



26 - 30 April 2018

Moral Education: Conflicting Values and Common Ground

an International Conference for Interdisciplinary and Intercultural Dialogue

The 12th Anniversary Conference of the Asia-Pacific Network for Moral Education (APNME)
Kaohsiung Normal University, Kaohsiung, TAIWAN

WELCOME

Welcome to the 12th Asia-Pacific Network for Moral Education

(APNME) Annual Conference

Garden Villa near the Lotus Pond, Kaohsiung

April 26 to 30, 2018

Please Wear Your Name Badge at All Times!!

We hope you will enjoy the conference presentations, and have some intellectually stimulating encounters and academic interactions with participants from around the world! The APNME conference committee has tried to create some very interesting and relaxing social environments.

In this program you will find information about all the conference events as well as all the participants' contact information. We hope you may develop some very nice relationships with others in the field of moral education. The password for WiFi access has been put in your conference kit. Please also find in it some helpful tips with regard to attending this conference.

Please also note that some sessions or other activities may be photographed or filmed. If for whatever reason you may not want to be seen, whether alone or with someone else, attending this conference later on, please avoid sitting near the front of the room and notify the conference committee in advance.

If you really enjoy this experience, you are welcome to apply to become an APNME member.

We are very grateful to our sponsors for supporting this April 2018 conference! :



科技廳 Ministry of Science and Technology

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Schedule of Events and Program

Thursday, 26 April

Time	Event	Location
08:00 – 08:30	Arrival & Registration	Garden Villa Hotel
	Departure to Schools	The Entrance of Garden Villa Hotel
08:30 – 12:30	School Visits Collective Reflections on School Visits & Coffee Break	Chung Shan Senior High School (中山工商); Kaohsiung Municipal Sipu Junior High School (溪埔國中); Pu-Men High School (普門中學)
12:30 – 13:30	Lunch Time	
13:30 – 14:30	Pre-Conference Workshop	Room 102
14:30 – 15:00	Books and Journals Exhibition	
15:00 – 16:00	Pre-Conference Workshop	Room 102
16:15 – 18:30	Free Time	Taking a Walk around the Lotus Pond
18:30 – 20:00	Dinner(Workshop Participants & Invited Speaker only)	(Hoya) Western Restaurant
20:00 – 21:00	APNME Committee Meeting	Room 102

Friday, 27 April

Time	Event	Location
08:00 – 08:30	Registration	
08:30 – 10:00	Opening Ceremony & Plenary Address	Auditorium
10:00 – 10:30	Group Photo & Coffee Break	
10:30 – 12:00	Parallel Session 1	Parallel Meeting Rooms
12:00 – 13:30	Lunch and Networking	(Hoya) Western Restaurant
13:30 – 14:30	Plenary Address	Auditorium
14:30 – 15:00	Coffee Break	
15:00 – 16:00	Parallel Session 2	Parallel Meeting Rooms
16:15 – 17:45	Parallel Session 3	Parallel Meeting Rooms
17:45 – 18:30	Free Time	Auditorium
18:30 – 21:00	Welcome Dinner (all participants are invited)	Banquet Hall

Saturday, 28 April

Time	Event	Location
08:00 – 08:30	Registration	
08:30 – 10:00	Plenary Addresses	Auditorium
10:00 – 10:30	Poster Session and Coffee Break	
10:30 – 12:00	Parallel Session 4	Parallel Meeting Rooms
12:00 – 13:30	Lunch and Networking	(Hoya) Western Restaurant
13:30 – 14:30	Plenary Roundtable Discussions	Auditorium
14:30 – 15:00	Poster Session and Coffee Break	
15:00 – 16:00	Parallel Session 5	Parallel Meeting Rooms
16:15 – 17:15	Parallel Session 6	Parallel Meeting Rooms
17:15 – 21:00	Departure to 85 Sky Tower Dinner (Registered guests only)	In 85 Sky Tower (the 77th Floor Restaurant)

Sunday, 29 April

Time	Event	Location
08:00 – 08:30	Registration	
08:30 – 10:00	Plenary Roundtable Discussion	Auditorium
10:00 – 10:30	Poster Session and Coffee Break	
10:30 – 12:00	Parallel Session 7	Parallel Meeting Rooms
12:00 – 13:30	Lunch and Networking	(Hoya) Western Restaurant
13:30 – 14:30	Reflections on the APNME	Auditorium
14:30 – 15:00	Coffee Break	
15:00 – 16:00	Parallel Session 8	Parallel Meeting Rooms
16:15 – 17:45	APNME Annual General Meeting	Room 102
17:45 – 18:30	Free Time	
20:00 – 21:00	APNME Committee Meeting	Room 102

Monday, 30 April

Time	Event	Location
8:30 - 16:00	Cultural Tours	Confucius Temple → The Buddha Museum → Daoist Temples Near the Lotus Pond
16:15-	Departures	

About the Asia-Pacific Network for Moral Education

The Asia-Pacific Network for Moral Education (APNME) brings together educators from various disciplines to engage in in-depth discussions and dialogues, exchanging ideas and sharing their perspectives on all areas of ethical and moral education, values education and citizenship education.

As a non-profit organization with a formal constitution, the APNME aims to foster collaborative relationships among its members for the advancement of moral education and research in the region. It does this both formally, during its annual conference, and informally through ongoing exchanges throughout the year. It also actively seeks to involve young researchers and post-graduate students in the fields of moral education and moral development and to support them in various ways, including by presenting its Annual Best Poster Prize to the one with the best poster at its annual conference.

From small, informal beginnings in 2006, the APNME has grown into a formal network of educators who are either located in the Asia-Pacific region or have a special interest in or connection with this region. Membership is open to all interested educators, and the APNME currently has members from Australia, New Zealand, China, Hong Kong, India, Indonesia, Japan, Korea, Latvia, Macau, Malaysia, Mongolia, Singapore, the Philippines, Taiwan, Thailand, Africa, the UK and the USA.

Each year, the APNME Committee invites a country in the region to host the APNME Annual Conference. Previous conferences have been held in Japan, China, Korea, Taiwan, Indonesia and Australia. APNME conferences aim to provide a forum for professional educators and scholars who have an interest in moral education and/or moral development, and are committed to its advancement in the region and globally. During its conferences the APNME encourages open debate, and discussions which are aimed at identifying and reflecting on any issues related to moral, ethical or citizenship education. It motivates its members to address moral issues faced by both educators and students.

Previous Conferences:

Dates	Conference Themes	Local Host Institutions
April 21-24, 2017	Establishing Values-Based Learning Environments: A Whole-School Approach to Moral Education	Central China Normal University, Wuhan, China
Dec. 4-7, 2015	Shaping Educational Landscapes that Foster Moral Values in the Asia-Pacific Region	University of Sydney, Australia
Oct. 24-27, 2014	Making Moral Education Work: Tradition and Innovation in the Asia-Pacific	Fudan University, Shanghai, China

June 26-30, 2013	Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific.	Yogyakarta State University, Indonesia
June 15-17, 2012	Research and Practice in Moral Education: Reflection, Dialogue, Interaction	Chung Cheng University, Taiwan
Oct. 24-28, 2011	Cultivating Morality: Human Beings, Nature and the World	Nanjing Normal University, China
June 11-13, 2010	Moral Education in Asia's Globalizing Societies: Concepts and Practices	Nagasaki University, Japan
May 22-24, 2009	Interdisciplinary Perspectives on Moral Education	Seoul National University, Korea
April 18-21, 2008	Moral Education and Citizenship Education: Making Locally Relevant Choices in a Globalizing World	Beijing Normal University, Beijing, China
May 12-13, 2007	Learning from Each Other	Sun Yat-Sen University, China
Oct. 28-29, 2006	Study Meeting on Moral Education in Asian Countries	Reitaku University, Kashiwa, Japan

The APNME is delighted to be holding its 2018 conference, hosted by Kaohsiung Normal University, in Kaohsiung, Taiwan. While Chinese society has been rapidly modernizing, Taiwan has tried to preserve its traditional Chinese culture and Confucian ethics. In April of 2018 the APNME conference will travel to Taiwan in order to bring together participants from around the world, and in particular from East Asia, so that they may engage in fruitful dialogues with local, regional and international scholars on moral-educational issues.

The conference is being organized by a Conference Committee whose members represent Kaohsiung Normal University, Taiwan's Local Organizing Committee, the Program Committee, and the APNME Committee. The Members of the Conference Committee are listed on the Conference Committee page.

Welcome Letter from the APNME Chair

Dear 2018 APNME Conference Participants:

On behalf of the APNME Committee, I sincerely welcome you to the 12th Annual APNME conference in Kaohsiung. We have prepared an exciting program, and we do hope that you can enjoy the plenary and panel sessions as well as at least some of outside activities we have arranged.

Kaohsiung is a beautiful ocean city, and our conference venue is located near the city's Lotus Pond. If you find you have some leisure time during the conference, perhaps after dinner, you might want to take a walk around this pond, which may be seen as representing Taiwan's culture and lifestyle. Or if you find the time to visit Kaohsiung city at night, the Love River has a rather different, more modern atmosphere, and it is also very pleasant to walk along it. You are also welcome to visit our webpage, check out the information about the city and its surroundings, and perhaps even go on one or two of the suggested tours.

Our 2018 APNME conference program offers a wide range of sessions. The topics include moral education in schools, research ethics, civic education and our contemporary society, ethics in the Eastern and Western traditions, economics and ethics, vocational ethics, medical and caring ethics, crucial ethical issues in our highly technologized era, moral development and psychology, school bullying and moral education, comparative cultural studies, aesthetics and music education, and moral education curricula. We do hope that you will attend sessions which you find intellectually exciting, and will engage in some very fruitful interactions with the presenters as well as with others attending this conference.

The APNME, whose members have diverse ethnic and cultural backgrounds, attempts to provide a platform for interdisciplinary and intercultural dialogue. We sincerely invite you to join us as a member of this organization, and we are sure you will enjoy the time you spend at the conference and in Kaohsiung!

Sincerely,

Meiyao WU, Chair of the APNME
Professor, Department of Education
Kaohsiung Normal University, Taiwan

Welcome Letter from the Chair of the Local Organizing Committee

Dear Conference Participants,

On behalf of the Local Organizing Committee, we welcome you to our 12th Annual Conference of the Asia-Pacific Network for Moral Education! The local organizing committee members are honored to host this conference in Kaohsiung, Taiwan.

Kaohsiung, with its population of approximately 2.77 million people, is a beautiful seaport in southern Taiwan. The Taiwan straits are located to the west of this city and the Bashi Channel is to its south. It is also one of the oldest cities in Taiwan; with a long history of welcoming immigrants from different places. Thus Kaohsiung has long been a multicultural society with its mix of Hoklo (Minna), Hakaa, and aboriginal people together with the newer immigrants, and together they have created a very special, very harmonious atmosphere in this old southern city. As for religion, Buddhists make up around 35 % of the city's population, Taoists around 33 %, Tiandism and Yiguandao around 5.7%, and Christians (both Catholics and Protestants) around 3.9 %, along with those of other religious beliefs. We do hope that you can enjoy your time in this historic, beautiful, multi-cultural city.

The conference venue, Garden Villa, is near the Lotus Pond in Kaohsiung City, which is one of Kaohsiung's most traditional scenic areas. While you are here, we do hope that you may find some time to explore the beautiful and culturally rich neighborhood of Lotus Pond. We give you some information about this area in our conference webpage and conference proceedings. Please introduce yourselves to our volunteers (graduate students), staff and faculty members who will be eager to meet you and learn about your work. We are committed to making your experience in Kaohsiung as fruitful and pleasant as possible. We do hope that you will enjoy this conference, and please don't hesitate to ask us for or about anything.

Der-Long Fang,
Dean of Educational College of Education
Professor, Department of Education
Kaohsiung Normal University, Taiwan

Welcome message from the new Journal of Moral Education Editor

On behalf of the *Journal of Moral Education* I welcome you to this APNME Conference in Kaohsiung, Taiwan, and hope you will all have a great time here.

I took over from Professor Darcia Narvaez as the new editor of the JME last year. Allow me to acknowledge what an honour it is to have been given the opportunity to edit a journal with as distinguished a pedigree as the *JME*, fast approaching its fiftieth anniversary in 2021. I am grateful to the Board of Trustees for investing their trust in me and my team. I am particularly indebted to one member of that Board, Dr Monica Taylor, who – in addition to editing the journal herself, mostly single-handedly, for 35 years – has guided me gently into the field of moral education over the years and become a close personal friend. Moreover, as most of you will know, Monica was the *primus motor* behind the establishment of APNME. I am also indebted to my predecessor, Darcia, who oversaw the transition of the journal to an automated submission portal and introduced the format of an editorial team, comprising three associate editors alongside the editor-in-chief: a successful format with which I have decided to stick. My associate editors are Tobias Krettenauer, Susana Frisancho and Wiel Veugelers.

For the less experienced among the conference delegates, I hope our workshop on how to get published in journals such as *JME* – specifically tailored to the needs of Asian scholars – will be of help. For the more experienced among you, please continue to consider our journal as the first port of call for quality papers in the field of moral education and moral psychology. We welcome more submissions from Asia and neighbouring regions.

Please do not hesitate to contact me, personally at this conference or through email, if you have any ideas that you want to run past me regarding individual papers, research projects or special issues.

Let us hope the *Journal of Moral Education* continues to prosper and to offer an outlet for some of the best work published in our area.

Kindest regards to all of you.

Professor Kristján Kristjánsson
University of Birmingham, U.K.
Editor, Journal of Moral Education
Email: k.kristjansson@bham.ac.uk

How to Find Your Way Around



Plenary Speakers

Prof. Chung-Ying Cheng



Prof. Chung-Ying Cheng is an internationally known scholar-philosopher in Chinese philosophy and comparative philosophy. With a deep and broad background in the traditions of classical Chinese philosophy and Neo-Confucianism, he received his doctorate from Harvard University in the field of analytical philosophy and logic. He has lectured worldwide in both Europe (Oxford, Berlin TU, and the Scandinavian countries) and China (Beijing University, Tsinghua University and Renmin University), and has received numerous honorary titles. He is the founding president and now also the honorary president of the International Society of Chinese Philosophy. He also founded and serves as president of the International Society for Yijing Studies. Prof. Cheng founded the *Journal of Chinese Philosophy* in 1972 and has edited it since then. For his important work in the modernization and globalization of Chinese philosophy, he received an Honorary Doctorate from the Far Eastern Institute of the Russian Academy of Sciences in 1995. Professor Cheng has authored and edited 21 books and over 250 articles in Western, Chinese, and comparative philosophy. He is currently working on a book on ontology in relation to onto-hermeneutics and a book on Kant and Confucianism.

Prof. Brian Gates



Prof. Brian Gates is an Emeritus Professor of Religion, Ethics & Education in the Department of Education at the University of Cumbria in the United Kingdom. He has been the Principal Lecturer and Head of the Department of Religion & Ethics since 1975, and the Professorial Chair since 1999. He was elected Chair of the Religious Education Council of England & Wales (1984-1990, 2002-2011); this council comprises in its 60+ membership the full range of religious community organizations, along with relevant academic and professional associations. He served as chair of the JME editorial board from 1999 to 2006, and became an MBE (Member of the British Empire) in 2013 in recognition of his tireless work in support of interfaith relations and Religious Education.

Prof. Kwang-Kuo Hwang



Prof. Kwang-Kuo Hwang is an Emeritus Professor in the Department of Psychology at National Taiwan University. He received the National Chair Professorship given by Taiwan's Ministry of Education. Professor Hwang Kwang- Kuo is a pioneering scholar in cultural psychology, a discipline concerned with investigating the cultural determinants of human behavior. This field has been particularly interested in understanding the subjective experience of different ethno-cultural groups, especially their cultural constructions of reality. Thus Professor Hwang has devoted much of his professional career to the study of indigenous psychologies, an area in which Western and Non-Western psychologists have become increasingly interested in recent decades. Prof. Hwang has published a number of works in English, and one of his most famous books, "*Foundations of Chinese Psychology: Confucian Social Relations* (2012, Springer)", has influenced the field of cultural psychology in Taiwan and China.

Prof. Jien-Ming Jue



Prof. Jien-ming Jue received his Ph.D. from Southern Illinois University (U.S.A.). He is an Emeritus Professor at Taiwan National Central University and a Chair Professor at Taiwan Soochow University, and was the President of Huafan University. He is also Chairman of the Foundation of Oriental Humanities Research, Chairman of the Chinese Association of Philosophy, Director of the Taiwan Bioethics Association, and Managing Director of Taiwan's *Journal of General Education Online*. His books include *Confucian Philosophy of Management*, *Applied Ethics and Contemporary Society*, *Inquiry and Truth*, *The Theory of Knowledge*, and books introducing western philosophers' doctrines.

Prof. Vincent Shen
(Shen Qingsong)



Prof. Vincent Shen has been holding the Lee Chair in Chinese Thought and Culture, Department of Philosophy and Department of East Asian Studies, University of Toronto. He served as Department Chair and Graduate Chair of East Asian Studies (2007-2010) at that university, as President of the Chinese Philosophical Association (1995-1999, 1999- 2003); as President of the International Society of Chinese Philosophy, USA (1997-1999) and as its Executive Director (2001-2011); and as Vice-President of the Council for Research in Value and Philosophy (2012~present). His research interests include Confucian ethics and comparative philosophy and religion in an intercultural context.

Pre-Conference Workshop Speakers

Prof. Kristján Kristjánsson



Prof. Kristján Kristjánsson is a professor, and Deputy Director of the Jubilee Center for Character and Virtues, at the University of Birmingham. He received his Ph.D. in moral philosophy at the University of St. Andrews in Scotland. He has received research grants from numerous award-granting institutions in Iceland and became a member of the Council of the Royal Institute of Philosophy in the U.K. He became chief editor of the *Journal of Moral Education* from July of 2017. His book *Aristotelian Character Education* (Routledge, 2015) was selected as the Best Educational Book of 2015 by the Society of Educational Studies.

Prof. Wiel Veugelers

Since 2002, **Prof. Wiel Veugelers** has been the Department Chair and a Professor of Education at the University of Humanistic Studies in Utrecht, specializing in the areas of moral education and citizenship education. Prof. Veugelers has received several research grants from the Dutch Organization for Scientific Research (NWO); the Ministries of Education, Law and Social Affairs; the National Pedagogical Center; The National Curriculum Development Institute; the European Union, etc. He is a member of the international program advisory board for the IEA Study on Citizenship Education (ICCS), and a member of UNESCO's Advisory board for Global Citizenship Education. In 2013 Dr. Veugelers received the Maslovaty Award of the European Association for Learning and Instruction for his book *Education and Humanism*. In 2015, he received the Association of Moral Education Kuhmerker Career Award for his contributions to research on moral and citizenship education.

Scholarship Awardees

Yun-Wen (Winne) CHAN, University of Wisconsin-Madison, USA

Ikfan HARIS, Universitas Negeri Gorontalo, Indonesia

Jan MEHLICH, Tunghai University, Taiwan

Wenti NURYANI, Yogyakarta University, Indonesia

Maybelle PADUA, Far Eastern University, Manila, Philippines

Song QIANG, Northeast Normal University, China

Mary Margaret QUE, De La Salle University, Manila, Philippines

Special Events

Please be aware of the following events outside of the conference sessions:

- **School Visits**, Departure to Schools at 8:40 a.m. on April 26 morning in front of the Entrance of the Garden Villa
- **Welcome Dinner** on Friday, April 27 at 6:30 p.m. in the Banquet Hall
- **Banquet Dinner on 77th Floor of Kaohsiung's 85 Sky Tower (registered guests only)**: Departure to the 85 Sky Tower at 5:15 p.m. on April 28.
- **2018 APNME AGM (Annual General Meeting)**: this will be held in conference room 102 at 4:15 p.m. on April 29.
- **Cultural Tours**: Departure to the Confucius Temple (孔廟) at 8:30 a.m. on April 30 morning in front of the Entrance of the Garden Villa; Departure to the Buddha Museum (佛陀紀念館) at 9:30 a.m. in front of the Li-Gate (禮門) of the Confucius Temple.



Conference Program

Thursday, 8:30-12:30

School Visits

Collective Reflections on School Visits & Coffee Break

Thursday, 13:30-14:30

Room 203

Pre-Conference Workshops

To be led by Prof. Kristján Kristjánsson

University of Birmingham, UK

Thursday, 15:00-16:00

Large Conference Room & Carousel 203

Pre-Conference Workshops

To be led by Prof. Wiel Veugelers

Universiteit voor Humanistiek, Netherlands
(University for Humanistic Studies)

Thursday, 20:00-21:00

APNME Committee Meeting



**Friday,
April 27, 2018**

Friday, 8:30-9:00

Auditorium

Opening Ceremony

Friday, 9:00-10:00

Auditorium

Plenary Address

Chair: Prof. Feng-jihu Lee, National Chung Cheng University, Taiwan

Speaker: Prof. Vincent Shen (Shen Qingsong)

University of Toronto, Canada

Hi-tech, Value Conflicts and Moral Education

The recent developments in high-tech, including information technology, AI, Big Data, the Internet of Things, etc., have indeed been amazingly rapid, leading human beings to a promising yet unknown future. Both our sense of individual autonomy and that of interrelatedness have been positively affected. Meanwhile, there may also be a negative side to this “revolution”, as it may lead to various kinds of value conflicts. Our moral education must now increasingly confront the value conflicts presented by our supposedly “value-free” information technology.

We need to get back to the fundamental point that we as human persons naturally desire what is good for ourselves (our own autonomy), and also what is good for ourselves-and-others (our interrelatedness). It is from these that we derive our basic moral norms such as love and justice. Then, from these, we develop our moral character, that is, our capacity for commitment and critique. Finally, from these we develop our capacity for self-reflection and taking action in everyday life. This is what we may call the process of manifestation.

On the other hand, there is the founding process: going from self-reflection and taking action in everyday life back to our original moral characters, our capacity for critique and commitment, and from these back the moral norms of justice and love, which are founded on the human person as an autonomous individual and also a socially-interrelated one. Moral education should pay attention to both the founding process and the process of manifestation, since our moral life is constituted by the dynamic interaction of both of these.

Keywords: High-tech, Value Conflicts, Moral Education, Philosophical Foundations, Process of Manifestation

Symposium**Proposal ID: 162*****The Promotion of Research Ethics Education in Taiwan***

Moderator: Chien Chou

Research ethics is a fundamental concern for all research that is being undertaken in countries with a sophisticated level of scientific knowledge and the capacity to engage in sophisticated research. Research ethics education not only makes possible an institutional research culture which depends on the concept of responsible research practices, but also enhances researchers' sensitivity to and awareness of the need for research ethics. Little was done in the past, however, to establish clear guidelines for establishing research ethics education within Taiwan's system of higher education. The lack of experienced teachers in this field and of suitable learning materials in Chinese have been serious problems.

To develop and promote research ethics education in Taiwan, the research project "*The Implementation of Research Ethics Education within Taiwan's Higher Educational System*" was launched in 2014. This symposium focuses on the history and continuing importance of research ethics in Taiwan, and the need to continue developing and expanding it at the national, regional and institutional level. In this symposium the application of research ethics education in the classroom will also be demonstrated.

1. How to Promote Research Ethics in Taiwan: The Golden Triangle Approach

Chien Chou

National Chiao Tung University, Taiwan

Research ethics (RE) presents a baseline for all research behavior, ensures research integrity and quality, and supports trust among researchers and between research communities and the public. Due to the need to enhance researchers' general awareness of research ethics in order to conduct their research responsibly, the Taiwan authorities (mainly the Ministry of Science and Technology and Ministry of Education) have formulated new policies and regulations requiring research institutions (e.g., universities and colleges) to implement intramural (1) RE regulations, (2) RE management, and (3) RE education, corresponding respectively to government, institutional, and personal levels. These three dimensions form a golden triangle: all three are interdependent and indispensable. The MOE also initiated a grand education project in which digital training materials were developed for all graduate students and faculty in higher education, as well as for researchers in research institutions. This presentation will first introduce the golden triangle approach at the government level and at the research institution level, and then focus on education. In particular, e-learning courseware will be demonstrated and the expected educational outcomes will be discussed.

2. Reflections on Educational Models – Experiences of the Southern Taiwan Universities Consortium for Human Research Ethics

Zhen-Rong Gan; Mei-Chih Huang

National Cheng Kung University, Taiwan

The founding ideas of the Southern Taiwan Universities Consortium for Human Research Ethics are the need for an ethical review of projects involving human participants, and the need to develop the practices of ethical education and consultation. This presentation will demonstrate how the Human Research Ethics Committee at National Cheng Kung University (HREC at NCKU) got to know researchers and reviewers at over 50 universities in Southern Taiwan via the bottom-up method during 2012-2017. Five educational approaches were developed to promote human research ethics education based on the educational aims and status of trainees. These include monthly lectures for all principal investigators and researchers; orientation and in-service education for research ethics reviewers, consultants, and committee members; speeches on diverse research methods and workshops for academic associations; and outreach programs for high schools. The effectiveness of this project and the challenges that need to be faced will be analyzed, and some feasible strategies for meeting these challenges will be proposed.

3. RCR Elements in Scientific Writing Courses

Yun-Yin Huang

National Tsing Hua University, Taiwan

Scientific writing is an indispensable part of the process of scientific research, but it is often overlooked in graduate training. In this era of “publish or perish”, the ever-growing pressure to publish articles has now reached down to graduate students in all disciplines, especially those in non-English-speaking countries. For non-native-English-speaking students, effectively communicating one’s research findings in appropriate and precise written English is undoubtedly challenging and demanding. In order to avoid unintentional plagiarism as well as the inaccurate presentation of data in scientific communication, we also need to include responsible research conduct (RCR) in our graduate scientific writing courses. Beyond teaching the steps of the writing process and the structure of typical journal articles, I include an emphasis on the need to comment on specific data, and example of paraphrasing.

Given disciplinary differences on acceptable language use, I aim to facilitate an open discussion and foster supportive culture in which emerging researchers may feel free to raise questions when in doubt. Of course, in such discussion various relevant topics may be looked at, including that of conflicts of interest..

Paper Session**Citizenship and Civic Education**

Chair: Chi-Ming (Angela) LEE

Proposal ID: 037***“Leadership for Civics Teaching”: The Role of Schools in Encouraging Teachers to Promote the Understanding of Citizenship in a Complex World***

Koon Lin Wong (45-minute presentation)

The Education University of Hong Kong, Hong Kong

Considerable attention has been paid to the concept of ‘leading for learning’ (Goker, 2006), but little attention has been paid to the teaching and learning of civics in schools, and to how these might be facilitated by school principals (Xu and Law, 2015). This study adopted a qualitative approach to examine how principals can create civics-based teaching environments, and how these may influence teachers in their roles as “civic educators”. The results showed that the complex historical-cultural and socio-political contexts of Hong Kong have influenced school leadership when it comes to teaching civics, and the researcher has highlighted three main patterns of school leadership needed for civics teaching. When school leadership lacked a clear vision of citizenship education (pattern 1), most teachers were compliant and avoided discussing sensitive political topics with their students. When school leadership mediated the diverse needs of students and balanced the different expectations of school stakeholders (pattern 2), there were both compliant and critical teachers. When school leadership had a clear vision of the school’s civic mission (pattern 3), the results differed across schools. These findings implied that principals have to significantly shift their understanding of the purposes of citizenship education and of their own roles, in order to provide greater autonomy for teachers.

Proposal ID: 033***Cultivating Environmental Citizens for the Common Good: a Taiwanese Case Study***

Yun-Wen CHAN & Vishalache BALAKRISHNAN (45-minute presentation)

University of Wisconsin-Madison, USA & University of Malaya, Malaysia

This presentation will address the theme of civic education, specifically targeting the need to develop environmental citizens for the common good of the society. Given the fact that environmental issues are inevitably political in nature, this proposal argues that the cultivation of environmental citizens should be grounded in developing students’ democratic discussions and decisions and in working towards the common good of and in their communities. Our

evidence draws on a case study that engages middle school students in a discussion of highly controversial environmental issues in a remote agricultural area of Taiwan. To broaden the scope of students' environmental thinking so that they bring in multiple perspectives in their discussions, we framed the issue to be discussed in social, economic and environmental terms, and guided students to deliberate on the question: "What is most important for this community?" Toward the end of the study, students were able to balance the conflicting interests of development and conservation. We found that engaging students in thinking about the common good not only facilitates their ecological and civic literacy, but also strengthens their ties to their community.

Parallel Session 1.3– Friday, 10:30-12:00

Room 101

Paper Session

Human rights & Civic Education

Chair: Ruifang XU

Proposal ID: 117

Public Life in Need of Moral-Democratic Competencies

Joanna DUTKA

Adam Mickiewicz University, Poznań, Poland

My presentation will address the Conference theme by stressing the role of moral-democratic competencies in the education of citizens and in democratic conflict-solving. American political philosopher Iris Marion Young argued that the democratic process is usually a necessary and proper vehicle for the promotion of changes that lead to greater justice in legal, administrative, and social domains, although this process requires a substantial investment of time and effort by participants. Above all else democracy requires reasonableness, conceived here broadly as a respectful attitude toward others, acknowledging their subjectivity by genuinely listening to them and their claims, in short fully recognizing others as one's epistemic peers.

I will relate this notion from political philosophy to the idea of moral-democratic competencies set forth by Georg Lind, a German developmental psychologist and philosopher and creator of the Konstanz Method of Dilemma Discussion (KMDD). Here then I propose that instead of shared ideas or identities the common platform for conflict solution can be reasonableness and a commitment to public discussion. However, dissent can only be seen as an opportunity, rather than an obstacle, if the participants in the discussion are provided with the chance to foster their moral competence.

Proposal ID: 102

Creating Global Citizens and a Chinese National Identity

Ruifang XU

East China Normal University, China

In our global age, there has been an increasing push to create a better understanding of different societies, cultures, languages, and social values. China is in the middle of what could be called an epistemic shift. There is a great deal of study being devoted to this shift as China has opened itself up to more than just marketization. Education is a force for creating more and better discussions about social, political, and economic issues around the world. With good educational policies and reforms, this can lead to better understanding and improve global relations between countries and people. This paper will discuss the nature of Chinese citizenship discourse, and how Chinese citizenship education deals with the relation between global citizenship and cultivating national identities. Some conflicts between global and national citizenship will be discussed. The concept of being a global citizen is perhaps not new, but it is still developing. The paper will analyze the changing views on creating global citizenship in China since 1978. The older generations may have viewed themselves as citizens of their native country, but for those who come after them the world is now different. There is an increasing need for governments to cooperate and make changes. That means bringing people together and creating better policies, which starts with education.

Parallel Session 1.4– Friday, 10:30-12:00

Room 203

Paper Session

Proposal ID: 153

Morality as the Common Ground for Conflicting Values: Confucian and Daoist Perspectives

Meiyao WU

National Kaohsiung Normal University, Taiwan

This paper attempts to **compare Confucian** and Daoist perspectives on morality as the common ground for dealing with conflicting values. It attempts to clarify the concepts of morality and the critical standards of these two traditional Chinese philosophical schools. The analyzed documents include the Confucian Four *Books*, the *Dao-De-Jing* and the *Zhuangzi*. The author first adopts Zhuangzi's perspective in his "Qi-Wu-Lun" on the relativity of values, and then begins to look more broadly at Confucian and Daoist perspectives on the nature of morality. The author will then try to further clarify how these two schools deal with the conflicting values in their own doctrines, and in this context the Confucian descriptions of our Others will be criticized. Finally, the author will suggest some possible ways to further modify the Confucian

doctrines in order to respond to our current world's conflicting values and potential crises. In fact, the Daoist perspective can be seen as in effect showing the limitations of Confucian moral praxis.

Keywords: Morality, Confucianism, Daoism, Conflicting Values, Common Ground

Proposal ID: 079

The Zero-Self and Self-Education

Chia-Ling WANG

National Taiwan Ocean University, Taiwan

A vital aim of education is to foster self-cultivation. Education should promote a positive attitude towards self-development. This study analyses a self-education approach based on Zen Buddhist philosophies. In this paper, the ontology of the self is initially discussed in the light of Zen Buddhism. This discussion primarily derives information from two sources: D. T. Suzuki's notion that 'the self is zero' and Thich Nhat Hanh's concept of human nature as "inter-being". I argue that self-deconstruction is a method of realising the authentic self. Self-deconstruction refers to diminishing the self to zero. Regarding education, I conclude that a truly educated subject requires not only learning based on knowledge accumulation, but also the process of self-education which involves the uncovering of self-nature. The primary self is a zero-self. When the self returns to zero, the boundary between the self and the outer world dissolves and the self becomes infinite.

Proposal ID: 131

Conflict and Integration: Promoting Core Values in Mainland China

Lin QIU

Shandong University, China

This paper will address the Conference Topic via an historical and socio-cultural study of core values. It takes a sociological approach, focusing on the tensions between cultural diversity and shared values, to look at the ongoing process of transformation in China within the context of global modernization.

The methods of participant observation, historical narrative, discourse analysis and inductive reasoning with wider-ranging primary sources are all used here. First the paper clarifies the key concept of core values and the rationale for maintaining value identity and achieving value consensus during the process of socio-cultural diversification. Second, it looks at the mainstream value system and analyzes the reasons for promoting core values, based on China's history and traditional status quo. Third, it elaborates the official policy for promoting core Chinese values through cultivating and practicing them in schools and in the wider society. Finally, the author reflects on some of the controversies resulting from the above policies.

Music Education, Arts & Culture

Chair: Kun Setyaning ASTUTI

Proposal ID: 123***A Modification Of Bloom's Taxonomy Theory of the Affective Music Domain***

Kun Setyaning ASTUTI

Universitas Negeri Yogyakarta, Indonesia

(Yogyakarta State University)

In 1956, Bloom, Simpson, and Krathwohl classified “learning achievement” into three domains: cognitive, psychomotor, and affective. This “taxonomic” theory has been very influential. However, in Indonesia, teachers implement it by only dealing with Bloom's cognitive domain. Perhaps this is because in general, the lessons taught in schools are theoretical so that they tend to develop more our intellectual abilities, while the psychomotor and affective domains tend to be less emphasized. On the other hand, music is an art that expresses feelings, so that in performing music, our affective dimension, our feelings come much more into play. However, Krathwohl emphasizes behaviour that is not closely tied to the affective attitudes associated with expressing feelings. Therefore, this article seeks to emphasize and develop more the affective domain, in particular with regard to music. In fact, it is very important to guide teachers to develop students’ sensitivity to music; indeed, the aim of music teaching in schools in Indonesia is to develop the students’ aesthetic sense.

Proposal ID: 056***The History and Moral Basis of Traditional Arts in Indonesia (A Case Study: Jathilan in Yogyakarta)***

Diana TRISNAWATI, Kun ASTUTI, & Kuswarsantyo KUSWARSANTYO

Universitas Negeri Yogyakarta, Indonesia

(Yogyakarta State University)

This presentation will address the conference theme from an historical and cultural perspective. Traditional Indonesian art is a very important part of Indonesian culture. It was born out of a complex interaction between and among members of the community on an ongoing basis. It came to embody life’s essential values and norms. Many moral messages were conveyed implicitly through traditional art shows, and one of these is found in the story of Jathilan. In

Indonesia (especially in Java), there are many Kuda Kepang Arts that have various versions. One of these is the version found in Jathilan, which still lives and thrives in the Yogyakarta area. Traditional art cannot be separated from the history and the foundational values contained in it. The story from Jathilan came from the Kediri Kingdom in the 12th century. In the story, Sri Klono Sewandono wanted to marry Dyah Ayu Songgolangit, and he sent Patih Bujang Anom to look for her. In his quest he encountered many obstacles, one of which was the disturbance caused by the demons in the wilderness. There are philosophical and moral values contained in this long and complex story, including spirituality, loyalty, mutual cooperation and unity. These values are metaphorically displayed through the dance movements, the clothing fashions, and the music.

Proposal ID: 049

Innovation in Traditional Song Arrangement and Technology: Cultivating Moral Values through the Interactive CD "TARA"

Tara DWIPA

Universitas Negeri Yogyakarta, Indonesia

(Yogyakarta State University)

This presentation will address the conference theme by trying to answer the question: “How can moral education be most effectively introduced and practiced in a world where information technology is rapidly expanding? Can modern technology be used to enhance moral education?” In the digital age, everyone (and anyone) can access anything on the internet, including students. This includes music, and students may seem to prefer pop, jazz, edm, etc., as these seem to be more cool and interesting. In fact, many local songs in a given culture or community—in this case Bangka Belitung (a part of Indonesia) and its song “Mensahang Lah Mirah”—will have special meanings within that culture or community, and thus will represent its own special values. Therefore teachers should be expected to innovate in order to provide learning materials (music, art) with national, regional and/or local meanings. Combining art with technology will of course also have a positive impact on high school students. TARA (Technology Arts Research Arrangement) includes, for example, the interactive media of Bangka Belitung traditional song for high school students, who will be happy to learn through interactive CD "TARA". Thus information technology, combined with musical or visual arts, can definitely help the teacher to teach her/his students in a practical, easy and meaningful way, one which will be able, by the way, to impart, cultivate, reinforce certain traditional moral and cultural values.

Parallel Session 1.6– Friday, 10:30-12:00
Symposium

Room 106

Proposal ID: 132

Ethical Issues of the Helping Profession in Today's Chinese Confucian Society

Moderator: Chih-Hung Wang

National Changhua University of Education, Taiwan

The professional ethics of the Chinese “helping profession” have been deeply influenced by Western culture. With the rise of the indigenization of “helping profession”, there has been an increasing emphasis on the ways in which an ethical view of Chinese culture can affect the “helping” profession. While Western culture emphasizes external, objective, rational norms, Chinese Confucian culture emphasizes internal, subjective self-cultivation, so that an innate sense of ren-humanity and morality is prior to a more abstract ethics, while the latter is prior to professionalism. This symposium mainly explores ethical issues related to the “helping profession” in Chinese Confucian society, and discusses these issues via a “duality model of professional helping ethics” based on a broader perspective which integrates Chinese and Western cultures. Ways of improving the ethical education of Chinese helping professionals are also proposed.

Proposal ID: 132-2

1. The Five Constant Virtues and Teaching the Ethics of Professional Counseling

Yun-Ming CHANG

National Changhua University of Education, Taiwan

Confucianism has had a significant influence on Taiwanese ethics—or Taiwanese “virtues”—and the nature of interpersonal relationships. When it comes to teaching the ethics of professional counseling, we need to consider the cultural background of the society. Here I will discuss the five essential Confucian virtues—i.e. benevolence (Ren 仁), righteousness (Yi 義), propriety (Li 禮), wisdom (Zhi 智), and trustworthiness (Xin 信)—and their role in teaching the ethics of professional counseling. Benevolence means to have compassion, to be kind, generous, and to love one another. Righteousness refers to the ability to distinguish right and wrong and to do good. Propriety means being polite and respectful in our daily life relationships. Wisdom is the capacity to deliberate and to understand the laws of nature and of everyday life. Trustworthiness is the capacity to be trusted due to one’s honesty, the ability to keep one’s word. Good counselors also need to possess these virtues: they should be trustworthy people whom others can rely upon, people who can establish counseling relationships with those they counsel based upon propriety, people whose benevolence allows them to understand the difficulties their clients suffer, and people who possess the wisdom that enables them to solve their clients’ problems in righteous ways.

Plenary Addresses

Chair: Prof. Brian Gates, University of Cumbria, UK

Speaker: Prof. Kwang-Kuo Hwang

National Taiwan University, Taiwan

A Scientific Approach to the Study of Confucian Ethics and Morality

Confucian thought consists of three main parts: namely, a discourse on the arrangement of interpersonal relationships (i.e., Confucian relationalism, 關係論), a discourse on the mind and human nature (心性論), and a discourse on the ways of Heaven (天道觀). Confucius' close disciple Tzu Kung (子貢) once said: "The Master's literary pursuits were heard of, but not his words on human nature and the ways of Heaven" (*Analects, Gongye Chang*). Confucius' "literary pursuits" were mainly addressing the ethical argument regarding interpersonal relationships. This part of the Confucian discourse was completed after Mencius proposed his sayings on the Four Origins of mind (四端之心), and Tung Zhongsu (董仲舒) expanded Mencius' sayings into the Five Virtues (五常).

Because the pre-Qin Confucians excluded the problem of the ways of Heaven from discussion, Confucians in the Sung and Ming dynasties attempted to establish the metaphysic foundation of Confucian ethics and morality via their discourse, influenced by Chinese Buddhism, on mind and human nature. However, it was not so easy for Confucianism to really establish itself at their time due to its primary interest in the pursuit of immanent transcendence. Song Ming Confucianism (宋明儒學) was thus divided into the Li-School (理學), which advocated the investigation and pursuit of knowledge; and the Xing-School (心學), which emphasized the importance of promoting the virtues.

In this article I will argue that, with the help of Western philosophy of science which seeks external transcendence, a fully-developed Confucianism will be able to construct culture-inclusive theories of the Five Virtues and the Nature of the Self.

Key words: immanent transcendence, external transcendence, the Five Virtues, the nature of the Self, Song Ming Confucianism

Behavior, Ethics, Education

Chair: Maria Riza BONDAL

Proposal ID: 145***Graphology: An Absolute Scientific Gadget for Perpetually Strengthening the Moral Traits of Human Beings***

Abhinav Kumar SHRIVASTAVA, Neelam Malik and Krishank Malik

SHUBHAAKSAHRAM Educational Consultants Private Limited, India

Education Today Foundation, India

Modern Education Society, India

Graphology is a proven Scientific Art by means of which the total personality of any individual can be interpreted via her/his handwriting. Thus individuals with good moral traits and conduct can be easily identified and easily trained to further develop personalities. Sound educational and training policies can be also be implemented. Graphology is a coding of the character and traits of human beings that allows for complete “Behavioral Interpretation” and “Human Impact Assessment”. In this way, immoral or unethical people can also easily be identified. Graphology can thus serve as a “Connecting Behavioral Bridge” to identify the best people for particular jobs. Thus this paper focuses on identifying the best ethical brain for the global expansion of an “Ethical Think-Tank”.

Proposal ID: 008***The Capacity for Moral Judgment of Delinquent and Non-delinquent Adolescents in Malaysia***

Bee Piang TAN

Sultan Idris Education University, Malaysia

Adolescents’ delinquent behavior is one of the most serious problems today in societies around the world. For decades, educators and scholars have been seeking effective ways to explain and manage this issue. Why do some adolescents like to engage in antisocial behaviour? Some scholars have tried to understand this problem in the light of the development of moral judgment in adolescents. Most previous studies have found that a delay in moral development, and thus an immature capacity for moral judgment, is one of the key causes of delinquent behaviour. By looking at the attitudes toward moral issues and capacities for moral judgements of adolescents, this study sought to gain a deeper understanding of moral judgment in delinquent and

non-delinquent adolescents in Malaysia. Three categories of adolescents: juvenile offenders, at-risk students, and low-risk students, were involved in this study. The Sociomoral Reflection Measure-Short Form (SRM-SFO) was used to measure the moral maturity of the respondents. The results showed that the scores for moral judgment of juvenile offenders and at-risk students are not significantly different; however, there is a significant difference between the scores of low-risk students and those of the other two categories of students.

Parallel Session 2.2– Friday, 15:00-16:00

Room 103

Paper Session

Civic Education

Chair: Chin-Chueh WANG

Proposal ID: 128

Integrating National Values and Local Traditions through the Teaching and Learning of Civics in Yogyakarta's Schools

SAMSURI & SUHARNO

Universitas Negeri Yogyakarta, Indonesia

(Yogyakarta State University)

This paper looks at the development of a number of components of citizenship competence in Indonesia, where this involves both national values and local wisdom in Indonesia as a means of survival in the 21st century. In particular, the paper outlines the components of civic competence, which is closely related to our national values. This presentation therefore describes the challenges facing Civics Education teachers in our junior and senior high schools. We will first identify our national values—which form the basis of the common life of the Indonesian multicultural community—as well as a number of local “wisdom teachings” which possess multicultural features. The presentation will conclude that it is mainly our Civic Education courses and “school cultures” which promote the development of citizenship competence in our educational system. Thus character education is closely tied to citizenship education. Of course, educators working in this field face the challenge of integrating the wisdom of local values with the problem of Indonesia's national integration in an era of globalization. This issue is discussed in the final part of the presentation.

Proposal ID: 067

An Investigation of Taiwan College Students' “Citizenship” in a Highly-Digitalized, Information-Technological Era

CHIN-CHUEH WANG

National Taiwan Normal University, Taiwan

The main purposes of the present study were to investigate the current status of the “citizenship” (civic knowledge, attitudes and participation) of college students in Taipei City, to explore the impact on this of their different personal backgrounds, and also to analyze the relations among these three dimensions of their citizenship. The subjects were students in daytime division of public and private colleges in Taipei City in the 2016 academic year. The study collected 465 valid questionnaires from the subjects, and analyzed the data using SPSS software, descriptive statistics, an Independent t test, One-way ANOVA, and Amos Confirmatory Factor Analysis. The findings were as follows: These subjects have a moderate degree of civic knowledge, and a positive attitude toward citizenship in a highly computerized, digitalized, information-technological era; they also tended to participate actively in civic affairs. According to the results of this study, the researcher has made some suggestions with regard to educational administration, teacher-education institutions, colleges, senior and junior high schools.

Parallel Session 2.3– Friday, 15:00-16:00

Room 101

Paper Session

Confucius & Modernity

Chair: Xiao-lei WANG

Proposal ID: 095

Propriety and Character Education: A Comparison of the Socialization of Chinese- Educated and Working-Class Mothers’

Xiao-lei WANG

Pace University, USA

Chinese parents are well-known for their emphasis on children’s academic achievement. Little is known, however, on whether or not Chinese parents also pay attention to propriety (li) education in the family environment. Confucian moral thought indicates that ren is expressed through propriety (the etiquette that includes rules of behaviour and ceremonies), and that a person with high moral standards (a Junzi) knows and behaves according to the rules of etiquette. This study examines how Chinese educated parents and working-class parents socialize their young children, with regard to propriety in the everyday context, through mixed methods (the narrative approach and observation). Forty mother-child dyads participated in the study (20 educated mother-child dyads and 20 working-class mother-child dyads). The results suggest that, overall,

the educated mothers tended to stress propriety education more than the working-class parents in everyday interactions. Nonetheless, a discrepancy existed between the mothers' teaching of propriety and their own conduct in both groups. The study implies that propriety should be regarded as an important element in the overall moral and character education in the family and that everyday parental behavioral modeling is more effective in helping children develop the virtue of propriety than teaching alone.

Proposal ID: 087

Modernity and Confucian Ethics

Guoxi GAO

Fudan University, China

When traditional Chinese ethics meets modernity, what can it contribute to the modern world? And in what ways might it need to change in order to adapt to today's western and international society?

(1) Chinese culture attaches great importance to "virtue" and, going back to the Confucian Ren (Virtue, Humanity), takes virtuous behavior as something fundamental to human nature. (2) The individual dwells in various "relationships" through which his own identity can be manifested. However, in the relationship between the individual and the community, the group always comes first. How to achieve a balance today between the group (society) and individual independence? (3) We may take the Confucian notion of "Li" (Propriety) as an essential social institution and use "Li" and "Music" to educate the people. "Li" implies social interaction or reciprocity, and therefore also social order, while music arouses people's sympathy through melody and rhythm, regardless of their differences in social status. Musical harmony maybe closely tied to, and perhaps fundamental to, social or communal harmony. (4) We need to maintain these Confucian virtues in our modern societies, where the natural ties established on the basis of kinship have been destroyed in the process of modernization.

Parallel Session 2.4– Friday, 15:00-16:00

Room 203

Roundtable

Traditional Balinese Villages and Moral Education

Moderator : Ni Ketut Suarni

Proposal ID: 164

Families and Parenting in a Traditional Balinese Village

Ni Ketut Suarni

Faculty of Pedagogy, Universitas Pendidikan Ganesha, Indonesia

This study investigated an aboriginal family's *Desa Pakraman Terunyan* way of parenting in a community of aboriginal Balinese. More specifically, it looked at the parents' use of reinforcement and punishment to help the youth develop into responsible adults. The study used a qualitative approach and also a phenomenological method. The data sources were determined through purposive sampling, followed by a snowball method. The primary data came from members of the core, extended and *dadia* families and other traditional figures. The findings were as follows: (1) family parenting in this *Desa Pakraman Terunyan* community was set in the context of an extended *akarang* family, rich in the traditional Terunyan and thus able to develop a complex family culture in the ancient Indonesian tradition of *parahyangan*, *pawongan* and *palemahan* (*Tri Hita Karana*). (2) Family interactions in relation to parenting are therefore closely tied to the teaching of traditional religious values, so that there is now a wider context of communal interaction. (3) Reinforcement and punishment are effectively used to create responsible adults, and are integrated via "*adattulah*" or communal, participative parenting. Keywords: family parenting, ethno-pedagogical, core family, extended family, *dadia* family.

Parallel Session 2.5– Friday, 15:00-16:00

Room 107

Paper Session

Social Phenomena / Comparative Religious Engagement / Social Movements

Chair: Wiel Veugelers

Proposal ID: 021

The Influence of Religious Engagement on Students' Participation in Protests in Hong Kong and Taiwan: A Retrospective Study

Presenters: HinWah Chris CHEUNG, Kerry John KENNEDY, & Chin Fung Philip CHOW

The Education University of Hong Kong, Hong Kong

Religion is often used to support moral education for students. Arthur (2008) argues that the contribution of religion to active citizenship—as in supporting one's political faith and upholding justice—has not been fully recognized. Cheung et al. (2017) point out that the study of the influence of religion on students in Asian contexts is limited. Both the Umbrella Movement in Hong Kong and the Sun Flower Movement in Taiwan in 2014 were led by young people, many of whom were educated in schools where religious groups played an important role, so that it might be expected that this influenced them. In fact, religious values and doctrines may be adopted and may shape students' values and guide their behavior. This may then affect students' attitudes towards participation in protests. Thus, the impact of religion on young people's predicted future participation in protests merits further investigation.

The aim of this paper, therefore, is to explore the impact of religious engagement on students' expected or predicted future participation in demonstrations or protests. This paper is based on data from the International Civic and Citizenship Study (2009), which was collected in both Hong Kong and Taiwan. Our findings may hopefully have implications for future research on this topic in Asia contexts.

Proposal ID: 076

Is Social Empathy Necessary for Social Movements?

Yuna-Ting CHANG

The Legislative Yuan of Taiwan, Taiwan

The purpose of this study was to make an inquiry into the possibility that social empathy may serve as a pro-social motive, encouraging university students to participate in social movements. The approach adopted in this study is one using focus-group interviews, supplemented by one-on-one interviews, in order to better understand the role played by our experience of social empathy in social movements. The main findings were: (1) the revised social empathy model in this research project can generally explain university students' experiences in social movements; (2) contact with the specific people involved with important social issues can lead to what I call micro-empathy; (3) contextual understanding of systematic barriers is necessary in the course of social empathy; (4) macro-empathy is helpful for understanding specific groups' situations, and thus further motivating participation in social movements; (5) participation in social movements can facilitate social empathy; (6) there are ways both to encourage and to prevent university students' participation in social movements; (7) social empathy can not only encourage students' participation in social movements but also can prevent it; (8) a morally-committed form of social empathy can be manifested through participation in social movements.

Parallel Session 2.6– Friday, 15:00-16:00

Room 106

Roundtable

Proposal ID: 146

Confucianism, Cultural Psychology and the Indigenization of the Helping Profession

Moderator: Chih-Hung Wang

Changhua University of Education (NCUE) & President of the World Indigenous Counseling Psychology Alliance, Taiwan

The modern helping profession originated in the West. So when professional knowledge in this

field spread to Asian countries, professional ethics education in Asian countries followed the practice used in Western countries. However, ethics is relative, contextually and culturally sensitive. Cultural psychology advocates the principle of “one mind, many mentalities”, and promotes the construction of psychological theories that represent the universal mind of human beings, as well as the particular mentalities of people living in a specific culture (Hwang, 2012; Shweder, et al., 1998). Thus ethics has its universal aspect and its indigenous aspect.

For example, Confucianism is an important philosophical perspective of both Chinese and East-Asian cultures. The indigenization of counseling emphasizes the combination of cultural traditions and local life experience. Confucianism may be seen as the theoretical basis for constructing a Chinese & East-Asian indigenous counseling psychology. Confucianism advocates that morality precedes ethics, and ethics precedes professionalism (Wang, 2013). This is different from Western culture-inclusive ethics which emphasizes external, objective, rational regulation, for Confucian ethics stresses the internal, subjective self-cultivation of helpers (Wang, 2013). This Roundtable will provide a good platform for discussions of the ethical issues related to the helping profession in Asian society, and of the indigenization of the ethics the helping profession in Asia.

Parallel Session 3.1– Friday, 16:15-17:45
Symposium

Room 102

Proposal ID: 009

From Absolutism to Pluralism or Relativism? --the Past, Present and Future of Taiwan's Character and Moral Education (CME)

Moderator: Chi-Ming (Angela) LEE

The main purpose of this symposium is to discuss the past, present and future of Taiwan's character and moral education (CME). Its CME has undergone revolutionary changes as a result of a number of educational reforms accompanied by social movements, particularly after martial law was abolished in 1987. CME from elementary to high school had been a mandatory, stand-alone subject, serving as a tool to indoctrinate students with political ideology—for several decades after the Chinese Nationalist Party (KMT) escaped from China to Taiwan in 1949. In response to social, political, economic and cultural changes as well as the “Grade 1-9 Curriculum” educational reform, which resulted in the removal of CME from the formal curriculum, Taiwan’s Ministry of Education (MOE) established the “Character and Moral Education Improvement Project” at the national level in 2004.

However, in looking at the history of the CME curriculum and at the current educational policies in Taiwan, we discover a number of controversial issues associated with theories of absolutism,

relativism and pluralism. Lawrence Hinman (2008) argues in his book, “Ethics: a pluralistic approach to moral theory,” that the concept of “absolutism” refers to the basing of judgments and actions on a single and absolute standard, which means a lack of tolerance and understanding; on the other hand, “relativism” means that values are relative to a particular culture or individual, though it also may have a nihilistic inclination; “pluralism” is defined as the belief in many truths, sometimes partial and sometimes conflicting, though it also will not allow for “evil” belief or practices. Given the above context, we may say that Taiwan’s CME was/is liberated from political absolutism, but we are not certain whether the present and future of CME is moving toward pluralism or relativism. Furthermore, the challenges faced by Taiwan’s CME are local, national and global in nature. Therefore, we will provide both practical and theoretical recommendations, not only for Taiwan but for other countries as well. More specifically, we will present three papers, which reflect on the past, present and future of Taiwan’s CME : (1) “An analysis of the history of character and moral education in Taiwan (1949-2017)”; (2) “Exploring the policies and practices of character and moral education in Taiwanese schools”; and (3) “The challenges faced by Taiwan’s character and moral education and the path to its reconstruction”.

1. An Analysis of the History of Character and Moral Education in Taiwan (1949-2017)

Chih-Hua Emily FANG

University of Taipei, Taiwan

The purpose of this paper is to analyze the history of character and moral education (CME) during the past nearly 70 years in Taiwan. This would mean discussing the historical role of CME and also providing suggestions for its future. The researcher will review the relevant CME documents and literature, and divide the history of CME, from 1949 to 2017, into three phases: First, the Martial Law and Ideology Phase; Second, the Post-Martial Law and Minor-modification Phase; and third, the Passive Infusion Phase. During the first phase, CME was taught as a stand-alone subject, and it played a role in transmitting political ideology. During the second phase, the goal was to make CME more professional, but this period was too short to achieve a total transformation. During the third phase, CME was omitted from the Curriculum Guidelines and replaced by the “Character and Moral Education Improvement Project” proclaimed by the Ministry of Education. As a result, CME was passively introduced into the curriculum during this phase. Finally, the researcher will propose several suggestions for the future of CME in Taiwan.

2. Exploring the Policies and Practices of Character and Moral Education in Taiwanese Schools

Yen-Hsin CHEN

National Taichung University of Education, Taiwan

Based on the “Character and Moral Education Improvement Project”, a number of Taiwanese scholars and educators have tried to create a school-based CME program to balance local culture and democratic ideas. However, according to some research, not all teachers know well what are the goals of the Project are, nor do they know well how to implement the moral practice of teaching. It seems that colorful and diverse moral practices, without a clear scientific basis, will lead to greater uncertainty and relativism in the practice of CME. From 2019, the government of Taiwan will set out to implement the Guidelines for the “12-Year Basic Education Curricula”. The main goals will be to see students as spontaneous and active learners, and to educate them as life-long learners. There are some core competencies—“moral practice and civic consciousness”, “interpersonal relationships and teamwork”, “multiculturalism and international understanding”—which are closely related to CME. Based on Taiwan’s current educational policies, this paper will explore the current educational reform policies in relation to CME, and discuss how to integrate the core competencies into both the curriculum and school activities. Then, the researcher will illustrate some implications of CME policies and practices, both in the Taiwanese and global contexts.

3. The Challenges Faced by Taiwan’s Character and Moral Education and the Path to its Reconstruction

Chi-Ming Angela LEE

National Taiwan Normal University, Taiwan

From an inquiry into the history of character and moral education (CME) and the status quo of on-going educational policies in Taiwan, we have found a number of continually controversial issues : (1) an unresolved dilemma as to how to infuse CME into the school curriculum, and the question as to which way of organizing a curriculum is most effective; (2) the conflict between conservative/traditional and liberal/modern conceptions of CME; (3) the myth of “value neutral” or “post-truth” beliefs which devalues CME; (4) the unavoidable influence of socio-structural factors on CME. To face these aforementioned changes and challenges, which have local, national and global dimensions, we will provide recommendations not only for Taiwan but for other countries as well. Firstly, we will focus on the question of how to broaden the meaning and the depth of CME and widen the boundaries of Taiwan’s school curricula. Secondly, we will suggest a creative integration of conservative/traditional and liberal/modern orientations for CME. Thirdly, we will stress the need to build a common moral foundation and critical pedagogy for CME. Fourthly, we will need to improve our understanding of the social contextualization of CME. Overall, these are possible strategies for reconstructing a form of character and moral education that is liberated from absolutism as well as relativism.

Paper Session**Civic Education**

Chair: Ruifang XU

Proposal ID: 051***The Foundations of Liberal and Civic Education****Zongjin Wu & Mengqi Wu (45-minute presentation, Chinese session with English translation)*

Northeast Normal University, China

Liberal and Civic education have both been misunderstood, to some degree, by those doing research in these areas. This study will attempt to clarify the concept of contractual traditions and that of the natural rights of citizens according to the perspective of liberal political philosophy. In fact there are two basic principles of liberal citizenship: individuals take priority over the state, and “the right” takes priority over “the good”. The contemporary liberals Marshall and Rawls tried to supplement and revise the above principles; however, the future of civic education depends on compliance with the principle of the identity of rights and obligations. It is necessary to cultivate the subjectivity of citizens (by emphasizing the need to be aware of our rights) but also necessary to focus on cultivating a civic consciousness and civic participation (by emphasizing our consciousness of our obligations to the community or society).

Proposal ID: 130***Reconstruction of our School Moral Educational System from the Perspective of Citizenship Education****Yinguang SUN (45-minute presentation, Chinese session with English translation)*

Central China Normal University, Wuhan Hubei, China

The current moral code found in schools is now in "decline", and so it is no longer really capable of guiding students' daily life. In other words, at least in China it seems that the foundation of moral education itself is no longer so solid. Coupled with the rise of our “civil society” and the flourishing of “civic education”, moral education in our schools may be weakening. There is no denying that moral and civic education are closely intertwined; however, in recent years there seems to be a widening gap between them. Therefore, in order to reduce this ‘internal conflict’ and hopefully help to unify moral and civic education in our schools, it may be necessary to refocus on the positive aspects of both civic and moral education. In this

way we may be able to complete the reconstruction of a theoretical system of moral education in our schools.

Parallel Session 3.3– Friday, 16:15-17:45

Room 101

Paper Session

Multicultural Values and Value Conflicts / World Philosophies and Education

Chair: Helena Meyer-Knapp

Proposal ID: 125

Traditional Art as a Fortress and Filter of Culture: The Case of Srimpi Pandhelori Yogyakarta Dance

Wenti NURYANI, Suminto A SAYUTI & Dwi SISWOYO

Universitas Negeri Yogyakarta, Indonesia

(Yogyakarta State University)

Globalization as a result of ongoing advances in technology and science is inevitable, and Indonesia cannot escape from this phenomenon. Consequently, Indonesia must be ready to become a global citizen, which means ready to accept the cultural conflicts caused by the collision of new values with a given cultures traditional values. As new values come in from the West, traditional and ancient values are increasingly eroded (marginalized), and then replaced by newer values and ideas that are considered to be more practical. Therefore there should be an effort to reinforce a nation's cultural values so that these can be used as a fortress, or a filter, in the face of those new values coming in from outside.

This does not mean rejecting the unstoppable effect of globalization, but it does mean maintaining a culture's local and traditional (or ancient) wisdom. In particular, a country and culture needs to inculcate in its young people those traditional values that can strengthen its identity and character. The example used here as a way of doing this is the practice and teaching (to the young) of the Pandhelori Srimpi dance. This dance itself embodies culturally-specific moral and aesthetic values, and so practicing and teaching it should be considered a way of passing on these values to the younger generation(s).

Keywords: traditional Art, Srimpi-Pandhelori dance

Proposal ID: 121

Moral Agency in Middle- and High-Income Married Indian Women Without Children (MIWWC)

BhanuPriya MOTURU, Haoyang Zhang, Yaoxin Zhang & Michael NAKKULA

University of Pennsylvania, USA

This presentation will address the conference theme by discussing the intersection of gender, morality and cultural norms in married Indian women without children (MIWWC), with implications that likely can be extended to married women in other collectivistic societies that may share similar values. We will present the findings of an in-depth qualitative study (n = 10) to illustrate: i) MIWWC's conceptions of morality and marital duties in Indian society, which places many moral restrictions on women; ii) MIWWC's struggle to balance their moral obligations within their marriage; and iii) the strategies MIWWC use in order to exercise agency in complex moral situations. Our paper situates our discussion within the broader context of women's roles in patriarchal, collectivistic societies and looks at the implications for increasing women's moral agency within these contexts. We also discuss the barriers to moral agency, providing a framework to integrate our data and to act as a starting point for future interventions and research.

Proposal ID: 144

Nurturing Harmonious Relationships: The Relevance of Applying the Socratic Method of Inquiry to Confucian Values in Multicultural-Australian Education

Melissa LAW

The University of Sydney, Australia

Modern civilization values individual autonomy and freedom and hence a great need for self regulation. While liberating, it can be argued to result in increased divorce rates and inconsistent family structures, with flow-on effects to education, health and social systems. How do these factors affect children and young people's construction of relationships in contemporary Australia? Are there good role models or tools to allow them to build harmonious relationships that may lead them to live a good life? In the multicultural, multi-faith context of Australia's education, there exists a great need to open up this dialogue. I suggest the use of the Socratic Method, to mount critical debate and, hopefully start to re-discover the basis of one's value-orientation. A pluralist understanding of harmony, and our quest for it, may also benefit from investigating Confucian values as a means of regulating the human self, in relationship to other persons, family, society, state and globally. However, this is not without criticism in terms of its modern relevance. The essential problem for all educators in teaching morals in multicultural contexts is, how to facilitate a critical pluralist debate while respecting differences, and draw on the collective wisdom of various cultures and faith traditions in the quest for shared and accepted common-ground values that are both harmonious and have real-life relevance?

Parallel Session 3.4– Friday, 16:15-17:45

Room 203

Paper Session

Philosophy, Ontology, Applied Ethics and Education

Chair: Laurance Splitter

Proposal ID: 110

The Ambiguous Distinction between Autonomy and Heteronomy in Moral Education

Yung-ming SHU

National Tsing Hua University, Taiwan

Since Immanuel Kant, in the study of “morality” autonomy has been valued more than heteronomy. This has much to do with Kant’s concept of “reason” (*Vernunft*). In “What is Enlightenment?” his ideal is the cultivation and use of reason, and “autonomy” means to act consciously, freely and correctly. Jean Piaget, in his “The moral judgment of the child,” also places a certain emphasis on “autonomy”: for Piaget there are four stages in children’s attitudes toward the “rules of play,” and only the last stage is qualified as being autonomous. On the other hand, in Lawrence Kohlberg’s theory of children’s moral development there are pre-conventional, conventional and post-conventional levels, and each has two stages; the action at the post-conventional level may be called “autonomous”. Richard S. Peters famously said that “They (young children) can and must enter the palace of reason through the courtyard of habit and tradition (1963). Here habit is compared to heteronomous action, and so Aristotelian ethics—where the individual’s performs every action himself, both for the sake of his own happiness and for that of the happiness of the Polis--now plays only a secondary role.

Proposal ID: 119

The Future of Ontological Security and Routinized Moral Competence in the Context of Educational-System Reform in Poland

Alicja SKRZYPCZAK

Adam Mickiewicz, University in Poznan, Poland

This presentation will address the conference theme by outlining the idea of individual and collective “ontological security” and its impact on shaping moral competences in the context of a potential change in the hierarchy of values. To analyze the content of moral competence I will look at it in the context of emotional, social (communicative) and democratic competences. I will also look at it first as a separate phenomenon and then as a complex order, one whose components may tend to exchange their contents. I will still take moral competence as their common ground, and not only as the final result of their developmental process.

Here I will explore the relation between moral competence and ontological security on the basis of the phenomenon of routinization. I will consider routine functioning here not as an automatization of acts but rather as a factor for introducing creativity by recognizing one’s own

autonomy when it comes to the decision-making process. Routinization stands not only for the foundation but also for the effect of introducing democratic competences and a hermeneutical approach towards the Other. In this context, I will be looking at the latest reforms of the educational system in Poland, insofar as these have introduced changes in value priorities and excluded some of the axiological tendencies that have been developed over the past fifteen years. In essence, I will be presenting the ways of providing possibilities of developing ontological security through philosophical education, at a time of rapid changes in educational policy in Poland.

Proposal ID: 083

Constructive Realism for Applied Ethics: A Case Study in Nanoethics

Jan Philipp MEHLICH

Tunghai University, Taiwan

This presentation will address the conference theme by elaborating a conceptual framework for putting globally relevant issues in Applied Ethics into a culture-specific perspective. By applying the philosophy of "Constructive Realism" and its most important epistemological tool, strangification, to the context of "Global Ethics", this study attempts to illustrate the possibilities and dangers of an intercultural ethics discourse in the professional arena. First, it will be shown that professional ethics constitutes a "microworld" of specific expert knowledge. Then, by setting it into a cultural perspective, different strategies of strangification will be applied in order to identify mismatches in the cross-cultural ethical analysis of contemporary conflicts. Finally, the presentation concludes that a fine line between inter-culturality and culture-specificity has to be elaborated in order to cope with our global problems effectively. The practical relevance of this meta-ethical endeavour will be illustrated by the example of a case study in Science and Technology (S&T) Ethics (more precisely Nanoethics), its role in governance practices, and its implications for the education of university students in S&T Ethics and Responsible Research and Innovation (RRI). The presented study was part of a postdoctoral research project funded by Taiwan's Ministry of Science and Technology.

Parallel Session 3.5– Friday, 16:15-17:45

Room 107

Paper Session

Moral Education, Circle time and Curricula

Chair: Meiyee WONG

Proposal ID: 017

Moral Education through Co-Curricular "PRAMUKA" Activities: An Indonesian Experience

Ikhfan Haris
Universitas Negeri Gorontalo, Indonesia
(State University of Gorontalo)

Character building has become a national educational policy implemented by the national educational curriculum. The Ministry of National Education has launched a policy of character building for primary schools up to the university level. Early-age character building inspires young people to keep their own special character as they get older. Students' character and moral values can be developed and integrated through class subjects and extracurricular activities. The most appropriate way to develop students' character is by participating in extracurricular activities. These can also be educational activities insofar as they expand students' knowledge, improve their skills, and internalize their religious beliefs and help them to internalize local, national and global social norms. Scouting is one of those extracurricular activities that are essential to building students' character. It promotes moral as well as life values, and encourages students to develop and maintain a positive attitude. This study examines the role and function of scouting activities as a means of developing and reinforcing students' moral values.

Key words: moral, education, co-curricular, character, scouting, PRAMUKA

Proposal ID: 113

Using Circle Time in Classrooms: Experiences Drawn From a Values Education Programme in Hong Kong

Mei-Yee WONG

The Education University of Hong Kong, Hong Kong

This presentation will address the Conference Theme by sharing the findings of an empirical study of a values education programme, one using Circle Time (CT) as the major classroom strategy. Existing studies reveal the positive impact of CT on students' personal development, social skills and peer relationships, especially in the contexts of personal, social and health education. However, CT's applicability to the teaching/learning of values is still being examined. The presentation focuses on the programme's implementation and the role of CT in teaching values education, particularly with regard to how teachers design the curriculum and teach the lessons by using CT, and how the students become engaged in the circle. Data were collected in two primary schools through multiple methods, including observations during meetings and classes, students' portfolios, programme evaluations and interviews, and teachers' programme evaluations and reflections. The study found that teachers and students appreciated the use of CT, as sitting in a circle clearly "opened up" teacher-student interactions as we find them in traditional classrooms, thus facilitating student-student dialogues. The students learned from sharing their daily activities, listening to their peers' conversations and asking question.

Proposal ID: 138

Special Session: Confucian, Buddhist and Taoist Approaches to Ethical Healing

Chair: KUWANG-KUO HUANG & KIN-TUNG YIT

1. Why Does Moral Education Matter? A Non-Self-Cultivating Process of Self-Enlightenment

(The Non-self Theory) Based on Buddhism

Yung-Jong Shiah

National Kaohsiung Normal University, Taiwan

Why does moral education matter? This question might be answered by Buddha's teachings. The Buddha's teachings are aimed at becoming an ideal person and achieving true happiness through a transition from the "self state" to the "non-self state". This process, called self-enlightenment, means becoming or cultivating a non-self and thus no longer having any desires. The No-self Theory (NT), based on deep reflection on the Buddhist teachings, was developed by the author to elucidate the self-enlightenment process. This process involves self-cultivation through giving up desires, displaying compassion, practicing meditation and seeking a deep understanding of Buddhist wisdom. Here the goal is seeing through and overcoming the illusion of the self, thereby achieving a radical transformation. The NT also provides a comprehensive framework to account for non-self-plus-compassion-related moral activities or experiences such as altruism and other forms of non-ego-centered moral conduct. The NT offers possible answers that might lead to a more comprehensive understanding of human beings and of the deeper meaning of life, with the ultimate goal of becoming a well-functioning non-self. Ramifications for moral education, clinical applications and possible theoretical directions for future research in non-self psychology will also be discussed.

2. The Spirituality Theory and Practice of Master Hui-Neng

Ming-Wen WANG

National Taitung University, Taiwan

Master Hui-Neng is well known as the first Chinese Zen Master, the one who interpreted Buddhist theory and practice from the viewpoint of Chinese culture in the "Platform Sutra of the Sixth Patriarch Hui-Neng". This paper summarizes the views found in the Platform Sutra via the content-analysis method. The results are briefly as follows:

1. People are born with a common self-nature. "Self-nature" (spirituality) is pure, permanent,

self-sufficient, constant, and the (a, our) center of consciousness.

2. Some may identify their self-nature with altruism and, as they are always seeking to help others, they may reach the optimal state of mental health and wisdom. On the contrary, those who are fundamentally not altruistic will tend to experience emotional disturbances.
3. The practice of Zen meditation follows three principles: 'Idea-less', 'Non-objectivity', and 'Non-attachment'. These lead people to "adaptively" process their consciousness.
4. The daily life practice of Zen meditation will keep a harmony of/among inner self, society, and the natural environment.
5. Zen practice for the advancement of "social morality" includes:
 - (1) Transforming the belief in God and/or Buddha to a higher level of altruism.
 - (2) Treating others with respect, empathy, harmony, grace, justice, and comity, and helping them whenever possible.
 - (3) The goal of facing our interpersonal frustrations is self-transcendence. Self-regulation methods such as taking a "non-attached" or "void" view of events returns us to a state of self-nature which is vague, inclusive, and peaceful.

To sum up, the Chinese transformation of Buddhism takes it "from an Indian religion of non-ego . . . to . . . a humanistic religion". In the Platform Sutra, the idea of practicing Zen for the sake of social morality seems to be inherited from Confucianism.

Keywords: Spirituality, self-nature, Zen meditation, Hui-Neng, social morality

3. Being Mortal: Death Wisdom Theory and How to Acquire a Peaceful End

Yi-Fen Kuo & Yung-Jong Shiah

National Kaohsiung Normal University, Taiwan

Facing death is something that all of us must do sooner or later, and perhaps more than once in our lives; thus we will inevitably have death anxiety. Even though we have tremendous freedom to accomplish almost everything we want, death is still the greatest threat and challenge to human beings. Arguably the most sophisticated theory about dealing with death in Western psychology is Terror Management Theory (TMT), which defines self-esteem as a feeling of significance, a sense of having a significant meaning employed to defend against the fear of death. Contrary to this and based on Buddhism, we will present another theory: Death Anxiety Theory, which aims to provide an alternative perspective in order to manage one's daily life. Thus the purpose of this paper is to propose the Death Wisdom Theory (DWT), based on Buddhist teachings, to help us overcome our death anxiety. This theory provides a comprehensive framework including self-cultivation practices or experiences such as mindfulness, meditation, and moral conduct. The DWT offers possible answers that might lead to a more comprehensive understanding of both our life and our (inevitable) death.

Keywords: death wisdom theory, death anxiety, terror management theory, self-cultivation

4. *The Cultivation and Guidance of Moral Consciousness:*

The practice of moral education with junior high school students

Wan-Ling Chou

NIU Life Education Research Office, National Ilan University, Taiwan

Moral education cannot be a “straight down”, teaching practice, but rather must be a form of “embedded advertising”. This means that moral education cannot be practiced in the traditional way, but rather only in the appropriate context to guide students’ moral thinking. The appropriate context may be “natural”, or “deliberately created”. The former belongs to opportunity education, which as a teaching practice can also be broken down into a variety of forms, including the use of TV or films, or of the theater or multimedia information. Through watching the film, students may be guided toward or into a particular moral context, which may mean leading each viewer (each subject) to explore a moral dilemma. This will lead them to think further, think more deeply about what “morality” and about their own moral “tendencies”.

When I was teaching in secondary school, I chose to use the 2007 “Warlords”, (English: *The Warlords*) to demonstrate the nature of teaching. This controversial film will make us confront a moral dilemma. Guiding my students via a series of questions, I introduced them to oppositional thinking—for example, the concepts or behavioral modes of “emotional” vs. “practical”, and introduced them to a central difference, in the context of morality and moral values, between Eastern and Western culture by contrasting “obligation theory” with “utilitarianism”.

Finally, I let the students choose their *own* ethical position, when confronted with a moral dilemma, according to their own natural tendencies; this helped them to see that moral and critical thinking will likely be a conscious, not an unconscious mode of thinking. Those same students will say today that they do definitely think moral education is conducive to rational and critical thinking. Thus “moral education” should be able to stimulate our ability to think rationally or critically, as well as our moral consciousness. Both of these are essential to our identity as moral and responsible citizens, that is, as members of a community.

Keywords: moral consciousness, moral dilemma, critical thinking, self-identity

Proposal ID: 143

5. *How to Build Moral Character in East Asia:*

Theorizing and Validating Confucian Approaches from a Psychological Perspective

Sophia Chia-Min CHOU

National Taiwan University, Taiwan

Moral theories in the West tend to presume that morality is external, while philosophers in the east contend that morality lies within rather than without. For instance, Sigmund Freud argued that the “superego” is formed by the internalization of cultural rules which are mainly taught by

our parents. On the contrary, philosophers in the east contend that morality lies within rather than without. Based on this logic, Confucianism, Taoism, and Buddhism in ancient China advocated that life's purpose is to unveil the true self, thereby building moral character. The western conception of external morality is called outward transcendence, whereas the eastern view of internal morality is called inward transcendence (Yu, 2014). Given such a division in basic moral perspectives, it is essential that we know how East Asians develop their moral character from an emic, rather than etic, approach.

First, this paper analyzed the teachings of Wang Yang-ming, a Neo-Confucian philosopher, from multiple psychological perspectives, including those of Sigmund Freud, Carl Jung, and Kwang-Kuo Hwang. Consequently, the Model of Innate Knowing Attainment was built, which shows that human actions are formed under the influence of three forces: human desire (人欲 ; similar to Freud's id), principles of things (事理 ; similar to Freud's super ego), and innate knowing (良知 ; similar to Jung's Self). Authentic moral actions originate from innate knowing rather than from other forces. The attainment of innate knowing helps achieve the unity of knowing and action (知行合一). To attain innate knowing, there exist four self-cultivation methods: abandonment of desire to attain innate knowing (寡欲致知), learning of principles to attain innate knowing (學而致知), achieving sincerity to attain innate knowing (誠而致知), and good conduct to attain innate knowing (行而致知).

To validate the Model of Attaining Innate Knowing, this paper conducted a case study of Kazuo Inamori (稻盛和夫), a successful Japanese entrepreneur who has demonstrated a strong sense of morality throughout his life and is regarded as "the sage of business management" in Japan. Research results showed that Inamori developed his moral character through the aforementioned self-cultivation techniques, thereby attaining innate knowledge and the unity of knowing and action. In sum, by considering inward transcendence, an essential common feature of eastern philosophies, this paper theorizes and validates Confucian approaches to moral character building.

Keywords: Confucianism, innate knowing, inward transcendence, Kazuo Inamori, self-cultivation, Wang Yang-ming



**Saturday,
April 28, 2018**

Plenary Addresses

Chair: Dr. Monica Taylor, Journal of Moral Education Trustee, UK

Speaker: Prof. Chung-Ying Cheng

University of Hawai'i, US

On the Unity of Moral Values and Their Plural Grounding in Moral Education

There may appear to be conflicting values in moral education, but if we realize that morality aims at developing social harmony and preserving personal integrity, we shall come to see that there is an underlying unity of all moral values. As to religion, we see how it is founded on the ultimate experiences and self-interests of a people or a social group at particular times; its existence tends to be pluralistic and its reification often leads to conflicts and wars, as history has shown. But we can also see that major religions tend to produce moral values which overlap with each other. They tend to be justified by becoming sources of our morality. I would argue that in moral education we have to stress morality as a universal or general public institution for the harmony of a society, whereas we must let religions belong to individuals or individual groups who draw from their individual cultural and historical resources. Yet religions are important as they are capable of approaching morality from their own belief systems and thus could even claim to be a foundation for morality. We should know how morality and religion are different, and here the key difference is that moral education should not be religious education even though some religious education may be concerned with a form of morality. I shall discuss these issues in light of and in reference to Kantian, Confucian, Neo-Confucian and Christian philosophies.

Speaker: Prof. Brian Gates

University of Cumbria, UK

World Parliament of Religions Perspective

In their respective approaches to Ethics, the world's religious traditions demonstrate varying degrees of congruence and difference. Over the centuries there have been successive attempts to reconcile the different Many with a sense of Oneness. Nearly 600 years ago the German

philosopher Nicholas of Cusa dramatized the notion of a World Parliament of Religions. In Chicago in 1893 the first international gathering with that title was held – and picked up again 100 years later, and repeated every four years since then. The 1993 meeting endorsed what is known as a Global Ethic, set forth in a text that was affirmed in an act of collective signing. Let’s read it together now and then reflect on its strengths and weaknesses as a basis for Moral Education. I will point out what I think are its main areas of contention as well as commenting on the relation between Moral Education and Religious Education.”

Parallel Session 4.1– Saturday, 10:30-12:00

Room 102

Paper Session

Philosophy & Social Phenomena

Chair: Laurance J. Splitter

Proposal ID: 156

Towards a Universal “Person-Centered” Approach to Morality and Moral Education

Laurance J. Splitter (*45-minute presentation*)

Graduate School of Education, Hiroshima University, Japan

This presentation will argue for a universal “person-centered” approach to morality and moral education, rejecting relativistic approaches based on nationality, religion, or culture. I agree that these classifications have played, and continue to play, an important role in determining value systems and codes of conduct, because the latter must always be informed by real-life situations where conflict and difference can arise. However, no amount of *descriptive* content about what is or has been can provide a framework for judgement and moral evaluation, which is always future-looking and *prescriptive* (what *should* be). Such a framework will be based on what it is that all moral creatures have in common, viz. (i) we are all *persons* (whether human persons or not); and (ii) as persons, we share a capacity for *language* which, in turn, makes reflective and creative thinking, reasoning, and dialogue not just possible, but essential in moral education.

Such a conception of morality implies that (i) our concern for and involvement in the moral lives of our fellow persons extends beyond the boundaries of nationality, religion, or culture; (ii) moral judgements must always put real persons before collectives such as nations, religions and cultures; (iii) the challenge of moral education is to help young people to construct systems of values – guidelines for how they should live and treat one another and the world itself – that they, themselves, can live with, and that are both respectful of cultural differences and universally applicable.

Proposal ID: 105

Some "Returns" in Recent Moral Education Reform Policy in Contemporary China

Maosen LI (45-minute presentation)

Renmin University of China, China

Education is considered to be the most important instrument for maintaining and promoting the national and social development of China. With the ongoing reforms in China and its continual opening-up in the last forty years, the moral education curriculum at all levels has also been significantly reformed. The essential idea is to try to avoid the dilemma of a politicized moral education, one divorced from the real social life of the students and one which might easily create a conflict between national and personal interests. Such a politicized moral education curriculum has been criticized for its serious lack of scientific analyses or educational value. Many Chinese scholars have called for a "Return" in moral education courses, a return to life, to rationality, to tradition and to the family. This is more or less reflected in both national and local plans for moral education reform. It is argued in this paper that three Confucian educational principles may be used as a framework to evaluate these ideas of "Return." These three principles support the need for an upright mind, proper behavior, and individual acceptance. The last would support the idea that individual initiative and welfare should play a fundamental role in moral-educational theory and practice.

Parallel Session 4.2– Saturday, 10:30-12:00

Room 103

Workshop

Cultural Differences and Education

Proposal ID: 086

The Languages of "Apology": Cultural Differences When Children Make Mistakes

Moderator: Helena Meyer-Knapp

Evergreen State College, Olympia, Washington, USA

We come together to engage the genuine variations among us in our cultures' teachings about moral issues. One significant difference lies in the ways societies develop their responses to mistakes made by very young children. The English language, and US dominance in social research, draw attention to words like "wrong" and "apology," and the idea of saying "Sorry." Scholarly work often focuses on blame and the naming of responsible individuals, yet these notions cannot encompass the cultural differences that exist. For example, in Japan the very earliest teachings ask a child to reflect deeply and empathically on the experience of the person who suffered from the mistake. If a problem arises in a group, then the entire group needs to examine itself rather than seeking out an individual to blame.

Participants will be active in this workshop, using the session for real-time research. We will work together towards uncovering more details of the richly diverse conceptual frameworks that I and other scholars might employ in surveys and in-school observations. Our discussions will be guided by earlier research that compares how Japanese, US and Korean children learn about the consequences of making mistakes.

Parallel Session 4.3– Saturday, 10:30-12:00

Room 101

Paper Session

**Social Emotional Learning, School Crisis Prevention,
Bullying & Moral Feelings**

Chair: Mayumi NISHINO

Proposal ID: 012

Social and Emotional Learning as Moral Education

Yayoi WATANABE (*45-minute presentation*)

Hosei University, Japan

This presentation will address the conference theme by introducing a new school **crisis-prevention** system. Social Emotional Learning (SEL) is a universal support system designed to prevent various school crises, including bullying. The SEL aims not only to support the positive effects of the system on children and school staff, but also to establish a positive school climate promoting moral feelings and pro-social behavior. Therefore, this is a universal approach that improves the natural healing powers inherent in the school and the school's immune system itself from preventing all school crises, in the metaphorical sense of the word. In the system, knowledge pertaining to the development of emotional literacy including empathy is an indispensable part of the children's fundamental curriculum. When and how children will either learn or be taught how to understand and express one's emotions as well as the emotions of others will become evidence of the guidelines' efficacy. At the same time, there must be a plan in place to assess the practical effectiveness of the methods for the children. This manuscript, under the heading of "Well-Being," alludes to the importance of emotional literacy relating to moral feelings and empathy, and anticipates the development of effective moral education.

Proposal ID: 99

The Role of Moral Education in Anti-Bullying Interventions in Schools

Mayumi NISHINO (*45-minute presentation*)
National Institute for Educational Policy Research, Japan

This presentation will address the conference theme by exploring the possibility of a whole-school approach to moral education, one that would create a school culture in which students' respect each other's differences. Bullying in schools has been a serious problem in Japan for more than 30 years. "Moral Class", which has long been incorporated as a learning activity area in the Japanese national curriculum standard, will be upgraded to an official subject starting in the 2018 academic year. It is expected that this subject may play a decisive role in tackling bullying in schools.

During the past 30 years, various anti-bullying programs have been developed and applied in schools. After analyzing the results of these interventions, it has been suggested that a whole-school approach is more important than single programs conducted only in the classroom. It is now thought to be crucial that a new subject, "Morality", be integrated with other classes and educational activities for children of all ages, in order to more effectively tackle the problem of school bullying. Hopefully this new course will enable children to get along with other students, and in general with people from different backgrounds and with different opinions.

Parallel Session 4.4– Saturday, 10:30-12:00
Paper Session

Room 203

Schooling, School Media, Adolescence

Chair: Ren-Jie LIN

Proposal ID: 052

A Study of the Effects of the Pressure on Students to Achieve on the Strength of their Community Spirit

Heesun CHANG

Hyejeon College, South Korea

In the Korean educational system, students are under pressure to study hard due to the competitive entrance examination system, which was found to have a negative impact on community spirit. It seems not easy to create a communal class spirit or atmosphere in Korea's universities, given the competition-oriented entrance examination system. Therefore, the purpose of this study is to analyze the influence of the teachers' demand that students study hard—and achieve high scores—on the community spirit that forms in schools during students'

early adolescence. Generally speaking, it was found that the older the student, the greater the pressure to achieve high grades and the weaker the community spirit.

Proposal ID: 160

How Elementary Students Come to Know about the Culture of Yogyakarta:

Levels of Learning Experience

Anik Ghufron, C. Asri Budiningsih, dan Hidayati

Universitas Negeri Yogyakarta, Indonesia

(Yogyakarta State University)

The purpose of this study was to explore how Indonesian elementary students come to know about the culture of the city and region of Yogyakarta, in south central Java, by looking at the different levels of their learning experience. The researchers used a descriptive study design. The subjects of the study were teachers and students from the Tegalrejo and Giwangan state elementary schools in Yogyakarta. The techniques of data collection were observation and testing, and our method of data analysis employed descriptive statistics. The findings of the study revealed that the learning experience of our elementary students, as they underwent the process of learning about the culture of Yogyakarta, tended to involve both internalization and actualization. This means that students first began to understand and appreciate the importance of this culture and its values, and then went on to behave in accordance with these cultural values.

Keywords: elementary students, learning experience, Yogyakarta's cultural values, internalization and externalization

Proposal ID: 098

Could Moral Sentiments be Taught? The Critique of David Hume's Moral Passion and Reason Revisited

Ren-Jie LIN

Center for Teacher Education, National Taiwan University of Sport, Taiwan

David Hume (1711-1776), the Scottish philosopher and historian, was one of the most significant contributors to the Scottish Enlightenment. Hume's central arguments regarded scepticism, empiricism and utilitarianism. In his publications, *A Treatise of Human Nature* and *An Enquiry Concerning the Principle of Morals*, Hume stressed passion rather than reason as the basis of morals. Based on his notion of the virtues, Hume asserted that morality originally came from passion, that good and evil emanated from perception, and that decisions concerning the morality or immorality of an action depended on whether the agent experienced a positive or happy "passion". Therefore, Hume insisted that human reason ought to be submitted to passion. According to him, although judgment or inference by reason plays a significant role in

correcting or controlling a passion, reason is ultimately itself powered by passion. This article will first analyse Hume's virtues, and then look at how skepticism, empiricism and utilitarianism had a significant influence his ethical thinking. It will then look at a key issue: If morals could be divided into reason and passion from Hume's perspective, then how could we teach "moral sentiment" in our school?

Parallel Session 4.5– Saturday, 10:30-12:00

Room 107

Paper Session

Adler, Socio-Moral Environments, Moral Education

Chair: Shaogang Yang

Proposal ID: 022

***The Impact of Schools' Social and Moral Environment on Students Moral Development:
A Review of the Moral Environment in Malaysian Schools and Students' Moral Development***

Syahruan Azan Ngadmid & Aswati Hamzah

Universiti Sains Malaysia, Malaysia

School is an institution which enables a child (young person) to explore and develop his or her potential. It is not only an important place for a young person to acquire knowledge, but also plays an important role giving him or her experience which he/she will be able to apply in real life later on. There has been a long debate on the role of external factors that contribute to young students' moral development. It was believed that students will first develop a sense of heteronomous (other-based) morality before they can develop a sense of autonomous (self-based) morality. Thus contextual factors are very important to the process of moral education. School has long been regarded as a place to nurture and educate young pupils, letting them experience and absorb the norms and moral standards of their society. This research project takes a critical look at Malaysia's experience with regard to schools' "moral climate" and the degree to which this has been improving. This paper also will suggest what may be other possible variables in schools' "climate" that can promote the moral development of pupils

Proposal ID: 048

Adolescents' Application of the Virtues Across Five Cultural Contexts

Stephen THOMA, David Ian WALKER & Yen-Hsin Chen

University of Alabama, USA

University of Northumbria, UK

National Taichung University of Education, Taiwan

The Ad-ICM is a relatively new measure of moral thinking, one that has unique features and

offers a more nuanced view of how adolescents apply their conceptions of virtue in real situations. Developed within the neo-Kohlbergian framework, this measure is described as a bridge between the cognitive-developmental and virtue-ethics traditions. The AD-ICM has been used in The Republic of Macedonia, Mexico, Taiwan, the UK and the US. Focusing on specific set of data (including ages 12-20 and N= 8719), the proposed session addresses what has been learned from this measure about adolescent applications of the virtues. Across samples, our adolescents subjects provided evidence of developmental growth, found it easier to identify action choices than justifications for actions, and were better able to identify appropriate choices as compared to inappropriate ones. Gender differences favouring females were noted across samples. Overall, similarities across settings were more striking than differences.

Proposal ID: 137

Applying Adler's Four Cs to Moral Education in Elementary School

Yi-Ru LO & Julia YANG

National Kaohsiung Normal University, Taiwan

Shin-Kuang Primary school, Kaohsiung, Taiwan

Moral education which includes moral knowing, moral feeling and moral action correlates with the core competencies emphasized by the 12-year Compulsory Education program in Taiwan. Beginning five years ago, moral education has been emphasized by the curriculum starting from elementary school, but since then fewer and fewer teachers have been implementing it. However, researchers have found that when teachers participated in the development of a moral education curriculum, they tended to support it. Thus researchers established a “professional learning community for moral education” to put competency-oriented moral education into practice, and a 12-year Compulsory Education program is going to again be implemented very soon.

Researchers have applied the Four Cs (connection, competence, count, and courage) of Adler's Individual Psychology to moral education both for teachers and students. The results of this have been:

A. Teachers are more willing to cooperate, to contribute, to actively throw themselves into moral education, and they have the confidence and the ability to carry out the moral education curriculum.

B. First-grade students found out that “running down passageways” was their major form of misbehavior at school, as this caused 876 students to be injured last year. They then took to heart the core values of self- discipline and responsibility for one's actions, and took action to make a difference.

Parallel Session 4.6– Saturday, 10:30-12:00

Room 106

Symposium

Proposal ID: 139

Special Session: Confucianism, Buddhism, Taoism and Ethical Healing

Moderator: Yung-Jong SHIAH & Fu CHEN

National Kaohsiung Normal University, Taiwan; National ILan University, Taiwan

1. From the Buddhist View of Consciousness to Self-Cultivation Psychology:

Huayan Doctrinal Classification and the Development of the Mandala Model of Self-cultivation

Nam-Sat Chang

Hsuan Chuang University, Taiwan

Why does moral education matter? This question might be answered by Buddha's teachings. The Buddha's teachings are aimed at becoming an ideal person and achieving true happiness through a transition from the "self state" to the "nonself state". This process, called self-enlightenment, means becoming or cultivating a nonself and thus no longer having any desires. The Nonself Theory (NT), based on deep reflection on the Buddhist teachings, was developed by the author to elucidate the self-enlightenment process. This process involves self-cultivation through giving up desires, displaying compassion, practicing meditation and seeking a deep understanding of Buddhist wisdom. Here the goal is seeing through and overcoming the illusion of the self, thereby achieving a radical transformation. The NT also provides a comprehensive framework to account for nonself-plus-compassion-related moral activities or experiences such as altruism and other forms of non-ego-centered moral conduct. The NT offers possible answers that might lead to a more comprehensive understanding of human beings and of the deeper meaning of life, with the ultimate goal of becoming a well-functioning nonself. Ramifications for moral education, clinical applications and possible theoretical directions for future research in "nonself psychology" will also be discussed.

Proposal ID: 142

2. The Revival of Character Education for Pre-Service Teachers in a Confucian Cultural Context: From Benevolence and Righteousness-based Autonomy to Justice-Based Negotiation

Wan-ling Chou, Bih-jei Fwu, Shi-Wei Pu

National Ilan University, Taiwan

National Taiwan University, Taiwan

Soochow University, Taiwan

Traditionally, teachers have always been highly respected in traditionally Confucian cultures such as that of Taiwan. This is because they are perceived as "learned scholars" (*jinsshi*) who transmit knowledge and skills essential for living, and also as "moral figures" (*renshi*) who set

good examples for students to follow. Not everyone can be a teacher; only those with great knowledge and moral character can assume this honorable role. However, pre-service teachers have recently been criticized for not acting like “moral figures.” Their morally incorrect behaviors such as being late for class, eating food, playing with their cell phones and playing computer games in class may damage teachers’ image as role models for students to emulate. This study investigated appropriate approaches for teacher education institutions to take in order to improve pre-service teachers’ moral character. Three moral orientations, including benevolence and righteousness-based autonomy, authority-based heteronomy, and justice-based negotiation were proposed in order to address this issue.

Benevolence and righteousness-based autonomy means that pre-service teachers must fulfill their roles as responsible students who should respect their professors from the heart. Authority-based heteronomy means that professors prescribe class rules which pre-service teachers are obligated to obey so as to keep good order. Justice-based negotiation means that professors and pre-service teachers discuss class regulations based on mutual respect. A sample of 150 pre-service teachers were recruited from two teacher education institutions in the Taipei metropolitan area in northern Taiwan. The researchers used the scenario-experimental method, which allows for more consideration of social contexts than the experimental method, and provides more room for manipulation than field observations or interviews. The independent variables were three types of moral orientation, whereas the dependent variables were the willingness to accept class rules and the desire to follow the rules. ANOVA was used to analyze the data. The results indicated that pre-service teachers were more likely to accept the class rules willingly and abide by them without complaint in justice-based negotiation situations than in benevolence- and righteousness-based autonomy as well as authority-based heteronomy situations. The theoretical significance and practical implications of the findings are further discussed.

Keywords: benevolence and righteousness-based autonomy, authority-based heteronomy, justice-based, negotiation, character education, pre-service teachers

3. A Moral Life Based on Compassion: An Alternative Approach to Emotional Health

Huei-Lin Juang & Yung-Jong Shiah

National Kaohsiung Normal University, Taiwan

Many studies have found that our emotions affect our physical bodies and mental health. The need for emotional regulation and management has become an important topic in psychological research. As we know, the principles and conditions of morality may trigger our emotions. Once we encounter moral conflicts, we will experience emotional fluctuations and perhaps even destructive emotions. However, Buddhist teachings provide us with a good perspective on our emotional hygiene via the practice of compassion. We propose that the moral conditions established on the basis of compassion can improve our emotional stability. In Buddhist doctrine,

the cultivation of compassion is the best way to help people stabilize their own emotions through cognitive self-monitoring. The aim of this study is to show how we may develop and strengthen our moral life through the cultivation of compassion, which will inevitably promote our psychological well-being.

Keywords: Buddhism, compassion, cultivation

4. Confucian Culture Consultation: Self-Cultivation Psychology and Career Exploration

Tien-Heng Wu & Yung-Jong Shiah

National Kaohsiung Normal University, Taiwan

Our career is very important to us, but perhaps not as important as our family, our interpersonal relationships, intimate relationships, social roles and so on. People who have exhausting jobs may have some problems with their emotions, thinking and behavior. In the West, people who don't know well their own abilities and aptitudes may find it hard to have a steady career. Western psychologists think they can help people to know which kind of career they are best suited for, to reduce their anxiety, but this may not always be so easy to do. However, in Confucian culture, people emphasize self-cultivation as the primary goal of their lives, and your career can also be your means of self-cultivation. Of course, there is a clear correlation between self-cultivation and moral development. This presentation is divided into three parts to discuss the Confucian notion of a "career." First, we discuss the relationship between self-cultivation psychology, Confucian morality and the Chinese conception of careers. Second, we look at the relationship between self-development through one's career and self-cultivation psychology. Finally, we develop a self-cultivation-psychology-based career consultation model, and demonstrate how this may also be used as a healing/counseling technique.

Keywords: Career counseling, Self-cultivation psychology

5. Morality Based on Taoism: A Xu (Emptiness)-Jing (Tranquility) Theory

Chun-Yu Chang & Yung-Jong Shiah *

National Pingtung Senior Industrial Vocational School, Taiwan

National Kaohsiung Normal University, Taiwan*

The concept of Morality has been contemplated and discussed for centuries. In the West, moral psychology is a rapidly growing field, including not only moral concepts and reasoning but also moral emotions and ethical decisions. The focus has mainly been on moral principles, moral emotions, and factors affecting moral judgment. However, research in these areas has generally failed to really explain those "moral" emotions or mental operations which help a person to become a well-functioning and integrated self. The research I will present is aimed at constructing a moral theory based on Taoism, which takes morality as a vehicle for cultivating a well-functioning and integrated self by giving up desires. We drew on the Taoist concepts of the

Mandala Model of the Self (MMS) in order to propose emptiness as the knowledge/wisdom component and tranquility as the action/praxis component. This we are presenting a Xu (emptiness)-Jing (tranquility) Theory (XJT). These two components (Xu and Jing) can explain the processes of self-transformation and self-integration which lead to a well-functioning self. Future directions for research are provided.

Keywords: Taoism, morality, Xu-Jing, Xu-Jing Theory, emptiness, tranquility, Mandala Model of the Self

Saturday, 13:30-14:30

Auditorium

Plenary Round Table Discussion

Chair: Prof. Vincent Shen (Shen Qingsong), University of Toronto, Canada

Prof. Jauwei Dan, University of Taipei, Taiwan

Prof. Jien-Ming Jue, National Central University & Soochow University, Taiwan

Prof. Kristján Kristjánsson, University of Birmingham, UK

Prof. Wiel Veugelers, University of Humanistic Studies, Netherlands

The Challenges Facing Contemporary Citizens: from Confucian and Western Perspectives

In our rapidly changing contemporary society we are facing many new challenges, including economic instability, the problem of global climate change, and the continuing potential threat of nuclear war. It is clear, from both Eastern and Western perspectives, that ethical theories or doctrines should correspond with ethical (moral) praxis. Thus Aristotle, Kant and the Confucian scholars emphasized the relationship between moral doctrines and moral praxis. Aristotle speaks of the inter-relationship between the ethical standards and qualities of the individual and the harmony or happiness (eudaimonea) of both the individual and the polis (city-state). Similarly, the ideal life for Confucian scholars refers not only to the wisdom and harmony of the “inner sage (內聖)” but also to the praxis of “fulfilling the outer ethical kingdom (外王)”, and this conception, this tradition has impacted Confucian societies for over two thousand years. This plenary session will be opened by Prof. Wiel Veugelers, who will introduce some of the most serious challenges faced by contemporary citizens, and then Prof. Jien-ming Jue, Prof. Kristjan Kristjansson and Prof. Jauwei Dan will further discuss the question of how Confucian and Western ethical doctrines, for example those of Aristotle and Mengzi, can respond to the

contemporary challenges facing citizens around the world. Finally, there will be some time for questions and for lively interaction between the audience members and speakers.

Parallel Session 5.1– Saturday, 15:00-16:00

Room 102

Paper Session

Philosophy for Children

Chair: Ching-Sze Wang

Proposal ID: 042

Moral Education in Lipman’s “Philosophy for Children”

Maybelle Marie O. PADUA

Far Eastern University, Philippines

This paper harnesses Matthew Lipman’s “philosophy for children” as a tool to strengthen children’s power of reflective thinking to cultivate virtuous behavior. ‘Philosophy for children’ (P4C) began with the work of Professor Matthew Lipman, who founded the Institute for the Advancement of Philosophy for Children at Montclair State University, USA in 1974. Lipman believed that young children possess the tools needed to think rationally, and through his method of reading philosophically stimulating narratives, he believed that children could be encouraged to be more reflective and to respond to situations philosophically.

Reflection is a dialectical process wherein we look inward at our own thoughts and thought processes, and outward at situations in which we find ourselves. When we ponder the interaction of these internal and external forms of reflection, we are able to orient ourselves in terms of further thought and action. Reflection is thus ‘meta-thinking’ (thinking about thinking) in which we consider the relationship between our thoughts and actions in a particular context.

In forming children to acquire moral virtues or the consistent disposition to choose and pursue the correct immediate goals, moral education aims to help children make choices with deliberation towards the pursuit of a positive end. Indeed, there is a link between choice and rationality. If we choose an end, we choose it in relation to a yet further end. Choice then is a rational thing. The constant choice of a “good” makes “being good” a stable habit, aiding children to gradually develop virtuous character, which is foundational for them to lead upright and moral lives through their adulthood.

Proposal ID: 016

Exploring “the Wind of Morality” in a Philosophy for Children Classroom

Ching-Sze Wang

National Chiayi University, Taiwan

The paper is a longitudinal study of a Philosophy for Children (P4C) teaching experiment in Taiwan. The title is inspired by a well-known passage in the Analects: “the excellence (de) of the exemplary person (junzi) is the wind, while that of the petty person is the grass. As the wind blows, the grass is sure to bend.” The morality of a person is like the wind that leaves none unaffected. Moral deeds can be appealing and inspiring like a trend that will catch on. This paper explores just such “a wind of morality” in a p4c class. Students perform moral deeds by showing courage and overcoming the fear of speaking; by listening attentively and demonstrating “linguistic hospitality” toward each other; by accepting and valuing the voice of “the other”; and by shrinking their own ego in the face of a greater classroom community. Morality is something that students and the teacher “do” in a p4c class community, not something to be taught. The paper ends with the implications of the p4c pedagogy for moral education.

Parallel Session 5.2– Saturday, 15:00-16:00

Room 103

Paper Session

Religion, Politics and Social Phenomena

Chair: Xiao-lei Wang

Proposal ID: 020

Moral Education and the US First Amendment

John COVALESKIE

University of Oklahoma (*emeritus*), USA

This paper addresses a conference theme by looking at how at least some political issues are framed in ways that make public moral development, or moral formation, very difficult. Such public moral formation faces significant obstacles in the US because of peculiarities of our First Amendment, which guarantees both freedom of speech and freedom from interference with our religious beliefs and practices. Here I will develop the nature of this problem in three stages: (1) I will make the argument that democratic life is inherently dependent upon the moral formation of the young as citizens; (2) many Americans (and citizens elsewhere) think that morality is dependent on religion, and that being moral entails being religious; and (3) in the United States it becomes difficult to discuss morality in the public sphere in two ways: (a) for a significant portion of US citizens, talking about morality means talking about religion, and (b) often discussions that should be about moral issues get shifted to discussions about “free speech.” Examples may include treatment of racial minorities in the US, and the public display of the Battle Flag of the Confederacy as expressions of white supremacy

Proposal ID: 58

Mutually Exclusive Religious Values in Response to the Philippine Drug Crisis

Professor B. Moreno BRAGAS

Far Eastern University & Asian Theological Seminary, Philippines

This presentation will address the conference theme by situating the discussion within the drug-war of the current president of the Philippines, Rodrigo Roa Duterte, a former mayor of Davao City for decades. The focus will be on two seemingly mutually-exclusive Christian values behind the response to how President Duterte is addressing the country's drug menace: (1) the values of those who firmly believe the words of prophets in their foretelling; and (2) the values of those who hold dear to a sense of "forth-telling" in the society that could be seen in the prophetic writings. These two seemingly exclusive values are to be discussed at considerable length.

Apparently, in a nation divided on the issue of what is the right approach to addressing the drug menace, even Christians are not united to the point of having exactly opposite religious and political convictions. Those believing in (1) above just promote submission to authority, as they believe that the president is God's appointed leader due to some prophecies; whereas those upholding (2) believe otherwise. This will raise the question: "To what extent are moral education and citizenship or civic education compatible? Is it possible that sometimes acting morally may mean disobeying the civic norms of a give nation or community?"

Parallel Session 5.3– Saturday, 15:00-16:00

Room 101

Paper Session

Bullying Prevention, Morality and Law

Chair: Jiyoun CHOI

Proposal ID: 068

Approaches to Applying Core Competencies in Bullying Prevention Courses

Chao-Yu Fang

National Kaohsiung Normal University, Taiwan &

Kaohsiung Municipal Shou Lin Elementary School, Taiwan

This study explores the ways of using students' core competencies to deal with bullying in bullying prevention courses. In 2016 the UN found that two-thirds of the children and adolescents in over 18 countries had been bullied, and estimated that every year 246 million children and adolescents experience school violence and bullying in some form. According to global bullying prevention studies, school-based anti-bullying programs are useful in reducing

the number of bullying cases (Ttofi & Farrington, 2011), while school courses also play an important role (Rigby, Smith, & Pepler, 2004). Our latest educational policy is a 12-year Basic Education program based on students' core competencies (Ministry of Education, 2014). Core competencies include the knowledge, skills and attitudes a person (student) needs in order to adapt to his/her current situation and future challenges. This study utilized the document-analysis method to explore the contents and position of core competencies in 12-year Basic Education courses, summarize the anti-bullying course elements, and propose the implementing core competencies on anti-bullying courses.

Proposal ID: 015

The Distinctions and Similarities between Morality and Law: A Taiwanese Cultural Perspective on the Refusal to Yield their Seats on the MRT by Two Taipei First Girls' High School Students

TER-SHENG CHIANG & MEI-LAN LEE

National Chiayi University, Taiwan

In 2016, a woman made a harsh comment on Facebook about two high school girls in the uniforms of Taipei First Girls' High School on the Taipei MRT (Mass Rapid Transit), who refused to offer their seats to two young children even though the children's mother was standing right there in front of them. This prompted a hot debate in Taiwan. In fact, the key issue behind this controversy is the conceptual confusion of morality and law. The purpose of this study is to clarify the distinctions and similarities between them. In general, Taiwanese culture inherited the tradition of Chinese culture. For hundreds or even thousands of years, Chinese education has paid close attention to moral education, and morality has been the primary standard for judging any form of social behaviour, sometimes even surpassing the restrictive power of the law. However, from the time of Taiwan's Political Reformation after "the Lifting of the Martial Law", rule and order have gradually emerged and law has become the major standard for judging social behaviours. However, morality has also remained a very important element in making judgments. This paper will discuss how the authors adopted the methods of document analysis and interviews to investigate related issues regarding morality and law, in order to try to clarify the differences and similarities between law and morality, which is complicated, especially in regard to the notions of "essence of restriction", "content of restriction", "power of restriction" and "value of restriction". These categories will need to be further clarified and distinguished if they are to become the standards for evaluating human social behaviour in Taiwan.

Keywords: morality, law, restriction, culture

Paper Session**Information Technology and Multi-media Communications Ecology**

Chair: Che-Chern Lin

Proposal ID: 154***Moral Education Roles in Computer Science Education***

Chien-Chun Pan & Che-Chern Lin

National Kaohsiung Normal University, Taiwan

Recently, with the rapid development of computer technologies, we are increasingly relying on internet communications, multimedia technologies, social networking, and even artificial intelligence applications in our daily lives. The impact of these computer technologies on our society has also been increasing. However, immoral, malicious and even illegal behaviour is now doing significant damage to our highly computerized world. Therefore, moral issues are now very important in computer science education. This paper first investigates the moral issues that have arisen in the computer technology industry, and then discusses how moral education can begin to play a more significant role in computer science education. The moral issues investigated in this paper include internet hacking, security and privacy, improper uses of social networks, and criminal acts conducted through the Internet. This paper then discusses, from an educational viewpoint, how computer science curricula can be designed in such a way as to educate students to avoid improper or even illegal uses of computer technologies. Finally, the paper looks closely at the role of moral/ethical education in computer science classes in Taiwan.

Proposal ID: 071***On the Value of Moral Education in We-media Communications Ecology***

Xiaoling Li

East China Normal University, Shanghai, China

This presentation will address the conference theme by arguing that moral education can be most effectively introduced and practiced in today's world by making use of our current and expanding "We-media" technology. That is, it will be argued that our current "we-media" world—which features what may seem a combination of great egocentrism on the part of individuals and at the same time an intense "Other-centrism" or "social-centrism"—can be used to promote moral education. Nowadays, moral education in colleges and universities faces new challenges due to, but also may find new opportunities within, the we-media space. The communications-based relationships within the network's main body offer a new perspective for understanding this we-media "ecology". Based on the different interaction patterns, there appear

to be three fields that can be identified within our we-media communication systems: the interactions within the hierarchy, the field of “acquaintances”, and the relationships between total strangers. The question then will become that of how to introduce this way of approaching moral education to, and practice it within, university and secondary school classrooms.

Parallel Session 5.5– Saturday, 15:00-16:00

Room 107

Paper Session

Schooling & Curricula in Taiwan and Japan

Chair: Yen-Hsin CHEN

Proposal ID: 050

A Study of Students’ Self-Regulated Learning in Secondary Schools in Taiwan

Yen-Hsin CHEN, Yu-Hui HUANG, Xing-Tong CHEN, Yung-Ching CHANG, Ying-Jia KANG, Pi CHANG, & Ming-Wei CHEN

National Taichung University of Education, Taiwan

Taichung Municipal Wen-Hua Senior High School, Taiwan

National Changhua Girls' Senior High School, Taiwan

National Chung Hsing Senior High School, Taiwan

Municipal Taichung Second Senior High School, Taiwan

In Taiwan, students usually stay much longer in school than in most countries. This means that they can easily follow the curriculum guidelines, easily follow the prescribed timetable and easily learn. However, most students do not clearly understand the meaning of “learning”, as they just passively accept the entire schedule planned for them by their government or their school. Thus Taiwan’s government has just announced that the schools’ administrators should give more leeway for young people, letting them have more flexibility when it comes to learning, that is, letting them regulate themselves and learn in their own way. This study looks at secondary school students’ opinions about self-regulated learning that follows a timetable, by analyzing the opinions of six senior high students and a scholar. The researchers will design and also revise the questionnaire, and then invite some students to fill it out. Then, the authors will collect and analyze the data, and further discuss the data.

Proposal ID: 081

The Creation of a Special Subject Based on the Japanese Moral Education Curriculum Structure

Chung-Ming LIANG, Yu-Chen LIN, & Nai-Nun LIU

National Taitung University, Taiwan

On October 21, 2014, Japan's Central Council for Education submitted a report, "Improvement of the Moral Education Curriculum." This report proposed making moral education a central part of the standard education curriculum. It also offered plans for deepening children's awareness of ethical values and ethical ways of thinking. Moreover, a new program called "Special Subjects" was set up so that moral education can conform more appropriately to the regulations of school education laws. This study aims to analyze the background and motivation behind the active propaganda put forth by the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) to upgrade moral education to be an official subject. Studies will be undertaken in two stages over two years, focusing on the "objectives and contents of the "Special Subject: Morality" promoted by MEXT, as well as the implementation plans and strategies adopted for such promotion. The hypothesis of this study is that there is a close relation between Japan's enforcement of moral education and globalization. Japan's moral education is also closely related to its patriotism, which emphasizes the love of one's hometown and country. With an integrated education curriculum and a specific time and content for the compulsory education stage, it is believed that Japanese young people's societal norms and patriotic awareness will be strengthened.

Parallel Session 5.6& 6.6– Saturday, 15:00-17:15

Room 106

Symposium

Proposal ID: 140

Special section: Confucianism, Buddhism, Taoism, and Ethical Healing

Moderator : Nam-Sat CHANG & Bih-Jen FWU

Hsuan Chuang University, Taiwan

National Taiwan University, Taiwan

1. The Mandala Model of the Self: A Case Study of Kazuo Inamori

Chen Fu

National ILan University, Taiwan

Kazuo Inamori is a renowned Japanese entrepreneur, thinker, and iconic Confucian merchant. He founded Kyocera and KDDI, both of which are ranked as Fortune 500 companies. However, he also encountered three challenges in his life, but made the correct choices and successfully conquered all difficulties. These ordeals had to do with virtue, praxis, desire and knowledge, which together have four dimensions: "praxis-desire", "desire-knowledge", "knowledge-virtue", and "virtue-praxis". This paper leverages the Mandala Model of Self to examine Inamori's life history, i.e. how he managed to conquer challenges and at the same time insisted on the unification of conscience and reason. By doing so, he was following his belief

that we must “revere heaven, love people” even in the world of capitalism. This paper aims, then, to contrast self-cultivation psychology and western psychology. While western psychology tends to emphasize how the environment influences individuals, Inamori started from our innate “virtues” and thereby formed “the Ego” through the crossing of “virtue-desire” and “knowledge-praxis”. Furthermore, Inamori had a real impact on the environment and obtained favorable outcomes through his continuous efforts, thus gradually forming his “Self.” His life history embodies the realization that external moral norms necessitate internal awareness of the Self, and that such an external-internal unification can result in successful business management as characterized by the sage-king ideal of Confucianism.

Keywords: Business management, Confucian merchant, Kazuo Inamori, self-cultivation psychology, the Mandala Model of the Self.

2. Cross-Cultural Life Education in the EFL Classroom —“To Kill a Mockingbird” as an Example

Rosa Hui-Ju Chen, Chen Fu

National ILan University, Taiwan

In addition to improving students’ language proficiency, English language instruction in Taiwan’s colleges and universities necessarily needs to include the cultivation of students’ virtue, which will already mean stimulating their desire to gain knowledge through studying. In this regard, the pedagogical implementation of the curriculum and development of course materials will become increasingly significant in the domain of language teaching and learning. The aim of this study was to examine to what extent freshman university students of English as a Foreign Language (EFL) in Taiwan could perceive the cross-cultural (East/West) similarities and differences within the realm of “education”.

The theory of Confucian ethical therapy was thus used to see how my freshmen came to experience a deeper understanding of the Self. More specifically, a classic American novel, *To Kill a Mockingbird*, was used as the assigned reading text, and a theoretical model based on Confucian ethical therapy within the Chinese cultural context was used to frame in-class illustrations and discussions of the major themes addressed in the novel. These themes include social inequality, moral character, and the development of an ability to experience life from the perspective of others. Starting from the premise that culture and language are bound together very tightly, I set out to explore the notion that “life-education” might be explored by using, not a particular (e.g. Chinese or Western) cultural model but rather a mixed-culture (Chinese/Western) model, one which should also server to promote the praxis of second language learning.

Thus, for example, the nature of “ethical dilemmas” in different cultures may vary, and the resultant confusion might even be a major reason for the decline in motivation of English-as-a-second-language learners. Therefore, along with an insightful and challenging class

discussion of the theory-oriented approach to this novel, a reflective writing task was also adopted to facilitate students' cross-cultural understanding of the different ways in which life may be "practiced." It is hoped that the pedagogical design of this inter-disciplinary approach may help us to identify the possible core-value conflicts of Taiwanese students and also of the novel's American characters, as these are now experienced by Taiwanese students as second language learners.

Keywords : Life education, Confucian ethical therapy, Cross-cultural understanding, the Self, Second language acquisition.

3. Bridging Moral and Environmental Education: Environmental Morality and the Chinese "Three Teachings"

Chih-Cheng Lin & Yung-Jong Shiah

National Science and Technology Museum, Taiwan

National Kaohsiung Normal University, Taiwan

As environmental degradation and our global environment's sustainability have been major concerns given their potential impact on human development, environmental education is now seen as a viable way to help citizens become environmentally knowledgeable, skilled and dedicated people who are willing to address environmental issues and adapt to possible future scenarios. Though a wealth of research has revealed a positive correlation between environmental knowledge, a positive attitude and positive behavior, some studies suggest that such relationships are somewhat inconsistent, which may imply a gap between the variables. Given the consequences of human decisions regarding the environment, which of course involve ecological, social, and ethical considerations, we stress the role of moral education in facilitating environmental education, even if morality has both cognitive and affective aspects. As for Chinese folk religions' focus on moral cultivation, many studies indicate that Chinese religions do have positive implications for environmental concerns. However, to date no systematic analysis of the Chinese three teachings (*sanjiao*, 三教) has explained their contribution to environmental protection or sustainability. Therefore, the aim of this study is to propose a concept of environmental morality based upon the Chinese three teachings. Environmental morality emphasizes the middle path to a harmony between humanity and nature which involves three principles: respecting lives, decreasing desires, and realizing that **humans are also a part of nature**. The conceptual framework of environmental morality, bridging moral education and environmental education, will be able to encourage pro-environmental behavior and offer a possible educational approach that might lead to an even closer bond between humanity and nature. We also suggest that promoting environmental morality in schools, the workplace and elsewhere could be construed as a policy that can contribute both to more sustainable ways of living and greater environmental sustainability.

Keywords: environmental morality, moral education, environmental education, Buddhism, Taoism, Confucianism

**4. From Disengaged-Reasoning Morality to Self-Cultivation Ethics:
A Confucian-Buddhist-Taoist Culture-Inclusive Ethical Healing Model**

Chia-Chun Chang & Yung-Jong Shiah

National Kaohsiung Normal University, Taiwan

According to Charles Taylor, disengaged reasoning is a core concept in modern western philosophy, and is particularly relevant to psychological moral theories that focus on the reasoning processes behind moral principles. On the other hand, the philosophy and cultural system(s) of Confucianism-Buddhism-Taoism views morality in a very different way. The Confucian-Buddhist-Taoist cultural system takes ethics (or morality) as a very engaged, very personal praxis and path to self-cultivation. For this cultural system integrates or conjoins these three religious traditions in its praxis of self-development. In other words, morality and ethics are closely tied to self-development, and the healing processes is possible through a decent moral and ethical life. This study, then, compares these two different moral-theory traditions and develops a Confucian-Buddhist-Taoist-inclusive ethical healing model.

Keywords: Disengaged reasoning, morality, ethic(s), self-cultivation, Confucian-Buddhism-Taoism, ethical healing model

5. Self-Cultivation: Practicing Moral Education to Reframe Parent-Child Conflicts

Miao-Hua Chen & Yung-Jong Shiah

National Kaohsiung Normal University, Taiwan

Family harmony is a crucial core value in Confucian societies, where the relationships between and among family members are greatly emphasized. Western cultures, on the other hand, tend to emphasize individualism, stressing the importance of the clear-cut boundary between one's self and others (including family members). Parent-child conflicts thus may have different meanings in Eastern and Western cultures. In fact, we may re-examine the importance of moral education in our daily lives in the context of such parent-child conflicts. Since Buddhists will believe that self-cultivation is the best way to practice moral education, this essay will analyze the possible causes and meanings of parent-child conflicts in Chinese culture. The Nonself Theory (NT) will also be used as a framework in defining self-cultivation, and the usefulness of the latter in dealing with parent-child conflicts will be emphasized and further developed. We are hoping to provide, in this way, a new perspective on parent-child conflicts.

Keywords: self-cultivation, parent-child conflict

Proposal ID: 155

6. Discussion of the Relation between Humans and Animals in Zhuangzi's "Equality of Things" (Qi Wu Lwun) (由「齊物」論人與動物的關係)

Huiling WU

National Taiwan University, Taiwan

Many contemporary western scholars have discussed the human-animal relationship and the issue of how to deal with animals. Today there are four important theories: the “Kantian account”, the “cruelty account”, the “utilitarian account” and the “animal rights account”. However, these four theories may to some degree assume that humans and animals are really different, thus potentially hostile toward one another, so that giving animals more rights or benefits would only weaken the rights and benefits of humans. In his own contemplation on and of the “Equality of Things” (齊物, *Qi Wu Lun*), Zhuangzi says that humans may be able to perceive or understand animals’ feelings because “the Tao identifies them all as one” (道通為一, *Tao tu wei yi*). Thus I think that Zhuangzi’s thought may provide a different way for us to think about the human-animal issue. Now we need no longer think that humans and animals are really different (since humans are also animals, which is also Darwin’s point of view); and since we may have a deeper understanding of animals than we had thought possible, we will naturally believe that animals (just like humans) have their own rights.

Parallel Session 6.1– Saturday, 16:15-17:15

Room 102

Paper Session

Caring Ethics & Teaching Methods in Moral Education

Chair: Feng-jihu Lee

Proposal ID: 006

The Need to Care: Students’ Perceptions of Teachers’ Caring Behavior

Ilhavenil NARINASAMY

Ministry of Education, Malaysia

This presentation will address the conference theme by focusing on the essential element in Moral Education, which is care—caring about others, taking care of others. There has already been a considerable amount of research dealing with teacher’s caring behaviour and the role played by “caring” in the teacher-student relationship. However, studies of students’ perceptions of teachers’ caring behaviour are scarce—especially those looking at the adolescent students’ point of view—even though caring behaviour has been shown to be an integral part of any school system. This quantitative study examined the validity of a questionnaire that was constructed based on Nodding’s Ethics of Care and Bulach’s (1998) Survey of the Behavioral Characteristics of a Teacher. The survey instrument was administered to 296 4th- and 5th-grade students (they are 16 and 17-year old students) in a Malaysian Secondary School. The preliminary results had good reliability readings. This study also discussed future directions for this area of research.

Proposal ID: 025

Developing Moral Intelligence

Yi (William) Wei

Harvard University & American International Institute, USA

After reviewing the recent history of moral education in the United States and some Asian countries, including China and South Korea, we have identified two of the major issues in moral education - (1) lack of a substantive consensus about what to teach, and (2) lack of a well-accepted pedagogy that may effectively improve the moral intelligence of everyone involved. In this presentation, a few practical approaches will be suggested by way of addressing these issues; these will be drawn from reports on previous virtue studies, from patterns in the use of information technology and social networks focused on education, and from research results in the field of neuroscience regarding the mind/body during meditation practice.

We will bring to audience members' attention research based on universal virtues and character strengths, and suggest ways of learning and teaching these in the field of moral education. We will also present some ways to use information and network technology to support and advance moral education, and will propose establishing an international advisory board for "moral wisdom", which may serve to facilitate the practice of individual and global moral education. We will then look deeply into recent discoveries in neuroscience, cognitive science, and the traditional practice of mind/body meditation, and will suggest incorporating meditation practice into moral education as a way of reinforcing it, making it more effective.

Parallel Session 6.2– Saturday, 16:15-17:15

Room 103

Paper Session

Social Phenomena, Politics, Religion and Moral Education

Chair: Wiel Veugelers

Proposal ID: 031

The Potential Contribution of Catholic Social Teaching to National Education in a Divided Society

Wing Kwan Anselm LAM & Wai Keen Paul LAU

Hang Seng Management College & Caritas, Hong Kong

The Hong Kong government was planning to implement a National Moral Education program in primary and secondary schools in 2012, which ignited a huge anti-national education campaign initiated by a group of secondary school students. This campaign mobilized over 120,000 people

and finally forced the government to withdraw its NME project. This showed that Hong Kong's society is divided between those who are pro-Chinese-communist government and pro-human-rights-based liberals. How can we heal the wounds and reconcile these two sides? Can Catholic Social Teaching (CST) be a third way? Whereas, the Chinese government stresses that individual citizens should first and foremost respect the State and honour their responsibility to the community, CST, based on the Bible and the Natural Moral Law tradition, stresses the need to respect every individual and work in solidarity for the common good of the society. We have been engaged in a Catholic teacher training for national education program in 2015-16 and 2016-17, which aims at training teachers to implement CST in moral education nationally. This presentation will provide a critical discussion of the theoretical justification for CST, explain how it works in practice and also introduce the method for evaluating whether it does provide a possible third way.

Proposal ID: 104

Nationalistic Education for Non-Chinese-Speaking Students: A Hong Kong Case

Hon Wing HUI

The Education University of Hong Kong, Hong Kong

After the “National Education” issue arose in Hong Kong in 2012, the Hong Kong Government “shelved” the Moral and National Education Curriculum Guide*. However, the government still claimed that national education would be implemented via different formats. One of the main objectives of national education would be to promote a sense of patriotism regarding (Communist) China, and to teach students about their Chinese “national identities”. However, some of the students in the public schools in Hong Kong are members of ethnic minorities: Pakistanis, Nepalese, Filipinos, etc. The Education Bureau of Hong Kong has designated certain schools which should cater to these students' educational needs, and the students are being taught the official curriculum, the same as the local students. This paper will examine the national education curriculum of these “designated schools”, in order to analyze the ways in which, and the extent to which, this curriculum will promote the establishment of a “national identity” for these ethnic minority students.

* The “Moral and National Education Curriculum Guide” is an official curriculum document issued by the Education Bureau of the Hong Kong SAR Government.

Parallel Session 6.3– Saturday, 16:15-17:15

Room 101

Paper Session

Volunteering, Learning Through Service, Moral Awareness

Chair: Wei-Hsin Fu

Proposal ID: 103***Moral Education Through “Service Learning”***

Ling-wan CHEN

National Kaohsiung Normal University, Taiwan

Based on Dewey’s educational principle of “learning by doing”, the service learning curriculum aims to provide university freshmen with an experiential education by putting what they learn into action outside the classroom. The characteristics of this service learning curriculum included collaboration, reciprocity, diversity and social justice. The goal of this course is to promote students’ learning and service through their active service and reflection. The instructor contacted an aboriginal elementary school in the suburbs to find out what the school needed and how they might collaborate with each other. They recommended that the university freshmen have painting in colours with the sixth grade students, and this turned out to be a “paradise” for the sixth-graders. Following the four steps of the service learning curriculum—preparation, action, reflection and celebration—the university freshmen received a valuable moral education that included a greater appreciation of goodness, beauty, and interpersonal relationships. The color paintings would be very nice mementos for the 6-th graders. In the end, the university freshmen sang a song for the elementary school students that emphasized warmth, hope and love.

Proposal ID: 004***Moral Education through Volunteering: Utilitarianism vs. Deontology***

Wei-Hsin Fu & Hsu-Ping Chang,

Tzu Chi University, Taiwan, & DA, AI Technology Co. LTD, Taiwan

This presentation will address the conference theme by investigating the philosophical/moral reasoning skills that may be gained through college students’ volunteering experiences. Volunteering is a way for college students to engage early on in social services. This study investigates the influence of volunteering experiences on students’ mindset in terms of moral awareness. In other words, it tries to analyze how young volunteers reflect on their pragmatic experience from a moral viewpoint, or through the lens of moral reasoning. Based on Super’s career development theory, this study interviewed eleven Tzu Chi Volunteers who graduated between 2006 and 2016. Semi-structured in-depth interviews were employed as the research method. We found that there are two different forms of introspection: “utilitarian gains” and “deontological reflections”. From a utilitarian perspective, many volunteers said that through their real-world experience they acquired a more positive attitude and mode of thinking, as well as some important professional skills. Moreover, from a deontological perspective, some volunteers said their voluntary services were based on a sense of mission or of

responsibility—they knew that they were doing what was right. Therefore this study suggests that voluntary service, or volunteer experience, should become a part of moral education, as it allows students to reflect on their experiences from a moral viewpoint.

Parallel Session 6.4– Saturday, 16:15-17:15

Room 203

Paper Session

The Internet, the Military, and Citizenship Education

Chair: Nor Hayati ABDULLAH

Proposal ID: 100

Moral Dilemmas Presented Through Digital Stories

Nor Hayati ABDULLAH

National Institute of Education (NIE), Singapore

This presentation will address the conference theme by exploring the question; “Can modern technology be used to enhance moral education? ” This study examines pre-service teachers’ perceptions of their learning experience(s) through creating authentic digital stories to enable and support their future classroom teaching with regard to moral dilemmas. Also to better enable future teachers to teach students who are already digital “netizens”, this learning module will provide pre-service teachers with an alternative learning method, one that uses ICT as a platform in order to better promote the classroom engagement of their future primary school students. Three pre-service teachers who have been studying the module, “The teaching of Character and Citizenship Education (CCE) for Upper Primary,” and who are in the second year of their Bachelor Degree in Education, were the participants in this study. Qualitative data based on their own reflections and feedback shows that they believe authentic digital stories have the potential to engage young students, and provide them with meaningful learning experiences, by basing the lessons on moral dilemmas.

Proposal ID: 039

The “Conflicting Values and Common ground” of the Military Professions and Wider-Society - Implications for Professional Moral Education

David Ian WALKER

Northumbria University in Newcastle, England

In most countries, the military profession is charged with the delivery of an appropriate amount of violence, by morally appropriate means, for the benefit of the wider society. It is unique

among professions by virtue of its authorised use of abhorrent methods and the requirement that those practicing this profession must be prepared to die in the performance of their duties. Further underscoring the special conditions of the military profession is the supremacy of its mission and of the group over individual interests, such that at times institutional imperatives can dominate. In these circumstances, the cultivation of an appropriate professional military “character” is a complex process, particularly when members of the profession must face some of the most challenging conditions imaginable. The pursuit of appropriate military values and an appropriate military “character” in many countries, however, often means that personnel develop morally in ways partially at odds with the wider society. The paper addresses some of the implications of this for professional moral education in the more general sense of the term.

Parallel Session 6.5– Saturday, 16:15-17:15

Room 107

Paper Session

Schooling, Education, Mentors

Chair: Kohtaro KAMIZONO

Proposal ID: 152

Predictors of Students’ Interest in Learning about Ethics

-Related Social and Socio-Scientific Issues

Brady Michael JACK & Chun-Yen TSAI,

National Sun Yat-sen University, Taiwan

Enjoyment in learning has been found to be an important emotion affecting classroom learning and achievement outcomes; however, the predictors of this sort of enjoyment on the part of Taiwan high school students when they are learning about ethics-related issues remain largely unexplored. This study investigates how science classes and the news media can predict the level of students’ pleasure in learning about ethics-related social and socio-scientific issues (SSI), and also how enjoyment in learning about ethics predicts enjoyment in learning about SSI. The participants were 770 tenth-grade students in Kaohsiung. The latent predictors investigated in this study were tested for structural and convergent validity using confirmatory factor analyses. It was found that: Results revealed: (1) good model fit to the data; (2) all latent predictors were empirically separable; (3) enjoyment from learning about ethics directly impacts enjoyment from learning about SSI; (4) news media directly impacts enjoyment from learning about ethics and has a partial indirect impact on enjoyment from learning about SSI; (5) science class directly impacts enjoyment from learning about ethics and has a full indirect impact on enjoyment from learning about SSI. Finally, the results of this study do support the idea that enjoyment (or pleasure) is an important common ground for igniting and sustaining students’

attention when the issue of how to resolve the conflicting values of stakeholders is being discussed.

Proposal ID: 120

***Mentoring, Morality, and First-Generation Low Income (FGLI) College Students:
How Universities Can Support First Generation Student Success***

Diksha BALI, Sean PLASKETT, & Michael NAKKULA

University of Pennsylvania, USA

This presentation will illustrate how peer mentoring programs can play a role in improving equality of outcomes for underserved populations — specifically FGLI (first generation low income) students — within university contexts. Our findings point to the importance of creating communities in which underprivileged students can support and mentor each other. Our findings also highlight the key role that administrators can have in creating such a continuum of support. We provide implications for practice for peer mentoring programs as well as institutes of higher education more generally, in fostering a culture for effective inter-student mentorship to promote equal outcomes for students, regardless of their backgrounds.

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**Sunday,
April 29, 2018**

Plenary Round Table Discussions

Chair: Prof. Wiel Veugelers, University of Humanistic Studies, Netherlands

Prof. Chung-Ying Cheng, University of Hawai'i, US

Prof. Brian Gates, University of Cumbria, UK

Prof. Kwang-Kuo Hwang, National Taiwan University, Taiwan

Prof. Vincent Shen (Shen Qingsong), University of Toronto, Canada

***Conflicting Values and Common Ground:
The Perspectives of Various Cultural and Religious Traditions (Confucian,
Daoist, Buddhist and Christian).***

The moral and ethical problems in and of our contemporary society may be easily related to our cultural and religious traditions. In the last few decades, extreme religious, cultural and political ideologies in various parts of the world have posed a genuine threat to traditional values and ethical standards. Therefore, the problem of conflicting values, and the need for a common ground, has become increasingly obvious, and the need for moral education in the truest sense has become even more urgent. This is also true for particular cultural and religious traditions, including those of Confucianism, Daoism, Buddhism and Christianity. This plenary session will be opened by Prof. Vincent Shen (Shen Qingsong) with a talk on “Openness to Dialogue and Merciful Compassion in Daoism.” Then, Prof. Chung-Ying Cheng will respond from the perspective of Confucianism, Prof. Kwang-Kuo Hwang will respond from the perspective of Buddhism, and some younger Buddhist scholars will propose further ideas related to Prof. Kwang-Kuo Hwang’s talk. Finally, Prof. Brian Gates will respond from a Christian perspective. In his abstract he says: “The outsider to any religious tradition might say that plurality, “Conflicting Values and a Common Ground”, is a challenge for that particular tradition. I will agree that this is also true of the Christian perspective, for here we have God-given reference points – the Bible, the Church and Conscience – and also differences in the nature of the authority attributed to them. I will then focus on several recurrent moral values in the Christian tradition – compassion, personal intention, truth-telling, fallibility, forgiveness, unification and hope—and ask where these might conflict with other traditions and thereby weaken our worldwide Common Ground?”

Paper Session**Aristotle and Philosophy**

Chair: Kristján Kristjánsson

Proposal ID: 158***Epiphanic Moral Conversions***

Kristján Kristjánsson

University of Birmingham, UK

Aristotle's and Kohlberg's theories of moral development and education are often presented as being antithetical, yet both seem limited in their ability to account for epiphanic moral conversions. Kohlberg's trajectory of moral development is a slow one which proceeds through well-defined stages; while Aristotle is often depicted as an early determinist who does not believe there is much hope of moral reform for people "brought up in bad habits". Late in life, Kohlberg suggested an additional "Stage 7" of peak moral experiences, and Aristotle's virtue of "contemplation" does offer some reprieve for intelligent agents who are blessed with good friends. Yet we are not much closer to explaining what happens when amoral/immoral people undergo sudden moral "conversions"—for example, in the wake of near-death experiences or other radical "Damascus events". Here I try to make up for these shortcomings by adding a dimension that he overlooked to Aristotle's theory of human nature: this dimension is our universal, emotional (awe-inspired) feeling of attraction to transpersonal ideals—that we can, for example, see in Mencius). I will hypothesize that this dimension may hold the key to explaining the phenomenon of epiphanic moral conversions – which are real, if rare. Finally, I will discuss some concrete educational implications of the above account.

Proposal ID: 038***Is the Teaching of a "Well-Being" Curriculum Educationally Justifiable? A Critical Examination of Ian Morris's Happiness Curriculum in Two Versions***

Yi-Lin CHEN

National Taiwan Normal University, Taiwan

Wellington college, in the UK, was the first school to launch a happiness curriculum. This curriculum first appeared in 2006 with Ian Morris in charge. Based on his personal experience in teaching his lessons, Morris published the first edition of *Teaching Happiness and Well-Being in Schools* in 2009 with a foreword written by Richard Layard, the person most associated with the rapid rise of happiness-promotion policy and research in the United Kingdom. In 2015, the

second edition of this book was published with a foreword written by Professor Kristján Krisjánsson, who notes that this new edition is radically reworked from the original version and that Morris now considers Aristotelian *eudaimonism*—with its objective view of well-being and its application of the language of virtue and character—to constitute the most sound and sophisticated understanding of well-being available. This paper is aimed at investigating why and to what extent Morris has changed the conception of happiness and well-being underpinning the two versions of his well-being curriculum. Happiness-talk is much more complex, equivocal, and problematic than seems to be presumed. Only when we probe into the presumptions and consequences of the respective conceptions of happiness and well-being can we as educators be sure what direction this well-being curriculum is leading our students, and judge whether it is educationally justifiable. I shall argue that this change (presumably from positive psychology to eudaimonism) is educationally welcome and morally justifiable.

Parallel Session 7.2– Sunday, 10:30-12:00

Room 103

Paper Session

Japanese Curricula, Ethics, Comparative Studies: Education and the Internalization of Values

Chair: Kohtaro KAMIZONO

Proposal ID: 065

The Discourse and Analysis of the Moral Education Curriculum in Japan and Related International Issues

Lee-Min LAI, Wen-San Huang*, & Kuang-Li Han*

Foo Ying University, Taiwan

*National Kaohsiung Normal University, Taiwan

This research study looks at Japan's moral education curriculum as it is taught in kindergarten, primary and secondary schools. The author has been to Japan twice to collect research data and to interview kindergarten, elementary school and secondary school teachers. As for the research method, interviews of scholars and school teachers were conducted, and then the subjects' responses were further analyzed. Research findings included a better understanding of the Japanese culture and values, and Japanese-Taiwanese cultural differences. Today's Japanese do seem to have a good understanding and a real appreciation of their own traditional culture, and also of other cultures and of the need for international(or cross-cultural) communication and understanding.

Keywords: moral education, Japan, kindergarten, primary and secondary school

Proposal ID: 053***A Narrative Approach to Moral Reasoning in Japanese “Moral Lesson” Classes***

Hirotaka SUGITA

Ehime University, Japan

When we listen to children narrating the “story” of ethical dilemmas and of the possible way(s) of solving them, we need to also look at their perception of the situation that led to the ethical dilemma in the first place. These perceptions, of course, may be different for each person (each student). Here their previous experiences and cultural and familial background may play key roles. As for cultural background, the concept of a “person” is arguably different in European and Japanese cultures. This presentation puts forward several cases of Japanese “moral lesson classes” and talks about how children are narrating their own moral reasoning in situations leading to ethical dilemmas. Finally, it seeks to analyze how each child’s narrative is influenced by his/her cultural and historical background and/or by his/her previous experience. This approach was influenced by the meta-ethics of David Wiggins and John McDowell.

Proposal ID: 096***A Moral Education Lesson to Enhance Self-Affirmative Consciousness in Japan and Taiwan***

Kohtaro KAMIZONO, Kenji MORINAGA, Yen-Hsin CHEN, Min-Yun YANG,

& Yi-Lung CHIU

Nagasaki Institute of Applied Science, Japan

Kyushu University and Kurume University, Japan

National Taichung University of Education, Taiwan

Chung-Cheng Elementary School, Taichung City, Taiwan

Zhong Keng Elementary School, Taichung City, Taiwan

This presentation employed clinical research on moral education lessons to enhance the self-affirmative consciousness of students in Japan and Taiwan. We have carried out 4 lessons for 5th and 6th graders, and each lesson had a topic about our natural environment, and was organized as a cooperative learning lesson. The association method was employed as a means of assessment. The results for the Japanese A, B and Taiwanese C, D schools were diverse. Comparing the response words before and after the lesson via a cue word (“me”), we found that the self-affirmative consciousness, in A class the words to recognize importance of nature appeared even in oneself, and in B class positive words increased and negative words decreased respectively significantly ($p < .05$). In C, class consciousness about “oneself” and “family” increased and, in D, class “life” and “friend” were increased. It was interpreted of difference of reflection on inner character of oneself and outside of surroundings. As for the image of “nature”, the response words like “water”, “air” and “circumstances” have appeared in the consciousness of 4 classes after the lesson.

Symposium**Proposal ID: 069*****How Can We Help Children to Internalize Values and Rules?***

Moderator: Kyoko IWATATE

Tokyo Gakugei University, Japan

This symposium will address the conference theme by looking at moral education in school settings. Traditionally, Japanese culture values the consideration of others and socio-emotional development through interpersonal relationships. However, recent changes in the society have impaired the home's function as an educational unit, and that's why the importance of schools is attracting fresh attention.

Schools are not only places to study subjects. They should also encourage children to learn about social values, the need for empathy and cooperation with others, and the importance of following rules, as this will encourage them to establish their own identities. Therefore, teachers are important as agents for socialization, and specialists like school psychologists are also important, as they will need to collaborate with teachers in supporting the need for moral education. Japanese school education has been successful in promoting children's healthy development. However, due to recent changes in the society, new issues affecting child development have surfaced. To address these issues, Japanese kindergarten, elementary and junior high school courses were sequentially revised, and further educational reforms were carried out.

In this symposium, three Japanese psychologists will give presentations on the educational approaches that are appropriate for each developmental stage (early childhood, childhood, adolescence). Afterwards, we will discuss further the best teaching approaches to use at each school level, and also further discuss the importance of helping children to internalize those values and rules which are appropriate to each developmental stage, given the crucial importance of the continuity of emotional development and learning.

1. Supporting Young Children in the Learning of Values and Rules in School Settings.

Kyoko IWATATE

Tokyo Gakugei University, Japan

Nowadays, we are living in a rapidly changing society, and so the circumstances of families and children are also rapidly changing. The ECEC system in Japan is now undergoing reforms in response to the changes happening in the society, including the diversity of family circumstances and lifestyles, children's developmental problems, and so on. In this presentation,

I will introduce the role played by the ECEC in Japan, outline the recent reforms in the ECEC, and then briefly explain the process of children's internalization of social values and rules in classroom settings. This last is the most important part of Japanese ECEC, as it has to do with encouraging children to develop into respectable Japanese citizens.

2. Social and Emotional Learning (SEL) for Elementary School Students

Yayoi WATANABE

Hosei University, Japan

This presentation will address the conference theme by introducing a new school crisis prevention system. Social Emotional Learning (SEL) is a universal support system designed to prevent various school crises, including bullying. SEL aims not only to support the positive effects of the system on children and school staff members, but also to establish a positive school climate which promotes moral feelings and pro-social behavior. In this system, knowledge pertaining to the development of emotional literacy, including empathy, is an indispensable part of children's fundamental curriculum. When and how children will either learn or be taught how to understand and express their own emotions, and to understand the emotions of others, will become an important issue and a way of evaluating this SEL system. At the same time, there must be a plan in place to assess the practical effectiveness of the methods being used. The crucial role played by emotional literacy in relation to moral feelings and empathy is clear.

3. Promoting and Improving Junior High School Students' Peer Support through Subjective and Active Learning

Ichiko SHOJI

University of Tsukuba, Japan

In Japan bullying is a very important problem, especially in junior high school. Students sometimes follow and imitate their peers even if they know their peers' bullying behavior is wrong, and causes others (including their friends) to suffer. Especially in Japan, junior high school students are at a developmental stage where they are beginning to greatly fear being rejected by their peers because of their own (perhaps different) behavior. This is considered to be one of the reasons why bullying has become increasingly common in Japan's junior high schools.

The purpose of this study was demonstrate how junior high school students can improve their peer support through active learning. After being trained in peer support, some representative students demonstrated this method and gave peer support training in their class. The students thus came to understand that not only the capacity for making moral judgments but also empathy for, and the acceptance of, one's peers are crucially important.

In this study the procedures, processes and goals of active learning are analyzed and discussed.

Paper Session**Business Ethics**

Chair: Wiel Veugelers

Proposal ID: 114***Intercultural Competence and Business Ethics***Jacek SOJKA (*45-minute presentation*)

Adam Mickiewicz University, Poznan, Poland

This presentation will address the Conference Theme: “Cultural diversity and traditional ethical issues....” My paper asks the question: What sort of intercultural competence do managers need in order to cooperate across cultures? Traditionally, management teachers emphasize cultural differences using Hofstede’s and Trompenaar’s theories. They claim that Europe tends toward the “universal” and Asia toward the “particular”. Rule-based behavior and the “sanctity” of a written contract (the West) is opposed to the view that the application of rules cannot be blind and that contracts (not necessarily very formal) can be changed as a consequence of altered circumstances (East). This approach to cultural differences is very often questioned, e.g. by Asian students studying in Europe, as something based on stereotypes. (“Today contracts are contracts everywhere,” a student from Hong Kong says.) More useful seems to be the concept of transculturalism offered by Welsch: people representing different cultures who interact in the area of business already have some basic intercultural competence which may be still further developed. It is the role of business ethics to guide this development while keeping a balance between what is different and what could or should become a common ground.

Proposal ID: 011***Reflections on the Measurement of Ethical Evaluations in Business Ethics***

Shih-Ching Liu, Li-Keng Cheng, Jia-Chun Chen, &Tze-An Dung

National Chengchi University, Taiwan

Over the last two decades, interest in business ethics research has been growing and available tools to measure employees’ morality may soon become global. Many new theories and instruments have been developed in this field, and some scholars use these to develop or design corporate strategies or shift corporate cultures. But it is not easy to adapt those tools to a business ethics framework: the problems include inconsistencies in survey results and cultural differences and the challenges are often philosophical. In this paper, we will discuss 4 measurement-ethics tools, including those for Cognitive Moral Development (Kohlberg, 1958),

a Defining Issues Test (Rest, 1974), Reidenbach' Ethical Evaluation (Reidenbach, 1988), and the Ethics Position Questionnaire (Forsyth, 1992), in order to reflect the measurement of ethical evaluations in business ethics. This study reports on (a) instruction in the use of these measurement tools, (b) the potential problems of/with these measurement tools, and (c) further suggestions regarding these measurement tools.

Parallel Session 7.5– Sunday, 10:30-12:00

Room 107

Paper Session

Health Care, Ethics of Care, Medical Education and Medical Ethics

Chair: Mei-Chih Huang

Proposal ID: 141

The Roles of Care and Justice in the Ethical Conflicts of Social and Health Care Professionals

Soile JUUJÄ RVI & Minna KURLIN

Laurea University of Applied Sciences, Finland

This presentation will address the Conference Theme by looking at the nature of “ethical dilemmas” in both Western and Asia-Pacific cultures. Disciplines: Psychology, Education.

The ethics of care and of justice are dominant modes of moral reasoning in Western countries, which tend to view moral agents as independent decision-makers. However, they still represent different modes of reasoning. The ethics of justice sees a moral conflict as conflicting claims regarding the rights and duties of individuals, whereas the ethics of care sees such conflict as arising from disturbances in relationships. The ethics of justice seeks to maintain fairness through the application of established standards, whereas the ethics of care seeks to sustain good relationships through responding to the needs of others.

The ethics of justice is a legitimate part of public life, whereas the ethics of care still seems to play an inferior or less important role in the society. Professionals in care-related fields are of course still focusing on the ethics of care in their practice. To understand their ethical decision-making, the present study investigated the nature of the work-based moral conflicts encountered by both social and health care professionals in Finland (N=140). Written moral conflicts are analysed using Lyons' (1983) scheme for moral orientations and Wark& Krebs'(1996) typology of real-life conflicts. Our analysis is now underway.

Proposal ID: 150

Ethical Consultations on End-of Life Care in a Tertiary Medical Center in Southern Taiwan

Yenko LIN & Chiaju LIN
Kaohsiung Medical University, Taiwan
Chung-Ho Memorial Hospital, Taiwan

Healthcare providers and their families may confront many dilemmas in the course of caring for patients who are near the end of their lives. Consultations regarding ethical issues may help healthcare providers and their families improve communication and more easily resolve conflicts. Palliative care is a form of comprehensive and interdisciplinary care for patients with chronic or terminal illnesses; it focuses primarily on comfort and support. We would like to share our model and our experience with ethics consultations in Kaohsiung Medical University Hospital. The model we have been applying uses inter-profession collaboration and palliative care with patients where the question arises as to whether to withhold or withdraw life-sustaining treatments. Our ethics consultation team included ethicists, nurse practitioners and physicians who practice palliative care, social workers, and a clinical psychologist. Our results show that the number of consultations has been increasing every year, and our consultations have been improving communication between family members and primary care team members. In our hospital, this model has been providing good patient-centred quality of care.

Proposal ID: 147

Inter-professional Education in Clinical Ethics for Nursing and Medical Students

Yu Chih LIN, Hui-Ju LIN & Shin Yun WANG
Kaohsiung Medical University, Taiwan
Chung-Ho Memorial Hospital, Taiwan

The modern healthcare system relies on interprofessional, collaborative teamwork to provide service that requires expertise across a variety of healthcare professions. Clinical ethics is concerned with issues that occur in everyday clinical encounters. Ethical issues may involve not just interactions between patients and healthcare professionals, but also those between different healthcare professionals in their daily treatment of patients. Therefore, clinical ethics may be taught not just in a uni-professional curriculum but also in curricula that would allow the students of different healthcare professionals to learn to solve ethical problems together.

An inter-professional course of clinical ethics for year-4 nursing students and year-5 medical students was put into practice for two years by Kaohsiung Medical University—in 2011 and 2012. This course is designed to have both lectures and problem-based learning (PBL) tutorials. Analysis of the student ratings by PBL tutors, peer evaluation by students and focus group interviews of PBL tutors were performed. The results revealed that the differences between the early clinical learning experiences of nursing and medical students would have an impact in

students' interactions and performance. Learning about the different perspective of another profession also helped students to broaden their understanding of ethical issues in clinical encounters.

Parallel Session 7.6– Sunday, 10:30-12:00
Paper Session

Room 106

School Counseling, *Gestalt* Psychology, Adolescence, Kohlberg's Moral Judgment Test & Comparative Theory

Chair: Shaogang Yang

Proposal ID: 054

Evidence-Based Practice: Decreasing Teenagers' Unfinished Business by Using Gestalt Therapy

Bei-Lu TSENG

National Kaohsiung Normal University, Taiwan

There are ways to integrate evidence-based practices (EBP) which can improve the experiences of clients who are faced with unfinished business, and also improve the effectiveness and positive experiences of practitioners. We investigated the effect of *Gestalt* therapy in resolving “unfinished business” caused by the parents' divorce. We recruited four teenagers with unfinished business as the study subjects, and used a multiple-probe design across subjects in single-case experimental designs as the study method. For the experimental design, data were obtained at baseline, immediately after an intervention, and during follow-up by using the Adolescent Unfinished Business Resolution Scale. Quantitative data obtained from the scale, which were modified according to the teenagers, were used to evaluate the therapeutic effect of *Gestalt* therapy on the “unfinished business”. We observed that *Gestalt* therapy had a positive therapeutic effect on the unfinished business of teenagers. This study confirms that a multiple-probe design across subjects can be applied in relationship-oriented experimental therapy.

Proposal ID: 023

DIT-2 and an Empirical Study of the Moral Competence of College Students---A Case Study in Guangdong

Qian ZHANG & Shaogang YANG

Guangdong University of Foreign Studies, China

The “Defining Issues Test” has been a milestone in the development of moral psychology. It

breaks through the limits of Kohlberg's Moral Judgment Test and makes a more objective assessment possible. The Defining Issues Test II was administered to over 811 Chinese college students. The results show that: (1) college students' moral competence in making judgments is reflected in high scores on the Personal Interest schema and Post-conventional schema, but in low scores on the Maintaining Norms schema. Moreover, it was found that gender, hometown, major and student cadre experience have a significant effect on college students' competence in making moral judgments, while education level, academic performance and being an only child have no significant effect on this.

Proposal ID: 057

A Comparison of the Neo-Confucian Theory of Natural Truth and Human Desires and the Freudian Theory of Personality Structure

Maoling ZHU & Suwei LI

Guangdong University of Foreign Studies, China

In this study we compared the Neo-Confucian theory of natural truth and human desires with the Freudian theory of personality structure. As a result, we reached three conclusions regarding three major themes. These were:

(i) Theoretical foundation

The Freudian theory of our personality structure—id, ego, superego—is of course based on our internal conflicts, which only continue their cycle of conflict and coordination. However, the theory of natural truth and human desires in Neo-Confucianism, as explained by different philosophers, emphasizes the internal (inner-self) transcendence of “the union of man and nature”, which can be interpreted to mean that people can transcend and/or be in harmony with their human desires through moral practice.

(ii) Internal structure

Freud's personality structure is threefold: the ego (conscious mind) mediates between or coordinates the id (unconscious, animalistic desires and fears) and the superego (moral conscience). From the perspective of instinct control and morality, the id can be said to be non-moral, while the ego strives to be moral and the superego can be said to be super-moral. However, the relationship between man and nature in Confucianism is more diverse. Due to a different understanding of “human desire”, following our nature and abandoning human desire is regarded as being reasonable.

(iii) Value orientation

In psychoanalytic theory, Freud's personality structure provides a theoretical basis for the relationship between “consciousness” and the “unconscious”, and lays a theoretical foundation for clinical practice in the psychoanalytic field. As a theoretical exploration of the moral practice of Confucianism, the debate over the theory of natural truth and human desires aims to achieve a spiritually-transcendent realm of “goodness”.

Sunday, 13:30-14:30

Auditorium

Plenary Symposium:

Chair: Dr. Monica Taylor, Journal of Moral Education Trustee, UK
Christopher Drake, Former Chair of the APNME, Hong Kong
Dr. Maosen Li, Renmin University of China, China
Prof. Laurance Splitter, Hiroshima University, Japan

Reflections on the APNME and Some Suggestions for its Future

The Asia-Pacific Network for Moral Education (APNME) brings together a focused group of educators from various disciplines, and with specific interests in the Asia-Pacific region, to facilitate in-depth discussions, the sharing of perspectives and the exchange of ideas with regard to teaching and learning in the areas of ethical and moral education, values education and citizenship education. In order to further the goal of this organization, the senior members of the APNME will introduce its brief history and propose some ideas for improving and strengthening its academic functions and practices in the fields of values education and moral education. Every speaker will be given around 8 minutes to talk about his or her suggestions for further developing this organization, and then we sincerely welcome anyone who is interested to give his or her own suggestions as to how the APNME may further its goals in the field of moral education in the Asia-Pacific region.

Parallel Session 8.1– Sunday, 15:00-16:00

Room 102

Paper Session

Teachers' Education & Children's Rights

Chair: Jiyoung CHOI

Proposal ID: 115

A Case Study of Emotion-Based Moral Education for Pre-Service Teachers

Jiyoung CHOI

Hannam University, South Korea

Teachers influence students in various ways; they have an impact on their knowledge but also on their personality, attitudes and behaviour. In particular, students learn a lot through implicit

(hidden) curricula as well as through explicit instructions from teachers. Therefore, the teacher should try to be a more morally mature person, though not a saint, and show more moral maturity, perhaps, than those in other occupations.

This means that moral education is crucial in the training of pre-service teachers. Recent research studies suggest that positive moral emotions such as admiration affect people's moral attitudes and behaviour. This study thus argues that even in the classroom we need situations that induce positive moral emotions rather than negative ones like guilt or remorse, and examines the “changes in morality” of pre-service teachers. Specifically, the study explored the effects of an emotion-based moral education on 31 pre-service teachers in a moral psychology class. They were asked to write an essay on their moral changes after experiencing an emotion-induced moral situation. Content analysis was conducted to identify pre-service teachers’ moral changes. The results of this study may have implications for the nature of ethical dilemmas in Korea.

Proposal ID: 024

Choosing Which Children’s Rights to Emphasize: Early Childhood Teachers’ Efforts and Setbacks in Guaranteeing the Rights of Young Children in Korea

Ho-hyun Kim

Gwangju University, South Korea

The purpose of this study was to explore the question of which children’s rights teachers choose to emphasize, and what standards teachers use when analyzing and judging which rights to uphold in situations where different rights are competing in early childhood classrooms in Korea. The study involved interviews with 8 nursery school and kindergarten teachers (2 individual and 2 group interview sessions). The data regarding rights-competing situations was coded, labelled according to theme, and analyzed. The results showed that the most common rights-competing situations were: lunchtime (health rights vs. happiness rights), group activity time (participation rights of the majority vs. the minority), and other times. To “solve” these conflicting rights situations, teachers tended to list competing rights in decreasing order of (what they deemed to be) importance. When they gave one right priority over another, they referred to parents' and/or principals' judgments or to what they saw as the effects on the (educational) system. There were always limitations that frustrated teachers, but prioritizing certain rights seemed to be the best way to serve the interest(s) of the young children.

Parallel Session 8.2– Sunday, 15:00-16:00

Room 103

Paper Session

Tri Hita Karana: Traditional Culture and Modern Education in Indonesia

Chair: Putu Kerti Nitiasih

Proposal ID: 163***Developing Vocational School Students' Character by Using Tri Hita Karana -Based Reading Materials***

Putu Kerti Nitiasih

Ganesha University of Education, Indonesia

Helping to develop the moral character of their students may be the most important job of teachers, no matter what the subject. Bearing this in mind, this study focuses on the use of *Tri Hita Karana*-based reading materials in the teaching of tenth grade students. These texts speak of *Tri Hita Karana* values, such as being cautious in the presence of God, being faithful to God, and being grateful to God, as well as the desire to work together and to help others who need assistance, and the ability to be tolerant of others, to treat others equally, to be polite and courteous to others, to appreciate others' opinions, to preserve the forest and its animals, and to maintain a clean and pure natural environment.

This qualitative study used a questionnaire and interviews, and the results of both were analyzed. The quantitative results of the scoring rubric, expert judgment sheet and test were also analyzed. It was concluded that THK-based reading materials can be a very useful as well as spiritually and morally meaningful teaching resource for Vocational English teachers in Bali.

Keywords: *tri hita karana*, reading materials, character education, moral and spiritual development

Proposal ID: 165***Conflicting Moral Values: Tri Hita Karana Versus Modern Values in the Life of Balinese Students and the Role of Moral or Values Education in Bali***

Sukadi & I Wayan Suastra

Universitas Pendidikan Ganesha (Singaraja – Bali – Indonesia)

In our current digital era, Balinese students are increasingly facing the problem of the conflict between today's modern values and traditional Balinese values. The Balinese people are taking the teachings of their *Tri Hita Karana* as their everyday moral precepts, those which guide their lives. In fact, we Balinese people believe we can live harmonious lives based on the conflicting values of *Parahyangan* (religiosity), *Pawongan* (humanities), and *Palemahan* (nature), guided by the underlying concept of *Rwa Bhinneda*. However, in our contemporary digital age, the young Balinese, like young people everywhere around the world, are now tending to be more individualistic, materialistic, secularistic, and hedonistic. This is due to the impact of international tourism as well as of our digital technology, as these give families and communities in Bali information about the current customs and values of people all around the world.

It is not surprising, then, if today's Balinese people, and especially Balinese students and other

young people, are facing more conflicts in their everyday lives than ever before, which of course leads to a certain degree of uncertainty and confusion. Therefore today in Bali, moral or values education has a strategic role to play in keeping the students and other young people as stable and clear-headed as possible. Indeed, Balinese teachers are increasingly using local values and strategies to guide students in making the best decisions when faced with moral conflicts or dilemmas. Some local and traditional values, such as those of Tri Hita Karana, Tri Kaya Parisudha, Manyama Braya and Tat Twam Asi, are now increasingly being used as basic norms to help students in making decisions. Moreover, teachers are using teaching strategies such as Dharma Gita (singing spiritual songs) and Dharma Tula (a cooperative learning strategy) to, once again, help students to make the best decisions when faced with everyday value conflicts. By using these strategies, students in Bali can learn to deal with moral or ethical conflicts by falling back on the wisdom of their own local and very ancient culture.

Key words: Tri Hita Karana, modern values, moral education

Parallel Session 8.3– Sunday, 15:00-16:00

Room 203

Paper Session

The Ethics of Economics and Management

Chair: Yayoi WATANABE

Proposal ID: 112

The Association between understanding the ethical foundations of economics and Haidt's moral foundations for Japanese senior high school students

Takenori INOSE & Keiko TAKAHASHI

Nippon Sport Science University, Japan

Jissen Women's University, Japan

The study aimed to elucidate the association between understanding the ethical foundations of economics and Haidt's moral foundations for Japanese senior high school students.

Previous studies have investigated economic literacy and financial morality; however, there have been few surveys of economic literacy based on ethics. We surveyed Japanese senior high school students with regard to their understanding of economic and ethical concepts, and also examined the scores of those who performed well on the survey to determine what moral foundations and ideological tendencies their scores implied. Our conception of moral foundations was based on Jonathan Haidt's Moral Foundations Theory.

The research questions were as follows: (1) Is there a correlation between students' understanding of economic and ethical concepts and their moral foundations? (2) Do students

who scored well in economics and ethics tests actually show a concern for liberty and fairness? In other words, are they libertarians?

The data were derived from a 2016 survey of high school students. Respondents included 313 males and 383 females. To answer the two research questions, we employed one-way analysis of variance to predict the scores for each category based on the moral foundation variables for Research Question 2. 23 items were classified into eight dependent variables: competitive labor markets, market effectiveness, demand & supply, rational self-interest, welfare & preference, corporate social responsibility, fairness & justice, and reciprocal altruism. The independent variables were Jonathan Haidt's five moral foundations: care, fairness, loyalty, authority, and purity

There were three main findings. First, there is a correlation between Haidt's five moral foundations and students' understanding of economic and ethical concepts. Second, higher-scoring students expressed concerns relevant to all five of Haidt's foundations. Thus, they will generally be considered conservatives. Third, the most significant difference was that between men and women regarding their comprehension and moral foundations.

Proposal ID: 091

Integrating Work and Faith: The Challenge of Management Education

Mary Margaret QUE

De La Salle University, Philippines

This presentation will address the Conference Theme by sharing the efforts taken by De La Salle University's graduate business school to strengthen and promote moral education. As one of the top business schools in the country, DLSU's MBA program is a part-time program, thus almost all its students are working while studying. In response to the call to enhance moral education amidst corporate scandals, business DLSU started to include Business Ethics in its curriculum. In the MBA program, Business Ethics is approached from a management, not a philosophical perspective. Subsequently we added Catholic Social Teaching, focusing on its business applications. This approach strengthens DLSU's Catholic identity, integrating work and faith. Management is now taught using the mainstream (profit maximizing) and multi-stream (multiple goals and multiple stakeholders) approaches. We emphasize the responsibilities and opportunities of managers and entrepreneurs to go beyond profit and be of service to the society. We highlight businesses and managers who do well and do good. We put the emphasis on how our actions as professionals reflect our moral selves, and welcome the challenge and opportunity to put our faith into practice. Service learning and self-reflection have also been introduced to support our moral education.

Paper Session**Medical Ethics**

Chair: YuChih LIN

Proposal ID: 148***Narrative Medical Ethics***

Hui-Ju LIN & Shin Yun WANG

Kaohsiung Medical University Chung-Ho Memorial Hospital, Taiwan

The purpose of solving ethical dilemmas, which have long been a major topic in medical ethics, is to improve medical decision-making by reducing clinical value conflicts. The traditional learning materials used with medical dilemma cases tend to divert attention from ethical problems to bio-medical problems by removing redundant nonmedical information. Such case studies thus place more emphasis on bio-medical reasoning than on humanistic thinking about personal feelings, will, and motivation. Although effective in addressing certain practical issues, such cases are not insightful or informative as learning materials because of the lack of ethical content; ethical issues are rarely discussed in these cases, and have become merely supplementary to the acquisition of medical knowledge and the discussion of legal issues.

In the last 20 years, a new trend has been evolving in medical humanities education worldwide, that of narrative medicine. However, the latter cannot be taught simply by using learning materials from other countries, because a narrative text is very closely linked to its “here and now,” the place and time where it was written. In this study, medical ethics narratives recently published in local journals were analyzed as narrative texts which enable an exploration of the practical context of medical humanities in Taiwan.

Proposal ID: 149***A Multi-perspective Video for Ethics Education to Promote Nursing Students' Moral Thinking and Moral Action***

Hsun-Kuei KO

Kaohsiung Medical University, Taiwan

Kaohsiung Medical University Hospital, Taiwan.

Background: One of the problems in today's nursing profession is nurses' high turnover rate. The main reason for this is the moral anxiety experienced by nurses in their clinical environment. Based on the author's previous research, nurses' moral distress may be reduced through the promotion of moral (or ethical) thinking and moral action. Thus we need to put further thought

into the nursing ethics curriculum.

Research purpose: To make video-based ethical education materials which could promote nursing students' moral thinking and moral action.

Research method: The teaching materials must be based on true stories/experiences. The author invited nurses to join this qualitative research project in the first stage. The participating nurses were interviewed by the author, and their moral distress stories were recorded, adopted as dialogue-based scripts, and then translated into video-based materials for nursing ethics education in the second stage of the research project.

Research results: Six of the above-mentioned nursing ethics education materials were made. The contents of the videos and scripts included animation and actors' role-playing. These materials will be used in the next research stage in order to promote nursing students' moral thinking and moral action.

Key words: ethics education, moral action, moral distress, moral thinking

Parallel Session 8.5– Sunday, 15:00-16:00

Room 106

Paper session

Testing for Moral Competence and Chinese Modesty

Chair: Guoxi GAO

Proposal ID: 059

Primary Investigation of the Moral Competence Test for Chinese Female Drug-Addicts

Yingtong Ai, Shaogang Yang, & Yun TAO

City University of Macau, Kunming University (KMU), China

Guangdong University of Foreign Studies, China

Yunnan Normal University, China

The Moral Judgment Competence Test (MJCT) was proposed and developed by Georg Lind in (1976). After more than 20 years of research, this test has been widely discussed. In this study an MCT was given to 238 female drug-addicts in China who are under compulsory treatment, which will hopefully lead them to overcome their drug addiction. The results showed that: (1) the overall C (Competence) score of female drug-addicts was relatively low in comparison to the norm; (2) the C score differentiation between the experimental group and the control group (females who don't take drugs) was very significant; (3) the C score of the drug relapse female group was higher than that of initial drug-taking female group.

Proposal ID: 013

Development and Validation of the Chinese Modesty Scale

Fengyan WANG, Mimi XIONG, Ruixue CAI, & Hong ZHENG

Nanjing Normal University, China

This paper describes the development and method of validation of the Chinese Modesty Scale (CMS). Based on Wang's dualistic model for value and instrumental modesty, our study employed a review of the literature, in-depth interviews, open-ended investigations and feedback from experts. An initial 14-item scale for analyzing the issue of "Chinese modesty" was developed. Then we explored the dimensions and final items of this CMS using item analysis and exploratory factor analysis (EFA) with 1 sample 1 (n = 406). After that, we conducted a confirmatory factor analysis (CFA) to replicate the factor structure obtained through EFA with a refined, independent, 12-item scale (n = 662). Results confirmed the dualistic model (for value and instrumental modesty) on which this scale was based. That is, we found that there are two kinds of "Chinese modesty": value modesty and instrumental modesty. As a valid, reliable scale, the Chinese modesty scale can therefore be used to measure the "Chinese modesty" of/in different age groups.

Poster Presentations

Proposal ID: 032

When Morality Meets Personal Interests: Experiments with Game Theory in Taiwan's Universities

Chi-Min LIU & You-Hsuan WU

Chienkuo Technology University, Taiwan

National Taiwan Normal University, Taiwan

Morality is an issue that is closely tied to education for most university education departments. Though courses in professional ethics have been widely taught in Taiwan, the evaluation of and feedback on educational practice seem to be still lacking. In the present paper, four game theory models are applied as a tool to observe and investigate students' behaviour when they encounter this dilemma: a conflict between virtue(s) and personal interests. Experiments based on scenarios of these models were performed at several universities. Results show that factors such as gender and field (or university department) significantly influence subjects' choices between cooperation and defection in specific games.

Proposal ID: 035

Computational Models of Thought as Educational Tools for the Fostering of Moral Education

Bruno GALMAR

Wenzao University, Taiwan

In this highly computerized era, students are spending plenty of time with their smartphones and other internet-connected computational devices (e.g. smart-watches). Their current use of these technologies is mostly limited to playing games, socializing and watching or listening to multimedia content. Moral education research has to strongly address the question of how to harness all the possibilities offered by modern science and technology in order to design new educational tools that could encourage students to delve deeper into the meaning and possibilities of moral education. Here I propose the novel idea that a computational model for generating trains of thought, one based on the General Pattern Theory of the mathematician Ulf Grenander, could serve as an educational tool for modelling a simple but observable thinking mind in action. I will show simulations of such a mind, and explain basically how it works mathematically and on a software level. Then I will share the reflections of my students while discussing the issue of how such a computational mind may help, in an educational setting, to foster moral education.

Keywords: qualitative research, research ethics, ethical issues.

Proposal ID: 061

A Self- Narration Study of One Teacher's Practice of Affective Education

Sheng-Chung Wang

Providence University, Taiwan, &Zun Du Elementary School, Taiwan

This paper contributes to the Conference Theme by exploring the implementation of affective education in an elementary school setting, with an emphasis on the development of both teacher and learners. The study adopted a self-narration method in order to understand the teacher's life experience, growth, learning, and key events while teaching. A self-narration method was utilized to examine how and why the teacher formulated concepts, methods, and processes for affective education. Through critical reflection and self-examination, individual contexts of affective teaching practices and self-criticisms are proposed. Our conclusions are as follows. First, life experiences and moral concepts were key influences on classroom affective education practices. Second, the formation of teacher concepts was influenced by peer assistance and learner-teacher interaction in a process of continuous change. Third, the teacher practiced affective education in a diverse manner, integrating learning into different subjects and daily life contexts, achieving student-centred learning, modelling and leadership, positive guidance, encouragement, and companionship. Thereby, learners found their own voice(s) and were empowered to create personal peak experiences. Finally, the teacher engaged in continuous reflection, providing peer and learner feedback through sincere interactions.

Keywords: affective education, teacher affective education practice, self-narratives

Proposal ID: 062

Cultural Diversity, Community & Curriculum

Amna TANWIR

The City School Network, Pakistan

The author has had the privilege of heading a project which primarily focused on the integration of values into the whole school curriculum. One dimension of this task was the designing of strategies/activities based on cultural diversity and its effects on teaching and learning. The basic aim was to develop a school policy and system of 'shared vocabulary' based on shared positive human values, a policy and system which can provide a sense of direction and vision about how to create a stable society. We do believe that teaching positive human values (e.g. respect for others, love for humanity, honesty, tolerance and peace) improves the quality of education and produces better members of our society. We seek to promote an educational philosophy based on valuing the self and others, through an emphasis on human rights (moral principles or norms that describe certain standards of human behaviour) as the basis of good educational practices.

Everyone in society is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language, religion, social status etc..

Paramount importance is given to the aptitude, adaptability and reflective ability of the child toward cultural diversity, that is, the variety of human societies or cultures in a specific region, or in the world as a whole. The Pakistani society comprises various diverse cultures and ethics. A number of strategies and techniques have been suggested/designed in school curricula to produce multicultural educators as change agents so that they can able to think outside the box. This is the study and these are the ideas which will be presented and discussed at the conference.

Proposal ID: 064

The Issue of Research Ethics in Qualitative Research

Yi-Wei CHI & Hsiao-Fen LIU

National Taipei University of Technology, Taiwan

This presentation will address the conference theme by discussing the role of moral education in a highly digitalized era, that is, in a world where digital technologies are ubiquitous. These technologies are changing the way we communicate, share knowledge and consume information. Because of the convenience of internet connectivity, we can now spread ideas and knowledge to and throughout the whole world. You can now gain free copies of data or also can buy them. Thus ethical issues such as the uses of data, plagiarism, dishonesty, privacy, and potential risks have become much more serious. For qualitative researchers who often have a closer look at the behaviour and thinking of people, ethical issues are crucial and must be taken seriously. This article therefore asks some basic questions about qualitative research and then analyzes the roles of researchers in the field of moral education. Finally, the ethical issues regarding the gap between participants and observers show the need for a more holistic understanding of research ethics in qualitative research.

Keywords: qualitative research, research ethics, ethical issues

Proposal ID: 070

Taiwan Citizenship Norms and Political Participation in a Post-modern Democracy

Grace Shu-hua HUA

National Chengchi University, Taiwan

This study utilizes survey data coming from the 2014 Taiwan Social Change Survey, which used the Poisson regression model or PRM. The research objectives are as follows: First, what are the linkages between citizenship norms and participation behaviour? Second, as regards individual micro-level variables, how does our post-materialist age, with its emphasis on individualized collective action, allow for political communication? Today the study of political participation and value-normative cognition must rely on an empirical investigation of political culture, political socialization and political psychology. Thus we must be able to link the "political communication meso-model" to an empirical study of Taiwan's democratic context.

Proposal ID: 082

The Reconstruction of a World Citizenship Education Ethos through the Concept of a “Community of Common Destiny for All Mankind”

QIANG Song & Zhangren WANG

Northeast Normal University, China

Since 2017, the concept of a “community of common destiny for all mankind” advocated by China has gradually been widely accepted and recognized by the world, and it is necessary to spread this concept by means of education. We need to make world citizenship education, already widely accepted in the west, a reality in Asia as well. The concept of a World Citizenship Education Ethos corresponds directly with that of a “community of common destiny for all mankind”. However, the World Citizenship Education Ethos is still Western-oriented and associated with Western values. Thus we will need to reconstruct the concepts of citizenship, citizenship education, and a “main leader community” on the theoretical basis of a World Citizenship Education Ethos. In this way we could help China to become more integrated into the world and exhibit its open-mindedness and inclusiveness.

Keywords: community of common destiny for all mankind, world citizenship education, comparative education, ethos

Proposal ID: 097

***The Context of Conflicting Values in Moral Education—
Adler’s Holistic Vision of “Life Style”***

Wan-Ting CHIU

Nation Kaohsiung Normal University, Taiwan

This presentation will address the conference theme via cultural diversity and traditional ethical issues. Generally speaking, the practice of moral education has been mainly based on metaphysics and obligation. However, it is very difficult to deal with the problems of complicated cultural contexts and conflicting values when it comes to moral education. Therefore, the context of an event becomes very important when a teacher deals with students’ conflicting values. Adler believed that individual behaviour varied with different life experiences, and that a “lifestyle” is formed when we confront conflicting situations and then figure out the “meaning to life.” As a result, the process of creating an individual “lifestyle” can be different in different cultures, though the problem of having fictitious or impossible individual goals will remain. In this presentation, Adler’s perspective that character formed depends on individual life experience and the theory of “lifestyle” will be analyzed in relation to moral education. My argument will be this: realizing or forming a “Life Style” can provide teachers with a holistic vision and a tolerance of cultural diversity, which will be essential in their helping of students to establish clear moral values, and to deal with and choose from among

conflicting values.

Proposal ID: 107

***The Influence of Social Support on the Pro-social Behaviour of College Students:
The Mediating Effect of Interpersonal Trust***

Yuan GUO

Guangdong University of Foreign Studies, China

720 college students from 10 universities in the city of Guangzhou were investigated via the “social support scale”, “pro-social behaviour scale”, and “interpersonal trust scale”, and the data were analyzed using SPSS20.0 and Amos7.0. The results show that college students’ “subjective support” and “support utilization” directly influence their pro-social behaviour, and indirectly affect their pro-social behaviour through the influence of emotional trust and “quality” trust. Interpersonal trust plays an intermediary role in the process by which social support promotes pro-social behaviour.

Proposal ID: 136

Moral Education Breakthrough in the Practice of Aesop's Fables

Meilin Wang

National Taipei University of Technology, Taiwan

This presentation will address the Conference Theme by asking: “How can we, in a moral education context, understand the conflicting moral and cultural values of diverse cultural systems?” Rather than only trying to instil moral values, moral education can also develop the mental and physical development of students, especially senior high school students, helping them to think more freely and deeply. I have had my high school students read Aesop’s fables, guiding them to think about the moral lessons of the stories, discuss these with their peers, and then write down their own thoughts about them. In particular they will discuss with their classmates, and then write their thoughts about, these particular moral lessons, and also what may be some cultural differences in this context. This teaching method seems to be effective in making the students think more about moral values in general and more specifically about their own (perhaps very “modern”) moral values. Thus by reading these tales from the distant past, the students are led to think about how they are living now, and about how they might even try to live in a better way in the future.

Keywords: moral education, Aesop’s Fables, moral values

Proposal ID: 151

Teaching Medical Students How to Understand and Deal with the Problem that Medical Malpractice in Taiwan Must Remain a Criminal Offense which Involves both Medical and Legal Issues.

Chih-Hung CHEN & Hsien-Li HUANG,
Kaohsiung Chang Gung Memorial Hospital, Taiwan

In Taiwan medical malpractice may not be decriminalized, and legal problems are still one of the most stressful issues for medical students during their daily clinical work. In August of 2015 a role-based study was conducted: around 12-15 students were enrolled in each group; 6 of them were chosen to play the roles of patients, while the rest played the roles of physicians. Then a local district prosecutor was invited as a commentator to guide the students and make suggestions. Then, to follow up the course, a questionnaire was designed which asked questions regarding the students' opinions of the effectiveness of this study.

The results showed that the students were very satisfied with this course, giving it a 97% "grade". As for the "most beneficial aspects of student self-awareness", the students responded as follows": 50% of them agreed with the right to have a lawsuit; 25% of them agreed with the right to have detailed medical records, and 19% agreed that audiotaping is not as effective as having detailed medical records.

Thus, given that in Taiwan there can be no decriminalization of medical malpractice cases, this course allows medical students to also study law.

Proposal ID: 157

The Traditional Roles of Confucianism and Buddhism in the Understanding and Development of Human Nature

Chao Jung CHEN

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In Chinese traditional thinking, the "theory of the mind and nature" has been widely investigated since the pre-Qin period. In Confucianism we have the idea that everyone is innately good (or kind) by nature, so that those who seem unkind need only to discover and express their innate, fundamental kindness. Confucianism also advocates promoting education and emphasizing propriety and justice in our social interactions. In Buddhism we have the idea that all people have a Buddha mind and Buddha nature. Instead of resorting to the problem-solving method adopted by Confucianism, Buddhism seeks the abandonment of evil and the cultivation of goodness and compassion. Its goal is to help us to return, through meditation, to our originally pure nature. In this study, we have tried to look more deeply into role played by good and evil in human nature by exploring this from Confucianism and Buddhist perspectives. We have also tried to explore the potential relationship between, or identity of, human nature and Buddha nature. This study uses the method of comparative analysis to look at the ancient or traditional role played by Buddhism and Confucianism in understanding the formation and development of human nature.

Proposal ID: 159

Applying Caring Ethics to the Interpersonal Relationships of Primary School Children in the Social Context of Confucian Ren-Benevolence

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Nel Noddings' caring ethics may be regarded as an ethical doctrine which could be compared with the Confucian "ren" ethics. However, this ethics also provides a more concrete practical procedure for cultivating people's morality. Therefore, this project will focus on ways to apply the four *practical* steps of caring ethics into the primary school educational program of a traditional Confucian culture such as that of Taiwan, with its emphasis on interpersonal relationships. First, the poster will analyze the main problems experienced by primary school students, especially in a Confucian social context. Second, it will discuss the way to apply the methods of modeling, dialogue, practice, and "confirmation" in the cultivation of children's morality. Third, it will discuss the ways of cultivating children's capacity for *caring* within a multi-cultural and socially-differentiated environment. This project will also suggest a series of practical-orientation methods to be used in primary schools within a Confucian social context.

Keywords: Noddings, caring ethics, primary school education, morality, interpersonal relationships, Confucianism.

School Visits

All participants are welcome to join this event!!

It's free! We have arranged three optional tours to three different kinds of schools, in order to introduce the teaching of moral education as practiced in Taiwan. You can choose one of them. The schools include a public junior high school and a private vocational school, both of which effectively promote students' learning through their emphasis on moral education. The third option is a Buddhist high school: here you will see how Buddhist education can cultivate a student's moral awareness and values through Zen meditation and tea ceremonies, and develop students' sense of gratitude and closeness to nature through farming and other daily-life activities. We sincerely welcome you to join our "school visit" activity on the morning of April 26!

1. Chung Shan Senior High School (中山工商)

Chung Shan Senior High School was founded in 1957 and re-named in 1974 as Chung Shan Industrial and Commercial High School (CSIC). It is a vocational school located in southern Taiwan. CSIC has a total of 9,905 students aged from 15 to 18. The school offers students a choice of majors, including Mechatronics, Auto Mechanics, Electronic Engineering, Computer Science, Data Processing, Beautification, Early Childhood Care and Education, Tourism, Food and Beverage Management, Applied Japanese and Applied English.

Chairman Chen, the founder of this school and a man with great perseverance and a passion for education, sought to greatly improve it. Working with his team for forty years, he has developed a not-so-great school into one that has received awards from Taiwan's Ministry of Education. For a private suburban school which lacked to undergo this transformation was a great accomplishment. Chung Shan's primary goals are to treat its students as its own children; to put the students' own interests first; to develop students' moral sensibility, physical fitness, academic abilities and positive attitude; and to create a warm and friendly learning environment. Keeping these ideals in mind, the school supports positive interactions among and between students and faculty members, and between students, faculty members and the natural environment.

The mandatory moral education course in CSIC has been a remarkable success. This course comprises four credit hours and includes such topics as "Self-cultivation" (個人修為), "Sincere thinking and pure hearts" (誠意正心 Cheng Yi Zheng Xin), "Sociality" (待人接物), and "Social Bonding and the Humanities" (社會關懷), which are teachings based on Confucian beliefs. Besides its formal curriculum, the school also provides an informal moral education curriculum which gives students the opportunity to put their learning into practice. For example, after completing the unit on "gratitude" students are required to participate in school activities in which they express their thanks to their school/teachers/parents/friends in various ways.



2. Kaohsiung Municipal Sipu Junior High School (溪埔國中)

Sipu Junior High School, established in 1982, is a small school located in the beautiful countryside of southern Taiwan. Affected by changes in **its structure**, the school once lost nearly 70% of its students: parents' didn't want their children to enter it, and encouraged them to select other schools nearer the center of Kaohsiung city. The school was once called a “herd-like school” (which means students were neglected or abandoned by it and/or by its educational system). However, for the past few years former principals have been dedicated to promoting moral education and the construction of new school buildings, so that Sipu Junior High School now seems as if reborn. In the past three years, the Comprehensive Assessment Program for evaluating Junior High School Students' performance has been giving the students increasingly positive evaluations each year, and the school's enrollment rate has now reached more than 90%. Although parents have been having fewer children the number of freshmen is still growing, which means that the school's reputation is continually improving in the eyes of the community.

The vision of Sipu Junior High School is helping to shape its students into warm, diligent, innovative and outstanding citizens. SJHS also wants to create a friendly and warm campus atmosphere, encouraging students to study hard and to be creative as well as virtuous. The principal and teachers are striving to develop a school culture that is based on character education. This school aims to develop students' moral character through three strategies :

1. “Spontaneous” – making moral education a part of our school culture, and integrating it into the school curriculum.
2. “Interactive” - developing in students the spirit of teamwork to improve class cohesion.
3. “Social Care” - encouraging students to translate these good qualities into moral actions, actions taken for the benefit of others.

Confucianism emphasizes ethical values such as benevolence, righteousness, rites, wisdom, and trustworthiness, which for thousands of years have helped to regulate the relationships between man and nature, between man and society, between and among men, and each man and his own self. Through moral education, we expect our students to become the seeds for the

transmission of Confucian ideas; we encourage each of them to develop his/her own virtues: a sense of responsibility, respect for others, courage, gratitude, a sense of honor, an ability to work together with others, and a willingness to help encourage people to care for one another.



3. Pu-Men High School (普門中學)

Pu-Men High School (普門中學) is a private Buddhist high school located in Kaohsiung City. It is affiliated with an international Chinese Buddhist monastic order, Fo Guang Shan, which was founded by Master Hsing Yun (星雲法師). Its name, Pu-Men (普門), signifies that the school is itself a “universal door” which can benefit all beings and disseminate the spirit of the Guan Yin (觀音), the Bodhisattva of Compassion. Thus this school is devoted to the Buddhist spirit of saving the world through universal mercy (or forgiveness), unselfishness, and equality for all and. It also strives to cultivate the talents and virtues of young people by emphasizing intellectualism, morality, physical well-being and an appreciation of beauty, art, aesthetics—and in this way benefiting all societies around the world.

In order to create a “pure land” in our everyday life, the Pu-Men school and the Fo Guang Shan Foundation are trying to advance the “spirit of three acts of goodness” within moral education. By doing good deeds, one can have a chance to practice serving. By speaking good words, one can guard well his oral deeds (his words). By thinking good thoughts, one can move toward a state of peace and comfort. These are the core values of all educational stages from primary education to higher education.

Education is the most beautiful form of social interaction as through it one (the teacher) influences another (the student) and by extension the whole society, ultimately the whole world. Thus, to express its sincere gratitude to Master Hsing Yun for his selfless efforts in education, Fo Guang Shan Pumen Middle School has adopted the spirit of "three acts of goodness" as the core value of education and thus as its “teachers’ motto”. This school hopes that the design of its curriculum can bring joy into students' formal education, and can enable parents to feel at ease because of its loving care of its students (its children) and also their fine performance; also it is hoped that the teachers can get great pleasure from their students’ fine work. For as the Buddha

said, the “threefold enlightenment” is enlightenment of the self, enlightenment of others, and the perfection of enlightened practice

As for our courses, they must have educational significance and relevance to students’ everyday lives—and to their past and future as well as their present. We also prepare our students for the future by promoting service education (doing volunteer work), life education, and lifelong respect for one’s parents and teachers. Master Hsing Yun is compassionate and promotes Buddhism in an easy way, one that is close to our hearts. Thus for everyone in the world society, the ultimate goal is to gain a deep understanding of what the essence of life is and then to raise it up, praying that the Saha world (娑婆世界, our current life-world) will be a Pure Land one day. As the saying goes, “I am good, and you’re as good as everyone.” Thus the serenity and beauty of Humanistic Buddhism is in full blossom all around us.

Today it seems that more and more parents in Taiwan may believe that Buddhist schools could most effectively cultivate their children’s compassion and morality; therefore, they choosing these schools for their children. Thus Buddhist education may be increasingly influencing—playing an increasingly important role within the domain of—Taiwan’s moral education.



Note: Sipu Junior High School (溪埔國中) and Pu-Men High School (普門中學) are located in the same area of suburban Kaohsiung. However, due to the time limits our tours must abide by, participants can only choose one of these two school tours.

Cultural Tours

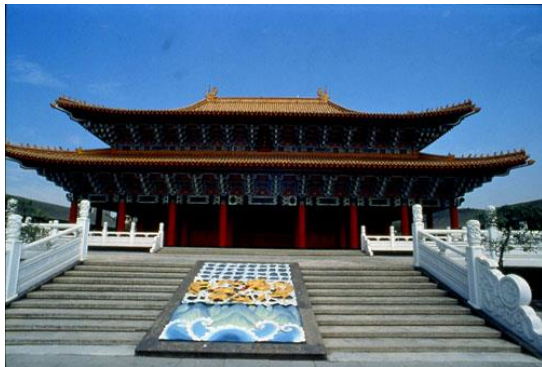
Confucian, Buddhist and Local Taiwanese Cultural Tours

On April 30, the Local Organizing Committee will arrange some very interesting cultural tours in and around Kaohsiung city. We will visit the Confucian Temple, where you will be given an introduction to some very interesting Confucian ceremonies, and from there we will depart for the Foguangshan Buddha Memorial Center. There are some very impressive statues to be found in this museum, and also some beautiful Buddhist treasures. Because some international participants may need to leave the conference earlier, in the afternoon we will go back to the Lianchitan (Lotus Pond) Scenic Area. Here you may see some very traditional sights, including some Daoist temples, and then we will pay a short visit to the older Confucius temple in the Giou-Cheng Elementary School.

- The Lianchitan (Lotus Pond) Scenic Area is one of Kaohsiung's most traditional scenic areas, and was known as one of the "Eight Sights of Fongshan" during the Qing Dynasty. Here you will see the pavilions by the beach, massive statues of gods, the "old city" surrounded by the city wall, old houses and the special villages for military families. You can also sample the food in the old streets and traditional markets of Zuoying. The Longhu Tower (Dragon Tiger Tower) is the most famous scenic spot in Lianchitan. Constructed in 1976, this tower is seven stories tall, and the dragon and tiger doors are its entrance and exit. Its walls are decorated with koji pottery, created by a variety of artists. The tower itself is connected to the Nine-Turn Bridge (Jiuqu Bridge) and is set off by the beautiful lake. There is a rule you need to follow when visiting the Longhu Tower: enter at the dragon's mouth and exit from the tiger's mouth; this will allow you to avoid bad fortune and enjoy good luck. Here you can enjoy a 360-degree view of Lianchitan's scenery. (Please see the website:<http://khh.travel/Article.aspx?a=6891&l=2&styp=1059&sitem=4140>)
- Another famous scenic spot is the Confucius Temple, situated on the northern side of the Lotus Pond. This temple was built in imitation of China's Song Dynasty architecture, and in the style of the Qufu Temple in Shandong. It contains a bronze relief depicting the life of Confucius, and the four characters "Wan Ren Gong Qiang" on the wall praise the height and depth of Confucius' great learning and virtue. This is the largest Confucius Temple in Taiwan, and it has a majestic, solemn, venerable exterior.
- **Foguangshan Buddha Memorial Center**
Since its opening in 2011, Foguang Shan Buddha Memorial Center (BMC) has received several accolades including recognition by the International Council of Museums (ICOM), ISO 50001

certification, and the 2014 Certificate of Excellence, given it by TripAdvisor as the top-ranking tourist attraction in Kaohsiung. The BMC is a 100-hall complex built to enshrine the Buddha's tooth relic, now housed in the Main Hall. The Foguang Big Buddha, which sits atop the Foguang Building behind the Main Hall, is the landmark of the BMC. Within the compound there are art galleries, an auditorium which can also be used as a theater, a children's gallery, and souvenir stores. In addition, visitors will be able to experience Tea Zen (禪), see sutra transcriptions, or join in festive celebrations at Five Harmonies Pagoda.

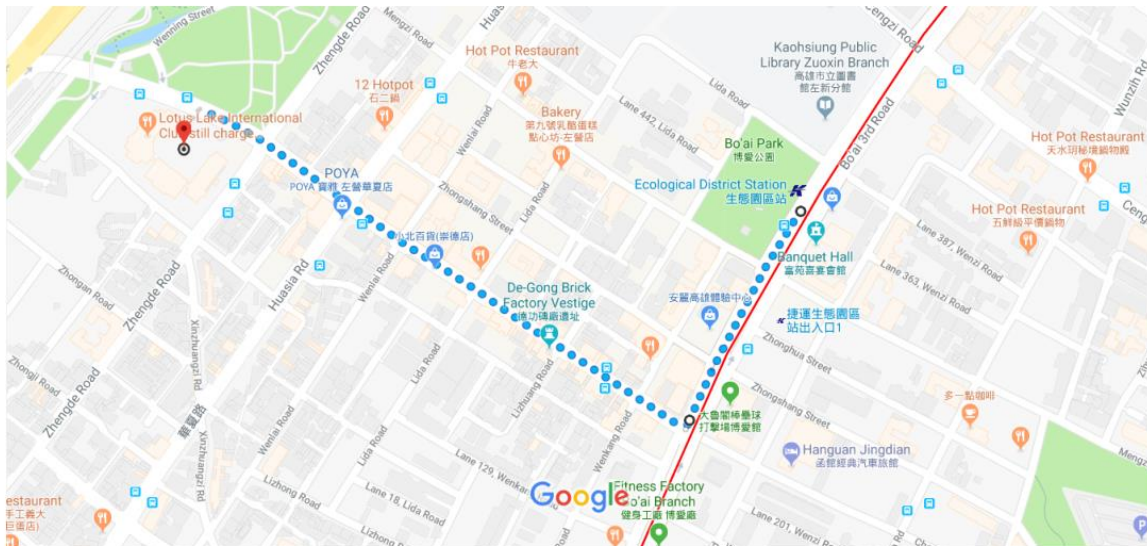
If you want to take some cultural tours by yourself, please see the relevant information on this website: <https://khh.travel/Article.aspx?a=32&l=2>



Transportation and Local Information:

Transportation:

1. From Ecological District Station to the Conference Venue (Garden Villa):



The Address of Garden Villa:

No. 801, Chongde Road, Zuoying District, Kaohsiung City 813, Taiwan

蓮潭國際會館地址：高雄市左營區崇德路 801 號

1. When you arrive at the Ecological District Station (生態園區站), please go to Exit No. 2. (出口 2). Here you will see Bo-ai Road (博愛路): please turn right and then walk straight ahead.
2. When you arrive at Chongde Road (崇德路), please turn right and then walk straight ahead. After you go around 700 meters on Chongde Road, you will see the Garden Villa on your left.

Currency Exchange:

The Taiwanese Dollar (TWD) is the commonly-used currency in Taiwan. Money exchange services are provided at the reception desk in the hotel (Garden Villa), but here you can only get USD (United States Dollars), EUR (Euros), Chinese Yuan (CNY, Renminbi), Japanese Yen (JPY) and Hong Kong Dollars (HKD). Some banks in Kaohsiung and other cities in Taiwan may have other currencies—especially the Bank of Taiwan. Of course, paying with a credit card (most likely VISA, Master or JCB) is also convenient in Taiwan.

Banks:

There are several banks not so far from the hotel (Garden Villa), with ATMs that allow you to use a credit



- Bank of Taiwan: No. 394, Yucheng Rd., Zuoying Dist., Kaohsiung City. Usually open 9:00 AM ~ 3:30 PM on weekdays.
- Bank of Taiwan-Zuoying Branch: No.19, Zuoying Avenue, Zuoying Dist., Kaohsiung City. Usually open 9:00 AM ~ 3:30 PM on weekdays .
- Bank of Taiwan-Goong Branch: No.415, Chongsin Rd., Zuoying Dist., Kaohsiung City. Usually open 9:00 AM ~ 3:30 PM on weekdays .

Pharmacies:

Shin Takahashi Pharmacy: No.622, Huasia Rd., Zuoying Dist., Kaohsiung City. Normally open every day 9:00 AM ~ 11:00 PM.

Tokyo Drugstore: No. 222, Chongde Rd., Zuoying Dist., Kaohsiung City. Normally open every day 9:00 AM ~ 11:00 PM.

Restaurants and Local Foods

There are some restaurants not so far from the hotel (Garden Villa).

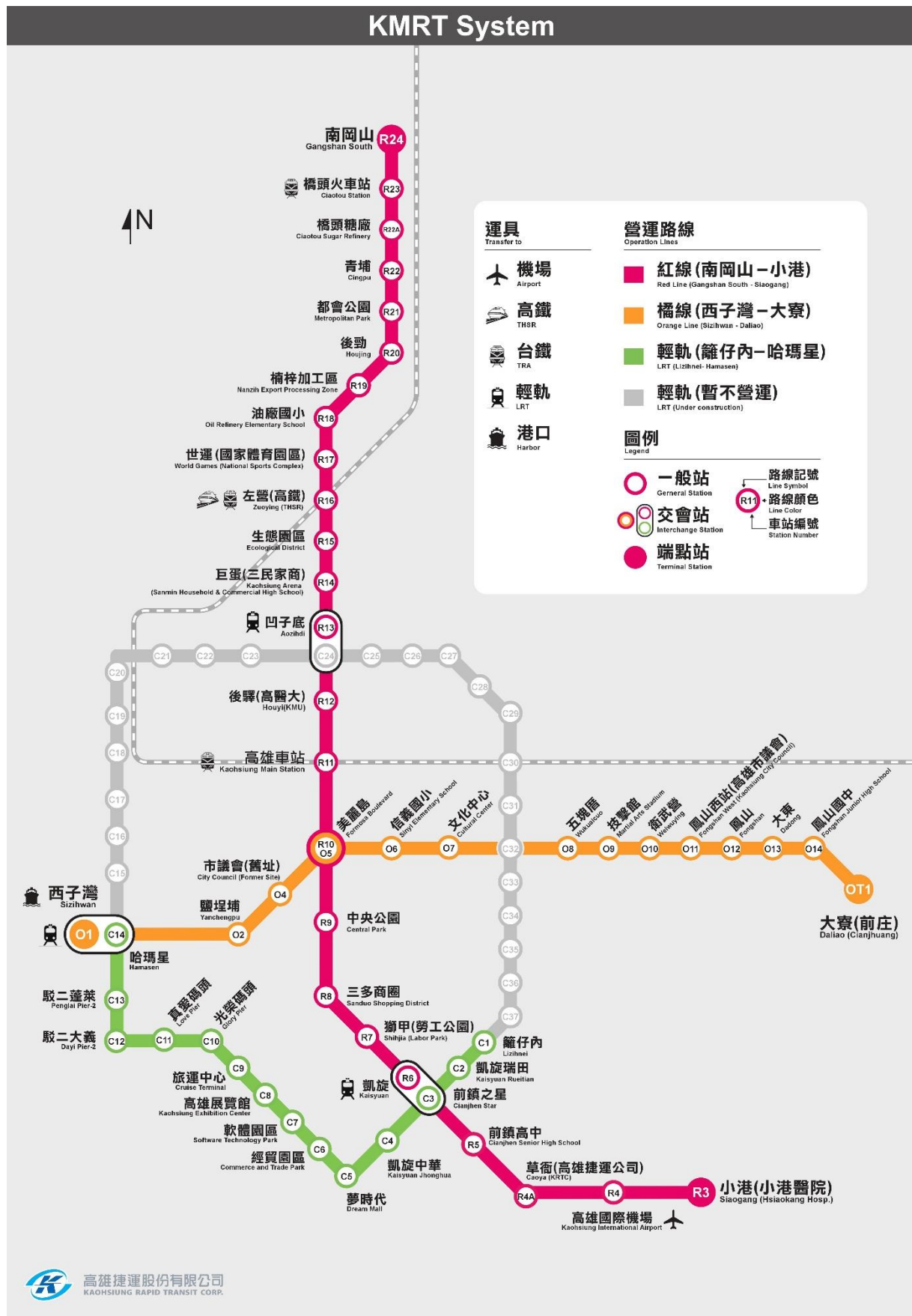
- Hot pot shop: No.685, Huasia Rd., Zuoying Dist., Kaohsiung City. Normally open 11:30 AM ~ 10:30 PM on weekdays.
- Beef noodles: No.630, Mengzih Rd., Zuoying Dist., Kaohsiung City. Normally open 5:00 PM ~ 11:30 PM every day; not open on Mondays.
- Rice & Noodles: No.667, Huasia Rd., Zuoying Dist., Kaohsiung City . Most open 10:00 AM ~ 9:30 PM everyday.
- Masterfang (bakery): No.307, Chongde Rd., Zuoying Dist., Kaohsiung City. Usually open 10:00 AM ~ 9:30 PM everyday.
- Korean Barbecue: No.284, Wunlai Rd., Zuoying Dist., Kaohsiung City. Normally open 5:00 PM ~ 11:00 PM on weekdays and 12:00 ~ 3:00 PM, 5:30 PM ~ 10:30 PM on weekends.

Local Foods:

- Carambola juice: No. 217, Zuoyingsin Rd., Zuoying Dist., Kaohsiung City. Open 24 hours a day.
- Biscuits: No.60-2, Liantan Rd., Zuoying Dist., Kaohsiung City. Usually open 7:30 AM ~ 4:00 PM every day, but not open on Mondays .
- Wonton Soup: No.84, Zuoying Avenue, Zuoying Dist., Kaohsiung City. Usually open 6:30 AM ~ 11:30 PM every day.
- Traditional food: No.3, Dianzaiding St., Zuoying Dist., Kaohsiung City. Usually open 8:00 AM ~ 10:30 PM every day.
- Puffs: No.124, Shengli Rd., Zuoying Dist., Kaohsiung City. Usually open 11:00 AM ~ 10:00 PM every day.
- Shinn Bin Bakery: No.125, Shengli Rd., Zuoying Dist., Kaohsiung City. Usually open 11:00 AM ~ 10:00 PM every day.

MRT MAP

Kaohsiung MRT Map



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Special thanks to the following NKNU Staff Members:

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In acknowledgement of our 2018 Conference Team Leaders and Team Members:

We want to thank all the members of the conference committee, especially the local organizer’s committee, who have made the 2018 APNME conference possible! The Conference Committee is extremely grateful to our enthusiastic and hard-working team leaders and to the members of all the teams!!

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PROGRAM AT-A-GALANCE: The 12th Annual APNME Conference, Kaohsiung, Taiwan, 26 – 30 April 2018

Thursday 26 April 2018		Friday 27 April 2018		Saturday 28 April 2018		Sunday 29 April 2018		Monday 30 April 2018	
08:00 – 08:30	ARRIVAL and REGISTRATION	REGISTRATION		REGISTRATION		REGISTRATION			
08:30 – 09:00	Departure to Schools	OPENING CEREMONY & PLENARY ADDRESS Auditorium		PLENARY ADDRESSES Auditorium		PLENARY ROUNDTABLE DISCUSSIONS Auditorium		CULTURAL TOURS	
09:00 – 09:30	SCHOOL VISITS							Confucius Temple	
09:30 – 10:00	Various schools around Kaohsiung (all participants are invited)	GROUP PHOTO & COFFEE BREAK		POSTER SESSION and COFFEE BREAK		POSTER SESSION and COFFEE BREAK		→ The Buddha	
10:00 – 10:30		PARALLEL SESSION 1 Parallel Meeting Rooms		PARALLEL SESSION 4 Parallel Meeting Rooms		PARALLEL SESSION 7 Parallel Meeting Rooms		Museum →	
10:30 – 11:00	Collective Reflections on School Visits & COFFEE BREAK							Daoist Temples	
11:00 – 11:30	Buses leave for Garden Villa	LUNCH and NETWORKING (Hoya) Western Restaurant		LUNCH and NETWORKING (Hoya) Western Restaurant		LUNCH and NETWORKING (Hoya) Western Restaurant		Near Lotus Pond	
11:30 – 12:00									
12:00 – 12:30									
12:30 – 13:00	LUNCH TIME	PLENARY ADDRESS Auditorium		PLENARY ROUNDTABLE DISCUSSIONS Auditorium		REFLECTIONS ON THE APNME Auditorium			
13:00 – 13:30		COFFEE BREAK		POSTER SESSION and COFFEE BREAK		COFFEE BREAK			
13:30 – 14:00	PRE-CONFERENCE WORKSHOP	PARALLEL SESSION 2 Parallel Meeting Rooms		PARALLEL SESSION 5 Parallel Meeting Rooms		PARALLEL SESSION 8 Parallel Meeting Rooms			
14:00 – 14:30	Room 102								
14:30 – 15:00	Books and Journals Exhibition	PARALLEL SESSION 3 Parallel Meeting Rooms		PARALLEL SESSION 6 Parallel Meeting Rooms		APNME ANNUAL GENERAL MEETING Room 102		DEPARTURE	
15:00 – 15:30	PRE-CONFERENCE WORKSHOP	FREE TIME		17:15 Departure to 85 Sky Tower		FREE TIME			
15:30 – 16:00	Room 102								
16:15 – 16:45		WELCOME DINNER Banquet Hall (All participants are invited)		DINNER In 85 Sky Tower (Registered guests only)					
16:45 – 17:15									
17:15 – 17:45	Taking a Walk around the Lotus Pond								
17:45 – 18:00									
18:00 – 18:30									
18:30 – 19:00	DINNER (Workshop Participants & Invited Speakers only)								
19:00 – 19:30	(Hoya) Western Restaurant								
19:30 – 20:00									
20:00 – 20:30	APNME COMMITTEE MEETING								
20:30 – 21:00	Room 102								

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Asia-Pacific Network for Moral Education (APNME)
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