

The Moral Basis to the Bestowal of Aristocratic Titles at Yogyakarta Palace and its Relevance to the Character-Building Education of Javanese People

Presenter: Rahmi Dipayanti ANDAYANI, Yogyakarta State University, Indonesia

Co-author: Heni Dwi IRYANTI, Yogyakarta State University, Indonesia

This presentation reports on research regarding different Yogyakarta aristocratic titles, the use of names in relation to the titles, the relationship between the names and the titles and their connection to social stratification and job fields, and the implications with regard to moral values associated with the process of bestowing those titles. The analysis was carried out through triangulation, peer-checking and comparing with some related previous studies. The results show that: 1) There are two kinds of aristocratic titles, namely the royal family titles and high-ranking court servant titles, each of which is based on sex; 2) There are four different names used together with the titles; 3) The names and the titles may indicate social stratification and the job field of the respective holder; 4) The aristocratic titles are bestowed ceremonially (at the time of the new king's coronation, when a king makes an award for meritorious people and at the time of communal court servant-title bestowal) and non-ceremonially. The bestowal process is symbolic and educational, conveying messages about character building and moral standards for Javanese people. The research findings have been implemented in the teaching and learning of Javanese language at school as a form of moral education.

Developing Attitudes of Respect, Critical Thinking, Objectivity and Honesty through Developing Musicality in Teaching and Learning

Presenter: Kun Setyaning ASTUTI, Yogyakarta State University, Indonesia

Co-presenters: Darmiyati ZUCHDI and SUDIYONO, Yogyakarta State University, Indonesia

This presentation is based on research collaboration between Yogyakarta State University, Indonesia and Utrecht University, the Netherlands, conducted from 2010 to 2012 entitled *Developing a Model for Teaching & Learning Music in Public Schools Based on Comparative Study between Indonesia and the Netherlands*. The main aim of the research was to find appropriate strategies to improve the effective teaching and learning of music in Indonesia. One of the models researched was developing musicality by providing a stimulus in the form of chord progression, accompaniment or rhythmic pattern, which can be used by students to improvise according to their musical competencies. Experimental results show that this teaching model enabled students to improvise in different ways and that to be able to improvise required competency in critical thinking and originality. As an expression of the inner-self, habituation in music helped build inner qualities, including honesty. At the same time, it appeared that improvisation helped develop attitudes of respect and objectivity. Thus the research results show that attitudes of respect, critical thinking, objectivity and honesty can be developed through developing musicality and that there is potential for the teaching and learning of music to be used as a method of moral education.

Thinking Maps in Moral Education

Presenter: Vishalache BALAKRISHNAN, University of Malaya, Malaysia

Various approaches and methods have been used to teach moral education in schools. One of the concerns is to make moral education interesting and student-centred. Starting from 1 April 2014, *I-Think, Thinking Maps* have been implemented in Malaysian schools. This is considered as "brain compatible" teaching, where students understand a moral issue or dilemma from perceiving relationships. A function of a moral

education educator is to provide students with the sorts of experiences that enable them to perceive patterns that connect. This paper analyses the different thinking maps in *I-Think* in the teaching of moral education and how educators can maximise the use of such maps to enhance teaching and learning in and outside the classroom. The eight maps that will be discussed are the Circle Map, the Bubble Map, the Double Bubble Map, the Tree Map, the Brace Map, the Flow Map, the Multi Flow Map and the Bridge Map. Moral education educators need to be clear about the function of each map in order to use the maps effectively in the teaching and learning process.

Impact of *Gullen* Movement on Pakistani Students' Behaviour: a Case Study on Changing Values in Pakistani-Turkish Schools

Presenter: Kashfi BUTT, The City School, Pakistan

This paper is designed to explore the work of the famous Turkish Muslim socio-religious activist, Mr. Fethullah Gullen, who, through his activities called "*Hizmet*" (service), also known as the "Gullen Movement", has successfully employed educational institutions as instruments for propagating the values of secularism, inter-religious dialogue and faith-inspired collectivism coupled with basic teachings of Islam. Emerging from Turkey in the early 70s, the Gullen movement became a global phenomenon in the mid-90s and today has more than 100,000 students in 135 countries, including Pakistan. The spill-over of the Gullen Movement in Pakistan, in the shape of Pak-Turk Schools, will be explored while studying the dynamics of values in the students of three such schools, established during the last decade in Lahore. Primary tools of research, including interviews and surveys from the parents, students, teachers and administrators of the concerned schools, will be employed through especially designed structured questionnaires to examine the impact of Gullen Movement's values pattern on the traditional ways of thinking of Pakistani students in Pak-Turk Schools. Keeping in view the prevalent diversity of nationalistic ideologies prevailing in Pakistan and Turkey, this research can contribute towards enquiry regarding the cross-cultural interaction of value systems.

A Study of Koreans' Perceptions of Honesty

Presenter: Heesun CHANG, Seoul National University, Korea

The purpose of this study is to examine empirically Korean peoples' perceptions of honesty, from primary school children to adults, with special reference to the traditional values of Confucianism. A survey was conducted with 179 university students to investigate their perceptions of honesty. The survey allowed respondents freely to indicate their opinions and the collected qualitative data was analysed using a "Concept Mapping" methodology. As a result of this process, five categories were identified: "truthfulness", "lawfulness", "faithfulness", "righteousness", and "principledness", which were subsequently used in conducting a second survey with 1,091 participants from elementary school students to adults. The findings are that: i) Koreans perceive honesty in terms of these five categories that have strong Confucian underpinnings. ii) All age groups valued "truthfulness" the most, while the higher the age group, the more the subjects tended to emphasise "principledness", whereas the lower the age, the more they tended to stress "lawfulness". iii) In terms of gender differences, males placed more importance on "faithfulness" while females placed more importance on "truthfulness". This study can begin to suggest a new direction for moral education by providing an empirical base on which to develop materials for teaching about honesty in Korean schools.

The “Cultivation” of Virtue and Character Education

Presenter: Hecher CHEN Haiqing, Tongji University, China

Co-author: CHEN Dongli, University of Shanghai for Science and Technology, China

In our modern society, human beings are faced with the modernisation of ethics. Moral hazards in society contribute to an ethically poisonous environment and lead to moral imbalance within adolescents. All kinds of vicious trends prevail, such as increasing vandalism, hedonism and self-destructive behaviour (for example suicide and drug taking). Therefore, moral education for adolescents is very important. Its essence is for adolescents to develop a perfect moral personality. In order to cultivate virtue, as a fundamental task of character education, as well as to develop character education as an effective way of cultivating virtue, we hope to develop and shape certain moral characteristics in accordance with the requirements of developing a society the members of which have a virtuous personality. The aim is for individual adolescents to develop virtue and happiness and for there to be harmony within society, where the virtues of the community are in unity with those of the individual.

The Moral Bottom Line of Internet Behaviour

Presenter: CHEN Wenxu, School of Marxism Education, Nankai University, China

While enjoying the convenience brought about by the internet, people both in China and abroad are often troubled by various forms of immoral and illegal behaviour such as internet crimes, virus attacks and information leakage. The most sensational news should undoubtedly be PRISM, which made Edward Joseph Snowden internationally famous overnight. In 2011, Guo Meimei, a 20-year-old Chinese girl, flaunted her wealth via Tencent Weibo and quickly became the internet favourite of the year. Such scandals have aroused wide debates about internet ethics. In the age of the internet, it is of utmost importance to clarify and abide by the moral bottom line of internet behaviour. Theoretically, the moral bottom line, as the cornerstone of moral construction, has two aspects: firstly, it stands for the watershed between morality and immorality; secondly, it not only stipulates what should not be done, but also expounds what responsibilities people should take at the same time. As for a country, network legislation and supervision seem to be an effective way to prevent unlawful and immoral actions. Besides, all nations should work together towards building a harmonious and safe virtual world, and develop mutual trust instead of eavesdropping and spying.

Realisation of the Internalisation of Confucian Culture Based on Study of the Patriarchal Clans

Presenter: CHEN Yanqiu, Marxism College, Jilin University, China

Confucian culture is a generic term with which the ruling class of the feudal society rules and controls thoughts and ideas of the masses. Throughout the history of mankind, it has always been an important issue for each political power to ensure that after the establishment of the regime, the mainstream ideology is established in order to maintain the belief structure of the political power and the foundation and value identity of the political system. In feudal society in China, such a process was realised through patriarchal clans. The operational logic of internalising the Confucian culture of patriarchal clans is as follows: **transforming**: transforming deep and complicated Confucianism into domestic disciplines used by clan members daily, constraining and influencing individuals in society; **inculcating**: inculcating Confucianism in clan members by clan education, ancestral hall education and etiquette education; **enforcing**: forcing clan members to obey domestic disciplines centred on Confucianism through rewards and punishment. The

successful realisation of the internalisation of Confucian Culture in the past gives us some hints that to improve the standard of moral education, we must transform ethical rules into people's daily life and this must be accompanied by strict rewards and punishment.

Educators and Families as Partners in Character and Citizenship Education in the 21st Century

Presenters: CHIA Hwee Chin and Norly ABDULLAH, Ministry of Education, Singapore

The aim of this presentation is to share how Character and Citizenship Education (CCE) in Singapore schools involves families as partners in the inculcation of values in the children. "Family Time" segment is a new feature incorporated in the CCE curriculum that provides structured activities aligning to the respective lesson content that promotes families' interaction in building on their values systems and beliefs. The Family Time activities revolve around promoting ABC or Active Dialogue, Bonding Time and Continuous Feedback between pupils and their family. Through active dialogue, pupils have the opportunity to share their learning with family members, which heightens the awareness of the values being taught and advocated in school. Relevant and meaningful hands-on activities and learning journeys are recommended to encourage families to enjoy quality family bonding time. Affirmations and endorsements of the pupils' learning and behaviour by the family helps to serve as encouragement for pupils and reassure them to remain committed to putting into action values they learnt. Our educators' role is to establish strong partnerships with the family in the understanding of the importance of their involvement in developing good character in our children.

New Perspective on Ethical Sensitivity of Teachers

Presenter: Jiyoung CHOI, Hannam University, Korea

Co-presenter: Minkang KIM, University of Sydney, Australia

Recently, in Korea, issues of teachers' ethical and moral sensitivity have emerged from increased diversity in classrooms and a growing multi-culturalism in Korean society; they are also being informed by new models of teacher education and a recent paradigm shift in the field of moral psychology. Rest (1994) defined moral sensitivity as awareness of how our actions affect other people. Although Rest's theory of moral sensitivity embraces affective components and cognitive aspects in morality, there is a growing awareness that more attention has to be given to the role of emotion in morality. Over the past half-century or so, the cognitive developmental theories of Lawrence Kohlberg and James Rest have provided the predominant model for understanding morality and ethical sensitivity in education, from a psychological perspective. These theories retain their popularity in Korea, but elsewhere, over the past ten years or so, they have come under increasing criticism. The purpose of this study is to explore insights from two new theoretical models of morality, Social Intuitive Theory and Dynamic Systems Theory, which could be introduced into teacher education in Korea as a basis for assessing and developing teachers' ethical and moral sensitivity when working in Korean multi-cultural classrooms.

Dehumanisation in Education: The Challenges for Professional Teachers Wishing to Provide Humanistic Education in Schools

Presenter: Siti Irene Astuti DWININGRUM, Yogyakarta State University, Indonesia

Co-authors: HARYANTO and Riana NURHAYATI, Yogyakarta State University, Indonesia

It is dehumanising when the education system pushes students to maximise their cognitive potential but

neglects the importance of moral education and whole-person learning. This presentation reports on research into two issues: 1) how may principles of humanistic education be implemented in classrooms? 2) what is the role of the teacher in achieving this? The research took place at State Senior High School 5 (SMP N 5) Kotagede, Yogyakarta, Indonesia and the results showed that schools should give more consideration to human values and that humanistic education can only be implemented when teachers are committed to human values. Accountability is also required to ensure that teachers display professional competence and integrity and the school should be managed in accordance with humanistic educational principles. This will help students internalise three essential values or powers: i) *power to*, or the creative force that makes a person be able and willing to do something; ii) *power with*, or the ability to build solidarity on the basis of commitment to the same goal of solving common problems and creating prosperity together; and iii) *power within*, or the spiritual force that makes people more human. This will help develop a community with higher moral standards.

Moral Education via Viewing Hayao Miyazaki's Animations: A Semiotic Approach

Presenter: FU Wei-Hsin, Tzu Chi University, Taiwan

Hayao Miyazaki is one of the most influential animation masters in Japan. His works are full of amazing metaphors and philosophical thoughts as well as moral implications. By employing semiotics as its research method, this study tries to explore the moral meanings developed through viewing Miyazaki's animated films. The findings of this study could be applied to the courses of *Media Literacy* or *Civic Literacy*. Semiotics or semiology claims that there are no "innocent" images in films. Viewers can decode the meanings of all given symbols by clarifying distinct images/representations (what is seen) and protagonists/characters (who speak). The preliminary findings of this study suggest that many positive connotations in Hayao Miyazaki's universe can be learned. With regard to moral education, this includes themes such as anti-war philosophy, eco-awareness, the empowerment of children and the virtue of temperance. The presentation will also argue that good visual story-telling may be a very productive strategy for use in moral education.

Accustoming Early Childhood Good Behaviour through Traditional Javanese Songs and Games

Presenter: Mami HAJAROH, Yogyakarta State University, Indonesia

Co-authors: RUKIYATI, Joko PAMUNGKAS and SUDARYANTI, Yogyakarta State University, Indonesia

This research aimed at proving that traditional Javanese songs and games can be used to familiarise young children with, and accustom them to, good behaviour. The songs and games investigated were *Jamuran* and *Cublak-cublak Suweng* played by a group of children. Two teachers at a *Taman Kanak-kanak* or TK (i.e. kindergarten) in Aisyiyah Jetis Pacarejo, Indonesia, guided the children in playing the games. The data were collected through observation and video-taping, and were analysed through recording and observation. The results show that two traditional Javanese songs and games i.e. *Jamuran* and *Cublak-cublak Suweng*, can be used as educative media to familiarise and accustom good behaviour in early childhood education. *Cublak-cublak Suweng* game encourages children to be brave and responsible. They can take their role as a "keeper" repeatedly without crying or becoming irritated. *Jamuran* can make children accustomed to being patient, queuing in an orderly fashion, being tough, responsible and cooperative. The teachers employ clarification strategies both during the games and when they are ended, in order to strengthen the children's understanding of good ethics. The dialogue between the teachers and the children indicates the children's

understanding about the values enshrined within the games.

The Cultivation of Human Values through a Human Rights Week Project

Presenter: HALILI, Yogyakarta State University, Indonesia

Co-author: Zainal ABIDIN, Yogyakarta State University, Indonesia

This paper aims: 1) to explore the details of the Human Rights Week Project of the Department of Law and Civic Education, Yogyakarta State University, 2011-2013 as a tool of human values cultivation; and 2) to analyse the results of the Project in cultivating human values, using a mixture of qualitative and quantitative methods. The qualitative refers to collecting and analysing data from in-depth interviews with the involved parties, especially the students and the audience as well. The quantitative relates to the analytical process used with regard to the data from the questionnaire sheets. The technique used to assess validity and reliability is peer-debriefing and peer discussion. The analytical results to be examined in this presentation relate to these points: 1) Implementation of Human Rights Week Project, including: a) the process, namely planning, implementation and evaluation; b) the parties involved in the Project and the contribution of each of them; c) the impact in cultivating human values; and 2) the results of the Project, including: a) success in instilling human values for students involved in the Project; b) limitations and shortcomings; and c) some of the recommendations and initiatives to improve the quality and replicate similar projects elsewhere.

An Articulation of Mongol Nomadic Conceptions of Morality

Presenter: Dorothea (Dorrie) HANCOCK, Queensland University of Technology, Australia

This articulation of Mongolian morality draws on historical, anthropological and ethnographical sources and explains some historical and cultural influences and forces on the creation and preservation of the Mongol Nomads and their identity as “People of the Felt-Walled Tents”. The deep past is exposed as the source of moral authority contextualising the diverse interpretive frameworks of Mongolians today. The distinctive features of the enduring nomadic way of life are examined for their empowering and disempowering influence through history. Ancient nomadic cosmology, Tenggerism, Lamaism, and Socialism remain embedded in the moral horizons of today’s Mongolians, who see their current era as one of transition. These inherited moral understandings are drawn on to inform moral responses to unfolding events, yet they are also mixed with a contemporary international economic value framework. Two features in Mongol nomadic morality, ‘Yos’ (rules and customs) and ‘Surtakhuun’ (moral exemplarity), are “resistant to overt ideological pressures” (Humphrey, 1997). Retrieving experiences of past generations during major historical eras that transformed understandings about the self and ways of being in the world illumines the current cultural, political and social landscape of Mongolia. It exposes the nature of the quest of the Transition Era: to establish a modern Mongolian identity.

Making Moral Education Work: Innovating while Learning from the Past

Presenter: Slamet P. HARTO, Yogyakarta State University, Indonesia

Since Indonesia’s Independence Day on 17th August 1945, moral education practice has undergone adaptation from time to time. From 1945 to 1966, or the “old order era” (of national unity), moral education was geared towards freedom and responsibility, love of country, nationalism, heroism, democracy, human rights, dignity, justice and unity, amongst other things. Moral education was carried out collaboratively among school, home and community (as the three centres of moral education) with each, particularly parents,

being strongly committed to it. From 1967 to 1998, the “new order era” (of semi-democracy), moral education was geared towards obedience and loyalty to government, economic values, materialism, etc. From 1999 to the present, the “reform era” (of democracy), moral education has been geared towards liberal democracy, human rights, fairness, transparency, accountability and the like. Individuality has tended to gain strength, and togetherness to decay. Cooperation among the three centres of moral education has been weakening due to reasons such as mass media influence, working parenthood and indifference. To make moral education work, there is a need for renewal, to strengthen the three centres of education and, drawing on the positive aspects of the past, to redefine old values and give birth to new values.

The Influence of Permissive Parenting and the School Environment on Character Strengths of Adolescents in Selected Vocational Schools in Bogor, Indonesia

Presenters: Dwi HASTUTI and Sarwititi SARWOPRASODJO, College of Human Ecology, Bogor Agricultural University, Indonesia

Co-author: ALFIASARI, College of Human Ecology, Bogor Agricultural University, Indonesia

Adolescence is a critical period for developing self-identity, self-concept and self-esteem. Unfortunately many adolescents fail to develop their self-concept adequately and get involved in anti-social behaviour. This study was conducted in two troubled vocational schools and 200 students participated, comprising 100 students in urban and rural areas respectively. Results showed that adolescents were involved in bullying (34% in urban and 53% in rural); pornography (45% in urban and 85% in rural); alcohol and drugs (66% in urban and 32% in rural); gang fighting (74% in urban and 43% in rural); and smoking (83% in urban and 44% in rural). Meanwhile adolescents showed a weak to moderate level of character strength especially in terms of honesty, empathy and leadership and weakness was associated with anti-social behaviour and a careless and less attentive parenting style. Some students who were involved in school fighting, alcoholism and drugs consumption experienced harsh and negative verbal expression and physical aggression, mostly from peers at school. Hence, it is suggested to improve parenting skills, especially to express and communicate positively, to give more attention and wise supervision or control while students are encouraged to use positive language when speaking with teachers and friends or other students.

Unattended Vegetable Stands: The Importance of Daily Experiences in Children’s Moral Upbringing

Presenter: Nobumichi IWASA, Reitaku University, Japan

When Japan was severely hit by the earthquake and tsunami of March 2011 there were almost no reports of incidents of looting or of robberies from stores. Instead, television pictures showed queues of people waiting patiently in line for supplies of necessary items. Foreign media outlets were impressed by the moral standards of Japanese people in general. On this occasion we, as students of moral education, wondered if such well-disciplined behaviour was the result of successful moral education in schools. We also were interested to know, if this were not the case, how such education could be made more effective. To try to answer these questions, we investigated the role of daily experiences and, in particular, those involving unattended vegetable stands where farmers place vegetable produce for sale at the side of the road. Farmers leave such stands unattended for most of the day and trust customers to drop coins into a box in the corner in payment. Students from abroad wonder how such a system is able to work in Japan, and so we will discuss the role of such daily experiences in the moral upbringing of Japanese people.

Bringing Change in Education: Moral Education

Presenter: Mehwash JABEEN IBRAR, The City School Islamabad, Pakistan

In this presentation I will share perspectives and ideas with regard to teaching and learning in the areas of moral and character education. It is important to develop a sense of moral and ethical values among children in order to help them become better individuals. As an educationist, I have been introducing some fundamental moral virtues within the educational system to form the foundation of a civilised society. I would like to offer some basic values that I believe should universally be a part of educational systems. Values like honesty, truthfulness, integrity, patience, tolerance, respect, generosity, equality, kindness and forgiveness are very much needed for the continuation of a healthy and ethically sound society. With regard to their implementation, I would like to share how these values have been interlinked with all areas of learning and teaching, for example: curriculum designing, school development policies and teaching strategies. I would like to conclude that there is a strong need for devising a common standard based on solid moral grounds that can ensure dispersal of quality education worldwide. Lastly, I believe that the most important mission for education is to promote learning to live together peacefully.

Analysis of the Efficacy of a Moral Development Method: KMDD in China

Presenter: KANG Lei, Guangdong University of Foreign Studies, China

Co-authors: YANG Shaogang, SHENG Tie and QIU Ying, Guangdong University of Foreign Studies, China

This presentation introduces our preliminary experience trying out Konstanz Method of Dilemma Discussion (KMDD), developed by Lind, as an effective method for enhancing students' moral development in China. Since 2012, we have carried out several rounds of KMDD interventions with groups of business students in Guangdong University of Foreign Studies. The research is designed to evaluate the efficacy of the intervention method by comparing C-scores from both experiment and control groups before and after sessions of KMDD. C-scores, a measure of moral and democratic competence, are collected via an experiential questionnaire, i.e. Moral Competence Test. After analysing the pre-and-post-test data from all subjects, the results show that KMDD sessions lead to a moderate increase of C-scores of the experiment group. However, due to the noticeably regressed C-scores of the control group, the absolute effect size (aES) becomes very significant. Whether KMDD is indeed an effective method for fostering moral and democratic competence among university students in China remains a question for more research, and the reasons for the noticeable regression of the competence score of the control group are yet to be identified. This study may usher us into a new terrain of discussion in moral development.

Investigation of the Design and Effect of a Peace Education Course on Hong Kong Scout-Leaders

Presenter: LAU Wai-Keen, Caritas Community College, Scout Association of Hong Kong, Hong Kong

Co-author: MAN Ka-On, Caritas Community College, Scout Association of Hong Kong, Hong Kong

The purpose of this study is to examine the values of a peace education course developed to enhance participants' capabilities in compassionate communication. Compassionate communication is considered as an essential component of peace education in developing adult scout leaders and youth members as messengers of peace. A course, integrating both Western and Eastern conceptions, was designed. The course aimed to produce a positive effect on participants' life orientation and have an impact on their attitude toward effective communication. It was implemented with voluntary scout-leaders in the Leadership Training Institute of the Scout Association of Hong Kong. The rationale of the course design

and implementation approaches are being investigated, with the course designers and trainers concerned. Special emphasis will be given to examining the underlying philosophies of spiritual development embedded in the course design. Participants in the course were also recruited for a qualitative investigation. Their conceptions on non-violence, in particular the differences between Western and Eastern views, would be investigated. Questions relating to their experiences on peace education and their expectations from the course will also be raised.

The Latest Development of Social Studies Education in the USA: the Adoption of the C3 Framework

Presenter: LI Xiaojun, Northeast Normal University, China

As part of the American K-12 curriculum, social studies play a crucial and irreplaceable role in moral and civic education, as is widely acknowledged according to National Council for the Social Studies (NCSS) mission statement and many scholars. No subject area other than social studies is better suited to achieve the essential goal of equipping a citizenry with the knowledge, skills and dispositions needed for active and engaged civic life. This presentation gives an overview of what social studies are and how they came to be defined in these ways, focusing on the current development of social studies education in the USA by analysing *The College, Career, and Civic Life Framework for Social Studies State Standards (C3 Framework)*, released by NCSS in 2013. In contrast to the previous national curriculum standard, the C3 framework has clear objectives: to enhance the rigour of social studies disciplines and build critical thinking, problem solving and participatory skills necessary for students to become engaged citizens. The author emphasises the guiding principles, the instructional shifts C3 framework causes and its implementation in American schools, and most importantly, explores the transition to the curricula development and reform of moral education in China's primary and secondary schools.

Knowledge Moral Education, Life Moral Education and Social Cognitive Domain Theory

Presenter: LIU Jianjin, Guangdong University of Foreign Studies, China

This presentation discusses the advantages and disadvantages of two tendencies in moral education, especially in China, namely Knowledge Moral Education and Life Moral Education, then proposes that Social Cognitive Domain Theory, originating from Turiel, developed by Nucci, Smetana and others, has avoided the shortcomings of both theories and brought a new vitality to moral education. Knowledge Moral Education places too much stress on the teaching and learning of morality and is criticised for being far away from real life and separating moral cognition and emotion. On the other hand, Life Moral Education is developed through criticising and reflecting on Knowledge Moral Education. It proposes that moral education should be based on the real life world and serve for it. Meanwhile it rejects any metaphysic and having various concepts of life. The Social Cognitive Domain Theory combines the form and content of moral education, focuses on both moral cognition and moral emotion and integrates moral ideal and reality, and so it combines the advantages of both theories and sheds new light on moral education.

Implantation of the Values of Togetherness in Children through the Art of Gejog Lesung

Presenter: Ayu Niza MACHFAUZIA, Yogyakarta State University, Indonesia

This paper will discuss the importance of implanting and nurturing the values of togetherness in children through *Gejog Lesung*, a traditional Indonesian art form. If children have acquired and live by the values of

togetherness, then there will be mutual respect between them and their friends. In addition, children will also have empathy with others and socialise well. Implanting moral values is necessary early on, given the current era of technology in which many children grow to become quite individualistic. They would rather play digital games on their iPad or mobile phones or play video games by themselves. Such games make children less sociable, so that they lack togetherness and such attributes as respect, care and trust. Through the traditional art of *Gejog Lesung*, children will be taught to play music, especially rhythm, play together with other children and, at the same time, come to respect and appreciate each other's friends and have a caring nature, as well as experiencing togetherness. The impact of all of this is expected to shape the character of children in terms of their ability to have empathy and to socialise with and respect each other.

Educating for Global Citizenship in the Asia-Pacific Region

Presenters: Karena MENZIE, Central Queensland University, Australia and Marion MYHILL, University of Tasmania, Australia

Despite the fact that: i) fostering global citizenship is the third priority of the UN Secretary General's Global Education First Initiative (<http://www.globaleducationfirst.org/220.htm>); ii) there is an increasing number of global education courses at both school and tertiary institutions in Australia and throughout Asia; and that iii) educating for global citizenship is identified as a goal in curriculum documents such as the *Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA, 2008), the majority of research and writing on educating for global citizenship still emanates from and/or focuses on the northern hemisphere. This presentation will offer examples of attempts to conceptualise and address education for global citizenship in the Australian context and invite participants to share examples from other Asia-Pacific countries and contexts. The presenters are interested in exploring the feasibility of establishing an Asia-Pacific Community of Practice in global citizenship education, with the intent of: developing more diverse concepts of global citizenship; researching the role of global citizenship education in a range of countries; connecting/meeting between APNME conferences; collaborating on comparative journal articles; jointly applying for appropriate research funding that seeks cross cultural or cross national partnerships; and/or providing individual country chapters for a text on the topic.

Developing an Upper Secondary School Moral Education Curriculum

Presenter: Mayumi NISHINO, National Institute for Educational Policy of Japan, Japan

This proposal addresses the need for school-based curriculum development in moral education by examining a curriculum development process in some Japanese upper secondary schools. Moral education in upper secondary schools has long been one of the crucial issues in educational reform in Japan. While in elementary and lower secondary schools "moral studies"(one unit hour/week) has been incorporated in the curriculum in upper secondary schools, special hours are not provided and moral education is basically carried out through the overall educational activities in school. However, some local governments have introduced new subjects for moral education so that students in upper secondary schools have opportunities to learn about values and to think about their own life. Some pilot schools have also included an experimental subject as a trial. The focus of this presentation is to examine the curriculum development process in some of these pilot schools to find the keys to successful school-based curriculum development in moral education. Results from the pilot schools show that critical components of success include meeting the demands and needs of students, learning in a real life context, more discussion in the classroom and

involvement of all stakeholders, including students themselves.

On University Students' Consumption Ethics Education in Contemporary China

Presenter: PANG Yonghong Chongqing University, China

This presentation identifies and analyses consumption behaviour as a significant moral issue with particular reference to university students in China. It proceeds to propose that a serious problem of excessive consumption exists among China's tertiary student population. The problem is broken down into aspects including competitive consumption, conspicuous consumption, consumption funded by borrowing, identifying with brands, conformity consumption and too much spending on social obligations. Causes of the problematic behaviour are then offered, comprising of societal and family forces and individual character deficiencies, while at the same time there is a lack of suitable moral education programmes that would combat the negative trends. Finally, the presentation argues that universities, families and social media should each play their part towards a solution. Universities should strengthen consumption ethics awareness by providing courses on consumption ethics and practical money management. Some courses could be delivered through online channels. Universities could also implement scholarship systems with features that help to address the problem. Families, especially rich families, can set a better example for their children. Social media can play a role in guiding the thinking of students towards rational consumption as a moral obligation. Students themselves need to enhance their moral consciousness and self-discipline.

A Comparative Study of Moral Teaching in Elementary Schools in Japan and Taiwan

Presenter: PENG Wei-Feng Alex, Da Ren Elementary School, Taichung, Taiwan,

Co-author: CHEN Yen-Hsin, Department of Education, National Taichung University of Education, Taiwan

Teachers and parents in Japan and Taiwan place a high emphasis on the importance of character and moral education. The aim of this study was to compare the teaching of morality in elementary schools, both in Japan and Taiwan. The researchers compared the moral practice of teaching, including curriculum, lesson plans and teaching methods. The researchers observed two classes; a Japanese teacher taught a fourth grader's class in Taiwan while a Taiwanese teacher taught another sixth grader's class in Japan. The data were collected from the interviews and lesson plans from Japanese teachers and Taiwanese teachers through a qualitative approach. The researchers made some findings in relation to these two classes. First, although translation in the class was time-consuming, the teachers were inspired by the teaching. Second, both classes focused on group discussion. Teachers tended to encourage students to discuss more in class. Third, the Japanese teacher placed more emphasis on careful listening and group teaching, with less use of technology. On the other hand, the Taiwanese teacher tended to use technology more. By exploring these differences, this paper will aim to give some suggestions to governments and teachers and for further research.

Paradigm Shift of Chinese University Moral Education from the Perspective of Network Technology

Presenter: PENG Xiaolan: South China University of Technology, China

Information network technology has matured gradually and been applied successfully to educational practice, helping make a true transformation from teacher-centred to student-centred. University moral education should embrace the technological revolution and needs its paradigm change. How can educators in moral

education use network technology to advance its effect? I consider moral education as a system, and then focus on the inner mechanism of university moral education and its core elements which are mainly curriculum, internet culture environment and teachers and students; all have important functions in the moral education system process. Noting that university moral education has both a formal and hidden curriculum, this presentation articulates three aspects of paradigm transformation within university moral education, including pointing out that: (i) the ideological and political curriculum paradigm has quietly changed from teaching to discussion in class; (ii) university culture has gradually moved from the physical space to cyberspace; and (iii) the university teacher-student relationship has developed from a being a subject-object relationship to a double subject relationship (i.e. both teacher and student are active and subjects). In short, the current paradigm of Chinese university moral education will strengthen equal dialogue among university subjects and significantly promote their freedom and overall development.

Flora and Fauna as Media of Multicultural Education in Early Childhood Education

Presenters: Lusila Andriani PURWASTUTI and Mami HAJAROH, Yogyakarta State University, Indonesia

The fundamental issue facing the world today is concerned with multicultural education. Conflicts among different ethnic groups and religions have become critical problems and there is a cultural domination phenomenon of the majority over the minority with education becoming one of the agents that create and perpetuate inequality and injustice. This presentation will report on research into multicultural education and integrated-thematic learning about multicultural values in early childhood education. The model used flora and fauna that exist in the school environment and the research was conducted in Kindergarten TK Marsudirini Kalibawang Kulonprogo, Yogyakarta, Indonesia. Data were analysed using the model of Miles and Huberman (1984) with the stages of data reduction, data display, conclusion drawing and verification. The results showed that flora and fauna around the school environment could be used as media of multicultural education in relation to the values of diversity and respect. Various types of jasmines, roses, orchids and frangipani flowers illustrated diversity and uniqueness. Each unique flower should be respected as an entity. Various chickens, ducks and other birds which are typically used as pets gave an overview of the diversity in life that should be cherished. Each animal is beneficial to humans and the universe.

Why Should Human Brains Care for Others?

Presenter: Derek SANKEY, The University of Sydney, Australia

Though we may confidently assert the importance of moral education for the maintenance of social harmony, are there neurobiological reasons why human brains have developed the capacity to care for others? And is that why moral values play a pivotal role in our social lives? In pursuing these questions, this paper examines claims by Patricia Churchland in her 2011 book *Braintrust*. Churchland is seeking “a deeper understanding of what it is that makes humans and other animals social, and what it is that disposes us to care about others”, because, she believes, this “may lead to greater understanding of how to cope with social problems”. However, the “deeper understanding” she offers is that “what we humans call ethics or morality is... shaped by interlocking brain processes”. This raises a number of important philosophical and educational issues, including whether morality is reducible to brain processes, and whether moral educators should pay more regard to brain biology. This paper argues that moral educators should have some understanding of the neurobiological basis of morality, but that this need not entail reducing morality to brain processes. Rather, what we humans call morality is emergent from, but not reducible to,

neurobiological processes in the brain.

Impact of Moral Education in Early Years Students through Self-reflection: a Case Study of *The City School Private School System of Pakistan*

Presenter: Zeejah SHAHAB KHAN, The City School, Pakistan

The concern for values and moral education in early childhood has taken on greater urgency due to prevailing issues such as violent behaviour, lack of tolerance and respect for others and other psychological ailments. This study focused on the impact of moral education in an elementary school (catering to grades 1 & 2) and how it might play a significant role in the social and moral development of a child. During my research, I observed classrooms, involved students in dialogue and interviewed teachers through questionnaires. I took into account parental feedback and focused on strong school-parent partnerships, as well as raising awareness through values-based programmes and other methods in order to observe the impact of moral education on a wider scale. Assessment for Learning tools were brought into play, alongside Kolb's experiential learning cycle, which indicated that moral training leads not only to positive character-building and health, but also to creativity and self-realisation. Hence, it is inferred that moral education will enable students to develop critical-thinking ability, leading them to become responsible and mature citizens within society, capable of providing efficient community services through a wider awareness of consequences.

The Evolution of the Ideology of World Citizenship Education

Presenter: SONG Qiang, North East Normal University, China

The national document "Chinese Planning Outline for Medium and Long-term Education Reform and Development (2010-2020)" shows clearly the need to strengthen citizen consciousness education and cultivate qualified citizens for socialist China. We need understanding and knowledge about the evolution of world citizenship education ideology because we will educate citizens who can promote Chinese development, global peace and harmonious development. Furthermore, this endeavour can enhance Chinese international influence. This presentation will explain: "The three periods and seven sections mode" to summarise the evolution of world citizenship education ideology. The three periods are: embryonic period, preliminary establishment period and development period. The seven sections are: "**moral universalism**", which elucidates the idea of world citizenship; "**religious universalism**" or the transition from religious world citizenship to World Citizenship Education; "**political universalism**", which relates to world citizenship's political appeal; "**pro-economic universalism**" or the ideology regarding World Citizenship Education; "**cultural universalism**" or the pluralistic development of World Citizenship Education ideology; "**post-economic universalism**" or mature World Citizenship Education ideology; and "**digital universalism**" or World Citizenship Education ideology spread wide. The author will explore the most representative characteristics of these periods and aspects of ideology and then analyse their connection with "world citizenship" and "World Citizenship Education".

The Role of Roles, Traditions, Cultures, Associations and other Collectives in Moral Education: *Our Past but My Future*

Presenter: Laurance J. SPLITTER, The Hong Kong Institute of Education, Hong Kong

Assuring, as far as possible, the *moral well-being* of young people is a primary responsibility of educators. I

characterise moral well-being in schematic terms: there are general norms and principles, but the details are specific to each person. These generic ingredients, which include both “human”-focused values and those from specific religious, national and ethnic traditions are essential if we are to learn who we are in terms of where we have come from. But in working out the details we find that learning about, reflecting on and critiquing the past must give way to constructing – or imagining – our own futures. I see this as a cosmopolitan (universal) feature of our personal development, albeit one firmly grounded in our particular circumstances. But these circumstances do not suffice to determine our futures as moral beings. Also required are tools of ethical inquiry which, like their logical or mathematical counterparts, are neither free-floating nor wholly constrained by past prescription and practice. Further, we acquire, implement, reflect on and improve these tools in collaboration with others because: (i) all inquiry is learned through dialogue with others; and (ii) the crucial questions of morality are always about how we are to relate to one another.

A Comparison of Sustainability-related Values held by Secondary School Teachers in Jordan, Mexico, Pakistan, Poland and Seychelles

Presenter: Eugeniusz SWITALA, Daugavpils University, Latvia

Co-authors: Michele MARTIN, Sustainability for Seychelles, Seychelles; Ahmad QABLAN, Hashemite University Zarqa, Jordan; Amarella EASTMOND SPENCER, Yucatan University, Mexico; Shawqat RASOOL, GC University, Pakistan

This paper presents the second step of wide-ranging research into the understanding of the concept of values and sustainable development amongst secondary school teachers. The research was conducted in Jordan, Mexico, Pakistan, Poland and Seychelles, among teachers in each country working at schools operating in different religious, economic and social environments. The aim of this paper is to compare: (1) the results of the research carried out by the authors; (2) the similarities and differences in teachers’ conception of values and sustainability; and (3) teachers’ varying understanding of the importance of values and values education for sustainable development. The fact that the research was conducted among secondary school teachers has a particular significance and makes it relatively unique. The results and conclusions arising from the research shows how big is the difference between teachers in understanding values, sustainability and the importance of values for sustainable development. The results could be used by teachers and the school management in their school work planning, especially in order to improve the quality of both schools and particular teachers.

Promotion of Moral and Civic Education in Hong Kong through Adopting the Life Event Approach

Presenter: TAM Ka-keung, Education Bureau, Hong Kong

Co-author: YAU Lam-yip, Education Bureau, Hong Kong

Since the Curriculum Reform was introduced in Hong Kong in 2001, moral and civic education has been one of the most important elements of school education in Hong Kong. The Education Bureau of Hong Kong Special Administrative Region encourages schools to implement moral and civic education through adaptation of life events as the major learning content for provision of a lively and stimulating learning environment to promote students' whole person development. To investigate the strengths and limitations of adopting life events in a classroom setting, the Education Bureau has carried out a small-scale study with the Hong Kong Institute of Education. Two moral education lessons conducted in two primary schools were studied. Data collection was conducted through lesson observations and semi-structured interviews with the

students and teachers. Findings indicate the teacher's capability to (i) visualise the learning content in the lesson and (ii) ask "prompting" questions to stimulate students' thinking are two major factors contributing to an effective moral education lesson.

Moral Education Management in Implementing Curriculum 2013 for Elementary Schools Based on Character

Presenter: Sri UTAMININGSIH, University of Muria Kudus, Indonesia

Curriculum 2013 is the latest curriculum to be applied in Indonesia aimed at increasing the quality of elementary school education. The purpose of research covered in this presentation was to: 1) profile character education in elementary schools in Kudus district; 2) identify effective character-based moral education management models in those schools. Using R & D and qualitative research methods, data were gathered from teachers and students in six elementary schools implementing Curriculum 2013 through observation, documentation and focus group discussion and analysed using the triangulation methods of Miles & Huberman. Research results indicate that state elementary schools focused on a disciplined and honest character while the profile of private elementary schools was of a religious character and discipline. Further, the model of moral education in Curriculum 2013 is character-based and can be implemented as a management system based on three main components: 1) Input, starting with identifying needs, formulating the learning tools and stating the standards to be achieved; 2) Process, consisting of implementation (through games, role play and other methods) and evaluation/assessment through observation, self- and peer-assessment; and 3) Output, which the research showed to be an improved quality of character-based moral education, as result of using Curriculum 2013.

Can 'Poetic Imagination' Be an Alternative Way for Fostering Social Justice? A Study of Capability-based Application of Compassionate Citizenry Pedagogy in Taiwan

Presenter: WANG Chun-Ping, Chung-Hsing University, Taiwan

Citizenship education over-emphasises the rational-cognitive dimension of moral instruction, and that tends over a long period of time to produce a formalised way of teaching. Consequently, ideas of moral education, e.g. values-internalisation or coherence between knowing and action are not easily accomplished and citizenship educators are forced to confront countless critiques. Nowadays, however, in addition to emphasising human rational functioning, more and more scholars support the idea of including human imagination into citizenship instruction. Among other examples, the "capability approach" theory of Sen and Nussbaum claims that issues of human happiness should be based on real circumstance, not on abstractive rational inferences. That is to say, literary imagination should play a positive role in citizenship education. The main purposes of this paper are: first to analyse the possible significance of "poetic imagination as ethical instructive methods" through Nussbaum's works, e.g. "Cultivating Humanity", "Poetic Justice", "Not for Profits" and "Creating Capabilities"; second, to enquire into some liberal education cases in Taiwan's universities of putting this framework of compassionate citizenry education into practice; and, third, to evaluate this idea of poetic imagination as an aesthetical approach for fostering social justice in higher education.

Raising Globally-Minded Children: It Begins with Core Values at Home

Presenter: Xiao-lei WANG, Pace University, USA

In this presentation, the author (as a mother, world traveller, educator and researcher) reflects on her own experience in raising globally-minded children. Drawing on examples from the everyday context, she discusses how the concept of global citizenship can be fostered in the home context through instilling basic core values such as respect, empathy, caring and responsibility. The author argues that when seemingly trivial matters in everyday life are made discernible, the very process may initiate children's transformative awareness of the importance of others and lead to their first understanding of global citizenship. Moreover, the author proposes that raising globally-conscious children requires more than just parental efforts. Like any other areas in child socialisation, the process of raising globally-minded children contains at least three dynamic components: parental or adult socialisation, opportunities for practice and child appropriation. None of these parts are as straightforward as they appear, and none of them happens in a particular order. The ostensible "messiness" and complexity involved in the medial process is more illuminating in articulating children's development of a global mindset than the seemingly clear framework of traditional views on child socialisation. The paper concludes with some thoughts on bringing up future citizens of the world.

A Strategy for Improving the Values Education Capacity of Primary and Secondary School Teachers

Presenter: WANG Yuanmei, Beijing Institute of Education, China

Values education is being taken more seriously in China's basic education: i) the Ministry of Education's 2011 publication of *Compulsory Education Subject Curriculum Standards* highlighted the need to integrate socialist core values into each discipline; ii) in 2013 the Communist Party Central Committee's publication *Views on Cultivating and Practising Socialist Core Values* stated that these values are "prosperity, democracy, civilisation and harmony"; "freedom, equality, justice and rule of law"; and "patriotism, dedication, honesty and friendliness". This social context requires primary and secondary school teachers to improve their values education capacity, i.e. observation, memory, imagination and other intellectual factors with which teachers are able to command knowledge, apply knowledge and teach in a values-based way. It is also meant to allow them to deeply understand the multi-dimensional aspects of basic education (knowledge, capacity, emotion and attitude), help boost their professional development and help their students to grow. As values education teaching resources are underdeveloped, this presentation proposes four capacity-boosting strategies by helping teachers to: i) integrate educational policies into classrooms; ii) improve their research capability through research programmes; iii) refresh their teaching abilities through training programmes; and iv) elevate their capacity for designing through creative student activity planning.

Producing Good Moral Graduates through Entrepreneurship Education

Presenter: WIDIYANTO, University State of Semarang (UNNES), Indonesia

Co-presenters: Thomas PARTONO; Arief YOELIANTO, University State of Semarang (UNNES), Indonesia

The aim of Entrepreneurship Education is not only to create a new entrepreneur but also to produce good moral graduates who are mature. The indicator of a mature person is to be responsible for his/her life. By implanting entrepreneur characteristics throughout education, a good moral society can be created. The purposes of this research (carried out at two vocational schools in Semarang, Indonesia) were to: (a) identify the moral characteristics of the entrepreneur; (b) identify the main actors needed in developing skills of entrepreneurship; and (c) identify the most effective model for the teaching and learning of entrepreneurship. By using R & D methods developed by Borg and Gall to establish effective models, qualitative research

methods were used to gather data, including in-depth interviews, observation, documentation and focus group discussion. The data were analysed using triangulation. The findings are: (1) the moral characteristics of the entrepreneur are risk-taking, self-reliance, creativity, innovation, discipline and being a hard worker; (2) the actors involved are teachers with entrepreneur experience and practice, and the family; (3) the best model is called the Innovative Model based on Entrepreneur Characteristics, which involves preparation, implementation, finalisation and entrepreneur incubation.

Learning of Moral and Values Education in an Undergraduate Class

Presenter: WONG Mei-Yee, The Hong Kong Institute of Education, Hong Kong

Moral education receives much attention in higher education and teacher education around the world. To nurture university students' (including pre-service teachers') moral values and moral awareness is one of the aims of higher education in Europe, America, mainland China and Hong Kong. However, their perceptions of learning moral education and the accompanying curriculum development are at present under-researched. This paper reports on a study aimed at exploring: (i) what are the university students' (and pre-service teachers') perceptions of the learning of moral and values education?; and (ii) how do they learn moral and values education in a curriculum and pedagogy course? This case study took place in an undergraduate class in Hong Kong. It adopted multiple methods to collect data and the results showed that the experience of values education curriculum planning enhanced the university students' learning of moral education. They learnt moral education through traditional and *innovative* ways, involving (i) discussion/sharing in moral dilemmas and circle time (as university students), and (ii) the related curriculum planning and teaching (as pre-service teachers). With reference to the study, this paper supplements the understanding of the curriculum development and learning of moral and values education in higher education in Hong Kong.

The Transformation of Moral-Educational Thought with Regard to the "Other(s)": A Case Study of Modern China's View of Foreigners/Strangers

Presenter: Meiyao WU, Kaohsiung Normal University, Taiwan

This paper will investigate the transformation of moral-educational thought in modern China (the period from 1861-1948), focusing on how mainstream moral-educational thought defines the standards of right and wrong when it comes to understanding and judging others' thinking and behaviour. In this context, "*Others*" will only refer to foreigners or strangers (non-Chinese peoples). The analysed materials will include traditional moral or ethical classics, references to foreigners or strangers, and how they are perceived or understood, which have appeared in historical Chinese documents, some significant modern Chinese (1861-1948) journal articles and other historical materials that focus on this issue. This transformation will be analysed by first describing traditional (including ancient Confucian) moral-educational thought regarding *Others* and then investigating the process through which these traditional moral standards for understanding and judging the behaviour and thinking of *Others* was gradually transformed under the influence of the trend towards modernisation and westernisation in modern China.

Responsibility: the Important Moral Value We Can Learn from Confucianism

Presenter: XU Ruifang, East China Normal University, China

Responsibility is a value perceived as important in moral education. Chinese traditional culture, especially Confucianism, carries the unfathomable wisdom of responsibility. In the first part of this presentation, I will

examine some key Confucian concepts that shed light on responsibility in its individual, interpersonal, national and international dimensions. Confucian philosophy is all about personal cultivation. Whatever it is that people want to do, they should have a sincere or honest intention. The cultivation of self can lead to happy families, prosperous nations and eventually a harmonious world. Chinese philosophy also emphasises harmonious interpersonal and social relationships. All members of society are responsible for contributing their share for the common good. The second part of the paper will demonstrate why we should cultivate responsibility and its meaning for good citizens and why we should learn this moral value from the wisdom of Chinese traditional culture and not from the west. Finally, the ways to cultivating responsibility in moral education and citizenship education will be outlined.

Love Education for Under-privileged Students from Villages

Presenter: XU Shihong, University of Electronic Science and Technology of China, China

In China, due to the unbalanced distribution of educational resources, under-privileged students from under-developed areas (usually villages) experience serious financial problems in seeking elite education and have a hard time in adjusting themselves to the changing society. Educators face great challenges in helping such students develop their understanding of love, which is believed by people like Confucius and Dante to be the core value of citizenship, the source of virtues and the basic requirement for a happy life. Research findings by teachers and charity workers show that actually the under-privileged are full of love and gratitude to those who have helped them overcome difficulties, yet not good at expressing themselves directly. This is largely due to the influence of traditional Chinese culture represented by Confucianism. A variety of social events, such as *Ma Jiaju Event*, *Yao Jiaxin Event* and *Little Yueyue Event*, has indicated an urgent need for love education. In this context, love education refers to the process of helping people arouse their awareness of love, enhance their ability for love and increase the spread of love by means of education. This presentation will explain how to practise love education, focusing on awareness arousing, confidence raising and ability development.

Does Democracy in the Family and School Promote Adolescents' Psychological Well-being?: Findings from Urban and Rural China

Presenter: YANG Shaogang, Guangdong University of Foreign Studies, China

Co-authors: Sharon TO and Charles C HELWIG, University of Toronto, Canada

This research studied whether democracy in the family and school promotes the psychological well-being of adolescents in China. Our study included 395 Chinese adolescents from two research sites in urban and rural China, who are either in their Junior High (12-16 year-olds) or Senior High (15-19 year-olds). The results show that autonomy support (and responsiveness) was highly positively associated with all measures of psychological well-being. The study also found that a democratic climate was similarly strongly related to psychological well-being. A developmental pattern was found, in which adolescents are more likely to endorse both nurturance rights and self-determination rights as they get older. The conclusion is that the research findings contradict claims that concepts of rights, democracy and personal autonomy are not held or are not important to individuals in collectivistic societies such as China. Chinese adolescents asserted rights not only in relation to issues of nurturance, but also to those of self-determination and freedom. Also, self-determination rights became more important with age and were endorsed more by older (rather than younger) adolescents in both urban and rural settings. This suggests a universal developmental pathway, as

adolescents increasingly construct and claim more autonomy over more issues in their lives.

A Study on the Application of DIT2 in China

Presenter: Jane ZHANG Qian, Guangdong University of Foreign Studies, China

Moral judgement capability is well-known to be closely related to one's moral behaviour and therefore has always been the centre of discussion among moral educators worldwide. The Defining Issues Test is a moral-judgement testing tool developed by James Rest in 1970s, based on Neo-Kolbergian theory. It has been used all over the world for 40 years but it is not well-known or widely used in China. In 1999, Rest and colleagues revised DIT and released DIT2, a modified version of DIT with a reliability check and N2 score which improved the test's reliability and validity. This presentation reports on the results of using the DIT2 to test the moral judgement capability of university students in Guangdong University of Foreign Studies in order to suggest effective strategies for moral education in China. It analyses the history, correlated studies and theoretical results of the DIT2 and will make some comparison with counterparts in other countries to gain a better understanding of the moral mentality in China and ensure that tools to test the moral judgement of Chinese students are suitable.

Between Tradition and Modernity – the Situation of Moral Education and its Response to Change

Presenters: ZHONG Minghua and GU Nanyong, Sun Yat-Sen University, China

From the perspective of interweaving between tradition and modern times, moral education is facing many new problems and situations. This paper proposes to analyse the changing backgrounds to moral education, modern situations, the inner mechanism of moral education and how it is responding to change. First, tradition's historic experiences and social transformation in progress constitute a change in the reasons for moral education and its background. Secondly, in the face of a changing background, modern moral education is facing a lot of dilemmas, which manifest prominently in the dissolving of moral education's traditional role and the declining of its social-cultural function. Moreover, based on cultural and ethical factors, the changing nature of social life and of ethical standards in both private and public relationships have become moral education change's inner mechanism. Finally, in response to modern change, moral education requires more attention and exploration such as in methods, related themes and external experiences, so that we can seek diversified meanings of moral education during the changing times. This presentation will show moral education is responding to the many changes in society today.

The Implementation of Character Education in Yogyakarta, Indonesia

Presenters: Darimiyati ZUCHDI and Anik GHUFRON, Yogyakarta State University, Indonesia

This study, a survey type of research, aimed to describe the implementation of character education in four primary, eight junior high and four senior high schools (all public schools) in the City of Yogyakarta, Indonesia. The aspects explored were the planning, implementation and assessment. Data were collected by a questionnaire and document analysis, then analysed quantitatively. The results are as follows: (1) Based on the perception of the teachers, the planning of implementation has been done well, but from the instructional programme planning document, there were some teachers that did not explicitly state the target values. (2) The implementation of character education was through intra-curricular and extracurricular activities. The national priority values (honesty, caring, intelligence and tenacity) have been developed in schools. These four values represent religious, emotional, intellectual and kinetic intelligence. Incultation,

modelling and problem solving methods were employed to develop these values. (3) Assessment in the cognitive and affective domain of learning was done well, but the assessment in behaviour in accordance with the target values was only conducted using interviews. A further study using in-depth interviews and participant observations is needed to explore deeply the process of character education.