

WELCOME FROM THE VICE-PRESIDENT

Welcome, colleagues, to the second meeting of the Asian Pacific Network for Moral Education. It is a pleasure to have you as our guests at Sun Yat-sen University. I would like to thank Dr. Monica Taylor, Editor of the Journal of Moral Education, who has undertaken the role of facilitating this with Jane Honguan Zhang. I would also like to acknowledge the sponsorship and support of the School of Education at Sun Yat-sen University.

Why do we gather here? We come together to exchange information about the contexts for moral education, to report on our own research projects and to talk about how to promote mutual understanding, collaboration and networking. Our hope is that by bringing together a small, focused group of moral educators working in the Asian Pacific region we can facilitate in-depth discussions, the sharing of perspectives, and the exchange of ideas on the theme of teaching and learning in moral education.

The theme of this year's conference is Learning from Each Other. The American writer Emerson once wrote that 'every man I meet is my superior in some way. In that, I learn of him.' It is our hope that each of us will learn from one another at this conference, and learn about learning. Presenters will look at how moral education is defined and understood in different Asian Pacific countries, and look at how teachers and students perceive moral education. They will look at the ways actual teaching and learning are reflected in the official curriculum and at the extent they promote social justice and a better quality of life.

We say in China: 'If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people.' We hope that this conference will become an important experience in your lifelong education as teachers and learners for education, and that you all find it inspiring and rewarding!

Li Ping

Professor of Moral Education

Vice-President of Sun Yat-sen University

WELCOME FROM THE DEAN

Dear colleagues and friends,

I am happy and honoured to welcome you, moral educators and researchers in the Asian Pacific Region, to this meeting where we can share with and learn from each other in Guangzhou, China! It is a special event for us to host the second conference of APNME at the School of Education of Sun Yat-sen University.

The Moral Education program is the strongest in my faculty and one of the strongest in China. Currently we have more than 50 teachers in the Moral Education area. Our special focus on Moral Education studies, research, and development provides a unique setting for faculty, professional research staff, and students to address significant problems and issues in this field.

Since China is gaining from being in a frontier position of reform and opening to the world, we are endeavouring to pursue a worldwide exchange concerning educational ideas and methods. Frequent and extensive academic collaboration has been established with famous universities and institutes in the UK, USA, Canada, Japan, Singapore, and so on.

Last, but not least, thank you for your interest and efforts in helping us to make this conference possible. I hope you will enjoy the intellectual interaction during the conference.

Zhong Minghua

Dean, School of Education
Sun Yat-sen University

WELCOME FROM THE CONFERENCE ORGANISER

It's a great pleasure to welcome you here to Sun Yat-sen University in Guangzhou. My colleagues and I are honoured to be hosting the second regional meeting of the Asian Pacific Network for Moral Education in China. We are looking forward to a stimulating meeting, sharing our ideas and reflections and learning from each other. We have a rich programme of presentations, including moral, values, citizenship and human rights education and lifelong learning from seven countries.

In order to facilitate our academic experience it might be helpful for you to have in advance a few details about the procedure we should like to follow.

1. All presentations will take place in the Arts Building, Room 328, starting at 9am.
2. Since we have over 20 presentations to share with one another in only two days we kindly request that you speak for a maximum of 15 minutes. The facilitator of the session will ask for any brief questions about clarification or for information for five minutes after your presentation. At the end of each session (usually three grouped papers) there will be questions and discussion for around 30 minutes.
3. Please check the programme to see if you have been assigned the role of Facilitator! Please let me know if this is a problem.
4. During each day refreshments will be provided in the meeting room of the third floor. There are toilet facilities on the third floor. There is a free copying service available in Room 320.
5. Lunch for our group on each day will be at a restaurant on campus, Zi Jing Yuan, a 10-minute walk from the Arts Building.
6. Dinner on Saturday 12th May will be off campus. Please meet at hotel reception at 7.15 for transport. On Sunday 13th May we shall enjoy a boat trip on the Pearl River.
7. On Monday, for our post-conference trip to Zhaoqing, we need to leave the hotel at 8.30am as the coach journey takes around 2.5 hours each way. We shall visit Ding Hu Mountain and Seven Star Crag Lake. Lunch and dinner will be in Zhaoqing.
8. Internet access is available at the hotel.
9. In an emergency please call me.
10. If you need any assistance when you are leaving please let me know in advance

Jane Hongjuan Zhang
Associate Professor
School of Education
Sun Yat-sen University

PROGRAMME

Saturday, May 12th

**9.00 Welcome from the Vice President and Head of School of Education
Introductions**

9.20-10.40 Session 1: Social Justice, Diversity and Changing Moral Values

Facilitator: Derek Sankey

Social justice and moral education

John Clark, Massey University, New Zealand

Difference in harmony: the potential for dynamism and conflict in Chinese social relations

**Jane Hongjuan Zhang, Li Ping, Zhong Minghua, Lin Bin
Sun Yat-sen University, China*

The status of Chinese adolescents' moral ideas and features of multiplicity, diversity and quick change in their moral values

**Yang Shaogang, Guangdong University of Foreign Studies, China
Wan Zengkui, Nanjing Normal University, China*

10.40-11.00 Refreshment Break

11.00-11.55 Session 2: Life Education

Facilitator: Vong, Sou-Kuan, Teresa

To promote all-round and free development: Life Education in Shanghai's schools

Gao Guoxi, Fudan University, Shanghai, China

A three-year Life Education plan in progress

Kohsuke Amano, Okazaki City Municipal Junior High School, Japan

12.00-12.45 Session 3: Keynote Presentation – Lifelong Learning and Values Education

Facilitator: Zhong Minghua

Lifelong learning in Asia: eclectic concepts, rhetorical ideals and missing values. Implications for values education

Wing On Lee, Hong Kong Institute of Education, China

12.45-14.15 Lunch at Zi Jing Yuan

14.15-15.45 Session 4: Teaching and Learning the Curriculum

Facilitator: Ng Mei-lin, May

Human gene research and school education: towards forming moral decisions based on knowledge

Kohtaro Kamizono, Nagasaki University, Japan

On the characteristics and influence of the revolution in Moral Education textbooks in China's national curriculum reform

Wang Xiaofei and Tan Chuanbao*, Beijing Normal University, China

Moral character transformation in Singapore

Chua-Tee Teo, Nanyang Technological University, Singapore

15.45-16.15 Refreshment Break

16.15-17.45 Session 5: The Political as Moral?

Facilitator: Gay Garland Reed

Citizenship Education in mainland China at a crossroads

Zhao Zhenzhou and Tan Chuanbao*, Beijing Normal University, China

Demonstrating legality: Legal Education for Chinese youth, 1979-2006

Greg Fairbrother, Hong Kong Institute of Education, China

Human rights in Chinese education

Wang Xiao, Beijing Normal University, China

19.15 Dinner

Sunday, May13th

9.00-10.30 Session 6: Reason and Emotion: Justice and Care

Facilitator: Nobumichi Iwasa

Acquiring sense and sensibility in values: a stance and a chance in moral education

Ng Mei-Lin, May, Chinese University of Hong Kong, China

Educating for tolerance within the moral domain: character education and the justice perspective

Rivka Witenberg, Australian Catholic University, Australia

Moral education from the viewpoint of caring ethics

Yasunari Hayashi, Joetsu University of Education, Niigata, Japan

10.30-10.50 Refreshment Break

10.50-11.45 Session 7: The Moral Context of Learning

Facilitator: Rivka Witenberg

Learning from each other – some perspectives based on the Living Values Education Approach

Christopher Drake, Association for Living Values Education International, China

Psychological research on moral atmosphere in one school

Li Weiqiang, Shanghai Normal University, China

11.50-12.45 Session 8: Professionalism

Facilitator: Yang Shaogang

Imagine being a teacher in Macau: living in a current of contradictions

Vong Sou-Kuan, Teresa, University of Macau, China

Moral development of health professionals in Korea

Yong-Lin Moon, Seoul National University, Korea*

Minkang Kim, Seoul National University, Korea

Jihye Lee, Sungkyunkwan University, Korea

12.45-14.15 Lunch

14.15-15.00 Session 9: The Significance of Neuroscience for Moral Education

Empathy, truth and freewill – neuroscience or morality?

Derek Sankey, Hong Kong Institute of Education, China

15.00-15.15 Refreshment Break

15.15-16.45 Session 10: Moral Education for Social and Global Interdependence – Policies and Pedagogies

Facilitator: Christopher Drake

The network of interdependence: a proposal for a key concept for moral education in Japan

Nobumichi Iwasa, Reitaku University, Japan

Birds which forgot their songs — education reform in Japan

Fumiyuki Ohnishi, Tokyo Future University, Japan

Pedagogies for interdependence: moral education for a global context

Gay Garland Reed, University of Hawaii, USA

16.45-17.00 Refreshment Break

17.00-18.00 Session 11: Reflections and Prospects

Facilitator: Monica Taylor, University of London, UK

Learning from Each Other: emerging themes and issues

Future networking in APNME

18.15-19:30 Dinner in the hotel, meet in hotel reception at 19:30pm for a boat trip on the Pearl River

[* indicates speaker at this conference]

ABSTRACTS

Session 1: Social Justice, Diversity and Changing Moral Values

Social justice and moral education

John Clark, Massey University, New Zealand

The question I shall address is this: Is a concern for social justice a necessary requirement for being morally educated? Or, to put it otherwise, Is it possible for people to be morally educated if they have no concern for social justice? In my paper I will do three things. First, an account will be given of the nature of social justice and its importance in human affairs. Second, something will be said about being a morally educated person and why having a concern for social justice is part and parcel of being morally educated. Finally, what this might mean for ethical theories underpinning moral education will be considered – for example, ethical egoism and utilitarianism seem to be ruled out as adequate sources of moral education.

Difference in harmony: the potential for dynamism and conflict in Chinese social relations

**Jane Hongjuan Zhang, Li Ping, Zhong Minghua, Lin Bin, Sun Yat-sen University, China*

‘Harmony’ is a concept with a precedent in Chinese philosophy. Modern Chinese political thinking has embraced the building of a ‘harmonious society’ as a political aim. Therefore, it behoves us to ask what ‘harmony’ means today. From the beginning it suggests that the goal should be a heterogeneous society rather than a homogenous one. To this end, Western explorations of ‘difference’ will help us understand both the potential conflicts that arise from difference, as well as the dynamic energy that mutual respect for difference creates. In particular, the American philosopher Iris Marion Young has looked at how difference is related to the ordering of a society, and the implications for policy and communication. From the ideas of Young and other philosophers we can draw lessons which can be applied to the unique set of social relations in modern China. Of special interest is the way these lessons can be applied to Deyu (德育) as moral education.

The status of Chinese adolescents’ moral ideas and features of multiplicity, diversity and quick change in their moral values

**Yang Shaogang, Guangdong University of Foreign Studies, China*

Wan Zengkui, Nanjing Normal University, China

By means of questionnaire research with 735 university and high school students, we found the following characteristics in Chinese adolescents’ moral ideas: (1) They

show advanced ideas about society's public morality, collective values, honour and disgrace, but have relatively lower level legal ideas. (2) On traditional moral values, adolescents usually identify firstly with filial piety, followed by honesty, trustworthiness and personal loyalty; but they are less likely to identify with thrift, incorruptibility, public affairs and tolerance. (3) Adolescents demonstrated a pattern of multiplicity and contradiction on the identification of contemporary moral values; they have better identification of such ideas as honesty and trustworthiness, justice, fairness, being patriotic and responsibility, but have a worse identification of ideas such as collaboration, devotion to one's work, being hardworking and thrifty, having a clear understanding of etiquette and self-discipline. (4) On the degree of tolerance of moral values, adolescents cannot tolerate such behaviour as 'non-filial piety, corruption, rape, cheating and sham', but could relatively tolerate behaviour such as wastefulness, coolness, being unmarried, homosexuality, euthanasia and divorce.

Session 2: Life Education

To promote all-round and free development: Life Education in Shanghai's schools

Gao Guoxi, Fudan University, Shanghai, China

Since 2005, Life Education has been taught in primary and high schools in Shanghai with the aim of helping students to know, cherish, revere and love life, and to improve the quality of their experience of life. For these students, life and health, life and safety, life and flourishing, life and values, life and caring are education programs of rich significance for their all-round and free development. The goal of teaching Life Education is to build three harmonious relations: harmony of life and self which leads to self identity; harmony of life and society, which leads to a well-ordered community; harmony of life and the nature, which leads to sustainable human development. The curriculum of Life Education covers three levels: physiological, psychological and ethical. It includes life security (physical safety, safe sex, in normal and crisis situations); life health (bodily and mental health, sexual health, healthy lifestyle); life sentiments and attitude (to understand the uniqueness of life, to cherish one's life, care for others and nature, reverence for life); the value and meaning of life (Socrates' question, plan for a beautiful life, life and death). There are five principles of Life Education: (a) to combine cognition, experience and practice; (b) to associate development, prevention and intervention; (c) to link self help, mutual help and institutional aid; (d) to link the school, family and society and last, but most important, (e) to integrate science, humanity and spirituality.

A three-year Life Education plan in progress

Kohsuke Amano, Okazaki City Municipal Junior High School, Japan

It is strange that even though all over the world crimes are down, people feel less safe than ever. I think that people in the media know that scared people watch more TV and buy more newspapers. Every time somebody watches the News or reads the newspaper, their fear is affirmed. In Japan, the number of heinous crimes committed by the young, especially minors, is decreasing. However, such crimes have attracted the attention of people in Japan because of the sensational nature of their reporting by the media. In my city, to our regret, a young man and a Junior High School student killed a homeless woman and stole a little money from her last year. In the days after the crime, dozens of reporters and news crews came to the school and education board every day. In spite of it being an exceptional case, the city government decided to improve Life Education in municipal schools. It was decided by the Board of Education that our Junior High School would implement a three-year Life Education plan. The plan started this April and will be outlined.

Session 3: Keynote Presentation – Lifelong Learning and Values Education

Lifelong learning in Asia: eclectic concepts, rhetorical ideals and missing values. Implications for values education

Wing On Lee, Hong Kong Institute of Education, China

The development of lifelong learning has been phenomenal in Asian countries over the last decade. This paper aims to investigate the ideological and value implications of lifelong learning policies in Asia, by reviewing how governments argue for the need to promote lifelong learning, how it is packaged in educational reform, and how it is implemented. Several features of lifelong learning in Asia are identified. In administrative terms, lifelong learning in many Asian countries is promoted by centralised means and mainly through legislation *vis-à-vis* increased decentralisation in educational administration. In conceptual terms, lifelong learning is a rather eclectic concept in Asia, intertwined with such other concepts as lifelong education, continuing education and adult education. The eclectic approach can be deliberate, obviously for convenience, but more importantly for bringing about the knowledge economy in individual countries, in order to enhance competitiveness in the global economy. The eclecticism of lifelong learning in Asian countries has several ideological and values implications. It apparently combines competing values, such as humanitarian values for enhancing personal development and pragmatic values that are focused on economic development. However, a deeper look at the emphasis of lifelong learning in Asia shows that economic values tend to override humanitarian values, and such other values as democracy and participant citizenship are largely ignored in its implementation, which is often focused on specific programmes. This will have substantial implications for values education, as lifelong learning becomes a means of achieving instrumental (economic) values, rather than becoming an end in

itself that would enhance personal development and empower citizens to pursue a better society in a democratic environment.

Session 4: Teaching and Learning the Curriculum

Human gene research and school education: towards forming moral decisions based on knowledge

Kohtaro Kamizono, Nagasaki University, Japan

The role of the moral education since the declaration of the completion of human genome base sequence decoding (April, 2003) is described with relation to consciousness research and education related to the genome in Japan and Germany. The following four points are asserted. 1. The influence of human gene study and application has implications for the ways of life of human beings. Therefore, for the sake of the education of decision-making citizens, it is necessary to raise the knowledge level of teachers about the topic of the human gene, especially in Japan. 2. It is important to take into account both the scientific logic in textbooks of moral and ethics education, and the moral and ethical way of thinking in science textbooks. These overlapping and interdisciplinary approaches connect science and moral education, and anticipate creative knowledge management in education. 3. Descriptions in science textbooks of dimensions of life will lead to an increase in students' interest and to a control of scientific research and its application by citizens exercising their own judgement. 4. There is a need for systematic education for decision-making citizens about scientific research and its application in moral and ethical lessons from elementary to high school levels.

On the characteristics and influence of the revolution in Moral Education textbooks in China's national curriculum reform

Wang Xiaofei and Tan Chuanbao, Beijing Normal University, China*

In China, current Moral Education textbooks for primary and secondary schools are mainly composed of Ideology and Politics and Ideology and Character, and other related texts. Since the launch of national curriculum reform in China at the beginning of the 21st century and especially with the issuing of curriculum guidelines for Moral Education (twice in 2001 and 2003 and ongoing) 'traditional' textbooks in Moral Education have been facing and experiencing a 'revolutionary' change throughout the country. Addressing concerns about moral education textbooks could help to answer some related questions about Moral Education in China. Prior to the curriculum reform Moral Education textbooks were basically characterised by ideological or political indoctrination. However, this kind of approach is being confronted with more and more criticism and challenges, both from academia and teaching practice. The outcomes of national curriculum reform and especially the new experimental

curriculum guidelines on Ideology and Character in 2003 have influenced the development of related textbooks for primary and secondary schools in this revised direction. An increasing proportion of the text is devoted to basic moral character and an emphasis on the logic of life itself, concern for students' physical and psychological developmental period in the design and selection of topics, articles and activities, greater liveliness and diversity in the unfolding text, much more emphasis on meta-narration and subjectivity, and so on. This substantial change in the nature of the texts results in two kinds of influences on moral education. Firstly, teaching using the textbooks is tending towards an open process of dialogue. Secondly, ways of studying the textbooks are moving in the direction of the narration of being and life. As a matter of fact, the reform of textbooks in moral education also indicates more and more problems, both in theory and practice. On the other hand, these challenges are becoming the resources and driving force for further changes in the teaching and textbooks in moral education for the future.

Moral character transformation in Singapore

Chua-Tee Teo, Nanyang Technological University, Singapore

Leo Tolstoy, the Russian novelist and moral philosopher, said that everyone thinks of changing the world, but no one thinks of changing himself. Transformation is a deep and vital shift in something or someone, a change from one state to the next. It may happen at different speeds but a great deal of effort is needed. Changing oneself to become a better person—morally, socially, emotionally, spiritually and physically—is a great challenge for the person and all around him/her. While families may provide the foundation for character development, schools can provide character education to help pupils grow, integrating moral values and exemplifying desired attitudes for the young. In Singapore, new initiatives undertaken in recent years by the Ministry of Education to build and develop the moral character of its citizenry include the revision of its Civics and Moral Education (CME) syllabus for all schools and the development of competencies in the framework for Social and Emotional Learning (SEL). For pupils to internalise and practise moral values, the Ministry believes that they should know what good values are, be able to reflect on and understand why it is necessary to uphold these values (Moral Knowing); have a sincere belief in and commitment to what is right and good (Moral Feeling); and be able to put these values into practice (Moral Action) through living a moral life in service of others. Teachers are also asked to infuse moral values and virtues into their academic subject areas like Social Studies and Science. Topics like accepting individual differences, showing courage, developing citizenship in terms of National Education, self-awareness, taking responsibility for oneself and making positive decisions, caring for one's family and friends, promoting racial and religious understanding and community service are some of the many themes covered. When pupils, parents and teachers all practise virtuous qualities consistently and effectively in their lives they will become happier, more purposeful, goal-directed, mature and wiser. Moral

character development is about individual transformation to become a better person of benefit to self and others throughout one's lifetime.

Session 5: The Political as Moral?

Citizenship Education in Mainland China at a crossroads

*Zhao Zhenzhou** and *Tan Chuanbao*, Beijing Normal University, China

During the past three decades, Citizenship Education has received growing attention in mainland China, despite its having been criticised as a product of capitalism following the establishment of the People's Republic of China in 1949. The authorities' discourse on the mission of education has shifted from developing socialist citizens (1950s-70s) to cultivating an eligible citizen (1980s-present). Primarily introduced in the *Deyu* curriculum, Citizenship Education has not yet acquired an independent status as a subject in schools. This paper presents an account of the historical roots of Citizenship Education in mainland China, the means and approaches to citizenship training in the education system, the transformation brought about by the new curriculum reform in 2001, as well as issues and challenges in contemporary society. It concludes by suggesting relevant implications for the improvement of Citizenship Education in schools.

Demonstrating legality: Legal Education for Chinese youth, 1979-2006

Greg Fairbrother, Hong Kong Institute of Education, China

The goal of this paper is to show how legal education for youth in schools since 1979 has developed to foster young people's socialist legal consciousness along with the development of the legal system. The paper draws on a series of notices, opinions, laws and curriculum guidelines for political and legal education issued by the Chinese Communist Party (CCP) and state organs from 1979 to 2006. Specifically, the paper shows how these directives demonstrate several points, which have developed gradually with the actual development of the legal system: first, attention to maintaining social order based on discipline and obedience to the law; second, protection of the people's bodies, rights, and interests; third, concern for the people's education and self-protection; fourth, promotion of legal, economic, and political development; fifth, acknowledgement of the value of a qualified popular political participation; and sixth, Party and state governance exercised according to the law. Following an extended discussion of how these themes are treated in directives to schools and teachers for carrying out legal education among students, the paper concludes that legality has complemented, but has not supplanted, earlier justifications for CCP rule based on social stability and ideological orthodoxy.

Human Rights in Chinese Education

Wang Xiao, Beijing Normal University, China

Significant changes have taken place in China since its reform and opening-up to the outside world in the 1980s. Numerous developmental issues have, however, confronted China at the same time, one of which is that of human rights. While genuine development includes both material accumulation and acquisition of human rights, China has been far more successful in promotion of its economy than in its promotion of human rights. Concern over respect for and protection of human rights is one of the most critical issues confronting China. This paper intends to help further understanding of human rights in China from an educational perspective. The paper has four parts: 1. Three generations of human rights with Chinese characteristics; 2. Human rights in Chinese education: development phases and features; 3. Evidence and essence of inadequate human rights in Chinese education; 4. Several dimensions of human rights in Chinese education. Respect for human beings is one of the critical issues facing China today, hence, an absolute respect for humans must be established within Chinese culture and philosophy of education must make its own contribution in this regard.

Session 6: Reason and Emotion: Justice and Care

Acquiring sense and sensibility in values: a stance and a chance in moral education

Ng Mei-Lin, May, Chinese University of Hong Kong, China

The development of normative reasoning (sense) has been emphasised by major approaches in moral education. Only recently has the role of emotion in perceiving moral values (sensibility) gained more of the attention it deserves. This presentation offers a philosophical account of how reason and emotion work together in our judgements of good and evil, right and wrong. An invitation to become one of the consultants of the revision of a Moral and Civic Education textbook in Macau has given the presenter a chance to put this philosophical stance into practice. The operation and cooperation (with authors, editors and co-consultants) involved will be described and reflected upon.

Educating for tolerance within the moral domain: character education and the justice perspective

Rivka Witenberg, Australian Catholic University, Australia

Although the definition of tolerance is complex, philosophers have argued that most people today would regard tolerance as a positive civic and moral duty discharged between individuals of equal value and bound by mutual respect and consideration. It

is an essential element in social cohesion and an antidote to intolerance and prejudice. Many contemporary philosophers have also linked tolerance with respect, equality and liberty, which allows for the coexistence of conflicting claims of different moralities. When tolerance is placed within the moral domain pertaining to equality, justice, respect and avoiding harm to others, it should be viewed as positive moral virtue and responsibility. Unlike prejudice, tolerance can be grounded in theories of morality and moral education and this provides a positive approach to examining inter-group relations. How to school young minds to become moral beings is a fundamental aspect of education in most societies. However, the approach to take is not always clear. In Psychology for at least two decades there has been a vigorous debate about the best method to educate children and adolescents to be to be moral in thought and action. The debate is about whether inculcating moral values or adopting the rationalist cognitive approach would result in better moral outcomes. A different approach is suggested by Narvaez, which she calls Integrative Ethical Education, incorporating both alternative approaches. Tolerance can be viewed as a moral value which can be inculcated from a very early age, but the development of tolerance also relies on the deliberative process linked to the moral domain. This relationship points to the possibility that the two perspectives are not incompatible with each other and indeed compliment each other. The contention of this paper is that the process of being and becoming tolerant is based on both virtue education and the deliberative process relating to justice and empathy/care which unfolds with age. This paper will discuss this idea and support it with research about tolerance.

Moral education from the viewpoint of caring ethics

Yasunari Hayashi, Joetsu University of Education, Niigata, Japan

In Japan we can observe moral dilemma lessons, based on Kohlberg's moral development theory, which is accepted as an effective method in elementary and junior high schools in Japan. But the original theory has been challenged by Gilligan's concept of care. Now we can hear the debates on justice versus care. Kohlberg and Gilligan take a psychological position. And they agree that there are moral development stages. Another key person in the debates, Nel Noddings, talks about Caring Ethics from a position of a kind of situational ethics, and denies development from the viewpoint of Caring Ethics. If we take the position of Caring Ethics what kind of moral lesson should be elaborated? Noddings proposes four methods of moral education. Can we accept those methods in Japan? In my presentation, I will explain a moral lesson in Japan from the viewpoint of Caring Ethics.

Session 7: The Moral Context of Learning

Learning from each other – some perspectives based on the Living Values Education Approach

Christopher Drake, Association for Living Values Education International, China

If education is truly to foster the acquisition of the values, attitudes and skills needed for life in our globalising world, a *sine qua non* is for a revival of the view of education as a moral enterprise, a purposeful activity designed to help humanity flourish and support the overall development of the individual. Recognising that teachers, as well as students, need to be valued, nurtured and cared for, priority must be given to creating values-based learning environments: classrooms in which a culture of values such as respect, responsibility, tolerance, peace and love becomes the touchstone for behaviour and relationships, sets the overall tone for lessons and influences the pedagogy. The UNESCO- and UNICEF-supported Living Values Education approach positions values education not as another subject to be imparted to students but rather as a philosophy of education that emphasises the importance of a teaching and learning environment characterised by human values, while also offering experiential, empowering and contextually-relevant content. When positive values and the search for meaning and purpose are placed at the heart of learning and teaching, education itself is valued and teachers are better able to accomplish the tasks entrusted to them.

Psychological research on moral atmosphere in one school

Li Weiqiang, Shanghai Normal University, China

Moral atmosphere in school is defined as the norms and values that regulate social relationships within school and influence students' moral development, including justice, care and forgiveness. An instrument was developed to investigate students' perceptions of school moral atmosphere. A combination of quantitative and qualitative methods was used to analyse the data from the questionnaire, project test, experiment and interviews. Also, an intervention was made to enhance students' perceptions of justice, care and forgiveness in school atmosphere. The study found that, first, students' perceptions of an atmosphere of care were greater than that of forgiveness and justice. Secondly, there were age differences in the perceptions of school moral atmosphere. Third, no gender differences were found in the perception of school moral atmosphere, except on perceptions of justice atmosphere. Finally, two interventions using context discussion and role playing were shown to significantly enhance students' perceptions of care, justice and forgiveness atmosphere.

Session 8: Professionalism

Imagine being a teacher in Macau: living in a current of contradictions

Vong, Sou-Kuan, Teresa, University of Macau, China

The scene behind the rapid economic growth of Macau has had a notable impact on the new generation. For instance, a lot of youngsters dream about taking up a job as dealers in casinos rather than continuing their studies or joining other industries. ‘To make easy and quick money’ truly reflects the ‘gaming spirit’ and this becomes a very popular ‘goal’ among young people. Traditional Chinese virtues, such as ‘hard work’ and ‘patience’, are fading out of the picture. In the past, I was used to hearing my colleagues’ comments about teaching, saying that ‘teaching today is more difficult and complicated than it used to be’. Despite such comments, they still remained in the profession. Recently, there has been a notable ‘migration’ of teachers from schools to the gaming industry during mid-term. There has been some attempt to justify such ‘migration’, stating that teachers are now facing challenges from education reforms, professional training and high expectations from society, long working hours and underpayment. Others believe that the attractive salary and fringe benefits from the gaming industry are the unbeatable reasons. As a teacher educator in Macau, I am particularly concerned that nowadays teachers in Macau are living in a current of contradictions, and perhaps, confusion. In this presentation, I attempt to highlight the possible contradictions that are embedded in teaching (as a teacher) (教) or arising from learning (to be a teacher) (學)。

Moral development of health professionals in Korea

*Yong-Lin Moon**, School of Education, Seoul National University, Korea

Minkang Kim, School of Dentistry, Seoul National University, Korea

Jihye Lee, School of Medicine, Sungkyunkwan University, Korea

The Moral Psychology Lab at Seoul National University is currently focusing on the moral development of professionals, such as physicians and dentists. We have been investigating the effect of professional education on ethical development, observing the changes in moral reasoning, moral sensitivity, and professional role concepts during different programs. To explore students’ developmental transitions, we collected data with several reliable instruments, which include the Korean version of the Defining Issue Test (DIT), Professional Role Orientation Inventory (PROI), and Moral Sensitivity Test (KMST). The findings of our studies mostly showed similar patterns of moral development compared with previous studies in other countries. Moral reasoning and sensitivity levels of the students, who were in professional education, did not improve significantly. Rather, their moral reasoning declined during their school years. Medical students’ moral sensitivity and reasoning showed a significant difference according to years of professional practice or instructional methods. Among dental students, the proportion which has a commercial model

increases with grade. The findings reveal that learning experiences in professional schools could inhibit the development of a moral sense. However, other research results offer a more optimistic message that students' morality could be improved by systematically programmed courses and some collegiate experiences, such as exercising leadership.

Session 9: The Significance of Neuroscience for Moral Education

Empathy, truth and freewill – neuroscience or morality?

Derek Sankey, Hong Kong Institute of Education, China

Imagine that our ability to empathise, to think ourselves into another person's situation and be considerate of their feelings, is simply a function of the brain. Some of us have that ability, because our brains are so constructed that they allow us to empathise, and some do not. Those who do not are likely to end up committing horrific crimes. Imagine that our ability to tell the truth is compromised by the fact that telling the truth is based on memory and memory is always reconstructed in the brain. What we remember is partly recalled and partly imagined, and it is entirely possible to sincerely and honestly remember something that did not happen. Imagine that our decision to act in response to events is not a conscious choice, as we believe it to be, but is actually a subconscious decision made by the brain before we are consciously aware of it. This presentation will comprise a short video, produced by DWTV (German Television) in 2006, where these three ideas are given support by the emerging evidence of neuroscience. Moreover, the claim is made on the video, by a very well respected neuroscientist, that given we now know that certain deficits in the pre-frontal lobes lead to an inability to empathise and an almost certain life of crime, children should be screened early in life and those having the specific deficits should be eliminated from society. One obvious implication is that shortly we will no longer need moral education; we can all go home. What is going wrong here, or are the neuroscientists making these claims essentially correct? Can moral education really make a difference, or are we just kidding ourselves?

Session 10: Moral Education for Social and Global Interdependence – Policies and Pedagogies

The network of interdependence: a proposal for a key concept for moral education in Japan

Nobumichi Iwasa, Reitaku University, Japan

We human beings live in a very complex network of interdependence, not only with other human beings but also with living and non-living things on this earth. This fact constitutes, it can be said, the fundamental basis of our social life and morality, and therefore, the basis for moral education. If teachers take this fact of interdependence seriously they may become more interested in students' actual relationships with their family members, their friends, their classmates, people in various social groups, society in general, their natural environment, and so on, and may thereby start to see the values listed in the Moral Education Course of Study in Japan more seriously, as clues to improve students' relationships rather than something imposed by their authorities. In my presentation I will discuss the relevance of the concept of our membership within the network of global interdependence from a teachers' perspective, and I will also talk about its impact on students' views of the moral nature of human beings.

Birds which forgot their songs— education reform in Japan

Fumiyuki Ohnishi, Tokyo Future University, Japan

Education, including moral education, is changing now in Japan. The Japanese Government has revised the fundamental law of education which should represent the ideas of the Constitution. The law includes not only school education but also home education. In my presentation I describe the process of revision of the fundamental law and discuss issues arising from it, such as, why problems in education are not analysed, why there are no efforts to improve education under law and why education is not seen in a long-term and holistic perspective. Policy makers who should be concerned with education for the future have lost their identity and roles and only work short-term gains.

Pedagogies for interdependence: moral education for a global context

Gay Garland Reed, University of Hawaii, USA

If the 21st century is to become the Age of Interdependence as philosopher Peter Herschok suggests, then the values that societies engender in their children will necessarily be quite different than they were in the Information Age. If there is in fact a shift in value orientation toward greater global interdependence, where will societies that have stressed individual freedom and autonomy look for moral guidance? In this

discussion of moral education, I will make the case that Asian and Pacific societies that tend toward an ecological approach to relationship have rich repositories of values that support interdependence. In my presentation I will highlight values drawn from Confucianism and Taoism as well as Indigenous epistemologies, like Native Hawaiian and Tewa Indian. At the same time, I will suggest some complementary pedagogical approaches that would be appropriate for nurturing these values for a global context. These pedagogies will tend to be dialogic and experiential rather than didactic. They are designed to engage the affect and the spirit as well as the intellect. The aim of this discussion is to consider the question, What can we learn from each other? and to support philosopher Roger Ames' alternative definition of globalisation as the 'mutual accessibility of cultural sensibilities'.

ABSTRACTS OF PAPERS NOT TO BE DELIVERED

Textual analysis of Moral Education textbooks for junior middle schools in mainland China

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Taking the Moral Education textbooks (METs) of junior middle school students in mainland China as a basis, the paper outlines some teaching features and characteristics of moral lessons in China. (1) From textual analysis of five kinds of METs, the paper focuses on three main aspects: self-development, law and socialism, in MET in middle schools. Self-development is the major component of the Grade 1 textbook. It takes up 9 lessons of Text I and 6 lessons of Text II - 40 % of the total. Law is mainly taught in Grade 2. It only takes up 2 lessons of the Grade 1 textbook, but 15 lessons of the Grade 2 textbook - altogether 34%. Socialism is mainly taught in Grade 3 - 13 lessons making up 26 % of the total. (2) From textual analysis, the paper examines several teaching methods in junior middle school: expository method (direct instruction), experiential learning, story-telling method, well-known sayings and quotations, reading comprehension method, and activity and practice method. From the textual analysis of the MET, the following questions merit further reflection and exploration: How to manage the relationship between DeYu and ideology? How to make DeYu student-centered and to meet students' moral development needs? How to arouse students' inner life and to foster their ability to put what they learn into practice during the process of moral education? What can we learn from the experiences of other regions and countries?

Moral education in Malaysia

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Background context. Moral Education was introduced formally in the Malaysian education system and experienced curriculum changes once in 2000. The subject is

undergoing transformation to fit with developments in the science and technology era, without distracting from the values and traditions practised from the days of our forefathers. Moral Education is a compulsory subject for all non-Muslim students in Malaysia. Students study this subject from Standard 1 to Form 5 and, at the end of Form 5, they sit for a formal examination conducted by the Examination Board, Ministry of Education.

Perceptions of teachers and students on Moral Education. Students consider the subject an important component in their lives but do not give it the same importance as they give to other subjects, such as mathematics and science. Most students do well in the written exam as they learn by memory, but when it comes to projects and long-term assessment, the students always try to find 'short cuts'. As for teachers, there are two categories: those who are trained in the subject, either at college or university level; and those who have been trained in other subjects but are asked to teach Moral Education due to a lack of trained teachers. Whichever category they belong to, teachers who have a positive perception of the subject tend to be more effective moral educators compared to those who consider it as just another subject.

Official curriculum vs. actual teaching and learning. There is an official curriculum and more detailed syllabus for every standard and form. Teachers are given training at national, state and school level to be effective moral educators. Most of the time, teaching reflects the official curriculum and there is no problem with teaching and learning in the classroom. Given teacher training and practice, teachers have no problem handling the moral education classes.

Promotion of social justice and better quality of life in Malaysia. The official curriculum clearly spells out the need to educate students to become responsible citizens by thinking, feeling and acting morally. However, there is a mismatch between moral thinking and moral action. At times, we find students playing truant in class or doing something bad or against school rules or norms of society. When questioned, they are clear that what they did was wrong. They know how to fight for their rights as human rights is a topic in the syllabus. Maybe what is lacking is the pedagogical technique to help students develop skills to withstand challenges and face the world with moral standing.

Conclusion. My personal view is that given the proper tools to face challenges, students will be able to bridge the gap between moral thinking, moral feeling and moral action on which the Malaysian Moral Education syllabus places emphasis.

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