

第三届"亚太地区德育网络"学术研讨会

**The Third Conference
of the Asia Pacific Network for Moral Education**

会议主题：全球化时代公民与道德教育的本土选择

Moral Education and Citizenship Education:
Making Locally Relevant Choices in a Globalising World

北京师范大学

Beijing Normal University

公民与道德教育研究中心

Centre for Citizenship and Moral Education

18 – 20 April, 2008

WELCOME FROM THE DEAN

Dear colleagues and friends from the Asia Pacific region and beyond.

Welcome to the third meeting of the Asia Pacific Network for Moral Education.

I'm very honoured to have the privilege of opening the 2008 APNME conference. As Dean of the Centre for Citizenship and Moral Education, it is a great pleasure to welcome you here as our guests at Beijing Normal University. The Asia Pacific Network of Moral Education has expanded from its inaugural meeting at The Institute of Moralogy (Reitaku University), Japan, in 2006, and its second meeting in Sun Yat-Sen University, P.R. China, 2007. This time, more than 30 colleagues have come from Australia, England, Hong Kong, Japan, Macau, Mainland China, Malaysia, Nepal, New Zealand, South Korea, Taiwan, and the United States to attend our meeting. It is a great joy to see you all here today.

This Network aims to bring together a focused group of moral educators from various disciplines working in the region to facilitate in-depth discussions, the sharing of perspectives, and the exchange of ideas on themes of teaching and learning in moral education.

The theme of this year's conference is "Moral Education and Citizenship Education: Making Locally Relevant Choices in a Globalising World". The past century has witnessed a rich outpouring of theories about moral, values and citizenship education. This raises a difficult question for educationists: which of these various theories should they choose as the most appropriate for their local context, and on the basis of what criteria should they make their selection. In considering this theme, the Conference should not limit itself to theoretical argument, but also engage in resolving practical issues, conflicting opinions and tensions between ideas as they arise in specific contexts.

This conference is hosted by The Centre for Citizenship and Moral Education (CCME) at BNU. May I take this opportunity to give you a brief introduction to our Centre?

The Centre for Civic and Moral Education, BNU (CCME) is the first comprehensive research centre committed to the study of civic and moral education in mainland China. The main research interests cover civic education, moral education, juvenile moral development, judgements and solutions of moral problems in school, educational policies, and so on. CCME was established in September 2003. So far, there are 22 research staff. Of these, 9 are full-time and 13 are part-time. We also have 1 post-doctoral research fellow, 9 doctorate students and 16 master's students.

So, welcome to our Centre, but I am keenly aware that if you attended the second meeting in Guangzhou, you will have been very impressed by its efficient organization and the "luxury" of its setting. We feel sorry we are not able to afford such a "luxurious" setting. We started to plan this conference last May and, with less than one year to prepare, it was too short a period for us to

secure funding. We are sorry for that, but we do hope you will be very comfortable and happy while you are here. We also know that some of you struggled to submit your abstracts online, because our beautiful website does not work very well sometimes. As it is the first time that our Centre has hosted an international meeting, there will be some unforeseen inconvenience caused by our short experience, but we are especially pleased to see you as our first guest group. We sincerely apologize for any shortcomings, and we will surely learn from this valuable experience.

I would especially like to thank Dr. Monica Taylor, Editor of the Journal of Moral Education, who has undertaken the role of facilitating this conference with Zhao Zhenzhou and Derek Sankey. We also sincerely thank the Conference Committee, including Christopher Drake (Association for Living Values Education International, HK, SAR), Ng Mei-Lin, May (Chinese University of Hong Kong, HK,SAR), Jane Hongjuan Zhang (Sun Yat-sen University, China), and Nobumichi Iwasa (Reitaku University, Japan). I would also like to acknowledge support of the School of Education at Beijing Normal University, thank you for your interest and efforts in helping us to make this conference possible.

I hope you will enjoy the intellectual interaction of this conference. We give you our warmest greetings. Thank you for coming to Beijing.

Chuanbao Tan
Professor, Dean

PROGRAMME

Day 1. Friday 18th April

4.30 – 5.30 pm Preliminary Business Meeting

Open Discussion on the Future of APNME and its Constitution: Some Thoughts for Consideration.

5.30 - 6.30 pm Session 1 - **The Theory and Practice of Moral Education in China**

(2 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Jane Hongjuan Zhang

Zhao Zhenzhou and Gregory Paul Fairbrother - *New Pedagogical Approaches to Moral Education in the People's Republic of China*

Shiva Yan - *Transcending Cultural Values: The Experience of Teaching Universal Virtues in a Chinese Context*

7.00 pm Dinner

Day 2. Saturday 19th April

8.45 am Welcome to Beijing Normal University and the Centre for Citizenship and Moral Education - Professor Tan Chuanbao

Group Photograph

9.20-10.00 am **Keynote Speech**

Facilitator: Wang Xiao

Hugh Starkey - *Citizenship and Human Rights Education: Applying Universal Principles to Local Contexts*

10.00 – 11.20 am Session 2 - **Moral Development and the Scope of Moral Education**

(3 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Jin Shenghong

Xiao-lei Wang - *Using Mismatched Hand Gestures as Indexes to Promote Moral Development*

Jane Hongjuan Zhang - *Moral Attention: Bridging the Gap in Chinese Moral Education*

Dorrie Hancock - *The Virtues Project*

11.20 – 11.40 am Break

11.40 – 1:00 pm Session 3 - **Challenges for Moral Education in Malaysia, Taiwan and Mainland China**

(3 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Wang Xiaolei

Vishalache Balakrishnan - *Unheard Voices in Moral Education*

Yen-Hsin Chen - *'De-moralising' the Curriculum in the Values-pluralistic Society of Taiwan*

Yuzhen Xu- *Moral Education in the Transformation: Context and Contextualization*

1.00 – 2.00 pm. Lunch

2.00– 3.20 pm Session 4 - **The New Citizen and the Asian Context**

(3 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Nobumichi Iwasa

Derek Sankey - *Neurotechnology and Performance Enhancement in Education: A Brave New World?*

Fu Jinhua - *Challenges to Moral Education in Chinese High School*

Peir-Yuan Wu, Ming-Ho Hsu, Janejane Hwang - *Action Research into a Moral Education Curriculum : Its Planning and Practice in the Kindergarten of the Affiliated Experimental School of National Chiayi University*

3.20-4.00 pm **Keynote Speech**

Facilitator: Tan Chuanbao

Lee Wing-on - *Reflection on Asian Citizenship: What are Asian and What are Not?*

4.00 – 4.20 pm Break

4.20 –5.40 pm Session 5 - **Global and Local Perspectives on Citizenship Education**

(3 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Derek Sankey

Chris Drake - *Values Education for Citizens of a Diverse and Globalizing World*

Yu Xin - *The Action Research on Education for International Awareness On the Background of Beijing Hosting Olympic Games*

Thomas Tse - *Discourses of Citizenship Compared: Junior Secondary School Knowledge in Mainland China, Hong Kong and Taiwan*

5.40– 6.40 pm APNME Business Meeting

7 pm dinner

Day 3. Sunday 20th April

8.40 – 10.00 am Session 6 - **Moral Development and the Scope of Moral Education - 2**

(3 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Yi Lianyun

Yong-Lin Moon, Minkang Kim, Jihye Lee - *Development of Moral Reasoning in Korea: A Thirteen-Year Comparison*

Liu Cilin - *The Confucian Understanding of Morality and Moral Education*

Fumiyuki Ohnishi - *Education Reform in Japan*

10.00 – 10.20 am Break

10.20–12.10 pm Session 7 - **New Approaches to Moral Education – Japan, Nepal and PRC**

(4 papers of 20 minutes each plus 30 minutes discussion)

Facilitator: Yong-Lin Moon

Yasunari Hayashi - *Re-examination of Moral Skill Training in Japan*

Yi Lianyun - *The Construction of a Living-Practicing System of Moral Education, Based on the Connotation of Life in the Chinese Moral Tradition*

Uttam Karmacharya - *Moral Education in Nepal*

Wang Xiaofei – *Reconstructing the Autonomy of the Moral Agent*

12.10 – 12.55 pm Session 8 - **Global Citizenship and Responsibility**

(A Dialogue)

Monica Taylor, May Ng with contributions by Teresa Vong, Kohtaro Kamizono, Minkang Kim and others - *Individual and Collective Responsibility: A Conversation Towards Global Citizenship*

1.00 – 2.00 pm Lunch -

2.00 – 3.20 pm Session 9 - **Global and Local Perspectives**

(3 papers of 20 minutes each plus 20 minutes discussion)

Facilitator: Chris Drake

Nobumichi Iwasa - *Considerations that facilitate benevolent behaviours*

Zhang Zhihua - *Keeping Our Natural Moral Sensibility*

Minkang Kim - *Culture's Role in Ethical Decision Making in Dentistry: A Comparison between Korean and U.S. Dental Students and Residents*

3.20 – 3.40 pm Break

3.40 – 5.40 pm Session 10 - **Regional Issues of Rights, Justice, Altruism and Spirituality and the Nature of Moral Education**

(4 papers of 20 minutes each and 1 paper of 10 minutes plus 30 minutes discussion)

Facilitator: Yen-Hsin Chen

Zhu Xiao Hong - *A Lived Experience: Research into Children's Notions of Justice*

Wang Xiao - *Moral Education, Human Rights and Justice*

Keishin Inaba - *Altruism and Spirituality in Japan*

John Clark - *Competing Theories of Moral Education: Criteria for Selection (Video)*

Jin Shenghong- *Why is citizenship Education ?*

5.40 – 6.40 pm **Closing Plenary Session**

Dr. Monica Taylor (Chair), Hugh Starkey, Nobu Iwasa, Yong-Lin Moon and Yen-Hsin Chen

The plenary will consider a range of questions from the audience, to be submitted in advance, to cover topics such as human rights in the context of global events, the current relevance of moral education in the Asia Pacific region, and reflections on the role of academics in promoting moral and citizenship education in our societies.

6.40 pm Conference Ends

7 pm dinner

Day 4. Monday 21st April

7:30 am Local trip to the Summer Palace

ABSTRACTS

Zhao Zhenzhou	Dr.	Beijing Normal University, Beijing
Gregory Paul Fairbrother	Dr.	Hong Kong Institute of Education, Hong Kong
<p><i>New Pedagogical Approaches to Moral Education in the People's Republic of China</i></p> <p>For the past three decades, local Chinese scholars have reflected on and criticised past pedagogical approaches; for example, employing immoral measures to realise moral goals, and rote memorisation of moral knowledge. Many believe that absorbing Western educational theories and practices into the native soil is essential. However, recent decades have witnessed endeavours to construct local theories with a focus on what is beneficial for China; for example, the Appreciation-based Mode of Moral Education (AMME), the Learning to Care Mode, the Dialogue Mode, the Activity-oriented Mode, the 'Life-practice' Mode, and the Emotional Approach. A great deal of attention has been devoted to developing an approach to moral education through daily activities rather than political indoctrination, promoting humanism, as well as enhancing the students' autonomy. This paper reviews the new pedagogical approaches to moral education in Mainland China and examines how these approaches are being used in schools.</p>		

Shiva Yan	Ms.	The Children's Virtues Development Project, Beijing
<p><i>Transcending Cultural Values: The Experience of Teaching Universal Virtues in a Chinese Context</i></p> <p>In order to prepare for an increasingly global society, it seems that our children will need to be able to successfully assume two identities: that of a citizen of their own country and that of a world citizen. Are these in conflict? At what level can these two identities be integrated? The 'Virtues in Us' Character Education Program developed by The Children's Virtues Development Project is an example of a moral education program that is striving to develop human values in children in the context of Chinese schools and Chinese culture. It aims to prepare children to be useful members of both the Chinese and the global human society. The program is currently implemented in 30 kindergartens and schools, with daily participation of more than 2200 children. This paper describes the experience gained from the implementation of this program and its effects on the teachers and students in China.</p>		

Hugh Starkey	Dr.	University of London, Institute of Education, UK
<p><i>Citizenship and Human Rights Education: Applying Universal Principles to Local Contexts</i></p> <p>This paper presents human rights as the foundation of justice and peace in a globalised world and the basis for moral and citizenship education. It challenges the myth that human rights embody Western values rather than universal principles. It demonstrates the origins of human rights education in article 26 of the Universal Declaration of Human Rights and identifies milestones such as the UNESCO declaration of 1974; the programmes of the Council of Europe from 1983; and the United Nations Decade (1995 – 2004) and World Programme of Human Rights Education (2005 – 2014). The paper presents two models of human rights education that can be adapted to local contexts. It concludes with reflections on the necessity for a pedagogy that includes opportunities for discussion and the application of human rights principles to local issues including the school itself.</p>		

Xiao-lei Wang	Prof.	School of Education, Pace University, USA
<p><i>Using Mismatched Hand Gestures as Indexes to Promote Moral Development</i></p> <p>Research suggests that spontaneous gestures produced during speech can provide early signs as to whether children are ready to learn a particular task. This study examines if the spontaneous gestures produced by children in responding to moral dilemmas can be used as indexes to scaffold their moral reasoning development. 120 children, who were at the Kohlberg's pre-conventional and conventional moral developmental levels, participated in the study. The participants were asked to respond to two moral dilemmas in two different experimental conditions. The results of the study suggest that the mismatched gestures used by children in responding to the first moral dilemma serve as useful signs to scaffold their moral reasoning in responding to the second dilemma. Moreover, the study also reveals that mismatched gestures provided the most reliable indication for scaffolding during the children's transitional stage between two moral developmental levels. Overall, this study offers practical insights for educators and parents in their efforts to promote moral development.</p>		

Jane Hongjuan Zhang	Ms.	Sun Yat-sen University, Guangzhou
<p><i>Moral Attention: Bridging the Gap in Chinese Moral Education</i></p> <p>Liberalism, with its emphasis on the individual, forms the foundation for much of morality and moral education in the Western world. This has attracted criticism from those who feel that valorising the individual fails to provide a sufficient account of collective aspects of human interaction and experience. By way of contrast, from Confucius onward, Chinese moral education has stressed the communal aspects of morality. As China explores the intellectual traditions of the West some of that exploration must look at questions of morality and moral development. Not surprisingly this leads to a collision with Liberalism, and challenges moral educators in China to find ways to bridge the apparent gap between their own collectivist traditions and the new individualism. Moral Attention, a concept put forward by Iris Murdoch, may address some of these concerns. Murdoch argues consistently for the perceptual, moral and affective primacy of the individual. However, her attempts to overcome the limits of the individual by means of love, attention and a predisposition to comprehend the other, implicitly acknowledges the limitations of individualism. If Moral Attention can connect the individualistic paradigm of the West to the collectivist thought of China, it may serve as an organising principle for a moral education aimed squarely at social justice.</p>		

Dorrie Hancock	Mrs.	Queensland University of Technology, Australia
<p><i>The Virtues Project</i></p> <p>This study is a critical reflection of The Virtues Project, a character education approach that is being applied in diverse cultural contexts and has world wide appeal. The Virtues Project began in North America 17 years ago as an approach for families to combat the rising violence that children were being exposed to in North American society. It spread to 20 countries in two years and became of interest to teachers for application into classrooms. Today it is being used in schools, families, businesses, and communities in over 90 countries. Its widespread and multicultural attraction, its interest to educators at a grassroots level, and the positive anecdotal reflections from educators and schools, are compelling reasons for a philosophical reflection of The Virtues Project</p>		

not previously undertaken. The research structure proposed comprises of an articulation in a deep historical sense after the method of enquiry that the moral philosopher, Charles Taylor, follows. This will be in two parts, the first being a description of The Virtues Project as a character education program for schools, reflecting on the historical contexts that strongly influenced its formation. The second investigates the practice of The Virtues Project in a school using a narrative research method to examine its interpretation into a lived reality. This articulation will draw out the multiple layers that point towards a possible historical and cultural significance of The Virtues Project.

Vishalache Balakrishnan	Ms.	Victoria University of Wellington New Zealand
<i>Unheard Voices in Moral Education</i>		
Moral Education (ME) has been in existence in Malaysia for the past three decades. Policies have changed and syllabuses have been reviewed. Unfortunately the voices of students have never been considered when such matters are being discussed. This paper will acknowledge the need to listen to the unheard voices of students who are the end receivers of ME and respond to their needs through the use of participatory action research.		

Yen-Hsin Chen	Dr.	Chung-Cheng University, Taiwan
<i>A 'De-moralising' Curriculum under a Value-pluralistic Society in Taiwan</i>		
In Taiwan, since 2001, moral education as a separate subject has been erased from the timetable of the Grade 1-9 Curriculum, and combined into the seven learning areas. However, schooling faces the negative realities of ambiguous values that people find worrying, including moral decline, a sense of misleading values, and security problems on campus,. Some scholars name this reform a 'de-moralising' curriculum, because the 'moral curriculum' was traditionally accorded a very lofty position. Also, according to recent surveys, the public still think moral education is indispensable in schooling. This paper suggests that government should focus on a number of shared values which are important to society and schools in order to deal with the reality of value-pluralism and disagreements in a changeable and diverse society. Firstly, the paper analyses the reality of 'de-moralising' and describes some new 'character education movements' current in Taiwan. Secondly, the paper argues that government should inspire practitioners to create cross-curriculum programmes. Finally, not only should educators focus on students' personal well-being, but also on essential values inherent in the traditional culture.		

Yuzhen Xu	Dr.	College of Education, Capital Normal University, Beijing
<i>Moral Education in the Transformation: Context and Contextualization</i>		
This paper will focus on the context and contextualization of today's Chinese moral education. Starting with a brief introduction of the shifting context of China's rapidly changing society, the paper will delve itself into those tough issues which have been both extensively and intensively challenging China's formal and informal moral education. And by synthesizing the current efforts made by Chinese educators and proposed by university moral education scholars to save this "moral crises", the paper prospect a hopeful future towards a transformative new moral education. Specifically, the paper will be organized as: the shifting background; Open-up policy; Economic		

growth; One-child policy; Globalization; Critical issues in Moral Education; Values conflict; Generation gap; Internet indulgence; Juvenile delinquency; Ways to go; Back to Chinese fine traditions; Back to life; Towards diversification; Towards a new ideology; Advocating Honesty and Keeping words; Prospect for a transformative moral education.

Derek Sankey	Dr.	Teaching and Learning Consultancies, Hong Kong
<p><i>Neurotechnology and Performance Enhancement in Education – A Brave New World?</i></p> <p>Bearing in mind the forthcoming Olympics in Beijing, where physical performance enhancement through the use of drugs will almost certainly be a major issue, this presentation will consider the following scenario based on the immanent possibility of mental performance enhancement in the context of education:</p> <p><i>Your students have just taken their examinations. As they leave the examination one of the girls drops some pills. She is a dedicated student and you are concerned she might be unwell. “What are these”, you ask. “Only some pills I’ve been taking before the exams”, she replies; I get nervous in exams. You notice the label and decide to check what they are. You discover they not only help steady the nerves, they also significantly increase brain performance in regard to attention and recall (memory).</i></p> <p>The availability of this kind of brain enhancement is coming sooner than most educators realise. What are the educational implications of students using drugs to enhance the brain’s performance? What are the ethical issues when neurotechnology crosses from being concerned with restoring health to a matter of providing some (rich) people with educational advantage?</p>		

Fu jinhua	Mr.	High School affiliated to Beijing Normal University, Beijing
<p><i>Challenges to Moral Education in Chinese High School</i></p> <p>More than 2,000 years ago, "Tao Te Ching" and "The Analects of Confucius" stressed the importance of moral education, and their values have been transmitted from generation to generation. In the new round of the high school curriculum reform, educators have repeatedly emphasised that education should not only teach, but also educate according to the National Curriculum Standard. Moral education should be integrated into the teaching of subjects and class management. However, the social environment is also an influential factor. Two month ago, the "Yanzhao" incident caused a large wave in the entertainment circle, which has also had a significant impact on the physical and mental health of vast numbers of students. Since 2003, the high school affiliated to Beijing normal university has set two courses, "bioethics" and "adolescent sex education" to help students establish their moral values.</p>		

Pei-Yuan Wu	Dr.	Nanhua University, Taiwan
Ming-Ho Hsu	Ms.	Kindergarten of the Affiliated Experimental School
Janejane Hwang	Ms.	of National Chiayi University, Taiwan

Action Research into a Moral Education Curriculum: its Planning and Practice in the Kindergarten of the Affiliated Experimental School of National Chiayi University

The purpose of this study was to explore the feasibility of a moral education curriculum in the kindergarten of the Affiliated Experimental School of National Chiayi University. It focused on planning, implementation and evaluation in terms of different learning materials and activities. Research methods such as participant observation, document analysis and questionnaires were used in this study. The conclusions were as follows:

1. Planning a school-based moral education curriculum was feasible.
2. Projects for developing a curriculum in moral education included the following aspects: depicting the framework of moral education, constructing the ideal vision of the target class and the objectives of the project, compiling appropriate teaching plans and activities.
3. The steps in implementing moral education were telling stories, explaining moral concepts, and exploring life-experience so that kindergarten children could evaluate the outcomes of students' behaviour.
4. The results showed that the self-compiled and selected materials on moral education were most suitable for the students, only a few should be modified. The three crucial factors for the implementation of moral education were the selection of materials, the teacher's professional ability and the teaching activity design.

Lee Wing-on	Prof.	Hong Kong Institute of Education, Hong Kong
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Reflection on Asian Citizenship: What are Asian and What are Not?

Following the celebrated published volume entitled *Citizenship Education in Asia and the Pacific: Concepts and Issues*, this paper aims to investigate how national contexts construct citizenship education in particular ways. The following issues will be addressed: (1) The subject based delivery of citizenship education in a Korean context; (2) The status of global citizenship education in Hong Kong and Shanghai; (3) New approaches to moral education in the People's Republic of China; (4) The shift from cultural nationalism to political nationalism in Japanese citizenship education; (5) The political socialization of politically active students in Hong Kong; and (6) The role of lifelong learning in promoting citizenship education in different Asian countries. When addressing the above issues in their respective countries, a number of generalizations can be made about the East Asian cases: (1) 'Strong states' and politics in citizenship education; (2) Cultural manoeuvring for national citizenship education in Asian countries; (3) Eclectic conceptions of citizenship and citizenship education; (4) The fluidity and unpredictability of Asian citizenship. The paper concludes that issues such as regulated individualism in China, cultural and political nationalism in Japan, the ideological constraints and debates on social studies in Korea, and the role that Hong Kong schools and students play in defining citizenship and citizenship education all contribute to a broader academic discourse in the field of citizenship education.

Chris Drake	Mr.	Association for Living Values Education, Hong Kong
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Values Education for Citizens of a Diverse and Globalizing World

Is it possible to educate students for life as citizens of a highly inter-dependent and inter-connected world while also fostering in them the best of the values and customs that are the traditional hallmarks of their local communities? We must take advantage of the benefits of globalisation but, at the same time, ensure that education learns from, reflects and preserves the cultural diversity that is part of humanity's collective heritage. In the midst of a pluralistic world that can seem fractured and morally confused, education must support individuals in being true to themselves and nurturing meaning and purpose in their lives. It must help reconcile the tensions that arise as the relentless tides of globalisation erode the identity and values of the individual as the offspring of his or her local environment while nourishing both the moral integrity of the person and an awareness of the essential oneness of humanity.

Yu Xin	Dr.	Dean of Teaching Affairs and Academic Administration Division, Beijing Institute of Education, Beijing
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Action Research on Education for International Awareness On the Background of Beijing Hosting Olympic Games

EIA (Education for International Awareness), is related to the definition of global education, multiple-cultural education and education for international understanding, which covers three areas: education for resolving global issues and cultivating human being interdependent awareness, education for identifying the word civilization and understanding multiple cultures, and education for opening up the worldview and enhancing the cooperation and exchanging internationally. Beijing hosting Olympic Games will provide a good opportunity for schools to develop the students' international awareness both through formal and informal ways. EIA accords with Olympic spirits. The main purpose of this program is to explore the status and value of in 10 secondary schools in Beijing. Hopefully, it could serve to promote the school-based curriculum, instruction, teacher team and learning resources related to education for international awareness.

Thomas Tse	Dr.	Chinese University of Hong Kong, Hong Kong
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Discourses of Citizenship Compared: Junior Secondary School Knowledge in Mainland China, Hong Kong and Taiwan

This paper reports on a comparative analysis of the curricula and textbooks used at junior secondary level in Mainland China, Hong Kong and Taiwan with regard to the image of the good citizen. After briefly reviewing the relevant philosophical backgrounds, this paper examines the values advocated and the ways that citizenship is taught in three sets of textbooks available in the three locations (12 volumes in total). Differences in objectives, content, and selected instructional methods are analysed.

Yong-Lin Moon	Prof.	Seoul National University, Korea
Minkang Kim	Dr.	Seoul National University, Korea
Jihye Lee	Ms.	Seoul National University, Korea
<p><i>Development of Moral Reasoning in Korea: A Thirteen-Year Comparison</i></p> <p>Rest and colleagues (1974) developed the Defining Issue Test (DIT) as an instrument to evaluate the relative degree of the post-conventional moral reasoning level, based on Kohlberg's moral cognitive theory. The DIT's convenience for administration and scoring has contributed to its broad applications in studies of morality. The DIT has been used with Korean respondents since Moon translated it in 1984. Since revising the instrument in 2004, it is possible to apply the test for much younger elementary students than the originally recommended age level. We standardised the Korean version of DIT first with a total of 1,200 normative data in 1994. The main purpose of the present study is to re-standardize the Korean version of DIT and investigate the developmental transition and differences between Korean standardized sample groups in 1994 and 2007, which raise two possibilities. First, preference for conventional ideas has changed as trust in the legal and political system has increased. Second, properties of dilemmas as target stimuli are likely to change as the cultural and social environment changes. The results indicate that the assumptions and theories of moral development should be scrutinized and further study is required on the tasks and items of the instrument.</p>		

Liu Cilin	Dr.	Shanghai Normal University, Shanghai
<p><i>The Confucian Understanding of Morality and Moral Education</i></p> <p>From the formation of the Chinese characters for morality, two essential factors can be derived. One is integrity and the other reciprocity. For the former, a moral agent should be honest about his inner world, while for the latter the agent should obtain through his merits some profits, either mentally or materially. This paper maintains that moral education involves both processes; interchanging between the agent's inner qualities and empirical practice, by which his/her moral character is gradually enhanced, and processes of reciprocation between the agent and his/her objects, by which the agent may be encouraged in performing sustainable moral deeds. The notion of 'comeuppance', which has been one of the dominating ideas in Chinese culture, is a vivid indication of this reciprocity in people's ethical lives.</p>		

Fumiyuki Ohnishi	Prof.	Tokyo Future University, Japan
<p><i>Education Reform in Japan</i></p> <p>Education Reform in Japan has been accomplished. Its purpose was to solve the problems of education in Japan, including bullying, absenteeism, anti-social behaviour and a lack of academic achievement. Without investigating the causes of these problems, the Committee on Education proposed nationalistic indoctrination, in order to drill students and monitor teachers. In this presentation, I focus on the reform of moral education in the context of the general reform of education in Japan.</p>		

Yasunari Hayashi	Prof.	Joetsu University of Education, Japan
<p><i>Re-examination of Moral Skill Training in Japan</i></p> <p>At the 1st meeting of APNME, I reported on Moral Skill Training (MST) in Japan. This is the new method of moral education that our team devised, and that recently began to be used in elementary schools. This paper reviews MST again and reexamines it from various points of view.</p>		

Yi Lianyun	Prof.	Southwest University, Chongqing
<p><i>The Construction of a Living-Practicing System of Moral Education, Based on the Connotation of Life in the Chinese Moral Tradition</i></p> <p>The actual effect of moral education in school is currently quite a problem. This paper attempts to identify the essence of the problem by analysing the theory and practice of moral education. For a long time, the meaning of morality has been dissimilated, and moral education has been reduced to a kind of knowledge input. Though morality relates to the style of human life, moral subjectivity and dynamic productivity have been ignored, leading to a loss of meaning in life when forming moral values and establishing moral behaviour. By exploring the meaning of ‘moral’ in traditional Chinese culture, the paper affirms the rich life-awareness in “Tao” and “virtue”. The paper suggests that we should reconsider the moral connotations of traditional culture and explain them in a modern way. We may then be able to construct a new moral education system; one which has ‘living practice’ as its goal.</p>		

Uttam Karmacharya	Dr.	Tribhuvan University, Nepal
<p><i>Moral Education in Nepal</i></p> <p>Moral Education may be formal, informal or non-formal instruction in the rules of right conduct in or out of school. It may be called religious instruction in countries with a recognised state religion and Character Education or Civic Education in secular countries. Traditionally, Nepal was a Hindu Country and Hindu mythology is very rich in cultural and moral values. Ever since the development of educational plans and programs, Moral Education has been given top priority in different school subjects: in Nepali, English, Social Studies and the study of Sanskrit text books based on the famous epics of the Ramayana, Mahabharata and Geeta.</p>		

Wang Xiaofei	Dr.	Beijing Normal University, Beijing
<p><i>Reconstructing the Autonomy of the Moral Agent</i></p> <p>The autonomy of the moral agent is essential to morality and provides a basic “common consensus” that is accepted by modern moral educational theories. One decisive move in the transformation from that subjective paradigm to a lingual paradigm in recent moral education, however, is that the rational construction of the moral subject (the self) is turning towards the notion of the moral agent as inter-subjective. A new problem then arises, which is how the transformation could make the transition from the former to the latter and also maintain the autonomy of the moral agent. Although the tropisms of these two kinds of paradigms are different, the transformation is not based on a negative relationship of the former to the latter. The mediation connecting the two points is the reconstruction of the central concept, the autonomy of the moral agent.</p>		

Monica Taylor	Dr.	Editor, Journal of Moral Education
May Ng	Dr.	Chinese University of Hong Kong, Hong Kong
Teresa Vong	Dr.	University of Macau, Macau
Kohtaro Kamizono	Prof.	Nagasaki University, Japan
Minkang Kim	Dr.	Seoul National University, Korea

Individual and Collective Responsibility: A Conversation Towards Global Citizenship

As a sequel to a spontaneous post-APNME 2007 dialogue on how culture and language may both confine and refine our moral outlooks, we want to continue and widen the conversation by discussing the issue of individual and collective responsibility, which seems to have diverse cultural interpretations and meanings, not just between the east and west, but possibly within the Asia Pacific region. We will begin with a dialogue based in empirical research evidence and raise questions about our culturally rooted personal and professional understandings, exploring some implications for moral sensitivity, identity, justice and care in a global context. We will then invite colleagues from three Asian Pacific areas to add their perspectives and consider implications for global citizenship, as well as encouraging contributions from others in the group. In this way, we hope to demonstrate in practice how through discussion we can raise our awareness of the intricacy of moral concepts, that reflection in conversation is a necessary condition for aspiring to become responsible global citizens, and that the APNME offers new opportunities for cross-cultural exploration.

Nobumichi Iwasa	Prof.	Reitaku University, Kashiwa, Chiba, Japan
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Considerations that Facilitate Benevolent Behaviours

This is a report of research into students' thoughts on why they should or should not help other people who are suffering. The biblical parable of the Good Samaritan was used to investigate students' attitudes toward helping people who are suffering. Almost all students thought the Samaritan's conduct was most desirable. However, many responded that they would not or could not do the same thing if they were in the same situation. Their responses were analysed. Students were further asked to give the most persuasive reasons that would motivate young people to help others in such situations. They gave two major types of reasons: the golden rule type and the utilitarian type. Lastly, their responses were very affirmative when asked whether awareness that we are all members of the global network of interdependence is conducive to fostering helping behaviours.

Zhang Zhihua	Mr.	Chongqing Beibei Shuitu Primary School, Chongqing
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Did you experience a guilty thing when you're a child?

Do you remember the first time you lied to your parents or teacher? How did you feel? Upset or excited? Did you feel good or bad? Are there any other things which made you feel guilty and which you remember deeply? What stirred up guilt feelings, moral cognition or only our primitive reflection on those things? As a teacher, how do you take cognizance of children's guilty feelings when you deal with their "not-right" things? Whose psychological theory can provide guidelines or tools for us to educate children, and how can we inspire their internal virtues based on psychological theories.

Minkang Kim	Dr.	Seoul National University, Korea
<i>Culture's Role in Ethical Decision Making in Dentistry: A Comparison between Korean and U.S. Dental Students and Residents</i>		
<p>This study examined the decision making of dental students and young practitioners in ethically controversial situations. We interviewed thirteen participants from Los Angeles, U.S. and fifteen from Seoul, Korea who represented a sample of ordinary dental students or entering practitioners within each country. Two semi-real interview cases posed dilemmas in dentist-patient or dentist-colleague relationships. The qualitative analysis of interviews revealed that participants from the two countries had different concerns when they approached the cases. For U.S. participants, honesty and respect for the patients' autonomy were primary concerns, whereas commitment to collegiality and maintaining relationships were of utmost priority for Korean participants. These seem related to individualistic-collective cross-cultural differences as well as different social experiences of dentists during professionalisation in each country.</p>		

Zhu Xiao Hong	Dr.	Capital Normal University, Beijing
<i>A Lived Experience: Research into Children's Notions of Justice</i>		
<p>This research considers the possible influence of a school's climate on children's tendentiousness towards justice, through observing unfair treatment children experience at school. That is to say, the effect of 'immoral' practices at school frustrates children's belief in justice, invades children's rights, and hinders them from forming positive notions of social justice. This research also shows, alternatively, that when a school provides a climate of justice this can provide a life-foundation on which children can form a just and fair character, based on reasoned analysis.</p>		

Wang Xiao	Dr.	Beijing Normal University, Beijing
<i>Moral Education, Human Rights and Justice</i>		
<p>Moral education, being a narration of the dignity of life and the achievement of happiness, is based on the notion of human rights. Conducted on this basis, moral education helps to protect everyone's dignity and happiness. As a cultural phenomenon the right of freedom, for example, is full of meanings that confirm the individual as prior to the community and others. There are three dimensions in the moral education of rights: that every human being is viewed as an end in his or her self; that we therefore respect individual rights and focus on developing within schools and the wider society a respect for human rights and justice.</p>		

Keishin Inaba	Dr.	Kobe University, Japan
<i>Altruism and Spirituality in Japan</i>		
<p>Japan has experienced rapid urbanization and industrialisation since the middle of the nineteenth century and particularly since World War II. During this process, society has changed from one based on the local community (<i>Gemeinschaft</i>) to the one based on impersonal association (<i>Gesellschaft</i>). Religion no longer serves as the symbolic basis for societal stability, solidarity and integration. Although religion may still exercise influence over an individual's private life in contemporary Japanese society, it loses its function of providing a moral order for society in Japan. Nationally, only 30 per cent of the Japanese recognize themselves as religious. Under such circumstances, some Japanese have some kind of shared spirituality of which they are</p>		

unconscious. This presentation will discuss the setting of this implicit spirituality and altruism. There is abundant evidence in support of the theory that altruism is learned behaviour and is capable of being improved by social learning and within religious settings. It can be stated with some degree of certainty that both the religious beliefs and practices within religions organisations and the implicit spirituality of non-religiously affiliated people positively encourage a change in their attitudes towards altruism. To back up this statement, this presentation will introduce the findings of some academics' work and my own fieldwork. Finally, the presentation will consider important concepts related to altruism such as soteriology and rational choice in the hope that this presentation will at least throw some light on recent trends.

John Clark	Dr.	Massey University, New Zealand
<i>Competing Theories of Moral Education: Criteria for Selection</i>		
<p>A range of competing theories about moral values and citizenship education have been generated which increasingly are pulled in two opposing directions - local relevance and global participation. Yet these two conflicting forces gloss over a continuum of pressures: the needs of individuals and their families, local schools attended and communities lived in, state policies, regional ideologies, and globalised marketisation. These are not normally in harmony and none of the competing theories appear to be comprehensive in their coverage of these dynamics. Selection from among existing theories and generation of better theories to replace them, rely on a clear set of criteria for doing so. This paper identifies these criteria.</p>		

Jin Shenghong	Prof.	National Key Research Institute of Moral education in Nanjing Normal University, Nanjing Normal University, Nanjing
<i>Why is citizenship Education ?</i>		
<p>In China, citizenship education has not been widely recognized and justified. Public education does not set up the aims to bringing up rational citizens who hold the rights, liberties and obligations, and systematic practice of citizenship education is not undertaken. In this presentation I raise the question whether citizenship education is of necessity in the era of globalization. I firstly discuss the characteristics of civil society and seek to show the important role of civil society both in constructing the better world and educating good citizenry. I secondly construe citizenship as humanity and demonstrate that public life completes the development of humanity and makes citizens realize virtues. On this basis I put forward the idea that the mission of citizenship education is to foster the public characters and qualities of citizens, and public education should construct its aims and contents according to public spiritedness, civic virtues, public reasons and abilities of citizens.</p>		

Tan Chuanbao	Prof.	Beijing Normal University, Beijing
<p data-bbox="225 275 1361 353"><i>Understanding Citizenship Education: some considerations based on the Chinese context by a Chinese Researcher</i></p> <p data-bbox="225 353 1361 775">Although citizenship education is an age-old concept, it always stands for a new question when it refers to the concrete understandings and practices during the different periods of the history. Based on the social context in the mainland China, this paper proposes the following considerations. First, citizenship education is a realistic requirement for current Chinese society, and the mainland China needs to overcome the political taboo on citizenship education. Second, citizenship education in China should not just be based on “principle of bring-in” (means indiscriminate borrowing), because citizenship education of each country should bear its own social and cultural characteristics. Finally, the development of citizenship education in schools should coincide with the construction of civic life in harmonious society, so as oppose the narrow idea of curriculum in citizenship education.</p>		

The Address of the Jingshi Hotel

Jingshi Mansion, Haidian District, No.19 Xijiekouwai Street, or Beijing Normal University (East Gate) Tel: 86-10-58802288

The Address of the hotel in Chinese

京师大厦(北京师范大学国际学术交流中心)
北京市海淀区新街口外大街 19 号

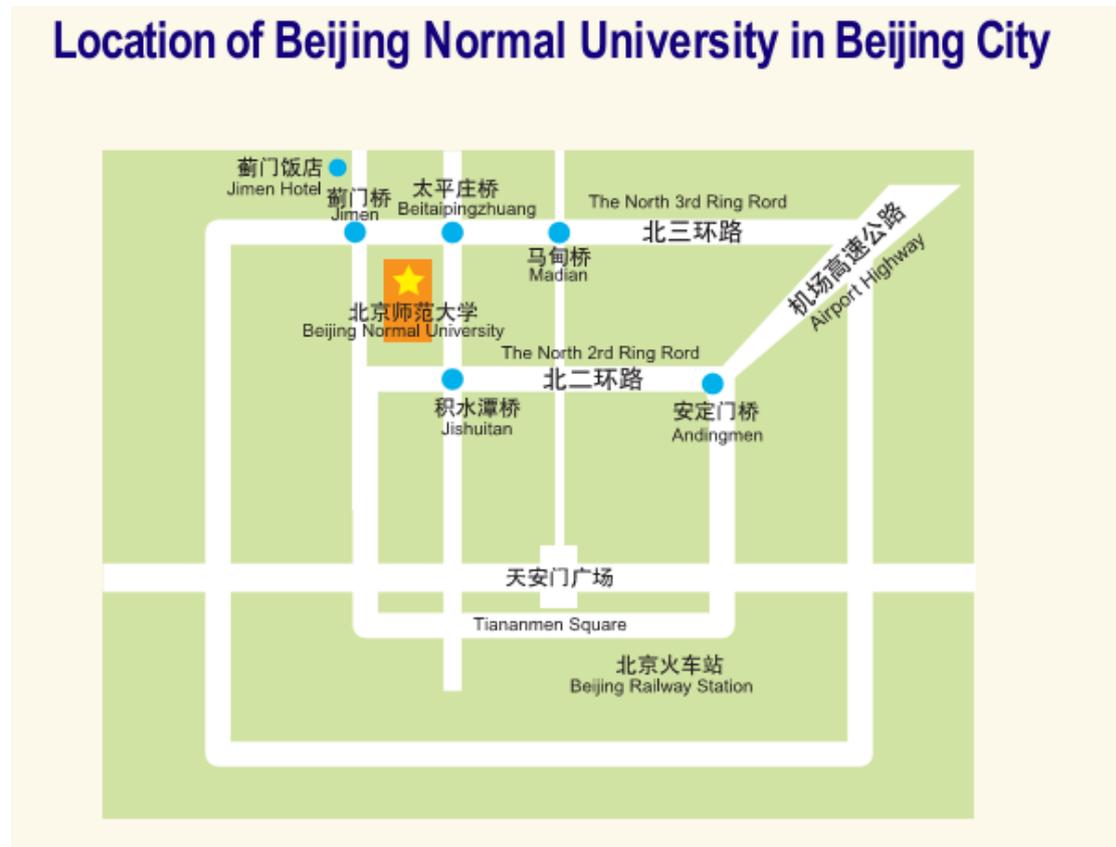
How to get to Beijing Normal University from Capital Airport

Beijing Normal University is situated in the northwest of Beijing city, on the west of Xijiekouwai Street. It is about 70km from the airport. The taxi fee from the airport to Beijing Normal University is about 80 RMB yuan, and the airport bus fee is 16 RMB yuan. There are several buses starting from Capital Airport. You should choose the bus in the direction of "Gong Zhu Fen"(公主坟) (Route 4), and leave the bus at the station "Beitaiping zhuang" (北太平庄). It takes 5 -10 minutes to reach Jingshi Hotel by taxi, 10 RMB yuan.

How to get to Beijing Normal University from Beijing West railway station

Take Bus 387 and get off at the station "Beitaiping zhuang"(北太平庄). After about 7 minutes walking along the "Xijiekou Wai Street" (新街口外大街), you will enter the east gate of the university. You can take a taxi, which costs about 25RMB.

Map 1: Location of Beijing Normal University



Map 2: Beijing Normal University Campus Map

