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CRICE

Centre for Research in International
and Comparative Education



PROGRAM & ABSTRACT BOOK 19th ANNUAL CONFERENCE OF ASIA-PACIFIC NETWORK FOR MORAL EDUCATION (APNME)

“ETHICS AND AUTHENTIC DIALOGUE IN THE AI ERA”

5-7 NOVEMBER 2025
THE PEARL, KUALA LUMPUR, MALAYSIA



ORGANIZED BY:

Centre for Research in International
and Comparative Education,
Universiti Malaya

Centre for Civilisational Dialogue,
Universiti Malaya

University Women Association,
Universiti Malaya

**PROGRAM & ABSTRACT BOOK
19TH ANNUAL CONFERENCE OF THE
ASIA-PACIFIC NETWORK FOR MORAL EDUCATION
(APNME 2025)**

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WELCOME FROM THE APNME PRESIDENT

Thank you for attending this conference.

APNME is an academic organization which is supposed to involve more and more moral education scholars and practitioners and make a great contribution to the development of the Asia-Pacific regions.

We value democracy in moral education, and we also value AI advantage in moral education.

Democracy is more than just a political system. It is about human connection, debate, and shared values. The relationship of democracy and moral education is very important because the essential purpose of moral education is to develop democratic citizens in our contemporary societies. Our future citizens must be infused with the spirit of democracy and the capacity to think and act intelligently and autonomously within their own social settings. AI advantage will leverage a powerful new set of tools to make our democratic moral education more effective, accessible, and responsive. Hopefully, if AI could act as a teaching assistant's co-pilot, it will help us to reach the democratic goals such as promoting diverse perspectives, fostering critical thinking, building empathy and ensuring equitable access.

We emphasize the study of moral education in multicultural societies. We have a diversity of traditions, cultures and political systems in the Asia-Pacific. This should be considered a treasure for moral education studies because exposure to different cultures broadens horizons, challenges our assumptions, and teaches us that there are many valid ways to live a good life. We need to explore the good stories of moral education in our own societies and share them with our colleagues and other people as to make progress in our international understanding. It may force us to move beyond a simple, universalist approach and adopt a more sophisticated, nuanced, and dialogical framework. Thus, our work will capture the growing interest in the multicultural and multidisciplinary studies of moral education in the Asia-Pacific and will be of interest to academics, students and the general public, as well as having international appeal.

We hope our moral education studies will spread benefits for academic cooperation and social development. The goal of moral education is inherently tied to cultivating responsible citizens who behave themselves well and contribute to the public good. By teaching various concepts like empathy, justice, duty and responsibility, moral education cultivates a mindset that sees active citizenship not as an option, but as an obligation to society. As a member of APNME, we are always aware that our academic work may be helpful in building a society that is inclusive rather than exclusive and that can adapt to the changing features of our contemporary social and political realities. In the long run, our efforts and insights in moral education studies will be helpful in creating a ripple effect, positively impacting both the world of academia and the broader society.

Let's work together for the common interest of APNME members and realize its role in promoting moral education theory and practice in the Asia-Pacific countries and regions.

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DAY AT A GLANCE

4 NOVEMBER 2025, TUESDAY – PRE-CONFERENCE WORKSHOP

8.00 am – 5.00 pm Workshop
Location: Pearl Hotel, Kuala Lumpur

5 NOVEMBER 2025, WEDNESDAY

7.00 am – 9.00 am Registration / Breakfast

9.00 am – 9.30 am **Welcome Speech**
 by Prof. Dr. Khadijah Mohd Khambali @ Hambali,
 Director, Universiti Malaya Centre for Civilisational Dialogue (UMCCD)

9.30 am – 10.30 am **Keynote Address**
The Ethics of Complacency: Moving Theory to Action
 Emeritus Professor Datuk Dr. Azizan Baharuddin
 Centre for Civilisational Dialogue, Universiti Malaya

10.30 am – 11.00 am Coffee Break

11.00 am – 12.30 pm **Session 1 Presentations**

12.30 pm – 2.00 pm Lunch

2.00 pm – 2.30 pm **Opening Ceremony**
 By Prof. Dr. Ahmad Zabidi Abdul Razak
 Dean, Faculty of Education, Universiti Malaya

2.30 pm – 3.30 pm **Session 2 Presentations**

3.30 pm – 4.00 pm Coffee break

4.00 pm – 5.00 pm **Session 3 Presentations**

7.45 pm – 10.45 pm APNME Committee Meeting (Only APNME main committee)

6 NOVEMBER 2025, THURSDAY

7.00 am – 9.30 am	Breakfast
9.30 am – 10.30 am	Keynote Address Global and Local Influences on Moral and Citizenship Education: Enhancing Dialogue in Teaching and Learning Prof. Dr. Wiel Veugelers University of Humanistic Studies, Utrecht, Netherlands
10.30 am – 11.00 am	Coffee break
11.00 am – 12.30 pm	Session 4 Presentations
12.30 pm – 2.30 pm	Lunch
2.30 pm – 3.30 pm	Session 5 Presentations
3.30 pm – 4.00 pm	Coffee break
4.00 pm – 5.00 pm	Session 6 Presentations
7.45 pm – 10.30 pm	Special Dinner – Networking and Exploring APNME <u>Location:</u> Executive Lounge, VIP Level 12

7 NOVEMBER 2025, FRIDAY

7.00 am – 9.00 am	Breakfast
9.00 am – 10.30 am	APNME Community Village/ APNME AGM
10.30 am – 11.00 am	Coffee Break
11.00 am – 12.30 pm	Reflection & Sharing Session
12.30 pm – 2.00 pm	Lunch and Sayonara
3.00 pm – 9.00 pm	Half-day Cultural Trip to Places of Interest in Kuala Lumpur (Optional)

8 NOVEMBER 2025, SATURDAY

7.00 am – 9.00 am	Breakfast
9.00 am – 5.00 pm	Day Trip to Historical Melaka (Optional)

PARALLEL SESSIONS

SESSION 1 PRESENTATIONS, Wed, Nov 5th, 11.00 am – 12.30 pm	Room A – Moral and Ethical Education Development Location: Swan 1, Level 7
	A1- P1 Rethinking Moral Education: Unpacking its Foundations and Relevance Bernardo N. Caslib, Jr.
	A1- P2 Findings on Values Education in Singapore Primary and Secondary Classrooms: Tensions, Opportunities, Challenges Dennis Kwek
	A1- P3 Civic Education and Moral Education in Malaysia and the Association of Southeast Asian Nations (ASEAN) Vishalache Balakrishnan
	Room B – Global Ethical Philosophy and Civilizational Dialogue Location: Flamingo 1, Level 7
	B1- P1 A Philosophical Inquiry into Contestations in Character Education: Advocating for an Ecological Worldview System Framework and its Role in Meaning-Making Aristotle Motii Nandy
	B1- P2 Catalysing Climate Action and Justice in a Biosphere Reserve through Climate Smart Schools Bhavya George
	B1- P3 Does the Cheng in the Zhongyong Lead to Moral Failure? Qiuhan Zhao
	Room C – Authentic Dialogue for Leadership and Multicultural Engagement Location: Flamingo 3, Level 7
	C1- P1 The Creation of a Cultural Climate Leads Indonesian Children through Innovations in Reproduction of Musical Ideas to Instill Self-Confidence, Initiative, Autonomy, and Empathy Dr. Kun Setyaning Astuti, M.Pd.
	C1- P2 Asia Literacy and Global Citizenship: Educational Insights from an Australian School Context Jia Ying Neoh
	C1- P3 Unfolding the Sensitivities in Malaysian Festive Celebrations: Tasamuh and Across-Religious Dialogue Approaches from Shariah Perspective Shahidra Binti Abdul Khalil

SESSION 2 PRESENTATIONS, Wed, Nov 5th, 2.30 pm – 3.30 pm	Room A – Moral and Ethical Education Development <u>Location:</u> Swan 1, Level 7	
	A2-P1	Citizenship through Moral Education: A Look Back at the Moral Education Curriculum in Singapore, 1959-1978 Jasmine B.-Y. Sim
	A2-P2	Redefining Competence in Upper Secondary Moral Education: A Foundational Needs Analysis for Model Development Lechumie Devi Varatha Raju
	A2-P3	Flourishing as a Method of Moral Education: Encounters with Autonomy in Britain, Bildung in Germany and Xingfa in China Cheng-Hsi CHIEN
	Room B – Global Ethical Philosophy and Civilizational Dialogue <u>Location:</u> Flamingo 1, Level 7	
	B2-P1	Developing Interfaith Perspectives on Materialism David Kohlberg
	B2-P2	Revisiting Ibn Khaldun's Theory of Asabiyyah in the Context of Modern Civilizational Dialogue: A Perspective on Socio-Religious Relations in Malaysia Enizahura Abdul Aziz
	B2-P3	Reshaping a Tradition for Moral Education: Confucianism in the School Curriculum in Hong Kong Thomas Kwan Choi Tse
	Room C – Authentic Dialogue for Leadership and Multicultural Engagement <u>Location:</u> Flamingo 3, Level 7	
	C2-P1	How to Effectively Take Advice? An Integrated Perspective of Process, Outcome, and Wisdom Evaluation Mimi Xiong
	C2-P2	Teaching “Multicultural Education” in Singapore: The Ideal Teacher for a Future Curriculum Nur Diyanah Binte Anwar
	C2-P3	Empowering Teacher Transformation through Authentic Dialogue: A Co-Creative Model for Professional Development Masaya Abe

SESSION 3 PRESENTATIONS, Wed, Nov 5th, 4.00 pm – 5.00 pm	Room A – Moral and Ethical Education Development Location: Swan 1, Level 7	
	A3-P1	Rethinking Moral Education in the Context of Inclusive School Reform in Japan Mayumi Nishino
	A3-P2	National Security Education in Hong Kong's Universities: Student Agency for New Pedagogies Qibang SU
	A3-P3	How are Citizens Formed? The Citizen Profiles in Textbooks from Three Civics Education Curricula in Indonesia Samsuri
	Room B – Global Ethical Philosophy and Civilizational Dialogue Location: Flamingo 1, Level 7	
	B3-P1	As Others See us? Reflections on an Intercultural Homestay by Prospective Teachers and Teacher Educators Janet Orchard
	B3-P2	Environmental Injustice through the Lens of Confucian Thought: Ethical Insights and Contemporary Reflections Mengjuan Li
	B3-P3	The Essentiality of Encounter in Developing Service and Compassion: Perspectives from Student Volunteers on their Outreach Experience Pia Patricia K. Garcia
	Room C – Ethics in the Era of AI and Technology Location: Flamingo 3, Level 7	
	C3-P1	Higher Education: Academic Integrity, Ethical Values and Generative Artificial Intelligence Maria Rosa Buxarrais
	C3-P2	Moral Panic and Educational Beliefs in the Age of AI: Revisiting Stanley Cohen's Perspective Meng Han Li
	C3-P3	Perceptions and Expectations of Japanese Teacher Candidates on Conversational and Generative AI among University Students Naohiro Matsuo

SESSION 4 PRESENTATIONS, Thurs, Nov 6th, 11.00 am – 12.30 pm	Room A – Moral and Ethical Education Development Location: Swan 1, Level 7	
	A4-P1	The Significance of Cosmopolitan Ethical Literacy in a Post-truth Age Suzanne Choo
	A4-P2	Towards a Teaching Model for Non-Option Moral Education Teachers in Malaysian Primary Schools Vijaya Malani Verasamy
	A4-P3	Preparing Ethical Teachers: The Case of Philippine Teacher Education Institutions (TEIs) Eunice Tan Contreras
	Room B – Ethics in the Humanities and Service Learning Location: Flamingo 1, Level 7	
	B4-P1	Beyond the Game: Ethical Reflections and Student Development in a Sport-Based Service Learning Program Chong Yong Yee
	B4-P2	Fostering University Students' Moral and Multicultural Competencies through Service Learning Jiyoung Choi
	B4-P3	Character Education in Indonesia: Preparing Global Citizens through Service Learning Obby Taufik Hidayat
	Room C – Ethics in the Era of AI and Technology Location: Flamingo 3, Level 7	
	C4-P1	Pancasila Education as a Compass for Civic Skills in Vocational Schools in the Era of Artificial Intelligence Patmisari
C4-P2	Between Code and Conscience: Navigating the Ethical Terrain of AI in Social Sciences and Humanities Education Sugandika Sandamali	
C4-P3	Understanding Chinese University Students' Acceptance of Generative AI: A TAM-TPB-AI Literacy Framework Xiaoxuan Zhang	

SESSION 5 PRESENTATIONS, Thurs, Nov 6th, 2.30 pm – 3.30 pm	Room A – Moral and Ethical Education Development Location: Swan 1, Level 7	
	A5-P1	Fostering Emotional Safety and Ethical Teaching through Arts-Based Interventions for Left-Behind Children Xiangzhuozhuo Li
	A5-P2	The Possibility of Realm Elevation: Modern Enlightenments from Zhuangzi's Concept of 'Losing the Self' in Moral Education Ying Chen
	A5-P3	Involution or Lying Flat: Time Discipline and the Crisis of Subjectivity Among College Students Zhang Chenyao
	Room B – Ethics in the Humanities and Service Learning Location: Flamingo 1, Level 7	
	B5-P1	Cultivating Moral Identity in Chinese College Students through Volunteerism in the Digital Era Wang Mei
	B5-P2	Coordinating a SULAM Project for Law: The Lessons of My First Experience Zalina Abdul Halim
	B5-P3	The Role of Teachers in Promoting Values Education in Sri Lankan Dhamma Schools Wijyantha Ukwatta
	Room C – Ethics in the Era of AI and Technology Location: Flamingo 3, Level 7	
	C5-P1	Longitudinal Effects of Achievement Goals, Self-Efficacy, and Perceived Behavioral Control on Digital Academic Dishonesty among Pre-Service Early Childhood Teachers Heesun Chang
	C5-P2	Empowerment and Alienation: The Rashomon of Algorithmic Justice and its Dialectical Pathway in Educational Applications Hongyan Cheng
	C5-P3	Beyond Screens: Developing Ethical and Digital Literacy through e-Service Learning in Early Childhood Education Huihui Wu

SESSION 6 PRESENTATIONS, Thurs, Nov 6th, 4.00 pm – 5.00 pm	Room A – Moral and Ethical Education Development Location: Swan 1, Level 7	
	A6-P1	A Comparative Study of Moral and Ethical Development in Public and Private Elementary School Students in Indonesia Pasca Violita Langit
	A6-P2	Parental Stress, Parent-Child Relationship and Social Competence and Behavior of Preschoolers in Shandong, China Fu Yixin
	A6-P3	The Ethics of Reading and Moral Imagination in the Fragmented Age: A Case Study of Olga Tokarczuk's Flights 李晓瑜 (Li Xiaoyu)
	Room B – Authentic Dialogue for Leadership and Multicultural Engagement, Ethics in the Era of AI and Technology, Global Ethical Philosophy and Civilizational Dialogue Location: Flamingo 1, Level 7	
	B6-P1	Beyond Code and Creed: Islamic Ethics and Interfaith Leadership in the Age of Artificial Intelligence Suzana Md Samsudi
	B6-P2	Does “Never Lost Contact” Mean “Permanently Sweet”? — Exploring Ethical Issues Embedded in “AI Resurrection” of the Dead YiFan Zhao
	B6-P3	Exploring the Meaning of Flourishing and Key Factors for Fostering Flourishing Children in Chinese Poems Yan Huo
	Room C – Ethics in the Era of AI and Technology Location: Flamingo 3, Level 7	
	C6-P1	Reimagining Fieldwork with AI: Ethical and Practical Challenges in China's Educational Research Kathrin Nagel
C6-P2	Technology Advancing Towards the Dao: Ethical Dimensions of Personality Development in Education through Laozi and Zhuangzi's Philosophy Katia Lenehan	
C6-P3	Ethical Dimensions of AI in Curriculum and Instructional Technology: A Bibliometric Analysis of Trends and Implications Liu Ran	

ABSTRACTS

SESSION 1 PRESENTATIONS, Wed, Nov 5th, 11.00 am – 12.30 pm

A1-P1 | Rethinking Moral Education: Unpacking its Foundations and Relevance

Bernardo N. Caslib, Jr.

University of the Philippines Manila and Ateneo De Manila University

Abstract

The general education course Ethics is required of all higher education students in the Philippines. Envisioned as a course that explores the principles of ethical behavior in modern society at various levels of existence, the general education course Ethics aims to expose students to the intricacies of morality and equip them to make informed moral decisions by employing moral frameworks in analyzing and resolving moral dilemmas. Recently, however, education policymakers and government legislators in the Philippines have identified the course as one of the redundant ones that may be eradicated to shorten formal education in the country. This paper revisits the long history of moral education. It attempts to unpack its rich tradition, not just in the Philippines but across the globe, as an essential aspect of both basic and higher education. By employing document analysis, conceptual analysis, and philosophical research, the paper aims to solidify the place of moral education in any curriculum by pointing out that any educational endeavor should always have a place and space for moral education as ultimately, education is a process of transforming and making individuals better human beings, the core thrust of any moral education framework. The paper will also argue, by presenting data across time and space, that moral education has always been a crucial inclusion in higher education because of the benefits it offers in any society that continues to put its trust not just in a productive, but ultimately, a moral citizenry.

A1-P2 | Findings on Values Education in Singapore Primary and Secondary Classrooms: Tensions, Opportunities, Challenges

Dennis Kwek, Hwei-Ming Wong

Centre for Research in Pedagogy and Practice, National Institute of Education, Nanyang Technological University, Singapore

Abstract

This paper reports on empirical classroom findings from Singapore, drawn from the Centre for Research in Pedagogy and Practice's (CRPP) large-scale classroom study known as the Core Research Programme. Focusing on Grades 5 and 9 Social Studies and Character and Citizenship Education (CCE) lessons, the study examines how values education is enacted in practice and negotiated between teachers and students. With over 300 classroom observations, supported by qualitative interview data with teachers and students, findings reveal that there has been an increase in the teaching and emphasis on moral and civic knowledge, and on classroom talk that frames values education as negotiated moral codes at times, and fixed at other times. Teachers often balance between didactic delivery of official moral expectations, and dialogic strategies that encourage students to reason and empathise on social and moral issues. Challenges occur when students raise contemporary issues, with teachers exercising differing degrees of engagement. These interactions highlight tensions between policy aspirations for cultivating active, concerned citizens and the pragmatic demands of curriculum enactment. The findings suggest that values education is best understood as a dynamic, situated process rather than a linear implementation of

policy goals. Implications are drawn for how educators in Singapore and the wider Asia-Pacific region can strengthen moral education by fostering deliberative spaces where values are co-constructed within the lived realities of classroom practice.

A1-P3 | Civic Education and Moral Education in Malaysia and the Association of Southeast Asian Nations (ASEAN)

Vishalache Balakrishnan
Universiti Malaya

Abstract

Malaysia got her independence from Britain in 1957 and the Association of Southeast Asian Nations (ASEAN) has existed since 1967. The ASEAN Vision 2020 affirmed an outward-looking ASEAN to play an important role in the international community. One of ASEAN's sections is the ASEAN Socio-Cultural Community. This article compares moral and civic education in Malaysia and several countries in the ASEAN. A multiple document analysis approach has been used in this research. Its focus is on how Civic and Moral Education has existed and has transformed due to multiple multicultural and globalization factors. Three research questions have been explored from the Malaysian and ASEAN perspective: how is civics education taking shape; how is moral education taking shape; and what are the opportunities and challenges of these two subjects? Reports, curriculum documents, experiential learning practice, and journal articles in civics education and moral education in Malaysia and ASEAN countries were analyzed. The inclusion of service learning as an experiential pedagogy is suggested for the way forward of these two subjects.

B1-P1 | A Philosophical Inquiry into Contestations in Character Education: Advocating for an Ecological Worldview System Framework and its Role in Meaning-Making

Aristotle Motii Nandy
SPIRITON Education / University of Auckland, NZ

Abstract

The aim of this study is to address the root of the contestations in the field of character education, known as the traditional-progressive divide. This is of particular importance since there are attempts to harmonize the field of character by adopting a comprehensive or integrative approach through the development of character education programs that incorporate features of these conflicting positions. By adopting an ecological worldview systems framework, I sought out to understand the compatibility of such an integrative approach by examining the philosophical perspectives underlying conceptions of character from the periods of antiquity and modernity and their bearings on current conceptions of character. The employment of an ecological worldview systems framework allows us to analyze the influence of the fundamental interrelated domains of human existence that comprise a worldview on conceptions of character and approaches to character education. I have found through this study that diverse conceptions of character share either similar or distinct positions at the metaphysical, epistemological and teleological levels, which has implications for the meaning and purpose of character education programs. Of particular significance of this study is that it addresses the contestations in the field of character beyond the domain of ethical theory and examines the fundamental philosophical perspectives that have a bearing on the meaning and purpose, not just of character education or the broader field of education, but also of life and existence.

B1-P2 | Catalysing Climate Action and Justice in a Biosphere Reserve through Climate Smart Schools

Bhavya George
Keystone Foundation

Abstract

In the recent past climate related disasters have impacted the Nilgiri biosphere reserve (NBR) located in the southern part of India. Long term weather patterns are disrupted and erratic. Frequent extreme weather events like floods, droughts and landslides have affected both people and nature. It is against this backdrop that our engagement with students from primary and secondary government schools takes place, where we are implementing a curriculum on climate change. The 'climate smart school' is a program run by Keystone Foundation, a registered Trust working for more than three decades on issues of eco development in the region. The climate smart schools program aims to prioritize climate education through investigative, experiential and field based learning pedagogy. The pedagogy recognizes the importance of intergenerational dialogue to address climate change through indigenous and local women climate educators. Through their involvement the program encourages collaborations and discussions across cultures and gender to act on long term solutions. Interactions with communities highlight the economic disparities exacerbated by climate change, with marginalized communities bearing the brunt of its consequences. This inequity underscores the urgent need for climate education that equips students from marginalized background with the knowledge and skills to advocate for and implement appropriate solutions. The initiative implemented in the fragile landscape of Nilgiri Biosphere Reserve emphasizes nature and climate integration with focus on human actions, environmental well-being, and social justice.

B1-P3 | Does the Cheng in the Zhongyong Lead to Moral Failure?

Qiuhan Zhao
Shanghai University of Finance and Economics

Abstract

The *Zhongyong* (Doctrine of the Mean) presents an idealized Confucian vision of the moral character and existential state of the *Junzi* (exemplary person). However, it falls short in its definition of key concepts such as *Cheng* (sincerity), which gives rise to concerns about whether the wholehearted pursuit of *Cheng* necessarily leads to the moral stature of the *Junzi*. It is possible that a form of pseudo-*Cheng* may emerge and lead the agent into moral failure. Support for this concern is drawn from Bernard Williams' theory of "Self-indulgence" and Michael Smith's theory of "Moral fetishism," which argue, respectively, from the perspectives of reflexivity and the complexity of practical reasoning. Yet, the *Junzi*'s cultivated disposition ensures the moral quality of their reasons for action, making it inappropriate to conflate the *Junzi* with the kinds of agents depicted in these theories. Therefore, the wholehearted pursuit of *Cheng* does not, in itself, entail the dangers of "Self-indulgence" or "Moral fetishism."

C1-P1 | The Creation of a Cultural Climate Leads Indonesian Children through Innovations in Reproduction of Musical Ideas to Instill Self-Confidence, Initiative, Autonomy, and Empathy

Dr. Kun Setyaning Astuti, M.Pd.
Universitas Negeri Yogyakarta

Abstract

The urgency of this research is based on the vision of Rirn in 2017-2045, "Indonesia 2045 Competitive and Sovereign Research Based". To become a developed, and competitive country, Indonesia must have leaders who are visionary, confident, initiative, dare to make decisions, and empathize. Leaders can be born naturally, but can also be designed. The aim of this study is 1. Creating a cultural climate leading in the classroom through the learning method of reproduction of musical ideas; 2. Applying innovations in learning methods of reproduction of musical ideas to increase self -confidence, initiative, autonomy, and empathy; 3. Knowing the effectiveness of innovation in the learning method of reproduction of musical ideas on the ability to lead. This goal is in accordance with Asta Cita Number 4, which is to strengthen human resource development, and in accordance with SDGs 4.7, in the field of quality of education, which in 2030, guaranteeing all students to obtain the knowledge and skills needed to increase sustainable development. The research method uses a mix method with survey and experimental design. Result of this research is a model of the musical idea reproduction learning.

C1-P2 | Asia Literacy and Global Citizenship: Educational Insights from an Australian School Context

Jia Ying Neoh
The University of Sydney

Abstract

This paper examines how Asia literacy is conceptualized and taught in an Australian primary school, situating it within broader discussions of global citizenship education and Australia's regional and global identity. Drawing on classroom observations, curriculum documents, and teacher interviews, the study finds that Asia is frequently framed through static cultural markers, hierarchical comparisons, and Australia-centered narratives. While often well-intentioned, such practices limit critical and relational engagement, reinforcing reductive understandings of Asia. Guided by Biesta's (2006, 2023) work on educational purposes and *becoming contemporaneous*, we propose a framework for rethinking Asia literacy through three key shifts: from knowledge acquisition to critical democratic engagement; from future-oriented preparation to present-centered reflection; and from altruism to positionality-awareness. These shifts aim to open in-between socializing spaces, enabling students to reflect on their roles and responsibilities in our diverse, interconnected world. Grounded in the Australian context, the study speaks to international educators seeking to deepen intercultural understanding and foster more meaningful approaches to global citizenship education. It highlights the importance of recognizing that discomfort, along with critical reflection and ethical responsibility, is an integral part of developing meaningful global citizenship.

C1-P3 | Unfolding the Sensitivities in Malaysian Festive Celebrations: *Tasamuh* and Across-Religious Dialogue Approaches from Shariah Perspective

Shahidra Binti Abdul Khalil, Khadijah Mohd Khambali @ Hambali, Ariyanti Mustapha, Muhammad Safwan Harun

Academy of Islamic Studies, Universiti Malaya

Abstract

Race and religion are among the sensitive issues in a pluralistic society. Misunderstandings on the issue can spark conflict and threaten racial harmony and unity. However, past conflicts also raise questions about what it means to be religiously sensitive in a heterogeneous society. It is manifested, among others, when Malaysia's proposed guidelines for Muslims attending non-Muslim festivals in Malaysia have drawn brickbats recently. The proposal allegedly failed to understand the nature, realities, and sensitivities of a multiracial society. For some reason, it is also feared to cause social havoc and disrupt national harmony. Therefore, this study aims to discuss the concept of religious sensitivity and inter-religious boundaries according to the Shariah perspective. In dealing with the issue, similar yet distinct approaches, *tasamuh* and tolerance, are analyzed. The need for authentic inter-religious dialogue and its mechanism is also discussed. The study employs qualitative methods through literature review and focus-group discussion with the authorities of the main religious group in Malaysia. The data are then analyzed thematically and comparatively. Compared to tolerance, the study finds that the *tasamuh* concept places greater emphasis on fostering religious sensitivity by promoting mutual understanding and authentic dialogue. Sweeping the issue under the carpet will not help. Thus, it is hoped that the mechanism of authentic dialogue proposed in this study will shed some light on untangling the knot of sensitive religious issues in the Malaysian festive celebrations for a harmonious society.

SESSION 2 PRESENTATIONS, Wed, Nov 5th, 2.30 pm – 3.30 pm

A2-P1 | Citizenship through Moral Education: A Look Back at the Moral Education Curriculum in Singapore, 1959-1978

Jasmine B.-Y. Sim, Ivy Maria Lim

National Institute of Education, Nanyang Technological University

Abstract

Education in Singapore has always been seen as a means to foster national cohesion and discipline, particularly in the period 1959 to 1978 when Singapore went from being a self-ruling state in the British Empire to a state in the Federation of Malaysia to an independent country in a short span of 6 years. Confronted with economic vulnerability and social fragmentation, education took on greater importance than ever due to its role as a key lever in the broader effort of social engineering. Schools were conceived as key instruments in cultivating and shaping the attitudes and values deemed necessary for national survival. Citizenship education, in particular, became instrumental in producing loyal, orderly citizens aligned with state priorities. This paper proposes to review the evolution of citizenship education through moral instruction from 1959 to 1978. We examine moral education programs such as Ethics (1959), Civics (1967), and Education for Living (1973) that were introduced into the school curriculum in Singapore. We argue that Singapore's journey from colonialism to nationalism was reflected in the shift from moral instruction to a utilitarian and integrative approach to citizenship, which continues to be present in the citizenship education curricula in Singapore today.

A2-P2 | Redefining Competence in Upper Secondary Moral Education: A Foundational Needs Analysis for Model Development

Lechumie Devi Varatha Raju
Universiti Malaya

Abstract

The evolving educational landscape in Malaysia calls for a critical re-examination of teacher competence, especially in Moral Education, which requires both intellectual engagement and ethical sensitivity. While national frameworks such as the *Standard Guru Malaysia* outline general expectations for educators, there is a notable lack of subject-specific competencies tailored to the complex and value-driven nature of Moral Education, particularly at the upper secondary level. This study presents a foundational needs analysis to redefine and contextualize the essential competencies required by Moral Education teachers. Through a combination of conceptual review and empirical input, five core domains of competence were identified, namely professional and ethical values, pedagogical and instructional strategies, assessment literacy and psychological insight, innovative professionalism, and content and contextual knowledge. These domains highlight the multifaceted role of Moral Education teachers and provide a conceptual foundation for future development of an integrated competency model that aligns with national education goals.

A2-P3 | Flourishing as a Method of Moral Education: Encounters with Autonomy in Britain, Bildung in Germany, and Xingfa in China

Cheng-Hsi Chien
Graduate Institute of Educational Administration National Pingtung University

Abstract

In the 1960s, analytic philosophy of education of British and American proposed rational autonomy or personal autonomy as an educational aim under the liberal tradition. Since the 1970s, R. F. Dearden and R. Barrow have devoted themselves to the discussions of happiness as an educational aim. Since the 1990s, J. White has turned from autonomy to a discussion of well-being as an educational ideal. After 2000, the feminist care ethics scholar N. Noddings also wrote a book on happiness and education. In recent years, many scholars in the western world take flourishing as an educational aim. Most scholars drew inspiration from Aristotle's ethics, such as K. Kristjánsson, D. J. de Ruyter, and others. Some scholars, such as H. Brighouse, were not Aristotle approach, but used liberalism to justify flourishing as an aim of education. There are two main exploration focuses in this study. The first is to discuss flourishing as a method of moral education instead of the general purpose of education. Secondly, from the perspective of international comparison, the author attempts to compare the autonomy of the London Line in the UK, Bildung in Germany, and Xingfa (興發) - the method of moral education developed by several contemporary Chinese scholars from the Chinese classics - and then interpret or criticize the value of flourishing as the aim and method of moral education.

B2-P1 | Developing Interfaith Perspectives on Materialism

David Kohlberg

The Kohlberg Educational and Publishing Foundation

Abstract

Common to all religions and “faith traditions” is that they contemplate and seek to relate with aspects of consciousness beyond mortal personality and identity. They declare different faiths and truths, but the truth of one does not necessarily invalidate the truth of another. There may be a “multiverse” beyond the “universe” defined by materialistic science. Materialistic science, including materialistic psychology that treats consciousness a product of brain activity, is a hegemon casting its authority over the consciousness of the planet. How can representatives of different faiths collaborate in supporting each other’s “enquiry into the beyond” and soften the psychological and moral stranglehold of “materialism” (in all its many aspects) over the consciousness of the planet? Can “religious communities” be “Kohlberg Stage 5” moral communities developing principles, laws and customs that help them integrate their collective “inner and outer experience”, while respecting other communities doing the same? If so, how and why do they interact or cooperate with each other? I direct a small Foundation in Bodhgaya, India, where Buddha was Enlightened, where there are monasteries and temples of almost every Buddhist sect and nation. One of my purposes is the development of “a holistic political science” to support the integration of individuals into the many “communities” of which they are part, including “familial” and “national”. This presentation is an invitation to collaborate in contemplating on these questions.

B2-P2 | Revisiting Ibn Khaldun's Theory of *Asabiyyah* in the Context of Modern Civilizational Dialogue: A Perspective on Socio-Religious Relations in Malaysia

Enizahura Abdul Aziz

Academy of Islamic Studies Universiti Malaya (APIUM)/ Institute of Islamic Understanding Malaysia (IKIM)

Abstract

This paper revisits Ibn Khaldun’s classical concept of *Asabiyyah* which has been traditionally understood as social cohesion rooted in kinship and tribal solidarity; and explores its reinterpretation within the framework of modern civilizational dialogue, focusing on interreligious relations in Malaysia. Malaysia’s multiethnic and multireligious society presents both opportunities and challenges for fostering unity, peaceful coexistence and social harmony. While *Asabiyyah* historically emphasized exclusive group loyalty, this study argues for a broader, inclusive understanding that transcends sectarian boundaries to promote solidarity based on shared values and collective identity. Building on Ibn Khaldun’s theory of *Asabiyyah*, this paper examines how it can be adapted as a dynamic social bond that nurtures empathy, mutual respect, and cooperation among diverse religious and multiethnic communities in Malaysia. It highlights the potential of *Asabiyyah* as a conceptual foundation for civilizational dialogue, aligning with Malaysia’s Constitutional Framework and *Rukun Negara* which emphasize on unity in diversity. Through analysis of relevant interfaith initiatives and community collaborations, the study illustrates how *Asabiyyah* fosters functional solidarity that addresses common social challenges and strengthens peaceful coexistence. The paper also discusses limitations and risks, including the potential for *Asabiyyah* to be misappropriated for exclusivist agendas, underscoring the need for balancing group identity with multicultural understanding. Finally, this research hopes to contribute to a deeper

theoretical and practical understanding of how Ibn Khaldun's insights can enlighten contemporary efforts to augment interreligious dialogue and social cohesion in plural societies like Malaysia.

B2-P3 | Reshaping a Tradition for Moral Education: Confucianism in the School Curriculum in Hong Kong

Thomas Kwan Choi Tse

The Chinese University of Hong Kong

Abstract

School curricula are vital carriers of traditions, which in turn are sources of moral education. Drawing on the ideas of Raymond Williams and with a focus on a Confucian school curriculum in Hong Kong, this paper analyses this curriculum with regards to the Chinese virtues and values that have been chosen and represented. The findings show that the curriculum still relies on Confucian classics and selected historical stories, albeit with some adjustments to accommodate the situation of modern society and considerations of pedagogical effectiveness and compatibility with official education reforms. The concepts of rite, filial piety and loyalty have been reinterpreted to coincide with modern life. Classics education and modelling are supplanted by new ways of learning, and the overall pedagogical form converges towards modern trends. This study shows the validity of Williams's framework in understanding a tradition along with the dimensions of selection, interpretation, and social analysis. The example of Hong Kong shows how a Confucian body has repositioned and revitalized Confucianism by instilling personal and moral values that are connected to modern daily life. This case study also illustrates the incorporation of other modern or Western elements besides Confucianism into the curriculum, influenced by larger social and educational context. We can better understand how actors possess or compose traditions and how traditions change through various forms of borrowing and mutual interaction out of cross-cultural encounters. The paper adds new knowledge to sociology of moral education by addressing the issue of cultural production of tradition.

C2-P1 | How to Effectively Take Advice? An Integrated Perspective of Process, Outcome, and Wisdom Evaluation

Mimi Xiong, Fengyan Wang

Nanjing Normal University

Abstract

How to effectively utilize advice to optimize decisions while securing a positive social evaluation is a core issue in the field of advice-taking, particularly in today's era of information overload and the increasing prevalence of AI-assisted decision-making. To systematically address this, the current research, through three studies (N = 757), focuses on four key stages of the advice-taking process—openness, discernment of advice quality, implementation, and behavioral outcome—to explore the impact of each stage on both decision optimization and perceived wisdom. The results demonstrate that in the evaluation of wisdom, each stage possesses a unique and irreplaceable predictive value. Although the influence of any single stage can be moderated (i.e., enhanced or diminished) by performance in the other stages, its distinct contribution remains robustly significant. This effect shows high stability across diverse scenarios, including different advice-seeking methods, advisor experience (Study 1), information integrity (Study 2), and clarity of evaluation frameworks (Study 3). Regarding decision optimization, the successful completion of the first three stages (openness, discernment, and implementation) is identified as the critical pathway to

achieving ideal decision outcomes (Study 2). In summary, for a decision-maker, maintaining an open attitude while prudently discerning and implementing high-quality advice is not only an effective path to optimal decisions; these three preceding stages, together with a positive final outcome, collectively constitute the core elements of what others perceive as wise advice-taking behavior. This series of studies provides solid empirical insights for individuals seeking to optimize their advice-taking strategies and demonstrate decision-making wisdom.

C2-P2 | Teaching “Multicultural Education” in Singapore: The Ideal Teacher for a Future Curriculum

Nur Diyanah Binte Anwar

National Institute of Education, Nanyang Technological University, Singapore

Abstract

While the term “multicultural education” is not officially recognized in Singapore’s educational vernacular, it can be observed as part of Singapore’s values and citizenship education. It is situated primarily within Social Studies (SS) and Citizenship & Character Education (CCE) – subjects focused on shaping future-ready students through content, skills and values in its intended curriculum. Present concerns in the intended and enacted curriculums, however, signal a necessity to relook at how “multicultural education” is being conceived of, taught and learnt in the education system. Hence, careful deliberation on current practices and policies should be taken, in reconsidering the direction of Singapore’s future “multicultural education” curriculum. In particular, there is a need to relook at teacher dispositions ideal for values and citizenship education within the curriculum. A qualitative case study conducted found that while there is expectation for all teachers to be effective facilitators for SS or CCE, some teachers may not have the content or skill competence to discuss contemporary issues within the classroom, or may not be comfortable doing so. Several policy recommendations can be considered, including purposefully selecting student-teachers who exhibit specific dispositions useful to these subjects from an earlier stage in teacher education, amongst others. This abstract is based on a larger doctoral study investigating racial identity formation through Singapore’s “multicultural education”, focusing on the upper secondary SS and CCE curriculums in mainstream schools.

C2-P3 | Empowering Teacher Transformation through Authentic Dialogue: A Co-creative Model for Professional Development

Masaya Abe

Joetsu University of Education, Research Center for Advanced Professional Development in School Education

Abstract

This presentation introduces a hybrid professional development model that aims to empower teachers and transform school-based practices. In response to the persistent challenges of teacher workload and the decline of in-school training, our research has developed a model that fosters authentic dialogue and collaboration by integrating both in-person and online training elements. The core of our model is the "Co-creative Transformation Model," which facilitates critical reflection and emotional engagement to trigger three key perspective shifts in educators: from "I to We," from "Teacher to Student," and from "Leader to Follower". We utilize video-sharing platforms to support evidence-based lesson studies, enabling teachers to engage in dialogue centered on student learning and instructional needs. This process moves beyond superficial discussion to build a

culture of shared responsibility and psychological safety. The model is designed to cultivate adaptive and ethical leadership, where the goal is not to impose a single teaching method, but to collectively improve practices through mutual learning and respect. This approach directly contributes to the APNME theme of dialogue and leadership by demonstrating a practical framework for fostering co-creation and professional growth that is highly relevant to the evolving challenges of modern education.

SESSION 3 PRESENTATIONS, Wed, Nov 5th, 4.00 pm – 5.00 pm

A3-P1 | Rethinking Moral Education in the Context of Inclusive School Reform in Japan

Mayumi Nishino

Tokyo Kasei University

Abstract

Japan's special needs education system has developed to provide expert support through diverse learning environments tailored to the needs of each child. While this approach has enabled access to education for children with severe and multiple disabilities, it has been criticized by the UN as a form of segregated education that fails to achieve true inclusion. This presentation explores the challenges Japan faces in building inclusive schools where children with and without disabilities can learn together meaningfully. It focuses on the transformation of majority mindsets as a critical component of inclusion—an aspect that has been largely overlooked in traditional moral education. After examining the structural issues surrounding Japan's current approach, the presentation highlights how inclusive education requires not only physical integration but also cultural and moral shifts within the learning environment. By analyzing case studies from several local governments that have led innovative practices, it illustrates how moral education can cultivate a school culture that recognizes and embraces diversity as a shared value. The presentation argues that reframing moral education to support inclusion has the potential to empower all students—especially those in the majority—to understand diversity as a social strength, not a challenge. Such reform is essential to realizing moral education that contributes to both individual and collective well-being.

A3-P2 | National Security Education in Hong Kong's Universities: Student Agency for New Pedagogies

Qibang Su, Zhenzhou Zhao, Kerry J. Kennedy

The Education University of Hong Kong

Abstract

According to the Law of the People's Republic of China on Safeguarding National Security in the Hong Kong Special Administrative Region, educational institutions, including universities, must provide National Security Education (NSE). Unlike primary and secondary schools, NSE implementation in universities does not rely on centralized curriculum reform. Higher education institutions have structural autonomy, with curricula and student bodies that are more international and diverse. Hong Kong's universities have introduced courses and other learning opportunities related to NSE. However, the impact of these initiatives on student learning and understanding remains largely unknown, likely due to the recent introduction of such courses. Nonetheless, assessing their impact is important. This study will explore the learning experiences of Hong Kong university students regarding NSE, focusing on their challenges, needs, and background factors. Data will be collected from the eight University Grants Committee (UGC)-funded institutions and

three non-UGC-funded institutions. The study will first examine the strategies and programs developed by these 11 institutions to implement NSE. A questionnaire survey will then be administered to bachelor's degree students, followed by focus group interviews to gain deeper insights into their perspectives. By investigating students' experiences, this study aims to contribute to a better understanding of NSE implementation at the tertiary level and to inform national education development in Hong Kong's multicultural higher education context.

A3-P3 | How Are Citizens Formed? The Citizen Profiles in Textbooks from Three Civics Education Curricula in Indonesia

Samsuri, Suharno, Amika Wardana, Ning Ayunda Chofifi, Elly Nur Rahmawati
Universitas Negeri Yogyakarta

Abstract

Pancasila (the five principles of statehood), as the foundational philosophy and ideology of the Indonesian state, has undergone diverse interpretations within citizenship education policies since the Reform era. This is evident in the changing curricular nomenclature across at least three curricula since the 2006 Curriculum. The aim of this study is to map the political context of national education in relation to the mainstreaming of Pancasila as the basis for strengthening the character of Indonesian citizens within the three post-New Order curricula. This qualitative research employs content analysis to examine the values reflected in the concept of citizenship character found in civics education textbooks from the 2006 Curriculum to the current Independent Curriculum. The findings reveal a wide range of interpretations and typologies of the "good citizen" across these textbooks. These typologies tend to emphasize the development of citizen character grounded in the core values of Pancasila itself.

B3-P1 | As Others See Us? Reflections on an Intercultural Homestay by Prospective Teachers and Teacher Educators

Janet Orchard
School of Education, University of Bristol

Abstract

Two longstanding academic friends planned a short, intensive intercultural homestay visit in rural England to also include four prospective teachers on an undergraduate programme at a university in Hong Kong. Framed loosely on Deweyan lines, committed to the value of learning from experience through 'associated living', meals were cooked and shared, simple household tasks undertaken as an expectation of hospitality by (exemplary) guests. A long walk in the countryside was organized for the first day of the visit, while the group created their own programme on the second. Throughout there was much conversation, laughter, and song. An unusual space, place, and time for teacher education enabled us to reflect and be. Assessing the intention to deepen and enhance 'intercultural competences' and global citizenship, the guests used Digital Story Telling (DST) to reflect on their experiences, prompted by a range of pedagogic tools. These included the analysis of 'critical incidents', participatory narrative inquiry approaches, collaborative concept mapping and 'talking circles' in English and Cantonese. These activities generated audio recordings, artifacts, and focus group discussion transcripts, analyzed using thematic content analysis. Key findings included a greater sense of awareness of cultural biases and assumptions, enhanced intercultural communication skills, appreciating the importance of respect, and the significance of cultural diversity in educational settings. Elements of the experiment have the

potential to inform future initiatives in teacher education, whether that be intercultural competence among prospective teachers in similar contexts, or ‘revelatory episodes’.

B3-P2 | Environmental Injustice through the Lens of Confucian Thought: Ethical Insights and Contemporary Reflections

Mengjuan Li

Shanghai University

Abstract

The concept of environmental justice originated from the Warren County incident in the United States and comprises four key dimensions: distributive justice, procedural justice, recognition justice, and reparational justice. Hazel M. Johnson and Robert Bullard have been central figures in both the environmental justice movement and related academic discourse, making significant contributions to its advancement. In contemporary consumer societies, problems of environmental injustice are particularly acute. These issues not only reflect the ecological contradictions inherent in capitalism but also reveal how class-based inequality has permeated environmental domains, leading to systemic patterns of environmental injustice. Moreover, the so-called “green governance” has, to some extent, proven inadequate and even failed in addressing these challenges. In the pursuit of environmental justice, the Confucian ethical principle of *tui ji ji ren* (extending oneself to others) as articulated by Confucius, along with Mencius’s affirmation of the *ce yin zhi xin* (the heart of compassion), offer unique and constructive philosophical resources. Confucianism calls for a sincere practice of *ren* (benevolence or humaneness), which requires decision-makers to take the perspective of others and show empathy in policy-making processes. In practical terms, this means that environmental legislation, the placement of waste treatment facilities, and other environmentally sensitive decisions should consider the circumstances of vulnerable and marginalized groups.

B3-P3 | The Essentiality of Encounter in Developing Service and Compassion: Perspectives from Student Volunteers on their Outreach Experience

Pia Patricia K. Garcia

University of Asia and the Pacific

Abstract

Recent research on social action or volunteering points to its “double benefit;” that is, a positive impact not just on beneficiaries but also on volunteers. This highlights its potential as a form of youth character education (Arthur et al, 2017; Lamb, 2019; Taylor-Collins, 2019; Peterson, 2021). Of particular interest to a flourishing society is the civic virtue of service (Peterson, 2021; Arthur et al., 2017), which is a display of the moral virtue of compassion. In this vein, the Kalinangan Youth Foundation, Inc. (KALFI) - a Filipino non-government organization dedicated to spearheading programs that empower young women - has been organizing week-long outreaches for decades. Called Rurals Service Projects, these outreaches usually bring high school or university volunteers to rural areas to tutor disadvantaged children or to help improve infrastructure. The objective is twofold; Rurals is meant to be both a support to the beneficiary community and an experience that fosters virtues in the volunteers. This exploratory study presents the case of Rurals Service Projects carried out annually from 2023-2025 with indigenous communities in Zambales, Philippines. It will interview 20-30 past participants, using thematic analysis (Braun and Clarke, 2006) to understand their perceived learnings, their notions of service and compassion, and the features of the Rurals

experience that they deem significant to their growth. This paper seeks to provide insights on such outreach projects as moral education, and on the central role of immersive face-to-face encounters—an experience AI cannot give - in the formation of others-oriented virtues such as service and compassion.

C3-P1 | Higher Education: Academic Integrity, Ethical Values and Generative Artificial Intelligence

Maria Rosa Buxarrais, Isabel Alvarez Canovas
University of Barcelona

Abstract

The integration of generative artificial intelligence (AI) into higher education presents both unprecedented opportunities and significant ethical challenges. This paper explores the impact of AI on academic integrity and ethical values within universities, contextualizing its influence on students, faculty, and institutional practices. Drawing from contemporary debates in AI ethics, the authors highlight the anthropomorphization of AI and its implications for autonomy, moral agency, and decision-making. The paper examines how generative AI reshapes key academic practices—particularly assessment, authorship, and intellectual honesty - by introducing tools that can both support learning and facilitate dishonest behavior. Through a mixed-methods approach combining surveys, interviews, and content analysis of institutional policies, the study reveals a growing concern over the erosion of originality and critical thinking due to AI-generated content. It also underscores the lack of preparedness among stakeholders to ethically navigate these emerging technologies. The authors advocate for a comprehensive ethical framework tailored to higher education, emphasizing transparency, privacy, inclusion, and governance. Moreover, they call for the development of robust educational policies, ethics committees, and participatory mechanisms involving students and faculty. The findings suggest that, while generative AI holds transformative potential, its implementation must be guided by clear ethical standards to preserve the values underpinning academic integrity. Ultimately, the paper contributes to the ongoing discourse on how higher education can responsibly adapt to technological innovation while safeguarding its foundational principles.

C3-P2 | Moral Panic and Educational Beliefs in the Age of AI: Revisiting Stanley Cohen's Perspective

Meng Han Li
National Tsing Hua University, Taiwan

Abstract

Is artificial intelligence a blessing or a threat to human development in our time? Since late 2019, optimistic and alarmist perspectives have competed for influence in the media, shaping public perception before thorough research and informed understanding can take root. This paper draws on Stanley Cohen's 1972 theory of moral panic to examine the social responses to the rise of AI, particularly its implications for educational theory and beliefs. My study result shows that AI discourse reflects Cohen's five conditions of moral panic: concern, moral outrage, consensus, disproportionality, and volatility. In addition, media behavior such as selective reporting, amplified rhetoric, and breaking silence to demand action intensifies public anxiety, especially under conditions of informational asymmetry. The concept of the "deviancy amplification spiral"; plays a critical role, illustrating how fear emerges from ignorance. While initial moral panic may trigger

productive “fight-or-flight” responses that motivate educational change, unchecked panic risks devolving into irrational backlash, distancing society from reasoned understanding.

C3-P3 | Perceptions and Expectations of Japanese Teacher Candidates on Conversational and Generative AI among University Students

Naohiro Matsuo, Lanxin Fan, Kota Asabu
Tokyo Gakugei University

Abstract

The development of conversational and generative AI (CGAI; ChatGPT, Gemini, Copilot, etc.) has been rapidly advancing, making these tools widely accessible to the general public at low or no cost. In the industrial and business sectors, the effective use of AI is considered key to increasing productivity and fostering innovation. However, at least in Japan, there is a somewhat cautious attitude towards the use of CGAI in education, as it carries the risk of being detrimental to the development of competencies in students, and teachers. The purpose of this study is to clarify the perceptions and expectations of Japanese teacher candidate university students regarding CGAI. The subjects were 1,027 students (536 in 2023 and 491 in 2024) enrolled in “Instructional Methods for Moral Education”; a compulsory teacher training course. The survey questions addressed students’ familiarity with and experience using CGAI (5-point scale), as well as the specific situations in which they used it (free text responses). It also gauged their positive and negative impressions of CGAI (5-point scale), asking them to describe perceived advantages, challenges, and future expectations (free text responses). Analysis of the collected data yielded the following results: The number of students who have knowledge of and use CGAI is gradually increasing. Usage patterns include recreational and personal purposes, as well as academic or work-related applications. While students positively evaluate CGAI for its efficiency in intellectual tasks, they also express concerns regarding the reliability of generated information and the potential risk of hindering the acquisition of competencies.

SESSION 4 PRESENTATIONS, Thurs, Nov 6th, 11.00 am – 12.30 pm

A4-P1 | The Significance of Cosmopolitan Ethical Literacy in a Post-truth Age

Suzanne Choo
National Institute of Education, Nanyang Technological University

Abstract

The increasing integration of AI in education has expanded new horizons and innovations in teaching and learning. At the same time, AI has also contributed to the emergence of post-truth via inherent cultural bias, the perpetuation of deep fake technologies, and AI hallucinations. In the first part of this paper, I trace the seeds of post-truth via the intensification of postmodernism in the late twentieth century. Postmodern skepticism towards truth claims, coupled with the overlapping movement of poststructuralist criticism, supported a hermeneutics of suspicion that highlighted inherent contradictions, ambiguity, and unstable meanings in texts. Today, the pluralization of “truth” has concurrently contributed to what Zygmunt Bauman observes as moral relativism characteristic of postmodern ethics. In the second part of this paper, I argue that cosmopolitan ethical literacy is fundamental to empowering students to navigate the complexities of post-truths, un-truths, and multiple truths. Ethical literacy involves reading, writing and other meaning-making practices that aim to empower students to analyze discourses that perpetuate injustice, to cultivate empathetic

understandings of other cultures, and to collaborate with others to effect transformative change. Here, language is more than a tool of communication; it is a means for forging cosmopolitan connections and understandings with diverse others in the world. Building on the work of postcolonial scholars such as Edward Said and Gayatri Spivak, I discuss how ethical literacy can empower students to interpret forms of epistemic and symbolic violence that reinforce systemic injustices. Ethical literacy should not be limited to subjects like language and literature but should be a fundamental part of global citizenship education since engagements with real-world injustices should begin with interpretive practices and critical dialogues about the ethics of co-existing and living hospitably with others in the world.

A4-P2 | Towards a Teaching Model for Non-Option Moral Education Teachers in Malaysian Primary Schools

Vijaya Malani Verasamy
Universiti Malaya

Abstract

This conceptual paper explores the content knowledge, pedagogical approaches, multicultural integration capacity, and assessment methods employed by non-option teachers in the teaching of Moral Education in Malaysian primary schools. Despite the growing recognition of non-option teachers' roles in delivering Moral Education, there remains a significant gap in understanding how best to support them in the classroom. Grounded in Shulman's (1986) framework of Pedagogical Content Knowledge (PCK), this paper presents a new perspective for developing a teaching model specifically tailored to non-option Moral Education teachers. Through a critical review of existing literature, the paper proposes a model aimed at enhancing the instructional practices of non-option teachers. It argues that non-option teachers require targeted support to teach Moral Education meaningfully, particularly in managing content, pedagogy, multicultural contexts, and assessment. The primary contribution of this paper lies in its practical implications for improving the instructional support provided to non-option teachers of Moral Education in Malaysia. It also offers valuable insights for future research and practice in the field of Moral Education.

A4-P3 | Preparing Ethical Teachers: The Case of Philippine Teacher Education Institutions (TEIs)

Eunice Tan Contreras
The Education University of Hong Kong

Abstract

Teaching is generally recognized as an inherently ethical endeavor (Campbell, 2003; Carr, 2000). However, research has illustrated that ethics education is often not prioritized in teacher education programs in different parts of the globe (Boon, 2011; Campbell, 2008, 2011; Glanzer & Ream, 2007; Walters et al., 2018). While there is existing research set in countries like Australia, the United States, Canada, England, and the Netherlands (Maxwell et al., 2015), no studies focus on the preparation of ethical teachers in the Philippine context. This research explores how Philippine TEIs prepare students to become ethical teachers through a comparative case study of two TEIs, one state university and college (SUC) and one private, representing critical cases (Patton, 2002). The methods employed were document analysis of teacher education curricula and syllabuses and semi-structured interviews with faculty members and students with practicum experience. Initial findings reveal distinct conceptions and focus of ethics education, with the SUC largely adopting a

professional ethics perspective, conceiving the ethical teacher as one who meets societal and professional expectations (e.g., standards and codes). On the other hand, the private TEI emphasizes a moral education approach, viewing teachers as moral influences and role models for students and the community, a perspective likely rooted in its Christian ethos. This research highlights how institutional principles and beliefs shape teacher ethics preparation. These comparative findings provide valuable insights for preparing prospective teachers, underscoring that considering institutional ethos is crucial in the provision of ethics education.

B4-P1 | Beyond the Game: Ethical Reflections and Student Development in a Sport-Based Service Learning Program

Chong Yong Yee
Universiti Malaya

Abstract

Service learning in sport is widely used to foster student leadership, communication, and civic engagement. Yet, concerns persist regarding the ethical depth of such experiences, particularly when implemented as short-term, student-led curricular tasks rather than sustained community partnerships. This study aimed to explore how undergraduate students from two academic disciplines experienced personal development and ethical tensions while conducting a youth sport-based service learning program. Two focus group discussions (FGDs) were conducted with undergraduate students (n=6 per group) from Sport Management and Exercise Science programs. Participants had organized sport activities for underserved youth as part of a service learning course. Each FGD was structured around the four phases of service learning: preparation, action, reflection, and future application. Data were thematically analyzed. Two major themes emerged: (1) Communication and Responsibility in Peer-Led Programming, and (2) Identity, Ethics, and Personal Growth through Community Engagement. Both groups reported challenges with online coordination, unclear roles, and unequal workload. Sport Management students framed these as leadership learning experiences, while Exercise Science students emphasized emotional burden and ethical concerns around fairness. Reflections on personal growth included increased confidence, empathy, patience, and awareness of social inequality. While sport-based service learning promotes student development, it also reveals ethical tensions related to responsibility, authenticity, and community engagement. Structured guidance, equitable role delegation, and deeper student-participant interaction are needed to ensure ethical and transformative learning.

B4-P2 | Fostering University Students' Moral and Multicultural Competencies through Service Learning

Jiyoung Choi
Hannam University

Abstract

The purpose of this study is to explore how university students develop moral and multicultural competencies through a service learning instructional model. This study is guided by the following two research questions; 1. Does participation in service learning classes influence university students' moral development? 2. Does participation in service learning classes affect university students' multicultural competencies? The participants of this study are university students enrolled in a course that uses a service learning instructional model. Over five weeks, students participate in community engagement activities for three hours per week at local multicultural centers or

community child centers attended by children from multicultural families. They design and implement educational programs tailored to each institution's need and conduct activities for both multicultural and non-multicultural children. Each week, students write reflective journals based on their individual experiences and group activities. Upon completion of the program, they submit a final comprehensive reflection journal. These written reflections serve as the primary data source for analyzing changes in students' moral development and multicultural awareness. The collected data—including weekly reflection journals and final comprehensive reflections—are analyzed using thematic analysis. Themes are identified both inductively from the data and deductively based on prior research in character education and multicultural competence. It is anticipated that participating in service learning activities will have a positive impact on students' moral development, particularly in areas such as empathy, respect, and social responsibility. Additionally, students are expected to show increased multicultural awareness, greater openness to diversity, and enhanced ability to interact respectfully with children from different cultural backgrounds. The study may also reveal improvements in students' educational competencies, including increased confidence in lesson planning, enhanced communication skills, and greater responsiveness to learner needs in diverse settings. Findings from this study are expected to identify specific elements of the service learning model that positively influence students' understanding and attitudes. These insights can inform the development of effective multicultural education strategies at the university level, guiding educators in incorporating impactful components of service learning into future curriculum design.

B4-P3 | Character Education in Indonesia: Preparing Global Citizens through Service Learning

Obby Taufik Hidayat, Vishalache Balakrishnan, Bambang Sumardjoko, Arif Subowo
Universiti Malaya and Universitas Muhammadiyah Surakarta

Abstract

In today's increasingly interconnected and complex world, character education is essential to prepare students to become global citizens. This article will review and report qualitative research exploring innovative experiential pedagogy, such as service learning, in developing students' competence and character. This study aims to develop character education through service learning in Indonesian higher education toward building global citizens. Semi-structured interviews and observation data were obtained from 13 participants in this study, consisting of students and a lecturer. Data collection involved recording student activities working on service learning projects, and data analysis was carried out thematically. The results indicate that character education implemented through service learning can further develop intellectual, moral, and civic virtues in students' personalities toward desirable personal qualities for the global society. This research finding can help the government or policymakers create an effective curriculum model for character education in higher education related to the experiential learning approach in society in preparing the young generation to possess the characteristics of global citizens.

C4-P1 | Pancasila Education as a Compass for Civic Skills in Vocational Schools in the Era of Artificial Intelligence

Patmisari

Universitas Muhammadiyah Surakarta

Abstract

The rapid advancement of Artificial Intelligence (AI) has transformed the world of work, creating both opportunities and challenges for vocational school graduates. This requires vocational education to prepare students not only with technical expertise but also with civic skills such as critical thinking, collaboration, communication, and social responsibility. In the Indonesian context, *Pancasila* as the nation's philosophical foundation provides a framework for strengthening these competencies, ensuring graduates are ready for employability and responsible citizenship in the AI era. This study employs a Systematic Literature Review (SLR) guided by the SPIDER framework (Sample, Phenomenon of Interest, Design, Evaluation, Research Type). The *Sample* includes literature on vocational education and civic skills; the *Phenomenon of Interest* is the integration of civic skills into vocational curricula in the context of AI; the *Design* covers empirical and conceptual studies; the *Evaluation* examines the contribution of civic skills to work readiness; and the *Research Type* includes qualitative, quantitative, and review articles published between 2015 and 2024. The review identifies three main themes: (1) the urgency of embedding civic skills in vocational curricula to address AI-related disruptions in the workplace; (2) the role of civic skills as complements to technical expertise; and (3) the relevance of Pancasila Education as a conceptual compass connecting civic skills with global 21st-century demands.

C4-P2 | Between Code and Conscience: Navigating the Ethical Terrain of AI in Social Sciences and Humanities Education

Sugandika Sandamali, Thilakarathne, KAAN

Institute of Human Resource Advancement, University of Colombo

Abstract

Artificial Intelligence (AI) is becoming more and more common in higher education, and this is changing the way we teach, learn, and make knowledge. Using AI tools in the social sciences and humanities, where inquiry is based on critical thinking, human values, and interpretive analysis, creates a complicated ethical situation. This study looks closely at the problems and possibilities of using AI in these fields, with a focus on university learning environments. AI tools like generative language models, automated essay scoring, and research synthesis tools could make learning more accessible, allow students to interact in multiple languages, and help them grow academically. But these benefits are outweighed by moral worries about authorship, originality, student agency, and the possible loss of epistemic diversity and critical engagement. This study uses a qualitative approach, which includes in-depth interviews with academic staff, focus group discussions with undergraduate and graduate students, and a look at new institutional policies on the use of AI. The results show that there is a constant conflict between the effectiveness of technology and the honesty of education. People who took part said they were worried that students were relying too much on AI for interpretive tasks, that they were losing the ability to think critically, and that algorithmic bias was subtly reinforcing dominant cultural narratives. There is also some cautious hope that AI can make knowledge more accessible to everyone and help learners from different backgrounds, especially when it is used with the help of knowledgeable people. This study makes the case for a rights-based, disciplinary-sensitive framework for integrating AI in social science and

humanities education in an ethical manner. In addition to giving educators and students the digital literacy they need to use AI responsibly, such a framework must place a high priority on academic freedom, critical pedagogy, and human-centered values. Universities must foster ethical reflexivity as a fundamental academic skill in addition to regulating technology use in order to close the gap between code and conscience.

C4-P3 | Understanding Chinese University Students' Acceptance of Generative AI: A TAM-TPB-AI Literacy Framework

Xiaoxuan Zhang

Central China Normal University

Abstract

As generative artificial intelligence (GenAI) becomes increasingly embedded in education, it is crucial to understand what drives students' acceptance of such technologies. This study develops an integrated model combining the Technology Acceptance Model, the Theory of Planned Behavior (TPB), and four dimensions of AI literacy (i.e., awareness, evaluation, ethics, and trust) to examine GenAI acceptance among Chinese university students. A cross-sectional survey yielding 1500 valid responses collected from institutions across eastern, central, and western China provides the dataset. Partial least squares structural equation modeling is used to test the proposed model. The results support all 13 hypothesized relationships. Among the AI literacy variables, AI awareness and ethics have the strongest effects on perceived usefulness and ease of use, which significantly influence students' attitudes and behavioral intentions. The TPB constructs also have important roles. These findings suggest that both cognitive and ethical dimensions of AI literacy are essential for promoting GenAI acceptance in higher education. Overall, this study expands classical acceptance models and offers practical guidance for GenAI integration policies, curriculum design, and ethical governance in educational contexts.

SESSION 5 PRESENTATIONS, Thurs, Nov 6th, 2.30 pm – 3.30 pm

A5-P1 | Fostering Emotional Safety and Ethical Teaching through Arts-Based Interventions for Left-Behind Children

Xiangzhuozhuo Li

Universiti Malaya

Abstract

Based on the current reality that the education of left-behind children often lacks emotional care and value-oriented guidance, this study explores how community-based visual arts projects can create emotionally safe environments and promote teachers' ethical engagement. The research was conducted in extracurricular printmaking clubs in several primary schools in Ankang, jointly facilitated by schoolteachers and local cultural institutions. By analyzing the curriculum implementation process, the study examines how teachers foster emotional safety in informal learning contexts and assume ethical responsibility through adjusted classroom themes, inclusive language, non-judgmental interaction, and attentive emotional response. Drawing on classroom observations, student artworks, interviews, and teacher reflections, the study adopts a qualitative lens to reveal how sustained artistic participation helped children explore foundational moral concepts such as empathy, fairness, and respect. As the intervention progressed, teachers gradually shifted from knowledge transmitters to ethical facilitators, achieving a balance between

guidance and autonomy. The findings suggest that integrating arts practice with ethical teacher training offers a more person-centered, relationally grounded pathway for moral education—particularly in contexts serving socially disadvantaged students.

A5-P2 | The Possibility of Realm Elevation: Modern Enlightenments from Zhuangzi's Concept of 'Losing the Self' in Moral Education

Ying Chen

Shanghai University

Abstract

The “Wu Sang Wo” in *Zhuangzi* is a core proposition in “Qi Wu Lun” whose connotation goes far beyond the grammatical and semantic levels. From the perspective of moral education, the “Wo” (I) refers to a “confined self” constrained by selfish desires, prejudices, and utilitarian discipline, leading to individuals’ narrow moral cognition and passive practice. The clear realm of “Wu” (I) can be understood through the “Three 籁 (Lai, sounds)” which is consistent with the “state of self-awareness” pursued by moral education, pointing to intrinsic moral judgment and identification. “Wu Sang Wo” is a dynamic process in which individuals break through the “small self” and achieve moral transformation, directly addressing the predicament of contemporary moral education that emphasizes the inculcation of norms over the elevation of realm. Its wisdom of “removing obscuration” can correct the instrumental tendency in moral education, guide people to dispel “egocentrism” and cultivate moral consciousness of tolerance and care, thus providing theoretical and practical guidance for constructing a modern moral education system that progresses from abiding by norms to elevating realms.

A5-P3 | Involution or Lying Flat?: Time Discipline and the Crisis of Subjectivity Among College Students

Zhang Chenyao

Xiamen University

Abstract

“Involution” and “lying flat” have emerged as two typical survival strategies among contemporary Chinese university students. Existing research has predominantly examined their causes through macro-level analyses of social and cultural structures, particularly the class solidification. This philosophical discursive study innovatively adopts the lens of time discipline, inspired by Foucault’s discipline theory, to investigate how time operates through institutionalized, cultural, and moralized pathways to shape student behaviors. This study posits that time discipline does not manifest as an independent social formation but is instead embedded within three explicit social norms: the social clock, meritocracy, and work ethic. It exerts its disciplinary power through four mechanisms: the implicit indoctrination of cultural traditions, the structural pressures of social acceleration, the explicit regulations of educational systems and the symbolic construction of media discourse. Under such discipline, students’ subjectivity bifurcates: involutionists perceive time investment as a moral obligation to gain competitive advantages, whereas lying-flatters withdraw from competition due to the tension between the uncertainty of outcomes and the high cost of time investment. This divergence stems from their contrasting beliefs about temporal discipline—the former maintaining faith in a linear time-reward relationship, the latter rejecting its plausibility. Furthermore, emerging practices like antisocial-clock movements represent alternative attempts to reclaim subjectivity by resisting time norms. The study concludes that the paradox of time discipline lies in its simultaneous

production of self-exploitative involution and passive resistance. To transcend this dilemma, educational reform must move beyond efficiency-driven temporal governance and instead foster learning ecosystems that prioritize time autonomy.

B5-P1 | Cultivating Moral Identity in Chinese College Students through Volunteerism in the Digital Era

Wang Mei

Sultan Idris Education University (UPSI)

Abstract

Digital technologies have profoundly impacted on the volunteer service of college students. Moral identity, a crucial aspect of individual moral development, plays a significant role in guiding behaviors and values. Yet limited research has examined the moral identity cultivation of college students through volunteerism in the digital era. This study investigates how digitally empowered volunteerism among Chinese college students reshapes moral identity construction, balancing technological efficiency with embodied ethical praxis. The semi-structured in-depth interviews with student volunteers and program organizers engaged in digital-enabled projects were adopted. Participant observation was conducted within volunteer organizations leveraging digital technologies. Three specific volunteering scenarios were investigated: digital-facilitated community service, technology-mediated remote eldercare, and data-driven school volunteering. Data collection was complemented by the analysis of volunteerism reports, project documentation, and digital communication records to triangulate and enhance validity. Findings were revealed a critical duality. Digital platforms broaden participation by precision matching of volunteer-service demands. However, the over-reliance on online interaction and technological mediation can diminish interpersonal connections and face-to-face communication. This attenuation of embodied experience impedes the cultivation of moral sentiments, particularly empathy- a cornerstone of robust moral identity. The study concludes that cultivating moral identity through volunteerism in the digital era necessitates a deliberate optimization strategy. It is imperative to harness the efficiencies by digital tools while consciously safeguarding and integrating the irreplaceable human-to-human connections. This balanced integration offers a crucial pathway for Chinese higher education in fostering morally grounded citizens.

B5-P2 | Coordinating a SULAM Project for Law: The Lessons of my First Experience

Zalina Abdul Halim

Faculty of Law, Universiti Malaya

Abstract

The definition of service learning being a credit bearing educational experience for participating students in an organized service activity that meets identified community needs and reflect on the service activity to gain further understanding of course content, appreciation of the discipline and an enhanced sense of civic responsibility” (Bringle & Hatcher, 1996, p.222). First year law students carry out this service-learning project for the subject Law and Society in their second semester. Meaning at a very early stage of their law study. The large cohort are broken into smaller groups of twelve to plan and carry out the service-learning program independently. The lecturer supervises them generally for the students to undertake the project carrying out this responsibility. For a first timer joining the Law and Society course embedded with a service-learning structure there were challenges to learn service-learning is about and guide the students. This journey of

growth and discovery of the multi-faceted positive dimensions of service-learning or SULAM for the supervisor will be explored in this paper.

B5-P3 | The Role of Teachers in Promoting Values Education in Sri Lankan Dhamma School

Wijayantha Ukwatta

University of Colombo, Sri Lanka

Abstract

Education in Sri Lanka is predominantly focused on academic knowledge, with limited integration of value-based education. While certain merit-based activities exist, they are insufficient to foster holistic development, particularly in moral and ethical dimensions. Furthermore, mechanisms to monitor and assess value development are either weak or nonexistent, leading to a gradual erosion of societal values. This study explores the role of teachers in promoting values education, particularly within the framework of Dhamma schools, which traditionally emphasize moral instruction. Using a qualitative research methodology, the study engaged 15 teachers from 10 selected Dhamma schools across different regions. Data was collected through interviews and observational methods and analyzed thematically. The findings reveal multiple challenges faced by teachers in delivering values education. These include an overloaded syllabus, limited instructional time, and a competitive academic environment that prioritizes examination performance over moral development. Additionally, teachers reported a lack of professional training, insufficient facilities, and a lack of clear guidelines or indices to assess virtues among students.

C5-P1 | Longitudinal Effects of Achievement Goals, Self-Efficacy, and Perceived Behavioral Control on Digital Academic Dishonesty Among Pre-Service Early Childhood Teachers

Heesun Chang

Hyejeon College

Abstract

This study explores the short-term longitudinal relationships between achievement goal orientation, self-efficacy, perceived behavioral control, and digital academic dishonesty in Korean pre-service early childhood teachers. Utilizing Daumiller et al's (2019) model with five types of achievement goals, the research examined how these motivational orientations affect the likelihood of digital academic dishonesty—such as unauthorized use of AI or online plagiarism—across time. The results revealed that pre-service teachers with higher performance-avoidance goals were more likely to engage in digital academic dishonesty, while those with stronger mastery-approach and task goals demonstrated reduced dishonest behaviors. Self-efficacy and perceived behavioral control were both negatively associated with academic dishonesty, serving as significant mediators in the relationship between achievement goals and dishonest actions. Specifically, the mediating effects show that teachers who believe in their capability to succeed and perceive greater control over their actions are less prone to digital academic misconduct, regardless of external pressures. These findings underscore the importance of fostering both self-efficacy and perceived behavioral control in early childhood teacher preparation programs. Furthermore, the study offers a comprehensive psychological framework for understanding the mechanisms underlying digital academic dishonesty, emphasizing the combined impact of motivation, self-belief, and behavioral control. Implications include recommendations for developing targeted educational interventions and ethics programs aimed at strengthening academic integrity and responsible digital tool usage among pre-service teachers in rapidly evolving educational environments.

C5-P2 | Empowerment and Alienation: The Rashomon of Algorithmic Justice and Its Dialectical Pathway in Educational Applications

Hongyan Cheng, Xiu Wang

School of Education, Central China Normal University

Abstract

Algorithms reshape education amid entrenched empowerment-alienation dualism, entrapping justice in a Rashomon-like dilemma. This study reveals how algorithm-embedded education generates multifaceted paradoxes in subjectivity, power distribution, and ethical boundaries. By constructing education as a socio-technical framework, we demonstrate the mutually constitutive relationship between algorithmic code/data and educational actors, organizational structures, and values, exposing algorithms as projections of social relations rather than neutral tools. Subsequently, we dissect a tripartite justice disorder: distorted distributive justice, erased recognition justice, and suspended representative justice. These disorders provoke multidimensional justice conflicts and contradictions among fairness metrics under efficiency mandates, intensifying implicit inequities. Confronting this, pedagogy must undergo a transformative reconstruction. Rooted in holistic human development, it must embed “fairness by design”, algorithmic transparency, and accountability mechanisms within ethical framework. Simultaneously, it should advocate for the cultivation of critical algorithmic literacy among educators and learners, and establish multi-stakeholder collaborative governance mechanisms through algorithmic audits—thereby shaping a paradigm of human-AI collaboration and guiding algorithms toward a human-centered, fairness-oriented educational future.

C5-P3 | Beyond Screens: Developing Ethical and Digital Literacy through e-Service Learning in Early Childhood Education

Huihui Wu

Universiti Malaya

Abstract

In response to the increasing integration of technology in early childhood education, this study explores how electronic service-learning (e-SL) can foster both digital and ethical literacy among preservice preschool teachers. While digital literacy is frequently addressed in teacher education, it is often taught in isolation from the ethical dimensions essential for responsible technology use - particularly in early childhood contexts, where learners are especially vulnerable. This study addresses this gap by investigating how participation in an e-SL project - where preservice teachers deliver virtual lessons to children in underserved rural kindergartens—supports the development of integrated competencies. Guided by two research questions, the study examines how e-SL impacts preservice preschool teachers’ ability to use digital tools for instruction and communication, and awareness and application of ethical principles such as digital responsibility, digital security, and cultural sensitivity. Using a quantitative pre- and post-survey design, this study examines how participation in an e-SL project influences preservice preschool teachers’ digital and ethical literacy. By engaging in practical teaching, community-based virtual service, participants experience a holistic, values-driven approach to teacher preparation. The findings aim to provide evidence-based insights for enhancing teacher education curricula, ensuring they are better aligned with the demands of technology-rich learning environments and the ethical responsibilities of educators in early childhood contexts.

SESSION 6 PRESENTATIONS, Thurs, Nov 6th, 4.00 pm – 5.00 pm**A6-P1 | A Comparative Study of Moral and Ethical Development in Public and Private Elementary School Students in Indonesia**

Pasca Violita Langit

UNY (Yogyakarta State University)

Abstract

This study aims to analyze the differences in moral and ethical education development between public and private elementary school students in Indonesia. Moral and ethical education is a crucial aspect of character formation in early childhood, yet its implementation may vary depending on the institutional educational context. A qualitative descriptive approach was used, employing observation, interviews, and document analysis in two public and two private elementary schools in urban areas. The findings reveal that private school students tend to demonstrate a more conceptual and reflective understanding of ethics, whereas public school students exhibit stronger adherence to morals grounded in social norms and local community values. Key factors influencing these differences include curriculum approach, the role of teachers as role models, family environment, and the intensity of character education within the schools. These findings highlight the importance of strengthening the synergy between moral and ethical education in primary education regardless of institutional status. The study recommends that policymakers consider integrating universal and local values-based character education equally across all school types.

A6-P2 | Parental Stress, Parent-Child Relationship and Social Competence and Behavior of Preschoolers in Shandong, China

Fu Yixin

University of Malaya

Abstract

Extensive research suggests that excessive parental stress and negative parent-child relationships can hinder the development of preschoolers' social competence and behavior. To explore these associations and their underlying mechanisms within the context of Shandong Province, China, this quantitative research examined the relationships among parental stress, parent-child relationship (PCR), and preschoolers' social competence and behavior, with particular attention to the mediating roles of PCR and its sub-dimensions. Using cluster random sampling, parents from six kindergartens completed self-report questionnaires. A total of 510 valid responses were analyzed using SPSS. Pearson correlation analyses revealed significant negative correlations between parental stress and both PCR and social competence and behavior. Additionally, PCR was significantly and positively correlated with social competence and behavior. Seven mediation models were tested using the bootstrap method with a 95% confidence interval. Of these, five models demonstrated partial mediation, one showed full mediation, and one was not supported. Overall, the findings underscore the dynamic interplay between parental factors and preschoolers' social development. The mediating role of the parent-child relationship in the link between parental stress and social competence and behavior is emphasized. This study contributes empirical evidence to the understanding of parental stress models in the Chinese cultural context and offers valuable insights for early intervention strategies based on ecological systems theory.

A6-P3 | The Ethics of Reading and Moral Imagination in the Fragmented Age: A Case Study of Olga Tokarczuk's *Flights*

李晓瑜 (Li Xiaoyu)

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Abstract

In today's fragmented age of digitalization and information overload, literary reading faces the challenges of superficiality and dispersed attention. This not only diminishes the aesthetic reception of literature but also weakens its role as a medium for moral imagination and ethical reflection. This paper takes Nobel Prize laureate Olga Tokarczuk's *Flights* as a case study, examining how fragmented narration can illuminate the ethics of reading from the perspective of literary ethics. With its nonlinear, collage-like structure interweaving travel notes, historical narratives, and philosophical meditations, *Flights* compels readers to actively construct meaning in the midst of rupture and discontinuity. By analyzing key episodes—such as the ethical debate on human body preservation and the reflections on selfhood and civilization prompted by travel and mobility—this paper underscores the necessity of understanding others, transcending cultural differences, and rethinking the value of life in the act of reading. Such participatory reading practices cultivate ethical sensitivity and empathy, while also suggesting that, in a globalized and technology-driven age, deep reading remains essential for sustaining authentic ethical dialogue.

B6-P1 | Beyond Code and Creed: Islamic Ethics and Interfaith Leadership in the Age of Artificial Intelligence

Suzana Md Samsudi

Institute of Islamic Understanding Malaysia (IKIM)

Abstract

The transformative rise of artificial intelligence (AI) demands a collaborative, interfaith approach to ethical leadership. This paper explores how AI is reshaping leadership paradigms within multicultural and religiously diverse contexts, proposing an ethical framework rooted in Islamic moral philosophy. Drawing on foundational concepts such as *Maqāṣid al-Sharī'ah* (the higher objectives of Islamic law), *adl* (justice), and *amānah* (trust), the framework emphasizes human dignity, social equity, and accountability in AI development and governance. Using normative ethical analysis and comparative theological reflection, the paper addresses a critical gap in current AI ethics discourse by integrating Islamic principles into leadership models. It argues that cultivating moral competencies, emotional intelligence, and a shared sense of responsibility is essential for preparing leaders in an AI-augmented world. By promoting authentic interfaith dialogue and a values-driven vision of leadership, this work aims to bridge technological innovation with a universal commitment to the common good.

B6-P2 | Does “Never Lost Contact” Mean “Permanently Sweet”? — Exploring Ethical Issues Embedded in “AI Resurrection” of the Dead

YiFan Zhao

East China Normal University

Abstract

Nowadays, Artificial Intelligence (AI) technology can simulate the tone of voice, intonation, and behaviour of human beings through the training of human corpora and information sets, and the

use of digital human technology to “resurrect” the image of the deceased has increasingly become a popular social phenomenon. The study focuses on the growing trend of digital “resurrection” phenomenon in China as the object of research, and examines the ethical impact of the phenomenon and its technological nature on the perception of the lives of the living and the existential essence of the deceased from the specific perspectives of technology, culture, and capital. By analyzing China’s related cases, conducting 2,121 questionnaires and 42 in-depth interviews, the study explores moral acceptance of digital resurrection among Chinese groups, that resurrection achieved by AI has addressed latent emotional needs of some bereaved individuals to reconnect with their deceased loved ones, it has also aggravated the ethical dilemmas regarding subjective identity, especially as the evolution of deep fake technology has seriously harmed the feelings of the living. While compensating for the desire for dialogue, AI digital “resurrection” also affects the certainty of death and the public’s rational perception of life, and its commercial nature will result in even more serious violations of the rights and interests of the deceased and their relatives. The design of digital “resurrection” must harmonize ethical, legal, and emotional dimensions, aiming to provide healthy emotional outlets rather than substitutes for genuine experiences of life and death.

B6-P3 | Exploring the Meaning of Flourishing and Key Factors for Fostering Flourishing Children in Chinese Poems

Yan Huo

Xi’an Jiaotong-Liverpool University

Abstract

The concept of flourishing (eudaimonia) has drawn increasing attention in Western literature, which is regarded as the ultimate goal of character education. It represents an ideal state of being human, as it is described by Aristotelians as ‘to flourish is to fulfill one’s potential as a human individual, just as to flourish as an apple tree’. Western theorists claim that flourishing is widely accepted as the goal of life as it unpicks the real meaning of happiness. However, the concept of flourishing has not drawn equal attention in the Asia-Pacific region, particularly from a Chinese perspective. Although there are APNME webinars devoted to the discussion of this concept, it seems that different scholars tend to have different views and interpretations about how to translate flourishing into Chinese and what it means in the Chinese context. The present study draws on the wisdom of Chinese cultural heritage, such as poems, to explore the concept of flourishing from notable traditional Chinese lines and to identify the key factors for a flourishing Chinese child.

C6-P1 | Reimagining Fieldwork with AI: Ethical and Practical Challenges in China’s Educational Research

Kathrin Nagel

Renmin University of China

Abstract

This presentation will address the conference theme by examining how artificial intelligence (AI) could ethically support sociological research on moral education in Chinese schools, focusing on how AI tools might transform or support researchers’ engagement with human participants. The talk explores the potential of text and discourse analysis tools to address practical challenges (e.g., limited school access, large-scale data) in studying value transmission and classroom interactions. Critically, the presentation highlights both AI’s capabilities - such as tracking themes longitudinally

- and its limits, particularly in culturally sensitive interpretation of teacher-student dynamics. Key ethical concerns include data privacy, contextual bias, and the tension between algorithmic efficiency and humanistic judgment. By framing AI as a partner rather than a replacement, the discussion invites reflection on how technology might shape meaningful dialogue between researchers, educators, and students in Chinese cultural contexts. Rather than offering prescriptive solutions, the presentation underscores unresolved tensions: Can AI-assisted analysis ever capture the nuance of moral education? How might researchers and practitioners collaboratively negotiate technology's role? The talk aims to provoke debate about preserving ethical and dialogic rigor in technologically mediated research.

C6-P2 | Technology Advancing towards the Dao: Ethical Dimensions of Personality Development in Education through Laozi and Zhuangzi's Philosophy

Katia Lenehan

Fu Jen Catholic University

Abstract

This research explores the philosophical foundations of Laozi and Zhuangzi to examine the relationship between Dao, technology, and personality in education. In their view, Dao is the fundamental creative force that manifests as "virtue" (德) within all beings, shaping human nature and guiding the cultivation of personality. Personality, therefore, is not merely psychological but deeply ethical - rooted in the process of returning to Dao. This study introduces the idea of "technology advancing towards the Dao," proposing that technology, when aligned with Dao, can become a tool for personal and moral cultivation rather than merely a means of external control. In the second phase, virtual and mixed reality technologies in teacher training are examined as a case study. These immersive environments create new relational dynamics where in which learners interact with virtual others, influencing personality formation. As such, technology becomes part of an ethical network, raising important questions: Can virtual interactions truly foster authentic self-development? Do they preserve the learner's autonomy and moral responsibility? This project thus aims to: (1) clarify how Dao and technique can be harmonized in educational contexts, and (2) offer practical directions for technology use that support ethical and personality development. Ultimately, the study reflects on how technology should be guided by virtue, not dominate human nature, and highlights the importance of designing educational tools that nurture both relational authenticity and ethical awareness in learners.

C6-P3 | Ethical Dimensions of AI in Curriculum and Instructional Technology: A Bibliometric Analysis of Trends and Implications

Liu Ran

Universiti Malaya

Abstract

As artificial intelligence increasingly informs curriculum design and instructional technologies, its deployment raises a host of ethical questions regarding equity, autonomy, transparency, and pedagogical integrity. To illuminate how these issues are addressed in the academic literature, this study undertakes a bibliometric analysis of research on AI ethics within curriculum and instructional technology. Using a systematic search of Web of Science databases, we retrieved relevant publications from 2010 to 2024 based on the keywords "artificial intelligence," "curriculum," "instructional technology", and "ethics." Employing CiteSpace, we mapped publication trends,

leading contributors, and collaboration networks, and identified co-occurring keywords and thematic clusters. The results reveal a rapid surge of interest over the past five years, with research predominantly originating from North America, Europe, and East Asia. Core topics include algorithmic transparency, data privacy, equitable access, and the alignment of AI-driven personalization with curricular goals. Yet significant gaps persist: discussions of algorithmic bias in instructional design, culturally responsive AI systems, and the ethical training of educators remain underrepresented. Co-authorship networks are fragmented, indicating limited cross-disciplinary collaboration. We argue that addressing these gaps requires integrating ethical reflection into the design of AI-powered curricula and fostering dialogue among technologists, educators, and ethicists. This bibliometric overview not only charts the intellectual landscape of AI ethics in education but also underscores the need for holistic, stakeholder-informed approaches to guide responsible innovation.

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