



CERTIFICATE OF PRESENTATION

This is to certify that

Sri WENING

has participated in the 10th APNME Annual Conference
4 - 7 December, 2015, Sydney, Australia
and presented a paper titled

*The cultivation of life values and character building: An investigation
using storybooks*

Dr. Minkang Kim
Chair, The Asia-Pacific Network for Moral Education

6

*Shaping Educational Landscapes that Foster
Moral Values in the Asia-Pacific Region*

10th Anniversary Conference

2015

SYDNEY, AUSTRALIA
4-7 December



The Asia-Pacific Network for Moral Education

Submitt

Security Warning

Please be advised that Australia is on
High Alert,
meaning a terrorist attack is expected.

Please, therefore,
wear your conference name badge
at all times when on the University
campus.



Shaping Educational Landscapes that Foster Moral Values in the Asia-Pacific Region

The Asia-Pacific Network for Moral Education
The 10th Anniversary Annual Conference
4th - 7th December 2015
Sydney, Australia

CONFERENCE INFORMATION

Main Venue and Accommodation

The Women's College within The University of Sydney

Address: 15 Carillon Avenue, Newtown, NSW, 2042, Australia

Telephone: +61 2 9517 5577

Website: <https://www.thewomenscollege.com.au>

Local Organising Committee Office

Postal Address: Room 537, A35 Education Building, The University of Sydney, Sydney, NSW, 2006, Australia

On-site Office (4th – 7th December): Courtyard Meeting Room, The Women's College

Telephone: +61 2 9351 6627

Other Important Information

Mobile Phones

To avoid disturbance to presenters and participants the use of mobile phones is not permitted during the conference academic or cultural sessions. Please ensure that your mobile phone is switched off during all conference sessions.

Filming and Photography

Please note that some sessions or parts of the conference may be photographed or filmed. If you object to yourself or any accompanying person being included in any record of these events, please avoid sitting near the front of the room and notify the Conference Office in advance.

Equipment and Projectors

Each session room will be equipped with a computer, an LCD projector and a screen. All PPT presentations should be brought on a flash drive memory stick and will be operated by the presenter. Please check, well before the session starts, that your files (PPT slides or video clip) works with the computer in the room.

If you wish to use your own laptop for the presentation, please check, well before the session starts, that the connection between the LCD projector and your laptop works.

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WELCOME MESSAGES

Welcome from the Chair of APNME

It is with the greatest pleasure that I welcome you to this 10th APNME Conference and to the University of Sydney; currently my academic home in Australia. This year marks a milestone in the history of APNME, which began with the gathering of a quite small number of moral education scholars at Reitaku University, Japan, ten years ago. The gathering was the brainchild of Dr. Monica J. Taylor, who was then the Editor of the *Journal of Moral Education*. The gathering was hosted by Professor Nobumichi Iwasa.

From these initial beginnings, a subsequent and larger gathering met at Sun Yat-Sen University, Guangzhou, China in 2007, hosted by Jane Hongjuan Zhang, and then at Beijing Normal University, Beijing, China in 2008, hosted by Professor Tan Chuanbao. It was in Beijing that the decision was taken to establish APNME as an academic society, with its own constitution and management structure.

I am personally very happy to have been part of that history from 2007 onwards. In 2009, I hosted the APNME Conference at Seoul National University, Korea, when many of you who are here today joined APNME. Those who came to Seoul will no doubt remember going down one of the tunnels under the Demilitarised Zone, between North and South Korea, dug by the North with the intention of invading the South in the 1960's and 70's.

Today, it is my privilege to welcome back existing members of APNME and to say hello to many new faces who have come to Sydney for this year's special anniversary conference. There are no spooky military tunnels to explore here, but there is the iconic Harbour. For this year's special event we have organised a 10th Anniversary Banquet Dinner, cruising the Harbour and generally having party-time fun, Australian style. Most have booked for the Banquet Dinner, but there are just a few tickets left if others wish to join.

This year's conference is held within the University of Sydney, at The Women's College. This seemed to be an ideal venue for the Conference, allowing participants to live on campus (at an affordable rate in the most expensive city in the world), to have a sense of being in an academic environment and, above all, keeping us together so that we can engage in networking, which is what APNME is all about.

Thank you for attending this Conference. Thank you for the work you have put into your presentations. I hope you have a very happy time and I welcome you in anticipation of a wonderful conference time shared together.

Minkang Kim

Chair of The Asia-Pacific Network for Moral Education

Welcome from the Local Organising Committee

Every conference is different, one way or another, and this Conference will certainly be different from previous APNME conferences, even though there will be many continuities. For example, it is the first APNME conference to be held outside the continent of Asia, though still very much within the Asia-Pacific region. Australians are very aware of being part of the Asia-Pacific Twenty First Century, in terms of trade and who Australians view as their neighbours. And, of course, the Pacific Ocean washes Australia's eastern coastline.

The Conference is also different in being held in what many people call a 'western context' for the first time. That brings its own changes of perspective and practice. In organising this Conference we have steered away from the kind of formal opening one usually experiences in Asia, with many dignitaries on stage. We have chosen a more informal and less ritualised setting, in keeping with Australia's version of the western mindset, but we will also recall this this country had a very long history before people from the west appeared at its shores.

In opening this Conference, you will experience a Welcome to Country from the traditional indigenous guardians of this land. This is a solemn event, welcoming all who come from overseas to this land in which our human relatives have lived for some 45,000 years. We will pause to recognise this remarkable people and their cultures by paying our thoughtful respects.

We are sure you will find that the Conference Programme is full of interesting content, comprising plenaries, paper abstracts, three symposiums and a Roundtable. In putting the Programme together we have tried to mix people as far as possible, while also joining together presentations that share similar themes. We have also tried to keep parallels to a minimum to allow participants to get to the sessions they would like to join. That has meant an earlyish start to each day, but in Australia this is summer time and the sun will have risen long before breakfast and the first sessions.

Today we greet participants from 20 different countries. We hope you will all have a very rewarding conference experience 'down under', in the southern hemisphere. Enjoy you discussions, enjoy giving your presentations, and a very warm welcome to Sydney.

Derek Sankey

Convener of the Local Organising Committee

ABOUT APNME

The Asia-Pacific Network for Moral Education (“APNME”) brings together a focused group of educators and researchers from various disciplines to facilitate in-depth discussions and dialogue, the sharing of perspectives and the exchange of ideas with regard to teaching and learning in the areas of ethical and moral education, values education and citizenship education.

From small, informal beginnings in 2006, APNME has grown into a formal network of educators and researchers who are either located in the Asia-Pacific region, or who have a special interest or connection with the region.

APNME is a non-profit organisation with a formal constitution, which aims to foster collaborative relationships among its members, for the advancement of moral education and research in the region. It does this both formally, during Conference, and informally through ongoing exchanges throughout the year. It also actively seeks to involve and support young researchers and post-graduate students of moral education and moral development, including through a Best Poster Award for the best poster presented at Conference.

APNME is an academic society that is not aligned to any particular view of morality or any religious tradition or political ideology. Members come from many different traditions. APNME welcomes critical and open debate conducted in mutual respect, when identifying, reflecting, deliberating on and discussing important issues related to moral, values or citizenship education and development, and when addressing moral values issues and questions faced by members in their particular national or regional setting.

Each year, the APNME Committee invites formal proposals from members to host the APNME Annual Conference. Hosting a conference is a demanding undertaking and, while welcoming local initiatives, APNME conferences are planned under the overall management of the APNME Executive Committee. Guidelines for writing proposals are available from the Executive Committee. Normally, the person designated as the Local Conference Organiser will be made a member of APNME Executive Committee for the period of the conference organisation.

Previous conferences have been held at:

Dates	Conference Theme	Local Host Institution
October 2014	<i>Making Moral Education Work: Tradition and Innovation in the Asia-Pacific</i>	Fudan University, P. R. China
June 2013	<i>Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific</i>	Yogyakarta State University, Indonesia
June 2012	<i>Research and Practice in Moral Education: Reflection, Dialogue and Interaction</i>	National Chung Cheng University, Taiwan
October 2011	<i>Cultivating Morality: Human Beings, Nature and the World</i>	Nanjing Normal University, P. R. China
June 2010	<i>Moral Education in Asia's Globalising Societies: Concepts and Practices</i>	Nagasaki University, Japan
May 2009	<i>Interdisciplinary perspectives on Moral Education</i>	Seoul National University, Republic of Korea
April 2008	<i>Moral Education and Citizenship Education: Making Locally Relevant Choices in a Globalising World</i>	Beijing Normal University, P. R. China
May 2007	<i>Moral Education in Asian Countries</i>	Sun Yat-Sen University, P. R. China
October 2006	<i>Study Meeting on Moral Education in Asian Countries</i>	Reitaku University, Kashiwa, Japan

APNME is managed by an elected Committee, which at present comprises:

- Minkang KIM, Chairman, Australia
- Dorrie HANCOCK, Secretary, Australia
- Mayumi NISHINO, Treasurer, Japan
- Kun ASTUTI, Indonesia
- Vishalache BALAKRISHNAN, Malaysia
- Jiyoung CHOI, South Korea
- Derek PATTON, Australia
- Laurance SPLITTER, Australia
- TAN Chuan-bao, P. R. China
- Xiao-lei, WANG, USA
- ZHAO Zhenzhou, Hong Kong

CONFERENCE ORGANISATION

Local Organising Committee and Secretariat

Derek SANKEY, The University of Sydney

Minkang KIM, The University of Sydney

Sae Me LEE, The University of Sydney

Ling WU, The University of Sydney

Rosmawati CHEN, The University of Sydney

Programme Committee

Derek SANKEY, The University of Sydney

Minkang KIM, The University of Sydney

Yeow-Tong CHIA, The University of Sydney

Finance and Management Committee

Minkang KIM, Chair, APNME

Christopher DRAKE, Immediate past Chair, APNME

Dorrie HANCOCK, Secretary, APNME

Mayumi NISHINO, Treasurer, APNME

INVITED PLENARY SPEAKERS

Embodied Brains, Social Minds: The neurobiology of social emotion and its implications for education

Mary Helen Immordino-Yang, University of Southern California, USA

From moments after birth, people develop within social relationships—we come to the world biologically ready to engage with other people, and the emotions we feel in social contexts shape how we feel about ourselves and how we experience our own lives. In this talk, Mary Helen Immordino-Yang will discuss her cross-cultural and developmental work on the neurobiology of social emotions like compassion and admiration, including their deep visceral roots in the feeling and regulation of the body and consciousness, their propensity to heighten one's own subjective sense of self awareness, and their connection to resilience and identity. By examining neuroimaging data from young adults and adolescents alongside creative and scientific works by children, she will argue that productive, creative thinking is grounded in the feeling of emotions that foster social connectedness and self-awareness, and is driven by an inherent desire to make culturally appropriate meaning of one's experiences in the world.

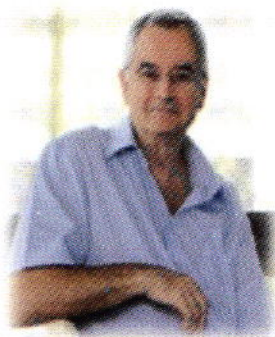


Associate Professor Immordino-Yang is one of the world's leading researchers in neuroscience and education. Her interest is in the neurobiological and psychological bases of social emotion, self-awareness and culture and their implications for learning, development and schools. Mary Helen is President-elect of the International Mind, Brain, and Education Society that produces the journal *Mind, Brain, and Education*. In 2007, she and Antonio Damasio published a paper concerned with the neurobiological underpinnings of morality, creativity and culture, which was the jumping off point of her empirical research and, together with her and Damasio's 2009 article in PNAS, will form the basis of her important plenary address to this Conference. Mary Helen will speak to us via video conferencing.

Values Education as Good Practice Pedagogy: Evidence from Australian Empirical Research

Terence Lovat, University of Newcastle, Australia

The article focuses on research that demonstrates the capacity of values education, properly implemented, to impact positively on a range of educational goals, emotional, social, moral and academic. In this sense, it will be argued that values education possesses largely unrealized potential to constitute good practice pedagogy. Furthermore, the article underpins these claims with insights from the updated neurosciences that explain in part why values education possesses such potential. Evidence will focus especially on the Australian Government's Values Education Program (2003-2010) and, within its context, the Values Education Good Practice Schools Project Reports (2006, 2008) and the Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience (2009).



Professor Terence Lovat was Pro Vice-Chancellor (Education and Arts) for ten years and Dean of Education for six years. He currently shares his time between Newcastle and Oxford University where he is a Senior Research Fellow and member of the Philosophy, Religion and Education Research Forum. He was lead investigator on projects emanating from the Australian Values Education Program (2003-2010). He is regularly invited to speak at international conferences about the results of this work, having recently addressed audiences in the US, the UK, Belgium, Russia, Ukraine, China, India, Turkey and several African countries. His presentation will highlight the capacity of values education, properly implemented, to impact on teacher and student wellbeing and student academic achievement.

CONFERENCE PROGRAMME

Friday 4th December

Venue: Quadrangle Building & The Women's College, The University of Sydney

10:00 – 12:00	Registration	The Women's College Courtyard Meeting Room
12:45 – 2:00	<i>Pre-conference Plenary Lecture</i> Embodied Brains, Social Minds: The neurobiology of social emotion and its implications for education Mary Helen IMMORDINO-YANG	Quadrangle Building General Lecture Theatre K2.05
2:00 – 2:30	Opening Ceremony and Official Welcome to Country Chair of Asia-Pacific Network for Moral Education: Minkang KIM Local Organiser: Derek SANKEY Honorary President of APNME & Representative of <i>Journal of Moral Education</i> Trust: Monica J. TAYLOR Indigenous representative: Uncle Chicka MADDEN	
2:30 – 3:00	Welcome to Australia Didgeridoo master performance	
3:00 – 3:30	Afternoon Tea	
3:30 – 4:45	<i>Plenary Keynote Presentation</i> Values Education as Good Practice Pedagogy: Evidence from Australian Empirical Research Terence Lovat	
4:45 – 5:30	Group Photograph	
6:00 – 7:30	Welcome Barbecue Dinner	The Women's College Williams Courtyard
7:30 – 9:00	Community Music Making	Main Common Room

Saturday 5th December

Venue: The Women's College within The University of Sydney

7:00 – 8:00 **Breakfast**

8:00 – 9:30 **PARALLEL SESSION 1**

Symposium 1.1 **Symposium: Philosophy for Children Experiments in Taiwan and Their Implications for Moral Education**

Menzies

Chair:

Dorrie

HANCOCK

Jessica Chingsze WANG, Peishan CHEN, Yiting CHEN, National Chiayi University, Taiwan

Engaging Taiwanese children in ancient wisdom via Philosophy for Children

Jessica Ching-Sze WANG

Pursuing wisdom through Philosophy for Children: The importance of classroom rituals

Peishan CHEN and Jessica Chingsze WANG

Philosophy for Children as the “Weak Education” we need: Exploring the moral implications of “subjectification” as an aim of education

Yiting CHEN and Jessica Ching-Sze WANG

University students' perspectives on the pedagogy of a philosophical community of inquiry: The wonder of education in a sacred circle

Jessica Ching-Sze WANG

Papers 1.2
Main Common

Chair:

Yeow-Tong

CHIA

Character and citizenship education in Singapore, Indonesia and Australia

Comparing character and citizenship education in Singapore with civics and citizenship education in Australia

Jia Ying NEOH, The University of Sydney, Australia

The development of personal social competency model based on personal social counselling and character education in Yogyakarta high schools

Diana Septi PURNAMA & Abdul Malek RAHMAN, State University of Yogyakarta, Indonesia

Teacher perceptions about character and citizenship education in Singapore

Thavamalar KANAGARATNAM, Ministry of Education, Singapore

Papers 1.3

Library

Chair:

Wiel

VEUGELERS

Family and societal factors impacting moral values education and behaviour

Development of teaching materials on good governance in the curriculum of civic education for senior high schools in Yogyakarta, Indonesia

SUHARNO, Yogyakarta State University, Indonesia

Broken structure or broken relationship? Rethinking family influences on juvenile delinquency in Malaysia

Tan BEE PIANG, Sultan Idris Education University, Malaysia

Predictors of children's attitudes to right and wrong, and their psychological well-being in rural & urban mainland Chinese adolescents

Shaogang YANG, Guangdong University of Foreign Studies, P. R. China

9:35 – 10:35

PARALLEL SESSION 2

Papers 2.1
Menzies
Chair:
Chris Drake

Moral values and the whole school curriculum, in Pakistan and Indonesia
Role of moral values in stabilizing the educational landscapes of Pakistan
Amna TANWIR, The City School Network, Pakistan

Developing a whole-school approach to moral education in an Indonesian school
Nurtati PRANATA, Santa Laurensia School, Indonesia

Papers 2.2
Main Common
Chair:
Neil HAWKES

Resources for teaching moral values education
Video as an effective teaching tool in facilitating students' moral discussions in lessons
Mei-Yee WONG, The Hong Kong Institute of Education, Hong Kong

Developing moral values through history education: the implications of the shift towards online teaching and learning
James GOULDING, The University of Sydney, Australia

Papers 2.3
Library
Chair:
Shaogang
YANG

Emotional and situational impacts on moral judgement and development
Fostering moral development using socio-emotional neuroscience tools
Arini BEAUMARIS, Inspiring Choices, Australia

Situational impact on moral judgment
Thomas BIENENGRABER, Duisburg-Essen University, Germany

10:35 – 11:00

Morning Coffee & Poster Presentation

Courtyard and Menzies

11:00 – 12:30

PARALLEL SESSION 3

Papers 3.1
Menzies
Chair:
Meiyao WU

Transforming selves and communities of enquiry
The community of inquiry and values education
Berise HEASLY, University of Divinity, Australia

Nurturing encounters with moral beauty: Transformation of selves, relationship and community in moral education
Dorrie HANCOCK, Queensland University of Technology, Australia

Papers 3.2
Main Common
Chair:
Jessica
Chingsze
WANG

Philosophical foundations for moral values education
Virtues ethics and cultivating moral paragons in education
Guoxi GAO, Division of Social Sciences, Fudan University, China

Following the principles of KH Ahmad Dahlan in implementing moral education in Muhammadiyah Schools in Yogyakarta, Indonesia
Siti Irene Astuti DWININGRUM, Sodik A. KUNTORO, Faculty of Education, Yogyakarta State University, Indonesia

Mencius and moral education in the information society
Xiaolan PENG, South China University of Technology, P. R. China, & Lujun YU, Sun Yat-sen University, P. R. China

Papers 3.3
Library
Chair:
Yan Yee THONG

The impact of Internet technology and media on moral values
The Internet and Chinese college students' moral education
Yonghong PANG Chongqing University, P. R. China & Haiwen GUO,
Sichuan Fine Arts Institute, P.R. China

Skills for the 21st Century: How technology influences moral values
Sonia Maria Pereira VIDIGAL, University of São Paulo, Brazil

The innovation of moral education in the perspective of media ecology
Man XU, Faculty of Marxism, Nankai University, China

Papers 3.4
Senior Common
Chair:
Thavamalar
KANAGARATNAM

Values education and cultural development in Indonesia, China & Singapore
Reflections on the new curriculum reform in moral education in China
Shizhong DU & Fanhai ZHENG, Central China Normal University, P. R. China

Increasing the quality of learning in students ethical and moral elementary school-based educational philosophy KH Dewantoro
Sri UTAMININGSIH & Susilo RAHARJO, Universitas Muria Kudus, Indonesia

"World-Soul" lost and regained? Education, culture and the Singapore developmental state, 1955-2004
Yeow-Tong CHIA, The University of Sydney, Australia

12:30 – 1:30 **College Lunch** Dining Hall

1:30 – 3:00 **PARALLEL SESSION 4**

Papers 4.1
Menzies
Chair:
Monica TAYLOR

Values-based education and critical democratic citizenship
Values-based education (VbE): It's impact on moral education
Neil & Jane HAWKES, International Values-based Education Trust, UK

Pedagogy of critical-democratic citizenship education
Wiel VEUGELERS, University of Humanistic Studies, The Netherlands

Papers 4.2
Main Common
Chair:
Simon HAINES

Moral values: Environmental and political narratives
Values and sustainability: A comparison of sustainability-related values held by secondary school teachers
Eugeniusz SWITALA, Daugavpils University, Latvia

The cultivation of human values through a human rights week project
Halili HALILI, Yogyakarta State University, Indonesia

"Teachers' narratives of the umbrella movement in Hong Kong – a narrative approach to moral education
Yan Yee THONG, The Chinese University of Hong Kong, Hong Kong

Papers 4.3
Library
Chair:
Dorrie
HANCOCK

Fostering moral values and behaviour in Mongolia, India and Indonesia

Preliminary results of a survey of socio-emotional development of young Mongolian adolescents

Sanjaabadam SID, Enkhbayar BATMUNKH, Bayarmaa BAZARSUREN, Mongolian National Institute of Educational Research, Mongolia

Cultivating moral behavior in India

Nirupma SAINI, Vandana SINGH, Guru Nanak Girls College, India & Sudha CHHIKARA, CCS Harayana Agricultural University, India

The moral values and character building principles of Sri Sultan Hamengkubuwono of Yogyakarta, Indonesia

Tri Hartiti RETNOWATI, SUHARTI, Rahmi Dipayanti ANDAYANI, Yogyakarta State University, Yogyakarta Indonesia

3:00 – 3:30

Plenary presentation

Main Common

Fostering Moral Values through Poetry: a Hong Kong example

Simon HAINES, The Research Centre for Human Values, The Chinese University of Hong Kong, Hong Kong

3:30 – 4:00

Afternoon Tea & Poster Presentation

Courtyard and Menzies

4:00 onwards

Networking and Free-time

APNME Committee Meeting

Sunday 6th December

Venue: The Women's College within The University of Sydney

7:00 – 8:00 **Breakfast**

8:00 – 9:30 **PARALLEL SESSION 5**

Papers 5.1 *Theoretical perspectives from Taiwan and the Philippines*
Menzies **The measurement of moral judgment based on a two-dimensional theoretical
Chair: assessment framework with four components**
Thomas Huan-Wen CHEN & Comin WU, National University of Tainan, Taiwan
BIENENGRABER

Theoretical foundations of Project Citizen as pedagogy for civic education
Maria Riza BONDAL, University of Asia and the Pacific, Philippines

Papers 5.2 *School-based initiatives from Indonesia, China and Australia*
Main Common **Development of intellectual character in musical and moral interpretation**
Chair: Ayu Niza MACHFAUZIA, Yogyakarta State University, Indonesia
Mei-Yee WONG

On the seven laws of formation and development of students' moral values
Fengyan WANG & Hong ZHENG, Nanjing Normal University, P. R. China

Emotional and social wellbeing in early years and early childhood education
Sae Me LEE, The University of Sydney, Australia

Papers 5.3 *A focus on university education and moral values*
Library **Applying a good role model in university education: teachers acting as a "fence",
Chair: "bridge", and "ladder" in cultivating undergraduates**
Eugeniusz Haiqin YU, University of Jinan, China; Justin THOMAS, Peace Corps, China; Mingzhu HE
SWITALA & Helen HASTE, Harvard University, USA

**The effects of network opinions on the moral cultivation of university students in
contemporary China**
Ziqi WANG, Department of Politics, East China Normal University, China

9:35 - 10:35 **PARALLEL SESSION 6**

Roundtable 6.1 **Roundtable: Educating for public spirit: discerning constructive values and fostering
Menzies them in varied settings**
Helena MEYER-KNAPP, Evergreen State College, USA

Papers 6.2 *Ethics and economics in China and Japan*
Main Common **Moral education and professional education: Using economics as an example**
Chair: Lin CHEN, Xiaoyan ZHANG, Qifeng ZHANG, Division of Social Sciences, Fudan
James University, China
GOULDING

**Understanding the ethical foundations of economics in Japanese undergraduate
students**
Takenori INOSE, Nippon Sport Science University, Japan

Papers 6.3 *Cultivating moral values through story-telling*
Library **Story telling practices: A strategy to contribute to moral development**
Chair: Mariana Guimaraes WREGE, State University of Campinas, Brazil & Sonia Maria Pereira
Rosmawati CHEN VIDIGAL, University of São Paulo, Brazil

The cultivation of life values and character building: An investigation using storybooks

Sri WENING, Yogyakarta State University, Indonesia

10:35 – 11:00 **Morning Coffee & Poster Presentation** Courtyard and Menzies

11:00 – 12:30 **PARALLEL SESSION 7**

Papers 7.1 *A focus on curriculum issues, China, Japan and Hong Kong*
Menzies **Reflection and critiques of Chinese theoretical research on moral education since 2000**
Chair: Hongyan CHENG, Central China Normal University, P. R. China

Mayumi NISHINO **A consideration of the moral education reform currently in progress in Japan**
Yasunari HAYASHI, Joetsu University of Education, Japan

Emmaus pedagogy for moral and religious education in Hong Kong Catholic schools
Wai-Keen Paul LAU, Caritas Education Services, Hong Kong, & Wing-Kay Vion NG,
Religious and Moral Ed Centre, Hong Kong

Papers 7.2 *Moral sensitivity and ways of relating to others*
Main Common **An exploratory study on moral sensitivity and aggression**
Chair: Jiyoung CHOI, Hannam University, South Korea

Rosmawati CHEN **The transformation of moral educational thought about foreigners, considered as the “other”: A case study of modern China and Taiwan**
Meiyao WU, Department of Education, National Kaohsiung Normal University, Taiwan

Developing the music thematic teaching model in Indonesia
Kun Setyaning ASTUTI, Yogyakarta State University, Indonesia

Papers 7.3 *Enhancing values, empathy and caring in young children*
Library **Batik as a craft teaching-learning medium to preserve values of local wisdom in elementary schools in Bantul, Indonesia**
Chair: Nurtati PRANATA Lusila Andriani PURWASTUTI, Yogyakarta State University, Indonesia

Enhancing empathy in early year education: Could digital games help?
Ling WU, Minkang KIM, The University of Sydney, Australia

A caring role model in the classroom
Ilhavenil NARINASAMY, Sri Aman Girls' School, Selangor, Malaysia

12:30 – 1:30 **College Lunch** Dining Hall

1:30 – 3:30	APNME 10th Anniversary Publication Symposium Chair: Monica TAYLOR and Minkang KIM Contributors: Mayumi NISHINO, Vishalache BALAKRISHNAN, Nobumichi IWASA, Chuanbao TAN, Meiyao WU, Kun Setyaning ASTUTI, Minkang KIM	Menzies
3:30 – 3:40	Afternoon Tea	Courtyard
3:40 – 4:15	Plenary: The <i>Journal of Moral Education Trust</i> (JMET) and APNME Monica J. Taylor, <i>Journal of Moral Education Trust</i> Wiel VEUGELERS, <i>Journal of Moral Education</i>	Menzies
4:15 – 5:45	APNME Annual General Meeting	

6:00	Leave for Banquet Dinner Cruise <i>(not included in the Registration Fee)</i>	Foyer of Women's College
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Monday 7th December

Venue: The Women's College within The University of Sydney

7:00 – 8:00 **Breakfast**

8:00 – 11:30 **PARALLEL SESSION 8**

Symposium 8.1 *Educating "good" citizens in China: Why and How?*
Main Common *Sponsored by China Studies Centre, The University of Sydney*

Chair:

Yeow-Tong **Chinese teachers' perceptions of the good citizen: A personally responsible citizen**
CHIA Chuanbao TAN, Beijing Normal University, P. R. China

Discussant: **"Citizen" or "Simin (私民) "? — Analysis of a survey of secondary school student**
Murray PRINT **civic virtues in mainland China from the perspective of modernization**
Jianwu BAN, Beijing Normal University, P. R. China

Textbook analysis of citizenship cultivation in the moral and political course in China
Ruifang XU, East China Normal University, P. R. China

Learning citizenship through online participation: Three paradigms of youth civic
learning in the age of social media
Ke LIN, Beijing Normal University, P. R. China

Papers 8.2 *Issues of philosophy, religion and moral values education*

8:00 – 9:30 **"Equity" or "goodness": Which is the philosophical basis of**
Library **moral education?**

Chair:

CHEN Wenxu, Faculty of Marxism, Nankai University, China

Vishalache
BALAKRISHNAN

Islamic values within the context of multicultural citizenship
in Madrasah Aliyah, Yogyakarta, Indonesia
Samsuri RUSNALI WARIH & Murdiono MUKHAMAD,
Yogyakarta State University, Indonesia

Cultivating moral values in the absence of God
Derek Sankey, The University of Sydney, Australia

9:30 – 9:50 **Morning Coffee**

Courtyard

11:30 – 12:45 **Final Plenary and Community Meeting**
Led by Derek PATTON

Menzies

12:45 – 1:45 **College Lunch**

Dining Hall

Poster Presentation

Venue: Menzies Common Room, The Women's College within The University of Sydney

Presenters are required to be at their poster during Morning Coffee and Afternoon Tea Saturday 5th December and Morning Coffee on Sunday 6th December.

The APNME Annual Best Poster Prize will be announced and awarded at the Final Plenary session (11:30 – 12:45) on Monday 7th December.

1. **Influences of authority and fairness on children's democratic thinking**
Chisato KUSUMOTO, Okayama Prefectural University, Japan
Tomoo NAKAHARA, Kawasaki College of Allied Health Professions, Japan
Yasuhiro HASHIMOTO, University of Fukui, Japan
2. **A study of adolescents' interpersonal relationships and Nodding's ethics of caring**
Guai-Hsien LI, National Kaohsiung Normal University, Taiwan
3. **Teachers' strategies for dealing with Taiwan's junior high school students who cheat on examinations in light of Nodding's ethics of caring**
Hsin-Min YANG, National Kaohsiung Normal University, Taiwan
4. **An assessment of differentiating unsituated vs. situated moral judgments in different positional standpoints**
Huan-Wen CHEN & Comin WU, National University of Tainan, Taiwan
5. **Dealing with moral dilemmas: Teaching English language texts about mercy killing to Taiwanese high school students**
Kuang-Li HAN, National Kaohsiung Normal University, Taiwan
6. **The development of character education model for early childhood through traditional songs and games**
Mami HAJAROH, Ruki YATI, Joko PAMUNGKAS, Yogyakarta State University, Indonesia
7. **Moral values in private and government sectors**
Priyanka AERI, Nims University, India
8. **The changing moral image and example of Lord Guan in and for different Chinese dynasties**
Shih-Feng TSENG, National Kaohsiung Normal University, Taiwan
9. **Aristotle's ethics of self-fulfilment and its implications for moral education in higher education in Taiwan**
Tzu Chi HUNG, National Kaohsiung Normal University, Taiwan

Paper Abstracts

Developing the music thematic teaching model in Indonesia

Kun Setyaning ASTUTI, Yogyakarta State University, Indonesia

This presentation will outline and discuss ways that are currently being explored to develop the design of a thematic music-teaching model that is suitable for use in Indonesian schools and colleges. The model aims to improve the holistic ability of students. This project is based on the first year of research into "Developing the thematic music teaching model based in the Netherlands", which began in 2015. The Indonesian study is intended to support the Indonesian government's program aimed at implementing the 2013 curriculum, which recommends the use of a thematic teaching model to develop a balance between spiritual, moral and social attitudes, curiosity, creativity, and cooperation, through intellectual and psychometric competency. This study, which is part of an overall Research and Development initiative, will use a combination of qualitative and quantitative approaches. It will focus in particular on how music can educate the expression of mood and evoke sensitivities such as joy, happiness, sadness, along with enhancing skills of cooperation and creating harmony when engaged in performing music of various kinds.

Justifying the place of moral education in the context of Malaysian curriculum development

Vishalache BALAKRISHNAN

University of Malaya, Malaysia/ The University of Waikato, New Zealand

This focus of this presentation will be the current 21st century needs of moral education in Malaysia, specifically, and in the Asia Pacific region more generally. In the past three decades, moral education in Malaysia has undergone tremendous changes to keep up with global and intellectual changes. The rise in awareness of religiosity and cultural norms is also another challenge that curriculum developers and academics researching in the field of moral education are facing. The need to include every student partaking in the Moral Education subject is yet another challenge faced in a multicultural Malaysia. All in all, there is the need to critically analyse the current scenario of moral education, how it is being implemented, what the consequences are for those studying the subject and what might be the future of moral education in Malaysia. This paper will describe the current situation of opportunities and challenges in implementing Moral Education and focus on future avenues to work on within the context of Malaysian curriculum development.

Fostering moral development using socio-emotional neuroscience tools

Arini BEAUMARIS, Inspiring Choices, Australia

This presentation will consider tools and approaches that can improve the way we educate families, teachers and children to engage with others to bring about greater harmony in the world. The neurosciences have shed light on how the brain is 'wired' to process information and respond to situations. There are six ways the brain has been connected that can be read through verbal and non-verbal communications. We can now identify how we communicate and identify what we value and how to motivate a child to act on their moral judgement. This enables us to understand how each person processes experience and learns; hence we can personalise the way we foster moral children's development, working with educators and families to build moral capacity co-jointly. Examples will be shared of working with families and educators to understand how to read each child to support the integration of body, mind and spirit through the education of the whole family unit.

Broken structure or broken relationship? rethinking family influences on juvenile delinquency in Malaysia

Tan BEE PIANG, Sultan Idris Education University, Malaysia

The family is often viewed as the most important agent of socialization, because it is largely responsible for children's early understandings about right and wrong. Dysfunctional families, on the other hand, have been linked to the problem of juvenile delinquency by many researchers. However, there are always two different ways in which families may contribute to delinquent behaviour, either as a result of broken family structure or through broken family relationships, or perhaps both. This study examined the relative influences of family structure and family relationship on juvenile delinquent behaviours in Malaysia. Malaysian society is highly focused on family values, but it faces an increasing rate of juvenile delinquency in recent years. A sample of 196 juveniles from two rehabilitation centres in Malaysia was selected to participate in this study. The study found that there are no significant correlations between family structure and juvenile delinquency; the data shows that a significant percentage of juveniles come from middle class family and most of them are not from broken family. However, most of them have poor quality family relationships. This research suggests that we need to focus primarily on family relationships rather than simply family structure in addressing the problems of growing juvenile delinquency in Malaysia.

Situational impact on moral judgment

Thomas BIENENGRABER, Duisburg-Essen University, Germany

In a longitudinal study from 1994 to 2000 Klaus Beck and his co-workers found that, in contrast to Kohlberg's assumption of structured wholeness, individuals use their moral judgment competency according to some situational aspects. In order to identify these situational aspects the author has developed a "theory of the situation". In this theory, he suggests six situational elements which are the mental framework for every individual construction of a situation, and thus, for individual moral judgment and acting. In this presentation, the author analyses empirical data raised by structured interviews and gives empirical evidence providing support for the theory of the situation. This presentation contributes to the research on moral development in several ways. First, it suggests how situationism can be operationalized. Second, it analyses whether there is empirical evidence of the influence of the package of situational elements in its entirety or of some of the elements on moral judgments. Third, it enriches the ongoing discussion on the existence of situationism.

Theoretical foundations of Project Citizen as pedagogy for civic education

Maria Riza BONDAL, University of Asia and the Pacific, Philippines

This paper will address the conference theme by presenting a pedagogy for civic education that can enrich the options available in the educational landscape of educators, who believe that education is most effective when the students are made the protagonists of their own learning. Project Citizen is one of the core programs of the Philippine Center for Civic Education and Democracy, a non-profit organization that is dedicated to the effective promotion of good citizenship and participatory democracy through education. The participants of Project Citizen are mostly high school students. Project Citizen promotes civic education by inculcating civic knowledge, civic skills and civic attitudes through engaging the students to seek public policy interventions to solve community problems. The main focus of the paper is to present and reflect on the theoretical foundations- a philosophy of education and literature on positive youth development- that make Project Citizen an effective pedagogy for education in democracy.

The measurement of moral judgment based on a two-dimensional theoretical assessment framework with four components

Huan-Wen CHEN & Comin WU, National University of Tainan, Taiwan

This presentation will describe a moral judgment test, consisting twenty-eight situational judgment format items that cover daily life scenarios in modern society. The subjects participating in this study were five hundred Taiwanese college and graduate students. The assessment framework comprises four components, namely: justice care, utilitarianism and conventionalism. The test comprises three pairs, where care, utilitarianism, and conventionalism are each set against justice. In this assessment framework morality covers two different dimensions, namely, a horizontal and vertical dimension. Justice v. care moral reasoning is subsumed under the horizontal dimension of the framework. The opposing pairs of justice v. utilitarianism and justice v. conventionalism are subsumed under the vertical dimension of the framework, which is concerned, with the negative harming of individual's or group's rights or autonomy. It is hoped that using this test will further increase our understanding of individuals' moral judgements along the horizontal and vertical dimensions. This assessment framework stresses that reflections on careful deliberations about conflicting rights, claims, interests, and responsibilities should be prompted while making a moral judgment.

Moral education and professional education: Using economics as an example

Lin CHEN, Xiaoyan ZHANG, Qifeng ZHANG, Division of Social Sciences, Fudan University, China

This presentation will explore the relationship between moral education and professional education, using economics as an example. Three topics will be discussed. First, how does economics achieve the appearance of demoralization? Methodologically, they do this by distinguishing a positive approach from a normative approach. Logically, they assert it has been proved mathematically that individual interest can naturally lead to social benefit in a free and competitive market. Second, why do ethics and morality play an important role in economics and why is economics itself an ideology? Methodologically, due to the impossibility of scientific experiment in human society, empirical research cannot be carried out thoroughly in any social science, including economics. Moreover, the validity of market efficiency relies strongly on its ethical assumptions of perfect rationality. Third, what insights does the relationship between morality and economics give us for moral education? Professional education should pay attention to the moral impact on students, imposed by its underlying ethical assumptions. Moral education should be an independent curriculum subject in which the correlated or conflicting ethical implications of different professional curriculums can be discussed in a systematic way.

"Equity" or "Goodness": Which is the philosophical basis of moral education?

Wenxu CHEN, Faculty of Marxism, Nankai University, China

In the past, theories of moral education have often advocated a collective ethic that regards the core of morality as "equal interest" or "equity". This lead to a moral criterion of "interest comparison" that does not press close to the core values of love or goodness in one's heart. Adopting the core values of love or goodness as an alternative moral criterion, does not require that individuals painstakingly try to meet a collective ethic nor seek the "interest equality" or "equity" between individuals; rather it caters for one's own spiritual need to always do what is good. Love and goodness should be the underlying premise of any moral criterion and any moral practice. These should therefore underpin the mission of moral education.

Reflection and critiques of Chinese theoretical research on moral education since 2000

Hongyan CHENG, Central China Normal University, P. R. China

Chinese society has been undergoing dramatic change since the reforms that opened-up China to globalisation, but these changes are also undermining traditional values, with the danger of causing a moral vacuum and moral decay. From the beginning of 21st century, Chinese researchers of moral education have been rethinking how to consolidate the foundation of moral education in an era of globalization, along with meeting the numerous challenges of post-modernism. A literature review of Chinese theoretical research of moral education, suggests there have been four influential dimensions influencing Chinese thinking about morality since 2000. These are: Kantian and Enlightenment philosophy, emotion and life-experience, social rights, and a culture-values dimension. This presentation will briefly look at each of these in turn and will argue that individually their scope is very limited. What is needed is a more comprehensive interdisciplinary perspective. That would improve theoretical research, which would help to enhance the effectiveness of moral education in Chinese schools and universities.

“World-Soul” lost and regained? Education, culture and the Singapore developmental state, 1955-2004

Yeow-Tong CHIA, The University of Sydney, Australia

This paper examines the role of education in the formation of the Singapore developmental state, through a historical study of education for citizenship in Singapore (1955 – 2004). This presentation will explore the interconnections between changes in history, civics and social studies curricula, and the politics of nation-building. It will provide a historical study of citizenship education in Singapore, in which a comparative study of history, civics and social studies curricula, and the politics and policies that underpin them are examined. The story of state formation through citizenship education in Singapore is that of a culture of crisis management that is driven by an innate sense of vulnerability and a survivalist mentality of the People's Action Party (PAP) government. It is essentially the history of the Singapore developmental state's management of crises (imagined, real or engineered), and how the changes in history, civics and social studies curricula, served to legitimize the state, through the educating and moulding of the desired “good citizen” and nation building. Underpinning these changes is the state's use of cultural values such as Confucianism and Asian values to shore up its legitimacy.

An exploratory study on moral sensitivity and aggression

Jiyoung CHOI, Hannam University, South Korea

This presentation will explore the relationship between morality and aggressive behavior in Korean middle school students. The purpose of the study is to examine the relationship between moral sensitivity, moral judgment, physical aggression, and verbal aggression. For this study, the researcher contacted four Korean middle schools and collected 379 students' responses. The results of this study showed that male students tended to consider 'hitting others for fun' as more morally serious than female students. Female students tended to consider 'hitting others for fun' as non-moral behaviour. With respect to moral judgment, female students' scores were higher than those of male students, while male students' scores of physical and verbal aggression were higher than those of female students. In addition, male students tended to take 'name calling' less morally serious because it represents intimacy. On the other hand, females consider 'name calling' as a more morally serious problem, because it represents a violation of human rights and verbal violence. The implications for educators and future research directions are discussed.

Reflections on the new curriculum reform in moral education in China

Shizhong DU & Fanhai ZHENG, Central China Normal University, P. R. China

This paper summarizes the implications of the New Curriculum Reform on Moral Education in China. It points out that, over the past ten years, great progress has been made in that it has constructed a theory of lifelong moral education, promoted teachers' professional development, changed students' ways of moral learning and changed the mode of moral education. On the other hand, the author points out that there are problems with the New Curriculum Reform for the Moral Education, in regard to a deficiency of teaching objectives, an imbalance in instructional design, and teachers getting lost in using textbooks and ignoring students' life in the countryside, etc.. Finally, the presentation will suggest that, in the next ten years, Moral Education in China needs to attach much more importance to upholding and developing its theory of lifelong moral education. It also needs to upgrade the quality of moral education teaching and research, and deepen the construction of moral education curriculum resources.

Following the principles of KH Ahmad Dahlan in implementing moral education in Muhammadiyah schools in Yogyakarta, Indonesia

Siti Irene Astuti DWININGRUM, Sodik A. KUNTORO, Yogyakarta State University, Indonesia

KH Ahmad Dahlan (KHAD), the leader of Muhammadiyah in Indonesia, developed educational foundations for moral education. This study investigated the implementation of the five principles developed by KHAD in facing global challenges of public life, in the context of the nation's character education. This study was conducted in 11 Muhammadiyah senior high school in Yogyakarta, using a qualitative approach. The research subjects were school principals and teachers. Data was collected through interviews and focus-group discussions. The study found that the practice of education in schools in teaching religion and general science is complementary, enabling students to live intelligently and morally. The five principles of KHAD has been adopted by schools, to create a program that is balanced between academic and non-academic programs. However, the evaluation of the program is not yet systematic or optimal, in accordance with the principles established by KHAD.

Virtue ethics and cultivating moral paragons in education

Guoxi GAO, Division of Social Sciences, Fudan University, China

What is the best way for moral values to be fostered? And, should we educate students to remember and follow rules of action, or should we let them develop their own characters? The question 'what should my life be like?' is anyway a matter of individual choice by the agent, a positive flourishing of development and not an imperative to obey rules. Moral contexts are highly variable, so an individual cannot simply apply a fixed rule; rather the agent needs to choose according to the practical wisdom of her/his own situation. Emmanuel Kant, while introducing the concept of duty, provides notions of moral excellence (virtue) and moral paragons. Paragons Education, as advocated by Hursthouse for example, is based on virtue ethics that believes a virtuous person is a morally good, excellent, or admirable person who acts and reacts well, rightly, as she/he should. Moral education emphasises developing the character and abilities of an individual, instead of brainwashing the student with rules. Therefore, it is important to focus on cultivating a noble, moral, ideal personality, and moral values such as love, or respect. Moral education based on providing positive models is more effective than indoctrination and the rigid requirement of obeying rules.

Developing moral values through history education: the implications of the shift towards online teaching and learning

James GOULDING, The University of Sydney, Australia

History is a powerful tool for fostering moral values in schools. According to curriculum scholars Keith Barton and Linda Levstik this can be achieved by promoting reasoned judgment, adopting an expanded and empathetic view of humanity, and engaging in continuous deliberation over what constitutes the 'common good'. Whilst appealing to broad moral principles, the framework developed by Barton and Levstik reflects the print-based context in which it was developed, yet teaching and learning of history has changed significantly in the past decade due to the rise of digital means of information distribution and consumption. The purpose of this paper is to explore the implications of the transition towards digital modes of teaching and learning history for the fostering of moral values, with a particular emphasis on its capacity to both enable and constrain moral thinking and action.

Fostering moral values through poetry: a Hong Kong example

Simon HAINES, The Research Centre for Human Values, The Chinese University of Hong Kong, Hong Kong

"Value" can be a difficult word to use and understand. It can mean a lot of different things depending on the context. The expression "moral value" can be confusing too. Aren't all values moral? The paper will begin with a consideration of the two oldest and deepest senses of the word "value", and a briefer reference to two senses of the word "moral". It will then go on to argue that we urgently need our centres of value, our places where value (or moral) reflection can take place; and that we are currently neglecting them, with the risk that the values space will be filled by extremism or nihilism. But what might such values reflection look like? The second part of the paper will offer an example of some powerful pieces of moral reflection on language and politics, written in English, in the context of civil war and national identity politics, by two Nobel Prize-winning Irish poets. I have used this poetry with Cantonese-speaking students, whose second language is English, to foster reflection on the politics of language, and on the relation between violence and value.

The cultivation of human values through a Human Rights Week project

HALILI, Yogyakarta State University, Indonesia

This presentation will outline the details of a Human Rights Week Project that was implemented as a tool for human values cultivation, based on best experiences of the Department of Law and Civic Education, Yogyakarta State University, 2012-2014. It will also analyse the results of the Project in cultivating human values. The study used both qualitative and quantitative methods. The design of Human Rights Week Project included a statement of its objectives, the formulation of theme and organization of Committee, the preparation of program structure, implementation strategies and evaluation methods. The implementation of the Project included an exhibition of photos and paintings on the theme of humanity, movie screen and discussion, a human rights seminar, social services and human rights education, and a music concert. It also included a photography competition and a debating contest on human rights. Evaluation of these activities was conducted in both a formative and a summative form. Overall, the evaluation found that the Human Rights Week Project was fruitful in cultivating human values such as peace, love, non-violence, truth, and right-conduct. Nevertheless, the project also had limitations and weaknesses, especially in regard to the selection of sub-activities, time management, and operational costs.

Nurturing encounters with moral beauty: Transformation of selves, relationship and community in moral education

Dorrie HANCOCK, Queensland University of Technology, Australia

Moral education in schools can be a cognitive engagement in which social and cultural understanding is transmitted to students. It can also be the application of logical and rational thought aligned to abstracted laws, moral or otherwise, to ethical dilemmas. These both deal with moral beauty as an ideal, in the abstract, and both hope that knowledge of the moral ideal will be enough to bring its reality about. There is another dimension to moral engagement that significantly informs moral education in the school-learning environment. The Taylolean account of the moral form of life and the writings of feminist scholars bring to attention the features of narrative, relational embeddedness and material embodiment in human ontology. In the nexus of relationship and the reality of practice is the potential for dialogical sharing of plausible interpretations of encountered moral beauty in the light of loved and admired ideals. This presentation explores teacher experiences of nurturing encounters with moral beauty through the interpretative and dialogical sharing of morally beautiful ideals seen in practice. It traces the flourishing of selves, relationships and school community as a result of a simple change to the dialogical engagement between teachers and students.

Values-based Education (VbE): It's impact on moral education

Neil HAWKES & Jane HAWKES, International Values-based Education Trust, UK

Values-based Education (VbE) is being successfully adopted in schools worldwide, as an effective form of moral character education. The VbE approach to teaching and learning, as exemplified by West Kidlington School in the UK, underpinned the Australian Government's program of Values Education (Lovat et al 2009). The promotion of VbE is based on research evidence that students learn about moral values most effectively when schools are explicitly values-based (Hawkes, 2005). The key purpose of Values-based Education is to develop ethical intelligence – ability to think and act morally. This capacity is nurtured when young people develop an understanding of an ethical vocabulary, based on positive values words (e.g. respect honesty and cooperation). This vocabulary could be the basis of a transformational common ethical narrative that potentially could help to bring peace to the world. By the time students leave school they will have developed personal holistic competence (PHC); the ability to deal with the complexity of life in an ethical manner, whilst maintaining personal integrity and well-being. The purpose of adopting VbE is to inspire young people to live the moral values in their lives so that they develop positive character traits, becoming the best people that they can be.

A consideration of the moral education reform currently in progress in Japan

Yasunari HAYASHI, Joetsu University of Education, Japan

This poster presentation will address the conference theme by considering the current reform of moral education in Japan, which includes the possibility of a common curriculum for moral education. At present in Japan, there is a moral education class once a week, but it is outside the set of regular subjects on the curriculum. Also, there is no official textbook, and students are not given grades for work done in the moral education class. However, the Japanese government is promoting moral education reform. It has been determined that from the 2018 academic year a moral education class will be a part of the regular curriculum in elementary school, and from the 2019 academic year in the junior high school. Moreover, in the new curriculum schools will use an authorized textbook. This reform is accompanied by very controversial changes that have caused a lot of political debate and pedagogical discussion. In this poster presentation, I will examine this reform especially from a philosophical point of view and will propose the possibility of creating a common curriculum for moral education across the Asia-Pacific region.

The community of inquiry and values education

Berise HEASLY, University of Divinity, Australia

Matthew Lipman originally devised the Philosophy for Children Movement in the 1960's and 70's. This presentation provides an overview of a teaching scheme, developed by the author, which integrates Lipman's 'Community of Inquiry' classroom strategies with the teaching of values. Given the diversity of the student cohort (from Asian, European and other cultural backgrounds) this scheme attempted to achieve the broadest range of understanding, knowledge and cultural sensitivities in teaching virtues, values and ethics relevant to 21st century education. The paper outlines four main pedagogical steps: (a) The art and skill of asking questions and how to apply such questions to a particular inquiry: students are led through the steps of how to manage a bank of questions to support systematic research; (b) The 'ME' diagram – which situates the student within their particular cultural milieu: students are led through the steps of understanding and applying elements of their cultural knowledge to their research; (c) The Six Steps of Decision-making: students are introduced to best practice in decision-making; (d) The Heasly Uncertainty Grid – known by my students as the HUG/BUG - students are taught how to apply, understand and experience positive and negative effects of human patterns of behaviour including the intended and unintended consequences for themselves and others.

Understanding the ethical foundations of economics in Japanese undergraduate students

Takenori INOSE, Nippon Sport Science University, Japan

The study aimed to elucidate an understanding of economics and ethics through a survey conducted with Japanese senior high school students. Previous studies investigated economic literacy and financial morality; however, there have been limited surveys of economic literacy based on ethics. This survey comprised a test of 28 questions related to economics and ethics, with six questions on Jonathan Haidt's six moral foundations (i.e., care, fairness, liberty, loyalty, authority, and sanctity). Participants included 365 students from various senior high schools (N = 365). Results revealed that most students are biased against economic concepts based on ethics, and they possess a narrow understanding of the ideas of justice, the conception of 'right' and the notion of virtues in economics education. Moreover, there is a correlation between their understandings and some parts of Haidt's moral foundations. This study provides suggestions for further research exploring the concepts related to economic literacy based on ethics.

Teacher perceptions about character and citizenship education in Singapore

Thavamalar KANAGARATNAM, Ministry of Education, Singapore

This presentation will focus on the perceptions of teachers about the Singaporean national curriculum for Character & Citizenship Education (CCE). This curriculum initiative aims to nurture morally upright and active citizens in Singapore. The presentation will outline the research details and results of a study that used a case-study approach to investigate teachers' moral and citizenship values and how these affect their perceptions about CCE. Also, how the participating teachers deliver the CCE curriculum. Studying and monitoring teacher perceptions about CCE and how these affect their pedagogical choices is an important starting point for policy makers, administrators and curriculum developers, in enabling them to respond effectively to teachers' perceptions, attitudes and practices, and address teachers' needs more directly.

Emmaus Pedagogy for moral and religious education in Hong Kong Catholic schools

Wai-Keen Paul LAU, Caritas Education Services, Hong Kong; Wing-Kay Vion NG, Religious and Moral Ed Centre, Hong Kong

This paper presentation will discuss how moral values can be transmitted in the classroom through the Emmaus Pedagogy. In 2006, the Catholic Diocese in Hong Kong, being one of the largest school sponsoring bodies, decided to renew the religious and moral education curriculum for her sponsoring schools. The key strategy for implementing the revised curriculum was by producing a new set of textbooks. It had also adopted a new pedagogy, named Emmaus Pedagogy. This teaching approach borrowed the notion of Shared Christian Praxis developed by Prof. Thomas H. Groome for religious education. The textbooks produced have now been used by a number of Diocese catholic schools. It was assumed and believed that the practice of Emmaus Pedagogy would be a crucial factor for successful curriculum change and that its adoption would bring about changes in classrooms teaching practices, in inculcating moral values and religious principles. This presentation will attempt to outline the model of Emmaus Pedagogy as adopted by the Catholic Diocese. The theoretical aspect as well as the issues and concerns for its adoption for use in the textbook design will be discussed and evaluated.

Emotional and social wellbeing in early childhood

Sae Me LEE, The University of Sydney, Australia

This presentation will explore the connection between secure attachments between educators and children in early childhood settings, and the social and emotional development of children. In this paper, I will suggest that early childhood educators have a moral responsibility to provide a nurturing, caring, and a trusting relationship. I will be discussing how educators influence children's moral, social, and emotional competencies and the importance of children having accessibility to emotionally available and responsive educators. Through secure relationships, children have the opportunity to form the neural connections in the brain that assists in developing social, emotional, and behavioural outcomes such as developing a positive sense of self, moral responsibility, feeling safe, resiliency to cope and deal with stress, displaying empathy towards others, a higher level of confidence and tolerance, as well as greater learning opportunities. This paper will argue the significance of the quality of the educator-child attachment and early experiences, and how it affects and stimulates the limbic system and prefrontal cortex of the brain as it is through positive and supportive environments that enable children to develop the skills to be productive and ethical members of society.

Development of intellectual character in musical and moral interpretation

Ayu Niza MACHFAUZIA, Yogyakarta State University, Indonesia

This presentation will consider how current practices in moral education might impact the ways in which the future generation engages with others and the world, and how these practices might be improved? Students, as the future generation, not only need to be equipped with good moral values, they also need the ability to be able to think about what constitutes the good, which leads to the development of a good intellectual character. There is a similarity here with learning the interpretation of music. In regard to music, the learning of musical interpretation is learning which is implicit in musical instrument practice. Therefore, musical interpretation is closely related to musical performance. The same applies to the development of moral character, learning which is often implicit is manifested in performance, and this needs constant practice. Also, as in music, moral action (performance) requires interpretation of the given situation and this may also be implicit and intuitive, as well as requiring overt reasoning skills. This presentation will suggest that improvement in the way the future generation engages morally with others and the world can be improved indirectly through constantly engaging with musical interpretation and performance, as both involves similar skills.

A caring role model in the classroom

Ilhavenil NARINASAMY, Sri Aman Girls' School, Selangor, Malaysia

This presentation will focus on how teachers can be caring models to their students amidst the growing impact of social media. Exemplary teachers or teachers who serve as role models are a prerequisite in the teaching and learning processes that shape students' character in the classroom. Teacher modelling, a part of Ethics of Care plays a vital role in the relationship between teachers and students. This case study highlighted a teacher in the classroom who displayed her characteristics that enabled her to serve as a role model to her students. Non-participant observations, semi-structured interviews, and the use of teacher's journal were employed in this study. The outcome of the study showed that the teacher's display of caring was shown more through her role-modelling traits such as showing concern for students, praising students, displaying patience, empathizing with students and listening to students that had positive responses from the students, and this emphasizes that more positive characteristics could have emerged if the teacher understood the concept of 'care'.

Comparing character and citizenship education in Singapore with civics and citizenship education in Australia

Jia Ying NEOH, The University of Sydney, Australia

This paper will discuss how Singapore and Australia design their curriculums to achieve their goals of preparing their students to be citizens for the challenges of the 21st century. To what extent do the curriculum structures support the multidimensional, cross-curricular approach to support civics and citizenship education? To what extent do curriculum experiences prepare students adequately for their future challenges? There are similarities in both countries' educational goals, such as the preparation of students to be local and global citizens. However, Singapore, with the civic republican tradition, focuses values education and development of civic competencies to instil a strong sense of civic responsibility to take an active part in bettering the lives of others around him. On the other hand, Australia, with a liberal democratic tradition, focuses on civic education with the purpose of preparing students for active participation in its democracy.

New curriculum initiatives for moral education in high schools

Mayumi NISHINO, National Institute for Educational Research Policy, Japan

In Japan there has been much debate on how to conduct moral education in high schools. This paper explores one possibility by examining a newly introduced subject in Tokyo. While the possibility of introducing a new subject to foster citizenship education is going to be discussed at the National Council for Education from 2015 summer, there have been a variety of unique initiatives at the local level, including the newly developed subject area Humanity and Society in Tokyo. From spring 2015, Humanity and Society has been implemented on a trial basis in some pilot schools and is expected to be fully implemented in 2016. There are two main features of this subject: 1. It integrates careers education and moral education to foster understanding of virtues and to nurture key competencies. 2. Teachers are encouraged to incorporate a variety of collaborative active learning approaches. The significance and challenges of this new subject will be examined and assessed, based on the evaluation of practices in the pilot schools.

The Internet and Chinese college students' moral education

Yonghong PANG Chongqing University, P. R. China; Haiwen GUO, Sichuan Fine Arts Institute , P. R. China

This presentation will consider what can be done to promote moral education in Chinese universities, specifically with regard to moral standards for students, given the widespread use of the Internet. The rapid development of the Internet has provided Chinese college students with great impetus to acquire advanced knowledge. However, it also puts severe challenges on college students' Internet morals. It has become an important task to strengthen Internet moral education for students in colleges and universities, by enhancing moral capacities such as moral cognition, moral discrimination, making moral choice and moral action. In the context of China, this presentation will discuss: (1) What are the characteristics of Chinese college students' online behavior; (2) What is the current status of China's internet moral education in the universities, and; what is the key to improving college students' internet behavior and to improve the level of college students' moral capacities?

Mencius and moral education in the information society

Xiaolan PENG, South China University of Technology, P. R. China; Lujun YU, Sun Yat-sen University, P. R. China

In the Warring Middle States period of Chinese history, Mencius' profound ideas about morality comprised four main aspects that are relevant for moral education today. First, "people have feelings of compassion, shame, respect, and what is right". He believes in the natural kindness of humanity and this should form the basis of moral education. Second, "humans have four core virtues which he identifies as benevolence, altruism, politeness and wisdom". These should form the core content of moral education, which can be expanded to include moral emotions, moral norms, moral critical ability and moral will. Third, he thinks that environment and education both play important roles in moral development. He lays tress on introspection, self-consciousness and self-education and emphasizes five teaching methods. Finally, he argues that moral education should teach people to have moral ideals. Based on these teachings, this presentation will suggest that in our present-day pluralistic information-based societies, moral education should start by cultivating kind-hearted people. Teachers should focuses on striving for kindness, keeping kindness and applying it. This will inspire self-consciousness, compassion, and perseverance in students, and help to shape noble personalities that are in tune with the demands of modern-day society.

Developing a whole-school approach to moral education in an Indonesian school

Nurtati PRANATA, Santa Laurensia School, Indonesia

Nowadays, in Indonesian society, moral education is becoming increasingly necessary. Media reports of increased suicides and abuse, prostitution, human right violations, violent juvenile crime, and teenage pregnancies all show that a moral crisis is happening. Addiction to digital technologies, including online games, can also have a negative impact on children's behavior. These problems should impact the teaching of moral education and social values in school. This paper examines the idea that developing moral education need not mean developing a curriculum subject, it can also mean developing the whole-school approach to moral education, including the creation of a values-based learning environments in school. After briefly examining some key theories of moral development, an attempt was made in an Indonesian school to develop a holistic approach that integrates moral education into every aspect of school life. Using observation and interview, the study revealed that creating a values-based learning environment in school and classrooms could significantly enhance the moral character of students. This suggests that schools and teachers can play a fundamental role in developing the moral education of their students through adopting a whole-school approach.

Preliminary results of a survey of socio-emotional development of young Mongolian adolescents

Sanjaabadam SID, Enkhbayar BATMUNKH, Bayarmaa BAZARSUREN, Mongolian National Institute of Educational Research, Mongolia

From 2012 to 2016, the Mongolian Ministry of Education and Culture and the National Institute for Educational Research have jointly implemented research into the development of values and social norms among Mongolian children and adolescents. The research investigates the current values and social norms of children and adolescents and the influence of family and social factors. In particular it focuses on the following skills related to values: the equality of value's orientation, supporting other's achievement, living in a secure place, complying with the rules, acknowledging social norms and traditional customs, self-determination, decision making, self-respect and respecting others, helping others, protecting nature and the importance of amusement. The participants were 6 to 17 year old children and youth in urban and rural areas that are attending secondary schools and also those out-of-school. Participants are separated into three age groups: 6-10, 11-14 and 15-17 years old. Research findings so far reveal that the values orientation of children and adolescence is changing according to age. There was a positive correlation between self-decision making and the importance of happiness and age, but a negative correlation between traditional customs and age. Research results show that parents' education background, family income and social status influence the values orientation and social norms of children and adolescence in Mongolia.

Development of teaching materials on good governance in curriculum of civic education for senior high schools in Yogyakarta, Indonesia

SUHARNO, Yogyakarta State University, Indonesia

This paper focuses on Yogyakarta Special Region, Indonesia, and how teachers develop teaching materials on the topic of good governance within the formal curriculum of civic education in senior high schools. The paper is based on research, which used a qualitative research method, utilizing in-depth interview and document review and included data collection, data reduction, data display, conclusion, and verification. The research result shows some key pointers. First, the formal curriculum of civic education for senior high schools used in practice differs between different schools. In some schools, civic education is based on Curriculum of 2006, so-called KTSP (Kurikulum Tingkat Satuan Pendidikan/Curriculum of Educational Unit Level), while others use Curriculum of 2013. Second, the level of autonomy for teachers in the development of teaching materials through Curriculum of 2006 is higher than for Curriculum of 2013. Third, development of teaching materials on good governance in Curriculum of 2006 is richer and more varied than for Curriculum 2013. This presentation will provide an overview of these differences and discuss some the implications they have for the teaching of good governance in Yogyakarta schools, given that the results of this study reveals that the most recent curriculum provides less teacher autonomy.

Values and sustainability: A comparison of sustainability-related values held by secondary school teachers

Eugeniusz SWITALA, Daugavpils University, Latvia

In this paper the author presents the results of the next step of a cross cultural study looking at how teachers in secondary schools, in very different religious, economic and social environments, understand the concept of sustainability and the values they attach to it in their teaching activities. The research was conducted in some schools in Europe, Asia and South America. The data were obtained by applying a questionnaire to secondary school teachers. Specifically, the research analyzes and compares: (1) the teachers' concept of sustainability, (2) the teachers' understanding of values in their schools and (3) the relative importance the teachers attach to the different values in education for sustainable development. The results and conclusions arising from this broad, cross cultural research show the differences in the conceptual understanding of sustainability, the values attached to it and the relative importance assigned by the teachers to each value in humanities' efforts to move towards achieving sustainable development. The results show the importance of religious background, influencing the teachers' understanding of values and sustainability. The results are potentially useful for decision makers in education, teachers and school management in order to improve the planning, implementation and quality of education for sustainability.

Role of moral values in stabilizing the educational landscapes of Pakistan

Amna TANWIR, The City School Network, Pakistan

Pakistani society is passing through the most critical phase of its history. The turbulent situation of the whole region during the last three decades has brought in the worst consequences for Pakistan among all the regional countries. Frustration levels are increasing significantly due to these unavoidable circumstances, and could spoil our future generations. Therefore, the vital need of time is to address the malaise and inculcate positive moral values among students. The true teachings of Islam that provide guidance about living a balanced, formalistic and happy life need to be an integral part of education process at school levels. The author was assigned the task of revising the school syllabus. The main focus of this activity was to foster the minds of the students to enable them to: express and demonstrate their love and respect for all human beings and religions, and; gain knowledge about good practices of other countries/societies. This can be used very efficiently to bring in the desired changes in the syllabus without harming the socio-religious values of the society. A number of strategies and techniques have been suggested to bring in the desired changes, which will be presented at the conference.

Teachers' narratives of the Umbrella Movement in Hong Kong – a narrative approach to moral education

Yan Yee THONG, The Chinese University of Hong Kong, Hong Kong

In late September 2014, thousands of people participated in the Umbrella Movement in Hong Kong. The movement was led and dominated by young people; many of them were students. Many teachers struggled with how they should handle students who wanted (or not) to join the class boycott. The tension extended when teachers needed to decide on how much they should discuss the movement with students and whether it is appropriate for them to disclose their stance on what was happening. The purpose of this study was to analyse how teachers narrated their experiences in school throughout the Umbrella Movement. Findings indicate that the narrating experience plays a significant role in (1) reconciling teachers' tensions between cognition, affection and conation; and (2) integrating teachers' past experience, present understandings and future expectations in regard to their becoming a coherent moral educator. The presentation will explore how this narrative approach can be adopted in cultivating a moral landscape in classrooms.

Increasing the quality of elementary school students' ethical and moral learning, based on the educational philosophy of KH Dewantoro

Sri UTAMININGSIH & Susilo RAHARJO, Universitas Muria Kudus, Indonesia

The purpose of this research is to (1) identify the educational philosophy of KH Dewantoro, and (2) apply this philosophy in elementary school to raise students' ethical and moral quality of learning. This research used both quantitative and qualitative methods. Data was collected through observations, questionnaire, documentation and FGD. Source data was obtained from students, teachers, Heads of Department of the County, and community caregivers. The research results showed that, among the *semboyan* "ing ngarso sung, ing madyo tulodho karso, tut mangun wuri handayani, the learning system was not visible in the participating elementary school students. Also, that the quality of learning in students ethical and moral could be improved by applying fun, *keteladana*, hard work, mutual respect with guidance, support and encouragement from teachers.

Skills for the 21st Century: How technology influences moral values

Sonia Maria Pereira VIDIGAL, University of São Paulo, Brazil

This presentation will address the conference theme by investigating 21st Century digital technology; focusing especially on whether the way people communicate with each other using this technology has a positive or negative impact on their moral values. Lévy (1997) stated, that individuals should learn how to construct knowledge, and values in this new form of relationship. Zuckerman (2014) defended global interaction as a promise of the late 90s but the way people setup the digital technologies tends to lead to them communicating with the same groups that they communicate with in their non-digital life. The main intention of this research is to investigate how people see meaning and sense in this century, and which dimensions help them construct their moral values. Changing the way one relates, physically to virtually, is not only to change the tools used, but also and mainly to change the way people connect to each other across differences in culture and values, constructing new knowledge and breaking down barriers. Moral values are not more important in the 21st Century than previously, but it is important for people think about moral values in different ways, because there are new ways of building relationships and constructing knowledge.

On the seven laws of formation and development of students' moral values

Fengyan WANG & Hong ZHENG, Nanjing Normal University, P. R. China

To cultivate students' moral values effectively, it is necessary to appreciate the laws of formation and development of moral values. In this paper, we used text analysis, theoretical analysis, interview, questionnaire, and implicit association test (IAT) to reveal the seven laws of formation and development of students' moral values. These are: (1) students' moral values are shaped and developed gradually; (2) students' moral values are molded in an implicit and explicit way; (3) students' moral values are the compounds of internal and external factors; (4) students' moral values are a unity of universality and individuality; (5) students' moral values are a unity of historicity and contemporaneity; (6) students' moral values are the unity of indigenization and internationalization; and (7) students' moral values are a unity of stability and plasticity. In the process of cultivating students' moral values, if educators can follow these laws comprehensively they can improve the effect of moral education considerably; otherwise the effect will be diminished.

The effects of network opinions on the moral cultivation of university students in contemporary China

Ziqi WANG, Department of Politics, East China Normal University, China

This presentation will consider whether the engagement of young people with digital technologies (e.g. Internet games, and social media) is entirely positive, or whether it could be having an intrusive, negative impact on their moral values and actions. In contemporary China, across the various occupational groups, university students have the highest proportion of Internet use, such that public opinions posted on the Internet can have a direct influence on university students' moral values, moral judgments and moral choices. Via the Internet, these opinions can grow and spread quickly, especially with the booming of Internet on mobile phones. This paper will focus on the influence of public opinions sourced from the Internet on university students and their moral values, and what can be done to safeguard students from its potentially negative impacts. Based on the moral cultivation theory of cognitive psychology, this presentation will first analyse the factors and ways in which public opinions affect the moral cultivation of university students. Second, examine both the positive and negative effects of public opinion on the moral education of college students. Third, provide some suggestions about how to reduce the potential negative effects.

Character building through the cultivation of life values in consumer education

Sri WENING, Yogyakarta State University, Indonesia

This research aimed to (1) investigate the relationship between values and character building (2) relate values and character building to environmental factors and, (3) discover whether approaching values education through environmental factors can contribute to early adolescents' character building. This study used the ex-post facto comparative causal model. The unit analysis is teachers and students. They were given a series of story books that contained values education. The data analysis used correlation, regression and path analysis, while the comparison analysis of the intervened classes was based on the t-test analysis. The research indicate that: (1) the reflective evaluation of the teacher reveals 17 life values, (2) The values education cultivated in family, school, their peers and mass-media tends to be quite good. (3) Environmental factors have a significant impact on character building when values are cultivated concurrently. (4) The results from students of intervened classes are higher than from non-intervened classes.

Video as an effective teaching tool in facilitating students' moral discussions in lessons

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

This presentation will address the question: "Do digital technologies offer opportunities for fostering moral values?" Based on the findings of an empirical study conducted in primary and secondary schools in Hong Kong, this paper will: (a) discuss the learning and teaching process in lessons that promote values when using a video format, and; (b) explore the factors that facilitate adopting a video learning resource format for promoting students' moral judgment in a classroom environment. In the study, data was collected during the planning and implementation of the lessons through varied methods, including interviews, observations, document reviews and field jottings. Results indicate that the visual and audio effects of the video facilitated the participating students in understanding the complexity of the moral issues involved in the story, as well as widening their different perspectives when making judgements about the issues. The interactions among the teacher, students, video and issue involved were identified as some of the key factors in facilitating the promotion of the students' understanding and judgment of the moral issues. The implications of these findings for moral education in schools will be presented for discussion.

Story telling practices: A strategy to contribute to moral development

Mariana Guimaraes WREGGE, State University of Campinas, Brazil & Sonia Maria Pereira VIDIGAL, University of São Paulo, Brazil

This paper will present story telling as a pedagogical practice that may actively foster critical, caring, empathetic and altruistic minds and may also promote moral development. Teachers identify scenes in the stories that may promote a moral questions or issues for a child, prompting discussion in which the child can give their opinions about specific situations or events in the story. When judging the actions of the characters, children are not only improving cognitive and affective skills but also engaging with moral learning, since these thoughts lead to a child's ability to exchange and compare points of view and to give their own opinion of what is right or wrong, which opens their mind to aspects not previously considered. The aim of using stories is not to find the right and/or unique "moral lesson" that a specific story might be said to convey, but rather to let a child make their own judgment reflect about the actions of the characters in the story, and empathise with the reasons feelings and the thoughts the characters might have had when acting in a particular way. All of these strategies contribute to critical thinking and moral and affective development.

Enhancing empathy in early year education: Could digital games help?

Ling WU & Minkang Kim, The University of Sydney, Australia

Empathy, which is a fundamental component of our social and emotional life, is thought to involve emotional and moral processes that motivate prosocial behavior and caring for others, while inhibiting aggression and bullying. Although a growing body of research has embarked upon exploring empathy development in the early years, when the young brain is extremely plastic, the application of this knowledge to early years education is lacking. It is postulated that using digital games can assist in fostering empathy development, through that depends on the games being morally sensitive and educationally sound. In reality, quality games that are purposely designed for educational outcomes are scarce and much work is needed to design games that enhance empathy and are of genuine educational value. Against this backdrop, this presentation will examine recent findings on the neurobiological mechanisms that underpin empathy development in young children, and will explore whether empathy development in pre-school age can be enhanced with the aid of purposely-designed tablet games.

The transformation of moral educational thought about foreigners, considered as the "other": A case study of modern China and Taiwan

Meiyao WU, Department of Education, National Kaohsiung Normal University, Taiwan

This project will investigate the transformation of moral educational thought in modern China and Taiwan. It focuses particularly on how mainstream moral educational discourse prescribed standards of right and wrong, which related to the Others' behavior or cognition. Here the "others", are non-mainstream groups within Chinese society, mainly identified as 'foreigners'. The materials being analyzed include traditional moral classics, comments on the non-mainstream groups that appeared in historical documents, and some significant journals and historical materials from modern China (1898-1948) and Taiwan (1949-present). In order to clarify this transformation process clearly, this project will first analyze the descriptions of traditional moral educational thought on the "others". It will then further investigate how the moral standards related to the "others" behavior or cognition were gradually transformed under modernization and westernization in China and Taiwan. This presentation will outline the historical background of this project, the key terms employed and how these bear on the transformation of moral educational thinking in modern China and Taiwan.

The innovation of moral education in the perspective of media ecology

Man XU, Faculty of Marxism, Nankai University, China

With the rapid development of new media technology, people are living in an extensively woven net, surrounded by information flow. An urgent task for moral education is to optimize the use of the mass media technology, while monitoring the effects of this "media ecology" on the formation of people's moral values. This presentation will suggest that educators should engage with the new media ecology and appreciate how it is creating a new moral environment of construction and application, when designing moral education activities. This requires moral education to be underpinned by a positive and healthy ideological culture. That is to say, it is important to recognise that moral and educational values are being reconstructed in the wake of the new media ecology. Only by correctly understanding the social function of the mass media and the media ecological system, will we be able to realise innovation in moral education at this present time.

Predictors of children's attitudes to right and their psychological well-being in rural and urban mainland Chinese adolescents

Shaogang YANG, Guangdong University of Foreign Studies, P. R. China

This study examined rural and urban Chinese adolescents' (aged 13-19 years, N = 395) attitudes toward children's self-determination and the nurturance of rights. Also, how these attitudes relate to various dimensions of socialization in their family and school environments, including perceptions of parental and teacher autonomy support and responsiveness and family and school democratic climate. Relations between these variables and psychological well-being were also examined. Perceived parent and teacher autonomy support and responsiveness and democratic climate differentially predicted attitudes toward each type of right and were positively correlated with adolescents' psychological well-being. Our findings suggest that environments that are structured democratically and are responsive to the autonomous needs, can best contribute to children's psychological health and well being in diverse cultural settings. This presentation will outline how this study was conducted and what emerged as significant findings that are relevant to enhancing students' moral well being.

Applying a good role model in university education: teachers acting as a "fence", "bridge", and "ladder" in cultivating undergraduates

Haiqin YU, University of Jinan, China; Justin Thomas, Peace Corps, China; Mingzhu He
& Helen Haste, Harvard University, USA

The heart of a great university lies in illuminating how we can turn young people into virtuous adults who will take responsibility for society. Teachers are the 'books' that our students read most closely. Education occurs when Excellence, Engagement, and Ethics meet. Teachers should become a 'fence', 'bridge' and 'ladder' in cultivating undergraduates. First, as a fence, teachers in their classes should guide students to recognise the value of science and technology, to pursue truth, goodness and beauty, and; boost students' competence and virtue, thereby integrating humanities and science education. Second, as a bridge, when teachers guide research, they should work collaboratively with students, and help them to see that nothing can be problem-free, so the key to learning and academic as well as personal development is how to face and tackle all sorts of problems. Third, as a ladder, teachers should be open to having a heart-to-heart talk with undergraduates about humanity and future of the world. When aiming to build a great university, we need to focus on addressing student needs, enhancing levels of teaching, and improving higher education research. Our argument will be supported by data from interviews with senior scholars in the field of education.

Symposium and Roundtable Abstracts

Symposium 1: Philosophy for Children experiments in Taiwan and their implications for moral education

Jessica Chingsze WANG, Peishan CHEN, Yiting CHEN, National Chiayi University, Taiwan

In this symposium, our team of four researchers from Taiwan, including one university professor in teacher education and her two graduate students, will share our Philosophy for Children Hawaii (p4cH) experiments and explore the implications of our teaching experiments for moral education. Our p4cH experiments comprise three parts; first, a pioneering "Analects discussion class," led by Jessica Wang, which is a one year after-school program with 17 participants aged 11-13; second, a weekly Community of Inquiry morning recess activity conducted in a 4th grade classroom in a local elementary school, in which our research team and the classroom teacher participated; and third, a university class on *Teaching for Thinking and Education for Democracy*, taught by Jessica Wang, using the p4cH pedagogy. Embracing the p4cHI idea of doing "little p" philosophy, we aim to create "intellectually safe" classrooms where students are encouraged to ask questions from their own experiences and discuss questions of their own interests. In this process, students learn to listen attentively, think collaboratively, and treat each other respectfully. To transform the classroom into a thoughtful, caring and moral community, Wang established an important moral ethos called "san-bu-wuduo" (three nos and five mores)--no mind wandering, no teasing, no bickering, and more talking, more questioning, more listening, more praising and more respect. This moral ethos is the guiding principle of our practice. Our papers in this symposium will draw from related theoretical works and will also be informed by the empirical data we collected in these experiments, including classroom transcripts, reflective memos, learning sheets and student interviews. Our symposium addresses the conference theme by attempting to vitalize the conception of moral education as a lived classroom experience, where moral values and behaviours are internalized naturally through genuine social interaction and interpersonal communication. Our community of inquiry approach to moral education incorporates the cognitive, the social, and the affective dimensions necessary for the cultivation of the whole moral person.

Paper 1. Engaging Taiwanese children in ancient wisdom via Philosophy for Children

Jessica Ching-Sze WANG

The paper discusses how a group of 17 elementary students participated in an after-school program to discuss the Confucian canon, the Analects, using the community of inquiry approach in P4C. The study finds that children were able to ask thought-provoking questions about the Analects and that their questions arose from genuine wonder and perplexities in life. The paper focuses on case examples in which the children inquired about what it means to practice filial piety, how to choose between worthy and unworthy friends, or what it means to be a *Junzi* in our own times. The study shows how the children were able to gain a deeper understanding of the moral concepts under discussion by coming to see the multiplicity of their meanings and the complexities of their use in various contexts--when the inquiry was conducted at their level of understanding and in their own pace. The study also argues that these Taiwanese children, as "little p" philosophers, demonstrated their own way of practical wisdom through pragmatic problem-solving, reasoning and imagination as well as appropriate classroom demeanour.

Paper 2. Pursuing wisdom through Philosophy for Children: The importance of classroom rituals

Peishan CHEN and Jessica Chingsze WANG

The paper discusses how the practice of classroom rituals in a community of inquiry helps to spur inquiry, dialogue and reflection, and thus contribute to the cultivation of wisdom. These rituals include sitting in a circle, using “community ball” to manage turn taking, using “thinking gestures” to respond to and build on each other’s ideas, using “tracing dog’s tail” to practice attentive listening, using “circles and crosses” to express agreement or disagreement respectfully, inviting others to talk but also allowing them to “pass”, reflecting on three no-s and five mores, and practicing end-of-class summative reflection. Through these rituals, students learn to treat others as equals, attend to their needs and viewpoints, and most importantly, they learn to put ones’ own ego in perspective. We argue that the philosophical inquiry approach helps to consolidate the group by making students recognize everyone’s contribution. The paper will provide concrete examples of how classroom rituals in the community of inquiry help children behave more wisely toward oneself and the other. In conclusion, we discuss implications for moral education: one learns to be moral by being moral and acting morally.

Paper 3. Philosophy for Children as the “weak education” we need: Exploring the moral implications of “subjectification” as an aim of education

Yiting CHEN and Jessica Ching-Sze WANG

Contemporary philosopher of education Gert Biesta conceptualizes three aims of education in terms of “qualification,” and “socialization” and “subjectification,” the last being the most neglected in schools. This neglect, we believe, can lead to negative consequences related to moral education. The paper addresses the conference theme by linking Biesta’s works, P4C, and moral education. Biesta (2012) cautions against the “strong,” predictable and always risk free education now dominating the educational discourse and argues for a “weak” form of education that allows students’ subjectivity to emerge. Biesta draws heavily from the French philosopher Levinas and his “ethics of the other” to conceptualize “subjectification” as an educational aim, thus casting an overall moral tone. We contend that p4c can be seen as a kind of “weak” education that is “strongly” rich with moral underpinnings. The usual face-to-face dialogue and communicative encounter in a classroom community of inquiry allow students to take action and be responsible for oneself and the other. In this paper, we will provide examples from our empirical data to show how students are morally obligated to “come into the world” and help each other realize their subjectivity.

Paper 4. University students’ perspectives on the pedagogy of a philosophical community of inquiry: The wonder of education in a sacred circle

Jessica Ching-Sze WANG

The paper talks about how a university classroom community of philosophical inquiry made it possible for education to be “wonderful”—full of wonder, full of adventures, and full of self-reflections, and full of LIFE. The paper utilizes university students’ first person perspectives to explore what it means and how it feels to be “educated” in the deeply moral community of a P4CH circle, where everyone is equal, free, true to who they are, attuned to the rich present, and open to whatever LIFE presents itself. The paper shows how being in the circle is a powerfully mindful experience that transforms routine classroom learning into a communal adventure--a maze walking experience-- that welcomes risks and awaits surprises at every turn. The study draws on Gert Biesta’s (1994/95) “a pedagogy of communicative action” and his notion of practical, radical intersubjectivity to theorize about the social nature of education and about the moral educational possibilities that are created out of what I call a unique “social space” in an intellectually safe community.

Symposium 2: Educating “Good” Citizens in China: Why and How?

Sponsored by China Studies Centre, The University of Sydney

Paper 1. Chinese teachers’ perceptions of the good citizen: A personally responsible citizen

Chuanbao TAN, Beijing Normal University, P. R. China

The Conceptions of good citizen has implications for defining the goals of civic education and formulating civic education programs. In Mainland China, the concept of a good citizen is clearly defined by authorities in the official curriculum guidelines. Teachers’ perceptions of good citizens, however, may differ from any official definition and these perceptions will actually influence teachers’ approaches to the implementation of civic education in schools. This paper employed qualitative methods to explore the perceptions of the good citizen held by Chinese teachers at middle school level with reference to the Westheimer and Kahne’s typologies of the good citizen. It argues that the conception of the good citizen as perceived by teachers are tend towards then notion of a personally responsible citizen, emphasizing being individual responsible for nation, society, and others, while seldom mentioning civic participation and critical thinking.

Paper 2. “Citizen” or “Simin (私民) ”? — Analysis of a survey of secondary school student civic virtues in mainland China from the perspective of modernization

Jianwu BAN, Beijing Normal University, P. R. China

This paper reports a survey study on the status of the civic virtues of middle school students in Mainland China. The study divided civic virtues into three perspectives of political virtues, economic virtues, and social virtues. The data from this study shows that the civic virtues of contemporary middle school students in China are as follows: (1) most students prioritize their own self-interest; (2) students pursue economic virtues more than political and social virtues, and; (3) there are discrepancies between their virtues and deeds. The presentation will argue that all of these problems are deeply rooted in the incomplete drive towards modernisation in China.

Paper 3. Textbook analysis of citizenship cultivation in the moral and political course in China

Ruifang XU, East China Normal University, P. R. China

Cultivating good citizens is highly valued in many countries around the world. Citizenship Cultivation in China, as elsewhere, is aimed at helping students learn civic knowledge, skills, attitudes and values, enabling them to have a comprehensive view about their rights and obligations as a member of their community. High school is a special period during which students experience the transformation of identity from being an “associate citizen” to “full citizen”. In China, the Moral and Political Course is the main subject responsible for cultivating citizenship for students in high schools. Textbook analysis within the Moral and Political Course helps us understand how citizenship cultivation is carried on in high schools; its advantages and disadvantages. This presentation is in three parts. First, a conceptual framework of good citizenship based on western citizenship theories will be constructed and will be used to analyse the textbook. Second, I will analyse the textbook of Moral and Political Course based on three dimensions: types and levels of civic participation; objectives of civic responsibilities, and; knowledge, skills, attitudes and values of citizenship education. Third, the advantages and disadvantages of textbook resources for citizenship cultivation in China will be identified and some suggestions for improvements will be given.

Symposium 2 Continued:

Paper 4. Learning citizenship through online participation: Three paradigms of youth civic learning in the age of social media

Ke LIN, Beijing Normal University, P. R. China

This presentation will explore the civic engagement of young people in China by using digital technologies, and discussing potential ways to improve moral and citizenship education in the age of social media. Based on a virtual ethnographic study consisting of a nine-month online observation and fifty-five face-to-face interviews with university students and instructors, this presentation examines how online forums and social network sites facilitate Chinese university students to engage in civic discussions and activities. I will argue that students can learn morality and citizenship from their practices of cyber civic participation, but they need further supports and guidance. Potential learning paradigms have been proposed for improving moral and citizenship education, namely dutiful, actualising and active cyber civic learning. The first paradigm delivers institutionalised civic knowledge and moral values; while the second stimulates interest-driven civic awareness and knowledge represented as life-style politics. The ideal model of active cyber civic learning should integrate elements of dutiful and actualising styles, which enables students to participate in top-down and bottom-up civic activities, to be empowered online and offline, and to improve their skills of critical thinking and deliberative communicating, as well as cultivating virtues such as respect, tolerance, justness, self-discipline and compromise.

Symposium 3: 10th Anniversary Publication Symposium

Working title: Cultivating Morality: The Asia-Pacific Experience

As part of the 10th Anniversary celebrations, the APNME Committee proposed that a number of representative authors be chosen from across the region to contribute to a publication that focuses on the Asia-Pacific experience of cultivating morality. After investigating where best to publish, it was proposed that this publication should take the form of a Special Issue of the *Journal of Moral Education*, to be published in late 2016 or 2017. The Committee appointed joint editors, Dr. Monica Taylor and Dr. Minkang Kim to take this proposal forward, in the belief that such a publication will be timely, as much is happening in the region in regard to cultivating moral awareness and sensitivity within education, and of considerable interest to readers of JME. The main aim of the proposed Special Issue will be to capture a sense of the dynamics of the region as it impacts moral and values education and, in the process, engage with some of the core problems and opportunities regarding the cultivation of morality. Ten potential authors have been identified, who have now provided the first draft of their proposed paper.

This Symposium provides an opportunity to hear from the two editors about the overall conception of the SI, and from some of the potential authors about the issues that they have been grappling with in their proposed paper. The suggested plan of the Symposium will be to hear from two potential authors in some detail about the key issues they discussed and analysed in their paper, as a springboard for opening up the key issues raised in the other draft papers. The main aim of the symposium is to present this SI as a work in progress, where the audience can engage with the editors and potential authors with the purpose of refining the issues and improving the clarity of thinking that will go into the production of the SI.

Abstracts

The challenge of developing meaningful curriculum initiatives for moral education in Japan: From the past to the future

Mayumi NISHINO, National Institute for Educational Policy Research, Japan

This paper provides the trends in ongoing reform in moral education in Japan by examining how this reform is tackling with the problems and issues raised from the past practice in moral education in schools. "Moral Class" has been incorporated in elementary and junior high school curriculum as "a non-subject area" since 1958. From the surveys conducted past 10 years, it is pointed out that the current curriculum puts too much emphasis on developing moral sentiment and it lacks the effective measures for developing moral judgment and proactive moral behavior. In 2015 the course of study has been revised to upgrade Moral Class to an official subject. The focus of this reform is described as "the shift from reading to thinking", which proclaims that the new subject will encourage children to think reflectively and critically. The case study suggests active learning such as discussion, collaborative work and problem solving enhances children's abilities to think deeply and to act proactively.

Moral Education in a multicultural society with Islamic hegemony

Vishalache BALAKRISHNAN, University of Malaya, Malaysia

In 2013, the Malaysia Education Blueprint 2013-2025 (Preschool to Post-Secondary Education) was launched. Section 3 of the document focussed on ensuring that, in the Islamic Education curriculum for Muslim students and Moral Education for non-Muslims, students will be strengthened through understanding values that promote unity and foster good relations among students. Both subjects are said to complement each other in the school curriculum and are aimed at making students holistic individuals, who will help the nation progress (National Philosophy for Education, 2000). In this paper, through an analysis of the dynamics of the history and politics of education, I argue that Moral Education in Malaysia has been moulded in an Islamic setting which focuses on indoctrinating values in a fundamental way. Moral Education in a multicultural society should go beyond the indoctrination of prescribed values, but how can that be achieved for all students in an overtly Islamic nation such as Malaysia?

Cultivating morality in Japan: The rhetoric of tradition and the reality of everyday life

Nobumichi IWASA, Reitaku University, Japan

Any consideration of the topic of the cultivation of morality in Japan must include both a description of the educational activities of teachers and schools on the one hand, and an assessment of the impact of these efforts on the actual behavior of people on the other. With regard to the former, I will discuss the status of moral education in the school curriculum, and the official Course of Study that stipulates the objectives and content of moral education in schools. In dealing with the latter, I will focus on the behavior of Japanese people in response to the great East Japan earthquake. Foreign media organizations who covered the disaster frequently asked, "Why is there no looting in Japan?" Was the well-disciplined behavior of the Japanese people, evident even in the midst of huge social chaos, the result of moral education in schools, as some outside observers tended to assume? Many Japanese people did not agree with such a view, so in this connection I will discuss the importance of daily experience in relation to moral education.

Being happy in China: Perspectives on cultivating morality in a constantly changing and increasingly materialistic society

Chuanbao TAN, Beijing Normal University, China

Many people in China now enjoy an enhanced sense of economic and material well-being, but what about moral and social well-being? Do Chinese people enjoy a sense of contentment within their various communities and has economic progress led to an increase in happiness? This paper will explore these issues and consider what, if anything needs to be done within education to help young children cultivate a sense of moral well-being in the constantly changing and increasingly materialistic society of China. It will consider the nature of happiness, beyond the fleeting feelings of joy, and the relationship between the "true happiness" and moral well-being. It will also discuss how to improve the Chinese education, especially Chinese Moral education, through examining and applying the key concepts of happiness.

The Interface between Indigenous and Chinese Moralities in Taiwan

Meiyao WU, National Kaohsiung Normal University, Taiwan

This paper will look at the impact of historical forces on indigenous and Chinese values in Taiwan, where indigenous tribes were living for 8000 years before the influx of Chinese and Europeans in the 17th century. The aborigines' ancient ways—a communal life close to nature, belief in spirits, ritual ceremonies—were modified by their exposure to both Christianity and traditional Confucianism, and later to the "modern" Japanese colonial government. In recent decades under the nationalist Chinese government, both aborigines and Taiwanese have been affected by greater political freedoms, an increasingly globalized capitalism, the Internet and the new emphasis on gender equality. While the aborigines still lag behind the Taiwanese in terms of average income, employment opportunities, housing and education, the government has been attempting to narrow the gap, and some tribes actively support its efforts to improve the ecology of coastal regions and promote the profitable business of ecotourism.

Integrating Music and Moral Education in Indonesian Schools

Kun Setyaning ASTUTI, Universitas Negeri Yogyakarta, Indonesia

The purpose of this paper is to describe the integration of moral education in the process of learning music, in primary and secondary education level in Indonesia, as developed in the latest curriculum called the Curriculum 2013 (K13). Curriculum 2013 is the culmination of a process of developing curriculum that has been pioneered by the Indonesian government since before independence in the the 1920s, spearheaded by a prominent Indonesian educationist, Ki Hajar Dewantara. He used Javanese music to soften the manners of learners. K13 has been implemented in 6000 pilot project schools throughout Indonesia. The main principle of integration in the K13 is the development of four core competencies, namely 1) religious attitudes 2) social relationships, 3) knowledge, and 4) skills. Experience in creating and expressing music can increase mutual respect among learners in the context of Indonesian education where the emphasis is on developing the competence of learners as a whole, not only the intellect but also in term of feeling.

Can we teach children to be good in South Korea?

Minkang KIM, The University of Sydney, Australia

According to the OECD, the Korean education system is one of the best in the world, but this is mainly based on students' results in maths and science. In the cultivation of moral sensitivity, empathy and emotional rationality, there is still much work for moral educators to do. This paper will provide a critical perspective on Korean education, partly by contrasting the *view from above*, which is the popular view, providing a low level of magnification, and the *view from below*, at a higher level of magnification that is close up and personal. It will argue that harmful factors prevalent in Korean society and Korean education, such as strong conformism and the decoupling of emotion from thought and action, provide major obstacles to teaching children to be good, with critical but also caring, empathetic and altruistic minds. Identifying these problems could nevertheless provide opportunities for change in Korean education.

Roundtable

Educating for public spirit: Discerning constructive values and fostering them in varied settings

Helena MEYER-KNAPP, Evergreen State College, USA

In this era of increasing interaction and interdependence, communities around the Pacific face civic issues, even crises, which affect more than one region at the same time. Sometimes there is physical danger e.g., refugee migrants struggling at sea to reach a safe haven, air travellers returning home from regions affected by catastrophic disease. Sometimes long-standing grievances intensify as a result of military encounters over contested areas or in response to new museums and history textbooks. The ways any one community does moral education can easily have an impact well beyond its own frontiers. This round table proposes a "workshop-style" structured examination of a conceptual framework for teaching the ethics of public spiritedness, developed to foster the stamina for community participation in Pacific-oriented and Asian-influenced regions of the USA. The round-table has two functions: (1) to glean from participants their comments on how/whether, in their region, selected core values e.g. patience, honesty, modesty, adaptability and courage would relate to educating for public spiritedness and (2) to explore the inherent tension between moral education that prioritizes family as compared to moral education for global citizenship and public life.

Poster Abstracts

Moral values in private and government sectors

Priyanka AERI, Nims University, India

The purpose of the study was to compare moral values in the private (commercial) and government sectors in India and to explore the possibility of introducing of moral values in the private sector. This study used a qualitative research method to compile research data through in - depth interviews, and reflections feedback. The research indicated that in the private sector the code of conduct with regards to service conditions and moral values are generally not being adhered to. The private sector is not adopting the ground rules of moral values. Instead, there is exploitation of talented employees by, for example, not following rules for working hours, not implementing policies with regards to leave, travelling allowance, overtime etc. Also, there is widespread discrimination of employees, creating unrest and mental stress among the common working people. This study found diminishing moral values in private sectors. This poster presentation will outline the findings of this study and will argue that moral values are essential for social development and the overall growth and development of mankind.

An assessment of differentiating unsituated vs. situated moral judgments in different positional standpoints

Huan-Wen CHEN & Comin WU, National University of Tainan, Taiwan

This poster presentation will question whether moral judgments made in the context of unsituated and situated conditions are consistent. For example, a subject positioned in an unsituated condition may make a moral judgment, disapproving another person's behaviour. However, if that same subject is situated in the same position of that person, he/she may quite possibly exhibit the same behaviour. Thus, the empirical evaluation of the consistency of moral judgments made under unsituated and situated conditions with different positional standpoints is very important for this study. Impartial moral decisions refer to moral judgments not affected by biases derived from the holding of some specific points of view. In contrast, if an agent gets involved in a situation of moral judgment, he/she is described as being situated in the scenario. What is observed may change from position to position. Different individuals may have the same position and make the same observations; however, the same individual may take up dissimilar positions and make different observations. Assessment of this "person-invariant but position-relative" observation of moral judgment by differentiating between unsituated and situated moral judgements conditions from different positional standpoints will be empirically evaluated in this poster.

The development of character education model for early childhood through traditional songs and games

Mami HAJAROH, Ruki YATI, Joko PAMUNGKAS, Yogyakarta State University, Indonesia

This poster will present the results of a study into the role and benefits of using traditional songs and games in character education and the teaching of moral values in the context of kindergarten education in Yogyakarta, Indonesia. This research used a Research, Development, and Diffusion approach. The research subjects were Kindergartens teachers and students. Data was collected by using Focused-Group Discussion, questionnaires, and observations, and was analysed through content analysis, phenomenological analysis, and descriptive-analytic quantitative analysis. The results show that: (1) Research stage: Traditional songs and games have good values for improving characters such as devotion, honesty, responsibility, cooperation, diligence, toughness, patience, obedience to parents, modesty, and edifying each other. (2) Development stage: Good values contained in traditional songs and games can be accustomed to the students under the guidance of the teachers by using the values clarification strategy. This model of values teaching can be used as a model of character education for early childhood. (3) Diffusion stage: The effort of diffusing the innovation of the character education model has been conducted by the teachers according to the primary values taught in Kindergarten. As a result, the teachers had adopted this education model in the teaching and learning process.

Dealing with moral dilemmas: Teaching English language texts about mercy killing to Taiwanese high school students

Kuang-Li HAN, National Kaohsiung Normal University, Taiwan

According to Lawrence Kohlberg's stage theory of moral development, adolescents are likely to be entering a post-conventional level of moral reasoning, where their individual judgements begin to be based on self-chosen principles, and their moral reasoning begins to be guided by recognition of the importance of individual rights and justice. This study will use English language texts about the controversial issue of mercy killing (euthanasia) to explore: (1) Whether and in what ways adolescents view mercy killing as a moral dilemma, and (2) Whether and in what ways grappling with this kind of moral issue in school can affect adolescents' moral development? A total of 40 students from a senior high school in Taipei, Taiwan will participate in this nearly one-month-long study; they will complete pre- and post-study questionnaires, be given semi-structured group interviews during and after the study. In addition, the students' behavior will be observed by the researcher and recorded in the teaching journal. It is hoped that this action research project will not only help us to understand how adolescents engage with moral dilemmas, but also promote their moral development and their awareness of the value of life.

Aristotle's ethics of self-fulfilment and its implications for moral education in higher education in Taiwan

Tzu Chi HUNG, National Kaohsiung Normal University, Taiwan

What kind of person should I be? How can I live a happy life? Rather than placing the emphasis on moral standards by which we may judge that someone's actions are good or bad, Aristotle's ethics places the emphasis on the happiness or self-fulfilment of the person, the agent. Aristotle says that virtue is an end-in-itself: when we act virtuously we will be happy; ultimately everything we do is for the sake of our own happiness, and also for the sake of the happiness or well-being (eudaimonea) of the whole community or society. Thus we may say the emphasis is more on the person (or agent) rather than on the action itself, because the key issue is on "being" rather than "doing"; on "who should I be" (or "become") instead of "what should I do." This paper will suggest that "moral education" in Taiwan needs to give a greater role to the Aristotelian ethics of self-fulfilment, to the importance of living a fulfilled or happy life, rather than focusing too much on rigid rules about proper or morally correct behavior, about what one should or should not do in different situations. The paper ends by discussing the extent to which students' thinking in Taiwan may already be moving in the direction of an Aristotelian ethics.

Influences of authority and fairness on children's democratic thinking

Chisato KUSUMOTO, Okayama Prefectural University, Japan; Tomoo NAKAHARA, Kawasaki College of Allied Health Professions, Japan; Yasuhiro HASHIMOTO, University of Fukui, Japan

This study compared right and wrong judgments of first graders of elementary school and kindergarten children toward 'undemocratic situations', and considered the democratic thinking of children before and after entering school. We presented children with 'situations in which one person decides things concerning everyone' as 'undemocratic situations'. An authority manipulation was conducted by two conditions: where the teacher alone decides things that are everybody's business, and where one of the classmates alone decides things that are everybody's business. A fairness manipulation was conducted by three conditions: deciding according to majority opinion, an unfair condition of deciding according to minority opinion and a neutral condition of divided opinions. The result suggested that the older children become, the more democratic thinking they employed. Kindergarten children answered that the 'undemocratic situation' where one person decides everybody's business was acceptable as far as the decision maker had authority. On the other hand, authority did not affect the right and wrong judgment of first graders toward 'undemocratic situations'. They answered it is wrong if the decision maker decided according to minority opinions. This small-scale study suggests that children naturally acquire democratic thinking after entering school; they are able to recognise fairness and gradually no longer defer to authority.

A study of adolescents' interpersonal relationships and Nodding's ethics of caring

Guai-Hsien LI, National Kaohsiung Normal University, Taiwan

Given the increasing complexity of our contemporary society, its increasing diversity in terms of values and cultural and class differences, there is a tendency for relationships to become increasingly estranged. Adolescents today are thus facing greater psychological pressures and interpersonal problems, and so we need a caring-based education in order to cultivate in them a greater sense of compassion. This poster will argue that we need to adopt Nodding's Ethics of Care, which involves four steps: modelling, dialogue, practice, and confirmation, in order to help adolescents develop their capacity to care and to engage in caring and compassion-based interpersonal relationships. The poster will present Nodding's Ethics of Care and her four steps will be illustrated by examples of how they can be applied in practice and also how they can be taught in schools, with particular reference to the Taiwanese context.

The changing moral image and example of Lord Guan in and for different Chinese dynasties

Shih-Feng TSENG, National Kaohsiung Normal University, Taiwan

This paper will attempt to show that the moral impact of a famous person in Chinese history, Lord Guan, was slightly different in different dynasties. Lord Guan was a famous Chinese military officer in the Three Kingdoms period of the late Han Dynasty, and while he has endured as a very important historical figure, one known especially for his loyalty, this paper will argue that the moral picture or moral image of Lord Guan changed in response to different social and cultural conditions in different dynasties. He also seems to have had a somewhat different meaning within the contexts of traditional Chinese Confucianism, Buddhism and Daoism. This study will adopt an approach based on the history of ideas in order to analyze key historical documents, and thereby make clear the changing meaning of Lord Guan's "moral image" through history - that is, in different historically grounded Chinese societies - as well as the degree to which his moral image, example, values and meaning have remained the same.

Teachers' strategies for dealing with Taiwan's junior high school students who cheat on examinations in light of Nodding's ethics of caring

Hsin-Min YANG, National Kaohsiung Normal University, Taiwan

The aim of this article is to explore some care-based strategies teachers may use to deal with cheating in examinations in Taiwan's junior high schools. For example, the homeroom (or form-tutor) teacher can use strategies of 'modelling', 'dialogue', 'practice', and 'confirmation' to address issues of cheating. Though students should take responsibility for cheating, teachers can still appeal to their humanity and try to arouse their sense of what is right and just rather than simply punishing them. The ethics of care focuses on relationships and the need for a moral centre, and assumes that students are capable of being good. The homeroom teacher in a Taiwanese junior high school is the students' most important adult-other in the school environment, playing multiple roles. He or she is a teacher, mentor, companion, communicator, and counsellor. This article focuses on situations where the homeroom teacher directly confronts a student cheating, and deals with him or her in a caring way, which may arouse the student's innate moral goodness and sense of what is right.

PARTICIPANTS DIRECTORY

Priyanka AERI

National Institute of Medical Sciences,
India
priyankaaeri@gmail.com

Vishalache BALAKRISHNAN

University of Malaya, Malaysia
visha@um.edu.my

Bayarmaa BAZARSUREN

Mongolian Institute of Educational
Research, Mongolia
bayarmaa0726@gmail.com

Thomas BIENENGRABER

Duisburg-Essen University, Germany
Thomas.Bienengraeber@uni-due.de

Yi-Ting CHEN

National Chiayi University, Taiwan
riverspacebyet@gmail.com

Wenxu CHEN

Nankai University, P.R. China
pkumzd@163.com

Yeow-Tong CHIA

The University of Sydney, Australia
yeowtong.chia@sydney.edu.au

Shizhong DU

Central China Normal University, P.R.
China
szdu@mail.ccnu.edu.cn

Guoxi GAO

Fudan University, P.R. China
gaogx@fudan.edu.cn

Mami HAJAROH

Yogyakarta State University, Indonesia
mami_hajarah@uny.ac.id

Dorrie HANCOCK

Queensland University of Technology,
Australia
dw.hancock@hdr.qut.edu.au

Yasunari HAYASHI

Joetsu University of Education, Japan
yasunari@juen.ac.jp

Takenori INOSE

Nippon Sport Science University, Japan
inose@nittai.ac.jp

Rahmi Dipayanti ANDAYANI

Yogyakarta State University, Indonesia
rahmiandayani@gmail.com

Jianwu BAN

Beijing Normal University, P.R. China
bnubjw@126.com

Arini BEAUMARIS

Inspiring Choices, Australia
arini.beumaris@gmail.com

Maria Riza BONDAL

University of Asia and the Pacific,
Philippines
mariariza.bondal@uap.asia

Rosmawati CHEN

The University of Sydney, Australia
rosmawati@sydney.edu.au

Huan-Wen CHEN

National University of Tainan, Taiwan
hchen@mail.nutn.edu.tw

Jiyoung CHOI

Hannam University, South Korea
cjiyoung7@gmail.com

Siti Irene Astuti DWININGRUM

Yogyakarta State University, Indonesia
siti_irene@uny.ac.id

James GOULDING

The University of Sydney, Australia
james.goulding@sydney.edu.au

HALILI

Yogyakarta State University, Indonesia
halili@uny.ac.id

Neil HAWKES

The International Values-based
Education Trust (IVET), UK
neil.hawkes@btinternet.com

Berise HEASLY

University of Divinity, Melbourne,
Australia
beriset@internode.on.net

Nobumichi IWASA

Reitaku University, Japan
iwasa758@reitaku-u.ac.jp

Kun Setyaning ASTUTI

Yogyakarta State University, Indonesia
kun_setyaningstuti@uny.ac.id

Lalitha BATUWITA

National Institute of Education, Sri
Lanka
dona.lalitha@giz.de

Tan BEE PIANG

Sultan Idris Education University,
Malaysia
tanbeepiang@fsk.upsi.edu.my

Lin CHEN

Fudan University, P.R. China
Lin_ch@126.com

Peishan CHEN

National Chiayi University, Taiwan
ny_sierra@hotmail.com

Hongyan CHENG

Central China Normal University, P.R.
China
chenghongyan1975@gmail.com

Christopher DRAKE

Asia-Pacific Network for Moral
Education, Hong Kong
chris@chriskdrake.org

Farzana FIROZ

The City School, Pakistan
csnho@csn.edu.pk

Simon HAINES

The Chinese Univ of Hong Kong, Hong
Kong
simon.haines@cuhk.edu.hk

Kuang-Li HAN

National Kaohsiung Normal University,
Taiwan
erica489010735@yahoo.com.tw

Jane Marion HAWKES

The International Values-based
Education Trust (IVET), UK
neil.hawkes@btinternet.com

Tzu-Chi HUNG

National Kaohsiung Normal University,
Taiwan
vicky65@stu.edu.tw

Thavamalar KANAGARATNAM

Ministry of Education, Singapore
thavamalar_kanagaratnam@moe.gov.sg

Minkang KIM

The University of Sydney, Australia
minkang.kim@sydney.edu.au

Wai-Keen, Paul LAU

Caritas Education Services, Hong Kong,
Hong Kong
wkplau@yahoo.com.hk

Ke LIN

Beijing Normal University, P.R. China
linke0058@163.com

Helena MEYER-KNAPP

Evergreen State College, United States
meyerknh@evergreen.edu

Jia Ying NEOH

The University of Sydney, Australia
jneo7228@uni.sydney.edu.au

Mayumi NISHINO

National Institute for Educational Policy
Research, Japan
may@nier.go.jp

Xiaolan PENG

South China University of Technology,
P.R. China
orchidpengirl@yahoo.com

Lusila PURWASTUTI

Yogyakarta State University, Indonesia
lusila_ap@uny.ac.id

Nirupma SAINI

Guru Nanak Girls College, India
nirupmasaini@yahoo.com

Sanjaabadam SID

Mongolian Institute of Educational
Research, Mongolia
sanjaabadam@gmail.com

Chuanbao TAN

Beijing Normal University, P.R. China
chbtan@bnu.edu.cn

Yan Yee THONG

The Chinese University of Hong Kong,
Hong Kong
jennythong@cuhk.edu.hk

Wiel VEUGELERS

University of Humanistic Studies,
Netherlands
w.veugelers@uvh.nl

Fengyan WANG

Nanjing Normal University, P.R. China
fywangjx8069@163.com

Chisato KUSUMOTO

Okayama Prefectural University, Japan
kusumoto@fhw.oka-pu.ac.jp

Sae Me LEE

The University of Sydney, Australia
slee0291@uni.sydney.edu.au

Terence LOVAT

University of Newcastle, Australia
Terry.Lovat@newcastle.edu.au

Hanlie MULIANI

SOA Parenting and Education
Consulting, Indonesia
hanlie@soa-edu.com

Foong NG

Ministry of Education, Singapore
fmng.ng@gmail.com

Yonghong PANG

Chongqing University, P.R. China
Pangyh18@163.com

Nurtati PRANATA

Santa Laurensia School, Indonesia,
Indonesia
nurtati_pranata@yahoo.com

Tri Hartiti RETNOWATI

Yogyakarta State University, Indonesia
trie_hr@uny.ac.id

Derek SANKEY

The University of Sydney, Australia
derek_sankey@sydney.edu.au

SUHARNO

Yogyakarta State University, Indonesia
suharno@uny.ac.id

Amna TANWIR

The City School Network, Pakistan
amnazeab@gmail.com

Shih-Feng TSENG

National Kaohsiung Normal University,
Taiwan
juhnhood@gmail.com

Sonia Maria Pereira VIDIGAL

Sao Paulo University/Capes, Brazil
smpvidi@gmail.com

Ziqi WANG

East China Normal University, P.R.
China
zqwang@dlps.ecnu.edu.cn

Swee Hong KWEK

Ministry of Education, Singapore
davquack@hotmail.com

Guai-Hsien LI

National Kaohsiung Normal University,
Taiwan
vipsendy@gmail.com

Ayu Niza MACHFAUZIA

Yogyakarta State University, Indonesia
ayu@uny.ac.id

Ihavenil NARINASAMY

Sri Aman Girls' School, Malaysia
venil69@yahoo.com

Wing-Kay, Vion NG

Religious and Moral Ed Centre, Hong
Kong
vionng@gmail.com

Derek PATTON

Melbourne Graduate School of
Education, Australia
derekpatton19@gmail.com

John George Richard PROCTOR

The City School, Pakistan
csnho@csn.edu.pk

Samsuri RUSNALI WARIH

Yogyakarta State University, Indonesia
samsuri@uny.ac.id

Diana SEPTI PURNAMA

Yogyakarta State University, Indonesia
dianaseptipurnama@uny.ac.id

Eugeniusz SWITALA

Daugavpils University, Latvia
eugeniusz.switala@web.de

Monica TAYLOR

Journal of Moral Education Trust, UK
drmonicajaylor@onetel.com

Sri UTAMININGSIH

Universitas Muria Kudus, Indonesia
utami_ningsih28@yahoo.com

Jessica Chingsze WANG

National Chiayi University, Taiwan
chingsze@mail.ncyu.edu.tw

Sri WENING

Yogyakarta State University, Indonesia
Sri_wening@uny.ac.id

Mei-Yee WONG

The Hong Kong Institute of Education,
Hong Kong
meiyeemaywong@gmail.com

Ruifang XU

East China Normal University, P.R.
China
rfxu@dlps.ecnu.edu.cn

Hsin-Min YANG

National Kaohsiung Normal University,
Taiwan
teacher.xinmin@gmail.com

Meiyao WU

National Kaohsiung Normal University,
Taiwan
meiyaowu@nknu.edu.tw

Man XU

Nankai University, P.R. China
pkumzd@163.com

Haiqin YU

University of Jinan, P.R. China
jndxyhq@163.com

Ling WU

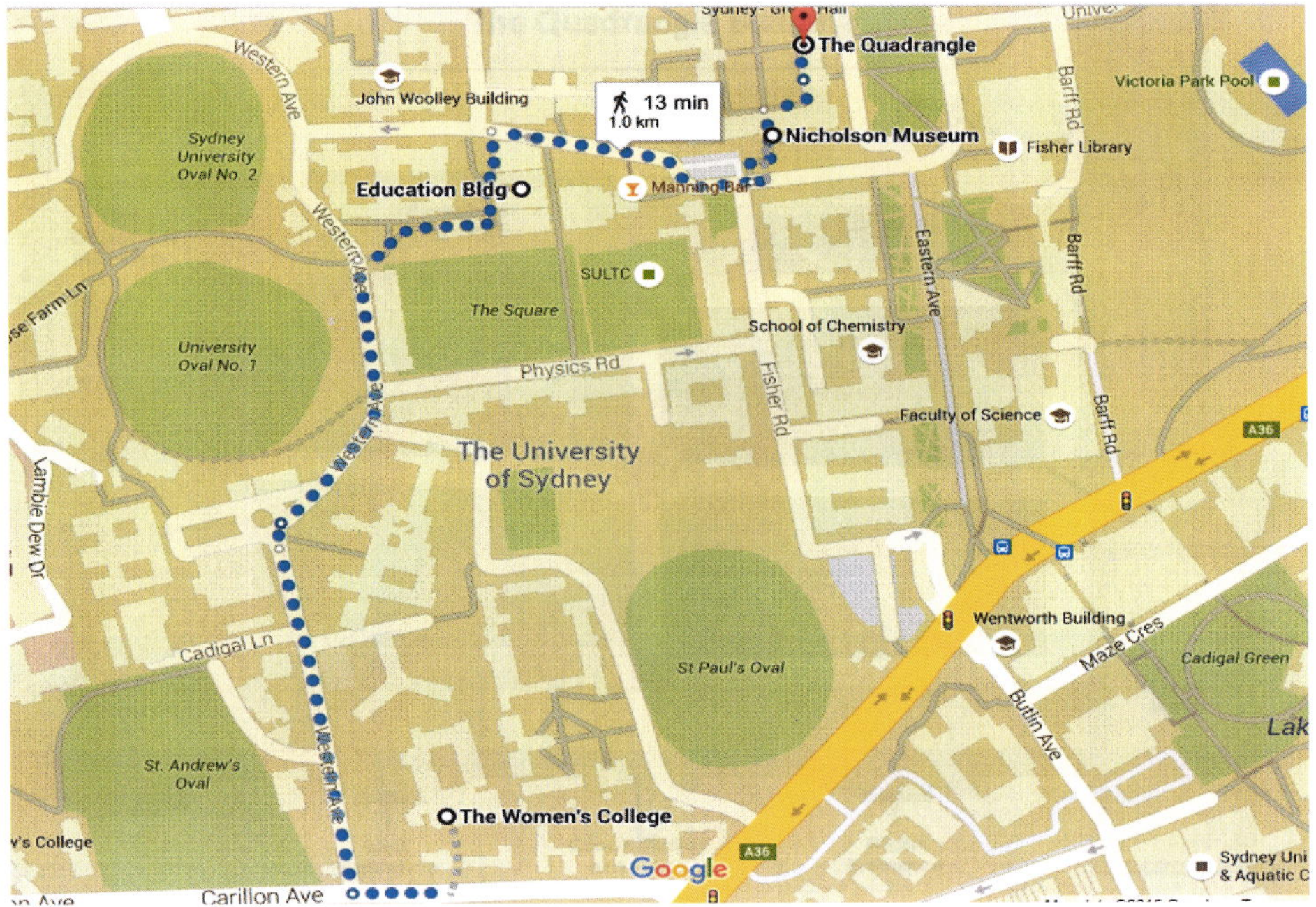
The University of Sydney, Australia
liwu5526@uni.sydney.edu.au

Shaogang YANG

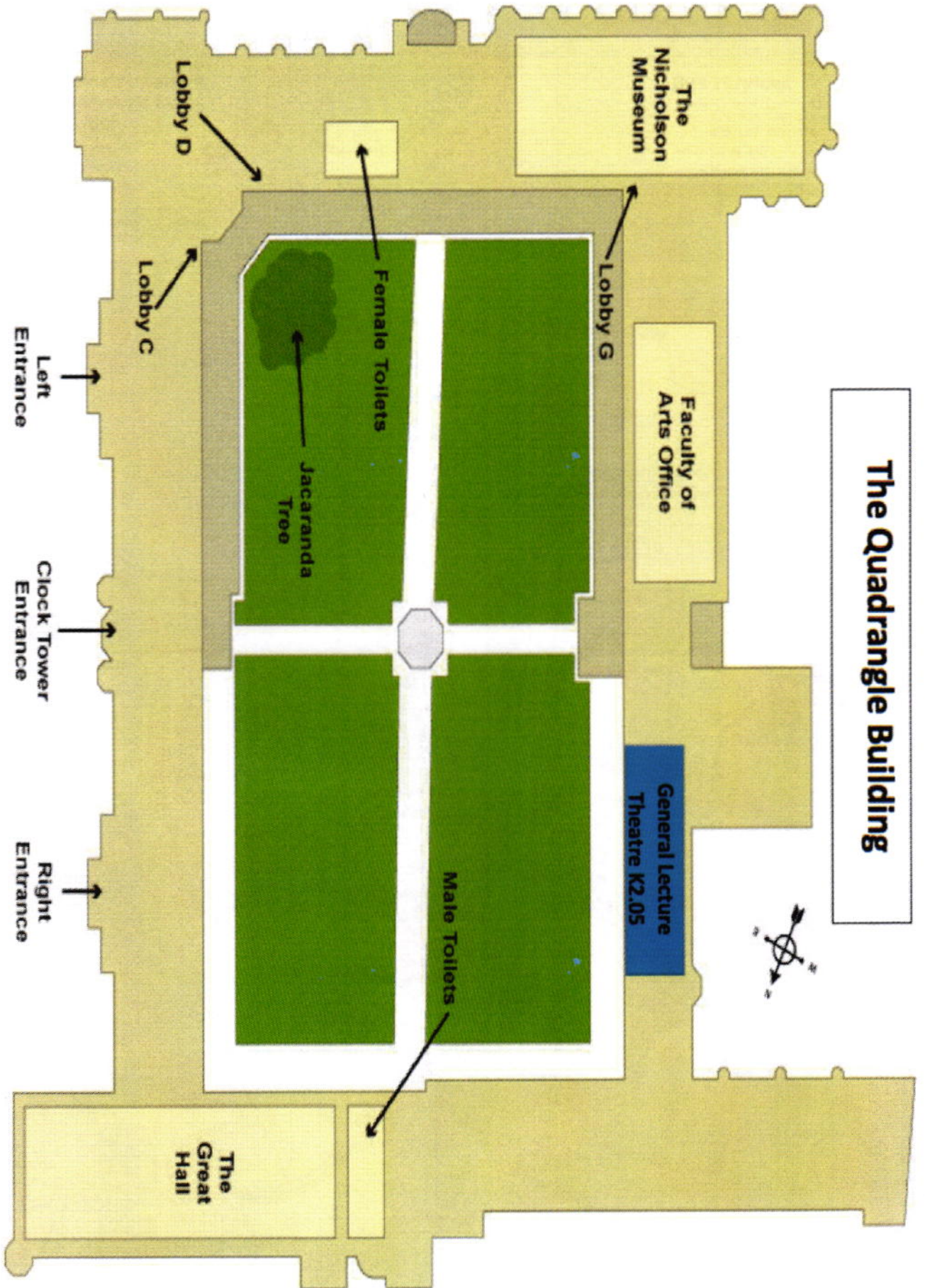
Guangdong University of Foreign
Studies, P.R. China
ysg07@163.com

MAPS & TRANSPORTATION INFORMATION

From The Women's College to The Quadrangle Building






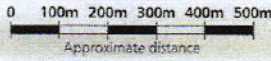
The Quadrangle Building



Broadway Services




Sydney city centre bus network from 4 October

-  Train station
-  Ferry wharf
-  Light rail stop



July 2015

Bus services

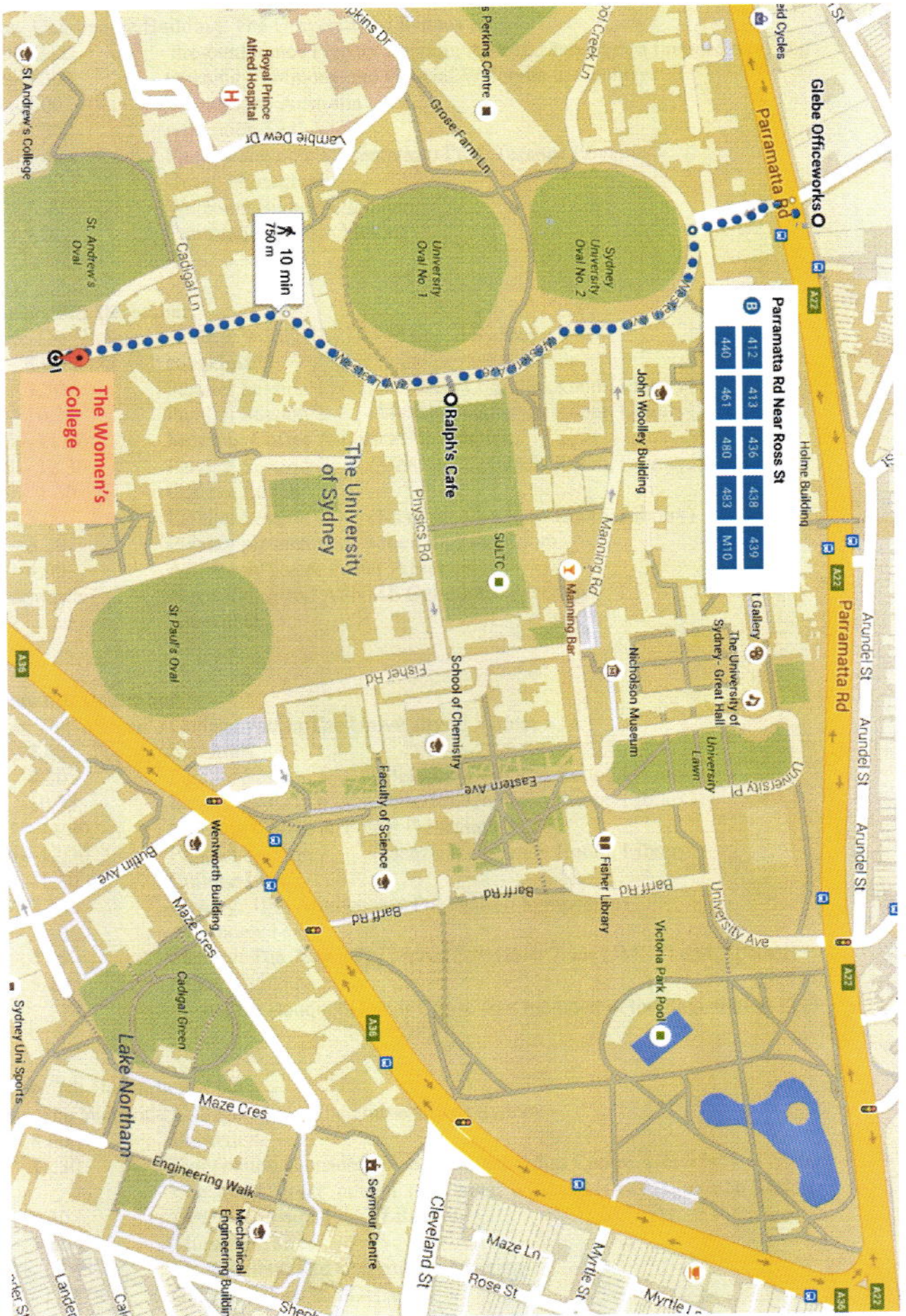
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-  Route 440
-  Routes 433, 436, 480, 483, 501



Broadway Services



From Bus Stops on Parramatta Road to The Women's College



PROGRAMME SUMMARY

Friday 4th December

Venue: Quadrangle Building, The University of Sydney

12.45 – 2.00	Pre-conference Plenary Lecture: A/Prof. Mary Helen Immordino-Yang
2.00 – 2.30	Opening Ceremony and Official Welcome to Country
2.30 – 3.00	Welcome to Australia
3.00 – 3.30	Afternoon Tea
3.30 – 4.45	Plenary Keynote Presentation: Prof. Terence Lovat
4.45 – 5.30	Group photograph
6.00 – 7.30	Welcome Barbecue Dinner
7.30 – 9.00	Community Music Making

Saturday 5th December

Venue: The Women's College within The University of Sydney

7.00 – 8.00	Breakfast
8.00 – 9.30	Parallel Session 1 (Menzie's, Common Room, Library)
9.35 – 10.35	Parallel Session 2 (Menzie's, Common Room, Library)
10.35 – 11.00	Morning Coffee & Poster Presentations
11.00 – 12.30	Parallel Session 3 (Menzie's, Common Room, Library, SCR)
12.30 – 1.30	College Lunch
1.00 – 3.00	Parallel Session 4 (Menzie's, Common Room, Library)
3.00 – 3.30	Plenary presentation in the Common Room
3.30 – 4.00	Afternoon Tea & Poster Presentations
4.00 onwards	Networking and APNME Committee Meeting Free-time

Sunday 6th December

Venue: The Women's College within The University of Sydney

7.00 – 8.00	Breakfast
8.00 – 9.30	Parallel Session 5 (Menzie's, Common Room, Library)
9.35 – 10.35	Parallel Session 6 (Menzie's, Common Room, Library)
10.35 – 11.00	Morning Coffee & Poster Presentations
11.00 – 12.30	Parallel Session 7 (Menzie's, Common Room, Library)
12.30 – 1.30	College Lunch
1.30 – 3.30	Plenary: 10th Anniversary Publication Symposium
3.30 – 3.40	Afternoon Tea
3.40 – 4.15	Plenary: The <i>Journal of Moral Education Trust</i> (JMET) and APNME
4.15 – 5.45	AGM
6.00	Leave for Banquet Dinner Cruise (not included in the Registration Fee)

Monday 7th December

Venue: The Women's College within The University of Sydney

7.00 – 8.00	Breakfast
8.00 – 11.30	Symposium sponsored by the China Studies Centre, University of Sydney Educating "good" citizen's in China: Why and How? (Common Room)
8.00 – 9.30	Parallel Session 8 (Library)
9.30 – 9.50	Morning Coffee
11.30 – 12.45	Final Plenary and Community Meeting
12.45 – 1.45	College Lunch and Departure

THE CULTIVATION OF LIFE VALUES AND CHARACTER BUILDING: AN INVESTIGATION STORY BOOKS

Sri Wening

Department of Family Resources and Hospitality Yogyakarta State University

e-mail sri_wening@uny.ac.id

Abstract

This study aims to: (1) Analyze the results of students' reflection on life values in consumer education through family's environment (2) Analyze the results of students' reflection on life values in consumer education through school education (3) Analyze the implementation of life values in consumer education as form of character building implementation.

The study was a survey ex post facto. Population on this research is new students in the first semester of Study Programs of Clothing Technology Education and Clothing Technology taking the Consumer Education Course. The technique to collected the data by using questionnaire with likert scale. A descriptive analysis was used to explain the data that has been analyzed.

The research findings are as follows. (1) consumer's life values education cultivated in family environment has mean score 146,91 with ideal score (> 120-153) tends to good enough, (2) consumer's life values education cultivated in school has mean score 148,93 with ideal score (> 120-153) tends to good enough, (3) the implementation of life values as character builders by students is categorized as good

Key words: character building, life values, consumer education

A. INTRODUCTION

To face the world economic change which is no longer considered as the countries' boundary, it is important improving the quality of human resources in order to make them more ready, responsive, strong and creative, able to compete, but still have good character. It can be realized if those human resources obtain the provision or guidance from others or educational institution that facilitate humans' basic skills accordingly. Educational programs can be focused on anticipating the changes in several aspects of human's life in the future by making more innovative policies.

In order to prepare human resources which possess good quality and acquired character, it is needed to form *character building* which is based on moral values of humanity in the community, including individual or groups. Sturdy moral values and strong standard ethics are necessary for individuals and community to face the character education in the process of education. To face the challenges of the future in order to build a good character community, then, schools and universities have to be explicitly planned, focused and comprehensive. The quality of education is important to support the creation of people who are intelligent, character, educated, possessed peaceful life, open minded, independent, and able to openly compete the era of globalization, so they are able to increase the welfare of all Indonesian citizens.

Unfortunately, the research data show that there are still many problems to face in the efforts of improving the quality of human resources. Ratna Megawangi, the executive director of Indonesian Heritage Foundation (IHF), believes that there is something wrong with the educational system applied in this country for all this time. The national educational system has failed to inculcate the good character for students. The character is the principal key for a nation to develop. Indonesia, which is rich of natural resources, will not be able to develop if its human resources are characterless, dishonest, irresponsible, and not independent.

Being a person who possesses a good character requires a long process. Lickona (1992: 87) states that having knowledge of moral values is not enough to be a human who has a good character. Moral values must be accompanied with moral characters. Specifically, there are three elements that must be fulfilled in the model of a character education. The first one is *knowing the good*. To build a good character, knowing the good things is not enough, it is important to understand the reasons behind those good things. Up till now, students only educate to know which one is good or bad, without knowing the reasons why it is. Next the second one is *feeling the good*. This concept tries to evoke children's sense of love in doing something good. Children are trained to feel the effects of good action they have done. If the *feeling the good* is already embedded, it would be a "machine" or extraordinary power from within to do the good things and avoid the negative things. The last one is, *acting the good*. At this step, children are trained to do the noble or precious things. Without doing what is already known or felt, it will be meaningless. Until now, it is only an appeal, whereas to do something right must be trained so it becomes a part of everyday life. Those three factors must be trained continually so it will become a habit. Therefore, the concept that is built is *habit of the mind, habit of the heart, and habit of the hands*. The tickling question is whether the purpose of current learning has contributed an important role to build the students' characters with the development of value system adapted to the need of global life development.

Based on those problems, education, especially college must be able to find a solution. In the major of Education of Food Engineering and Wardrobe, Faculty of Engineering, State University of Yogyakarta, the curriculum has equipped the students by providing Consumer Education course that contributes to the development of the character building. The learning process is designed to develop the character building, using the method of reflective evaluation activity in every course by interpreting and internalizing values within them.

Knapp (1991) defines Consumer Education as the process of gaining the knowledge and skills needed in managing consumer resources and taking actions to influence the factors roommates affect consumer decisions. The other almost similar definition is also expressed by Bannister (1996), that Consumer Education is the process of gaining the knowledge and skills to manage personal resources and to participate in social, political and economic decisions that affect individual well-being and the public good. Based on these definitions, it can be said that Consumer Education is a process of acquiring knowledge and skills in managing personal financial resources, to take action against the factors that influence consumer decisions, and be a good citizen. Through this course, the students are expected to be wise consumers because they are given the provisions of knowledge and skills in managing personal finances, making wise decisions in buying something, and participating to become good citizens.

It is because Consumer Education not only teaches students to use the money well, but in fact it also contains lots of values. The values integrated in Consumer Education are important to be acculturated gradually and continuously in order to develop the awareness the public/student consumers to have a good character, which is reflected in the values system that are believed. Therefore, educational activities as a civilizing process should be full of educational values. The values become the foundation of principles and norms that guide the attitudes and behavior of people in life. The person's quality is determined by the values that

guide his or her attitudes and behavior. The person's character and personality are shaped by the values which are selected, afforded, and consistently translated into actions.

Community empowerment through Consumer Education is expected to lead the civilizing process that can shape the consumers' good characters in the community, so that it can be used as an action agenda for Indonesian education. It is urgent to apply because Consumer Education does not only offer knowledge and skills, but also improve the ability of critical thinking, problem solving, and actions which are the traits of a good character individual. As the implications of this position, then externally, the process of teaching and learning created by universities is expected to develop a class management culture and learning management climate which are meaningful, creative and dynamic, passionate, and dialogic, so it can be fun for students as said in the Act of National Education System (Act No. 20 of 2003 Article 40 paragraph 2 a). Then, the question arises is that whether all courses given to the students have been able to shape their characters to be independent scholars? Based on this question, it is reasonable to conduct a study by implementing the elements in the model of character education into the learning process of Consumer Education courses.

A study which is designed to develop learning activities to find the classroom effectiveness by reflecting the problem is called as reflective learning. Reflective learning is usually applied to improve the quality of students. According to Andrew Pollard (2002), reflective learning has several characteristics: a) implies an active attention, b) applied in a cycle where teachers monitor, evaluate, and revise their own learning continuously, c) requires the evidence to support the progressive development, d) requires the behavior of open-minded and responsibility.

Reflective learning is applied in a cyclical process in which teachers/lecturers plan the learning, make provision with reflective evaluation of the activity design, act, monitor, collect the data, analyze, evaluate, and revise their own learning continuously. These steps are applied to support the progressive development of better learning standards. Besides, the learners can deeply interpret what they have learned and help them to internalize the values embodied based on their interpretation. In designing reflective evaluation activities, there are three important things to concern; those are a) the purpose or intention of reflection which is applied, b) the evidence and reflection, and c) extension.

The objectives of this research are: (1) to identify student's reflection outcomes on moral values/life which are integrated in Consumer Education learning, (2) to determine the practice of moral values/life in Consumer Education by the students as the form of character building, and (3) to determine the effectiveness of the use of reflective learning activity as the dimension to form characters on Consumer Education courses.

Thus, to determine the role of the school/college as a media of character building through the study of values, as well as to support and expand the National Character Education program that has been initiated, it is necessary to study this matter more deeply.

B. RESEARCH METHOD

This research was conducted to reveal the values of life as a dimension to build character through the value learning of Consumer Education courses. In accordance with its objectives, this research was conducted as a survey research by using reflective evaluation activities method in collecting the data. The collected data were interpreted and understood. The process of learning in interpreting these values used the stages of the elements in the character education with reflective evaluation activities method. The ex-post facto comparative model used as the research approach was aimed to implement the intervention of the use of reflective evaluation activities method in exploring moral values/life contained in Consumer Education courses. The participants of this study were students of Education of Clothing Engineering

and Clothing Engineering Program at the Department of PTBB FT UNY who are taking courses in the second semester of Consumer Education from February to August.

The research instruments prepared and developed as the device of reflective evaluation activities were as follow: 1) reflective evaluation activities instrument to explore the learning objectives on Consumer Education courses (concept classification of Consumer Education), 2) reflective evaluation activities instrument to explore the moral values/life contained in the learning objectives, 3) reflective evaluation instrument of the linkage system of the value of life which has been explored by the dimensions of the character building, 4) reflective evaluation instrument about the importance of having the values of consumers' life according to students' opinions, 5) draft of instrument development of the character building based on the extracting the values of life as a result of students' reflective evaluation.

The data collected in this study were analyzed qualitatively based on the purposes of the research. The data were the results of reflective analysis which were related to the elements of character education stages by using a reflective activity sheets. Quantitative data were analyzed by using descriptive and t-test to determine the effectiveness of the use of reflective activity.

C. RESULT AND DISCUSSION

Sequentially, the explanation of the analysis results of the research data that has been obtained is begun by describing the context of values education based on the results of the reflective activities evaluation through structured interviews and questionnaires.

1. Analyze the results of students' reflection on life values in consumer education through family's environment

Educational values cannot be ignored because it is believed to play an important role to build character. The emergence of values, such as hedonism and drugs which are increasingly widespread in teenagers' lives, shows the failure of education in shaping the teenagers' character. It causes the anxiety of education in Indonesia. Then, it is a challenge because the high competence requires knowledge, as well as it demands high human values. To ward the negative influences of society development, such as the rapid flow of free market competition with the emergence the shopping centers that create consumptive behavior and the falling of some adolescents to drugs, the values learning should be directed closely to the people's lives by experiencing the values of life which develop in the aspects of building noble character. These efforts require synergistic cooperation between the educational centers roles (family, school/college, community), so character education through integrating values can be implemented effectively. One way to make the public ready is to give the provision of Consumer Education courses at the universities, especially in the Department of Education of Engineering Food and Cloth. Consumer Education contains many values of life that can shape the character of a wise consumer. The following is the general overview of the reflective analysis results of students' opinions, whose learning implementation used the reflective activity method, about the goal of Consumer Education learning and moral values/life integrated in the concept classification of Consumer Education.

In the opinion of students based on the interview, the values integrated in the Consumer Education are the ethical values (good-bad) associated with morals. According to them, the nature of good and bad already fused in action, it is closely related to social responsibility which is tested directly. In their opinion, moral values integrated in Consumer Education learning can help to shape the consumers' attitudes and behaviors to be wise that lead to the character building. Attitude, according to students, contains opinion of the self, while the behavior is a manifestation of actions that reflects the basic attitude. Completing one another,

attitude becomes the basic to act while actions express it. The analysis results of students' reflections find 37 learning goals and moral values integrated in Consumer Education learning which are found from the concept classification of Consumer Education. After exploring deeper, there are several learning objectives contained moral values which almost have the same charge and then simplified into 20 learning objectives and values of life as follows:

Below is the results of students' reflection on moral values/life integrated in the classification of the concept of Consumer Education.

Table 1. Moral Values of Life Integrated in the Classification of the Concept of Consumer Education

Consumer choice in Decision Making	Managing Personal Finance	Citizen Participation in Market Share
1. Wise	1. Self-awareness	1. Social tolerance
2. Aiming	2. Responsible	2. Care
3. Meticulous	3. Economical	3. Fair
4. Sensitive	4. Simple	4. Environmentally conscious
5. Trying to find information	5. Entrepreneurial/productive	5. Nationalist
6. Critical	6. Respect the value of money	
7. Bravery	7. Discipline	
8. Convidence		

The results of student's reflective analysis shows that the course material belonging to the concept of consumer choice in making purchasing decisions contains 8 learning objectives and 8 moral values/life as dimensions of character building. Based on the results of their analysis as well, there are seven learning goals and moral values/life on the concept of personal financial management. While in the concept of citizen participation in market share, there are five learning goals and moral values/life.

2. Analyze the results of students' reflection on life values in consumer education through school education

The data in the field indicates that students' character building is categorized as good. It is indicated by the average value of research results (162.14) of ideal score classification which put 183 as maximum and 59 as minimum. The good category can also be observed from the tendency of overall students' character building. Out of the 81 students, 72 of them (89%) are included into good category, 7 students (9%) tend to be categorized as enough, 1 person (1%) is categorized as less, and 1 (1%) tend to be categorized as low. It means that the level of students' dimension systems of life value which is believed to build the character shows that it has internalized and embodied in the daily actions

Based on these findings, there are only six dimensions that have been internalized well in shaping students character, those are the **dimensions of responsible, wise, meticulous, social tolerance, simple, and respect the value of money**. If it is seen as a whole of percentage scores, it is discovered a class (intervention) which use the method of reflective learning activities on the value of Consumer Education courses, 24.3% of students have habitually applied the value of the consumer lives in everyday life, while 45.7% of them have done values of consumers' life. In the nonintervention classes found 17.5% of students have habitually applied the value of the lives of consumers in everyday life, 48.5% of them have

done the life values of consumers. The findings indicate that there is still a difference on the improvement between the character building classes which use reflective activities method and classes which do not, but the difference is not too significant. The average score of the character building of the group of students who use the method of reflective activity (162, 78) is relatively greater than the average of the character building of the class who do not use it (161. 51). Based on these results, it can be concluded that there is an effectiveness of the uses of the reflective activity learning values methods in the course of the character building; there is an increase of character building in the class that uses reflective learning activity methods. The intervention method of values learning to students provides a significant effect on aspects of their character building.

Continuing or teaching moral values to the individual/children is one of the main obligations that must be executed by all elements of the society, as it will shape the character and becomes an important foundation for the formation of civilized and prosperous society (Ratna Megawangi, 2004). The same thing has been proved by the results of students' study on learning objectives and values of life by using a reflective activity. Based on the results, life values which integrated in Consumer Education course are 22 values of life. According to the students, the values of these findings strongly support for the consumer character building to be a wise consumer as long as these values can be embedded in the hearts of all people in community.

The results of this research are in line with Sudarminta's statement (2002), that the values is a foundation of principles and norms that guide the attitudes and behavior of people in life. People's character and behavior are shaped by the values which are selected, arranged, and consistently integrated into actions. One's values can be shown through their behavior or behavioral outcomes. In this study, students have perceived some important value system of life since it can contribute to fortify the influence of rapid moving information. These values need to be understood and internalized in order to be implemented in everyday life to become a habit. The value must be felt by each people as the advocates or principles to guide the life. Therefore, according to students, it is important to give serious educational values through the schools and community. The students also said that moral values/life integrated in Consumer Education is important to gain since it can make them a wise consumer in this globalization era.

This opinion is strengthened by Kevin Ryan and Thomas Lickona (1992), that the moral force in the society that involve in a action which build or bring a destruction, is not a coincidence. We can influence the society's character by influencing the character of its younger generation. Thus, building moral society becomes the responsibility of all the elements of society. Children will grow and become good character adults if they can grow up in the society who has good character. It becomes the comprehensive efforts that should be done by all of the elements of the society. In other words, human beings are not naturally or spontaneously grow to be human who have a good moral or become wise. It is the result of individual and community's lifetime efforts (Aristotle, 1987). This is an enormous challenges, so it needs an awareness of all elements that surround and affect the lives of young people, that character education should be applied explicitly (planned), focused and comprehensive, so the building of the society which have good character can be realized.

Based on this approach, character building is not only determined by giving educational values which use the positive written messages, but it also needs the values learning which is packed as real as possible and full of meaning and reflective result. It means that if the combination can be accomplished in harmony, so it will be able to form positive character. In other words, students' character will be well-formed if learning process always invite them to interpret through reflective activities to the teaching material. It means that when every material is always deeply interpreted between learning method and educational messages of

values of life, and considered as good to be owned and useful to guide life, then it will result the wise students' character building.

3. Analyze the implementation of life values in consumer education as form of character building implementation.

Educational values initiate one step to take in order to fix the quality of education in shaping the character of human resources. Based on the fact, today corruption and drugs are rampant in everywhere, and consumptive behavior has spreaded into teenagers. The students express their opinions about the importance of having life values through educational values in the Consumer Education learning.

According to the students, the values system of life that has been believed and internalized will be actualized in the form of everyday habitual actions as a reflection of their character building. The data in the field show that students' character building categorized as good. This finding is indicated by the average of research results (162.14) which is classified as good in the range of ideal score with 183 as maximum and 59 as minimum.. Below is the table of classification score of the character building.

Table 2. Classification Score of Character Building

Class	Score	Category
1	152 - 183	Good
2	121 - 151	Enough
3	90 - 120	Less
4	59 - 89	Low

The good category can also be observed from the tendency of overall students' character building. Of the 81 students, 72 of them (89%) are included into good category, 7 people (9%) tend to be categorized as enough, 1 person (1%) is categorized as less, and 1 (1%) tend to be categorized as low. From this information, it can be seen that the students' character building is categorized as good. It means that the level of students' dimension systems of life value which is believed to build the character shows that it has internalized and embodied in the daily actions.

Specifically, the specification of character building that has appeared if it is reviewed based on the dimensions of consumers' life value system can be seen in the following table.

Table 3. The Tendency of Students' Character Building Based on the Dimension of Option Answers

No	System Value of Life	Character Building			
		Intervention		Non intervention	
		Already a Habit	Already Doing	Already a Habit	Already Doing
1	Self-awareness	4%	59%	2%	58%
2	Responsibility	49%	36%	32%	42%
3	Save	14%	57%	13%	70%
4	Wise	32%	40%	30%	43%
5	Aiming	12%	56%	6%	64%
6	Meticulous	38%	40%	35%	47%
7	Looking for information	29%	44%	26%	44%

8	Social Tolerance	31%	60%	11%	51%
9	Sensitive	18%	48%	6%	62%
10	Critical	16%	48%	10%	37%
11	Care	6%	30%	5%	26%
12	Fair	10%	32%	10%	31%
13	Simple	33%	35%	27%	36%
14	Environmentally conscious	3%	38%	1%	36%
15	Productive	9%	57%	6%	71
16	Respect the value of money	48%	16%	42%	52%
17	Nationalism	22%	61%	17%	53%

The above findings illustrate that students' character building through integrating dimensional values system categorized as good. It means that the levels of giving role model and putting the system of life value that is believed to form the students' characters still need to be improved, because if it is observed deeply, the percentage scores on the options "have become a habit" has not showed a high rate yet. By integrating more dimensional value system of character building, students will increasingly internalize those values of life and familiarize themselves to apply them in the economic behavior, especially as a consumer in everyday life. Based on these findings, there are only six dimensions of value system that have been internalized well in order to build students' character, they are **the values dimensions of responsible, wise, meticulous, social tolerance, simple, and respect the value of money**. If it is seen as a whole of percentage scores, it is discovered a class (intervention) which use the method of reflective learning activities on the value of Consumer Education courses, 24.3% of students have habitually applied the life values of consumers in everyday life, while 45.7% of them have done values of life of consumers. In the nonintervention classes it is found that 17.5% of students have a habitually applied the life values of consumers in everyday life, and 48.5% of them have done the values of consumers' life. The findings indicate that there is still a difference on the improvement between the character building classes which use reflective activities method and classes which do not, , but the difference is not too significant.

D. CONCLUSIONS, IMPLICATIONS, AND SUGGESTION

1. Consumer Education teaching contains 20 moral values/life: self-awareness, responsible, saving, thoughtful, purposeful, meticulous, looking for information, social tolerance, sensitive, critical, care, fair, simple, environmentally conscious, productive, respect for the value of money, nationalism, discipline, courage, self-confidence.
2. There are some differences of effectiveness in the use the methods of reflective activity values learning on Consumer Education courses for students of character building. The average score which use reflective activities is 162.78 while the average score for those who do not use the method is 161.51 on the Consumer Education courses (average 162.78). On the students whose learning uses the method of reflective activity values learning, the change of character building is larger than those who do not use the method. Therefore, it can be concluded that there is an effectiveness of using the reflective activity learning values methods on Consumer Education courses.
3. Students' character building is categorized as good. Out of 81 students, 72 of them (89%) are categorized as good, 7 (9%) tend to be categorized as enough, 1 (1%) tends to be categorized as less, and 1 (1%) tends to be categorized as low.

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