A

Character and Citizenship Education and the Development of Moral Motivation

Presenters: Wolfgang ALTHOF and Marvin W. BERKOWITZ, University of Missouri-St. Louis, USA

Character and citizenship education must consider what psychologically comprises an individual who is both motivated and capable of acting in morally justifiable ways. In the case of character education, the focus is applicable to all spheres of life. In the case of civic or citizenship education, particularly in democratic societies, the focus is more on public and civil life and engagement. If schools are to nurture the moral proclivities and capabilities of their future adult citizens, then they must take seriously what is known about their developmental characteristics. In this presentation, we will examine some core models of both character and citizenship education, identifying their typical motivational strategies. We will contrast approaches that strongly emphasise intrinsic motivation (e.g., Marilyn Watson's concept of 'developmental discipline') with the common practice of 'motivating' students externally and in particular by rewards, as in the Positive Behavioral Intervention and Support (PBIS) approach.

Positive Feelings and Emotions in Youth's Purpose

Presenter: Ulisses F. ARAÚJO; Author: Valéria ARANTES, University of Sao Paulo, Brazil

This research is about the role that feelings and emotions play in the development of youth purpose, trying to better understand the affective aspect of purpose and its connection with moral reasoning and positive psychology. Two hundred and forty high-school students were interviewed using the Stanford Center on Adolescence Interview Protocol. Two major categories of feelings and emotions were found to have a role with youth purpose. One group showed only positive feelings—like well-being and personal satisfaction—related to purpose, while the second group presented more complex affective organisation, with both positive and negative feelings being related to purpose. The findings also emphasised the importance of interpersonal relationships, welfare and self-satisfaction, and the moral values that also support purpose. Given these results, consideration will be given to the implications for moral psychology and education.

Youth Purpose and Life Goals of High School Students Engaged in Community and Social Work

Presenter: Ulisses F. ARAÚJO; Co-author: Valéria ARANTES, University of Sao Paulo, Brazil

This research is about the development of youth purpose in Brazil. We have compared the identified purpose, life meaningfulness and pro-social orientation of life goals in high school students who are engaged in community and social work and students who are not engaged in these kinds of activities. The total sample was 1,000 subjects, from 10 different Brazilian cities, distributed in all geographical regions of the country. Subjects were invited to a computer lab where they answered an electronic survey about Youth's Purpose. Measures such as the Stanford Center on Adolescence Purpose Scale and the Riff Purpose in Life Scales were used in the survey, among other scales. Significant differences were found between the sample of students engaged in community and social work and those not engaged.

Developing Music as a Medium for Character Building in Indonesia, Comparing Eastern and Western Approaches

Presenter: Kun ASTUTI, Yogyakarta State University, Indonesia

This paper reports on a study, Developing a Model for Teaching and Learning Music in Public Schools Based on Comparative Study between Indonesia and the Netherlands 2010. One objective of the study was to develop a model for learning music as a medium for character building. Data collection used observation (from elementary schools to universities in Yogyakarta, Indonesia and Utrecht, The Netherlands), interview (experts, stakeholders, teachers, students), and library research. The study showed that, in the Western world, character building places an important emphasis on improving critical thinking, objectivity and democracy, and is often not related to religion. By contrast, in the Eastern world, character building emphasises obedience to rules, acceptance of norms, and, in Indonesia, is nearly always related to religion. Drawing on the strengths of both models, a music teaching and learning model has been developed as a medium for character building in Indonesia based on: (1) constructivist theory; (2) student-centred learning; (3) thematic learning integrating theory and practice; (4) contextual learning; and (5) self-awareness.

B

Nourishing Life and Cultivating Leaders through Daoist Virtue: Pedagogy of Body, Emotions, Mind and Tranquility

Presenter: Heesoon BAI; Author: Tom CULHAM, Simon Fraser University, Canada

Recent business ethical failings demonstrate the need for leaders who can create economically, ethically and socially sustainable organisations. Eminent management and philosophy scholars have argued that business schools have been unsuccessful in educating ethical leaders because they rely on foundations of reason and utility and discount the full range of what it is to be human. Indeed, neuroscience has recently turned over the long held notion that reason forms the basis of sound decisions and concluded that body, emotions and reason together inform moral decision-making. Daoism departs from typical Western approaches to ethics education in its pedagogy of inculcating tranquillity in the whole person; body, emotions and mind, enabling virtue, *de* 德, to emerge unselfconsciously from within. This paper examines the Daoist concept of virtue and pedagogy for its development contained in the Neiye, Laozi, Zhuangzi, and Huainanzi as a means of informing ethics pedagogy for today's leaders.

Multicultural Elements in Moral Education Textbooks in Malaysia: Development, Current Issues and Global Implications

Presenter: Vishalache BALAKRISHNAN, University of Malaya, Malaysia

This paper will explore the different eras of education in Malaysia and how multicultural elements have been assimilated into Moral Education textbooks since 1982 (the start of the formal subject of Moral Education in Malaysian schools) until now. In the Malaysian scenario, language, culture and religious faith are so diverse that the notion of 'unity in diversity' is always taken for granted. To address these issues, the paper analyses government documents, educational policies and transformations and research literature related to historical, theoretical and practical aspects of moral education in Malaysia. Government documents related to immigrants, education policies and current education acts will be discussed to address the historical components of the current subject of Moral Education. The paper also examines the notion of multiculturalism which Moral Education is addressing from the lenses of different ethnic groups in Malaysia.

Comparing Moral-Social Behaviour and Self-Awareness among Japanese, Chinese and South Korean Children

Presenters: Tsunenobu BAN[a], Yoshio OSHITANI[b] and Mina DAIGO[b]
[a]Naruto University of Education, Japan; [b]Showa Women's University, Japan

Whereas Japan, China and South Korea are neighbouring countries with similar historical-cultural conditions, they differ greatly in their educational policies and curricula. We therefore conducted comparative research by questionnaire on the moral-social behaviour and self-awareness among Japanese, Chinese and South Korean children. Our results were consistent with our assumption that moral-social behaviour is the outcome of socialisation in each country's educational settings and that the present situations of these countries are reflected in their children's self-awareness. As contrasted with Japanese children, Chinese and South Korean children take a relatively positive attitude toward their daily work and learning, but sometimes have feelings of helplessness and uneasiness. On the other hand, Japanese children tend to exhibit inconsistent behaviour based upon mutual sympathy. We should take these results into account in planning and improving moral education programmes for the future.

The Development of Moral Judgement and Moral Competence in Pedagogy Students: a Study Using Moral Judgement and Defining Issues Tests

Presenter: Patricia Unger Raphael BATAGLIA; Co-authors: Alessandra DE MORAIS SHIMIZU, Rita Melissa LEPRE, Maria Claudia CABRINI and Sebastião Marcos Ribeiro DE CARVALHO, University Estadual Paulista, Brazil

Studies about Kohlberg's theory resulted in some instruments which have been validated in many countries around the world. Among them, in Brazil researchers have used the Defining Issues Test (DIT) and the Moral Judgement Test (MJT). The DIT aims to measure the proportion of post-conventional answers and the MJT the development of moral competence. The objective of this study was to evaluate the influence of teachers' education on the development of morality (post-conventional answers and moral competence). The subjects were 540 pedagogy students from two different universities: one public and one private, from the first and the last years. Results were analysed comparing the beginning and the end of the course, age, social-economic status and type of university. Students made only small gains from the first till the last semester of the course in both types of universities. The only variable that correlated positively with improvement of post-conventional answers and moral competence was age.

B

Cultivating Morality in Early Childhood

Presenter: Arini BEAUMARIS, University of Newcastle, Australia

Although the foundation of morality is developed prior to children entering school, little emphasis has been placed on systematically educating children to be moral in early childhood. A nine-step model which addresses this need is explored, integrating best practices, theoretical, experiential and doctoral research findings in moral education. A series of story books have been developed to support this approach. The model supports brain functioning theories on moral learning and challenges conventional notions of how we learn to function in the moral domain. Results of trialling this method in early childhood settings will be shared. Evidence suggests that children would benefit from an intentional process of facilitated reflection upon feeling states and personal moral experiences, in a safe and caring environment. Facilitated reflection supports the creation of new moral prototypes to develop moral imagination so the child will know how to respond the next time, in similar moral scenarios.

Assessing and Facilitating Development of an Ethical Professional Identity: Strategies and Challenges

Presenter: Muriel J. BEBEAU, University of Minnesota, USA

An ethics curriculum required 102 entering dental students to complete the Defining Issues Test (DIT), and an essay to tap the cognitive, emotional and social structures that comprise an ethical professional identity. Instruction featured lectures, self-reflections, stage descriptions of the Evolving Professional Identity, and stories of exemplary professionals. Students self-assessed their level of identity, buttressed their judgements with evidence from baseline essay, admissions essay, DIT results, etc., and prepared a learning plan. Eighty students provided insightful self-assessments on the first try. Those that did not presented problems for the educator whose role is to challenge students' assumptions, beliefs, or ways of knowing. Five kinds of reaction to the assignment are analysed and paired with developmentally appropriate feedback. Anonymous perspectives on the course revealed versions of the view that 'the instructor/profession is imposing values' and 'they should be able to establish their own'. Implications for professional identity formation assessment and education are discussed.

Fundamental Principles of Whole-school Moral Education

Presenter: Marvin W. BERKOWITZ, University of Missouri-St. Louis, USA

Research into a set of overlapping fields—moral education, character education, service learning, social-emotional learning, citizenship education, etc.—has led to the identification of a set of six core principles for transforming schools to foster moral development, broadly defined, in students. This model (PRIME-L) will be explained along with examples of each of the principles in successful implementation.

Situational Impact on Moral Judgement

Presenter: Thomas BIENENGRÄBER, 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 judgement competence according to some situational aspects. To identify these situational aspects the presenter has developed a 'theory of the situation'. In this theory, he suggests six situational elements that are the basis for every individual construction of a situation. In this paper he presents a re-analysis of data from Beck's study in which was found some empirical evidence providing support for the theory of the situation.

Moral-self Constructs: Educational Implications

Presenter: Tonia BOCK, University of St. Thomas, USA

This paper is a critical analysis of four recently posited constructs of the moral self and their educational implications: moral centrality, moral self-unity, integrity and moral agency. Admittedly, theoretical and empirical work on moral-self constructs is still burgeoning; nonetheless, psychologists in this area have yet to discuss educational implications of their scholarship. The extension of their work to education is important, for it has the potential to suggest innovative moral education methods. In my paper, I briefly summarise each conceptualisation of the moral-self constructs, provide an integrative critical analysis of the constructs relevant to education, and conclude with an overall evaluation of the constructs' educational implications that speaks to the degree to which the constructs inspire unique moral education methods and strategies.

Qualitative Analysis of Conflicts and Resolution between Honesty and Traditional Values of Korean students

Presenter: Heesun CHANG, Seoul National University, South Korea

This presentation will report on the early stages of research that I am currently conducting in Korea, where society is rapidly changing in the face of globalisation. I will also consider difficulties faced by this research. The aim of this research is to analyse how conflicts between the Western notion of 'honesty' and traditional Korean values, based on Confucianism, vary relative to the age and gender of students and how the conflicts are resolved. The three main research questions being considered are: (1) What conflicts between the Western notion of honesty and traditional values are most frequently faced by Koreans, relative to age and gender?; (2) How are these conflicts commonly resolved, relative to age and gender?; (3) What factors promote, or, conversely, interfere with, the resolution of these conflicts? This investigation will consider the implications of the research findings for the cultivation of morality in Korea and moral education in Korean schools.

Voluntary Work as a Strategy to Prepare Moral Education Teachers

Presenter: Lee Hoon CHANG, Sultan Idris Education University, Malaysia

This paper presents voluntary work as a teaching strategy for preparing student-teachers to teach moral education in schools. It describes the student-directed community service activities in which students grouped themselves into teams and engaged in independent planning and implementation of the voluntary work. These activities were conducted as part of the students' education professional course on teaching, technology and assessment. This research sought to determine how students plan and implement the activities as well as their reflections on whether their voluntary work experiences prepare them to be moral education teachers. The main sources of data were from group work reports and presentations in the class, and 40 individual written reflections based on 11 question-prompts. The findings indicated that learning experiences from voluntary work cultivate greater awareness of the students' own personal moral values, and provide opportunities for the students to independently organise and implement real community projects. The study has implications for the pedagogy in teacher education of moral education teachers.

An Exploration of Tolerance Education in America and its Implications for Education in Taiwan

Presenter: Bei-Shian CHEN, Taipei University of Education, Taiwan

With the coming of the global world and era, we may make contact with people from all over the world, so building an agreeable world is very important. Toleration is a social virtue and political principle. The concept of toleration means letting go, putting up with, and non-interference. The corresponding three categories of judgement are: activities we approve of; activities we do not approve of, but tolerate; activities we disapprove of and thus find intolerable. Tolerance education has become so important for Taiwan because of conflicts and diversity of backgrounds. Some situations should be resolved right away, and tolerance education has become a key model in seeking solutions. In this paper the author explores, by means of a documentary study, tolerance education in America and its implications for Taiwan.

Reflections on the Contemporary American Character Education Movement Based on Virtue Ethics

Presenter: CHEN Haiqing, Shanghai University, P. R. China

This paper analyses the elements which influence character education, from the perspective of virtue ethics and by analysing the content and practice of the contemporary American character education movement. This paper argues that virtue ethics is the ethical foundation of character education, while character education is a way of achieving personal virtue ethics. Therefore the moral community of character education should be constructed in order to realise the unification of personal virtue ethics and societal harmony. By means of theoretical analysis, this paper first examines the mode of thinking and value trend which are motivated by contemporary American character education; secondly, reflects on perceptions of character education; and lastly addresses the question how is it possible to educate traditional ethics in a modern society and enlighten Chinese moral education.

Confucian Moral Thoughts and their Implications for Modern Moral Education in China

Presenter: CHEN Hao-bin, Nanjing Normal University, P. R. China

China is known as having a cultural tradition emphasising moral education. In a sense, the history of education in ancient China was a moral education history of Confucian moral thought. In this the ideal of moral education was to cultivate virtue and human nature; the goal of moral education was to cultivate the moral self; the awareness of the moral self was to consider the benefit of others and to appreciate others not just oneself; and ethical behaviour was to abide by the manners of courtesy. In this paper I argue a modern moral educational

system should be established with the characteristics of Chinese cultural traditions: (1) to regard 'virtue' as a person's inherent qualities, and focus on the spirit of the practice of 'virtue'; (2) to regard cultivating the moral self as the highest stage of formation and development of moral character; (3) to link moral and ethical norms with daily life, 'life is moral education'; (4) to cultivate moral qualities according to the path of 'moral behaviour, moral cognition, moral will, moral behaviour, moral self'.

Living to Transcend Suffering with Nature and the World

Presenter: Rosa Hong CHEN, Simon Fraser University, Canada

To conceptualise moral education as 'living and learning to bear suffering' offers a humanistic vision for choices people make in the face of drastic threats to their existence. This essay proposes that bearing and transcending suffering—part of the human narrative—helps human beings to realise their ethical potential. Grounded in Eastern and Western metaphysics and ethics, I assess the human condition brought about by the 2008 earthquake disaster in China—in an attempt to come to terms with fundamental philosophical questions of existence and human values. While raising questions about how human beings are intrinsically interrelated to Nature and the world, this account is linked by a thread of humanism encompassing three important values—caring, responsibility and free spirit. I conclude by suggesting that educating young people for the wisdom of suffering is to cultivate a humanistic morality. Ethical implications for ecology and moral education are considered.

School Administrators' Perceptions of their Role in the Implementation of Character Education in a Taiwanese Primary School

Presenters: Yen-Hsin CHEN and Ming-Dih LIN, Chung Cheng University, Taiwan

Character education should be implemented not only by schoolteachers but also by school administrators. There are four administrative divisions—student affairs, academic affairs, general affairs and student counselling in Taiwanese schools. We report on a qualitative study, by means of interview and documentary analysis, of the administrative leaders in a primary school, in order to understand how, by following government policies, they implement character education to build an ethical school. The kinds of difficulties faced and responses are examined. The main findings of this study are: first, the ways of implementing character education in a school profoundly depend on the attitude of the school leaders; secondly, the school administrators face heavy work burdens and some difficulties communicating with their colleagues and parents; thirdly, ways of dealing with character education had great influence on administrators' efficiency because of political and non-professional factors. We consider the implications for moral education.

An International Study of a Life Education Lesson in two Elementary Schools in Taiwan and Japan

Presenters: Yen-Hsin CHEN[a] and Kohtaro KAMIZONO[b]
[a]Chung Cheng University, Taiwan; [b]Nagasaki University, Japan

A Japanese teacher taught a moral lesson with the title 'Light of Hope', which focused on the mining accident in Chile in 2010, to two Grade 5 classes, both in Taiwan and Japan. The goal of this study was to understand the responses of pupils from different cultural backgrounds to the meaning of life, and in order to see the differences between pre- and post-tests using the association method by which students were asked to respond to the cue words 'to live'. Most pupils in both countries were inspired by the teacher's powerful demonstration of the importance of life. There were two main findings. First, the way of moral learning was different in each class culture. Taiwanese children learned more concretely while Japanese children learned more abstractly. Secondly, the intention and words of the teacher were direct in Japan, but in Taiwan the concrete learning material was more impressive than the intention and words of the teacher.

A Situationist Lesson for Character Education: Re-Conceptualising the Inculcation of Virtues via the Notion of Converting Local Virtues to More Global Ones

Presenter: Yi-Lin CHEN, Academia Sinica, Taiwan

Inspired by the debate between situationism and virtue ethics about character, I argue that Doris's groundbreaking idea, 'local trait', offers a fresh insight into contemporary character education. Its positive variant, 'local virtue', signals an inescapable relay station of the gradual development of virtue, and serves as a promising point of departure for advanced growth. The idea of converting local virtues to more global ones is accordingly proposed to represent an empirically more realistic way of conceiving how to approach the ethical ideal of global virtues. It helps to direct our gaze to the intermediate developmental stages of virtue, which mark out a whole spectrum of virtues of varying degrees that fall short of full virtue. For that matter, this new notion works with the traditional Aristotelian account to provide a full account of how to undertake the age-old

educational business of the inculcation of virtues.

Mothers' and Adolescents' Views of Adolescent Disclosure: a Study of Parent-Adolescent Relationships in Urban and Rural China

Presenter: Min CHEN-GADDINI, San Jose State University, USA

This study examined potential differences between Chinese adolescents and their mothers, between urban and rural areas, and between single-child and multiple-children families, regarding their beliefs about parental authority and individual autonomy as reflected in their views of adolescent disclosure. Eighty five dyads of Grade 8 adolescents and their mothers from two distinct areas participated in this study. Structured interviews were conducted with each participant. Adolescent participants listed issues they would or would not discuss with their parents, and mother participants listed issues they thought their children would discuss with them or withhold from them. Also, each participant rated their sense of closeness regarding the parent-adolescent relationship, and described their perspectives on what child and parents should improve for an ideal parent-adolescent relationship. The results showed how adolescents and their mothers view adolescents' disclosure similarly and differently, and demonstrated the social-cognitive domain patterns that exist across urban and rural areas.

Application of *Wu-Wei* (Daoist) and *Anatta* (Buddhist) Worldviews to 21st Century World Moral Education

Presenter: Avraham COHEN, City University of Seattle, Vancouver, Canada

Current education practice in North America tends to encourage seeing otherness as disconnected from self. Educational emphasis on competitive socialisation, outcome orientation and high stakes testing is frequently accompanied by stress and physical symptoms, and is complicit in normalisation of anomie, existential alienation and ill health. Such educational practice emerges from a worldview and ethos of atomistic individualism and self-interest. In this paper, individualism is critically examined from the perspective of Buddhist and Daoist worldviews, especially from the viewpoint of two signature concepts: *anatta* ('no-self' of Buddhism) and *wu-wei* ('no-action' of Daoism), and a case is made for shifting from the individualist to more ecological and holistic worldviews. *Anatta* and *wu-wei* are used as background for cultivating ecological self and actions. An argument is made that such cultivation can be central to moral education in the 21st century.

An Integrative Account of Stage and Moral Action

Presenter: Michael Lamport COMMONS, Harvard Medical School, USA

Accounts of stage and moral action have not integrated behavioural, developmental and quantitative paradigms. This presentation integrates the three by using a mathematical model of value obtained from moral developmental action and from moral stage, as in the Model of Hierarchical Complexity. Both value and stage are necessary for determining moral actions. Each consists of a matrix. The Value matrix has a number of vectors. For humans, there are six Holland Code variables in the value vector. The second vector is the discounting-difference ratio between change in the overall value vector and change in time. The third vector is the change in differences in value over time, or risk. The second matrix is Stage, which measures performance in meeting difficulties produced by the order of hierarchical complexity of particular tasks. A mathematical account of the Value and the Stage matrices and their interaction terms are used to predict moral behaviour.

Does Attachment Shape Morality? A Review of Kohlberg and Diessner's Model

Presenter: Kaye V. COOK, Gordon College, USA

Kohlberg and Diessner proposed that attachments with others shape the moral self. Two earlier studies found limited support: for example, Garmon suggested that a relationship could be documented with continuous rather than categorical measurement of attachment. Nevertheless, a connection between attachment and morality appears theoretically defensible. In the current sample, in which highly religious participants completed surveys and interviews, attachment (measured continuously) predicted religiosity and religiosity predicted morality, but attachment did not predict morality. Further analyses demonstrated that religiosity mediated the relationship between attachment and morality. Thus, attachment predicted morality for those low in religiosity (e.g., high in Quest and low in Christian Orthodoxy and Religious Identity) but not for those high in religiosity. I suggest that the Kohlberg and Diessner model holds in some populations but that, for other populations, another model, for example, a dynamic relationship between religiosity and morality, sometimes better describes moral emergence.

C

Developing Moral Attitudes with Students with Emotional and Behavioural Difficulties through Profoundly Empathic Relationships: Possibilities and Limitations in School Settings

Presenter: Bridget COOPER, University of Sunderland, UK

An investigation of moral modelling in schools, based on psychological and neuro-scientific theories of moral development, used grounded theory analysis of interviews, lesson observations and field notes to examine the effect of empathic teachers on developing positive behaviour and learning specifically with children with emotional and behavioural difficulties. These students are at high risk of disaffection, low achievement and reduced self-esteem in school—all of which can impact on the learning and lives of others both in classrooms and beyond. The paper concludes that behaviour and learning can clearly be improved by empathic teachers in specific contexts but that general classroom conditions in schools inhibit the profoundly empathic relationships needed for moral development, with substantial implications for longer term morality for these children, both in school and wider society. Policy makers and schools need to plan strategically to provide adequate support for such students at an early stage.

Educating for Critical Moral Consciousness: the Role of Authentic Communication in Stimulating Moral Development

Presenter: Glen COTTEN, Xi'an Jiaotong-Liverpool University, P. R. China

This paper shares findings of a case study of a moral education programme in a USA public high school designed to close the 'achievement gap' between academically disadvantaged and advantaged students by promoting understanding and authentic community between members of estranged racial/socio-economic groups. Qualitative data on the programme was collected during the 2005-06 academic year and analysed using Mustakova-Possardt's developmental theory of critical moral consciousness, as well as ideas of Paulo Freire and experiential educators. My study's findings underscore how experiences of what I term 'authentic communication', especially when focused on issues of moral concern to those communicating, can powerfully stimulate moral development. It further identifies several pedagogical factors apparently responsible for this effect including a problem-posing and experiential approach to learning, the influence of 'authentic moral authority', and facilitated reflection/dialogue in a 'safe' environment that, at the same time, encourages 'risk-taking'.

Moral Membership as Moral Formation: Shame and Moral Formation

Presenter: John COVALESKIE, University of Oklahoma, USA

In this paper I argue that shame is a morally formative emotion that indicates one's membership in a morally normative community. Democratic societies require moral citizens who are self-governing individually before they can be so collectively, and who share the social norms that define 'right'. Shame is the negative feeling we experience when we do something importantly in violation of the norms of our moral community. Moral education presumes the existence of moral communities where formation of conscience takes place, and it is this conscience that on occasion judges us to be shameworthy. To be a member of a normative community (vicious or virtuous) entails integrity within a set of moral norms, which we consider and affirm, reject or modify as we mature and continue moral growth. A pedagogy that fosters a proper sense of shame is not a curriculum of shaming, but a clear exemplification of moral norms.

On Becoming a Terrorist: Transformations of Personal and Moral Agency

Presenter: Phyllis CURTIS-TWEED, Medgar Evers College of the City University of New York, USA

Research on the psychology of terrorism indicates that, beyond commitment to causes or religious agenda, it is the bond between individuals in small groups that disposes individuals to commit themselves to perform terrorist acts. Prior to the development of this bond, transformative life events influence the individual's sense of human and moral agency and lay the groundwork for commitment to a terrorist cell or small group. In this paper, the author uses case studies to examine transformations in human agency and moral perspective-taking as individuals become terrorists. The author reviews literature on the psychology of terrorism and presents a theory of agency development as a psychological approach that combines individual and social psychology to understand the personal development of terrorists. The author argues that an understanding of this phenomenon will contribute to efforts to cultivate morality by reducing the development of terrorist affiliations and inform the development of anti-terrorist strategies.

Tinkering with Nature: Enhancing Precursors of Moral Behaviour via Genetic Intervention

Presenter: Doret DE RUYTER, VU University Amsterdam, The Netherlands

With the progression of technical possibilities of genetic enhancement, a lively debate has started amongst (bio) ethicists, philosophers and jurists about the desirability of such practices. The enthusiasts tend to refer to the

fact that the new technology provides opportunities in increasing children's well-being and human flourishing. Surprisingly, not much attention has been given to the possibility of improving the moral quality of persons. In this paper I want to focus on one of the many questions the new technology generates, namely, whether or not we should be enthusiastic about the prospect that one day we might be able to genetically manipulate human beings to be moral. While this does not diminish the necessity of moral education, since all empirical research into genetic influence shows that this amounts to a maximum of 50%, it might make the work of moral educators much easier. Is this something that should be welcomed?

Moral Beauty

Presenter: Rhett DIESSNER; Co-author Ravi IYER, Lewis-Clark State College, USA

Aristotle considered moral beauty to be the *telos* of the human virtues. Jonathan Haidt's research has focused attention on moral beauty's ability to elicit the moral emotion of elevation. Recent studies indicate that elevation causes a desire to not only become a better human being, but to behave pro-socially and perhaps altruistically. Thus, moral beauty is highly salient to moral education. The theoretical and research knowledge base related to the concept of moral beauty, as well as research findings (n=5,380) concerning moral beauty collected from *YourMorals.org* will be presented. Preliminary analyses indicate engagement with moral beauty is associated with Schwartz's value types of universalism, benevolence and spirituality; and has moderately high correlations with gratitude, forgiveness, empathic concern, moral identity and agreeableness. Engagement with moral beauty's relationship to Haidt's moral foundations theory will be explored.

Examining Religion in a Life of Commitment to a Morally Controversial Cause

Presenter: Sandra Lee DIXON, University of Denver, USA

Anti-abortion protestors' long-term commitments raise two important questions for moral psychology. First, how does moral psychology elucidate lives dedicated to questionable moral activities? Second, how does religion figure in the protestors' moral lives? This paper interprets, without endorsing or condemning, activities of one such protestor. A short narrative of her life and moral commitment is reconstructed from field observations and iterative reading of transcripts of two, two-hour semi-structured interviews with the protestor. Analysis of the interviews and observations affirms that religion affects moral reasoning and that participation in religious groups supports moral stands. Nonetheless, the paper expands the cognitive and social approaches to religion in moral psychology by exposing tensions in the protestor's discourse and committed moral activities, as well as demonstrating how these tensions are inflamed and then mitigated by religious reasoning and communities.

A Structured Approach to Stimulating Graduate Students' Critical Thinking about Injustices in Global Health

Presenter: Laura DUCKETT, University of Minnesota, USA

New graduate students in the health sciences tend to overestimate the status of public health in the USA in contrast to that in other countries. They may believe that the USA has the best health care system in the world despite problems with health disparities, cost and access to care. Justice in Global Health is a learning module in a required ethics course in the Doctor of Nursing Practice Program at a large USA state university. The module, with web-based and in-class components, is intended to broaden students' understanding of global health issues. The module objectives are: (1) Apply concepts of justice to global health issues; (2) Evaluate the status of public health in the USA and selected other countries; (3) Evaluate global allocation of health care resources. Teaching strategies and student learning activities will be described and illustrated. Themes found in student presentations and evaluative comments about the module will be presented.

Changes in Moral Attitudes of Female Educators in Further Education and Work-based Learning

Presenter: Kate DUFFY, University of Sunderland, UK

A narrow skill-based agenda drives the role of the educator in the further education sector in the UK. It creates tensions and dichotomies between what educators feel is good and right for their students and what they are able to do in practice. This research aims to show the experience of women's moral development as they follow a part-time degree as full time professional educators in the sector. Using auto-ethnography, the study draws upon co-constructed narratives between the university teacher and female students to illuminate the reality of their relationship in developing students' moral attitudes. The study has implications for the moral nature of the teacher educator's practice and the development of teachers within further education, suggesting that moral attitudes such as Lipman's notion of 'self-correction' are developed primarily through discourse and relationships between student and teacher.

Justice Eco-ethics and Culture: a Theoretical Perspective

Presenter: Lutz ECKENSBERGER, German Institute for International Educational Research, Germany

Since the 1980s the presenter and his co-workers have worked on an application of moral judgement to environmental issues, which calls for an eco-ethics. The main problem of eco-ethics is how to include non human 'moral patients' (animals, plants and minerals) into ethical arguments. This problem is treated in Western philosophy by a distinction between 'two-pole ethics' (which refers to the relation between humans and humans) and 'three-pole ethics' (which includes human-human relations and with nature). Beyond that, a more detailed typology of ethics is proposed, which is primarily based upon the 'range of ethics' and upon different criteria for the inclusion of moral patients (anthropocentric, patho-centric, bio-centric and holistic ethics). In a global dimension these types will be discussed from a cross-cultural perspective, where similar tensions exist in data on ethical development in indigenous backgrounds.

Justice in Eco-ethics: Some Empirical (Western) Data

Presenter: Lutz ECKENSBERGER, German Institute for International Educational Research, Germany

The traditional Kohlbergian ethic is anthropocentric. Arguments which imply consideration of animals as well are seen as immature. Some data are available to discuss this issue. Selected data from an exploratory study which primarily focussed on the development of methods will be presented. Four age groups (6–8 years; 10–13 years; 14–17 years; 24–27 years) were interviewed about a variety of scenarios (hunting animals; a modified Heinz dilemma [a dog is ill]; climbing plant vs. tree; monkey vs. moon rock in a space shuttle; saving an animal/a man in a dangerous situation etc.). Some age-related trends will be (cautiously) presented. These go beyond the philosophical distinctions as well as beyond Kohlberg's concept of a justice ethic.

Fairness and the Cultivation of Moral Virtue in the Educational System: the Debilitating Role of University Entrance Exams in East Asia

Presenter: David P. ERICSON, University of Hawai'i at Manoa, USA

Nation-wide university entrance examinations are a central feature of the educational systems in China, Japan, Korea (ROK), and Taiwan. They are often promoted as the fairest way to distribute coveted student seats in the fierce competition for admission into the 'best' universities in East Asia. In this paper, I question the basic fairness of these entrance exams. I show how and why they favour socially advantaged groups over those who are disadvantaged in these societies. I further argue that not merely do they undermine the pursuit of educational excellence they also inhibit, rather than enhance, the cultivation of moral virtue in young people in these societies. Indeed, they promote the development of 'systemic' students who pursue high test scores as a ticket into the 'best' universities and subsequent wealth and status differences, rather than pursue true educational benefits for the cultivation of knowledge and understanding.

A Comparison of Feminist Care Ethics and Confucianism: Another Approach to Moral Education

Presenters: FAN Weiwei and GU Kansheng, Southwest University of Finance and Economics, P. R. China

An anxiety about moral education may be found in care ethics: diverse theories of moral education have deviated from the ideal of human being. People have forgotten what the nature of human life is because of the dissimulation in modern society. Traditional Confucianism corresponds to ethics in these fields. Confucian *ren* (仁) and feminist ethics of care take root in the un-contractual society, regard emotion as the foundation of morality, and pay attention to the method of teaching in accordance with aptitude. However, the issue is that care ethics based on a democratic society interacts with Confucianism grounded in a hierarchical society, moralising the nature of humankind in education. In this paper, we hope to supplement ignorance of human nature in moral education by comparative research, and by turning our attention to the caring of ourselves, others, nature and the world.

Moral Reasoning and Political Violence: the Legacy of Northern Irish Conflict

Presenter: Neil FERGUSON, Liverpool Hope University, UK

Employing Kohlbergian and neo-Kohlbergian approaches, the research explores the impact that living in a 'moral atmosphere' moulded by decades of political conflict and community division has on individual moral judgement. In particular, the possibility that exposure to political violence can delay individual moral reasoning was explored through comparisons between Northern Irish children, adolescents and adults with their counterparts in England, Scotland the Republic of Ireland and Nigeria. These comparisons were used to explore the relationship between the intensity of political violence and moral reasoning and whether the impact of political conflict would outlast the conflict and have continuing implications for moral reasoning in the post-conflict society. The findings from these studies indicate that while there is an inverse relationship between the intensity of political violence and levels of individual moral reasoning, the negative impact of this violence does

not outlast the conflict or generalise to those with limited exposure to the violence.

Gender Justice and School Education

Presenter: Desheng GAO, Nanjing Normal University, P. R. China

Gender justice includes three basic dimensions: gender equality, respect for difference and free choice. In reality, schools construct and reproduce the gender injustice of the social culture through multiple dimensions that include the visible and the invisible curriculum, and the teacher's behaviour. In terms of gender justice, the social culture and the school culture are like two separate 'circulations', but these two circulations are of the same inner structure. However, in pursuing the value of gender justice, we need to start from both of these two 'circulations' at the same time. As a self-conscious cultural institution, the school should recognise its own small circulation, and then pursue the realisation of gender justice by all possible means. Moreover, the more important contribution of the school is to help drive the larger transformation of gender justice in the social culture.

Moral Education in Confucius's Virtue Ethics

Presenter: GAO Guoxi, Fudan University, P. R. China

Confucius's philosophy is very helpful for current moral education in China. I argue that it should not be ignored. First, it shows that moral education should not be instrumental but value rationality itself. The 'Way' is the *principium*, all things share and perform the Way and accomplish themselves; moral education is 'incarnating the Way and consummating the virtue'. To be virtuous is not only a personal, private preference, but an expression of human nature. Secondly, it shows the role of the agent in moral education. The agent himself determines what kind of person to be. Confucius maintains that everyone could become a saintly sage. Everyone should take responsibility for their choice. Thirdly, it shows moral education is not indoctrination of certain prohibitions or rules; in fact, it improves one's life to achieve an authentic humanity and to cultivate the consciousness of living a meaningful, worthwhile life. Moral education should make the agent feel happy and experience pleasure, not pain, when virtuous.

Theatre as Moral Education: Shakespeare's *The Tempest* in Two Cultures

Presenters: Andrew GARROD and Peter SUTORIS, Dartmouth College, USA

Through an examination of two very different productions of Shakespeare's The Tempest mounted at Marshall Islands High School in the Central Pacific and in Mostar, Bosnia and Herzegovina, this paper explores the interaction between culture and moral education through dramatic engagement. The analysis focuses on how students draw from their real-life experiences to connect with the major themes of the play—in the case of the Marshall Islands influenced by a strong dependency on American aid and in the case of Bosnia and Herzegovina marked by recent war and on-going ethnic tension—to give life to the dramatic roles they enact. This paper draws on interviews with actors in both locations focused on their interpretation of the themes of vengeance vs. forgiveness and their assessment of the impact of role-taking, teamwork and individual responsibility on cultivation of morality.

A Reconstruction of Moral Maturity and Professionalism of Bachelor of Social Work Students in South Korea

Presenters: Detlef GARZ, Poo Lum JONG, Hae Jin KIM and Soon-Won JUNG
Johannes Gutenberg University Mainz, Germany

This paper aims to interpret if and how one's stage of moral development influences the professional identity of students in a Bachelor of Social Work (BSW) programme in Korea. As preparatory social workers, BSW students have been educated to understand human beings, their needs and environments in psychosocial contexts so as to assist clients in solving their problems. In this helping process students should learn to make the best moral decision for clients based on professional knowledge, theories and skills as well as values and ethics of social work. A relationship between one's moral development status and professional identity formation is involved in this decision-making process. In addition, socio-cultural characteristics, such as a moral climate and Korean culture, might affect professional and the moral decision-making of Korean students. Using the narrative interview method of Fritz Schütze three detailed interviews were conducted; Objective Hermeneutics *sensu* Ulrich Oevermann will be applied to analyse data. The results of reconstructing data imply a way to develop a moral climate and to practise moral decision-making in the field of social work education.

Why Might Moral Education in China Gain from More Explicit Attention to Religion?

Presenter: Brian GATES, University of Cumbria, UK

Making use of official government statistics, this paper will suggest that there is a common misperception in the West with regard to religious belief and practice within the People's Republic of China. Far from the predominant absence of religion, it is a visibly real strand of Chinese history and culture, both past and present. This is most especially evident in the continuing influence of Confucian beliefs and values, but it is also there in the diversity of other religious traditions variously present across the provinces of China. It is not unusual whether in China or elsewhere in the world to approach moral education without making any reference to religion. This paper will consider whether that ignoring is helpful for society as a whole and the individuals within it. Might there be a greater advantage from providing both a moral critique of religions and a religious critique of morality?

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Moral Education: More Than Mere Curriculum

Presenter: Dorothea HANCOCK, Queensland University of Technology, Australia

This paper presents revised understandings about moral education arising out of a curriculum evaluation of the North American moral education programme, the Virtues Project, during an action-research case study in a Mongolian school. Key issues arose about the nature of moral education which drew me into closer examination of my assumptions as a Western moral educator, taking me beyond moral education literature into moral philosophy, feminist scholarship and applied ethics. Moral responses came to be better understood as being embedded within cultural and historical contexts. The moral negotiation and accountability between participants to enhance practice of traditional nomadic values showed an expressive-collaborative engagement within the school community. The programme's 'virtues language' strategy fostered interpersonal empathy demonstrating that teaching moral education is a relational practice. Reflecting on the interpretive, appreciative, appraising and transformative dimensions of the school's moral education engagement illumined the complex, comprehensive, and challenging nature of moral education.

Inhabiting Moral Agonism: Cosmopolitan Education as Moral Education

Presenter: Matthew HAYDEN, Teachers College, Columbia University, USA

Continued increases in the global intermingling of moral systems and perspectives in our daily lives create an imperative to forge new and better ways of discussing morality in educational contexts. Cosmopolitan education offers a way forward by recognising that inquiring into morality with other people requires dynamic engagement and openness to inclusive, collaborative deliberation through which how we talk about morality is at least as important as what we determine morality to be. By prioritising the inquiry into morality over moral belief and action, and by recognising our shared humanity and social conditions of existence, cosmopolitan moral education utilises processes described in discourse ethics and agonistic pluralism, inhabiting what I call moral agonism. Through moral agonism, cosmopolitan education becomes an inquiry into and about morality that is itself an embodiment of inclusive democratic and moral engagement that can produce moral dispositions.

Teachers' Perceptions of Thinking Skills: their Hesitations, Concerns, Confusions, Silences— and What is to Count as Moral Education?

Presenter: Berise HEASLY, Victoria University, Australia

As a result of a comprehensive questionnaire on teachers' perceptions on how they teach thinking skills, their hesitations, concerns, confusions and silences emerge on teaching about virtues, values and ethics. As a consequence, and starting from John Wilson's early Moral Components List, I offer teaching instruments which have been trialled in my senior secondary classes in the last ten years: Heasly Six Steps of Decision-making and Heasly HUG/BUG. These instruments have resulted in successful student use for decision-making about careers, about constructing their quality of life in a moral setting, and in the eschatological speculations that accompany an individual's search for meaning, whether secular or religious in texture.

What Happened to Development as the Aim of Education?

Presenter: Ann HIGGINS-D'ALESSANDRO, Fordham University, USA

Lawerence Kohlberg argued that long-term development is the aim of education, a radical position that is still seldom seriously considered in Western-style schooling. Two aspects of Kohlberg's vision for schools have become popular: various kinds of pro-social education, and interventions to create positive school climates. Unrecognised is that Kohlberg defined moral education and school climate improvement in terms of their alignment with long-term developmental goals. The moral focus and democratic processes were means to long-term, idealised ends. To actualise this vision means not only that long-term developmental goals suggesting

maturity need to be multifaceted, and contextually and historically defined for each school, region, and nation, but also that there must be a shift from the current focus, especially in the USA, on only short-term goals and immediate outcomes. While the science of educational evaluation has positive aspects, I will focus on its downside, what I call the scienticising of pro-social education—valuing empiricism to the neglect of normative issues underlying lifelong development.

The Role of Teacher Factors in the Relationship between a Character Education Intervention and School Culture

Presenter: Ann HIGGINS-D'ALESSANDRO; Co-author: GUO Ping, Fordham University, USA

School culture has been demonstrated to be associated with student outcomes. In the Caring School Inclusion Project (CSIP), the character education intervention influences student outcomes by improving school culture. It is important to understand the role of teacher factors, which refer to characteristics of teachers and factors of their working environment, as they affect the relationship between an intervention and school culture. Two factors 'teaching beliefs and efficacy for character education' and 'teachers' multiple roles' were identified to be mediators. Moreover, the factor of 'teaching beliefs and efficacy for character education' fully mediated the relationship between intervention and school culture; while the factor of 'teachers' multiple roles' partially mediated the relationship between intervention and 'teaching beliefs and efficacy for character education'. This study furthered the understanding of the dynamics of teachers' intervention delivery when teacher training is the one and only means.

Congruency and Determinants of Teacher and Student Views of School Culture

Presenter: Ann HIGGINS-D'ALESSANDRO; Co-author: Arnond SAKWORAWICH, Fordham University, USA

We know little about how teachers and students view school culture and the impact of their perceptions on student outcomes; however, prior research shows that students' views of school culture often mediate an intervention's impact on student outcomes—pro-social behaviour, character-building behaviour, empathy and interpersonal skills. This paper examined congruency between teachers' and students' perceptions of school culture using variance component analysis (VCA) and hierarchical linear modelling (HLM) and assessed multiple determinants of students' views of school culture using HLM. Data were from 12 USA middle schools participating in a Community of Caring intervention in 2010, when schools had one, two, or three years of intervention. While there was little congruence, teachers' perceptions of school culture influenced students' views, as well as their involvement in the intervention in complex ways. Implications for teacher training and enhancing student involvement while launching interventions are discussed.

Cultural Awareness: but I'm the Normal One!

Presenter: Shawn HOLMES, North Carolina State University, USA

Ethical sensitivity in teacher education involves recognising verbal and non-verbal behaviour, identifying needs and wants of others, predicting reactions to help, and responding with appropriate concern. These perspective-taking abilities are necessary to effectively work with other cultural and socioeconomic groups. Inherent in ethical sensitivity is an awareness of one's own cultural values that are linked to the expectations of other's behaviour. A three-part assignment was given to 14 pre-service science teachers to reflect on their cultural self-awareness by analysing unexpected behaviour of others. This type of analysis links 'normal' cultural values to perspective-taking. Qualitative analysis indicated most participants were unaware of their own cultural framework, its influence on their expectations of other's behaviour, and how they would teach those who are culturally different from them. Findings indicate most had moved toward acknowledging their personal cultural values linked to professional behaviour and accepting a broader understanding of culture.

The Challenges of Modernity Confronting the Family and its Moral Responses

Presenter: HOU Jingjing, Nanjing Normal University, P. R. China

Because the public and private spheres have a certain degree of isomorphic relation, the moral *anomie* confronting China's society in its modern transformation is also reflected in the family and may be strengthened by family education. Family education can react positively with the public domain via three paths—care, democracy and wisdom. Family care should pay attention to children's real needs in the present and for the future, including self-care, autonomy, leaning to care. Democracy can be practised in families, mainly by respecting children's subjectivity, diversity, dignity and the right to make choices. In the cultivation of moral wisdom, attention should be paid to the contextual, reflective, practical characteristics of wisdom. Family education promoting children's good character helps tackle moral apathy with caring, promote harmony with democracy and equality and prevent obedience to moral *anomie* with wise deliberation, so that society can accelerate the transformation to mature modernity with lower cost.

David Carr's Virtue Ethics and its Implications for Teacher Professional Ethics

Presenter: Liang Wei HSIEH, Chung Cheng University, Taiwan

This paper argues from aspects of David Carr's virtue ethics, that teachers should possess theoretical educational knowledge and moral character so that they can make moral judgements in teaching. These aspects of a teacher's moral virtue might be cultivated in a course of ethics in teacher education. The main purpose of this philosophical study is to explore Carr's virtue ethics and its implications for teacher professional ethics. Initial criticisms come from two perspectives: the significance of cognition in moral virtue and the imprecision of justification of human flourishing. Initial analysis suggests, first, that teacher education should teach subjects with regard to educational theory, humanities and arts. Second, the cultivation of teachers' moral virtue should be focused on moral character and moral cognition. Third, teachers should cultivate *phronesis* in teaching. Finally, the relationship between teacher and student should be constructed positively and with care.

Morality, Individuals and the State in Educational Thinking: Durkheim's Dialogue with Theories in the 18th & 19th Centuries

Presenter: Felix Chun HUANG, Taiwan Ocean University, Taiwan

This study focuses on Durkheim's sociological theory of moral education. Durkheim distinguishes education from pedagogy. The former refers to socialisation as a social fact of his sociology, the latter a critique of education. Yet we doubt if pedagogy is influenced by the science of education. Can judgements of fact and those of value be unified as Durkheim wished? The answer is related to the criticisms he makes of Kant's and Spencer's views of morality. Durkheim asserts that modern states support the growth of moral individualism in a dialectical way. The relationship between individuals and a society underlines a process from homogeneity to heterogeneity. Durkheim presents so-called moral individualism as a solution to the difficulties of the individualism assumed in theories of social contract. Durkheim's concept of the sacred and the 'cult of individual' is the background to his solution. This project will try to analyse all the above points by closely studying Durkheim's related texts.

Teachers' Excellence through the Lens of Foucault's Ethics

Presenters: Hua HUANG and Sou Kuan VONG, University of Macau, P. R. China

Research on teaching is dominated by a rational model, emphasising cognition and technologies during classroom teaching. However, successful teaching has to incorporate the emotional dynamics and ethical character of the teacher's experience. We draw on the theoretical work of Michel Foucault, to argue for the notion that teachers' excellence is more a moral or ethical struggle than a matter of technical skill or strategies. It involves cultivation of their ethical selves through a range of emotion-related self-reflective practices. With reference to an interview with an 'excellent' primary teacher in a rural school, we demonstrate that emotions served as a sort of catalyst for teachers to engage in deep self-reflection, which turned out to be a force that drove them to practise their ethical selves as 'an art of work' and pushed them to develop their excellence at three levels (individual, school and community). We highlight the implications for teacher education and an alternative approach to interpret and cultivate professional ethics.

Confucianism as Philosophical Foundation of Contemporary Character Education—a Perspective of Virtue Ethics

Presenter: Anthony H. HWANG, Central University, Taiwan

In this paper, the author tries to reconstruct a systematic theory of traditional Confucianism from the perspective of virtue ethics, and to explore the possibility and appropriateness of this virtue-based Confucianism as the philosophical foundation of contemporary character education. The main theme of this article is to point out that both Confucianism and virtue ethics share something in common, and both are equally superior to serve as the foundation of character education rather than an ethics of duty.

Cosmic Modesty—Integrating Morality, Nature and The World

Presenter: Nobumichi IWASA, Reitaku University, Japan

We human beings are nothing but one phenomenon on this earth, living together with other animate beings in an interdependent relationship. This global network of interdependence, in which we are just one member of the whole system, requires us to have a sense of cosmic modesty—an understanding that our life is made possible by the very special condition of the earth in this universe—and to have respect for all other living beings. However, we are not necessarily free from selfishness, pursuing our own interests and satisfaction while paying little attention to other factors and situations in the rest of the world. This is the major underlying factor of almost all the problems we are facing today. In this context how we can become deeply aware of this tendency for self-centeredness and try to overcome it? This will be discussed by focusing on a certain aspect of the ecosystem.

Bridging the Gap between Science and the Humanities through Moral Education

Presenters: Changwoo JEONG[a] and Hye Min HAN[b]
[a]Seoul National University, South Korea; [b]Stanford University, USA
Co-author: Sung Choon PARK

There has been a deep chasm between the natural and physical sciences, social sciences and the humanities since the beginning of specialisation among various fields. Charles Percy Snow, an eminent British scientist and author, articulated how, in modern society, the breakdown of communication between the 'two cultures'—the culture of science and that of the humanities—hindered understanding and addressing pressing public issues. In order to seek a way of integrating science and humanities (especially ethics), we suggest that moral education needs to teach not only an understanding of moral dimensions of science and technology, but also fundamentals of ethics and values relevant to current socio-scientific issues and decision-making in the realm of science and technology. In addition, in this paper special attention is given to the development work regarding types of activity that form a bridge between scientific and humanities disciplines.

College Subject Teachers as Youth Purpose Instructors and Inspirers: a Study in Chinese Social Context

Presenter: JIANG Fei, Northeast Normal University, P. R. China and Stanford University, USA

The study of youth purpose has received global attention very recently. Studies in this field all agree on the role schools and teachers play in facilitating students building a sense of life purpose. This paper examines college subject teachers' competence in fostering purpose in the Chinese social context. Forty-eight Chinese college teachers and 209 college students who were diverse in socioeconomic status, age, professional title, discipline background and academic achievement were surveyed. Multivariate regression was used in the analysis of the data. Results showed inconsistency between teachers' self-evaluation and students' evaluation on teachers' competence in fostering purpose, the disciplinary distinctions of teachers' competence in fostering purpose and the support of the significance of teachers' competence in fostering purpose. This research provides guidelines for teachers' classroom instructions in fostering purpose and implies the significance of improving teachers' competence in fostering purpose in teacher education.

The Moral Dilemma of School in Our Time

Presenter: Kyung Hwa JUNG, Teachers College, Columbia University, USA

The dramatic increase of students' deviation at school, ranging from comparatively trivial misbehaviour to brutal violence, has reached the point that schooling itself is at stake. This problem in schools suggests that a more fundamental consideration of the circumstance of schooling is required. Henry Bergson and Friedrich Nietzsche provide helpful conceptual ground work, arguing that there are two different kinds of morality: one is for the stability of the existing order of society; the other, for the creation of new orders. By its nature, schooling is a peculiar practice to deal with the tension of two moralities. It aims to perpetuate the existing society, while at the same time cultivating students' ability to create a better society. It is critical to find a balance in these dual aims, but in the contemporary circumstances the delicate balance of schooling is severely disturbed. This presentation seeks to explore implications about the moral dilemma of school today.

Cultivating Morality in High School Students through Competence in Moral Thinking: Universality and Uniqueness of Japanese Moral Education

Presenter: Yoshiro KANEMATSU, Naruto University of Education, Japan

This paper reports findings from a study aiming to clarify the universality and uniqueness of Japanese moral education in senior high schools by focusing on competence in moral thinking. The study asked: (1) How should secondary school moral education be structured toward its objectives?; (2) How can teachers increase the effectiveness of moral thinking in order to improve students' moral behaviour?; (3) How should teachers engage students in 'Ethics' in order to stimulate students' moral thinking? The research involved a student survey, investigative visits to high schools and discussions among teachers. The findings were: (1) Moral education needs core time and integration with all the school's educational activities; (2) It is important to enhance students' ability to think autonomously and to stimulate their social independence; (3) Civics teachers should construct the content of 'Ethics' in order to develop students' capabilities to analyse their lives critically, to form judgements about their future lives independently and to share their opinions collaboratively.

Developing Judgements of Loyalty among Bosnian-Croats

Presenter: Adam KAY; Co-authors: Darko HREN and W. Wade ISLAN, Dartmouth College, USA

Moral cognition includes at least three processes: intuitions, reasoning and cognitive control. These processes appear to interact in shaping the adult moral domain. To enrich a cultural-developmental account of these

processes, we examined 90 10-25 year-old Bosnian-Croats' judgements towards in-group loyalty. Participants completed a questionnaire that assessed whether their orientations towards group loyalty are indeed 'moralised'. Secondly, participants took a child-friendly version of the Implicit Association Test in order to examine the relations between intuitions and 'moral' judgements of group loyalty. Thirdly, they completed an inventory that assesses meta-cognitive dispositions in order to examine their tendencies to 'control' intuitions. We expected that (a) a majority will moralise their loyalty judgements; (b) moral judgements and loyalty intuitions will be related; (c) meta-cognitive dispositions develop throughout adolescence and help explain variations in judgements. We present and discuss our findings.

Reframing the Pedagogy of Moral Education: a Dynamic Systems Approach

Presenter: Minkang KIM, University of Sydney, Australia

The aim of the current presentation is to apply Dynamic Systems Theory (DST) to moral education, moving beyond constructivism and the language of cognitivism, with its emphasis on linear stages and mental schemas. A dynamics approach views learning, whether individually or in groups, as a process of non-linear emergent self-organisation, involving interplay between perception and action and strongly influenced by emotion. Moreover, DST is consistent with current accounts of brain plasticity. This approach to moral development, it is argued, provides a stronger conceptual basis for understanding moral learning and hence the teaching of moral education. For example, teachers are able to appreciate the variability displayed by children in articulating their moral views, and teachers employing DST are made much more sensitive to the influence that a child's history and her current situation makes to a particular judgement at any given time.

The Value in Assessing Moral Education: Aligning Institutional Mission with Practice

Presenter: Elizabeth KIRK MATTEO, Alvernia University, USA

Institutions of higher education whose mission statements promise moral education have a responsibility to assess if their students perceive the mission being carried out at the institution. The study presented here examined the relationship between undergraduate students' perceptions of their university's mission and their motivation to engage in mission-driven activities. A sample of undergraduate students (n=577) at a small Catholic, Franciscan, liberal arts university completed a survey that included: demographic information, an adapted version of the DePaul Mission and Values Inventory, the Community Service Self-Efficacy Scale and the School Sense of Community Scale. The data revealed statistically significant correlations among students' perceptions of their university's values and identity, students' sense of belongingness at the institution and students' confidence in their ability to carry out mission-related activities, such as service and civic engagement. The discussion emphasises the importance of assessment in moral education.

Remembering Your (Im)Moral Past: Conflict, Consistency and the Moral Self

Presenter: Tobias KRETTENAUER; Co-author: Maureen MOSLEH, Wilfrid Laurier University, Canada

The study reported here investigated individuals' autobiographical memories about their past (im)moral behaviour. One hundred and thirty one participants from three different age periods (adolescence, emerging adulthood, adulthood) were interviewed about various types of events that either cast a favourable or an unfavourable light on the self (e.g. having done something morally wrong and not feeling bad about it, having done something good and feeling good about it). In addition, a measure of moral identity was employed. Results demonstrated that older participants as well as participants with a stronger moral identity drew stronger connections between their current self and past behaviour. This was true for both moral and immoral actions. Moreover, individuals with a stronger moral identity more often felt that both moral and immoral actions emanated from a coherent self. Taken together, the findings indicate that remembering one's own (im)moral past is a function of both narrative development and moral identity.

Positive Psychology's Programme of Virtue Education: an Evaluation

Presenter: Kristján KRISTJÁNSSON, University of Iceland, Iceland

In 2004, the influential movement of positive psychology (officially launched in 2000) turned virtue theoretical—starting to pursue the 'social science equivalent of virtue ethics'. The aim was no less than the Aristotle-inspired one of reclaiming 'the study of character and virtue as legitimate topics of psychological inquiry and informed societal discourse'; and, subsequently, to offer a systematic programme of virtue education for the young. In this paper, I describe this project and explore its theoretical and empirical underpinnings. I focus specifically on the proposed educational interventions and conclude by offering a general evaluation of the project's current standing. Although there is much to admire in positive psychology's retrieval of the Aristotelian ideas of the universality of the virtues and the empirical link between virtuous living and happiness, the paper pinpoints various weaknesses in the ongoing project.

Moral Issues in Doing Philosophical Research with Children as Co-researchers

Presenter: Judy A. KYLE, Montreal, Canada

What was it like to conduct a doctoral research investigation into philosophical discussion with primary school Philosophy for Children students as co-researchers? Bringing my students' philosophical expertise together with my doctoral interest in the use of qualitative research methodologies, two of the questions I examined in my dissertation subtitled, A Case Story of Doing Educative Research Using Collaborative Philosophical Inquiry were: (1) how and whether children can participate in research as research 'agents' (co-researchers) as contrasted with research 'subjects' (researched); and 2) how and whether 'to do philosophy' can be 'to do research'. From an adult teacher-researcher perspective, and in moral terms, after briefly describing the project, I reflect on what it was like to venture beyond Philosophy for Children to do co-research with my students, I talk about how my co-researchers' engagement in philosophical co-research produced moments of 'Sigma amazement' and I recall some of our conceptual 'tentative conclusions'.

Curriculum Design for Moral and Religious Education: Integrating the Christian Tradition and Chinese Culture

Presenters: Paul Wai-Keen LAU[a] and Francis Nai-Kwok CHAN[b]
[a]Hong Kong International Institute of Educational Leadership, P. R. China and [b]Catholic Education Office, Hong Kong, P. R. China

In this paper, we describe the crucial curriculum design tasks of recent years, following the Moral and Religious Curriculum Framework formulated by the Catholic Education Office of the Catholic Hong Kong Diocese in 2006. We explore the implications of the curriculum on the teaching and learning of Moral and Religious Education in Hong Kong's Diocesan Catholic primary schools. A major investigation explored issues faced by curriculum developers in their instructional design of integrating both the Christian tradition and Chinese moral culture, for implementation. In particular, in this paper we examine their strategies in integrating both the Christian tradition and Chinese moral culture in the design processes. We also focus on examining the curriculum processes in the development of teaching and learning materials for Primary One pupils, especially in identifying pedagogy that could engage children and empower them in the search of truth and inter-connectivity.

A Measure of Moral Judgement of Construction Professionals in Decision-Making: Developing the Construction-Specific Moral Judgement Test

Presenter: On Kay Angel LAW; Co-author: Linda C. N. FAN, Hong Kong Polytechnic University, P. R. China

Moral judgement in the professions has received increasing attention by researchers and practitioners across various industries. A new instrument, the Construction-specific Moral Judgement Test (CMT), is being developed to assess the moral judgement of construction professionals dealing with the myriad of ethical dilemmas likely to be faced in professional practices. 'Intermediate concepts' (ICs) of the neo-Kohlbergian model have been adopted as the framework to develop the CMT. This paper reports the design and development of the CMT which uses case-study scenarios specific to the construction field. The expert panels are being invited to evaluate the ICs scenarios and develop the scoring key. The reliability and validity of the instrument will be assessed in a sample of practitioners in the construction industry. It is expected that the outcome of this study can provide rich insights about how construction professionals make decisions and their cognitive moral capacity.

Character Education at a Crossroads in Taiwan: Conceptual Clarification and Practical Implementation

Presenter: Eric Feng-Jihu LEE, Chung Cheng University, Taiwan

In 2001 traditional moral education courses were removed from Taiwan's National Curriculum. However, the government met many challenges from educational theorists, school teachers and parents, who called this new curriculum a 'moral-free' curriculum and argued that it would destroy the new generation's moral literacy. Three years later, in 2004, Taiwan's government enacted a 'Character Education Promoting Programme' (CEEP). CEEP claims to cultivate students' traits of knowing the good, loving the good and doing the good. This CEPP, however, was copied directly from America's character education provision, developed since the 1980s, and disregarded Taiwan's own historical background, cultural tradition and social-economic structures. Through historical research and theoretical analysis, this presentation will examine CEPP in some detail, criticise its theoretical weakness and point out its practical shortcomings. It will also recommend some necessary ways to lead CEEP away from the current crossroads.

Moral Thought and Behaviour of Juvenile Delinquents in South Korea

Presenters: Hyo Seon LEE and Yeunsuk RYU, Kangnam University, South Korea

The purpose of the study reported here is to understand what makes juvenile delinquents 'choose' their behaviour in morally conflicting situations. We used the Real Life Interview developed by Tappan, which allows the interviewees to indicate their choice in moral dilemma situations. We then analysed the interviews using Oevermann's Objective Hermeneutics in order to examine the latent structures of the chosen behaviour. We analysed the responses of six juvenile delinquents under protective supervision. The results were as follows. First, juvenile delinquents chose self-centred behaviour, according to their emotion and desire. Secondly, they are more drawn to the unity and the stability of the peer group. Thirdly, they have conventional ethical ideas. They defined morality through relations and accepted it as a conventional concept. Juvenile delinquents should have more opportunities not only for their ethical development as individuals but also for interaction with others in ethical environments such as Just Communities.

Gender Equality Education in Taiwan: Issues and Implications from the Perspective of Western Liberal Feminism

Presenter: Pei-Yu LEE, Taiwan University, Taiwan

Gender equality refers to equality between men and women; in addition, it has implications for respecting homosexuality. Gender equality includes aspects of physiology and psychology. In Taiwan, Gender Equality Education is one of the major issues in the recent educational reform movement and has become one of six issues in the Grade 1-9 curriculum. This paper will discuss gender equality issues in Taiwan and its implications for gender equality education based on the liberal feminist point of view by means of literacy analysis. First of all, the author will define the meaning of gender equality. Secondly, the history and background of gender relationship situations in Taiwan are discussed. The liberal feminist concept is introduced, the implications for gender equality education considered and some suggestions made for educators.

A Day in the Life of Resilient Migrant Chinese Adolescents

Presenter: Chun LI[a]; Co-authors: Catherine Ann CAMERON[b] and Cindy LAU[b]
[a]Shandong Normal University, P. R. China; [b]University of British Columbia, Canada

This socio-ecological study of resilient migrant youth investigates sources of strength of impoverished Chinese teenagers who had relocated from the countryside to city dwelling. Two case studies will be reported. Jing Tian was 15 years old when first interviewed. She lived with her parents and one younger brother in a one-room apartment. Bing Ma, aged 14 years, lived with his mother and an older sister in similarly constrained circumstances. Research methodologies employed included filming a full Day in their Lives (DITL); iterative interviews respecting the youths' perspectives on their own well being and reflections on the filmed Day; and photo elicitations. Jing Tian demonstrated in many ways during interviews, in her filmed Day and with her photographs her belief that her successes in life depend upon her applying herself academically. Bing Ma similarly showed devotion to a goal of winning a Nobel science prize by dint of academic dedication.

Rethinking Eco-centric Ethical Reasoning in the Environmental Age

Presenter: Hueyli LI, University of Akron, USA

In this paper, I examine Aldo Leopold's land ethic and Arne Naess's deep ecology, which represent concerted efforts to recognise the intrinsic values of nature. I point out that the recognition of both the intrinsic values and the instrumental values of nature can commit us to solving ecological problems. Beyond such a pragmatic concern, I further argue that non-anthropocentric moral reasoning derives from human-centred ethical traditions. Hence, human morality need not be confined to inter-human affairs and our concerns for moral inclusion or exclusion can be related to a cultivation of human moral virtue.

Moral Development in a Confucian Conception

Presenter: LI Maosen, Renmin University of China, P. R. China

The conception of moral development in *The Analects* of Confucius is tracked in this paper by two frameworks. One is Confucius's statement of his personal development in that he set his mind on learning at fifteen, established himself by knowing the rituals at thirty, got through with any puzzles at forty, understood the most universal and essential principle (destiny) at fifty, attained discernment at sixty, and reached freedom of thinking at seventy. These six critical points divide the developmental stages by age. The other framework may be found in the early Confucian understanding of moral development in a sequence such as mean man (*Xiaoren*), gentleman (*Junzi*), full man (*Chengren*) and holyman (*Shanren*). I argue in this paper that Confucian tradition lays much stress on moral practice and its development through learning and instruction, and advocates a proper ethical (including social and political) environment for role-centred moral development.

Laozi's Thinking on Moral Education and its Inspiration for Human Beings, Nature and the World

Presenter: LI Tianxing; Co-authors: FANG Yiyuan and DENG Jun, Southwest University of Finance and Economics, P. R. China

Laozi was one of the most brilliant philosophers in China, whose thinking on moral education in the *Tao Te Ching* has become widely known and has had profound significance for people's attitudes and way of life. This paper elaborates Laozi's thinking on moral education as an inspiration for human beings, nature and the world in the contemporary context. The first section reviews the status of Chinese and worldwide research on Laozi's moral education thinking. The second section introduces some background to Laozi and his only book, *Tao Te Ching*, to establish a better understanding of his moral education principles. Section three explores the main thoughts of Laozi, including 'acting without striving', 'honest and trusted speaking', 'inactivity', and so on. The last section proposes that Laozi's inspiration for modern life is that people should keep peaceful hearts, promote harmonious relationships between human beings, and develop harmonious coexistence between human beings and nature.

The Ups and Downs of Citizenship Education in China in the First Half of the 20th Century

Presenter: LI Yihong, Peking University, P. R. China

In the first half of the 20th century in China, there were ups and downs in the process of citizenship education. In order to save the nation, China imported Western ideas and went through a momentous phase of citizenship education in the hope of developing the national character. Some Chinese scholars published translated texts of Western citizenship education and established schools to practise citizenship education. The Young Men's Christian Association promoted citizenship education. However in the 1940s, Chinese citizenship education gradually declined, for at least two reasons. The first, most important and direct reason was the effect of war. The War of Resistance against Japan and the Civil War in China made it nearly impossible to carry out civic education. The second reason was that Chinese feudal political culture, which emphasised human sentiment and a strict social ranking system, had had a sustained influence on people. There lacked a concept of law and order, which was under-developed. This resulted in a dependent personality trait within the nation and hence the practice and the results of citizenship education were limited.

Science, Intelligence and Life—Dewey's Thoughts on the Ethics of Science and their Significance for Moral Education

Presenter: LI Zhi-qiang, North China University of Technology, P. R. China

The ethics of science are an important part in Dewey's moral thoughts, and also an important source of his thoughts on moral education. Dewey maintained science and morality should not be separated, because their shared aims are to realise human beings' liberty. So he took the relation between science and morality as the central issue of philosophy. To unify science and morality, it is necessary to overcome the dualism of traditional philosophy and to cultivate the intellectual method of scientific experiment in daily life. The essence of Dewey's cultivation of the intellectual method is to take moral questions as some circumstances that can be used for analysis by scientific method. These two aspects comprise the important content of intelligence training in Dewey's thoughts on moral education. The essence of Dewey's work is to emphasise the scientific spirit of intelligence, which gives meaning and significance to moral theories and moral education.

A Critical Review of the Moral Ecology Crisis in China: Problems and Solutions

Presenters: LIN Bin[a] and YANG Chao[b]
[a]Sun Yat-sen University, P. R. China; [b]South China University of Technology, P. R. China

It is widely acknowledged that China, after having implemented the reform and opening up policy for over 30 years, has made great progress in economic development during the transition from the planned economy to market economy; and China has become richer, more powerful and more influential in the world than ever before. However, when considering the fact that China today is now facing a serious moral and spiritual crisis, we can never feel relieved. This paper attempts to make a critical review of the moral ecology crisis in China and to offer an ecological approach to moral cultivation. Drawing on a study that investigated the antidotes available to the moral crisis, this paper analyses those antidotes, and claims that they are not effective in coping with the moral ecology crisis. An ecological approach to moral cultivation should be encouraged so that a healthy moral ecology system can be established.

Moral Grounds for Educating an Artistically Talented Child with Autism

Presenter: Jen-Chieh LIN, Taiwan Normal University, Taiwan

This paper considers several modern moral issues with respect to autism: how to understand a child with autism who is artistically talented; how to balance educational demands of equity and excellence; how to design appropriate methods and tools to identify such a child; and how to support and satisfy his special needs in his family, school and community. A 17-year case study, helping and observing an autistic child and interviewing his mother, provides some findings and suggestions for educating artistically talented child with autism.

Values and Leadership: an Exploratory Study of School Principals in China

Presenter: Ying LIN[a]; Co-author: John PISAPIA[b]
[a]China Executive Leadership Academy, P. R. China; [b]Florida Atlantic University, USA

Value-based leadership was developed by Robert J. House. This paper explores the link between values and leadership of principals in the Chinese context, to (1) determine the core values of school principals; (2) determine if values influence leadership actions of school principals; and (3) determine what values are linked with leadership of the school principals. The study was conducted with a sample of 106 school principals from 27 provinces of China in 2010. Their values were detected by the Chinese Value Instrument (CVI) developed by Yu *et al*. Leadership was measured by the Strategic Leadership Questionnaire (SLQ), developed by John Pisapia, which measures the use of managing, transforming, bonding, bridging and bartering actions by leaders. Findings indicate that the values of achievement and power, benevolence and honesty, and stability are related to the leadership of principals.

Moral Competence, Brain and Dysfunctional Behaviour

Presenter: Georg LIND, University of Konstanz, Germany

Modern psycho-psychical brain research not only enables us to cross-validate research findings on the nature and importance of moral competence but also opens new avenues of research. Starting out from the seminal fMRT study by Prehn *et al*., and other studies using the experimentally designed Moral Judgement Test, this presentation forwards an integrated model of moral functioning, from which testable hypotheses can be delineated, especially hypotheses concerning the relevance of moral competence for the prevention of drug addiction and criminal behaviour.

Heroes, Life and Morality: Pondering on the Values of Life

Presenter: LIU Cilin, Shanghai Normal University, P. R. China

Chinese Confucian tradition was morally oriented; the Communist leadership shifted it to a political orientation. But they shared in making light of life. Confucianism encouraged sacrifice of life for morality, Communism for politics. Since China opened up to the world and the government adjusted its attention to material production, Chinese people's values have become confused. The values of life are getting increasing recognition since the idea of life education was launched in the 1990s. But this has also led, controversially, to an extreme position when some researchers say heroes who gave up their lives are all questionable. School moral education is facing a dilemma as to whether stories about heroes in textbooks should be kept or deleted. This paper claims that ought to do is based on being able to do, what you are tells what you should do. These are two rules to distinguish educational values about heroes that we can settle the dispute between traditional social moralities, Communist political stands and personal lives.

Why Are They So Angry? Why Do They Joke? Talking to Teachers about War-affected Youth

Presenter: Alice LoCICERO, Simmons College, USA

In recent discussions with dedicated teachers whose students included many who were directly affected by war, two questions arose. The teachers themselves were puzzled and had not been able to come up with any hypotheses that made sense to them in relation to these questions. They understood perfectly why the children should be sad, grief-stricken, withdrawn, worried and fearful. But they did not understand why so many of the children were disruptive, defiant, threatening, angry and disobedient. Further, they did not understand why the children joked, sometimes about gruesome subject matter. These questions led into a discussion that brought to light the complexities of taking on the role of mentor, teacher and guide to children whose life experiences and world view were shaped by immersion in violence. This discussion led to a series of hypotheses about the children's behaviour and outlooks and realistic hope of being of help.

Moral Judgements of Responsibility and their Influence on Moral Decision-Making in the Economic Context

Presenter: Jennifer LOEW, RWTH Aachen University, Germany

Economic decisions often display a distinct moral dimension. Therefore, people with significant decision-making power in leading positions especially have to decide and act not only in an economically responsible but also in a morally responsible manner. Hence, the focus of the study reported here was to examine the influence of individual judgements of responsibility on moral decision-making in the economic context. In the background to this research interest are several theoretical insights, as well as empirical findings from different research domains which have revealed that judgements of responsibility play an important role in moral decision-making processes in general and in particular in transmitting a moral judgement into moral action. This paper discusses the relevant theoretical background of this specific research approach and presents the first results from a qualitative interview study on moral decision-making with German Master of Business Administration (MBA) students.

Environmental Education and Outdoor Activities

Presenter: Thierry LONG; Co-authors: Damien BAZIN and Bernard MASSIÉRA
University of Nice Sophia-Antipolis, France

Sports are often viewed as key practices in terms of socialisation. They are expected to develop good citizens who are responsible for their society and others. Beyond these common beliefs, studies in moral psychology have shown that competitive sport contexts have entailed moral regression, transgression, violence and low legal consciousness. Nowadays, new practices through outdoor activities have spread widely. Are these activities beneficial for moral development, in particular in terms of environmental responsibility? This study aims to highlight the social representations of sportsmen and women from different outdoor activities (hiking, canyoning, rafting, climbing) associated with the relationships they have with the environment and sustainability. Based on interviews, this research assumes that the particular characteristics of the different outdoor activities lead to different representations of the environment among practitioners.

UNESCO, Bioethics and Philosophy

Presenter: Darryl MACER , Regional Unit for Social and Human Sciences in Asia and the Pacific (RUSHSAP), UNESCO Bangkok, Thailand

The paper will discuss, from a global perspective, methods and theory for teaching bioethics, philosophy and values, and discuss curriculum mapping, comparing the UNESCO Action Plan for the Promotion of Philosophy Teaching in Asia and the Pacific (2009), called Thinking for the Future, and Joint Plan of Action for Regional Networking in Bioethics Education Towards Better Bioethics Education, from 2006. How can we teach the goals of philosophy education, including those related to the search for wisdom, development of capacities for wise judgement and decision-making skills, and for development of a disposition to use knowledge and skills for good? How can we empower teachers to make a special contribution in the wider context of making a mature society?

Conflict as a Means to Moral Commitment and Caring: Examples from Child Protection

Presenter: Doug MAGNUSON, University of Victoria, Canada

From a year-long study of child protection teams, we came to know experienced child protection professionals who understood conflict as a pedagogical opportunity for establishing the terms of their relationship with the client. Conflict initiated by the client, in their view: (a) facilitated honesty from professional and parent; (b) was an expression of the parent's legal and political rights; and (c) demonstrated care and commitment to their family. In their view this conflict created the conditions for a joint moral commitment to protect children. Although professionals are increasingly asked to collaborate with families, I argue that under certain conditions conflict leads to successful moral commitment and satisfactory outcomes because, following an argument from both Deutsch and Kipnis, conflict can protect the weaker party by creating opportunity for the minority point of view to be heard.

Moral Knowledge, Moral Sensitivity and Moral Education

Presenter: Roger MARPLES, University of Roehampton, London, UK

This paper's aims are fivefold. First, I aim to demonstrate the possibility of objective knowledge in the moral domain by exposing the flaws in non-cognitivism's denial of the existence of moral facts and the possibility of truth in moral appraisal. Secondly, I specify the 'objects' of such knowledge by reference to a form of non-naturalistic moral realism. Thirdly, I explicate the necessity for the affective dimension in the acquisition of moral knowledge, in order to show that such knowledge cannot be reduced to something merely propositional.

Fourthly, I indicate the importance of sensitivity to context, whereby moral epistemology is shown to be concerned with the truth of particular judgements, as opposed to the search for rules or principles; if the latter do exist they are shown to be *pro tanto* and uncodifiable. Fifthly, I demonstrate the implications for moral education with specific reference to recent developments in the ethics of caring.

Can the New Consensus in Moral Psychology be Integrated with Education for Critical Rationality?

Presenter: Bruce MAXWELL, Université du Québec à Trois-Rivières, Canada

The aim of this paper is to explore the tensions between the broad consensus which has coalesced around the Social Intuitionist Model (SIM) of moral cognition (which pictures morality as intuitive, emotionally driven, and biased) and the conception of moral functioning that tends to underlie education for critical rationality (which regards morality as being deliberative, rational and impartial). The objective of the paper is twofold. First, it considers the meaning and limits of the SIM as a critique of specific assumptions in practical ethics education about the autonomy of moral reasoning, the relationship between moral reasoning and moral judgements, and the definition of 'morality' as a domain of social cognition. Secondly, it seeks to speak to the question of the value of the 'new consensus' as a source of psychological knowledge that can be used to further the cause of developing through formal education people's capacity for critically reflecting on ethical problems.

Moral Development and Outdoor Ethics Education

Presenter: Christine McCART, Black Hills State University, USA

The theory and practice supporting conservation education has largely ignored developmental constructs. To bridge this gap, this study explores outdoor ethics through the lens of Rest's Four Component Model. This presentation focuses on the quantitative element of a mixed-methods study. I explore what factors predict outdoor ethics and self-report behaviour in a convenience sample of 150 university students. Instruments employed include the Defining Issues Test and an adapted Leave No Trace Outdoor Ethics questionnaire. Based on a pilot study, it is predicted that the most significant factor in improved outdoor ethics and self-report behaviour will be a shift from personal interest to a focus on maintaining norms. The qualitative portion of this mixed-methods study will examine affective as well as cognitive aspects of moral functioning. Implications for non-formal conservation education programmes will be discussed.

Faith Schools in the United Kingdom

Presenter: Stephen McKINNEY, University of Glasgow, UK

This paper will examine a number of the key themes of the contemporary faith school debate in the United Kingdom. These include: state funding and legislation; rational autonomy, the rights of the child and faith schools; the relationship between faith schools and social cohesion. These themes will be discussed using arguments adopted by the protagonists in the debate. On one hand, the opposition to faith schools is supported by high profile figures such as Richard Dawkins, a passionate critic of faith schools, but there is also consistent, concerted and clearly-articulated opposition from academics, politicians and humanist and secular organisations. On the other hand, there are faith communities who support faith schools and who have become increasingly adept at articulating their mission and defending their position in this debate. This paper will argue that serious questions remain about the potential restrictions in rational autonomy in some contemporary forms of faith schooling.

Balancing Change and Sustainability in Moral Education Curricula and College Culture: What Is of Lasting Worth for Student Learning?

Presenter: Marcia MENTKOWSKI; Co-authors: Margaret EARLEY and Jodi EASTBERG, Alverno College, USA

This session probes the 35-year history of Valuing in Decision-Making for what works. Valuing is one of eight abilities integrated with the disciplines and professions at Alverno College that all students are required to demonstrate for graduation. Through research and scholarship by a multi-disciplinary team of faculty, the Valuing ability evolved into dimensions such as: examines own values, interprets the sources of own values, examines the relationship between own values and actions, takes multiple perspectives, uses moral sensitivity, uses moral reasoning and judgement, and contributes to the development of values in the broader community in personal, professional and civic contexts. The authors identify sustained elements of the programme in relation to changed elements given constant changes in students, faculty, administrators, academic staff—and critics—from inside and outside the college and its emerging global contexts. They elaborate research findings that sustained faculty revisions of Valuing to ensure lasting student learning.

Japanese and USA Media Coverage of Disaster Response: How Do We Talk About Children, Families and Schools?

Presenter: Helena MEYER-KNAPP, Evergreen State College, USA

New Orleans and the Gulf region in the USA and Tohoku and Fukushima in Japan recently experienced serious disasters. New Orleans and Tohoku were 'natural' and The Gulf oil spill and Fukushima disaster were 'man-made'. In reality natural and man-made are not accurate boundary lines but they lead to different public and media reactions. To derive a sense of the nationally identified strengths and fears evoked in such events, this paper compares Japanese English-language newspapers and American newspaper commentary on these four events. Since crises have short-term and long-term implications, the selection includes articles from the immediate aftermath and coverage six months after the event. This paper focuses on values associated with families, children and schools.

Chinese Moral Education: '*Hsiao*' in Chinese Confucianism, Political Changes and the Influence of John Dewey on Education and '*Hsiao*'

Presenters: Siebren MIEDEMA; co-author: Wim WESTERMAN, VU University Amsterdam, The Netherlands

Confucianism and neo-Confucianism have lead Chinese thought on education and upbringing. The core principle was 'Hsiao', emphasising respect for the super-ordained. During the Tongzi Restoration, by the end of the 19th century, the paradigm of Hsiao was questioned for the first time, and this was pedagogically reinforced by K'ang Yu-wei's book *Ta T'ung Shu* [*World Philosophy*], sketching an utopian world with amicable relations between parents and their children. Around the turn of the century these developments greatly stimulated the interest in and orientation of Western educational thought and strengthened the critique of *Hsiao*. American pedagogues were favoured, especially John Dewey who had a tremendous educational as well as political influence in pre-communist China (1919-1921). Nearly a century later we may conclude that Chinese education and educational thought is greatly Westernised. The praxis of moral education in China, however, is still rooted in *Hsiao*.

Attachment to Human and Nonhuman Attachment Entities across the Lifespan

Presenter: Patrice Marie MILLER, Salem State University, USA

For moral attachment, Kohlberg and Diessner recognised two things not often part of mainstream attachment literature: (a) attachment and moral attachment are applied to individuals beyond parents, such as peers or teachers, and might include groups or communities; (b) moral attachment develops in stages. In this research, children and adults were interviewed about losses of entities that they cared about. Participants said people were the most important attachment entities. They also mentioned pets and objects. Typically places and ideals were mentioned only by adults. Substitutability (whether an entity was seen as replaceable) differed for different entities. The question raised by these findings is how to conceptualise attachments to multiple, non-human entities with respect to moral attachment and current attachment theory.

Teacher Education in Mexico: the Key Element for a Profound Educational Reform in Citizenship Education

Presenters: María Cristina MORENO-GUTIÉRREZ[a] and Lariza Elvira AGUILERA RAMÍREZ[b]
Co-authors: Rafael Alberto GONZÁLEZ-PORRAS[c]; Edith ARÉVALO-VÁZQUEZ[d]; Martha Beatriz GONZÁLEZ-ESTRADA[d]; María Daría ELIZONDO-GARZA[e]; Fausto Humberto ALONSO-LUJANO[e]; Rita MATA MATA[b]
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The International Association for the Evaluation of Educational Achievement (IEA) study on civic education (1999-2000) showed that civic education in Mexico had come to be understood as the ability to use knowledge and skills to participate in the organisation of one's own community in a participatory democratic way. The main challenges for Normal Schools (which prepare teachers for K-12) to meet these challenges are presented and discussed. The gaps between reform in the K-12 curriculum and teacher education preparation, as well as the strategies used to overcome these gaps were explored. The study draws information from: in-depth interviews with eight directors and curriculum coordinators of four normal schools; nine focus groups which involved 72 subjects who represented normal schools with different levels of specialisation and teachers attending continuing education centres; and the results of questionnaires given to one hundred student teachers of the citizenship and civic education diploma.

Peace, Moral and Value Education—'Mulyavardhan': an Innovation for Social Transformation

Presenter: Shantilal MUTTA, Bharatiya Jain Sanghatana (BJS), India

BJS has developed a syllabus for Peace, Moral & Value Education referred to as 'Mulyavardhan' for Standards I to IV. Twenty five years' experience in education and social work stimulated BJS to conceptualise this new subject in view of the present day ethical challenges. Teachers are specially trained to deliver Mulyavardhan. Innovative and experiential teaching methods are employed for delivery of the Mulyavardhan syllabus. The syllabus has been approved by the Maharashtra government in Western India. In 2009 Mulyavardhan was implemented for 8288 children from 159 schools of a tehsil in the Beed District of Maharashtra. The overwhelming response from all members of the community during its first year of operation led to its further development. Subsequently, in 2010, its operation area was expanded to reach 34527 children from 490 schools. The impact assessment of Mulyavardhan by Cambridge University Technical Services, is underway and it is hoped that the report, expected by May 2011, can be presented and discussed alongside a description of the programme.

How to Measure 'Progress' In School Interventions

Presenter: Catherine NÄPFLIN, University of Fribourg, Switzerland

If we teach morality, then, according to Kohlberg, moral judgement growth is not enough. Moral growth must be seen to be more situational and should be analysed from different aspects, as Rest tried to describe it in the four components, and should refer to a concrete content, for example, genetic engineering. The basic idea of the study presented here was to bring together biological aspects (DNA recombination, transgenic wheat) with models of ethical philosophy (ethic of care, responsibility and justice) and moral development (Kohlberg) in a deep interdisciplinary approach. Therefore, students undertook some practical work in a laboratory combined with dilemma discussion in class afterwards. The aim was to find out if experience and discussion could stimulate students' moral arguments concerning different complex situations using biotechnology. We found that moral motivation and moral sensitivity, especially, interact with moral judgement in a very interesting way, destroying the claim of personal moral homogeneity.

The Caring Teacher in Moral Education in a Malaysian School

Presenter: Ilhavenil NARINASAMY; Co-author: Wan Hasmah WAN MAMAT, University of Malaya, Malaysia

This study highlights the importance of Ethics of Care, as well as pedagogical knowledge, in Moral Education, where teachers play a vital role in demonstrating care to develop students into well-rounded human beings. This preliminary case study, based on Noddings' Ethics of Care, explored the teacher as a caring agent in Moral Education in a Malaysian school. The methodology employed to collect data was non-participant classroom observations, semi-structured interviews, documentary analysis and a teacher's journal. The findings showed that teacher modelling, meaningful interactions, encouraging co-operation among students and pedagogical caring were the main traits of the teacher displaying caring to students. It also indicated that it is imperative for teachers to nurture empathy, which is the basis of caring, in students in order for them to be caring individuals.

The Effects of Ancestral Parenting Practices on the Moral Development of Chinese Three-Year-Olds

Presenter: Darcia NARVAEZ[a]; Co-authors: Lijuana WANG[a], Alison CHENG[a], Jennifer BURKE[a], Tracy GLEASON[b], DENG Lifang[c]
[a]University of Notre Dame, USA; [b]Wellesley College, USA; [c]Peking University, P. R. China

Childrearing practices in the USA no longer match those of our ancestors as represented by the environment of evolutionary adaptedness (EEA) for young children, detrimentally affecting child outcomes in the USA. But are the relations between parenting practices and child outcomes similar in China? Chinese mothers of three-year-olds completed a survey that included attitude and behaviour scales about these ancient practices (breastfeeding, positive touch, responsive care, play, multiple kin caregivers) and maternal report of their child's empathy, guilt, concern, inhibitory control and self-regulation. EEA-consistency was related to child outcomes in predicted and unpredicted ways. We compare Chinese and USA data.

The Neurobiology of Moral Development: Triune Ethics Identities are Predicted by Early Experience and Predict Moral Behaviour

Presenter: Darcia NARVAEZ, University of Notre Dame, USA

Triune Ethics Theory (TET) is a neurobiologically-based theory that identifies three ethics rooted in the phylogenetic evolution of the human brain. The three ethics (Security, Engagement, Imagination) are described with empirically-derived evidence from neuro- and social sciences. The theory proposes that each ethic is dispositionally present in every individual to varying degrees and shaped by early experience. An identity measure for each ethic was developed and tested in several samples. Structural equation modelling was used to

examine the relation of moral identity to measures of early life experience, personality factors, moral behaviour and moral action for the less fortunate.

The Philosophical Concept Of 'Tsika' (Zimbabwean Traditional Morality) and its Relevance to the Education of Girls in Zimbabwe

Presenter: Natasha NCUBE, Association for Living Values Education, Zimbabwe

Western philosophy comprises a more-or-less continuous tradition that stretches back to ancient Greece and reached a high-point in Immanuel Kant. African philosophy has no such continuous written tradition. That poses unique problems for contemporary African philosophers, but also unique opportunities. This presentation will outline the current state of African philosophy and its relevance for the education of girls in Zimbabwean schools. Custom in Zimbabwe is stronger than law and religion. Culture continues to impact negatively on a girl child. The socialisation process differentiates the girl child from the boy child. For most girls in Zimbabwe, access to education is really a privilege and not a right. Improvement of girls' education in Zimbabwe requires a holistic approach that addresses the range of issues which continue to undermine the full participation of girls in education, so that it can have a sustained, cumulative impact. These issues are essentially moral issues.

Measuring Moral Reasoning in Ethnically Diverse Populations

Presenter: Christopher S. NEWITT, Okanagan College, Canada

One aspect of traditional Chinese cultural values that has been identified as not being captured by Western measures of moral reasoning is filial piety. A sample of 240 undergraduate psychology students from the University of British Columbia was recruited to participate in the study. The sample reflects the ethnic diversity of Vancouver in that the group is composed of international students from Asia attending university in Canada, participants born in China and other nations in Asia who migrated to Canada, Chinese Canadians and European Canadians. The participants completed two measures of moral judgement: the Sociomoral Reflection Measure-Short Form (SRM-SF) and the moral dumbfounding measure. We predict that we will identify clear cultural differences in attitudes towards filial piety, with both Asian-born individuals and individuals born in Canada of Asian descent demonstrating significantly more positive attitudes towards filial piety.

Teachers' Views of Incorporating a Project Approach into Malaysian Pre-school Moral Education

Presenter: Agnes NG Sook Gun, Institute of Teacher Education, Penang, Malaysia

Moral Education as one of the core modules in Malaysia's National Pre-school Standard Curriculum caters only for the non-Muslim pre-school children (Muslim pre-school children study Islamic Education). It is integrated into the learning experience of pre-school children and is concerned with preparing children to understand moral rules and social conventions that underpin their moral behaviour. This paper describes opportunities to develop children's moral understanding, moral feeling and moral actions through engagement, interaction and reflection in long-term projects. A research survey showed that collaboration between children and with adults in project work offered a wider variety of moral experiences to children. However, issues of large class enrolment, efforts to maintain children's interest in their long-term project, and parents' expectations of academic performance are challenges faced by implementing a project approach in Malaysia. In addition, teachers should learn along with children, with shared curiosity in facilitating moral experiences.

Spirituality and Morality: a Study of their Communal Aspects from Eastern and Western Perspectives

Presenter: Peter Tze Ming NG, Shanghai University, P. R. China

Morality is deeply embedded in cultural and religious traditions, drawing human beings into relationship with each other, hence it is social and communal. Spirituality has been construed in Eastern and Western cultures as individualistic and a private matter, to the exclusion of communal practices. However, the situation is changing now. This paper attempts to investigate the concept of spirituality in both Eastern and Western traditions, with special attention to the exploration of the communal or relational aspects of spirituality and morality as understood by social psychologists and educators, especially scholars of this globalising world in the 21st century. Findings from a research study launched in 2009 to discover the understanding of spirituality and moral development among pre-school principals in Hong Kong will be reported and implications drawn for the cultivation of morality in educational settings.

Is Human Life Worth Living? Intuitions and Idealisations

Presenter: Adam NIEMCZYŃSKI, Katowice School of Economics, Poland

Sixty women and sixty men in early, middle and late adulthood were twice interviewed with the Biographical Judgement Interview (BJI). Six to seven years elapsed between the two occasions. Interview protocols were analysed in accordance with a standard procedure to identify underlying interpretations of a human life worth living. The BJI requires choices of actions which are significant for the life course of the protagonist of each of the six stories presented. Data are used to argue for the opaque nature of human life ideals which become only partially clear through interpretations as they grow in adequacy with age. An age developmental trend was actually found. Two practical implications for moral education emerge from the study. One concerns the plurality of socio-cultural interpretations of the universal ideal of the human life worth living and how to cultivate them. The other relates to the plethora of ideals in the domain of social life and how to manage realising them in one's own life.

An Integrated Approach to Moral Education from the Perspective of Career Development

Presenter: Mayumi NISHINO, National Institute for Educational Research, Japan

The purpose of this proposal is to offer a new foundation for an integrated approach to moral and career education, with specific reference to some examples of holistic curriculum development in schools. Career education, first introduced in the USA in the 1970s, is defined as an educational movement which promotes the relationship between schools and society by providing opportunities for career development for students. The major benefits of this approach include improved self-esteem and motivation for learning, hands-on learning opportunities in the community, and realisation of a whole-school approach for curriculum development. In order to clarify and evaluate this approach, I use a case study of a project, Education for Self-Awareness and Self-development, launched by the City Board of Education of Sendai in 2009. This approach implies a new possibility for moral education that will enhance both moral values and social skills necessary for children to live in a changing world.

The Idea of Shared Values in Citizenship Education: a Traditional Concept in Post-modern Times

Presenter: Martina NUSSBAUMER; Co-author: Sieglinde WEYRINGER, University of Salzburg, Austria

Sharing similar interests and objectives regarding the organisation of an individual's daily life form the main components for the establishment of sustainable relationships within groups and societies. Values have a crucial impact on this consciousness of belonging, especially concerning decision-making and problem-solving. Traditionally, religions as well as secular movements have provided the values framework of the developmental orientation given to future generations. Hence, historical experiences have shown that additional educational efforts in citizenship education have to be set up to establish this sense of belonging. Furthermore, the global interrelationship of economics, media and intellectual exchange is increasing the characteristics of post-modern societies, e.g. heterogeneity and diversity of orientation. The study presented investigates the impact of an educational programme on the consciousness of young adolescents sharing the same values as citizens of the European Union. The research concentrates on their values orientation regarding the solution of problems of the European Union.

Social Discrimination in Japan: its Causes and How Moral Education can Begin to Address it

Presenter: Fumiyuki OHNISHI, Yokahama City University, Japan

This presentation will discuss the roots of discrimination in Japan; how it has progressed over time and the political and social factors that have influenced its development. It will then consider educational strategies currently being adopted in regard to discrimination in modern Japan, where it has been transformed both politically and socially. Finally the presentation will propose strategies that could be employed in the context of moral education to eradicate it.

Moral Motivation and the Role of Internship in Professional Preparation

Presenter: Sharon Nodie OJA; Co-author: Patricia J. CRAIG, University of New Hampshire, USA

This paper reports on a mixed methods study of the moral development of university students as they engage in practice during their culminating undergraduate internship that is required for certification in the field of recreation management. Neo-Kohlbergian schema theory and the four-component model of moral behaviour frame our investigation of interns' judgements and actions over the course of a 14-week internship experience, particularly focusing on moral motivation. Findings indicated how competing moral judgement schemas may inform how interns prioritise moral values over competing values in practice and how interns begin to develop a professional identity. We propose an Integrated Learning Framework for internship that may help interns

anticipate, reflect on, and respond to dissonance and which may foster professional ethical identity.

Teaching Environmental Studies at Elementary School: a Values Clarification Approach

Presenter: Hema PANT, Indira Gandhi National Open University, India

The environment comprises many interconnected processes and phenomena both in the natural and human-made world. It is important for the teacher, particularly at the elementary school level, to develop in children an understanding of the interactions between humans and the environment and how human activities are altering the natural habitat. Environmental Studies (EVS) involves education about the environment, through the environment and the development of attitudes and skills to improve the environment. This paper examines the value clarification approach, one out of the many approaches which an elementary school teacher can adopt to achieve the objectives of EVS. EVS teachers can use specially designed techniques to help students clarify their values and opinions on various environmental topics and issues, such as pollution, environmental degradation, loss of biodiversity, overpopulation and more. The paper discusses some lesson plans based on a value clarification model to build awareness, sensitivity and a sense of responsibility towards environmental concerns and problems.

Moral Education to Cultivate Creativity and Character

Presenter: Gyun Yeol PARK[a]; Co-author: Jae Lee IN[b]
[a]Gyeongsang National University, South Korea; [b]Seoul National University of Education, South Korea

Creativity and character have recently been given a crucial role for personal development and enhancing national competitiveness in South Korea. In order to develop educational plans for their effective promotion several questions need to be addressed. (1) Are creativity and character completely different with distinct fields, and does creativity have nothing to do with character? (2) Do both of them complement each other and is one closely related with the other? (3) If there is a close relationship between character and creativity, are there qualities of character for strengthening and facilitating creativity or for suppressing and obstructing it? If so, what are they? (4) Creativity is often not a sufficient, but a necessary condition for a human being of fine character. What is required in this case? We examine these questions by means of an analysis of the literature and make some provisional responses.

Citizen Consciousness and Moral Education Development in Chinese University Students

Presenter: PENG Xiaolan[a] ; Co-authors: LIN Nan[b] and LI Ping[c]
[a]South China Technology University, Guangzhou, P. R. China; [b]South Medical University, Guangzhou, P. R. China; [c]Sun Yat-sen University, Guangzhou, P. R. China

The information revolution is changing Chinese social and educational reality. Chinese moral education undertakes the tasks of cultivating citizen consciousness and developing good citizens. Diversity of values, differentiation of interest, traditional culture and public opinion of the Internet have various effects, such as weakening Chinese political dominance, giving rise to a consumption-oriented cultural model, restricting civic cultural development and severely restricting the integration of the scientific and human spirits. These influences have raised awareness and need to further develop university students' consciousness of participation, of the rule of law, of service, and a sense of justice. In the paper we show how university education about citizen consciousness in China emphasises four aspects in developing good citizens: strengthening core values in the moral education curriculum; incorporating national goals into extra-curricular activities in moral education methods; intensifying cultural soft power to coach citizenship abilities through the processes of moral education; and exploiting Internet resources as a medium for moral education.

The Value of Values Education: a Critical Study of Non-formal Education in an Indian Context

Presenter: Shajimon PETER, University of Newcastle, Australia

This paper examines the importance of incorporating values education perspectives in non-formal education contexts in India. The impetus for values education arises from the myriad examples that are available in recent research demonstrating evidence of values education effecting greater student achievement as well as holistic development and wellbeing. Values education has been conceptualised as a 'pedagogical imperative' that is significant to all educational settings. It will be argued that, first, incorporating values education in non-formal education is indeed an imperative since several studies suggest that all educational activity is inherently moral and values-laden by nature; and, secondly, that in so doing, non-formal education can greatly enhance its approach to education in eliciting better educational outcomes. The relevance and applicability of values education in non-formal education will be examined.

Tao or Democracy? The Foundations of Moral Education for Human Beings

Presenter: Mark PIKE, University of Leeds, UK

The Master said, He who sets to work on a different strand destroys the whole fabric (Confucius, The Analects, ii. 16)

In the West it is often assumed that democratic values and civic republicanism provide the best foundation for moral and citizenship education. However, there are significant limitations to such a project founded upon democratic values, not least because political liberalism is far from universally endorsed. Here I draw upon 'the Tao', the Chinese term for the 'the Way' or 'the Road' of harmony described in *The Abolition of Man*, C.S. Lewis's book on the teaching of values in schools, which derives its force from sources such as *The Analects* of Confucius, as well as parallel texts. I shall argue that this concept, whether Platonic, Aristotelian, Stoic, Christian or Oriental, transcends democratic values and is more foundational for Moral Education (ME) than Education for Democratic Citizenship (EDC) being drawn, as it is, from the literature and religious writings of different cultures and traditions rather than the politics of the West.

Tao or Democracy? Response to Literature and the Cultivation of Moral Education for Human Beings

Presenter: Mark PIKE, University of Leeds, UK

Never do to others what you would not like them to do to you (Confucius, The Analects, xv. 23; xii, 2)

This paper argues that the Tao described in *The Abolition of Man*, C.S. Lewis's book on the teaching of English in schools, transcends democratic values and is foundational for moral education, being drawn as it is from the literature and religious writings of different cultures and traditions, rather than the politics of the West. I suggest that aesthetic response may offer one of the most harmonious ways of learning the Tao and draw upon the fiction of Lewis, as well as literature from different cultures and traditions, in suggesting that it is our 'just sentiments' rather than political affiliations that make us humane. It is as teachers help students to develop these 'just sentiments' that they thrive and flourish; anything less will lead to the 'abolition of man', the termination of our humanity.

The Role of Values Education in Furthering Gross National Happiness (GNH) in Bhutan: Exploring a Unique Moral Imperative

Presenter: Gay Garland REED, University of Hawai'i, USA

While the rest of the world focuses its energy and attention on 'getting and spending' and measures its worth by Gross National Product (GNP or GDP), Bhutan is alone among nations in creating a social mandate that gives prominence to happiness over economic advancement. First articulated by His Majesty King Jigme Singye Wangchuck, soon after his enthronement in 1972, Gross National Happiness (GNH) has four pillars: (1) Sustainable and equitable socio-economic development; (2) Preservation and Promotion of Culture; (3) Conservation of the Environment; and (4) Good Governance. This paper introduces the reader to the concept of Gross National Happiness (GNH) and explores the role of education, particularly moral and values education, in supporting and furthering the concept of GNH. Drawing on recent educational documents and interviews, this exploratory paper seeks to gain a better understanding of this intriguing concept that is based on Vajrayana Buddhism and to explore the role of education in fostering the values that underpin this worldview.

A Sense of Justice in School and Civic Education: a Theoretical Framework

Presenter: Nura RESH; Co-author: Clara SABBAGH, Hebrew University, Israel

Early adolescence is a crucial period in the formation of civic identity and behaviour— essential conditions for becoming an active member of complex and stable democracies. Adopting a multidisciplinary approach, we suggest a theoretical framework for investigating students' sense of justice regarding distribution of different resources and procedures applied by teachers and their association with different facets of civic attitudes and behaviour (e.g. institutional trust and democratic attitudes). The model suggests a path of effects that include personal and socio-psychological factors, affecting students' sense of justice and mediated by a school 'just climate', that eventually influence the shaping of democratic attitudes and behaviour. The presentation will focus on the theoretical framework developed for an investigation of the hypothesis that students who perceive their school atmosphere and teachers' behaviour in the allocation of rewards as fair (just) will develop more positive civic attitudes and behaviour, to be tested empirically in the Israeli educational context.

Democratic Education —'Evolution not Revolution' within a Moral Context

Presenter: David ROWSE, The Collegiate Centre for Values Education, UK

There is some evidence of an increasing universal interest in moral education as people seek to make their

communities, societies and nations more just. Within these aspirations lie concepts of equality, liberty, fairness and social justice. Pring suggests that these aspirations are far from new and can best be served within a formal and structured educational framework that will allow young people to engage in democratic process within schools. Kohlberg posited that such education would be developmental in nature and engage the young person not only in intellectual enquiry about what might constitute the various elements of a democratic process, but also offer opportunities for students to participate in such a process in order to gain, at first hand, the necessary experience which would allow for deeper understanding and experience of the praxis of such an engagement. So how might we educate our young people to both understand and engage in democratic process within an educational setting?

Publishing in Academic Journals: Tips to Help You Succeed

Presenters: Rachel SANGSTER[a] with Darcia NARVAEZ[b]
[a]Routledge Journals, Taylor & Francis; [b]Editor-elect *JME*, University of Notre Dame, USA

In the academic world, publishing papers in peer-reviewed journals is becoming increasingly important for all academics, especially those starting their careers. The process of submitting a paper to a journal, understanding the peer-review process and getting your paper accepted is a mysterious world. In this presentation you will find out how to choose the best journal for your paper, how to prepare the perfect manuscript and find out the top ten reasons why your paper could be rejected.

Introducing Case Studies from International Law into Moral Education in Schools

Presenter: Diana SANKEY, University of Kent, UK

International legal issues rarely enter the school classroom. But, international law raises many issues which should be of concern to moral educators; providing a number of dilemmas that children could discuss within moral education. These include, for example, how international crimes are conceptualised. Students should be encouraged to problematise the ways in which international law currently engages with and conceptualises issues of human rights and crimes against humanity. Part of the problem is the way rights and harms are conceptualised within international law, which frequently misrepresents what it means to be human. This is not only irrelevant to peoples' lives, but can also be alienating and contradictory to their lived experiences. International law promotes a universalist project, which often pays insufficient attention to regional, local contexts and cultural differences. In discussing these issues, moral education can adopt a middle way that lies between the universalism of law and the dangers of cultural relativist discourses.

Intellectual and Emotional Development: Translating Reflections during Developmental Transitions

Presenter: Christopher D. SCHMIDT; Co-author: Kathleen DAVIDSON, Villanova University, USA

Careful and continuous guided reflection has been deemed a critical component of developmental interventions alongside continuity, significant role-taking experiences and a balance of support and challenge. While the importance of reflection within educational realms has been noted, it remains a somewhat ambiguous concept—its exact definition being in flux. Utilising qualitative findings from an educational intervention which significantly increased participant levels of moral development, this presentation will report the intricacies located within the context of specific reflective activities to help elucidate a greater understanding of the critical aspects of reflective components in subsequent interventions.

How Far Can Morality Be Separated From Nature?

Presenter: Yung-ming SHU, Hsinchu University of Education, Taiwan

In cultivating morality, 'moral standard' is one of the key concepts. This paper proposes 'nature' as the main component in setting up moral standards because it is a necessary presupposition in moral thinking. 'Nature' is used to denote the nature of the moral agent and moral object. In the moral agent, nature has a broader meaning than in traditional moral theories. In moral objects, nature as the environmental factor is also included in moral situations. These two kinds of nature are the main factors in Aristotelian ethics for the mean. Aristotelian ethics and Deweyan reflective ethics are combined and revised to offer a more persuasive model. The characteristic for this model is their positioning of moral standards so as to keep a distance from nature, but not too far away. Those who go to extremes are criticised. In moral education the setting up of moral standards should take both children's conditions and situations into account.

The Citizen Councillor Network: a Collaborative Environment for Collective In-person and Online Dialogue

Presenter: John SPADY, Countywide Community Forums of King County, USA

This presentation is about the establishment of a decentralised, long-term, and highly scalable infrastructure for dialogue, deliberation and discernment that enables a motivated public to communicate among themselves and with their leaders on issues and questions of concern in a repetitive process of civic engagement. The presenter is one of the creators of the Citizen Councillor Network and its government-adopted application called the Countywide Community Forums of King County, in Washington State, USA. The presentation (with materials both in Chinese and English) will summarise the practical design and implementation of this network; the results from a spring 2011 regional dialogue on equity and economic opportunity; and how the network has evolved since 2007 to support multiple organisations in a collaborative environment for collective in-person and online dialogue. The presentation will be of interest to researchers and practitioners who are seeking strategies to establish efficient dialogues among disparate populations.

Morality and Moral Education in the Changing World Order: What Is the Right Thing To Do?

Presenter: Laurance SPLITTER, Hong Kong Institute of Education, P. R. China

In this presentation I explore the implications of a particular ethical principle in the context of what seems, to many, to be a radically changing world order. The principle in question asserts that the lives (existence) and well-being of individual persons are more valuable and, therefore, more worthy of protection, than the lives (existence) of non-persons (specifically, nations, cultures and other institutions). The changes in world order include, most pertinently, the political and economic rise of China (and India), especially when set against various measures of decline in the West. While the principle I assert may seem increasingly irrelevant in such contexts—because of changing conceptions of citizenship as well as increasing scepticism about the Western notion of the autonomous individual—I maintain that for these very reasons, it is more vital than ever. There is nothing parochial or self-centred about maintaining a focus on how individual persons relate to one another; indeed, to lose this focus is to risk losing our very humanity.

Moral Exemplarity in the Academic Domain: an Analysis of Students who do Not Cheat in School

Presenter: Jason STEPHENS, University of Connecticut, USA

The study reported here investigates students who do not cheat. Based on a representative sample of students (n=2,280) from a diverse set of six high schools in the Northeastern United States, less than five per cent of students reported refraining from engagement in all 12 behaviours surveyed on the Academic Motivation and Integrity Survey. Results from multivariate analysis of variance revealed several significant differences between students who do not cheat and those that do so frequently. These differences include greater endorsement of responsibility judgements for not cheating and lower tendency to disengage that responsibility. As suggested in the title of this paper, these students are viewed as 'moral exemplars'—holding steadfast to their personal responsibility to refrain from cheating, and doing so despite being in school culture where such behaviour has become normative (where peer disapproval is low and engagement high). Implications for moral education and future research will be discussed.

Moral Rationalities in Current Primary Textbooks of Character and Life (Society) in China

Presenter: SUN Caiping, Nanjing Normal University, P. R. China

Since the curriculum policy of one guide-multiple texts, China has seen textbooks of Character and Life (Society) published by about ten different publishers. Among these, there are three main different moral rationalities—utilitarianism, naturalism and deontology—with similar outlooks and frames in these textbooks. Generally speaking, textbooks are usually dominated by some moral rationality, while in the same textbook and even in the same lesson, these three moral rationalities intertwine together. This indicates that there is no common moral rationality among the scholars editing these textbooks, even among the community working to produce the same book. This paper questions: (1) the clear moral consciousness of the editors; (2) the possibility of social common sense constructed via these moral textbooks; and discusses the appropriate moral rationality in the textbook for elementary school students.

Restitution as Moral Framework: Exploratory Views from South Africa Regarding its Meaning and Necessity

Presenter: Sharlene SWARTZ, Human Sciences Research Council, South Africa

The notion of restitution is surprisingly absent in social and moral discourse, where, if used, it is confined to post-conflict legal settlements or conflated with restorative or distributive justice. However, 'restitution'

has the potential to be productively applied to multiple aspects of lived human experience in which injustice has occurred, such as genocide, environmental degradation and interpersonal conflict—as a guiding moral framework. Employing both quantitative and qualitative methods, this paper explores how a group of senior undergraduate students at a South African university interpreted and investigated the notion of restitution in a social research methods class. Twenty-five out of 300 students chose the topic 'Restitution' as the theme for their research projects out of ten possible options. This paper explores the demographics of these students, their reasons for choosing the topic, and summarises students' findings. It concludes with proposals for future research on restitution within moral education—including theoretical and practical understandings, social attitudes and national case studies of restitution.

Crossroads: a Study of Moral Dilemmas in English Language Settings

Presenter: Leila TAJIK; Co-author: Ramin AKBARI, Tarbiat Modares University, Iran

The second language teacher education community has become increasingly interested in the morality of teaching. The moral dilemmas these teachers face in the minute-to-minute business of class life have not been given the sustained attention they deserve. The study reported here was conducted to discover possible differences between the type and frequency of moral dilemmas with which experienced and less-experienced male and female instructors deal. Forty teachers participated in the project. Data were collected through the use of stimulated recall and focus group interviews. Chi-square analysis of the data shows that there was a significant difference in the number of moral dilemmas experienced and less-experienced teachers recalled; and as to the type of moral dilemmas which teachers encountered—seven moral categories emerged, with Rules and Regulations being the most frequently recalled category. Though experience could account for some variations between the pattern of moral dilemma categories of experienced and less-experienced teachers, gender did not exert a significant influence on the type and frequency of moral dilemma categories of male and female instructors.

Teacher Thinking: a Study of English Language Teachers' Moral Knowledge Base

Presenter: Leila TAJIK; Co-author: Ramin AKBARI, Tarbiat Modares University, Iran

While the teacher education community has become increasingly interested in the moral dimensions of teaching, the moral aspects of Teaching English as a Second Language have not been widely discussed. English language teaching practitioners' 'moral knowledge base' has not received the attention it deserves. The study presented was conducted to discover possible differences between the frequencies of pedagogical and moral thoughts of experienced and less-experienced, female and male teachers and to look deeply into participants' moral thought categories. Forty teachers participated in the project. Data were collected through the use of stimulated recall technique. The analyses of the data show that there are differences in the number of pedagogical and moral thoughts teachers recall; as to teachers' moral knowledge base, seven moral categories emerged with 'teachers as moral agents' being the most frequently recalled category. Gender and experience were found to affect both the order and the frequency of the thoughts teachers produced in different groups.

Globalisation of Communications and Changes in Iranian Youth's Moral Values: the Case of the Internet

Presenter: Leila TAJIK; Author: Ali RABIEE, Tarbiat Modares University, Iran

Globally, the Internet exerts a huge influence on social life. This study focused on the possible effects the Internet may have on Iranian youth's moral values. Three questions were posed: (1) Is there a significant relationship between the degree of using the Internet and changes in users' attitudes towards moral values? (2) How do materials viewed in websites affect users' moral values? (3) What changes occurred in users' moral values? A questionnaire was administered among students of Communication and Journalism; data was then fed into SPSS for analysis. Data analysis showed a significant positive relationship between the time people spend using the Internet and changes in their attitude towards moral values. Also, those who use the Internet for chat or other entertainment purposes are subject to more changes in their moral values than those who read political and scientific materials on the Internet. Changes were recorded in users' family stability and family functions; also sex abuse, cyber sex and cyber masturbation were found to be highly present in Internet users.

Citizenship Education as a Transition to the Whole of Modern Education in China

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

The proposition that citizenship education is the transition to the whole of modern education must definitely be raised, because in the discussion about the meaning of citizenship education, people usually just take citizenship education as a part of moral education or school education. Although such a view contributes to the tasks of school citizenship education being carried out, it de-emphasises the full meaning of citizenship

education and is bound to narrow the possible environment and opportunities in which to put citizenship education into educational practice. Citizenship education should be regarded not only as a tool, but also as the ultimate goal of the whole of modern education. Advocating citizenship education means changing the nature of education completely. Furthermore, citizenship education should and must be the transition of the whole of education and even the reform of the whole society of China. I argue for these positions in my paper.

Work-Related Expectations and Autonomy Processes of Young Students in a Vocational Rehabilitation Programme in Chile: a Qualitative Study

Presenter: Daniel TELLO SILVA, University of Bio-Bio, Chile

The purpose of this paper is to analyse from a qualitative perspective the work-related expectations of young people attending a Vocational Rehabilitation Programme for early school leavers in Chile. The paper describes the ethos experienced in relation to the students' work expectations and their meanings at the end of the programme. The theoretical framework reviews ethos, work and utopia in relation to education and autonomy processes. The documentary method was used to analyse the discussion groups with students. Findings show work-related expectations were expressed mainly in individual project constructions, whereby social issues, like interpersonal relationships and social work climate, received special attention. These findings have a significant meaning for the students' autonomy processes, as they express an increasing need for recognition of their participation at work. The paper expands the understanding of social meaning underpinning this type of programme and provides further discussions to incorporate moral education in vocational education and training.

The Effects of Personal and Family Religiosity on Adolescents' Delinquency, Self-Esteem and Academic Achievement

Presenter: Brent L. TOP, Brigham Young University, USA

From a study of over 5,000 Latter-day Saint (Mormon) adolescents living in the USA, Mexico and the UK, it was found that personal religiosity directly and family religious practices indirectly were related to lower levels of three different categories of delinquent behaviour—offences against others, offences against property and status offences. Religiosity was also found to be significantly related to higher levels of academic achievement and aspiration and self-esteem.

Back to the Future: Classic Cinema, Diversity and Post-9/11 American Citizenship

Presenter: Stephanie TROUTMAN, Berea College, USA

This presentation devotes itself to historian Eric Foner's challenge to educators and students: that we use the momentous event of September 11th to rethink what it means to be USA citizens and to remember history. This presentation focuses on race and gender, and their categorical mobilisation and deployment within the Story of Movies (classic Hollywood cinema) curriculum. While the curriculum component is grounded in educational and film theories, for the purposes of maintaining an interdisciplinary and inclusive framework, I define 'post-9/11 culture' by and through a number of theoretical perspectives—including but not limited to philosophy, cultural studies, feminist studies and history. Ultimately, I show how race and gender (as represented in film and materials packaged for teenage students) impact constructions of what it means to be a citizen within a 'post-9/11' contemporary, American cultural context.

An Ethics Class Taught in a Workshop Style in Japan

Presenter: Tetsu UENO, Oyama National College of Technology, Japan

This paper reports my practice of teaching ethics education employing an art workshop format used at a college. I introduce my teaching practice in such a way that my students can interpret each work of art in myriad ways and find various values. This is part of an attempt to construct a professional ethics education programme for artists for art college students from interdisciplinary programmes, such as teachers of philosophy, aesthetics and the history of art. This attempt was advanced as a three-year plan from April, 2008 to March, 2011. In this paper, I introduce how I have taught ethics since I took charge in fiscal year 2009. The striking feature of my practice involves taking a production workshop approach to teaching an ethics class.

I Acted Under Orders – Or Just Wanted To Earn Money?

Presenter: Zsuzsanna VAJDA, Corvinus University of Budapest, Hungary

Due to historical experiences and social psychology, over the past decades the public has perhaps become more suspicious towards obedience to authority. Nevertheless, in developed countries today people are less exposed to being ordered what to do while it is also not unusual that money is offered to them for taking a particular decision. My assumption was that people judge less severely when someone does something for financial

benefits than for doing the same thing under orders. In my research young adults were asked to consider a moral dilemma in two different versions. The basic story was that a young researcher of a pharmaceutical company uncovered information that a drug under development might have harmful side effects. In the first version he was ordered by his boss to keep that secret, and in the second he was promised to receive money from the profit of selling of the drug if he kept silent. Results confirmed my hypothesis that people are more permissive about the moral offence if it was done for money, but there were differences according to the social background of respondents.

Parent-Child Relationships and the Development of Moral Mindsets and Aggressive Behaviour

Presenters: Jenny L. VAYDICH[a] and Darcia NARVAEZ[b]
[a]Rhodes College, USA; [b]University of Notre Dame, USA

According to Triune Ethics Theory, individuals develop dispositionally towards using three moral mindsets rooted in different brain systems: Security, Engagement and Imagination. These moral orientations are influenced by care giving across development. When evoked by a situation they predispose one to react and behave in particular ways. We examined how the perception of the parent-child relationship was related to moral outcomes, moral identity and aggressive behaviour. The results suggest that attachment, perceptions of the parent-child relationship, and aggressive behaviour are related to Triune Ethics in ways that are consistent with the theory. For example, aggressive behaviour is related to a security identity. The parent-child relationship provides a powerful influence on the development of cognitive and emotional systems influencing moral orientations and moral functioning.

The Enlightened Self-Interest of the Moral 'Dream Team'

Presenter: Lawrence J. WALKER; Co-authors: Jeremy A. FRIMER and William L. DUNLOP
University of British Columbia, Canada

What motivates and sustains the actions of highly moral people? We tested the hypothesis that they have integrated their personal interests with their moral concerns—a form of enlightened self-interest. In Study 1, social science experts evaluated the character of influential figures from Time magazine's lists. In Study 2, the top ranking of these figures comprised a moral 'dream team' exemplar group and the bottom ranking, a comparison group of similarly influential people. Motivational aspects of their personality (agency and communion) were assessed by conceptual coding of archival materials (speeches and interviews). Comparison subjects evidenced unmitigated agency (agency as a means to an end and an end unto itself). In contrast, moral exemplars evidenced strong integration of self-promoting agency and other-promoting communion, with agency expressed as a means to an end of communion. These findings imply that the tension between agency and communion can be adaptively reconciled in mature moral functioning.

The 'Dutiful-Kind' Spirit: the Groundwork of Family Moral Education

Presenters: WANG Chang-zhu and MAO Jian-ru, Taiyuan University of Science and Technology, P. R. China

Traditional Chinese society attached great importance to parenthood, and regarded 'being dutiful to parents' and 'being kind to children' as the basic ethical norms. The reason why these ethical norms were established and could play their parts effectively was that there existed the immanent support of the dutiful-kind spirit. Since the year 1840, Chinese history has seen three transitions in family ethics, and the dutiful-kind spirit has been snubbed and criticised, being seen as an embarrassment. As a matter of fact, the dutiful-kind spirit is rooted in anthropological history, with the result that Chinese ancestors chose it according to their value self-consciousness. We argue this is not only fit for traditional society, but also fit for modern society, and thus can be the groundwork for family education. Therefore, it is necessary to establish a modern dutiful-kind spirit.

Some Perspectives on Democratic Education: an Analytic Study of Textbooks Based on the Historical Evolution of Taiwan

Presenter: Chin-Cheuh WANG, Taiwan Normal University, Taiwan

The purposes of this study were to explore the effect of colonial education in Taiwan during the period of Japanese government and to complement this with an analysis of the connotation of democracy in the 'citizen and morality' textbooks used in Taiwanese high schools during the period of the Kuomintang government. By reviewing education policy during the Japanese governing period and the 'morals' textbook and 'citizen and morality' textbooks of the KMT government during the period of abolishing curfew and martial law, we discovered much evidence of anti-democratic education still hidden in textbooks. Adopting the Delphi Technique research method, with the help of scholars and experts, this study compiled a list of democratic and anti-democratic connotations as a major research analysis tool. By reference to these analyses and comparisons, we present the turning points of Taiwanese democratic education and review the developmental conditions.

Two Empirical Studies Based on the Wisdom Theory of Integrating Intelligence with Morality

Presenters: WANG Fengyan, ZHENG Hong and HUANG Yutia; Co-author: WANG Lihao
Nanjing Normal University, P. R. China

According to the wisdom theory of integrating intelligence with morality, which we have advocated, integrating intelligence with morality is a common psychological quality of all wise persons. We suggest that Chinese people pay more attention to 'moral wisdom' than 'natural wisdom', and do better in moral wisdom in life than natural wisdom. In contrast, Westerners pay equal attention to moral wisdom and natural wisdom, and do well in natural wisdom as well as moral wisdom. In this paper we report on two empirical studies to test these hypotheses: a cross-cultural study on the nomination of wise persons among Chinese and German university students; and a questionnaire on the nomination of wise and stupid persons among Chinese university students. We present evidence to support our two key viewpoints.

Is *Ertong Dujing* a Potentially Viable Form of Moral Education for Children? A Philosophical Investigation

Presenter: Jessica Ching-Sze WANG, Chiayi University, Taiwan

Ertong (children) *Dujing* (reciting the classics) refers to a grass-root educational movement in Taiwan and China that makes children recite Chinese classical texts as a means to cultivate their moral sensitivities and develop their moral character. Some see the recitation practice as nothing other than rote learning and criticise it for violating modern, progressive theories of education; others embrace the movement as a timely trend to restore traditional Chinese culture. Due to the constant tension between localisation and globalisation in educational theory and practice, one needs to think beyond mere ideological disputes. This paper examines the prospects as well as the problems of the *Ertong Dujing* movement by drawing on the works of John Dewey and *The Analects* of Confucius. Suggestions will be made as to how to make *Ertong Dujing* a potentially viable form of moral education for children.

Teacher Morality in Mainland China: Evolution and Characteristics—A Policy Text Analysis

Presenter: Lijia WANG, Chinese University of Hong Kong, P. R. China

In Mainland China teacher morality has been emphasised as an important way to nurture morality in students. To ensure all teachers possess high quality morality, the Ministry of Education has developed a Code of Vocational Morality for Primary and Secondary Teachers. Using the method of policy text analysis, the evolution and characteristics of the code will be described. Vertical analysis of the texts shows that teacher morality outlined by the Code is an umbrella concept. Although the main content has changed only a little over time, the requested 'moral layeredness' has gradually been reduced. Compared with professional codes of other countries (e.g. USA and UK) from five perspectives, i.e. the agent of development, the language used to state items, moral layeredness, scope of responsibilities and executive procedures, I find that the Chinese Code is an administrative instruction. It emphasises beneficence, moral ideals and extensive responsibilities rather than non-maleficence, moral principles/rules and professional responsibilities. And it is more of a symbol than an enforceable code.

The Neural Basis of Research into Moral Cultivation

Presenters: WANG Xinlan and DAI Gangshu, University of Electronic Science and Technology, P. R. China

In the modern era, the neural basis of research can promote education reform and improve moral education quality. Several achievements, such as multiple intelligence theories of brain function development and neural synaptic plasticity, the neuro-development environment and brain development phases, could help us explore moral education methods more efficiently. Everyone has the potential of acquiring morality. The potential from the perspective of life science is the human brain. However, this potential is fragile, and the stimulation and development of one's potential needs a supportive environment at different stages of life. The study of morality, like aesthetic and intellectual learning, is built on the basis of neural activity. The essence of moral education is to arouse one's latent moral capacity and foster the moral brain. Moral cultivation or education should enable the brain to form the supportive conditions for the development of morality.

Gaining New Insights into *guan jiao* (管教) in Chinese Moral Socialisation

Presenter: Xiao-lei WANG, Pace University, USA

Cross-cultural research has identified *guan jiao* (管教) as a key method in Chinese childrearing. *Guan jiao* has been defined as governing and caring through education. The study presented explores how *guan jiao* is practised in moral education in Chinese families. Forty Chinese mother-child dyads participated in the study. The result suggests that Chinese mothers practised *guan jiao* in several ways. They were highly active in instilling moral values into their young children by frequently initiating interactions related to moral values and by spending time discussing them. They also vigilantly monitored their children by immediately stopping

their moral transgressions. Moreover, the mothers provided explicit guidance to the children by using both positive and negative examples. This study suggests that *guan jiao* entails many cultural nuances in Chinese moral socialisation.

The Roles of Openness, Agreeableness and Empathy as Predictors of Tolerance to Human Diversity

Presenter: Rivka T. WITENBERG; Co-author: Ninawa BUTRUS, Australian Catholic University, Australia

This study aimed to determine the most salient predictors of tolerance to human diversity. One hundred and eighteen individuals aged 20-45 years were recruited. To assess tolerance, participants responded to dilemma-like stories involving holding prejudicial beliefs, talking about them and acting on them. Participants also completed the Openness to Experience and Agreeableness scales from the Big Five Inventory and the Interpersonal Reactivity Index measuring dispositional empathy. Specifically, the results showed that Openness and Agreeableness were the best predictors of the belief dimension; whereas the most salient predictor of speech and act dimensions was Empathic Concern. These findings are not unexpected since holding intolerant beliefs is inconsistent with being an open-minded, cooperative and altruistic individual, and intolerant speech and actions are inconsistent with sympathy and concern for others less fortunate. Undoubtedly, cooperation, altruism and empathy form a basis for moral behaviour and thus tolerance. Implications for moral education will be discussed.

Chinese Young Children's Tendency to Balance Claims to Personal Jurisdiction with Compliance to Adult Authority

Presenter: Amanda Mun WONG, Hong Kong Institute of Education, P. R. China; Co-author: Judith SMETANA

Four-, 7- and 11-year-olds (n=120) listened to vignettes featuring characters who wanted to do actions that conflicted with parental rules. Desires included behaviour associated with the personal domain: toy activity, creative activity and clothing choice. Scenarios involving moral rules served as a comparison. Chinese children predicted and explained characters' actions and emotions. The preliminary results showed significant increases with age in defending personal choice; especially when the character identified very strongly with the activity choice. Children tended to state that the characters should not break the moral rules to fulfil her/his desires. Children predicted the character would be unhappy if s/he had to give up her/his desire to comply with the rule of the mother. Older children tended to justify the characters' violation of the authority's rules by referring to the personal rights of the character. Findings are discussed in relation to the development of self and personal control.

Ren (Humaneness) as the Foundation of Moral Education

Presenter: Meiyao WU, Kaohsiung Normal University, Taiwan

This paper looks at the core idea of traditional Confucianism, *Ren* (Humaneness), and attempts to broaden its traditional Chinese definition so that it may play a key role in a more universal (multicultural) theory of moral education. First, I will review the traditional Chinese conception of *Ren* and the transformation of its classical Confucian meaning in the neo-Confucianism of the Song and Ming dynasties, drawing on an analysis of several classics. Secondly, I will reflect on the problem of China's traditionally Chinese-centric view, that is, its tendency to regard its neighbours (e.g. Mongolians, Tibetans) as barbarians, and the sense in which this may have seemed to contradict the (neo-)Confucian conception of *Ren*. Thirdly, I reformulate the definition of *Ren* so that it may include the domain not just of 'other Chinese people' but of 'all others' and 'all other cultures' in our multicultural, increasingly globalising world and I discuss the potential implications for the development of moral education.

The Westernisation of Moral Educational Thought in Modern China (1898-1948): Moral Education and Functional Differentiation

Presenter: Meiyao WU, Kaohsiung Normal University, Taiwan

This paper investigates the transformation of moral educational thought in modern China (1898-1948) in the light of the Luhmannian sociology of knowledge, which emphasises interaction between the transformation of social thought and changing social structures. Documents analysed for some of their major ideas or themes include some significant journals—e.g. the *Jaoyu Zhazhi* (*Educational Journal*) and *Dongdang Zhazhi* (*Eastern Magazine*)—as well as textbooks, translated books and official documents disseminated during the late Qing and Republican periods. Secondly, I looked at the process of differentiation of moral educational concepts in modern China. My hypothesis was that this process is closely related to the processes of westernisation and modernisation, i.e. to the process of the functional differentiation of modern China. Finally, I discuss the transformation of moral educational thought in modern China in the context of a more universal or multicultural conception of moral *praxis*, and thus the more general issue of the development of moral education in a society.

Does Media Coverage Shape Attitudes and Values about Disaster Response? USA Newspapers Reporting about the Japanese Earthquake and Tsunami

Presenter: Karen WYCHE, Howard University, USA

The 2011 Tohoku earthquake and tsunami was the most powerful one known ever to hit Japan. The aftermath of this disaster resulted in loss of life, destruction of infrastructure, and several nuclear accidents. These events will be discussed using a content analysis of newspaper coverage from major USA newspapers as to their critique of the Japanese response to the disaster. Of interest is how the newspaper coverage shaped attitudes and values for readers about a Japanese versus a USA disaster response.

Benevolence in Confucianism and the Moral Education of Chinese Youth

Presenter: XI Man, Pixian Jinta Training School, Chengdu, P. R. China

The breakdown of traditional morals in Chinese youth has become a growing concern. After decades of importing Western ideals, China has become focused on looking outwards for everything, including moral guidance. This has resulted in a decline in the traditional moral system. The value of benevolence in Confucianism teaches tolerance for others through understanding of self, and encourages love and kindness from understanding. In times of uncertainty and change, it is often best to look inwards, trace our roots, and reinforce the principles that have defined us. From this point of view this study seeks to illustrate the benefits benevolence in Confucianism as the core value and behaviour principle will have on the moral development of China's future citizens.

Some Reflections on the Important Role Played by the 'Emotional Experiencing' Method in Chinese Character Education

Presenter: XIE Kuang Fei, Fudan University, P. R. China

The resurgence of character education in America has had great impact upon China's character education in theory and practice. With its emphasis on 'core values', such as respect and responsibility, the character education movement is being paid increasing attention in China. Despite its booming development, there exist many serious problems in character education, among them the lack of truly effective teaching methods. Traditionally, the main method of teaching character is to inculcate and cram, partially or entirely ignoring and neglecting the essential role of emotions and interactive activities, which are indispensible to the cultivating and shaping of good character. The 'emotional experiencing' character-teaching method focuses on the harmonious combination of the emotions and meaningful interactive activities, complementing traditional character teaching methods. This paper argues for the importance of 'emotional experiencing' and provides some examples in a Chinese context.

To Share or not to Share: Culture, Entitlement and Distributive Justice in Young Children

Presenter: XU Jing; Co-author: Pascal BOYER, Washington University in St Louis, USA

This study, based on experimental and ethnographical data of Chinese and American pre-schoolers, investigated the effect of entitlement and cultural influences on children's fairness understanding. Although the notion of entitlement is the prerequisite for social exchange, in the existing literature on children's distributive justice, the effect of entitlement has not been systematically examined. The study adapted the experimental protocol on distributive justice of Fehr et al., introduced the factor of entitlement and incorporated a cross-cultural and ethnographic dimension. The behavioural results across the two samples revealed both general similarities and subtle differences of the effect of entitlement. Moreover, children's justifications of their choices in the experiment showed nuanced cultural differences. This study points to problems in the existing research paradigms on children's distributive justice, and suggests new directions for the child fairness research field.

Comparing the Differences and Commonalities between Service Learning in the USA and Social Practice in China

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

Service learning as a popular term refers to an educational model that combines academic study with social activism and civic service. However, some countries, such as China, use different terms. This paper explores the differences and commonalities between service learning in the USA and social practice in China in the following areas: definitions and objectives, history of development, public support, status in education, effects, forms, national contexts and problems. The comparison gives a different perspective on the understanding of service-learning/social practice for both the USA and China. Despite the big differences in educational and political systems, service learning and social practice appear to have many similarities. The comparison also tries to show how the educational or service model for youth can be affected by societal factors.

A Data Mining Approach to Assessing Moral Judgement Development

Presenter: Yuejin XU, Murray State University, USA

Two types of measures are available in the field of moral judgement development, namely, the interview approach and the selected-response type of instrument. The interview approach is time consuming in terms of data collection and analysis, whereas the selected-response type of instrument is essentially a recognition task. With the development of data mining technology, it is possible to analyse large written data with less time and more accuracy. The paper reports a study which attempts to develop a data mining algorithm for IBM SPSS Text Analytics for Surveys software to analyse a self-designed Constructed-response Moral Judgement Instrument (CRMJI). Findings from this study will provide information on the validity and reliability of CRMJI, revitalise the interview approach in moral judgement assessment and contribute significantly to the field of automatic text analysis.

'Pride and Prejudice' the Dilemma of Teachers' Partiality to Students from the Perspective of Life History

Presenter: XU Yuzhen, WENG Hongbo and JU Xinwen, Capital Normal University, P. R. China

From interviews with sampled teachers and students, the paper unfolds the inner conflict of teachers' dilemmas as to their partiality to students, which is aroused by the teacher's identity as a professional or as human being. Interview data collected through teachers' and students' story-telling will be presented in terms of life-story methodology which is re-interpreted in a broader historical and cultural context and specific school surroundings. The paper does not intend to demonstrate the legitimacy of teachers' partiality to students', nor does it systematically establish discipline to guide teachers' behaviour. It seeks to build an understanding of teachers' and students' personal ethical voices and living moral experience, and gain an insight into how teachers make sense of themselves as moral educators.

'Learning for Realizing the Self' in Confucianism: Classical Chinese Moral Cultivation and its Contemporary Value

Presenter: YANG Liuxin, Peking University, P. R. China

This paper explores the traditional Confucian idea of 'learning for realising the self', a way of moral learning and practice of self-cultivation. First, the notion of 'self' in Confucianism will be discussed. The concept of self is the basis and core of Confucian moral thought. Secondly, I will focus on the Confucian Six Arts of learning, which aim to provide a moral values education and to establish the self's moral subjectivity. Thirdly I will describe the three ways of practising self-cultivation in daily life: cultivating '*xin*' (heart-mind) and '*qi*' (air), playing roles in the five cardinal relationships, and creating benefits for community. Some key ethical principles will also be illustrated. Finally, the paper will explore the contemporary meaning of the classical Confucian learning of moral cultivation.

On Teachers' Professional Development and the Construction of the Professional Ethics of Teachers

Presenter: YANG Qihua, Northeast Normal University, P. R. China

In the context of teacher professional development, the professional ethics of teachers is becoming urgent. The construction of professional teacher ethics requires the understanding of development phases of teachers. The research reported in this paper focused on how to define the development phases of teachers, and the characteristics of the different phases—entry phase, development phase, re-evaluation phase, steady phase and phase-out phase. Based on this research some suggestions are made as to how to construct professional ethics for teachers in their different developmental phases according to rules of development, across the whole teaching career, especially regarding the 'newest development area' and in a linked up way across the different phases.

Y

Philosophy for Children and Education for Democratic Communication: A Deweyan Perspective

Presenter: Ann Tzu-yu YEH, Chiayi University, Taiwan

This paper focuses on Dewey's perspectives about a good democratic society, and why the pedagogy, Philosophy for Children (P4C), contributes to the realisation of Dewey's democratic ideal. The paper draws on documentary analysis interpreting existing literature and analysing a P4C class session in an elementary school in Hawai'i. A Deweyan ideal democratic society is more than a political one. For Dewey a truly democratic society is a society where people, through each give and take of communicating, think for themselves and for others, and it is also a moral one. Through the exchanging and 'conjoint communicated experience' people learn to think and to form reflective thinking. Reflective thinking, according to Dewey, goes with certain character traits—

directness, open-mindedness, whole-heartedness and responsibility. People who think well contribute well in the society. P4C provides a setting—community of inquiry—for children to have dialogues discussing some philosophical issues to enable children to realise how certain philosophical concepts are relevant to them. The discussion helps to develop their social behaviour and character traits, which then potentially contribute to moral development.

The Impact of Taking Theology and Philosophy Classes as well as Engaging in Community Service on Undergraduates' Moral Reasoning

Presenter: Di YOU, Alvernia University, USA

Utilising the Defining Issues Test-2, the author collected data among college students in both 2007 and 2009 to examine two research questions: (1) what is the impact of taking theology and philosophy classes on undergraduate students' moral reasoning development?; and (2) Does engaging in community service have an impact on students' moral reasoning development? Based on the findings, there is evidence that academic courses in the humanities seem to have a positive impact on moral reasoning development. However, the impact of engaging in community service is inconclusive and future research should examine if specific types of community service might have differential effects on moral reasoning development.

Empirical Research on the Moral Judgement of Adolescents in Hubei Province Based on the Moral Judgement Test

Presenter: ZHANG Jing, Wuhan University, P. R. China

The Chinese version of the Moral Judgement Test, designed by German moral psychologist Lind, was used with 1933 adolescents aged 12-19 in Wuhan and Xiangfan in Hubei Province. Most participants held an appropriate moral attitude to the dilemma stories; the average C score was 14.70. There was a significant difference according to political affiliation: the C score of the majority was higher than that of the Chinese Communist Party and Communist Youth League members. There was no significant difference by gender, among people who live in rural or urban areas, between middle-school students and college students, between the only child family and families with more children or between different occupations. However, attention still needs to be paid to some specific aspects. Based on this research, the author offers some suggestions for school-based moral education.

Morality in the 21st Century: from the Chinese Perspective of the Unity of Nature and Humanity

Presenter: ZHANG Li, Communication University of China, P. R. China

Why do we have to do what we are obliged to do? Why do we choose to live a moral life? The purpose of this paper is to explore possible answers to these questions. Modern science has proved that all the celestial bodies orbit along an elliptic track. Any elliptic orbit has two focal points. By the unity between nature and humanity, the elliptic orbit analogy can be extended to the problem of morality. Human beings in their daily life may also orbit around two focal points: one is material need; the other, spiritual need. Living a moral life is the essential content of the spiritual need. Therefore, the celestial harmony inspires our thinking about morality. If human beings can live in the way ascribed by the elliptic analogy, harmonious order can be realised in human society. The author argues for this position and also draws moral implications from other natural laws.

Moral-Self as a Key Concept in John Dewey's Moral Philosophy

Presenter: ZHANG Qifeng, Fudan University, P. R. China

This paper focuses on the moral self as a key concept in John Dewey's moral philosophy. The moral self, according to Dewey, is not only cognitive, it includes our whole life and history, for it represents interactions between the self and environments which human beings live in, including natural and social conditions. Moral self thus means life activity, and the premier condition of the life activity is integration of life with its environment. But Dewey's statements and interpretations on this subject are not always organic or consistent due to his long academic career. So, this reconstruction of his concept of moral self contains two different aspects: first, about its generic traits and development; and second, a perspective from virtue ethics which will examine its primary virtues.

How to Make People Believe in and Conform to the Good by Secular Moral Education—Experience from China

Presenter: ZHANG Tieyong, Tianjin Normal University, P. R. China

In an open society constituted by multi-ethnicity, multi-faith and multi-culture, for peaceful coexistence and to avoid conflicts, people urgently need to develop a secular moral education that transcends the moral education

which stands for a certain culture and belief. In some parts of the world, moral education has long been designated by certain religions, so this kind of resource is relatively scarce. For thousands of years, however, moral educators in China have explored the way to make people believe in and act for the good without law enforcement or the supervision of God. Consequently, abundant theoretical and practical experience was accumulated, which could be rated as the paradigm of secular moral education. China's experience in secular moral education should be an important resource which makes people believe in and conform to the good, cultivates moral character and ultimately benefits all mankind in this global village.

Development under Stress: Academic Competition and Adolescent Friendship Participation in China's Secondary School

Presenter: Xu ZHAO, Harvard Graduate School of Education, USA

Growing up in a world driven by increasing economic competition, how do youth learn to compete and bond with others in the context of school? How is the process shaped by cultural beliefs of competition and institutional structures of education? I address these questions by examining the impact of academic competition on Chinese adolescents' psychosocial experience in friendship. I rely on original empirical data from Shanghai to demonstrate how individualistically oriented competition promoted in Chinese schools creates external conflicts and internal tension between adolescents' motivation to outperform others and their need to be socially engaged in friendships. My study suggests that academic competition structurally deprives adolescents of the social opportunities to form and maintain friendships and challenges their skills and strength to make social decisions that are mutually beneficial.

Volunteer Development in Chinese Universities

Presenter: ZHAO Zhenzhou, Hong Kong Institute of Education, P. R. China

Volunteerism has increased in China since the 1990s. It received widespread public attention in 2008 when many young people moved voluntarily across the country to take part in the Sichuan earthquake relief efforts. Their unexpected presence evoked debates over the growth of civil society in China. As China's gross enrolment ratio in higher education is surpassing 30%, the university functions as an important venue for raising awareness and for voluntary work between youth and communities. The purpose of this paper is to explore the training and development of student volunteers in Chinese universities, mainly by policy analysis and reviews of local surveys among college student volunteers. How do the new volunteering programmes undertaken for college students differ from the traditional altruistic activities such as the 1960s 'Learn from Lei Feng' campaign? How does the Chinese government solve the dilemma of fostering volunteerism among youth and maintaining political and ideological control over them? How do the youth volunteer programmes influence the development of Chinese civil society?

Ecological Citizens: Mode and Moral Meanings

Presenters: ZHOU Guowen and ZHANG Mingyang, Beijing Forestry University, P. R. China

The ecological mode of citizens is a concrete manifestation of ecological and harmonious social ethics. Ecological citizens shape the connotation of the concept itself by describing the living world and its behavioural logic. In the context of reality the ecological identity of citizens may encounter obstacles. Being an eco-citizen is a form of citizenship. Citizens range from political, economic, civil, cultural citizens to eco-citizens; the form of the extension of citizenship is in a process of continuous development. To be an eco-citizen, is a post-modern form of citizenship. If the pre-modern citizenship ignored social trust, modern citizenship neglected the care of nature. Ecological citizens are citizens of the earth, it is a derivative of a globalisation-oriented eco-concept.

Z

Rebuilding the Foundations of Moral Education in China

Presenter: ZHU Xiaohong, Capital Normal University, P. R. China

The loss of traditional values occurring in the process of social transformation has brought an obvious crisis to moral education in China. For example, e-media and the Internet have brought children into the adult world; both nobility and evil appear before children. Schools have been pushed to an awkward position as so many social problems drain the social moral resources of school education. It seems that educators have given up the ideals of moral education which they should pursue. The ideal of education is to promote the socialisation of individuals and respect individual difference in the process of socialisation. How should we hold fast to our ideals in this precarious situation? I argue in this paper that, after realising the plight which moral education faces, we should find out the supportive powers of moral education. The rebuilding of the foundation of moral education should start from love education. Love is the motivation of education. Educators with a sense of mission have to realise that having concern for and loving children should become the core value of school education.

The Moral Ecologies of Aldous Huxley: Neuroscience, Culture and the Moral Education of Citizens

Presenter: Ronald ZIGLER, Penn State University, USA

Moral education is not limited to schools. Rather, societies are moral ecosystems whereby multiple factors shape moral development. Moral ecosystems include the mass media, as well as our social, political, economic and educational institutions. In Aldous Huxley's visionary novels (*Brave New World*, *Ape and Essence*, and *Island*) we find three distinct moral ecosystems, each of which defines potentials for human social life. Most significantly, contemporary neuroscience indicates that the moral ecosystems depicted in Huxley's novels reflect the selective activation of different parts of the brain in those citizens who populate these societies, and thereby create and sustain these different moral ecosystems. This presentation will examine the moral ecosystems Huxley depicts and consider not only how each system invokes different patterns of brain functions, but also how elements of each ecosystem may be found in our world today; thereby clarifying the nature of moral discord and the challenges of moral education.

Culture, Development and Adolescence—Towards a Theory and History of Adolescence

Presenter: Boris ZIZEK, Johannes Gutenberg University-Mainz, Germany

In a culture-historical study dealing with the novels *Robinson Crusoe* (Defoe, 1718) and *Werther* (Goethe, 1774) I reconstructed the interdependency of rule-practice, rule-consciousness and different forms of social interaction and their influence on the development of adolescence. In the pre-modern world the idealisation of the older generation obstructs interaction among equals. With the emerging modern age the missionary subject who interprets her/his adventurous life as a mission of probation leaves her/his primary group and interacts as a merchant with equals. Rules are now being followed in the absence of the group (practice), yet they are still considered untouchable (consciousness), which marks the transitional phase towards an autonomous morality. Here, adolescence exists only in a seminal state. In the 18th century the romantic subject examines the practices and rules of her/his culture critically and creates an intimate, reinforcing dialogue between peers.

Z