# CONFERENCE BOOK



## THE 13ᵀᴴ ANNUAL APNME CONFERENCE
### Moral Education and Cross-Cultural Understanding
An International Conference for Interdisciplinary and Intercultural Dialogue
Ganesha University of Education (Undiksha), Bali, Indonesia

26-30 June 2019

# *Welcome to the 13<sup>th</sup> Asia-Pacific Network for Moral Education (APNME) Annual Conference*

## Ganesha University of Education (UNDIKSHA), Bali, Indonesia

## June 26 to 30, 2019

## *<u>Please Wear Your Name Badge at All Times!!</u>*

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 June 2019 conference!
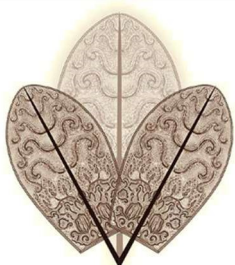
# CONFERENCE INFORMATION

**Hotels**
**Grand Inna Bali Beach Sanur-Bali**
Address: Jl. Hang Tuah, Sanur Bali P.O. Box 3275, Denpasar 80227, Bali, Indonesia.
Phone: +62-361-288511 Fax: +62-361-287917
www.grandinnabalibeach.com    sales@grandinnabalibeach.com


**Universitas Pendidikan Ganesha**
**Local Organising Committee Office**
Address: Jl. Udayana No 11, Singaraja-Bali, 81116
Phone: +62-362-22570, Fax  +62-362-25735

From 26th June 2019 the LOC will also have a Conference Office on Grand Inna Bali Beach. Please inform the Conference Office if you are not able to make your presentation as scheduled, and consult the Office about any queries you may have in relation to arrangements during the conference.  In the case of an **emergency** outside office hours, please contact **Nana Trianasari at +62 812-3840-941.**


**Mobile Phones**
To avoid disturbing presenters and participants, the use of mobile phones is not permitted during the conference's academic or cultural sessions.  Please ensure that your mobile phone is switched off during all conference sessions.
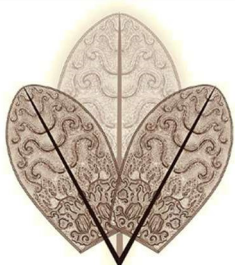
**MORAL EDUCATION AND
CROSS-CULTURAL UNDERSTANDING**

**AN INTERNATIONAL CONFERENCE FOR INDISIPLINARY AND
INTERCULTURAL DIALOGUE**

# 13TH ANNUAL APNME
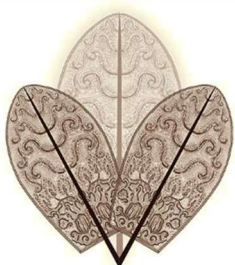# International Conference

**26-30 JUNE 2019**

**BALI, INDONESIA**

APNME encourages and welcomes open debate during its conferences, with a focus on identifying, reflecting and deliberating on, and discussing any issues related to moral values or citizenship education, and addressing moral values issues that are faced by educators and students. Views and opinions expressed by presenters or other participants during APNME conferences (including invited speakers) do not necessarily reflect (and are not expected necessarily to reflect) those of APNME, or commit APNME in any way.

The designations used, and the presentation of material throughout this publication and the conference, do not imply the expression of any opinion whatsoever by APNME concerning the legal status of any country, territory, city or area, or of its authorities or other entities, or concerning the delimitation of frontiers or boundaries.
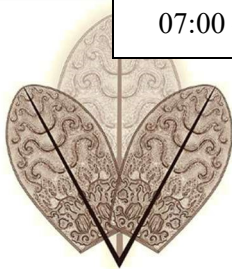
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# SCHEDULE OF EVENTS AND PROGRAMME

| Wednesday, 26th June 2019 | | | |
|---|---|---|---|
| Time | Activities | Venue | PIC |
| 12:00 – 15:30 | Arrival and Registration<br>- Check into the Hotel | Receptionist | All Committees and LO |
| 16:00 – 17:30 | Opening Ceremony<br>Opening Remarks<br>National Anthem<br>Welcome Dance<br>Words of Welcome<br>Welcoming Speech by<br>Prof. Meiyao WU<br>Opening Speech by the Rector:<br>Prof. Dr. I Nyoman Jampel, M.Pd.<br>- Dance Performances | Rama Sita room | I Nyoman Jampel<br>Dayu Istri<br>Wirahyuni<br>Ketut Arintasuta |
| 18:00 – 18:30 | Preparation for Dinner | | |
| 18:30 – 20:00 | Dinner<br>(Invited Speakers Only) | Restaurant | All Committees |
| 20:00 – 21:00 | APNME Committee Meeting | Rama Sita room | Meiyao WU |

| Thursday, 27th June 2019 | | | |
|---|---|---|---|
| Time | Activities | Venue | PIC |
| 08:00 – 08:30 | Registration | Receptionist | All Committees and LO |
| 08:30 – 10:00 | Plenary Address<br>Keynote Speaker: Prof. Dr. Dewa Komang Tantra, M.Sc.<br>Moderator: Dra. Luh Putu Artini, MA., Ph.D. | Rama Sita room | Dayu Istri |
| 10:00 – 10:30 | Group Photo & Coffee Break | Restaurant | All Committees |
| 10:30 – 11:30 | Parallel Sessions 1<br>- 2 Presenters in each room | Rooms 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 11:45 – 12:45 | Workshop on Academic Writing and Research | Rama Sita room | Monica Taylor & Wiel Veugelers |
| 12:45 – 14:00 | Lunch and Networking | Restaurant | All Committees |
| 14:00 – 15:30 | Parallel Sessions 2<br>- 3 Presenters in each room | Rooms 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 15:30 – 16:00 | Coffee Break & Poster Presentations | Restaurant | All Committees |
| 16:00 – 17:30 | Parallel Sessions 3<br>3 Presenters in each room | Rooms 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 17:30 – 18:30 | Free Time | | |
| 18:30 – 20:00 | Dinner (All participants are invited) | Restaurant | All Committees |
| Friday, 28th June 2019 | | | |
| Time | Activities | Venue | PIC |
| 07:00 – 08:00 | Registration | Receptionist | All Committees and LO |

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| Time | Activities | Venue | PIC |
|---|---|---|---|
| 08:00 – 09:00 | Departure to schools | | Bus 1: Arintasuta<br>Bus 2: Laba Jaya<br>Bus 3: Dodik W |
| 09:00 – 12:00 | Discussion at SMKN 2 Denpasar | Seminar Room | All Committees and LO |
| 12:00 – 13:00 | Departure to Garuda Wisnu Kencana (GWK) | | Bus 1: Arintasuta<br>Bus 2: Laba Jaya<br>Bus 3: Dodik W |
| 13:00 – 14:00 | Lunch | Jendela Bali Panoramic Restaurant GWK | All Committees and LO |
| 14:00 – 15:00 | Sightseeing at Garuda Wisnu Kencana (GWK) | GWK | All Committees and LO<br>Note : preparing sunglasses, sunscreen |
| 15:00 – 15:30 | Departure to Uluwatu | | Bus 1: Arintasuta<br>Bus 2: Laba Jaya<br>Bus 3: Dodik W |
| 15:30 – 17:30 | Sightseeing at Uluwatu | | All Committees and LO |
| 17:30 – 18:00 | Departure to Jimbaran | | Bus 1: Arintasuta<br>Bus 2: Laba Jaya<br>Bus 3: Dodik W |
| 18:00 – 19:00 | Enjoying sunset in Jimbaran<br>Dinner (All participants are invited) | Jimbaran Restaurant | All Committees |

| Saturday, 29th June 2019 | | | |
|---|---|---|---|
| Time | Activities | Venue | PIC |
| 08:00 – 08:30 | Registration | Receptionist | All Committees |
| 08:30 – 10:00 | Parallel Session 4<br>- 3 Presenters in each room | Room 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 10:00 – 10:30 | Coffee Break & Poster Presentations | Restaurant | All Committees |
| 10:30 – 11:30 | Parallel Session 5<br>- 2 Presenters in each room | Room 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 11:45 – 12:45 | Parallel Session 6<br>- 2 Presenters in each room | Room 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 12:45 – 14:00 | Lunch and Networking | Restaurant | All Committees |
| 14:00 – 15:30 | Parallel Session 7<br>- 3 Presenters in each room | Room 1,2,3,4 | Room 1: Surya<br>Room 2: Rahayu B<br>Room 3: Dayu Istri<br>Room 4: Dini |
| 15:30 – 16:00 | Coffee Break | Restaurant | All Committees |
| 16:00 – 17:30 | Plenary Address by Prof. Suwarsih Madya, M.A. | Rama Sita room | Dayu Istri |

| | Moderator: Prof. Dr. Ni Nyoman Padmadewi, M.A. | | |
|---|---|---|---|
| 17:30 – 18:30 | AGM Meeting | Rama Sita room | Meiyao WU |
| 18:30 – 19:30 | Dinner (All participants are invited) | Restaurant | All Committees |
| 19:30 – 20:30 | Closing Ceremony | Rama Sita room | Dayu Istri Wirahyuni Ketut Arintasuta |
| 20:30-21:30 | APNME Committee Meeting | Rama Sita room | Meiyao WU |

| Sunday, 30th June 2019 | | |
|---|---|---|
| Culture Tour, | | |
| 08:00 – 08:30 A.M. | Registration for cultural tour | |
| 09:00 A.M. | Bus leaves the hotel | |
| | Full Day Tour | |
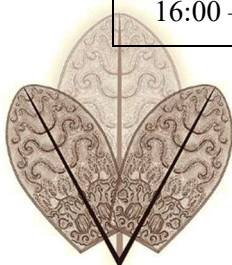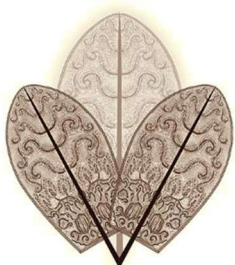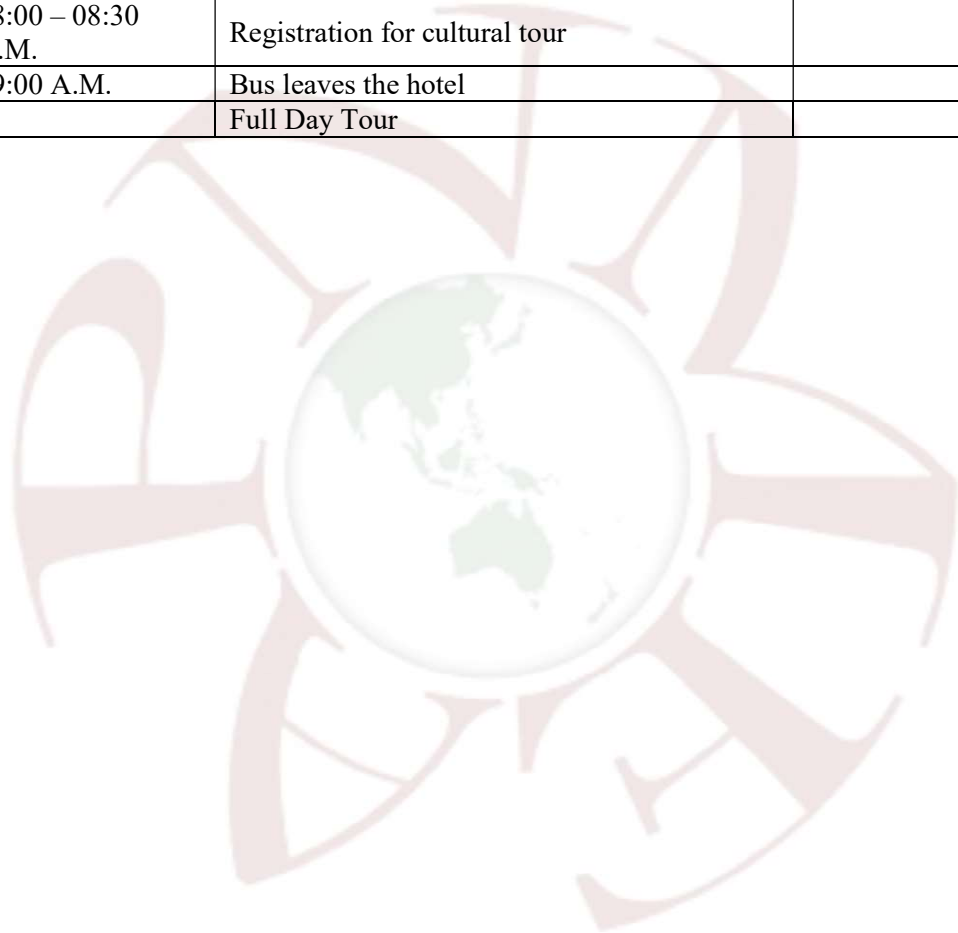
# DETAILED SCHEDULE OF PARALLEL SESSIONS

| | Room 1 | Room 2 | Room 3 | Room 4 |
|---|---|---|---|---|
| **Thursday, 27th June 2019** | | | | |
| 8:30-10:00 60-minutes | **Plenary Address** (Rama Sita Room) | | | |
| 10:00-10:30 30 minutes | **Group Photo & Coffee Break** | | | |
| 10:30-11:30 60minutes | Moral Education for Pre-Service Teachers | Moral Self & Civic Education in the Digital Era | Character Education: Family & School Partnerships | Confucian Philosophy & Economics |
| | 097 **Jiyoung CHOI** Moral Education and Enhancing the Social Empathy of Pre-Service Teachers<br><br>090 **Xiaolei WANG** How Do Novice Teachers Learn to Solve Moral Conflicts in their Classes: From the Perspective of Teaching and Learning Science | 005 **Yuhua YU** Internet Patriotism and the Responsibility of Citizens<br><br>039 **Xiangyuan KONG** From a Partial 'Self' to a Total 'Self': Reflections from a Moral Education Perspective | 081 **Fia ALFIASARI & Dwi Hastuti DWI & Gita Lestari TIARA** Presenting the Father in Parenting: The Key Element in Successful Character Education for Indonesian Teenagers<br><br>079 **Dwi HASTUTI & Alfiasari FI** Dwiasas Karakter: The Family-and-School Partnership Model for Character Education in Indonesia | 117 **Jacek SOJKA** Confucianism as an Inspiration for Economics<br><br>108 **Meiyao WU** The Concepts of Self and Conscience within the Western and Confucian Ethical Cultures |
| 11:45-12:45 60minutes | **Workshop on Academic Writing and Research** | | | |
| 12:45-14:00 | **Lunch** | | | |
| 14:00-15:30 90 minutes | Comparative Studies | Psychology of Moral Development | Character Education: Good Friendships, Forgiveness & Honesty | Moral Philosophy & Cultural Studies |

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| | 003 **Kaye COOK & Grace CHIOU & Sara LEPINE & Caleb CHANG & Adila DE SOUZA & Carter CROSSETT** Forgiveness as a Paradigm for Virtue in Context<br><br>116 **Kun Setyaning ASTUTI & M.HUM Alice ARMINIE & Hanna SRI MUDJILAH** Affective Domain Development Through Learning Music in Indonesia, The Netherlands, and France<br><br>013 **Elena ILALTDINOVA & Svetlana FROLOVA** The Development of Moral Education Goals in Russian History: The Necessary Balance between Individual and Social-Communal Values | 091 **Lai WONG** Evil No More: 14K-Triad Gang Leader Teddy and the Psychology of Moral-Agency Development<br><br>020 **Qian ZHANG** An Analytical Overview of Kohlberg's Theory of Moral Development, Set in the Context of Moral Education in Mainland Chinese Colleges<br><br>049 **Xiaoling KE** The Construction of Moral Identity in a Chinese Cultural Context | 094 **Yen-Hsin CHEN** Good Friendships for Children in Taiwan - A Theoretical and Qualitative Analysis<br><br>077 **Andrew WESTOVER** Teacher/Student Conflict and the Possibilities of Forgiveness<br><br>025 **Rukiyati RUKIYATI & Andriani PURWASTUTI & Siti NURBAYA** "Honesty Education" Methods for Elementary School Students in Yogyakarta, Indonesia | 125 **Cheng-Hsi CHIEN** Autonomy, the Sense of Shame and Moral Education: Some Positive Interpretations of Western and Chinese Tradition<br><br>092 **Yuanyuan ZHU** Endogenous and Exogenous Demands for Cultivating Virtues – A Research Study Based on Aristotle and Mencius<br><br>128 **Anik GHUFRON** The Effectiveness of Non-Directed Learning in Integrating Elementary Students into the Culture of Yogyakarta |
|---|---|---|---|---|
| 15:30-16:00 30 minutes | **Coffee Break & Poster Presentations** | | | |
| 16:00-17:30 90 minutes | Caring Ethics | Preventing Bullying & School Violence | Civic Education in Spain, Indonesia & Malaysia | Confucianism, Buddhism, Daoism |

| | | | |
|---|---|---|---|
| 072 **Chih-hua FANG** Research Related to an Ethics of Care—Educational Theses and Dissertations in Taiwan (2000-2018)<br><br>074 **Mei-Yee WONG & Pui-Lam Josephine YAU** Using Circle Time and Portfolios to Enhance Students' Learning about Caring<br><br>011 **Ilhavenil NARINASAMY** Modelling the Teacher's Caring Behavior in Moral Education | 107 **Siti QWININGRUM & Ariefa EFIANINGRUM & Riana NURHAYATI** Policy-Based Holistic Approaches to Reducing Bullying in Our Schools<br><br>056 **Ariefa EFIANINGRUM & Joko Sri SUKARDI & L. Hendro WIBOWO** Institutionalizing "Respect" in Order to Reduce Violence in Our Schools<br><br>099 **Yayoi WATANABE & Seiko TADAURA** Can Aggressive Behavior Taken as Self-Defense be Judged as Being Right? | 109 **Veugelers WIEL** Learning and Teaching in Moral and Citizenship Education: Different Perspectives and Cross-Cultural Understanding<br><br>104 **Adsina Fibra IBRAHIM** Innovative Pedagogy in Civic Education<br><br>062 **Vijaya Malani VERASAMY & Vishalache BALAKRISHNAN** The Use of Out-of-Classroom Activities by Malaysian Lower Secondary School Moral Education Teachers | 030 **Yen-Yi LEE** The "Politics of Difference" in Xunzi's Discourse on Ritual and its Implications for Moral Education<br><br>068 **Chia-Chun CHANG** One Mind and Many Mentalities: A Comparison of Western and Confucian-Buddhist-Taoist Moral/Ethical Theories<br><br>052 **Xiaoling LI** Analyzing the Cultural Phenomenon of "Buddha Youth" in Contemporary China |
| 17:30-18:30 | **Free Time** | | |
| 18:30-20:00 | **Dinner** | | |

| Saturday, 29th June 2019 | | | | |
|---|---|---|---|---|
| | Inclusive Education | Character Education: Psychology & Assessment | Character Education | Economics, Business & Moral Education |
| 8:30-10:00 90 minutes | 050 **Vishalache BALAKRISHNAN & Lise CLAIBORNE & Veugelers WIEL & Yen-Hsin CHEN** Difference, Ethics and Inclusive Education: Changing Global Policy and Practice | 035 **Giyeon LEE** Critical Considerations of Key Issues in Character Assessment<br><br>110 **Purwastuti ANDRIANI & Hendrowibowo HENDROWIBOWO & Sudaryanti SUDARYANTI** "Outbound" Activities as Character Education Media in Early Childhood Education<br><br>027 **Yi-Lin CHEN** Emulating the Virtuous: An Investigation into the Educational Significance of Moral Models for Character Education, with Special Reference to Moral Saints and Heroes | 058 **Nor Hayati BT ABDULLAH** Learning about Values Through Game-Based Learning<br><br>038 **Hongyan CHENG** The Horizontal Transformation of Moral Education in Chinese Schools: From Standard-Centered to Humanity-Centered Education<br><br>120 **Setyo PURWANINGSIH** The Importance of Character Education for Indonesia's Millennials | 095 **Takenori INOSE** Including Morality and Ethics in an Economics Education Based on Ethical Pluralism<br><br>043 **Huifang YANG** Poverty Reduction in China and Unexpected Problems with "Life Values"<br><br>007 **Aliza RACELIS** The Role of Organizational Culture in Moral Education: Exploring the Business Dimension |
| 10:00-10:30 30 minutes | **Coffee Break & Poster Presentation** | | | |
| 10:30-11:30 60 minutes | Values Education & Cultural Studies | Problematic Issues in Moral Education | Religious & Moral Education | The Ecological Moral Crisis |

| | | | |
|---|---|---|---|
| 069<br>**Janette POULTON**<br>Ethical Capability and Values Education<br><br>123<br>**Pasca Violita LANGIT**<br>**& Kun Setyaning ASTUTI**<br>K-Pop Culture and Indonesian Teenagers' Search for a Cultural Identity | 114<br>**Warsono WARSONO**<br>**& Gunarti Dwi LESTARI**<br>**& TSUROYYA**<br>The Role of Early Childhood Education in Strengthening the Moral Fabric of the Nation<br><br>017<br>**Hsiao-Chien LEE**<br>Teaching Gender Roles in a General Education Course: A Taiwanese Example | 112<br>**Zeyi LI**<br>Teaching Practices and Beliefs Regarding Moral Education in a Religion Class: A Case Study of a Hong Kong Kindergarten Class<br><br>073<br>**Yu-Hui CHEN**<br>The Theory and Practice of Moral and Spiritual Leadership: A Case Study of Elder Han Yu Lin | 004<br>**Maybelle PADUA**<br>Battling a Culture of Indifference through an Ethics of Community<br><br>071<br>**Chao YANG**<br>A Critical Review of the Moral Ecology Crisis in China: Problems and Solutions |
| | Moral Education in Japan | Pancasila Values & Indonesian Culture | Religious & Moral Education | Cultural Studies |
| 11:45-12:45<br>60minutes | 070<br>**Mayumi NISHINO**<br>Moral Education for Developing a More Deliberative Culture in Schools<br><br>041<br>**Kohtaro KAMIZONO**<br>Using a Movie to Enhance Students' Self-Affirmative Consciousness and their Respect for Life | 037<br>**Christiany SUWARTONO**<br>**& Eko A MEINARNO**<br>The Impact of Various Ethnicity Interactions in Indonesia in the Context of Bhinneka Tunggal Ika and Pancasila<br><br>029<br>**Tri Hartiti RETNOWATI**<br>**& Djemari MARDAPI**<br>A Culture-Based Assessment Strategy for Works of Fine Art | 009<br>**Thomas TSE**<br>Religious Elements in the Life Education Curriculum of Hong Kong's Methodist Church Primary Schools<br><br>045<br>**Junianawaty SUHENDRA**<br>**& Aileen PROCHINA-MAMAHIT**<br>**& Sylvia SOEHERMAN**<br>An Exploration of the Factors Contributing to the Morality of Adolescents in Indonesia | 080<br>**Dwi SISWOYO**<br>**& Rukiyati RUKIYATI**<br>**& Hendro WIBOWO**<br>Moral Education in Kindergarten in the Yogyakarta Special Region and Central Java<br><br>016<br>**Pauline LUAFUTU-SIMPSON**<br>Mending Educational Nets with Pasifika Values in the Light of a Postcolonial Narrative |

| 12:45-14:00 | Lunch | | |
|---|---|---|---|
| | | Civic Education, Curriculum & Instruction | Values Education | Moral Dilemmas |
| 14:00-15:30 90 minutes | | 121 **Maria-Rosa BUXARRIAS & Eric ORTEGA** Moral and Citizenship Education in Spain

106 **Samsuri SAMSURI & Sutirman SUTIRMAN & Halili HALILI** Civic Literacy Through Pancasila Values Mainstreamed by Vocational School Teachers

044 **Ruifang XU** Current Changes in the Civics Course Curricula in China's Junior Schools | 127 **Christopher DRAKE** Pandora's Box? Values Education in a World of Digital Disruption and Cross-Cultural Conflict

042 **Riana NURHAYATI** Strategies to Inculgate Moral Values in SDIT Alam Nurul Islam Yogyakarta

006 **Mami HAJAROH & Lusila Andriani PURWASTUTI & Suranto SURANTO & Muthmainnah MUTHMAINNAH** Developing Value-Based Education, and Its Evaluation System, for Early Childhood Education at Kindergarten Schools in Yogyakarta, Indonesia | 065 **Liu JIANG** Moral Dilemmas of Student Government in Chinese Secondary School Classrooms

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063 **Stephan ELLENWOOD & Suomayh ALNEMARY** Using Stories for Moral Education Within and Across Cultures |
| 16:00-17:30 30 minutes | **Plenary Address** (Rama Sita Room) | | |
| 17:30-18:30 | **AGM Meeting** (Rama Sita Room) | | |

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# *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 moral education, values education and citizenship education.

As a non-profit organization with a formal constitution, the APNME aims to foster collaborative relationships between and among its members for the advancement of moral education and research in the region. It does this both formally, during its annual conferences, and informally through ongoing exchanges throughout the year. It also actively seeks to involve young researchers and 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 the 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 their advancement both in the region and globally. During its conferences, the APNME encourages open debate and discussions aimed at identifying and reflecting on any issues related to moral, ethical and/or citizenship education. It encourages its members to address the moral issues that are faced by both educators and students.

**Previous Conferences:**

| Dates | Conference Themes | Local Host Institutions |
|---|---|---|
| April 26-30, 2018 | Moral Education: Conflicting Values and a Common Ground | Kaohsiung Normal University, Kaohsiung, Taiwan |

| | | |
|---|---|---|
| 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 2019 conference, hosted by Ganesha University of Education (UNDIKSHA), in Bali, Indonesia. In June of 2019 the APNME conference will travel to Indonesia 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 Ganesha University of Education (UNDIKSHA), Indonesia'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 and the Local Organizer*

Dear 2019 APNME Conference Participants:

On behalf of the 2019 APNME Conference Committee, we sincerely welcome you to our 13th annual APNME conference in Bali. In the last 13 years the APNME has been gradually developing into one big family, with members who come from increasingly diverse ethnic and cultural backgrounds, and who are eager to further explore the current state of moral education in the Asia-Pacific regions. We sincerely hope that our annual APNME conferences will continue to be a way to connect scholars with similar research interests in moral education, and thus to expand the international and cross-cultural relationships between and among our members. In addition, at our Bali conference we will also have a workshop on how to promote our members' academic research and publications in the field of moral education. We do hope the conference, including the workshop, will expand our members' knowledge of different areas within the vast and complex field of moral education in the Asia-Pacific region, encourage them to go further with their own individual research projects, and publish their findings in suitable journals.

The island of Bali is a famous vacation spot for international tourists, and our conference venue is located near beautiful Bali beach. If you find you have some leisure time during the conference, perhaps after dinner, you might want to take a walk along the beach and enjoy your time with both the old and the new friends that you will meet at the conference. Indonesia is a very multi-cultural society; it is home to many Muslims and also to a fair number of Christians, Buddhists and Hindus, and Bali is home to most of the country's Hindu minority. We do hope that, if possible, you will also find some time to visit some Hindu and other temples, and to enjoy traditional and modern dance performances, Balinese music, local paintings, and the island's natural beauty.

Our 2019 APNME conference program offers a wide range of sessions. The topics include moral education for both teachers and students, civic education, moral education in the digital era, character education, values education, ethics in the Eastern and Western traditions, economics and ethics, caring ethics, moral development and psychology, the problem of bullying and other forms of violence, 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 that you will enjoy the time you spend at our conference and in Bali!

Sincerely,

| | |
|---|---|
| Putu Kerti Nitiasih, Local Organizer | Meiyao WU, Chair of the APNME |
| Professor, English Education Department | Professor, Department of Education |
| Ganesha University of Education, | Kaohsiung Normal University, Taiwan |
| Indonesia | |

# *Welcome message from the Journal of Moral Education Editor*

On behalf of the *Journal of Moral Education* I welcome you to the 2019 APNME Conference and hope you will all have a great time here. I am sorry I cannot be with you personally this time, but I extend to you my best wishes and those of my associate editors as well: Tobias Krettenauer, Susana Frisancho and Wiel Veugelers.

I took over from Professor Darcia Narvaez as the editor of the *JME* in 2017. 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. Moreover, as most of you will know, Monica was the *primus motor* behind the establishment of APNME. We have three exciting special issues coming out in the next year on moral exemplars, moral wisdom and self-determination theory, but at least two issues per year are reserved for individual submissions.
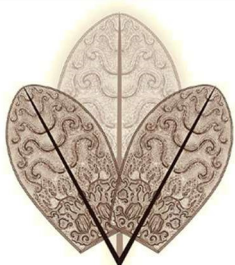
I welcome more submissions from Asia and neighbouring regions. I know from previous APNME conferences that a lot of important research in the field of moral education is taking place in your part of the world. However, for this research to have global impact, you need to write up your findings in ways that excite international audiences, and to get them published in highly-ranked journals like *JME*. I hope you will consider our journal as the first port of call for quality papers in the field of moral education and moral psychology.

Please do not hesitate to contact me personally (at k.kristjansson@bham.ac.uk) 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

Rector
Prof. Dr. I Nyoman Jampel, M.Pd.

# RECTOR SPEECH

Dear Distinguished Delegates and Guests,

We would like to express our warmest welcome to all the delegates to this 13th conference of the Asia Pacific Network for Moral Education (APNME), being held here in Bali from June 26 to 30th of 2019. It is indeed a great honor for us to have the opportunity to serve as the co-host for this annual conference.

APNME 2019 has been jointly organized by Universitas Pendidikan Ganesha and APNME. As in the past, the primary aim of the conference is to provide a platform for professional educators, as well as individuals who have an interest in moral education, so that they may share their own research interests and findings with us, as well as what may be the newest theories and paradigms in the realm of education—both as a practice and as an academic field. This conference will further explore the role played by moral values in education, as well as that played by cross-cultural understanding.

Moral education in the family, in schools, and in the society continues to be a crucial part of every society, particularly in this age of information-technological revolution. This conference aspires to encourage the further pursuit and sharing of knowledge through dialogue, and through the collaboration of delegates from different parts of the globe. Above all, it hopes to deepen our understanding, and continue to improve our practice, of moral education in our own countries and, insofar as possible, in the world.

We have received for this conference a total of 82 abstracts submitted by authors from 19 countries. However, through a peer review process undertaken by scholars in the area of moral education, only 67 papers, 5 posters, and 3 symposiums were accepted for presentation. These papers were selected on the basis of their originality, significance, clarity, and conformity with the purpose of the conference.
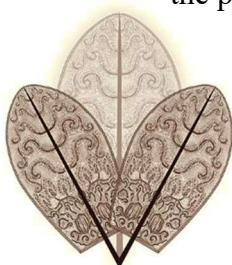
We sincerely hope that the conference, including all of its various proceedings, will be greatly beneficial to all participants, whether or not they are giving presentations. Finally, we would like to thank the organizing committee for all of its hard work, and to thank, once again, all of the contributors to the success of our APNME 2019 in Bali. We so hope you will take the opportunity to get out whenever possible and enjoy Bali, this Island of Paradise.

Om Shanti, Shanti, Shanti, Om!

Faithfully yours,

Prof. Dr. I Nyoman Jampel, M.Pd

# Plenary Speaker

**Prof. Dr. Dewa Komang Tantra, M.Pd.**
1. Place of Birth        : Klungkung, Bali-Indonesia
2. Nationality           : Indonesia
3. Religion              : Hindu

### A.  Experiences/Positions
1. Secretary of the English Department, Faculty of Teacher's Training and Educational Sciences, Udayana State University, 1979.
2. Head of Research and Community Services, Institute of Teacher's Training and Educational Sciences, Singaraja, 1996-2002
3. Head of the National Accreditation for Non-Formal Education, Jakarta, 2006-2011.
4. External Examiner for Masters and Doctors , La Trobe University, Melbourne, Australia, 1993- Now
5. Head of Project Benefit and Monitoring, Secondary Teacher Development Project, Wolrd Bank in Jakarta, 1993-1998
6. Consultant for Educational Management, Decentralised Basic Education Project, ADB, 2001-2005.
7. Consultant in the Directorate for Non-Formal Teachers and Educators, Directorate General for Teachers and Educational Personnell, Ministry of National Education, Jakarta, 2005-Now.
8. Assistant to the Directorate for Manpower, Directorate General for Higher Education, Ministry of National Education, Jakarta, 1997-2007

### B.  Professional Activities
1. A member of the Graduates for Educational Science Association, 1979-Now
2. A member of the Indonesia Lingustic Association, 1979-Now
3. A member of Bali Cultural Heritage Trust, Bali, 1993-Now.

### C.  Academic Experiences
1. Advanced Training in Quality Teacher Development, di La Trobe University, Melbourne, Australia,1995
2. Advanced Apprentice for Non-Formal Education Personnel in The Republic of Turkey, 2007
3. Training for Assesor for Non-Formal Education in Indonesia, 2006.
4. Workshop on Capacity Development for Non-Formal Teaching Personnel, Dacca-Bangladesh, July 2010

### D.  Research
1. Head of research team for Integrated Competency-Based Multicultural Education for Basic and Secondary Education in Indonesia, 2007.
2. Head of research team for The Role of District Education Offices in Educational Quality Improvement in Indonesia, 2008.
3. Member of research team for Teachers' Career Development in Indonesia,  2008
4. Member of research team for A Quality Assurance System for Teachers' Qualification Improvement in Indonesia, 2008.
5. Head of research team for A National Study of  Non-Formal Teaching Personnell's Capacity Development in Indonesia,  UNESCO , 2010.

### E.  Publications
1. "Policy of the Accreditation System for Non-Formal Educational Institutions and Programs in Indonesia, 2006, 2007, 2008, 2009, 2010"
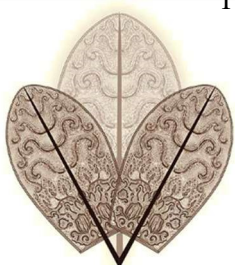
2. "Integrated Competency-based System for Non-Formal Education Personnell in Indonesia, 2006".
3. Policy Analysis of the Role of the District Education Office for Quality Improvement in Indonesia, 2008.

## Prof. Suwarsih Madya, M.A., Ph.D.

After obtaining her M.A. and Ph.D. from Macquarie University in 1988, Suwarsih Madya returned to her Yogyakarta State University as a faculty member in the English Department. Although her biggest interest is in academic work in the area of language teaching education, her career journey has contextually brought her on a winding career path. In 1995 she assumed a task, from the Ministry of Education and Culture, as the Education-Culture Attaché at the Indonesian Embassy, Bangkok, Thailand for four years, during which she also collected data on the English spoken by Thai people. She then rediscovered her main academic passion again but only for three years, because she was assigned a three-year task as the Head of the Bureau for Foreign Cooperation and PR, Ministry of National Education, Jakarta. To remain in touch with her academic world she returned to Yogyakarta every weekend to teach her students on Saturdays and gave thesis consultations on Mondays. Only two years after returning to her campus, she was assigned another task for three years as the Head of the Provincial Education Office, from which she gained a better understanding of education practice. Her last administrative assignment was as the Vice-Rector for (Foreign) Cooperation and Development at her university for four years, after which she got her current position as the Head of the Postgraduate English Study Program in her university, a job she enjoys due to her original interests. In addition, she is also active in both national and international professional organizations. Upon reflection on her experiences of interacting with people from various backgrounds, both culturally and professionally, she has finally come to believe that the ultimate outcome of education should be the development of a strong and noble character.

# Scholarship Awardees

GiYeon LEE, Seoul National University, Korea

Chia-Chun CHANG, National Kaohsiung Normal University, Taiwan

Lai WONG, University of Wisconsin-Madison, USA

Zeyi LI, The University of Hong Kong, Hong Kong

Setyo PURWANINGSIH, University of Bristol, UK

# Special Events

Please be aware of the following events which take place outside of the conference sessions:

- **Workshop on Academic Writing and Research:** On June 27 morning from 11:45 to 12:45 in the Rama Sita Room. This workshop will be partly sponsored by the JMET (Journal of Moral Education Trust) in order to promote the research and writing ability of scholars who come from Asia-Pacific regions.
- **School Visits:** Departure to Schools at 8:00 a.m. on June 28 morning; buses leave in front of the entrance of the Inna Grand Bali Beach Hotel
- **Welcome Dinner** on Thursday, June 27 at 6:30 p.m. in the Banquet Hall
- **2019 APNME AGM (Annual General Meeting)**: this will be held in the Rama Sita Room from 17:30 to 18:30 on June 29.
- **Cultural Tours**: Departure from the entrance of the Inna Grand Bali Beach Hotel on June 30 morning.

# How to Find Your Way Around

The way to find Grand Inna Bali Beach Sanur from Ngurah Rai International Airport:

We are pleased to welcome you to Bali. You have arrived at Ngurah Rai International Airport, and we hope you will have a pleasant trip.

Grand Inna Bali Beach Sanur is where the conference will be held. It is located on Hang Tuah Street, Sanur, Bali. This is about 17 kilometers from the airport. You can take local transportation, like an Airport Taxi, to get there. (It is about a 40-minute trip and the fare should be around US$ 20-25, depending on the taxi meter).

# Conference Program

The Asia-Pacific Network for Moral Education
Annual Conference 2019
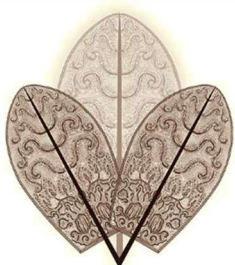
# Wednesday,
# June 26, 2019

| Wednesday, 16:00-17:30 | Rama Sita Room |
| --- | --- |

## Opening Ceremony

| Wednesday, 20:00-21:00 | Rama Sita Room |
| --- | --- |

## APNME Committee Meeting

# Thursday, June 27, 2019

13th ANNUAL APNME CONFERENCE
26-30 June 2019

**Moral Education and Cross-Cultural Understanding**
An International Conference for Interdisciplinary and Intercultural Dialogue
Ganesha University of Education (UNDIKSHA), Bali, Indonesia

Thursday, 08:30-10:00                                    Rama Sita Room
## Plenary Session

# Prof. Dr. Dewa Komang Tantra, M.A.

### The Doctrine of '*Karma Phala*' Pivots Around Moral Education

### Abstract

The development of morality has been an important subject of investigation for a number of decades. It has also been of particular significance to religious and ethical literature, which has made crucial contributions to the praxis of character development. The religious and philosophical underpinnings of morality and character development have long been readily accepted and appreciated by Balinese Hindus, for most of whom "morality" is simply understood as the proper character and behavior of individuals. Thus a "moral being" is an individual person who has the ability to differentiate among intentions, decisions, good (or right) actions and bad (or wrong) actions. The doctrine of '*karma phala*' is a crucial part of Balinese Hindu "local wisdom" and religious practices. Thus '*karma phala*' could also be implemented as a medium of or for moral education, even across various types and levels of such education. In this paper, the doctrine of '*karma phala*' for moral education across different school levels is summarized. The paper also looks more generally at the traditional Hindu concepts of morality, which could potentially be utilized in current praxes of character development.

***Key terms* : *morality, moral development, karma phala.***

<div align="center">**The Doctrine of '*Karma Phala*' Pivoted Around Moral Education**</div>

<div align="center">Prof. Dr. Dewa Komang Tantra, M.A.</div>

## Introduction

The Balinese Hindu believers base their religious practices on '*sraddha*' or beliefs. There are five beliefs or faiths called '*panca sraddha*' Etymologically, '*panca' means five and 'sraddha'* means *faiths.* There are five major beliefs, namely 1) belief in '*Brahman*', 2) belief in' *atman*'; 3) belief in '*karma phala'*, 4) belief in '*punarbhawa*', and 5) belief in '*moksha*'. The first belief holds that '*Ekam eva advityam Brahman',* that is, it is a belief only in the Almighty God or '*Ida Sanghyang Widi Wasa'.* The second is the belief in *'atman'* or the eternal self. The third is a belief in '*karma phala',* which means the results of actions undertaken by a person. The fourth is a belief in '*punarbhawa*', which means reincarnation or rebirth. The fifth is a belief in '*moksa'*, which means a release from the cycle of rebirth impelled by the law of karma (Puja,2003; Rai,2012; Maswinara,2013). It is the doctrine of '*karma phala'* that is mostly understood and practiced by the Balinese Hindus.

## What is '*Karma phala'* ?

The term '*karma phala*' simply means the results of actions undertaken by a person (Prasad,1984; Maswinara,2013). The '*karma*' can be either '*kayika, wacika or manacika*' (thoughts or deeds, virtuous or evil, or mixed), all of which indicate actions done through personal choice as well as the forces that emerge from these acts (Rizwanah,2012). '*Karma'* is believed to be responsible for the whole chain of rebirth. The doctrine of '*karma phala'* lies in the forces of causation and retributive morality, a philosophy of punishment which comes into effect when an offender breaks '*dharma*', a cosmic law. The notions of rebirth are closely connected with the doctrine of '*karma'.* The past life is the beginning of the present as well as of the future, which differs from one person to another. Thus, destiny or joyfulness is the result of one's own '*karma*'.

## How is '*Karma'* Perceived ?

In Hinduism, *'karma'* designates a person's good or bad deeds which determine his/her rebirth and reincarnation. Rebirth proceeds from a man's desire to enjoy the worldly pleasure and satisfaction (Gupta,2017). Thus, the soul which is immortal goes by leaving one body and entering another. Hinduism states that a person seeks salvation after many births. Hinduism
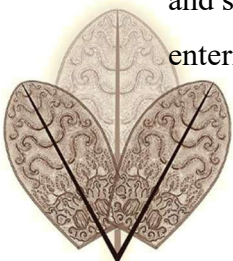
differs from Buddhism on the concept of rebirth. Buddhism negates the existence of an immortal soul or '*ātmā*'. Buddhism believes that the concept of '*karma*' does not rely on any moral administrator of the world (Sharma,2017). It admits that '*karma phala*' is an impersonal law which acts by itself without involving any external agency. So, there is no need of any divine agency to produce '*karma phala*' because '*karma phala*' automatically follows from '*karma*' without needing any agency.

In contrast with Buddhism, Hinduism admits that the 'self' is permanent, and it is beyond production and destruction. The fruits of 'karma' do not decease before its doer experience it. The doer of action receives the fruits of his action sooner or later. Hinduism believes that an individual is entirely responsible for his birth, death and suffering because whatever the individual receives is because of his past action. The person who performs good action gets good result and the person who performs bad action gets bad result. Therefore, '*karma*' is not subtle matter and it can be understood as non-material or without form. Accordingly, '*karma phala*' whatever we suffer or enjoy is something as material pain or pleasure. And also, '*karma*' is considered as a special kind of material particle which is real but not metaphysical (Chatterjee & Datta,1984).

**What are Moral Development Theories?**

The Biological theorists hold that our moral development doesn't start from a blank slate at birth. Our genes determine our temperament to a large extent, even though gene expression can be influenced by one's environment. It therefore follows that both our genetic makeup and the environment will influence our overall development, including our moral development (Killen&Sematana,2003).

The Cognitive development theorists have shown that moral development during childhood occurs in stages and is mirrored by other cognitive changes in the child's brain According to Piaget, morality is formed in two stages. The first stage is that of "Heteronomous morality" in which children are able to see rules as fixed and dictated by authority. Rewards and punishment dictate one's actions. The next stage is that of "Autonomous morality", in which they are able to move beyond the consequences and are able to see morality as linked to intentions and that rules are flexible (Blair,1995).

Kohlberg further developed Piaget's theory. He described stages of moral development that depended on the Piagetian stages of cognitive development. Kohlberg described three major levels of moral development. Each stage is further subdivided into two stages making it
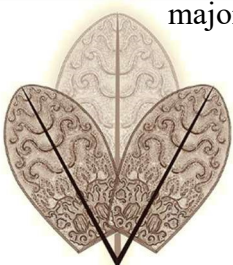
six stages in total. The three levels are pre-conventional, conventional and post-conventional morality.

The pre-conventional stage is essentially the morality possessed by pre-school children and is focused on avoiding punishment and obtaining reward. The morality in the conventional stage focuses on the notions of mutual benefits, social conformity and following law and order. The post-conventional stage focuses on general internalized moral principles. Kohlberg used moral dilemmas to investigate the moral reasoning of individuals and he focused on individuals' thinking process rather than the content.

**Table 1**
**Kohlberg's moral development stages**

| Development Level | Moral Reasoning |
| --- | --- |
| 1. Pre-Conventional | 1.1. Obedience and punishment;<br>(How can I avoid punishment?)<br>1.2. Self-interest orientation<br>(What is it for me?) |
| 2. Conventional | 2.1. Interpersonal accord and Conformity (social norms)<br>(The good boy/girl attitude)<br>2.2. Authority, Social order and maintaining orientation<br>(Law and order morality) |
| 3. Post-Conventional | 3.1. Social contract orientation<br>(Social relationship to others)<br>3.2. Universal ethical principles |

Gilligan (1982) criticized Kohlberg's theory as it was developed by studying male subjects exclusively. According to Psychological Theory and Women's Development as advocated by Gilligan, she argued that females act from concerns about social relationships and that their moral development has elements of compassion and caring strongly built in. On the other hand, according to her, justice dominates men's morality. Social intuitionists argued that individuals often make moral judgments intuitively and that the reasoning only comes later to justify their actions. Modern psychoanalytic theory conceptualizes the development of conscience as growth of superego through positive identification of parental values and not guilt, which was given a lot of importance by the classical psychoanalytic theory (Gilligan,1982).

To summarize, none of the above moral development theorists considered morality as an explicit account of religion or philosophy. The Biological theorists hold that moral development doesn't start on a blank slate at birth. Our genes determine our temperament to a large extent, although, gene expression can be influenced by one's environment. Cognitive
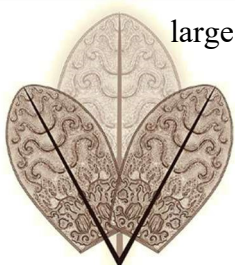
development theorists have shown that the moral development during childhood occurs in stages and is mirrored by other cognitive changes in the child's brain. Kohlberg described stages of moral development that depended on Piagetian stage of cognitive development. Kohlberg described three major levels of moral development that were each further subdivided into two stages making it six stages in total. While, the Social intuitionists argued that individuals often make moral judgments intuitively and that the reasoning only comes later to justify their actions. Finally, Modern psychoanalytic theorists conceptualized the development of conscience as growth of superego through positive identification of parental values and not guilt.

## How Local Wisdoms are Used in Moral Education?

Mudana (2003) defines a local wisdom as a set of practices determined by clear or subtle rules, rituals, and/or symbolic characteristics. Local wisdom is often used to mediate a set of norms, values, morals through repeated behavioral practices, which imply a balance between the past and the present times (Purna,2010:2). Local wisdom or local knowledge may often function as a moderator variable for negative characters. As information technology develops swiftly, local wisdom or genius tends to be marginalized and/or even eroded into a complete absence (Choesin,2002:1). Histories often disclose the fact that whenever developments created negative impacts on human wellness, local wisdom or genius offers a moral therapy to such an illness. It is widely believed that local wisdom or genius originates from a belief system which manage the life of a society. A belief could build power beyond human ability and it creates strength of will. Strength of will is the powerful alignment of uncommon commitment, relentless perseverance, and consistent discipline (cf.Pelto &Backstrand,2003).

This power will govern human behaviors. When it is added with experience, it will become a character (Geertz, 2000: 50 – 51). '*Kharma phala*' is a religious doctrine that could be used as a vehicle for moral education. This doctrine is well explained in *the Bhagavad Gita*, which could be used to design and develop moral dilemmas. The following example of a local wisdom derived from the Bhagavad Gita could be used to develop a moral dilemma.

## The Moral Dilemma in *Bhagavad Gita*

The *Bhagavad Gita* is considered to contain the essence of Hindu philosophy. It is also referred to the essence of all Hindu scriptures. The contents revolve around the fight for the throne of the kingdom of Hastinapura. This battle was fought between the *Pandavas* and the *Kauravas*, who were related as cousins. *Pandavas* have the legal right to the throne, but *Kauravas* take over the kingdom by cheating the *Pandavas*, in a game of dice. The *Pandavas*
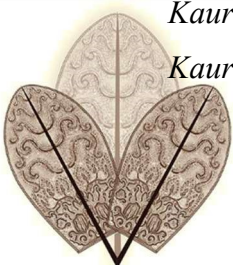
have Lord Krishna on their side as their guide, but he has vowed not to use any weapons in the battle. Lord Krishna is considered to be the incarnation of Lord Vishnu-- the creator of this world. There are numerous moral dilemmas contained in *Mahabharata* that make it a very meaningful and interesting to read. The *Bhagavad Gita* is centered on the moral dilemma that is faced by despondent Arjuna in the midst of the battlefield. Lord Krishna is Arjuna's charioteer in the battlefield but essentially his spiritual guide. Just when the battle is about to begin, Arjuna is burdened with severe self-doubt about what he is just about to engage in: a bloody war with his cousins over a kingdom! His dilemma is whether it is appropriate for him to kill his own cousins *Kauravas* and other close associates for the sake of the kingdom, despite it being his legitimate claim.

It is then that Lord Krishna enlightens him through the teachings that together form the *Bhagavad Gita*. These teachings comprehensively bring out the essence of the *Vedas*, primarily the *Upanishads*, in a language that is less terse than that of the original *Upanishads*. The main intention of these teachings is to help humans with the task which is, perhaps the most difficult, that is, to discriminate, choose and perform actions that are moral and righteous, especially when one is going through an emotional crisis. One of the tenets of *Bhagavad Gita's* philosophy is *Karma Yoga* that translates into "path of union through action". It emphasizes on performing selfless actions with an attitude that is not influenced by one's likes and dislikes (Maswinara,2003; Puja,2003)

**Other Local Wisdoms**

Rasna, et.al (2016;2017;2018) conducted a multi-year research entitled "Reconstruction of Local Wisdoms for Character Education Through the Indonesia Language Learning: An Ethno-Pedagogical Methodology". They concluded that the development of good characters may take quite a long process early ages. Character education may include local wisdom or local knowledge learnt through the curriculum's subjects interactively. They concluded that Hindu religion and philosophy are rich for the development of character education's themes and sub-themes. The central themes and sub-themes derived from the Hindu religion and philosophy are coherently tied into a system of meaningful moral entity. Children may learn the moral characters contextually and meaningfully at schools.

They identified 8 central themes suitably used for moral education. Those eight central themes are a harmonious life, playing in the environment, my daily duty, I and my school, living a clean and healthy life, water and sun, caring for pets and plants, and safety at home and while traveling. These central themes are further subdivided into subthemes. There are 32
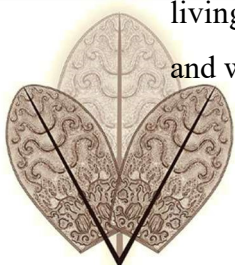
sub-themes, namely 1) a harmonious home life, 2) harmony with friends, 3) harmony at school, 4) harmony with those around us, 5) playing at home, 6) playing at a friend's home, 7) playing at school, 8) playing at recreational sites, 9) my daily duties at home, 10) my routine tasks at school, 11) my duty in religion, 12) my task and social life, 13) my school tasks, 14) extra-curricular activity, 15) my school environment, 16) my achievement at school, 17) clean and healthy life at home, 18) clean and healthy life at school, 19) clean and healthy life at playground, 20) clean and healthy life in the vicinity, 21) water, 22) earth, 23) the sun, 24) nature around us, 25) animals around us, 26) caring for pets, 27) plants around us, 28) caring for plants, 29) rules of home safety, 30) home safety, 31) travel safety, and 32) tour safety.

The themes and subthemes identified from the Hindu religion and philosophy could be used to design and develop moral dilemmas as shown in table 2 below.

**Table 2**
**Kohlberg's stages of moral development, and**
**central Hindu themes-subthemes**

| Development Level | Moral Reasoning | Themes | Sub-themes |
|---|---|---|---|
| 1. Pre-Conventional | a. Obedience and punishment; <br> b. Self-interest orientation | a. Harmonious Life <br> b. Playing in the Environment, | a. Harmonious Home Life <br> b. Harmony with Friends <br> c. Harmony at School <br> d. Harmony with People Around <br> e. Playing at Home <br> f. Playing at Friend's Home <br> g. Playing at School <br> h. Playing at Recreational Sites <br> i. My Daily Duty at Home, <br> j. My Routine Tasks at School, |
| 2. Conventional | a. Interpersonal accord and Conformity <br> b. Authority, Social order and maintaining orientation | a. My Daily Duty <br> b. I and My School <br> c. Clean and Healthy Life, | a. My Duty in Religion <br> b. My Task and Social Life <br> c. My School Tasks <br> d. Extra-Curricular Activity <br> e. My School Environment <br> f. My Achievement at School <br> g. Clean and Healthy Life at Home <br> h. Clean and Healthy Life at School |

| | | | i. Clean and Healthy Life at Playground |
| | | | j. Clean and Healthy Life in the Vicinity, |
|---|---|---|---|
| 4. Post-Conventional | a. Social contract Orientation<br>b. Universal ethical principles | a. Water and Sun<br>b. Caring Pets and Plants<br>c. Home and Journey Safety. | a. Water<br>b. Earth<br>c. The Sun<br>d. Nature Around Us<br>e. Animals Around Us<br>f. Caring for Pets<br>g. Plants Around Us<br>h. Caring for Plants<br>i. Rules of Home Safety<br>j. Home Safety<br>k. Travel Safety<br>l. Tour Safety. |

**Thematic Learning**

Rasna, et al.(2018) designed and developed two textbooks for the first and second grade children in elementary schools in the Province of Bali. They did not use the themes and subthemes to develop moral dilemmas. Instead, they used them to design and develop textbooks with a theme-based learning model. Thematic learning is an instructional method with emphasis on specific themes and subthemes. The original textbooks were designed only for learning the Indonesia National Language. They were inspired to redesign and redevelop the textbooks by integrating the Hindu philosophy as a vehicle for moral education in learning the national language of Indonesia in the Elementary Schools in the Province of Bali. They were convinced that learning materials containing local wisdom or knowledge will facilitate learners' interest, motivation, relevance as well as understanding (Sardiman,2008; Muchlas, & Hariyanto,2012)

They identified the corresponding themes and subthemes from the Hindu religion and philosophy. They re-wrote the authentic texts and maintained the essential contents. An example of a theme "*Diriku*'" (Myself) was rewritten:

" Purify your senses, but thoughts are purer than senses. The purest of *'budhi'* is *'atman'*. Pure *'atman'* will manage thoughts and smart thoughts will manage the sensitivity of senses" *(*Bhagavadgita XIII.23; Wrehaspati Tattwa 24).

The above text exposes that human body consists of senses and thoughts. When smart thoughts are managed, the biased senses could be minimized. In contrast, when thoughts are not managed properly, they will certainly create bad '*karma*'.

Using the reconstructed text, children will learn the Indonesian text structures, Sanskrit lexical items like '*budhi*', and '*atman*', language elements, and the social functions of language.
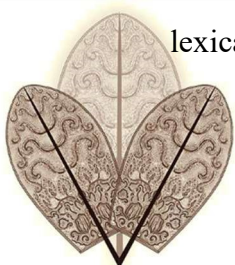
Through thematic learning, the four language skills, they are, listening, speaking, reading and writing, are integrated. The linguistic contents are loaded with values, norms, ethics, and mores derived from the local wisdom.

Children will learn meanings of '*budhi*' and '*atman*'. '*Budhi*' is an intelligence that exists and helps in taking decisions. '*Budhi*' is a discriminating intelligence (Maswinara,2003;Puja,2003). The moral value they learn is that 'when thoughts are not managed properly, they will certainly create bad '*karma*'. Another lexical item to learn is the word '*atman*'. '*Atman*' means a person's soul inherent in the real self of the individual. The moral value children will learn is that pure '*atman*' will manage good thoughts. When 'atman' is not pure, it will create bad '*kharma*'.

Togetherness is another important theme aside from individual self. Another central theme is '*Keluargak*u' (My Family). The corresponding derived from the Hindu philosophy is that:

> " A state has to protect the existence of *asrama dharma* and *vana dharma*. It means that my big family includes all creatures live as *brahmacari, grhastha, wanaprasta* and *sanyasin*. Similarly, all colors be it *brahmana, ksatriya, vaisya or sudra* should live based on *asrama dharma and varna dharma*" (Manawa Dharmasastra VII.35.).

The text basically teaches that colors (*brahmana, ksatriya, vaisya or sudra)* play an important part in perception about and interaction with the world. It seems that each color emits specific signals that affect our mental, physical and psychological states. Through this text, children will learn more lexical items like '*asrama dharma*', '*vana dharma*', '*brahmacari*', '*grhastha*', '*wanaphrasta*', '*sanyasin*', '*brahmana*', '*ksatriya*', '*vaisya*', and '*sudra*'.

'*Asrama dharma*' means literally duty as it relates to each of the four life stages. '*Vana dharma*' means giving up worldly life. '*Brahmacari*' means unmarried person; *whereas* '*grhastha*' means assuming the duties and responsibility of a householder*, 'Wanaphrasta*' means a person who hands over household responsibilities to the next generation; whereas '*sanyasin*' means someone who has reached the life stage of renouncement of materal possession.

The four colors '*brahmana*', '*ksatriya*', '*vaisya*', and '*sudra*' are often associated with 'castes' in Bali. In the past, the four classifications often imply strata. Nowadays, the four classifications are understood as social divisions, which do not entail politeness or deference (Said,1980). Social and verbal interactions are often contextual depending on the setting, participant, end, act, channel, intention, norm, and genre.
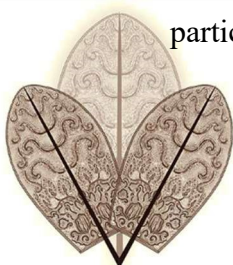
Children will learn not only the grammatical rules, but also the socio-cultural rules. They learn both the linguistic rules for grammaticality and the socio-cultural rules for appropriateness (Putrayasa,2007).

**Conclusion**

The doctrine of '*karma phala*' is conceptually connected with the idea of activity. It is also conceptually connected with the idea of a conscious agent. Therefore 'karma' is impossible without the activity and the activity is also impossible without the conscious agent. The doctrine of 'karma' and its assertion are based on the transmigration of the soul and the karmic particles. This is because transmigration of the soul and a karmic particle are possible only in '*saṁsāra*'. We also find that the doctrine of '*karma*' is not only a fundamental concept in Hinduism but also in Buddhism. In both, the law of karma is conceived as a moral law which corresponds to the law of causation. Each and every word and act of a person is judged on the scale of eternal justice. So, our present life is the result of the 'karmas' of our past lives, and it will also play a role in our future lives.
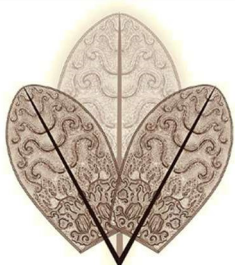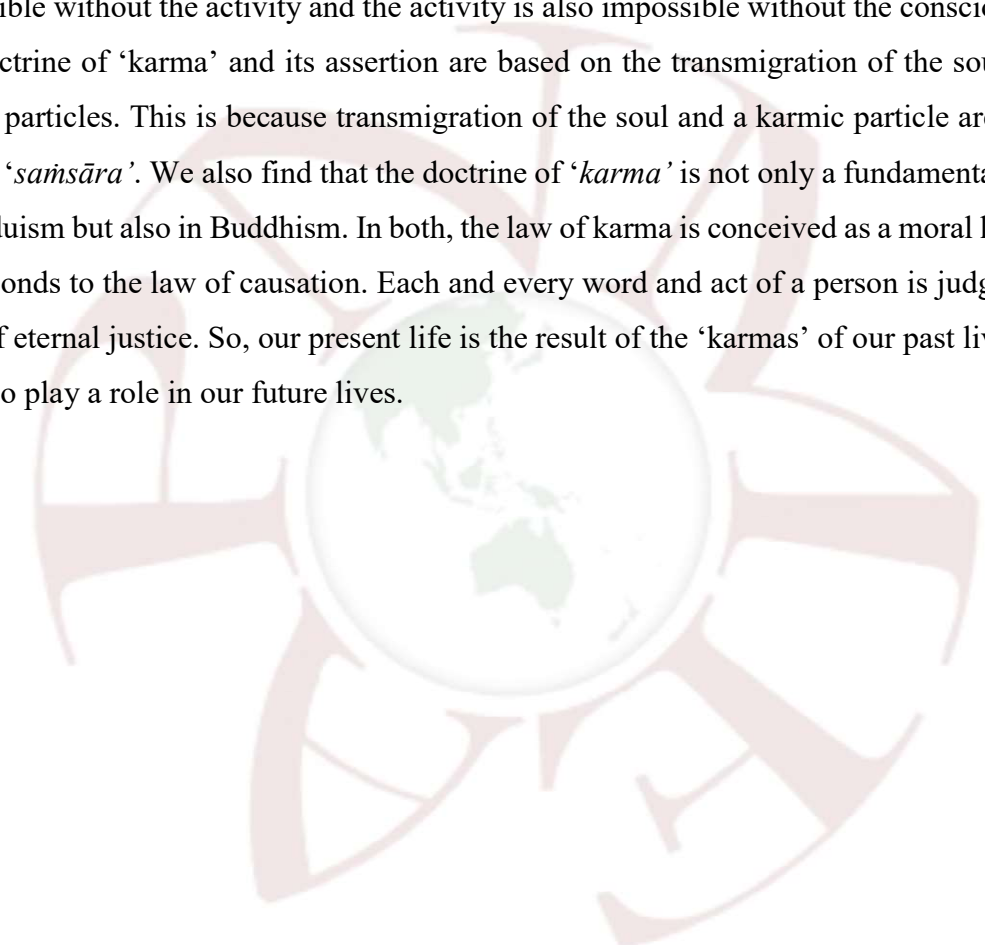
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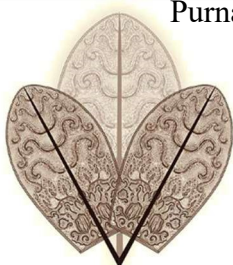
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**Paper Session**

## Title: Moral Education for Pre-Service Teachers

**Proposal ID: 097**
*Presenter:* Prof. Jiyoung CHOI
Hannam University, KOREA

### Moral Education and Enhancing the Social Empathy of Pre-Service Teachers

This presentation will address the conference theme by looking at the issue of moral education for teachers. In Korea, there are many controversial ethical issues, including young men's refusal to do military service due to their religious beliefs and the question of whether or not to accept refugees. In a democratic society, it is important to have the ability to understand and sympathize with the difficulties of others in order to live together with different people. In particular, it is important for teachers to look at key issues objectively and to have empathy for others without being prejudiced against certain groups. The purpose of this study was thus to improve pre-service teachers' understanding of social empathy by conducting class discussions with them. The topics discussed included the issue of accepting refugees, which has recently become an important issue in Korea. The discussion framework required these pre-service teachers to be randomly assigned to take pro and con positions, and to present their opinions based on these pre-assigned positions. After each discussion, the "students" showed a deeper understanding of the various subjects discussed. The results of this study are meaningful inasmuch as they have important educational implications, specifically regarding the value of using this discussion method in order to enhance the social empathy – a fundamental element of moral education – of pre-service teachers.

**Proposal ID: 090**
*Presenter:* Dr. Xiaoli WANG
South China Normal University, CHINA

### How Do Novice Teachers Learn to Solve Moral Conflicts in their Classes: From the Perspective of Teaching and Learning Science

This presentation will address the Conference Theme by studying how novice teachers undergo moral growth through solving moral conflicts in the course of their daily teaching. More specifically, it focuses on two research questions: (1) What kinds of moral conflicts do novice teachers often meet with in their teaching? (2) How do they learn to resolve these moral conflicts? This research project adopted a case study strategy and thus a the qualitative approach. Nine novice high school teachers of different subjects
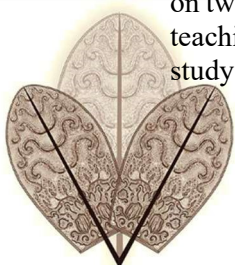
in G school  agreed to participate in the research. The data were collected through semi-structured interviews and coded by means of reflective reading.

It was found that the moral conflicts which novice teachers have encountered can be quite complex. We divided them into four categories: the conflicts between teachers and students; the conflicts between the novice teachers and their peers; the conflicts between teachers and parents; and the conflicts between teachers and their school culture. We also found that novice teachers have often learned to solve these moral conflicts through observational learning, reflective learning, coaching by peers and enactive learning. Our findings indicate that the learning of novice teachers, itself related to the growth in their understanding of professional ethics, is a process which evolves through these teachers' reflection on certain critical incidents.

Parallel Session 1.2– Thursday, 10:30-11:30                    Room 2
**Paper Session**

### Title: Moral Self & Civic Education in the Digital Era

**Proposal ID: 005**
*Presenter:* Prof. Yuhua YU
CHINA

#### Internet Patriotism and the Responsibility of Citizens

   Internet Patriotism (IP) is the product of the internet era. Yet it is not a *real* patriotism but merely a *virtual* one on the Internet. Due to the rapidly-spreading power of the Internet, IP is having an increasinly great impact on our society. In fact, IP has a dual personality: on the one hand, it provides people with a convenient and straightforward platform for expressing their patriotism while at the same time protecting and supporting their national sovereignty and national interests. Therefore, it also becomes a space for citizens' participation in state policy-making and implementation.

   However, on the other hand, IP also leads to a huge number of rumors, violence, and illegal confrontations with the state due to its potential irrationality and and reasonable, lack of supervision in the name of "patriotic passion," something which actually affects national arrangements, damages national interests, and can even be the enemy (rather than the supporter) of patriotism. This "double face"of IP, especially its negative side or face, must be understood and confronted by patriotic citizens. Firstly, it is important to differentiate between the patriotism that is expressed and *real* patriotism. Secondly, citizens should be rational with regard to a great variety of cases and events related to patriotic opinions and ideas, trying to make clear which information is real, and reasonable, and which is fake. Thirdly, people must be aware that we should not spread fake or uncertain information. Lastly, citizens should be responsible for the opinions and ideas they express online, and not make unreasonable (or even illegal) requests or demands.

**Proposal ID: 039**
*Presenter:* Prof. Xiangyuan KONG
Normal College, Shenzhen University, CHINA

#### From a Partial 'Self' to a Total 'Self':
#### Reflections from a Moral Education Perspective

In cyberspace, the adolescent "self" presents a a sort of partiality in three ways: firstly as adolescents lack a comprehensive understanding of the rights to which they are entitled, secondly as they "perform" their egotism in a covert manner, and thirdly as they tend to exhibit a kind of apathy towards collectivity.
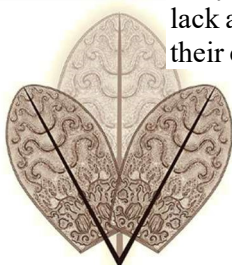
These phenomena derive from three causes. The first cause is the demonstration effect brought by the agenda function of the massive dissemination of information online. The second cause is the isolation state resulting from being exposed to a shifted and imaginary time and space. The third cause is the self-protection mentality arising from the unpredictability of the (of their, or our) cyberspace future. To help adolescents develop a complete 'self' from a partial 'self', moral educators need to focus on three goals. Firstly, they ought to educate adolescents on their rights in order to make them understand the holistic meaning of "being a person" by exploring themselves further within certain boundaries. Secondly, they should help to improve adolescents' network literacy in order to enable them to be more vigilant, more aware of the threat of addiction to cyberspace and to the overloading of information. Thirdly, moral educators should try to cultivate adolescents' sense of empathy to ensure that they can still integrate themselves into the wider society through meaningful inter-personal understandings and relationships.

### Title: Character Education: Family & School Partnerships

**Proposal ID: 081**

*Presenter:* Mrs. Alfiasari FIA
        & Dr. Dwi Hastuti DWI
        & Mrs. Gita Lestari TIARA
Department of Family and Consumer Sciences,
Faculty of Human Ecology,
Bogor Agricultural University, INDONESIA

***Presenting the Father in Parenting:***
***The Key Element in Successful Character Education for Indonesian Teenagers***

In traditional families, parenting is generally carried out by mothers, while fathers work in the public sector as the primary breadwinner. In fact, fathers also contribute significantly to children's development. The relationships between the father and his children will affect the children even until adulthood. Therefore, the presence of a father in parenting is an important factor that determines the success of parenting itself. This study was aimed at more clearly understanding the relationship between the father's presence in parenting and the character of his teenage son(s) and daughter (s). Hopefully, our findings may encourage fathers to become still more involved in their parenting, including their relationships with their teenage sons and daughters.

This study involved 116 junior high school students from selected rural areas. The role of their fathers in parenting, was measured with the Inventory of Parent and Peer Attachment (IPPA). The teenage sons' and daughters' character, more specifically their politeness, was measured by means of the Dwiasas Character model developed by Hastuti & Alfiasari (2015-2017). We found that the father's degree of attachment was positively correlated with his teenage son(s)' and daughter(s)' level of politeness.

The results of this study reinforce the importance of the father's presence in a child's life, especially in terms of a strong sense (or bond) of trust and a minimal sense of alienation. The results also indicate an opportunity to improve children's character education through increasing the father's involvement in that process.

Keywords: character education, father's attachment, politeness, teenage sons and daughters
**Proposal ID: 079**
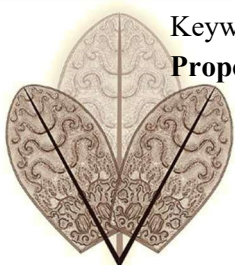
*Presenter:* Dr. Hastuti DWI
           & Dr. Alfiasari FIA
Department of Family and Consumer Sciences,
Faculty of Human Ecology,
Bogor Agricultural University, INDONESIA

### *Dwiasas Karakter: The Family-and-School Partnership Model for Character Education in Indonesia*

Character education in Indonesia still faces many challenges. Parents typically have a rather low educational level, and the capacity of schools and teachers to construct new lesson plans that focus explicitly on character education is also still limited. Therefore a new, more contemporary character-education model, based on both family and school relationships, is much needed. This study is based on three years of research and it led to some interesting and challenging findings. In the first place it was found that in the context of family-school integration, for children's character education, especially in rural areas, the school environment is very important. Secondly, it was found that as the level of parents' involvement remains relatively low, schools must take the main role in doing this, in part by also trying to increase parents' involvement.

In the second year a character-education research model was developed, based on two main "characters": politeness and persistence. The development of this "*Dwiasas Karakter*" ("Two Character") model has been carried out via the compilation of academic texts, guidebooks, modules, and teaching materials, ones that were/are used for character-education interventions at every educational level—early childhood, elementary, junior high and senior high. Various kinds of character-education materials have also been tested by experts, and by targeted groups of teachers, parents, and children. The results of this study have shown that the Dwiasas Karakter model is a very effective one in promoting teachers', parents' and children's character development.

Keywords: moral character education, parents' and childrens' socialization, the two-character model

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Parallel Session 1.4– Thursday, 10:30-11:30                         Room 4

## Paper Session

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## *Title: Confucian Philosophy & Economics*

**Proposal ID: 117**
*Presenter:* Prof. Jacek SOJKA
Adam Mickiewicz University,
Poznan, POLAND

### *Confucianism as an Inspiration for Economics*

This presentation will address the conference theme by raising the question of the impact of traditional doctrines, philosophical and religious, on economic thinking. It will also address it by discussing some moral dilemmas in Western and Asian-Pacific cultures that are associated with the individualistic versus communitarian perspectives of business and society.

Reflection on the relation between ethics and economics may benefit from looking at the perspectives of several different philosophical and religious traditions, including Confucianism, Daoism and Buddhism. In the proposed presentation I would like to concentrate on Confucianism, and the ways in which it may have inspired economic theory. The impact of Confucianism on China's economic development today is an important subject. But is there something like a specific form of Chinese economics based on Confucianism, as some researchers argue? If so, to what degree can this contribute

to global economic thinking?Would it be possible to regard it as a correction of the Western liberal, individualistic perspective on business and society? To answer these questions, this presentation will analyze the claim that the Western liberal economy is detached from ethics, while within Confucian thought "economy" and "morality" are inseparable.

**Proposal ID: 108**
*Presenter:* Prof. Meiyao WU
Department of Education,
National Kaohsiung Normal University, TAIWAN

### *The Concepts of Self and Conscience within the Western and Confucian Ethical Cultures*

This article attempts to compare and analyze the concepts of "self" and "conscience" within the frameworks of Western philosophy and psychology of the self and of Confucian ethical cultures. First it will clarify the concepts of our self and of our conscience in Western psychology and in philosophical discussions of the "self." Here Plato's and Kant's ideas about our reason (or rationality) and conscience, as well as Freud's conceptions regarding conscience and the self, will be discussed. Secondly, it will analyze the operational procedures of the self and conscience within the traditional Confucian ethical culture. Here the Confucian concept of *Ren* (humane, humanity) as the essential nature of human beings—and its outer presentation as *Li* (propriety), *Yi* (righteousness), and *Zhi* (wisdom) will be further clarified. Moreover, the author will propose a new concept of "conscience" which includes both western rational and Confucian moral-emotional conceptions of it, where the latter also brings into play the Confucian praxis of self-cultivation of the Self. Finally, the author will try to clarify how this new concept of "conscience" can help a Self to engage in moral education, and to deal with the moral dilemmas we face, in the complicated social context of our modern everyday lives.

| Thursday, 11:45-12:45 | Rama Sita Room |
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# Workshop on Academic Writing and Research

*Held by* Monica Taylor and Wiel Veugelers
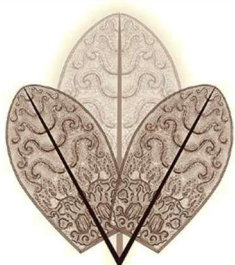
## Title: Comparative Studies

**Proposal ID: 003**
*Presenters:* Prof. Kaye COOK
          & Grace CHIOU
          & Sara LEPINE
          & Caleb CHANG
          & Adila DE SOUZA
          & Carter CROSSETT
Gordon College, Massachusetts, USA

### Forgiveness as a Paradigm for Virtue in Context

Whereas Western cultures emphasize individualism and independence, the literature suggests that collectivist cultures such as those of Brazil and in particular China emphasize one's embedded identity over individualism. The objective of this study was to describe the cultural and religious differences that are present in perceptions of forgiveness in American subcultures. Participants were selected from American student and Brazilian- and Chinese-American populations. They engaged in a discussion about forgiveness and completed a survey with measures including the Self-Forgiveness Scale and Trait Forgivingness scale. In contrast to earlier research, it was found that the Chinese participants were less likely to be motivated to forgive than were the others. The results showed similarities in the "religiousness"of members of each of the three groups. However, the differences that were found regarding the capacity to forgive others were consistent with Eastern and Western theological differences, and also with the literature concerned with the collectivism/individualism contrast. This research thus addresses the conference theme by illuminating ways in which individuals from different cultures may conceptualize virtues differently, as well as the ways in which they may find common ground. Theorizing about the role of culture in our formation and expression of virtues can provide a foundation for better communication and collaboration in an increasingly pluralist, seemingly ever more contentious world.

**Proposal ID: 116**
*Presenter:* Dr. Kun Setyaning ASTUTI*
          & M.HUM Alice ARMINIE
          & Dr. Hanna SRI MUDJILAH
*Universitas Negeri Yogyakarta, INDONESIA

### Affective Domain Development Through Learning Music in Indonesia, The Netherlands , and France

Music need not only serve as something pleasurable, or as a form of entertainment; it can also function as an educational medium, and particularly as means of developing the character of young people. How music is used in this way by various nations and cultures is a subject worthy of further exploration, and here the role played by different cultures may be especially significant. This research was conducted in Indonesia, the Netherlands and France. The methods of collecting data included observation, interviews, and documentation, and the data was analyzed by means of qualitative descriptive analysis and the F test. The results of the study showed that in Indonesia, the use of music as an educational medium is carried out via a cognitive approach, while in the Netherlands the use of music as a means of moral development was carried out via an affective approach, and in France music was seen as primarily a means of giving pleasure rather than as an educational medium.

**Proposal ID: 013**
*Presenter:* Prof. Elena ILALTDINOVA
                 & Dr. Svetlana FROLOVA
Minin University, RUSSIA

### *The Development of Moral Education Goals in Russian History:*
### *The Necessary Balance between Individual and Social-Communal Values*

Our presentation will address the conference theme by focusing on role of both Eastern and Western traditions in the Russian history of education in the 20th century. The Western, individuality-oriented tradition has influenced the practice and goals of moral education in schools, during particular periods of Russian history, to varying degrees depending on the influence of the Eastern educational tradition. Traditional ethical issues based on social-communal values were again emphasized due to the great changes in Russia's social and cultural life. The study singles out the three main periods that were marked by radical changes in the Russian value system, and analyzes them in the light of the "East vs. West" duality, and with respect to the predominant moral values which became the goals of moral education in schools. Here a comparative analysis of moral education outcomes will be presented. The correlation between the changes in the Russian value system and the development of moral education in schools is discussed, and conclusions are drawn about the contradictions and parallels. The results of research on moral educational policies and strategies, and the orientation of the Russian value system, are presented. Our research includes an analysis of the current tendencies in moral education theories in Russia.

Parallel Session 2.2– Thursday, 14:00-15:30            Room 2
## Paper Session

### *Title: Psychology of Moral Development*

**Proposal ID: 091**
*Presenter:* Ms. Lai WONG
University of Wisconsin-Madison, USA

### *Evil No More: 14K-Triad Gang Leader Teddy and*
### *the Psychology of Moral-Agency Development*

This presentation will address the Conference Theme via a case study of the moral- agency development of Teddy, the ex-14k-Triad leader in Hong Kong. This triad was infamous for drug trafficking, illegal gambling, prostitution, extortion, and various other crimes. Not only did Teddy rule over his gang

members for several decades, but he also was able to influnce and corrupt key members of the Hong Kong police force who had been keeping an eye on his underworld businesses. Given his great power and wealth and his many wives and mistresses, what could have motivated him to turn to Christ and totally reject the life he had been living? This study will take the perspective of moral agency psychology, and also apply the objective, analytical method of transcendental phenomenology, in order to try to explain how Teddy could have chnaged his own life insuch a radical way. The findings will have implications for moral education in our homes and schools.

**Proposal ID: 020**
*Presenter:* Qian ZHANG
Guangdong University of Foreign Studies, CHINA

### *An Analytical Overview of Kohlberg's Theory of Moral Development, Set in the Context of Moral Education in Mainland Chinese Colleges*

Kohlberg's theory of moral cognitive development is cuurently the most influential theory in the West in the field of the psychology of moral development. Indeed it is still being used, and has been said to be effective by moral theorists and educators around the world. This paper takes Kohlberg's theory as a basis for analyzing some problems that exist in the field of moral education as this is taught in colleges in China. The paper also suggests effective strategies for improving moral education as this is taught in Chinese colleges. For example, teachers in these colleges should reform their way of teaching moral education so as to increase students' moral judgment competence, encourage students to respect the developmental rules of moral cognition, make full use of the "Zone of proximal development" theory for moral education in order to develop students' moral autonomy, stress the importance of "moral regression", and stress the need for Chinese moral education to move from a philosophy of "teach how to obey" to one of "teach how to choose."

**Proposal ID: 049**
*Presenter:* Associate Prof. Xiaoling KE
Guangdong University of Foreign Studies, CHINA

### *The Construction of Moral Identity in a Chinese Cultural Context*

Kohlberg's stage theory of moral development, explaining why people act morally, has been dominant in the field of moral psychology for decades. However, Kohlberg's theory is limited because it cannot explain the gap between moral reasoning and moral action (e.g., Blasi, 1983). Various revisions have been made, one being Blasi's theory of moral identity. Ever since then, moral identity, which refers to "the degree to which being a moral person is important to a person's identity" (Hardy & Carlo, 2011, p. 212), has become one of the promising new trends in moral psychology (Hardy & Carlo, 2011). Despite this fact, moral identity is a Western construct and it is "culturally biased" (Jia & Krettenauer, 2017, p. 412). So the purpose of this paper is to explore how moral identity has been understood and developed in Chinese culture. Based on a review of current studies of the moral identity of Chinese people, this paper will address the ways in which traditional Chinese culture, espeically Confucianism, has affected Chinese people's construction of their moral identity. It is hoped that this study will shed new light on studies of moral identity within a cultural framework.
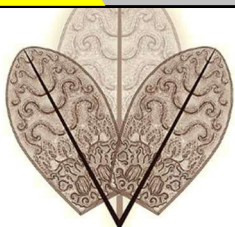
## Title: Character Education: Good Friendships, Forgiveness & Honesty

**Proposal ID: 094**

*Presenter:* Prof. Yen-Hsin CHEN
Department of Education,
National Taichung University of Education, TAIWAN

### Good Friendships for Children in Taiwan - A Theoretical and Qualitative Analysis

This research study is a theoretical and qualitative analysis of the importance of "good friendships" for elementary school pupils in Taiwan. The researcher sought to determine how these pupils maintain good relationships with their classmates in our changing, mobile-digital society and how teachers help their pupils to develop solid, long-lasting friendships. These issues are very important for teachers' ways of teaching and classroom management, for students' learning performance, and even for dealing with bullying issues. The researcher came to know many 10-year-old students' viewpoints through focus groups, and several teachers' ideas from interviews focusing on the topic of good friendships. Moreover, the researcher analysed the behaviour of the elementary students in relation to the local cultural and social context. This was done with the help of some theoretical and empirical studies and for the purpose of reinforcing schoolteachers' ability to guide these Taiwanese students in cultivating and maintaining meaningful and "good" friendships.

**Proposal ID: 077**
*Presenter:* Mr. Andrew WESTOVER
Harvard University, USA

### Teacher/Student Conflict and the Possibilities for Forgiveness

This presentation will address the conference theme by considering how we might strengthen the practices of formal and informal moral education, as well as the moral leadership, in our schools. Teacher/student conflict is a daily reality in educational settings, but there is little consensus as to how teachers and students in such situations should address or deal with this problem. In this presentation, I will discuss teacher/student conflict and the possibilities of forgiveness in a normative context. First, I will deconstruct two prominent conceptions of forgiveness: the modern Kantian Model (Murphy and Hampton, 1988; Holmgren, 1993) and the Hobbesian Model (Hobbes, 1656). Then, I will suggest a new conception of forgiveness, one that combines more recent work from moral theory (MacLachlan, 2014; Norlock, 2009; Adams, 1991) with insights from queer theory (Sedgwick, 1993; Gushee, 2014; Schulman, 2017). I will proceed to describe the ways in which this conception relates with the educational context of student/teacher relationships. Finally, I will show how this new conception of forgiveness may afford teachers and students, post-conflict and including acknowledgement of wrongdoing, a shared moral vocabulary and context-responsive ways forward.

**Proposal ID: 025**
*Presenters:* Dr. Rukiyati RUKIYATI
      & Dr. Andriani PURWASTUTI
      & M. PD. Siti NURBAYA
Yogyakarta State University, INDONESIA

### "Honesty Education" Methods for Elementary School Students
### in Yogyakarta, Indonesia
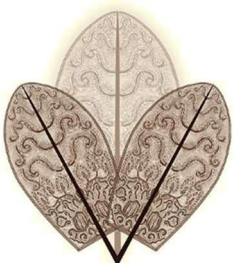
It is very urgent that Honesty education be impelemented in our schools, because honesty is an essential moral value or quality and really defines the character of a good student. The purpose of this research study was to describe an "honesty education" method used by elementary school teachers in Yogyakarta. The methods of data collection for our study of honesty education were focus group discussions and interviews with 22 teachers in public and private elementary schools in the Sleman and Bantul Districts of Yogyakarta's Special Region. For our data analysis we used the interactive model of Miles & Huberman, starting with data reduction and data presentation and then drawing conclusions. Our research study found that the methods of honesty education are (1) modelling (teachers as role models), (2) value facilitation (honesty canteen/shop, liaison books), and (3) value inculcation (giving advice, monitoring student behavior, and storytelling). It can be concluded that honesty education is not difficult to implement, but can always be further developed and improved.

Parallel Session 2.4– Thursday, 14:00-15:30          Room 4
**Paper Session**

## Title: *Moral Philosophy & Cultural Studies*

**Proposal ID: 125**
*Presenter:* Prof. Cheng-Hsi CHIEN
National Pingtung University, TAIWAN

### *Autonomy, the Sense of Shame and Moral Education: Some Positive Interpretations of Western and Chinese Tradition*

Kant's ethics, which emphasizes self-legislation and rational reflection, is a typical representative of autonomous ethics. Confucian ethics, which appeals to our individual conscience and to *jen*（仁）, is another form of autonomous ethics. However, many scholars, especially anthropologists, have been promoting a binary-adversary belief system which has ties to western autonomy, via the sense of sin, and to Chinese heteronomy via the sense of shame. The author does not entirely accept this theoretical framwork, and will argue that the sense of shame has an autonomous function in both the Western and Chinese ethical traditions. Firstly, as for the Western philosophy of education with regard to autonomy and its critics, I believe that we can reconstruct the concept of autonomy insofar as it encompasses emotion, volition and recognition, and that this reconstructed notion of autonomy should become the core educational aim in both Western and Chinese schools.

Noting that our sense of shame was the source of autonomy for A. Smith, M. Scheler, and B. Williams in the Western world, the author also re-examines this concept of an autonomous sense of shame by investigating the Confucian tradition, and focusing only on those who thought our sense of shame reflects the heteronomous nature of the "face culture" and the "external" authoritarian violations of the autonomous human spirit in the traditional Chinese life-world. My conclusion is that the sense of shame has positive but different meanings, given the different conceptions of autonomy, in both traditions. In the West, the positive meaning of the sense of shame is the foundation for reconstructing one's autonomy, while in Chinese culture the critical point is to prevent having a negative sense of shame that arises only from the feeling of being externally blamed or sanctioned by others. Of course, both cultures might, at least in theory, use the Other's sense of shame—perhaps that of Scheler for the Chinese, and that of Confucius for Westerners—to form a reconstructed "autonomy ethics" and in this way reform our practices of moral education.

**Proposal ID: 092**
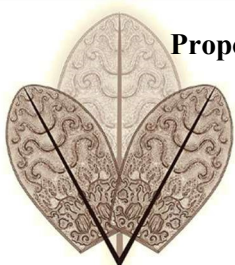
*Presenter:* Associate Prof. Yuanyuan ZHU
Guangdong University of Foreign Studies, CHINA

### Endogenous and Exogenous Demands for Cultivating Virtues
### −A Research Study Based on Aristotle and Mencius

With the ongoing progress of globalization, cross-cultural understanding and the enrichment of local cultures are becoming more important than ever. A new comparative paradigm, one which can keep pace with globalization and enrich local cultures through their interactions with foreign ones, is required to break through the old one. Merely comparing similarities and differences will not make it possible to make real changes. Guided by this new comparative paradigm, this paper analyzes the *Ethics* of the ancient Greek philospher Aristotle and ancient Chinese philosopher Mencius, in order to better understand the theoretical basis of Eastern and Western virtue ethics. In the conclusion it offers some suggestions, from the perspectives of strategic vision and innovation, for the development of virtues in the context of today's China: (1) the individual's different endogenous demands regarding "virtue" should be understood and respected; (2) the relationship between teachers and students plays a vital role in the exogenous demand(s) for virtues.

**Proposal ID: 128**
*Presenter:* Anik GHUFRON
Universitas Negeri Yogyakarta, INDONESIA

### The Effectiveness of Non-Directed Learning in Integrating the Culture
### of Yogyakarta to Elementary Student

The purpose of this study was to see how effective non-directed learning may be in giving elementary students a more integrated understanding of Yogyakarta culture. This was an experimental study using a pre-test and post-test design. The subjects were teachers and students from the Tegalrejo and Giwangan state elementary schools in Yogyakarta, and the primary data collection techniques were inventory-taking and observation. A T-test was used to analyze the data. We found that non-directed learning can be used to better enable elementary students to integrate the culture of Yogyakarta, even if these young students' understanding of Yogyakarta's culture will mainly still be at the level of appreciation.

Keywords; non directive learning, the culture of Yogyakarta, elementary student

## Title: Caring Ethics

**Proposal ID: 072**
*Presenter:* Prof. Chih-hua FANG
Department of Learning and Materials Design
& Master's Program in Curriculum and Instruction
University of Taipei, TAIWAN

### Research Related to an Ethics of Care—Educational Theses and Dissertations in Taiwan (2000-2018)

The purpose of this presentation is to explore the general tendency in or of research related to the ethics of care in Education Department masters' theses and doctoral dissertations in Taiwan in 2000-2018. More than 120 papers were analyzed, and most of these used action research as their methodology. In these action-research-based theses, I found that "caring" was interpreted in five different ways: caring as an interpersonal praxis, caring as a moral praxis, caring as a core value, caring as a praxis in/of life narratives, and caring as praxis inherent to the teaching profession. And in these theses, based as they were on case studies, the gender roles of teachers in relation to the capacithy to care was often mentioned. This presentation will also explore the degree to which some foreign modes of educational thinking have been influencing dthe thinking and writing on the ethics of care in Taiwan.

**Proposal ID: 074**
*Presenter:* Dr. Mei-Yee WONG*
          & Dr. Pui-Lam Josephine YAU**
*Department of Social Sciences, The Education University of Hong Kong,
HONG KONG
**College of International Education, Hong Kong Baptist University, HONG KONG

### Using Circle Time and Portfolios to Enhance Students' Learning about Caring

This presentation will report some findings of an educational program on caring. The program aims at enhancing the student participants' understanding of the value of caring, and their awareness of each others' needs, as well as encouraging them to perform caring actions in their daily life. Existing studies reveal the positive impacts of "circle time" on the students' personal and social development, and the advantages of using portfolios for continuous learning and assessment. However, the effects of the combined use of "circle time" and portfolios for values learning, and its implications for a values education curriculum, teaching and learning are not fully understood. In this study, two research questions are addressed. First, what have these students learned in this program? Second, to what extent do "circle time" and portfolios help enhance the students' learning and achieve the project's aim? Data
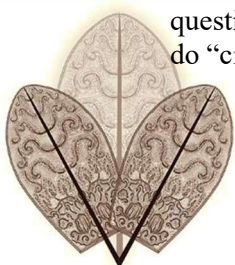
were collected via the program evaluation questionnaires, student portfolios, and individual interviews. The study found that the students liked using "circle time" and portfolios to learn. They saw themselves as having better learning outcomes in the affective and action domains than in the cognitive domain. They were aware of others' needs and took the initiative to perform actions centered on caring for others.

**Proposal ID: 011**
*Presenter:* Dr. NARINASAMY Ilhavenil
Curriculum Development Division,
Ministry of Education, MALAYSIA

### *Modelling the Teacher's Caring Behaviour in Moral Education*

This presentation will address the conference theme by showing how understanding and caring for others, especially for students, is important. The caring behaviour of teachers and the caring relationship between teachers and students have been researched extensively. However, there have not been very many empirical studies of teachers' caring behaviour which take into account their adolescent students' point of view, and are set in an Asian context. The aim of this study was to show how the independent variables - modelling, teacher-student interactions, pedagogical caring and teachers' dispositions have significant relationships with the dependent variable, teacher's caring behaviour. A survey instrument was adapted based on Bulach's (1998) "Behavioral Characteristics of a Teacher" and was administered to 296 tenth and eleventh graders in a Malaysian Secondary School. The results showed that modelling, teacher-student interactions, pedagogical caring and teacher's dispositions are significantly associated with their caring behaviour. The study makes it clear that for teachers to connect with their students on a genuine basis, it is vital to maintain good relationship between teachers and students, which can clearly enhance students' academic performance.

Parallel Session 3.2– Thursday, 14:00-15:30          Room 2
## Paper Session

## *Title: Preventing Bullying & School Violence*

**Proposal ID: 107**
*Presenter:* Prof. Siti DWININGRUM
              & Dr. Ariefa EFIANINGRUM
              & M.Pd. Riana NURHAYATI
Faculty of Education,
Universitas Negeri Yogyakarta , INDONESIA

### *Policy-Based Holistic Approaches to Reducing Bullying in Our Schools*

The rising number of cases of bullying in our schools may perhaps now be seen as a moral crisis. Efforts to reduce bullying in our schools should be formulated systematically. This study aims to: (1) identify the forms and types of bullying in our schools; (2) find an effective approach to reduce bullying in our schools. The research was conducted in high schools in Yogyakarta, Indonesia with teachers and students as the subjects. Data was collected via interviews, focus group discussions, and observations. From this study we found that: (1) there are several forms and types of bullying that occur in our schools with different levels of intensity; (2) holistic approaches are needed to address these very serious bullying issues. It has been found that one of best approaches to reducing bullying in our schools is to

comprehensively design and implement school policies at the macro, meso and micro levels.

Keywords: bullying, school, moral crisis, school policy.

**Proposal ID: 056**
*Presenter:* Dr. Ariefa EFIANINGRUM
          & Dr. Joko Sri SUKARDI
          & Dr. L. Hendro WIBOWO
Yogyakarta State University, INDONESIA

### Institutionalizing "Respect" in Order to Reduce Violence in Our Schools

This study aims to institutionalize students' "respect" for one another as a means of reducing bullying and other forms of violence in elementary schools. This research used the 4D model of instructional development with its four stages, namely: defining, designing, developing, and disseminating. In the defining stage, the researchers had found various forms of violence occurring in schools. In the designing stage, the instructional design of training with the goal of under the issue of respect was created involving cognitive, affective, and psychomotor skills of the participants. The expert judgment and trial training were conducted at the developing stage. The training was not only supposed to transfer the knowledge to the participants, but also to share the values of respect as well as to develop participants' skills in performing respectful behavior in school life. In the disseminating stage, mutual values were shared via in-house training at three schools. The institutionalization of the values of respect was carried out through: a) mobility of resources, b) service delivery, c) supplying facilities, and d) impact. The results show that after participating the training, the teachers became more sensitive to various cases of violence or bullying. Furthermore, they were more responsive in providing helps and supports for the students. To maintain the continuity of the program, the schools have made a teachers forum concentrating on overcoming violence issues.

Key words: institutionalization, respect, bullying, elementary schools

**Proposal ID: 099**
*Presenter:* Prof. Yayoi WATANABE
          & Miss Seiko TADAURA
Hosei University, JAPAN

### Can Aggressive Behavior Taken as Self-Defense be Judged as Being Right?

An aggressive action taken as self-defense can be judged as being legitimate. Judging a behavior as being right or wrong depends upon the motivation and behavior of the actor or aggressor. However, it has yet to be clarified what sort of moral feelings affect this judgment. In this study, the relationship between the aggressor's motivation, the form of aggression, and the most reasonable moral judgment has been examined. In addition, the relationship between the aggressor's emotions at the time of his/her act of aggression, and the moral judgment, was also examined. The subjects were 295 students ranging from preschoolers to sixth graders. Six videos were prepared in which aggressors, victims, and sanctioners appear. The subjects were asked to rank the judgments of right or wrong regarding their behavior, and were also asked to identity, based on a picture of different facial expressions, the emotions of the one who sanctioned a "right" or "wrong" behavior. As a result, the subjects judged their behaviors as being good when the sanctioners reprimanded the aggressor, but they judged them as being bad when they attacked the aggressor. Sanctions undertaken by means of attacks were judged to be the worst kind, especially by third and fourth graders. How strongly they felt sad or angry also influenced the subjects' judgments.
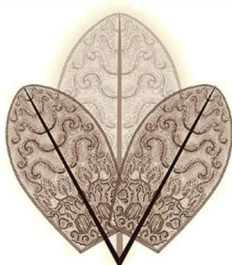
### Title: Civic Education in Spain, Indonesia & Malaysia

**Proposal ID: 109**
*Presenter:* Prof. Veugelers WIEL
University of Humanistic Studies,
Utrecht, the NETHERLANDS

#### Learning and Teaching in Moral and Citizenship Education: Different Perspectives and Cross-Cultural Understanding

Students develop, in dialogues with others, a personal meaning. Therefore a social-constructive approach to learning and teaching is necessary, in particular in the field of moral and citizenship education. Relevant learning processes for cross- cultural understanding are reflective learning, dialogical learning, and democratic learning (Veugelers, 2011; 2017). Students have to learn to inquire from social, cultural and scientific perspectives, and teachers need to guide these learning processes. Teachers may not be able to directly transfer to students their own knowledge and values, but they can help students to give meaning to their personal worlds, their own individual values.

In particular, teachers should help students to learn to include different perspectives in their learning processes. For both teachers and students it is often difficult to deal with controversial issues—issues that have strong moral connections and embody different opinions, often along political, cultural and religious lines. Cross-cultural experiences and dialogues are part of our daily lives.

To be better able to live together in communities and societies, it is important that students learn about commonalities and differences: commonalities that bind people, differences that are a normal part of a pluralistic society. The role of teachers is crucial when it comes to this kind of education. Learning to deal and to work with different perspectives should be part of all learning processes. The paper will make use of several theoretical and empirical studies, and will present some very concrete ideas about teaching.

**Proposal ID: 104**
*Presenter:* Ms. Adsina Fibra IBRAHIM
Bina Nusantara University, INDONESIA

#### Innovative Pedagogy in Civic Education

Practitioners of higher education around the world are expected to equip young people for the current job market. At the same time there are also expectations that our higher education programs will produce good citizens. To meet the demands of industry as well as of the society is an important consideration in designing a higher education curriculum. This paper aims to describe the new and innovative pedagogical approach to civic education taken by a private international university located in Jakarta, the capital city of Indonesia. The study focused on the implementation of character- building courses, especially those specifically related to civic education. The data were collected using a qualitative approach, which set out to analyze how this university implements civic education as part of the national curriculum, tailoring it to meet the demands of industries which need to equip graduates with the necessary job  skills. My research showed that worker skills can be developed through civic education projects, especially learning-by-teaching projects, where teams of students design and implement teaching sessions in order to solve community issues.
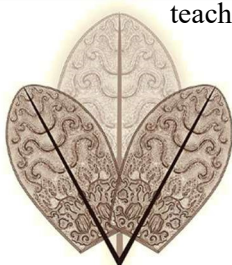
**Proposal ID: 062**
*Presenter:* Miss Vijaya Malani VERASAMY*
        & Dr. Vishalache BALAKRISHNAN**
*University of Malaya, MALAYSIA
**University of Malaya, MALAYSIA

### The Use of Out-of-Classroom Activities
### by Malaysian Lower Secondary School Moral Education Teachers

Moral Education in Malaysia has been in the forefront for at least the last two decades. The Moral Education syllabus has been modified according to the current trends and adheres to Malaysia's National Education Philosophy. The new syllabus, introduced by the Curriculum Development Division, calls for 96 hours of Moral Education classes for lower-grade secondary school students. These include 64 hours of classroom learning and 32 hours of out-of-classroom activities. The focus of this study is mainly on ways of implementing, and managing, the 32 hours out-of-classroom activities.

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## Parallel Session 3.4– Thursday, 16:00-17:30          Room 4
## Paper Session

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## Title: Confucianism, Buddhism, Daoism

**Proposal ID: 030**
*Presenter:* Dr. Yen-Yi LEE
Department of Education,
National Taichung University of Education, TAIWAN

### The "Politics of difference" in Xunzi's Discourse on Ritual
### and its Implications for Moral Education

    This presentation will address the conference theme by looking at the "politics of difference" in the *Discourse on Ritual* of the classical Confucian Xunzi, and at its implications for moral education. The "politics of difference" is one of the most significant issues in any investigation of social justice, and it has been discussed by various philosophers and scholars, including Iris Young and Dwight Boyd. Interestingly, there is *another form* of the politics of difference in Xunzi's discourse on ritual and in his project of ritual education.

     For Xunzi, ritual can serve as "the means of nurture" and be used to explain "the great divisions in the model for things, and the outline of things' proper classes." However, ritual is not itself the origin and basis of inequality among human beings, but rather the criterion and framework for the recognition of human beings' difference, and for the respect we have for this, and for human dignity In this regard, Xunzi's thought may shed some light on the theory and practice of moral education in pluralist and multicultural societies.

    This paper will first present the main idea of Xunzi's discourse on ritual and his project of ritual education. Then it will illustrate the implications of Xunzi's idea of ritual for the issue of "politics of difference" in moral education.

**Proposal ID: 068**
*Presenter:* Mr. Chia-Chun CHANG
National Kaohsiung Normal University, TAIWAN

### One Mind and Many Mentalities: A Comparison of Western and Confucian-Buddhist-Taoist Moral/Ethical Theories

This article summarizes the moral theories in western psychology, and suggests that all of these theories have the same function. They all try to reestablish a superior, more hierarchal structure or system for human morality, one which has been excluded in the evolution of western culture. On the contrary, in the Confucian-Buddhist-Taoist cultural system, this structurally superior, higher hierarchal component is always already included, and serves as the guiding force of the the entire system or structure of human morality. However, the Confucian-Buddhist-Taoist cultural system still struggles to theorize its moral philosophy. Hence, we would like to propose a Universal Human Moral Structural model. In this formal model, all the different, culturally-based ethical concerns may be tolerated and included, making for one universal structure. In this presentation I will focus on the function, the features and the importance of this model, which means that its greater universality will again be emphasized. Therefore this presentation will address the conference theme by beginning from the essential question: "Is it possible to identify certain core values that are 'universal' "?

**Proposal ID: 052**
*Presenter:* Xiaoling LI
Civic Development and Modern Moral Education Research Center,
East China Normal University, Shanghai, CHINA

### Analyzing the Cultural Phenomenon of "Buddha Youth" in Contemporary China

In 2018, the "Buddha" quickly became a hot topic on the Internet in China. As an important phenomenon that characterizes the current Chinese state of mind, the Buddhist system and the problems behind it have aroused our concern and reflection. What is the social, economic and cultural background of Buddhism? Is the Buddhist system an important socio-ethical philosophy that is naturally making a comeback in China's rapidly modernizing society, or is it just a fleeting online buzzword like "mourning" and "囧"? Does the Buddhist system represent the current psychological symptoms of our whole society, or does it only represent the unique urban subculture of our contemporary youth? What are the logical and ideological relationships between and among Buddhism, individualism, consumerism, and instrumental rationality in today's society? These questions are all worth pondering.

# Saturday,
# June 29, 2019

## Title: Inclusive Education

**Proposal ID: 050**
*Presenter:* Dr. Vishalache BALAKRISHNAN*
          & Dr. Lise CLAIBORNE**
          & Dr. Wiel VEUGELERS***
          & Dr. Yen-Hsin CHEN****
*University of Malaya, MALAYSIA
**The University of Waikato, NEW ZEALAND
***University of Humanistic Studies in Utrecht, the NETHERLANDS
****National Taichung University of Education, TAIWAN

### Difference, Ethics, and Inclusive Education:
### Changing Global Policy and Practice

Goal 4 (UNESCO, 2017) took initial shape in 1994. More than 300 participants representing 92 governments and 25 international organisations met in Salamanca, Spain, from seven to 10 June 1994 to discuss the objectives of education by considering the basic policy shifts required to promote the approach of inclusive education, especially in order to serve children, particularly those with special needs. As a result, the conference adopted the Salamanca Statement on principles, policies and practices in special education. It's been almost two and a half decades since the document was written and accepted by most nations around the globe. However, the reality of inclusive education and the goal of "schools for all" still needs timely research and proactive measures to ensure that policies and treaties translate into practice.

The Salamanca statement said that all delegates had affirmed that:
- Every child has a fundamental right to an education, and must be given the opportunity to achieve and maintain an acceptable level of learning.
- Every child has unique characteristics, interests, abilities and learning needs.
- Educational systems should be designed, and educational programmes implemented, to take into account the wide diversity of these characteristics and needs.
- Those with special educational needs must have access to regular schools, which should accommodate them with a child-centred-pedagogy capable of meeting these needs.
- Regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society, providing a good education to the majority of children, and improving the efficiency and ultimately the cost-effectiveness of our entire educational system. (UNESCO, 1994)

When the different scholars were contacted, they were eager to share cases from their own countries in order to show how inclusive education is experienced in their country in the light of the 1994 Salamanca Statement. It was indeed a challenge to get scholars from different cultural backgrounds to communicate their regional conceptions of inclusive education based on their own particular expertise.
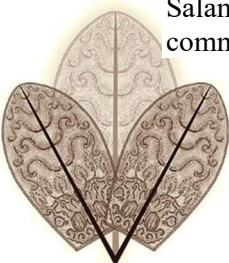
This symposium makes clear the commitment of each scholar and his/her team members to making a difference in the lives of children and in the narratives of how they became part of that transformation.

## Beyond Inclusion/Exclusion in Teaching about Difference:
### Entanglements at the Edges of Practice
Lise Claiborne

Lise Claiborne reflects on her quarter century of working with university students in New Zealand who were aiming to inclusive educators, community specialists and policy makers. She looks at some of the ethical difficulties that come with considering contradictory notions such as the focus on human rights, the recognition of specific identity groups, and the attention given to the ways that historical changes in discourses related to inclusive education have altered over time, particularly through theoretical devices, intersectionality, new issues regarding rights and, more recently, new materialist approaches. She gives explicit examples of dilemmas that emerged with students who were committed to collaborative engagement with these complexities.

## Pedagogical Possibilities in Culturally Diverse Educational Contexts:
### Theory and Practice of Inclusive Education in The Netherlands
Wiel Veugelers and Yvonne Leeman

This proposal explores possibilities for enhancing critical teaching in the context of diversity in the Netherlands. Dutch schools have a strong history of segregation along religious lines (mainly Protestant and Roman Catholic), despite the diverse backgrounds of students stemming in part from immigration to the Netherlands from the 1950s onwards. Segregation tendencies related to both socio-economic and religious factors have created new ethnic and cultural complexities. For example, Islamic schools have been publicly funded according to the existing system of "freedom of education" for Christians. In practice, divisions between schools have emerged, offering fewer educational pathways to advancement for immigrant students. Our own research with Dutch teachers raises questions about the ways that social and cultural diversity and inclusion have been addressed in Dutch schools, particularly in our current era of increasing numbers of refugees fleeing often appalling conditions in their countries of origin.

## Exploring Inclusive Practices in Schools Through Character:
### Inclusive and Moral Education in Taiwan
Yen-Hsin Chen

Yen-Hsin Chen emphasizes the possibility of bringing traditional Confucian values such as respect for elders, the need for belonging and collective responsibility into Taiwan's educational practices. He argues that such values are important for most southeast Asian countries. Recent curriculum reforms in Taiwan ask schools to respond to the diversity of needs of all learners, for example by addressing the problem of bullying, through increasing participation in learning, via greater awareness of cultures and communities, and by reducing exclusion. Chen's chapter [?] looks at inclusion, especially when it comes to the complexities of living in a pluralist society where gender equality is an acknowledged goal. He suggests that teacher education with a greater focus on ethics, character and moral education could assist teachers in becoming more engaged with such values in their work.

## Title: Character Education: Psychology & Assessment

**Proposal ID: 035**
*Presenter:* Miss GiYeon LEE
Department of Ethics Education,
Seoul National University, KOREA

### Critical Considerations of Key Issues in Character Assessment

Evaluation is essential in developing effective educational programs for students. This also holds true for character education, but evaluating someone's character is not a simple task. "Character" is a value-oriented concept, one that suggests 'a desirable image of human being,' and thus one that may keep changing throughout our lives—whether it is our own character or that of others that is at issue. Our conception of our own or someone else's "character" is often affected by situations, and have multiple aspects, as well as changeable. Thus whether we can have an 'objective' character assessment of someone remains a controversial issue. Ideally, 'objective' here should mean 'being open to questions and critiques', and 'continuing to try to find the best alternatives'. Here I suggest that the "interpretive tradition" is more suitable than the "positivist tradition" when it comes to evaluating character. When positivistic measurement plays a pivotal role, serious problems may occur: This *could* lead to a form of indoctrination, as our conception of students' "characters" could be distorted by concentrating only on certain aspects, and this might result in making all our efforts in the realm of character *education* useless. In conclusion, I suggest five principles of character assessment which may allow us to retain our original goal of improving character education in general, and cultivating students' characters in particular.

**Proposal ID: 110**
*Presenter:* Dr. Purwastuti ANDRIANI
        & M.Pd. Hendrowibowo HENDROWIBOWO
        & M.Pd. Sudaryanti SUDARYANTI
Yogyakarta State University, INDONESIA

### "Outbound" Activities as Character Education Media
### in Early Childhood Education

Character education is an urgent matter when it comes to improving the quality of life of a nation, state, and/or community. Such character education should start early. "Outbound" can be used as a learning medium in Early Childhood Education. It contains a series of activities that can be employed to develop six key dimensions of moral, social and cognitive "development": namely the dimensions of religious and moral values, cognitive dimensions, language dimensions , scientific dimensions, socio-emotinal dimensions, bodily or motor dimensions, and artistic dimensions. Outbound, for use in early childhood education, was adapted from outbound games that are commonly used in recreational activities, and that were inserted into learning themes and sub-themes. In addition, the key learning activities are adjusted to the level of learning in kindergarten which includes the stages or dimensions of "learning," "core," and closing. Outbound activities for early childhood education, then, basically involve playing games: for exanmple, Gaining Stars, Chain of Love, Defending the Fort, Building a Lighthouse, Maze of Social Justice. These five game forms already include or entail "welfare values," "divine values," "humanity," "nationalism," "democracy," and "welfare values." They also include the important ethical values, or virtues, of "cooperation," "empathy," "tolerance," "leadership," and "resistance to facing challenges." Because of its comprehensive inclusion of essential personal values, Outbound is a very
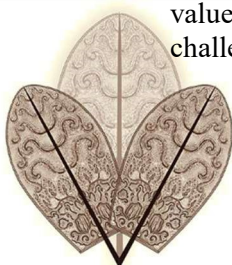
effective learning medium for national character education.

**Proposal ID: 027**
*Presenter:* Dr. Yi-Lin CHEN
Department of Education,
National Taiwan Normal University, TAIWAN

### Emulating the Virtuous:
### An Investigation into the Educational Significance of Moral Models for Character Education, with Special Reference to Moral Saints and Heroes

The educational significance of (moral) models is widely accepted. Schoolteachers and other well-educated people are expected to act as such models. In this context, based on Kristjánsson's critical review (2006), four basic questions may be posed: who are moral models? How are moral models to be used? What are the expected effects of "moral-model education"? Why are moral models needed? This study will draw on A. Colby and W. Damon (1992)'s study to explore the developmental moral psychology of certain moral saints and moral heroes, who may be taken as paradigmatic moral models. The author shall argue that moral saints and moral heroes, when presented in narrative forms (e.g. life stories, biographies, autobiographies, memoirs and movies), serve to fulfill the special function expected of moral models, that is, to inspire the better-educated to keep aspiring to become even more virtuous.  That is, moral role models (or "moral heroes") taken from such texts have a very special function, a very special role, and so they cannot be replaced by schoolteachers and other "real people" when it comes to inspiring students. Moral saints and moral heroes depicted in texts help students to understand what it means to be "good" from a long-term developmental perspective. This can hardly be accomplished only by  using actual schoolteachers or other "real people" as role models.

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Parallel Session 4.3– Saturday, 08:30-10:00                    Room 3
## Paper Session

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## *Title: Character Education*

**Proposal ID: 058**
*Presenter:* Miss Nor Hayati BT ABDULLAH
National Institute of Education, SINGAPORE

### Learning About Values Through Game-Based Learning

This presentation will address the Conference Theme by exploring the effectiveness and potential use of the Escape Room concept as an educational tool in the teaching and learning of values for Character and Citizenship Education (CCE). The Escape Room concept provides an opportunity for game-base learning. Based on a theme concerned with festivals in Singapore, 20 National Institute of Education (NIE) student teachers can learn about respect and harmony through this strategy. Playing a Classroom Escape Room game also provides opportunities for learners to gain critical thinking, decision-making and teamwork skills. Besides understanding and exploring the various themes and issues from the CCE syllabus in this teacher-training module, student teachers need to think beyond the information provided in the CCE textbooks and in other prescribed pedagogical approaches, in order to be effective knowledge-transmitters in the teaching of values to their future young students. This study involves student teachers who are learning in a teacher-training module: Character and Citizenship Education (CCE) for Upper Primary Students. Qualitative analysis of the effectiveness of their learning, and their
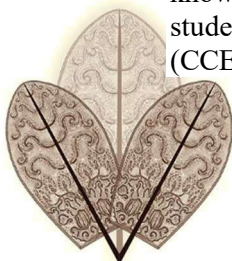
potential capacity to adopt similar concepts as a teaching strategy in their future CCE lessons, indicate that they are indeed willing to adopt such a teaching strategy.

Key words: Character education, game-based learning, values, escape classroom

**Proposal ID: 038**
*Presenter:* Prof. Hongyan CHENG
Central China Normal University, Wuhan, CHINA

### *The Horizontal Transformation of Moral Education in Chinese Schools: From Standard-Centered to Humanity-Centered Education*

"Norm-centered" moral education has inherited liberalism's universality and objectivity toward morality from the age of the Enlightenment. It believes that moral principles are a set of standardized and universal rules of behavior. Therefore, the main task of ethicists and educators is to illustrate and foster a set of universal principles, a set of social obligations, and the moral qualities that moral people should naturally possess, and then ensure, through moral education, that all people possess these principles, obligations, and qualities. This "normative-centered" conception of moral education is still the mainstream ideology of Chinese schools. Based on this, the main task of moral education in our schools is to enable students to follow the ethical norms and internalize the system of moral rules.

However, "norm-centered" moral education may have the weakness of "seeing the norms prior to the person" in both theory and practice. There is always an irreconcilable contradiction between the universality of ethics and the particularity of an individual's moral development. Moreover, norm-centered moral education is inclined to become alienated from social-situational factors, individual psychological factors, and the embedded cultural and spiritual aspects of morality. It often holds a linear view of the progress of students' moral development and a simplified view of moral learning. Thus the "norm-centered" approach to moral education is becoming less and less effective in responding to the recent rapid transformations in our socialized culture and social thinking—e.g. via smart phones and the Internet—of our young people.

In recent years, theories of constructivism, sentimentalism, evolutionary psychology, and postmodern philosophy have impacted the universality of moral principles and normative moral education. In fact, the social ecosystem theory also helps people to understand the moral development of students. Ecosystem theory integrates multi-disciplinary visions into a single vision, replaces the worship of rationality with ecological system-thinking, replaces the linear-development concept with social-ecological and moral-developmental concepts, and educates people based on the development of their individual morality. This theory holds that the moral development of students lies in the unity of socio-cultural and moral self-identity construction, thereby shaping a two-way construction process that conjoins being-institutionalized and being-human. Thus, to further cultivate our own humanity and that of others, including our students, ecosystem theory requires that we develop schools that encourage a caring culture and focus on the growth needs of individual students.

**Proposal ID: 120**

*Presenter:* Setyo PURWANINGSIH, MSc.
University of Bristol, UK

### *The Importance of Character Education for Indonesia's Millennials*
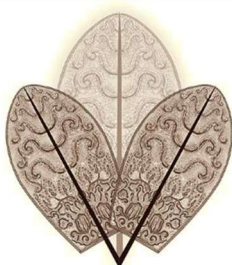
This paper presentation will address the conference theme by answering the first question regarding the role of character education and the rise of the internet and social media. This research study aims to clarify the importance of character education for Indonesia's millennials. The latter have been chosen as the subjects of my research due to the fact that they are very active social media users. This was a comprehensive, literature-based research project, and it found that Indonesia's millennials may be threatening multiculturalism, inasmuch as through their posts they are tending to the religions of and ethics of members of other cultures, who also may follow different religions. Thus this presenter has concluded that we much more more clearly emphsize the importancet of ethnic diversity—or "unity in diversity"—in our increasingly globalized world, and also. The researchers have also found that incresing exposure to the internet and others forms of social media may tended to block delay the process of our own students' emotional developmen or maturation. Character education in our Indonesian schools must therefore be a priority.

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## Parallel Session 4.4– Saturday, 08:30-10:00          Room 4
## Paper Session

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### Title: Economics, Business & Moral Education

**Proposal ID: 095**
*Presenter:* Prof. Takenori INOSE
Nippon Sports Science University, JAPAN

#### Including Morality and Ethics in an
#### Economics Education Based on Ethical Pluralism

Economics courses typically exclude any discussion of values and value judgments. This is most likely due to the notion that economics is a science, and science does not depend on one's values. However, this point of view has been disproved by Sen and Puttnam. In fact, moral and ethical issues are frequently encountered in economics, and economics course curricula should cover this topic, since students will face difficult choices when it comes to understanding various economic scandals as well as when learning about such issues as poverty and inequality.

In this paper, therefore, I propose a lesson plan focused on providing ethical content in economics education and based on ethical pluralism. First, I develop a lesson plan which includes Ethics as a vital part of Economics courses, where the focus is on  ethical pluralism. Secondly, this lesson plan is organized via an active-learning-based framework. Third, a teaching method is constructed using a four-step process for ethical decision-making.

**Proposal ID: 043**
*Presenter:* Prof. Huifang YANG
Yunnan Normal University, Kunming, P. R. CHINA

#### Poverty Reduction in China and Unexpected Problems with "Life Values"

The ideas, thoughts and suggestions in this paper are based on the author's anthropological field research, conducted by her individually and also as part of a team working for more than 10 months in the villages of southwestern China. Poverty is the common enemy of mankind, and it is also a challenge faced by each and every nation. To promote economic development, eliminate poverty and achieve an acceptable level of prosperity are ideals that China's government has pursued since its foundation in 1949, and especially since 1990. It is widely known that China's poverty reduction program has to a

large extent been limited to addressing the poverty problem in rural areas. The government had been making a significant effort to lift all those living in rural areas and below the poverty line (3500 RMB as yearly net income) out of poverty. This has of course been a part of mankind's worldwide struggle against poverty. However, we begin to see a closely-related situation: there may be an increasing tendency for the poor to improve their economic situation, while at the same time falling into a more serious state of "spiritual poverty".
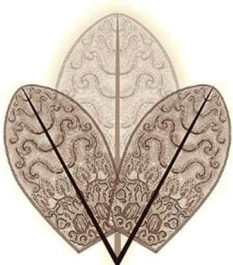
**Proposal ID: 007**
*Presenter:* Dr. Aliza RACELIS
University of the Philippines, the PHILIPPINES

### *The Role of Organizational Culture in Moral Education:*
### *Exploring the Business Dimension*

Organizational ethics is an important topic for both academics and practitioners; studies on the relationship between organizational ethics and ethics training become a crucial research area from which have arisen ideas for improving ethical sensitivity among organizational members and managers, and for strengthening institutional ethos (Toro & Rodriguez, 2017). Organizational culture is said to have pervasive effects on a firm because a firm's culture defines who are its relevant employees, customers, suppliers, and competitors, and how a firm will interact with these key actors (Barney, 1986). Business organizations have to subject themselves to ethics, and have to learn to employ goods and resources as well as human capabilities, seeking those alternatives by which human beings can improve and grow. When this happens, a 'culture of character' is established (Polo, 1991; Racelis, 2010; Sauser, 2005). Since several authors have pointed out that ethics is an integral part of organizational culture, thus showing that culture has an influence on the moral behavior of people in organizations (Melé, 2003), this paper will explore the literature on the role of corporate culture in the moral education of individuals and organizations, and present various areas in business where this link would be crucial.

### *Title: Values Education & Cultural Studies*

**Proposal ID: 069**
*Presenter:* Dr. Janette POULTON
Victorian Association for Philosophy in Schools (VAPS), AUSTRALIA

#### *Ethical Capability and Values Education*

Here I will address the question as to how we may continue to strengthen the practice of moral education in our schools. More specifically, this paper explores how we can assist students in making a safe passage from habitual moral behaviors to reflective autonomous personhood. Thus I will explore various strategies that teachers may use in their classrooms to develop and strengthen their students' moral values. I draw on the work I have been doing in Australia, developing resources and lessons for the Victorian "Ethical Capability" that is now a prescribed strand of the curriculum The underlying principle is that Ethical capability develops as we inquire into the beliefs and values already embedded in our way of life. I focus on two recurring issues that arise from this position. Some may feel that our most heartfelt beliefs are sacrosanct, and thus immune to scrutiny. Others may fear that once the journey begins we may flounder and fall into relativism or nihilism. Strategies I have learnt from the Philosophy for Children program may assist us in seriously addressing these issues.

**Proposal ID: 123**
*Presenter:* Pasca Violita LANGIT
       & Dr. Kun Setyaning ASTUTI
       Universitas Negeri Yogyakarta, INDONESIA

#### *K-Pop Culture Indonesian Teenagers' Search for a Cultural Identity*

K-pop music has recently hit the top of global charts in various countries, not only in the West but also in Indonesia. Many Indonesian young people have attended various K-pop concerts and other events, and they are not only crazy about the music but also about the new group-dancing forms and styles. The popularity of Korean art for Indonesian teenagers had in fact begun earlier with Korean teenage soap operas they were watching on TV. In the past, for Indonesian teenagers Korean culture had been a mystery, which makes the new forms of dance, music and singing all the more exciting for them. However, some Indonesian adults begin to worry that the increasing popularity of K-Pop culture among Indonesian teens may mean that the latter may commence to experience a conflicted sense of cultural identity.

## Title: Problematic Issues in Moral Education

**Proposal ID: 114**
*Presenter:* Prof. Warsono WARSONO
                 & Mrs. Gunarti Dwi LESTARI
                 & Mrs. TSUROYYA
Universitas Negeri Surabaya, INDONESIA

### The Role of Early Childhood Education in Strengthening the Moral Fabric of the Nation

Children can be taught most effectively when they are still very young (Kohlberg), as they have not yet been contemated or corrupted by false ideas or immoral practices. The family is the educational "institution" which has, of course, the earliest and thus most important influence on children's moral development. Whether the child will maintain and further strenghten his/her moral character or whether this will begin to weaken depends greatly on values instilled by his/her parents and other family members when he/she is still very young.

However, in our big cities and our ever-further-modernizing societies, the family's ability to function as an educational institution may be increasingly fading. Parents are too busy with their jobs, and so they may begin to ignore their role as their children's teachers, and their chilren will begin to lose these "models" that they need to depend on for their continuing moral development. Therefore kindergarten and primary school have a very strategic role to play in filling the postions once occupied by the parents, and perhaps even the older siblings, in the ongoing process of children's moral education.

The kind of education provided by kindergartens, primary schools and other institutions of early childhood education will significantly influence the moral development of our children in the future. Therefore, the curricula taught by and in these institutions will be very important to our nation's future growth. Unfortunately, most early childhood education is still managed by schools and other institutions in the community, and these may have a plutality of visions and missions, including religion-based ones. Moreover, not all early childhood educational institutions are managed by people who understand "education." Thus this study looks at moral education as it is being practiced today in early childhood educational institutions, in the city of Surabaya and its suburbs.

**Proposal ID: 017**
*Presenter:* Dr. Hsiao-Chien LEE
National Kaohsiung University of Science and Technology, TAIWAN

### Teaching Gender Roles in a General Education Course: A Taiwanese Example

This presentation will address the Conference Theme by looking at a general education course conducted in a Taiwanese technological university. The aim of the course was to help the students to become more aware of gender roles as these are being played or enacted in today's society. As the issue of the "third sex" is increasingly receiving public attention, and as the Taiwanese people are discussing the legal rights of same-sex marriage, many youngsters today seem to be confined by traditional teachings and stereotypes. They therefore do not really acknowledge the equal rights of different genders, nor do they try to identify what roles males and females may be playing today. In order to invite the students to think more critically, and with a greater degree of sophistication, about such issues, the primary teacher-researcher responsible for this study employed multiple approaches in order to more fully engage the students. These included having them discuss literary works, watch animations, interact with each other on an online discussion board, and give group presentations. This presentation will thus

describe how the course was conducted and what and how the students learned. The context of the course, including all the multi-modal and multi-media materials and platforms, will also be introduced. The pedagogical implications will be presented in order to encourage other teachers and scholars to create their own gender-role courses.

## *Title: Religious & Moral Education*

**Proposal ID: 112**
*Presenters:* Zeyi LI
The University of Hong Kong, HONG KONG

### *Teaching Practices and Beliefs Regarding Moral Education in a Religion Class: A Case Study of a Hong Kong Kindergarten Class*

Based on a case study of a Hong Kong kindergarten class, this presentation will look at how moral education may be effectively practiced in a "whole school" context, one which would include the religious background of the school, the curriculum, and the teachers' beliefs. The main subject of the study was a teacher responsible for teaching a Religion class in the kindergarten. Through twelve classroom observations, the author learned about teaching through empathy, teaching through modelling, and teaching through discipline, and saw how these methods were all clear examples of moral education. The teacher was also interviewed, so that this observer could better analyze her skill in teaching moral education, and her beliefs regarding this practice. It was found that the teacher encountered some challenges in balancing between a traditional religious-education teaching method and a more "child-centered" or constructive way of teaching within a religious context. There was also found to be a discrepancy between this teacher's teaching practices and her beliefs regarding moral education. The implications of these findings were discussed.
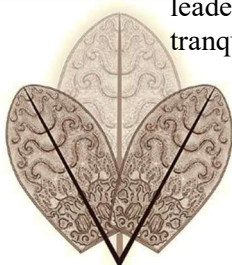
**Proposal ID: 073**
*Presenter:* Prof. Yu-hui CHENG
Institute of Teacher Education,
National Chengchi University, TAIWAN

### *The Theory and Practice of Moral and Spiritual Leadership: A Case Study of Elder Han Yu Lin*

Moral and spiritual leadership are crucial qualities for a leader, and Elder Han possessed both of these qualities. The characteristics of moral and spiritual leadership may include vision, altruism, hope or faith, integrity, charisma and the ability to serve as a role model. This paper discusses in detail the relationships between and among Elder Han's personality traits, leadership styles and the above characteristics. Han "Daozhang" (Grand Senior Elder)Yu Lin (1901–1995) was the leader of the Fa-Yi group of the I-Kuan Tao. To acquire a comprehensive understanding of Elder Han, the researcher interviewed 40 of Elder Han's followers, conducted text-mining and word-frequency analysis, and constructed word-clouds from Elder Han's speeches in order to show how his most prominent personality traits and leadership styles embody the most essential characteristics of moral and spiritual leadership. These are seen to have, that is, to cultivate (*kung fu*), four primary qualities: veneration, tranquility, purity and completeness. These four aspects are compared with the characteristics and

values of moral and spiritual leadership as found in the literature.

## *Title: The Ecological Moral Crisis*

**Proposal ID: 004**
*Presenter:* Prof. PADUA Maybelle Marie O.
Far Eastern University, Manila, the PHILIPPINES

### *Battling a Culture of Indifference through an Ethics of Community*

In many ways, humankind has already suffered much from negative social acts, and has survived the atrocities of human cruelty only by way of goodness triumphing over evil, of love over hatred. Positive social acts such as mutual respect, helping, reciprocity and concern for others have always contributed to developing and preserving our world; otherwise it would have been long since annihilated in the wars of ages past. Phenomenologically, these positive social acts are best understood, in terms of their depth and philosophical profundity, within the theory of empathy, which I explore in this study within the context of Stein's philosophy of community. Our human capacity for empathy helps us to understand to choose which actions will be most constructive and will best enable us to continue to improve our world. Human beings must choose awareness of, sensitivity to, and concern for others rather than hatred or indifference.

With empathy, human beings can opt to live together instead of just co-existing or fighting. Spouses, parents, the entire family can decide to talk more, to get together more often, to go out as a family instead of each going out on his or her own. Schools should be run like second homes, helping the students to feel secure with their teachers and safe with their classmates, while fostering an atmosphere of constructive competitive learning that draws out the best in their students. Communities can be organized in such a way that those in need feel they have the government to turn to for help. Much can be done if individuals really empathize with each other, reaching out to one another, and build relations that last a lifetime. It all really starts with empathy.
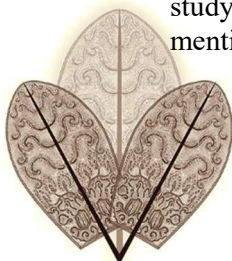
**Proposal ID: 071**

*Presenter:* Dr. YANG Chao
South China University of Technology, CHINA

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

It is widely acknowledged that China, after having implemented the Reform and Opening Policy for over 30 years, has made great progress in economic development during the transition from the Planned Economy to Market Economy; and China has become richer, more powerful and more influential in the world than ever before. However, when considering the fact that China today is now facing a serious moral and spiritual crisis, we can never feel relieved. This paper attempts to make a critical review of moral ecology crisis in China and to offer an ecological approach to moral cultivation. Drawing on a study that investigated the antinomies available to the moral crisis, this paper analyses those antinomies mentioned and claims that they are not effective in coping with the moral ecology crisis. Therefore, an

ecological approach to moral cultivation should be encouraged so that a healthy moral ecology system is to be established.

### Title: Moral Education in Japan

**Proposal ID: 070**
*Presenter:* Mrs. Mayumi NISHINO
National Institute for Educational Policy Research, JAPAN

#### Moral Education for Developing a More Deliberative Culture in Schools

This presentation will address the Conference Theme by encouraging a collaborative discussion of the conflicting issues that are a part of "moral lessons," in order to nurture students' ability to live in a global society while still maintaining their traditional Japanese values.

The newly introduced school subject, "Morality", helps children to acquire the ability to take the initiative in facing challenges and changes, and to become the co- creators of their own well-being and of a better society. For this purpose, this subject emphasizes a teaching method that is "based on thinking and discussion". However, many teachers still tend to resist discussing controversial issues, as they fear that such discussions could tend to divide the students, and result in spoiling the relationships in the classroom.

In this presentation, by reviewing some of the best practices dealing with conflicting issues in our everyday lives and social problems, and by analyzing the ways in which children learn through classroom discussions, I will propose what I believe are effective ways of conducting discussions that will nurture students' moral character. This research suggests that it is possible to create a classroom discussion style that is suitable for Japanese children, encouraging them to exchange their opinions freely while at the same time creating a culture of understanding, one that encourages us to accept and agree with those who have different perspectives and opinions from our own.

**Proposal ID: 041**
*Presenter:* Dr. Kohtaro KAMIZONO
Nagasaki Institute of Applied Science, JAPAN

#### Using a Movie to Enhance Students' Self-Affirmative Consciousness and their Respect for Life

The concept of "respect for life" was emphsized in 1958 in a Japanese history of moral education. Several integrated stories were devoted to the life of the emperor before the world war II. Although today moral values tend to be taught in isolation as part of "values education," teaching them as part of a comprehensive "story" could help students to become more morally self-aware. I showed my students a movie entitled "Be Born" which had a clear cultural background, and this turned out to be a success. Their conception of the meaning of "born" changed: before they saw this movie they related the term to words like "baby" and "life", but after they saw it they tended to relate the term more to words like "miracle", "painful", "thanks" and "important". Respect for life should be important in our view of

ourselves as well as our view of others. I felt that this experiment had significantly enhanced or reinforced these students' self-affirmative consciousness.

## Title: Pancasila Values & Indonesian Culture

**Proposal ID: 037**
*Presenter:* Dr. Christiany SUWARTONO*
          & Dr. Eko A MEINARNO**
*Universitas Katolik Indonesia Atma Jaya, INDONESIA
**Universitas Indonesia, INDONESIA

### The Impact of Various Ethnicity Interactions in Indonesia in the Context of Bhinneka Tunggal Ika and Pancasila

Indonesia is a multicultural country with more than 1000 ethnic/sub-ethnic groups. Moreover, its national motto is: "Bhinneka Tunggal Ika", mostly translated as "Unity in Diversity." This suggests a multicultural unity in diversity which suits such a large nation comprising hundreds of ethnic groups. Pancasila is also known as the way of life of Indonesians, comprising the values of spirituality, humanity, nationality, democracy, and social justice. The present study shows that when there are more participants interacting with different ethnic groups, we have a stronger sense of "humanity" than when we have many participants interacting within the same ethnic group. On the other hand, when many participants are interacting within the same ethnic group we have a stronger correlation with nationality, democracy, social justice, unity and diversity. Thus these two different forms of interaction could have different implications for people's individual daily lives and values. Moreover, current study results can give policy makers a better understanding of the nature and importance of different forms of individual and social interactions within the larger society.

**Proposal ID: 029**
*Presenters:* Prof. Tri Hartiti RETNOWATI
       & Prof. Djemari MARDAPI
Universitas Negeri Yogyakarta, INDONESIA

### A Culture-Based Assessment Strategy for Works of Fine Art

This paper presents a learning model for teaching fine arts and also strategies for assessing fine art works. One learning model that can be applied to the teaching of fine arts is a culture-based model. This model employs an integrated approach by providing a comprehensive understanding of the link among concepts or principles in various branches of the fine arts. One of the learning models in the teaching of fine arts is a culture-based learning model, and the implementation of this model requires a form of learning assessment that measures students' knowledge through written tests, and also measures their creativity. Measuring a student's knowledge and creativity requires first determining the construct and then developing the relevant indicators. One of the indicators in the teaching and learning of fine arts is the teacher's ability to plan a lesson, teach students, and assess students' with regard to how well and how much they have learned. In a culture-based learning system, culture becomes the medium through which students may transform the results of their daily (visible but also audible, if they are musically inclined) perceptions into creative works. The implementation of culture-based learning—
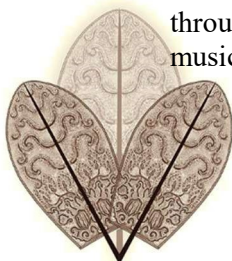
where a student's particular "culture' may already include visual and musical as well as literary components—in the teaching of fine arts also requires suitable and appropriate forms of learning assessment. The results of such assessment should, again, while also having a conceptual component, be congruent with the nature of fine arts themselves.

## Title: Religious & Moral Education

**Proposal ID: 009**
*Presenter:* Dr. Thomas TSE
Department of Educational Administration and Policy,
The Chinese University of Hong Kong, HONG KONG

### Religious Elements in the Life Education Curriculum of Hong Kong's Methodist Church Primary Schools

This presentation will address the conference theme "Moral Education and Cross-Cultural Understanding" by discussing a life education programme initiated by the Methodist Church of Hong Kong. What religious dimensions and elements are involved in moral education in schools? The Methodist Church of Hong Kong has promoted a "life education" programme since June 2004, and has progressively applied it in all affiliated schools. This article analyses the characteristics of the latest primary school life education curriculum compiled by this Christian school-sponsoring body. There are three significant findings: (1) religious elements remain rich in the four strands of life education -'the Universe, oneself, other people, and environment'; (2) Christian beliefs are integrated into the curriculum materials and summaries in terms of Christian role models and the Holy Scriptures, in order to develop students' relevant values, good character and positive attitudes towards life; and (3) the importance of prayer as a religious practice that may promote and support action. The curriculum demonstrates how religious elements like Christian beliefs can be applied in secular education, in order to develop and strengthen students' sense of meaning and purpose in life.

**Proposal ID: 045**
*Presenter:* Dr. Junianawaty SUHENDRA
          & Dr. Aileen PROCHINA-MAMAHIT
          & Dr. Sylvia SOEHERMAN
Sekolah Tinggi Teologi SAAT, Malang, INDONESIA

### An Exploration of the Factors Contributing to the Morality of Adolescents in Indonesia

This symposium will address the conference theme by presenting what could be the contributing factors in the development of young Indonesians' moral values and behaviour. As new generations emerge, there has been an increasing interest in morality, religiosity and spirituality. Religion should be an anchor for the morality of young people. However, Indonesia's freedom of religion does not really help to solve our youth's moral issues and problems. Various people, especially educators and parents, believe that these young people are at risk when they turn to other (non-religious) sources for guidance in making ethical decisions. This symposium, which will be presented by three speakers specialising in different disciplines, explores the morality of Christian adolescents in Indonesia and examines how
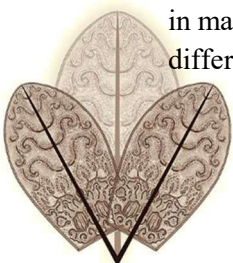
religiosity and spirituality are related to morality. It will first present a qualitative study of what religiosity and spirituality are, and how they differ, according to Indonesian Christian participants. This study is based on FGD narratives which were coded according to Grounded Theory. The symposium will present research results from a quantitative study on the relationship between religiosity and moral values and behaviour. Involving 567 Indonesian high school students affiliated with Christianity, the study uses a scale to measure intrinsic religiosity and how it affects these students' morality; the positive corellation that was observed between their religiosity and their morality will be explained. Finally, the symposium will conclude with the presentation of a quantitative study on the impact of parents and peers on adolescents' moral values. The study's subjects were 1,045 Christians, ranging in age from 13 to 27, and the study tried to pinpoint the primary influences on young people's moral values and behaviour. Hopefully, the findings from this empirical study will help guidance counsellors, teachers and parents in Indonesia to take steps in strengthening the moral values of their teenagers. Our findings indicate that it is necessary to promote the growth of our teenagers' spirituality and religiosity, as these have a positive effect on their moral development. Above all, adolescents, perhaps in any culture, need to be surrounded by a community that encourages moral education and development.

### *Religiosity and Spirituality – Two Sides of the Same Coin?:*
### *A Grounded Theory Study*
### Dr. Aileen PROCHINA-MAMAHIT

This presentation will address the conference theme by discussing how people understand these two terms, "spirituality" and "religiosity", in relation to morality. The terms have been used interchangeably in many studies. This study argues that they signify different concepts and should be differentiated one from the other. In spite of the importance of these two concepts, research differentiating them has been lacking. This paper attempts to define religiosity and spirituality using narratives from an FGD of nine Bible College students, who were selected based on their work and ministry in Christian churches in Indonesia and have been actively involved in spiritual practices. They were asked to give their opinions on what spirituality and religiosity mean to them, based on their experiences. The resulting narratives were coded according to Grounded Theory procedures. Working definitions of "spirituality" and "religiosity" emerged based on the perspective(s) of Christian churches in Indonesia. In this context, it appears that the term "spirituality" is more easily understood and more widely used rather than the term "religiosity". Results suggest that "spirituality" has more to do with internal conditions arising from a relationship with God; "religiosity," on the other hand, has more to with the expression of this relationship.

### *An Exploratory Study of Moral Perspectives, Moral Behavior,*
### *and the Intrinsic Religiosity of Christian High School Students*
### Dr. Sylvia SOEHERMAN

This presentation will address the Conference Theme by discussing the findings of an exploratory study on moral perspectives, moral behaviour and the intrinsic religiosity of high school students (269 males; 298 females) in four cities in Indonesia (Jakarta, Bandung, Pontianak and Surabaya) who attend church regularly. The participants were asked to choose from among possible answers their own perspectives on 12 moral issues, and their most likely responses in each case. We found that there were weak to moderate associations between the participants' perspectives and their likely responses on all
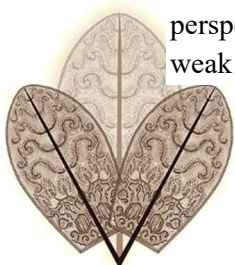
the issues except that of using drugs. This study also looked for differences between groups regarding the degree of their intrinsic religiosity, based on participants' answers regarding their perspectives and likely behaviour. The results showed that the group, who answers *strongly disagree* on the practice of 12 moral issues had more intrinsic religiosity, which meant more motivation to experience and to live their faith, as compared to the group, who answers *disagree* on the practice of 12 moral issues. However, the results also showed that intrinsic religiosity in itself gives no indication of participants' likely behaviour with regard to most of the moral issues, but not those concerned with cheating, pornography and drinking.

### *The Impact of Parents and Peers on the Moral Values and Behavior of Indonesian Youth*
Dr. Junianawaty SUHENDRA

This presentation will address the conference theme by presenting our recent findings regarding who shapes the morality of young people. The moral values of adolescents has become a major concern in many countries and cultures, as it seems the values of young people around the globe may be deteriorating. How should we respond to this problem? Adolescence and young adulthood are periods of major development and transition, for young adults will begin to formulate and internalize their own values. This is therefore a crucial time in their moral development, a time when moral education may be especially important. We believe that their community and culture will play an important role here. Therefore, we have looked at the roles of father, mother, and peers in shaping their moral perspectives, and this quantitative study was looked at the moral development of 1045 Christians ranging in age from 13 to 27. This study shows that mothers have the greatest influence here, and that mothers can most effectively support the moral and religious convictions of their teenage children.

Parallel Session 6.4–Saturday, 11:45-12:45        Room 4
## Paper Session

### *Title: Cultural Studies*

**Proposal ID: 080**
*Presenter:* Dr. Dwi SISWOYO
       & Dr. Rukiyati RUKIYATI
       & M.Pd. Hendro WIBOWO
Yogyakarta State University, INDONESIA

### *Moral Education in Kindergarten in the Yogyakarta Srecial Region and Central Java*

Early childhood is the right time for moral education to be introduced. This study identifies the key moral values developed and taught to children by their teachers, the teaching methods used and the results. The research was conducted in kindergartens in the Special Region of Yogyakarta and Central Java. The subjects of the study were 140 teachers; the data collection technique used focus group discussions, and the data analysis technique used interactive analysis via the Miles & Huberman models. The results of the study were as follows: (1) nine main values may be developed by the teacher, namely
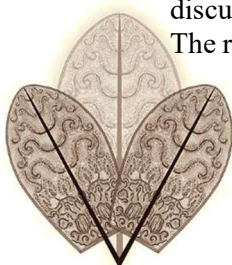
religiosity, independence, self-confidence, honesty, self-discipline, tolerance, social care, respect, and patience; (2) the methods used by the teacher are modelling, habituation, giving of advice, storytelling, dialogue, sociodrama, social visits, educational tours, facilitation, singing, the introduction of a short *hadith*, and showing children's films; (3) the evaluation of moral education is carried out according to what is stated in the kindergarten curriculum, namely via observations of daily child behavior; (4) most children have achieved sound moral development, and some have gotten very good grades. The most important developmental moral values are those of independence and self-confidence. The Muslim children have been able to read the Koran, and memorize 20 short hadith. It can be concluded that early childhood moral education, in kindergartens in the Special Region of Yogyakarta and Central Java, has been successful.

**Proposal ID: 016**
*Presenter:* Pauline LUAFUTU-SIMPSON
PhD Student, University of Canterbury,
Director of Pasifika Development, NEW ZEALAND

### *Mending Educational Nets with Pasifika Values in the Light of a Postcolonial Narrative*

This presentation will address the conference theme by unpacking a Samoan metaphorical frame that identifies and explains those values that underpin many Pasifika cultures. In doing so it will present a worldview that implies a more collective kind of care and concern for others, a perspecive which will be more successful than the individual drive to succeed and "get ahead of" all the others. The challenge is to make explicit the values, attributes and dispositions that are prized and prioritized within Pasifika cultures, and to reprioritize them in order to better develop our students' characters. The "Fausiaga o le Faletele" model has been found to be useful in a number of other educational spaces, including those concerned with the research process. It is also one of the tools that is unpacked within professional development training as part of a Pasifika Resource kit, which has been developed to help staff members in tertiary institutions to "grow" their cultural responsiveness to Pasifika students, families and communities. This cultural framework is very relevant to, and significant for, any educational system that aims, from an indigenous Samoan perspective, to cultivate all students' character as well as nuture their cognitive abilities.
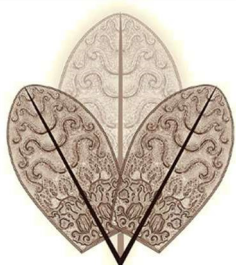
## Title: Civic Education, Curriculum & Instruction

**Proposal ID: 121**

*Presenter:* Full Prof. Maria-Rosa BUXARRAIS
                 & Prof. Eric ORTEGA
Faculty of Education,
University of Barcelona, SPAIN

### Moral and Citizenship Education in Spain

Here we discuss the current situation of citizenship education in Spain. We will briefly review its legal and political context, referring also to a questionnaire which was administered to a selected group of informants. We argue that even though the compulsory subject 'Education for Citizenship and Human Rights' has been cut due to the numerous controversies it led to, there are still many individual and institutional initiatives aimed at educating active and critical citizens. However, in general it is clear that we have recently been moving backward, especially given that in a democracy, controversial issues should be seen as opportunities and as stimuli for learning, not as topics to be avoided or censored. Thus we recommend, among other things, reinstating citizenship education as a compulsory subject (and not just as an alternative to religious education); removing the various flaws in our current citizenship education legislation; improving our citizenship and values education— especially when it comes to the constructive handling of such controversial issues as 'curricular free speech'; and continuing to promote systematic research in these areas with the aim of promoting the civic awareness of our school cultures.

**Proposal ID: 106**
*Presenter:* Dr. Samsuri SAMSURI
                 & Sutirman SUTIRMAN
                 & Dr. Halili HALILI
Universitas Negeri, Yogyakarta, INDONESIA

### Civic Literacy Through Pancasila Values
### Mainstreamed by Vocational School Teachers

This presentation will look at how civic educators in the vocational schools in Yogyakarta, Indonesia, developed Pancasila values as the core of civic literacy, focusing on both curricular programs and school cultures. Pancasila encompasses human, democratic and religious values, including the values of unity and justice. Thus Pancasila and Civic Education (Pendidikan Pancasila dan Kewarganegaraan, PPKn) should and indeed could not only be taught as academic subjects; they are mainstream programs that
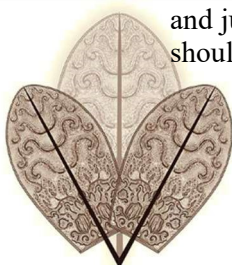
can reinforce character education, and thus should be a vital part of the school culture. This paper aims to identify models for mainstreaming Pancasila values as a means of strengthening character education in our schools. This study used FGD [?] techniques by including civics teachers in our vocational schools, as they are representatives of the Civic Educators Association (MGMP PPKn). The results of our study show that there are various models for mainstreaming Pancasila values in our curricular programs and more generally our school cultures. This is important as it can help us to understand the degree to which the role played by our civics teachers may become a part of our larger civic literacy. This study thus highly recommends the mainstreaming of Pancasila values in our vocational schools.

**Proposal ID: 044**
*Presenter:* Associate Prof. Ruifang XU
Vice Dean of School of Marxism,
East China Normal University, CHINA

### Current Changes in the Civics Course Curricula in China's Junior Schools

In the last ten years, the content of civics courses in China has been influenced not only by the West and by rapidly-developing modern technologies, but also by a rising level of civic awareness. China is eager to inspire and learn from the West, while still preserving its own sociocultural values and beliefs. It wants to develop students´ awareness of what it means to be a good citizen in the Chinese context, and to become more self-reflective and confident. Cultivation of cultural and citizenship awareness among young people can also enhance students' tolerance and ability to identify with diverse cultures. So what is the best content for our civics course? Why has the name of this course been changed from Si Xiang Pin De to Dao De Yu Fa Zhi? Can we explain this change by tracing the historical development of our civics courses? Why does our government stress the rule of law so much? This paper hopes to find the answers to all of these questions, in order to better clarify the present situation with our Civics education in China, and specifically at schools in Shanghai.

| Parallel Session 7.3–Saturday, 14:00-15:30 | Room 3 |
| --- | --- |

## Paper Session

*Title: Values Education*

**Proposal ID: 127**
*Presenter:* Mr. Christopher DRAKE
University of Oxford, the United Kingdom

### Pandora's Box? Values Education in a World of Digital Disruption and Cross-Cultural Conflict

The march of the machines, big data algorithms and AI threaten, or promise, to continue disrupting much of how societies, professions, economies and indeed education are organised today. Do these technologies offer welcome pathways to prosperity for all and powerful life-enhancing innovations and/or are they fickle friends spreading social disintegration, increased personal angst and an erosion of traditional value systems? If dealing with these questions and ensuring that advances in technology are applied in ways beneficial to the overall development agenda is one of the critical challenges facing humanity today, another must be how we may achieve peaceful co-existence, or at least cross-cultural understanding, when intolerance, violent extremism and strong perceptions of "otherness" are so prevalent. This presentation will propose that the way forward must include increased ethical awareness, the re-moralising of the market and society, a strengthening of the priorities of community and the

environment and transformative values education that promotes meaning and purpose in life and the transcendence of the self.  It will look at some of the efforts in this regard based on the Living Values Education Approach, including in Islamic schools in Indonesia.

**Proposal ID: 042**
*Presenter:* Mrs. Riana NURHAYATI
Yogyakarta State University, Yogyakarta, INDONESIA

### Strategies to Inculcate Moral Values in SDIT Alam Nurul Islam Yogyakarta

This study aims to explore (1) the integration of moral values into our learning activities; (2) the integration of moral values into management; and (3) the integration of moral values into student guidance activities. This was a qualitative study employing the goal-free evaluation approach. The data were collected through three techniques, namely in-depth interviews, observations, and a document study. The trustworthiness of the data was enhanced through continuous observations and resource and technique triangulations. For analysis of the data we used Miles Huberman's method of interactive qualitative analysis.

The results of the study were as follows: (1) Moral values can be integrated into learning activities through the strategies of reward and punishment, storytelling, spontaneous or direct activities, the setting of good examples and habits, and readings from Al Qur'an. (2) Moral values can be integrated into management through the strategies of Al Qur'an recitation, *tahfidh* or the memorization of short *surah*, *alma'surat,* collective *dhuhur* (noon) and Friday prayers, and organized lunches with *dhuha* prayers. (3) Moral values may be integrated into student guidance activities on marketdays, through scouting and other outbound activities, and through mabit, muhayyam, and gardening.
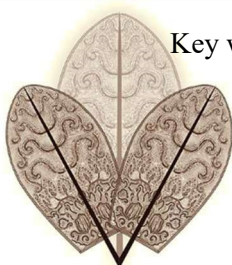
**Proposal ID: 006**
*Presenter:* Dr. Mami HAJAROH
         & Dr. Lusila Andriani PURWASTUTI
         & Dr. SURANTO Suranto
         & MPd. Muthmainnah MUTHMAINNAH
Yogyakarta State University, INDONESIA

### Developing Value-Based Education, and Its Evaluation System, for Early Childhood Education at Kindergarten Schools in Yogyakarta, Indonesia

The purpose of this study is to develop a more effective, value-based education model, and a more effective system for evaluating it, for kindegartens and/or preschools in Yogyakarta. Our developmental research model follows the stages of 'define, design, and develop'. The results gave us 12 "values", or "virtues" that are essential for early childhood development, namely: honesty, diligence in worship, responsibility, politeness, confidence, self-discipline, respectfulfulness, cleanliness, humility, courage, caring, and independence. Both home and school education should be based on these twelve virtues (values). Such a value-based education is based on four main components: the curriculum (2013 curriculum, integrated, contextual), the teaching and learning process (safe and comfortable, in accordance with children's development, media and tools), environment (physical, cultural, climatic) and resources (teachers, children, parents). This value-based education model and its evaluation system should guide preschool teachers and all those concerned with early childhood education. Developing certain valuses at schools and at home, as a matter of habit or habituation, requires parental (family) participation, for parents and older siblings need to accompany children in learning and internalizing values. In addition, parental participation is needed in assessing the degree to which children have internalized these values.

Key words: value education; value-based; kindergartens; evaluation; habituation

## Title: Moral Dilemmas

**Proposal ID: 065**
*Presenter:* Ms. Liu JIANG
Harvard Graduate School of Education, USA

### Moral Dilemmas of Student Government in Chinese Secondary School Classrooms

This presentation will address the Conference Theme by exploring the moral dilemmas faced by Chinese youth in their everyday school lives. With the rise of individual competition and of child-centered pedagogies, in both educational discourse and practice, over the past few decades, teachers and parents in China have experienced multiple dilemmas in their daily lives, dilemmas created by the competing value systems. These dilemmas include the conflicts between market-driven individualist ethics and Confucian- and communist-oriented collective ethics on the one hand, and the contradiction between the liberal values centered on child autonomy and the traditional (East Asian) moral systems based on filial piety and the teacher's authority on the other. However, there remains a limited understanding of how Chinese children and youth negotiate these moral dilemmas as they go about their everyday business. Drawing on my ethnographic fieldwork in two tenth-grade classrooms at an elite Chinese high school, I will highlight how the students experience and navigate moral dilemmas as they engage in their class cadre system, an institution of student government established across China. This paper contributes to our understanding of moral dilemmas, particularly the tension between individualism and traditional moral and social-communal values, which are among the main topics of this conference.

**Proposal ID: 078**
*Presenter:* Dr. Vishalache BALAKRISHNAN
University of Malaya, MALAYSIA

### Real-Life Moral Dilemma Discussions (Re-LiMDD)
### to Help University Students to Become More Reflective Educators

Today we are increasinly faced with new issues and new challenges, in our school or job or family life. Re-LiMDD focuses upon the moral dilemmas which individuals or organizations commonly face. Based on my 30 years of using real-life moral dilemma discussions in my teaching, and 17 years of using reflective teaching practices at the University of Malaya, I have begun to think about merging these two praxes through participatory action research, and about how future Moral Education educators and educators in general may be able to use Re-LiMDD and other "reflective" practices in order to become more effective educators. This presentation will focus on the many case studies I have conducted using Re-LiMDD and a modified version of Vygotsky's Zone of Proximal Development (ZPD), now extended to suit a multicultural setting  and here called the Zone of Collaborative Development (ZCD).

**Proposal ID: 063**
*Presenter:* Prof. Stephan ELLENWOOD
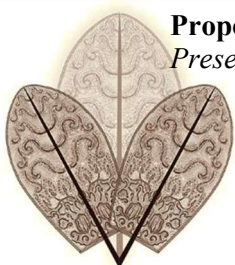
& Suomayh ALNEMARY
Boston University, USA

### Using Stories for Moral Education Within and Across Cultures

This presentation addresses key conference themes by explaining both why and how classical and contemporary stories enable students to develop a clearer moral understanding of personal and cultural values and virtues. These stories allow young learners to move beyond broad abstractions and connect them, thus making them more concrete, through believable characters in believable situations. Learning to live with a set of societal rules is important, but we understand our necessary moral compass more clearly and deeply when we recognize the moral patterns that emerge as we read, analyze and discuss stories, and then set about to write and live our own life stories.  Two types of stories are examined here. First are the classical stories which were told and written to directly instruct students regarding specific virtues; for example, the stories from *Aesop's Fables*. Then there are the stories with greater moral or ethical complexity, whose characters may face ethical dilemmas. Examples of how teachers have used such stories in a variety of ways will be discussed. These examples will show how the effective teaching of these tales or stories also enriches students' vocabulary and strengthens their careful reading and creative problem-solving skills, as well as their emotional intelligence and their capacity to think precisely.

# Poster abstracts

**Proposal ID: 015**
*Presenters:* Bo GUAN
       & Mo ZHANG
Northeast Normal University, Jilin Province, CHINA

### On Culture-Oriented Wushu Morality Education

Chinese Wu Shu, an important part of traditional Chinese culture, is a profound and complex art with a long history. Over thousands of years, martial arts culture has played an important role in promoting social progress and all-around human development. Its unique value has been especially clear in its ability to be the foundation for a national spirit and national character. Wu Shu combines traditional and martial arts education, and thus aims at the all-around cultivation of individuals. In practice, it teaches social etiquette, martial arts ethics, and chivalry insofar as these help to determine our values, spiritual personalities and morality. Therefore, the goal of culture-oriented martial arts education is to pass on one's culture and to develop people both physically and mentally. Today, however, redeveloping our martial arts culture and reshaping its cultural characteristics are necessary for the integration of this culture's historical essence with its current development, and this is now the key educational function of Wushu. It is a mission at once historical and contemporary.

**Proposal ID: 033**
*Presenters:* Prof. Honghui ZHAO
       & Qian ZHANG
Department of English and Education,
Guangdong University of Foreign Studies, Guangzhou, CHINA

### Overview of Moral Development in College Moral Education in Mainland China

This presentation will address the Conference Theme by providing an analytical overview of Kohlberg's Theory of Moral Development in College Moral Education in Mainland China. Kohlberg's theory of moral cognitive development is still the most influential theory of moral-developmental psychology in the West; it is still put into practice and has been proved effective by moral theorists and educators all over the world. This presentation takes this theory as its basis in order to analyze some problems that exist in college moral education in China. It also suggests some effective strategies for improving college moral education in China. For example: Chinese colleges should reform their mode of moral education in order to increase students' moral judgment competence, to more clearly follow the developmental rules of moral cognition, to make fuller use of the "Zone of proximal development" theory of moral education in order to develop students' moral autonomy, to attach greater importance to the problem of "moral regression", and to guide the praxis of Chinese moral education in moving from "teaching how to obey" to "teaching how to choose." The emphasis will be on the direct relevance of Kohlberg's theory to the above issues, and on the ways in which, in this context, Kohlberg's theory may be further developed and creatively expanded.

**Proposal ID: 057**
*Presenter:* Associate Prof. Katia LENEHAN
Fu Jen Catholic University, TAIWAN

### Aesthetic Experience and Moral Education:
### A Connection between Maritain's Philosophy of Education and Art

This presentation will address the conference theme *via* a discussion of aesthetic experience and moral education. The discussion draws upon the philosophy of Jacques Maritain (1882-1973), showing how his philosophy of aesthetics can resolve the central problem of moral philosophy by reavealing analogies between aesthetics and morality. The problem at the heart of this paper is that of freely choosing to do what is right, which really means reconciling freedom and proper conduct. The paper suggests that the parallelism Maritain establishes between morality and aesthetics is the key to resolving this issue. What appears to be impossible in the purely moral context can thus be resolved by seeing how an analogous difficulty is overcome in the context of art and aesthetics. In this way, aesthetic education can serve a moral purpose.

**Proposal ID: 060**
Presenter: Miss Mao WATANABE*
& Prof. Yasunari HAYASHI**
*Graduate School, Hyogo University of Teacher Education, JAPAN
**Joetsu University of Education, JAPAN

### Moral Skills Training in Japan: Fostering Morality by Teaching Moral Acts

This presentation will address the Conference Theme by proposing "Moral Skills Training" as a new method of moral education in Japan from the viewpoint of Cross-Cultural Understanding. "Moral lessons" have so far not really been included in regular Japanese curricula. But in 2018 they will start to be part of the regular primary school curriculum, and in 2019 they will become part of the junior high school curriculum. Via these "moral lessons", problem-solving-based and empirical- learning-based moral actions will be recommended to the students. Moral skills training has been proposed by Joetsu University of Education, and we are thinking that this also can be used as one of the ways to make students' "moral lessons" more empirical and pragmatic. Thus we have begun to make the moral skills training that comes with formal "moral lessons" a part of our regular primary school curriculum. In the future, we would like to consider making Cross-Cultural Understanding a part of our secondary, and perhaps also primary, school curriculum.

**Proposal ID: 061**
*Presenter:* Prof. Naohiro MATSUO
Tokyo Gakugei University, JAPAN

### An Analysis of Materials on International Understanding
### in Japanese Morality-Related Elementary School Textbooks

This presentation will address the conference theme of Moral Education and Cross-Cultural Understanding. The purpose of this study is to analyze teaching materials concerned with "international understanding and contributions" in Japanese moral education textbooks for elementary school students. International or cross-cultural understanding is clearly important, and in April of 2018, Japanese elementary schools begin to teach a special course on "Morality", using a new textbook authorized by Japan's MEXT (Ministry of Education, Culture, Sports, Science and Technology). Every textbook includes one or more teaching materials concerned with international and cross-cultural understanding.
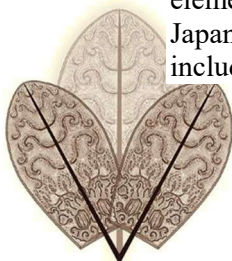
The materials include fiction, nonfiction, picture-book pages, and so on. In my preentation I will eplore more fully the importance of these recent developments, which include the fact that in this new textbook, the cultures of the USA, China, Brazil, Germany, India, Australia, Bhutan, Philippines, South Korea, Turkey and UK are frequently described and discussed.

*Keynote Speaker:* **Prof. Suwarsih Madya, M.A.**

*Moderator:* **Prof. Dr. Ni Nyoman Padmadewi, M.A.**

## Character Education: Possible Contributions of Language Teaching

Our present, rather disruptive era has posed a great challenge to educators in every field. Educational reform has become an increasingly important issue in many countries around the world, and here it seems we need to strike a balance between the role played today by science and technology on the one hand, and the central importance of human character—the qualities of kindness, sympathy, compassion, understanding—on the other. The teaching of native as well as foreign languages could play a key role in both of these domains, but it may be especially important to further explore the possible contributions of language teaching to the development of students' personalities or characters. This will be the focus of this paper, which will end by proposing a framework for guiding language teachers in their efforts to develop their students' values and strengthen their characters.
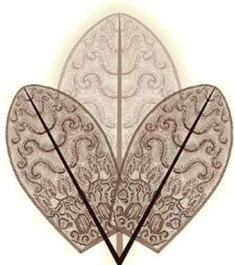
# School Visits

Unfortunately, at the time of our conference schools in Bali will be closed until July 13th. However, on June 28th conference participants will be able to observe a 'normal class' in a vocational school in Denpasar (not far from the hotel). This school (SMK Pariwisata Harapan Denpasar) will call upon students to attend classes on that day.  SMK Pariwisata Harapan Denpasar is a famous vocational school, and this school visit should be very special. Then we are going to visit a famous landmark in Bali, the Garuda Wisnu Kencana Cultural Park. Participants will be taken to this famous park for lunch, and then will continue sightseeing; among other things they will have a breath-taking view of a temple on a rock. The school visits will then be resumed, after which we will have a dinner on the beach in Jimbaran, the most famous place for seafood on the island. .

# Cultural Tour

A Cultural Tour will be offered on the 30th of June to conference delegates who want to explore Bali more, and for a very reasonable price. This tour will include watching Bali's most spectacular sacred dance (the Barong Dance), enjoying the purity of holy spring water in Tirta Empul Temple in Tampaksiring, and having lunch in Kintamani with a spectacular view of Batur volcano. In Tirta Empul Temple you will have a chance to bathe in very refreshing, blessed fountain water, and you will also be taken around the traditional village of Penglipuran, known for having preserved the local Balinese culture. This one-day tour will cost US$35.
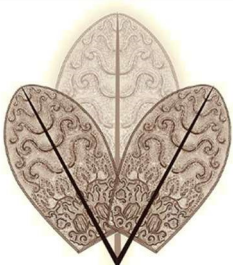
# Transportation and Local Information

Bali is known as the island of a thousand temples, and everywhere it allows visitors to experience beautiful views and traditions, and to really relax. Among the best-known tourist spots are Kuta Beach, Pandawa beach, Uluwatu Temple and Sanur Beach. The easiest way to get to those destinations is by using online transportation services, including   Grab or Gojek. You can download the application form in Playstore or App Store. Grab and Gojek cannot pick you up at a hotel, so you may need to make an appointment with the driver where you will be picked up. You can also ask the receptionist in the hotel to arrange your trip.

Have a nice conference and a nice time in Bali!
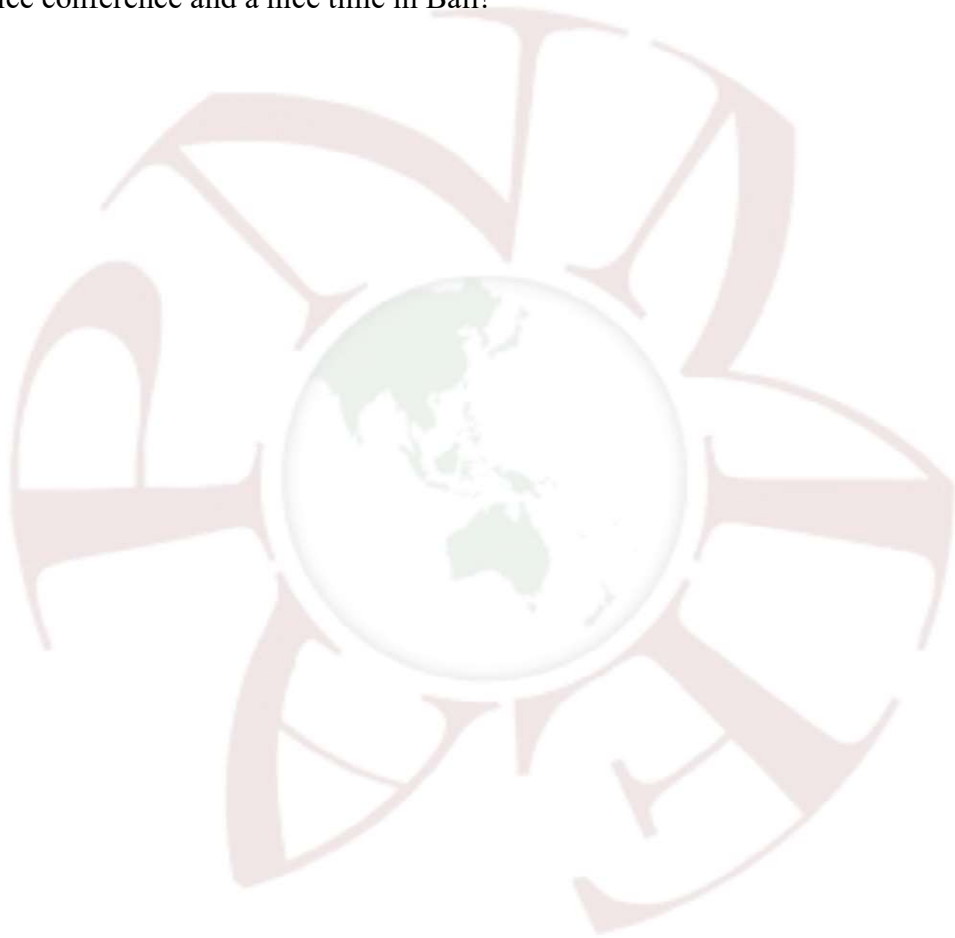
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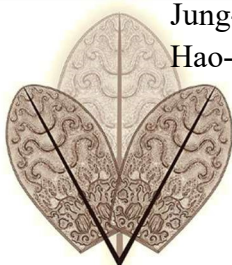Dr. Kun ASTUTI, Yogyakarta State University, Indonesia
Dr. Vishalache BALAKRISHNAN, University of Malaya, Malaysia

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Yi OU YANG, Kaohsiung Normal University, Kaohsiung, Taiwan

## Financial Planning and Treasury Affairs:

Mei-Yee WONG, The Education University of Hong Kong, Hong Kong
Putu Kerti Nitiasih, Ganesha University of Education, Indonesia

## The Local Organizing Committee

**Local Organising Committee and Secretariat**

I Nyoman Jampel
Ida Bagus Putu Arnyana
I Wayan Lasmawan
Putu Kerti Nitiasih
Nyoman Padmadewi
Trianasari
Kadek Sri Handayani
Luh Gd Rahayu Budiarta
I Nyoman Laba Jayanta

Ida Ayu Made Istri Utami
Kadek Wirahyuni
Ni Wayan Surya Mahayanti
I Made Darmana
Nyoman Doddy Widiasthana
Ngurah Arinta Suta
Luh Putu Artini
Nyoman Dini Andiani

**Student Liaison Officers**

Ni Putu Ritra Trees Ari Kartika Hadi Saraswati
Ni Kadek Herna Lastari
I Gede Susila Darma
Brenda Khanadi
Ratna Kusuma
Yogi Setyawan
Agus Canis
Mutiara Lestari
Putu Dinda Mirahayu
Ni Luh Putu Maya Apsari
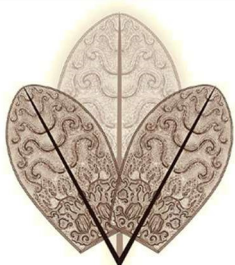
# Program at a Glance: The 13th Annual APNME Conference, Denpasar, Bali, 26 – 30 June 2019

| Time | Wednesday 26 June 2019 | Thursday 27 June 2019 | Friday 28 June 2019 | Saturday 29 June 2019 | Sunday 30 June 2019 |
|---|---|---|---|---|---|
| 07.30 - 08.00 | | | Registration | | |
| 08.00 – 08.30 | | Registration | Departure to School | Registration | |
| 08.30 – 09.00 | | Plenary Address Rama Sita Room | | Parallel Section 4 Parallel Meeting Room | |
| 09.00 – 09.30 | | | | | |
| 09.30 – 10.00 | | | | | |
| 10.00 – 10.30 | | Group Photo & Coffee break | Discussion | Coffee Break & Poster Presentation | |
| 10.30 – 11.00 | | Parallel Section 1 Parallel Meeting Room | | Parallel Section 5 Parallel Meeting Room | Culture Tour Penglipuran Village -> Tirta Emput |
| 11.00 – 11.30 | | | | | |
| 11.45 – 12.15 | | Workshop on Academic Writing and Research Rama Sita Room | Departure to Garuda Wisnu Kencana | Parallel Section 6 Parallel Meeting Room | |
| 12.15 – 12.45 | Arrival and Registration  Front office | | | | |
| 12.45 – 14.00 | | Lunch Restaurant | Lunch Beranda Resto GWK | Lunch Restaurant | |
| 14.00 – 14.30 | | Parallel Section 2 Parallel Meeting Room | Sightseeing at Garuda Wisnu Kencana (GWK) | Parallel Section 7 Parallel Meeting Room | |
| 14.30 – 15.00 | | | | | |
| 15.00 – 15.30 | | | Departure to Uluwatu | | |
| 15.30 – 16.00 | | Coffee Break | | Coffee Break | |
| 16.00 – 16.30 | Opening Ceremony Rama Sita Room | Parallel Section 3 Parallel Meeting Room | Sightseeing at Uluwatu | Plenary Address Rama Sita Room | |
| 16.30 – 17.00 | | | | | |
| 17.00 – 17.30 | | | | | |
| 17.30 – 18.00 | Free Time | Free Time | Departure to Jimbaran | AGM Meeting | Departure |
| 18.00 – 18.30 | | | Enjoying sunset in Jimbaran (Dinner) | | |
| 18.30 – 19.00 | Dinner Restaurant | Dinner Restaurant | | Dinner Restaurant | |
| 19.00 – 19.30 | | | Departure to Hotel | | |
| 19.30 – 20.00 | | | | Closing Ceremony Rama Sita Room | |
| 20.00 – 21.00 | APNME Committee Meeting | | | | |

The Asia-Pacific Network for Moral Education
Annual Conference 2019

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