoL), “Anxiety”, “Expectation”, and “Openness” on a 5-point Likert scale (Kara, 2010). Some of the items in the scale employ reverse scoring.

Questions for the follow-up interview (see Appendix G and H) were expansions of the four sub-domains of the Scale of Attitudes Towards Learning. For example, expanding on the sub-domain of “nature of learning”, interviewees were asked to describe what “learning” is to them, as a learner and particularly as a Protestant. To better understand the religiosity of the interviewees, in CRI and otherwise, interviewees were asked to describe their religious participation.

Procedure

The 10-minute questionnaire was separated into two parts. Participants were first presented with two screening questions. They were asked to indicate if they were studying education programs (i.e., the Higher Diploma or Bachelor of Education programs) and their religious affiliation to ensure they were of the target population (Protestant pre-service teachers). Once established as part of the target population, the field of study, according to the classification of subjects under the eight KLAs, was surveyed. Respondents were asked to

self-identify if they were wCRI. To reduce the nonresponse bias stemming from the status of student organizations within the organizational structure of the university, students were not asked to name the organization(s) they were involved in, if applicable.

Then, respondents moved on to complete the Scale of Attitudes Towards Learning. The questions were presented in a randomized order to prevent the participants from picking up the cues from the themes of questions and provide socially desirable answers. The collected results were analyzed on IBM SPSS Statistics (Version 28) to generate descriptive statistics and to analyze data to test the level of significance of findings with the independent samples t-test.

As for the structured follow-up interviews, the flow largely followed the sequence and sectioning of the list of questions given to interviewees; only the sequence of prompting questions within one section may have been changed to follow the flow of the interview. Interviewees were asked several questions about their attitude towards learning, both from a secular and religious perspective. To describe their religious participation, interviewees were guided to describe their life in the primary venue of religious participation (PVRP) excluding university, in terms of activities and commitments. For wCRI, the process was repeated for their CRI. Towards the end of the interview, all interviewees were asked to compare their own attitude towards learning to those in the other group (i.e., wCRI comparing themselves to nCRI, and vice versa). The questions utilized Festinger's (1954) social comparison theory, which states that people form opinions about themselves by comparing themselves to others, to see how interviewees assessed their own attitude towards learning. The qualitative results were analyzed to compare and contrast the responses of the two groups as a whole.

Results

Questionnaire

Upon analysis of the collected data in the questionnaire, it was discovered that both wCRI ($M = 3.86$, $SD = .329$) and nCRI ($M = 3.96$, $SD = .493$) reported the highest mean score on the sub-domain of NoL, among the three sub-domains in which the scores were positively correlated with the level of the corresponding sub-domain (the level of anxiety is negatively correlated with the score indicated in the sub-domain of Anxiety under the Scale of Attitudes Towards Learning). Both wCRI ($M = 3.15$, $SD = .505$) and nCRI ($M = 3.05$, $SD = .340$) reported the lowest mean score on the sub-domain of Openness.

Table 1

Mean and standard deviation of the Scale of Attitudes Towards Learning (Kara, 2010) of wCRI and nCRI

	wCRI		nCRI	
	M	SD	M	SD
Sub-domain 1: Nature of Learning (NoL)	3.86	.329	3.96	.493
Sub-domain 2: Anxiety	2.76	.532	2.76	.464
Sub-domain 3: Expectation	3.61	.473	3.69	.241
Sub-domain 4: Openness	3.15	.505	3.05	.340

An independent samples t-test was conducted to compare the scores under the four sub-domains in the Scale of Attitudes Towards Learning between wCRI and nCRI.

There was not a significant difference in the mean of NoL between wCRI ($M = 3.86$, $SD = .329$) and nCRI ($M = 3.96$, $SD = .493$), $t(27) = -.681$, $p > .05$ (two tailed). Cohen's $d = -.283$, 95% CI $[-.430, .215]$.

There was not a significant difference in the mean of Anxiety between wCRI ($M = 2.76$, $SD = .532$) and nCRI ($M = 2.76$, $SD = .464$), $t(27) = .011$, $p > .05$ (two tailed). Cohen's $d = .004$, 95% CI $[-.437, .441]$.

There was not a significant difference in the mean of Expectation between wCRI ($M = 3.61$, $SD = .473$) and nCRI ($M = 3.69$, $SD = .241$), $t(24.292) = -.556$, $p > .05$ (two tailed). Cohen's $d = -.175$, 95% CI $[-.350, .201]$.

There was not a significant difference in the mean of Openness between wCRI ($M = 3.15$, $SD = .505$) and nCRI ($M = 3.05$, $SD = .340$), $t(27) = .548$, $p > .05$ (two tailed). Cohen's $d = .227$, 95% CI $[-.293, .505]$.

Table 2

Independent samples t-test run on the difference in means between the responses of the four sub-domains of wCRI and nCRI

		Levene's Test for quality of Variance	t-test for Equality of Means							95% Confidence Interval of the Difference	
						Significance					
		F	Sig.	t	df	One- sided p	Two- Sided p	Mean difference	Std. Error Difference	Lower	Upper
Mean_NoL	Equal variance assumed	1.699	.203	-.681	27	.251	.501	-.10714	.15724	-.42978	.21549
	Equal variance not assumed			-.568	9.475	.292	.583	-.10714	.18863	-.53061	.31632
Mean_Anxiety	Equal variance assumed	.059	.810	.011	27	.496	.992	.00229	.21401	-.43682	.44140
	Equal variance not assumed			.011	14.483	.496	.991	.00229	.20099	-.42745	.43202
Mean_Expectation	Equal variance assumed	4.195	.050	-.422	27	.338	.677	-.07440	.17649	-.43653	.28772
	Equal variance not assumed			-.556	24.292	.292	.583	-.07440	.13374	-.35026	.20145
Mean_Openness	Equal variance assumed	1.648	.210	.546	27	.295	.590	.10606	.19432	-.29265	.50478
	Equal variance not assumed			.650	18.994	.262	.523	.10606	.16309	-.23529	.44741

Table 3

Effect size of independent samples t-test run on the difference in means between the responses of the four sub-domains of wCRI and nCRI

		Standardizer	Point Estimate	95% Confidence Interval	
				Lower	Upper
Mean_NoL	Cohen's d	.37846	-.283	-1.098	.537
	Hedges' correction	.38940	-.275	-1.067	.522
	Glass's delta	.49340	-.217	-1.032	.612
Mean_Anxiety	Cohen's d	.51510	.004	-.810	.819
	Hedges' correction	.52998	.004	-.787	.796
	Glass's delta	.46416	.005	-.810	.819
Mean_Expectation	Cohen's d	.42479	-.175	-.989	.642
	Hedges' correction	.43706	-.170	-.961	.624
	Glass's delta	.24091	-.309	-1.128	.531
Mean_Openness	Cohen's d	.46771	.227	-.592	1.041
	Hedges' correction	.48122	.220	-.575	1.012
	Glass's delta	.34015	.312	-.529	1.131

Owing to the difference in the size of the two groups, a weighted independent samples t-test was conducted to compare the scores under the four sub-domains in the Scale of Attitude Towards Learning.

There was not a significant difference in the weighted mean of NoL between wCRI ($M = 3.86$, $SD = .329$) and nCRI ($M = 3.96$, $SD = .493$), $t(35) = -.809$, $p > .05$ (two tailed). Cohen's $d = -.269$, 95% CI $[-.809, .35]$.

There was not a significant difference in the weighted mean of Anxiety between wCRI ($M = 2.76$, $SD = .532$) and nCRI ($M = 2.76$, $SD = .464$), $t(34.585) = .014$, $p > .05$ (two tailed). Cohen's $d = .014$, 95% CI $[-.014, .34.6]$.

There was not a significant difference in the weighted mean of Expectation between wCRI ($M = 3.61$, $SD = .473$) and nCRI ($M = 3.69$, $SD = .241$), $t(35) = -.577$, $p > .05$ (two tailed). Cohen's $d = -.192$, 95% CI $[-.577, .35]$.

There was not a significant difference in the weighted mean of Openness between wCRI ($M = 3.15$, $SD = .505$) and nCRI ($M = 3.05$, $SD = .340$), $t(35) = .730$, $p > .05$ (two tailed). Cohen's $d = .242$, 95% CI $[-.730, .35]$.

Table 4

Weighted independent samples t-test run on the difference in means between the responses of the four sub-domains of wCRI and nCRI

		Levene's Test for quality of Variance	t-test for Equality of Means								
						Significance				95% Confidence Interval of the Difference	
		F	Sig.	t	df	One- sided p	Two- Sided p	Mean difference	Std. Error Difference	Lower	Upper
Mean_NoL	Equal variance assumed	1.699	.203	-.681	27	.251	.501	-.10714	.15724	-.42978	.21549
	Equal variance not assumed			-.568	9.475	.292	.583	-.10714	.18863	-.53061	.31632
Mean_Anxiety	Equal variance assumed	.059	.810	.011	27	.496	.992	.00229	.21401	-.43682	.44140
	Equal variance not assumed			.011	14.483	.496	.991	.00229	.20099	-.42745	.43202
Mean_Expectation	Equal variance assumed	4.195	.050	-.422	27	.338	.677	-.07440	.17649	-.43653	.28772
	Equal variance not assumed			-.556	24.292	.292	.583	-.07440	.13374	-.35026	.20145
Mean_Openness	Equal variance assumed	1.648	.210	.546	27	.295	.590	.10606	.19432	-.29265	.50478
	Equal variance not assumed			.650	18.994	.262	.523	.10606	.16309	-.23529	.44741

Table 5

Effect size of independent samples t-test run on the difference in means between the responses of the four sub-domains of wCRI and nCRI

		Standardizer	Point Estimate	95% Confidence Interval	
				Lower	Upper
Mean_NoL	Cohen's d	.37846	-.283	-1.098	.537
	Hedges' correction	.38940	-.275	-1.067	.522
	Glass's delta	.49340	-.217	-1.032	.612
Mean_Anxiety	Cohen's d	.51510	.004	-.810	.819
	Hedges' correction	.52998	.004	-.787	.796
	Glass's delta	.46416	.005	-.810	.819
Mean_Expectation	Cohen's d	.42479	-.175	-.989	.642
	Hedges' correction	.43706	-.170	-.961	.624
	Glass's delta	.24091	-.309	-1.128	.531
Mean_Openness	Cohen's d	.46771	.227	-.592	1.041
	Hedges' correction	.48122	.220	-.575	1.012
	Glass's delta	.34015	.312	-.529	1.131

Interviews

In the interviews, all six interviewees identified their PVRP as their local congregation. They all held positions of leadership in different capacities, as shown in Table 6 below.

Table 6*Leadership positions led by respondents in PVRP*

Interviewee	Leadership position	Duties
wCRI1	Committee of fellowship for children, Sunday school teacher, group leader for teenagers	<ul style="list-style-type: none"> - Committee of fellowship for children: Prepare for weekly gatherings, including Bible study, discussion, and worship - Sunday school teacher: Read Bible stories with P.4-5 children - Group leader for teenagers: Lead teenage-level girls
wCRI2	Worship presider, committee for young adults' service, committee of fellowship for young adults	<ul style="list-style-type: none"> - Worship presider: Facilitate worship flow - Committee for young adults' service: Construct flow of service, set roster for worship duties - Committee of fellowship for young adults: Send notices to encourage participation
wCRI3	Church deacon, committee of fellowship for university students	<ul style="list-style-type: none"> - Church deacon: Liaise production of publications, care for other church members - Committee of fellowship for university students: Organize Bible study and devotional sessions, community service, and prepare for birthday gatherings
nCRI1*	Projection in youth service	<ul style="list-style-type: none"> - Ensure screen projection is handled properly
nCRI2	Worship presider of Mandarin service, Bible study leader	<ul style="list-style-type: none"> - Worship presider of Mandarin service: Facilitate worship flow - Bible study leader: Lead Bible study by asking relevant questions
nCRI3	Group leader in youth service, worship leader in youth service, projection in adult service	<ul style="list-style-type: none"> - Group leader in youth service: Lead youth in discussion section after the youth service - Worship leader in youth service: Lead a 15-minute worship session - Projection in adult service: Ensure screen projection is handled properly

* Church structure eliminated leadership positions in fellowship; however, respondent stated she should organize two to three activities every season.

The three wCRI came from three distinct campus organizations. wCRI1 was a member of EdUHK Campus Crusade for Christ; wCRI2 was a member of EdUHK Christian Band; wCRI3 was a member of EdUHK Christian Fellowship. Table 7 shows the different

roles of these three organizations, as told by the three interviewees, while Table 8 lists the leadership positions and the responsibilities of the wCRI in their respective campus organizations.

Table 7

Role of organizations where wCRI engaged in CRI in

Interviewee	Organization	Aims and goals
wCRI1	EdUHK Campus Crusade for Christ	Evangelize using the “Win Build Send Pray” principle (converting people to Protestantism, then training them to evangelize; the movement is supported by prayer)
wCRI2	EdUHK Christian Band	Worship via band performance with contemporary Christian music
wCRI3	EdUHK Christian Fellowship	Encourage spiritual development in thematic gatherings; foster deeper relationships between participants

Table 8*Leadership positions led by wCRI in the organization they engaged in CRI in*

Interviewee	Leadership position	Duties
wCRI1	Key Disciple Leader	<ul style="list-style-type: none"> - Plan morning prayer meetings - Organize Campus Time (prayer meetings during the school day – e.g. prayer walks) - Allocate manpower for guidance of new believers - Person-in-charge of social media
wCRI2	Secretary and liaison	<p>Secretary:</p> <ul style="list-style-type: none"> - Prepare meeting minutes - Prepare online forms for members to indicate availability - Attend joint-university meetings - Prepare feedback forms for the general public after performances <p>Liaison</p> <ul style="list-style-type: none"> - Design games for team-building section of weekly practice - Lead Bible study <p>As an executive committee member of Christian Band, wCRI2 was also involved in organizing the Term Break Camp.</p>
wCRI3	Vice-chairperson	<ul style="list-style-type: none"> - Provide support for other members in the executive committee - Care for other members - Liaise with other Protestant organizations (internal and external).

Differences can be seen between wCRI and nCRI in how they view what learning was. Table 9 is a summary of how the two groups viewed the notion of learning.

Table 9*View on the notion of learning expressed by interviewees by status of participation of CRI*

Group	View on the notion of learning
wCRI	<ul style="list-style-type: none"> - A process to train logical thinking; - Develop moral standards for teacher professionalism; - Understand the world - Fulfil societal expectations - Self-improvement
nCRI	<ul style="list-style-type: none"> - Endless process (feedback loop) - For interest - Something that has to be done, with no right to reject

All six interviewees indicated they would learn even if it was not compulsory.

However, the reasons given by the two parties were different. Table 10 shows the responses of wCRI and nCRI on the reasons why they would continue learning on their own accord.

Table 10*Reasons to continue learning expressed by interviewees by status of participation of CRI*

Group	Reasons to continue learning
wCRI	<ul style="list-style-type: none"> - Lack of constraint takes away the pressure and is more motivating – can follow interests - Learning is not just about subject knowledge – will spend time in learning skills and developing interests, not requirements from school
nCRI	<ul style="list-style-type: none"> - Learning things of interest is more motivating - Find utilitarian value - Would be more willing to do so if there were less distractions

When asked to comment if there were people who learn better, wCRI and nCRI described people with different aptitudes. wCRI proposed more intrinsic factors for more effective learning, while nCRI proposed more extrinsic factors. Table 11 tabulates the factors attributed by wCRI and nCRI on effective learning.

Table 11

Factors leading to learner relative success expressed by interviewees by status of participation of CRI

Group	Factors for relative learner success
wCRI	<ul style="list-style-type: none"> - Those who are more organized - The area one is more talented in (術業有專攻)
nCRI	<ul style="list-style-type: none"> - Those who can absorb information quickly - Put effort into studying (e.g. go through the materials before class) - Emotional intelligence and resilience - Good study habits - Developed logical thinking skills

wCRI and nCRI shared contrasting ideas on the relationship between faith and learning. wCRI tended to look for meaning of learning through their faith as a lifelong responsibility, while nCRI treated their faith as a source of comfort. Table 12 displays how the two parties view faith and learning.

Table 12

Relationship between faith and learning expressed by interviewees by status of participation of CRI

Group	Relation between faith and learning
wCRI	<ul style="list-style-type: none"> - Desire to learn subject knowledge to equip for career - Responsibility to serve God in this position - Seek meaning to the learning on hand - Learn knowledge to help dig deeper in faith - Learning is peripheral to religious involvement due to time commitment
nCRI	<ul style="list-style-type: none"> - Find comfort in religious activities (e.g. praying, singing hymns) when academics is overwhelming - Meet other people in church form “support group” with people studying similar subjects - Change a person’s temperament and thus choose different learning activities

Finally, when promoted to provide inter-group comparison, wCRI and nCRI both provided positive and negative comparisons between themselves and the other group. Table 13 shows the comparison in a 2x2 matrix.

Table 13

Inter-group comparison of the attitude towards learning expressed by interviewees by status of participation of CRI

Group	Positive/upward evaluation	Negative/downward evaluation
Towards wCRI (by nCRI)	<ul style="list-style-type: none"> - More devoted and thus more likely to place trust in God and find comfort and strength to carry on - Support from increased motivation - More effective learners 	<ul style="list-style-type: none"> - May be so devoted to CRI and its practical matters (e.g. handover) that academic performance is hindered due to poor time management
Towards nCRI (by wCRI)	<ul style="list-style-type: none"> - More free time to do other things, leading to time to engage in other learning experiences rather than CRI - Less strain on academic studies because they have more disposable time 	<ul style="list-style-type: none"> - May be less firm in standing up to the rules and therefore do things that are not academically honest (e.g. skipping classes)

The questionnaire data can be found in Appendix M, while the full transcripts can be found in Appendices N to S.

Discussion

This research aims to understand the differences between wCRI and nCRI on their attitude towards learning, and the factors behind such differences.

Difference in the attitude towards learning between wCRI and nCRI

The statistical analysis done on the questionnaire data showed that there was no statistically significant difference between the means of the four sub-domains measured by the Scale of Attitudes Towards Learning (Kara, 2010) as the *p*-value of the difference in means was larger than the $p < .05$ threshold, even when adjusted for the difference in the

sample sizes of the two groups. In addition to the limitations of the research administration (which will be discussed at the end of this study), other possible factors may have been at play to lead to the non-significant statistical result.

Purpose of inventory

The development and validation of Kara (2010)'s Scale of Attitude towards Learning focused on the training aspect of education (i.e., formal learning). Kara validated the inventory with Education Psychology students. Şen (2013)'s successful replication of the results focused on the effect of gender on the attitude towards learning of engineering students. Both studies looked at the participation in formal training, rather than forms of informal learning, which most forms of religious participation, including all forms of CRI, by definition, fall under.

When asked to describe the kind of learner they were, nCRI1 stated that she felt she enjoyed learning but not examinations because “GPA [made her] feel tiring”, the latter making her feel that she was a “lazy” learner. A similar sentiment was shared by others, such as wCRI3, who described himself as a “picky” learner, stating that it was permissible not to put effort into content within the curriculum that he did not find interest in. The shared sentiment on the relative importance of formal and informal learning among all interviewees shows that the inventory fails, for the purpose of this research, to account for the emphasis on informal learning and learning experiences from the perspective of the population as pre-service teachers, just as described by nCRI3:

Interviewer: Tell me some emotions you would associate with learning. Give reasons.

nCRI3: ... I think it depends on what you are studying, but the term itself is neutral.

As an education student, I would think of studying in the classroom, but I would also think about learning outside the classroom. Teaching practice, for example, is a kind of learning. Parts of it are difficult, but [...] it is a learning experience.

Development of value system

All respondents indicated their PVRP as their local Protestant congregation. While a spectrum of doctrinal differences between PVRPs certainly exists, such as gender roles in the church (e.g., only male members preached in wCRI1's congregation), the most fundamental beliefs of their faith remained the same, based on the commonly-agreed upon statements of faith in the Western Church such as the Apostles' Creed, used as a "binding formulary of faith" (Oxford Reference, 2023). When asked to compare her attitude towards learning with wCRI, nCRI3 conceded it was hard for her to picture any differences because "the faith [both nCRI and wCRI] know should have been the same".

The findings echo those of Tritter (1992), who investigated the relationship between the transmission of moral values and the religious characters of various schools in England. He concluded that schools that have a designated religious character, irrespective of the religious affiliation, would "produce students with stronger and more uniform attitudes towards religion and morality than state [non-religious] schools". Similar to what he discovered, it can be inferred here that the mere fact that the PVRP existed was sufficient to provide a uniform moral compass, and thus the formation of the attitude towards learning under the four sub-domains measured by Kara's (2010) inventory.

Factors affecting the attitude towards learning between wCRI and nCRI

While a statistically significant difference in terms of the means of the responses under the four sub-domains could not be observed between wCRI and nCRI, several other key differences could be found from the qualitative data collected from the interviews. These differences could not be measured by the inventory since they were out of its scope.

Source of motivation

When comparing the source of motivation, wCRI tended to lean towards intrinsic factors motivation, while nCRI tended to lean towards extrinsic factors. While all

interviewees stated they would continue to learn if learning is no longer compulsory, wCRI pointed towards how learning would enhance the meaning of life; nCRI, by contrast, pointed out the utilitarian value of learning, and how removing the compulsory factor had no bearing with these expectations, thus making learning still essential to them.

For example, wCRI stated she would learn because “at the end of the day, learning makes life more meaningful”. wCRI3 went so far as to note the countereffect of placing external pressure of learning on him:

Interviewer: If learning is not compulsory, would you still do so? Why?

wCRI3: Definitely. Actually, I won't learn if learning *is* compulsory.

Interviewer: Why?

wCRI3: If I can be uninhibited – I don't like being forced. I put in a lot of effort for things I like. For things I don't like, if you force me to do it, at most I would get a bad grade – it cannot hurt me. Compulsory learning demotivates me.

By contrast, nCRI believed there are certain circumstances in which she would not learn if learning were not compulsory, because the motivation of learning fell on the time factor:

I might not want to learn in this mentality now. I would have chosen to rest and do other things rather than learning. I think I would learn if I find the content interesting, like the trivia I learnt during my teaching practice. But it really depends on the environment, such as the time I have on hand.

Throughout the interviews, both wCRI and nCRI gave examples of how they perceived learning as an enrichment to their lives, and how the perception further motivated them. It is, however, easy to notice where the motivation lies. For instance, nCRI2 noted her decision to take up sign language classes as interest was based on “the utilitarian value” in the future with her interest in serving the Deaf community; ultimately, the motivation of learning

was extrinsic. wCRI3, on the other hand, noted his decision to learn first aid was initially utilitarian, but later became more intrinsic since he became more invested in the “rationale, philosophy, and discipline” emphasized in first aiding; ultimately, the motivation of learning was intrinsic.

What was observed here is in line with previous research, such as how Bénabou and Triole (2003) stated that extrinsic motivation is a weak reinforcer at best, adversely impacting the perception of the task by the agent, becoming “a negative reinforcer in the long run”.

A possible reason for this difference is that the level of autonomy provided by CRI has provided wCRI with a higher level of autonomy when it comes to their religious participation, in turn providing wCRI with a higher sense of self-determination in their lives overall, something that is not afforded for nCRI. The nature of CRI means there is a lack of absolute oversight, with students having the final say in their actions; such freedom and additional sense of self-determination would encourage wCRI to be more intrinsically motivated to act than those without choice (i.e., nCRI) (Zuckerman et al., 1978).

In any case, it is predicted in previous research that wCRI would be more persistent in learning, displaying higher levels of effort, interest, and enjoyment towards learning in the long run (Augustyniak et al., 2016). Whether this holds true remains unanswered, but some initial differences can already be seen, as shown above.

Locus of control

Yet when turning to the locus of control, wCRI employed a more passive role in understanding the role of the self in learning. When asking the two groups to provide an outline of a learner who learns better than others, comparing the two groups, wCRI tended to attribute learner success to factors out of the learner’s control (talent, innate aptitude), while nCRI tended to attribute learner success to factors within the learner’s control (good study habits, effort, developed logical thinking skills).

The view that talent and innate ability is a determining factor in learner success was exemplified by wCRI3:

Just as the saying goes, each person possesses a knowledge of a special skill (術業有專攻). [...] There isn't one person who is "better" per se, but different people are just better in different aspects, not just book knowledge but also in areas such as interpersonal communication and bond forming. I think this ability is innate.

nCRI1 provided an example of how she viewed learner success through how her peers completed their work to receive a higher grade:

Students with better results would put in more effort. They would revise before and after class, putting in more effort in studying. My peer in one of the courses was able to look for a new topic and perspective, bringing something new to the professor's table.

One possible factor for this difference in attribution is religiosity. wCRI spend more time in religious involvement due to their membership in their respective forms of CRI. As observed by Cherry et al. (2001) in their case studies in the book *Religion on Campus*, higher religiosity was observed in university students who were drawn to CRI, which in turn encouraged religious development in students' lives, independent of the religious upbringing or the form of CRI undertaken by the students. The difference in level of religiosity has been shown to be related to the attribution of events: past research has suggested that the sense of external locus of control is positively correlated with the level of spirituality of the person (Groth-Marnat & Pegden, 1998).

Attributing event outcomes to the external locus of control has led to what DeBono et al. (2020) call the *God attribution bias*, which states that people who believe in God will "attribute successes more to God than failures, particularly for highly religious people". This is consistent with the findings in this research, seeing how wCRI was more likely to attribute

success to things they were not able to change, something that was God-given rather than can be changed by humans. The process likely created a feedback loop where wCRI was more like to see the success and failures as part of God's work, and further confirmed the fact that God controlled everything (i.e., external locus of control), as seen from wCRI1: "My faith is my full-time job. Studying is my part-time job."

Final goal of learning

wCRI and nCRI treated the final goal of learning differently, even when the means (learning) was the same. The interaction between faith and learning with CRI in the equation produced different views on the roles of faith for the two groups of students.

When asked about their own perception of the relationship between faith and learning, wCRI looked at their faith as a responsibility. It manifested as both a reason to study, to respond to the duality of their identity as a Protestant and a teacher as part of their vocation, and a reason to undertake academic behavior conducive to study, so as to bear witness as a role model and representation of their faith.

wCRI3 was an English Education major. He found learning to be a responsibility he had to answer to God because he had to have the subject knowledge to be a competent and professional English teacher to serve God in his job. Similarly, wCRI2 wanted to learn English because she wanted to read translations and resources of the Bible that was closer to the source texts than (poor) Chinese translations. Additionally, wCRI2 explained how good academic behavior was integral to her faith:

You wouldn't think twice before skipping classes or cheating if you weren't a Christian. But as a Christian, you know you shouldn't do this because this is not an act of a good witness. In the virtual classes these few years, I saw many of my non-Christian friends cheating in examinations. I would think to myself, I don't cheat because I am a Christian. If I were not a Christian, I would cheat.

As for nCRI, the common sentiment can be best summarized by nCRI1, who saw her faith as a source of comfort through placing her worries in a higher power, peripheral to education goals and attainment:

When feeling tired when learning, faith is a way for you to find the strength to face things that makes you feel tired.

[...]

I can pray with fellow Christians [about the worries in learning], as well as what I've been facing recently – it seems I can find the strength afterwards.

[...]

[Faith drives my learning because] faith is what helps me face difficult things when I feel powerless.

Generic learning outcomes

In the interviews, all six respondents were provided with the same level of guidance when asked to describe their religious participation in the PVRP and in CRI. However, only wCRI described activities that would explicitly display generic learning skills (Curriculum Development Council, 2017, p. 4). Both wCRI and nCRI only provided a rundown or an overview of what usually happens in the PVRP, without providing personal, concrete examples of what would actually happen there. Table 14 below shows how the three categories of generic learning outcomes as proposed by the Curriculum Development Council is mapped with the personal examples given by wCRI in the interviews.

Table 14

Mapping of experiences in CRI to the generic learning outcomes proposed by the CDC as reported by wCRI

Generic learning outcome category (Curriculum Development Council, 2017, p. 4)	Examples from wCRI
Basic skills (Mathematical Skills, Information Technology Skills and Communication Skills)	<ul style="list-style-type: none"> - Reach out to people who are not believers yet by different method - Use technology (e.g. social media, instant messaging tools) to connect with others
Personal and social skills (Collaboration Skills, Self-management Skills and Self-learning Skills)	<ul style="list-style-type: none"> - Work with members of the executive committee cabinet in CRI - Solve conflicts between executive committee members - Find a mutually agreeable time for multiple people to hold activities
Thinking skills (Creativity, Critical Thinking Skills and Problem Solving Skills)	<ul style="list-style-type: none"> - Reflect why an annual function may not be effective in bringing the message across - Seek ways to resolve the conflict between organizations

The higher reflectiveness displayed by wCRI is contrary to the findings by Pennycook et al. (2016), which showed that religiosity has a negative correlation with analytical thinking. In the study, those who were more religious scored lower on the Cognitive Reflection Test, a test developed by Frederick (2005) to measure the test-taker's ability to analyze a situation to produce a reflective response. It is proposed that the discrepancy is due to the dimension of reflectiveness measured: Pennycook et al. (2016)'s study focused on reflection-*in*-action, i.e., analyzing the situation on the spot; the design of the current research required participants to recall specific experiences after the incident, leading to a perspective with a distance from the situation, in what is called reflection-*on*-action.

As for the reason why such reflectiveness is only observed in CRI but not in PVRP, it is hypothesized that CRI, by design, happens in the physical educational space. In a profession (and, by extension, the teacher-training institution) where reflective learning is

encouraged and sometimes even mandated, connecting CRI, fundamentally a form of campus activity, to the values promoted by the institution is easier than in the PVRP.

Inter-group comparison

At the end of the interviews, both wCRI and nCRI were asked to compare themselves with the other group in terms of their attitude towards learning. Such comparison can be further broken down into positive (they are better than us) and negative (they are worse than us), effectively creating upward and downward comparisons according to Festinger's (1954) social comparison theory, respectively. In addition to providing a point of reference towards the self-image of the two groups of pre-service teachers, the moderate amount of upward and downward comparisons observed can lead to inspiration to either improve the situation to reach a more ideal state similar to the other group or (for upward comparison) or improve the self to maintain a higher standard (for downward comparison).

The effect of social comparison on the attitude towards learning can already be seen in action. Table 15 shows how the social comparison had affected the course of action of the respondents from both groups, as the comparison caused an inconsistent view of the self and thus requires effort from the student, mental or otherwise, to resolve the cognitive dissonance.

Table 15

Inter-group social comparison of wCRI and nCRI and its effect on the course of action as resolution

Group	Evaluation	Resolution by evaluator
Towards nCRI (by wCRI)	May be less firm in standing to the rules and therefore do things that are not academically honest (e.g. skipping classes)	Set a good example, e.g. “I shouldn’t cheat when I learn, because I am not bearing a good witness representative of my faith” (wCRI1)
	More free time to do other things, leading to time to engage in other learning experiences rather than CRI	Reflect what is not working in the CRI, and ultimately making the decision to leave the organization (wCRI2)
Towards wCRI (by nCRI)	May be so devoted to CRI and its practical matters (e.g. handover) that academic performance is hindered due to poor time management	Model from their behavior to have better time management (wCRI1)
	<ul style="list-style-type: none"> - More devoted and thus more likely to place trust in God and find comfort and strength to carry on - Support from increased motivation 	Seek support from other avenues (e.g. church) (wCRI1 and wCRI2)

Implications

Teachers as role models for students

As discussed at the beginning of this study, teachers’ own values play a pivotal role in developing students’ values. This study has shown the impact of CRI on teachers’ value formation in terms of motivation, success attribution, and reflectiveness. In fact, since “religiosity” by definition includes the commitment to “beliefs, principles, and activities”

(Ellis et al., 2019, p. 112), being more religious individuals, wCRI would be more prominent adherents to religious values, and thus would find their religious beliefs more front and center in developing their own values, including their attitude towards learning, as well as how they display them in the classroom, in turn affecting their students' own value formation.

Overlap with the Values Education Curriculum

Religions include a set of value positions that would inevitably overlap with the secular view of value education. For instance, the Fruits of the Holy Spirit (Gal 5:22-25), the nine attributes of Christian life, correspond to the ten priority values and attitudes proposed by the EDB (Education Bureau, 2022), albeit expressed in different ways (e.g., the Fruit “Kindness” maps to the priority value “Care for Others”). Much of what the six interviewees expressed could be rephrased in a secular manner; what separates them from a non-religious person is the addition Christian doctrines into the equation. Knowing this, the future development of this new Values Education Curriculum may mimic that of the development of those who are religious. The case of wCRI versus nCRI in this study informs teachers on how a more committed and long-term exposure to a certain set of values and beliefs, especially with the aid of student activities with a higher degree of agency may shape the values of a student to a larger extent, even in a secular space.

Limitations of the study

The main limitation of the study was the small sample size, as well as the unequal group size of the quantitative analysis of the questionnaire. Despite the researcher's efforts, half of the collected responses had to be discarded due to them being invalid, either by being incomplete or by the responses of the screening questions excluding the respondent from the target population, thus limiting the amount of data available for analysis. Besides, the lopsided responses showed a much higher level of response from wCRI; it is possibly due to the group membership of wCRI was sufficient for others to identify the individual as a

Protestant student, when, by contrast, there must be explicit knowledge of nCRI being Protestant in order for those in their social circle to identify and invite for participation in the questionnaire, and later, possible participation in the interview.

Another limitation of the study was the sampling method leading to a disproportionate number of respondents in the question studying in majors under the KLA English Language Education. Such limitation stemmed from the fact that the researcher was a student of this KLA, and it is natural for the immediate social circle of the researcher to also be from this KLA, with high overlap in their social identity and friendship circle (e.g., studying in the same courses, students from the same program). Such hindrance had been anticipated as a pitfall of the demographic distribution of the study, the homogeneity between the initial respondents and the research being the main drawback of snowball sampling.

An important point to add here is that, as mentioned by wCRI2, an organizational reorganization occurred in EdUHK Christian Fellowship (then named Christian Fellowship, EdUHKSU) in 2021, a year prior to this study was undertaken, effectively separating different ministries of the organization into distinct student organizations, even becoming the primary factor in the dissolution of the university Christian Choir (Eduodora Christian Choir, 2022). Those who remain in CRI would more likely be more devoted to the cause and to their faith, leading to a skewed level of higher religiosity in wCRI.

Conclusion

In this study, through the implementation of Kara's (2010) Scale of Attitudes Towards Learning and the structured interview with six Protestant pre-service teachers, factors affecting the attitude towards learning were identified. These factors include the extrinsic versus intrinsic motivation of learning, the locus of control of ability for learner success, and the role of their faith as the center or the peripheral of learning. While these factors were not measured in the 40-question inventory, leading to a statistically insignificant result of the

difference in the attitude towards learning in the statistical analysis, understanding how these factors were shaped with the intervention of CRI is still crucial to understanding how pre-service teachers present themselves and their attitude towards learning as competent and professional teachers in the workforce.

Donaghy and Morss (2000) stated that while the skills demonstrated in reflection-*in*-action may be “easy to operate”, the inability to make “professional and personal knowledge accessible for reflection, testing, and dissemination” may “demonstrate a lack of clinical competence” since assumptions remained uncontested. The higher level of reflectiveness displayed by wCRI may pave the way for stakeholders to consider how the higher amount of reflection-*on*-action in student activities affects the professional practices of pre-service teachers.

Both wCRI and nCRI reported the lowest score in the three positively correlated sub-domains in the sub-domain Openness. Based on the results, future research may attempt to investigate why this sub-domain received the lowest score among the four sub-domains for Protestant pre-service teachers. Considering the spectrum of the CRI represented in this study, further research may also consider looking into how different forms of CRI affect pre-service teachers’ attitude towards learning.

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Appendix A

List of CRIs in Hong Kong UGC-funded Universities as of 31 August 2022

	Christian Fellowship	Christian Choir	Christian Band	Campus Crusade for Christ	Other organizations registered with the university
City University of Hong Kong	✓	✓	✓	✓	N/A
Hong Kong Baptist University	✓	✓	✓	✓	Putonghua Fellowship
Lingnan University	✓	✓	✗	✓	N/A
The Chinese University of Hong Kong	✓	✓	✓	✓	<ul style="list-style-type: none"> - Wu Yee Cell - Mandarin Fellowship (“恩橋”) - LIFE Group - CUHK LYNC - Chung Chi Fellowship - Christian International Interchange Society - One Circle GLOW Uni for Gospel
The Education University of Hong Kong	✓	✗	✓	✓	N/A
The Hong Kong Polytechnic University	✓	✓	✓	✓	One Circle GLOW Uni for Gospel
The Hong Kong University of Science and Technology	✓	✓	✗	✓	Bible Education and Exploration Society
The University of Hong Kong	✓	✓	✗	✓	N/A

The results for the first four columns (Christian Fellowship, Christian Choir, Christian Band, and Campus Crusade for Christ) were found via Internet search of “[University abbreviation] + [type of organization]”. The information for other organizations was retrieved from respective universities’ website.



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Appendix B

English translated version of Kara's (2010) Scale of Attitudes Towards Learning

Respondents are asked to rate the follow statements under the following sub-domains on a 5-point Likert scale. Statements with an asterisk (*) are reverse-scored.

Nature of learning

- Intelligent people learn better
- Everyone's learning capacity is different
- I will learn all I have to know by the age of 30*
- Intelligence is important in learning
- Learning continues throughout life
- Learning is a lifelong process
- Intelligent people learn more easily

Anxiety

- I am not nervous about learning*
- I can learn any subject easily*
- I feel nervous when starting new subjects
- I feel uncomfortable when new topics are introduced
- I get a headache when learning new subjects
- I get bored when new topics are explained
- I have no difficulty in learning a new subject*
- I have trouble concentrating when learning new topics
- It bothers me that I cannot concentrate
- It is enjoyable to try to learn a new subject*
- Wasting time while learning affects me negatively
- I feel nervous when I forget what I have learned quickly

- Learning new things is difficult since it is hard work

Expectation

- As I learn, the number of wrong decisions decreases
- I have learned a lot so far but I have never seen any benefit*
- I want to improve communication with people by learning new things
- Learning new things helps me succeed in my work
- Learning new things increases my motivation about my job
- My goals grow as I learn
- My thoughts change as I learn new subjects
- What I have learned changes my view on life
- It is necessary to constantly learn to make effective and correct decisions about the problems encountered in life

Openness

- I am always ready to learn new things
- I am not a person who is open to learning*
- I am tired of constantly learning new things*
- I don't want to learn because I don't like working*
- I enjoy learning new things
- I have always been interested in learning
- I know how to learn from my experience
- I still have a lot to learn
- If it is not compulsory, I do not want to learn*
- Learning about difficult subjects gives me pleasure
- The knowledge I have now is sufficient for me*

Appendix C

English version of questionnaire

INFORMATION SHEET

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

You are invited to participate in a project supervised by Dr Lam Chi Ming and conducted by Rachel Lai who are staff / students of the Department of International Education, Faculty of Education and Human Development in The Education University of Hong Kong, in partial fulfilment of the degree requirements of the Bachelor of Education (Honors) (English Language) program.

PURPOSE OF THE STUDY

To investigate if religious involvement in terms of campus religious involvement (CRI) shape pre-service Protestant teachers' view towards learning compared to those without CRI, and what factors affect how the two groups of students (those with and without CRI) view learning.

WHY HAVE I BEEN CHOSEN?

You have been chosen to participate in this survey because you are a current pre-service Protestant teacher (either at the undergraduate or sub-degree level) at the Education University of Hong Kong.

PROCEDURES

60 students (30 with and without CRI respectively) will be invited to complete a survey. You will be invited to report demographic information (e.g. gender, field of study) and your religious participation. You will then be asked to rate a series of sentences on your attitude towards learning based on the degree of agreement. At the end of the survey, you will be invited to participate in a voluntary follow-up interview. The questionnaire will take 10 minutes on average.

POTENTIAL RISKS / DISCOMFORTS AND THEIR MINIMIZATION

There are no known risks associated with this research.

COMPENSATION FOR PARTICIPATION

Due to the nature of this project and resource limitation, compensation will not be provided.

POTENTIAL BENEFITS

In this study, you will be asked to rate a series of sentences regarding your attitude towards learning. This may help you reflect on your own attitude towards learning. In addition, this questionnaire can provide valuable information on the relationship between pre-service Protestant teachers' CRI and their attitude towards learning in the Hong Kong context, which may help to understand how aspiring teachers view learning and how their behavior might affect their students. It may also help religious school sponsoring bodies to understand better what the effects of CRI are on their employees, both current and prospective as they develop professional development policies and programs.

CONFIDENTIALITY

Any information obtained in this study will remain strictly confidential, will be known to no-one, and will be used for research purposes only. Only the researcher and the supervisor can access the data.

All data will be stored on a password-protected file and a password-protected computer. All collected data is anonymized and will not be linked to individual participants.

If you choose to participate in the voluntary follow-up interview, the personally identifiable information collected will only be used for contact purposes. The information is detached from the questionnaire, and will not be linked to you.

DATA RETENTION

All data will be retained for the purpose of verification, and will be destroyed upon the completion of the honors project.

If you choose to participate in the voluntary follow-up interview, the information collected in the separate form will be destroyed at the end of the interview (for those who are interviewed) or at the conclusion of all interviews (for those who are not interviewed).

PARTICIPATION AND WITHDRAWAL

Your participation is voluntary. This means that you can choose to stop at any time without negative consequences.

If you would like to obtain more information about this study, please contact Rachel Lai at telephone number _____ or their supervisor Dr Lam Chi Ming at telephone number _____.

If you have any concerns about the conduct of this research study, please do not hesitate to contact the Human Research Ethics Committee by email at hrec@eduhk.hk or by mail to Research and Development Office, The Education University of Hong Kong.

Thank you for your interest in participating in this study.

Rachel Lai
Principal Investigator

THE EDUCATION UNIVERSITY OF HONG KONG
Department of International Education

CONSENT TO PARTICIPATE IN RESEARCH

**How does Campus Religious Involvement Affect the Attitude towards Learning of
Protestant Pre-service Teachers?**

I _____ hereby consent to participate in the captioned research supervised by Dr Lam Chi Ming and conducted by Rachel Lai, who are respectively staff of the Department of International Education and student of the Bachelor of Education (Honors) (English Language) program in the Education University of Hong Kong.

I understand that information obtained from this research may be used in future research and may be published. However, my right to privacy will be retained, i.e., my personal details will not be revealed.

The procedure as set out in the **attached** information sheet has been fully explained. I understand the benefits and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without negative consequences.

Name of participant

Signature of participant

Date

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

Part 1: Personal Information

1. Age: _____

2. Gender:

- ☐ Male
- ☐ Female
- ☐ Other
- ☐ Prefer not to say

3. Are you currently a student at the Education University of Hong Kong?

- ☐ Yes → Jump to Q4
- ☐ No → End of questionnaire

4. I am a...

- ☐ Bachelor of Education (BEd) student → Jump to Q5
- ☐ Co-terminal Double Degree (BA&BEEd) student → Jump to Q5
- ☐ Higher Diploma in Early Childhood Education (HD(ECE)) student → Jump to Q6
- ☐ None of the above → End of questionnaire

5. Key Learning Area of major

If you are a Bachelor of Education (Early Childhood Education) student, choose the option “Early Childhood Education”.

- ☐ Chinese Language Education
- ☐ English Language Education
- ☐ Mathematics Education
- ☐ Science Education
- ☐ Technology Education
- ☐ Personal, Social and Humanities Education
- ☐ Arts Education
- ☐ Physical Education
- ☐ Early Childhood Education

6. Present religion (if any)

- ☐ Christian (Protestant) → Jump to Q7
- ☐ Roman Catholic → End of questionnaire
- ☐ Orthodox → End of questionnaire
- ☐ Judaism → End of questionnaire

- ☐ Buddhist → End of questionnaire
- ☐ Muslim → End of questionnaire
- ☐ Hindu → End of questionnaire
- ☐ Sikh → End of questionnaire
- ☐ Atheist (I don't believe in God) → End of questionnaire
- ☐ Agnostic (I'm not sure if there is a God) → End of questionnaire
- ☐ Other/prefer not to say → End of questionnaire

7. Would you consider yourself part of a university campus religious organization anytime in the past six months?

This includes all organizations irrespective if they are registered under the EdUHK Students Affair Office.

- ☐ Yes
- ☐ No

Part 2. Scale of Attitudes Towards Learning

Below are some statements about learning. Rate the statements from 1 (strongly disagree) to 5 (strongly agree).

Statement	1	2	3	4	5
Intelligent people learn better					
Everyone's learning capacity is different					
I will learn all I have to know by the age of 30					
Intelligence is important in learning					
Learning continues throughout life					
Learning is a lifelong process					
Intelligent people learn more easily					
I am not nervous about learning					
I can learn any subject easily					
I feel nervous when starting new subjects					
I feel uncomfortable when new topics are introduced					
I get a headache when learning new subjects					
I get bored when new topics are explained					
I have no difficulty in learning a new subject					
I have trouble concentrating when learning new topics					
It bothers me that I cannot concentrate					
It is enjoyable to try to learn a new subject					
Wasting time while learning affects me negatively					
I feel nervous when I quickly forget what I have learned					
Learning new things is difficult since it is hard work					
As I learn, the number of wrong decisions decreases					
I have learned a lot so far but I have never seen any benefit					
I want to improve communication with people by learning new things					
Learning new things helps me succeed in my work					
Learning new things increases my motivation about my job					
My goals grow as I learn					
My thoughts change as I learn new subjects					
What I have learned changes my view on life					
It is necessary to constantly learn to make effective and correct decisions about the problems encountered in life					
I am always ready to learn new things					
I am not a person who is open to learning					
I am tired of constantly learning new things					
I don't want to learn because I don't like working					
I enjoy learning new things					
I have always been interested in learning					
I know how to learn from my experience					
I still have a lot to learn					
If it is not compulsory, I do not want to learn					
Learning about difficult subjects gives me pleasure					
The knowledge I have now is sufficient for me					

Part 3: Interview

Are you interested in a follow-up interview (approximately 45 minutes)? This is optional and you can choose not to participate.

Your responses here will not be linked with your information or your interview responses.

- ☐ Yes → Jump to a separate survey to solicit personal information
- ☐ No → End of questionnaire

Appendix D

English version of follow-up interview contact form

INFORMATION SHEET

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

You are invited to participate in a project supervised by Dr Lam Chi Ming and conducted by Rachel Lai who are staff / students of the Department of International Education, Faculty of Education and Human Development in The Education University of Hong Kong, in partial fulfilment of the degree requirements of the Bachelor of Education (Honors) (English Language) program.

PURPOSE OF THE STUDY

To investigate if religious involvement in terms of campus religious involvement (CRI) shape pre-service Protestant teachers' view towards learning compared to those without CRI, and what factors affect how the two groups of students (those with and without CRI) view learning.

WHY HAVE I BEEN CHOSEN?

You have been chosen to participate in this follow-up interview because you are a current pre-service Protestant teacher (either at the undergraduate or sub-degree level) at the Education University of Hong Kong.

PROCEDURES

In this follow-up interview, you will be asked to respond to a set of questions related to your attitude towards learning. Then, you will be asked to provide a profile of your religious participation, both in and out of campus. If you would consider yourself part of a campus religious organization, you would be asked to describe the forms of participation and the degree of participation. You will be asked about the relationship between your religious views and your attitude towards learning. The follow-up interview will take approximately 45 minutes on average.

POTENTIAL RISKS / DISCOMFORTS AND THEIR MINIMIZATION

There are no known risks associated with this research.

COMPENSATION FOR PARTICIPATION

Due to the nature of this project and resource limitation, compensation will not be provided.

POTENTIAL BENEFITS

This follow-up interview can provide valuable information on the relationship between pre-service Protestant teachers' CRI and their attitude towards learning in the Hong Kong context, which may help to understand how aspiring teachers view learning and how their behavior might affect their students. It may also help religious school sponsoring bodies to understand better what the effects of CRI are on their employees, both current and prospective as they develop professional development policies and programs.

CONFIDENTIALITY

Any information obtained in this study will remain strictly confidential, will be known to no-one, and will be used for research purposes only. Only the researcher and the supervisor can access the data.

All data will be stored on a password-protected file and a password-protected computer. All collected data is stored in codes, not names, and will not be linked to individual participants. The interviews will be audio recorded for transcription purposes only and will not be disseminated. Consent will be sought before recording the interview. You can choose not to be recorded, or ask to stop recording at any time, without any negative consequences.

DATA RETENTION

All data will be retained for the purpose of verification, and will be destroyed upon the completion of the honors project.

The contact information collected in the separate contact form will be destroyed at the end of the interview.

PARTICIPATION AND WITHDRAWAL

Your participation is voluntary. This means that you can choose to stop at any time without negative consequences.

If you would like to obtain more information about this study, please contact Rachel Lai at telephone number _____ or their supervisor Dr Lam Chi Ming at telephone number _____.

If you have any concerns about the conduct of this research study, please do not hesitate to contact the Human Research Ethics Committee by email at hrec@eduhk.hk or by mail to Research and Development Office, The Education University of Hong Kong.

Thank you for your interest in participating in this study.

Rachel Lai
Principal Investigator

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

Thank you for your interest in the follow-up interview for the Honors Project entitled “How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?” by Rachel Lai, supervised by Dr Lam Chi Ming of the Education University of Hong Kong.

The follow-up interview will take approximately 45 minutes. You will be asked to respond to a set of questions related to your attitude towards learning. Then, you will be asked to provide a profile of your religious participation, both in and out of campus. If you would consider yourself part of a campus religious organization, you would be asked to describe the forms of participation and the degree of participation. You will be asked about the relationship between your religious views and your attitude towards learning.

In addition to the information sheet you have signed, please be reminded that:

- All personally identifiable information, collected below, will only be used for contact purposes.
- The information is detached from the questionnaire you have just completed, and will not be linked to you.
- Information collected in this form will be destroyed at the end of the interview (for those who are interviewed) or at the conclusion of all interviews (for those who are not interviewed).

You have the right to terminate your participation without any negative consequences.

Thank you again!

[Button to proceed – appear after 5 seconds]

Preferred name: _____

Phone number: _____

Would you consider yourself part of a campus religious organization anytime in the past six months?

This includes all organizations irrespective if they are registered under the EdUHK Students Affair Office.

- ☐ Yes
☐ No

Preferred interview language

- ☐ Cantonese
☐ English
☐ Mandarin

Preferred interview format

- ☐ Face-to-face
- ☐ Online

Appendix E

Chinese version of questionnaire

有關資料

校園宗教參與如何影響基督新教的準教師對學習的態度？ (How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?)

誠邀閣下參加林志明博士負責監督，黎思希負責執行的研究計劃。他們分別是香港教育大學國際教育學系的教員，以及英國語文教育榮譽學士的學生。此研究計劃作為畢業論文，乃英國語文教育榮譽學士的畢業要求之一。

研究目的

探究大學校園內的宗教參與（「校園宗教參與」），比對沒有校園宗教參與的基督新教的準教師，是否對基督新教的準教師對學習的態度有所影響，並了解分別塑造這兩組學生對學習的態度的因素。

選擇參與者的原因

閣下被選擇參與此研究，因為閣下正在香港教育大學就讀教育學位（教育學士/幼兒教育高級文憑），並信奉基督新教。

步驟

六十名學生（有與沒有校園宗教參與各三十名）會被邀請填寫問卷。問卷會詢問閣下的個人資料（如性別、學習領域），以及閣下的宗教參與。閣下需要評價一系列關於對學習的態度的陳述。在問卷的最後，閣下會被邀參與一個自願的後續面談。回答整個問卷約需 10 分鐘。

參與期間有可能面對的風險及不適

此研究計畫並無任何已知的風險及不適。

對參與者的補償

鑑於研究的目的及資源限制，是次研究並不為閣下提供補償。

潛在好處

此問卷將要求閣下評價一系列關於對學習的態度的陳述，或會幫助閣下反思自己對學習的態度。此問卷提供了在香港關於基督新教的準老師的校園宗教參與與其對學習的態度的關係的寶貴資料，對了解準老師如何理解學習並如何影響他們的學生甚有幫助。對有宗教背景的辦學團體而言，此研究亦能幫助他們了解校園宗教參與對其現任及準僱員的影響，以幫助他們發展學校的專業發展計畫與政策。

保密性

此研究所得的資料絕對保密，除研究員及監督員外，資料不會對外透露，並只會用以分析。

資料將會紀錄在設有密碼的檔案中，並在已設定密碼的電腦上儲存。資料將會去名，並不會與參加者有所連結。

若你選擇參與自願的後續面談，個人資料只會作聯絡用途。閣下的個人資料與問卷回應會分開儲存，亦不會有任何聯繫。

保存資料

所有資料將被保留以供核對，並會在畢業論文提交後銷毀。

若你選擇參與自願的後續面談，在聯絡資料問卷說收集的資料會在訪問後（獲邀訪問者）或所有訪問完結後（未獲邀訪問者）銷毀。

參與或退出研究

閣下的參與純屬自願性質。閣下享有充分的權利在任何時候決定退出這項研究，更不會因此引致任何不良後果。

如閣下想獲得更多有關這項研究的資料，請與黎思希聯絡，電話 ，
或聯絡她的導師林志明博士，電話 。

如閣下對這項研究的操守有任何意見，可隨時與香港教育大學人類實驗對象操守委員會聯絡（電郵: hrec@eduhk.hk；地址:香港教育大學研究與發展事務處）。

謝謝閣下有興趣參與這項研究。

黎思希
首席研究員

→

香港教育大學
國際教育學系

參與研究同意書

校園宗教參與如何影響基督新教的準教師對學習的態度？

**How does Campus Religious Involvement Affect the Attitude towards Learning of
Protestant Pre-service Teachers?**

本人_____同意參加由林志明博士負責監督，黎思希執行的研究項目。
他們分別是在香港教育大學的國際教育學系的教員，及英國語文教育榮譽學士的學生。

本人理解此研究所獲得的資料可用於未來的研究和學術發表。然而本人有權保護自己的隱私，個人的個人資料將不能洩漏。

研究者已將所附資料的有關步驟向本人作了充分的解釋。本人理解可能會出現的風險。本人是自願參與這項研究。

本人理解我有權在研究過程中提出問題，並在任何時候決定退出研究，更不會因此而對研究工作產生的影響負有任何責任。

參加者姓名：

參加者簽名：

日期：

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

校園宗教參與如何影響基督新教的準教師對學習的態度？

第一部分：個人資料

1. 年齡： _____

2. 性別

- ☐ 男
- ☐ 女
- ☐ 其他
- ☐ 不方便透露

3. 你現在是香港教育大學的學生嗎？

- ☐ 是 → 跳至第四題
- ☐ 否 → 問卷結束

4. 我現正修讀

- ☐ 教育榮譽學士課程 (BEd) → 跳至第五題
- ☐ 同期結業雙學位課程 (BA&BEd) → 跳至第五題
- ☐ 幼兒教育高級文憑 (HD(ECE)) → 跳至第六題
- ☐ 以上皆非 → 問卷結束

5. 主修的學習領域

幼兒教育榮譽學士的學生請選擇「幼兒教育」。

- ☐ 中國語文教育
- ☐ 英國語文教育
- ☐ 數學教育
- ☐ 科學教育
- ☐ 科技教育
- ☐ 個人、社會及人文教育
- ☐ 藝術教育
- ☐ 體育
- ☐ 幼兒教育

6. 現在的宗教信仰（如有）

- ☐ 基督教（新教） → 跳至第七題

- ☐ 羅馬天主教 → 問卷結束
- ☐ 東正教 → 問卷結束
- ☐ 猶太教 → 問卷結束
- ☐ 佛教 → 問卷結束
- ☐ 伊斯蘭教 → 問卷結束
- ☐ 印度教 → 問卷結束
- ☐ 錫克教 → 問卷結束
- ☐ 無神論者（我不相信有神的存在） → 問卷結束
- ☐ 不可知論者（我不肯定有神的存在） → 問卷結束
- ☐ 其他/不方便透露 → 問卷結束

7. 在過去六個月的任何時間中，你會視自己為大學院校宗教組織的一份子嗎？

這包括所有宗教組織，不論該組織是否已與香港教育大學學生事務處註冊。

- ☐ 會
- ☐ 不會

第二部分：學習態度量表

以下是一些關於學習的陳述。請以 1（非常不同意）到 5（非常同意）表達你對這些陳述的同意程度。

陳述	1	2	3	4	5
聰明的人學得更好					
每個人的學習能力都不一樣					
我在 30 歲前就會學會所有我必須知道的					
智力對學習很重要					
學習持續一生					
學習是一個終生的過程					
聰明的人更容易學習					
我對學習並不緊張					
我可以輕鬆學習任何科目					
開始新科目時，我會感到緊張					
引入新主題時，我會感到不適					
學習新科目令我頭痛					
解釋新主題時，我會感到無聊					
我學習一門新學科沒有困難					
我在學習新主題時難以專心					
無法集中注意力讓我很困擾					
嘗試學習一門新學科令人愉快					
學習時浪費時間對我有負面影響					
當我很快忘記我學到的東西時，我會感到緊張					
學習新事物很困難，因為要很努力					
我所作的錯誤決定隨我的學習而減少					
到目前為止我學到了很多東西，但我從來沒有看到任何好處					
我想通過學習新事物來改善與人的溝通					
學習新事物幫助我在工作上取得成功					
學習新事物增加了我對工作的動力					
我的目標隨著我的學習而增長					
當我學習新科目時，我的想法會發生變化					
我所學到的改變了我對人生的看法					
我們需要不斷學習，才能對生活中遇到的問題做出有效和正確的決定					
我隨時準備學習新事物					
我不是一個樂於學習的人					
我厭倦了不斷學習新事物					
我不想學習，因為我不喜歡工作					
我享受學習新事物					
我一直對學習很感興趣					
我知道如何從我的經驗中學習					

我還有很多東西要學習					
如果不是強制性的，我不想學					
學習困難的科目讓我很開心					
我現在擁有的知識對我來說已經足夠了					

第三部分：面談

你有興趣參加一個約 45 分鐘的後續面談嗎？（自由參與）
你在此問卷裡的答案並不會與你的個人資料或面談內容有所連繫。

- ☐ 有 → 跳到另一個收集資料的表格
- ☐ 沒有 → 問卷結束

Appendix F

Chinese version of follow-up interview contact form

有關資料

校園宗教參與如何影響基督新教的準教師對學習的態度？

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誠邀閣下參加林志明博士負責監督，黎思希負責執行的研究計劃。他們分別是香港教育大學國際教育學系的教員，以及英國語文教育榮譽學士的學生。此研究計劃作為畢業論文，乃英國語文教育榮譽學士的畢業要求之一。

研究目的

探究大學校園內的宗教參與（「校園宗教參與」），比對沒有校園宗教參與的基督新教的準教師，是否對基督新教的準教師對學習的態度有所影響，並了解分別塑造這兩組學生對學習的態度的因素。

選擇參與者的原因

閣下被選擇參與此研究，因為閣下正在香港教育大學就讀教育學位（教育學士/幼兒教育高級文憑），並信奉基督新教。

步驟

此跟進面談約四十五分鐘。在面談中，你將會回答一系列關於對學習的態度的問題，以及你在校內外的宗教參與。若你有校園宗教參與，你將會被詢問關於校園宗教參與的經驗。你亦會被邀請分享你對自己的信仰和對學習的態度之間的關係。

參與期間有可能面對的風險及不適

此研究計畫並無任何已知的風險及不適。

對參與者的補償

鑑於研究的目的及資源限制，是次研究並不為閣下提供補償。

潛在好處

此訪談提供了在香港關於基督新教的準老師的校園宗教參與與其對學習的態度的關係的寶貴資料，對了解準老師如何理解學習並如何影響他們的學生甚有幫助。對有宗教背景的辦學團體而言，此研究亦能幫助他們了解校園宗教參與對其現任及準僱員的影響，以幫助他們發展學校的專業發展計畫與政策。

保密性

此研究所得的資料絕對保密，除研究員及監督員外，資料不會對外透露，並只會用以分析。

資料將會紀錄在設有密碼的檔案中，並在已設定密碼的電腦上儲存。資料將會去名，並不會與參加者有所連結。所有面談將被錄音，以便轉錄，並不會對外透露。在開始

錄音前會尋求閣下同意，而閣下亦可隨時要求停止錄音，並不會受到任何負面影響。

保存資料

所有資料將被保留以供核對，並會在畢業論文提交後銷毀。

在聯絡資料留下的個人資料將會在面談後銷毀。

參與或退出研究

閣下的參與純屬自願性質。閣下享有充分的權利在任何時候決定退出這項研究，更不會因此引致任何不良後果。

如閣下想獲得更多有關這項研究的資料，請與黎思希聯絡，電話 _____，
或聯絡她的導師林志明博士，電話 _____。

如閣下對這項研究的操守有任何意見，可隨時與香港教育大學人類實驗對象操守委員會聯絡（電郵: hrec@eduhk.hk；地址:香港教育大學研究與發展事務處）。

謝謝閣下有興趣參與這項研究。

黎思希
首席研究員

校園宗教參與如何影響基督新教的準教師對學習的態度？

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

感謝你有意參與由林志明博士負責監督，黎思希負責執行，題為「校園宗教參與如何影響基督新教的準教師對學習的態度」(How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?) 的畢業論文的跟進面談。

此跟進面談約四十五分鐘。在面談中，你將會回答一系列關於對學習的態度的問題，以及你在校內外的宗教參與。若你有校園宗教參與，你將會被詢問關於校園宗教參與的經驗。你亦會被邀請分享你對自己的信仰和對學習的態度之間的關係。

除了在回答問卷時所閱讀的同意書外，請留意：

- 所有收集的個人資料只會作聯絡用途。
- 所有個人資料與問卷回應並無連結。
- 所有個人資料會在面談後（適用於受邀面談者）或所有面談結束後（適用於未被受邀面談者）銷毀。

你的參與純屬自願性質。你享有充分的權利在任何時候決定退出這項研究。

謝謝！

[五秒後出現往下一部分的鏈接]

稱呼: _____

電話號碼: _____

在過去六個月的任何時間中，你會視自己為大學院校宗教組織的一份子嗎？
這包括所有宗教組織，不論該組織是否已與香港教育大學學生事務處註冊。

- ☐ 會
- ☐ 不會

首選面談語言

- ☐ 廣東話
- ☐ 英文
- ☐ 普通話

首選面談媒介

- ☐ 面對面
- ☐ 網上

Appendix G
English version of interview questions

**How does Campus Religious Involvement Affect the Attitude towards Learning of
Protestant Pre-service Teachers?**

Part 1: Introduction

Interviewer: Thank you for agreeing to attending the follow-up interview. I have already sent you the information sheet and consent form for the follow-up interview. Do you have any questions about it?

[Interviewee asks questions, if any]

Interviewer: Do you consent to participating in the interview? You have the right to withdraw from the interview without any negative consequences.

[Interviewee responds]

Interviewer: Thank you. May I record our interview for transcription purposes? The interview data, including the audio recordings and the transcript, will be destroyed upon the completion of the honors project. You can always ask to stop the recording at any time, without any negative consequences.

[Interviewee responds]

Interviewer: Thank you. Now let's start the interview.

Part 2: Attitude towards learning

Interviewer: In this part, I will be asking you some questions on your attitude towards learning. There are no right or wrong answers, so just give your own responses.

1. Describe yourself. What kind of learner are you? (For example, you can use some adjectives, like curious or lazy, to describe yourself.)
2. Tell me some emotions you would associate with learning. Give reasons.
3. What is learning to you?
4. What are the benefits to learning?
5. Do you want to learn? Why or why not?
6. Do you like learning? Why or why not?
7. Do some people learn better than others? Who, and why?
8. If learning is not compulsory, would you still do so? Why?

Part 3: Religious participation

Interviewer: Thank you for telling me about your views towards learning. Now, let's move on to your religious participation. Feel free to use religious terms if that helps you make your point across.

When we talk about religious participation here, we are talking about things related to your religion, such as praying and worshipping. You can include things you do alone, or things you do with other people.

1. Where do you primarily engage in religious participation? Tell me more about what you do there.
2. What other places would you engage in religious participation? List them out.
3. Do you have any posts when you engage in religious participation? What are the responsibilities?

For those without CRI, the part ends here.

For those with CRI:

Interviewer: You have indicated you would consider yourself part of a university campus religious organization. We call this form of participation “campus religious involvement”, or CRI for short. Let's talk about it.

4. What kind(s) of organization would you consider yourself part of in the past six months? You can tell me the name(s) if you like, but I would like to know what the organization does on a daily basis.
5. Do you have any posts when you engage in CRI? What are the responsibilities.
6. Why would you choose to engage in CRI (but not other organizations)?

Part 4: Relationship between attitude towards learning and CRI

Interviewer: Thank you for telling me about your religious life. In this final part, I would like to know more about the relationship between your faith and attitude towards learning.

1. What do you think is the relationship between your faith and your learning?
2. Which of the following you think is more true: your faith drives your learning, or your learning drives your faith?
3. If you are not a Christian, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?
4. *For those with CRI only:* Do you think CRI has influenced your attitude towards learning? Why or why not?
5. *For those with CRI only:* If you do not have CRI, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?

OR

For those without CRI only: Some people would consider themselves part of a campus religious organization. This form of participation is called “campus religious involvement”, or CRI for short. If you have CRI, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?

6. *For those with CRI only:* How would you compare your attitude towards learning to those without CRI? (You can use some adjectives like better or worse.) Why is that?

OR

For those without CRI only: How would you compare your attitude towards learning to those with CRI? (You can use some adjectives like better or worse.) Why is that?

Part 5: Conclusion

Interviewer: Thank you for your valuable input. Do you have any questions about the research, or do you have anything to add?

[Interviewee responds, if any]

Interviewer: Thank you once again for your help. This concludes our interview today. Have a great rest of your day!



Appendix H
Chinese version of interview questions

**How does Campus Religious Involvement Affect the Attitude towards Learning of
Protestant Pre-service Teachers?**

校園宗教參與如何影響基督新教的準教師對學習的態度？

第一部分：簡介

訪問者：謝謝你參與這次後續面談。我已經把同意書及附加資料發送給你，對這些文件你有任何問題嗎？

[受訪者詢問，如適用]

訪問者：你同意參與是次面談嗎？你享有充分的權利在任何時候決定退出這項研究。

[受訪者回應]

訪問者：謝謝。我可以把這次面談錄音以便轉錄嗎？所有面談資料，包括錄音及逐字稿，將會在完成畢業論文後銷毀。你可以隨時要求停止錄音，並不會受到任何負面影響。

[受訪者回應]

訪問者：謝謝。訪問正式開始。

第二部分：對學習的態度

訪問者：在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。

1. 描述你自己。你是一個怎樣的學習者？（你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。）
2. 提到「學習」，你會想起甚麼情緒？為甚麼？
3. 對你而言，學習是甚麼？
4. 學習有甚麼益處？
5. 你想學習嗎？為甚麼？
6. 你喜歡學習嗎？為甚麼？
7. 你覺得有些人學習會比其他人的優勝嗎？如果有，是誰，為甚麼？
8. 如果學習不是強制的話，你還會繼續學習嗎？為甚麼？

第三部分：宗教參與

訪問者：謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。如果你覺得可以幫助你分享的話，你可以使用宗教術語。

「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。

1. 你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
2. 請列出其他你有宗教參與的場所。
3. 你在參與宗教活動的場所有任何職位嗎？你的職責是甚麼？

~~無~~校園宗教參與者，此部分結束。

~~有~~校園宗教參與者：

訪問者：你認為自己是大學院校宗教組織的一份子，我們稱之為「校園宗教參與」。我們不如討論一下這個話題。

1. 你在過去六個月參與的宗教組織的性質是甚麼？你可以告訴我組織的名字，但我更想知道這個宗教組織的日常運作。
2. 你在宗教組織裡有任何職位嗎？你的職責是甚麼？
3. 為甚麼你會選擇校園宗教參與而不是其他活動？

第四部分：校園宗教參與和對學習的態度之間的關係

訪問者：謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。

1. 你覺得你的信仰與你的學習有甚麼關係？
2. 你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
3. 如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？
4. 有校園宗教參與者：你覺得你的校園宗教參與對你對學習的態度有所影響嗎？為甚麼？
5. 有校園宗教參與者：如果你沒有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？

或

沒有校園宗教參與者：有些人認為自己是院校宗教組織的一份子，我們稱之為「校園宗教參與」。假設你有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？

6. 有校園宗教參與者：你會怎樣比較自己與沒有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？

或

沒有校園宗教參與者：你會怎樣比較自己與有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？

第五部分：結束

訪問者：謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？

[受訪者回應]

訪問者：再次感謝你的協助。訪問到此結束，再見！



Appendix I

English version of preparation questions for wCRI

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

Attitude towards learning

There are no right or wrong answers, so just give your own responses.

1. Describe yourself. What kind of learner are you? (For example, you can use some adjectives, like curious or lazy, to describe yourself.)
2. Tell me some emotions you would associate with learning. Give reasons.
3. What is learning to you?
4. What are the benefits to learning?
5. Do you want to learn? Why or why not?
6. Do you like learning? Why or why not?
7. Do some people learn better than others? Who, and why?
8. If learning is not compulsory, would you still do so? Why?

Religious participation

Feel free to use religious terms if that helps you make your point across.

When we talk about religious participation here, we are talking about things related to your religion, such as praying and worshipping. You can include things you do alone, or things you do with other people.

1. Where do you primarily engage in religious participation? Tell me more about what you do there.
2. What other places would you engage in religious participation? List them out.
3. Do you have any posts when you engage in religious participation? What are the responsibilities?

You have indicated you would consider yourself part of a university campus religious organization. We call this form of participation “campus religious involvement”, or CRI for short.

4. What kind(s) of organization would you consider yourself part of in the past six months? You can tell me the name(s) if you like, but I would like to know what the organization does on a daily basis.
5. Do you have any posts when you engage in CRI? What are the responsibilities.
6. Why would you choose to engage in CRI (but not other organizations)?

Relationship between attitude towards learning and CRI

1. What do you think is the relationship between your faith and your learning?
2. Which of the following you think is more true: your faith drives your learning, or your learning drives your faith?

3. If you were not a Christian, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?
4. Do you think CRI has influenced your attitude towards learning? Why or why not?
5. If you did not have CRI, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?
6. How would you compare your attitude towards learning to those without CRI? (You can use some adjectives like better or worse.) Why is that?

Appendix J

English version of preparation questions for nCRI

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

Attitude towards learning

There are no right or wrong answers, so just give your own responses.

1. Describe yourself. What kind of learner are you? (For example, you can use some adjectives, like curious or lazy, to describe yourself.)
2. Tell me some emotions you would associate with learning. Give reasons.
3. What is learning to you?
4. What are the benefits to learning?
5. Do you want to learn? Why or why not?
6. Do you like learning? Why or why not?
7. Do some people learn better than others? Who, and why?
8. If learning is not compulsory, would you still do so? Why?

Religious participation

Feel free to use religious terms if that helps you make your point across.

When we talk about religious participation here, we are talking about things related to your religion, such as praying and worshipping. You can include things you do alone, or things you do with other people.

1. Where do you primarily engage in religious participation? Tell me more about what you do there.
2. What other places would you engage in religious participation? List them out.
3. Do you have any posts when you engage in religious participation? What are the responsibilities?

Relationship between attitude towards learning and CRI

1. What do you think is the relationship between your faith and your learning?
2. Which of the following you think is more true: your faith drives your learning, or your learning drives your faith?
3. If you were not a Christian, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?
4. Some people would consider themselves part of a campus religious organization. This form of participation is called “campus religious involvement”, or CRI for short. If you have CRI, would you think your attitude towards learning be any different? Why or why not? If yes, what kind of differences are there?
5. How would you compare your attitude towards learning to those with CRI? (You can use some adjectives like better or worse.) Why is that?

Appendix K

Chinese version of preparation questions for wCRI

校園宗教參與如何影響基督新教的準教師對學習的態度？

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

對學習的態度

這些問題沒有對錯之分，只需要盡己所能回答。

1. 描述你自己。你是一個怎樣的學習者？（你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。）
2. 提到「學習」，你會想起甚麼情緒？為甚麼？
3. 對你而言，學習是甚麼？
4. 學習有甚麼益處？
5. 你想學習嗎？為甚麼？
6. 你喜歡學習嗎？為甚麼？
7. 你覺得有些人學習會比其他人的優勝嗎？如果有，是誰，為甚麼？
8. 如果學習不是強制的話，你還會繼續學習嗎？為甚麼？

宗教參與

如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。

1. 你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
2. 請列出其他你有宗教參與的場所。
3. 你在參與宗教活動的場所有任何職位嗎？你的職責是甚麼？

你認為自己是大學院校宗教組織的一份子，我們稱之為「校園宗教參與」。

4. 你在過去六個月參與的宗教組織的性質是甚麼？你可以告訴我組織的名字，但我更想知道這個宗教組織的日常運作。
5. 你在宗教組織裡有任何職位嗎？你的職責是甚麼？
6. 為甚麼你會選擇校園宗教參與而不是其他活動？

校園宗教參與和對學習的態度之間的關係

1. 你覺得你的信仰與你的學習有甚麼關係？
2. 你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
3. 如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？

4. 你覺得你的校園宗教參與對你對學習的態度有所影響嗎？為甚麼？
5. 如果你沒有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？
6. 你會怎樣比較自己與沒有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？

Appendix L

Chinese version of preparation questions for nCRI

校園宗教參與如何影響基督新教的準教師對學習的態度？

How does Campus Religious Involvement Affect the Attitude towards Learning of Protestant Pre-service Teachers?

對學習的態度

這些問題沒有對錯之分，只需要盡己所能回答。

1. 描述你自己。你是一個怎樣的學習者？（你可以使用一些形容詞，例如「好奇」「懶惰」來形容自己。）
2. 提到「學習」，你會想起甚麼情緒？為甚麼？
3. 對你而言，學習是甚麼？
4. 學習有甚麼益處？
5. 你想學習嗎？為甚麼？
6. 你喜歡學習嗎？為甚麼？
7. 你覺得有些人學習會比其他人的優勝嗎？如果有，是誰，為甚麼？
8. 如果學習不是強制的話，你還會繼續學習嗎？為甚麼？

宗教參與

如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。

1. 你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
2. 請列出其他你有宗教參與的場所。
3. 你在參與宗教活動的場所有任何職位嗎？你的職責是甚麼？

校園宗教參與和對學習的態度之間的關係

1. 你覺得你的信仰與你的學習有甚麼關係？
2. 你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
3. 如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？
4. 有些人認為自己是院校宗教組織的一份子，我們稱之為「校園宗教參與」。假設你有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？
5. 你會怎樣比較自己與有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？

Appendix M
Questionnaire data

Table M1*Demographic characteristics of questionnaire respondents*

Characteristic	wCRI (n=21)		nCRI (n=8)		Full sample (n=29)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Gender						
Female	15	71.4	8	100.0	23	79.3
Male	6	28.6	0	0	6	20.7
Age						
< 18	1	4.8	0	0	1	3.4
18 - 23	17	80.8	8	100.0	25	86.2
> 23	3	14.4	0	0	3	10.3
Degree type						
Higher Diploma in Early Childhood Education (HD(ECE))	2	9.5	1	12.5	3	10.3
Bachelor of Education (BEd)	17	81.0	5	62.5	22	75.9
Co-terminal Double Degree (BA&BEd)	2	9.5	2	25.0	4	13.8
Key Learning Area of major						
Chinese Language Education	1	4.8	0	0	1	3.4
English Language Education	10	47.6	3	37.5	13	44.8
Mathematics Education	4	18.0	1	12.5	5	17.2
Science Education	1	4.8	1	12.5	2	6.9
Personal, Social and Humanities Education	0	0	1	12.5	1	3.4
Technology Education	2	9.5	0	0	2	6.9
Early Childhood Education	3	14.3	2	25.0	5	17.2

Table M2*Results from the Scale of Attitudes Towards Learning (Kara, 2010) by group*

	wCRI		nCRI	
	M	SD	M	SD
Sub-domain 1: Nature of Learning (NoL)	3.86	.329	3.96	.493
Intelligent people learn better	3.57	.811	3.75	.886
Everyone's learning capacity is different	4.48	.602	4.50	.535
I will learn all I have to know by the age of 30 (R)	3.00	.837	3.25	1.04
Intelligence is important in learning	3.81	.750	3.75	1.04
Learning continues throughout life	4.29	.717	4.50	.535
Learning is a lifelong process	4.43	.676	4.50	.535
Intelligent people learn more easily	3.43	1.08	3.50	1.07
Sub-domain 2: Anxiety	2.76	.532	2.76	.464
I am not nervous about learning (R)	2.29	.956	2.25	.886
I can learn any subject easily (R)	2.43	.811	2.63	1.06
I feel nervous when starting new subjects	3.24	.995	3.13	.835
I feel uncomfortable when new topics are introduced	2.48	.814	2.62	.744
I get a headache when learning new subjects	2.90	1.14	3.00	1.07
I get bored when new topics are explained	2.38	.921	2.50	.535
I have no difficulty in learning a new subject (R)	2.38	.805	2.38	.744
I have trouble concentrating when learning new topics	2.62	.865	2.38	.518
It bothers me that I cannot concentrate	3.71	.956	3.25	.886
It is enjoyable to try to learn a new subject (R)	1.62	.669	1.75	.707
Wasting time while learning affects me negatively	3.05	1.02	3.13	.835
I feel nervous when I forget what I have learned quickly	3.38	.973	3.38	.518
Learning new things is difficult since it is hard work	3.43	.811	3.50	.756
Sub-domain 3: Expectation	3.61	.473	3.69	.241
As I learn, the number of wrong decisions decreases	3.29	.845	3.13	.835
I have learned a lot so far but I have never seen any benefit (R)	3.10	.831	3.25	.463
I want to improve communication with people by learning new things	3.71	.845	3.75	.886

	wCRI		nCRI	
	M	SD	M	SD
Learning new things helps me succeed in my work	3.67	.730	3.88	.354
Learning new things increases my motivation about my job	3.67	.796	3.50	.535
My goals grow as I learn	3.62	.590	4.00	.756
My thoughts change as I learn new subjects	3.71	.845	3.50	.535
What I have learned changes my view on life	3.81	.680	3.75	.463
It is necessary to constantly learn to make effective and correct decisions about the problems encountered in life	4.05	.740	4.25	.707
Sub-domain 4: Openness	3.15	.505	3.05	.340
I am always ready to learn new things	3.24	.831	3.00	.756
I am not a person who is open to learning (R)	2.71	1.01	2.75	1.04
I am tired of constantly learning new things (R)	2.62	.805	2.63	.744
I don't want to learn because I don't like working (R)	2.76	.700	2.88	.835
I enjoy learning new things	3.90	.995	3.25	.886
I have always been interested in learning	3.24	.944	3.38	.916
I know how to learn from my experience	3.86	.573	4.13	.835
I still have a lot to learn	4.19	.873	4.13	.641
If it is not compulsory, I do not want to learn (R)	2.67	1.02	2.00	.756
Learning about difficult subjects gives me pleasure	2.76	1.22	2.75	.707
The knowledge I have now is sufficient for me (R)	2.71	1.06	2.63	1.19

Appendix N

Interview transcript of interview with wCRI1

I = Interviewer; wCRI1 = Interviewee

I	在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。你是一個怎樣的學習者？你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。其他的形容詞都可以。
wCRI1	我是一個好奇的學習者。我很多東西都會問為甚麼，問到我知道答案為止。這個過程都覺得自己很執著，因為如果我沒有那個答案，我不會接受。我會繼續自己找資料，但都挺費時的。好奇是好，但固執就不太好。
I	提到「學習」，你會想起甚麼情緒？為甚麼？
wCRI1	情緒，我會覺得很累，很想逃避。學習令我壓力很大，有時候寧願做其他東西都不想學習。
I	所以對你來說，學習是甚麼？
wCRI1	學習是令我進步的，但同時也會令我做一些不是我自己最喜歡做的東西，因為可能會有不同評估與作業，要應付這些要求的時候，工作量就會很大。
I	你想學習嗎？為甚麼？
wCRI1	要我自己學習是沒問題的，但要強逼我學習就不可以。例如現在開始修讀選修課的時候，我就可以選擇修那一門課，自主性大一點的話，我覺得是可以的。始終我是選擇自己喜歡的課。

I	如果學習不是強制的話，你還會繼續學習嗎？為甚麼？
wCRI1	會，否則的話就會甚麼都不會，就會非常愚笨。說到底學習都是為了人生多一點意義。
I	你喜歡學習嗎？為甚麼？
wCRI1	沒有評估考試我就喜歡。說實話，你不是整輩子也是去玩的。學習可以令自己知識有所增長。上進而外，也會豐富自己的個性。例如有些課題有教訓的，知道如何運用。
I	學習有甚麼益處？
wCRI1	認識多些東西。可能可以找到好工作。就是對未來有益處。
I	你覺得有些人學習會比其他人的優勝嗎？如果有，是誰，為甚麼？
wCRI1	我覺得吸收力高或自主性高的人會比較優勝。吸收力高的人，教了一遍就會學懂。自主性高的人，會主動去找資源。我覺得我不是這樣的人。
I	謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。由於你表示有校園宗教參與，以下的分享請不要包括校園宗教參與的內容。你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
wCRI1	教會。我的教會有團契、崇拜和擘餅。我是服侍年輕人和小朋友居多的，所以兒童主日學和團契我都有份帶領的。
I	不如你每一個都簡單介紹是甚麼來的，還有你會做甚麼。

wCRI1	<p>我是團契其中一個核心成員，咁我會準備每個星期會做甚麼的，還有輪流帶領。我一個月帶一次，包括查經、專題，和福音小組。之後就是以詩歌分享為主，大約就是兩小時。至於崇拜，我就是聽的，沒有分開兒童與少年崇拜，人人都在那兒，就是一小時多一點。擘餅我也只是參與的，因為我十年前已經受浸，所以就可以參與了。擘餅會唱詩歌紀念耶穌的身體和血，除了唱詩歌還會吃餅和喝葡萄酒。這是每星期都有的。</p> <p>兒童主日學，我就是帶一班小四小五生，會跟他們說聖經故事，始終其他時候都會陪著他們。有時我在教會都會比較多服侍年輕人，想去服侍教會，會和他們開組、吃飯之類的。</p>
I	你剛才說了擘餅和團契，不如說一下崇拜的流程大約是怎樣。
wCRI1	崇拜唱詩會是首十五分鐘，然後——我們只有弟兄講道的——那就是一個小時以內。然後有背金句的時間，是與剛才講道有關的聖經經文。背金句之後就有報告，就是這樣。
I	你可以重覆一遍你在教會的職位嗎？
wCRI1	我在團契是核心成員，在兒童主日學就是老師、導師，而對於青少年就是做他們的組長？
I	青少年就是小學升上去那些？
wCRI1	怎麼說呢？我有兩個組員，因為女孩子的人數比較少，一個中五，一個大一。
I	所以你在青少年那部分就沒那麼多人要負責的。除了教會以外，還有其他宗教參與的場所嗎？除了學校之外。
wCRI1	應該沒有。跨教會的活動就有。

I	可以多說一點嗎？
wCRI1	我的教會是其中一個堂會，所以每年暑假都會聯合有個培靈會。都是和教會有關。
I	你認為自己是大學院校宗教組織的一份子，我們稱之為「校園宗教參與」。我們不如討論一下這個話題。你在過去六個月參與的宗教組織的性質是甚麼？你可以告訴我組織的名字，但我更想知道這個宗教組織的日常運作。
wCRI1	我是參與學園傳道會的催化校園事工。教大的學園傳道會，會和其他院校的學園傳道會一起，例如[...]等。院校是沒有常駐的同工的，一個同工可能負責幾所院校，每所院校就有關鍵門徒領袖，去做校園的屬靈工作。我們在校園的工作，主要是有晨禱會、門徒小組、出隊傳福音，裝備等。
I	不如再多說一點學園傳道會是怎樣的組織。
wCRI1	學園傳道會是一個很注重傳福音的組織，因為根據耶穌在臨升天前所講的大使命，就是馬太福音第二十八章第十八至二十二節。我們在校園裡有一樣東西叫 Win Build Send Pray，就是得人、造就人、差遣人，並中間透過祈禱支持屬靈工作。得人就是我們會出去傳福音，造就人就是信主後進行栽培，造就他成為一生的工人。之後就令他成為門徒，或者是參與宣教工作。中間是要以祈禱承托。
I	你在宗教組織裡有任何職位嗎？你的職責是甚麼？
wCRI1	我是關鍵門徒領袖。今年我主要負責的是校園裡的祈禱——Build 和 Pray 的部門，就是祈禱和栽培造就人的工作，也會負責社交媒體。祈禱的就

	是要計劃晨禱會有甚麼要做，或者有甚麼祈禱的推動，可以幫助弟兄姊妹可以更好的在校園裡祈禱。至於造就，就是當有生命信主的時候，就要思考栽培嘅工作和人手。還有在校園裡的 Campus Time ，例如步行祈禱。至於媒體，就有學園傳道會的 Instagram 。[...]
I	你的意思是，雖然是有同工負責，但大家都會各司其職？
wCRI1	對，每個核心成員都會負責不同的部門。
I	現在約有關鍵門徒領袖幾人？
wCRI1	教大有四個關鍵門徒領袖，十五個關鍵門徒。
I	剛才你也有說一些聯校的東西，可以告訴我更多嗎？
wCRI1	催化校園事工有不同的院校，我除了帶門徒小組以外，都會參與門徒小組。我帶的是 Jesus Mission 1 ，就是最基本的小組，但我帶的就是 Jesus Mission 3 ，就是 Jesus Mission Group 的第三組，你就當是第三級。我會和其他院校的姊妹，例如[...]和[...]的姊妹一起開組。平常的訓練是和其他院校一起的，或者是之後的短宣和十二月尾的異象營都會一起。簡單來說，就是除了[...]以外，全部都是歸我們催化校園事工。
I	我記得以前催化校園事工就是沒有在學生會之下登記的院校？
wCRI1	現在應該已經不是這樣定義了。
I	好的。你說你是會參加異象營的，是嗎？可以多講一些關於異象營的東西嗎？畢竟這是每年的重頭戲。
wCRI1	聯校異象奮興營是個三日兩夜的營會，期望大家透過三日兩夜的營會——今年就不太記得，去年就是希望透過主題經歷和詩歌敬拜的部分，重新反思基督徒的生命應該是如何的。去年，我們透過身體的動作，思考

	<p>如何被調教成為好的器皿。我們也有製作瓦器的部分，會發現成品很醜，很多洞，但最寶貝的瓦器是耶穌，放在我們自己的瓦器裡，藉此帶出耶穌沒有放棄過我們。我們希望可以透過這些營會找到後來變得失喪的基督徒——很多人進大學時也會隱藏自己是基督徒的身份。所以都希望透過這些機會，反思自己的在大學裡的定位，是否要繼續只享受校園生活，或是應該委身給神。</p>
I	<p>說到校園生活，為甚麼你會選擇校園宗教參與而不是其他活動？</p>
wCRI1	<p>其實大一的時候我參加了宿生會的。一年莊期後，我發現離開神真的很容易。我覺得我需要尋找基督徒的朋友，所以才會立志去一個基督教的組織。在組織裡，我們有一個願景，就是「得著教大，改變教育界」。現職的老師很多都不是很好的榜樣。另外，神也讓我看見很多教大的靈魂也是走在地獄，但我們還是有機會把他們引回神的面前，用神的愛去愛他們。</p>
I	<p>謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。你覺得你的信仰與你的學習有甚麼關係？</p>
wCRI1	<p>信仰會令我思考我讀書的意義。可能我會想，我的正職是讀書——對於我來說，信仰是正職，讀書是副職。還有是信仰的態度，會令我更用功去讀書。</p>
I	<p>所以你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？</p>
wCRI1	<p>我覺得是信仰推動學習的。例如我想讀聖經的話，我就要讀好英文。因為聖經的中文譯本不是譯得那麼好，本身是希伯來文，之後才輾轉譯成</p>

	中文，其實我覺得，如果我想看英文聖經，或是比較接近原文的譯本，我便必須要學習英文，這就是我的信仰如何推動學習的例子之一。
I	如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？ 如果有的話，有甚麼不同？
wCRI1	我覺得會有。如果不是基督徒的話，翹課、作弊這些都不會覺得有甚麼問題。但作為基督徒，你知道這些事是你不應該做的，因為這樣做是有失見證的。這幾年上網課，見到很多非基督徒的朋友，他們考試的時候也會作弊。我就想，因為這不是神喜悅的行為，所以我不會做。如果我不是基督徒的話，我就會作弊。
I	你覺得你的校園宗教參與對你對學習的態度有所影響嗎？為甚麼？
wCRI1	直白說，校園宗教參與是「憑信心踩屎」。整件事其實非常不容易，身邊未信主的朋友不會明白為甚麼我會放那麼多時間在神身上。他們覺得把時間拿來上班更好。但這種在信仰上的堅持，也鼓勵到我在學業上的堅持。就像我剛才所說，我未必很喜歡讀書，但因為要讀，我就會更拼搏。感覺上就是有了那種永不放棄的精神，令我讀書沒那麼容易放棄。
I	如果你沒有校園宗教參與的話，你覺得你對學習的態度會有甚麼不同？ 如果有的話，有甚麼不同？剛才你都有討論過宿舍會的問題，你也可以比較兩段時間。
wCRI1	那段時間不斷翹課。真的——因為校園宗教參與是與身邊的人宣告我在見證神。因為在宿生會的那段時間，身邊的人都不覺得我是基督徒，所以也沒甚麼原因做好見證。所以我不會把學習放在那麼重要的位置，甚

	至是覺得能畢業就好。就是覺得世界在做的事，我跟著做也可以。但在有校園宗教參與之後，我要和這個世界有所分別。
I	那就是說，在有校園宗教參與之後，你要做好見證，所以就更不能翹課了。
wCRI1	正是。
I	你會怎樣比較自己與沒有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？
wCRI1	其實我覺得也很視乎一個人時候喜歡讀書。有些人本身就喜歡讀書的話，他們無論如何也會很堅持的，無論是基督徒與否。我也不是一個很勤力的人，我的信仰已經要我付上一定時間，所以讀書相較起來就沒擺放那麼多時間了。但至少我們會知道我們的底線是一定不能違例。甚麼冒簽、蹺課的，我們也不會做。看到身邊的人這樣做當然不好，但也是愛莫能助，見到這樣，我都沒辦法，只能告訴他們這是不對的，而不能直接改正。
I	如果沒理解錯的話，就是你可以說，但別人所建立的價值觀如果有所不同的話，又真的沒甚麼解決辦法？
wCRI1	對的。
I	好。謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？
wCRI1	沒有了。
I	再次感謝你的協助。訪問到此結束，再見！

Appendix O

Interview transcript of interview with wCRI2

I = Interviewer; wCRI2 = Interviewee

I	在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。你是一個怎樣的學習者？你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。其他的形容詞都可以。
wCRI2	如果面對自己自己喜歡的科目或我能在科目裡找到有趣的地方，就會是一個主動的學習者。如果是我不喜歡的部份，就會拖延。
I	為甚麼你覺得你會拖延呢？
wCRI2	因為如果面對我不喜歡或是感到恐懼的部份，我就會逃避。
I	不喜歡做就不去做。提到「學習」，你會想起甚麼情緒？為甚麼？
wCRI2	興奮，因為學到新的東西，或者一些很有趣的地方，做功課的時候就會覺得很興奮。但如果是我不喜歡的部份，我會感到緊張，因為我覺得我做不到。
I	對你而言，學習是甚麼？
wCRI2	對我自己來說，就是可以令自己進步，以及讓人可以充分地體會這個世界的一個渠道。另一方面是你對人的要求。
I	可以多說一點，對人的要求即是怎麼樣呢？
wCRI2	即是有些東西要你滿足的，例如有學位才能找工作，或者有學位才能找到好一點的工作。這是社會對人知識的要求。而且我覺得會有老師存在的原因就是因為想統一全世界的教育水平，我覺得某程度上學習都是社會對人的要求。

I	學習有甚麼益處？
wCRI2	我覺得可以令人進步，在過程中發掘有趣的東西。然後就，要開心。
I	剛剛說到一個人學習開心與否，那麼你喜歡學習嗎？
wCRI2	喜歡與否——我可以說程度嗎？
I	可以。你自己能解釋就好。
wCRI2	有一點喜歡，因為正如剛才所說，發現有趣的地方，我會覺得很開心很神奇，但不喜歡的部份是其他人，例如社會對其他人學習的要求，以及本地學校都是比較課業為本的並以考試為導向。這部份我是不太喜歡的。
I	明白。你覺得有些人學習會比其他人的優勝嗎？如果有，是誰，為甚麼？
wCRI2	我覺得有條理的人學習是會好一點的，因為佢可以很快整合所有東西，會更有條理、有邏輯。他們學習會比其他人的快，或者是比其他人更快領悟到一些東西。
I	如果學習不是強制的話，你還會繼續學習嗎？為甚麼？
wCRI2	我會學習，因為學習不單是學科上面的東西，也可以是其他技能，或者係興趣等等，我都會繼續學習，但未必會是上學，或是滿足學校所有的要求。
I	所以你會是想因為自己想學的東西而學，而拒絕課業為本的內容。
wCRI2	對。
I	謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其

	他人一起做的事。由於你表示有校園宗教參與，以下的分享請不要包括校園宗教參與的內容。你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
wCRI2	現在？
I	對，除了學校。
wCRI2	不計校內？
I	對，不計學校裡的。
wCRI2	教會。
I	你會在那裏做甚麼？
wCRI2	我會在崇拜領唱。我們有個崗位叫主席，其實也是說點話，看有沒有人來崇拜。還有做甚麼？都沒甚麼特別的了。
I	我再問一下，這個崇拜是全教會的崇拜，或是一個年齡層的崇拜？
wCRI2	這是一個年齡層的崇拜。這是一個職青年的崇拜，也不是開始了很久。我之前是籌委，但我甚麼都沒有做過。
I	假設你真的要做東西的話，你要做甚麼？一個籌委應該做甚麼？
wCRI2	開會！我有去開會的。
I	開會時要做甚麼？
wCRI2	大概就是要想崇拜——因為是新的教會，還有整個流程以及流程的意義。這些是要討論的。然後我要編排崇拜的事奉人員表。啊，我有做東西的，我有編排過這個表。這個表很麻煩的。
I	這個表是如何的煩？

wCRI2	因為要找人去事奉嘛，然後你要知道誰人可以擔任。然後人名又不可以經常重複，又要人人都在那個時間大概都有空。如果你編了一個全世界都不空間的時間表，那就代表要再編過了。不過現在不是我做的了。
I	想問一下你們崇拜的流程。一個平常的崇拜有幾個部份呢？就是你們職青的崇拜，會有哪幾個比較大的部分？流程會是怎樣的？
wCRI2	首先就會有敬拜，在詩歌敬拜之後就會有祈禱，然後就是讀經。之後是講道，講了一陣子之後，就會有奉獻的時間。之後是報告和祈禱，大家可能圍著祈禱。就是兩三句，通常都是為自己比較個人的事祈禱。最後就是散會詩。
I	好的，謝謝。
wCRI2	還有祝福！
I	你在教會裡在崇拜之外還有其他東西要做嗎？
wCRI2	今年是崇拜的負責人的換屆啦，我今年就要負責敬拜的東西。都是比較行政上的東西。現在人手就不大要我排了，因為有專人這樣做。我的職責是選擇詩歌和回應詩，看看可以怎樣改善事奉人手短缺的問題。
I	那我可以說你在教會的「生活」很多時候的重心也在崇拜？
wCRI2	我不知道這算不算，但我最近佈道會要唱幾首歌吧。
I	算啊。
wCRI2	但他這個佈道會是音樂劇，而我不是登場人物。我只是背景音樂。團契事奉呢？
I	當然包括。

wCRI2	其實當我升上職青的團契的時候，我有當團職的。沒甚麼，也是拾漏補遺。沒其他甚麼東西要做的了。
I	又是甚麼都不做？
wCRI2	不是，因為人數不是很多。
I	那麼職青團契會做甚麼？
wCRI2	有活動，然後就要發通告，呼籲人們參與。不過這也是幾年前發生的事了。我大一那一年是團職。現在職青團契仍然存在，但因為疫情不允許一起吃飯，而團契是在六點的崇拜完了之後舉行，所以很多東西都不能順利舉行了。希望隨著疫情緩和可以重回正軌。如果說是之前的話也會有查經，小組也有類似主日學的東西。之前小組也有說愛情。
I	所以你們的活動全都是團職負責？
wCRI2	不是，他們只負責團契的活動，小組的活動就不關事，可能係傳道人負責或者導師負責。因為這些通常都是他們教我們。
I	今天都講明了你的崗位，我都相信你是有貢獻的。除了學校和教會，你有其他有宗教參與的場所嗎？
wCRI2	沒有。
I	你認為自己是大學院校宗教組織的一份子，我們稱之為「校園宗教參與」。我們不如討論一下這個話題。你在過去六個月參與的宗教組織的性質是甚麼？你可以告訴我組織的名字，但我更想知道這個宗教組織的日常運作。
wCRI2	就是基督徒樂隊。
I	可以用自己的文字解釋一下嗎？
wCRI2	就是日常運作是怎樣的？

I	還有基督徒樂隊是甚麼？你會做甚麼？
wCRI2	基督徒樂隊是聖樂界的團體，本身是在團契之下的，但現在就不屬於學生會，好像是一些條款的問題？但那時候還沒上莊，甚麼也不知道。然後我們會在教大招募一班在教大來讀書的人，用音樂去事奉。平常做的東西——首先會出隊，如果有教會邀請，這通常也是隊員的教會邀請的，也沒甚麼其他人邀請的了。然後就是有聯校的基督徒樂隊，聯校的基督徒樂隊就會四年舉行一次音樂會。原因就不太清楚，應該是想其他人知道，有這樣的一群人，一起在做這樣的一件事，然後得到頗可觀的收入。
I	就是從很多不同的奉獻。
wCRI2	對。還有甚麼？聽聞以前會有工作坊，不過現在我們都是會婉拒的，因為要想教甚麼就和寫教案一樣麻煩！但以前會有人校作示範。
I	對，好像是我入學時有到中學示範，忘記了。
wCRI2	對內就麻煩了。每個星期——
I	——週年演出呢？這是對外還是對內？
wCRI2	兩個也是。週年演出是想把那一年學到的東西，變成一個信息和音樂會，然後是有歌曲的。但整件事感覺上是本末倒置，為搞而搞的。好像是為了要有週年演出，選了一個主題，然後在很短的時間內就要熟悉這個主題，有很多反思。然後要為了週年演出編寫歌曲，而不是一年來總結的成果。感覺是倒轉來設計整個週年演出。所以有些人就會施予一點壓力，也會有衝突的發生，因為通常討論這些東西就是很麻煩，因為每個人都有很多不同意見，但又真的不是一個人說了算，始終都是代表整個群體的，然後完成了又是麻煩，因為又要問觀眾的意見，有意見就是麻煩的了。然後就是

	在這些時候，一個群體的醜態就會出現，未有就是協調一下。大家可能認識大家更多，或者大家會磨合多了，因為多了機會合作。對外就是我們怎樣闡述這個群體，還有賺錢。
I	剛剛截住還未討論完的，每個星期的練習，你會否也多講一點？
wCRI2	對，這就是對內的一部份。對內的話，每個星期有恆常練習，基本上每次恆常練習之後都會有活動的。通常說要食飯都是很隨便的，就不會算是活動。所以基本上每一次都要再想活動。是非常累的。如果你是職員的話，尤其像我那一屆只有四個人，那就基本上每個星期都會負責某些東西的，輪流這樣。然後——即使你不是職員，你屬於一個小組，我們有很職務小組的，基本上每個人都有職位的，不是職員都會有東西做，例如相交小組、靈交小組等。他們要負責想相交的一些細節，例如活動內容、購買物資之類。職員最主要就是負責去想活動的主題和形式，或者邀請其他人來分享。然後每年都有一個營會叫 Term Break Camp (TBC) ，就是在 12 月尾有個營會，大家都可以在這個時間團結起來，同時更認識自己和其他人。這是每年都有的，但這段也是趕功課的時間，籌委做到想死，參與的人都是半死的，因為要拿功課進營地完成，但教練又不希望有這樣的情況，就想隊員快點完成功課，不要帶進去，但這是不可能的。然後就會有一堆人在晚上專心做功課，何談關係的建立？
I	你在宗教組織裡有任何職位嗎？你的職責是甚麼？
wCRI2	我當了一年多的職員，因為修章之後莊期有所改變。我是文書和聯絡。文書就是每次開會都要做會議紀錄。這是非常之有趣的，因為你可以把自己的意見加入會議紀錄中。因為我是文書和聯絡，有時候要準備 Google

	Form，詢問其他人甚麼時候空閒。還有要開聯合基督徒樂隊的會議。這些會是會開到很晚的，曾經試過家也差點回不了，要趕尾班巴士。這個會議的內容主要看那段時間想做甚麼，如果那段時間正籌備聯校音樂會——其實教大基督徒樂隊也沒甚麼事做，因為還沒有輪到我哋做比較主要的東西。我們做的就是找幫手，還有製作回應表。
I	那麼相交呢？是不是要設計內容？
wCRI2	每一次恆常練習之後的相交？有遊戲，遊戲通常就沒甚麼主題的。我們那時是希望有主題的，想定了主題再決定遊戲。例如我們是想做團隊建立的，我們就會設計團隊建立的遊戲，拉近隊員間的關係。在維繫關係以外還有隊員分享。職員的職責，不單是要他們分享，是要想整個流程是想如何分享，譬如可能一開始要說些甚麼，或者一開始可能玩個小遊戲，再帶大家進入主題。再聆聽分享和總結。不過這是小事。還有查經，查經的內容是職員和靈交小組的人一起準備的。有個網站有很多經文和釋經資料，我們就把資料放到一個檔案裡。不過我們也會在查經前玩遊戲的。
I	不如討論一下 TBC。除了做功課之外，你們還會做甚麼？
wCRI2	我之前是籌委，第一天我們會有破冰遊戲，按着我們的主題，以破冰遊戲還有總結，看看我們怎樣介紹營會的主題。三日的營會裡，第一天晚上會有主題活動。上一次營會，第一日的內容是「認識自我」，認識自己的長處、短處，然後就是總結和分享。第二日早上吃早餐後會有活動，其實也不是甚麼深奧的訊息，純粹是團隊建立。我們也會滲入主題，例如做手工，這幅畫告訴我們每個人都是獨特的。活動後有小反思，其實也是很籠統的，反思每個人都是獨特的。晚上的活動是教練負責的，不用籌委做很

	多東西。那個是認識對方的活動，是幾個活動整合成一個晚會。第三天是整個營會的總結。那個活動是摺紙飛機，寫完一些東西就拋出去，總之就是交換大家的體會。就是這樣。
I	為甚麼你會選擇校園宗教參與而不是其他活動？我之前都有聽你說過，但可以再說一遍嗎？
wCRI2	因為我覺得自己有點能力不足，然後在基督徒樂隊就可以用一個相宜的價錢學習東西了。一開始我是想去學音樂相關的東西的，譬如——我在教會太懵懂的，不懂例如佈置場地的東西，如果進了基督徒樂隊就會懂得怎樣做了。我是想學一些比較實際的東西的，例如佈置場地、怎樣彈結他這些。最後是學到怎樣佈置場地，但學不到怎樣彈結他。最後都是發現要自己出去學習。結果，我學習到的，是敬拜，或者是音樂，是非常之多元化的，沒有孰是孰非，可以嘗試不同的風格。因為——譬如我哋平時有一些即興演奏時間的，大家都會嘗試其他風格，或者唱和音即興一下。的確是多了這些機會的。還有，如果不是音樂層面上的東西，我是學到了一些行政上的東西，然後就發現我的長處是整理一些——例如在檢討會議後發現有些東西說出來很奇怪，寫下來就好很多了。另外也多做了很多行政的事務，例如在教會，平常也沒甚麼分給我做，在基督徒樂隊就多了很多嘗試這些東西的機會了。
I	謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。你覺得你的信仰與你的學習有甚麼關係？
wCRI2	我總是覺得自己實在太投入校園宗教參與了，令我的學習就是為了校園宗教參與。我在基督徒樂隊時不是太理會我在學科上面學的東西，反而比較

	注重在基督徒樂隊所學的。而我在基督徒樂隊所學到的，可能比學科上面學到的更多。其實 GPA 也不是很差，但只是為了應付分數，不是認真學習。學完之後就會在想——教會和基督徒樂隊，學科裡的東西就沒甚麼記得。不是很投入參與。
I	如果你沒有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？我知道你已經離開基督徒樂隊，所以你就用當時的角度回答就可以。
wCRI2	我也不知道是否與這件事有關。因為我大致上學習也是差不多的，但係我起碼知道自己上堂是在做甚麼的，除了一些比較差的老師而外。普遍正正常常的課堂，我是知道在做甚麼的。在基督徒樂隊時是不會知道自己在做甚麼的。但現在就會上課，但可能是因為有實體課。
I	就是在學校要九點半下課就是要坐到九點半才下課？
wCRI2	沒錯。而且很多時候上網課可以做自己的東西，真的不用聽書的。
I	你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
wCRI2	我本身覺得兩樣東西是沒有甚麼關連的。
I	你覺得沒有關係也可以說的。
wCRI2	我暫時未將兩件事聯繫在一起。正常應該是能聯繫的，但我做不到。感覺上兩件事很難聯繫。
I	是覺得很分離嗎？
wCRI2	是的。
I	如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？

wCRI2	如果我不是基督徒的話，我會多了很多時間。我就真的可以專注在學習上，而學習之外的課餘時間就可以去玩。例如現在星期六要回教會。例如上星期天要開會，佔了我的空餘時間。
I	你會怎樣比較自己與沒有校園宗教參與的同學對學習的態度？
wCRI2	我覺得學習態度好像也差不多，但他們會有很多空餘時間做其他東西，去玩也好，去做教育相關的東西也好，總之就是多了時間做其他東西。所以他們學業上似乎沒有那麼吃力，比較輕鬆。
I	好。謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？
wCRI2	沒有了。
I	再次感謝你的協助。訪問到此結束，再見！

Appendix P

Interview transcript of interview with wCRI3

I = Interviewer; wCRI3 = Interviewee

I	在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。第一個問題：描述你自己。你是一個怎樣的學習者？
wCRI3	我覺得自己是一個頗揀擇的學習者。很多時候我都會找一些自己有興趣的東西去學習，無論是指單純興趣，或者是自己的課程中，我都想盡量找一些自己有興趣的東西。如果不能迴避，剛好要參與一些一定要學但沒有興趣的學習，說實話，相對就不會那麼努力了。尤其是課程裡對於成績的追求，老實說，對課程裡沒興趣的科目，也沒甚麼對成績的追求了。例如我對英文近代文學是頗有興趣的，因為我是修讀英文教育系的，所以對文學都頗有興趣的。例如我其中一個最有興趣的作家狄更斯，他所寫的《聖誕頌歌》，是我其中一份論文的主題，我就很用心的完成這份功課。但其他較舊的作品我沒有興趣，相對地就沒有那麼努力去完成。這是課程裡面的內容。課堂以外，就是自己的興趣，例如氣槍、這是有興趣的，如果沒有興趣就會覺得完全不理會也是沒有問題的。所以我會形容自己是一個頗揀擇的學習者。
I	提到「學習」，你會想起甚麼情緒？為甚麼？
wCRI3	我會覺得緊張。因為很多時候都會想學一件東西，希望能「見得人」，有人問起，可以一定程度上的熟悉了解，可以回答問題，或者能應用出來。但有時候我學習是需要多一點時間的，那就可能會有多一點壓力給我，令

	<p>我緊張。讀英文的時候會學習文法，很多時候都會嘗試去了解，明白其運作原理。例如規則動詞是甚麼時候不用——例如 y 字尾的字甚麼時候不用變成 -ied。這些東西我是想知道多一些的。這是相對較簡單的，其他的原理有些較複雜，我想知道，又很難記住，就會給壓力自己。這是課程以內的，課程以外的就沒甚麼給自己壓力。</p>
I	<p>對你而言，學習是甚麼？</p>
wCRI3	<p>學習是一個去訓練邏輯思維形容的東西。因為很多時候——我準備任教小學，學過關於英文的知識，老實說，教小學是不會用到的。但背後的邏輯訓練，我覺得是珍貴的。對於語言大體的理解，令到我對於教導這一方面更加有信心。如果不是的話，我只是學小學生的知識就去教書，不是不行，但作為就會站不住腳，所以對書本的知識是應該要有的。另外學習做一個老師都要千百萬樣東西，包括老師我有的道德標準、行為操守等。這方面都係都係需要用一個長的時間去學習，但對於作為一個老師的的建立是很重要的，始終老師對於學生的影響是得大的。所以老師首先就應該要有一個概念，去訓練自己的邏輯思維，才可以將這個思維帶給學生。</p>
I	<p>你覺得學習還有甚麼其他益處？</p>
wCRI3	<p>對我而言，學習是去發掘自己想知道的東西，例如我在入讀大學之前，我完全不覺得自己原來喜歡讀文學，但就是在被迫學習的過程當中，發現自己對與文學原來真是有點興趣。這令我了解多點自己更動。這是英文課程裡的例子。另外舉一個例子，最近我在學急救，本身也是圍繞實用性的，但後來發現自己對急救的原則、理念和紀律性是頗有興趣的。所以我覺得</p>

	學習某程度上也是在發掘，發掘自己的興趣，並了解自己其實是一個怎樣的人。
I	你想學習嗎？為甚麼？
wCRI3	我想學習的。但希望是用自己的步伐。實際上怎樣去有個時間表去學些甚麼，這都是傾向想自己決定的。學習的過程中自己是開心的，成就感很強大，還有正如剛才所說，了解自己的想法、自己的辦事模式更多。
I	如果學習不是強制的話，你還會繼續學習嗎？為甚麼？
wCRI3	學習如果不是強制的話，我絕對會繼續學習。如果是強制的話，我反而不會學習。
I	為甚麼？
wCRI3	不羈一點說，我不喜歡有人強逼我。我喜歡的東西，我會很努力的學；不喜歡的東西，逼我去做，如果後果不嚴重，最多也是成績低分的話，通常都不能傷害我。所以強迫學習反而令我沒有甚麼學習。
I	你覺得有些人學習會比其他人的優勝嗎？如果有，是誰，為甚麼？
wCRI3	有的。正所謂「術業有專攻」，每個人本身優勝的範疇都有所不同，例如，有些人不用怎樣學習就可以操一口流利英語，有些人不用怎樣練習，數學已經很好。我學數學是一個很慢的過程來的。我覺得真的是因人而異，沒有特別說誰是比較優勝哪樣東西的，反而是每個人在每個方向有不同優勝的地方。而這不單是書本的知識，也可能是與人相處，可能係觀人眼色，也可能是凝聚關係——我覺得每個範疇都有人是比較優勝的，是先天的。
I	謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於

	宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。由於你表示有校園宗教參與，以下的分享請不要包括校園宗教參與的內容。
wCRI3	不包括？
I	對，待會兒我會再叫你分享。可以分享的時候我會再告訴你。
wCRI3	好。
I	你宗教參與的主要場所在哪裡？
wCRI3	我宗教參與主要場所是教會和大學。大學就參與團契，而在教會就是執事，在大學的團契就是團契職員。雖然我也是教會團契職員，但我的教會對於團契職員的概念，實際上也每甚麼要做的。所以要問我的話，宗教參與的主要場所就會是教會。我在那裡會做甚麼？執事的職責包括組織事件的進行，例如現在臨近年尾會有年刊和特刊。因為我是執事文書，所以要和不同的人合作完成。對身邊的執事可能要去了解他們在做甚麼。另外，我覺得作為一個執事，最重要是關心自己的會友，因為如果真的、是純粹是文書的話感覺會像是上班一般的存在，但執事本身應該有的東西是對於教會的一份責任，也是對上帝的一份責任。
I	你介意作為執事簡單描述你的教會嗎？
wCRI3	老實說，我教會是有長期的制度問題，包括執事會和傳道人之間的矛盾，在此不方面描述，但結果令人很不快，也會有衝突。其實每一間教會都會有這樣的問題，是我的教會似乎相對較多。我的教會在[...]，恆常的參與人數約四十人，正面對斷層的問題，尤其是大專團契這個階段，因為不同原因，例如「反送中」，或者人際關係衝突。這個一個很明顯的轉折來的，我

	留意到之前的團契也是這樣，一到大專就會突然間有很大的流動，導致沒幾個大專的人留下來。我對下就有一個中學剛進入大學的團契正出現，但我也不知道之後的發展會是如何。教會是老年人居多，而且是男性佔大多數。[...]
I	你剛才說了關於自己執事的職責，那麼你可以多講一些教會團契職員的職責嗎？
wCRI3	教會團契多說一點？教會團契是男性居多，有幾個都是我的中學同學來的，當初是我先去的，是有一個中學老師帶我去的。之後我就叫身邊的人一起去，那就有幾個人，但一到升上大學，就有人到外國升學，這個我覺得是不能避免，是很正常發生的。剛巧大家都在不同的大學團契有事奉的，例如[...]團契啦，另一位是[...]團契啦，我自己就教大團契這樣。主要就是這樣。
I	那麼你在團契主要會做甚麼？如果能聚會的話。
wCRI3	最近我們在看《沉默》這套電影，亦即是有里安納遜那一套。其實最近是相交居多的，因為在流失性很大的情況之下，很難去做聖經知識相對較強的東西。譬如話，查經都需要一定程度的人數，而這裡是沒有足夠的人數去做，所以就流會了，都試過兩三次了。還有甚麼呢？理論上是恆常查經的，每一季都有一次社會服務的，理論上。實際上因為人數流失就沒了這回事。另外就有靈修，但也是因為人數流失，所以最近都相交居多囉。可能是飯聚——平常都會吃飯，但團契飯聚又會有不同。
I	介意再多講一點嗎？

wCRI3	<p>平常是飯桌上聊天就算了，飯聚就會多講一些關於自己的東西——平常也有，但飯聚明顯多啲一些，而大家也有意識是比較關於自己和信仰生活方面的東西是怎樣去處理的。還有我覺得這個不算是團契活動但也值得一提的，就是基本上每一個團友生日都一定要有蛋糕吃的，那麼我們就會安排人去買蛋糕慶祝生日，當然不是生日那個去買。我覺得這個是個窩心的過程。這都是很著重關係的。</p>
I	<p>著重關係的，明白。你認為自己是大學院校宗教組織的一份子，我們稱之為「校園宗教參與」。我們不如討論一下這個話題。你在過去六個月參與的宗教組織的性質是甚麼？你可以告訴我組織的名字，但我更想知道這個宗教組織的日常運作。</p>
wCRI3	<p>我是教大基督徒學生團契——香港教育大學團契的一位團契職員。平常運作有甚麼東西呢？正常我們會有一個類似時間表的東西，一個月理論上就四次週會，除非是考試季節，就會停一個星期，會休團。我們四個星期入邊有查經，有桌遊交通的時間，有主題週會，同埋本身還有一樣東西的，不過因為疫情關係取消了，本來是一個類似主題週會的分享會的形式舉行的。怎樣運作呢，我們就會每個星期的某一天，我們會在一個——盡量都是教大的一個地方聚集有相聚的時間。我們注重兩方面，包括屬靈生活和與弟兄姊妹之間的關係建立。屬靈生活——我們通常是同步進行的，就是用信仰作為主題，讓弟兄姊妹互相交流。例如查經着重互相之間的豐富，分享會就是和大家交流自己在某些題目方面辦事的方式是怎樣的，譬如如何運用時間。主題週會也會有討論環節的，所以分享和主題週會其實</p>

	也是挺類似的。桌遊更不用說了，是一個比較注重大家去開心去玩的活動，就比較少信仰元素的元素在當中。
I	你所參與的宗教組織的本質是甚麼？
wCRI3	我會形容團契中本身的性質是提供一個地方，讓大家在大學這個環境入邊用自己的方式去事奉上帝。因為理論上是很自由的，理論上大家有很多想法可以做的時候，可以在學校這個那麼多資源的地方去進行。例如，可能有人會舉辦小型佈道會，可能有人會舉辦開放式的祈禱會，或者是大型一點的社會服務。兩方面也有可能的，但有很多考慮因素，但本身的性質是這樣的。除此之外，團契也著重團友間互相支持，互相建立，所以大家要真的是要有一定程度的友誼才會互相建立，所以很著重信仰當中的交流，讓大家互相理解，大家在不同的背景，不同的課程，不同的成長背景，在同一個地方，好像很近又好像很遠——大學本身好像是同一所學校，但大家都有不同的課程，不同的課堂，不同的交友圈，有千百萬的可能性，但當中大家如何去生活，是可以透過互相了解，去知道、學習更多，我覺得這個組織的性質就是這樣。
I	你剛才講過你是團契的職員，我猜想就是莊員，那麼你的職責是甚麼呢？
wCRI3	我的職責，理論上我是內外務副主席，理論上。實際上，團契職員會會各自補位的。其實職位或崗位在我身份裡就不太明顯，但例如財政就很明顯要處理金錢上的東西，文書就負責文書處理。團長就帶領我們進行各方面的東西。我自己就會各方面都會涉獵的，有需要做我就去做。另外我自己是很講求關係的，可能是對外聯校團契的關係，這個就比較正式，例如探團和合團。因為我覺得基督教的群體不應該是各自為政的。對內的話，我

	<p>自己希望——這個不代表團契——希望和不同的基督徒群體有多一點的交流。對內的團友，團友間著重友好的關係，有不同的方式去做，例如週會前吃飯，離開時一起吃甜品。我會留意這些地方。</p>
I	<p>你剛才說要和其他人聯絡，你可以多講一點嗎？不是內部，是在學校裡。不是對團友，但對其他人。</p>
wCRI3	<p>我覺得就理論上大學——本身大學理論上應該應該係會有多於一個基督教的群體。但我留意到的情況是，在教大的基督徒群體是較少聯絡的，更是有偏見的，那麼我就嘗試類似拋出一個——代表本人，不代表全體——拋個橄欖枝出來，告訴其他幾個群體，其實我們就樂意想去有多一點交流的。就是希望大家不要見面那麼尷尬。最能留意這個情況的，是新生註冊日往往都會的——不是，是去年。我是見到大家都覺得很尷尬、靦腆，甚至是有些凶相。今年我就嘗試去同其中某一個的基督徒的群體的類似職員會的人的身份傾談後，大家都會點頭示意。我覺得這是一個很大的進展。這就是回到我剛才所說，基督教的組織不應該是自己一個，因為大家定位有點不同，例如有組織是喜歡接待未信者的，而團契接觸較多的是已經信主的人。又有一些基督教組織，是接待多一些音樂方面的事奉。大家做的東西都有不同，理論上大家可以各有各做，然後認識對方，雖然實際的做法可能有些很細微的，制度上的影響，但我覺得大家是可以互相學習的。大家知道對方群體的文化，性質是怎樣，我覺得這件事是健康的。對外就通常都是其他院校的團契，我覺得大家的性質更加接近，就可以透過探團、合團，去了解多一些他們正面對的困難，或者他們本身的文化是怎樣的。例如[...]團契的文明顯是較多向外接觸的，例如是社關，我覺得是值得</p>

	學習的，可以和弟兄姊妹分享的。可能[...]團契因為各方面的情況問題，是比較多對內的，那就可以和弟兄姊妹分享，他們正遇上這方面的問題。或者是弟兄姊妹親身接觸他們，探團、合團，一方面是主內弟兄姊妹的相交，另一方面透過第一手，不是我說了算，而是親眼去看一看，原來他們是這樣幹活的。
I	為甚麼你會選擇校園宗教參與而不是其他活動？
wCRI3	我一直都清楚主是我上帝，生命中的主是上帝。當我在大學想去找一個地方想一下我有甚麼可以做的時候就會想起上帝，要談起上帝就會想到基督徒組織。我又覺得在基督徒組織之中，團契是比較適合我的，也有和團友建立關係，就選擇了教大團契作為一個我事奉的地方。我都很希望可以略盡綿力，令到教大團契這個地方獲得益處。同時也樣教大的同學有選擇，可以在這裡在參加教大團契。
I	謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。你覺得你的信仰與你的學習有甚麼關係？
wCRI3	我覺得我在學習信仰上的東西，也影響我對課程的學習態度。我自己對英文課程的學習，心中的動力是沒有對於信仰學習那麼多。我都去如何更加好事奉上帝，我未必會經常想如何更加好的學好英文。我覺得信仰亦都令我加了一份責任，嘗試運用自己職業，將來在其他地方的崗位繼續去事奉上帝。這推動我去學習，要更上一層樓。
I	你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
wCRI3	我的信仰推動我的學習。我覺得作為人真的要說甚麼時候如何承擔崗位，我覺得每個基督徒都正在面對這個問題。有人問你能否承擔這個崗位，會

	覺得很猶豫，好像自己很不濟，學習更多才承擔可以嗎？我覺得兩者中要取得平衡，在勇氣和學習之間拿一個平衡點。不要說甚麼也不懂就去承擔崗位，這樣很容易闖禍的。但承擔了崗位之後自然會記得就。我是對上帝負責，而不是對某某學會負責。我覺得動力是有不同的。有不同的動機，就會推動我去學習，更加有動力。
I	如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？
wCRI3	我覺得如果我不是基督徒的話，我對於學習的態度會更加放鬆。雖然我喜歡學習，但正如剛才所說，我是一個揀擇的學習者，我喜歡學習的東西都不是很多。但正正基督徒的身份，令到正如剛才所說，有一份責任在身，令我覺得自己是應該要去好好發揮上帝所給我的能力、才能、責任、崗位等等方面去成就其他人。
I	你覺得你的校園宗教參與對你對學習的態度有所影響嗎？為甚麼？
wCRI3	我覺得是有正面影響的。因為我本身沒有參與團契的時候，老實說，就真的沒有怎樣特別理解自己在學甚麼。加入團契之後，就可以更加和更加容易溝通的人去溝通各方面的東西，包括係學習，在課程學習都了解當中學習應有的態度，如何有更好的學習方法。
I	延伸下去，如果你沒有校園宗教參與的話，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？
wCRI3	如果沒有參與校園的校園的宗教參與，老實說對我而言，我覺得不會有甚麼進步。參加團契後獲得更多資訊，得到討論空間亦都更多，也可以將這些東西運用在學習當中。

I	最後，你會怎樣比較自己與沒有校園宗教參與的同學對學習的態度？
wCRI3	我覺得就真心因人而異，因為每個人注重的東西也有不同。有人着重的是成績，而我不着重成績，我著重和上帝的關係。你的成績可以很好，但譬如我著重和上帝的關係，我會在團契當中了解更多的時候，就會自然拿來學習。但我本身沒有特別想這樣做。我留意到這是沒有一個目標帶動，想去將這些東西放到學習中，這些東西是自然發生的，所以我覺得因人而異。沒有孰優孰劣。
I	謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？
wCRI3	都沒有。
I	再次感謝你的協助。訪問到此結束，再見！

Appendix Q

Interview transcript of interview with nCRI1

I = Interviewer; nCRI1 = Interviewee

I	在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。首先，請你描述你自己。你是一個怎樣的學習者？你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。
nCRI1	懶惰。對於某些東西我都會有好奇心的，但比較多時候我都是覺得很悶。
I	為甚麼？
nCRI1	因為——通常都是授課模式？只是讀簡報就不想學。
I	提到「學習」，你會想起甚麼情緒？為甚麼？
nCRI1	我會覺得學習很辛苦、很累，要做很多東西。有時很沉悶。
I	沉悶。你可以再多講一點，為甚麼你會覺得學習很沉悶？
nCRI1	悶是因為要看很多，為了做功課啊要看很多閱讀材料，然後要做小組課業，又要找資料之類的東西。怎麼說呢？在溫習的過程中會覺得很悶，很想逃避。
I	對你而言，學習是甚麼？
nCRI1	就是我要做的東西，是責任，不是，是一樣你要完成的東西。既然一定要完成，那就是你必須要做，不能拒絕的。
I	如果學習不是強制的話，你還會繼續學習嗎？為甚麼？
nCRI1	如果不是強制的話，我都會的，但題目可能會有不同。
I	可以再擴充一下嗎？
nCRI1	我覺得如果不是強制性的話，可能有興趣去做，動力會大一點。

I	就是推動力多一點就會想學多一點。
nCRI1	對的。
I	你覺得學習有甚麼益處？
nCRI1	你的眼界會擴闊了，就可以看到不同角度的東西。例如讀課程與教學學系所開辦的科目，就會知道不同的課堂管理策略，知道自己兒時經歷過的，老師所用的手法的原因，或者他們這樣做是為了甚麼。那就會了解更多一些可能本身不能解釋到的東西。
I	你喜歡學習嗎？為甚麼？
nCRI1	我喜歡學習，但我不喜歡考試。不喜歡要計算 GPA，因為會覺得很累。
I	所以你喜歡的學習應該是怎樣的？
nCRI1	你意思是我理想中的學習？
I	對的。
nCRI1	可能會是更加以學生為中心。不一定是在課室裡上課，因為你對內容有興趣，而就主動會去找相關的內容去學一樣東西，而不是被課程拖著走。
I	明白。你覺得有些人學習會比其他人優勝嗎？如果有，是誰，為甚麼？
nCRI1	你是不是指學校的場景？
I	你自己定義。
nCRI1	如果是這樣的話，可能學校的場景，或者是我面對學校的場景，看到成績好的，見到他們都會會多花心機。他們會預習，之後會努力溫習。他們會擺放更多精神在讀書這一方面。例如我在某個課堂的同學，在寫論文時他能找到一不同的題目與角度，用不同題目為教授帶來的新鮮感。
I	所以你覺得學習用功，多投放心機的，學習就會好一點？

nCRI1	對，可以這樣說。
I	明白。謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。 如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
nCRI1	宗教參與的場所在教會裡。這所教會是 [...], 教會裡會有團契，會有少年崇拜。少年崇拜會有講道，團契的話就是每星期舉行週會。週會的流程有不同，例如是外出活動，例如遠足、看電影之類的。在教會內的話，可能會有靈修、查經等，就是按照某些主題的，例如壓力週會。
I	明白，如果我理解正確的話，你在裡面做的事就主要是團契和崇拜。
nCRI1	對，沒錯。
I	我們可以再講多一點，你剛才主要是分享團契上的東西，我想知道多一點崇拜會做些甚麼。
nCRI1	崇拜的話，我們就會有自己的敬拜，有例如鼓手的職位，然後可能有聖餐，可能會用那些手冊，將臨期之類的手冊。講道是給專年青人那種的。
I	所以講道就是專給年青人的。
nCRI1	對，不是那些給早堂、午堂的講道。
I	如果沒有理解錯的話，信息的年齡層會近一點？
nCRI1	沒錯。

I	你不需要告訴我教會的名字，但我也想知道你教會的結構，還有你裡面的參與。你剛才有說過少年崇拜和團契，你可以介紹這個年齡層的組織，而整個教會的組織又是怎樣的呢？
nCRI1	在我的年齡層，少年崇拜是包括中學、大專和初職，初職最後也是畢業三年內。然後會有導師，導師只是比初職年長一點啦，也只是二十幾歲。團契全都是大專生或初職，但初職也是 23 歲以下。我自己的位置——可能週日會有週會，商議的時候，每一季可能我也會負責一兩、兩三個。差不多這個數量的週會。例如舉行派對房間的聚會，要想裡面有甚麼活動。如果那一天是我負責的話，那我就會去負責帶領那一個星期的週會。我們是輪流負責的，就沒有「你是組長」「我是組長」之分的。
I	就是說你們的團契就是輪流去做，而不是大家分開來做，有甚麼組長之類的，或是根據才華分配工作。
nCRI1	我們沒有的。
I	剛才你也說明了在團契和崇拜的——在崇拜你有沒有甚麼事奉崗位？
nCRI1	今年？不計上一年？
I	自己覺得舒適可以接受的時間段吧。你會怎樣形容自己崇拜的參與？
nCRI1	因為我自己不是敬拜隊的，所以都沒甚麼，就是會做投射按簡報吧。
I	可以告訴我少年崇拜大約的流程是怎樣嗎？
nCRI1	流程——首先是敬拜，唱詩等等，然後就是讀經、講道，之後就用敬拜的詩歌總結，然後就是報告重要事項並呼籲大家參與活動。然後就會分開中學及大專及以上的團契。我們會到樓上另一個空間。
I	大約兩者會有幾人？

nCRI1	崇拜和團契？
I	對。
nCRI1	崇拜的我人數有點浮動。有些可能是海外的團友暑假回港，加上很多人暑假才回教會，那麼最多可以達到 30 個。比較少的話就是十多個到二十個。這是崇拜的部分，連同中學生。大專約有 10 人。
I	你有其他有宗教參與的場所嗎？
nCRI1	應該沒有。
I	好，那我就覆述一次，就是你們是輪流帶活動的，崇拜不夠人的話就做一些關於 IT 的東西。謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。你覺得你的信仰與你的學習有甚麼關係？
nCRI1	我覺得有時在學習很疲倦的時候，信仰是會令到你更加有力量去面對一些很令你很疲倦的東西。
I	可以給我一些例子嗎？
nCRI1	例如趕功課已經趕得頭也禿的時候，星期日回到教會，就感覺可以——因為我教會有一些人和我讀的科目差不多，某程度上就會感覺像是功課互助小組。然後代禱事項就會說一下這些，還有近來遇到的事情。分享完之後會好像重新得力。
I	你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
nCRI1	我覺得是信仰推動學習多一點。
I	你為甚麼會這樣說呢？

nCRI1	因為我自己在信仰上的學習並不是太多，這也是我自己想之後進深的部分。反而在學習當中，當我覺得很無力的時候，信仰是令我更加容易去更加容易更克服到一些我覺得很困難的事情。
I	如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？
nCRI1	可能目的會有不同。如果一個人有基督信仰，那麼他就可能會和其他人不太一樣的目的。有些人是希望運用自己的知識，令更多人認識上帝，而沒有這信仰的人是不會有這樣的念頭。我覺得不同的是在學習上獲得關係上的支持，教會對於基督徒來說是一個很大的來源。而對於非基督徒的同學，他們獲得支持的來源就有一點不同，可能是同班同學或是家人。那就會有點不同？
I	剛才聽到你分享覺得有信仰與沒有信仰之間的分別。有些人認為自己是院校宗教組織的一份子，我們稱之為「校園宗教參與」。假設你有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？
nCRI1	我可能會會對學校的歸屬感強一點，因為你會和學校裡的人建立關係。我覺得這是正面的影響，因為大家都是同一個院校，團友有經驗的話會互相分享。我覺得對學習是有益的。我相信除了團契之外，學校的組織應該也不多這樣的關係連結——因為大家都是基督徒，是主內弟兄姊妹。
I	所以都是說關係上的支持。
nCRI1	對，都是這方面。
I	你會怎樣比較自己與有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？我想知道原因。你去比較自己

	和有校園宗教參與的同學，你覺得自己和他們的學習態度的比較是怎樣的？
nCRI1	我覺得要真的比較自己和這個群體，就是在群體內的人在學習上會較正面，亦願意更多分享？例如其他人曾報讀某一科，感覺如何，傾談關於學習上的東西，而不會覺得很尷尬。
I	還有其他嗎？
nCRI1	我觀察上來講，不知道為何，在我身邊有參與團契的同學，對比其他不是團契的同學，他們的學習成果好像高一點。
I	為甚麼你會這樣覺得？你猜一猜就好，沒有正確答案的。
nCRI1	可能他們的學習成效比較高，或者他們的成果，就是他們的 GPA 是比較高的。可能是因為從上帝找到支持，從中得到力量發奮。
I	就是得到力量就發奮。
nCRI1	或者是發奮的時候仍然有上帝在當中，經歷當中的事情。從中得到力量去考試。
I	謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？
nCRI1	應該沒有了。
I	再次感謝你的協助。訪問到此結束，再見！

Appendix R

Interview transcript of interview with nCRI2

I = Interviewer; nCRI2 = Interviewee

I	在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。你是一個怎樣的學習者？你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。其他的形容詞都可以。
nCRI2	我覺這是一個過程，以前到現在是有不同的。以前中學的時代，我覺得自己是一個死讀的，或者是填鴨式的，或者係只是死記的一種學習的形式。中學之後會開始有一些思考和學習，會因為好奇而學習。
I	就是到大學之後，就是開始因為好奇，而不是說只是死讀書。
nCRI2	對。
I	所以現在的你來講，學習是甚麼？
nCRI2	學習是，我想知道一些東西，我就會學。是一種興趣，而不是逼迫。
I	學習對你而言有甚麼益處？
nCRI2	學習的益處有很多。暫時對我來講，學習能讓我睇更大的世界。「學習」這個詞語其實是很大的。學習的益處——就是眼界會開闊了，不是只是例如只讀文憑試課程內的内容，而是可以去探究文憑試以外的世界是怎樣的。
I	你覺得有些人學習會比其他人優勝嗎？
nCRI2	有。我覺得是幾種的。有些人真的有天份，很聰明，所以學習就會優勝一點。第二種是，他們有很好的學習方法，幫助自己學習。有些人在學習的時候運用一些很好的思維，全面令佢自己學習。他們有一套的思維是適合自己學習。我覺得這些人的學習會比其他人優勝。

I	如果學習不是強制的話，你還會繼續學習嗎？為甚麼？
nCRI2	我會。
I	為甚麼？
nCRI2	我給一個例子，就是我自己有學手語，但這並沒有任何人強加或者逼迫，我覺得對這件事有興趣，我都覺得都挺有趣的。而且我認為這是將來會有用的。有些東西真係不是逼迫，真的是因為你有興趣，而且你覺得將來會有用途，就去做這件事。
I	就是自己覺得有用就會去做，不用理會別人，也不用別人叫自己做？
nCRI2	對。
I	謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。你宗教參與的主要場所在哪裡？你會在那裏做甚麼？
nCRI2	在教會主要都是崇拜、小組和查經這樣。
I	可以描述一下，每個部分是怎樣的嗎？
nCRI2	崇拜是普通話崇拜，就是用普通話去聽聖經聽一個講者，就是我們的牧師或者傳道人，去分享聖經的話語。小組查經，其實就是我們在一個較少人的小組，大概十個人，一起很仔細的探討聖經，以及如何把聖經的道理應用在日常生活中。
I	平常會是週間還是週末？
nCRI2	小組查經是週間，崇拜就是在週末。
I	應該就是黃昏或晚上的時間？

nCRI2	對。
I	請列出其他你有宗教參與的場所。
nCRI2	有時候我在家裡會看聖經，也會上 YouTube 觀看影片，看一些關於聖經的東西。應該就是這樣。
I	所以主要都是在家裡和教會。
nCRI2	我想你在家就是自己一個，但你在教會有任何職位呢？或者有沒有責任要的做的呢？
I	我有事奉，有當普通話崇拜的主席。
nCRI2	你的職責是甚麼？
I	主要就是崇拜的時候呢帶領整個崇拜的流程。大致上就是這樣。
nCRI2	所以你在教會做的東西都是崇拜裡面的。我不知道這算不算，
I	沒有其他地方或者其他崗位？
nCRI2	我不知道這算不算，有時我們小組查經的時候都要帶查經。
I	算啊。
nCRI2	我都會帶查經。
I	可以分享多一點嗎？例如你會自己準備流程嗎？大約會是怎樣的呢？
nCRI2	其實就看人的，是很隨意的。通常我們就是先祈禱，祈禱後就會讀聖經，我們會先讀要查考的那一節。讀完之後，我們就會拋問題出來，或者讓組員思考究竟他們對於這個故事有沒有甚麼想法。然後我們會以這些問題和想法為基礎進一步探討。之後，通常我們都會有些應用的。
I	類似歸納式研經法？
nCRI2	對。

I	謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。你覺得你的信仰與你的學習有甚麼關係？
nCRI2	我覺得學習和信仰是互相有正面影響的。因為信仰已經不是只是影響我的學習那麼簡單——例如我拿剛才學手語的例子再多講一點，因為我覺得聖經或者宗教對我來說，已經改變了我的思維和性格等等，令我覺得有些人我是需要去看顧的。聾啞人士就係其中一群人。而我對手語有興趣，那我就覺得做這件事上帝是會喜悅的，所以我就這樣做這件事了。
I	那就是像共生一樣，一個會促進另一個這樣？
nCRI2	對。
I	好。雖然說是共生，但如果你說最主要的推動力而言，你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
nCRI2	我覺得是應該先有信仰，再有學習。
I	為甚麼？
nCRI2	我覺得有些東西已經種在你的心裡面，例如你要去良善，你要怎樣怎樣。這些東西是種了在心裡面，就是心裡有愛之後，你才會覺得看到這個世界有些人似乎要我的幫忙。我就會因而去做這件事。你需要有這種價值觀和想法以後，之後才會再去學和做。
I	如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如果有的話，有甚麼不同？
nCRI2	我想到一些東西，但我不懂得形容。我可以分享一下我在成為基督徒之前的經歷。那段時間我對學習很抗拒。我仍然很努力學習，但學習得很不快樂，不開心。考文憑試的狀態，就是覺得很難，整個人很大壓力，不知道

	學來幹甚麼，甚至會有輕生的念頭，因為實在太辛苦了。有很多東西都不能解答，不知道，就會這樣。信主之後，我仍然會覺得很慢，沒有其他人那麼厲害，不過，我會想，「不要緊，將來都一定有我的路的，就算不是一下子就去到很遠，但我都慢慢努力、進步，這也是很厲害的一件事。」所以如果我不是基督徒的話，可能就是會在這個狀態。
I	有些人認為自己是院校宗教組織的一份子，我們稱之為「校園宗教參與」。假設你有校園宗教參與，你覺得你對學習的態度會有甚麼不同？
nCRI2	我覺得你不會有太大的分別。你參與了，還是要正常學習，不會有甚麼太大的分別。
I	想不到不要緊。你的意思是，校園宗教參與只是校園生活的一環，和其他活動沒有甚麼不同。
nCRI2	是。
I	你是說校園宗教參與只是校園生活的一部份，所以是否一個宗教組織其實都沒甚麼區別，和做義工、參加其他學生組織等，影響都是一樣的。
nCRI2	那又不是。院校團契是另一個接觸接觸神的地方。宗教信仰是一定會有影響的，無論你在甚麼地方參與，你都會你都會在那兒認識其他弟兄姊妹或者其他人，或者你又其他感觸、反思和反省。我猜，這樣的話，對學習的狀態又會不一樣。
I	你會怎樣比較自己與有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？

nCRI2	負面的話，我覺得他們可能會很投入以至影響學業。至於正面，宗教信仰會令學習更有動力，因為知道神會加給力量，並有弟兄姊妹的支持。反而可能正是因為這樣，就會更加有動力和熱情學習。
I	那總體上都是正面的。我想知道，為甚麼你覺得投入校園宗教參與會影響學業？
nCRI2	這始終是一份責任，有很多工作要做，有很多活動要安排，有很多周會要處理，還有諸如迎新營這些。又要建立與弟兄姊妹之間的關係——當你在一種團契，又或者你覺得你有責任在裡面的時候，你就會非常投入，和其他的學生組織幹事會沒甚麼分別。雖然沒有其他組織那麼重視人脈，彈除了宗教以外，都會去想，有沒有人會接任下一屆幹事會，有沒有人參與活動。除了宗教上的考慮，例如有幾人信主之外，你還會去想一些所有學生組織都會遇上的問題。所以就會投放很多精力。
I	謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？
nCRI2	沒問題，沒甚麼特別。
I	好。再次感謝你的協助。訪問到此結束，再見！

Appendix S

Interview transcript of interview with nCRI3

I = Interviewer; nCRI3 = Interviewee

I	<p>在這一部分，我會問你一些關於你對學習的態度的問題。這些問題沒有對錯之分，只需要盡己所能回答。首先，請你描述你自己。你是一個怎樣的學習者？你可以使用一些形容詞，例如「好奇」或「懶惰」來形容自己。</p>
nCRI3	<p>我會形容自己——我是需要別人的鼓勵下去學習。例如，如果是私下自己一個人做事，就很容易沒有動力的。是需要人鼓勵、推動我，例如環境上有人和我一起溫習，又或者在圖書館裡面就可能會主動一點學習。但我也覺得自己是有點三分鐘熱度的，例如見到一本想看的書，我在書局買了，我覺得我會看，但有的時候看到一半就沒有繼續看了。自己在某些方面有好奇心的，會主動去找資料。我又想到寫論文的時候，也算是鏗而不捨的。鏗而不捨的態度，例如寫論文時，有個問題好像怎樣也想不透，我會不斷思考這個問題，但有時會不自覺進了死胡同，好像又點矯枉過正。我就會由這些位置不斷想，如果真的想不到的，就嘗試想一個新的方向。直到找到資料為止。某程度上我都是有這種鏗而不捨的，但也是環境造成的，例如論文的死期，或者也有動機有一個好一點的分數。不想成績表那麼難看。這就是另外一個動力。如果真的出於純粹好奇心的，都可能有的，但比較少。有時有那種好奇心，有時可以，但有時不可以。</p>
I	<p>提到「學習」，你會想起甚麼情緒？為甚麼？</p>
nCRI3	<p>我覺得是中性的，我覺得是視乎你讀甚麼的，但詞語本身是中性的。例如我現在讀教育，就會想到在課室坐好學習。或者在校外不斷學習，例如實</p>

	習都是一種學習。當然是會有艱辛的東西的，但我覺得都是一個令自己成長的一部份，是一種學習經歷。
I	對你而言，學習是甚麼？
nCRI3	我覺得學習是個持續不斷，沒有一個盡頭的過程。因為我覺得自己好像在某些位置熟了，但某程度上都發現自己有東西需要改進。例如我是讀歷史的，去年實習時我要教冷戰，我以為自己很熟悉這個課題，因為中學讀過歷史。但教授的時候沒有想像中那麼容易，課堂管理也不是想像中那麼容易，更發現那些知識自己都未必很清楚。在這個例子裡，除了硬知識之外，還要學習知識以外的東西，例如臨場應變、溝通能力等，都是學習。或者在一個不適應的環境都係一種學習。我覺得學習就是令到自己不斷去成為一個更加好、更加成熟的人。
I	你想學習嗎？為甚麼？
nCRI3	我不想學習啊。坦白說，能選擇的時候，就如放假，沒有甚麼事做，寧願真的就這樣攤著過一天休息，但又會覺得浪費了一天。我覺得最理想就是無所事事，甚麼都不用想，無憂無慮。但我覺得是沒有可能的。我發覺姐如果不學習的話——其實這個社會本身這個情況下你一定要學習，因為如果真的無所事事，可能真係變得頹廢。這是一個無可避免的情況，例如想做到一個使命、目標，我覺得我自己沒有可能立即做到，就需要學習怎樣做。至於想不想學習，我覺得有的東西是被迫的。像是迫自己跨出一個舒適圈。令到自己成長。
I	如果學習不是強制的話，你還會繼續學習嗎？為甚麼？

nCRI3	<p>如果不是強制的話，坦白說，以現在的心態，可能真的不想學習。就如剛才所說，其實一個人舒舒服服攤一天，做自己喜歡做的東西，是很舒服的。但我覺得如果真的見到有興趣的東西，我想我都會想學習的。例如實習時會發現一些挺有趣的歷史知識，想之後有時間研究一下。不過都不是常常有空間，例如實習，還有其他東西——就是外在環境令到純為目標的學習的動機會有所降低。應該是叫內在動機低了。不是沒有，而是有時有環境的限制，或者自己好像沒有恆心，或是對自己沒有信心，所以就少了內在動機。所以我覺得真的很視乎情況。</p>
I	<p>你覺得有些人學習會比其他人優勝嗎？如果有，是誰，為甚麼？</p>
nCRI3	<p>可能本身智商比較高的人，真的學得比較快。不過我覺得智商也不是唯一指標，情商也是很重要的，如果沒有抗逆力，即使智商多好，學了技能，就業時都未必做到，也不能和人相處。我之前看過一本書，書上說即使智商沒有那麼好，但情商好的話，還會願意嘗試去面對，而不是逃避的話，學到的東西比一些智商高但情商差的人會學得更好。</p>
I	<p>謝謝你分享你關於學習的看法。現在，我們會討論你的宗教參與。如果你覺得可以幫助你分享的話，你可以使用宗教術語。「宗教參與」指的是關於宗教的活動，例如禱告及敬拜。你可以分享你獨自的事，也可以分享和其他人一起做的事。你宗教參與的主要場所在哪裡？你會在那裏做甚麼？</p>
nCRI3	<p>教會。我教會逢星期日是有青少年崇拜的，我是組長，雖然我已經超齡了，因為青少年是中一至中六，但我是組長，所以大學也照樣參加青少年崇拜。另外是教會每個星期的祈禱會。教會每個月的第一週是全體的祈禱會，其餘週數是小組祈禱的，我主要是參加小組的，全體就少一點。其實</p>

	<p>剛才我才剛去了教會的小組祈禱會。這是三人一組的。去年我也參加過門徒訓練計劃。我是每兩個星期參加兩次，每日讀經。計劃有三十四週，第一和第六日都有功課，星期日就休息，然後下一週又是——第一日至第六日有指定經文或文章，第七日休息。每星期就相約一天，我們就是每兩星期安排兩日，用兩個半小時討論一個那週學到的東西，並和不同的弟兄姊妹分享。例如分享、看影片，用研經法的方法讀經。第三十三、三十四週就是營會，完成三十四週的經文和討論。除少年崇拜組長之外，我也是司簡報。在大堂成人崇拜的時候，我每三個月就去大堂按簡報，這個星期天也會做。這個星期天都會做場務。場務就是幫忙清潔。教會規定即弟兄姊妹每三個月都起碼有一次幫手做所謂「行政部」的東西，行政部下面包括有人幫忙清潔。星期天是第二次。我第一次做的就是掃地。掃地後就消毒椅子。星期天我都要做這兩個工作。其實之前我都有參加[...]團契的，但這一年因為忙都去不了，也和門徒訓練撞期。</p>
I	<p>這個團契是年齡層的嗎？</p>
nCRI3	<p>高中到在職的青年。畢業工作的都在那兒。一來撞了時間，二來，坦白說，不知道怎樣和他們相處。因為沒有共同話題。他們有一半人都是讀醫科的，有時搭不上嘴。醫學上的東西我聽不明白，有時又不知怎樣和他們溝通。慢慢就沒有去了。不過教會有時也有特定活動，其實都是星期日主日的活動，形式類似佈道會，是針對青少年的。青少年主日的下午有活動，例如桌遊，也玩過一兩次。其實也是崇拜，不過是特別的崇拜。我考完文憑試那一年，就參加過學園傳道會的活動，因為我當時的老師好像和</p>

	學園傳道會的人很熟悉，所以就邀請我去參加活動。那個活動叫 DS Explosion，嘗試過佈道啊還有教導。還有好像是去教大團契？
I	對，一兩次。
nCRI3	對。之前我有個朋友[...]，是教大學園傳道會的，也有叫我參加他們的活動，因為之前他們接觸新生，當時應該是一兩日的。
I	你是說 UFO？
nCRI3	好像是。我這幾年的教會生活大抵就是這樣。
I	你們平常崇拜會做甚麼？
nCRI3	啊，你說起青少年崇拜，我就有補充了。我除是組長以外，也會帶詩歌敬拜的。每三個月一兩次。我是領詩的。以前也有司琴的，但太久沒有彈了。主要都是做領詩的。說回程序，首先，主席會有宣召經文，大家就會回應。然後詩歌敬拜大概十五分鐘。之後呢——我說是實體的時候——然後就有講道的時間。時間約三十五至四十五分鐘左右。多數約十二點結束。青少年崇拜第二至第四週是由星期日十一點開始的。講員說到約十二點，之後就有小組討論時間。我們組長就會去不同的小組，而小組內會集合，一起和導師討論。問做了甚麼，有甚麼回饋，有沒有代禱事項等等。理想談到十二點半，但通常也會超時。其他部門都說我們的時間控制要好一點，但很難改變。這幾年都是這樣。啊，忘記了，講道後有奉獻報告的時間，報告教會近期發生甚麼事，將有甚麼活動，然後才到小組。
I	線上聚會是有分別嗎？
nCRI3	首先是沒有奉獻，因為線上聚會都不能奉獻。詩歌敬拜的話，實體就四首，線上的話因為時間關係就兩首，想快點結束然後講道。然後就會有報

	告的時間。然後就小組討論，不過就很準時完，因為有時間限制。否則的話，就會突然停了，會議結束。
I	你還會帶敬拜嗎？
nCRI3	有，用 YouTube。如果線上的話就只播 YouTube。如果是實體的話就有司琴，不是 YouTube。畢竟線上沒有司琴嘛。大約就是這樣。或者你想知道成 ren1 崇拜嗎？
I	沒所謂，你想說可以說。
nCRI3	這和青少年崇拜有點不同。一開頭宣召、詩歌敬拜、但大堂是敬拜後立即奉獻的。奉獻後有講員講道，然後就唱三一頌，然後就問有沒有新朋友——這也是報告的一部份。然後就是報告。有時會有代禱事項，大家一起禱告。我印象中的大堂崇拜就是這樣。因為我不是常常去。因為我是會友，有時都會參與投票、會友大會的。
I	那就是你也會領聖餐？
nCRI3	啊對了。聖餐是每個月的第一週，是講道後立即聖餐，然後再報告。還有，大堂崇拜裡每月第五個星期日是見證分享週。接下來的星期天就是見證分享週了，沒有講道。唱歌奉獻之後，大家就可以自由分享見證。
I	謝謝你分享關於你的宗教生活。在最後的一部分，我想知道你的信仰與對學習的態度之間的關係。你覺得你的信仰與你的學習有甚麼關係？
nCRI3	信仰是一個支援。例如實習在一個完全不熟悉的環境，很多不合理的東西都是可以發生的，感覺煎熬。這個時候祈禱求神幫助。好像是無能為力，身邊人都幫不到自己。感恩身邊有弟兄姊妹為我祈禱。有神的話語，感覺走投無路的時候，就是聽詩歌、祈禱、讀詩篇尤其，如果讀聖經的話。就

	<p>是詩篇表達個人情感嘛，讀詩篇都能支取力量。很難忍受、很辛苦的時 候，都會忍不住在腦海裡，或者甚至是口唱出詩歌。沒有想過唱甚麼，但 就是嘗試去讚美神。不要將眼光單是專注於自己的身上。而是專注在神身 上。會感到害怕，但只能將目光投向上帝。改變目光，不要太專注自己的 難處。例如論文沒有頭緒，求神給智慧我，以及給我平安的心，因為我很 害怕，不知道怎麼辦。又例如，我真的不知道怎樣和學生相處，弄他們沒 辦法。就是學習很闊的嘛，剛才說過實習和寫論文的經歷。在學校打工的 時候。那些工作有時自己根本承擔不到，老師突然傳訊息給我，突然要我 去做東西，好似乎期望我當刻完成。我的軟弱就是我想神幫我挪開這些難 處。祂沒有這樣做，慢慢就會捱過。我想都是神的帶領，信仰對我來講， 就是走投無路的時候尋求幫助的來源。</p>
I	你覺得是你的信仰推動你的學習，或是你的學習推動你的信仰？
nCRI3	<p>兩樣都有，主要是學習推動信仰。就是因為學習有困難才去找神幫忙。如 果我覺得沒有困難的話，靠自己都可以，以我人性來說就不一定會尋求 神。自己可以的話就不用找神了。但正是學習上遇到不能處理的困難，就 會尋求神的協助。信仰推動我學習的原因，就是神幫助我，給我力量，推 動——幫助學習上有所進展。兩樣比較的話，就主要是學習推動信仰。</p>
I	如果你不是基督徒的話，你覺得你對學習的態度會有不同嗎？為甚麼？如 果有的話，有甚麼不同？
nCRI3	<p>我覺得應該有不同的，如果我不是基督徒的話，我會用盡人的方法思考。 當然基督徒都會找人幫忙請教的，但如果我不是基督徒，可能我會覺得靠 自己，或者人力物力，找人幫忙。但如果是基督徒的話會有盼望，就覺得</p>

	<p>神會解決。還有，有信仰的話，就會將結果拜神交給神，嘗試不要想太多，勇往直前的衝，最終的結果就等神包底。做的不好，神會引領我，有神的話就會有這張盼望。沒有的話，我覺得就有機會會很着重眼前的得失。可能做任何決定也沒有問過神。基督徒很多時候都會求問「神啊，你是不是想我這樣做？應該怎樣做？」應該是說，要聽聖靈微小的聲音。但非信徒的話，我覺得可能會很受環境影響，用盡人的方法，但神未必喜悅的東西。</p>
I	<p>剛才你有提到某些組織。有些人認為自己是院校宗教組織的一份子，我們稱之為「校園宗教參與」。假設你有校園宗教參與，你覺得你對學習的態度會有甚麼不同？如果有的話，有甚麼不同？</p>
nCRI3	<p>分別未必很大。但如果自己壓力較大而有參加例如基督徒團契的組織，可能我會和熟悉的同學，如果有困難的話，我都會多了個傾訴對象。因為在大學，大家差不多年紀，面對困難的時候，他們會更明白我處境。態度上，我覺得應該是差不多，因為認識的信仰理應是一樣的嘛。我又真的想不到有甚麼分別。</p>
I	<p>你會怎樣比較自己與有校園宗教參與的同學對學習的態度？你可以用不同的形容詞，例如「好」或「不好」。為甚麼？</p>
nCRI3	<p>真的想不到，對不起。</p>
I	<p>不要緊。謝謝你寶貴的分享。你對於這個研究有甚麼問題嗎？或者，你還有甚麼有補充的嗎？</p>
nCRI3	<p>暫時都沒有，可能因為我參加校園活動也不是很長久。其實到頭來我覺得是很視乎學習的定義是甚麼，之前聽其他人在學園傳道會的分享，發現他</p>

	們應該是把時間放在學園傳道會。可能在別人眼裡較少着重學術，但又不是真的懶散。所以我真的不知道。
I	好，再次感謝你的協助。訪問到此結束，再見！