Index

0 - Program .................................................. 3
1 - Welcome ............................................. 18
2 - Committees .......................................... 20
3 - Keynotes ............................................... 21
4 - Workshops ........................................... 26
5 - Symposiums .......................................... 32
6 - Papers .................................................. 164
7 - Posters ............................................... 381
8 - Index of names ....................................... 484
Program
### Wednesday, November 7

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:00 PM</td>
<td>Registration Open</td>
<td>Hotel Alimara Lobby</td>
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<tr>
<td>4:00 PM</td>
<td>Pre-Conference Workshops</td>
<td>UB Mundet</td>
</tr>
<tr>
<td>5:00 PM</td>
<td>W1: ENGAGING TEENS IN A GLOBAL DESIGN CHALLENGE FOR A BETTER WORLD.</td>
<td>Room 1206 Migdia I building</td>
</tr>
<tr>
<td></td>
<td>AnnaLise Hoopes</td>
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<tr>
<td>6:00 PM</td>
<td>W2: CULTIVATING A COMMUNITY OF INTEGRITY.</td>
<td>Room 108 Migdia II building</td>
</tr>
<tr>
<td></td>
<td>Emily Floyd</td>
<td></td>
</tr>
<tr>
<td>7:00 PM</td>
<td>W3: HOW TO EDUCATE IN ETHICAL VALUES ACROSS THE SUBJECTS.</td>
<td>Room 204 Migdia II building</td>
</tr>
<tr>
<td></td>
<td>Maricarmen Esper</td>
<td>Sala de Juntas Migdia I building 4th floor</td>
</tr>
<tr>
<td>8:30 PM</td>
<td>W4: CARTOGRAFÍA SOCIAL PEDAGÓGICA (CPS) COMO ESTRATEGIA PARA LA ENSEÑANZA Y EL APRENDIZAJE DE LA ÉTICA.</td>
<td>Sala de Juntas Migdia I building 4th floor</td>
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<tr>
<td></td>
<td>Diego Fernando Barragán-Giraldo</td>
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<tr>
<td>6:30 PM</td>
<td>AME Executive Board Meeting</td>
<td>Hotel Alimara</td>
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### Thursday, November 8

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<thead>
<tr>
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<tbody>
<tr>
<td>8:00 AM</td>
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<td>Hotel Alimara Lobby</td>
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<tr>
<td>9:30 AM</td>
<td>*Opening Ceremony</td>
<td>Paraninfo. Historic Building of the University of Barcelona. 1º floor</td>
</tr>
<tr>
<td>10:00 AM</td>
<td>Keynote 1: How School Can Change The World: Nurturing The Moral Agents Of The Future.</td>
<td>Paraninfo. Historic Building of the University of Barcelona. 1º floor</td>
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<tr>
<td></td>
<td>Marvin W. Berkowitz</td>
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<tr>
<td></td>
<td>Ann Higgins d'Alessandro</td>
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<tr>
<td>11:15 AM</td>
<td>Coffee Break</td>
<td>Claustro room - Historic Building of the University of Barcelona.</td>
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<tr>
<td>12:00 AM</td>
<td>Lunch (JME Board Meeting)</td>
<td>Hotel Alimara</td>
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*Opening Ceremony
UB Historic Building
Address: Universitat de Barcelona
Gran Via de les Corts Catalanes, 585 (main entrance)
08007 Barcelona

**Note:** In blue color appear the chair of each session.
<table>
<thead>
<tr>
<th>Symposium</th>
<th>Papers</th>
</tr>
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<tbody>
<tr>
<td>1.1 PRÁCTICAS DE EDUCACIÓN MORAL EN CONTEXTOS DE VULNERABILIDAD, RECONOCIMIENTO Y COMUNIDAD. Xus Martín García, Mónica Gijón Casares, Úrsulas Araujo, Caterina Benelli. 13:45 PM Hotel Alimara.</td>
<td></td>
</tr>
<tr>
<td>1.3 EDUCACIÓN PARA LA PAZ A TRAVÉS DE LA ENSEÑANZA DE LA HISTORIA RECIENTE EN COLOMBIA. Angélica Padilla, Alejandra Londoño, Ana María Durán, Juan Durán Bermúdez. Amelia Tey. 13:45 PM Hotel Alimara.</td>
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</tr>
<tr>
<td>1.5 PROMOTING CIVIC AND PRO SOCIAL ENGAGEMENT ISRAEL REFORM IN HIGH SCHOOLS ACHIEVEMENT EVALUATION. Yael Barenholz, Hana Erez. Guillem Pérez. 13:45 PM Hotel Alimara.</td>
<td></td>
</tr>
<tr>
<td>1.6 ETHIC OF CARE 1.7 GENDER 1.8 PROFESSIONAL TRAININGS 1.9 FAMILY EDUCATION 1.10 STRATEGIES FOR ETHICAL DEVELOPMENT</td>
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</tr>
<tr>
<td>1.1 CAMBIOS EN EL RAZONAMIENTO MORAL DEL PERSONAL EDUCATIVO A PARTIR DE UNA PEDAGOGÍA DEL CUIDADO Y LA RECONCILIACIÓN. Laura Elisabeth Molano Peña. 13:45 PM Hotel Alimara.</td>
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</tr>
<tr>
<td>1.2 ÉTICA Y RELATOS AUTOTRANSFORMÁTICOS: SUBJETIVACIÓN DE UN GRUPO DE PROFESIONALES DE LA SALUD. Diego Fernando Barragán-Giraldo, Fabio Orlando Neira-Sánchez. 13:45 PM Hotel Alimara.</td>
<td></td>
</tr>
<tr>
<td>1.3 LA INTERIORITAT DES DE L’EDUCACIÓ I LA NEUROCIèNCIA, COM A REPTE DE LIDERATGE SOCIAL I PERSONAL. Marta Burguet, David Bueno, Jose Francisco Aranguren. 13:45 PM Hotel Alimara.</td>
<td></td>
</tr>
<tr>
<td>1.4 LA EDUCACIÓN DEL AGRADECIMIENTO EN LA FAMILIA: PROBLEMAS, NECESIDADES Y PROPUESTAS. Carmen Caro Samadá, Juan Luis Fuentes, Francisco Esteban. 13:45 PM Hotel Alimara.</td>
<td></td>
</tr>
<tr>
<td>1.5 RECONSTRUCCIÓN DEL VÍNCULO AFECTIVO EN FAMILIAS EN RIESGO PSICOSOCIAL: ESTRATEGIAS SOCIOEDUCATIVAS DESDE EL AMOR Y EL CUIDADO. Tania García Bermejo. 13:45 PM Hotel Alimara.</td>
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<td>13:45 PM 15.15 PM</td>
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## 44th Annual AME Conference

### Program

### Thursday, November 8

<table>
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<tr>
<th>15:15 PM</th>
<th>16:15 PM</th>
<th>17:45 PM</th>
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<tr>
<td>Poster Session (P1) Refreshments</td>
<td><strong>Hotel Alimara - Foyer</strong></td>
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### Papers

#### 2.6 SERVICE LEARNING

- **Room J**
  - CREATIVIDAD Y APRENDIZAJE: UNIVERSITARIO.
    - Pilar Albertín-Carbo,
    - Raquel Heras,
    - Eulalia Guix,
    - Mariona Masgrau,
    - Pere Soler,
    - Andrea Porcar
  - ADAPTATION, PILOTING AND VALIDATION OF A TEST OF ETHICAL SENSITIVITY IN TEACHING.
    - Bruce Maxwell,
    - Nicolas Tanchuk,
    - Helen Boon
  - IMPULCIMIODES DE UN PROYECTO DE APRENDIZAJE SERVICIO PARA LA INTEGRACIÓN DE CONTENIDOS MORALES A LA REPRESENTACIÓN DEL SI MISMO DE JÓVENES.
    - Marco Antonio Silva,
    - Ulises Araujo

#### 2.7 MEASURE

- **Room C**
  - DEVELOPING AND PRELIMINARY TESTING AN INTERMEDIATE CONCEPT MEASURE FOR TEACHING.
    - Shani Kerr
  - AN EVALUATION OF YEAR 2 OF NARNIAN VIRTUES: A CHARACTER EDUCATION ENGLISH CURRICULUM.
    - Shirley-Anne Paul,
    - Mark Pike,
    - Peter Hart,
    - Tom Lockona
  - SCHOOL CLIMATE EVALUATION IN BRAZIL: MEASUREMENT INSTRUMENT VALIDATION PROCESS.
    - Adriano Maro,
    - Alessandra de Morais,
    - Vinha Telma Pleggi

#### 2.8 CHARACTER

- **Room A1**
  - ETHIC OF CARE 1.7 GENDER.
    - Ulisses Araújo,
    - Marco Antonio Silva,
    - JÓVENES.
  - THE LIMITS OF LIBERALISM.
    - Karen Craddock,
    - American Women.
  - EXPERIENCES OF ETHICAL INCORPORATION AMONG ETHNICALLY DIVERSE NATIVE AMERICAN WOMEN.
    - Karen Craddock

#### 2.9 HIGHER EDUCATION

- **Room A2**
  - INFLUENCE OF CULTURAL BACKGROUND ON CHILDREN’S MORAL EVALUATIONS OF LIE AND TRUTH-TELLING.
    - Aliyeh Shohouei Mojdeh,
    - Marvia, Akane
  - SCHOLAR CLIMATE EVALUATION IN BRAZIL: MEASUREMENT INSTRUMENT VALIDATION PROCESS.
    - Adriano Maro,
    - Alessandra de Morais,
    - Vinha Telma Pleggi

#### 2.10 CULTURE SHAPES BEHAVIOR

- **Room A3**
  - NIGERIA AND THE UNITED STATES.
    - Isolde de Groot,
    - Elena Noguera,
    - Francisco Esteban,
    - Maria Rosa Buxarrais,
    - Kirsi Tirri,
    - Elina Kuusisto,
    - Wiel Veugelers,
    - Cristina Del Barrio,
    - Ricard Carbonell
  - CREATIVIDAD Y APRENDIZAJE: UNIVERSITARIO.
    - Pilar Albertín-Carbo,
    - Raquel Heras,
    - Eulalia Guix,
    - Mariona Masgrau,
    - Pere Soler,
    - Andrea Porcar
  - IMPULCIMIODES DE UN PROYECTO DE APRENDIZAJE SERVICIO PARA LA INTEGRACIÓN DE CONTENIDOS MORALES A LA REPRESENTACIÓN DEL SI MISMO DE JÓVENES.
    - Marco Antonio Silva,
    - Ulises Araujo

### Symposium

<table>
<thead>
<tr>
<th>Room H</th>
<th>Plenary Room</th>
<th>Room I</th>
<th>Room A1</th>
<th>Room A2</th>
<th>Room A3</th>
<th>Room A4</th>
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<tbody>
<tr>
<td>2.1 SEX EDUCATION IN SCHOOLS AND ON CAMPUS: THE LIMITS OF LIBERALISM.</td>
<td>Tania García Bermejo</td>
<td>4. BUILDING YOUR SOUL WORK.</td>
<td>Brenda Bár</td>
<td>Kevin Van der Meulen</td>
<td>Cristina Del Barrio,</td>
<td>SEXUAL DIVERSITY. AND GENDER AND BETWEEN INTERNET IDENTITIES ONLINE:</td>
</tr>
<tr>
<td>2.2 DEVELOPING EDUCATION FOR DEMOCRATIC INTERCULTURAL CITIZENSHIP.</td>
<td>Wiel Vougeleers, Elma Kuusisto, Kiri Tiri, Maria Rosa Buxarrais, Francisco Esteban, Elena Noguera, Isolde de Groot</td>
<td>4. CAN ONLINE DENT: PERCEPTIONS OF AND ENGAGEMENT IN THE AMERICAN UNIVERSITY ST STUDENTS’ PERCEPTIONS OF AND ENGAGEMENT IN ACAD DIS HONESTY? RESULTS FROM A NATURAL EXPERIMENT IN NEW ZEALAND.</td>
<td>Isolde de Groot, Elena Noguera,</td>
<td>Francis Vivar,</td>
<td>Patricia Jimenez,</td>
<td>NIGERIA AND THE UNITED STATES.</td>
</tr>
<tr>
<td>2.3 INTERCULTURAL MORAL EDUCATION AS A MORAL ENDEAVOR: MORAL DILEMMAS IN THE AMAZONIAN RAINFOREST.</td>
<td>Susana Frisancho, Enriqueta Delgado Ramos</td>
<td>2.3 SCHOOL CLIMATE EVALUATION IN BRAZIL: MEASUREMENT INSTRUMENT VALIDATION PROCESS.</td>
<td>Miguel Santos Rego, Lorenzo Moledo Mar,</td>
<td>Adriano Maro,</td>
<td>Adriano Maro,</td>
<td>SCHOLAR CLIMATE EVALUATION IN BRAZIL: MEASUREMENT INSTRUMENT VALIDATION PROCESS.</td>
</tr>
<tr>
<td>2.5 THE ROLE OF HISTORICAL NARRATIVES IN CIVIC ENGAGEMENT: APPROACHES FROM ARGENTINA, COLOMBIA, MEXICO AND SPAIN.</td>
<td>Diego Argüero, Everardo Pérez-Manjarres, Floor Van Alphen, Óscar López, Margarita G. Márquez, Cristian Parellada</td>
<td>3. CAN ONLINE DENT: PERCEPTIONS OF AND ENGAGEMENT IN THE AMERICAN UNIVERSITY ST STUDENTS’ PERCEPTIONS OF AND ENGAGEMENT IN ACAD DIS HONESTY? RESULTS FROM A NATURAL EXPERIMENT IN NEW ZEALAND.</td>
<td>Isolde de Groot, Elena Noguera,</td>
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<tr>
<td>2.6 SERVICE LEARNING 2.7 MEASURE 2.8 CHARACTER 2.9 HIGHER EDUCATION 2.10 CULTURE SHAPES BEHAVIOR</td>
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# Program

## 44th Annual AME Conference

### Friday, November 9

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<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
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<tr>
<td>09:00 AM</td>
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<tr>
<td>09:30 AM - 11:00 AM</td>
<td>Keynote 3: Caring As An Artificial Virtue. TRANSLATED FROM SPANISH TO ENGLISH</td>
<td>Hotel Alimara</td>
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<td>11:00 AM - 11:15 AM</td>
<td>Break</td>
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### Symposium

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<thead>
<tr>
<th>Room</th>
<th>Event</th>
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<tbody>
<tr>
<td>Plenary Room</td>
<td>3.1 FORMACIÓN ÉTICA EN LA UNIVERSIDAD. Francisco Esteban, Miquel Martínez, Juan Garcia, Marta Ruiz-Corberla, Amelia Tey, Patricia Carreño</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td>Room 1</td>
<td>3.2 FAMILY PURPOSE IN ULTRA HIGH NET WORTH AND MIDDLE-WORKING CLASS FAMILIES. Anne Colby, William Damon, Tarek El Sehly, Heinrich Liechtenstein, Kendall Cotton-Bronk, Helen Haste, Ingrid Agud</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 2</td>
<td>3.3 SYMPOSIUM ON MICHAEL HAND’S A THEORY OF MORAL EDUCATION. Michael Hand, Bruce Maxwell, Laura D’Olimpo, James Conroy, Michael Reiss, Marta Esteban</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 3</td>
<td>3.4 CREATING MOMENT FOR CARING THROUGH PURPOSE EDUCATION. Héctor Opazo, Chenda Ramirez, Seana Moran, Marta Burguet</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 4</td>
<td>3.5 REIMAGINING MORAL LEADERSHIP DEVELOPMENT IN AND FOR SCHOOLS. Melinda Bier, Brenda Bár</td>
<td>Hotel Alimara</td>
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### Papers

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<th>Room</th>
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<tr>
<td>Room 1</td>
<td>1. LOS PROCESOS CONTEXTUALES, EMOCIONALES Y COGNITIVOS EN LA CONDUCTA PROSOCIAL. Lucas Serrano-Pastor, Manuel Martí-Vilas, Javier Esparza-Reig, Joan Llopis Ballester</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 2</td>
<td>1. THE VIRTUES MIRROR: A NEW ONLINE SELF-EVALUATION QUESTIONNAIRE TO SUPPORT DEVELOPMENT. Niolet Theunissen</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 3</td>
<td>1. DEMOCRACY, RELIGION AND CIVIC EDUCATION AMONG RELIGIOUS ZIONIST FEMALE ADOLESCENTS IN ISRAEL. Zehavit Gross</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 4</td>
<td>1. PROMOTING LEADER’S MORAL COMPETENCES THROUGH VIDEO GAMES? A SYSTEMATIC ASSESSMENT OF THE POTENTIAL OF SERIOUS MORAL GAMES FOR TRAINING MORAL SENSITIVITY. Markus Christen, Johannes Kalaisorov, David Schmocker, Carmen Tanner</td>
<td>Hotel Alimara</td>
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<tr>
<td>Room 5</td>
<td>1. EL MODELAZO COMO LIDERAZGO MORAL EN LA EDUCACIÓN DEL CARÁCTER: PROBLEMAS Y PROPUESTAS PARA LA FORMACIÓN DEL PROFESORADO. Juan Luis Fuentes, Elda Millán Ghisleri, Francisco Esteban</td>
<td>Hotel Alimara</td>
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### Papers

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<tr>
<th>Time</th>
<th>Session</th>
<th>Room</th>
<th>Presenters</th>
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<tbody>
<tr>
<td>11:15 AM</td>
<td>1</td>
<td>Room I</td>
<td>2. EMOCIONES Y EDUCACIÓN PARA LA CIUDADANÍA: APRENDIZAJE EN LA ESCUELA A TRAVÉS DE DILEMNAS MORALES. Tatania García-Velez</td>
</tr>
<tr>
<td>12:45 PM</td>
<td>5</td>
<td>Room I</td>
<td>5. LA NOCIÓN DE ENJAMBRAMIENTO CÍVICO EN NIÑOS Y ADOLESCENTES. Denise D’Auria-Tardeli, Lucian Barros, Laura Rubio</td>
</tr>
<tr>
<td>1:15 PM</td>
<td>3</td>
<td>Room II</td>
<td>3. ÉTICA Y COHERENCIA EN LA EVALUACIÓN DE PROGRAMAS PARA DESARROLLO MORAL Y CONVIVENCIA DEMOCRÁTICA. Cesar Amaral Nunes, Soraia Campos, Telma Vinha</td>
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<tr>
<td>2:45 PM</td>
<td>4</td>
<td>Room III</td>
<td>4.4 Developing Relationships in School – A Facet of Teacher Ethics? Tobias Heinrichs, Birgitte Latzko, Simone Ziegler, Julia Warwas, Eveline Gutzwiller-Helfenflinger, Fritz Oser, Horst Biedermann, Miquel Martinez</td>
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### Symposium

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<td>12:45 PM</td>
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<td>3. ÉTICA Y COHERENCIA EN LA EVALUACIÓN DE PROGRAMAS PARA DESARROLLO MORAL Y CONVIVENCIA DEMOCRÁTICA. Cesar Amaral Nunes, Soraia Campos, Telma Vinha</td>
</tr>
<tr>
<td>2:45 PM</td>
<td>4</td>
<td>Room III</td>
<td>4.4 Developing Relationships in School – A Facet of Teacher Ethics? Tobias Heinrichs, Birgitte Latzko, Simone Ziegler, Julia Warwas, Eveline Gutzwiller-Helfenflinger, Fritz Oser, Horst Biedermann, Miquel Martinez</td>
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### Lunch

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<td>5</td>
<td>Room I</td>
<td>Lunch (SIGs meet 1) Hotel Alimara</td>
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<tr>
<td>1:15 PM</td>
<td>3</td>
<td>Room II</td>
<td>Lunch (SIGs meet 1) Hotel Alimara</td>
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**44th Annual AME Conference**

Friday, November 9

12:45 PM - 1:15 PM: **3. ÉTICA Y COHERENCIA EN LA EVALUACIÓN DE PROGRAMAS PARA DESARROLLO MORAL Y CONVIVENCIA DEMOCRÁTICA.**

- Cesar Amaral Nunes, Soraia Campos, Telma Vinha

1:45 PM - 2:45 PM: **4.4 Developing Relationships in School – A Facet of Teacher Ethics?**

- Tobias Heinrichs, Birgitte Latzko, Simone Ziegler, Julia Warwas, Eveline Gutzwiller-Helfenflinger, Fritz Oser, Horst Biedermann, Miquel Martinez
<table>
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<tr>
<th>13:45 PM</th>
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<tbody>
<tr>
<td><strong>5. LA PERCEPCIÓN DE ESTUDIANTES BRASILEÑOS SOBRE LA CALIDAD DE LAS RELACIONES EN LA ESCUELA DONDE HAY IMPLEMENTACIÓN DE SISTEMAS DE APOYO ENTRE PARES PARA EL COMBATE AL BULLYING Y OTRAS VIOLENCIAS.</strong>&lt;br&gt;Thais Cristina Leite Bozza, Telma Vinha, César Augusto Amaral Nunes</td>
<td>Hotel Alimara</td>
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<tr>
<td><strong>4. FOSTERING PRE-SERVICE TEACHERS’ ETHOS THROUGH INTERCULTURAL VIRTUAL PROBLEM-BASED LEARNING.</strong>&lt;br&gt;Christoph Dähling, Jutta Standop, Alfred Weinberger</td>
<td></td>
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<tr>
<td><strong>3. THE VIRTUES IN SUSTAINABILITY SCHOOLING: PROSPECTS AND PROBLEMS.</strong>&lt;br&gt;Matt Farkany</td>
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<tr>
<td><strong>4. WHAT IF THEY DON’T CARE? MORAL DILEMMAS OF DUTCH PRIMARY SCHOOL TEACHERS.</strong>&lt;br&gt;Jeroen van Weeren</td>
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<tr>
<td><strong>5. SENTIDOS Y SIGNIFICADOS DADOS POR PROFESORES TUTORES EN UN PROYECTO DE CONVIVENCIA ÉTICA.</strong>&lt;br&gt;Adriana de Melo Ramos, Ana Maria Falcao de Aragao Laura Rubio</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td><strong>4. FOSTERING SCHOLLERSHIP, SERVICE-LEARNING, AND SOCIAL CARE IN TEACHER-STUDENT, STUDENT-STUDENT, AND RESEARCHER-PARTICIPANT LEARNING RELATIONSHIPS.</strong>&lt;br&gt;Michael Nakluuva, Abigail Berry, Kari Mengjiao Guo, Michael Frisone, Ju Soo Gyeong, Dennis Bajr Montise Paya</td>
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<tr>
<td><strong>5. PARENTAL INVOLVEMENT IN AN ENGLISH LITERATURE CHARACTER EDUCATION CURRICULUM.</strong>&lt;br&gt;Peter Hart, Shirley-Anne Paul, Mark Pike, Thomas Lickona, Guillem Pérez</td>
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<tr>
<td><strong>4. ELEMENTARY AND HIGH SCHOOL CHILDREN’S CYBERBULLYING EXPERIENCES: DOES SETTING ONLINE RULES MAKE PARENTS MORE AWARE?</strong>&lt;br&gt;Oksana Caivano, Karissa Leduc, Victoria Tailwar, Ferran Sanchez</td>
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<tr>
<td><strong>5. THE DEVELOPMENT OF POSSIBLE SELVES THROUGH SERVICE-LEARNING.</strong>&lt;br&gt;Kim Stevens</td>
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<tr>
<td><strong>5. THE CRITICAL ROLE OF CARE IN TEACHER-STUDENT, STUDENT-STUDENT, AND RESEARCHER-PARTICIPANT LEARNING RELATIONSHIPS.</strong>&lt;br&gt;Michael Nakluuva, Abigail Berry, Kari Mengjiao Guo, Michael Frisone, Ju Soo Gyeong, Dennis Bajr Montise Paya</td>
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<td><strong>5.2 LA PARTICIPACIÓN DE LA INFANCIA Y LA FORMACIÓN DEL COMPROMISO CIVICO.</strong>&lt;br&gt;Ana Maria Novella Cámara, Gonzalo Jover Olmedo, Brenda Bár Kwast, Ingrid Agud Morell, María del Rosario, Martín González, Juan Luis Fuentes, Silvia Sánchez Serrano, Pradó Martin-Orzárraga Santos, Laura Camas Garrido, Laura Rubio Serrano, Laura Carro Campo, Jovit Rilla Duchs, Maria Monzó Tatjó, Elena Nogueira Pigem, Asun Llena Berme, Angelina Sánchez Martí, Aida Urrea Monclos</td>
<td>Hotel Alimara</td>
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<tr>
<td>5.5 Higher Education</td>
<td>5.6 CARE AND PURPOSE IN PROFESSIONAL TRAINING</td>
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<td>15:15 PM</td>
<td>16:45 PM</td>
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<td>2. ÉTICA Y DOCENCIA UNIVERSITARIA. PERCEPCIÓN Y NUEVOS DESAFÍOS. María del Pilar Zeledon Ruiz, Oscar Ney Aguilar Rojas</td>
<td>2. PRE-SERVICE TEACHERS’ MORAL CONFLICTS: HOW COGNITIONS AND EMOTIONS MEDIATE MORAL REACTIONS. Alfred Winerberger</td>
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<tr>
<td>4. EL ACOSO MORAL EN AMBIENTE UNIVERSITARIO: CUANDO LA VIOLENCIA ESTREMEE LA CONVIVENCIA. Darlene Ferraz Kneener, Natalia Cristina Pupin Santos, Luciene Regina Paulino Tognetta, Maria Suzana de Stefano Menin Amélia Tey</td>
<td>4. TEACHER TRAINING: THE NEED TO ENGAGE WITH CHARACTER EDUCATION. Paul Watts, Michael Fullard</td>
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<tr>
<td>Hotel Alimara</td>
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<td>15:15 PM</td>
<td>16:45 PM</td>
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<tr>
<td>5. USING TECHNOLOGY TO FOSTER PURPOSE AMONG ADOLESCENTS AND YOUNG ADULTS. Brian Riches, Valeska Dubon, Ximena Giesemann, Celina Be ravides, Kendall Cotton-Bronk Francisco Esteban</td>
<td>5. THE HELPING TEAM MODEL, A PEER SUPPORT SYSTEM (SAI): FROM TRAINING TO IMPLEMENTATION IN BRAZIL. Luciana Lapa, Luciene Regina Paulino Tognetta, José Maria Aviles Martinez, Sanderli Bomfin, Larissa Bort Guillem Pérez</td>
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<td>Time</td>
<td>Event</td>
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<tr>
<td>11:00 AM</td>
<td>Registration Open</td>
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<tr>
<td>11:00 AM</td>
<td>Kohlberg Memorial Lecture: ¿Are We Asking The Right Questions?</td>
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<tr>
<td>11:00 AM</td>
<td>Break</td>
</tr>
<tr>
<td>11:15 AM</td>
<td>Symposium</td>
</tr>
<tr>
<td>16:45 PM</td>
<td>Break</td>
</tr>
<tr>
<td>17:00 PM</td>
<td>JME “How to write for the Journal”</td>
</tr>
<tr>
<td>18:30 PM</td>
<td>Poster Session (P2)</td>
</tr>
<tr>
<td>19:30 PM</td>
<td>Awards Ceremony</td>
</tr>
<tr>
<td>20:30 PM</td>
<td>Cocktail and Music</td>
</tr>
</tbody>
</table>

### Saturday, November 10

#### Papers

<table>
<thead>
<tr>
<th>Room</th>
<th>6.1 Youth</th>
<th>6.7 Higher Education</th>
<th>6.9 Education</th>
<th>6.10 Moral Emotion and Cognition</th>
</tr>
</thead>
<tbody>
<tr>
<td>J</td>
<td>1. ESPACIOS DE DIALOGO CON LA JUVENTUD: UN COMPROMISO SOCIO-EDUCATIVO POR LA PAZ Y LA CONVIVENCIA EN EUSKADI</td>
<td>1. RELATIONS OF SELF-TRANSCESSION VALUE TO ACADEMIC MOTIVATION AND ACHIEVEMENT FOR COLLEGE STUDENTS</td>
<td>1. HUMANISING EDUCATION THROUGH MORAL EDUCATION</td>
<td>1. A REFLECTION ON MORAL PSYCHOLOGY VS. PSYCHOLOGY BASED ON THE THEORY OF EMBODIED COGNITION</td>
</tr>
<tr>
<td></td>
<td>Maialen Olabe</td>
<td>Yonghan Park, Eunye Kim, Sungwvan Ch</td>
<td>Vishalche Balakrishnan</td>
<td>Shaogang Yang</td>
</tr>
<tr>
<td></td>
<td>1. FUNCIONAMIENTO PSICOLÓGICO Y LA INTEGRACIÓN DE VALORES MORALES EN LOS PROYECTOS DE VIDA DE JÓVENES BRASILEÑOS: PRESENTACIÓN DE UN MÉTODO EXPLORATORIO BAJO LA TEORÍA DE LOS MODELOS ORGANIZADORES DEL PENSAMIENTO.</td>
<td>2. STUDY ON THE RELATIONSHIP AMONG MORAL JUDGMENT, EMPATHY AND SOCIAL RESPONSIBILITY IN CHINESE COLLEGE STUDENTS</td>
<td>2. INDIRECT ETHICS. MORAL EDUCATION IN THE DANISH PUBLIC SCHOOL SYSTEM</td>
<td>2. COMPLEXITY, CHAOS AND UNCERTAINTY ON HUMAN PSYCHOLOGICAL AND MORAL DEVELOPMENT.</td>
</tr>
<tr>
<td></td>
<td>Hanna Danza, Valeria Arantes</td>
<td>Hailing Wei, Qian Zhang</td>
<td>Carsten Fogh Nielsen, Merete Wilberg, Kirsten Andersen, Anders Petersen</td>
<td>Ulises Araujo</td>
</tr>
<tr>
<td></td>
<td>2. CREADO ESPACIOS PARTICIPATIVOS PARA LA JUVENTUD DESDE LA EMPATIA: EL RETO DE LA CONVIVENCIA</td>
<td>3. PURPOSE AND CIVIC ENGAGEMENT AMONG BRAZILIAN UNDERGRADUATE STUDENTS</td>
<td>3. ENHANCING ADOLESCENTS’ MORAL DEVELOPMENT THROUGH HISTORY TEACHING</td>
<td>3. EDUCATIONAL PSYCHOLOGY VS. EXISTENTIAL EDUCATION (PÁDAGOGIK) AS A THEORETICAL FOUNDATION FOR MORAL EDUCATION.</td>
</tr>
<tr>
<td></td>
<td>Irene Gantxegi</td>
<td>Daniela Haertel, Ulisses Araujo</td>
<td>Mia Silfver-Kuhalaampi, Jan Löfström, Lisa Myyry</td>
<td>Jestein Sather</td>
</tr>
<tr>
<td></td>
<td>3. TEACHING ETHICS TO CHILDREN IN BRAZIL: THE MUSIC TEACHER CHALLENGES.</td>
<td>3. TEACHING ETHICS TO CHILDREN IN BRAZIL: THE MUSIC TEACHER CHALLENGES.</td>
<td>Maria Sucupira Lins, Thelma Taets, Cristina Silva, Filipena Soares, Bruna Rodrigues, Daniela Honorio de Sousa</td>
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<tr>
<td>Session</td>
<td>Title</td>
<td>Speaker(s)</td>
<td>Location</td>
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<td>11:15 AM</td>
<td>4. PEACE EDUCATION IN THE BASQUE COUNTRY: THE UNEQUAL DEVELOPMENT OF ETHICAL AND HISTORICAL APPROACHES TO A DIFFICULT PAST.</td>
<td>Angela Bermudez, Gálo Bilbao</td>
<td>Hotel Alimara</td>
<td></td>
</tr>
<tr>
<td>12:45 PM</td>
<td>5. UN MUNDO DE INFELICES.</td>
<td>Ivan Willy Guibovich Prado, Xus Martín</td>
<td>Hotel Alimara</td>
<td></td>
</tr>
<tr>
<td>13:45 PM</td>
<td>Lunch (SIGs Meet 2)</td>
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<td></td>
<td></td>
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</tbody>
</table>

### Symposium

**Room:**

- **A Room:** Papers
- **B Room:** Plenary
- **C Room:** Poster

<table>
<thead>
<tr>
<th>Session</th>
<th>Title</th>
<th>Speaker(s)</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:15 AM</td>
<td>7.1 EDUCAR EN EL PERDÓN.</td>
<td>Maria Azevedo, Marta Burguet, Pedro Gomes, Tarcísio Pinto, Ricardo Wernick</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td></td>
<td>7.2 THE FALSE PROMISE OF CIVIC ENGAGEMENT? INTERNATIONAL AID, DEMOCRATIC PARTICIPATION AND EDUCATIONAL PRACTICES.</td>
<td>Shawn Rosenberg, Maria Bermudez, Gabriel Anderson, Ingrid Agud</td>
<td>Hotel Alimara</td>
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<td>7.3 ADOLESCENTS FIND HELP WITH SOCIAL PROBLEMS ONLINE AND OFF - CURRENT FORMS OF NATURAL AND ARTIFICIAL THERAPY.</td>
<td>Boris Zizek, Lalenia Zizek, Dawn Schrader, Hendrik Andermann, Leonie Ripke, Janna Zeb, Ferran Sánchez</td>
<td>Hotel Alimara</td>
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<td>7.4 GRATITUDE STRENGTHENS INTERPERSONAL CONNECTIONS: HOW IT DEVELOPS AND HOW IT CAN BE ENCOURAGED.</td>
<td>Jonathan Tudge, Liz Guilford, Sara Mendoza, Lia Freitas, Yue Liang, Ayse Payir, Jessica Navarro, Ebony Leon, Eric Ortega</td>
<td>Hotel Alimara</td>
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</tbody>
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### Papers

<table>
<thead>
<tr>
<th>Session</th>
<th>Title</th>
<th>Speaker(s)</th>
<th>Location</th>
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<tbody>
<tr>
<td>15:15 PM</td>
<td>7.5 ETHICS OF CARE</td>
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<td>Hotel Alimara</td>
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<td>7.6 SENSE OF JUSTICE</td>
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<td>7.7 MORAL COMPETENCE AND CIVIC ENGAGEMENT</td>
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<td>7.8 MORAL AND CIVIC FORMATION</td>
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<td></td>
<td>7.9 INTERCULTURALITY</td>
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<td>7.10</td>
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<td>15:15 PM</td>
<td>2. A COMPARATIVE ANALYSIS OF NEL NOORDING’S CARING AND CONFUCIUS’ REN BENEFICENCE.</td>
<td>Chuanbao Tan</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td></td>
<td>1. IMPUNITY AS A MORAL PHENOMENON: A REVIEW OF ORIGINS, TYPES AND CORRECTIVES.</td>
<td>Sharlene Swartz</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td></td>
<td>1. SCHOOL-WIDE RESTORATIVE PRACTICES AND STUDENTS’ SOCIAL AND EMOTIONAL OUTCOMES: THEORETICAL FRAMEWORKS AND EMPIRICAL FINDINGS.</td>
<td>John Gomez, Christina Rucinski</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td></td>
<td>1. CLASSICAL CARE ETHICS, EAST AND WEST, AS FOUNDATIONS FOR PRESENT-DAY GLOBAL MORAL EDUCATION.</td>
<td>Nimrod Aloni</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td></td>
<td>1. SENSE OF JUSTICE IN SCHOOL AND SOCIAL AND INSTITUTIONAL TRUST.</td>
<td>Nuha Rash</td>
<td>Hotel Alimara</td>
</tr>
<tr>
<td></td>
<td>1. MORAL COMPETENCE: ITS RELEVANCE FOR DEMOCRACY AND THE NEED TO EDUCATE IT.</td>
<td>Georg Lind</td>
<td>Hotel Alimara</td>
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<td></td>
<td>1. IMPUNITY AS A MORAL PHENOMENON: A REVIEW OF ORIGINS, TYPES AND CORRECTIVES.</td>
<td>Sharlene Swartz</td>
<td>Hotel Alimara</td>
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<td>2. ETHICAL LIVING TOGETHER IN SCHOOL: A PROFESSIONAL DEVELOPMENT AND TRANSFORMATION PROGRAM FOR EDUCATIONAL INSTITUTIONS.</td>
<td>Telma Virha, Cesar Augusto Amaral Nunes, Luciene Regina Paulino Tognetta</td>
<td>Hotel Alimara</td>
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<td>2. CRITICAL PEDAGOGY AS AN EDUCATIONAL APPROACH OF CIVIL DISOBEDIENCE: AN EXAMPLE OF TAI- VAN’S SUNFLOWER STUDENT-LED MOVEMENT.</td>
<td>Chi-Ming (Angela) Lee</td>
<td>Hotel Alimara</td>
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<td>2. WHEN HEARTS CHANGE: RETROSPECTIVE ACCOUNTS OF KAIROS EXPERIENCES DURING HIGH SCHOOL.</td>
<td>Frank Bernt</td>
<td>Hotel Alimara</td>
</tr>
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<td></td>
<td>2. RACIST HABITS OF WHITE PRIVILEGE: PRACTICAL IMPLICATIONS OF WILLIAM JAMES’S VIEW OF HABIT CHANGE.</td>
<td>Keith Menhinick, John Snares</td>
<td>Hotel Alimara</td>
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<tr>
<td></td>
<td>2. COMPLEXIDAD Y SOSTENIBILIDAD: REFLEXIONES PARA LA FORMACIÓN DE LA CIUDADANÍA PLANETARIA.</td>
<td>Adriana Braga, João Carlos Wizialak</td>
<td>Hotel Alimara</td>
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<td>Robert Davis</td>
<td>Theresa McGuinness</td>
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<td>Maria Clara Figueiredo Dalla Costa Amos, Mauricio Custódio</td>
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<td>Brenda Bár</td>
<td>Sergey Molchanov, Kirill Kirsanov, Brenda Bár</td>
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<td>Laura D’Olimpio Montse Payà</td>
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### Thursday Poster Session P1, 15:15-16:15

<table>
<thead>
<tr>
<th>1.</th>
<th>EXAMINING INJUSTICES PRIOR TO CRIME: A PILOT STUDY IN A MEN’S MAXIMUM SECURITY PRISON</th>
<th>Brooke Wollner, Mary Cate Komasos, Mengjiao Song, Litin Yu, Jacqueline Song, Maria Gambaro, Robert Enright</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>GENERATIVITY PREDICTS WELL-BEING, EVEN IN LATE ADOLESCENCE AND EARLY ADULTHOOD</td>
<td>Heather Lawford, Heather Ramey</td>
</tr>
<tr>
<td>3.</td>
<td>THE VOCATIONAL ETHOS OF LANGUAGE COURSE INSTRUCTORS WORKING IN THE REALM OF INTEGRATION</td>
<td>Sarah Forster-Heinzer, Liana Konstantinidou, Virginia Suter Reich</td>
</tr>
<tr>
<td>4.</td>
<td>MORAL TEACHING METHOD CORRESPONDED TO LIFE’S PURPOSE. SEEKING FOR DEEP LEARNING THROUGH PROBLEM-SOLVING METHOD</td>
<td>Ryota Yaginuma</td>
</tr>
<tr>
<td>5.</td>
<td>SELF- AND OTHER-REPORTED VIRTUES OF YOUNG PURPOSE EXEMPLARS</td>
<td>Jenni Mariano, Margaret Boyer, Taylor Damiani</td>
</tr>
<tr>
<td>6.</td>
<td>THE WILL TO INCLUDE: AN EXAMINATION OF CHILDREN AND ADOLESCENTS’ REASONING ABOUT THE SOCIAL INCLUSION OF PEERS WITH DISABILITIES</td>
<td>Sarah Manchanda</td>
</tr>
<tr>
<td>7.</td>
<td>LA PERCEPCIÓN DE LAS FAMILIAS SOBRE LA ACTUACIÓN DE SUS HIJOS EN EQUIPOS DE AYUDA PARA LA SUPERACIÓN DEL BULLYING Y CYBERBULLYING EN LA ESCUELA</td>
<td>Sandra De Nadal, Luciene Tognetta, José Maria Aviles, Tatila Lahr</td>
</tr>
<tr>
<td>8.</td>
<td>REFLECTIONS OF PRACTICING SCHOOL PRINCIPALS ON WELL-BEING AND POSITIVE LEADERSHIP</td>
<td>Chih-Feng Lai</td>
</tr>
<tr>
<td>9.</td>
<td>COMPROMISO CÍVICO Y Aprendizaje: Servicio: El sentido del servicio mediante el partenariado, la participación y el trabajo en grupo de 3 experiencias en 3 centros Esplai</td>
<td>Mariona Graell, Maria Teresa Fuertes</td>
</tr>
<tr>
<td>10.</td>
<td>TECNOLOGÍA MÓVIL Y DISEÑO PARTICIPATIVO COMO VEHÍCULOS DE COMPROMISO CÍVICO: HACIA UNA FACILITACIÓN DE LOS PROCESOS MIGRATORIOS</td>
<td>Begoña Gros, Ana Ayuste, Anna Escotet, Montserrat Payá Sanchez</td>
</tr>
<tr>
<td>11.</td>
<td>WHAT AFFECTS ADOLESCENTS’ CIVIC VALUE?: COMPARISON OF KOREA, TAIWAN, HONG KONG, AND FINLAND</td>
<td>Sooyeon Han, Eunye Kim, Chunxiang Cheng, Sunghwan Cho, Yonghan Park</td>
</tr>
<tr>
<td>12.</td>
<td>BUILDING CHARACTER THROUGH ACTION CIVICS: PRACTICE FROM A HIGH SCHOOL IN CHINA</td>
<td>Xiaojun Li</td>
</tr>
<tr>
<td>13.</td>
<td>THE USE OF ACTIVE LEARNING METHODOLOGIES IN MORAL EDUCATION</td>
<td>Patrick Duarte, Ulisses Araújo</td>
</tr>
<tr>
<td>14.</td>
<td>BRAZILIAN TEACHERS AND THEIR HAPPINESS DEFINITIONS</td>
<td>Douglas Pereira, Ulisses Araújo</td>
</tr>
<tr>
<td>15.</td>
<td>RETOMAR LAS RELACIONES DE AMISTAD PARA IMPULSAR EL DESARROLLO MORAL: UNA TAREA EDUCATIVA</td>
<td>Ana Romero-Iribas</td>
</tr>
<tr>
<td>16.</td>
<td>MORAL FOUNDATIONS AND THEIR ASSOCIATION WITH FAMILY FUNCTIONING IN ADOLESCENTS</td>
<td>Rubén Andrés Miranda-Rodríguez, Mira García-Méndez</td>
</tr>
<tr>
<td>17.</td>
<td>A COMPARATIVE STUDY OF THE MORAL CONCEPTUAL FRAMEWORK OF KOHLBERG AND WANG YANGMING</td>
<td>Maolingle Zhu</td>
</tr>
<tr>
<td>18.</td>
<td>TEACHER RESPECT TOWARD STUDENTS IN CHARACTER EDUCATION: A NEGLECTED SITUATION?</td>
<td>Yuanyuan Zhu</td>
</tr>
<tr>
<td>19.</td>
<td>IS THE ETHICS OF CARE A USEFUL ADDITION TO UNIVERSITY VALUES?</td>
<td>Verdera Victoria Vázquez, Inmaculada López Francés</td>
</tr>
<tr>
<td>21.</td>
<td>THE «JUST COMMUNITIES» PEDAGOGICAL MODEL AND ITS THEORETICAL RELATIONSHIP WITH THE «SERVICE LEARNING» METHODOLOGY</td>
<td>Vicent Gozalvez, Cruz Pérez</td>
</tr>
<tr>
<td>22.</td>
<td>EDUCATION FOR VALUES AND NORMS IN THE FAMILY</td>
<td>Cruz Pérez, Vicent Gozalvez</td>
</tr>
<tr>
<td>23.</td>
<td>BULLYING IN CHILDREN'S EYES AND MIND</td>
<td>Xiangyang Huang, Binbin Gu</td>
</tr>
<tr>
<td>24.</td>
<td>BEGINNING CHARACTER TRAINING PROCESS IN CHILD EDUCATION</td>
<td>Maria Sucupira Lins, Bruna Miranda, Luzia Cruz, Honorio de Sousa Daniela, Glauca Vino, Karine Andrade</td>
</tr>
<tr>
<td>25.</td>
<td>MORAL EDUCATION IN THE DEVELOPMENT OF NEW DEMOCRATIC CULTURE: A REVOLUTIONARY CHALLENGE</td>
<td>Hina Fazal, Zahra Ghuman</td>
</tr>
<tr>
<td>26.</td>
<td>FORGIVENESS IN CULTURAL CONTEXT: MORAL ACTIVISM?</td>
<td>Kaye Cook, Grace Chiou, Carter Crossett, Adila DeSouza, Sara LePine, Caleb Chang</td>
</tr>
<tr>
<td>27.</td>
<td>COMPETENCE OF MORAL JUDGMENT OF ENGINEERING STUDENTS IN BRAZIL</td>
<td>Kênia Eliber Vieira, Betânia Dell’Agli, Luciana Caetano, Jackeline Souza</td>
</tr>
<tr>
<td>28.</td>
<td>MORALITY IN MANUAL MODE: HOW CONFRONTATION CAN PROMOTE THE ASCENSION OF DEPRIVED GROUPS</td>
<td>Michelle Bernardino, Héctor Carvacho</td>
</tr>
<tr>
<td>29.</td>
<td>BASELINE INEQUALITIES: WHY SOCIAL SKILLS MATTER FOR PRESCHOOLERS’ EARLY MATH AND (LATER) CIVIC SKILLS</td>
<td>Bonnie Mackintosh</td>
</tr>
<tr>
<td>30.</td>
<td>KAIRÓS Y PEDAGOGÍA DE LA ALTERIDAD</td>
<td>Luis Linares Borbosa</td>
</tr>
<tr>
<td>31.</td>
<td>FACILITATING CULTURAL TRANSITION OF INTERNATIONAL STUDENTS WITH A DELIBERATE PSYCHOLOGICAL EDUCATION PROGRAM</td>
<td>Shuhl Fan</td>
</tr>
<tr>
<td>32.</td>
<td>LA PERCEPCIÓN DE PROFESORES UNIVERSITARIOS SOBRE SU RESPONSABILIDAD EN LA FORMACIÓN DEL CARÁCTER</td>
<td>Lumaira Marques</td>
</tr>
<tr>
<td>33.</td>
<td>TEACHING ETHICS IN A BRAZILIAN MUSIC TECHNICAL PROGRAM</td>
<td>Cristina Silva Kreutzfeld Cristina, Thelma Nunes Taets Thelma, Filomena Rates Soares, Maria Sucupira Lins</td>
</tr>
</tbody>
</table>
35. FORMACIÓN ÉTICA DE DENTISTAS EN CONTEXTO UNIVERSITARIO BRASILEÑO: LAS FACULTADES DE ODONTOLOGÍA DEL ESTADO DE MINAS GERAIS., Ricardo Wernerick, Maria Azevedo, Tacitico Pinto

36. LEADERSHIP TOWARD MORALLY AND CULTURALLY RESPONSIVE EDUCATION: EDUCATORS INTEGRATING EFFECTIVE PRACTICES., Maricarmen Esper

37. TEACHER PRIORITIES FOR FAMILY-SCHOOL COMMUNICATIONS AND THIRD GRADE CHILDREN’S SOCIAL-EMOTIONAL SKILLS., Christina Rucinski, John Gomez

38. SCHOOLS AS SITES OF PUBLIC REASON: CRITICAL THINKING PEDAGOGIES AND CIVIC AGENCY., Deborah Brown, Ebony Cain, Calvin Normore, Peter Ellert

39. PARENTS’ STANCE TOWARDS SCIENCE AND RELIGION IN THE USA, IRAN, AND CHINA., Ayse Payir, Teli Davoodi, Kelly Yixin Cui, Jennifer Clegg, Paul Harris, Kathleen Corriveau

40. MORAL PRAXIS: ON POVERTY AND YOUNG CHILDREN IN A VIOLENT SOCIETY., Debo Akande, Mo Adewuyi, Wdir Akand

41. HOW TO ELABORATE MORAL EDUCATION PROJECTS? INTERVENTION WITH PROFESSIONALS., Heloisa Moulin de Alencar, Leandra Lúcia Moraes Couto, Mayara Gama de Lima

42. NO HUMAN IS SMALL AND NO NATION IS SUB-NATION., Maung Nyeu

43. HASHING OUT THE HASHTAG: A DISCUSSION OF MORAL DEVELOPMENT AND CRITICISMS OF MODERN SOCIAL ACTIVISTS., Kaitlin Jones, Victoria Haynes, Katharine Poe, Matthew Skeete

44. KOREAN CHILDREN AND ADOLESCENTS’ SOCIAL AND MORAL REASONING ABOUT THE FAIRNESS OF SALARY ALLOCATION., Jee Young Noh, Allegra Midgette, In Jae Lee

45. CCTV SURVEILLANCE IN ISRAELI PRIMARY SCHOOLS: NORMALIZATION, RESISTANCE, AND CHILDREN’S PRIVACY CONSCIOUSNESS., Ben-Hayun Shiran German, Lotem Perry-Hazan, Michael Birnack

Friday Poster Session P2, 18:30-19:30

1. FORGIVENESS, RELIGIOSITY, AND WELL-BEING IN THE CONTEXT OF WOMEN OF DIVORCE., Mengjiao Song

2. DIT-2 AND THE EMPIRICAL STUDY OF MORAL COMPETENCE OF COLLEGE STUDENTS----A CASE STUDY IN GUANGDONG., Qian Zhang

3. EDUCACIÓN EN VALORES: BUENAS PRÁCTICAS Y EFICACIA ESCOLAR., Ander Azkarate-Morales

4. THE SANFA PROJECT: A PHOTO-VOICING TECHNIQUE OF COMMUNITY ENGAGEMENT FOR DEMOCRATIC DISPENSATION., Stephen Owusu-Akyiaw, Alexander Kyei Edwards

5. A PRELIMINARY RESEARCH ON MEASUREMENT OF MORAL IDENTITY IN JAPANESE COLLEGE STUDENTS., Matsuo Naohiro

6. DONATION CAMPAIGNS CARRIED OUT BY BRAZILIAN SCHOOLS., Luciana Souza, Sophia Martinez

7. THE CHANGEMAKER PROJECT: A DESIGN CHALLENGE FOR TEENS WHO WANT TO CHANGE THE WORLD., AnnaLise Hoopes

8. A MAIEUTIC METHOD FOR MORAL EDUCATION: A HUMANIST PEDAGOGY., Greg Foster

9. DEVELOPMENT OF COMPETENCES AND FORMATION OF CHARACTER: REDEFINITION OF MORALITY LED FROM THE MORAL COMPETENCE., Kazutomo Araki

10. COSMOPOLITANISM: TOWARD CARING SCHOOLS., Olivia Williams, Shawn Bulsma

11. GENDER STEREOTYPE IN CHINESE ADOLESCENTS’ COGNITION OF PEER RELATIONSHIP., Rong Wang, Biao Sang

12. AN EMPIRICAL RESEARCH ABOUT XINJIANG MINORITY COLLEGE STUDENTS’ VALUE RECOGNITION IN INNER-MAINLAND’S UNIVERSITIES OF CHINA., Hailong Zhu

13. THE MORAL EDUCATION IN POST-WAR ASIA (JAPAN, CHINA, AND TAIWAN), Mika Yamada

14. MORAL EMOTIONS IN CHILD VICTIMS OF SEXUAL ABUSE., Betânia Dell’Agli, Luciana Caetano

15. XUNZI’S PERSPECTIVE ON THE MAKING OF THE “JUNZI” AND ITS IMPLICATION FOR CHARACTER EDUCATION., Yen-Yi Lee

16. RATIONALITY AND AFFECTIVITY IN THE CONSTRUCTION OF THE MORALITY., Patricia Unger Raphael Bataglia, Vicente Eduardo Ribeiro Marçal

17. PUTTING ANCIENT MORAL LEADERSHIP AND ETHICS BACK INTO MODERN BIG BUSINESS., Akande Adebowale

18. PLAY, SOCIAL SUPPORT, AND FAMILY CLIMATE AS CONTRIBUTORS TO PRESCHOOL CHILDREN'S SOCIOMORAL DEVELOPMENT., Keke Kaikhosroshvili, Angela Kurth, Ryan Woodbury, Darcia Narvaez, Tracy Gleason

19. HONESTY AND ITS OVERLAP WITH OTHER VIRTUES IN PRACTICES OF SCIENCE AND MUSIC., Keke Kaikhosroshvili, Timothy Reilly, Darcia Narvaez

20. THE INFLUENCE OF WESTERN INSTITUTIONAL LOGICS ON SCHOOL COUNSELING PRACTICES IN GHANA., Richard Hall

21. CHARACTER EDUCATION AND SCHOOL COUNSELING: ADMINISTRATIVE IMPEDIMENTS TO SOCIAL-EMOTIONAL LEARNING., Richard Hall
<table>
<thead>
<tr>
<th>Number</th>
<th>Title</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>CONTRIBUIR A LA FORMACIÓN DEL CARÁCTER EN UNA SOCIEDAD DE INDIVIDUOS POR EXCESO, DESDE UNA ÉTICA BASADA EN LA FRAGILIDAD, Carlos Gonzalez</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>GLOBAL (NEURO)PSYCHOLOGIZATION AS CIVIC (DIS)ENGAGEMENT: MINDING/FILLING THE GAPS BETWEEN DISCOURSES OF JUSTICE AND CARE ETHICS?, Aydan Gülerce</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>MORAL EDUCATION IN PRACTICE – THE EXPERIENCE OF THE UNITED ARAB EMIRATES, Ahmed Mahmoud Fikri, Mohamed Al Nuaimi</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>INTEGRATING MORAL EDUCATION IN PROFESSIONAL EDUCATION, Sandserse Wouter</td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td>ESTUDIO MIXTO CONVERGENTE SOBRE LA CONCEPTUALIZACIÓN DE LA EDUCACIÓN DEL CARÁCTER EN LA FORMACIÓN DEL FUTURO MAESTRO, Aleyda Siaca</td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>TRAINING MORAL SENSITIVITY – A SYSTEMATIC REVIEW, Johannes Katsarov, Markus Christen, David Schmocker, Carmen Tanner</td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>SEE IT FROM MY SIDE: THE CONTRIBUTION OF THEORY OF MIND TO SOCIO-MORAL REASONING ACROSS CHILDHOOD, ADOLESCENCE AND EARLY ADULTHOOD., Anne Seni, Frédérick Morasse, Evelyn Vera-Estay, Miriam Beauchamp</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>PARENTAL INTERVENTIONS TO PROMOTE SIBLINGS' PROSOCIALITY IN NATURALISTIC INTERACTIONS: FROM IDENTIFYING A NEED TO PROVIDING MOTIVATION, Nasim Tavassoli, Julia Renaud, Holly Recchia, Hildy Ross</td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>SPIRITUAL DEVELOPMENT AS AN APPROACH TO MORAL EDUCATION IN SECULAR UNIVERSITIES, Martha Sanudo, Samuel Rocha</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>&quot;RAISE YOUR WORDS, NOT YOUR VOICE&quot;- A STUDY OF FAMILY COMMUNICATION AMONG SEX TRAFFICKING SURVIVORS, Jessie Peter, Rochelle Dalia, Jordan Sollz</td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td>PARTICIPATION IN BULLYING: BULLY'S CHARACTERISTICS IN CHARACTER INDEX AND EFFECTIVENESS OF CHARACTER EDUCATION, Son Kyungwon</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>LOS VALORES MORALES QUE PERMEAN LA FACULTAD DE MEDICINA, Lumaira Marques, Vitor Milioni, Weydler Corbiceiro</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>REDUCTION OF RACE AND SEXUALITY IMPLICIT BIAS AND RELATION TO CENTRALITY OF RACE AND SEXUALITY IN PERSONAL IDENTITY, Eric Marx, Lauren Vaughan</td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>BECAUSE I SAID I WOULD, Patricia Hernandez</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>CONFLICTOS INTERPERSONALES Y DESARROLLO MORAL: UN ESTUDIO SOBRE CULTURAS DISTINTAS, Dilian Oliveira</td>
<td></td>
</tr>
<tr>
<td>38.</td>
<td>HOW DO MOTHERS CONVEY MINDSET IN CONVERSATIONS ABOUT THEIR CHILDREN'S HELPING BEHAVIORS?, Alyssa Scirocco, Claudia Royea, Holly Recchia, Cecilia Wainryb, Monisha Pasupathi</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>LA EDUCACIÓN CÍVICA EN LA UNIVERSIDAD PARA LA GESTIÓN DE LA SOSTENIBILIDAD, Juan I Escámez Marsilla</td>
<td></td>
</tr>
<tr>
<td>40.</td>
<td>EL CUIDADO COMO UN MODO DE SE COLOCAR DELANTE DEL OTRO, Ronaldo Zacarias</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td>MORAL DEVELOPMENT ON BASIC EDUCATION: THE MEMES AS A MEDIATOR RESOURCE IN THE CONSTRUCTION OF MORALITY, Denise Peruzzo Cavalcanti, Rita Melissa Lepre</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>THE CONSTRUCTION OF RELATIONSHIPS AND SELF PRESENTATION—A QUALITATIVE RESEARCH OF PARTICIPATION IN CHURCH ACTIVITIES OF CHINESE STUDENTS IN THE U.S.A, Jianwu Ban</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td>TEACHING ETHICS IN BASIC EDUCATION IN BRAZIL: CHALLENGES OF A MUSIC TEACHER, Thelma Taets, Cristina Kreutzfeld, Gunnar Taets, Maria Lins</td>
<td></td>
</tr>
</tbody>
</table>
Street floor:
D2+D1+C+B: Plenary room
A2: Besalú
A1: Amposta
L+M: Foyer, Poster area
G+F+E: Mediterranea room, coffee, and mentoring lunch.

Floor A:
H: Favencia
I: Julia
J: Augusta
Altell room

CETT rooms:
Located under the hotel.
Entrance by the garden.
Rooms: BO12+BO13+BO14
Welcome to the 44th AME Conference in Barcelona!

The 44th Conference of the AME Association for Moral Education will be held at the Hotel Alimara in Barcelona from November 8 to 10, 2018.

This year we will focus on Moral Education Toward a Caring Society, Civic Engagement and Moral Action. Increasingly in today’s global society we are witnessing a focus on personal and local concerns to the detriment of larger human interests. Abstract conceptions of fairness and justice are insufficient to offset self-interest in countries with emerging economies, and in Western societies being challenged by tribalism and a return to ethnic nationalism. In this conference we want to underline the role of care and related constructs of empathy in conjunction with concerns for justice in generating civic engagement and moral action. We aim to underline the need to respond with care to others in all situations but particularly in the school environment. In doing so we wish to reopen the discussion about the relationships between care and justice. This will include the role of gender in moral development. Our goal is to move beyond stale past debates and to consider anew the relations between care and justice, reason and emotion especially as they relate to civic engagement and moral action.

The areas we will give special attention to are: practices of caring approaches and character education, moral leadership, civic engagement, family education and other topics related to these areas.

Submissions are welcome from scholars, students and practitioners across the many disciplines that contribute to the study and practice of moral education, including psychology, education, sociology, philosophy, interdisciplinary, cultural studies, among others. Plenary sessions and invited symposia will explicitly address the conference theme. We encourage individuals to submit proposals that address the conference theme; however, we welcome any proposals that address the study and practice of moral and civic engagement or education more generally.

We announce that the Kohlberg Memorial Lecture will be given by Dr. Helen Haste under the title: “Are we asking the right questions?” Since we often ask questions about society and how to improve it.

The scientific quality of the program and the cultural wealth and hospitality of the city of Barcelona will make us learn and enjoy. We hope you have time to appreciate the historical, social and cultural reality of Catalonia and to share and build academic knowledge together.

Thank you for joining this event and for doing so.

Welcome to Barcelona

María Rosa Buxarrais, PhD
Elena Noguera, PhD
(GREM) Research Group of Moral Education at the University of Barcelona.
Dear Conference Participants,

On behalf of AME’s Executive Board, I welcome you to the 44th Annual Association for Moral Education Conference in Barcelona! Barcelona is an amazing city: there is none like it in the world. If the location is any indication, we will have a conference full of integrity, tension, passion, and beauty in all its forms.

Thank you to the 2018 conference team and particularly Maria Rosa Buxarrais and Elena Noguera, for their hard work and thoughtfulness in planning this conference. I did not realize the challenges of cross-cultural work. We all have stories! Thank you also to Inma Cabanillas whose patience is now legendary in the history of AME. She has gone far beyond the demands of the job in order to make this conference a success!

Thanks also for the contributions of our co-sponsors: for Taylor & Francis for their contribution to the awards reception, and for the JME Trust, to the Travel Grants.

AME 2018 is indeed unique. We had far more proposals than we could accommodate. I regret that we had to ask some of you to present once instead of twice, and we all thank you for your gracious acceptance of this constraint.

We are truly “internationalizing” the organization, as our mission statement now proclaims. At this conference, we expect approximately 400 participants, of whom half have not been to another AME conference. These numbers are truly exciting. Half of the attendees are from European countries; one-quarter are from the US, and almost that many are from South America. We are pleased also to have participants from East Asia (including China and Japan), Australia, New Zealand, and South Africa.

Let the conference begin!

Kaye Cook, Ph. D.
Gordon College, Wenham MA
President, AME
Organizing Committee

María Rosa Buxarrais, PhD
Elena Noguera, PhD
(GREM) Research Group of Moral Education at the University of Barcelona.

Aknowledgements

SIG coordinator “Social Conflict, Violence and Peace Education SIG”; Angela Bermúdez
SIG coordinator “Race/Multiculturalism” SIG: Lawrence Blum
Poster sessions coordinator and Awards Ceremony chair: Jennifer Mariano
Papers coordinator: Matthew Hayden
Mentoring program: Kim Stevens
Volunteers coordinator: Eric Ortega

Reviewers

Angela Bermudez
Brandy Quinn
David Aldridge
Elena Noguera
Eric Marx
Hyemin Han
Jason Stephens
Jennie Mariano
Josep M. Puig
John Snarey
Kaye Cook
Kim Stevens
Larry Nucci
Maria Rosa Buxarrais
Miquel Martínez
Montserrat Payà
Matthew Hayden
Olivia Williams
Silvia Diazganados
Ulisses Araujo
Vishalache Balakrishnan
Wiel Veugelers
Winston Thompson
Xus Martín
Dr. Marvin W. Berkowitz is McDonnell Professor of Character Education, and Co-Director of the Center for Character and Citizenship, at UMSL.

He directs the Leadership Academy in Character Education.

Born in Queens NY, he earned his BA in psychology from the SU NY Buffalo, and his Ph.D. in Life-span Developmental Psychology at Wayne State University.

His scholarly focus is in character education and development. He is author of You Can’t Teach Through a Rat: And Other Epiphanies for Educators (2012), Parenting for Good (2005) and more than 100 book chapters, monographs, and journal articles. He is founding co-editor of the Journal for Research in Character Education.

Dr. Berkowitz has received numerous honors, including the Sanford N. McDonnell Lifetime Achievement Award from the Character Education Partnership (2006), the Good Works Award (2010) and the Kuhmerker Career Award (2013) from the Association for Moral Education, and the University of Missouri System’s Thomas Jefferson Professorship (2011).

Helen Haste is a Visiting Professor at Harvard Graduate School of Education and Emerita professor of psychology at the University of Bath, England.

She began her career with a British replication of Kohlberg’s original Chicago study and has continued to contribute to moral development research, moving via research on peace activism into her current field, civic engagement and civic education. She has also contributed widely to research on gender and science and society.

She defines herself as a ‘cultural, social and developmental psychologist’.

Haste is a recipient of two of the International Society of Political Psychology’s career awards, the Sanford Award and the Knutson Award, and the Association for Moral Education’s Kuhmerker Award for her lifetime contribution to the field of moral development. She was president of the International Society of Political Psychology in 2002 and chair of the Journal of Moral Education Trust between 2007 and 2014. She is the author or editor of seven books, most recently Nueva ciudadania y educación; Cultura, identidad y desarrollo moral (New civics and education; Culture, identity and moral development.) 2017, Buenos Aires: Paidos, and editor (with Janet Kwok and Jordan Magid) of a forthcoming Handbook of Moral and Ethical Development (Routledge ). She is a Fellow of the British Academy of Social Science, the British Psychological Society and the Royal Society of Arts. She has been a frequent contributor to broadcasting and public media.
Victoria Camps is emeritus lecturer (catedràtica) of Moral Philosophy and Politics at the Autonomous University of Barcelona. She was senator for the socialist PSC-PSOE political group during 1993-1996 and assessor of the Audiovisual Council of Catalonia during 2002-2008. Currently is president of the Victor Grifols i Lucas Foundation and member of the Bioethics Committee of Catalonia. She has been President of the Bioethics Committee of Spain.

She has been writing several books about ethics, policial philosophy, religions philosophy, education and feminism.

She has received the prizes Premio Espasa de Ensayo for the La imaginación ética (1983), the Premio Internacional Menéndez Pelayo (2008) and the Premio Nacional de Ensayo for El gobierno de las emociones (2011).

She has coordinated three volums of Historia de la ética. Her last publication is Elogio de la duda (2016).

Ann Phoenix is a British psychologist and academic, whose research focuses on psychosocial issues related to identity. She is Professor of Psychosocial Studies at the Institute of Education, University College London. She was previously ESRC Professorial Fellow for the Transforming Experiences research programme. She was previously Co-Director of the Thomas Coram Research Unit, and Reader in Psychology at the Open University.

In 2014, Phoenix was elected a Fellow of the British Academy, the United Kingdom’s national academy for the humanities and social sciences. She is also a Fellow of the Academy of Social Sciences (FAcSS).

Her research interests are psychosocial, including motherhood, social identities, young people, racialisation and gender.

Recent funded research project areas include: boys and masculinities, young people and consumption and adult reconceptualisations of ‘non-normative’ childhoods’, particularly of serial migration, visibly ethnically mixed households and language brokering in transnational families.

Victoria Camps
Keynote Speaker

Ann Phoenix
Keynote Speaker
Dr. Wiel Veugelers is a professor of education at the University of Humanistic Studies in Utrecht (the Netherlands). His research and teaching is in the areas of citizenship education, moral development, teachers’ pedagogical professionalism, educational change, and youth studies.

He coordinates the Erasmus+ strategic partnership EDIC+ (Education for Democratic Intercultural Citizenship) a collaboration of 7 European universities. In 2017 he finished the research project of the European Parliament ‘Teaching Common Values’ about how all 28 EU-member states pay attention to democracy and tolerance in education.

He has been programme-chair and chair of the AERA SIG Moral Development and Education and is now the chair of the Awards Committee. He was co-founder and president of the EARLI SIG Moral and Democratic Education. Is president of the Division Education and Society of the Dutch Educational Research Association (VOR). He is a member of the international programme advisory board of the IEA study on citizenship education (ICCS). He recently joined the board of AME.

He is editor and founder of the bookseries ‘Moral Development and Citizenship Education’ of SensePublishers and associate editor of the Journal of Moral Education. He has published more than 60 articles in peer reviewed international academic journals and 5 books in English. In 2015 he received of the Association of Moral Education the Kuhmerker Career Award for his contribution to the research on moral and citizenship education.

Elena Noguera Pigem is professor of the Theory and History of Education Departament at the Faculty of Education at University of Barcelona.

She teaches at the Pedagogy degree and at the Digitally Mediated Learning Environments Master’s degree. At the Pedagogy degree she is part of the team in charge of the Practicum and the tutorial action plan.

Member of the Research Group of Moral Education (GREM) collaborating with participation, service-learning and others. She is also part of the Teaching Innovation Innova-THE Group of the same departament and the inter-departamental PRAXIS teaching innovation Group and the RELIGDIALOG Group of interculturalism, dialog and religion.

Her Phd dissertation was about how to implement Moral Education and Values thought telecommunication projects.

She coordinated the International Atlas of diversity telecommunication project with Aplicació Foundation and was patron of the Itinerarium Foundation.

Currently is member of the Perspectiva Escolar Magazine Editorial Board of the Rosa Sensat Teachers Association and member of the iEARN; International Education and Resource Network.
Maria Rosa Buxarrais
Organizing Committee

Professor of Pedagogy at the University of Barcelona, B.A in Psychology and a B.A. and PhD in Education. A founding member and the lead researcher of the Research Group of Moral Education (GREM). She was well Director of the Moral Education Program at the Institute of Education Sciences of the university.

She was responsible for the Democracy and Education Program of the Organization of Iberoamerican States for Education, Science and Culture (OEI), from 1995 until 2005.

Her research is focused on four main topics: families and transmission of values, moral education in the curriculum, adolescence and moral values and volunteering as active citizenship.

She was in the Editorial Board of the JME for ten years (2002–2012) and Editor of the books series on Values Education in Spanish Editorial Desclée Brouwer (Bilbao) and she is currently a member of the Editorial Board of the book series “Moral Development and Citizen Education”, by Sense Publishers. Head of Research at the Institute of Education Sciences at her university and also Director of the Observatory of Moral Education in Catalonia, which has just being established.
4
Workshops
The Changemaker Project: Engaging Teens in a Global Design Challenge for a Better World

AnnaLise Hoopes
Founder, Executive Director
annalise@thechangemakerproject.org

What happens when teens around the world compete to design innovative solutions to social problems? Join this workshop to learn more about The Changemaker Project, explore our online social justice curriculum, and work with a team to create your own innovative idea for a social venture using the Design Thinking process.

In this workshop we will share outcomes about the pilot season of The Changemaker Project, a non-profit program based in San Francisco, engaging 300 teens across six continents in designing innovative solutions to social problems. In The Changemaker Project online course, students learned about a variety of social justice issues affecting people, animals, and the environment, and then worked in teams to generate innovative solutions through the Design Thinking process. The culminates each Spring in a “Global Pitch Event” in which finalists compete for funding, to bring their world-changing projects to life.

Workshop participants will then have the opportunity to explore The Changemaker Project online curricula, including a library of resources covering topics such as poverty and its consequences, mental health and wellness, conflict and violence, animal abuse and exploitation, and environmental justice.

Workshop participants will then break into teams, choose a topic to tackle, and go through a quick cycle of the Design Thinking process—empathizing with the affected group, defining the problem, ideating potential solutions, prototyping and testing their best idea, and iterating their concept until it is refined. They will have the opportunity to pitch their idea to the group, just as program participants do, to fully understand The Changemaker Project model and how it is implemented with teens.

Following the pitch presentations will be a discussion where participants can share about their experiences going through the Design Thinking process and making their pitch. We will discuss the power of a design challenge to engage youth in social activism, the pros and cons of a blended online/classroom learning model, and share successful strategies for engaging youth, encouraging participation, and guiding teens through the Design Thinking process.
Cultivating a Community of Integrity

Diane Cooper, Ph.D  Assessment Team Lead  University of Georgia  dlcooper@uga.edu
Emily Floyd  Project Coordinator  Emory University  emilyfloyd@emory.edu
Rebecca Taylor, Ph.D  Post-Doctoral Fellow  Emory University  rebecca.taylor@emory.edu
Edward Queen, Ph.D  Director of Pedagogy  Emory University  equeen@emory.edu

Abstract

Fostering integrity is arguably a vital aim of moral education in college, helping prepare students for ethical engagement in their personal, professional, and civic roles. Faculty and staff across campus contribute to integrity education in formal and informal ways. This session addresses the need for collaborative, campus-wide initiatives to cultivate communities of integrity, drawing on the insights of scholars and practitioners from several universities who are involved in conceiving, implementing, and assessing a campus-wide integrity initiative at Emory University. This workshop will provide opportunities for participants to learn about collaborative, campus-wide integrity initiatives and to consider the application of these insights in their own campus contexts.

For this pre-conference workshop, team members from the Emory Integrity Project will engage participants in three ways:

1. **Language**
   Discuss the language used around ethics and integrity conversations on a college campus and how to develop phrasing that is relevant and meaningful to student conversations.

2. **Programming**
   Present and explain successful co-curricular programming models, particularly focusing on the Ethically EnGaged Leaders program.

3. **Assessment**
   Provide an overview of assessment of this project and what we have learned about best practices for assessing the climate of ethics and integrity on other campuses.

Throughout the discussion of each topic, facilitators will demonstrate the importance of context – both in terms of campus culture and local and national narratives – while allowing participants to brainstorm and craft their own models for ethics and integrity for their campus.

During the first hour, the EIP team will discuss the history of the project and the core definitions designed to operationalize integrity as a campus “buzz word.” The project defines integrity as consistently and reliably acting with honor, humility and helpfulness. The core heuristic for the EIP is derived from this definition, with what we call the H³ model – Honor, Humility, and Helpfulness.

The workshop will focus on the development of these terms and work with participants to begin developing terminology that will suit their campus context.

The second hour will be a discussion of the programming elements that have worked well for the EIP as it sought to engage conversations of ethics and integrity in co-curricular spaces. Much of the time will focus on the Ethically EnGaged Leaders program, which is an experience designed to engage students in a coordinated series of activities and experiences to enhance and support their development as ethical leaders.
The workshop will focus on the core components of the program: mentorship, community-engaged learning, ethics-based coursework, and event participation. The team will then lead participants to consider the opportunities for such a program through a program inventory of their campus and how this model could translate into existing programs or offices.

The final hour will discuss the unique approaches and challenges to assessment of this project and how individuals can and should utilize various resources to assess campus culture and identify areas for growth as it relates to ethics and integrity culture shifts.
How to Educate in Ethical Values across the Subjects

Maricarmen Esper
University of Texas at San Antonio
educacionenvalores@hotmail.com or educatingwithvalues@hotmail.com

Abstract:
The purpose of this workshop is to provide the strategies to integrate ethical values in the different subjects for P-20 levels. In a research I did found that relevant factors for character education are the emphasis and frequency the teacher intentionally applies the strategies to teach ethical values. The goal is the integration of character and academic content as well as the strategies to achieve the objective. The strategies are expressions and activities. We as educators can make the difference in society by applying strategies for the education of character. Each strategy includes objectives and activities. The workshop includes exercises and dynamics in pairs, self-evaluation in personal work towards integrating ethical values in the lesson plans, the design of a lesson in the educator academic area, and ten main points for successfully achieve the goal. In every session, we will be educating the intelligence and the heart of the student, with intentional strategies in a certain time. The proposal is a transversal effort for integrating ethics in education according to the core values of the school's mission. The way we can have significant results in the students' moral development is the sum of intentional and planned ethical values education in all subjects and school activities. Real education is more than grades, rankings, evaluations, test grades. The urgent education is a more human education. The education the society needs is intentional moral education integrated in the subjects. If a person grows in virtues then, his/her character will be reflected in all the areas of his/her life and enhance academic achievement. The workshop includes the format for the design of a session integrating ethical values. The audience will design in teams a session of their educational area and level of work. After 15 minutes the team who wins a raffle with the theme of the conference will role play the session designed.

In a simple way, the teachers can include ethical content in the sessions of kinder garden, elementary school, middle school, high school and higher education. They can integrate intentionally and professionally ethical values in the curriculum of the subjects they teach. We must integrate character in the curriculum, so the academic exercises are aimed to achieve the objectives of virtue development and help to form good habits. We must transmit and generate knowledge developing ethic responsibility beyond the cognitive learning. It's not that the content is good or bad but used to enhance or harm humanity. The ethical transversal topics can't be reduced to occasional or improvised activities. They need a clear proposal including concepts, procedures, values, virtues, life skills. We must teach the knowledge opting for good and educate in academics to act with integrity to be good citizens and live in a society with harmony and peace.

Key words: ethics, character education, ethical values, strategies, best practices, professional development, life skills, moral development.

Summary: The workshop includes research based strategies to integrate ethical values across the subjects to develop moral skills in the students of P-20. The strategies and vocabulary used by the teachers are according to the age of the students and the grade level. The teacher must intentionally plan, design, implement and evaluate the ethical values in the lesson plans. Inspiring the students requires to provide academic achievement with character. The workshop includes interactive activities, examples of lesson plans for different levels and courses and as a school culture. We need to motivate the students integrating ethics in all subjects in all grade levels.

References:
Esper, M. C. (2012). Como Educar en Valores Eticos. (How to Educate in Ethical Values?) Mexico City, Mexico: Trillas
Cartografía Social Pedagógica (CPS) como estrategia para la enseñanza y el aprendizaje de la ética

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Asociada a los ejercicios de mapeo social, la Cartografía Social Pedagógica (CPS) “es una estrategia de investigación y acompañamiento pedagógico en la que, por medio de la acción colectiva, se lleva a los participantes a reflexionar sobre sus prácticas y comprensiones de una problemática común, mediante el levantamiento de un mapa (cartografía) en el que se evidencian las problemáticas que acontecen en un territorio; en este caso, los territorios relacionados con las tensiones de las prácticas de enseñanza y de aprendizaje […] Importa en esta estrategia el que los diferentes actores lleguen a acuerdos sobre las interpretaciones que emergen de las problemáticas socioculturales que se evidencian en el territorio” (Barragán, 2016, pág. 256)

También, se convierte en una estrategia didáctica y de investigación que permite acercarse a los fenómenos educativos, para transformar las prácticas concretas de diferentes actores sociales. Esta opción metodológica, ha sido configurada, especialmente desde América Latina, como una ruta de acceso y transformación de las realidades sociales.

En esos desarrollos desde el Sur, Barragán y Amador (2014) han establecido las siguientes fases para el desarrollo de la CSP: a) selección del tipo de problemática, b) selección del tipo de mapa, c) motivación de los participantes, d) grupos de trabajo, e) acuerdo de convenciones, f) elaboración del mapa, g) explicación del mapa, h) acuerdos de transformación, i) análisis de los mapas y memoria de la cartografía.

Así, en este taller, a partir de las experiencias de los facilitadores, los participantes en el mismo tendrán la oportunidad de conocer de manera práctica esta potente estrategia que permite una ruta alternativa para la enseñanza de la ética, pues se hace énfasis en el nivel experiencial, que pueden compartir los asistentes, para así construir conocimientos colectivos.

Referencias:

5
Symposiums
S1.1
Prácticas de educación moral en contextos de vulnerabilidad. Reconocimiento y comunidad

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PRESENTATION....
Authors: Martín García Xus; Gijón Casares Mónica; Araujo Ulisses F.; Benelli Caterina

Work Centers of the Authors: Universitat de Barcelona; Universitat de Barcelona; Universidade de Sao Paulo; Universidad de Messina

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Topic 2: 

Keywords: vulnerabilidad, reconocimiento, aprendizaje servicio, comunidad, educación social

Audiovisual support requested: ONLY FOR PAPER SYMPOSIUM: I NEED MEDIA/AV REQUE-RIMENTS

Are your proposal fits within one of the 2 SIGs (Race and Multiculturalism or Peace Educa-
tion)?: No

Summary:
El simposio “Prácticas de Educación Moral en contextos de vulnerabilidad. Reconocimiento y comun-
nidad” incluye cuatro aportaciones que comparten la inquietud y el interés por favorecer procesos de inclusión de colectivos que viven “al margen” y “en los márgenes” de la sociedad a la que pertene-
cen. Los jóvenes y adultos protagonistas de esta situación sufren la falta de acceso a derechos y una clara desigualdad de oportunidades, pero además, cargan con el peso de identidades dañadas, con la experiencia del fracaso acumulada y con una inquietante falta de redes de relación.

Acompañar a estas personas en procesos de sanación y de construcción de proyectos vitales deseados requiere la creación de prácticas educativas que incorporen el reconocimiento de sus talentos y capa-
cidades, acciones que vayan más allá de la mirada compasiva y permita a las personas vulneradas te-
ner un mayor protagonismo social, ampliar sus relaciones y reconstruir otras narrativas de sí mismas.

En las aportaciones se abordan prácticas y trabajos de investigación que desde distintas entidades se están realizando con cuatro colectivos: adolescentes en riesgo de exclusión en Cataluña, mujeres que ejercen la prostitución; mujeres reclusas en prisiones italianas y comunidades vulnerables de Brasil.
Jóvenes vulnerables, reconocimiento y servicio a la comunidad

Xus Martín.
Universidad de Barcelona

La presencia de adolescentes conflictivos en determinados barrios urbanos es un fenómeno que genera alarma social y despierta el rechazo de parte de la población hacia este colectivo. Son jóvenes que no se adaptan a la normas y que se manifiestan abiertamente en contra de ellas provocando en la comunidad conflictos de diversa índole –pequeños hurtos, destrozo del mobiliario urbano, actitudes provocativas en el espacio público y desacato a la autoridad, entre otros. Una aproximación al colectivo pone de manifiesto que se trata de adolescentes en riesgo de exclusión social que han desarrollado identidades frágiles y conductas antisociales como resultado de un medio familiar con carencias afectivas, económicas y culturales (Calderón, 2016)--; que han tenido una experiencia escolar marcada por el fracaso y una enorme pérdida de la autoestima y de competencias personales; adolescentes que viven al margen de su entorno social –instituciones de ocio, deporte, cultura, mundo virtual y trabajo– quedando encerrados en la red de un pequeño gueto de iguales desfavorecidos y enfrentados a todo lo que les rodea. Finalmente, la crisis económica no ha hecho sino agravar el diagnóstico.

Revertir esta situación constituye un problema y un reto para el conocimiento y la intervención social. Tal y como recoge el programa europeo Horizons2020(Comisión Europea 2014) se requieren medidas que garanticen la cohesión social y favorezcan que los jóvenes que provienen de entornos empobrecidos se incorporen con expectativas de éxito al mundo sociolaboral. Es urgente idear propuestas formativas que contribuyan a interrumpir el proceso de exclusión en el que se hallan inmersos. A tal efecto, desde hace algunos años, determinadas entidades socioeducativas que trabajan con este colectivo han incorporado un nuevo dinamismo educativo en su intervención: la fuerza de la ayuda libre y gratuita a los demás.

Junto a las tareas de cuidado y a la creación de relaciones basadas en la confianza y el respeto, los educadores focalizan su intervención en el reconocimiento de las capacidades de los adolescentes. En lugar de centrarse en la fragilidad de los jóvenes, destacan su capacidad para implicarse en el bienestar de la comunidad. A nivel metodológico la activación del dinamismo de la ayuda mutua se ha concretado en actividades de aprendizaje servicio (Puig, 2015) que permiten a los adolescentes adquirir aprendizajes vinculados a competencias prelaborales mientras contribuyen a mejorar la situación de algunos colectivos de su comunidad.

En nuestro trabajo presentaremos experiencias de don protagonizadas por adolescentes que arrastran problemas de inadaptación social, así como los indicadores analizados. Estos son altamente positivos a la hora de valorar el impacto de las prácticas de aprendizaje servicio en el proceso formativo de los jóvenes.

Referencias:

CALDERÓN, I. Fracaso escolar y desventaja sociocultural. Una aproximación biográfica. Barcelona. Ed. UOC
Educación moral y relación educativa en situaciones de vulnerabilidad: espacio íntimo del reconocimiento

Mónica Gijón.
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La comunicación que presentamos aborda el papel de la relación educativa su triple naturaleza de encuentro, alianza y emancipación en contextos de exclusión y vulnerabilidad. El trabajo socioeducativo con mujeres que ejercen la prostitución nos ha permitido detectar que la educación moral se activa en un nivel íntimo: la relación educativa.

La idea de sujetos aislados que se conectan entre sí por una lógica racional e individualista, resulta insuficiente para comprender la necesaria interdependencia de la vida humana y el papel de las relaciones en el desarrollo de la moralidad (Lévinas, 2000, Noddings, 2009). La relación es un dinamismo educativo de gran impacto que permite una mayor comprensión de sí, que logra construir lazos sociales y permite a las personas experimentar el reconocimiento ante situaciones de vulneración de derechos y erosión de la identidad.

La realidad de las mujeres que ejercen la prostitución es compleja y heterogénea: mujeres con diferentes edades, nacionalidades y responsabilidades familiares. Mientras algunas de ellas viven en secreto el ejercicio de la prostitución, otras reivindican su legalización. Mientras algunas se capacitan para abandonar el circuito de prostitución, otras que han entrado en una espiral soledad y violencia que no les permite plantearse retos a corto o ni a largo plazo. Sin embargo, si hay un fenómeno que caracteriza el ejercicio de la prostitución es la huella y el estigma que deja en la identidad de las mujeres (Pheterson, 2000). La prostitución tiene un efecto altamente desvalorizador, que juzga a las mujeres por su estrategia de supervivencia y las silencia del espacio público restándoles legitimidad como ciudadanas.

La relación educativa que establecen educadoras sociales con las mujeres puede explicarse como una forma de entrar en relación, construir un espacio común e impulsar la emancipación en el seno de una comunidad. Una disposición al encuentro, la alianza y a la emancipación que presta atención a las formas de acogida y trato digno de las educadoras con las mujeres; a los lazos de compromiso, responsabilidad y mutualidad que se establecen con cada mujer atendida; y a los esfuerzos para poner en valor la mujer e impulsarla a un proceso de liberación singular y colectivo que le de mayor protagonismo como ciudadana.

Una triple naturaleza orientada al reconocimiento que permite a educadoras y mujeres conocerse e iniciar un proceso educativo; construir lazos de compromiso en un trayecto educativo; y generar alianzas que movilizan a las mujeres a una mayor participación en la comunidad.

Referencias:
El design thinking y la cultura maker como herramientas para el aprendizaje-servicio en comunidades vulnerables

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Universidad de Sao Paulo

Para el autor español Esteve (2003), estamos en una revolución en la educación, basado en la universalización del acceso. Enfrentar este desafío lleva a una comprensión de que los educadores necesitan “reinventar” la escuela. Es necesario comprender y desarrollar nuevas arquitecturas pedagógicas que contemplan otros contenidos, espacios, formas y relaciones en los ambientes educativos, coherentes con los principios de democratización y universalización.

El aprendizaje-servicio (APS) es una de las maneras de enfrentar este reto de “reinvención”, pues asume como principio la perspectiva del aprender haciendo, llevando a alumnos, profesores y a la comunidad escolar al desarrollo de acciones de alcance social y moral.

Las Metodologías Activas de Aprendizaje son el núcleo de un enfoque donde el énfasis en la enseñanza es sustituido por el énfasis en el aprendizaje, una cuestión clave en la reinvención de las escuelas y del aprendizaje-servicio. Los métodos de aprendizaje activo, tal cual los de Aprendizaje-Servicio, tienen como supuesto principal a un alumno que asume un papel activo en el aprendizaje y la construcción de valores.

El concepto de design thinking, de acuerdo con Meinel & Leifer (2011), es una metodología centrada en el ser humano que integra la colaboración multidisciplinaria y la mejora iterativa para producir solución a problemas, centrándose en las personas que se benefician de estas soluciones. El proceso de concepción comienza examinando las necesidades, sueños y comportamientos de las personas a ser afectadas por las soluciones proyectadas (IDEO, 2009), y la clave es la construcción iterativa de prototipos de solución, que van mejorando a cada nueva etapa de desarrollo, oyendo a las personas afectadas por dicha solución.

La filosofía y metodología “maker” es también un método de aprendizaje activo, enfatizando el aprendizaje en el ambiente social y la construcción de artefactos. La emergente “cultura maker” enfatiza el aprendizaje informal, en red, liderada por pares y compartida, motivada por la diversión y la auto-realización. Blikstein (2013) dice que los proyectos de los alumnos en una cultura “maker” deben estar profundamente conectados con problemas significativos, ya sea a nivel personal o comunitario, y diseñar soluciones a estos problemas puede ser fuente de transformación social.

En nuestro trabajo, vamos presentar ejemplos de cómo estudiantes universitarios en Brasil desarrollan prototipos de solución para problemas locales en comunidades vulnerables, a partir de las metodologías citadas.

Referencias:
Mujeres en prisión y prácticas narrativas: cuidado y reconstrucción de sí

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Universidad de Messina

Según la última encuesta nacional, las mujeres en las prisiones italianas representan el 4,2 % del número total de detenidos. Son mujeres invisibles para la sociedad cuya condición de presas genera huellas profundas en su identidad y requiere la planificación de intervenciones especializadas para la reconstrucción de sí y la generación de oportunidades de cambio y de reinserción. Un alto porcentaje de las mujeres en prisión en el sur de Italia, está relacionada con la participación en redes delictivas familiares que principalmente. El ingreso de las mujeres en prisión implica una ruptura en la biografía y las relaciones sociales por un largo tiempo. La identificación de la persona con el delito y el prejuicio social que supone la prisión implica una revictimización que deja huellas profundas en la identidad incluso después de haber cumplido la pena.

El uso de la metodología autobiográfica está siendo cada vez más utilizado en Italia, especialmente por operadores sociales que buscan poner en el centro de la práctica socioeducativa a la persona, restituyendo la voz del sujeto y poniendo en valor los contenidos experienciales y los testimonios en la construcción de las ciencias sociales (Demetrio, 1996 y 2008).

Las prácticas autobiográficas y narrativas, que requieren de la palabra, escritura, la comprensión de la experiencia personal, un tipo de acciones que se realizan en situaciones grupales acompañadas por un operador social, utilizando diferentes técnicas de lectura, escritura, teatro y técnicas artísticas para la construcción de conocimiento circular. La perspectiva narrativa (Benelli y Pedretti, 2017) permite la reconstrucción de un hecho cuestionando causas y posibles consecuencias, a la experiencia a partir de la interpretación. Un acceso a la experiencia que supone la construcción de nuevas interpretaciones a partir de una lectura de toda la riqueza y complejidad de la historia singular, orientada a una proyección vital más amplia de sí mismo.

La narrativa facilita el surgimiento de biografías vulnerables y marginales, como las de las mujeres encarceladas, con el propósito de una mayor autoconciencia de sí y una mejora de la planificación de proyectos vitales existenciales. En particular, el abordaje autobiográfico en contextos de exclusión, se afianza como un método que trabaja con la subjetividad y genera aprendizaje y cambio personal. Las prácticas narrativas realizadas en grupos permite la reconstrucción de historias de vida y aspectos del sí mismo y suponen una oportunidad para reforzar la identidad y la autoestima.

Referencias:
S.1.2
Research and Development in the Field of Character Education: Introducing the Work of the Jubilee Centre for Character and Virtues

Rationale
The Jubilee Centre for Character and Virtues at the University of Birmingham (JCCV) is the largest research centre in the world devoted to character education. The JCCV is a pioneering interdisciplinary centre focusing on character, virtues and values in the interest of human flourishing. The Centre promotes a moral concept of character in order to explore the importance of virtue for public and professional life. The Centre is a leading informant on policy and practice in this area and through its extensive range of projects contributes to a renewal of character virtues in both individuals and societies. The Centre promotes, builds and strengthens character virtues in the contexts of the family, school, community, university, professions, voluntary organisations and the wider workplace. We believe that character is constituted by virtues such as courage, justice, honesty, compassion, self-discipline, gratitude, generosity and humility. These virtues:

1. are critical to individual excellence;
2. contribute to societal flourishing;
3. can be exercised within all human contexts;
4. are educable.

We believe that the virtues that characterise a distinctly human form of life influence how we think and act in the particular situations that confront us.

This Symposium gives a flavour of the work of the Centre through a general introduction (Arthur and Kristjánsson) and presentations on three current research projects (Dineen; Earl, Thompson and Ward; Darnell). The aim of the Symposium is to provide an overview of the extensive research and developmental work carried out in the Centre and its impact on policy and practice.
Presentation 1: Introducing the JCCV and Its Framework for Character Education

James Arthur and Kristján Kristjánsson

Human flourishing is the widely accepted goal of life. To flourish is not only to be happy, but to fulfil one's potential. Flourishing is the ultimate aim of character education. Human flourishing requires the acquisition and development of intellectual, moral, and civic virtues, excellence specific to diverse domains of practice or human endeavour, and generic virtues of self-management (known as enabling or performance virtues). All are necessary to achieve the highest potential in life. Character education teaches the acquisition and strengthening of virtues: the traits that sustain a well-rounded life and a thriving society. Schools should aim to develop confident and compassionate students, who are effective contributors to society, successful learners, and responsible citizens. Students also need to grow in their understanding of what is good or valuable and their ability to protect and advance what is good. They need to develop a commitment to serving others, which is an essential manifestation of good character in action. Questions of character formation are inseparable from these educational goals and are fundamental to living well and responsibly. Character development involves caring for and respecting others as well as caring for and respecting oneself.

Character is a set of personal traits or dispositions that produce specific moral emotions, inform motivation and guide conduct. Character education includes all explicit and implicit educational activities that help young people develop positive personal strengths called virtues. Character education is more than just a subject. It has a place in the culture and functions of families, classrooms, schools and other institutions. Character education is about helping students grasp what is ethically important in situations and how to act for the right reasons, such that they become more autonomous and reflective in the practice of virtue. Students need to decide wisely the kind of person they wish to become and to learn to choose between already existing alternatives or to find new ones.

Character education is no novelty. If we look at the history of schooling from ancient times to the 20th century, the cultivation of character was typically given pride of place, with the exception of a few decades towards the end of the 20th century when, for a variety of different reasons, this aim disappeared from the curricula of many Western democracies. Contemporary character education, however, is better grounded academically than some of its predecessors, with firm support both from the currently popular virtue ethics in moral philosophy, and recent trends in social science, such as positive psychology, that have revived the concepts of character and virtue. Finally, a growing general public-policy consensus, across political parties and industry, suggests that the role of moral and civic character is pivotal in sustaining healthy economies and democracies.

In this Introduction, the Director and Deputy Director of the Centre introduce its philosophical and conceptual underpinnings, discuss some of its previous and current research projects and reflect on its impact on practice and policy, in the UK and internationally. This general introduction paves the way for the three more specific presentations.
Presentation 2: Parents, Teachers and Character Education

Katy Dineen

It is widely conceived that research into how parents/guardians and teachers might best collaborate on character education is one of the biggest lacunas in the field. That is, while there exists a large literature base on parental involvement in education, far less is known about the impacts of parent involvement in schooling on student character development. A presumption seems to exist that parental involvement in character education is beneficial. For example, recent Department for Education research on character skills points to parental engagement as a feature of structured approaches to character education; and describes a lack of parental engagement as a barrier to character education.

Motivating this stream of research, at the JCCV, is the idea that, if parents/guardians and teachers forge successful partnerships on character education, it will increase the likelihood of children and young people developing positive virtues constitutive of individual and societal flourishing. As such, this research is an opportunity to examine further the practises of parental involvement that could impact positively on the character education of children and young people.

As part of this research, a parent-teacher survey is being administered at nine UK secondary schools. The object of this survey is to examine how parents and teachers currently perceive collaboration on the issue of character education. The survey raises questions like, how do parents and teachers prioritise character relative to attainment? Are there barriers to communication between parents and teachers on issues relating to character education? As such, the survey investigates parent and teacher's thoughts on character and, in particular, their perceptions of the relationship between attainment and character.

In the literature, it is widely agreed that character education not only cultivates desirable virtues but is also linked to improved attainment. They might be considered two sides of the same coin. Nonetheless, when it comes to parents and teachers’ perceptions of the issue, tensions can arise. For example an American survey showed that, while the majority of parents and teachers claimed that they prioritised caring over attainment, about 80% of the children surveyed thought their parents and teachers actually prioritised attainment. This paper will discuss findings from the parent-teacher survey (mentioned above) on this theme.

The results of the survey will be presented in terms of barriers to parent-teacher partnership, and opportunities for fostering improved parent-teacher engagement on the issue of character. Some concluding remarks will be made on the potential for trailing an intervention, based on the findings from the survey.
Presentation 3: Practical Wisdom and Professional Practice: Integration and Intervention

Stephen Earl, Aidan Thompson and Joseph Ward

The professions hold a unique place in the public eye, being expected to serve the best interests of individual citizens (e.g., clients, patients) as well as wider society. The JCCV has conducted a wealth of research within professional ethics to explore the role of character and virtue in the practice of teachers, doctors, lawyers, business professionals, nurses and army officers. This research has included pre- and in-service professionals. The current project Practical Wisdom and Professional Practice: Integration and Intervention combines multiple datasets to explore common trends and differences in character that may emerge across professions, as well as gender and stage of career. All 3,565 participants ranked their top six personal character strengths, along with their top 6 perceived ideal character strengths for their profession. In addition, professionals responded to six ethical dilemmas and completed questions on their workplace conditions.

Where the Jubilee Centre has reported on each profession separately, this project attempts to unify data into one dataset for cross-profession analysis. Initial analyses found that students and professionals, regardless of profession, reported a predominance of moral virtues (e.g., honesty, fairness, kindness, humour) and performance virtues (e.g., teamwork, perseverance) in themselves. These moral and performance virtues were also recognised as important for ideal professional practise. In contrast, virtues such as judgement and leadership (intellectual virtues) were rated as important for the ideal professional, but ranked lower by participants in their personal character strengths, more notably by pre-service university students. Professionals typically rated intellectual character strengths (i.e., self-regulation, judgement, perspective, prudence) lower in themselves compared to their perceived ideal character strengths. These intellectual character strengths form a central component of phronesis (‘practical wisdom’), which may require specific intervention to foster in professional contexts. Statistical differences were also found across professions in consequence and rule-based reasoning when responding to ethical dilemmas. Regardless of character, business professionals were significantly more likely to follow consequential-based reasoning to justify courses of action, compared to all other professions, whereas nurses were found to be more likely than other professions to adopt rule-based reasoning.

It is intended that the findings inform the development of targeted CPD programmes to train practitioners in demonstrating good character and decision-making in their practise. Equally important is that workplaces embed an ethos and culture that encourage morally sound practise from their employees. Previous JCCV work piloted an intervention within higher education of pre-service professionals, introducing the concepts of character, virtue and practical wisdom within teaching, medicine and law education. This programme provided promising initial insights that character-based interventions can positively influence the ethical practise of professionals. This paper seeks to provide new and unique insight into the field of professional ethics, with the secondary analysis of this large dataset, and consider the implications for the development of phronesis in both pre-and in-service professionals.
Presentation 4: Measuring the Development of Practical Wisdom in Adolescence: A Pilot Study

Catherine Darnell

The period of adolescence marks the developmental transition from childhood to adulthood, with adolescents moving from a stage of parental dependence to relative autonomy. This increased autonomy requires adolescents to develop their decision-making skills in a context of multiple and often competing demands, including the expectations of their social groups (e.g., peers, parents/guardians) as well as wider cultural and societal norms (e.g., academic achievement, gender roles). This ability to make effective decisions is central to the concept of character education which aims to equip individuals with the intellectual tools to make wise choices. From an Aristotelian perspective, this reflects the concept of *phronesis* or ‘practical wisdom’, knowing and enacting the right course of action through the process of identifying and deliberating between competing values, emotions and alternatives.

However, within the moral psychology literature, little attention has been given to the concept of *phronesis* and its role in motivating moral behaviour. Yet, interestingly, existing theories of moral action have identified three main factors involved in the motivation of moral behaviour which reflect the skills needed for *phronesis*; moral identity (e.g., Blasi), moral emotion (e.g., Hoffman) and moral reasoning (e.g., Kohlberg). While there is a general consensus that these three factors play a role in motivating moral behaviour (with the empirical evidence strongly supporting the first two), it remains unclear how these factors relate to each other and how important they are in predicting moral behaviour during adolescence. The current pilot study, reported on here, seeks to investigate the relationships between these factors and their ability to predict moral action by incorporating them into a multicomponent measure. More specifically, we aim to address the ‘gappiness problem’ by exploring whether these three factors better predict moral behaviour when understood as components of *phronesis*. In addition, we aim to explore the development of these abilities and whether the predictive ability of these components changes across the adolescent period.

Here we report the design and development of the ‘Four Component Phronesis (FCP)’ measure, which includes existing measures of moral identity and moral emotion but extends the definition of moral reasoning by distinguishing between two aspects of moral reasoning; the ability to identity morally salient aspects of a situation and the ability to adjudicate between competing virtues. The measure therefore reflects four key components needed for the demonstration of *phronesis*. We will also report on preliminary findings from a pilot study of 500 students from mid to late adolescence (14 and 15 year olds to 18 and 19 year olds) and discuss the predictive ability of the FCP measure on pro-social reasoning over and above the Big Five. These will be discussed within the context of character education and how to encourage wise decision making across adolescence.
S1.3

Educación para la paz a través de la enseñanza de la historia reciente en Colombia

Este simposio presenta los retos que enfrentan los profesores y profesoras que deciden enseñar la historia reciente de la violencia política en Colombia de manera crítica y orientada a la no repetición de las vulneraciones ocurridas en el pasado, así como las experiencias significativas que hacen frente a estos retos y pueden constituirse en referentes para la construcción de paz desde la educación formal.

Es así como, en primer lugar, se presentan los resultados de una investigación cualitativa realizada con un grupo de docentes de distintas regiones del país, donde se analizan los retos que éstos perciben al intentar deslegitimar el uso de la violencia política en el aula.

De otro lado, se presenta la experiencia Red Nacional de Docentes por la Memoria y la Paz de Colombia, una iniciativa del Centro Nacional de Memoria Histórica, que promueve el reconocimiento, el diálogo y el intercambio de diferentes experiencias e innovaciones impulsadas por maestros/as de diferentes lugares del país que están comprometidos con la inclusión de la memoria en el aula escolar como estrategia para la paz.

Finalmente, se presenta la propuesta pedagógica de un colegio de Bogotá D.C. que busca, a través del diseño y desarrollo de un trabajo de campo con una comunidad fuertemente afectada por la violencia, la construcción de una identidad común y el surgimiento de sentimientos de solidaridad y empatía que fomenten iniciativas comunes por la construcción de paz.

Palabras clave: educación para la paz, memoria histórica, enseñanza de la historia reciente, violencia política.
Paper 1: La enseñanza crítica de la historia reciente en Colombia: el rol de los docentes

Angélica Padilla Méndez
Universidad de Deusto

Esta ponencia se centra en el rol de los profesores y profesoras de historia, en los retos que perciben y en las oportunidades que han identificado a la hora de enseñar críticamente la historia reciente de la violencia política.

Tras la firma del acuerdo de paz entre las Fuerzas Armadas Revolucionarias de Colombia (FARC) y el Gobierno, el sector educativo en Colombia cuenta, hoy más que nunca, con la responsabilidad de educar a las nuevas generaciones para la no repetición de las vulneraciones del pasado y la construcción de una cultura de paz.

El rol de las y los profesores de historia es fundamental en este proceso, pues son ellos quienes diseñan e implementan las prácticas pedagógicas conducentes a la deslegitimación del uso de la violencia política por parte de las nuevas generaciones. Sin embargo, los docentes, como el resto de la ciudadanía en Colombia, han elaborado sus propias comprensiones del conflicto a partir de sus experiencias más o menos cercanas con la violencia política y cuentan con posicionamientos ideológicos y políticos diversos que pueden pernecer la forma en que se enseña la historia. Surge entonces una paradoja en la que los maestros y maestras, como responsables de formar a los jóvenes para que participen en la construcción de una cultura de paz, se han formado como ciudadanos y como docentes en una sociedad que históricamente ha enfrentado el conflicto social con el uso de la violencia, y en muchos casos son quienes han sufrido directamente sus consecuencias. Cabe preguntarse ¿Cuentan los maestros y maestras con las herramientas necesarias para formar a sus estudiantes para la paz? ¿Qué retos enfrentan al momento de abordar el tema del Conflicto Armado? ¿Son los mismos retos para todos y todas? ¿Qué fortalezas o debilidades tienen los maestros y maestras a la hora de educar para la paz en contextos más o menos marcados por la violencia?

En esta ponencia se busca responder a estos interrogantes a través de la presentación de los resultados del análisis de las narrativas de un grupo de docentes de ciencias sociales que han intentado enseñar la historia reciente de manera crítica y desde un enfoque de derechos humanos. Específicamente presenta cómo la formación, las propias experiencias, creencias, valoraciones y emociones asociadas a la violencia política, se relacionan con la selección de contenidos y el diseño e implementación de sus prácticas pedagógicas.
Paper 2: Red Nacional de Maestros y Maestras por la Memoria y la Paz

Alejandra Londoño Bustamante
Centro Nacional de Memoria Histórica de Colombia

A través de esta ponencia pretendemos dar a conocer la experiencia de la Red Nacional de Maestros y Maestras por la Memoria y la Paz de Colombia, espacio constituido en el 2017 bajo el liderazgo del Centro Nacional de Memoria Histórica –CNMH–, y en el cual confluyen docentes que en diferentes territorios del país han diseñado estrategias desde la pedagogía de la memoria para hacer de la enseñanza de la historia un espacio de comprensión de hechos y acontecimientos del pasado y un escenario de debates y diálogos en el que la memoria es a la vez relato y posibilidad de transformación de las situaciones de injusticia que nos aquejan.

Buscamos presentar las tensiones y retos a los que se enfrentan día a día docentes que trabajan en territorios con fuertes impactos de la violencia actual, pero también evidenciar cómo los procesos de enseñanza de la memoria histórica han sido fundamentales para impulsar acciones que activan la memoria como posibilidad de acción y de transformación en el tiempo presente.

Este espacio de articulación (la Red), reúne a docentes de educación secundaria que desde el año 2015 han participado de procesos de formación desarrollados a partir de una herramienta pedagógica construida por el Equipo de Pedagogía del CNMH, llamada La Caja de Herramientas Un viaje por la memoria histórica: aprender la paz y desaprender la guerra –CH-. Durante el 2017 el equipo de pedagogía del CNMH apostó por la conformación de una Red Nacional conformada por maestros y maestras que desde diferentes contextos políticos, culturales económicos y de militarización impulsan acciones desde la escuela en torno a la memoria histórica y a la construcción de paz territorial.

Desde la Red hemos considerado que la escuela es un escenario privilegiado para dialogar y para “influenciar” los pensamientos y las acciones de las personas; en ella el maestro/a tiene un potencial transformador que se activa a través de dispositivos pedagógicos que no solo inciden en el aprendizaje del pensamiento mecánico de las y los estudiantes sino además en sus miradas, interpretaciones y posturas frente al mundo que los rodea. En esa medida, es importante seguir incluyendo a la escuela como un escenario aliado para la no repetición de los horrores cometidos en el marco del conflicto armado colombiano y, en consecuencia, para la construcción de una paz estable y duradera, asumiendo ejercicios pedagógicos que nos ayuden a comprender la historia del país y que a su vez aporten a la transformación de actitudes y prácticas cotidianas que durante décadas han favorecido la existencia del conflicto armado en Colombia.

De esta forma, la ponencia busca recoger los análisis tanto del proceso de formación y construcción de la Red, como los efectos que ésta ha generado en los diferentes territorios del país, contribuyendo a los debates en torno a la memoria como aliada de la no repetición o en el caso de Colombia, la memoria como aliada de la paz en la escuela.
Paper 3: La Memoria Histórica y la Agencia como apuesta de educación para la paz

Juana Durán Bermúdez  
Colegio Campoalegre  
Ana María Durán  
Universidad Nacional de Colombia

En esta ponencia se presentará y reflexionará sobre la propuesta pedagógica que el Colegio Campoalegre, en Colombia ha adelantado en la clase de Sociales, que nace de la necesidad de romper con la enseñanza tradicional de la Historia y superar la desconexión entre lo que se enseña y la identidad de los estudiantes. El currículo gira en torno a una experiencia de campo en el corregimiento de El Salado, donde en el 2000 un grupo paramilitar cometió una de las masacres más atroces de la historia reciente, y en donde los pobladores han liderado importantes procesos de reconstrucción del tejido social. Los estudiantes del Campoalegre y los salaeros pertenecen a sectores distanciados social, cultural y geográficamente. Estas distancias, en un país polarizado como Colombia, se transforman en desconexiones y estigmatizaciones que culminan en prácticas de exclusión, y por lo tanto, dificultan la construcción de una identidad común como ciudadanos de una misma nación, y así, el surgimiento de sentimientos de solidaridad y empatía que fomenten iniciativas comunes por la construcción del paz.

El currículo tiene dos ejes transversales: la memoria histórica, que, como herramienta, permite una conexión con la identidad, la historia y el pasado, así como generar empatía, lo que posibilita entender la historia del conflicto como una que compete a toda la sociedad, y, por lo tanto, que la búsqueda de la superación del conflicto es una responsabilidad de todos. En segundo lugar, la agencia, entendida como la capacidad de decisión como expresión del ejercicio de ciudadanía. El currículo desarrolla una preparación, la salida de campo y una reflexión posterior.

La preparación involucra talleres de memoria personal y un estudio del contexto histórico del conflicto armado y la masacre de El Salado, contrastando y abordando con un análisis crítico diferentes fuentes de información. La experiencia de campo consiste en viajar con los estudiantes a El Salado, acercarse a sus tradiciones y su identidad, para conocer de primera mano los lugares y personas que fueron parte del conflicto, y que han liderado procesos de reconstrucción. El currículo cierra con una etapa de reflexiones en torno a lo vivido y la puesta en marcha de proyectos de agencia.

Nosotras - la profesora que ha liderado el proceso y una ex-alumna - buscamos compartir las reflexiones que los últimos años nos han permitido hacer en torno al papel del docente y el alumno – y cómo se ha desdibujado la frontera entre ellos –, la dificultad y el potencial de traer las emociones al aula, los cambios de percepción, y los aciertos y retos que hemos identificado, concluyendo que es necesario proponer a los estudiantes nuevas maneras de leer, estudiar y abordar el conflicto armado, invitándolos a asumir un papel activo como ciudadanos comprometidos con la construcción de su sociedad.

1 Siguiendo la ruta que propone el CNMH (2015). Un viaje por la Memoria Histórica, aprender la paz y desaprender la guerra. Bogotá: CNMH.
Civic engagement through school-community-university partnership: aligning goals, negotiating obstacles

focus Area: Education

Presenters:
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Symposium Rationale
Across the United States, school improvement and reform efforts involve research and practice partnerships between public schools/school districts and universities or educational nonprofits. While such collaborations make intuitive sense, the history of sustained, effective partnerships between high leverage expert institutions and low resource public education agencies has been an exceptionally fraught and frustrating one. Successful models for fostering change in struggling schools within a cross-institutional partnership structure need to be documented and disseminated.

The three papers that comprise this symposium present a selection of partnership initiatives in the United States that vary by partnership structure (university-school partnerships and educational nonprofit-school partnership) but have all demonstrated promise in improving school practices that are essential for students’ civic and/or social and emotional growth, particularly in urban schools. All the same, each of the initiatives has encountered obstacles that are characteristic of the challenges faced by high stakes institutional collaborations of this nature. Each author will describe the aims and substance of their partnership projects, along with the core practice models and evaluation research that has illuminated key potentiating and inhibiting factors related to their success. Common themes that have emerged across these partnerships relate to school leaders’ vision for school change, and the process of articulating a mutual vision among partners; educator mindsets about students; the importance of trust in the partnership, and the challenges of sustaining innovative practices.
Civic Engagement Through University-School-Community Partnerships: Responsibilities, Challenges, and Opportunities

Caroline Watts

The prominence of universities in their contexts is well illustrated by the University of Pennsylvania, which is the largest private employer in the city of Philadelphia -- and the second largest employer in the state of Pennsylvania. As such, Penn consciously espouses a role as “an innovating force for good” in the region and beyond. Faculty employed in Penn’s four undergraduate and twelve graduate schools habitually combine teaching and research, consulting, outreach, and community service. Undergraduate and graduate students alike regularly participate in Academically-Based Service Learning Courses, or any of countless large- and small-scale community engagement, sustainability, and social justice initiatives generated through University connections in Philadelphia and beyond. The Graduate School of Education has documented its particular engagement in Philadelphia schools and community organizations through two unique, interactive heat maps (https://philly.gse.upenn.edu/) that demonstrate a wide array – literally, hundreds – of research and practice activities, with varying breadth, depth and impact.

In the words of Penn’s President Amy Gutmann, “A university is, first and foremost, a social undertaking to create a social good.” Moving beyond the numbers, what is a university’s ideal relationship with the community in which it is embedded, and with which it is characteristically involved in a complex collection of mutual responsibilities, collaborations, interactions and, inevitably, tensions? Drawing upon over two decades of work at major US universities that take institutional pride in their engagement in their home communities, this presentation will offer examples of university-school-community partnership programs designed to promote children’s social-emotional growth, improve student academic achievement, and enhance community wellbeing in low-income neighborhoods. Through these case examples, we will consider the responsibilities, challenges, and opportunities embedded in these efforts, and the moral and ethical dilemmas that inevitably arise when working across the boundaries of race, class, and power in urban communities. What is the social undertaking here, and how is it possible to create a social good in a context of enormous inequity? For example, how do these partnerships serve residents, university students, and faculty equitably – is that possible? While there is substantial evidence about the positive impact of community-based learning experiences for college students, are community members reaping the same level of benefit? Finally, what does it look like to create functionally collaborative relationships between high-leverage institutions like universities and hospitals that power the local economy, and under-resourced public schools?

References:


Possibility Development for Middle School and Graduate Students through a University of Pennsylvania—Philadelphia Public School Partnership

Michael Nakkula

This presentation will build upon the prior one – Civic Engagement Through University-School-Community Partnerships – by presenting evidence from one specific partnership between the University of Pennsylvania and a Philadelphia middle school. Through a focus on “possibility development” and “possibility mentoring” (Nakkula, 2018) the university program engaged 15 graduate students from the fields of counseling, human development, and education to implement and study a specific approach to mentoring middle school students. The approach uses a five-step process for exploring possibilities or interests the young people might want to pursue over time, prioritizing which interests to pursue, planning how to pursue them, beginning to take action on that pursuit, assessing progress and either continuing with the plan or changing it accordingly. Just over 100 middle school students were involved from the 7th and 8th grades.

The work is organized through “possibility portfolios,” which capture progress made across the five steps outlined above. The portfolio approach to organizing the work allows for an authentic learning and assessment process (both student self-assessment and researcher-based assessment) by articulating progress at each step along the pathway. As students build their portfolios with their mentors’ help they progressively clarify their plans and refine the action steps to be taken next. In this particular project, approximately half of the middle school students are Chinese immigrants with Mandarin as their native language. As such, they largely have been unable to access educational support in their native language. In response to this need, the university has been able to recruit 12 Chinese international students as part of the mentoring team. The connections to date between the Chinese mentors and mentees have been extraordinary, resulting in mutual benefits to the educational and career aspirations of both age groups. Using qualitative analyses of the portfolios and interviews of the mentors (N=12) and mentees (N=24), this presentation will present themes from the work, with an emphasis on the civic engagement of the international graduate students, including the impact of the mentoring work on their future career goals with youth. It will also address how possibility development work is a form of civic engagement when it addresses ways in which youth can pursue goals and aspirations that make our communities stronger.

References:
Partnering for School Culture Change: Towards Equity and Justice in Urban Schools

Dennis Barr

This paper describes the goals, practices, processes, and outcomes of schools participating in the Partner Schools Network (PSN) formed by Facing History and Ourselves (FHO). While FHO is best known as a teacher professional development organization focused on helping secondary level teachers teach history and literature in ways that foster social-emotional, moral, civic, and subject-specific growth (e.g. historical thinking, literacy skills), FHO also supports a network of over 100 schools in their efforts to improve school culture in ways that support these outcomes for all students. This paper will describe these efforts in urban PSN schools in Tennessee (US), but will draw on research conducted in a range of school settings.

The common principles of PSN schools are:

- We value the complexities of identity and combat prejudice in our school community.
- We integrate intellectual rigor, emotional engagement, and ethical reflection.
- We examine choices of the past and their legacies to inform our choices today.
- We foster dialogue, empathy, and civic participation.

Every PSN school uses FHO content and pedagogy in history/social studies or language arts/English classes in multiple grades. FHO staff provide professional development workshops and coaching to school leaders and the entire faculty and school-wide programs to facilitate changes in mindsets, practices, and relationships critical to student learning and development.

The Tennessee project focuses on urban middle and high schools which face significant challenges, including high concentrations of students living in poverty and from historically marginalized racial and ethnic groups whose achievement has lagged (e.g. African-American, Hispanic, immigrant), relatively high rates of student mobility and teacher turnover, and high percentages of inexperienced teachers. Half of the eight schools in the project are in the bottom 1% in the state in terms of academic performance. There is tremendous pressure on these schools to quickly demonstrate achievement gains which can push civic and SEL initiatives to the margins.

FHO’s approach integrates these seemingly disparate aims using a lens of equity, justice, and aligned practices. The four pillars of the approach are:

1. Achieving safe and inclusive learning environments centered on equity and justice, where students learn to listen to diverse viewpoints and to make their voices heard;
2. Increasing teachers’ self-efficacy, cultural competency, professional satisfaction, and personalized relationships with students;
3. Improving students’ academic engagement, motivation, and mindsets and their sense of civic responsibility, leadership, and agency; and
4. Confronting the historical legacies of race and achievement that often constrain the achievement of the first three pillars.

Evaluations of the first two years of the initiative in Tennessee and in other PSN school settings have identified critical levers of change related to educational vision, teacher mindsets, educator-student relationships, and classroom practices and obstacles to change within each of these domains (Romer, Barr, and Becker, 2017).

Abstract
Across the United States, school improvement and reform efforts involve research and practice partnerships between public schools, universities or educational nonprofits. Successful models for fostering change in struggling schools within a cross-institutional partnership structure need to be documented and disseminated. This symposium presents a selection of partnership initiatives in the United States that have demonstrated promise in improving school practices that are essential for students’ civic and/or social and emotional growth, while encountering characteristic obstacles. Authors will describe the aims and substance of their partnership projects, core practice models and evaluation research illuminating key potentiating and inhibiting factors.

Likely A/V needs: laptop/projector with PowerPoint capability
Promoting Civic and Pro Social engagement
Israel reform in high schools achievement evaluation

Dr. Yael Barenholtz
Ministry of Education emeritus

Hana Erez
Ministry of Education, Youth and Society Administration.

Work in Progress

Israel Ministry of Education launched a reform in the matriculation method of evaluating graduates achievements since 2014. Thus, the high school diploma will grade student's pro social service for three years (10-12) along with their academic achievement. Students have to do individual community service and participate in 3 group prosocial projects of their initiative and choice.

Aiming for future graduates who are committed to values of civic and social activism.

Experiencing the continuous community service, would promote student's personal growth, sense of community, social identity, commitment and pro social behavior.

The program is mandatory and is part of the graduation demands

Still, based on the approach of Service Learning and Service Design, students can choose their service role out of a selection made by the school and by local communities according to local needs. In their group project they can initiate the mission, identify and locate needs, plan and activate answers for the benefit of those in need. The paper will present a selection of these initiatives.

The National Authority of Research in Education is conducting an action research from the first year of implementation focusing on organizational issue, attitudes, and perceived effect on students.

By large principals and teachers are highly satisfied from this prosocial initiative of the ministry of Education. Most of them value that the program effect on students is in promoting their sense of belonging and caring for the community, and in activating their personal social abilities.

students value their personal and group services as both, a contribution to community (72%) and to themselves (50 +%). Principals score the program and its effect higher than students' scores.

80% of the students value the contribution to the society, 68% are very satisfied from their pro social activities.

2/3 of them say they feel accountable to help others and think they will benefit from this experience.

In interviews students reflected the participation made them be more involved’ being exposed to needy people and enhancing their tolerance towards people different from them.

Regarding the mandatory issue 78% of principals favor the change from voluntary social service to mandatory pro social service.

Half of the student state their difficulty to do the service when they have much pressure preparing for the matriculation tests, and about 20% of them could not meet the requirements. Some oppose ideologically saying community service has to come from a voluntary motivation. Thus, the issue of voluntary VS mandatory prosocial service is still an on-going discourse.

Still, 60% of the 12th graders continue volunteering far beyond the requirements, initiating, and excelling in their prosocial activity.

We will present the data showing the development from the first year of implementation, comparing results from different schools Jewish and Arabic, and different level of academic achieving student.
S2.1
Sex education in schools and on campuses: the limits of liberalism

This symposium brings together three papers that examine sex education as a kind of civic education and identify the problematic messaging they disseminate, as well as the problematic responses from the public. These approaches to sex education, in the first paper a consent campaign, and in the second and third, a province wide curriculum, follows liberalism’s goals and tenets. They position sexual decision-making in such a way as to preserve the autonomy of individuals, craft decision-making procedures, and do so without prescribing any particular sexual values, or, in the case of the consent campaign, prescribing a diverse array of values, which may become contradictory. This approach founded in liberalism can ignore differences that make a difference, including trauma histories, as the third paper explains. (can use as Abstract for entire symposium). In paper one, the authors describe campus consent campaigns and point out through a discourse analysis the neoliberal goals of affirming autonomous contract-makers, while simultaneously positioning women as gatekeepers and men potentially as idiots who need to learn rules of civic and personal behavior such as, “screaming means no.” The positioning of consent as “simple” erases differences in individuals, gender and power relations, and individual histories. In paper two, the author analyses a recent controversy over a new health curriculum in Ontario, Canada. The curriculum meets contemporary expectations of liberal, comprehensive sex education, yet was greeted with loud dissent from a minority of parents who claimed it nonetheless trampled on their values. Analysis of the curriculum, media coverage of the controversy, and semi-structured interviews with key stakeholders underscore the limits of sex education when the public disagrees about facts and respect for value pluralism.

In paper three, the author examines the introduction of sexual consent education into Ontario’s curriculum and some of the ways that the curriculum fails to address the needs of vulnerable students, particularly youth with histories of trauma. Findings from interviews with Ontario youth who self-identify as survivors of trauma will be presented, and the voices of these students will be incorporated into suggestions for more ethical, trauma-informed consent education. Students’ experiences will be analyzed by looking at the influence the dominant discourses of postfeminism and neoliberalism have on understandings of consent.
S2.2

Developing education for democratic intercultural citizenship

Europe and its participating countries need a strong democracy, an inclusive society, and active citizens. Intercultural and democratic competences are crucial for the future of Europe, its countries and its citizens. Education can play a central role in developing the necessary knowledge, skills and attitudes among young people. Universities have a double role in this they have to educate: academics who can and want to contribute to such an inclusive and democratic society; and teachers, educational researchers and curriculum developers who will work in schools and other educational institutions on empowering young people for active, engaged and democratic citizenship.

The pedagogical role of teachers in contributing to a more inclusive, social justice and democratic society is very important in this period of European history in which growing globalization challenges traditional values. A more inclusive and democratic society is as relevant for the future of Europe as economic growth. Education, and in particular teachers, can contribute to this moral enterprise. Strengthening the international academic cooperation in all parts of Europe is very relevant to broaden the horizon of students, teachers, and academic researchers. The seven participating universities in the Erasmus+ Strategic Partnership are: Humanistic Studies Utrecht (coordinator), Barcelona, Bath Spa, Helsinki, Charles University Prague, Tallinn, and Aristotle University Thessaloniki.

As research shows, attention towards democratic and intercultural issues is not very strongly embedded in the curricula of teacher education and educational science. EDIC+ aims to support democratic intercultural citizenship education by developing a joint curriculum, through the professional development of academic staff, and the collaboration and exchange of students. Through cooperation and the development of joint curricula we hope to realize an increase in social inclusion and the development of intercultural and civic competences among students. The interdisciplinary nature of cooperation is addressed by including a broad range of partners representing social sciences, humanities, as well as teacher education.

The concrete objectives of the project are:

1. To develop a curriculum for Education for Democratic Intercultural Citizenship (EDIC), formally recognised and supported by seven universities in different parts of Europe. Each university develops a module.
2. To stimulate student exchange in this area and gather collective experiences in intensive programmes.
3. To promote the professional development of teachers in this field
4. To stimulate a more complex, inclusive, critical and engaged concept of citizenship that combines social, political, intercultural and entrepreneurial components.
5. To strengthen the cooperation between universities and civil society.
6. To develop a partnership between European universities that stimulates cooperation of researchers, teachers and students in this field.
7. To develop curriculum materials and student products with open access on the EDIC website and in an e-journal.
8. To educate a new generation of teachers, curriculum designers, and researchers in the field of democratic intercultural citizenship education.

In this presentation we will give an overview of the research, design and teaching activities of 3 of the universities, and present them in the context of the whole project.

1. Theory and Practice of Citizenship Education (University of Humanistic Studies, Utrecht)
2. Ethical Competencies for Democratic Citizenship at School and in Families (University of Barcelona)
3. Teachers’ Moral Competence in Pedagogical Encounters (University of Helsinki)
S2.3

Intercultural moral education: ethics and dilemmas in the amazonian rainforest

Resumen:
This symposium is threefold: first, it will address moral conflicts and intercultural moral dilemmas in contexts of cultural diversity, selected from the current life experiences and traditional ancestral knowledge of indigenous leaders from three different Amazonian peoples: asháninka, shipibo-konibo, and awajún. In this first section of the symposium, we will show that –contrary to which many cultural relativists think– justice is a moral principle for Amazonian indigenous peoples, and is an important part of their concerns in daily life. Second, we will present the process of building together, indigenous peoples and academics, a common ground to think and talk about moral dilemmas and conflicts. This is especially important in a social context in which Amazonian indigenous people suffer cultural oppression, political marginalization, and racial discrimination, have little access to higher education, and are not treated as equals by academics. Finally, the symposium will emphasize the many challenges that intercultural moral education, and intercultural citizenship education, present for researchers, teachers, and practitioners who want to help building a more democratic, fair, and inclusive world for everyone, a world that recognizes and makes justice to indigenous peoples and their communities.

Versión larga:
This symposium is threefold: first, it will address intercultural moral conflicts and dilemmas in contexts of cultural diversity, selected from the current life experiences and traditional ancestral knowledge of indigenous leaders from three different Amazonian peoples: asháninka, shipibo-konibo, and awajún. Although the term ‘multicultural’ covers many different forms of cultural pluralism, we assume an intercultural perspective instead of a multicultural one; we strongly believe that, for Peruvian society, it is important not only to tolerate our differences but also to actively maintain open relations of mutual recognition.

In this first section of the symposium, we will show that –contrary to which many cultural relativists think– justice is a moral principle for Amazonian indigenous peoples, and is an important part of their concerns in daily life. For instance, even cultural practices like the burning of people considered sorcerers or witches –a cultural practice many western people do not understand–, have moral rationality and a moral point of view. As indigenous peoples believe that witches harm or kill people, burning witches is a “cultural self-defense” act, a very complex phenomenon, crossed by many social, cultural, political and economic tensions and, of course, psychological and moral conflicts as well.

Second, we will present the process of building together, indigenous peoples and academics, a common ground to think and talk about moral dilemmas and conflicts. This is especially important in a social context such as Peru, in which Amazonian indigenous people suffer cultural oppression, political marginalization, and racial discrimination, have little access to higher education, and are not treated as equals by academics. In this section, we will report our own experience of working together (asháninka, shipibo-konibo, and awajún and us) to collaboratively prepare a book that explicitly address cultural and intercultural moral dilemmas, and offers strategies and tools for indigenous school teachers to work with them in the classroom.

Finally, the symposium will emphasize the many challenges that intercultural moral education, and intercultural citizenship education, present for researchers, teachers, and practitioners who want to help building a more democratic, fair, and inclusive world for everyone. In a social context so cultur-
ally diverse as Peruvian society, which has historically failed to acknowledge and value this diversity, where racism is still present, and Amazonian indigenous people suffer cultural oppression, political marginalization and racial discrimination, it is necessary that both indigenous and non-indigenous children and adolescents receive intercultural moral education to better understand and respect each other's worldview.

Understanding democracy as a valuable educational end that has to do with an encounter between persons, we will argue for the necessity of moral education to incorporate intercultural moral conflicts and dilemmas in the classroom, to better understand indigenous peoples' worldview, their life perspective, and to promote democracy, understanding, justice, and respect for others. We will especially focus on the many shortcomings that citizen education has in Peru, the lack of a special programs for indigenous peoples in this area, and will discuss new ideas that may help building moral and citizen education programs with and intercultural focus.
S2.4
Assessing Socio-Emotional Learning: Evidence of Validity and Reliability of SEL Measures in Mexico, Nigeria and the United States

Chair: Silvia Diazgranados
International Rescue Committee

A growing body of evidence recognizes that socio-emotional skills foster important long term outcomes such as positive social relationships at home and the community, civic engagement, success in the labor market, positive sexual and reproductive health and low risk of engaging in violent and criminal activities, among others. In order to understand and identify how to better promote socio-emotional skills among children and youth, it is important to have good assessments of socio-emotional learning, but unfortunately, there aren’t enough valid and reliable measures available that can be used for the purposes of program evaluation. In this symposium, we bring together researchers conducting work in the United States, Mexico and Nigeria, who have developed and collected evidence of validity and reliability of SEL measures. While the first presentation will discuss a set of SEL scales that have been developed in Mexico for the purposes of tracking national trends, the second and third presentations focus on the process of developing and validating performance-based measures which have been used in the context of impact evaluations.
Evaluation of Socio-Emotional Skills of Basic Education Students in Mexico

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National Institute for Educational Evaluation (INEE)

The National Institute for Educational Evaluation (INEE) is responsible for evaluating the quality, performance and results of the National Education System in pre-school, primary, secondary and higher education. In June 2015, the first application in Basic Education of the PLANEA test was carried out, which included an approach to the evaluation of learning related to students’ interpersonal skills; considering its anchorage in daily life. Items’ design recognized the enormous formative potential that everyday events have in schools, and considered the perspective of the public, that is, the consideration of the importance of these daily interactions in schools as training for future performances in civic and social life.

The first PLANEA application for upper secondary education, in March 2015, included socio-emotional skills’ (SE) scales on: stress management, empathy, decision-making and bullying, related to some generic competences enunciated in the Common Curricular Framework, particularly with “Is self-determined and takes care of him/herself”, “Works collaboratively” and “Participates responsibly in society”.

Both in basic education and in upper secondary education, it was the first time that scales of this nature were applied to students of all schools in the country. The analysis of results included comparisons among different subpopulations, as well as their relationship with the outcomes of disciplinary tests.

In 2017, a group of experts re-designed the instrument for basic education, and considered the pertinence of grouping the socioemotional (SE) skills in three areas:

- Emotional: intrapersonal skills for self-well-being.
- Social: interpersonal skills to promote healthy coexistence and pro-social behavior.
- Socio-moral: intra-interpersonal skills for the search of common good.

According to this classification, a 48 items’ instrument was developed: 15 in the emotional area, 16 for the social, and 11 in the socio-moral. This instrument is answered according to a four point Likert scale. The pilot application took place in June 2017 with a sample of 5,928 students from 27 states. An analysis of the psychometric properties of this instrument revealed that, considering five latent variables associated with the areas of: empathy, collaboration, self-efficacy, sense of agency and socio-moral skills, the confirmatory factor model carried out with the Mplus program version 7.2 (Muthén & Muthén, 1998-2012), presented an inadequate fit regarding the square Chi (136) = 35459.87, which was significant (p <0.001). However, the other adjustment indices were adequate: RMSEA = 0.036 95% [0.034, 0.038], CFI = 0.976 (Browne & Cudeck, 1993, West, Taylor, & Wu, 2012). All factorial loads were significant (p <0.001), and greater than 0.4 (Hair, Anderson, Tatham, & Black, 2007).

After the implementation of a New National Educational Model in 2017, the team of consultants undertook the task of adjusting the dimensions and elaborating a new instrument to measure the SE skills of the students of Basic Education. This instrument is under construction. Its dimensions have already been established, and the construction of the test’s items has begun. Pilot validations are considered to determine their reliability and validity. The results of these applications will be presented in this symposium.
Validation of a Performance-Based Instrument to Evaluate Students’ Orientations Toward Conflict Resolution in Nigeria

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Education for all in Nigeria is a DFID-funded initiative implemented by the International Rescue Committee and Creative Associates. The project supports two states to expand access to quality, relevant non-formal education opportunities for internally displaced and host community out-of-school children in areas heavily affected by conflict. The primary activities focus on increasing the quality of instruction and access to relevant teaching-learning materials to improve learning outcomes in literacy, numeracy and socioemotional learning (SEL). To better capture the effects of the intervention, we are adapting and developing a set of SEL measures for use in Nigeria.

Methods

Participants

The sample included 800 six to seventeen year old students (365 girls and 475 boys) from 28 learning centers.

Instruments

1. Children’s Stories: Six stories present an ambiguous situation, where students need to imagine themselves as the victim of a negative outcome in which a child hurts them, but it is not clear in this happens because the child intended it or because it was an accident. For each story, they are prompted to answer two questions: a) why do you think the child acted in that way?; b) If you were in that situation, how would you feel?, and c) What would you do next? The following scores are obtained:

   a. Hostile attribution bias (HAB): Dichotomous answers are scored to reflect whether children assign hostile intent to a neutral action or no.

   b. Emotional regulation:
      i. Sadness dysregulation
      ii. Anger dysregulation
      iii. Emotional regulation

   c. Orientations toward conflict resolution: Answers are estimated for 3 different orientations:
      i. Aggressive Interpersonal Strategies (AINS)
      ii. Problem solving interpersonal strategy (PSS)
      iii. Disengagement interpersonal strategy (DS)

2. Six stories asking students to imagine being witnesses of bullying, where scenarios vary the gender of the victim and the perpetrators. Participants are prompted to identify what would they do. Answers to the scenarios are coded for the following orientations:

   i. Upstand: Helps the victim – confronts the perpetrator
   ii. Bystand: Doesn’t get involved
   iii. Join perpetrators: Laughs as well.
Process
In order to adapt the battery of instruments that we identified we proceeded in the following way:

• Translation into Hausa and back into English
• Cognitive pre-testing: Enumerators met with 30 students in 2 schools to adjust the language, comprehensibility, and ease of administration, by having students explain items in their own words to identify anything unclear.
• Piloting: We collected data with a diverse sample of 200 students in 8 schools and made further adjustments to the instruments based on internal reliability of the scales.
• Validation: Trained enumerators met individually with students for approximately 30 minutes, reading questions out loud and recording their answers.

Analytic strategy
To collect evidence of reliability we used Cronbach's Alpha and factor determinacy of scales and latent constructs. We used Confirmatory Factor Analysis (CFA) to collect evidence of convergent and divergent validity and structural equation models to find evidence of criterion-related validity.

Results
• Preliminary results show that CFA cannot be applied in a traditional way because responses depend on each other. We will conduct a latent class analysis.
• Reliability analysis display acceptable for all mean scores.
• Predictive validity: HAB shows a positive relationship with aggressive interpersonal strategies, anger dysregulation. HAB also shows a negative relationship with problem solving and disengagement and emotional regulation. AIS shows negative and statistically significant relationship with problem solving and disengagement, prosocial skills, academic skills, emotional regulation.

Conclusion
We make recommendations for how to improve the instrument to better captures students' SEL outcomes in Nigeria.
Social Perspective-Taking Performance: Construct, Measurement, and Relations with Academic Performance and Engagement

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Social perspective-taking (SPT), the social-cognitive skill of inferring, considering, and evaluating others’ perspectives, is critical in allowing students to engage not only with others in social interactions, but also with many academic materials and activities. However, due to complex conceptualizations of SPT, as well as challenges to its measurement, little research has examined the role of SPT in student learning. Using a revised measure, the Assessment of Social Perspective Taking Performance (ASPP)), this presentation provides evidence that SPT can be conceptualized as a set of measurable developmental performative skills relevant to classroom learning in early adolescence: articulation of actors’ beliefs/intentions and positioning of actors in their social contexts. Examination of the psychometric properties provides evidence that ASPP can precisely assess students’ SPT performance across varying levels of those skills. Lastly, we find positive associations of SPT with academic engagement and standardized test scores.
S2.5

The role of historical narratives in civic engagement: approaches from Argentina, Colombia, Mexico and Spain

Symposium abstract
This symposium discusses the intersections between history education and citizenship. This is a promising new research field focusing on the examination of the ways in which our idea of history influences our civic participation and vice-versa. We present qualitative studies sharing a narrative analysis approach to history and citizenship. This in the understanding that civic and historical narratives successfully enable individuals to recognize themselves in a collective imaginary, a common past, and in a sense of building a common path together towards the future as a nation. Recent research has challenged the conventional intersections between history and citizenship, specially the nation-state orientation, the supremacy of national identity over cultural diversity, and the promotion of traditional ways of social participation. In this regard, this symposium discusses new approaches to citizenship, specifically emphasizing the role of historical narratives in advancing youth civic engagement. We present findings from qualitative studies in Spain, Argentina, Colombia and Mexico, focused on analyzing the adolescents’ explanations of sociohistorical controversies, and the subjective processes related to identity, morality, and emotions involved therein. These studies conducted narrative analysis of a great amount of data, comparing commonalities and differences across countries. The study of adolescents meaning-making of troubled pasts significant for their democratic development, appears as a relevant opportunity to analyze youth civic engagement and topics where historical understanding, identity, and social scrutiny meet and are at stake. This is an emerging and vibrant research field promising important contributions.
How do Adolescents Make Sense of Controversies? The role of Moral Judgments on Youth Civic Engagement

In today’s era of “fake news” and rise of neo-authoritarianism, the skills to understand socio-historical controversies appear more than necessary. However, there is a strong reluctance to consider controversial issues as part of young learners’ education. Fortunately, recent research has shown that interacting with social issues in the classroom fosters students’ democratic and moral development (Sherrod, Torney-Purta & Flanagan, 2010). There is also evidence that students are attracted by heated moral debates in society, and benefit from discussing them (Damico, Baildon, & Greenstone, 2010; Hess & McAvoy, 2014); ultimately, these topics “may also expose the young person to aspects of deprivation or inequality of which they were unaware, and can enlarge their political and moral perspectives” (Haste & Hogan, 2006: 479). Although there is a strong interest in diversifying civic knowledge in the school, there has been little room in the classroom to face reality and actually analyze the social world and its moral dilemmas (Hess, Levstik, & Tyson, 2008). In this regard, the present study seeks to deepen and expand examination on civic learning by analyzing students’ engagement, understanding and moral judgments of controversies.

To this end, a comparative study was conducted focusing on how young Mexican and Spanish students make sense of a common issue, concerning the narratives they consider as most salient and the repertoire of discursive tools they use to explain the controversy. Two hundred Mexican and Spanish adolescents participated in the study, one hundred students from each country, and divided into two different educational levels, with fifty students each: middle school (13-14 years old) and high school (15-16 years old), with all coming from a similar socioeconomic background. Analysis was carried out in two stages: First, from a quantitative approach, the most salient narratives adolescents acknowledge in the campaign were examined, as well as the type of stories they choose. And second, it was analyzed how they represent the event, what discourses are used to articulate students’ explanations and the moral positions supporting these explanations. The findings show cultural differences as well as common moral positions adolescents use to engage with the event. Finally, implications for citizenship and moral education are discussed.

References:


How do young students from diverse backgrounds make sense of national histories? Future citizens and a history education stuck in the past

Even though globalisation is a fact of contemporary life, and much can be learned by looking at its long history, school history is still framed by national narratives (Foster, 2012). Not only does this constrain students’ understanding of the past (Wertsch, 2002; Carretero & van Alphen, 2014) it is also oblivious of the diverse ethnic-cultural backgrounds in current student populations faced with national historical contents (Hawkey, 2012) and thus fails to engage with the citizens of the future. In the ongoing discussion on what history to teach and for whom (Rosa, 2012), national history has been increasingly scrutinised and questions have been raised on how to better contribute to the formation of citizens in history education (Carretero, Haste & Bermudez, 2016; Carretero, van Alphen & Parellada, 2018). In this vein, previous studies have focused on how students make national master narratives their own (van Alphen & Carretero, 2015) and on the significance of national historical contents for students from various ethnic and cultural backgrounds (Epstein, 2009). Present research seeks to take student diversity into account in studying how they make sense of national history. Given the tension between hegemonic history contents and diverse classroom composition, a pilot study has explored how students re-construct, resist and transform a master narrative in relation to their diverse ethnic-cultural identities and transnational family backgrounds.

First, it has been explored how college students (17-18 years old) in Buenos Aires, Argentina, make sense of the master narrative claiming that “Argentines came from the boats”. That is, taking the mass-immigration from Europe as essential to the nation, constructing an Argentine identity that leaves out much of the countries’ historical and actual ethnic-cultural diversity. Second, it is currently explored how undergraduates (18-22 years old) in Madrid, Spain, make sense of the “Reconquista” master narrative. It situates the country’s origin in “taking back” the power over the Iberian peninsula, constructing a Spanish identity in opposition to Arab identities.

All students have participated in semi-structured interviews. Their narratives and reflections are comparatively and thematically analysed in relation to the students’ family history, informing about their ethnic-cultural backgrounds. Apart from narrative content and form, it is analysed whether they resisted, mastered or appropriated the master narrative. Preliminary findings indicate that students often transform this narrative into something more meaningful for them, in relation their specific backgrounds. Implications for a history education that acknowledges and strengthens the citizenship of students not just from the national background overemphasized by master narratives and history curricula are discussed.

References:


Lo que la democracia “debería ser” y lo que “realmente es”: aprendizaje situado y educación ciudadana en Colombia

En los procesos de formación ciudadana se producen y reproducen narrativas sobre el deber ser de la democracia, fundamentados en discursos de origen teórico y académico. A su vez, las prácticas de aprendizaje de los estudiantes están irremediablemente permeadas por las narrativas emergentes de la experiencia cotidiana, y unos y otros pueden no coincidir. ¿Qué sucede cuando los estudiantes se enfrentan a estas discrepancias? ¿Cómo negocian esas contradicciones entre lo que “debe ser” la democracia y lo que experimentan en su cotidianidad? ¿Qué impacto tiene en su comprensión de la realidad democrática y en lo que implica el ser y el quehacer ciudadanos? Biesta y Lawy (2006) señalan la importancia de entender que el proceso de aprendizaje sobre democracia está situado en un contexto social amplio en el que los jóvenes desarrollan sus vidas. Otras investigaciones reconocen esta relación y agregan que las oportunidades para la práctica ciudadana no se encuentran equitativamente distribuidas de acuerdo a género, etnia o clase social (Carretero et al., 2016; Kassimir & Flanagan, 2010). En un país como Colombia, cuya sociedad ha estado expuesta permanentemente a mensajes anti democráticos como la deshonestidad, la impunidad, o la violencia, y que cuenta con una cultura política excluyente, reticente a los cambios democráticos, con poca tolerancia hacia diferentes expresiones políticas y culturales (Mejía & Perafán, 2006), el proceso de aprendizaje sobre ciudadanía y sobre democracia se torna complejo.

En este sentido, se realizó una investigación para analizar cómo se negocian las contradicciones entre narrativas normativas y experiencias sobre democracia, y qué relación tiene sobre la comprensión del ser y del quehacer ciudadanos; las narrativas sobre democracia se delimitaron a tres conceptos: la convivencia pacífica, la justicia social y la participación ciudadana. El estudio se realizó con 65 estudiantes de bachillerato (edades entre 14-18 años) de 11 colegios públicos de Bogotá; por colegio se realizó un grupo de discusión. Los resultados muestran una mezcla de varios modelos de democracia presentes en los discursos de los estudiantes, una identificación prácticamente espontánea de las contradicciones sobre democracia, una lectura crítica de la realidad democrática y una baja percepción de agencia y eficacia.

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Feeling the Past: Students’ Moral Emotions and Judgments about Their National Past

History education has been traditionally considered a fundamental tool for developing national identity and instilling moral values. Very often, the past is relevant for people in the present to the extent that it is relevant to their own identity. This identity link between past and present is often filled with moral judgments and emotions (László, 2014; Rüsen, 2012). Sometimes we judge the present based on past events and others we judge the past from present moral standards. Indeed, from a romantic point of view, history education gets all its power and utility when used as a resource for shaping social identities and moral behaviours.

For the construction of national identities, national narratives play a key role in how people address the past. These narratives connect the past and the present of the nation, constituting a backbone for the development of collective emotions and peoples’ conceptions about their national identity (Lopez, Carretero, Rodríguez-Moneo, 2014). Traditionally, national narratives contain plenty of the so called ‘moral emotions’. These moral emotions relate to whether we think an event as morally praise or blameworthy (Haidt, 2003). Moral emotions have been overlooked in the past, but they play a critical role when trying to understand the association between our objective moral standards and our moral behaviour.

The purpose of this presentation is to explore Spanish university students’ narratives of the so-called ‘Discovery’ of America, a key stone of Spanish national identity, in order to analyse the interplay between social identification and moral emotions. To that end, we think especially relevant the moral emotions that the participants experience on behalf of the group when narrating their nation’s past. Data come from in depth individual semi-structured interviews and questionnaires on students’ national identification. Students’ narratives showed an essentialist understanding of national identity and a misunderstanding of the connections between the past and present of the nation. These connections were displayed on students’ moral emotions and moral judgments towards the protagonists of the narrative. Implications for history and civic education will be discussed.

References:
S3.1
Formación ética en la universidad

Coordinador: Francisco Esteban Bara
Disciplinas implicadas: Educación, Filosofía y Psicología
Requerimientos media/AV: Ordenador con power point e internet y retroproyector

Presentación del Simposio
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El esfuerzo que las universidades están dedicando para situarse a la altura de las actuales circunstancias socioeconómicas es importante. También se está realizando un notable trabajo a la hora de formar excelentes profesionales, los más competentes, los mejor capacitados. Se podría decir que a nuestras universidades ya no se le escapa ninguna demanda que deba ser atendida y requiera algún tipo de atención, sea formulada por los estudiantes, por la sociedad en general o por algún ámbito profesional en concreto. Hay cosas a mejorar, dirán algunos, sí, es cierto, pero también es verdad que la acomodación que las universidades vienen desarrollando durante los últimos años es importante y relevante. Sin embargo, y a pesar de los éxitos alcanzados, algo parece quedar desatendido, algo que, al igual que la adaptación a la realidad, también es propio de la formación universitaria. Cuando hablamos de la universidad, no nos deberíamos referir solo a una institución que tenga que atender a lo que sucede a su alrededor, al mismo tiempo deberíamos pensar en una corporación de maestros y estudiantes que se dedican a buscar la verdad, el bien y la belleza de las cosas, es decir, deberíamos poder reconocernos en lo que, etimológicamente hablando, es una universitas. En la universidad no solo se forman profesionales cualificados, también se aspira a educar profesionales con altura ética, personas que sepan orientar a la comunidad, personas que encarnen una vida buena, lograda y plena, en definitiva, gente que, en las calles, oficinas y hogares, impriman humanidad.
1. Las competencias éticas como valor componente del profesional de la educación

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Los años que el estudiante está en la universidad son importantes para su formación profesional pero también, tanto evolutiva como socialmente, en la formación de su carácter y su personalidad moral. El desarrollo de las capacidades intelectuales al que ha de contribuir todo proceso formativo en la universidad debe ir acompañado por el aprendizaje de otras capacidades, hábitos y competencias, para que el estudiante sienta que es capaz de aprender a aprender, que se configura en base a una identidad personal y profesional sólida y que puede llegar a niveles de adaptación crítica en los contextos en los que se mueve.

Para lograrlo, en la universidad hay que aprender, pero ese aprendizaje, debe ser fruto de un proceso consciente y estar centrado en el significado que el sujeto le atribuye, más que en conductas o acciones concretas. Es la única manera posible para transformar los conocimientos objetivos en subjetivos y conseguir una transferencia del aprendizaje que vaya más allá de la directa. De hecho está es una de las dificultades reales que expresa el profesorado, que percibe como el alumnado no sabe aplicar lo aprendido en el aula universitaria a situaciones reales de aprendizaje.

La discusión académica y social sobre la universidad y sus funciones se plantea en el marco de una sociedad de la información y de las tecnologías, compleja y plural, que necesita llegar a niveles de sostenibilidad que no conseguirá si se separa la preocupación por la excelencia -individual- de la preocupación por la equidad. Integrar los dos objetivos no supone abordarlos por separado sino precisamente lo contrario. La universidad se propone un todo formativo que posibilite la preparación científica, tecnológica, humanística, y artística, incorporando espacios de aprendizaje formales e informales de carácter ético. De hecho es más eficaz integrar en una acción conjunta los esfuerzos, que hacerlo en formar un profesional y un ciudadano por otra.

En los estudios universitarios vinculados al mundo educativo, además, debemos destacar la influencia del profesional, porque es un referente, tanto en los momentos intencionales como los no intencionales. Es un profesional por lo que sabe, por lo que hace y por como es. A partir de esta primera mirada se constata como las competencias éticas son un valor componente, y no añadido, de cualquier profesional de la educación.

En sus años de formación universitaria, son muchos los escenarios en los que se puede incidir en el aprendizaje ético. Pero uno que destaca es el del practicum, puesto que ofrece situaciones de aprendizaje, contextualizadas, en las que el estudiante debe estar preparado para hacerles frente vinculándolo al sentido social de su profesión. La propuesta reclama hablar menos de la enseñanza y más de aprendizaje; y para generar aprendizaje es clave analizar los espacios susceptibles de ello. En este nuevo contexto, el profesorado universitario no puede ser únicamente transmisor de conocimientos sino que debe ser impulsor de aprendizaje de competencias y actitudes que deben hacer suyos los estudiantes. Y en eso también incluimos las competencias éticas.
2. Ética e integridad en la docencia universitaria. La universidad como espacio de aprendizaje ético

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La universidad es un espacio de aprendizaje y convivencia que influye en la formación de los estudiantes más allá de la formación específica de la carrera que cursen. Es un espacio de aprendizaje de valores y contravalores, de formas de estar y de ser y no sólo un espacio de aprendizaje de los contenidos propios de cada titulación. Esta función, que inevitablemente desempeña la universidad, se da de manera no formal e informal y sólo en algunas ocasiones de manera explícita, intencional por parte de la institución y consciente por parte de los estudiantes.

La formación de nuestra personalidad construye a lo largo de la vida y el periodo de la vida universitaria no es una excepción. Además los momentos evolutivos propios de la mayoría de los estudiantes universitarios- entre los dieciocho y los veinticuatro años de edad- son buenos momentos para el desarrollo del razonamiento moral, la participación en proyectos colaborativos y de responsabilidad social y la formación del carácter. Y precisamente estos aspectos y dimensiones de la personalidad moral son claves tanto en la vida personal como en la profesional del futuro graduado.

Con frecuencia en los documentos fundacionales, estatutos o constituciones de las universidades aparecen referencias a estas cuestiones pero cuando aparecen lo hacen en términos declarativos y muy escasamente propositivos. Son declaraciones de buenas intenciones que a lo sumo pretenden lograr una buena formación deontológica en sus estudiantes para un buen ejercicio profesional y que con frecuencia ignoran la relevancia de la formación ciudadana y ética de sus futuros graduados cuando precisamente estos graduados serán probablemente líderes culturales, empresariales, políticos y sociales cuando se incorporen como profesionales a una sociedad que se nos presenta cada vez más plural, compleja e incierta.

No se trata solamente de incorporar asignaturas sobre ética o de formar éticamente a los estudiantes en función de un determinado sistema de valores más o menos afín a la institución de la que se trate. Eso no es suficiente. Se trata de formar a los estudiantes para que sean competentes éticamente y sepan abordar de forma satisfactoria las situaciones social y éticamente controvertidas que caracterizan nuestro mundo diverso, rico en desigualdades, con niveles de incertidumbre notables e hiper-complejo.

Nuestra propuesta para profundizar en el aprovechamiento de la universidad como espacio de aprendizaje ético se centra en crear las condiciones adecuadas para que los espacios de aprendizaje, convivencia y participación de los estudiantes sean lugares en los que los valores que se propugnan en las declaraciones institucionales se vivan realmente. Para ello nos centramos en diferentes momentos de la vida universitaria del estudiante; en el poder que el docente ejerce como referente y ejemplo; en el ejercicio de la libertad de cátedra y sus límites; en la implicación entre universidad, territorio y necesidades de la comunidad;... y en definitiva en las condiciones que debe reunir la docencia en la universidad en términos de ética e integridad.
3. El desarrollo de la competencia ética y el compromiso cívico en entornos virtuales de aprendizaje: la percepción de los estudiantes

Juan García-Gutiérrez y Marta Ruiz-Corbella
UNED

A la sombra del progreso de las tecnologías de la información y la comunicación han ido surgiendo, en los últimos años, tanto instituciones universitarias online como ofertas formativas en línea gestionadas por las universidades presenciales. Además, a partir de la implantación del Espacio Europeo de Educación Superior se suceden las investigaciones que cuestionan y se interrogan por la misión actual de la Universidad, lo que ha suscitado la irrupción del enfoque de la Responsabilidad Social de la Universidad, preocupado, entre otros extremos, por el fomento de la competencia ética y el compromiso cívico.

En este contexto, y ligado de forma especial a la formación en entornos virtuales, diferenciamos dos ámbitos, aunque convergentes, en la investigación sobre las tecnologías. Por un lado, un enfoque antropológico acerca de aquellas tecnologías (como por ejemplo, las nanotecnologías, la genética o la robótica) que pueden incidir en lo orgánico del humano, bien para modificarlo (mejorarlo) o bien para re-crearlo (ciborg, robot, etc.); y aquellas otras tecnologías (de la información y la comunicación) que generan espacios virtuales y actúan incrementando las posibilidades de acción y relación de los seres humanos en el ciberespacio, la cibercultura o la realidad virtual.

Nuestro trabajo se centra en investigar el papel y las repercusiones de la innovación tecnológica en educación, tratando de explorar la percepción y la experiencia de los propios estudiantes universitarios cuando participan en proyectos orientados al desarrollo de la competencia ética y el compromiso cívico en contextos virtuales de aprendizaje. No se trata tanto de pensar el desarrollo de competencias ético-cívicas desde las funciones de los educadores, como reflexionar desde la experiencia de los propios estudiantes. De esta forma, tratando los contextos tecnológicos como una oportunidad para el crecimiento personal será preciso determinar las condiciones de posibilidad y las cualidades morales de las acciones para lograr que los propios estudiantes realicen una apropiación personal del sentido humanizado de las tecnologías.
4. Hacia una Formación transversal desde el desarrollo de competencias genéricas en la Universidad Católica Silva Henríquez

Patricio Carreño Rojas
Universidad Católica Silva Henríquez

La educación Superior ha experimentado en los últimos años numerosos cambios. Observamos por un lado un aumento en la cobertura para acceder a los estudios universitarios, a diferencia de generaciones anteriores en donde sólo accedía a la educación universitaria un número muy pequeño de la población y en donde parecía que la formación universitaria sólo estaba destinada a la formación de una elite dentro de nuestra sociedad. Hoy en día apreciamos la presencia de estudiantes provenientes de diversas características culturales, sociales y económicas. Por otro lado, observamos el aumento significativo en la acumulación del conocimiento y la velocidad con que estos mismos conocimientos van cambiando, pues aquello que antes se tenía por valioso, hoy en día con gran facilidad se tiene por obsoleto.

En este contexto, una propuesta de itinerario formativo acerca de la formación ética transversal debe atender al contexto social y educacional y al mismo tiempo inserto desde el ideario o proyecto educativo institucional. Al respecto nuestra Universidad tiene como misión “contribuir al desarrollo integral de sus estudiantes, y de este modo de la familia humana, ofreciendo una educación superior de excelencia a todos quienes puedan beneficiarse de ella, especialmente a los jóvenes talentosos provenientes de sectores socialmente desfavorecidos, a partir del modelo de formación salesiano inspirado en la razón, el amor y la trascendencia” (UCSH, 2012a, p.7). será por tanto importante que las iniciativas que se inclinen en avanzar hacia el logro de una formación integral de los estudiantes se inscriba desde una visión holística, integral e integradora, que permita potenciar la formación personal y profesional de cada estudiante, y a su vez que pueda dar cuenta del desarrollo de competencias, habilidades y actitudes que fortalezcan la formación ética en su dimensión tanto personal como profesional.

Para el despliegue de lo anterior es que nuestra Universidad promueve la generación de mecanismos que intentan el desarrollo de las competencias del saber ser y convivir, y que se materializan en los siguientes ejes formativos: Desarrollo personal, Formación ética, Formación teológica, formación ciudadana y Deportes y calidad de vida. En el esfuerzo de presentar el carácter transversal de estos ejes formativos, es que se despliegan un conjunto de asignaturas que despliegan dichos ejes formativos tanto dentro como fuera de las aulas. Al conjunto de estos ejes formativos lo denominamos Plan de Formación integral (PFI) que intenta contribuir en la formación personal y profesional de los estudiantes, colaborando así en la concreción del perfil de egreso de los estudiantes de las distintas carreras.

Nuestro enfoque humanista de una formación transversal pone la mirada en el estudiante considerándolo protagonista de la construcción de su propia formación. No obstante, este protagonismo no se traduce en una formación en solitario, sino que se establecen un conjunto de ejes pedagógicos, que aquí lo comprendemos y situamos en su carácter competencial. Tres son nuestras dimensiones de las que intentamos ofrecer una formación transversal en clave competencial. Estas dimensiones son: 1) Compromiso solidario 2) Responsabilidad social transformadora y 3) Reflexividad crítica.

Lo anterior permite el despliegue de las capacidades y talentos de los estudiantes conectándolos con la propia experiencia y con la de otros, favoreciendo que sus vidas las puedan resignificar y compartir en clave de una formación profesional descubriendo que cada una de las profesiones poseen sus bienes internos y que se despliegan en la búsqueda del bien común y contribuir a la promoción de un mundo más humano y más justo.

A partir de lo anterior, el desafío académico será situar de manera coherente y sistematizada un conjunto de contenidos, metodologías y didácticas que permitan con cierta efectividad el desarrollo de las competencias genéricas en cada uno de los estudiantes. Esto se puede lograr a través de un adecuado...
acompañamiento de los académicos para ir desarrollando competencias que promueven el desarrollo de los contenidos, habilidades y actitudes considerando el acto de aprendizaje como aprendizaje situado. Para el desarrollo formativo como aprendizaje situado y en clave de transversalidad es que el itinerario formativo-ético de nuestra universidad contempla el desarrollo de las siguientes líneas de acción de desarrollo transversal, tales como: 1) el trabajo colaborativo 2) la comunicación efectiva 3) el razonamiento lógico y pensamiento creativo 4) la resolución de problemas 5) la toma de decisiones, 6) la autonomía del sujeto 7) la dignidad humana y 8) compromiso social desde la profesión.
Family Purpose in Ultra High Net Worth and Middle-Working Class Families

Symposium Overview

With each new generation, an opportunity arises to reflect on, affirm, and transmit a family’s beliefs about its responsibility to others and goals and commitments emerging from those beliefs. In a fifteen-year program of research, we have developed investigatory methods and conducted research aimed at understanding how people develop purposes that contribute to the world beyond the self. However, our research has focused only on individual commitments: the question of how collective (including family) purposes develop has not been explored.

The proposed symposium will share initial findings of research on family purpose that brings the scientific knowledge of individual purpose to bear on the problem of shared purpose in families that engage with a collective enterprise of some sort. The study will have a primary focus on the intergenerational transmission of values and purpose in families who operate large collective enterprises. We aim to advance our understanding of how family purposes develop in these and other families, and how family purposes that aim to contribute to the world outside the family take shape and evolve across generations.

Although it may be the case that all families benefit by intentionally focusing on their collective purpose, doing so is particularly important for families who operate large enterprises, since these families control significant resources that can be allocated in socially beneficial ways, or that can cause social harm or be squandered. The decisions that such families make influence the lives of many people around the world so their orientations toward social contribution are highly consequential.

The proposed symposium will include three papers and one discussant. The first paper will introduce the meaning and significance of family purpose, the second will present a conceptual framework for family purpose in relation to families with responsibility for large organizations, and the third will outline the aims, design, and initial findings of an empirical project that is now investigating family purpose in a variety of forms.
Paper 1: The Meaning and Importance of Family Purpose

Anne Colby and William Damon

This paper introduces a construct, family purpose, that has implications for moral development previously overlooked in the field. The study of individual purpose has flourished in recent years. Building on prior writings about purpose in adulthood by Victor Frankl and others, Bill Damon and his colleagues have explored the acquisition of purpose among adolescents and young adults. From this research has emerged a picture of how purpose is acquired and sustained, how it functions, how a capacity for purpose develops, and how it relates to moral behavior. We also have gained knowledge about why some people have difficulty finding purpose, and about the moral consequences of a lack of purpose.

We have defined individual purpose in the following manner: purpose is a long-term goal that combines two essential elements: meaningfulness to the self and an intention to accomplish something of consequence to the world beyond the self. Purpose is not a goal forced on a person without the person's assent (as in “get your math homework done even if you don't see why it's important!”); and purpose is not a goal directed only at self-gratification (such as developing expertise in sport for its own sake). Purposeful goals are important to the person and, at the same time, intend to contribute to the external world.

Family purpose is a collective, rather than individual, form of purpose. As such, it requires its own definition. Although family purpose has not previously been explored in studies of moral development, other collective forms of purpose -- such as moral missions of professions, the long-range public interest goals of businesses, and the “national purposes” of some nations -- have received treatment in economics, sociology, and history.

The desire to establish and nurture a thriving family does not necessarily constitute a family purpose. Indeed, many individuals say that building a family is their primary source of purpose, but their families don't necessarily share that purpose. Consequently, for them, this remains an individual rather than a family purpose. Moreover, shared family purposes, when they are present, may not focus on the family's wellbeing per se. Family purpose, like individual purpose, must be intended to contribute beyond the self, that is, beyond the family, by including goals such as supporting a philanthropic cause. Our working definition of family purpose is: a long-term goal that families share across generations and that becomes meaningful to younger family members as they form their own plans to accomplish acts of consequence to the world beyond themselves.

A focus on family purpose provides access to intergenerational values that may shape the moral choices of present and future family members. But not every family has a shared purpose; and, unlike individuals, many families may not need or benefit from having a purpose. We believe that exploring these issues will significantly advance our understanding of purpose and its implications for moral development. This symposium is meant to initiate that endeavor.
Paper 2: The Purpose of Family Wealth
Tarek el Sehity and Heinrich Liechtenstein

Since 2012 IESE Business School at the University of Navarra and Liechtenstein Academy Foundation have organized roundtable meetings with leading families in business and finance to analyze and discuss the family governance issues that matter most to them. A recurrent question in these meetings relates to “the purpose of it all,” the reason for “the continued effort of staying together.” In consulting the literature, we found that most family business academics and consultants list “purpose” as one of the fundamental building blocks for the long-term strategic planning of families and their businesses but do not define their conception of purpose. This lack of definition has left it to the intuition of families and their advisors to develop purpose as they understand it, and their conceptions of purpose tend not to distinguish purpose from related concepts such as goal, aim, meaning, and function. A review of their purpose statements reveals that business goals (e.g., “to grow our business over the next five years by five percent”) are sometimes simply restated as purpose statements. This raises the question of whether purpose, as defined for research and educational uses, should be understood as anything a family states its purpose to be or be required to meet particular criteria. Are there any conceptual or theoretical guidelines to follow in the process of developing a family wealth purpose statement?

Literature in the field of corporate business offers some interesting categorizations of types of purpose. These categories cluster purpose statements according to the breadth of the groups’ interest captured in a purpose statement (e.g., “the company exists for shareholder interest only” versus “for the benefit of all its stakeholders” versus “the future of the nation”). The only systematic study of the empirical effects of corporate purpose we’re aware of demonstrates a strong psychological relationship between a company’s type of purpose and employees’ firm loyalty and trust in management. This research suggests that the purposes driving families’ understanding of their wealth and related responsibilities must include a concern for the greater social interest if they are going to sustain long-term family unity and shared sense of direction.

Drawing on seminal studies by Bill Damon and his colleagues on the effect of purpose on youth development, our framing of family business purposes draws on parallel social and cognitive components, which provide a psychological explanation for why certain types of company purposes may have more significant effects on stakeholders than others. The core component of purpose of our scheme, as for Damon’s, is what Viktor Frankl first identified as the self-transcendence characteristic of purposeful agency, that is, the dedication of family resources beyond the immediate interests of the family.

It may well be that some family/business purpose statements fail to yield their potential positive effects, because they do not convey a true purpose but instead reference only goals, interests, and functions. In this presentation, we will review work in progress that aims to provide an analytic definition of family/business purpose with some clear-cut recommendations for how families can come to understand the purpose of their shared enterprise and wealth in the ways that will best support its virtuous role in fostering both family well-being and positive social impact.
Paper 3: The Family Purpose Project: Initial Findings

Kendall Cotton Bronk

This presentation will share initial findings from an empirical investigation of family purpose funded by the John Templeton Foundation. The study is exploring the conditions under which family purposes develop and are transmitted to future generations. It investigates what effective family conversations about purpose entail, who broaches them, and what impact they have on family members. We seek to learn how purpose can help families with significant responsibilities manage their resources in socially beneficial ways. More specifically, our investigation is guided by five questions:

1. **What is family purpose?** Although the general contours of this emerging construct are evident, a clear definition that can be operationalized is required for scientific investigation. One aim of this study is to establish a working definition of family purpose that takes into consideration the way an individual’s sense of purpose relates to his or her family purpose.

2. **How do family purposes develop, and how are they transmitted across generations?** We are investigating the relationship between the development of family purpose and family interactions, communication styles, and cohesion. We are exploring the role the founding generation has in the formation of family purpose and the way family purposes evolve, are sustained, and are shared with future generations.

3. **What effect does family purpose have on the lives of individual family members?** What do families with purpose look like, and how do they function? What are the challenges and benefits of being a member of a family with purpose?

4. **How do religious belief systems influence a family’s purpose?** We have a special interest in understanding the role religious and spiritual beliefs play in the formation and transmission of family purposes. Do religious beliefs influence the form a family purpose takes? Are families with shared religious beliefs more likely to develop and transmit purpose?

5. **What can be learned from high-functioning families from typical socioeconomic backgrounds that might help families with significant resources cultivate purpose in their younger generations, and how can what we learn from these high-resource families benefit more typical families?** Drawing on the vast family communications literature and on our work with a nominated sample of high-functioning families, we are learning how families from varied socioeconomic backgrounds set and achieve collective, family goals.

To address these questions, we are collecting case study, survey, and interview data from a sample of ultra-high net worth families and families from middle and working class socioeconomic backgrounds. By November, we will have conducted a review of the relevant literature, created survey and interview protocols of family purpose, and collected and analyzed pilot survey and interview data. In addition to providing an overview of the study design, we are eager to share our new data collection methods and initial findings in this presentation.

Discussant: Distinguished moral psychologist Helen Haste will draw on her large body of research and theory to comment on these presentations.
S3.3
Symposium on Michael Hand’s *A Theory of Moral Education*

Rationale
In his recent book *A Theory of Moral Education* (Hand, 2018), Michael Hand attempts to solve the problem for moral education posed by reasonable disagreement about morality. The problem consists in the difficulty of reconciling three claims:

1. Moral education aims to bring it about that children subscribe to moral standards and believe them to be justified.
2. There is reasonable disagreement about the content and justification of morality.
3. Teaching propositions as true, or standards as justified, when there is reasonable disagreement about them, is indoctrinatory.

It seems to follow from the conjunction of these three claims that moral educators have no defensible means of realising their ends. They are tasked with ensuring that children recognise the authority of a moral code, but they cannot fulfil that task without resorting to impermissible methods of teaching.

The solution Hand proposes is that, amid the welter of rationally disputed moral standards and arguments, there are at least some standards whose justificatory status is beyond reasonable doubt, because there is an argument for subscribing to them that has decisive rational force. In this symposium Hand will defend his proposed solution and Bruce Maxwell, Laura D'Olimpio, James Conroy and Michael Reiss will subject it to philosophical criticism. There follow brief summaries of Hand's argument and the four critiques to be offered.
People disagree about morality. They disagree about what morality prohibits, permits and requires. And they disagree about why morality prohibits, permits and requires these things. Moreover, at least some of the disagreement on these matters is reasonable. It is not readily attributable to woolly thinking or ignorance or inattention to relevant considerations. Sensible and sincere people armed with similar life experience and acquainted with roughly the same facts come to notably different conclusions about the content and justification of morality.

Reasonable disagreement about morality presents educators with a problem. It is hard to see how we can bring it about that children subscribe to moral standards, and believe them to be justified, except by giving them some form of moral education. But it is also hard to see how moral educators can legitimately cultivate such subscription and belief in the face of reasonable disagreement about the content and justification of morality. It looks as though any attempt to persuade children of the authority of a particular moral code is bound to be indoctrinatory.

In my book *A Theory of Moral Education* (Hand, 2018), I attempt to solve this problem. While it is certainly true that there is reasonable disagreement about morality, it is not true that no moral standards are robustly justified. Some basic moral standards to which almost everyone currently subscribes enjoy the support of a decisive justificatory argument. Moral educators can properly aim to bring it about that children subscribe to these standards and believe them to be justified; and they can realise this aim without resorting to anything that resembles indoctrination.

The justificatory argument rests on two claims. The first is that all human beings, or at least all human beings living alongside others in social groups, are unavoidably confronted with a serious practical problem. The problem arises because of three contingent but permanent features of the human condition: (i) rough equality, (ii) limited sympathy and (iii) moderate scarcity of resources. The conjunction of these features means that human social groups have a standing propensity to outbreaks of conflict and breakdowns in cooperation.

The second claim is that human beings can ameliorate this problem by holding themselves and each other to some basic standards of conduct. While we are often motivated directly by sympathy and self-interest to cooperate with each other and refrain from harming each other, these motives are not sufficient to the task of sustaining cooperation and averting conflict. They must be supplemented with the kind of motivation that subscription to moral standards can provide. The basic moral standards justified by this argument include prohibitions on killing and causing harm, stealing and extorting, lying and cheating, and requirements to treat others fairly, keep one’s promises and help those in need.

If moral education is to be rational, much of it will have to take the form of open-ended inquiry into controversial moral standards and justificatory arguments. But some of it, at least, can and should take the form of cultivating children’s subscription to moral standards and helping them to see why those standards are justified.
A Theory of Moral Education is an ambitious book that tackles a complex problem and offers a tidy solution. Perhaps too tidy. This paper advances that the success of the book's argument depends on bracketing some seminal insights from past research and theorizing on moral psychology. The paper sketches three such 'lessons', as I will call them, and considers how each of them, in different ways, suggests that adult-led non-indoctrinatory moral education – or moral education rightly so-called according to Hand’s definition – may be even more elusive than the author supposes.

Lessons from Piaget. Both Hand and Piaget (1997) adhere to a contractarian conception of morality – that is to say, one that is rule-centred, rationalist and focussed on social regulation. Hand has trouble seeing how children could come to internalize moral rules without adults being there to explain the rules and mete out punishment for non-compliance. Piaget had trouble seeing how children come to internalize moral rules despite adults being there to explain them and mete out punishment for non-compliance. For Piaget, it was not just that children do a lot of moral learning ‘on their own’ but that they do it even though they are surrounded by morally dysfunctional adults. From the contractarian perspective, yes, social incentives are necessary for people to see the point of moral rules. Piaget found that a lot of what Hand would call non-indoctrinatory moral education goes on right under adults’ noses.

Lessons from Haidt. The book operates squarely and unconsciously within what Haidt (2012) describes as a Western liberal moral paradigm. Its underlying conception of morality is circumscribed by two basic social concerns: justice and benevolence. Hand distinguishes between three categories of moral norms – rationally justified, reasonably controversial, and unjustified – and the book is all about discovering a compelling justificatory base for the first kind. Only the first kind of norms can be the object of non-indoctrinatory directive education. Why? What makes them ‘rationally justifiable’, Hand argues, is that they serve the social purpose of ‘sustaining cooperation and averting conflict’. Examples are the prohibitions on cheating, lying, stealing, etc. The worry that Haidt’s work on the social foundations of morality raised to this this time-honoured justificatory strategy is that the justice and well-being conception of the moral domain is itself a normative conception and hence in need of separate justification.

Lessons from Locke. For Hand, ‘reasonable disagreement about the content and justification of morality’ is what makes it hard for educators to decide which, if any, moral norms can be taught. The problem, essentially, is an epistemological one. What rational criteria, Hand wants to know, would enable us to identify such norms? However, as political thinkers from Locke (2016/1689) to Rawls (1971) and Kymlicka (1995) have pointed out, the epistemological question gives rise to an even more pressing ethical problem. Most denizens of liberal democracies believe that, beyond a narrow set of norms roughly delineated by the harm principle, even children and young people have a right to entertain beliefs about ethics and the good life no matter how nutty those beliefs may appear to be. (Some would cite belief in God as a prime example.) Attempts, ‘educational’ or otherwise, to dissuade people from accepting and living according to such non-rational commitments have, of course, been as dangerous a source of social conflict and instability as cheating, lying and stealing are. Hence, the need to educate for the funny moral standard of tolerance. Following Hand’s logic, we have a rational justification not to engage in directive moral inquiry that discourages allegiance to unjustified moral standards.
In *A Theory of Moral Education*, Michael Hand (2018) takes seriously the problem moral philosophers are aware of, namely, that reasonable people disagree when it comes to what is right or wrong. Hand provides a solution for educators who nevertheless are keenly aware of how important it is to teach children moral standards with the view of cultivating moral dispositions and ethical citizens. I agree that there are universal moral values based on the kind of beings humans are. There are, however, two issues with Hand’s account.

The first is an omission that may be compatible with Hand’s theory, namely, the role of virtues. Hand avoids discussing the cultivation of virtues and rational emotions such as compassion. He suggests our sympathetic attitude towards others does not extend far enough to do the kind of moral work required on his account (p.61). Yet, this claim, along with the cultivation of other rational habits deemed ‘virtues’, ought to be further discussed. Given the expanse of literature in this field, this is an oversight; one which leaves a gap in accounting for the emotional aspect of morality.

The second issue is more problematic. Hand’s metaethical starting point is the idea that human beings are roughly equal. This claim lays the foundation for the social contract theory approach Hand adopts. Following Copp (2009), Hand claims that the problem of sociality is resolved ‘by means of universally-enlisting and penalty-endorsing subscription to some basic standards of conduct’ (Hand, 2018, p.60). Yet, the idea of human beings’ rough equality has been well and truly challenged and social contract theory, far from being an unemotional, objectively rational approach is arguably an approach well-suited to privileged people in positions of power: historically, able-bodied, educated white men.

Nussbaum (2006) has criticised modern contractarian theories, specifically those derived from Rawls, noting that the social contract does not typically benefit women, children, the disabled, and minorities. The imaginer of the ideal society and its moral rules mistakes their own point of view for that of an objective, universal Truth. Thus, even if there are human capabilities (Nussbaum, 2013) society ought to cultivate in order to allow for individual and societal flourishing, these will look different for different people at various times. Attention must be directed towards those social groups who are excluded from the benefits of society, noting that such discrimination may occur due to implicit biases and ignorance as much as deliberate intentionality.

Granted, Hand is not offering us a Rawlsian model of justification (Hand, 2018, p.55). Yet Hand’s justificatory arguments rely upon a contractarian premise, and the contract itself needs scrutiny and adjustment if it is to support a viable theory of moral education. We must ask whose contract is it and who does it benefit? Moral education must teach us to be critical of the ideas and beliefs we and others hold, while simultaneously being respectful towards and compassionate of the others who hold diverse perspectives, recognising that together we form a community of people seeking a harmonious life (D’Olimpio, 2018).
Paper 4

Professor James Conroy
University of Glasgow

(James Conroy’s abstract will follow shortly.)
Michael Hand's *A Theory of Moral Education*, the fruit of many years of rigorous thought, provides a beautifully clear analysis of the relevant issues that surround the moral education of young people and proposes a way forward that has the especial benefit of being not only defensible on philosophical grounds but feasible for classroom teachers and others concerned with moral education in practice.

As a biologist by training, one of the things I enjoy about Hand's analysis is its use of what is sometimes referred to a naturalistic account of morality, in other words a set of ethical guidelines rooted in the actuality of human existence – namely fundamental similarities between people (what Hand calls ‘rough equality’), the fact that we feel inevitably more deeply about some people than about others (‘limited sympathy’) and a ‘moderate scarcity of resources’. As Hand points out, it is these features of humanity that gives rise to the problem of sociality – and ethics is pretty much (setting aside for the moment non-humans) about deciding how we should relate to one another.

At the same time, while there is much in Hand’s analysis that I welcome, it is in the nature of a response to find something at which to chaff, so I will explore one issue – namely the extent to which moral education can be grounded in rationality. Let me begin by pointing out that Hand is in large measure keen to establish areas about which we can agree morally so that these can be taught directly to children. My focus here is not on what parents or other family members should do but specifically on what school teachers should do with their students and I begin by asking how we should establish areas on which we can agree morally.

Hand is keen to distinguish moral standards about whose justification there is reasonable disagreement from standards about whose justification there is not. Moral standards in the former category are best taught, Hand concludes, nondirectively; the latter, directly. Hand spends an entire chapter discussing into which of these two categories three moral standards fall: (i) do not give offence; (ii) do not privately educate your children; (iii) do not engage in homosexual acts.

I will argue for the following proposition: while there are certain moral standards (e.g. ‘do not steal’, ‘tell the truth’) that can and should be taught directly to students near the start of their school careers, a good education is one that by the end of students’ school careers (around age 16) does the following: (i) enables students to discuss reasons why there might be such moral absolutes (as I equate a moral absolute with a supposition that it can be taught directly); (ii) helps students to realise that almost all such moral absolutes are in fact context-specific (standard arguments to substantiate this latter point are such things as the acceptability of theft in cases of extreme need – e.g. Heinz in the Kohlberg dilemma); (iii) enables students to discuss what are meant by various moral standards (e.g. whether compulsory purchase orders entail theft).

References:


S3.4
Creating Momentum for Caring through Purpose Education

**Format:** Discussion Symposium

**Symposium Organizer:** Hector Opazo

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**Media Requirements:** Laptop and projector for Powerpoint and Video

**Abstract:**

Toward building a caring society, this symposium shares recent research and practices that demonstrate how educating young people through community service to develop a life purpose can lead to lifelong personal momentum for making prosocial contributions. This symposium follows two special issues of the *Journal of Moral Education* on how youth in 12 countries strive to contribute to their communities with new analyses of reciprocal relationships between service-learning and purpose development in Chilean, Spanish, and European Union universities.
Symposium Rationale:
This symposium explores the psychological and educational effects of educators supporting students’ life purpose development as a lifelong internal compass to care about and contribute to the well-being of their communities.

Scholarship generally focuses on civic institutions as external, social structures (like neighborhood watch or voting or protests/rallies) that support civic behaviors. Less work addresses the psychological institutions needed for civic institutions to thrive. This symposium considers life purpose as a psychological institution focused on prosocial contribution (Moran, 2017). Purpose provides momentum—both direction and increasing speed or facility—for bolstering the common good (Moran, 2017). The common good is essential for a caring civic society as it is the repository of all members’ past prosocial contributions to the shared well-being of all members.

Presentations connect purpose development with caring and prosocial effects on the community by (a) emphasizing how important it is for teachers to understand the role of life purpose in themselves and their students so they can embody and instill caring and community-mindedness across generations; (b) showing how students reflecting on community service strengthens their commitment to citizenship engagement and builds their dispositions to play active roles in democracy; and (c) considering how educational institutions could better evaluate service-learning’s effectiveness on caring civic engagement by using student life purpose as an indicator.

References:
What kind of purpose? Definitions, focus and characteristics of life purpose in student-teachers from Chile and Spain

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Life purpose has become an essential topic of meaningful discussion in teacher training, especially in regards to the use of experiential educational activities (e.g., Moran, 2018; Opazo, Aramburuzabala & Ramírez, 2018). But before teachers can be expected to teach and research purpose, we have to consider how important it is for teachers themselves to understand their own life purpose (Damon, 2008). This talk suggests that purpose education can create a powerful paradigm for the improvement of teacher education and social change. At the same time, providing opportunities for purpose development among teachers is an enormous challenge.

In recent years, the study of purpose in relation to teachers’ understandings and roles for educating students to have purpose has gained global attention (e.g. Araujo, Arantes, Danza, Pinheiro, & Garbin, 2016; Bundick & Tirri, 2014; Moran, 2016; Opazo et al., 2018; Tirri et al., 2016). But in the teacher education scholarly literature, little is known about the relationship between teacher education and the development of purpose.

This study aimed to qualitatively analyze in-depth interviews regarding student-teachers’ definitions, focus, and characteristics of their own life purpose development in two countries: Chile and Spain. Interviews were qualitatively analyzed to find patterns of purpose definitions, aims, and expected beyond-the-self impacts given in the interviews.

Our results indicate that the meaning of purpose in both countries is related to personal goals, and student-teachers believe that life purpose could provide momentum to contribute positively to their communities over time. Also, our findings detected six elements in common with Damon’s (2008) discussion of purpose categories (family and friends, career, and help others) and purpose domains (family, career, and political/social issues).

A follow-up study used a qualitative approach to develop pedagogical and didactic insights for promoting a culture of ‘teaching for purpose’ in Spain and Latin America. The results embraced purpose education as a viable possibility to create a global paradigm for teacher education.

References:
Service-learning in Chile boosts purposes that develop civic skills and the common good

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Chile is in constant political and social change. The region needs active and well-organized citizenship to meet current and future challenges regarding civic engagement, political participation, and social justice. However, the current state of citizen empowerment in democratic institutions is weak (Treviño, Bejares, Villalobos, & Naranjo, 2016). To promote the growth more caring and civically engaged communities in Chile, service-learning has been proposed as an effective pedagogy to improve citizen participation and social commitment.

Students who participate in service-learning develop meaningful intentions to help others through opportunities to interact with community members to address challenges (Malin, Reilly, Quinn, & Moran, 2014). Service-learning contributes to more compassion and social awareness, which is positively related to committing to a meaningful life marked by helping others, civic engagement and subsequent participation in more service (Opazo, Aramburuzabala, & Ramírez, 2018; Rockenbach, Hudson, & Tuchmayer, 2014).

The objective of this study was to explore how service-learning activities impact citizenship skills of college students from the Valparaíso Region of Chile and support student purpose development oriented toward the common good and social justice. Descriptive data from questionnaires describing service, life aims, and skills, followed by focus groups about personal growth and civic engagement using the DEAL reflection method (Ash & Clayton, 2009), were analyzed statistically and qualitatively through discourse analysis with CAQDAS (Atlas.ti 7).

Findings indicate that students during service believe they have strengthened their knowledge of citizenship and government in a democracy, citizenship participation skills, and dispositions toward more active citizenship in a democracy. Furthermore, opportunities for students to share experiences and emotions about service with other classmates can strengthen the meaning and importance of civic engagement as a critical instrument in democracy.

References:
Using Student Life Purpose to Evaluate Service-Learning’s Momentum-Building of Students’ Caring for the Community

Seana Moran
Clark University, USA

Service-learning has expanded worldwide (Haski-Leventhal et al., 2010) but its evaluation needs reform (Whitley, 2014). This paper suggests one possible evaluative criterion. Based on analyses of student and institutional leader questionnaires, students’ life purpose development may be a useful indicator of longer-term impacts of students’ service-learning experiences. Service-learning provides concrete situations for a student to experience how “I can be the one to do something about this” community need, which can become part of the student’s life purpose focusing on “why I am here.” Service-learning presents a microcosm for students to enact the dimensions of purpose—gaining personal meaning, forming intentions, and understanding the impacts of their efforts on others (Damon, 2008). Life purpose helps students realize they matter to overall community well-being and frames how they imagine the effects of their current actions rippling forward through time (Moran, 2017).

From the student’s view, a correlational questionnaire study of undergraduate teaching majors in a service-learning course in Madrid found that those who perceived strong university support for service believed that their service work had a higher perceived impact and that their life purpose would benefit others. When students perceive their institution cares about community, then they more strongly believe they can make a positive difference immediately and over time through pursuing their purpose.

From the university’s view, a correlational questionnaire analysis of service-learning program leaders in 32 universities in 7 European countries found that there is room for universities to improve their program evaluation based on more community-based and long-term impact criteria. Official documents were least likely to describe in some detail how students’ service actually contributed to community beneficiaries, contributed to the common good, or connected to students’ own life purpose. In terms of Damon’s (2008) purpose dimensions, only about 1 in 5 universities described the impact of service-learning on student intentions, and about 1 in 4 covered what students consider personally meaningful in/from service. Conceptions of student engagement ranged from 1 in 4 focused on within the university module, with only 1 in 6 focused on students’ engagement in the community setting. The extent of consideration of students’ impact on the community varied from 1 in 3 focused on impacting the immediate community, 1 in 4 taking a wider citizenship view, and only 1 in 6 aiming for students to impact the shared, cross-generational common good.

References:
S3.5
Reimagining Moral Leadership Development in and for Schools

Organized by: Melinda Bier and Marvin Berkowitz

Primary disciplinary focus: Education

Media/AV needs: Screen & LED projector (we can bring one if necessary)

Corresponding author: Melinda Bier biem@umsl.edu

Symposium Description
This symposium reports on two large-scale efforts to develop character focused educational leadership preparation and renewal programs and their unique collaboration to use the precepts of intrapreneurship to create more moral educational ecosystems in two regions of the US. The first paper will present the development of a new and differently focused version of the Center for Character and Citizenship's well-established and long running Leadership Academy in Character Education (LACE). The new program is focused on emerging/early career school leaders and explicitly addresses the development of virtue-based servant leader attitudes and practices that have been systematically aligned to the latest national and state school administrator standards and evaluation systems. The second paper will present Arizona State University's Mary Lou Fulton Teachers College (the largest university preparer of school teachers and leaders in the US) project to collaboratively reimagine the role that a college of education can play for the students, communities and schools they serve by emphasizing the core competencies of creative intrapreneurship and character and moral development.

Argument for the symposium
The hypotheses guiding the work presented in this symposium are based on the premise that 1) schools have a powerful impact of youth and communities, 2) school leaders have a powerful impact on schools, 3) pre-service and in-serve leadership development programs have a powerful impact on school leaders, and 4) leadership development programs can be reimagined to support leadership approaches that prioritize, inspire and support character and moral development.

The future of our increasingly global society depends upon how well we socialize subsequent generations, and schools are critical to this effort. Modern educational reform movements seek to transform traditional school cultures into contexts in which diverse students learn and grow – morally, socially, and academically. Although several decades of research have produced a deeper understanding of the circumstances for school-based formation of moral character, democratic citizenship, and related psychological outcomes, much of what is currently being done to transform schools into learning and growing situations is ineffective if not counter productive, in large part because it is too narrow in scope and mechanical in its pedagogy. Additionally, the preparation of future school leaders and the support of current leaders rarely focuses on evidence-based knowledge and strategies, especially around faculty development, school climate transformation and student social, emotional and moral development.

A Wallace Foundation study (Seashore, Leithwood, Wahlstrom, & Anderson, 2010, p. # ) of 180 schools in nine states, concluded, “We have not found a single case of a school improving its student achievement record in the absence of talented leadership.” According to a recent report by the Bush Institute on Education (Ikemoto, Taliaferro, Fenton, & Davis, 2014) the school principal is responsible for as much as 20% of an individual student's achievement. Principals impact students indirectly...
through their direct impact on teacher performance and school climate. In an in-depth look at schools that succeeded where others failed, Habegger (2008) concluded that success was due to the principal’s ability to create a positive school culture and that they did this with two significant types of activities: creating a sense of belonging and providing a clear direction for all involved—students, teachers, parents, and community. Furthermore, recent empirical research demonstrates that principals also influence the development of students’ character and values (Berson and Oreg, 2016). We posit that the path from a principal’s actions to student character outcomes operates is analogous to that of academic outcomes.

Reimaging, designing and implementing leadership preparation and development programs that nurture a virtue orientation and provide emerging school leaders with the knowledge, skills, and resources to implement comprehensive character education in their schools may be a powerful and practical leverage point for transforming school climate and promoting the social, emotional and moral development of students.
Paper 1: Designing the Servant Leader Virtues Orientation of Character Education focused Emerging Leader (CEEL) Development for in-service school administrators

Melinda Bier, bierm@umsl.edu
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This paper will report on the philosophical grounding, conceptual framework and practical implications of the Center for Character and Citizenship’s new Character Education focused Emerging Leaders (CEEL) program. Building on lessons learned over the last two decades of the successful Leadership Academy in Character Education (LACE) program the new program is focused on emerging/early career school leaders and explicitly addresses the development of virtue-based servant leader attitudes and practices that have been systematically aligned to the latest national and state school administrator standards and evaluation systems. Through a multi-stage program of professional development workshops, on-site mentoring and online learning system we intend to support the development of emerging leaders through 4 stages of change – 1) Servant leader virtues for self and leadership team development, 2) leadership for faculty and staff development, 3) leadership of whole school character education based transformation, and 4) leadership for educational system change. The process of development and resulting CEEL pathway model articulating the program strategies, change mechanisms and targeted outcomes using the System Evaluation Protocol (SEP) will be presented.
The question of how good character and moral development influences society is an ancient one, but in today’s uncertain environment, searching for answers that encompass civic engagement grounded in moral action becomes increasingly urgent. Humans currently exist amidst great turmoil as global conflict, ethnic nationalism, climate change, self-interest and economic inequality threaten established social structures. Broader societal problems also play out in the everyday lives of children and adults in schools, with conceptions of private benefit and the common good often in conflict, and issues of equitable and excellent educational opportunities for all students hanging in the balance.

As the largest university preparer of school teachers and leaders, Arizona State University’s Mary Lou Fulton Teachers College aims to reimagine the role that a college of education can play for our students, the communities and schools with which we partner, and society as a whole. As we develop our strategic initiatives and the activities that comprise them, we are centering our efforts on two core competencies: creative intrapreneurship and character and moral development. Creative intrapreneurs are able to ask the right questions, navigate uncertainty, and work in teams to design and create solutions to the toughest challenges. Character and moral development are an essential complement to the innovative energy of creative intrapreneurship, adding morally grounded purpose and guidance to innovation.

As we strive to create a character driven, intrapreneurial education workforce, the Mary Lou Fulton Teachers College is focusing on an intentional approach to character education (Berkowitz; Narvaez & Lapsley, 2008). Adopting Shield’s (2011) framework of the four dimensions of character, we are developing a continuum for our teacher preparation and leadership programs. We are beginning to provide educative spaces and opportunities for developing the four character assets (intellectual, performance, moral, and civic) within ecological layers that include the Teachers College as well as PK-12 school environments. As we embark on this path, we are mindful of the need to directly address challenges related to developing and nurturing school cultures and climates that center on authentic relationship and community, built and sustained through empathy, care, equity and justice.

Our contribution to the proposed symposium will be to provide an overview of our framework and our evolving continuum for character and moral development in the context of both our own institution and our K-12 schools. We will also discuss our current efforts to synthesize conceptions of moral development, care, justice, and restorative justice into a unified approach for building caring, engaging and democratic school communities that provide students and teachers with purposeful, excellent, and equitable teaching and learning environments.
Paper 3: Collaboration, Communication, and Character

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“Collaboration develops when entities recognize that none can succeed without the others. Each has special expertise or unique capabilities that the others need. It is characterized by trust, norms of give-and-take, shared responsibilities, consensus-building and conflict resolution mechanisms, shared power and authority and shared information and decision-making systems.” (Lawson, 2003; Torres & Margolin, 2003)

This paper examines the collaborative relationship established between two institutions committed to fostering character development in education. In recent months, Arizona State University, Mary Lou Fulton Teachers College (MLFTC) and University of Missouri, St. Louis College of Education, Center for Character and Citizenship (UMSL) have received generous grants from the Kern Family Foundation for individual projects to advance character education in school leadership. While separately, both institutions have the capacity to succeed, working collaboratively expands possibilities to create true systemic change for the greater good in the field of education. Furthermore, the foundation has a history of successfully developing networks of universities, reinforcing the value of collaboration.

At MLFTC we aim to integrate character education into our leadership and teacher preparation programs. In embarking on this new challenge, we have worked with faculty, staff, and students over the past several months to define and develop our unique framework for character education. Through the lens of creative intrapreneurship we promote innovation and change by asking the right questions, navigating uncertainty, and working in teams to create solutions to the toughest challenges and dilemmas. While MLFTC has the internal capacity to innovate with purpose, we recognize the need to look outside our professional orbits for knowledge partners and resources.

The collaboration with UMSL includes the development of a technical assistance team to gather the top experts in the fields of character and moral development to inform and guide the MLFTC character initiative. MLFTC employs various faculty and staff members with diverse research expertise and resources, and as the nation’s largest teacher preparation school, one with an extensive network nationwide, MLFTC is uniquely positioned to respond to complex issues by building a strong workforce for educators who embody the mindset of creative intrapreneurship and character education. The Center for Character & Citizenship at UMSL possesses the expertise, expansive relationships within the field of character and moral development, and deep knowledge and understanding of the complexities of character education. This collaboration will maximize the effectiveness of our unique opportunity to create a profound impact in both educational leader and teacher preparation and the field of character education.

We will explore the challenges and successes of engaging in the sharing of knowledge and stories, navigating our individual missions and visions while supporting the collaborative relationship, recording and supporting our efforts, creating a shared library of various relevant readings, and critically assessing our methods to create meaningful exchange through various online platforms and communication strategies.

Together, we value a bidirectional reciprocity and building of knowledge. Through dialogue and exchange of ideas and experiences, we can collaborate our various strengths of understanding and expertise to create meaningful, intentional, and thoughtful change in our colleges, students, schools, communities and educational systems.
S4.1
Educación en red para la democracia y la ciudadanía en tiempos de posconflicto en Colombia

Panel
Este panel propone un análisis prospectivo sobre las necesidades y los retos inminentes para la capacitación y el empoderamiento de pobladores, escuela y víctimas de los territorios periféricos de Colombia, para contrarrestar los obstáculos interpuestos por una coyuntura en la que a la polarización y politización de los procesos de construcción de paz, se suman las disidencias guerrilleras y las dificultades para avanzar hacia acuerdos de paz con otros grupos al margen de la ley en el país.

Esto a partir de una reflexión prospectiva de 3 enfoques en red que hace ya 2 años vienen trabajando de manera comparativa y complementaria alrededor de la educación para la paz en Colombia, en los territorios periféricos más afectados por el conflicto armado y en el marco de un renovado escenario de gobernanza colaborativa:

La Red Prodepaz, que ha trabajado por quince años con pobladores involucrados en los Programas de Desarrollo y Paz.

Educapaz, que aglutina siete prestigiosas organizaciones de la sociedad civil en la promoción de educación para la paz con calidad, investigación e incidencia en el ámbito de la escuela.

El Programa ESPERE de la Fundación para la Reconciliación, que desarrolla habilidades para contribuir a los procesos de perdón y reconciliación desde las víctimas del conflicto armado.
Perspectiva de futuro en el ámbito de la Red Prodepaz

Gabriel Murillo,
Redprodepaz

La implementación del Posconflicto subsiguiente a la firma del acuerdo del proceso de paz colombiano, aún está en etapa inicial, y avanzar implica abordar de manera simultánea dimensiones de tipo social-participativo, técnico, político-normativo, operativo y económico.

Para que pobladores territoriales periféricos (veredal-rural y barrial-urbano) golpeados por el conflicto armado, puedan aportar a los Planes de Desarrollo Territorial, PEDETs, superando esta complejidad, urgen proyectos de capacitación y empoderamiento ciudadano. También, urge hacerlo en condiciones igualitarias con representantes de la esfera del gobierno local (Estado) y de las empresas (Mercado), mediante la aplicación de un modelo de gobernanza colaborativa, con aportes y soluciones territoriales consensuadas.

Para que esto ocurra, y los actores populares puedan involucrarse verdaderamente en la implementación del posconflicto, éstos deben estar capacitados y empoderados para aprehender la complejidad y optimizar su participación en las dimensiones arriba señaladas: 1. Gobernanza colaborativa y sentido incluyente PEDET, lo social-participativo. 2. Implementación de infraestructura física para atender requerimientos materiales territoriales, lo técnico. 3. Familiarización con el espectro jurídico-administrativo transicional, lo político-normativo. 4. Conocimiento de cambios institucionales-normativos, lo operativo (ejemplos: justicia transicional, Jurisdicción Especial para la Paz, JEP, espacios territoriales de capacitación y enfoque territorial PEDET. 5. Planificación, presupuestación y consecución gradual de recursos financieros, lo económico.

El reto prospectivo-crítico que confrontará esta ponencia, es identificar a priori, describir y analizar pedagógicamente estrategias para configurar un currículo realista y comprensivo para que los pobladores más victimizados aporten su sabiduría a los PEDETs sostenida y responsablemente, ejerciendo control social y atenuando la injerencia negativa de obstáculos al avance participativo de base popular en gobernanza colaborativa.

En síntesis, con este ejercicio prospectivo se busca incidir en posibilidades certeras para que los pobladores más afectados por la prolongada guerra colombiana, se conviertan en agentes cabales del cambio transformador que habrá de posibilitar y reivindicar su dignidad para vivir en paz.

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1 Los PEDETs están basados en la lógica del enfoque territorial, aplicada por el Estado colombiano y se localizan en los 36 territorios más golpeados por el conflicto armado a todo lo largo del país.
Los retos y metas de Educapaz desde un enfoque prospectivo

Nicna Camargo
Educapaz

Colombia enfrenta hoy un proceso complejo de reconciliación en medio de una serie de condiciones adversas: una cultura política que fomenta el odio y la justicia como venganza y que se ha instalado en muchos de nosotros, las enormes desigualdades e inequidades que se han naturalizado, un terreno inestable en el que la violencia en los territorios no ha cesado y se ha acercado más a las escuelas en diferentes formas de delincuencia común y microtráfico, escenario en el cual muchos hemos empezado a pensar que “la paz nos quedó grande”.

Pero al mismo tiempo, este momento histórico se vive desde las comunidades con entusiasmo y esperanza, sentimientos que parecen acompañarse de un consenso generalizado sobre varias cosas:

Sobre la importancia de la escuela en la construcción de una cultura de paz y en ese sentido la urgencia de transformar la educación para promover una formación integral.

Sobre la necesidad de superar por fin la visión inmediatista y centralista en la implementación de políticas públicas y programas en educación.

Y sobre la urgencia de adquirir una postura autocrítica, de trabajar juntos y aprender de otros, pues tenemos un objetivo común que no vamos a lograr solos.

En estos tres años de implementación, Educapaz ha empezado a armonizar su acción alrededor de una serie de principios que creemos responden con oportunidad y pertinencia a esta compleja realidad, buscando y trabajando con personas motivadas y activas en los territorios, conformando y empoderando equipos dinamizadores que promuevan transformaciones de acuerdo con sus necesidades, y promoviendo comunidades de aprendizaje como el núcleo de las transformaciones sociales, pues creemos que a través del intercambio de experiencias las comunidades educativas pueden reconocerse, validar su rol en la coyuntura y crecer juntas en la construcción de una cultura de paz.

En este ejercicio de prospectiva, revisaremos las estrategias y metodologías que aterrizaron estos principios, en el marco de los esfuerzos de articulación y alianza entre organizaciones, y de las tensiones entre la acción local y la conformación de redes e incidencia a nivel nacional. Veremos si estas herramientas parece suficientes para seguir superando los vientos políticos encontrados, la complejidad y diversidad de las poblaciones y del territorio mismo, y los rasgos culturales (nuestra dificultad para embarcarnos en procesos de largo aliento, nuestro miedo a equivocarnos, los bajos niveles éticos a los que han llegado las discusiones y la comunicación en tiempos de post-verdad y polarización, y nuestra dificultad para aprender de otros y trabajar unidos) que han contribuido a perpetuar escenarios de violencia en el contexto rural y urbano en el país.
Hacia el perdón y la reconciliación en el Posacuerdo

Paula Monroy
ESPERE

El camino de la transición a la paz en Colombia requiere aminorar la lógica de vencedores/vencidos para crear el clima necesario a la reconciliación. Así el acuerdo de paz firmado en 2016 entre el gobierno nacional y las FARC, busca dar impulso y fuerza a las capacidades para la construcción de paz integral, estable y duradera en todas las regiones de Colombia, pero también ha suscitado diversas reacciones que van desde un apoyo incondicional hasta su rechazo persistente.

Las comunidades en sus relatos del pasado, del presente y del futuro y en sus dispositivos emocionales manifiestan dolor, sufrimiento, desigualdad, irrespeto, resquebrajamiento del tejido comunitario y ruptura del capital social. Surgen entonces preguntas como ¿cuáles son los factores que deben coincidir para que surja una estrategia de construcción de paz? ¿Cómo desescalar los niveles de conflicto y violencia? ¿Cómo reparar las heridas de tantos colombian@s en medio de un sistema que aún preserva y privilegia la violencia como forma de relación? ¿Qué se necesita para reparar la confianza entre las partes? ¿qué aprendizajes debemos tener en cuenta para no repetir los mismos hechos?. Requerimos por lo mismo crear dispositivos sociales capaces de promover memorias, emociones, creencias y narrativas funcionales a un proyecto ético de nación.

Las Esperes son un dispositivo evaluado y validado como pedagogía que suscita ambientes seguros para las narraciones del dolor que empoderan y dignifican a las víctimas. Las ESPERE permiten que la Fundación para la Reconciliación reconstruya una serie de teorías y diseños metodológicos integrados en su modelo. De esta manera, temas como la teoría de los sentimientos morales, la inteligencia emocional, la ética del cuidado, la atención psicosocial a poblaciones vulnerables, la reintegración a la civilidad de actores armados ilegales, el acompañamiento psicosocial a víctimas de las violencias, la justicia transicional y restaurativa, constituyen hoy aspectos de importancia crucial en la argumentación de las pedagogías del perdón y la reconciliación.

La metodología Espere se ha llevado a varios países de América y África y constituye una red internacional con más de 2mil voluntarios en 21 países, que comparte experiencias, resultados e inquietudes derivadas del trabajo en la pedagogía del perdón y la reconciliación. Hoy la red cuenta con experiencias de trabajo en poblaciones privadas de la libertad, jóvenes infractores, víctimas de la violencia política y doméstica, reintegración de actores armados ilegales y jóvenes de instituciones educativas en prevención del maltrato escolar. En cada una de estas experiencias se ha logrado elaborar una serie de diseños metodológicos específicos que, conservando los principios generales de las Esperes, se adaptan a las circunstancias específicas de las poblaciones con las que se trabaja.

Esta reflexión se concentra entonces en analizar los resultados y prospectiva de la red ESPERE en Colombia, a través de la promoción de pedagogías de Perdón y reconciliación, como estrategia que contribuye en la transformación no violenta del conflicto. Se hace hincapié en las lecciones aprendidas que han tenido los líderes sociales, sugiriendo de esta forma procesos de reconciliación desde abajo a través de los cuales se logra la transformación de lógicas que desean mantener el status de la violencia, desde acciones civiles que reclaman el derecho a la restauración y la reconstrucción del tejido social.
S4.2
Self-Determination Theory, Morality, and Development

Self-Determination Theory has been blossoming in many fields of psychology (e.g., educational, organizational, health, and sports psychology). Yet, its influence on moral psychology and moral education has been limited. This disconnect is puzzling as Self-Determination Theory and moral psychology share common conceptual grounds and address similar problems. Self-Determination Theory is committed to an organismic world-view that has been foundational for Piaget's and Kohlberg's theories of moral development, as well.

This symposium brings together a panel of international scholars who all share an interest in strengthening conceptual and empirical connections between Self-Determination Theory and morality. Presenters cover a broad range of perspectives from social and developmental psychology to philosophy. They apply core concepts of Self-Determination Theory to the moral domain or examine fundamental questions of their field through the lens of this theory. Presentations are committed to the idea that the integration of self and morality as conceptualized in Self-Determination Theory is at center stage for moral development and behavior. This integration is nourished through supportive environmental conditions. Overall, the symposium demonstrates the many promising avenues for enhancing moral theory and educational practice by connecting Self-Determination Theory with morality and development.
Morally good or virtuous acts have four essential aspects: (1) they have an outward form that expresses goodwill; (2) they are motivated by admirable valuing of persons, their good qualities, and what promotes their well-being; (3) they reflect good judgment and its perceptual and cognitive antecedents; and (4) in circumstances that present notable obstacles, such as threats that evoke troubling emotions, the obstacles are overcome (Curren, 2017). The moral goodness or virtue of a person that gives rise to such acts would have three basic components – a motivational component, an intellectual component that leads to good decisions, and a self-control or self-regulation component that ensures decisions are acted on and obstacles are overcome. This three-component model of virtue is supported by recent psychometric analyses of Virtues in Action (VIA) data (McGrath, 2017). It is a reasonable starting point for developing a psychologically adequate model of states of character.

The kind of model I have in mind would not simply identify components. It would be *dynamic*, in the sense that it would model the interactive relationships between motivational, cognitive, and affective components of states of character. Further, a psychologically adequate model of states of character would ideally be established as neuro-psychologically plausible.

The value of Self-Determination Theory (SDT) for elaborating a dynamic and neuro-psychologically grounded model of states of character has received little attention to date. Building on my collaborations with SDT’s founders and previous explorations in SDT-informed virtue studies (Curren 2014, 2017; Ryan, Curren, and Deci, 2013). I will address in this talk the ways in which an SDT model of integrated motivation can be helpful to understanding the alignment or entanglement of perceptions of what is good, reasoning about the good, motivation to pursue the good, and taking pleasure in acting well – the alignment of psychic aspects of a state of good character posited by Aristotle.

**References:**


Paper 2
Endorsement and morality: A Self-Determination Theory perspective

A very influential branch of moral philosophy focuses on the consistency of moral behaviour with moral principles, which prescribe certain moral rules. It is common to further associate moral rules with what should be done from a rational point of view. As Bernard Williams famously pointed out, the role of emotions in this context has been largely ignored, partly due to the strong influence of a fundamentally Kantian view of ethics. To an extent, this is a by-product of the old distinction between passions and reason found in Plato and Aristotle (with reason being the nobler of the two). Emotions are often described as impairments of reason that undermine the cognitive process of identifying the moral reasons for action. A similar view is advocated by those who subscribe to a brand of moral integrity that connects actions to moral principles with some form of ‘endorsement’ as a requirement. Williams’ work casts doubt on this maxim by drawing attention to the significance of emotions for highlighting how individuals act and, therefore, how their emotional structure correlates with their moral reasons and behaviour (in a state that can be described as ‘moral sincerity’ or authenticity). In light of these points, endorsement appears to be a much broader requirement, engulfing not only reasons but emotions and motives. From a more descriptive, psychological perspective, moral identity, moral emotions and moral motivation have been studied as important dimensions of morality (Krettenauer & Casey, 2015). At the same time, the existence of such authentic moral motivation has been disputed. Batson (2011) argues that moral behaviour is underlain by a subtle form of egoism rather than what he calls principism, that is the motive to uphold principles. What appears as principism, Batson argues, is essentially moral hypocrisy. An all-encompassing psychological perspective that can answer these questions should firstly answer on a philosophical level what authentic moral behavior entails. The theoretical ideas of moral sincerity and authenticity are complex notions that require the alignment of behavior, cognitions, emotions and motives. Such alignment can only come through endorsement by the ego-center of the organism, the integrated self. Self-Determination Theory, based on an organismic perspective that allows for the integration of aspects of the environment, including moral rules, into the self, can elucidate this idea of endorsement. At the same time, it can clarify how, sometimes, seemingly moral acts are in fact only partially internalized and regulated though introjects – therefore not fully endorsed. Emotions of pride, shame or guilt can also be evaluated under this prism. A final interesting question is whether specific moral principles are more easily integrated due to an innate prospect of a better fit with other cognitions, emotions and motives. Especially the latter are best approached through SDT’s useful motivational concept of the three basic psychological needs, namely autonomy, competence and relatedness.

References:
Paper 3
Intrinsic Moral Motivation: Aim of Development and Education?

Self-Determination Theory has amassed empirical evidence for the claim that intrinsic (autonomous) motivation - as opposed to extrinsic (controlled) motivation - predicts a multitude of positive outcomes with regard to individuals’ goal-attainment, life-satisfaction, well-being, social relationships and learning. Following Self-Determination Theory, intrinsic moral motivation may define an important goal of moral development and education. In the present paper, we will scrutinize this notion from conceptual as well as empirical perspectives of moral psychology.

Research demonstrates that spontaneous acts of helping others can trigger a “warm glow” of positive emotions. Thus, prosocial behavior potentially is intrinsically gratifying and internally motivating. This form of prosocial motivation develops early in children’s life, and marks a starting-point rather than endpoint of moral development. However, it depends on supportive social conditions to be preserved over the life-course.

Spontaneous helping behavior is just one type of moral behavior among many others. Often, moral behavior requires balancing conflicting needs and desires and suppressing spontaneous impulses to act. In such conflictual situations, moral actions are less motivated by intrinsic gratifications but by the desire to maintain a positive moral self-view, also described as moral identity motivation (Krettenauer & Victor, 2017). Moral identity motivation can be external, for instance, when individuals act morally out of the desire to leave a good impression on others. Or, it can be internal, e.g., when people want to provide a role model for others. Theoretically, moral identity motivation can be context-specific or generalized. It may reflect a personality trait or a highly fluctuating state.

In this presentation, we will provide empirical evidence that moral identity motivation becomes more internal and less external from middle childhood to adulthood. Thus, the development of internal moral motivation defines an important milestone towards achieving moral maturity. However, this developmental process is highly context-dependent and slow. As a consequence, moral identity motivation remains partly external and partly internal throughout most individuals’ lives. This mix of external and internal motifs may provide the most reliable motivational source for moral action, and thus may be most adaptive from a functionalist view of human morality.

References:
Motivational Climates Enhance Ethical Value Alignment in Police Officers

In this talk we present data suggesting that workplace motivational climates that are supportive of autonomy, that is, those in which employees can make meaningful choices and undertake volitional behavior, shape the extent employees align their own ethical values with those held by their organization. We rely on large samples of police officers within England and Wales to do so. Police forces are organizational settings which tend to high structure, strict hierarchies, and command norms. We argue that even within such structured conditions, workplaces can be more supportive of employees’ autonomy, or alternatively, organizational climates may be more pressuring and demanding. In these controlling climates, employee behavior is regulated through threats of punishment, promised of rewards, and the use of shame or guilt to drive action. Autonomy supportive versus controlling climates shape employees’ experiences, in that those employees who are supported in their autonomy report higher well-being, more commitment to the organization, and less job burnout (e.g., Gagné & Bhave, 2011; Meyer & Matlin, 2010). There is also reason to believe that autonomy-supportive workplaces help to internalize, or come to make sense of and personally value, ethical norms based on work in other domains (Assor, 2011; Hodge & Lonsdale, 2011), but this has not been studied to our knowledge. While defining the ethical norms of an organization is often quite difficult, the police force within England and Wales is guided by a Code of Ethics, a set of written principles defining ethical behavior within the force. This code is particularly important for the police force, an organization where ethical conduct is in the public eye and fundamental to effective organizational practices. In three survey studies we explored how motivational climates shape the extent that the Code of Ethics is internalized by police officers. We did so through measuring the extent to which officers’ values aligned with those put forth in the Code of Ethics. Findings from a first, cross-sectional, study (n = 241) showed that experiencing workplace autonomy support related to officers aligning their values with the Code of Ethics. In Study 2 (n = 486), perceived autonomy support once again related to Code of Ethics value alignment at a baseline measure, and furthermore Code of Ethics values alignment linked autonomy support to officers’ ethical voice, the tendency to fight for change toward more ethical actions and procedures (Huang & Paterson, 2017), measured four weeks later. In a final Study 3 (n = 631), we looked more concretely at how autonomy-support is conveyed within messages to increase inclusiveness, fairness, and non-discrimination – three values defined within the Code of Ethics - by assessing five autonomy-supportive characteristics of these communications (Deci & Ryan, 2012). We found that autonomy-supportive strategies promoted more value alignment with the Code of Ethics, resulting in lower antagonism toward the force’s investment in supporting diversity. We discuss implications for internalization of ethical norms and for communication of ethical behavior.

References:
Paper 5
Adolescents’ Authentic Inner-Compass as a Motivational and Moral Resource:
Effects on resistance to Delinquent Peer-Affiliation and Parental Antecedents in Different Cultures

Based on Self-Determination Theory and on Mill’s (1947) notion of liberty, Assor (2017) posited that it is important for people to develop an “Authentic Inner Compass” (AIC): Action-guiding schemas of basic values, interests, and life-aspirations, which inform them on what they truly value and need, and how they can realize these basic needs and values within their personal and social constraints and affordances. Operating within SDT need theory, Assor (2017) further assumed that AIC schemas (i.e., self-knowledge) are essential for autonomy need satisfaction (experiencing true self-direction) because they inform us on how to choose actions, relationships, and contexts that are likely to feel valuable and optimally satisfying.

The AIC was also assumed to contribute to the people's sense of coherence, non-contingent self-esteem, continuity, and meaning. When we do not have such schemas (self-knowledge), we feel confused because we do not know what actions to choose, and prefer to escape from freedom even when we are free to direct our lives (Fromm, 1941). The contribution of the AIC to our sense of true direction is especially important in difficult or confusing situations, particularly in the post-modern information age, which is characterized by value confusion, moral relativism, and an overwhelming amount of information.

Assor (in press) further assumes that AIC concepts pertaining to autonomously internalized prosocial values and preferred modes of emotion-regulation are particularly important aspects of the AIC, constituting core features of the AIC across cultures. These concepts are assumed to develop gradually from early childhood onward. In adolescence, the schemas are assumed to include value concepts with summary labels that are instantiated by representations of concrete actions, derived from memories of and reflection on one's self-experience, identification with personally important figures, and one's culture. These concepts allow articulation and communication of one's values, as well as reflection on and selection of preferred activities, future goals, commitments, and affiliation with preferred reference groups.

The presentation will briefly describe the various aspects of the notion of AIC noted above. In addition, I will briefly show how the AIC can be measured as an experience and as a schema. Finally, the presentation will include a very brief survey of major findings pertaining to two issues: (a) Results suggesting that having an AIC increases resistance to delinquent peer pressure and reduces anti-social and risk behaviors in adolescents residing in widely different cultural contexts: China, Bedouins in South Israel, Israeli Jews, and Belgium, (2) Results from the same cultures, showing that two recently conceptualized parenting practices (Assor, 2017) - Inherent Value Demonstration (IVD) and Reflective IC Facilitation – contribute to the formation of the AIC, and consequent resistance to delinquent peers.
Mobilizing Moral Education

ABSTRACT

Moral education is presented as in need of mobilization and suggestions for mobilization are identified. The role of practice compared to theory and research is waning. The AME distances itself from commenting on moral issues. The JMET representative notes in Britain that mobilization of moral education may be easier said than done given the public view of morality as akin to that of religion. However, in the U.S. the question of morality permeates the majority of issues of concern to the public and the present offers an excellent opportunity to expand and coordinate the diversity of initiatives undertaken that support moral education.

SUMMARY

Rationale

Marvin Berkowitz notes a waning role of practice in moral education/development in comparison to theory and research and speaks to the need to mobilize moral education. As AME has discussed becoming more applied for 3 decades, he questions the desire in moral education/development to change, but offers ways to approach this change should there be desire and commitment to do so.

Phyllis Curtis-Tweed takes note of historically ground-breaking and cutting edge work in moral development, moral reasoning and character education in AME, but identifies the trend in AME to retreat from this boldness in favor of avoiding comment on issues of moral concern impacting the world. She recommends mobilizing moral education and insuring its sustainability and relevance and that of AME by addressing moral issues.

Brian Gates notes the difficulty of mobilizing moral education, particularly given the tendency to shy from topics like morality and religion. The Journal of Moral Education Trust, in its commitment to moral education, seeks mobilization of moral education by soliciting information from those in the field regarding support they desire of JMET.

Nancy Nordmann notes that morality as an issue and concern is ever present and ongoing in the U.S at this time. Although organized religion has declined in the U.S., the expression of moral sentiments and concerns is widespread and may be indicative of the recent history of diversity of approaches in support of moral development and education. Mobilization of moral education could be realized through expansion and coordination of current and emerging approaches.
Developing Relationships in School – A Facet of Teacher Ethos?

Abstract Symposium

Different approaches of teachers' professional ethos focus on care and concern for students' learning (Oser & Biedermann, 2018). In that sense, they emphasize the importance of supportive relations in schools and classrooms, that is, of supportive and trustful student-teacher relations, student-student relations, or the social climate (Harder 2014). In particular, appreciative relationships are considered as an important precondition for fostering both domain-specific and social learning, reducing disruptions and increasing time on tasks or self-determined motivation. Otherwise, negative peer interactions may lead to harmful peer relationships like for example bullying, which harms the social climate in classrooms and schools, impairs academic performance and seems to become increasingly widespread. Thus, developing fruitful relationships also includes preventing or addressing critical behaviour like bullying.

In this symposium we raise the question how the promotion of a good social climate and appreciating teacher-student relationships in the classroom as well as preventing and addressing bullying and cyberbullying are linked to teacher ethos that is, committing to values such as care, concern, truthfulness, or justice.

Keywords: teacher ethos, relationship, confidence, bullying

References:


Paper 1

Title: Teachers’ ethos and teachers’ authority reinforcing one another

Abstract

This presentation aims at analysing the relationship between teachers’ ethos and pedagogical authority. Based on theoretical considerations and selected empirical findings on both, that is, ethos and authority, differences and similarities between the two concepts will be carved out. Results, especially results regarding those characteristics ethos and authority have in common, will be discussed in terms of teacher becoming ethical leaders.

In a first step a study investigating teachers’ authority within the theoretical framework of domain theory (Turiel, 1983) will be presented. Students were asked to legitimate their teachers’ authority in a questionnaire. The sample was composed of 114 students in a boarding school equally distributed over two age levels (58 students at the age of 15; 56 students at the age of 18), with equal numbers of males and females in each age group. The written answers were content analysed using inductive coding as well as deductive coding according to dynamic perspective concepts of authority (cf. Latzko, 2010; Reichenbach, 2011). The data revealed that most of the 18-year-olds emphasized the importance of confidence and respect whereas the younger group was more likely to refer to the category of negative authority to justify the acceptance of teachers’ authority. The results underline that acceptance of authority does not diminish by age but changes in quality: confidence becomes more and more important in accepting teachers as educational authorities. In a second step, data from a pilot study on teachers’ professional ethos will be presented. 10 teachers aged 30-40 years old were interviewed about their concept of teachers’ ethos. The findings revealed that morality, ethics and responsibility as well as trust seem to be the core of teachers’ ethos – when asking teacher. In a third step, the findings of the two studies will be linked in order to identify the similarities between teachers’ professional ethos and authority: Confidence seems to be the key concept reinforcing one another. Taken together the results indicate that teachers’ authority – although it is in itself discussed controversially among teacher – has the potential to contribute to foster the development of teachers’ ethos and vice versa. We will discuss how teachers should be guided to reflect on their role as positive authorities in order to become ethical leaders.

Keywords: Pedagogical Authority, Professional Ethos, Teacher-Student-Relationship

References:


Paper 2
Title: Teacher ethos as an intention to implement appreciation in teacher-student-relations – A closer look at behavioral indicators

Abstract
Teachers' professional ethos refers to a core set of personal and professional values that are supposed to affect teachers' decision-making, intentions, and behavior. Empirically, in-depth qualitative analyses show that teachers differ markedly in their individual prioritization of values. In particular, some teachers focus on forming appreciative relationships. In this article, we concentrate on a facet of teacher ethos that represents a lifelong intention to implement appreciation in teacher-student-relations. This focus aligns for example with research that emphasizes caring, concern and appreciation as essential facets of teacher ethos. Forming appreciative relationships as one facet of teacher ethos includes commitment to their prioritized values, in particular towards care and justice. Underlying values thus function as potential guidelines for a teacher's daily professional practice in school. However, feeling committed to values does not guarantee coherent action during daily pedagogical work. Whereas research on intentions suggests that people strive to act in ways that correspond with highly valued goals, research on the Happy Victimizer pattern demonstrate that people's action do not necessarily conform with their values. Thus, ethos has to become visible in corresponding actions.

Consequently, appreciation is not only a matter of the teacher as the agent, but also a matter of students’ perception. In the empirical part of the present paper, we (1) to explore (1) which professional practices of teachers are perceived as appreciative by their students and which underlying values students associated them with as well as (2) to empirically investigate observable appreciative behaviors as indicator of teachers’ ethos based on student assessments.

We conducted a laddering study to identify perceived appreciative behavior and the associative underlying values from the students’ perspective. Laddering is a widely-used tool for performing in-depth interviews, empirically separating the different levels of meaning and aims to uncover the cognitive structures of values.

The sample included students (n = 32) who joined a seminar of Rosenberg's method of non-violent communication. The assumption is that during the seminar, there are indicators that point to an appreciating attitude towards others and to behaviors that serve to implement appreciating relationships. We propose that similar behaviors can occur during teacher-student interaction in school classes.

The category system we end up with aims to structure insights in the perceived behavior of teachers and the underlying values relating to appreciation and care that students associate with the teachers’ professional acting in everyday life.

Keywords: teacher, ethos, values, appreciation, teacher-student-relationship

References:
Paper 3
Beyond attitudes and teaching methods: The role of teacher professional ethos in tackling bullying

Abstract
Bullying is a serious problem, as it negatively affects the social and learning climate in classrooms, impedes classroom management, has grave psychosocial consequences for bullies, victims, and witnesses, and impairs students’ academic achievement. Bullying is characterized by a certain repetitiveness and an imbalance of power between bully and victim. Aggressive acts against the victim are intentional, may be direct (physical, verbal, etc.) or indirect (isolation, relational aggression, etc.), and often include humiliating elements. Bullying is a group phenomenon, with everyone present and/or belonging to the group participating, even if indirectly as bystanders.

In the school and classroom context, recent research has identified the critical role of adults, especially teachers. Their perceptions, attitudes, beliefs, and behaviours contribute to the establishment and chronification of bullying. When not participating in any anti-bullying program, teachers react in different ways in bullying situations (Bauman & Del Rio, 2006). Some intervene, and in different ways, while others do not intervene at all. Sometimes teachers are simply not aware about the extent of the case of bullying, or consider the specific type of bullying as not really problematic, which is often the case for relational bullying. Further, some consider bullying to be normative behaviour that helps children acquire social norms and therefore do not find it necessary to intervene, or do not intervene because they do not feel sympathy for the victim. Also, teachers are unlikely to intervene in bullying when they do not feel confident that they can obtain any result by it.

Given teachers’ educational role with and the moral and ethical basis of their professional teaching practice (Campbell, 2003), it is most likely that the reactions they show in cases of bullying will directly impact student’s behaviour. In line with socialization theories (Bandura, 1986) children’s experiences of significant others’ beliefs and attitudes will contribute to modelling their own set of cognitions and consequently influence their behaviour. Teachers play a fundamental role in affairs that mainly involve peers, as they send direct and indirect messages on the acceptability of bullying through their own behaviour. Teachers’ professional ethos in the domain of tackling school bullying is reconstructed based on (a) the specifics of the phenomenon; (b) findings from prevention and intervention research identifying factors effective in reducing bullying; and (c) the author’s practical experience in teacher (further) education and bullying prevention work in schools, and is linked back to a multidimensional model of teacher professional ethos.

References:
Paper 4
Cyber mobbing and beyond: The responsibility of teachers and the development of a new instrument measuring teachers ethos

Abstract
Our presentation is twofold: Based on the sample of ICILS (International Computer and Information Literacy Study) in Switzerland we gathered data from 796 teachers in 74 schools in 2013. On the other hand we see today the necessity to enlarge what we have with a new instrument that brings teachers’ ethos conception and students judgment of that ethos together.

The results of our analysis of the ICT-study proves a three-dimensional scale of “teachers´ professional ICT-responsibility”. Based on a work of Çoklar (2012) we distinguish: (a) “Scaffolding and counseling activities concerning ICT ´unethics´”, (b) “Consciousness of ethical sensibilities in teaching ICT”, and (c) “Cultural embeddedness of ICT ethics” – with two contents within each dimension.

On (a) “Scaffolding and counseling activities concerning ICT ´unethics´”: In this first scale (5 Items, Cronbach Alpha=.82) we measure a situation in which two dimensions are prevalent, (i) a negative behavior of students which must be recognized as having an existential frame.

On (b) “Consciousness of ethical sensibilities in teaching ICT”: This second scale (5 Items, Cronbach Alpha=.75) conveys the meaning of prevention at its heart with respect to (i) a knowledge based sensibility, and (ii) the teachers’ possibilities to transfer (in a positive way) negative ICT knowledge into the classroom using positive feedback.

On (c) “Cultural embeddedness of ICT ethics”: The issue of the third scale (4 Items, Cronbach Alpha=.70) is consciousness (i) about an ICT rule system (called standards) on ethics that must become transparent through discussion with colleagues and students, and (ii) about scaffolding students in their will to see unethical possibilities of their own doing.

Based on the limitation of this instrument we developed a new form of test instrument measuring the ethos of the teacher for both teachers and students. This encompasses more dimensions such as perceived justice, perceived care, perceived exposer of someone, perceived availability, perceived social climate and perceived intolerance towards students who were teasing and inhibiting other students. That means that this instrument will go beyond only knowing what students do in the field cyber mobbing. But we will include these dimensions carefully. The questionnaire is now in the field of a first testing phase for scaling. We will present the respective results especially for the student part.

References:
La participación de la infancia y la formación del compromiso cívico

Comunicación 1

Jugando para la participación democrática y participando democráticamente para jugar: el valor cultural y democrático del juego infantil

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Palabras clave: Juego infantil, derechos de la infancia, participación democrática, aprendizaje servicio

El juego ha sido reconocido como uno de los principales derechos de la infancia. Frente a algunos reduccionismos en su comprensión, cabe entender el juego infantil como un complejo fenómeno cultural. Nussbaum, por ejemplo, ha insistido en su potencialidad para sustentar una cultura democrática (2010), a partir de las aportaciones del pediatra y psicoanalista D.W. Winnicott (2005), para quien el juego ocupa el espacio transaccional entre la realidad psíquica interna y el mundo exterior. Es un elemento decisivo en el proceso gradual de constitución del yo como algo separado y una experiencia cultural que vincula el pasado, el presente y el futuro.

El objetivo de esta aportación es presentar algunos de los resultados de dos proyectos complementarios en torno al juego infantil. Por un lado, el proyecto “Formulación de un sistema de indicadores para la evaluación del reconocimiento del derecho del niño al juego”, analiza veinticuatro grupos focales realizados en diversos puntos de la geografía española, con niños, adolescentes, profesores, padres y expertos en juego infantil. En las voces de los niños, el juego aparece antes que nada como un espacio de autogestión de su libertad en interacción con los demás. Asimismo, contrastan el tiempo infinito y libre del juego con su uso instrumental en la escuela, donde se habita a los niños a pensar que lo que hacemos no tiene valor por sí mismo, sino en tanto que nos permite alcanzar algo que está fuera de ese momento. El juego puede servir, de este modo, para recuperar un sentido no instrumental de la existencia, que nos permita, como decía Nussbaum citando a Winnicott, ver a los otros seres como “entidades amplias y profundas” (Nussbaum, 2010, 139) la base de una convivencia democrática.

El segundo proyecto “Mi recreo: diseño lúdico-pedagógico del patio escolar”, consiste en una experiencia de aprendizaje servicio con estudiantes del Grado en Educación Primaria y los alumnos de un colegio público de la Comunidad de Madrid. Ambos grupos colaboraron en el diseño lúdico-pedagógico de un patio escolar, mediante el “Consejo de los niños del patio”, un órgano representativo en el que participan alumnos de diferentes cursos de educación primaria, y varias comisiones de trabajo y asesoramiento, compuestas por los estudiantes de la universidad, sobre las actividades lúdico-pedagógicas, la búsqueda de recursos, la difusión del proyecto, entre otras. Los alumnos del colegio desempeñaron un papel protagonista y los estudiantes universitarios realizaron un servicio a la comunidad, al mismo tiempo que aprendieron nociones fundamentales sobre el juego y la participación democrática del centro escolar.

Ambos proyectos ponen, así, de relevancia el valor del juego infantil y sus posibilidades de cara a una cultura democrática, en las situaciones de vida y los procesos de educación.

References:
Comunicación 2
La participación de las entidades en la educación para la ciudadanía y la transformación social. Aprendizaje servicio en las entidades de Educación para la Justicia Global.

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Palabras clave: Educación para la Justicia Global, Compromiso Cívico, Aprendizaje Servicio, Ciudadanía Global, ONG, tercer sector, Educación transformadora.

Desde 2013, la Dirección de Justicia Global y Cooperación Internacional del Ayuntamiento de Barcelona en colaboración con otras instituciones desarrolla un programa para la introducción del Aprendizaje Servicio en las entidades que trabajan en Educación para la Justicia Global (EpJG).

Busca fomentar y dar herramientas para que entidades participen y se impliquen en la realidad educativa y en la formación de una ciudadanía activa como agentes de cambio social. Objetivo compartido que se potencia al encontrarse con el enfoque pedagógico activo del Aprendizaje Servicio (Tapia, 2001). Coincide con el cambio de enfoque que viven las entidades, donde se potencia promover experiencias reales de altruismo; que construyan comunidad y posibiliten implicación en el entorno y contribución al bien común (Argibay, M.; Celorio, G. y Celorio, J. 2009).

Este trabajo aporta al impulso de la participación y compromiso en diferentes niveles. Por una parte, al considerar la educación como responsabilidad de todos los actores sociales, es vital fomentar la participación de las entidades en asumir este rol, colaborar con los centros educativos en el diseño de proyectos conjuntos y reconocerse como un agente educativo. Por otra, los proyectos de aprendizaje servicio en el ámbito de educación para la justicia global abren claros espacios de participación local desde una perspectiva global a las y los jóvenes. De esta manera aumentan las oportunidades donde el alumnado puede implicarse de manera directa y consciente en las diferentes temáticas que trabajan las entidades (Derechos Humanos, sostenibilidad económica y social, perspectiva de género, cultura de paz, interculturalidad y medio ambiente).

La incorporación del aprendizaje servicio en las entidades, ha supuesto un trabajo a nivel ciudad y territorial que ha considerado, no sólo el acompañamiento a las entidades, sino también al equipo técnico que puede dar sostenibilidad a la propuesta a futuro y con los agentes políticos que pueden garantizar su consolidación. A grandes rasgos este trabajo se ha materializado en diferentes estrategias que trazan acciones concretas en revisión y reconstrucción: apoyo económico a las entidades para garantizar la viabilidad y el desarrollo de los proyectos; formación y acompañamiento en diferentes formatos; impulso de redes para la implementación en el territorio; y el reconocimiento y comunicación del trabajo de las entidades en forma de guías, jornadas, artículos, etc.

Durante estos años se ha podido evaluar la apuesta desde diferentes ópticas. A nivel cuantitativo, por poner algunos ejemplos, se ha notado un aumento en el número de proyectos que se presentan y que se llevan a cabo en la ciudad y en el interés de las entidades por formarse. También se ha podido contar con una evaluación sobre el impacto en aquellas entidades que se han sumado a la apuesta observando como ahora apuestan por metodologías más participativas y transformadoras y como se ven cada vez más como un agente educativo más de la ciudad.

References:
Comunicación 3

Los consejos infantiles y adolescentes. Elementos potenciadores y limitadores de la participación ciudadana

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Palabras clave: Participación infantil, ciudad, consejos municipales, ciudadanía sustantiva, gobernanza

La ciudad como agente educativo corresponsable en la formación de la ciudadanía ofrece múltiples oportunidades para que la infancia y la adolescencia participen en la vida cotidiana. Ahora bien, hace falta que algunas de estas oportunidades vayan más allá de un reconocimiento de titularidad de derechos y de experiencias de formación. La apuesta consiste en invertir el peso del aprendizaje o formación de la ciudadanía por el peso de la práctica de la ciudadanía. Las ciudades han de ser proactivas en concretar prácticas específicas que potencien la ciudadanía sustantiva de la infancia (Ramiro y Alemán, 2016). El aprendizaje estará presente de forma implícita, pero es imprescindible ese cambio de enfoque para un reconocimiento pleno de la infancia y adolescencia pero también para mejorar la calidad democrática. De acuerdo con McCready y Dilworth (2014), el salto cualitativo radica en poder entender la participación como un proceso ciudadano político educativo. Ha llegado la hora de que los municipios tomen parte como agentes corresponsables en la socialización política de la infancia y la adolescencia, y para ello deben garantizar, promover y reconocer su participación en la política de la ciudad.

Una de las formas posibles para el ejercicio de la ciudadanía desde la dimensión política de carácter sustantivo son los consejos infantiles y adolescentes. Estos son un espacio de encuentro donde se reúnen niños y niñas para, entre otras cosas, reflexionar, hablar y hacer propuestas sobre aquellos aspectos relacionados con su ciudad que consideren necesarios para que todos los habitantes mejoren sus condiciones de vida. Los consejos infantiles en el ámbito local garantizan un espacio de participación infantil, la implicación de los niños en la gobernanza de la ciudad y el desarrollo de su compromiso cívico. Es cierto que el colectivo infantil en este tipo de prácticas es invitado a la participación desde la administración. Sin embargo, una vez el grupo se ha constituido, como hemos podido ver en nuestra investigación, tiene capacidad y libertad para liderar su participación ciudadana. La administración local, al impulsar estos órganos de participación asume y ejerce su corresponsabilidad en la construcción de la identidad participativa y activista.

En el proyecto “Los consejos infantiles. Nuevas formas de participación política y cívica de los niños y las niñas de Cataluña” se analizó el trabajo de un año de cinco consejos infantiles, las aportaciones de técnicos municipales en un seminario deliberativo y la vivencia narrada por diez niños y niñas activos en estos consejos mediante una entrevista en profundidad. El objetivo de esta aportación es presentar algunos de los elementos potenciadores y limitadores del ejercicio de ciudadanía político educativo de los consejos infantiles y adolescentes.

References:
Comunicación 4  
Fomentar el compromiso cívico: directrices para la participación infantil en las escuelas

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Palabras clave: Participación infantil, escuela, ciudadanía global, derechos infantil

La comunicación presenta la Guía sobre participación infantil en los centros escolares, elaborada para UNICEF Comité Español, desde un enfoque de derechos de infancia y la educación para la ciudadanía global. La participación de las niñas y los niños en la escuela no es un trabajo o un proyecto más que añadir a la montaña de tareas que ya se vienen desarrollando en las escuelas. La participación infantil no es un hacer (o hacer de más) en la escuela, sino una forma de ser escuela. Cuando la participación se incorpora en la forma de ser, se incorpora en las maestras y maestros, en las niñas y los niños, en la dirección, en las cocineras y cocineros, en los bedeles, en los espacios… la escuela se convierte en una pequeña ciudad democrática, que funciona eficaz y eficientemente, y que goza de cohesión social entre iguales y entre las diferentes generaciones que en ella conviven. Sobre todo, también se convierte en el lugar que respeta, como ningún otro lugar, los derechos de la infancia. Bajo esta mirada, y estrechamente ligada a las investigaciones llevadas, hemos elaborado una guía que reúne un conjunto de estrategias para guiar a las escuelas en el proceso de impulsar la participación infantil. Conseguirlo implica el diseño de una estructura sólida de participación infantil en el seno del centro escolar, mediante acciones dirigidas a diferentes escenarios. No se trata de acciones puntuales o actos que realizar un día, si no estrategias que suponen cambios estructurales para que la participación se amolde a la cotidianidad de la escuela. Partimos de una perspectiva ecológica puesto que se tiene en cuenta el macro, exo, meso y microsistema del centro. Aunque luego, cada centro puede decidir en qué acciones centra la mirada principalmente en función de sus prioridades de cambio. Utilizamos para ello lo que llamamos la metáfora del juego del disco de la participación escolar en la que se aúnan y desarrollan estrategias que hacen hincapié en: (a) la institución, (b) el aula o grupo, y (c) la comunidad. En una escuela integralmente participativa estarían desarrolladas líneas estratégicas de trabajo para cada uno de éstos tres ámbitos. La propuesta nace a partir de años de trabajo empírico en escuelas participativas (Novella, 2008; Agud, 2014; Novella, A., & Trilla, A., 2014; Urrea, 2017). Hemos recogido aquellas buenas prácticas de escuelas con años de experiencia y hemos analizado y descrito los ejes comunes a la hora de poner en marcha una forma de escuela participativa.

References:
S5.2
The critical role of care in teacher-student, student-student, and researcher-participant learning relationships

Area: Interdisciplinary: Human Development and Education

Overview: The three papers presented here all emerged from the same two-year study of late high school student experiences in a civic-engagement theme-based school. Each of the papers addresses a distinct aspect of the role of care in teaching, learning, and conducting research within this school. The first and third paper show the power of care in transforming student engagement experiences in the school (paper 1) and in transforming the experience of the research team studying the student experiences (paper 3). The second paper addresses the role of teachers as “upstanders” in the lives of their students and the implications of that role in modeling authentic civic engagement for their students. Together the three papers provide what the authors believe is a unique contribution on the power of care in learning across a wide spectrum of experiences. The cumulative results hold implications for related educational practice and research.
Presentation 1: From Learning to Care to Caring to Learn: Lessons from Students in a Civic-Engagement Theme-Based High School

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This presentation will discuss qualitative research findings from a two-year study of 11th and 12th grade students from a theme-based high school in a large city in the northeastern United States. This interview- and observation-based study focused on student experiences as they completed a civic-engagement oriented high school curriculum. While the original intent of the study was to better understand how the students engaged with the curriculum and put its lessons into action through social-justice oriented activities in the host city, other important lessons emerged, including those linked with the central role of caring teachers. Specifically, our findings uncovered a consistent pattern: students commonly entered the 9th-grade with little to no self-reported commitment to the civic-engagement approach. They often resisted the school’s efforts to engage them in the civic-oriented activities. As their resistance was met with consistent teacher support, the students began to buy into their teachers’ efforts. Not only did the students begin to care about and engage in the civic-engagement work, but they also reported coming to care deeply about their teachers, about each other, and about one another’s learning. The presentation will address the thematic coding that led to the core theme of the study: From Learning to Care to Caring to Learn, and share implications for related education practice and research. Results and implications from this paper contribute to the classic research on teacher care by Nel Noddings (1992/2005) and others (e.g., Ladson-Billings, 1994; Muller, 2001), and to the literature on engaging with student resistance (e.g., Sekayi, 2001; Toshalis, 2015).
Presentation 2: Teachers as “Upstanders”: Student Perceptions of their Teachers’ Roles in Standing Up for Them as Students, as People, and as Burgeoning Civic Leaders

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This second presentation follows on the first by emphasizing the ways in which students perceive their teachers as critical upstanders: people who go above and beyond expectations of their formal role as educators to stand up for their students in a host of ways. This was an unanticipated finding in our study of student experiences in their civic-engagement based school. Given the school’s focus on historical social-justice figures as well as contemporary leaders, we expected to learn how the students were engaging with this material and integrating it into their own lives in various ways. While we did learn a great deal about such matters, we learned more about the students’ perceptions of their teachers as “real” upstanders in their lives. The students discussed not only their teachers’ role in their own learning experiences, but also the impact of caring teachers on fellow students and the larger school community. Our finding for this paper will delineate the range of ways in which the students viewed their teachers as upstanders, with implications for social-justice based teacher education and professional development. The study builds upon and contributes to the literature on teachers as leaders (e.g., Leiberman & Miller, 2005; Spillane, Hallett, & Diamond, 2003), teachers as natural mentors (e.g., Rhodes, Ebert, & Fisher, 1992; Zimmerman, Bingenheimer, & Notaro, 2002), and teachers as social justice advocates (e.g., Storms, 2013).
Presentation 3: What Happens to Researchers When They Come to Care Deeply about Their Participants’ Stories?

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This final paper in the symposium explores the role of care in the research process itself. A large research team consisting of one faculty member, three doctoral students, and 15 master’s students per year over a three-year period engaged in a rigorous analytic processing of the 48 qualitative interviews (24 per year for 2 years) conducted for this study. Through extensive discussion and debate over the meaning of the high school student interview responses, members of the research team found themselves genuinely moved by the participants’ life experiences, resilient responses to chronic challenges, and their capacity to emerge from these experiences to become civic leaders in their school and communities. Over time, as the meaning of the participants’ stories became clearer, research team members began to think differently about their own responses to their lives’ challenges, and even their own career directions. In short, they were being changed to varying degrees by the participants they were studying. As such, a subset of the research team (N=8) conducted a small study of their experiences in this process. They interviewed one another and analyzed that data as part of our larger study. This presentation addresses the themes that emerged from that small study in relation to what was learned in the larger study of the 24 high school students. This final paper in the symposium highlights implications of care in human research: How do we as researchers change in our life and career directions when we care deeply about the experiences of our research participants? The change of the researchers through their study bears similarities to what other studies have found in therapeutic work with youth: at times the counselor or therapist changes along with their clients (e.g., Nakkula & Ravitch, 1996). It also contributes to the literature practitioner inquiry (Campbell, 2013; Simms, 2013), in this case focusing on the practice of research, and participatory action research (e.g., McIntyre, 2008; Whyte, 1991), with an emphasis on participatory processes of working together as a research team and influencing one another.

References:


S5.3

A phenomenological perspective on transferring the virtues of wushu into daily life

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Abstract:

The purpose of this phenomenological study was to understand the lived experiences of Wushu practitioners with regard to their character development (internalization of virtues) and living the virtues of Wushu in daily life. This study was framed by social learning theory and ecological systems theory to add to the understanding of how processes of social learning promote character development took place in one particular environmental niche over time, and whether and how virtues were transferred into other areas of life. The participants for this study were 10 adult senior-ranking Wushu practitioners from Shanghai University of Sport, and as adults, were assumed to articulate experiences more accurately than younger practitioners and to have occupied more ecological niches than school-aged children, and senior ranking Wushu practitioners were assumed to have had prolonged exposure to this sport and its underlying philosophy. Based on an analysis of each of the narratives of 10 participants and a composite thematic analysis, findings suggested that individuals who have been involved in Wushu have indeed experienced positive character development, and further, that the participants have in their own individual ways, transferred the tenets in varying degrees into some of the other life-worlds they occupy. For the purposes of this study, Wushu was defined as a culture in its own right, with a set of values exemplified in the five tenets of this sport, courtesy, integrity, perseverance, and indomitable spirit, and rules and expectations for actions and behaviors. Findings of this study further suggested that instructors, who embody the tenets of Wushu in both their actions and behaviors and their creation of cultures and climates in their respective dojangs, were perceived to be conducive to the development of positive character traits in those who practice this sport. As such, the culture of Wushu could become a model for other ecological niches, such as schools, organizations, or businesses to create cultures and climates, which promote strong values and subsequently ethical and moral actions and behaviors, and to help minimize the many ethical scandals that have permeated many of today’s environments.

Keywords:

Virtue of Wushu, Character Development, Daily life
S5.4
Colorism as a moral and civic divide in China, Peru, South Asia, and the Caribbean

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Rationale: Colorism is a preference or dispreference for persons or groups based on their skin color. Many countries and regions in the world exhibit colorism, and our symposium will show the reach of colorism in Latin America, East Asia, South Asia, and the Caribbean. Colorism has a strong impact on civic and social standing as disfavored skin-color-based groups are often seen as less worthy members of the polity. Thompson focuses particularly on this feature of colorism. Colorism is often related to racism since the demeaning of racial groups often involves the demeaning of the phenotypes associated with their (socially constructed) race. Ramos and Thompson make this link, and Thompson connects it with historical colonialism and its hierarchies. But colorism is nevertheless partly distinct from racism, because it can take place in countries without a history of racial structures (as Yu discusses with respect to China); because it can express value-laden preferences and dispreferences within the same racialized group (as Thompson discusses); and because it is often linked with class, cultural and other phenotypic features that lie outside racial phenotype (as Ramos and Yu discuss). In all cases, however, colorism is a form of injustice and civic violation, that undermines democratic civic equality, and the ability of members of the polity to care for one another as equals. Thompson will discuss one form of resistance to colorism, a South Asian movement (#unfairandlovely) advocating for dignity, civic standing, and agency for darker-skinner persons.

[NOTE: This is a submission by the AME Race/Multiculturalism Special Interest Group (SIG)]
My paper forwards one view (likely compatible with many others) of the damage done by colorism in the context of majority minority countries. I submit that colorism does inter- and intrapersonal damage to the sense of political possibility within these circumstances. I develop my theoretical argument by use of global examples in order to conclude with a focused analysis on the particular issues impacting people racialized as black within the Caribbean.

While colorism surely exists within many geographic contexts, I focus my remarks on what might be called ‘majority minority’ countries. By this admittedly clumsy terminology, I identify those national contexts in which most members of the community are members of non-white racialized groups. By focusing on these largely non-white spaces, I wish to focus on how the dynamics of these groups are marked by racialized systems of power, despite the fact that their relative racial homogeneity (or, at the very least, status of having no racial group that might arguably be described as exercising hegemonic power on the basis of sheer numerical advantage) might incline some to interpret them as racially uncomplicated.

Within these contexts, I argue, colorism functions (inter alia) as a system of prioritizing the moral status of persons relative to their representation of the ideals of colonial hierarchies. I suggest that colonial hierarchies of power continue to impact certain currently “majority minority” racial contexts such that these contexts manifest a type of racism that perpetuates stark injustices in 1) interpersonal dynamics of political power and 2) intrapersonal views on one’s worthiness to claim/invoke political rights. Providing some example of this structure, I turn to an analysis of the ways in which that structure has been resisted through public awareness movements.

As one example, I briefly explore the 2016 “#unfairandlovely” social campaign. In response to the preponderance of imagery depicting persons of lighter-hued skin color as deserving of better lives (primarily illustrated by romantic, employment, and consumer lifestyle opportunities), the “#unfairandlovely” movement presents a counternarrative depicting persons of darker-hued skin color as agentic and flourishing. The movement, a play on a very widely known Indian skin-whitening cream called Fair and Lovely, has its initial roots in a US student photography project and an eventual global reach that includes many previously colonized majority minority countries. I use this (largely, South Asian) movement to think broadly about the pedagogical power of challenging narratives of color-based personal and political worthiness.

I engage the circumstances of black persons in the Caribbean as a context marked by practices of colorism that have longstanding political and civic implications. I submit that the Caribbean example is especially fraught (and therefore merits especially careful attention) location for interventions in and resistance to colorism. I outline the particular political possibilities that might emerge from strategic counternarratives that focus upon the political and moral worthiness of persons with darker-hued skin color.
Colorism: a race dimension in Peru

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Education The presentation will address the specific characteristics of racism in Peru, including what has been called colorism but in an inseparable relationship with other phenotypic traits, as well as cultural and economics characteristics. This will allow me to discuss the differences reported by literature in the sense that in Latin America racism and colorism overlap unlike, for example, in USA where “colorism has developed as a concept separate from racism” (Dixon and Telles, 2017, p. 406).

It is important to note that these three dimensions of racism (cultural, economic and phenotypic) in Peru are relational and, in this sense, social constructed, even the phenotypic traits, including skin color, which are socially valued in a hierarchical society. Hence, colorism may function as within-group discrimination but also as inter-group discrimination, and may be influenced by cultural and economic characteristics: the same person may be considered more white, brown or black based on customs, ways of talking, ways of dressing, signs of wealth, educational degree, among other characteristics.

I will discuss how in all cases, the hierarchy puts white and not indigenous on the top. In this vein, the sociologist Portocarrero said “what the Peruvian population admires as ideal and desirable is white and blond” (2013, p. 166). What has been called “aspirational advertising” shows this. Curiously, “aspirational advertising” may eventually present, as a Benetton advertisement, people of different races, including brown or black color, but not people with indigenous phenotypes traits (e.g. aquiline nose, slanted eyes), even though indigenous phenotypes traits are widely disseminated in the Peruvian population. I will also consider gender issues, and why it has been considered that “women are more Indian” (De la Cadena, 1992).

I will illustrate the interrelation of culture, economic and phenotypical traits (including color) by common expressions used in Peru like: “money whitens”, “white meat even if it is man’s”, “people color door”, “browning”, “copper race”. This will also be illustrated from the social discussion raised by the ethnic identification categories in the recent national census of 2017. Hence, following Zavala and Back (2017, p. 32), we can understand that race (and color as a part of it) is not about what a person “is” but with the way it is located in time and space based on power relations. So, I will highlight that moral and civic education must address these issues, although currently there is very little that is done about it.

References:
Examining colorism in China: Education for inclusion, equity and justice

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Preference for lighter over darker skin color, or colorism, is alive and well in China. It is said that young people today seek potential spouses based on some popular criteria, among which are, “tall, rich, and handsome” for men and “white, rich, and beautiful” for women. White is the sought-after ideal color. Beauty standards valuing white skin harbor a well-established phobia of dark skin colors such as black, viewed by some as “dirty.”

A Chinese TV commercial on detergent caused an uproar in 2016. In the ad, a black man and a young Chinese woman are flirting; as he leans in for a kiss she thrusts a detergent capsule in his mouth and bundles him into a washer. She sits atop the machine as the man spins and screams inside until, to her apparent delight, out pops a handsome Chinese man dressed in a clean, white t-shirt. This racist advertising caused outrage on the web. So, in China, colorism is unequivocally tied to anti-black racism.

A large number of Africans now live in China. Many have complained of facing discrimination and prejudice from locals. Despite the increasing demographic diversity, China remains largely a racially homogeneous nation; and racism does not seem to be institutionalized as it is in, say, the United States. Yet, widespread colorism in China and its occasional escalation to racism cannot be seen as separate from other socio-cultural constructs. The black people living and working in south China today mostly came from African countries, which Chinese have traditionally viewed as poor, backward, and “third-world.” So, the discriminatory colorism is entangled with, and may be bred or fueled by, classism, expressed in the aforementioned popular spouse-judging standard that centers on money.

Chinese national pride also contributes to the Chinese looking down on poor African peoples as “third-world,” though China has long been categorized as a “third world” country itself. China has presided over a non-stop 5000-year-long civilization, and the country has been isolated from the outside world for most of its history. Out of both proud and ignorance of others, Chinese often deemed their country as the Central Kingdom and called everyone else “savage.”

The cumulative effect of culture, as such, no doubt plays an active role today as Chinese people find themselves in an increasingly diverse world even within their national boundaries. Racially homogeneous perhaps, but China has always been a multicultural society with multiple groups of varying ethnicities, religions, and languages, etc., co-existing along with the Han-majority group, and not always peacefully at times. Discriminations reflective of differences in gender, sexuality, religion, language, and disability are all on the rise. And yet, social differences and conflicts are often silenced in a political culture of stability and conformity. As the colorist-racist incidents reveal, many Chinese are woefully ill prepared for such multicultural reality. A national reckoning is needed; and educators must take some major responsibility to educate for real inclusion, equity, and social justice.
S6.1

Los Modelos Organizadores del Pensamiento y la moralidad: teoría, investigación e intervención

**Coordinadora:** Valéria Arantes

**Participantes:** Montserrat Moreno Marimón, Genoveva Sastre, Mário Sérgio Vasconcelos, Valéria Arantes.

La teoría de los Modelos Organizadores del Pensamiento postula que el ser humano construye sistemas dinámicos y organizados de representaciones mentales constituidos por los elementos que selecciona, en una situación concreta, de entre todos los posibles, a los que atribuye un determinado significado y organiza de manera a extraer del conjunto unas implicaciones. El referente que desencadena las acciones no es la “realidad exterior” sino los modelos organizadores que se construyen a partir de los observables (Sastre, G.; Moreno, M.; Leal, A. & Arantes, V., 2006). Este simposio tiene como principal objetivo presentar las bases conceptuales de los modelos organizadores, así como sus aplicaciones en el campo científico y educativo.

Para ello, en la primera presentación – “Bases y aplicaciones de la teoría”-, Montserrat Moreno Marimón describirá las características funcionales de los modelos, sus orígenes y sus repercusiones, tanto en el campo de la aplicación como en el de la teoría, replanteando conceptos utilizados en psicología y en pedagogía. A continuación, se presentarán distintos trabajos de investigación que se apoyan la teoría de los Modelos Organizadores del Pensamiento.

El primero de ellos, cuyo autor es Mário Sérgio Vasconcelos, versa sobre la indisciplina escolar y tiene como objetivo central identificar los modelos organizadores aplicados por estudiantes brasileños – de enseñanza primaria y secundaria - en la resolución de conflictos hipotéticos relacionados con la temática de la indisciplina en el aula.

El segundo trabajo, presentado por Genoveva Sastre, profesora emérita de la Universidad de Barcelona, tiene como objetivo principal identificar algunas de las consecuencias inmediatas de la percepción gráfica de imágenes de violencia. La muestra está formada por alumnado de entre 11 y 14 años de edad. Los resultados obtenidos muestran que la presentación de imágenes de violencia influye en el contenido de historias inventadas ante imágenes neutras.

El tercero trabajo, presentado por Valéria Arantes, expone un conjunto de investigaciones llevadas a cabo entre los años 2009 y 2017, sobre los proyectos de vida de los jóvenes brasileños. En total se entrevistaron 560 jóvenes brasileños con edades comprendidas entre 15 y 19 años, oriundos de las cinco regiones geopolíticas de Brasil. A partir del meta-análisis realizado, se identificaron seis modelos organizadores del pensamiento empleados por los jóvenes brasileños que reflejan formas muy distintas de pensar sus proyectos de vida.

**Referencia:**

S6.2
Reimagining Education for Ethics and Integrity: Conceptual Groundings, Assessment Approaches, and Contextual Considerations

Symposium Summary

Preparing students for ethical reflection and action in their personal, professional, and civic roles is a primary aim of colleges and universities. Institutions of higher education pursue ethics education through multiple, often disconnected, avenues: formal ethics curricula, community-engaged learning programs, ethics-themed residence halls, integrity codes and programming, etc. Distinct bodies of academic work inform practices in each of these areas; however, dialogue across these boundaries is often limited. This symposium brings together scholars from three universities who are involved in an effort to bridge these boundaries in creating a campus-wide initiative at Emory University to foster a culture of ethics and integrity.

The first paper presents an empirically-informed philosophical argument for grounding ethics and integrity initiatives in an asset-based approach. The second paper provides a framework for mixed-methods assessment of campus-wide integrity initiatives and presents findings from the application of this framework to assessment of the Emory Integrity Project. The third paper provides an international comparative perspective grounded in ethics education initiatives in Macedonia, Pakistan, and the United States in order to inform contextually-responsive recommendations for educators.

This symposium brings together a multi-disciplinary group of scholars, bringing a breadth of experience in ethics and integrity education across academic contexts, as well as extensive experience in assessment and the study of student development. Our goal is to advance collaborative dialogue on approaches to comprehensive ethics and integrity initiatives that bridge traditional divides in higher education research and practice, such as that between in-class and out-of-class learning environments.
Paper 1: Reimagining ethics and integrity education in college through a collaborative, asset-based virtue framework

Colleges and universities arguably have a responsibility to prepare students to engage ethically in their personal, professional, and civic roles. New ethics and integrity initiatives may struggle to gain student buy-in, particularly if students perceive these programs as challenges to their moral character. In this paper, we propose a new framework for advancing ethics and integrity on college campuses, arguing for a collaborative, asset-based approach that is responsive to the values embraced among the campus community(ies) and that engages multiple units across campus who work with students around ethical issues.

This paper employs the methods of empirically-engaged philosophy, a tradition with a long history in philosophy of education and one that has gained momentum in recent years (Wilson & Santoro, 2015). We provide a normative argument informed by empirical evidence and that provides a practically relevant framework for creating collaborative ethics- and integrity-focused initiatives on college campuses.

We begin by reviewing the current landscape of integrity education in the United States. In a study of the campus climate for ethics and academic integrity, the Association of American Colleges and Universities found strong support for institutional focus on ethics and academic integrity; however, significantly fewer students, faculty, and staff strongly agreed that ethics and integrity were currently a major focus at the institution (Dey, 2010). Colleges and universities traditionally advance integrity through honor codes and academic integrity programs. However, more recent developments have incorporated shared learning and student-faculty partnerships, marking a move toward more collaborative approaches that are grounded on shared values (e.g., Kezar & Lester, 2009). We consider the value of broadening the approach to ethics and integrity education to look beyond questions of professional ethics, cheating, and academic dishonesty to advance a more robust moral identity among the members of the campus community.

Building on these developments, we propose a collaborative, asset-based framework for ethics and integrity education on college campuses. This model addresses challenges encountered by efforts to promote integrity and is grounded in multidisciplinary research from philosophy and psychology on ethics and moral development. Based on this theoretical and empirical grounding, we propose that institutions of higher education approach integrity education through initiatives combining the development of moral identity (grounded in shared values among campus community(ies)) and moral reasoning, across curricular and co-curricular contexts in higher education.
Paper 2: Assessing integrity development: Examining the transformation of campus culture

Transforming campus culture is an ambitious undertaking; designing ways to assess that transformation can be challenging, as well. The Emory Integrity Project (EIP) is a major campus-wide initiative designed to create an inclusive campus community that embraces integrity by promoting honor, humility, and helpfulness in undergraduate students. Funded by a three-year $2.6 million grant from the Templeton Foundation, the project seeks to transform campus culture through the deliberate and strategic application of programs, co-curricular change, and campus-wide initiatives. Researchers from the University of Georgia and the University of Iowa are conducting the assessment of the project designed to re-imagine the way integrity and ethics are integrated into the life of undergraduates at a liberal arts university. The presenters serve as the external assessment team for the project, responsible for developing a comprehensive plan including baseline data collection, a three-year mixed methods evaluation plan, identification of relevant existing quantitative instruments, development of qualitative data collection strategies, and implementation of pre/post measurements. This paper will describe the collection of baseline data and the design for the formative and summative assessment, and provide preliminary results.

The content of this paper involves the assessment of college student development in the area of integrity, personal and social responsibility, and ethics, and so it also contributes to participants’ understanding of ways to assess student change on related constructs of moral and ethical development. This paper will include consideration of both qualitative and quantitative methods and the effects of an intervention that addresses co-curricular aspects of the student experience. The goal of the program is to offer participants insight into the conceptualization, design, development, and two years of implementation of a large, complex, institution-level assessment project focused on student character development, with opportunities to explore implications for their own practice.

The goals of the assessment team relate to exploring indicators of college student development, changing institutional culture, and ultimately student behavior shifts. In addition, the quantitative data collection uses the following instrumentation: Personal and Social Responsibility Inventory (PSRI; 2006); Defining Issues Test-2 (1990); Schlenker Integrity Scale (2008); and the Socially Responsible Leadership Scale (SRLS-R2; 2006). The qualitative component of the project includes many individual interviews and focus groups conducted with various stakeholders including students, faculty, and administrative staff.

The four presenters all have extensive experience in assessment/evaluation and in the study of student development.
Paper 3: From Macedonia to Georgia (U.S.A.): Student moral education as a contextual issue

While it is a truism that to know the good is not necessarily to do the good, moral education as a rule assumes that to do the good one must indeed know it. As a result of this assumption, most moral education operates either to help students to analyze the facts and context of a specific situation in order to identify the good in that situation (which it presumes they will recognize) or to effect the good that they (and others) already have recognized.

This presumes an acknowledged moral universe in which the student is immersed and a process of analysis that brings the student either to a deeper awareness of the meaning of a principle or claim within that moral universe or a realization of how a core element of the moral universe is applied inadequately or inappropriately.

How should a teacher, however, address the ways in which students’ immediate cultural context limits their vision of the good? This requires self-awareness on the teacher’s part and different pedagogical approaches based on context.

This paper draws from the author’s experience as a teacher and administrator in numerous settings from large public universities to small Catholic liberal arts colleges, from Pakistan to Macedonia to Georgia (U.S.A.), primarily from the author’s experiences as Director of Pedagogy of the Emory University Integrity project and as the Curriculum and Faculty Development Consultant for the Faculty of Law of the Southeastern European University (SEEU) in Macedonia.

Despite marked differences in the two institutions, they share one key element. Both focus on developing students who will move into professional roles. Yet, the students in both institutions come from radically different moral universes and concomitant strengths and limitations. How then should a teacher reflect on contextualizing students’ moral formation?

This paper addresses those issues on three levels:

The teacher’s self-education. How does a teacher enlighten herself or himself not only about the context in which she or he will be operating but also about the teacher’s own perspectives? What is the appropriate balance between empathy and sympathetic criticism?

Pedagogical purpose. We want to create good professionals. The good extends beyond technical expertise.

Pedagogical method. While moral education may require the ability to know the good, it preeminently is about doing the good. How then should a teacher adjust the pedagogical process in order to enable students to internalize norms to such an extent that they will act on them?

Based on the author’s successes and failures in this work over three decades, the paper lays out a pedagogical method for taking context seriously in the process of moral education and formation.

References:


INVITED SYMPOSIUM

Why a moral community matters
Creating a Just and Caring Classroom

Marvin W. Berkowitz

Educators often limit the classroom sources of moral character development to the technical pedagogy and curricular content of a classroom. In other words, teachers who sincerely want to optimally support the moral character development of their students, search for curricula, lesson plans, and teaching methods. However, what they are missing is that both developmental and educational psychological research suggests that the greatest influences on character development are more elusive. They are social relationships, shared norms, classroom climate, empowerment, and prosocial adult role models. That is where the leverage to nurture moral character lies. Hence it is where we have to turn to design classrooms for character development.

A useful way to organize such a strategy is around two central aspect of moral character: justice and compassion. For students to become just, they need to be welcome members of just communities, to experience just role adult role models, and to be empowered to grapple with and attempt to resolve moral issues. Hence, teacher need to be and do the following. First, they need to treat all students with respect and without prejudice. Second they need to empower students to be co-authors of the classroom culture, procedures, and policies. Third, they need to both ensure that students have the opportunities to grapple with moral issues (both in generally school life and in the curriculum), and to empower students to be the “solvers” of such issues.

To nurture the development of compassion, teachers need again to be role models, this time of compassion. They must show their genuine concern for the well-being of others, especially the students. But they must also set high expectations (and scaffold them) for compassionate behavior from and between the students. They must also provide opportunities for students to care for each other, for their environment, and for the world at large.

It is only by modeling morality, empowering students to authentically be moral agents, setting high expectations for moral behavior, and collaboratively grappling with moral issues will teachers create the kind of classroom atmospheres that will optimally nurture the development of moral character in students. This unfortunately is far more complex than merely administering a program or curriculum or set of lessons, and requires far more professional development.

Abstract

To optimally support the moral character development of students, teachers need to go far beyond curricula and programs to understanding the most impactful development influences on children. For children to become just and compassionate, teachers must model justice and compassion, set high expectations for both, empower students to co-author the classroom atmosphere and norms, and support the collective grappling with moral issues.
Teacher’s moral identity

Maria Rosa Buxarrais

Abstract

Teaching is a complex profession, since it is practiced in very diverse social contexts with the particularity of the reality of the students and the diversity in the typology of the school, because the teaching-learning process has its own dynamics, depending on whether we place ourselves in front of a public or private, secular or religious school, in social strata of risk and vulnerability or in more affluent sectors. This diversity forces us to define and constantly re-define educational projects, their objectives and methods of action to achieve the educational goals proposed. However, although projects, objectives and methodologies may naturally change, it will finally be the teacher and his way of understanding education and reality in its globality that will ultimately determine the creation of a pedagogical climate in the classroom that can create the conditions favorable that allow optimal and authentic learning experiences (Esteve, 2006). The level of clarity that the teacher possesses about the purpose of educating, and of his particular way of understanding reality, supposes that he has a clear sense of his own identity.
Teacher ethos as a supererogatory competence

Fritz K. Oser

If teacher educators try to show young pre-service teachers teaching \textit{without} ethos they encounter a serious problem. To describe not caring for students, not engaging for learners, not taking accountability is more difficult than its' opposite. This is why in this paper – based on the theory of negative knowledge – I will try to present collected situations in which teachers fail to be aware that what they should doing best for the student, thinking in each teaching step to the students and thus practicing the concept of “reference”. For this I will use the discourse approach with its' 5 different forms of reaction towards a socio-moral problem. Herein the a) avoiding concept shows how teachers do not react if they should, b) the delegating concept however shows how teachers give up their sovereignty in order to search help from outside the classroom. c) The single-handed decision making concept is again negative because of the belief that me as a teacher I know what to do and how to decide without interact with the student. Only the e) the incomplete and f) complete discourse orientation gives guaranty that teachers know how to act and really do act and know how to justify what they are doing. The first three a) to c) are negative in the sense that they demonstrate what it means not to show ethos, not to be caring and not to be available. For teaching education it is enormously helpful to contrast ethos-orientation versus not-ethos-orientation.
Is morality necessary for teacher leadership?

Ann Higgins-D'Alessandro

Abstract

Speaking broadly, leadership may or may not include a moral perspective (Machiavelli vs Kohlberg). Controversies arise, and wars are fought successfully or not to remove leaders when people decide that their leadership has become unhinged from any guiding moral ideals. Dictators as well as democratically-elected leaders may be moral or amoral. Some people think President Trump exemplifies the split of leadership from morality, while others think his candid and open style demonstrates moral leadership. In all cases, we eventually come to recognize the absence of morality in leadership, but otherwise, assume its presence. This is especially true for those who serve others, including teachers. However, the fields of teacher leadership and of teacher ethics/morality are substantially separate as I will show. While there are individual psychological theories and research that address teacher leadership and others that address teacher morality, and discourse on the morality of teaching, there is sparse research on their relationship; and moreover, almost none on the role that the social environments of schooling play in developing or sustaining teacher moral leadership. The extent to which classrooms, schools, and communities serve as supporting structures for fostering teacher leadership or teacher morality is understudied. Thus, this paper will address the following questions: 1.) What moral characteristics are assumed in ideas of teacher leadership across such domains as effective teaching, helping students academically and in peer relations, being a school leader or community liaison, and leading professional organizations or unions? And, 2.) To what extent does teacher leadership depend upon the supporting structures of schools, such as school climate and sense of community?

The above questions will initially be addressed by assessing the evidence regarding relationships between teacher leadership and teacher morality and evidence about the extent to which moralizing the classroom, school, and community influences the development of teachers’ morality and leadership, and moral leadership. After addressing these questions through a literature review, the Just Community (JC) intervention will be described, including the effects of intervention opportunities provided for teacher leadership, teacher morality, and their inter-relationships. Based on the review of teacher leadership and the description of its moralization by Just Community structures, the paper concludes by offering an heuristic model of the necessary relationship of morality (attitudes, thinking, and actions) to the development of anything we may want to call “teacher leadership.” The argument is that without morality, teachers cannot demonstrate leadership at any level, especially in their informal relationships with students.

First, the extant literature across domains of teacher leadership will be reviewed, followed by a review of teacher morality to highlight overlaps and distinctions. Second, the reasons why there is only limited research on the influence of classrooms, schools, and communities on the development of teacher leadership and morality will be explicated. Third, parallels will be drawn between the functions of schooling and learning and building a moral school and/or classroom community for teacher moral and leadership development as well as for student moral leadership. Fourth, a heuristic model of what we know and don't yet know will be used to illustrate the necessity of highlighting the moral aspects of schooling in order to develop teacher leadership that will be robust and effective across domains of teaching (subject areas, pedagogies) and across levels of schooling (classrooms, schools, communities, national organizations, etc).

BRIEF DESCRIPTION

Teacher leadership and teacher ethics/morality are substantially separate fields with theoretical connections but sparse research on the complexity of their relationships. Moreover, little research exists
on the role of the social environment (classrooms, schools, communities) for fostering teacher leadership and/or morality. What aspects of morality are assumed in theories of effective teaching, helping students, being a school leader or community liaison, and leading professional organizations? To what extent does teacher leadership and morality depend upon the supporting structures of schools (administrative, climate)? The example of leadership moralization in Just Community schools argues for a new teacher leadership model demonstrating the necessity of morality.
S6.4
Ethics education in compulsory school: ethical competence in the light of ethical theories

Philosophical conceptions of ethical competence with regard to ethics education

Olof Franck

The aim of this presentation is to explore how the concept of ethical competence, with regard to ethics education, may be analyzed with reference to some philosophical approaches. Measurability seems, in our time, to be conceived as a necessary and sufficient condition for what skills that could count as promoting knowledge. When such a position is applied in the field of ethics there is a risk that ethical competence is interpreted with reference to assessment-based conceptions, according to which “being ethically knowledgeable” is a more or less instrumental perception (cf Biesta, 2013). Ethics education will, if carried out in line with such perceptions, neglect the core of ethics: the nurturing and cultivating of fundamental relational values in personal as well as societal contexts, where caring for fellow humans, mutual respect and the defense of democratic rights, constitute a non-negotiable platform.

By turning to the ethical theorists Martha Nussbaum, K. E. Løgstrup, Seyla Benhabib and Peter Singer, an analytical framing could be built around ethical core concepts making up the platform in question. The approaches presented by these four theorists are examined as they have contributed to a profound and thorough analysis of the concept of ethical competence. The theories allow for exploring the complexity and multifaceted depths of ethical competence and pave the way for the highlighting of fundamental relational values to be reflected and discussed within ethics education. This then satisfies relevant knowledge requirements without sanctioning an instrumental and superficial focus on measurability and assessment.

Such an analysis, founded in philosophical theory and carried out with an intention to go beyond limited, superficial and even narrow-minded conceptions of ethical competence. It could lead to a highlighting of the core of ethics without losing sight of reasonable theoretical demands for clarity, rationality and intellectual trustworthiness. The four ethical theorists seem to pave the way for creating spaces for cultivating contemplation and action with regard to challenging empathic goals using different analytical tools. Further they each emphasize philosophical reflection which brings prerequisites for a sympathetic imagination, and for caring and solidarity, to the fore (Franck, Lilja, Osbeck & Sporre, forthcoming).

The complexity of the concept of ethical competence, and the need for contextualizing its various dimensions with regard to different areas, has been discussed in the relevant research literature (Cooper & Menzel, 2013). This presentation can be seen as contributing to this discussion, specifically in relation to educational contexts.

References:


Franck, O., Lilja, A., Osbeck, C. & Sporre, K. Philosophical contributions to an analysis of the concept of ethical competence in educational contexts: some introductory perspectives, (Forthcoming).
Teachers’ perspective on important ethical competence for their students to develop

Annika Lilja

In this study a variety of ethical lenses or voices are used in order to interpret, understand and characterize the expressed perspectives of teachers. 14 group interviews with a total of 46 teachers teaching social studies, i.e. the four subjects Civics, Geography, History and Religious Education have been undertaken. Group interviews were undertaken at the teachers’ schools; and were recorded and then transcribed. After that followed an abductive process inspired by a constructivist grounded theory (Charmaz, 2011) to analyse the qualitative data.

Inspired by Tappan (2006) we interpreted the ethical theories of Benhabib, Løgstrup, Nussbaum and Singer, as four different voices of ethics. We recognized these voices are, to a certain extent, a simplification of the theories yet the interpretations are useful in order to recognise different emphases in the landscape of ethical theory. The different voices used by the four philosophers to express ethics (cf also Gilligan, 1982) allowed us to interpret and summarize the teachers’ utterances and hear these voices in the teachers’ speech on ethical competence.

The analysis resulted in four identified capacities that teachers want their student to develop; to understand, to act, to verbalize and to persevere. These capacities have a direction, in that they can be focused on an individual him-/herself, their fellow beings or a on a social context. The direction of a capacity is in itself a value expression.

The four capacities identified by the teachers show a wide understanding of ethics education and give a picture of an education that can be described as both implicit and explicit (c.f. Thornberg, 2008). The material can be interpreted as showing a tension between an egocentric and a socio-centric perspective. Most commonly seen in the teachers’ statements concerning ethical competence were directives to develop the individual him- or herself. However as pupils need to start developing their own ethical competence before turning their gaze outwards, this is not surprising.

The voices of the four philosophers illustrates language that can work in a broader context, and we have interpreted the teacher’s language as a language applicable in school. Using the voices as an analytical tool, we can emphasize the teachers’ responses to a higher level of abstraction and thus expand our understanding of what the teachers regard as an important ethical competence for their students.

References:
Young people about their needs of ethical competence – Findings from focus groups with 12- and 15 years-old students

Christina Osbeck

The aim of this study is to present conceptions of ethical competence in students’ utterances on their needs of ethical competence and critically discuss the findings in relation to both the conceptualization of ethical competence in the Swedish curriculum and Knud Ejler Løgstrup’s proximity ethics.

The focus groups interviews were conducted with 16 groups of students: eight in grade 6 and eight in grade 9. The students were from eight schools and eight municipalities, chosen to be from different socio-economic areas. The interview questions were posed from several angles in order to grasp the students’ needs for ethical competence, and therefore the inductive analyses were based upon both explicit comments about their needs and comments where a need for ethical competence can be said to show itself implicitly.

One central finding from the analyses is how ethical situations, defended values, and needs for ethical competences are closely related in the statements of the students. Ethics, ethical competence, and ethical needs appear as more holistic than in the Religious Education (RE) syllabus and national RE tests. The students talk about everyday life ethics. Their needs concern everyday processes such as to: be able to identify a situation as ethical; examine different options for action and weigh these against each other in order to take a position; carry out decisions, and follow-up on decisions. The need for ethical competences emanate from specific situations and concern peer relations in school, education and future but also politics. The defended values fall upon a spectrum between the wellbeing of my fellow human and individual competitiveness.

The different perspectives are reflected through the lenses of Løgstrup’s theories where ethics is grounded in the encounter with one’s fellow human, where the interdependence between human beings becomes obvious and the ethical demand and its meaning stands clear. To Løgstrup, it is important to stress that the ethical demand is not to fulfil the other person’s wishes. Each human being must use their own life understanding/existential understanding and imagination to grasp and to respond to the needs of the other so that it best serves that person, the interdependence of life, and the trust that has been shown. Therefore, a well-developed existential understanding can be understood as a central ethical competence, a prerequisite for situational sensitivity and responsivity to the ethical demand.

References:
A national test, students’ responses and a philosopher? Ethical competence in the public arena

Karin Sporre

In this study the responses of students, 12 to 13 years old, to one question of the 2013 Swedish national test in ethics education are analyzed in relation to the ethics of Seyla Benhabib. The research question is: Do the students’ responses correspond to or include important ideas from the ethical theory Benhabib?

In the ethical theory of Benhabib (1992) interactive universalism is a crucial concept where equal rights and respect for each and every person is foundational. When understanding public discussion in the societal arena and its discourses a concrete other as compared to a generalized other is another important marker from her theory. These concepts indicate the need for real life encounters to develop adequate knowledge about the views of other persons. Furthermore Benhabib (2006) develops her discussion around cosmopolitan norms, as an important ethical response to national boundaries. She also introduces the concept democratic iterations to describe actions with potential to develop democratic agency and ideals by giving existing symbols new meaning.

The Swedish national tests of the school subject ‘Religionskunskap’ (RE - which includes ethics) have occurred annually since 2013 for students in grade nine (15-16 years old. From 2013 – 2015 grade 6 students were also tested, but national tests were thereafter abandoned for that age group.

Of the 25 000 students who took the compulsory Swedish national test in 2013, 100 responses have been studied. The sample includes students from urban and rural areas, similar numbers of boys and girls, achievement levels, those taking of Swedish as a mother tongue school subject or not, and with parents having academic education or not. In total 400 items were studied as the responses answered four sub-questions.

Previously, I have studied a) students’ responses (the same as here) (Sporre, 2018, forthcoming); and b) the construction of the national tests and their possible ‘effects’ on ethics education (Sporre, submitted). The results from this research a) support a deepened analysis of ‘ethical competence’ like the one undertaken here, and b) gives an overview of the curricular background to the tests, shows what ethical competence is tested, and critically discusses these competences in relation to ethics education.

Regarding this study, a deepened analysis of students’ responses regarding the performed ethical competence, it should be noted that the students are not expected to have come across the philosophy of Benhabib in their lessons. However, the tasks and sub-questions articulate situations that belong to the public arena, which is why an ethical theory like Benhabib’s might match the students’ responses.

References:


Sporre, K. (submitted). *Assessing ethics education through national tests – an advantage, or not?*
S6.5
Difficult History: How Do We Approach Others and Conflicts in History Education?

Symposium Abstract: History education is one of the most important factors contributing to the way young people understand what happened in the past. History classes, in most cases mandatory during middle and secondary school, are frequently the only chance to engage with the past. History curricula that guides these classes and history textbooks used in the classes represent past events considered to be important in a society. They are an echo of the dominant narrative about the past and whether the society in case has more or less recent violent past, the ways in which history textbooks represent these violent episodes is telling of the ways the present is connecting to that past. In societies with the recent violent past, the ways in which conflict is represented, including the portrayal of the out-groups in relation to the in-group is particularly important. Building on the importance of historical portrayal of the conflict, history education has an important role in peace building and is closely connected to civic education. This symposium brings papers exploring history education and history textbooks in Croatia and Turkey as well as the cross-national study of history education in the Western Balkan countries (Serbia, Bosnia and Herzegovina, Kosovo, Macedonia, Albania, Montenegro). The papers are aiming to answer the following questions: how are “we/majority” and “them/minorities” portrayed in history textbooks regarding recent (Croatia) and not so recent (Turkey) conflict; what is the role of history education in nation-building; how policy documents influence history education; how personal characteristics of teachers relate to their willingness to engage with difficult topics in the classroom; how teachers perceive educational system in the Western Balkan countries?
Paper title: Transmitting the Real Truth or engaging in Historical Inquiry? War in Croatia 1991-1995. in Croatian History Education.

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Abstract: Building on previous research that have detected two conflicting understandings of the purpose of history education in contemporary Croatia, (Baranović and Koren, 2009; Marić, 2016) current research further explores the dynamics of this ambivalence. Recent developments of the framework of history teaching in Croatia are explored through educational policies and approaches to War in Croatia 1991-1995, as a contentious and difficult teaching topic. For that purpose, curricula and other relevant policy documents, history textbooks as well as thematic teacher trainings will be explored in relation to this ambivalence and their possible implications for the teaching practice itself.

Summary: The way in which the most controversial historical topics are taught can answer the question of what the underlying purpose of history education is. If its purpose is to capacitate students with historical and critical thinking skills, it chooses also the sensitive and controversial topics to do that. If, on the other hand, history education serves simply to transfer certain preconceived and one-sided narratives of the contentious topic, it not only fails to capacitate the students with skills of historical thinking, but can also preserve or deepen the tensions and consequently contributes to further conflicts. As explained in the National Framework Curriculum, the Croatia's key developmental educational document devised in 2011, history education is seen as a means of fostering students' analytical and critical thinking skills and thus educating active and responsible future citizens. At the same time, curricula in force present a prescriptive layout of the historical content to be taught. They determine not only themes and topics teachers should teach but also interpretations and standpoints on specific topics that teachers should transmit to their pupils and students. This is especially evident in relation to contemporary history and the topic of War in Croatia 1991-1995 as one of the most contested events in Croatia's recent past. Several attempts for innovating history teaching by refocusing from content to educational outcomes and competences (e.g. in New curriculum from primary schools from 2006, Supplement Affair in 2006, Public debate about the History curriculum as part of the Comprehensive curricular reform in 2017) have shown that the tendency of educational authorities is to define not only the obligatory content but also its interpretation when it comes to this topic. Since textbook pluralism was introduced in 1996, history textbooks authors have managed to work around the prescriptive character of teaching plans and programs, and some have moved far beyond a content-based approach. In this respect, the textbooks present a variety of understandings of history and history teaching and thus a variety of approaches to covering the topic. Pedagogically and historically they represent both mono-perspective and multi-perspective approaches, both dominantly narrative and source-rich textbooks, as well as approaches that take the middle road. In some textbooks, presentations about and attitudes toward this period are more inclusive and nuanced than is a requirement of curricula, supporting the argument that most innovations in Croatian education have stemmed from textbooks. On the other hand, in the official part of dedicated teacher trainings provided by educational authorities, it is often stated that only one truth about the conflict is legitimate and the only interpreters of this truth are the war veterans of the Croatian Army or history teachers trained by them, these teacher trainings completely denounce the interpretative nature of history as a discipline and consequently dismiss the need of history education to teach about interpretations. Having in mind that institution providing these teacher trainings is also in charge of teachers' professional development, the framework of teaching for Croatian history teachers seems rather un-autonomous.

Keywords: History education, violent past, War in Croatia 1991-1995., Croatia, post-conflict
Paper title: Taking Risks in The Classroom: How do history teachers in Western Balkans approach sensitive and controversial topics?

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Abstract: Teaching about recent violent past in post-conflict can be very challenging for history teachers. Kitson and McCully (2005) developed a model of risk-taking to represent the roles teachers take on in the classroom when it comes to dealing with difficult topics. According to this model, when faced with teaching about a difficult topic, teachers engage in a variety of behaviors that are represented in a continuum that includes three main roles: avoider, container and risk-taker. The current research on history teaching in Western Balkans presents a quantitative test of this model, brings the risk-taker profile and several correlates of taking risks in the classroom.

Summary: Following numerous studies that looked into history curricula and history textbooks in the Western Balkans region (Koulouri, 2002; Höpken, 1996; van der Leeuw- Roord, 2012), what actually happens in the classroom when it comes to these is mostly left unexamined. How do teachers go around curricular expectations, teaching materials and societal context in teaching the most controversial topics in their societies? What effect have many international organizations’ interventions in the field of history teaching had in this respect? To outline the answers to these questions, together with history education experts and practitioners in South Eastern Europe, we developed a large-scale mixed-method study looking into history teachers see the current state and future developments in history education across Western Balkans with a special focus on their approaches to difficult topics. The principal technique of the data collection through an online survey was complemented with focus groups with selected groups of history teachers, stocktaking sessions and expert interviews in each country. 793 teachers participated in the survey, around 400 teachers participated in the stock-taking sessions, 40 teachers in focus-groups and 14 history education experts in expert interviews. History teachers from Albania (66), Bosnia and Herzegovina (210), Kosovo1 (67), Macedonia (113), Montenegro (115) and Serbia (222) gave their assessment of the current state and the needs in history teaching in their country through the survey specifically designed for this purpose. Through the combination of aforementioned quantitative and qualitative methods of data collection we set out to explore several issues. Firstly, we aimed to grasp teachers’ perceptions on their participation and level of democracy in schools, educational systems. Secondly, we wanted to grasp their experiences of employment and professional development procedures. In the end, we wanted to explore if teachers’ individual characteristics, their self-perception in the context of schools, educational systems and society and their understanding of history didactics shape their practice of teaching controversies. Following the avoider-risk taker continuum model of teacher’s roles when facing controversial topics (Kitson & McCully, 2005), we looked into several factors determining whether history teachers will take a role of the avoider, container or the risk taker in approaching the contested topics. Moreover, we examined how certain individual characteristics (e.g. religiousness and level of education) and school characteristics (e.g. urban/rural and mono-cultural/multi-cultural environment) affect the teachers position on the continuum.

1 Under Resolution 1244

References:


**Key words**: History Teaching, Cross-National Studies, Controversial topics, Western Balkans
Paper title: “Nation’s Story” and the “Others” in Turkish History Textbooks: The case of the First World War and its Aftermath

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Abstract: This paper will analyse the recent high school history textbooks in Turkey to acknowledge representations of the “us” and the “others” for the topic the First World War and its aftermath. In Turkey, all middle school and high school students are required to take the course “History of the Turkish Republic.” The paper will focus one of the most sentimental and controversial themes of the course. The analysis will concentrate on silences and burst outs in the textbooks about non-Muslim populations questioning the ethical representations and the multicultural perspective. Moreover, nation-building stories will be discussed referring to citizenship and democracy education.

Summary: The main successor of the Ottoman Empire, the modern Turkish Republic is founded in 1923, after the First World War and the Turkish Independence War. Historically, the war in Anatolian region continued from the entry of the Ottoman Empire into the First World War (28 June 1914) until to the Peace Treaty of Lausanne (24 July 1923). Accordingly, the mainstream Turkish historiography as well as the history education in Turkey represents the nearly ten years’ time period as the story of the nation building. On the other hand, apart from sentimental and painful stages, this time period is also the story of the “others”, particularly non-Muslims in the Ottoman Empire. Such stories about the others sometimes slide over in silence, but sometimes are the dominant narrative underlined through strong feelings such as hostility, mistrust and anger.

This paper will analyse the recent high school history textbooks to acknowledge representations of the “us” and the “others” within the topic the First World War and its aftermath. In the Turkish history education system, all students are required the take the course “History of the Turkish Republic” both in the middle school and high school since this course is also considered as a part of citizenship and democracy education. The seniors (grade 12) are taking this course in all high schools in Turkey. The course includes topics such as: the factors and the ideas that led to the First World War; the fall of the Ottoman Empire; the Anatolian revolt; the preparation, action, reform phases of the national movement for independence; and the social changes brought about by Atatürk’s reforms. Hence, in the very beginning of the course and textbooks the theme is concerning the time period of the First World War and its aftermath. From the first topic to the Atatürk’s reforms, the course is designed to convey the story of the Turkish nation to younger generations and build the national identity. On the other hand, the course also aims to educate students as “active citizens” concerning values such as democracy, global identity, human rights and multiculturalism as well as national identity. Hence, the course and the textbooks includes lots of controversies about representations of the “us” and the “others.” This paper will focus only on the limited but most sentimental and controversial theme of the course, the First World War and the aftermath. Accordingly, the analysis will concentrate on silences and burst outs in the textbooks about non-Muslim populations questioning the ethical representations and the multicultural perspective. Moreover, nation-building stories will be discussed referring citizenship and democracy education, which is written as one of the main aims of the Ministry of National Education.

References:

Keywords: History education, Turkey, citizenship and democracy education, national identity, minorities.
Paper title: The “Others” in Croatian History Textbooks: The case of neighbors

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Abstract: History textbooks are the “mirror” of their time, they speak of the circumstances in which they originated, as well as the intentions with which they were written. Thus, they can be a great tool to understand contextual and political changes that happened when they were written. In former Yugoslavia (1945.-1991.) Croatian history textbooks consisted of 30% national and, 30% world history while 30% and more was reserved for other nations that were part of former Yugoslavia. As we can notice, a lot of space was reserved for neighboring nations. Relationships with neighbors are shown in the prism of friendship and communion. Today, Croatian history textbooks only present national (60%) and world history (40%). This has contributed to the emergence of an ethnocentric representation in which relations with neighbors are shown primarily through conflicts. This paper will analyze 8th, final, grade primary school history textbooks in Croatia from 1990s towards today to try and answer different questions: did neighbors disappeared from Croatian history textbooks in recent years or they still part of them? Why have some disappeared and others did not? What is the role of those that stayed in narrative today?

Summary: In the 1980s, socialist Yugoslavia faced numerous problems: the lack of legitimacy of the ruling party and inefficiency of the bureaucratic system led to deterioration of the economic and political situation. These problems, and national programs of political elites in former Yugoslavian republics, led to its collapse. In the 1990s, especially during the wars that followed breakup of Yugoslavia, more important issues of education in Croatia were pushed aside, and building a national identity was central influence in introducing educational changes. It was the same with teaching history, since it was considered one of the national subjects. The first significant change in teaching history occurred in 1991. At that time, “innovated” curricula and programs (mostly based on the curricula of socialist Yugoslavia from the second half of the 1980s) were published and some changes were introduced in the textbooks. Soon after that the Marxist ideology has been abandoned and Croatian history was separated from the Yugoslav context. Namely, in the idea of relieving students, Croatian history was separated from the former Yugoslav history, primarily by reducing the content that was reserved for other nations of former Yugoslavia, which were not replaced by contents that were neglected but the contents from Croatian history were expanded. This has contributed to the emergence of an ethnocentric representation in which relations with neighbors are shown primarily through conflicts and lot less through cooperation or cultural exchange. Most of neighbors became „others” – they were and are guilty for all wrong that happened to „us”. This paper will analyze 8th, final, grade primary school history textbooks in Croatia and compare them to those in socialist Yugoslavia in order to answer different questions: did neighbors disappeared from Croatian history textbooks in recent years or are they still part of it? Why have some disappeared and others did not? What is the role of those that stayed in narrative today? Are there any differences between various history textbooks considering the fact that in 1996 the state allowed more than one textbook per grade and era of free market began? Political context and changes in Croatia in last decade also influenced narratives on neighboring states of Croatia and the way they are represented in textbooks.

Key words: textbooks, neighbors, „others”, „us”, image, history education, Croatia
S7.1
Educar en el Perdón – Propuesta

¿El Perdón es condición para una sociedad cuidadora (Caring Society)?
¿Puede aprenderse a perdonar? ¿El Perdón puede enseñarse?
¿Cómo estructurar una propuesta curricular de educación para el perdón?

Estas cuestiones motivaron a los proponentes del simposio a realizar un enfoque multidisciplinario sobre el tema (filosofía, pedagogía, ética y deontología profesional).

Son supuestos comunes de las intervenciones que: el procedimiento legal / judicial contra el agresor - su castigo y / o la compensación debida - no restaura la integridad herida de la víctima;
el perdón es una actitud voluntaria y libre de la víctima que abandona su derecho al resentimiento y represalia y renuncia a su estatuto de víctima por la compasión y la benevolencia.

Los participantes, a partir de su área de conocimiento, presentan contribuciones para la determinación de elementos diferenciadores del perdón como ethos; para establecer condiciones psicológicas y sociales del perdón; para su inclusión en una propuesta curricular de la educación para la ciudadanía y la educación a lo largo de toda la vida; para su fundamentación filosófica en la categoría antropológica de la Esperanza.
1. Perdón y Educación para el Cuidado

El perdón es una temática clave en la educación moral: manifiesta, por una parte, la realidad indeseable del mal (el error, los fallos, la ofensa, ...) que se deriva del actuar humano y, por otra, la actitud voluntaria y libre del ofendido que abandona su derecho al resentimiento y a la represalia y renuncia a su estatuto de víctima con una mirada de compasión y benevolencia.

Esta temática plantea varios problemas de naturaleza filosófica y pedagógica:

¿Por qué hacemos el mal? ¿Por ignorancia (Platón)? ¿Porque somos malos (Hobbes)? ¿Por la influencia de la sociedad (Rousseau)?

¿El perdón generado por la “buena voluntad” (Kant) promueve el desarrollo moral de personas y pueblos o genera la perpetuación del mal, redundando en perjuicio de la sociedad?

¿Puede conciliarse la educación como práctica de la libertad (Freire, 2007) y la promoción del perdón en el marco de una educación para el cuidado y la fraternidad (Boff, 2014)?

¿Las narrativas sobre el perdón pueden servirnos de “horizonte ético” en la práctica de la educación moral y de la ciudadanía?

Los programas de educación para el perdón están habitualmente asociados a contextos de violencia o de duelo: en ámbito social después de conflictos armados (por ejemplo con la creación de comisiones de verdad y reconciliación) y en ámbito individual, en la secuencia de ofensas a la integridad física o psicológica o en situaciones de final de la vida, en una vertiente terapéutica o de relación de ayuda.

El escándalo del mal, de la pérdida, del fracaso y de la destrucción, de las personas, de los grupos y de las grandes comunidades, claman por una palabra de esperanza que no niegue la angustia y la incertidumbre, pero afirme la hospitalidad y el cuidado.
2. Perdón y práctica deontológica en odontología

En la práctica de la Odontología brasileña, es habitual el castigo a los actos considerados infractores, según el Código de Ética Profesional, más inclinado a una orientación de la ética de la justicia (Werneck, 2017).

En cuanto a este binomio justicia-perdón, surge la indagación: ¿las puniciones presentes en los códigos de ética restauran la integridad herida de la víctima?

Para Worthington (1998), el perdón es una “transacción interpersonal” en la que alguien elige abandonar su derecho de represalia o alejamiento. El perdón comienza por la empatía y la humildad y se solidifica por medio del compromiso público de perdonar. El autor introdujo un carácter moral para el perdón y nos presenta el beneficio del perdón para quien perdonada (restablecimiento del bienestar psicológico) y para quien fue ofendido (favorece la restauración de lazos rotos con la ofensa).

Enright & Fitzgibbons (2000) refieren tres modelos: de actitudes (componentes afectivos, cognitivos y comportamentales del perdón), del proceso de perdón (etapas recorridas desde la ocurrencia de la ofensa hasta la decisión de perdonar) y sociocognitivo del desarrollo (estructura de avance en el pensamiento). Para hacer justicia, una víctima se pregunta: “¿qué debo hacer para ser justo?” Para perdonar, una víctima se pregunta: “¿qué condiciones facilitarán el perdón?”

Situaciones de negligencia y errores clínicos, así como otros problemas deontológicos tienden a ser, o bien silenciadas y negadas, o bien apreciadas por el colegio de profesionales según una lógica jurídica y punitiva.

Una observación naturalista nos permite afirmar que las puniciones constantes de los códigos de ética no restauran la integridad del ofendido; al decidir denunciar el profesional y actuar en contexto jurídico, el usuario del servicio puede romper relaciones con el profesional e incluso con el sistema de salud, con daños evidentes en el futuro.

Por otra parte, análogamente a otros contextos y ambientes, nos preguntamos si la creación de estructuras de acogida, verdad y perdón en contexto profesional permitiría reducir los daños y promover la autonomía de los clientes. Estas estructuras no pueden nunca ser sustituto de una formación ética y deontológica en contexto académico, pero permitirían, a lo largo de la vida, el desarrollo de una actitud de empatía como un paso más en busca de una nueva concepción del mundo justo y de una sociedad cuidadora.
3. Reconciliación en Sociedades Divididas

Restaurar la integridad de las heridas por ambas partes, lejos de los términos agresor- víctima. Las heridas están ancladas en las diferentes partes que intervienen en el conflicto, incluso en los colaterales no protagonistas directos. Los posibles escenarios de reconciliación precisan de procesos de reparación y transformación de esas heridas. Para ello, la culpa psicológica puede ser restaurada desde el perdón conciliador. Para renunciar al estatuto de víctima, hay que rescatar esos términos dualistas. El derecho a no tener enemigos o a no vivir desde la enemistad prevalece cuando hay un trabajo pedagógico que lo acompaña. La mirada compasiva y de consuelo que contempla todas las heridas implicadas puede restablecer y sentar las bases para procesos de sanación y reconciliación. Sentimientos morales de resentimiento y remordimiento pueden dejar espacio a sentimientos morales de reconciliación, restauración y compasión.

El perdón se enseña y se aprende, y es condición necesaria para una sociedad cuidadora, transmisora del valor del cuidado y de la ternura en la construcción de una sociedad afectuosa. No desde la ingenuidad del desconocimiento u olvido de cuanto los seres humanos nos hacemos, sino desde la consideración de los márgenes de violencia explícita o implícita que nos emitimos, no solamente hacia los congéneres sino hacia uno mismo. El perdón más necesario es hacia uno mismo (Gandhi, Jankelevitch).

Rendición al derecho de represalia o resentimiento, renuncia a mantenerse como víctima. Relaciones de dominio desde el victimismo personal, grupal y social.

Procesos pedagógicos de restauración de las heridas, más que procesos judiciales que a menudo perpetúan heridas y las legitiman.

Perdón como acto de libertad, de dominio personal por encima de la violencia y el resentimiento.

Galtung: ejercicio de adultez moral por encima de transgredir la autoridad moral al poder judicial que enjuicia pero no sana, dictamina pero no restaura, castiga pero no repara, institucionaliza per no autentifica (empodera?), delega pero no reconoce.

Ejercicio de perdón como acto ético de liberalidad. Educación a lo largo de la vida, desde una mirada incluso más allá del agravio ético, donde las partes intervinientes ejerzan su autoridad moral y puedan resarcir el daño ocasionado: identificarlo, cargarlo y hacerse responsables de ello, sin delegar sus efectos.
4. Can hope repair us? Forgiveness and a hope driven education

Forgiveness gives rise to the thought. Just as much as evil and precisely from that passage through the depths of fault. Any speech on forgiveness that pretends to be more than a palliative must face the absurdity with which evil affects life. It is from this scabrous abyss that an (im)possible word that dreams to repair life shall sprout. This is the very first paradox of forgiveness: debt gives place to the gift. Gratuitous. Unconditional. Permanent. (Un)thinkable.

Since the past is irreversible, and memory persists in offering us the open wound of the aggression, since guilt and hatred, remorse and vengeance persist in giving flesh to the pain or the guilt, forgiveness gains the tones of a reconfiguration of meaning. In front of the irreversible and the unforgivable, forgiveness is an excess that transforms into a re-narration of one's life comprising mourning and hope and hospitality.

Hospitality in hope.

Hope is « the “superabundance” of meaning in opposition to the abundance of the lack of meaning, of failure, and of destruction». Hope points to a beyond (au-delà), which is an ethical and political recreation. These dimensions of human life «carry – Ricoeur tells us – the mark of the future – of the “not yet” and the “much more”; in the terms of Kierkegaard, hope transforms freedom into the passion for the possible against the sad mediation of the irrevocable» (Paul Ricoeur, Figuring the Sacred, 206). An ethics of hope is revealed in the way that the questions of the fight against lie, injustice, and violence are negotiated with the desire for truth, justice, and peace. An ethical thought marked by hope shall be radically creative. To the extent that the human person aspires to exceed tragedy and the fight against historical evil, and to the extent that this hope implies and impels toward a concrete action, an ethics of hope will be able to signify a constant creative transformation of the human person and of the world. What is affirmed in hope is the radical human capacity of a ever more inclusive renovation, of the realization of the shared humanity originally received.

This is a constant task that appeals to the human capacity of creativity.

A hope driven education approaches Alasdair Macintyre’s notion of life as a quest:

«the good life for man is the life spent in seeking for the good life for man». The constant search for a notion of good that allows one to understand and make explicit the ethical aspiration that we inherently carry is what shall define the kind of life that is a quest for the good. The end of the quest can only be understood in the quest itself,

«only by finding and dealing with the different evils, dangers, temptations and distractions that provide any quest with such episodes and incidents» (After Virtue, 2007: 219). Hoping for the good is to search for it in a coherent speech and in a concrete action.

Thus, even if hope is a rarely explicit notion – though omnipresent in the philosophical discourse –, it becomes a fundamental element that defines a horizon of possibilities for ethical life and ethical education.
The proposed paper symposium focuses on the issue of civic engagement in the globalized, democratized, and social media connected world of the 21st century. In all three papers, the point of departure is one of recognizing that civic engagement is potentially problematic, as much a source of moral and political problems as solutions. Each paper attempts to carefully analyze the potential problems and complexities imposed on the engaged citizen and then to suggest the implications for education. In the latter regard, there is a consideration of both formal institutions of education and the learning that may be afforded through different forms of political engagement.

In addressing these issues, the papers differ in their focus, but do so in complementary ways. The paper proposed by Maria Bermudez, “Fetishizing altruism: International aid organizations and citizens’ moral engagement,” focuses is on the current international aid regime and the challenges and limitations of the ‘practices of caring’ it fosters. In this light, Bermudez considers the duties of the newly globalized citizen and what that citizen must do to meet the moral-political demands of providing aid in the international context. She concludes by questioning the nature of our moral relation with those in need if charity and philanthropy are to be used as a tool for global and common development.

The paper proposed by Shawn Rosenberg, “Democracy Devouring Itself: The Problem of Citizen (In) Capacity,” examines the implications of the increasing democratization of the established western democracies fostered by more progressive laws and new forms of social media. Reviewing his own and other research, Rosenberg suggests that citizens currently do not have the capacity to meet the requirements of democratic citizenship. This makes them particularly vulnerable to the siren call of authoritarian, ethno-nationalist populism. Having defined the problem, the paper suggests what kinds of alternative educational and political practices are needed.

In Gabriel Anderson’s paper, “Teaching in the Time of Trump: Can Techno-Fordist Educationalism Counter Totalitarian Temptations?” also the challenges educators face in an era of ‘fake news,’ the unethical manipulation of the citizenry by more authoritarian political leaders and the fostering of essentially undemocratic emotions of fear and resentment. The pedagogical consequence of this situation for schooling is a crisis of legitimacy, one that undermines teachers and their educational practices. The final question raised is how this crisis may be constructively addressed.
Fetishizing altruism: International aid organizations and citizens’ moral engagement

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The idea of International Aid embodies a more ancient practice than the current concept of global development. It originates in the trans-frontier extension of one of the oldest social practices in the world: Charity. As such, the roots and fundaments of International Aid are at the core of the moral debate: the difference between what is socially considered as good or bad. Even if the International Aid Context offers no place for moral absolutisms.

Charity is a concept ingrained in all main religions. While this religious influence is indisputable, the concept of charity is also part of many ancient cultures and practices proving that the duty of care for the disenfranchised is part of the human ethos and of the development of societies. Considering the need to aid the marginalized as a virtue is also deeply rooted in the philosophical understanding of societies. Although today’s definition and understanding is only a partial reflection of its etymology and origin, the term philanthropy has been shaping economic attitudes and political actions towards those in need for the last 2,500 years. However, the implementation of charity and in its secular version, philanthropy, has changed dramatically. A new multilayered and limitless universe of charity has developed in the last 50 years. Charity now evokes globalization, development and corporatism. Consequently, developing philanthropy and fulfilling charitable duties now include considerations of effectiveness, impact and need. Even if our expectations are still rooted in the benevolent character of aid, they ultimately have led us to fetishizing altruism. We still assume that all aid is good, needed and morally acceptable; and all those who aid are, in a certain way, doing what is ethically adequate.

This presentation considers the limitless proliferation of aid organizations, nationally, regionally and internationally, who seem to fall under questionable standards of accountability, responsibility and transparency. It concludes by considering the challenge of educating the global citizen as part of this complex “Market of pain” and questions our capacity to decide beyond doubt, how and why we should help the others. Or if in fact, we should help at all.
Democracy Devouring Itself: The Problem of Citizen (In)Capacity

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Two currents are sweeping across the ‘advanced’ democracies. One is a dramatic increase in the ways in which citizens can engage one another and their governments. From the face-to-face encounters of citizen deliberations to the more ethereal interactions on social media, people are afforded new ways to enter the public space to express their views and hear the views of others. Some of the new forms of engagement, such as deliberative fora, enable citizens to play a direct advisory role in formation the formation of public policy. This development can only be regarded as a broadening and deepening of the space for democratic politics.

At the same time, this democratic space has been the site of the resurgence of right wing nationalist movements. From the Law and Justice Party in Poland to Fidesz in Hungary to the National Front in France to the AfD in Germany to Donald Trump in the US, political leaders are marshalling the vote to reject a largely democratic political establishment in favor of alternatives that offer the promise of strong leadership, a return to the glories of a mythical past and a repudiation of the liberal promise of universalistic humanitarianism, multiculturalism and the free movement of people. In this development one can hear the echoes of 80 years ago when democratic practices became the vehicle for the destruction of democracy itself.

It is in this context, I reconsider the different forms of citizen-citizen and citizen-government engagement examining both the nature of the engagement they allow and the actual manner in which they are used. In the first case, I consider the quality of the new opportunities for civic engagement. I argue that the different forms of engagement clearly vary in their democratic potential. In the second case, I consider the requirements these opportunities for engagement place on the citizenry. Here I review relevant political and psychological research on citizen competence. The clear conclusion drawn in the literature is that citizens generally do not have the cognitive, emotional and moral capacities to meet the requirements of participation in the fast-changing, increasingly cultural diverse context of democratic governance.

In my view, the opening up of avenues for greater citizen participation, some of which constrain the quality of that participation, combined with the apparent deficits of the citizenry of our 21st democracies create (in the vein suggested by current political developments) a potentially dangerous situation, one which may yield an ultimately anti-democratic politics. With this in mind, I conclude our cautionary tale with a discussion of the implications of this for educational practice and the institutional/technological structuring of citizen engagement. The goal here is to outline best practices in the hope of fostering richer (rather than just more) means of engagement and a citizenry who can meet the demands of contemporary democratic citizenship.
Teaching in the Time of Trump: Can Techno-Fordist Educationalism Counter Totalitarian Temptations?

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My focus here is the legitimacy crisis of the classroom that ensues when our political world is in disarray, particularly in times of moral crisis brought on by failures and misdeeds by a nation's elected leaders. Whether an educator chooses to openly address values and ethics in classroom or merely proceeds by taking for granted a basic framework for the study of the social sciences that includes norms and beliefs commonly shared in a democratic polity about right, wrong, just deserts, and fairness, the dilemma posed by corrupt and criminal state action can poison the intellectual atmosphere, no matter how subtle, undermining the credibility of the educator due to the crisis of authority felt by the students. It is not a tangential or uninteresting aspect of this phenomenon the fact that men like Trump know this and thrive on the moral chaos that their brand of leadership which often includes lying, cheating, and arrogance brings into the world spreading doubt, shame, and confusion among vulnerable citizens, especially the young. Hypocrisy creeps into every corner of life eroding confidence in the moral ideals of family no less than the cultural ethical norms of most college curricula.

Teachers are often loathe to tackle the glaring contradiction that immorality in high office causes for a number of reasons significant to both pedagogy in general and moral education in particular. This reticence on the part of educators must be overcome and the tactics to do so disseminated. Firstly, however, the pedagogical imperative to do so must be firmly established. Once that is accomplished then the strategies for taking back the cultural and intellectual high ground can be discussed. What a poisoned socio-political environment does specifically to undermine the credibility and ethical posture of the educator is to call into question the existence of human dignity and standards of moral judgement. By fomenting a breakdown in tradition and custom by flouting ethical norms, such politicians instinctively understand that the seeds of social decay are disseminated, and, if sown properly will grow into an atmosphere of resentment that works to the benefit of authoritarian regimes. Fear, hate, paranoia, and indignation are woven into a new moral code. As part of this campaign, the majority's faith in its “collective conscience” and belief in a just world must be undermined.

The natural enemy of this anti-dignity campaign is the educator who lives in a world of norms, values and moral beliefs. Moral limits, cultural boundaries, and civic pride are three of many components of education that feel alien to the mob mind and unbridled egoism fostered by authoritarian leadership. The question is what must teachers do, what educational strategies must they employ, at time when an amoral political environment undermines their own legitimacy. This paper will proffer suggestions and strategies for living in dark times.
S7.3

Adolescents find help with social problems online and off - Current forms of natural and artificial therapy

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The Internet and social media have developed into a social space, which has indefinitely permeated the everyday life of adolescents (Common Sense Media 2015; Shell Study 2015; Turkle 2015). There is research on how the relationship with our social counterparts changes when we digitally connect with each other (Kim, Weinstein & Selman 2016; Zizek 2017).

Robert Kegan describes the developmental supporting act of holding cultures as natural therapy (1982). If this fails, at best an artificial therapy can take its place. The classic form of artificial therapy is psychotherapy. On the Internet, however, there are increasing numbers of websites that offer help to young people with social problems, for example by establishing contact with other peers or directly responding to problem descriptions by more or less trained staff. We want to empirically examine and compare these old and new forms of natural and artificial therapy.

Lalenia Zizek, Janna Zieb and Boris Zizek will lay the groundwork for comparative analysis with an in-depth analysis of a psychotherapy session. Hendrick Andermann and Boris Zizek will use the MTV website A Thin Line to explore whether the Internet is a new space for self-chosen therapy (Erikson 1974). Leonie Ripke and Boris Zizek provide analysis of a site-mediated interaction in which trained peers and psychologists respond to problem descriptions from adolescents. Dawn Schrader examines the good and evil of online information sharing. She proposes an incidental therapeutic effect of app use and encourages regulations to protect both privacy and well-being.

Key words: psychotherapy, artificial therapy, process, adolescence
What kind of advice do adolescents experience in psychotherapy?

Structural features of professional, *artificial therapy*

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Lalenia Zizek, Janna Zieb, Boris Zizek

Based on a qualitative in-depth analysis, this talk reconstructs the essential aspects of a psychotherapeutic process and sphere of action. A protocol of a therapy session and the description of a course of psychotherapy are analysed. We understand psychotherapeutic practice as the classical form of *artificial therapy* according to Robert Kegan (1982). It takes the place of natural *cultures of embeddedness* if they fail, and is geared to their actions. Further theoretical points of reference of our study include Robert Selman's studies on *Pair Therapy* (1982), the professionalization theory of Ulrich Oevermann (1996) and the meticulous reconstruction of psychoanalytic action by William Labov and David Fanshel (1977). In the context of the symposium, we carve out essential elements of an *artificial therapy* and through this offer a contrasting foil for the contributions that follow, which examine current forms of *natural* and *artificial therapy* in digital media.

Psychotherapy with adolescents is the form of therapy in which the psychotherapist can deal with the greatest developmental changes. While young children of kindergarten age are still very much connected to their primary families, only a few years later, a young person is part of an overall social environment in which family ties can quickly become entangled or perceived as such, and the peer group moves more and more into the focus of subjective experience.

Following Robert Kegan’s three-step approach of *holding*, *letting go* and *staying put* to one another (1982), the developmental task of an adolescent’s environment can be seen above all in *staying put*. Both in natural therapy, as well as in artificial (psycho-)therapy, this topic becomes virulent in adolescence. What happens if this natural development cannot succeed because of pathological family structures or other development-delaying aspects, and if the adolescents in question are looking for help? How can the above-mentioned development-promoting aspects be supported, triggered and accompanied in the therapeutic setting? If psychotherapy is needed by children and adolescents, then the psychotherapist, as the protagonist in the transference of the adolescent, can move both into the positive, *holding* position, but also into the negative, “holding on” position. The process of transference and countertransference and the act of working on it are important instruments in analytical and depth psychological procedures and an integral part of the healing process. In our talk we will first look at common problems of adolescence and, in a second step, look at the processes that become effective in *artificial therapy*, especially with regard to the therapeutic relationship and how it is shaped in adolescence. During this in-depth discussion, questions arise concerning which structural features, phases, and processes are specific to this form of interaction, which can be characterized echoing Kegan’s notion of *artificial therapy*. 
The Internet as a new space for *self-chosen therapy*? - What kind of help and support do adolescents find in website-mediated interaction with peers

Boris Zizek, Hendrik Andermann

In cases of collapsed natural mechanisms of socialisation, *artifical therapy* comes into operation (Kegan 1982) in the favorable case. Are the countless websites on the internet qualified to give support as a type of *artifical therapy*? Do juveniles with social problems find experiences in the online space, which are helpful for them and available only there, so that one could speak of *self-chosen therapies* (Erikson 1974)?

This study examines the social media site *A Thin Line* (ATL), launched by MTV in 2010. MTV provided this online space for adolescents to report on experiences in their youthful living environment and share social issues through a brief initial post in anticipation of receiving ratings and brief comments. The appearance of the ATL-site is adjusted accordingly to reflect the youthful age of users.

Kim, Weinstein and Selman noticed in 2015 that it is advantageous for adolescents to receive feedback from peers concerning romantic issues because it takes place in an anonymous context. Furthermore, an advantage of peer related online support is its quick and easy availability. Kim, Weinstein and Selman recommend that online peer support should be an addition to types of offline assistance only, but not an alternative to professional advice from adults or therapists (2015).

Zizek raised concerns in 2017 over the use of anonymous online peer communication for solving serious social challenges in this way. He set out his doubts about the suitability of this type of online peer support using the following arguments: On the one hand, users are able to filter online communication in various ways because of the structures of digital interaction. On the other hand, the amount of characters available is limited and sets boundaries in terms of sustainable and profound participation in the process of finding a solution.

We present in-depth analyses of online posts by adolescents. We focus on the acting of the adolescent users, not to their opinions about digital interaction itself. Our studies focus attention on the quality of adolescents’ online interactions. The following work examines what kind of help is available for adolescents afflicted with social issues. On the basis of our analyses we attempt to develop a theoretical model of relationships relevant for socialisation. With the help of our theoretical construction we will be in a position to establish a well-founded basis for a critical examination of online interaction between adolescents.
Chances and limits of digital therapy - In-depth-analyses of website mediated interactions between adolescents and specially trained peers and psychologists

Boris Zizek, Leonie Ripke

During the last years a rise of offers for digital counseling and therapy could be observed. In comparison with classic psychotherapies, digital therapies claim to be the easier option as they are low-threshold, anonymous and location-independent (Bredl et al. 2017). For these reasons digital therapy argues to be more attractive for a broader mass of struggled people, even people who wouldn't consider a classic face-to-face psychotherapy (Bredl et al. 2017). But the survey and analysis of a digital therapy case proved, that there are also many disadvantages when considering a psychotherapy online. First there is a risk of a false diagnosis due to a lack of information the patient is sharing with the therapist. Studies have shown, that a written message contains six times less information than a face-to-face conversation (Eichenberg/Kühne 2014). Second there is a risk that the patient is giving out wrong information as it is easier to lie in a message than to lie in someone's face. The fact, that the therapist can't see the patient's face and is not able to analyze facial expressions or gestures inhibits the possibility of detecting a lie in the first place. Furthermore the therapist has no chance to include the environment of the patient, which is however central for psychotherapies with kids and adolescents (Mattejat 2014). The knowledge of the case depends on the information the patient is divulging via his or her messages. Especially in the surveyed case of digital therapy the patient was lying about her circumstances which has led to a wrong diagnosis at first. This probably wouldn't have happened if the therapist would have been able to talk to the patient's parents or someone else. But the most challenging border of digital therapy is the physical absence of the therapist which leads to a missing reliability regarding the patient. In the surveyed case the patient shifted an appointment to talk on the phone three times in a row, which shows the unreliability of the patient. Also the therapist has no chance to interfere in case of an emergency e.g. a suicide announcement. The risk and the possibility of a dropout is higher with the digital therapy than with the classical psychotherapy as the patient only has to push one button on his computer to end the therapy without the need for any explanation. In the surveyed case it can be assumed, that the patient wouldn't have started a psychotherapy offline which would be an advantage of the digital therapy over the classical psychotherapy. Still, the digital therapy didn't lead to an improvement of the patient's condition, which points out, that digital therapy still has too many disadvantages for being a real competitor to classic psychotherapy.

Key words: social media, social aggression, pro-social behavior, therapy
Incidental Therapy of Social Media Apps

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Social media is here for good. Or for evil. Applications (apps) facilitate pro-social interactions; people connect, share feelings, gain social support, and extend friendships. Billions use social media for positive pro-social purposes; unfortunately also for political advantage, fake news, lies, harassment, bias, and other social aggression. Social media mirrors real life yet additionally provides opportunities for exploration and performance one might not do in real life. As a real life context (some argue it is not real life, but that is another paper), social media apps provide an environment in which people form, reform and maintain social, emotional and moral psychologies.

The impact of online posts is well known. Infamously, Facebook demonstrated affect manipulation by algorithmically populating newsfeeds, resulting in changed reader affect (Kramer, et al, 2014) as well as moral indignation and outrage from being manipulated.

The point is clear: posts affect human psychology and well-being, and humans express normal real-life reactions such as mistrust and forgiveness to online ethical violations. This paper elucidates how algorithmic or normal random posts on social media apps constitute a ‘holding environment’ that affects human psychology incidentally, and can be used for good or evil. If done for good, apps can promote well-being. I call this ‘incidental therapy.’

I draw from Kegan’s (1982) concepts of “natural therapy” and the “holding environment” applying them to the technological world to define incidental therapy. Specifically, I claim interactive and dialogal posts provide natural therapy just as any other real life context; it is not the design of the app to do so, but is an incidental result. I borrow from incidental teaching and learning literature to further this idea.

But not in social media is good. Evidence from cyberbullying and its deleterious effects are the incidental “evils.” Thus I propose a kind of “Natural App Environment Therapy” (NAET) for coping with stressors from online engagement.

Issues in social media psychology are complex. They range from app design “affordances,” to the app company’s purpose, to how users use the app—the purpose, effects, and reactions.

To empirically support this theory, results from a survey of a USA collegiate population will be reported. Questions include what people report posting, on which apps, how they think and feel about social aggression and gossip posted online, and the role of trust in online information sharing. I conclude arguing for industry-wide regulations of use of personal profiles and postings and for personal restraint online. I recommend universal privacy protective standards and pro-social guidelines by professionals and data brokers in order to safeguard against incidental harms and to the promotion of conscientious media affordances that recognize and support the positive effects of incidental therapy from social media use.

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Reference:
We conceptualize gratitude as a moral virtue, in contrast to its typical treatment by researchers, namely as a disposition to appreciate the good things in life or as a positive emotion. As a virtue, gratitude involves empathy between individuals and its expression builds or strengthens connections with others. Importantly, it is an aspect of character that can be taught and encouraged.

The first presentation explains the difference between gratitude as a virtue and as a disposition or positive emotion, drawing particularly on the meaning of ingratitude. Gratitude research has been hindered by lack of definitional clarity and weak operationalization.

The second presentation discusses cross-cultural differences in the ways in which gratitude is conceptualized by scholars and understood by British and Australian adolescents and adults, before describing ways in which children can be enabled to understand the concept better.

The third presentation examines both (a) age-related changes in the expression of gratitude as a virtue and (b) the clear cross-cultural differences in its expression in children aged 7 to 14 from the US, Brazil, Turkey, and China.

The final presentation describes the positive impact of a 4-week intervention designed to encourage the understanding of gratitude as a virtue in a sample of American children.

Each presentation will last 15 minutes, allowing 30 minutes for discussion.

See next pages for each presentation abstract.
The importance of ingratitude (at least from the point of view of understanding gratitude)

Jonathan Tudge

Gratitude has become a lively topic of research since the turn of the century. It is typically treated by positive psychologists as a disposition to appreciate the good things in life or as a positive emotion experienced when good things happen, including (though not exclusively) when a human benefactor is the source of those good things (Morris et al., 2018). Parents, too, when asked about their children’s gratitude, and any attempts to encourage gratitude in their children, seem to think about the concept in much the same way. In the psychology literature the most widely used measure of gratitude is the Gratitude Questionnaire-6 (GQ-6: McCullough, Emmons, & Tsang, 2002), although the Gratitude, Resentment, Appreciation Test (GRAT: Watkins, Woodward, Stone, & Kolts, 2003) and the Gratitude Adjective Checklist (GAC: McCullough et al., 2002) are also widely used to assess how grateful individuals say they are and their disposition to feel grateful.

There is another tradition, however, that treats gratitude as a moral virtue (Carr, 2015; La Taille, 2018; McConnell, 1993, 2018; Tudge, Freitas, & O’Brien, 2015). This tradition has a very long history, with Cicero (54 BC/2009) holding that gratitude “is not only the greatest, but is also the parent of all the other virtues” (p. 80). Political philosophers like David Hume and Adam Smith, and writers such as Shakespeare and Dickens have treated gratitude as a moral virtue; by contrast, ingratitude has been castigated as a moral failing (Tudge & Freitas, 2018) and as “king of the vices” (Emmons, 2016).

It is difficult to see in what way a positive emotion or a long-term disposition qualifies as a moral virtue. An appreciation of the good things in life no doubt contributes to a happy life, but one can be happy without being moral. Even more concerning is the fact that it is perfectly possible for individuals to receive many benefits, unfailingly feel positive about getting those benefits, and even about the benefactor, but nonetheless be viewed as ungrateful rather than grateful. People receiving benefits from others but consistently failing to reciprocate in some appropriate way when opportunities arise are viewed as ungrateful. Even if they reciprocate, but do so only unwillingly, under duress, they can be viewed as ungrateful.

In this presentation I will therefore focus on why gratitude should be considered a moral virtue, and argue that such a position requires a clear definition of the concept and methods to assess it that fit well with the definition. By contrast, I will argue that approaches that treat gratitude as a positive emotion or disposition are confounding gratitude and appreciation and will suggest that the main measures used to assess gratitude (the GQ-6, GRAT, and GAC) are in fact measuring appreciation.
Developmental Differences in Understanding Gratitude and Educational Resources to Promote Discriminate Appreciation

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Theoretical work on the topic of gratitude has revealed multiple conceptualisations of gratitude (Gulliford, Morgan & Kristjánsson, 2013). Conceptions of gratitude differ across the lifespan as people become more attuned to determinants involved in making a gratitude attribution, such as the expenditure of effort on the part of a benefactor and, importantly, the motives attributed to the benefaction. In our empirical work we assessed adolescent and adult conceptualisations of gratitude with a vignette questionnaire which operationalised determinants of gratitude that had been identified in existing theoretical and empirical work. To shed light on children’s understanding of gratitude (aged 8 - 12 years) we used gratitude workbooks, in which the same themes explored in the vignettes were worked into stories.

Our cross-cultural examination of gratitude in the UK and Australia revealed evidence for age-related differences in factors felt to impact on individuals’ reported gratitude. Data were drawn from 426 adults (mean age = 28) and 198 adolescents (mean age = 14) in the UK and 234 adults (mean age = 46) and 126 adolescents (mean age = 14) in Australia. When we compared reported levels of gratitude in adolescents and adults, we found that the adolescents reported greater degrees of gratitude in response to benefits that were not of any real value to them. Furthermore, we found that adolescents reported that they would be more grateful for a benefit that had ulterior motives than were adults. This leads one to question whether young people understand the presence of ulterior motives – an important aspect of genuine gratitude. Ideas will be presented about ways in which children can be helped to understand what gratitude means and to recognise when it might (or might not) be appropriate.
**Gratitude as a Moral Virtue: Its Expression in Four Societies**

Sara Mendonça, Lia Freitas, Yue Liang, Ayse Payir, and Jonathan Tudge

Examine the development of gratitude as a moral virtue in children and adolescents builds the knowledge necessary to understand how best to promote its development. Gratitude has the unique power to strengthen bonds between individuals when a beneficiary recognizes and responds positively to a benefactor's voluntary kind action by reciprocating in some way that has value for the benefactor. Importantly, although gratitude as a moral virtue is likely found in most cultures, it may be that there are differences in its expression depending on the values of the society in which children are developing; therefore, universality in expression cannot be assumed (Mendonça et al., 2018). Approximately 90% of psychological data is gathered in the United States and other WEIRD societies (Henrich et al., 2010) and scholars often make implicit generalizations based on the findings (Arnett, 2008). Therefore, testing results from the US against those found in other countries is crucial and we propose to use research on the development of gratitude to illustrate this point.

We compare variations across both age and society in three gratitude expressions; verbal (e.g., “thank you”); (b) concrete (reciprocation to benefactors with things important to beneficiaries); and (c) connective (taking the benefactor's wishes or needs into account when reciprocating) across four different societies (Tudge et al., 2015). Using data from 1,298 7- to 13-year-olds from the USA (n=318), Brazil (n=196), China (n=497), and Turkey (n=287), we examined whether age-related patterns of expression of different types of gratitude found in US are analogous to those in the other countries and whether youth express the different types of gratitude with equal frequency in all countries.

Not surprisingly, we found that our samples were significantly different from one another (Table 1). For example, Brazilian youth were significantly more likely (p < .001) to express verbal gratitude than youth in the other three countries. Brazilian and American youth were significantly more likely to express concrete gratitude (p < .01 and p < .001, respectively) than were Chinese and Turkish youth. Moreover, youth in China and Turkey were significantly (p < .001) more likely to express connective gratitude than youth in Brazil or the US.

Results suggest data collected within the United States should be generalized cautiously. Differences were found both in the pattern of age-related use of different types of gratitude and in the frequency with which youth in each of these four contexts expressed each type. These variations are meaningful and must be taken into account when considering the development of gratitude as a moral virtue. It may be that what seems an appropriate and effective way to promote gratitude's development in one society may not have the same efficacy in another society. In our presentation, we will also discuss the implications of the wide cross-sample variation in the expression of connective gratitude.
Table 1

*Proportions* of Children, by Society and Age, Expressing Verbal, Concrete, and Connective Gratitude

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* Proportions do not add to 1 as some responses could not be coded into these three types and some children expressed more than one type of gratitude.

Verbal gratitude: sample differences ($F [3,1286] = 9.71, p < .001 \eta^2 = .022$).

Concrete gratitude: sample differences ($F [3,1286] = 3.48, p = .015 \eta^2 = .008$).

Connective gratitude: sample differences ($F [3,1286] = 0.91, ns$).
More “To” and Less “For”: A School-Based Curriculum Designed to Increase the Feeling and Expression of Gratitude as a Character Trait in Children

Jessica Navarro, Sara Mendonça, Ebony Leon, and Jonathan Tudge

Many scholars have treated the experience and expression of gratitude as simply being a positive emotional response. Instead, we consider gratitude as a virtue, a character trait that connects people. This definition involves: (a) a benefactor freely and intentionally benefiting a beneficiary; (b) the beneficiary recognizing the benefactor’s intentionality; and (c) freely choosing to reciprocate, if possible and appropriate, with something the benefactor needs or wants (Tudge et al., 2015). The virtue of gratitude involves an autonomous moral obligation, something freely and willingly accepted rather than being governed by rule-based thinking or fear of consequences (heteronomous obligation). This definition of gratitude is particularly relevant to moral development as it involves exhibiting gratitude as a virtue, instead of as a fleeting emotional experience. Previous interventions have focused primarily on the latter (i.e., gratitude as a socio-emotional response to a kind act), so it is unclear what their effectiveness is with regard to moral development. The current study aimed to address this gap in the literature by conducting a pilot intervention with children to stimulate the feeling and expression of connective gratitude—gratitude expressed to others rather than for things.

We developed a pilot 4-week curriculum to help children identify and express connective gratitude. As part of the intervention, we discussed the meaning of connective gratitude, and encouraged them to think about and express it by journaling, discussions, letter writing, and performing a skit. The children participated in a pretest and two posttests, one a week following the curriculum and one a week later. We anticipated increases in both connective gratitude and autonomous obligation.

Participants were 28 11- to 13-year-olds (M age = 149.57 months, SD = 7.71, 61% male) attending a Montessori school in a southeastern US city, and 15 same-age control-group peers. Pretest and posttest materials allowed us to assess the type of gratitude expressed (verbal, concrete, connective, or other) and, based on responses to a gratitude vignette, whether the children felt that the protagonist had no obligation, heteronomous obligation, or autonomous obligation to reciprocate to a benefactor. Interestingly, the children in this pilot scored considerably higher in connective gratitude at the outset when compared to other similarly aged children from local public schools, likely due to issues of pedagogy and SES.

The intervention proved effective: Of children not expressing connective gratitude at pretest, most used connective gratitude at posttest 1 (67%) and posttest 2 (80%), whereas of those who had expressed connective gratitude at pretest, very few declined at posttest 1 (9%) and posttest 2 (22%). The intervention was equally effective with regard to developing an autonomous sense of obligation. Of children not expressing autonomous obligation at pretest, 50% used it at posttest 1, although this dropped to 33% at posttest 2. Of those who had expressed autonomous obligation at pretest, there was some decline (22%) at posttest 1 but much less (6%) at posttest 2.

Although only a pilot, this approach has promise for encouraging the development of gratitude as a virtue.
6 Papers
Cambios en el razonamiento moral del personal educativo a partir de una pedagogía del cuidado y la reconciliación

Molano Peña Laura Elizabeth
Fundación para la Reconciliación

La Fundación para la Reconciliación ha trabajado en más de 20 colegios en cinco países latinoamericanos con la Pedagogía del Cuidado y la Reconciliación (PCR), un programa pedagógico cuyo objetivo es promover una convivencia escolar fundamentada en principios éticos del cuidado, prácticas de justicia restaurativa y reflexiones en torno a contextos emocionales. Apoyándose en el método del Aprendizaje Basado en Problemas Orientado por Proyectos (ABP-OP), el equipo de asesoría pedagógica de la fundación plantea un proceso teórico-práctico que, desde los adultos, se pregunte por las dinámicas de relación en la comunidad educativa y plantee proyectos de investigación en la escuela para transformar esas dinámicas (Gómez y Martínez, 2016).

Como parte del proceso de evaluación de resultados del programa, se aplicaron unas encuestas a los cinco actores de la comunidad: estudiantes, docentes, directivos, administrativos y padres/madres de familia; y que incluyeron nueve casos de razonamiento moral sobre prácticas cotidianas de convivencia en la escuela. Estos casos fueron validados por cuatro expertos de la Fundación sobre su pertinencia para el trabajo que desarrolla la PCR y cómo pueden evidenciar transformaciones culturales en la moral colectiva de las comunidades educativas.

Este análisis se centra en la información recolectada de docentes, directivos y personal administrativo, quienes están a cargo del día a día de las comunidades educativas y fueron participes directos del proceso pedagógico, en 15 colegios en dos momentos: antes de iniciar el proceso y al finalizar el mismo, entre los años 2015 y 2017.

Se plantearon dos formas de respuesta: el acuerdo o desacuerdo que manifestaron los participantes con las decisiones tomadas por los personajes de los casos, así como su justificación para estar o no de acuerdo con esta decisión. Los resultados muestran que los cambios en el acuerdo o desacuerdo manifestado no son significativos cuantitativamente; pero, las justificaciones si muestran diferencias cualitativas, especialmente, en la forma en que los participantes articulan lenguaje con elementos de la ética del cuidado, la justicia restaurativa y las emociones en contexto.

Estos resultados plantean una discusión en torno a los retos que implica un cambio cultural en las formas de relacionarse entre los diferentes actores de las comunidades educativas, en especial, los modelos de relación que reproducen los adultos y las dificultades que afronta el programa de la PCR para facilitar estructuras de oportunidad que le permita a las comunidades de los colegios pensar la educación desde un enfoque ético del cuidado.

Referencia:
Ética y relatos autobiográficos: subjetivación de un grupo de profesionales de la salud

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El trabajo presenta la ruta de dos profesores de posgrados en la que un grupo de profesionales de la salud desarrollaron reflexión ética a partir de la recuperación de 513 relatos autobiográficos sobre situaciones moralmente controvertidas acontecidas en su quehacer profesional. La experiencia que aquí se muestra corresponde a varios cursos de nivel de posgrado desarrollados entre 2014 y 2018 en seis ciudades de Colombia. Metodológicamente se fundamenta en la sistematización de experiencias y se asume el pacto de cuidados, propuesto por Ricoeur, como horizonte para generar procesos de reflexibilidad ética y subjetivación en este grupo de profesionales.

Desde una perspectiva filosófica, en la primera parte se presenta la fundamentación filosófica y epistemológica del pacto de cuidados, el cual según Ricoeur establece los principales elementos para pensar una ética en los profesionales de la salud a partir de la confianza y la alianza, como estructuras subjetivadoras de la relación paciente-profesional de la salud.

En la segunda parte se muestra la opción metodológica denominada sistematización de experiencia, la cual es una metodología de intervención e investigación que se ha configurado, especialmente, desde América Latina, donde diversos actores logran empoderarse de su rol frente a una experiencia particular. En este sentido, en esta sección se evidencian los aspectos metodológicos particulares que permitieron la sistematización de la práctica de los profesores que desarrollaron la experiencia y se muestran los principales elementos pedagógicos, didácticos y evaluativos de la experiencia en cuestión.

En la tercera parte, se ponen de manifiesto los principales elementos metodológicos sobre investigación biográfico narrativa, horizonte que posibilitó la recuperación de 513 relatos de profesionales de la salud. Se explicita en esta sección algunas secciones más relevantes de los mismos.

A manera de conclusión o resultados, en la cuarta parte, se presentan las reflexiones sobre la sistematización de la práctica que realizaron los profesores que desarrollaron la experiencia, como también algunos análisis preliminares de las narraciones recuperadas, en relación con ética y profesionales de la salud.

Bibliografía:
La interioritat des de l’educació i la neurociència, com a repte de lideratge social i personal

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Des de les pedagogies constructivistes s’entén que el self està en permanent i constant procés de construcció, i romandrà en aquest permanent dinamisme de construcció i deconstrucció per anar-se fent. Aquest procés parteix del bagatge neuronal, de la plasticitat del cervell, de com ens construeixem i emmagatzemem els coneixements en l’estructura neuronal i de quin impacte tenen en la construcció de la personalitat, i de l’impacte relacional que es va teixint en la relació educativa formal o informal.

Si bé la interioritat és un concepte emergent i fins es parla de la seva educació com a nou paradigma, cal assenyalar que hi ha un llegat interiorista que ha pogut caure en el replegament del propi jo, fins el punt de fixació. Des de la con-ciència, com la ciència del propi self, les teories de l’educació han vist en el autoconeixement i l’autoobservació una font de coneixement imprescindible per a la presa de consciència de l’essència del jo, i de retruc per a un lideratge personal i social que es desplega en diferents àrees i des de diferents fronts.

En aquest aprenentatge per a desplegar el propi ser hi ha també un treball contra-cultural. Sovint en entorns escolars la clau rau en aprendre a desaprendre. Es posen així en joc processos neuronals que permeten re-aprendre noves pautes de funcionament, també les que remeten a l’espai interior. Aquesta connexió amb el ser intern de cadascú, practicada des de l’educació, proposa tot un seguit de pautes d’interiorització que propicien arribar a aquest coneixement intern des d’on connectar amb el lideratge en clau de desplegament. Considerem aquí que l’educació de la interioritat, contemplada des del treball pedagògic i considerada a partir dels estudis de la neurociència, pot aportar noves formes de lideratge personal i social basades en la creativitat, l’atenció plena, la consciència d’implicació i compromís social, i la integritat de l’èsser.

S’han interioritzat pautes i comportaments que en moltes ocasions requereixen d’un desaprenentatge amb l’objectiu d’incorporar-ne d’altres que vinculin amb la pròpia interioritat, que no siguin imposats sinó adquirits per convicció, per creença personal, garantia de major compromís i vincle. Per contra, la desvinculació interna comportarà processos d’escissió i arrastrarà éssers desarrelats vers el més propi d’ells mateixos. La pròpia divisió n’és un dels perills.

La ment desperta és aquella que desvetlla la curiositat, les ganes de saber i fixar-se en tota realitat, i emergeix d’una interioritat connectada amb el més genuí, que es desplega enfora. Concavitat i convexitat es troben per emprendre pedagogies de lideratge social i personal.
La educación del agradecimiento en la familia: problemas, necesidades y propuestas

El agradecimiento, que tal y como define la Real Academia Española consiste en sentir gratitud, en mostrar tal cosa o dar las gracias, no está pasando por su mejor momento. Sí, podría decirse sin miedo a caer en el error o la generalización, que no pocas de las interacciones humanas cotidianas de nuestros días carecen de esa parte, del sentir y mostrar gratitud. En esta situación podrían estar participando diversas causas entre las que destacamos dos. Una de ellas tiene que ver con el auge del utilitarismo, con centrar la mirada en todo aquello de lo que se puede sacar algún tipo de provecho efectivo y eficiente. Otra causa tiene que ver con el elogio del liberalismo moral, con el ensalzamiento de una persona autónoma y supuestamente libre que decide dar las gracias o no según convenga. Conviene una reflexión filosófica sobre este asunto, pues eso de agradecer no es cualquier cosa, puede entorpecer el devenir de una comunidad o impulsarla hacia su mejor versión.

Desde la psicología positiva, el Values in Action Survey (2018) incluye la gratitud como uno de los 24 rasgos del carácter necesarios para el bienestar, y lo define como el reconocimiento del valor de un bien externo y significativo que el individuo ha recibido. Sin embargo, la aportación de la gratitud no se sitúa únicamente en el plano psico-social sino también en el moral (Morgan, Gulliford y Carr, 2015) por lo que algunas de las propuestas actuales de educación moral y educación del carácter, especialmente aquellas de carácter aristotélico centradas en la promoción de virtudes, incluyen el agradecimiento entre las disposiciones a promover en los individuos (Vid. Kristjánsson, Gulliford, Arthur Y Moller, 2017).

Resulta difícil encontrar un contexto más propicio para la educación del agradecimiento que la familia, donde la interdependencia y las relaciones afectivas basadas en el aprecio al otro por lo que es y no por lo que hace, son algunos de sus elementos más característicos (Alvira, 1998). A pesar de ello, se han realizado hoy aún muy pocos estudios que abordan la educación del agradecimiento en el ámbito familiar.

El objetivo de esta comunicación es proponer el entorno familiar como un espacio propicio para la educación del agradecimiento, lo que no está exento de significativos problemas de carácter sociocultural y filosófico, pero que supone una necesidad para una completa educación del carácter que no puede ser abordada exclusivamente desde el entorno escolar. Junto a la conceptualización del agradecimiento, se justifica su especificidad en la familia y se proponen algunas vías de acción que aborden las dimensiones cognitiva, conductual y afectiva, partiendo tanto de la adecuada comprensión de la virtud, como de estrategias prácticas propias de los espacios familiares compartidos y de la complementariedad de las iniciativas del centro educativo.

Referencias:
Reconstrucción del vínculo afectivo en familias en riesgo psicosocial: estrategias socioeducativas desde el amor y el cuidado

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Universidad Internacional de La Rioja

En las sociedades actuales se encuentra un importante número de familias en situación de riesgo psicosocial producida por múltiples causas como la escasez de recursos económicos, el difícil acceso al empleo, el aislamiento social por la ausencia de una red de apoyo, la acumulación de circunstancias estresantes y problemáticas, relaciones conyugales conflictivas, consumo de drogas, infancias en las que ha existido violencia y maltrato, carencia de habilidades parentales, etc. En algunas de estas situaciones se observan negligencias y maltratos hacia los menores de edad que, cuando son graves y dañinas para la integridad de los niños, las Administraciones Publicas proponen una medida de protección hacia los menores y son separados de sus padres.

Debido tanto a las difíciles situaciones que los menores han vivido con sus padres como a la separación originada por la propia medida de protección, habitualmente traumática, el vínculo afectivo entre ellos puede debilitarse o incluso romperse. En algunos casos, en los que la separación es definitiva, como en los procesos que culminan con una adopción, la restauración del vínculo no supone una prioridad. Sin embargo, cuando el objetivo socioeducativo es la reunificación familiar tras la mejora de la situación que originó la separación, o bien aunque la reunificación no sea posible a corto plazo pero se mantenga el contacto con la familia de origen, como en muchos casos de acogimiento familiar, la restauración del vínculo afectivo constituye uno de los retos más relevantes.

Este trabajo se inserta en el área temática “educación familiar” del Congreso y tiene como doble objetivo justificar la necesidad de reconstruir el vínculo afectivo en familias en situación de riesgo psicosocial y proponer algunas líneas de trabajo socioeducativo. Para ello, se realiza un análisis del estado de la cuestión sobre el vínculo afectivo en familias cuyos hijos se encuentran bajo una medida de protección, tanto en acogimientos familiares en familia extensa o ajena, como en acogimiento residencial. En segundo lugar, se estudian las causas y las consecuencias del deterioro de los vínculos afectivos en estas situaciones, para finalizar con la propuesta de diferentes estrategias socioeducativas que se pueden desarrollar para que estas relaciones entre padres e hijos se restablezcan basadas en el amor y en el cuidado adecuado, tales como el mantenimiento del contacto constante entre los miembros familiares, la comunicación asertiva, el interés por el bienestar de los otros o el perdón.

Referencias:


FEminism and its discontents: moral and civic engagement or a “handmaiden of imperialism”

Saleem Rakhshanda.
Lesley University

This paper will contextualize conflicting feminist perspectives on moral leadership and civic engagement, emerging in recent U.S. elections, within a global anti-racist and anti-imperialist framework. The role of liberal feminism in serving imperialistic and militaristic agendas targeting Black and Brown communities globally and domestically as well as its causes will be explored.

The urgency for decolonizing education and scholarship and developing a transnational intersectionality will be discussed with an objective to promote moral action and civic engagement that focuses on liberation for all through understanding racialized global plight and inequalities and their relationship to historical and ongoing imperialism/colonialism.
Gendered Household Labor Distribution & Morality: Chinese & South Korean Children’s Social & Moral Reasoning about Housework

Previous research on moral reasoning about gender inequality demonstrates that men reason differently about these issues than women. When asked about issues of male autonomy versus female autonomy, issues of gendered parenting, and social exclusion, men tend to employ mostly conventional, or norm affirming, reasoning (Killen & Rutland, 2011). In contrast, women tend to employ more moral reasoning, arguing that such practices are unfair. In other words, men tend to be more accepting of the exclusion and subordination of girls and women. The question becomes for social domain theorists, Why are men and boys less critical of gendered practices? At the same time, scholars of household labor wonder why women are accepting of doing the lions-share of the housework.

Only recently have researchers from the social domain framework begun to consider how children are evaluating and developing moral judgments about gender inequality (Sinno, Schuette, & Killen, 2014). The little research that has been done has been mainly conducted in the United States and has mostly focused on beliefs about gender stereotyping and gender norm violations (Sinno, Schuette, & Killen, 2014). However, some research that should be noted has explored specifically issues of household labor and issues of equality between the sexes. Sinno and Killen (2009) found that children viewed their parent’s domestic roles in fairly stereotypic terms. They found that children followed stereotypical expectations and used social-conventional reasoning involving gender norms to explain their decisions. They also found that social-conventional reasoning and stereotypic expectations increased with age. However, Schuette & Killen (2009) pointed out that future research should ask children about their “actual experiences with chores to investigate their experiential knowledge about the role of gender in the division of labor” (p. 707).

The challenge for social and moral developmental researchers is to ascertain how family members are coming to seemingly accept apparent unequal distribution of gendered housework. This present study explored children's social and moral reasoning about their own households labor distribution in China and South Korea. It is argued that it is in studying the process of meaning making by children about their own home in two different cultures that we can come a step closer to answering the questions: What are the developmental processes involved in making moral judgments about the gendered distribution of housework? And, Why might some individuals think the gendered distribution of housework is fair?

References:


EU as a Child Molester: Sex Education and Russian Propaganda

Lucie Jarkovská, Ph.D.

The growth of a authoritarian right-wing populism in Europe is closely linked to the anti-gender movement, which challenges the notion of gender as a concept and useful tool for analysis and for equality and justice policies. It also coincides with an increase in the number and influence of pro-Russian-oriented media that are part of the information war (Pomerantsev, Weiss 2014, Annual BIS Report 2015, Nimmo 2015, Smoleňová 2015, Kragh and Asberg 2017). The manifestations of anti-gender populism include criticism and ridicule of policies and laws aiming at gender equality (anti-discrimination policies, gender mainstreaming), questioning LGBTQ rights (e.g. marriage equality, transgender rights), efforts to reduce women's reproductive rights (abortion, reproductive technologies), and general aversion to sexual liberalism that includes open sex education in schools (Kuhar, Paternotte 2017). Russian information activities are the cause of the anti-gender movement in the world; however, they are a related phenomenon used to expand the Russian influential sphere.

Sex education as a part of education toward diversity, human rights and gender equality (Standards for Sexuality Education… 2010) proved to be an ideal target for propaganda. In the current climate of culture wars, attacking sex education sows discord among already divided public and undermines confidence in national and transnational institutions, such as the EU or UN. In the post-socialist context, it also serves to strengthen the East-West antagonism. Russia strives to be perceived as a Savior of traditional values, actively feeding a conservative backlash and anti-gender and anti-LGBT movements. By doing so, it recruits conservative allies across Europe to expand the Russian influential sphere. This paper presents an analysis of articles on sex education published between 2007 and 2016 at pro-Russian websites in Czech and Slovak languages. It shows how once-upon-a-time liberatory term such as gender gets used to further reactionary and hateful agenda.

References:

Building your identity online: the intersection between Internet and Gender and Sexual Diversity.

Summary:

Internet has become a tool of daily use for most people. Especially among young people, new technologies might be useful for identity and relationships development (Davis, 2013; Van Zalk, Van Zalk, Kerr, & Stattin, 2014). Many teenagers and youths find a safe place on the Internet where they are able to talk freely about their experiences, look for information and learn about themselves and others, and to search for a community to belong to. This is especially important for LGBT+ youths, who deal with victimisation, struggle with media pressure and rejection from their families. This leads them to be afraid of expressing themselves in their immediate offline contexts. Online communities may give them solace and safety to meet people sharing similar experiences (Crowson & Goulding, 2013). This might help them to build a healthier identity and self-perception. Violence is nonetheless present within online worlds as well, as harmful comments, threats, humiliation can be common in virtual communities.

In spite of Spain being one of the most open countries in terms of institutional guaranteeing of gender and sexual diversity, not many data are available on the use and the importance of the internet for queer communities in this country. As part of a wider project, aiming at exploring the relevance of internet for Spanish LGBT+ young people, the present study consists of studying retrospectively narratives about the formation, integration and exploration of our participants’ gender and/or sexual identities.

A qualitative methodology was considered the best approach for this first study. In addition, since Internet is an important factor in our investigation, participants were recruited and interviewed through the internet. This approach allows to reach a wider audience and more freedom for the interviewees to answer. Contact was established with the moderators or coordinators of several associations and communities with both online and offline presence and others only active online. If the moderators agreed on participating, they shared the call for participants among the members of their communities, including a link where they could sign up for being interviewed. Once signed up, participants were contacted via email starting a conversation about their identity, experiences, social support, internet usage, social dynamics within online communities and perception about the ICT. So far, the sample consists of 25 participants (18 to 25 years old).

Results of a content analysis currently in process, will be presented. Implications of internet use on sexual and gender identity, that include both benefits and difficulties of online interaction, and civic engagement will be discussed.

References:


How do Novice Teachers Learn to Solve Moral Conflicts in Teaching: From the Perspective of Learning Science

Background

Teachers were regarded as moral agents who play significant role in the moral development of students (Clark, 1990). Therefore, it is important for teachers not only to teach morality but also to teach morally (Sanger & Osguthorpe, 2013). In order to better understand how novice teachers achieve moral development, this study focuses on two research questions: (1) What kinds of moral conflicts do novice teachers often meet with in their teaching? (2) How do they learn to resolve these moral challenges?

Method

This study adopted the case study strategy. Nine novice high school teachers, teaching different subjects, agreed to participate in the research. The data were collected through semi-structured interviews and coded via reflective reading.

Findings

It was found that the moral conflicts which novice teachers have encountered are quite complex. We divided them into four categories: conflicts between teachers and students; conflicts between the novice teachers and their peers; conflicts between teachers and parents; and conflicts between teachers and the school culture.

With the perspective of learning science, we also found that novice teachers learned to solve these moral conflicts through observational learning, reflective learning, peer coaching and active learning. However, not all professional learning results in positive development, especially that of professional attitude of students. Novice teachers are inclined to acquire the belief that not all students are teachable, after they learned how to deal with moral conflicts in daily teaching from the experienced teachers. Through observing and reflecting, they learned to ignore the moral conflicts rather than to resolve them effectively and responsibly (Oser, 1992).

Conclusions

The findings indicate that novice teachers’ learning, in its relation to their understanding of professional ethics, is a process which evolves through the teachers’ reflection on critical incidents. In addition, the study also shows that the learning process exerted negative impact on novice teachers’ attitudes to their professional work, weakening their sense of responsibility.

Key Words: novice teacher; moral conflict; learning science

Reference:


Educational leadership practices that promote the relation between the Student’s Code of Ethics with the observance of the ethical competence in postgraduate students.

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Abstract:
This study aims to find how the educational leadership practices promote the relation between the Student’s Code of Ethics with the observance of the ethical competence in postgraduate students. Educational leadership is presented from the teaching, direction and institution perspectives; while ethical competence is associated with the values of respect, academic honesty and responsibility. This qualitative study was supported with elements of quantitative research to strengthen the understanding of the object of study. It was found that the value of respect is the most observed behavior in students, while teaching practices are the leading factor that most influences its observance.

Key Words: Code of Ethics, Ethic Competence, Educational Leadership

Presentation Summary:
To support the concept of ethical competence, the pedagogical contents must be analyzed from the moral and the citizenship, counting on a notion of competencies for life. The challenge of the development of ethical competence lies in not structuring a limiting perspective that, by virtue of the academic nature, is based solely on the code of the profession, but on the contrary, ensures the full human and moral formation of the university student (Echeverría-Falla, 2013).

Ethical competence refers to the set of knowledge and way of acting of the person, having as a reference to their moral development, basing their professional behavior according to a code and as a citizen to a social sense. This is one of the several conceptual approaches of the ethical competence declared in the Institutional’s Code of Ethics for Students and for the purposes of this study, the ethical competence is based on the series of skills, knowledge, and attitudes that are contemplated in the behaviors defined in Tecnológico de Monterrey. Yurén (2013), for his part, mentions that the application of ethical competence is fostered in the bases of training, from which the representations of what is, has been, and wants to become the person are conjugated. These are constructed through their social environment, historical circumstances, personal values, conception of life, moral, capacity for judgment and responsibility before problems.

The study was conducted in two phases. The first phase was carried out through a closed questionnaire, in which descriptive statistics were obtained to observe the experience of the code of ethics among the students and the second phase was carried out through a semi-structured interview in which the information obtained from professors, directors, and students was triangulated with the data obtained from the questionnaire. The category named: Values Experience was analyzed, under the following premises: The students of the Tecnológico de Monterrey live the conducts indicated in the Code of Ethics.
To determine how much the students consider to live the conduct indicated in Institution’s Code of Ethics, three categories were visualized: respect, academic honesty and responsibility. And to determine the educational leadership practices that promote this relationship between the code of ethics and the observance of ethical competence, educational leadership was analyzed from a teaching, directive and institutional perspective. For each subcategory, descriptive statistics were obtained to observe the experience of the code of ethics among the students, as well as the triangulation of results obtained in the semi-structured interviews, finding that the value of respect is the value that is observed the most and the teaching practices are the ones that most support its observance.

References:
Bachelor Students’ Perceptions of Being a Responsible Professional with an Ethical Compass: An Empirical Research

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Abstract
This study investigated students' perceptions of being “a responsible professional with an ethical compass”. The data is based on 36 semi-structured interviews with 4th years bachelor students divided over three different professional domains of four Dutch Universities of Applied Science. The preliminary results show that students lack moral vocabulary and knowledge to find criteria for moral reasoning and moral decision-making, have different strategies to deal with ethical dilemmas in professional practice and are hesitant to engage in moral action. This implies that there are a number of gaps to bridge in the moral professional development of students.

Summary
Empirical research shows that after merely a year of work experience, young professionals renegotiate and transform conceptions of responsible professionalism (Solbrekke 2008), as they are greatly influenced by the institution and their peers in the discipline (Fitzmaurice 2013). This calls for the assistance of students to develop a moral awareness to meet the complex challenges in working life (Solbrekke 2008) as well as societal demands. In their strategic agenda Dutch Universities of Applied Sciences explicitly mention this aim: they want to prepare students to become responsible professionals equipped with an “ethical compass”. Yet, what do students actually believe and how do they act?
The research question addressed in this study is: which perceptions do students have of being a responsible professional with an ethical compass? We are particularly interested in students’ perceptions in order to investigate what is needed in their moral professional formation.

Derived questions of this research are:

- Which moral basis -orientation, direction and inspiration- do students have?
- How do students cope with moral dilemmas?

Semi-structured interviews were conducted with an ad random selected group of 36 4th years bachelor students divided over three professional domains (Information and Communication Technology, Commercial Economics and Education studies) and four different Dutch Universities of Applied Sciences. Where the ad random selection was not successful, purposive sampling was applied.

To guide the process of qualitative data analysis the Qualitative Analysis Guide of Leuven (QUAGOL) is used as guiding tool with which the right insights of qualitative research data could be captured. Quagol is inspired by the constant comparative method of the Grounded Theory approach and is a method consisting of repetitive processes with deeper (ten) steps to examine the data to retrieve much data as possible (Dierckx de Casterlé, Gastmans, Bryon & Denier, 2011).

The findings that are embedded in the contextual richness of individual stories, which include not only their personal history but also experiences in internships, reveal that students considered themselves as a moral professional although they had difficulties providing arguments to substantiate this. The preliminary results show that students lack moral vocabulary and knowledge to find criteria for moral reasoning and moral decision-making. Although students have different strategies to deal with ethical dilemmas in professional practice (e.g. ignoring, solving, excusing, devaluing, adjusting) they do not always recognize these dilemmas. Finally, students were not always conscious about the fact that there was a gap between their moral judgment and their hesitant response to the dilemma. These findings give a preliminary indication of the educational building blocks required for the moral professional formation of students’ as an ethical compass.

References:


Family education in a global age: Case studies in China

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Abstract
China is in a period of rapid cultural change which has consideration implications for civic and family education; what kind of citizens will be needed for the Chinese future and to reshape a more caring, just and loving society? What is the perception of the value of a family education with reference to civic engagement?

A study of the perceptions of 200 families and 465 parents regarding family education at five cities (Beijing, Shanghai, Guangzhou, Wuhan and Chengdu) in China helps in comprehending the process of an initiative in moral and civic development in Chinese society. Through qualitative and quantitative methodology, this study explores the current thinking of Chinese family and parents on moral and civic engagement in contemporary China. This research also found that family education's relation to civic engagement in China lags behind due to social, cultural, economic and political factors. Family education's connection to civic engagement may become more effective as politics, economy and society develop in China.

Key words: family education, civic engagement, Chinese society

Summary of the Project
This research analyzes how the development family education in these five regions could produce students with civic engagement and moral responsibility needed for social advancement and personal integration in a global age. Several questions will be addressed in this research:

1. How do contemporary Chinese parents understand moral and civic education? And what are the predominant goals of family education in the thinking of parents in contemporary China?
2. What is the perception of the value of a family education in contemporary China, with reference to educating well-rounded citizens with the capacity for moral reasoning and civic engagement?

The theoretical framework includes sociological and philosophical elements. From a sociological viewpoint, we use the Ecological Systems Theory of Bronfenbrenner to examine the phases of development in family education, for example, how do classroom instruction, government policies, economic competition, teacher's role, and family status in different ecological systems interact with each other.

On the philosophical side, this study discusses how Chinese cultural resources, such as Confucianism and interculturalism, may have potential to shape debates over family education towards a more humane future for people in China.

Methodology and data resources
Qualitative and quantitative research methods are used in this study, which have two main parts.
Part One involves a study of the process of national and regional policy development for the move to family education. This policy study (mainly documents from government policies, documents from schools, and other documents as appropriate) will in turn be linked to an analysis of data for the overall educational purpose, development and trends.

Part Two of the study uses a purposive qualitative case study and quantitative methodology to interview and survey people in three regions in China. Interviews (200 families) and survey (465 people) covers parents, teachers in five sample regions in China.

**Significance of the study**

This study provides necessary data and a fresh interpretation of family education and its relation to civic engagement in contemporary China. Policy makers, faculty members, administrators and students in China and other regions can benefit from this study because the data will help them to understand better the education system in general, and moral and civic education in China in particular.
Infant-mother emotional engagement, moral identity, and prosocial behaviour

Contemporary research in moral education shows that prosocial behaviour results when there is harmony between reason and emotions: people act prosocially when their emotions motivate them to act as reason prescribes (Malti et al. 2014). At the same time, neo-Aristotelian approaches to moral education argue that moral motivation is intimately connected with the acquisition of a ‘moral identity’, suggesting that ‘moral identity’ is the manifestation of a harmonious relation between emotion and reason (Kristjansson 2010). The aim of my paper is to bridge these two areas of research by showing that studies on the emotional quality of infant-caretaker relationships in family contexts provide us with crucial understanding of how the acquisition of a ‘moral identity’ is the seat of integration between emotions and reason leading to prosocial behaviour. I develop this claim in three steps. (i) I argue that ‘moral identity’ is intimately related to moral motivation in prosocial behaviour. ‘Moral identity’ refers to the understanding of oneself as a moral agent and is thought to be the outcome of a process bringing together one’s self-understanding and moral understanding (Frimer & Walker 2009). Empirical studies on moral exemplars i.e. individuals whose actions are deemed to manifest a sustained commitment to moral values, suggest that individuals with strong moral identities are more likely to respond to morally relevant situations due to their moral values shaping their personal concerns (Colby & Damon 1992). (ii) I rely on empirical studies focusing on the role of infant-mother relationships in the formation of the self-concept and knowledge of others to show that social-affective processes, such as the ability to affectively respond to others’ emotional expressions, are a constitutive component in the development of the infant’s understanding of others and herself as individuals occupying a subjective standpoint (Reddy 2008). (iii) By relying on the neo-Aristotelian idea that emotional responses are essential for learning moral value, I argue that social-affective processes of the sort mentioned in (ii) entail the apprehension by the child of the caretaker’s evaluative perspective; and that such apprehension is a crucial component of the child’s process of constructing her own evaluative stance. Thus, the development of the child’s self-concept is constituted by the construction of her evaluative perspective acquired by engaging emotionally with her caretaker. This provides a self-understanding imbued with moral-evaluative concepts leading to moral identity.

References:

The Transformation of the Concept of Family Education in Modern China and Taiwan

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Abstract

This article attempts to investigate the changing view, or concept, of family education in modern China and Taiwan. In order to better understand this transformation process and look more closely at how the family education is seen today as having an important influence on children's personalities in our modern Chinese culture and society, the authors will analyze a significant contemporary-Chinese journal, Jiaoyu Zhazi, as well as some Taiwanese journals including the Journal of Education & Psychology, Bulletin of Educational Research, and the Educational Review. In order to further substantiate the analyzed results, other journals and published books will also be looked at if necessary. With the increasing internationalization of family-educational concepts, the traditional Chinese concept of family education has been gradually changing. Modern educational psychology has been playing a significant role in this transformation process, and therefore hybridized family-educational concepts have been gradually forming.

Keywords: Family Education, personality, China, Taiwan, hybridized
“A Family under Stress”

Ashley Tobias

This presentation will be showing a drama course that makes innovative use of dramatic techniques to explore social behavior as a family undergoing crisis interacts with the surrounding community. The course is an on-going exercise in socio-drama and takes the form of an extensive role play that is developed and intensified during several workshop sessions. Early in the course, participants choose one specific social issue, on which to focus. This may be any one of the following: substance abuse, domestic violence, persons of special needs, school bullying, racism, gender issues, sexual preference, or any other issue that the participants deem important to explore. The ensuing role-play is based upon the participants own experience of family and social roles. As the course progresses it provides the participants with insight into the relationships within a family under stress, as the family attempts to deal with the selected social issue. Furthermore, the course enables the participants to explore a broad network of relations as family members extend their interaction to include extended family, professional personnel, care-givers and community members.

The course is based on exercises taken from the fields of socio-drama (Blatner, Adam. 03/01/2016), creative drama and actor-training. The techniques include, amongst others: character building, role play, reverse role-play, inner voice, tableaux theatre, guided imagination etc.

This unique drama course was personally conceived, developed and refined during the many years I have been involved in theatre, theatre-in-education, theatre-teacher training and enrichment-training for students in education, the humanities, the arts, the social sciences, and the sciences.

In general, the drama workshop is not limited solely to the field of theatre studies, actor training and theatrical production. It is a multi-purpose tool that provides an exciting and stimulating holistic experience that can be used to explore a broad range of pressing social issues. Based on a multiple-intelligence approach (Gardner, 1993) the drama workshop provides insight into characters, situations and ethical issues in a fashion very different to conventional academic study and research. By emphasizing not only the cognitive facets of the participants, but also the senses, emotional intelligence (Goleman, 1996) the body and the imagination, drama expands social exploration making it personally relevant and vibrant. Through dramatic techniques, the participant becomes more empathetic by acquiring in-depth understanding of human motivation, emotional complexity and dilemma management. The drama workshop encourages group work, creativity and problem-solving, and facilitates the development of inter- and intra-personal life-skills.

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Caring fathers: Their pedagogical vision - values, goals and practices

Hrund Ingudottir,
Sigrun Adalbjarnado
Eric Ortega

Summary of the paper:
Parents, both mothers and fathers, play an important role in fostering their children's general growth and well-being. It is urgent that we continuously look for the best ways to bring up children and to support parents (Bornstein, 2002). Although good and involved fathers are seen as important for children's well-being (Lamb, 2010a), less attention has been paid to fathers as caregivers than to mothers (Lamb, 2010b).

The purpose of this qualitative study, which is a part of a larger research project: Young people's civic engagement in a democratic society, is to gain a deeper understanding of fathers' pedagogical vision—their values, goals, and practices. Values, including ethical values, are the basis of our attitudes, views, beliefs, and opinions, and accordingly influence our daily thinking and actions (e.g., Kohlberg, 1981). This makes it important to understand fathers' values, perceptions of their role and their experience of being a parent.

The study's theoretical framework is based on both the tradition of social constructivism (e.g., Gergen, 2001; Sherrod, Torney-Purta, & Flanagan, 2010) and on an ecological perspective (e.g. Bronfenbrenner, 2000). Using a modified model of teachers' pedagogical visions (Adalbjarnardottir & Selman, 1997) we focus on fathers' ethical values and how they get reflected in their goals and practices.

The research question that guided the study was: What characterizes the fathers' pedagogical vision on parenting and child-rearing (values, goals, and practices)? The participants of the study are 23 fathers of children aged 13 and 16. Their pedagogical vision are explored using qualitative methods for both data collection (interviews) and data analysis (phenomenological approach).

A close analysis of the fathers' values, goals, and practices indicated that—there are three over-arching themes that are highly visible in the fathers' vision and throughout their perceived relationships with their children: Love and care; freedom (freedom of action, autonomy, and independence) and; security and boundaries. In the proposed presentation these themes will be discussed within each of the three issues: fathers' values, their goals, and practices.

Among the main findings are: The fathers’ values, goals and perceived practices indicate that they are very interested in parenting and want to participate fully in parenting their children. They want to spend more time with their children, to ‘be there’ for them, to be emotionally close to them, to have deep conversations with them, and to show them love and care, as they missed that part from their fathers in their childhood. Some of the fathers seem better at these things than others. We believe that parent education could support fathers in finding ways to be the fathers they want to be.

The findings should be a valuable contribution to research on fatherhood and fathers' pedagogical vision. In addition, the findings should be useful for parents, professionals in parent education, and policy makers in parent education.

References:
The surveillance of teachers by school CCTVs

Lotem Perry-Hazan & Michael Birnhack

Various studies have explored practices of teacher surveillance, such as standardized testing, frequent no-notice school inspections, lesson observation, and technologies of data collection. Our study explored teacher surveillance by CCTVs, which was yet to be explored in the literature. Unlike earlier surveillance mechanisms, CCTV is aimed first and foremost against intruders and for enhancing the safety of the students. Neither teachers nor students are the objects of the surveillance technology; nevertheless, they are caught in the cameras’ eyes. This study is part of a broader project examining the socio-legal and educational implications of the introduction of a new surveillance technology into the educational context. One segment of this project comprised in-depth semi-structured interviews with 56 teachers working in Israeli schools that had installed CCTVs. Twenty-eight of the interviewees reported that school principals employ CCTVs for monitoring them. These 28 interviewees were the focus of the current study.

The interviewees described several forms of teacher surveillance by CCTVs. Principals use CCTVs for monitoring teachers’ presence in the school and in lessons, teachers on duty during school recesses, practices of teaching and disciplining students, and teachers’ non-classroom time management. While other forms of teacher surveillance scrutinize what and how teachers teach, CCTVs expand the spatial and temporal dimensions of teacher surveillance, enabling principals to observe them throughout the day in various spaces on the school premises. The findings revealed that some teachers internalized the surveillance, while others engaged in dissenting practices, such as deceptiveness (properly supervising students only in areas covered by the cameras), concealment tactics, and participating in a discourse of grievances.

The interviewees’ feelings regarding their surveillance varied. About half of them reported a sense of discomfort and distress, with the remaining interviewees reporting indifference or even satisfaction. We found, however, in a seeming paradox, that regardless of their feelings of being a target of surveillance, the interviewees generally supported the installation of school CCTVs. Some interviewees justified teacher surveillance by citing unprofessional behavior of some of their colleagues, characterizing them as irresponsible, negligent, and uncaring. Thus, while these interviewees noted that they were doing their own work properly, they viewed CCTVs as crucial for observing and deterring other teachers. This phenomenon is congruent with social categorization studies, showing that members of low status groups may defend the existing social system by condemning fellow group members, thus refraining from fighting for equality (e.g., Von Hippel, 2006). The insecurity of some interviewees regarding their status was also discerned in their willingness to subject themselves to surveillance so as to be shielded from false allegations by parents, students, and the principal. The broader implications of the study on teacher demoralization (Santoro, 2008) and moral leadership in schools are discussed in the conclusion.

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Purpose and professional conflict resolution through the Organizing Models of Thinking perspective

Viviane Pinheiro, Valéria Arantes

Abstract

This study aims to identify ways of solving a youth purpose professional conflict. 200 Brazilian public school students, 15-19 years-old, analyzed a hypothetical moral conflict. Using the Theory of the Organizing Models of Thinking, we highlight, out of the seven found, three forms that youth organize their thinking based on values and feelings: the student’s option of following their professional goals; the decision of submitting to the family’s need; and the reconciliation of both perspectives. The percentage of students who manage to reconcile perspectives is small. As an educational implication, we discuss the school’s need to work on conflict resolution.

Summary

Life purposes play a central role in people’s lives, being closely related to the development of their identity (Damon, Menon, & Bronk, 2003). They are organized by values and feelings around goals that are significant - both for and beyond themselves - and thus organize and motivate actions (Bundick, 2009).

The construction of life purposes presupposes the exchange with others, in different situations experienced throughout life. Therefore, building a life purpose requires being with the others and moving from one point of view to the other (Sastre & Moreno Marimón, 2009). Interpersonal conflict becomes, in this sense, essential to the construction of life purposes.

The aim of this article is to identify ways of solving a professional conflict about the life purpose of Brazilian youth. The sample consisted of 200 students aged 15 to 19 from public schools in the five geographic macro-regions of Brazil.

In the study, the youths analyzed a hypothetical moral conflict, in which they had to choose between following their professional dream or fulfilling their family obligations. They answered three questions about how they would act and feel facing this conflict.

The Theory of The Organizing Models of Thinking (TMOP) was used as a theoretical basis and as a methodological tool for analysis. According to the authors (Moreno Marimón et. al., 1998), the TMOP is a constructivist theory about human mental functioning, embracing the complexity of the psychic processes that guide conflict resolution.

Using the TMOP, answers were analyzed to identify the way subjects organize their reasoning. Results indicated seven forms of thought organization, each one with a singular form of organizing and integrating values and feelings.

Among the organizing models applied, the most important are those in which young people opt to follow their professional goals, disregarding the needs of the family; those who decide to submit only to what the family needs; and others who sought to reconcile both perspectives. Despite a large percentage of young people who somewhat care about the needs of the other, the percentage of those who manage to reconcile the different perspectives is not significant.

From the results, as educational implications, we point out the need to introduce conflict resolution projects in the school routine, integrating work, life purpose, desires and needs of the youth. We understand that this approach will lead them to construct forms of thinking that integrates values and feelings towards purpose construction.
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Preparing educators for a multicultural world: reflections on the viability and ethics of teacher-training programs based abroad

Andrew Nalani, Andrew Garrod

The rapid technological and economic changes in our present age have increased information exchange and interconnectedness among people, nations and cultures. These changes are accompanied by a spurt in awareness that we live in a world of diverse political, spiritual, cultural, economic, and moral orientations. Yet, one need not look far to witness a resurgence of tribalism, ethnic nationalism, racism, anti-immigrant propaganda even in the most established of democracies. A democracy demands that people interact respectfully and with understanding to viewpoints and values other than their own. In an increasingly global world, it is essential, as Edward Taylor points out, that “we have individuals who are successful at working and living in cultures other than their own” (Taylor, 1994). Over the last few years, educational institutions and programs have realized the importance of preparing students to navigate such a multicultural world. University programs have increased their focus on study-abroad and international service-learning programs. Yet, the plethora of these programs and an emphasis on preparing students for this multicultural world implicitly ignores whether the educators charged with preparing students for a multicultural world are ready for this task and fails to acknowledge that the arena of multiculturalism is a contested one.

This paper examines the promise, challenges and potential pitfalls of preparing pre-service educators for a multicultural context. Using a volunteer teacher training program at a U.S. college and the Marshall Islands as a case, we examine the viability of training pre-service teachers in a culture markedly different from their own. We draw on reflections and narratives of critical incidents written by these teachers to investigate what impact their teaching in the Marshall Islands had on their personal development, their intercultural competence, sense of global citizenship and commitment to moral action on behalf of and care for cultural others. Additionally, we attempt to depict the process of such development as transformative in nature (Taylor, 1994)—a process that involves a critical (re)-examination of the unconscious thoughts, beliefs, values and actions that constitute the meaning one makes of the world. Further, we include in this paper a critical discussion of the ethical dilemmas with which a program of this nature must contend. Given the defensible argument that such service-abroad programs advance a neo-liberal, neo-imperialist western agenda, we place program participants’ experiences and reflections from the program founder and primary author in conversation with critical multiculturalism theory (Sleeter & Bernal, 2004; May 2009; May & Sleeter, 2010) to examine the viability and ethical considerations of such programs in the 21st century.

References:
The generative potential of “craft-work as soul-work” is well-established in non-educational settings. We are interested in the ways in which the monastic tradition can offer lessons to the modern educational environment. This presentation will investigate those lessons through the lenses of one story and two maxims.

**One Story:** Our investigation is inspired by a story, which may be apocryphal, but is not for that reason less instructive. A young monk arrives at the monastery to find famous spiritual teacher Thomas Merton assigned as his mentor. Thrilled, the novice tells Merton he has read all his books and cannot wait to discuss them. Merton replies: “Haven’t you been assigned to take care of the pigs? Tell me about the pigs.” For the next year, Merton gently refused to talk to the novice about anything but the pigs. The tale is meant to drive home the idea that ethical formation is a practical matter, and cannot be separated from the work done as part of the communities to which we are responsible.

**Two Maxims:** This story reflects two monastic maxims. The first, “ora et labora,” is drawn from European traditions, the second, “work-practice,” from traditions in Southeast Asia. Though “ora et labora” can be translated literally as “prayer and work,” “ora” should be understood less as a strictly religious term and more as designating the sustained self-reflection required of any practice of ethical formation. Coupling *ora* with *labora* the maxim conveys the idea that ethical excellence ought not—and indeed cannot—be pursued in isolation from the demands of everyday lives. Moral excellence does not come through effort or good will alone, but only through regimented practice and disciplined habits. The labor to sustain the community becomes the reflexive means of becoming the ethical subjects we aspire to be.

The second maxim, “work-practice,” is often associated with Buddhist monasticism. “Work-practice” encourages the monk to take up disciplined practices of ethical formation through the demands of living in the community. “Work” is viewed as a regimented activity which generates an outcome valued for what it offers to others, “practice” as a similarly regimented activity that leads to growth in one’s own capacities. In works of Buddhist monasticism, the cook, not the contemplative, is the model of ethical living. Through cooking the cook cares for herself or himself (i.e. cooking as a practice) while also caring for others (i.e. cooking as work). Like *ora et labora*, the aim of work-practice is to become “awake” to the ethical significance of daily work. In this way, an intention is set to conduct “craft-work as soul-work”—to become the ethical person one aspires to be for oneself and others.

Monastic traditions were founded as a means of creating a specific social environment within which individuals could attain a virtuous life than they would in settings dominated by other values and demands. In this presentation, we explore the fecundity of these traditions for moral education.
Moral educators have become increasingly concerned that American students’ scores on standardized empathy measures have steadily dropped over the past 30 years (Konrath, O’Brien & Hsing, 2011). However, an emerging literature has demonstrated that empathy can be increased using simulation exercises in the classroom (Kaakinen & Arwood, 2009) and in healthcare settings (Bearman, et. al, 2015).

The current project stemmed from an assignment in a graduate course on Issues in the American Legal System. It was designed following classroom discussion on the use of long-term solitary confinement in the prison system. Although research has consistently shown the devastating effect of this practice (Haney, 2003), and international human rights groups consider it torture, most of the students expressed approval or indifference, mirroring the attitude of most Americans (Wozniak, 2014). Students were offered extra credit if they accepted a voluntary “Solitary Confinement Challenge,” which required them to stay for three hours alone in their bathroom with the light on and no amenities except toilet paper.

The data for the qualitative analysis in this paper was taken from the 500-word reflective essays written by the 30/49 students in two classes who took the challenge. While most students anticipated an easy three hours to sleep or study, all students described a strongly negative experience, reporting such feelings as abandonment, loneliness, anxiety, depression, and anger. Three students could not complete the 3 hours. Empathy was expressed by all 30 students (e.g., “an utterly debilitating feeling,” or “I can’t imagine how terrible the experience would have been if it had lasted for one minute longer than I had to be in there;” or). Only 3 students responded that they thought more than brief solitary confinement was ever necessary.

The results of the study are limited in that it was initially designed as a classroom exercise, and pre-challenge opinions were not explicitly measured. However, these preliminary results are encouraging in that it appears possible to engender the psychological reactions of prisoners in long-term solitary confinement in a 3-hour voluntary classroom challenge. The findings have implications for the development of empathy and future moral leadership in young adulthood.

References:
Creatividad y Aprendizaje servicio universitario

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Analizaremos cómo el aprendizaje servicio universitario (ApS-U) conecta y amplía la creatividad crítica de los agentes que interactúan y se configuran en la relación. Estos son estudiantes-profesorado de la universidad y usuarios-servicio-comunidad con quien y donde se realiza la práctica ApS-U).

Definimos el ApS-U como una metodología que propone la adquisición de aprendizajes mediante la realización de una acción solidaria que dé respuesta a necesidades reales. Tiene una doble finalidad: pedagógica y ética, es decir, se propone desarrollar competencias a partir de un trabajo real sobre el terreno y hacer que esta contribución sea útil para un colectivo, entidad o comunidad desfavorecida. Además, la sostenibilidad, justicia y atención a la diversidad (afectivo sexual, cultural, étnica, etc.) no pueden ignorarse, dado que el ApS-U pretende que los agentes que intervienen (especialmente estudiantes) se posicionen de manera crítica y transformadora con el sistema social (Heras and al., 2017).

Las técnicas y estrategias creativas adaptadas a contextos concretos es uno de los pilares y retos de la educación presente y futura. Además, es cada vez más manifiesta la saturación del estudiante respecto al modelo de adquisición-retención de información, sin llegar a un conocimiento significativo. Por tanto, la creatividad se convierte en un reto social y educativo.

Tiene que ver con una actitud, más que con un rasgo de personalidad, y también con un proceso colectivo construido en base a concebir soluciones con sentido, tiene que ver con un “placer de lo incómodo”, con una experimentación de diferentes performances en la práctica educativa (Acaso y Mejías, 2017). También implica un extrañamiento (Sklovskij, 1975), es decir, aprender a partir de sorprendernos frente a algo, a partir de dilemas, y especialmente, a partir de una práctica “encarnada” o vinculada con la emoción.

Wolfgang (2012) concibe una creatividad crítica aplicada a la idea de construcción de comunidad, de cambio social y de empoderamiento. Propone un diseño de acción social basado en tres componentes: Design Skills, para alimentar el conocimiento mutuo, la conciencia y el juego. Social Skills, construcción de la comunidad a través de la colaboración y empoderamiento. Action Skills, cocrear, implementar y evaluar nuevos conceptos e innovaciones sociales para construir comunidades en diferentes entornos.


Bibliografía:
Implicaciones de un proyecto de aprendizaje servicio para la integración de contenidos morales a la representación del sí mismo de jóvenes

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Introducción

La proposición teórica de que la integración de la moral al self constituye una clave explicativa para las acciones morales fue endosada empíricamente por un conjunto de investigaciones que, además, exploraron nuevos aspectos acerca de ese fenómeno (Aquino y Reed, 2002, Hardy, 2013, Krettenauer, 2011). Por otro lado, aunque las relaciones entre self y acción moral han sido investigadas con énfasis en el papel que el self desempeña en la acción, algunas investigaciones han indicado el carácter reflexivo de esa relación al evidenciar que la realización de acciones morales puede cumplir un papel relevante en la construcción del self moral (Pratt y otros, 2009, Youniss y Yates, 1999).

El objetivo de este estudio fue explorar las relaciones entre el self moral y la acción moral, con énfasis en el papel que el compromiso de jóvenes en un proyecto de Aprendizaje Servicio puede ejercer en la integración de contenidos morales a las representaciones del si mismo (unidad de estudio del self).

Método

Se realizó un Estudio de Caso con 14 mujeres jóvenes entre 16 y 18 años, participantes de una asignatura de proyectos inspirada en el Aprendizaje Servicio de una escuela particular brasileña. La recogida de datos fue realizada mediante observación participante y un cuestionario sobre representación del si mismo antes y después de la experiencia de las jóvenes en los proyectos.

El análisis de los datos fue fundamentado en la Teoría de los Modelos Organizadores del Pensamiento (Moreno y otros, 1999). Para cada participante se identificaron los elementos abstraídos en la representación de sí con mayor centralidad, así como los significados atribuidos y las relaciones establecidas entre ellos. El procedimiento fue realizado de igual modo con los dos cuestionarios, de modo a identificar posibles cambios operados en las representaciones.

Resultados

Las jóvenes desarrollaron un proyecto de intervención sobre la invisibilidad de la cárcel femenina, que contó, entre otras acciones, con la realización de un evento público con la participación de mujeres del sistema carcelario y tuvo significativa repercusión.

Las jóvenes que demostraron mayor compromiso a lo largo del proyecto fueron aquellas que, en la primera encuesta, movilizaron contenidos morales en sus representaciones del sí mismo con mayor centralidad, tales como igualdad social, compromiso cívico y benevolencia.

Diez jóvenes han abstraído la experiencia del proyecto como significativa para el sí mismo, mientras once han revelado una mayor integración de la moral a la representación de sí en la segunda encuesta – aunque algunas de ellas no tengan abstraído el proyecto. En estos casos, se identificó: I) el surgimiento de nuevos contenidos morales en la representación de sí de la segunda encuesta – con destaque para el empoderamiento, la consciencia social y el compromiso político; II) la ampliación en la red de relaciones e implicaciones entre contenidos morales, dando mayor cohesión y complejidad al modo como la moral asciende en la representación de sí de la segunda encuesta; y III) la ampliación de los significados atribuidos a contenidos morales existentes en la representación del sí mismo de la primera encuesta.
¿Puede el aprendizaje-servicio (ApS) constituir un revulsivo para la educación cívico-moral de los estudiantes universitarios?

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Entendemos el ApS en la Universidad como acción educativa en la que los estudiantes, previa identificación de una necesidad en la comunidad cercana, realizan un servicio que les permite mejorar su conocimiento teórico y optimizar su grado de compromiso cívico-social (Bringle y Clayton, 2012).

Desde tal enfoque, nos hemos propuesto estudiar la efectividad de esa metodología pensando en la mejora del aprendizaje y de las competencias cívico-sociales. Lo que pretendemos es mostrar la relación entre implicación en proyectos de ApS y el desarrollo de la competencia cívico-social de los estudiantes (Rubio, 2009; Santos Rego, 2013; Santos Rego, Sotelino, y Lorenzo, 2015; Sessa, Grabowski, y Shashidhar, 2013; Sessa, Natale, London, y Hopkins, 2010).

En este trabajo hemos considerado 18 proyectos de ApS contando con 32 docentes, 996 alumnos y 19 socios (partners) comunitarios. A los estudiantes se les aplicó una escala de competencias cívico-sociales (diseño cuasi-experimental de grupo de control y grupo experimental) y se llevó a cabo en cada proyecto una entrevista grupal. Con profesores y socios se usaron entrevistas individuales estructuradas, a fin de preguntarles por el desarrollo de las citadas competencias.

Los resultados dan cuenta de una positiva correlación (hipótesis del estudio) entre la implicación de los estudiantes en este tipo de proyectos académicos y el incremento de sus competencias cívico-sociales, asumiendo además un papel más activo en su propio proceso de aprendizaje y en los debates grupales. Es por ello que estamos persuadidos de que el aprendizaje-servicio alienta el compromiso cívico de los jóvenes, de modo tal que puede llegar a ser un revulsivo de interés estratégico para la educación moral de los estudiantes universitarios en los próximos años.

Bibliografía:


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La pragmática de la educación moral en el aprendizaje-servicio: una visión desde la obra de John Dewey

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Desde finales del siglo XX y hasta la actualidad, en la educación superior se han movilizado esfuerzos, sin apenas precedentes, para dar soporte a procesos de compromiso cívico. Lo cual se ha hecho visible en Europa con estrategias que, como el aprendizaje-servicio (ApS), se apoyan en la combinación de procesos educativos con un servicio a la comunidad. Es así que la mezcla de aprendizaje académico y aprendizaje cívico conlleva un marco de reflexión de alcance moral (Santos Rego, Sotelino, y Lorenzo, 2015).

El ApS se origina y expande con cierta fuerza en los Estados Unidos, nutriéndose, entre otras, de las ideas de John Dewey. Así, como afirma Saltmarsh (1996), en los escritos del filósofo americano es posible encontrar aspectos con influencia directa en la definición del aprendizaje-servicio, entre los que destacamos la construcción de una ciudadanía democrática y el desarrollo moral.

Para Dewey, y en ello coincidimos con Lake, Winterbottom, Ethridge, y Kelly (2015), la escuela es insuficiente a la hora de enseñar valores morales. La comunidad es el único escenario en el que es posible su adquisición, siempre en relación con los demás. Asimismo, Dewey entiende que no se trata de que la escuela enseñe valores morales predeterminados a juicio del sistema, sino que los alumnos han de reconocerlos, verificarlos y adquirirlos por medio de la experiencia (You y Rud, 2010). En este sentido, el aprendizaje-servicio se sitúa como una de las estrategias más acertadas para conectar la moral con la comunidad y fortalecer los aprendizajes cívico-sociales.

Lo que pretendemos en esta contribución es un abordaje teórico del proceso por el que el compromiso cívico y/o la responsabilidad social de las universidades están dando sustento a la implementación y despliegue del ApS dentro y fuera de las aulas. Históricamente, no estaría de más recordar que la introducción del compromiso cívico (civic engagement) en la universidad norteamericana se inscribe en las respuestas dadas al declive de la participación y de la sociedad civil en general, tratando de fortalecer las relaciones con el mundo real a fin de dotar de valor social a los estudios, elevando, de paso, la calidad del conocimiento.

Referencias bibliográficas:


Developing and Preliminary Testing an Intermediate Concept Measure for Teaching

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Abstract

This paper proposes the development and the pilot testing of an intermediate concept measure (TICM) of moral reasoning for teachers. The Neo-Kohlbergian approach to moral reasoning development maintains that intermediate concepts lie between bedrock moral schemas and professional codes of ethics and deal with issues of confidentiality, competence, informed consent, allocation of resources and professional autonomy (Rest and Narvaez, 1994). Following the system for developing the adolescent ICM (Thoma, Derryberry and Crowson, 2013) this paper presents the procedure for developing an intermediate concept measure for teachers and preliminary data that supports the measure. It is expected that the TICM will be able to distinguish students with different levels of teaching experience and different training in professional ethics in the teaching profession. Additionally, TICM scores will be significantly related to Defining Issues Test scores, supporting the claim that the prototype measure assesses cognition in the moral domain. The TICM has the potential to be used as a moral education intervention in teacher education programs by providing active practice in moral problem-solving (Roche et al., 2014).

References:
Adaptation, piloting and validation of a test of ethical sensitivity in teaching

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This paper presents the elaboration, piloting and ongoing validation of a research tool for assessing ethical sensitivity in teaching based on a similar test of ethical sensitivity originally developed in the field of dentistry (Bebeau, Rest & Yamoor, 1985). Both the original and adapted versions of the test draw on the ethical sensitivity construct as it is defined in Rest's (1983) Four Component Model of Moral Functioning. Accordingly, the basic test format is that of a situational judgment test. This means that respondents are presented with a scenario and, in response to a series of probe questions, must themselves identify the ethical issues at stake. Although not typical of the majority of tests of ethical sensitivity, most of which employ a labor-saving “tick-a-box” scoring method where participants are presented with prior interpretations of a situation, the situational design approach is necessary to ensure that the Test of Ethical Sensitivity in Teaching (TEST), as we have named it, elicits the Restian construct of ethical sensitivity well (You, Maeda, & Bebeau, 2011). Initial iterations of the scenarios drew on the results of previous qualitative analyses of teachers’ perceptions of the most frequently recurrent ethical issues arising in practice (Barrett, Casey, Visser, & Headley, 2012) and items in codes of teacher ethics (Maxwell & Schwimmer, 2016). The dominant ethical themes in the test scenarios were: the duty to report, teachers’ right to a private life, discretion in handling personal information, and professional autonomy. Once drafted, the scenarios were vetted in collaboration with teacher-partners in three countries (the United States, Canada and the Netherlands). Professional relevance, realism—both in terms of the language used and the situations depicted—were checked for and input on scoring criteria was sought in terms of three main content categories: ethical obligations, ethically relevant circumstantial factors and action impacts. Next, four-minute long animated video versions of the refined scenarios were produced and a web-based test portal was set up for the purposes of the pilot phase. The aims of the pilot phase, which involved approximately 50 education students at various program stages and early career teachers, were to refine the scoring system and probe questions, check for inter-rater reliability, and obtain evidence of construct validity. Subsequent to the pilot phase and in light of its findings, the number of scenarios in the TEST was narrowed down from four to two and large scale recruitment efforts were undertaken to obtain, for the sake of validating the instrument, response sets from a total of 250 participants in six distinct groups of known varying ethical sensitivity: beginning education students (n=50), finishing education students (n=50), early career teachers (n=50), mid- to late-career teachers (n=50), teacher educators (n=25) and exceptionally committed teaching professionals (n=25). The latter were recognized as such by having been awarded a national or regional prize for excellence in teaching. At the time of writing this proposal, we are nearing the end of recruitment for the validation phase. By the time of the conference, we will be in a position to present the results of the Rasch analysis aimed at determining the instrument’s construct validity and report the findings of the planned exploration of correlations between ethical sensitivity score and such factors as reasoning ability, previous educational background, area of teaching specialization, and religiosity.

References:


School climate evaluation in Brazil: measurement instrument validation process

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School climate refers to the set of perceptions and expectations shared by school agents, resulting from the experiences lived in that context regarding the norms, goals, values, human relationships, organization, as well as physical, pedagogical and administrative structures that are present in the educational institution. It corresponds to the perceptions of students, teachers and managers, from a real common context, therefore, constituted by subjective evaluations. It has influences on school dynamics and, in turn, it is influenced by it, thereby interfering with people's quality of life and the process of teaching and learning. Although several international research studies highlight the importance of a positive school climate for quality education, there are no validated measuring instruments for climate assessment according to the characteristics of Brazilian schools. After an extensive investigation of national and international research studies on school climate, a reference matrix with eight dimensions was drawn up, taking into account the Brazilian reality: Relations with teaching and learning; Social relations and conflicts at school; Rules, sanctions and safety at school; Situations of bullying among students; Family, school and community; school Infrastructure and physical network; Relations with work and Management and participation. Based on this matrix, three measuring instruments were built, in print and digital versions, aimed for students, teachers and managers of Basic Education. Each dimension comprises a set of items, which addresses certain aspects of daily school life: 108 items for students, 129 items for teachers and 133 items for managers, with Lickert-type answer alternatives of four points. Data were collected and 11,516 respondents were sampled, totaling 9,112 students (from the 7th grade on, including High School), 1,533 teachers (Elementary School II and High School) and 871 Managers (Basic Education). The nature of the theory that has underlay School Climate construct refers to the formative model. In this perspective, the climate is an external construct that emerges from the perceptions shared by the school agents, about the different dimensions of the institution. In this sense, the construct was represented by Principal Component Analysis (PCA) and Composite Reliability (CC) testing for the analyses that aim at the validity evidences of measuring instruments. After the necessary statistical processing was carried out, it was verified some items needed to be excluded and others relocated. Thus, we confirmed sufficient componential loads of items in their respective dimensions, as well as adequate composite reliability indexes (CC) in all dimensions evaluated. The validation of three school climate measurement instruments for Brazilian schools were completed, consisting of 104 items (students), 123 items (teachers) and 130 items (managers). These instruments will be made available to Brazilian researchers and schools so they can assess their climate and propose necessary interventions in search of quality education.
The social-organizational conditions of the American private-religious school: Between complexities of class and the ethics of discipline

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Over the years, studies have examined school disciplinary procedures, revealing students’ and teachers’ concerns, including such that anchor around inconsistent and discriminatory application of rules. Some scholars argued that private school teachers may encounter fewer student discipline problems due to their close work with parents, while others found high levels of grade inflation and entitlement in such schools. Remarkably, little is known about disciplinary procedures or their effect on teaching and learning in private schools. This study examined the experience of sixteen teachers who work in different private-religious K-8 elementary schools (2 Evangelical, 4 Catholic and 10 Jewish) located in the suburbs of one north-eastern city in the United States— where all private schools are self-funded through student tuition, endowments, scholarships or voucher funds, donations and grants from private organizations or individuals. Initial findings indicated five social-organizational conditions that generated educational-ethical challenges for educators:

1. **Financial pressures enhance principal disconnectedness and teacher/principal disempowerment** -- When educational leaders need to compromise the disciplinary component and “throw teachers under the bus:” A mitigation of educational values and student learning. Most teachers indicated that financial pressures shaped educational leaders’ disempowering decisions; unethically whitewashing students’ discourteous behaviors and backing parents’ “unreasonable” requests.

2. **Undefined teacher role** -- Blurred ethical lines of being a teacher, discipline supervisor, community member, and “merchant”: A matter of teacher demoralization. According to several teachers, their schools are established on communal values that foster a nurturing and compassionate educational environment but eschew disciplinary actions – what may enhance personal-unethical favors.

3. **Undefined student population** -- Lack of resources for students with learning disabilities or disruptive behavior: An impairment of teacher effectiveness and student learning. Few teachers noted that their schools lack the facilities for students with learning disabilities, students with impaired abilities to communicate/socialize and students with mental health disorders. Specifically, in an effort to enroll as many students as possible, educational leaders avoid defining who the student population is, hence, fail to draw proper pedagogical practices and disciplinary procedures in place.

4. **Vague curriculums/programs** -- Curriculum as a weakness: “All over the place,” “Doesn't follow the standards...” Few teachers lamented that some of the offered curriculums are vague, and the educational path fails to unite the different programs at school. Conversely, curriculums are detached from one another and teachers may be focused on their own classes—what perpetuated a pedagogical disadvantage for students.

5. **Unclear processes of teacher evaluation** -- “Being on my own”: The absence of clear teacher evaluation procedures affects teachers’ ethical-pedagogical discretion. Several teachers noted the lack of consistent and clear procedures for teacher evaluation. While there might be some administrator/peer observations, they fail to portray an adequate picture of the teaching practices or to follow up on teachers’ progress.

The study concludes with the implications of such social-organizational pressures and the educational-ethical challenges they bring. It examines the complexities of class and the ethics of discipline and their impact on teaching and learning. The study offers numerous illuminating guidelines that can assist educators in private schools.
Preferential Option for the Poor and Catholic schools

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Abstract
The expression ‘Catholic School principle’ of preferential option for the poor was coined by Gerald Grace in 2002. This refers to contemporary Catholic schools in the UK and in other parts of the world that were originally founded to educate the children of impoverished Catholic communities. Many of these schools continue to serve the poor and do so as part of their mission to serve the aims of the Catholic Church. This paper argues that this popular expression requires a more sophisticated level of understanding beyond the contemporary application to understand how it can be applied to contemporary Catholic schools. The paper will examine the scriptural and theological roots of the expression preferential option for the poor. First, the paper will explore the scriptural basis of this expression through an examination of the Exodus expression of care for the marginalized, the Holiness code and the option for the poor in Luke's gospel. Second the paper will examine the theological origins of this expression from the Puebla conference (1978), through Liberation Theology to subsequent development in the 21st century. The paper will conclude with a critical assessment of the use and applicability of this expression in relation to contemporary Catholic schools. The paper will argue that there are Catholic schools that have a deep commitment to the preferential option for the poor (e.g. the Barbiana school, the Fe y Alegría schools and the Christo Rey and Xavier schools). There are other Catholic schools that do address issues of social justice and option for the poor in their school culture and curriculum. There are other Catholic schools that are much more problematic in that there is little discernible option for the poor and these Catholic schools have strayed from the option or are detached from the option.

Keywords: Catholic schools; Preferential Option for the Poor
Conceptualization of Civic Character and Some Implications for Practitioners

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Abstract

It is imperative that we should have civic character. But what does it exactly mean civic character in the relationship of character and citizenship? What virtues and competencies of civic character contribute to moral-civic behaviors? How do we facilitate the growth of students’ civic character? These are the central questions addressed in this research. The objective of this research is to provide a “big picture” perspective on these challenging questions, by critically reviewing the relevant literature. A related objective is to deepen a full discussion of the various ways in which civic character is appropriately defined and pursued.

Keywords: Civic character, ethical citizenship, legal citizenship

Although several theoretical frameworks have been developed in previous civic character research, the extent to which these frameworks consider rigorously the relationship between character and citizenship has been limited. This research reviews the character framework described by Lickona, Davidson, Shields, Berkowitz, etc. as well as the citizenship framework (especially ethical citizenship and legal citizenship) developed by Cooper and Lowi. By evaluating and discussing these previous frameworks, I suggest that essential dimensions of character and citizenship consist of distinct, yet overlapping dimensions, including moral character, civic character or ethical citizenship, and legal, political citizenship.

First, civic character is a set of virtues and competencies aimed at social justice and the common good. Although there are just a little bit different meanings in the strict sense, the concept of civic character is roughly interchangeable with a broad concept of ethical citizenship. The broad concept of ethical citizenship includes civic friendship (philia politike), civic conscience, and civic politeness, in addition to Cooper’s conceptual framework including citizens’ post-conventional thinking necessary to redefine and transform the existing ethical and legal standards, collaborative attitudes toward the common good, a deeper and wider understanding of their obligations to their communities, and a strong sense of responsibility to their communities. Using several examples, I argue that these competencies need to achieve the following three essential goals of civic character: human dignity and social justice oriented self-identity, moral-civic courage, and critical, self-reflective thinking.

Second, moral character is a set of virtues and competencies aimed at cultivating his/her mind ethically and standing up for him/herself (especially in the Confucian tradition), and building and maintaining good relationships with others (in both Eastern and Western traditions). Moral character consists of not only virtues such as moral integrity, moral wisdom, temperance, respect, caring, fairness, the proprieties, but also competencies such as moral self-management, humanistic sensibility, and moral conflict resolution.

Third, legal and political citizenship is a set of competencies aimed at the health and stability of a democratic society. It consists of those competencies such as (1) national consciousness or identity, (2) political literacy (especially knowledge of the political, legal and social institutions of one’s country; understanding of key political and social issues; necessary skills and knowledge for effective political participation), and (3) understanding and belief in legal and political rights and duties of citizenship.
Active participation oriented pedagogical approaches are important ways to cultivate students’ civic character. For example, the opportunity to think and discuss continuously, not only based on normative foundations and roots (i.e., human dignity and social justice) to guide thinking, but also observing the principles of inclusiveness, fairness, mutual respect, and listening, can lead to formation of human dignity and justice oriented self-identity. Also the opportunity to express their ideas and opinions by creating an empowerment atmosphere can facilitate moral, civic courage. Further, the opportunity to deeply understand and evaluate others’ voices without distortion, collaborate with others towards finding the truth, and apply self-assertion to their own life can lead to the increase of critical, self-reflective thinking.
An evaluation of year 2 of narnian virtues: a character education english curriculum

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In this paper we present the quantitative findings from Year 2 of Narnian Virtues: A Character Education English Curriculum. This is a longitudinal study which aims to foster the virtues of wisdom, love, justice, self-control, integrity, and fortitude in 3,000 children aged 11-13 in England, UK. During the three-year project, children learn how to identify and apply the ‘Narnian Virtues’ to their own lives as they read and respond to three of C.S. Lewis’s Chronicles of Narnia novels.

In the first year of the project, a 12-week curriculum based on the novel The Lion, The Witch, and The Wardrobe, was successfully piloted with 1200 students aged 11-12 (UK Year 7; US Grade 6). In the second year of the project, a quasi-experimental design was employed in which a further 1200 students (aged 11 – 12) from 9 UK schools studied a revised version of the curriculum, whilst a further 600 students from 7 schools formed a matched control group. Control schools were matched to the curriculum schools according to school roll, school type (faith or non-faith; government-funded or local authority-funded), and the percentage of students eligible for free school meals. The students undertaking the curriculum identified examples of virtues and vices in extracts from the novel, and completed other activities aimed at developing character (e.g., a ‘Virtue Improvement Plan’ and a ‘Virtue Tracker’). Working with their parents/caregivers, students also completed 6 home activities (e.g., devising a family mission statement and choosing 2 target virtues to practice each week), designed to enact the curriculum’s 6 target virtues in family life. Students in the control group continued with business-as-usual.

A pre- and post-curriculum questionnaire and psychometric survey were administered to all students to evaluate the impact of the curriculum on students’ understanding of the six target virtues, the extent to which they viewed them as important, and the degree to which they practiced them in their own behaviour. The impact of the parent involvement component will be partially assessed by including the degree of parental involvement (measured via parents’ recordings of time spent on the home activities) as a predictor variable in our hierarchical linear modelling (HLM) of the data. The HLM analyses will allow us to correct for clustering in classes and schools and thus enable a robust curriculum evaluation (to be available in Summer 2018). In line with the results of our pilot study, we expect the findings from this quasi-experimental study to provide further evidence of improvements in the cognitive, attitudinal, and behavioural dimensions of students’ virtue development (see also Arthur et al., 2014). We also expect our findings to show that the Narnian Virtues family involvement component has a positive impact on students’ virtue development. Overall, the findings will be of importance to educators of character, especially those looking to engage parents as significant partners in character education programmes.

Reference:

Russian and Taiwanese youth national heroes: Valuable lessons for character education

Tatyana Tsyrlina-Spady

This paper describes initial findings of an ongoing international comparative study (2016-2018) organized under the author’s leadership in Poland, Russia, Taiwan, and the USA, and based on an online survey conducted with the objective to determine preferred historical figures, political leaders, and popular public individuals, while defining key moral values ascribed to the top selections. Due to the larger number of Russian (N=1,814) and Taiwanese (N=946) responses, the focus is on their outcomes, specifically within the group of 16-23 years old with the expectation that the analysis of the collected results might impact national character education.

Using critical theory, comparative cultural study methods, and employing quantitative and qualitative data analytic approaches, the author discusses possible reasons for the choices of Putin, Stalin, and Lenin as the most popular national heroes, together with Peter the Great, Katherine the Great, and Ivan the Terrible as the most important historical figures for Russian youth. Under investigation is also the rationale and consequences of the Taiwanese choice of such controversial political leaders as Chiang Ching-kuo, Chiang Kai-shek, and Ma Ying-jeou. Separate attention is paid to the differences in selecting popular public figures, with the Russian youth looking back at the iconic oppositional musician Vladimir Vysotsky while their Asian peers prefer a modern one - Jay Chou.

The presenter further examines and contrasts the highest personal qualities of the aforementioned figures: Russian youth by far choose patriotism, strong personal authority, and the ability to fortify Russia's prestige in the world, in contrast to a very low ranking of fundamental moral virtues – kindness, modesty, self-sacrifice, and empathy which confirms the conclusions from one of our recent studies of Russian history textbooks showing how Putin and Stalin were literally turned “into mythic monuments”, devoid of any human characteristics (Tsyrlina-Spady & Stoskopf, 2017). In a further dialogue with the Taiwanese youth group, the top qualities that they ascribe to their first choices in political leaders are mostly related to such as devotion to one’s ideas, high level of responsibilities, global vision, etc.

Another striking comparison comes out of the selection of foreign political or public leaders that had the most significant positive impact on their own nation and the world. While Russians prefer Che Guevara, Fidel Castro, and Donald Trump, their Taiwanese counterparts go for Barack Obama, Mahatma Ghandi, and Mother Teresa. This comes as another proof of the growing impact of Russian state control over school curriculum, massive brainwashing of the younger population, and a general strengthening of political indoctrination in Russia. As a result, and the survey supports it, we witness an uncritical acceptance and allegiance to Putin's political regime among Russian students.

In conclusion, the author analyzes the lessons learned from the Taiwanese perspective, and raises the question how these research results should bring attention to the content of character education in Russia, and what consequences might be anticipated if no changes are made.

Reference:

A deep dive into the development of youth character: The creation of youth and adult volunteer pathway models for Boy Scouts of America

Linver Miriam R.; Urban Jennifer Brown; Quinn Johanna S.; Roberts E. Danielle; Gama Lauren
Montclair State University; Montclair State University; Montclair State University; Montclair State University; Montclair State University

Youth character development programs are increasingly relevant in today’s society, as parents, educators, and policy makers strive to find outlets to impart moral character to youth. High quality character programs for youth can provide such an outlet. Boy Scouts of America (BSA) is distinctive among character development programs in that adult-youth relationships form the backbone of the program. BSA’s unmatched culture of character development and system of adult preparation allow the exploration of adult practices that foster youth character development and the impact these practices have on youth. Although research to date exists on the association between youth and adult relationships and youth outcomes, there is little that tells us how youth development practitioners, or adults in general, foster youth character development. We need to know how to do it and how to do it well and systematically to maximize the development of youth character in youth development programs.

BSA practitioners and external researchers partnered to develop two pathway models—one for youth development and one for adult volunteer development—using the Systems Evaluation Protocol (Trochim et al., 2012). The pathway models articulate the theory of change for adult and youth development in Boy Scouts and demonstrate clear connections between activities, short-, medium-, and long-term outcomes. After the activities and outcomes (“nodes”) and linkages between nodes (“pathways”) are identified, each model is then “mined.” Mining the model involves identifying prime destinations, gateways, and hubs (nodes with a lot of pathways going into them, out of them, or both). “Key,” or most important linkages are identified, as well as the nodes deemed most important by primary stakeholders; this process illuminates the main causal stories or throughlines in each model.

The key throughlines in the youth pathway model that emerged are: (1) identity development; (2) moral, ethical, and character development; and (3) social and emotional skills development. The adult pathway model throughlines are: (1) sustained, caring youth-adult relationships; (2) skill building; and (3) youth leadership. In the process of pathway model development, several “Aha!” moments—sudden insights or epiphanies—occurred. For example, the key throughlines in the youth pathway model reflect the “big three” characteristics of effective positive youth development programs (Lerner, 2004). These key throughlines developed organically, driven by the process of creating the pathway models.

The models were further refined through 3 additional steps: (1) focus groups with youth (for the youth model) and adult volunteers (for the adult model) where participants were asked to reflect on the accuracy of the model and identify the most important nodes and key linkages; (2) practice mapping, or the process of reviewing BSA training manuals to determine where there were consistencies between the models and the trainings; and (3) evidence mapping, or the process of identifying research that supports or refutes the connections specified in the models. Revised models will be presented and discussed in relation to how they drove decision making around measures selection for a large-scale longitudinal study of BSA.
Teamwork inclusion practices in engineering education: an ethics of care approach

Patricia Jimenez, Sofia San Martin, Jimena Pascual, Franco Guidi

As workplace challenges have become more complex, professionals require critical skills such as teamwork and leadership to deal with these challenges (Stawiski, Germuth, Yarborough, Alford, & Parrish, 2017). Accreditation boards in engineering education, such as ABET, explicitly evaluate developing teamwork skills as part of the learning process in engineering programs (Pimmel, 2003).

Universities have increasingly added student outcomes to that include such relational skills and, in consequence, many courses consider team based assignments and projects as one of the learning strategies. There is evidence, however that women, do not fully benefit from these learning strategies as gender segregation still persists at all levels of team work (Beddoes & Panther, 2017). Women often have a negative perception of these activities during college work and in summer internships. In these situations male stereotypes are reassured and women are relegated to tasks of lesser visibility and significance, discouraging impact expectations of female students (Seron, Silbey, Cech, & Rubineau, 2018). Researchers refer to this phenomenon as Anticipatory Socialization. These early experiences demotivate women, some of which drop out of school or choose not to work as engineers once they graduate.

One cause for this problem in school teamwork is that faculty are not trained to design and facilitate group activities (Beddoes & Panther, 2017). The purpose of this project is to design a pedagogical model to develop teamwork skills with gender focus using an ethics of care approach. The study is to be undertaken in an engineering school with 30% female representation. Pantazidou & Nair (1999) relate engineering to care as they both respond to needs and they focus on action.

The ethics of care principles will be used to design a framework for the development of teamwork activities that will promote the collaboration between female and male students. The fundamentals of ethics of care can be summarized in the following 5 practices (García Moyano, 2015): (1) to understand people as relational beings, (2) to be sensitive to the context, (3) to differentiate between care and preoccupation, (4) to emphasize feelings and emotions and (5) to choose real over hypothetical dilemmas.

References:

Practical Wisdom and Higher Education: Civic Learning through Engagement

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University of Notre Dame, USA

Abstract for program:
Wisdom in context, moral judgement in the face social challenge: such are potential (though neglected) goals in higher education. How might engaged forms of learning foster the classical virtue of practical wisdom that orients individuals toward ethical sensitivity and the common good? As social complexity increases (bringing challenges of scale and dependence on rules or incentives), how might opportunities for community/civic engagement enhance moral judgement and the practiced skills of phronesis? This paper explores such questions developmentally, drawing on wisdom theory, current research (a study of 700 college students), and neuroscience, with, of course, implications for practice.

Proposal/Summary of Paper
The field of engaged learning advances claims of high impact, suggesting that engaging students reflectively in community concerns can foster long-term outcomes for both. Practical wisdom—known as phronesis in classical philosophy—is a welcomed (but complex) ethical virtue we may expect from our leaders but struggle to foster educationally. How might engaged learning promote practical wisdom? Reciprocally, what can we learn from longstanding (Karelitz et al., 2010) and recent insights (Schwartz and Sharpe, 2006) on how practical wisdom develops that may inform engaged learning and related scholarship? This paper/workshop explores such questions and potentials both conceptually (e.g., what elements of engaged learning might be expected to enhance practical wisdom) and empirically, drawing from developmental theory, neuroscience, and research on young adults.

Practical wisdom is based both in rationality (moral reasoning) and application (applying insight to human concerns), and thus resonates with the implicit (ethical/civic) goals of engaged forms of learning. It is an especially important construct now as citizens (and educators) negotiate current epistemological uncertainty and challenges to critical thinking and truth. Youth enter a world where they need, in practical contexts, to both discern truth (with respect to basic facts and ethical/civic concerns) and embody/promote the perspective taking and interpersonal skills necessary for effective moral action. Such are the elements of practical wisdom. And recent research suggests that while wisdom is often associated with age, adolescence and early adulthood are key developmental periods for fostering growth in wisdom-related elements.

This paper argues that engaged pedagogies have the power to enhance college students’ personal responsibility for moral action as well as their ability to discern the morally appropriate choice in a complex situation (i.e., practical wisdom). A healthy pluralistic and democratic society is predicated upon individuals who possess practical wisdom, and higher education has a role to play: indeed, the academy may be itself be transformed by such work. The potential for engaged learning to facilitate student growth in this area provides yet another argument in its favor within the academy, and suggests the need for further study.

We will draw from developmental theory and discoveries in neuroscience (e. g., Ludvik, 2016) regarding how individuals regulate emotion, make meaning, and develop judgments which have prime relevance to practical wisdom and engaged forms of learning. Further, we will share (briefly) recent
research conducted at the University of Notre Dame exploring student understanding of various wisdom-related constructs (including moral reasoning, identity, and prosocial purpose).

Those attending will develop a deeper understanding of the rich concept of practical wisdom (its relation to cognitive developmental moral theory, for example) and understand how the elements of practical wisdom match/link well to elements of engaged learning (ethical focus, action, reflection). Participants will be asked to identify areas in their own work and research where knowledge of practical wisdom—and how it is promoted—can improve learning and practice.

References:


Have university students changed perceptions of morality around professional networking actions because of the economic crisis (2008-2014)? Implications for career guidance
Can online academic integrity instruction affect university students’ perceptions of and engagement in academic dishonesty? Results from a natural experiment in New Zealand

Abstract
The problem of academic dishonesty has been “epidemic” for decades, and its prevalence and correlates largely well-documented. Nonetheless, few efforts have made to intervene and abate the problem. The proposed paper describes such an intervention (compulsory completion of a short online course on A1) conducted at a large university in New Zealand, and results from a natural experiment of its effects on students’ perceptions of and engagement in academic dishonesty.

Findings suggest that while such courses may be a necessary component of efforts to promote AI, they are (by themselves) insufficient to produce significant changes.

Summary
It is a well-understood that the vast majority of the former engage in some form of academic dishonesty (e.g., Josephson Institute of Ethics, 2011; McCabe, 2005). Also well-understood are the individual and contextual factors associated with such cheating behavior (for a review, see Murdock, Stephens, & Grotewiel, 2016).

What remains largely unexplored is how the extent of problem might be abated. That is, with few exceptions (e.g., Dee & Jacob, 2010; Seider, Novick, & Gomez, 2013; Stephens & Wangaard, 2013), the development, implementation, and evaluation of interventions aimed at promoting academic integrity are absent in the literature.

With this in mind, the authors conducted natural experiment on the effects of an intervention aimed at promoting academic integrity. Specifically, this natural experiment involves compulsory completion of a short online Academic Integrity Course (AIC) that a large university in New Zealand began to mandate in 2015. As depicted in Figure 1, the AIC is comprised of five modules that are “designed to increase student knowledge of academic integrity, university rules relating to academic conduct, and the identification and consequences of academic misconduct.”

**Figure 1.** The five-module structure of the Academic Integrity Course.
In order to assess the effects of the AIC on students, perceptions of and engagement in academic dishonesty, a natural experimental research design was employed. The design involved use of cross-sectional survey data collected from two cohorts of university students. The first cohort of students (n=780) completed the survey in 2012 (two years prior to the AIC intervention), and the second cohort (n=639) completed the survey in 2017 (three years after the AIC intervention).

The online survey included measures of students’ perceptions of and engagement in academic dishonesty. Contrary to hypotheses, the 2017 Cohort (those who completed the AIC) reported significantly lower levels of understanding, support, and effectiveness of the universities AI policies and procedures (M for 2012= 3.64, M for 2017= 3.44; Cohen’s d= -.30). They also reported higher levels of witnessing peer cheating behaviour (M for 2012= 3.09, M for 2017= 3.54; Cohen’s d= .47). Importantly, the mean level between-cohort difference in academic dishonesty was in the hypothesised direction, but small and not significant (M for 2012= 1.41, M for 2017= 1.35; Cohen’s d= -.14).

Table 1.

<table>
<thead>
<tr>
<th>Variable</th>
<th>2012</th>
<th>2017</th>
<th>Mean Diff (2017-2012)</th>
<th>Cohen’s d</th>
</tr>
</thead>
<tbody>
<tr>
<td>AI Policy Perceptions</td>
<td>3.64</td>
<td>3.44</td>
<td>-0.20</td>
<td>-0.30</td>
</tr>
<tr>
<td>Peer Disapproval</td>
<td>3.38</td>
<td>3.32</td>
<td>-0.06</td>
<td>-0.06</td>
</tr>
<tr>
<td>Peer Cheating</td>
<td>3.09</td>
<td>3.54</td>
<td>0.45</td>
<td>0.47</td>
</tr>
<tr>
<td>Academic Dishonesty</td>
<td>1.41</td>
<td>1.35</td>
<td>-0.06</td>
<td>-0.14</td>
</tr>
</tbody>
</table>

Note. AI= Academic Integrity. All Cohen’s d-values are approximate, where .30 to .50 = small, .50 to .80 = medium, and > .80 = large effect.

Despite the non-significant mean-level difference on the latent factor (Academic Dishonesty), item level chi-square analyses of the six behaviours it comprised indicated significant decreases in the prevalence of four of them. For example, while 34.0% of students in 2012 Cohort reported copying another student’s homework and submitting it as their own, compared to 26.5% of students in the 2017 Cohort.

Table 2.

<table>
<thead>
<tr>
<th>Behavior</th>
<th>2012</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Conventional</td>
<td>Digital</td>
</tr>
<tr>
<td>Homework/Assignment Cheating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Copied homework</td>
<td>34.0%</td>
<td>--</td>
</tr>
<tr>
<td>Unpermitted collaboration</td>
<td>62.8%</td>
<td>--</td>
</tr>
<tr>
<td>Plagiarism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plagiarized a few sentences</td>
<td>40.4%</td>
<td>47.7%</td>
</tr>
<tr>
<td>Test/Exam Cheating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Used unpermitted notes</td>
<td>8.5%</td>
<td>6.2%</td>
</tr>
<tr>
<td>Copied from someone else</td>
<td>12.8%</td>
<td>5.1%</td>
</tr>
<tr>
<td>Got test questions or answers before</td>
<td>29.6%</td>
<td>--</td>
</tr>
<tr>
<td>Overall</td>
<td>80.8%</td>
<td></td>
</tr>
</tbody>
</table>

Note. Bold-faced percents are higher than expected compared to italicised percents.
The foregoing results suggest that while short online courses may be an efficient and even necessary component of educational efforts aimed at promoting AI, they are (by themselves) insufficient in producing significant changes in students’ perceptions and behaviours related to it. Results from this study also reinforce the magnitude of the problem (with approx. 80% of all students reporting engagement in at least one form of dishonesty). In short, more holistic approaches (Stephens, 2016) are needed if this epidemic is to be undone. Details of all results and their implications will be discussed in the final paper.

References:
Have university students changed perceptions of morality around professional networking actions because of the economic crisis (2008-2014)? Implications for career guidance

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Various studies indicate that some university students are reluctant to consider professional networking actions in an intentional and planned manner, questioning their moral legitimacy (Villar, 2006; 2008; Villar and Albertín, 2010). However, many of the recommendations of career guidance professionals clearly insist on the goodness of social networking actions for the development of professional careers. This contradiction between the benefits of the action and the moral reticence that it raises led us to investigate the positions of students regarding the perceived moral legitimacy of different types of intentional social investment actions, as well as their possible evolution because of the economic crisis experienced between 2008 and 2014. Sample: 512 (sample 2008-2009) and 1239 (sample 2013-2014) students from different faculties of a medium-sized university in Catalonia (around 13,000 students) participated in the study. Instrument: The moral legitimacy of social investment for instrumental purposes was assessed through 10 items involving individual actions aimed at creating, maintaining or mobilizing social resources for one's own benefit through relationships with others (e.g., by volunteering with an organization or association to make yourself known professionally, 'getting in touch with a classmate because their parents have a company related to the studies you are studying and you may find it useful in the future', or 'getting interested in a person to find out information that may be useful in the future' (a higher score indicated a greater perceived legitimacy). Procedure: In both studies, after obtaining the corresponding permits from the academic authorities, different questionnaires were applied at the end of the compulsory classes of different degrees. Participation in the study was voluntary and questionnaires were completed anonymously. Results: The overall data indicate a statistically significant increase in mean scores for 7 of the 10 actions assessed in the 2013-2014 sample (p < .05) and an increase with marginal significance (p <.07) in another variable. Only two of the actions remain unchanged in both groups. The increase in university unemployment, together with a greater dissemination of the concept of networking in student career guidance programmes, could explain the evolution of perceptions regarding the moral legitimacy of these actions. The results obtained can help career counsellors to improve their interventions regarding networking actions while respecting students' moral identities and values.

References:


Plagiarism: exploring ways to meet the ethical mandate for academic integrity

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Plagiarism: Summery

According to current research the issue of plagiarism and what it looks like among graduate students is a very thought provoking topic. Scholars argue that it is important to have a conceptual understanding of the phenomena of plagiarism and how the ideas of cheating and plagiarism are differentiated (Camara, Eng-Ziskin, et. al, 2017; Olutola, 2016; Jocoy & DiBiase, 2006). According to “Kent State University,” (n.d.), plagiarism is defined as presenting another person's thoughts, ideas, work, etc. as your own. Olutola, (2016) operational definition of plagiarism was defined as violating the intellectual property rights of another. On the other hand, Camara, et.al., (2017) claims that the concept of plagiarism should be understood from two paradigms: intentional and unintentional. Moreover, plagiarism is a “form of cheating”. Whereas, cheating is considered as an intentional act to violate rules for some benefit or gain. Thus, plagiarism can be understood as intentional and unintentional behavior. Thereby, making it difficult for universities to understand it from the student's perspective (Camara et al., 2017). However, Wheeler & Bertram, (2015) addresses the ethical mandate for counselor educators. The American Counseling Association Code of Ethics (ACA code of ethics) stated in G.5.b Plagiarism, that counselors do not plagiarize, as such to present another person's work as their own and when publishing and or presenting counselors must acknowledge and give recognition of pervious work.

Given the aforementioned, the issue of academic plagiarism has been documented to be an issue that is beyond the United States, it is global and varies across cultures. Therefore, international scholars argue that understanding the student's attitudes toward plagiarism, including their intentions, how their beliefs, and social and cultural identities shape their decisions can provide a new landscape on which to investigate the phenomena of plagiarism, ethics, and values globally (Camara et al., 2017; Olutola, 2016; Velliaris & Breen, 2016). However, opposing intellectuals claims that the subjective understanding of plagiarism has not clarified the concerns thereof, thus discussing the topic from a moral perspective (Macfarlane et al., 2014).

According to Mogra (2017), ethics has been described as a sophisticated concept and ethical behavior is contextual, which is guided by ones moral codes, traditions and religion. Thus, the need to advocate for moral sensitivity to the aforementioned issues, including empathy towards cultural and systemic socio-political barriers.

References:


Influence of cultural background on children’s moral evaluations of lie and truth-telling

Atiyeh Shohoudi Mojdehi, Victoria Talwar

Children develop their understanding of lie-telling through a combination of social experiences and cognitive development. Morality is multidimensional, and moral developmental researchers have investigated factors that impact children's moral judgments. Lying is a common social phenomenon; it occurs regularly in various social contexts for a multitude of purposes.

Different cultures may categorize untruthful statements differently depending on specific social contexts. Children in non-Western cultures differentially view lying in different social contexts (Oyserman & Coon, 2002). Evidence concerning these issues is significant, not only for the continuing theoretical debate regarding cultural specificity of moral development, but also for understanding how macro characteristics of a culture affect children's acquisition of social conventions and moral values (Yau, 2003). Moreover, the possibility of social factors influencing children's moral evaluations of lies is supported by cross-cultural findings. Cross-cultural studies of morality have remarked on the complexity and diversity of values to be found across time and space (Lee, Xu, Fu, Cameron & Chen, 2001; Talwar & Lee, 2008). Previous research has suggested that there may be cultural differences in moral evaluations of different types of lies. Limited research on children's lie-telling has focused on children's moral evaluations of lying. This study examined Canadian and Persian children's (N = 291, ages 5, 7, 9, 11 years old) moral evaluations of lie and truth-telling as they age. Children are read several stories about fictional characters who tell a lie and are asked to provide ratings as well as open-ended explanations. A repeated ANCOVA was used to assess the changes in average scores of lie- and truth-telling between Canadian and Persian children at the four age-groups of 5, 7, 9 and 11 years old in the sample. The result showed significant difference (p-value <0.05) between the two cultures as well as across the age groups. Also, as age increases Persian children rate modesty lies more positive compared to Canadians. The interaction between age and children's moral judgments of lying and truth telling. Overall, results suggest that enculturation processes may play an important role in children's development of moral distinctions between truthful and untruthful communications. Also, children's ratings and their explanations about the acceptability of lie-telling may vary across development. Taken together, people in different cultures may have varying expectations about their interpersonal roles and normative behaviors.

References:


Using vake with female asylum seekers in Austria

Sieglinde Weyringer; Jean-Luc Patry; Natascha Diekmann; Lydia Linortner; Nicole Furlan
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VaKE (Values and Knowledge Education) is an intervention tool that has proven its applicability and effectiveness in many fields. Facing the challenges connected with the increase of asylum seeking persons in Austria ideas of using VaKE within supportive programs have been created and realized since 2015. The first project concentrated on democratic citizenship education of underaged male muslims (Patry et al. 2016). The current project supported by the Austrian Integration Fonds (OEIF) addresses female refugees with positive asylum status. The aim of the project is to support these persons on the process of being a woman in Austria based on the cultural background of their homecountries.

The general topic is the opposition between three determinating frameworks of rules: state laws, religious laws, and customs and habits. This opposition exists in the host country as well as in the country of origin. The individual's ability to identify these aspects as important influential determinants of mental and behavioral concepts is seen as essential for a successful migration process. This aspect is the core intention of the funding organization.

For the VaKE approach this project provides several possibilities of enhancement, especially how to communicate within multilingual groups, and how to bring ideas of conceptual and behavioural change into actions of all-day-life.

For scientific concerns the project raises the question how to receive reliable and valid data. The related problems are not only limited on language competences, but also on understanding the meaning of terms, especially when no equivalent between mother tongue and language in the host country exists.

The paper will present (1) the theoretical framework underlying this intervention, (2) the concrete program, (3) the design and the challenges of a reliable data collection, (4) the results and experiences of the project, and (5) recommendations for further programs offered and implemented by the host society and aiming at the support of immigrants.

References:


Experiences of Exclusion and Marginalization among Ethno-Culturally Diverse Native American Women

Craddock Karen
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A pilot environmental scan study exploring Native American involvement in higher education study and careers revealed key incentives and potential barriers to engagement. Barriers included issues of access to study/work opportunities and availability of financial resources, while top incentives were linked to sustainable economic opportunities, supportive career paths, and culturally responsive partnerships and networks. A core thread throughout the study reaffirmed issues related to invisibility and gender/racialized exclusion as impeding factors and pointed to the need for increased awareness, expansion and inclusion of Native American communities in both research and practice. Documentation of stereotyped image, violence, education and health disparities amongst Native Americans, and women in particular, persist (Bird; Cromer et al; Sittner et al; Zamora-Kappor), yet wide gaps remain in the literature addressing these issues especially with firsthand accounts and research driven by Native American Indigenous scholars, participants and practitioners.

In light of the current social climate in the United States that is highlighting and documenting race and gender marginalization and hostility across many contexts, including education, economic and health arenas, this presentation will introduce case data and analysis from interviews with self-identified Native American women ages 20-50yrs old of multi-ethnic backgrounds, from diverse regional locations, college and non-college educated providing descriptive report, perceptions and experiences of social exclusion and challenges faced in their health and wellbeing, academic and career pursuits linked to their racial, ethno-cultural and gender identities. The qualitative case data will provide vital contribution to the pertinent discourse of morality and civil rights among and within the often overlooked and silenced community of Native Americans and Indigenous nations of United States, with a specific focus on Native women of varying racial-ethnic identities within these communities. This presentation explores intersectionality and how these embodied, embedded and multiple characteristics play a role in experiences of exclusion. Implications for further study, as well as programmatic and policy issues will be addressed.

References:

Can Turkish and Muslim Origin Girls Become German Women?

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This project examines the obstacles that young women of Turkish origin in Germany perceive as limiting their well-being and their personal and civic opportunities. The study conducted focus groups and individual interviews with Turkish-origin females (2nd generation German or later, 13-21 years old) from the disadvantaged areas in Western Germany. Amartya Sen (2009) and Martha Nussbaum's (2011) capability approach has been the theoretical frame of this project. Using a primarily grounded theory approach (Charmaz, 2014) results suggest that while participants perceived Turkish and German identity as mutually exclusive, they nevertheless expressed their aspirations toward building an identity of belonging that honored both their immigrant and emerging German identities. Four areas emerged from the data relating to potential capabilities: The first main category is the “Construction of Identity”. It has three sub-categories: ‘Citizenship’, ‘Religion’ and ‘Identity’. The second main category is ‘Aspiration for Education’; the third main category is ‘Marginalization’ and it has three sub-categories: ‘Discrimination’, ‘Stereo-types’ and ‘Institutional Marginalization’. The fourth main category is ‘Living in a Multicultural Society’ and its sub-categories are: ‘Unity’ and ‘Multiculturalism’.

Key Words: civics, immigration, education,

Primary disciplinary focus: psychology and sociology

References:
15 is the new 18

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Abstract:
From our educational experience we would like to highlight a series of signs in young people of 15 to 18 years of age which are negatively influencing their mental, moral, emotional and cognitive development and blocking the internalization of the real values connected to this evolutionary stage. The characteristics of current society complicate the parental role, especially in relation to the transmission of values, leading to a situation where young people of 15 have attitudes and behavior of those of an 18 year old. How does affect their learning capacity? Their self esteem? Their identity? Their own scheme of values? At St. Paul’s we have designed the Connections programme which focuses on young people and their acquisition of values in their everyday life. The programme is based on 3 interconnected areas: self-discovery, values and prevention. Each area is made up of different activities which promote the development of social and moral awareness with an aim to prepare our students for the real world.

LOS 15 SON LOS NUEVOS 18

“Salimos hasta las seis de la madrugada” “Ayer me enrollé con 4” “No pasa nada, ya controlamos” “Yasomos mayores” “En casa nos han dado permiso” “Tenemos derecho a divertirnos como queramos” “No tenéis derecho a meteros en nuestras cosas” “Mientras apruebe tengo permiso para hacer lo que quiera”

Estas son algunas de las frases que pronuncian los alumnos de 15 a 18 años y que nos lleva a pensar que las circunstancias que nos rodean como sociedad moderna, relacionadas con la permisividad y el relativismo moral, han conducido a los adolescentes a una falsa idea de sí mismos en relación a sus límites reales y al momento emocional en el que se encuentran. Por ello, consideramos clave volver a hablar de valores y de límites ordenadores.

Los avances de la neurociencia muestran que la edad, el entorno y la educación se encuentran entre los factores fundamentales en la arquitectura del cerebro.

De los 15 a 18 el cerebro está preparado para hacer grandes aprendizajes, se disparan las conexiones neuronales implicadas en la búsqueda de todo tipo de novedades tanto intelectuales como físicas y/o sociales, junto con las áreas vinculadas a la creatividad.

Inherent to the adolescence, as one of the multiple ways of searching their own identity and place in the world, is the rupture of limits. For the young to mature properly, they need limits setters, since rigidity or the absence of them generates dis-equilibrium in brain development.

La motivación por la recompensa gana protagonismo y todos los aspectos descritos generan reacciones potentes en los adolescentes. Es la búsqueda de placer la que los coloca en situación de riesgo (addictions, sexualidad, sexting…) y la razón por la que los adultos hemos de educarlos, acompañarlos y facilitarles límites coherentes, novedades y alicientes que les permitan conseguir una satisfacción y recompensa social saludable. Es el momento idóneo para desarrollar y consolidar el pensamiento consecuencial y la moral.

En St Paul’s School, hemos desarrollado el programa CONNECTIONS cuyo objetivo principal es preparar al alumnado para la salida al mundo. El programa está estructurado en tres ejes conectados entre sí:
autoconocimiento, valores y prevención. Implementamos diferentes programas que contribuyen eficazmente a la interiorización de valores (Value Tree, Voluntariado…), al autoconocimiento (Educación Emocional, Coaching…), a la prevención (Salida al Mundo desde las Pantallas, El Temps de les Cireres para la educación afectivo-sexual…). Entre las múltiples innovaciones del programa prima la transversalidad de las diferentes áreas que dan lugar al desarrollo conceptos como los SentimentosMorales.

Bibliografía:

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Los procesos contextuales, emocionales y cognitivos en la conducta prosocial

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Resumen: El objetivo fue estudiar el peso explicativo del factor contextual, emocional y cognitivo en la conducta prosocial (CP) mediante: cultura individual, inteligencia emocional y pensamiento criminal. La N =180 universitarios (18-25 años) La regresión múltiple señaló a los procesos emocionales como el agente de mayor peso predictivo. Las variables explicativas de la CP en el área contextual fueron positivos en colectivismo y orientación a largo plazo; la distancia al poder en negativo; en los procesos emocionales, la inteligencia interpersonal y la evaluación emocional de los demás es positiva; y en el ámbito cognitivo, los autobeneficios criminales, en negativo.

Justificación: ¿Por qué hay personas que ayudan más que otras? ¿Por qué ante una misma situación una persona ayuda y otra no? ¿Por qué la misma persona ante diferentes situaciones decide o no ayudar? En los últimos años, numerosas investigaciones han intentado explicar aquellas variables que están relacionadas con la evolución, regulación y acción de la conducta prosocial (Martí-Vilar, 2010; Auné, Blum, Abal, Lozzia y Horacio, 2014). Todos ellos coinciden en la complejidad de este fenómeno entendido bajo un modelo biopsicosocial donde influyen variables cognitivas, emocionales y contextuales (Penner, Dovidio, Piliavin i Schroeder, 2005); pero pocos estudios han intentado investigar qué área o dimensión puede tener un mayor peso predictivo.

En referencia al contexto, la investigación se ha centrado en el proceso de socialización del individuo descuidando la importancia del contexto cultural. Según Garaigordobil (2014) la cultura promueve normas, valores socioemocionales y pautas de comportamiento que influyen en la conducta de los individuos mediatizando la mayor realización o no de comportamientos prosociales. En los procesos emocionales, se ha estudiado detenidamente la empatía como factor modulador, hecho que ha propiciado un aumento del conocimiento acerca de las características y propiedades de los procesos implicos que ha despertado el interés del estudio de la inteligencia emocional. En una investigación realizada por Ruvalcaba-Romero, Gallegos-Guajardo y Fuerte (2017) se halla, a través de un modelo de ecuaciones estructurales, el carácter predictivo de las competencias socioemocionales sobre las conductas prosociales. En los procesos cognitivos, es relevante el papel que tienen los pensamientos y creencia para la ejecución de una determinada conducta. Estos, pueden a su vez, facilitar o dificultar una conducta prosocial. En el estudio de Padilla-Walker, Carlo y Nielson (2015) se examina la relación bidireccional entre la conducta prosocial y la conducta antisocial, donde ciertos procesos que facilitan o sostienen las conductas agresivas pueden predecir de manera negativa las futuras conductas prosociales.

Entender que factores explican, predicen, modulas y mediatizan las conductas prosociales es un costoso trabajo que numerosas investigaciones están intentando esclarecer, por lo que es interesante evaluar este fenómeno desde variables que explique procesos diferentes. Cuanta más información recabemos desde diversas áreas, mayor conocimiento global se tendrá sobre dicho fenómeno que nos permitirá, con las intervenciones adecuadas, construir un mundo cada vez más prosocial.
Referencias:


La educación para la ciudadanía es un concepto que engloba un desarrollo moral y emocional en las estudiantes de todas las edades pero principalmente en los adolescentes. Parece evidente señalar que las emociones tienen una importancia fundamental en el desarrollo de los seres humanos, pero no parece tan evidente cuando hablamos de educación. El sistema educativo no tiene en cuenta la implicación emocional de nuestros estudiantes durante su proceso formativo. Esto llama especialmente la atención cuando hablamos de educación para la ciudadanía. Ya que el currículo nos está señalando la importancia de educar para ser ciudadanos de pleno derecho, capaces de resolver sus conflictos de forma pacífica (LOMCE, 2013). Sin embargo, no estamos teniendo en cuenta su desarrollo e implicación emocional en los temas que más les afectan.

Pretendemos enseñar la educación para la ciudadanía como conceptos vacíos y neutrales, cuando en realidad son conceptos cargados de valor emocional y moral. La democracia, los derechos humanos, la migración, la justicia, los prejuicios, etc., son conceptos englobados en la ciudadanía que implican una o varias emociones y un posicionamiento moral de los estudiantes. Pero en la escuela parece que no lo tenemos en cuenta como tal. Martha Nussbaun (2014) señalan que las emociones son políticas, el ser ciudadana activa y en búsqueda de la justicia social implica un contexto emocional, porque son las emociones las que generan comportamientos en busca de un cambio social por ejemplo, desde la indignación, la rabia, el dolor, la tristeza, etc. (Zembylas y Chubbuck, 2009). Creemos que la educación para la ciudadanía debería estar enfocada no solo desde lo teórico de sus conceptos básicos sino desde lo emocional que produce en nuestros estudiantes y en la sociedad, como un motor de comprensión y de pensamiento crítico.

A través del uso de dilemas morales dentro del aula, creemos que se puede crear un ambiente de discusión que permite a las y los adolescentes plantear sus posturas frente a diferentes temas relacionados con la ciudadanía, tales como son la migración, los derechos humanos, la justicia, etc. Además, se buscará poder identificar las emociones que producen las diferentes situaciones planteadas buscando identificarlas, de forma que puedan regularlas y emplearlas de la mejor forma posible.
Ética y coherencia en la evaluación de programas de desarrollo moral y convivencia democrática

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Desarrollo de autonomía intelectual y moral, capacidad de coordinar perspectivas, convivencia ética, comunidad justa, participación en creación de reglas y tomas de decisión son resultados deseados en programas serios de desarrollo moral y convivencia democrática. Para que sean coherentes los programas deben ellos mismos pautarse en métodos participativos, voluntarios, reflexivos, y respetosos de formación e implementación. El mismo vale para la evaluación del programa.

Problemas conocidos con evaluación participativa y democrática poden ser superados con una versión de evaluación responsiva ampliada con tecnología. Evaluadores-participantes del programa publican sus preguntas, demandas y evaluaciones en un entorno digital colaborativo donde otros evaluadores-participantes interactúan formando comunidades de práctica. Principios de construcción colectiva promueven reflexiones ricas que informan sobre su comprensión del programa y el grado de fidelidad con que implementan y adaptan (NUNES, VINHA, 2016).

La evaluación responsiva intenta identificar que está funcionando, para quien, y en qué contextos. Si algo no funciona es esperado y deseable que se hagan experimentaciones y modificaciones, sea por parte de los implementadores, sea por parte de los beneficiarios del programa. Autonomía y participación terminan por mezclar de forma positiva la implementación con la evaluación del programa. (FISHMAN et al., 2013).

Se presenta el diseño, los instrumentos, y los resultados de una evaluación responsiva de un programa de desarrollo de la convivencia ética implementado en 9 escuelas de enseñanza básica donde tanto los implementadores como los beneficiarios actuaran como evaluadores-participantes y interactuaran en comunidades de práctica. Se identifica un efecto autorregulador de la comunidad de práctica, un proceso dinámico de modificación de concepciones, expectativas de resultados, objetivos, y acciones para implementación durante dos años de implementación, y diferentes niveles de transformación en las escuelas y en los implementadores. El programa tuvo impacto significativo en la mejoría de relaciones, mejoría del clima escolar, disminución de violencia y bullying. Se destacan también cambios realizados en el propio programa al largo de la implementación como consecuencia de la evaluación responsiva.

Referencias:

Palabras-clave: evaluación responsiva, convivencia ética, desarrollo moral
Leamos juntas: mejoramiento de relaciones interpersonales

Borda Mosquera Mariana; Montilla Diana; Machuca Carl
Researcher; Researcher; Co-researcher

La educación en Colombia se ha venido caracterizando por la implementación de un modelo centrado en el desarrollo de habilidades académicas que deja de lado problemas de relaciones sociales y valores morales en el aula, restando importancia a la formación de sujetos integros, capaces de reconocerse a sí mismos y a quienes los rodean. Por lo tanto, “Leamos juntas: mejoramiento de las relaciones interpersonales” es un proyecto de investigación acción que busca mejorar las relaciones interpersonales de las estudiantes de los grados 401 y 405 del Liceo Femenino Mercedes Nariño (IED), ubicado en Bogotá, desarrollando la moral y el respeto por sus compañeras por medio de la lectura del libro álbum bajo el marco de la enseñanza del francés lengua extranjera.

Para ello, se hicieron pruebas diagnósticas que evidencian que las estudiantes rechazan trabajar juntas porque existen situaciones de violencia en el aula. Así, se hace necesario que las estudiantes pasen por un proceso de introspección para luego generar conciencia colectiva, teniendo como referencia las propuestas de Selman (1975), en las cuales los niños llevan a cabo una serie de etapas para reconocerse y respetarse. La primera etapa habla de una persona egocéntrica y subjetiva, en donde la apropiación del conocimiento está dirigida al desarrollo de una capacidad de introspección, para luego, en una segunda etapa ser capaz de reconocer al otro, facilitando el intercambio de ideas y fortaleciendo la amistad como una relación de reciprocidad.

De esta manera, se diseña una propuesta de intervención pedagógica que desde las primeras fases enfrenta a las estudiantes a la lectura de un libro álbum en Francés con el fin de reconocerse en el entorno escolar hasta desarrollar un proceso de reconocimiento del otro. Esto se lleva a cabo a partir de los postulados de Cárdenas (2004), quien hace énfasis en la importancia de la lectura en la solución de problemas. En este sentido, el uso del Francés les permite entender que a pesar de las diferencias culturales y lingüísticas los sujetos pueden llegar a acuerdos por medio del diálogo y el trabajo en equipo.

Es así que la investigación busca mejorar las relaciones de las estudiantes frente a ellas mismas y a sus compañeras por medio de la lectura de textos en francés.Pasando de la etapa egocéntrica a la social y utilizando la lengua como un medio para crear estrategias de trabajo grupal. Por lo cual, la intervención del francés (procesos de lectura del libro álbum), y el trabajo grupal permitirán no solamente ampliar las perspectivas de la diversidad de saberes, sino que también mejorar sus relaciones por medio del desarrollo de la moral contribuyendo en la creación de una sociedad armoniosa.

Referencias:

La noción de engajamiento cívico en niños y adolescentes

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Universidade Metodista de São Paulo

Esta investigación -en marcha- pretende discutir el despertar del compromiso cívico en niños y adolescentes en la sociedad actual a través de la concepción que ellos mismos tienen sobre liderazgo político. La investigación propone considerar cómo la identidad moral y la identidad política se relacionan con las acciones cívicas entre niños y adolescentes. La identidad moral puede estar fuertemente integrada a las acciones cívicas, sin embargo, esta relación puede no despertar en todos los individuos y no se relacionan con todas las acciones consideradas cívicas. Mientras reconoce que puede haber diferencias reales entre los individuos en relación a la identidad política y moral en la manifestación de compromiso, la investigación intenta comprender la importancia de la educación cívica para los niños y jóvenes para desarrollar un fuerte sistema de valores que integra el deseo de ayudar con el compromiso para los ideales democráticos. Esta integración de la motivación para ayudar con la motivación de los valores puede desarrollar una forma de empoderamiento para estas personas, que despuntan hacia el liderazgo, altamente integrada en la vida cívica. La comprensión de los líderes políticos permite entender que el compromiso cívico no consiste solamente en ayudar, sino empoderar a las personas a través de las acciones que posibilitan la motivación moral en consonancia con las habilidades políticas, y con la eficacia necesaria para involucrarse en un significativo contexto político. El problema de investigación es: ¿Cómo niños y jóvenes piensan los líderes políticos de la sociedad actual y desarrollan la noción de civismo? Y las hipótesis consisten en: Hay una proyección ética / no ética de liderazgo político que permite la identificación con valores morales (dignidad y respeto) y materiales (poder y bienes) que es desencadenada a partir de los medios interactivos; y la noción de civismo se da por la proyección simbólica de establecer una inserción social que evidencia la ciudadanía, el bien común o el enriquecimiento rápido y el ascenso al poder. Todavía estamos analizando una colecta piloto con 100 niños de 8 a 12 años y 100 adolescentes de 15 a 19 años de ambos sexos, escolarizados, que fueron entrevistados con el Cuestionario de Valores de La Taille y Harkot-de-la-Taille para apurar la importancia que los sujetos dan para la política y para las instituciones públicas federales, además de poder evaluar la concepción que hacen de valores necesarios e importantes para la sociedad. Se aplicó otro cuestionario creado especialmente para la investigación sobre los “villanos” destacados del cine y la televisión. Consideramos que la figura del villano involucra características interesantes en su identidad moral que provoca una identificación con los respondedores. A partir de investigaciones recientes, ligadas al concepto de aprendizaje de valores que podría superar la dicotomía paralizante entre participación y control, que hay en diversas políticas contemporáneas de desarrollo, esperamos contribuir con los estudios sobre identidad moral del niño y del adolescente, enfatizando los mecanismos de regulación y abstracción para la construcción de las nociones de política y ciudadanía.

Palabras clave: compromiso - civismo - liderazgo - identidad
The Virtues Mirror: a new online self-evaluation questionnaire to support moral development

Nicolet Theunissen

The Virtues Mirror is key module in MijnDeugden.nl, a Dutch portal for moral self-development. This portal provides online coaching with positive practical assignments. It is based on the classical knowledge of virtues and strengthened with contemporary psychological and educational insights. The Virtues Mirror helps individuals to reflect on their virtuous behaviour.

Virtues are defined as positive personal qualities, such as integrity, courage and wisdom. They are expressed as positive behaviour. Virtues can be acquired by repetitively practice. They require a synthesis: a balance between virtues to ensure balance in behaviour.

Together they form a moral compass during everyday moral dilemma’s, put into practice when needed. They give expression to universal values desired by every society, and let people and societies flourish.

The Virtues Mirror approaches virtues as state (not trait) to promote practicing virtues. It is created according to social sciences standards in questionnaire construction, is user-friendly and easy worded. This helps to increase the motivation for repeated use.

Development started with a scientific and popular list search. 493 virtue descriptions were drawn from 14 scientific (e.g. van Oudenhoven et al. 2014) and six popular lists (e.g. https://www.actonvirtues.nl/product/virtues-reflection-cards).

Virtue descriptions were clustered using the classifications of Dahlsgaard et al. (2005) and Chun (2005) as a starting point. Seventeen behaviour clusters were identified and grouped in 6 Virtues Roles (6 scales, see Table 1). Together they make a ‘Beautiful Person’. Statements were constructed for the 6 scales with 10 items each (total 60 items) using a 1–7-point Likert scale (“Not at all” to “Completely”).

Data is collected from a convenience sample of n=190 MijnDeugden.nl participants. Scores were obtained by adding item scores within scales, and transformed linearly to a 0- 100 scale.

In general, values of ≥ 0.7 are regarded as satisfactory for comparing groups and ≥ .90 for judgments on individual level. The preliminary conclusion is that the questionnaire offers a good starting point for moral self-evaluation.

Table 1 - Descriptions of the Virtues Mirror questionnaire (n-190)

<table>
<thead>
<tr>
<th>Scale</th>
<th>Item Examples</th>
<th>M (SD)</th>
<th>Cronbach’s alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Likeable Person</td>
<td>had a good time.</td>
<td>72.69 (23.05)</td>
<td>.91</td>
</tr>
<tr>
<td>Brave Person</td>
<td>took care of someone in distress.</td>
<td>67.50 (22.81)</td>
<td>.89</td>
</tr>
<tr>
<td>Enthusiastic Person</td>
<td>tried new things.</td>
<td>67.22 (24.49)</td>
<td>.92</td>
</tr>
<tr>
<td>Careful Person</td>
<td>did what had to be done.</td>
<td>66.25 (21.47)</td>
<td>.92</td>
</tr>
<tr>
<td>Balanced Person</td>
<td>had confidence in myself.</td>
<td>66.91 (22.40)</td>
<td>.94</td>
</tr>
<tr>
<td>Thankful Person</td>
<td>felt connected to all life.</td>
<td>63.32 (23.07)</td>
<td>.92</td>
</tr>
<tr>
<td>Beautiful Person</td>
<td>[Total sum score]</td>
<td>67.28 (21.19)</td>
<td>N.A.</td>
</tr>
</tbody>
</table>
References:


Piecing the Puzzle: A Qualitative Approach to Measuring Virtue in a Mixed-methods Project on Character Education

Abstract

This presentation aims to discuss the development of a qualitative measure of virtue within a mixed-methods literary based project on character education. Firstly, the presentation will address the conceptual and methodological challenges in measuring virtue and argue for the creation of a multi-methods approach. Then, it will discuss the creation of a qualitative measure of virtue based on the development of focus groups with students (Y7 and Y8) from 6 different schools participating in the project. Finally, the findings of the focus group will be presented, while identifying the benefits and limitations of such strategies for the measurement of virtue.

Extended Abstract for Review

The measurement of virtues within character education projects is notoriously problematic (see for example, Kristjánsson, 2015). They are multi-faceted and latent attributes (Curren and Kotzee, 2014) and previous efforts to measure them have encountered conceptual and methodological difficulties. According to Rodgers (2002), conceptual issues are tied to assumptions about the nature of virtues, including that these can be defined, quantified and observed. However, looking at definitions of virtues suggests the need to develop a multidimensional approach that includes understandings, feelings, emotions (Carr, 2014) and ultimately, behaviours, which creates methodological challenges. One of the most discussed within the literature is the difficulty to connect the increased knowledge about virtues to virtuous behaviour. Hence, often the measurement of virtues within character education projects focus mainly on the first aspect, the improvement of virtue literacy, meaning the knowledge, understanding and correct use of terminology (Davison et al., 2016), while attempting to find new and improved ways to tap into the other dimensions of dispositions and behaviours.

In this presentation, we will describe and discuss the team’s efforts to develop a qualitative measure of virtue by conducting 19 focus groups with students from Year 7 and Year 8, from 6 of the schools taking part in the Narnian Virtues Character Education Project. This qualitative measure of virtue was created with the purpose of complementing the quantitative measures of the project, comparing the students’ performance in different contexts (quantitative measures – a psychometric survey and virtue knowledge questionnaire, and, the qualitative measure – focus groups), and providing rich data to assist in the overall analysis of findings. The presentation will report the development of the focus groups, including: the authentic stories developed to talk about virtue based on students’ own experiences and the matrix used to measure student responses. The presentation will also consider the conceptual and methodological challenges previously reported in measuring virtue, and the extent to which this method answers or perpetuates those. We will argue for the need to implement multi-method approaches, with both quantitative and qualitative measures of virtue as a way to create an “eclectic patchwork” (Arthur et al., 2017, p. 108) that enables the triangulation of findings and minimizes some of the issues discussed above.

References:


Measuring character strengths of students leaders in public and private secondary schools

Kingori Peter; Liston Mark
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Each year, institutions of learning across the country are required to elect a team of student leaders from among the student population. The student leaders are entrusted with the responsibility of supporting the school administration in developing a school culture which supports learning and character formation for all learners. The student leaders act as role models to the other students and are required to observe the school rules and regulations at all times. Also, the student leaders act as a link between the teachers and students. They are responsible of developing positive relationship with all the stakeholders including the guests and parents who visit the school. Schools have developed a rubric which is used while electing students into leadership position. This includes high academic performance, leadership ability, communication skills, personal grooming and good behavioural record.

The success of student leaders in carrying out their roles and responsibilities largely depends on mentorship and training. On the other hand, schools have a key responsibility of raising students who are not only intellectually vibrant but also morally strong and socially responsible. Therefore, the strategy of adopting and implementing interventions which enables the schools to nurture all-round students are crucial towards equipping the learners with knowledge, skills, and competencies which can position them for success in life. Numerous schools across the country have therefore invested in capacity building trainings for the members of the student council. The training mainly focuses on character formation, decision making, problem solving, relationship building, team work, integrity in leadership and conflict resolution among others. The training aims to empower the student leaders with key skills, values and competencies which are essential while carrying out their duties as servant leaders. Thus, it’s a moral obligation for the student leaders to uphold a high degree of maturity in character during their line of duty.

The purpose of this study is to examine the development of character strengths that are predictive for well being among the student leaders in secondary schools. These include traits such honesty, humility, courage, perseverance, kindness, forgiveness, spirituality, love, gratitude, self control, cooperation and insight. Two groups of student leaders will be examined during the study: student leaders in public secondary schools and student leaders in private secondary schools. Public secondary schools are established and managed by the government while private secondary schools are those institutions which are established and managed by individual entrepreneurs. At least two assessments will be employed. Character Growth Index will be used to measure individual student character in 16 strengths. Youth Flourishing Survey will determine their level of subjective well being. The primary data for this study will be collected using a closed and open ended questionnaire and will be analyzed by September 2018. Secondary data for the study on academic performance will be collected from the dean of academics offices. Quantitative and qualitative methods of data analysis will be used to analyze the data sets. The results will be presented by use of tables, bar graphs and pie charts.
Can assessment practices in Character and Citizenship Education (CCE) promote care and foster a moral climate?

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In Singapore, CCE aims to develop the character, social emotional well-being and citizenship dispositions of our students from the primary to pre-university levels. As CCE mainly concerns the development of values, dispositions and attitudes, assessment in CCE poses a challenge to schools, as they grapple with the desire to know if what they do for CCE has any impact on their students. This is especially because the development of measures to assess social emotional skills or character development is faced with numerous difficulties. Furthermore, the integration of the assessment of social emotional learning and character into a single measure has yet to be accomplished (Elias, et. al., 2016).

As pointed out by Boud (2007), the primary focus of assessment is generally on “measurement”, “outcomes” and “integrity”, while a tertiary focus is on “feedback”, improvement” and “learning as process”. Feedback is generally linked to external criteria and standards rather than the process of learning (Hughes, 2011). Hence, along with other scholars like Hughes (2014) and Crisp (2012), Boud (2007) argues for a reframing of the discourse on assessment to focus on student learning - assessment practices should lead to lifelong learning and development of dispositions to make complex judgements about one's own progress and that of others (Hughes, 2011) for continuous improvement beyond the educational setting.

The principles and concepts of self-referential, sustainable assessment are particularly relevant to CCE. The assessment processes involve reflexivity and self-regulation (Boud, 2007) because the purpose is to inform judgement for future decision-making, where students are required to evaluate evidence, appraise situations and circumstances acutely, draw sound conclusions and act in accordance with this analysis. The emphasis in this model of assessment on lifelong learning for the development of human qualities and dispositions appropriate for the twenty-first century (Barnett, 2007) is aligned to the desired outcomes of CCE. Essentially, students are empowered through assessment to make moral decisions in the uncertain and unpredictable circumstances in life (Boud & Falchikov, 2006).

Self-referential, sustainable assessment foregrounds the central importance of establishing a caring, moral climate in which it is both desirable and possible to be good (Noddings, 2008). Fundamentally, teachers need to develop relations of care and trust (Watson, 2003) while developing dispositions in students to make informed judgements. The focus will shift to the processes of assessment instead of tools for assessing student outcomes, allowing learners to own their learning. It assures students that their self-worth depends on them exercising their capacity to make informed judgement in entering and maintaining caring relations (Noddings, 2008), and actively contribute toward a caring society. In this way, a growth mindset will be promoted and students will be motivated to learn and take ownership of their learning in CCE.

References:
Dilemma Stories for Values Education in STEM in Elementary Schools

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Sensitizing children for values is a main objective of education in schools. In our research, we investigated dilemma stories in order to see whether they are effective for sensitizing children for values in STEM context. A dilemma is a story about a situation in which you have to choose between two unpleasant and morally inconsistent alternatives which both are connected to displeasing consequences. In STEM, main values are in this context e.g. environmental consciousness, sustainability, self-activity, respectively team orientation.

In our study, we investigated experimental material comprising two content areas, namely energy and environment each consisting of several modules. The topic of the chosen module energy was solar cells; the topic of the chosen module environment was recycling of organic waste. Students in 3rd and 4th grades of elementary school had to conduct experiments in these two modules. For sensitizing students for values, each module was enriched with a dilemma story on this topic which was taken from the children’s daily life.

Data sources were twofold: We used observation sheets for analyzing the lessons in which the dilemma stories were implemented, and interviews with the teachers after the realized lessons. Both data sources were analyzed qualitatively according to a specific coding scheme which was developed for answering our research questions.

We focused on two main research questions: (1) How are dilemma stories realized in the conducted experiments for fostering values education? (2) How do students handle dilemma stories in the experiments for fostering values education (e.g. pro and con argumentation)?

We conducted two studies: a pilot study and a main study. In the pilot study, we evaluated whether the stories are adequate for the respective target group in order to start a discussion and reflection about values. In the main study, we analyzed the implementation of the dilemma stories in more detail according to observation and interview data. Results on the first research question indicated an effective integration of the dilemma stories in the experimental material in order to stimulate a discussion on value-based issues. In all observed lessons, dilemma stories were realized at the end of the experiments in order to reflect on the acquired issues with values. Regarding the second research question, students were able to take the protagonists’ perspective in the dilemma story and discussed diverse opinions showing values like self-activity or environmental consciousness. Furthermore, students reflected on diverse possibilities of solving the dilemma justifying their opinions with arguments.

As students’ activity in reflection and argumentation is of great importance to stimulate the sensitization on values, dilemma stories were helpful. Overall, this study gives first indications that dilemma stories are an adequate didactical approach to foster values education in STEM context for students in elementary schools.

Keywords: Dilemma Stories; Values Education; STEM; Elementary Schools
Democracy, Religion and Civic Education Among Religious Zionist Female Adolescents in Israel

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Introduction

The aim of this qualitative research is to investigate how religious Zionist female adolescents (N=40) construct and deconstruct their perceptions of democracy, in the context of intensive National-Orthodox socialization in the State Religious Education system in Israel. Religious Zionism is a branch of Zionism which merges the Zionist revolutionary ethos with traditional Jewish religious practice and beliefs (Rapaport et al. 1995, Gross, 2013, Gross, 2017). It preserves Jewish law yet is open to modernity; it makes use of contemporary technology and patterns of thinking, while maintaining a religious way of life. Religious Zionists are a very active segment of the Jewish Israeli population. They make up the absolute majority of the population on the West Bank, and are characterized by strong right-wing leanings on the Israeli political system, advocating for Israeli control of the disputed territories conquered in 1967 and opposing advancement of the a potential peace deal with Palestinians. Having their own unique separate school system, they are able to mobilize thousands of their members for right-wing-oriented political activism.

State Religious Education (SRE) is an ideological education system whose aim is educate toward religious-Zionist ideology and identity, through a distinctive curriculum, school climate and the ideological orientation. SRE schools socialize their students to this specific ideology and way of life. SRE schools socialize their students to this specific ideology.

Main Findings

The analysis illustrates a particularistic exclusionary discourse in most of the schools, which is in some cases confronted by the more open and pluralistic girls who function within the tension between regulation and resistance. Following Liebman's (1982) theory, four basic adaptation strategies were elicited: rejection, adaptation, compartmentalization and expansion. This typology was not sufficient to describe the population in relation to the research question; hence, a fifth strategy was added (containment).

Analysis of the democratic discourse reveals a tension between participatory and representative democracy. Though all the participants used the word “democracy,” two basic approaches could be seen: the more religious participants endorsed participatory democracy whereas the less religious girls emphasized their civic identity and showed more of an inclination toward representative democracy.

Conclusions and implications

Democratic education in SRE should teach students to distinguish between these two modes of democracy so that the minority will not attempt to impose its views on the majority and recognize that no group represents the view of all citizens.

The multiplicity of perspectives expressed by the participants in relation to their attitude toward democracy shows the value of employing what Yuval-Davis (1999) calls “transversal citizenship” – recognizing other identities alongside the preservation of a group's uniqueness and particularistic needs and simultaneously negotiating and engaging in dialogue with other competing identities that exist around them. Adopting this approach could help SRE become more relevant to a larger student body and to adapt itself to the 21st century.

Keywords: neo-traditionalism, women, religious Zionism, modernity, participatory democracy
Bibliography:


The Moral Leadership and Spiritual Character of a Religious Leader: A Case Study of Pure Water Elder Han Yu-Lin’s Leadership Style

Chen Yu-hui

Han “Daozhang” Yu Lin (1901–1995) was the leader of the Fa-Yi group of the I-Kuan Tao, who led several elders to Taiwan in spreading its teachings and practice. Here he faced many challenges and lived an extremely difficult life. Han passed away more than 23 years ago, but he remains loved by everyone who knew of him. 2015 marked the 20th anniversary of Han’s passing. On this occasion and others, Han’s followers have organized numerous “Commemorative Assemblies.” Each event has drawn 5,000 to 10,000 attendees. The author participated in a commemorative event in Taiwan and personally witnessed followers’ dedication and gratitude to Han. The crowds and sentiments at these gatherings have reflected that Han’s life represented a model that followers remember and admire.

Spiritual leadership comprises “the values, attitudes, and behaviors that are necessary to motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003, p. 711). In this regard, Han demonstrated spiritual leadership through his “ethical, compassionate, and respectful treatment of others” (Reave, 2005, p. 663). This study describes the framework of Han’s moral and spiritual leadership and evaluates how Han’s leadership style contributed to his success as a role model. The Fa-Yi group under his leadership made much progress, and his own spirit and moral leadership affected many members or disciples, how to systematically record his life, teachings, leadership, Character and core philosophy is the common concern of his followers and of religious scholars.

Han left behind many articles, books, journals, records, memoirs, biographies, published and unpublished collections, and speeches from his nearly 70 years of preaching I-Kuan Tao. This research, represents the core of Han thought. Additionally, since January 2016, the author has interviewed 40 I-Kuan Tao masters, practitioners and lecturers, as well as three talents or mediums (sancai) who were willing to share their knowledge about Han, these Interviewees follow Han for nearly 40 years. The author plans to conduct this study through oral interviews and review of historical documents. The final manuscript will offer a comprehensive description and analysis of Han’s leadership style.

key words: Moral Leadership, Spiritual Leadership, Han Yu-Lin, I-Kuan Tao, leadership style.
Moral education with religiosity?:
Rethinking moral education for a caring society

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My paper aims to clarify the possibilities of religious moral education for forming a caring society, focusing on conscience and trust. After the Enlightenment, in the 18th century, moral education separated from religion in various ways. Both Kant's and Mill's moral education, respectively based on deontology and utilitarianism, throw God away from the beginning (Kant 2007; Mill 2011). Contemporary mainstream moral educational theory by Kohlberg, takes over Kant's theory and advocates his moral education referring to psychological developmental processes (Kohlberg 1987). Religiosity has disappeared in moral education through this process, and systematic moral education based on thinking and judging are powerful influences that cannot help but prevent us from developing a caring society, since the idea of caring is associated with spirituality and religiosity, in one aspect. We cannot stick to one specific religious belief, yet we still have a way to reinforce moral education for a caring society by paying attention to the common “religious” ideas of conscience and trust, which are deeply interconnected. Consequently, I deal with these sources for rethinking the possibilities of religious moral education.

In philosophical discussions abstracted from various religious ideas of conscience, conscience is to define the self-consciousness of knowing and thinking with others about one's actions (Kant 2007). This conscience is classified into three types, in terms of whom with we know things: God, someone else, and oneself. Kant suggests that one (the sensual self) knows and thinks what one did with another self (the transcendental self). Arendt develops this understanding of conscience into a dialogue with thinking (Arendt 2003). Nevertheless, Kant indicates that another self is a substitute for God, while Arendt does not exclude religiosity in conscience. In this sense, by forming conscience, children touch the religious sphere. Moreover, conscience related to religiosity can foster moral education.

The other pole of rethinking religious moral education from a common standpoint is trust. Although there are many definitions of trust in different fields, such as sociology, psychology and politics, it is commonly held that we trust someone when we expect one to realize his or her own obligation relative to one's abilities and good mental intentions (Hawley 2012). According to Bollnow, teachers should trust children continuously even though children betray their trust and expectations (Bollnow 2011). Such teachers are no longer mere rational and social beings but live in the transcendent world. In this situation, children are confronted with the teacher as a “religious” existence. They attempt to respond to the teacher's trust with conscience and learn to communicate with others to construct better relationships, a significant practice in moral education.

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Protestant work ethic values as moral values

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In the widely used value inventories (Rokeach 1973; Schwartz 1992) hard work and ambition are combined in the same item. Most inventories of Protestant Work Ethic (PWE; cf reviews by Furnham, 1981, 1990 and by Rosenthal, Levy & Moyer, 2011) also connect ambition and Protestant virtues by defining PWE as the belief that hard work leads to success. Following Max Weber (1920/1958) who stressed the view of work as an end in itself (Selbstzweck) in Protestantism rather than as a means to success, we devised a six item measure of PWE values (hard work, conscientiousness, orderliness, punctuality, long-term planning, thrift) and examined it as part of a Schwartz value measure. Our measure has psychometric properties equal or superior to Schwartz values (e.g., Myyry & Helkama, 2001; Hirvelä & Helkama, 2011) and it has been given to more than 7000 people in 8 countries (Bulgaria, Estonia, Finland, Italy, Portugal, Russia, Switzerland, and the US).

In those studies, the PWE values have been examined in relation to the Schwartz core values and to the measures of moral emotions (empathy (IRI, Davis (1996)), guilt and shame (Tangney 2002)), analogously with the examination of the meaning of honour (Helkama et al., 2013). PWE values, unlike honour, do not display regular relations to the Schwartz core values. At least 4 patterns for the PWE-Schwartz values links have been identified: PWE values have shown (1) highest associations with achievement and conformity, against the Schwartz integrated structure model (2) highest association with achievement, and a sinusoidal pattern of associations with other values, in line with the traditional PWE concept (e.g. in Myyry & Helkama, 2001), (3) no association with achievement but strong ones with conformity, tradition and security, as well as with guilt and shame, and (4) associations with universalism, benevolence and conformity, as well as with empathy (e.g. among Finnish expatriates in Brussels (Saarentalo 2015) or Bulgarian university students). In sum, PWE values could serve both the ideal-promoting function and the social-stability-maintaining function (Helkama & Sortheix, 2015) of morality, or just be associated with personal non-moral goals. Also implications for moral education will be worked out.

References:
Promoting leader’s moral competences through video games? A systematic assessment of the potential of Serious Moral Games for training moral sensitivity

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Abstract

A precondition for moral leadership is the ability to detect moral issues when they arise in practice – moral sensitivity. In our research, we develop and assess video games to promote moral sensitivity in business and medicine. In our contribution, we will present how moral sensitivity is differentiated in four learning goals (empathic concern for relevant groups, awareness for one's biases, moral schemas for evaluating risky situations, sensitivity to attitudes of moral disengagement) and how they are reflected in game mechanisms. We will also present results on the effect of using the game (business version) to train players’ moral sensitivity (N=150).

6. 500-word summary of your proposal [450 words + references]

In order to make good decisions and to demonstrate moral leadership, people must be able to identify the ethical features of a situation, i.e., to notice when and how the welfare of others and ethical values are at stake. This ability of moral sensitivity (MS) is often seen as a key competence and a pre-requisite for ethical behavior (Rest, 1986; Tanner & Christen, 2014). For business executives or medical experts, MS is of special importance, due to the stressful working environment and the severe consequences that may result for multiple parties when the responsible person is unaware of moral features (e.g., Bazerman & Tenbrunsel 2011). Although a fundamental agreement on the relevance of this ability exists, effective training methods are lacking (e.g., Jordan, 2009; Schrier, 2015).

Moral video games (Schrier, 2015), so-called Serious Moral Games (SMGs), offer an innovative possibility to promote MS and ethical behavior more generally. Their main goal is to improve moral skills (Christen, Faller, Goetz, & Müller, 2013), including MS. Studies show that video games can generally have a positive influence on the moral abilities of players (e.g., Greitemeyer, Agthe, Turner, & Gschwendtner, 2012), but their effectiveness depends strongly on the content and game mechanisms presented (Schrier, 2015).
As part of an ongoing research project, we have developed a prototype of an SMG for research and training purposes. The purpose of this game is to train MS in economical and medical contexts. For this purpose, MS was subdivided into four general learning goals: (1) the empathic concern for all relevant groups, (2) the awareness for one’s vulnerability to biases and stress, (3) moral schemas for the evaluation of risky situations, and (4) a sensitivity towards attitudes of moral disengagement (Katsarov & Christen 2018). Various contents and game mechanisms were evaluated in order to translate three of these learning outcomes into game mechanics and meaningful narratives (Katsarov, Christen, Mauerhofer, Schmocker & Tanner, 2017). Based on this evaluation, we have combined several game mechanisms to foster MS, including role taking, the evaluation of scripted cues and responses, choices under uncertainty and time pressure, and immediate and delayed feedback.

In our contribution, we will present the design of our game and experimental research outlining the effect of the game on the MS of the players. In ongoing research with N=150 students we test whether (a) the repeated playing of the SMG has a positive influence on MS, and (b) that players, who additionally dealt with reflection questions to rethink their own playing behavior, benefited more from the training than players, which only played the game. Besides the concrete game development, the research results and potential applications, limitations of the research findings and limitations of the use of SMGs are discussed.

References:
Connected Learning for Digital and Global Citizenship: Creative Pedagogical Approaches to Moral Education in the Age of Social Media

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Abstract:
In the era of digitalisation, ‘the rise of the Net Generation’ (Tapscott, 1998 & 2009) is one of challenges that moral education has to respond. As ‘growing up digital’, this generation have developed their identities and moralities in the context of sharing culture, social-media-based communication, and globally connected community. Such changes and challenges require concepts of and approaches to moral and citizenship education to be transformed.

This paper draws on Connected Learning Theories to discuss about the creative pedagogical ways to boost moral education for democratic citizenship and to help university students enhance their identities as global citizens. It firstly reviews relevant arguments proposed by John Dewey, Mizuko Ito and Dilly Fung, who develop the idea of connected learning from different perspectives. Dewey (1916/2004) believed democracy as not only “a form of government”, but “a mode of associated living, of conjoint communicated experience” (p. 83). He addressed the importance of sharing experience and discovering the connection of things, which can help citizens learn to exchange opinions, organise activities and solve problems. He also regarded knowledge as “a mode of participation” that makes citizens informed and their democratic participation more effective (p.323). Inspired by Dewey, Ito and colleagues (Ito et al., 2013) advocate for connected learning which is broadly accessed, socially embedded, interest-driven, and oriented toward educational, economic, or political opportunity. Ito has found that such a learning approach can improve young people’s characters of passion, caring and supporting. It also can help with their academic achievement, career success and civic engagement (p. 4). In a more specific field, Fung (2017) has proposed the Connected Curriculum Framework for high education, which including six associated dimensions in support of students’ values-based research and enquiry, sharing practices and creative ideas for the wider community (pp. 4-5).

The paper applies the theoretical framework as above to review the empirical study that the author undertook in 2016 and 2017 when University College London held Global Citizenship Programme (UCLGCP). Based on a case study on UCLGCP, the paper reports how university students learn about global citizenship and its digital transformations through connecting institutional learning with placement-based learning, connecting online experience with offline activities, and connecting academic achievement with contributions to community. By analysing students’ evaluation forms towards UCLGCP and observing their activities on social media, the study further explores knowledge and skills that students have acquired from the connected leaning approaches. In conclusion, the study argues that democratic citizenship is a core of digital and global citizenship. An ideal school/university should work as a base of democratic civic engagement, where young people commonly and connectedly learn moral values, civic characters, communication skills and aesthetic literacy. Thus, the improvement of pedagogy should focus on delivering, sharing and exchanging the spirit of democracy and reflectively applying the power of digital and online civic participation. The connected learning approaches can also be incorporated into traditional approaches of moral and citizenship education.

Summary:
This paper draws on Connected Learning Theories to discuss about the creative pedagogical ways to boost moral education for democratic citizenship. Based on a case study, the paper reports how uni-
versity students learn about digital and global citizenship through connecting institutional learning with placement-based learning, connecting online experience with offline activities, and connecting academic achievement with contributions to community. It concludes that democratic citizenship is a core of digital and global citizenship. An ideal school/university should work as a base of democratic civic engagement, where young people commonly and connectedly learn moral values, civic characters, communication skills and aesthetic literacy.

References:
The correlation between information and communication technologies (ICT) use empowerment and global citizenship: Cross-sectional study on Taiwan elementary, high school and college students

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Abstract

The purposes of this study were to investigate the correlation between the ICT user’s empowerment and global citizenship. It becomes important to investigate how those who have access to ICT are using these technologies and try to promote their global citizenship in Taiwan. Therefore, the purpose of this study is to identify how students at elementary, high school and college, who have access to ICT, are currently using them. Traits of global citizenship and socially valued ways of ICT use are delineated and examined with the goal of promoting global citizenship. And expect further results will inform how globalization, education, citizenship and ICT use and empowerment are reflected in the self-perceptions of students from Taiwan.

Keywords: information and communication technologies (ICT), ICT use empowerment, global citizenship, cross-sectional study

SUMMARY

1. PURPOSES

The multiple dimensions of globalization bring with it both positive and negative consequences for the world, its countries and individuals. It is argued that the effects of globalization produce inequalities, excluding nations and people from the dominant system. The emergence of Information and Communication Technologies (ICT) is seen as one of the leading forces of globalization, connecting people through expansive networks that have flattened the world. Education is the driving force leading to the economic, political, cultural, and social development of a country. Citizenship encompasses the rights and responsibilities an individual has within his/her community and society. But in a globalized world the notion of an educated person and the concept of citizenship are being redefined, and both education and citizenship play an important role in equipping individuals with the necessary knowledge and skills to be active participants in global village, in essence to be global citizens. It is up to us as individuals to address both the positive and negative challenges that globalization brings; efforts must be put forth to include the excluded.

It becomes important to investigate how those who have access to ICT are using these technologies and try to promote their global citizenship in Taiwan. Therefore, the purpose of this study is to identify how students at elementary, high school and college, who have access to ICT, are currently using them. Traits of global citizenship and socially valued ways of ICT use are delineated and examined with the goal of promoting global citizenship. And expect further results will inform how globalization, education, citizenship and ICT use and empowerment are reflected in the self-perceptions of students from Taiwan.
2. METHODS
This investigation adopted cross-sectional study goes further on the correlation between the ICT user’s empowerment and global citizenship by the questionnaire of “The correlation between information and communication technologies (ICT) use empowerment and global citizenship”.

3. FINDING AND EDUCATIONAL IMPORTANCE
These findings will show us how the results for Taiwan students to act as global citizens, think critically, make informed decisions, and be active participants in the global society.
The Future of Humans in a Robotic World

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Robots play an important role in human life; indeed humans barely make it through a day without their presence. From areas as banal as time management or vacuum cleaning, to complex or important areas of life such as manufacturing or microsurgery, assistive devices for the handicapped, space and marine exploration; crime fighting, warfare and national security, robots impact on human life is profound. The ethical questions arise as to not if robots will have pervasive participation in human life, but when, how much, and more importantly for this work, what their role and moral status will be, and what moral responsibilities exist for human-robot interaction.

Robots are becoming increasingly complex and taking on human form. We most recognize robots from cultural engagements such as the movies or perhaps mechanical devices at work. More often, we see robots as beings. Their appearance ranges from the mechanical clunky metal R2D2 from StarWars and C.H.O.M.P.S. the robotic dog home protection system or Iron Man, to cyborgs like the Terminator or the humanoid “fembots” in Austin Powers: International Man of Mystery or the robots in Ex Machina. Human-like in appearance, the artificial intelligence systems within them will soon be nearly indistinguishable from human brains/minds and behaviors. With that, human-robot relationships change. Already research has demonstrated that psychologically people respond in healthful and flourishing ways in interaction with robots. For example, Paro, Sheryl Turkle’s fuzzy white seal robot gives elderly people comfort and joy and is a medical device. As assistive devices, things like robot hands help handicapped people to grasp and pick up objects as the mechanical hands interface with the human brain. People are becoming cyborg, and robots are becoming nearly human and possibly, will pass the Turing Test. With that, will the status of robots change? Will the status of humans change? In essence, will robots be as morally and ethically responsible for their actions as we currently hold humans? Following Bostrom (2014), the question is, “if two beings have the same functionality and the same conscious experience, and differ only in the substrate of their implementation,” do they have the same moral status? If so, then what should ethically be done about that in term of our social system, laws, policies and technical practices.

The paper concludes by examining a few social and legal implications of human-robot interactions. First examined is the social justice issue of equal access of robotics to all, including those economically disadvantaged as well as those who are physically or mentally handicapped. Next considered is whether or not robots should count as moral agents, and if so, what responsibilities do they have, and what participation ought they to have in society and self governance. Lastly, reflecting back on the development of robots, the paper suggests some ethical guidelines for further robotic creation and deployment.
El modelado como liderazgo moral en la educación del carácter: problemas y propuestas para la formación del profesorado

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Cuando recordamos a los maestros que marcaron nuestra infancia, solemos pensar más en el tipo de personas que fueron que en las técnicas didácticas que utilizaron o los contenidos que nos enseñaron (Carr, 2002). Los calificativos que más habitualmente vienen a nuestra mente tienen que ver con la honestidad, el compromiso, el cuidado de los otros, la generosidad y cuestiones similares. No en vano, el hecho de que el señor Germain fuera la segunda persona a la que Albert Camus agradeció su ayuda tras conseguir el premio Nobel, después de su madre, no se debe únicamente a su destreza docente en sentido técnico, sino probablemente a una influencia más profundamente humana.

Estos hechos han motivado a considerar el cuidado del propio carácter como una de las estrategias clave en la educación moral, en cuanto que no se puede enseñar lo que no se sabe y parece lógico pensar que tampoco puede transmitirse ni promover en los otros lo que no se es. Al mismo tiempo, pueden imaginarse pocas experiencias más desmotivadoras para un niño que la observación de la incoherencia entre lo que dice y lo que hace el profesor que respeta y admira.

Encontramos razones de peso para reclamar a los educadores un compromiso vital que vaya más allá de las tareas que aparecen en su contrato laboral, que se orienten hacia la excelencia personal (Martínez, Esteban, Jover y Payá, 2016). La teoría de la transferencia de conductas, que supone que los educadores no puedan establecer límites estrictos entre su vida profesional y personal, la dignidad de la propia profesión y la gran discrecionalidad que caracteriza a la función docente, en la que los daños de un comportamiento equivocado abarcarían a un gran número de jóvenes cuyo proceso madurativo podría verse comprometido, son algunas de ellas (Ibáñez-Martín, 2017).

Sin embargo, pueden identificarse también algunos problemas de carácter teórico y práctico que deben considerarse. La simetría que el posmodernismo establece entre educador y educando, las altas exigencias que saturan a los profesores o la idealización del modelo que puede suponer un aprendizaje acrítico y una desmotivación por dicha idealización (Kristjansson, 2017), son algunos problemas teóricos. Por su parte, la compleja evaluación del carácter (Harrison, Arthur y Burn, 2016) y los procesos de selección y formación del profesorado plantean importantes problemas prácticos (Kristjansson, 2015).

El objetivo de esta comunicación es analizar algunos de los principales problemas teórico-prácticos del modelaje en la educación del carácter y plantear algunas propuestas que pueden contribuir a solucionarlo, a fin de situar el modelado como una adecuada estrategia en la educación moral, en general, y en la educación del carácter, en particular.

Referencias:
Uso de drogas y juicio sociomoral de adolescentes

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El objetivo de esta investigación fue identificar entre 591 adolescentes los patrones de consumo de alcohol y cómo evalúan el consumo de drogas legales e ilegales en dominios morales, sociales, legales y personales, con base en la teoría de Eliot Turiel. Los instrumentos utilizados fueron AUDIT y entrevista semiestructurada para entender los dominios sociales que los estudiantes relacionan sus conductas. Los resultados mostraron que los estudiantes que beben excesivamente y aquellos que no beben o que hacen uso moderado ponen el consumo de drogas legales o ilegales en dominios personales. Esto significa que, aunque juzgan el consumo de drogas legales o ilegales como una conducta equivocada, apuntan que es perjudicial sólo para sí mismos. En cuanto al contexto de uso, los resultados muestran que los alumnos empiezan a beber en reuniones familiares y luego pasan a beber en fiestas con amigos. Concluimos que tanto los hábitos de consumo de alcohol como las evaluaciones morales difieren entre adolescentes y adultos. La comprensión de estas especificidades posibilita la elaboración de proyectos de prevención e intervención más eficaces.
Proyecto de vida y elección profesional: un estudio basado en los modelos organizadores del pensamiento

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Este estudio tiene como objetivo identificar y comprender las creencias que los jóvenes tienen en relación con sus proyectos de vida y lo que consideran la felicidad. Con base en estas directrices, buscamos investigar cuáles son los modelos organizadores del pensamiento, así como los sentimientos directamente relacionados con el Proyecto de vida de los jóvenes. Además, buscamos en la forma de resolución de conflictos que implica la elección profesional y la opinión de la familia. La presente investigación se basó en la Teoría de los Modelos Organizadores de del Pensamiento (Moreno et al., 1988) y también se basa en el concepto de Proyecto de vida desarrollado por William Damon (Damon et al., 2003; Damon, 2008). Para recopilar los datos, se preparó un cuestionario compuesto por varias preguntas relacionadas con el Proyecto de vida y la presentación de un conflicto. Las preguntas fueron todas dissertative y respondidas por escrito e individual a través del programa en línea Survey Monkey. El estudio incluyó a 120 jóvenes estudiantes de secundaria de escuelas públicas en las cinco regiones geográficas brasileñas.

El análisis de los datos fue un proceso complejo, llevado a cabo por la lectura detallada de todas las respuestas, varias veces, para poder identificar los elementos centrales y los significados dados a los temas de Proyecto de vida y luego, analizamos los sentimientos generados por el conflicto, así como las formas de resolución.

Se observaron tanto regularidades y no regularidades en razonamiento dinámica, para resaltar el papel de los sentimientos y las emociones en la construcción del proyecto de vida de la juventud.

Los resultados del análisis apuntan a una posible relación entre la forma de solucionar el conflicto y el proyecto de vida.

En esta investigación, presentamos el proceso del análisis de datos, que permite observar la complejidad de la psique humana.

Es importante recordar que esta investigación está vinculada a otro estudio realizado por la Prof. Dra. Valeria Amorim Arantes, llamado “Proyecto de vida (propósito) y felicidad de jóvenes cinco regiones brasileñas: un estudio desde la perspectiva de la Teoría de los Modelos Organizadores del Pensamiento “ (2013) financiado por el Consejo Nacional de Desarrollo Científico y Tecnológico (CNPq).
Liderazgo educativo y clima escolar positivo. Percepciones y retos

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Para fomentar la educación moral y cívica en un colegio, no basta con desarrollar una misión y visión de centro más o menos inspiradora de valores y virtudes (Strike, 2007), o con implementar programas eficaces “sobre el papel”. El liderazgo directivo resalta como un factor crucial para la búsqueda de una armonía entre toda la comunidad escolar, especialmente en el equipo docente. Alcanzar esta meta exige a los directivos, además de ser las cabezas visibles de la institución y responsables últimos de la gestión, que la comunidad educativa vea en ellos a los referentes, a líderes, no sólo por su función directiva, sino por los valores y virtudes que manifiestan en ese ejercicio profesional.

Ser directivo y por tanto líder en una escuela no se logra de la noche a la mañana, precisa crecimiento personal, dedicación y capacidad de servicio, comprensión hacia los docentes, amor hacia los escolares, responsabilidad con respecto a las familias, resiliencia en las dificultades e igualdad de oportunidades, por citar algunos factores importantes (Abdul-Samad, 2010; Harris, Arthur & Burn, 2016; Sergiovanni, 1992).

En el contexto de un proyecto sobre la Educación del carácter en Latinoamérica, en este estudio indagamos sobre las percepciones y dificultades que tienen que superar directoras y directores a la hora de promover un clima escolar adecuado para la transmisión de valores en la comunidad educativa. Nuestros informantes provienen de cuatro colegios de Educación Secundaria obligatoria en Argentina, Colombia y México, de distinta titularidad (públicos y privados) de contextos socioculturales y económicos diversos. En total hemos entrevistado durante aproximadamente diez horas a siete personas (varones y mujeres) que ocupan diferentes puestos de dirección principal y subdirección, en sus respectivos centros educativos. Las entrevistas han sido analizadas cualitativamente de manera inductiva-deductiva.

En los hallazgos se aprecia cómo la resistencia docente al cambio de dinámicas, la falta de compromiso e incluso en ocasiones la dejación de responsabilidades por parte de los profesionales, la escasez de recursos económicos por parte de la administración y, por último pero no menos importante, la falta de apoyo de las familias en las iniciativas del resto de la comunidad educativa, entre otros factores, condicionan los distintos tipos de liderazgo educativo y en muchas ocasiones dificultan -siendo a la vez un reto- un clima escolar que fomente una cultura de valores adecuados en los colegios.

Referencias:


Escuela como espacio social: la implantación del plan de convivencia - una experiencia en Brasil

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La convivencia en las escuelas se ha convertido en un gran desafío en la educación actual. El inmediatismo, individualismo, competitividad, de las generaciones contemporáneas implican cambios significativos en la manera de relacionarse tanto entre pares, como con la autoridad. En consecuencia, el aumento creciente de las situaciones de conflictos en la escuela y el desgaste del clima escolar, ocupan un lugar destacado en estudios e investigaciones. Sin embargo, sabemos que la escuela se presenta como un espacio altamente favorable y propicio para la construcción de valores intelectuales y de convivencia. Siendo el espacio de la diversidad, del plural, la escuela es también el ambiente del cultivo de las calidades, expectativas, características, límites, ventajas que favorecen el reconocimiento mutuo. (Goergen, 2001, 2007). Es incuestionable la importancia de establecer en la institución escolar relaciones de confianza, cooperación y respeto mutuo; de propiciar posibilidades de participación activa en el conocimiento y de ser ofrecidos espacios de participación efectivos (Díaz-Aguado, 1999, 2015; Puig, 2010; Torrego & Negro, 2012). Así, es preciso cuidar de la convivencia y promover la coherencia entre la concepción teórica y la práctica de los profesionales de la escuela.

En países como España, el Plan de Convivencia integra el proyecto educativo, subrayando la perspectiva de que la escuela sea responsable de pensar y planificar su convivencia, como valor necesario para la vida en sociedad. El presente trabajo trata de una investigación-acción que propone la elaboración, la implantación y el desarrollo de un Plan de Convivencia, en una escuela pública brasileña. La investigación englobó: un programa de formación, de 24 meses, un diagnóstico del clima escolar (pre-test), intervención y posterior evaluación de los resultados (post-test); la inserción de una disciplina, de 90 minutos semanales, para los alumnos de Enseñanza Fundamental II, destinada a la discusión y vivencia de valores y la construcción y utilización de formas asertivas en la mediación de conflictos; formación semanal para los profesionales de la escuela y quincenal e para los gestores y profesores de referencia, los responsables de la nueva disciplina. La recolección de datos contó con los instrumentos del clima para el análisis cuantitativo. El análisis cualitativo fue realizado por triangulación de datos obtenidos en entrevistas semiestructuradas, cuestionarios, sesiones de observación y testimonios recolectados. Con estas acciones se pretendió favorecer la construcción de un ambiente cooperativo en la escuela, la creación de espacios sistematizados para la resolución de conflictos y la planificación de la convivencia.

Referencias:
**Convivencia en la escuela: resolución de conflictos en la concepción del profesorado**

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Diversas investigaciones han destacado el papel fundamental de la conducción e investigación a los conflictos en la escuela por el maestro y el cuento la autonomía moral dependen de estas acciones. En diferentes investigaciones conducidas por GEPEM – Grupo de Estudios E investigaciones en Educación Moral, en Brasil, tiene-se dilucidado que la formación docente muestra ser condición sine-qua-non para la implantación de programas de convivencia que reducen los problemas de esta naturaleza en las escuelas. Uno de estos programas implementados en escuelas brasileñas consiste en un Sistema de Apoyo entre Iguales (SAI) – en cual los alumnos son motivados a, por voluntad, participaren de acciones visando el desarrollo de la convivencia ética en las instituciones en las cuales estudian. Se adoptó el modelo de “Equipos de Ayuda” creado por el Prof. Dr. José María Avilés Martínez, en que se propone, para más allá del protagonismo de los estudiantes, la formación de maestros que puedan comprender, reiterar y legitimar tanto la acción de estudiantes cuanto, por su parte, lo estabelecimiento de relaciones de respeto mutuo y confianza. Así, esta investigación es un estudio exploratorio de carácter descriptivo que tiene como objetivos: diferenciar como el profesorado percibe los problemas de convivencia en la escuela. Comprar la percepción de maestros de escuelas en que hay SAI implementadas y escuelas que no hay este programa – a los problemas de convivencia y formas que juzgan resolver algún conflicto. La herramienta usada tenía dos preguntas principales: 1- ¿Cuando ocurre algún conflicto entre alumnos durante la clase, lo que usted suele hacer en la mayoría de las veces? Entre las alternativas de respuestas: (a) Encamino el caso a la dirección, coordinación o orientación de la escuela; (b) Resolver el caso con los alumnos; (c) Retirar los alumnos de la clase; (d) Comunicar a los padres de los envueltos; (e) Cambiar los alumnos de hogar en la clase; (f) Ignorar y seguir con la clase. 2- Marque con un X la frecuencia en que las situaciones ocurren en su escuela. Como alternativas de respuestas, en una escala de “nunca”, “raro”, “a veces” y “siempre” los participantes fueran convidados a contestar sobre las situaciones envolviendo falta de respecto solo entre iguales y situaciones de falta de respecto envolviendo maestros, funcionarios y alumnos. La amuestra total fue hecha por un grupo de 200 maestros de escuelas públicas y privadas del estado de São Paulo (Brasil). Parte de la amuestra (por conveniencia) fue formada apenas por maestros de escuelas en que hay Equipos de Ayuda. Los resultados nos permiten considerar la manera como el profesorado interviene en los conflictos cotidianos y su percepción a cerca de los problemas de convivencia que se pasan en la escuela apuntan una relación importante: las soluciones más asertivas a los problemas de convivencia y la menor frecuencia de intimidaciones entre iguales son encontradas de forma significativa entre maestros en cuyas escuelas hay SAI implementados.

**Referencias:**

**Educación digital: una propuesta de intervención para la convivencia ética en ambientes virtuales**

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La Internet amplió las posibilidades de socialización, pero el uso seguro y respetuoso del ambiente virtual aún es desafiador en la actualidad. Son incontables los problemas reportados en este medio: agresiones, super exposición, discursos de odio, noticias falsas, adicción, entre otros que pueden causar daños irreparables a los envueltos. Segundo Abramovay y colaboradores (2016), el cyberbullying ha superado todos los tipos de violencia escolar en las principales capitales brasileñas. Las crianzas y jóvenes están vulnerables, dado que el uso de la internet es parte de su cotidiano. En Brasil, 82% de los jóvenes de 15 a 17 años están conectados (IBGE, 2016). Frente a esta realidad, es clara la necesidad de invertir en educación digital, que beneficie la ciberconvivencia. Diseñamos una investigación-acción fundamentada en la teoría constructivista para la elaboración, implantación y evaluación de un proyecto que favorezca la convivencia ética en ambientes online.

El proyecto se desarrolla con alumnos de la Enseñanza Básica de una escuela pública de São Paulo, Brasil. Son aplicados ciclos de construcción colectiva de conocimiento (Nunes, 2017), un conjunto de procedimientos que permiten el avance en el conocimiento sobre un tema, por medio de reflexiones y coordinaciones de perspectivas para establecer posiciones colectivas, que representan el compromiso del grupo. Hemos propuesto un trabajo educativo que ayude en la promoción: de la autorregulación moral de los alumnos; de progreso en la calidad en las relaciones, del avanzo personal y colectivo, del protagonismo infanto-juvenil. Los grandes ejes de los ciclos son: imagen virtual, relacionamientos y comportamiento online, riesgos y movimientos sociales manifiestos en este medio. Se destaca que todas las acciones son permeadas por reflexión acerca de la importancia del respecto y cuidado de sí y del otro.

Este proyecto es implantado en una institución que ya desarrolla el programa “La Convivencia Ética”, que objetiva la mejora de la calidad del convivio escolar.

La evaluación se hace por medio del registro de narrativas online, evaluación formativa (artículos) y cuestionarios (pre/pos-test). Los datos serán analizados cualitativamente por triangulación, considerando el compromiso de los alumnos en las actividades, así como el cambio de la concepción de tomada de consciencia, en relación con sus propias acciones colectivas en la convivencia virtual. La presente investigación se debe a la ausencia de programas brasileños evaluados científicamente y que visen la educación digital (Bozza, 2016), principalmente actuando para la promoción de valores morales deseados universalmente y fundamentales para la convivencia ética en el mundo físico, así como en el ambiente virtual.

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La percepción de estudiantes brasileños sobre la calidad de las relaciones en la escuela donde hay implementación de sistemas de apoyo entre pares para el combate al bullying y otras violencias

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Diferentes investigaciones han observado que un programa visando la mejora del ambiente escolar necesita contar con la participación de los estudiantes en formas de protagonismo. Es necesario también que tal ambiente sea embazado en relaciones de confianza y respeto mutuo entre profesores y alumnos que conviven ahí (Nunes, Vinha, Tognetta, 2016). Así, la presente investigación, una pequeña pesquisa de campo, de carácter exploratorio, se justifica pela urgente necesidad de que escuelas puedan ser espacios de participación y convivencia respetosa. Tenemos por objetivo general constatar la percepción del alumnado sobre la calidad de sus relaciones con los pares y con el profesorado. Como objetivo específico se pretende comparar la percepción de estudiantes brasileños en escuelas donde hay implementación de algún tipo de Sistema de Apoyo entre Iguales (Cowie & Wallace, 2000) – y Equipos de Ayuda y escuelas que no se adhirieron a este programa. Los Equipos de Ayuda, de autoría del Profesor Dr. José María Avilés Martínez, de la Universidad de Valladolid, son formas de protagonismo juvenil, donde alumnos y alumnas son elegidos por sus pares para ser formados como “alumnos ayudantes” que abrazan, apoyan asertivamente los colegas involucrados en situaciones de bullying y propagan la necesidad de que valores morales como respeto, tolerancia entre otros, estén presentes en la convivencia escolar (Avilés, Torres, Vian, 2008). El instrumento usado para esta investigación fue el cuestionario de Insubbull (Avilés, 2007). Este cuestionario contempla varias características de la convivencia entre adolescentes en la escuela, especialmente en lo que se trata de la intimidación conducida entre pares. A pesar de esto, también se apunta aspectos de calidad de las relaciones establecidas entre alumnos y maestros. Participaran de esta investigación 454 estudiantes de escuelas públicas y privadas de la región metropolitana de Campinas, Estado de São Paulo, en Brasil, que tuvieran en sus escuelas la implementación de del referido programa, así, en una amuestra por conveniencia; y 302 alumnos de escuelas también públicas y privadas de la misma región en que el programa no fue implementado, en amuestra aleatoria. Los resultados corroboran la constatación de que alumnos de escuelas en que el programa fue implementado perciben mejor la calidad de convivencia, cuando comparados a los que no son participantes. Se sienten seguros y más confianza en la escuela. Se sienten también, mejor tratados por los profesores y apuntan tener más amigos en el cotidiano de sus escuelas.

Referencias:

Palabras-Clave: Bullying, Redes de Apoyo, Clima Escolar, Convivencia ética.
Sentidos y significados dados por profesores tutores en un proyecto de convivencia ética

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Cómo una pesquisa-acción, el presente estudio relata y analiza la formación de profesores tutores en dos escuelas públicas brasileñas del siglo de Enseñanza Básica, donde implementaran el Proyecto de Convivencia Ética. Es un programa de formación de profesores y transformaciones en la escuela, con acciones diferenciadas y complementares, visando la reducción de violencia, mediación de conflictos y mejora de la calidad de convivencia, lo que beneficia la construcción de un clima escolar positivo. El programa fue creado por el Grupo de Estudios y Pesquisas en Educación Moral, considerando tres caminos interrelacionados: personal y relacional, grado e institucional. Organizaran acciones preventivas, curativas y de incentivo a ejecución del programa, que consiste: en inserción de una disciplina semanal en la grado escolar, objetivando discusiones sistemáticas de convivencia y moral; formación continua de profesionales de estas escuelas; implementación de espacios para participación y resolución de conflictos, cómo propuestas al protagonismo juvenil; evaluación del ambiente escolar y construcción del plan de convivencia. Se buscó construir un hogar de conversación y transformación personal y colectiva, orientando a docentes y alumnado, para reflexión y acción en situaciones conflictivas. Los objetivos son: describir el proceso de formación del profesorado en el proyecto de convivencia ética y sus implicaciones pedagógicas; identificar límites y posibilidades de la formación para profesores tutores del Proyecto de Convivencia Ética, desde los sentidos y significados apuntados por ellos; pensar la formación de tutoría. Los datos fueron producidos por medio de entrevistas semiestructuradas con tutores, para hacer la autoscopía, se obtuvieran grabaciones de clases de convivencia de los docentes y los exhibieron de modo editado y con ruta previa para análisis. Los datos fueron analizados de modo cualitativo, a partir del uso de núcleos de significación (Aguiar & Ozella, 2006). Para los autores, es por medio de la construcción de los Núcleos de Significación que el investigador toma para sí lo que debe decir al sujeto, de lo que representa el nuevo, mismo cuando no se pone clara o intencionalmente, es expresión del individuo. De la análisis del resultado fueron hechos tres núcleos de significación: núcleo 1 – La Tomada de Consciencia, involucrando reflexión de los hechos anteriores de docentes, frente la nueva realidad; núcleo 2 – Nuevas Acciones: el lenguaje del educador e intervenciones en escenarios conflictivos y la conducción de asambleas de clase; núcleo 3 – Dificultades Institucionales, que revelan los aspectos físicos como el compromiso de la gestión y otros maestros de la escuela en el proyecto de Convivencia Ética. Los resultados corroboran la necesidad de espacios de conversación y reflexión escolar. Esperamos contribuir con la mejora del proyecto de convivencia ética.

Palabras-Clave: formación docente; convivencia ética; tutoría.

Referencias:

A Cross-national Perspective: Ethical School Culture among Educational Stakeholders

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There are two main approaches in comparative studies that focus on both ethics and culture: one is concentrated on different ethical perceptions that are rooted in county culture, policy and norms (Melé & Sánchez-Runde, 2013; Minkov & Hofstede, 2011); and the other is concentrated on globalization through similarities in moral attitudes and behavior across countries (Terry, 2011, Tullberg, 2015). With these approaches in mind, the present study reflects whether a shared emergent concept, ‘ethical school culture’, came about, using comparative and cross-national data sources. The findings demonstrate the meaning of this concept including its dimensions through the prism of different educational systems based on analyzing 30 codes of ethics for teachers from different countries.

The study described a multi-dimensional model of ‘ethical school culture’ that included six dimensions: “caring for the students”, “teachers’ profession”, “teachers’ collegial relationships”, “parental involvement”, “community involvement” and “respecting rules and regulations”. This model includes a variety of teacher interactions: with students, teachers, parents, community and law enforcement and school regulation.

It seems that the multi-dimensional model of ‘ethical school culture’, reflecting the similarity between the emergent dimensions in this study and the dimensions in the Corporate Ethical Virtues (CEV) model (Kaptein, 2008; Kaptein, 2009; Kaptein, 2010), such as ‘clarity’, ‘supportability’, ‘discussability’, and ‘sanctionability’, may give some conceptual validity to our generated multidimensional model. Categories that emerged in this study and did not appear in the CEV model, such as ‘caring for the students’ and ‘parental involvement’ and ‘community involvement’, may be related to the fact that the generated dimensions are specific to educational systems.

The study’s focus, which generated common categories that characterize ‘ethical school culture’ across a variety of countries with different national cultures, justified the universal approach. In essence, this study provides a new and deeper insight into the concept of ‘ethical culture’ in educational systems, a perspective that had not been investigated despite the widespread recognition of the importance of ethics in an organizational context.

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Care and justice in work-related moral conflicts among health and social care professionals

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The ethic of care has been argued to be crucial for ethical decision-making in caring professions (Koggel & Orme, 2013). Little is still known about the character of moral conflicts professionals encounter in workplaces and how they solve them. Past studies have shown that type of dilemma predicts the mode of moral reasoning, prosocial ones pulling for care and antisocial ones pulling for justice (Wark & Krebs, 1996; Juujärvi, 2005) and that type of real-life dilemma varies according to research contexts (Myyry, Silfver-Kuhalampi & Kauppinen, 2015).

In the current study, we examined (1) what kind of moral conflicts caring professionals encounter, and (2) whether the type of the moral conflict is related to the mode of moral reasoning. The sample comprised 137 Master's degree students in health and social care from a university of applied sciences in southern Finland. Participants had a prior bachelor-degree education (nurse, social counsellor, physiotherapist) with work experience of 10.5 years on average. They reported a recent work-related moral conflict on the digital questionnaire. The moral conflicts were classified according to Wark & Krebs (1996) typology into five categories: reacting to temptation and transgression (antisocial dilemmas); social pressure; reacting to the needs of others and conflicting demands (prosocial dilemmas). In addition, we found internal pressure dilemmas (Myyry, Silfver-Kuhalampi & Kauppinen, 2015) and upholding rules dilemmas, where the respondent is not aware or is unsure about how to apply a certain rule, regulation or law in nuanced circumstances. To measure the mode of moral reasoning we used Lyons' (1983) classification of moral orientations.

Dilemmas focusing on needs of others were the most common (28 %), followed by internal and social pressure (19 % together), dilemmas related to upholding rules (18 %) transgressions (17%) and conflicting demands (17%). Temptation dilemmas were rare (n=2). Type of dilemma predicted the mode of moral reasoning, $F(5, 131) = 10.39, \ p < .001$. Needs of others dilemmas were predominantly care-oriented. Transgression and upholding rules dilemmas were predominantly justice-oriented. Internal and social pressure as well as conflicting demands dilemmas displayed a mixture of care and justice.

The findings confirmed that type of dilemma predicts the mode of moral reasoning and introduced a novel type of moral conflict, upholding rules, as relevant for professional ethics. In conclusion, health and social care professionals are not exclusively care-oriented, but rather tend to integrate care and justice considerations in their ethical decision-making.

References:
Teachers’ perception of morale in the school

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Teachers have a high responsibility as professionals and moral educators. Teachers are faced with ethical issues in their everyday teaching practice. In many countries teachers have defined their codes of ethics, with principles of behaviour to students, parents, colleagues and of self-conduct and values. However, there is little research on their adherence to these standards. Internationally, these empirical studies generally focus on one or two stakeholder groups in one country, use questionnaires with closed items and analyse data with simple statistical methods. In some countries, even when there is code of ethics for educators, teachers may be unaware of its implications, or its meaning and significance may be unclear. This is the case in Mongolia, where there is only handful of studies about ethics and morality in education, even though the importance of the issue is now in the forefront of policy and in-service teacher training (IST). The aim of the present study is to use quantitative and qualitative methods to explore the perception and evaluation of teacher behaviours which can be regarded as problematic or unlawful. A sample of N=103 Mongolian English language teachers were selected to avoid possible variance due to different subject fields. An online instrument was developed, informed by previous empirical studies.

This paper discusses three questions from the study. Frustrating issues for teachers were mapped with an open-ended question, using content analysis. 43 items of morally questionable or legally forbidden behaviours were identified and included. Their frequency of occurrence and the acceptability of problematic behaviours was rated on five point Likert scales.

The responses detailing frustrating professional issues formed six themes: problems with learners (19.9%) problems with other teachers (3.8%), leadership issues (6.9%), issues of education policy (5.2%), social issues (19%), and job satisfaction (53.7%). Only one-fifth of the issues raised can be qualified as moral or ethical problems. However, all the issues affect teachers’ morale.

The means of frequencies and acceptance were always below the mid-point. Interestingly, self-conduct and responsibility items were frequently close to mid-point. The correlations of these two variables were moderate for all items (.276 < r < .647; p<.001). Thus, teachers understanding of the relationship of their private and professional selves and roles was found to be a problem area. The findings of the study identified points of intervention for different educational stakeholder groups.

Keywords: professional ethics and morality, teacher perception
Fostering pre-service teachers’ ethos through intercultural virtual problem-based learning

Christoph Dähling, Jutta Standop, Alfred Weinberger, Marta Esteban

Research aim
The study aims to examine an international virtual seminar based on Problem-based learning (PBL) in teacher education. The research question is whether the intercultural virtual PBL can foster aspects of teachers’ ethos.

Theoretical Foundation
Societies have become increasingly diverse due to different values and value systems emerging from the migration flows. Teachers have to be prepared to solve values conflicts in school ethically and to teach intercultural education and education for democratic citizenship (Council of Europe, 2008). Such competencies are part of their teacher ethos (Terhart, 1999).

The method of PBL as a form of Inquiry-based Learning offers an adequate approach to this topic, as

1) it makes use of synergy effects between Intercultural Learning and PBL (the learning based on Critical Incidents from Intercultural Learning, for example, can be transferred to the PBL.)

2) both areas provide essential impulses for a democratic education (Reitinger, in print).

PBL as a case-based method not only offers a learning unit about democratic education but also allows students to experience democracy (Strobel & van Barneveld, 2009).

Hypotheses
The starting idea of the project was that through a setting in which the nature of the international cooperation already gives interculturality and in which a hands-on approach using intercultural critical incidents (reflecting values conflicts) is pursued, a high degree of democratic learning experiences should occur.

Methodology
A pre-experimental research design (no control group) was used. An intercultural group of pre-service teachers (N = 29) from a German / Austrian universities was studied at several points in time during the treatment. The treatment was the intercultural virtual PBL using critical incidents, which describe a typical intercultural class room problem. Two data collection methods were used: (1) The Criteria of Inquiry Learning Inventory (CILI; Reitinger, in print) assesses democratic learning experiences. (2) An open question concerning participants’ learning experiences. Responses were content analyzed.

Findings / discussion
The descriptive findings of the CILI-data show high overall scores for democratic learning experience (M between 4,7 and 5,4 on a 7-point scale). The qualitative analyses showed predominantly positive assessments of the dimensions. In summary, the intercultural virtual PBL has the potential to enhance the development of aspects of teachers’ ethos. Limitations of the study, implications for teacher education and future studies will be discussed.

References:

How can we strengthen young people’s empathy in a world of conflicts? The role of parenting style and volunteering

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Summary
The time period when young people are transitioning into adulthood is significant in multiple ways. Young people's commitments are expanding both in terms of education and work; they are planning their future as individuals as well as their role of being responsible citizens. During this transition in every day assignments and engagements it is of concern to promote their social and moral actions, in which empathy is an important component (Hoffman, 2001).

Empathy has been defined “as the understanding and sharing in another's emotional state or context” (Cohen & Strayer, 1996). Being able to see situations from another’s point of view and to differentiate and coordinate various perspectives (Selman, 2003) is an essential base for showing empathetic concern and emotional competence (Saarni, 1999); and in a broader perspective moral and civic awareness (Selman & Kwok, 2010). Empathy is therefore frequently discussed in relation to prosocial thinking and behavior for the benefit of others and society (Eisenberg & Mussen, 1989). This includes that empathic awareness is considered to enable people to relate to each other in a cooperative and unified way and thereby, e.g. work against and through conflicts (Konrath, O’Brien, & Hsing, 2011) and possibly making societies and the world more inclined towards positive relationships, care and justice.

In order to examine how young people's empathic awareness can be promoted, we explore in our study the role of two factors in their ecological environment, i.e. the role of parenting style (Baumrind, 1991) and volunteering experience (Youniss & Yates, 1999).

More precisely, in this study we focus on young people’s empathy both cognitive as well as affective (Jolliffe & Farrington, 2006). Firstly, by using a questionnaire we ask how they perceive their parents’ parenting styles and how their own volunteering experience (N=1042; 14 and 18 years old) relate to their cognitive and affective empathic levels. Secondly, we interviewed the young people (N=21) a year later to seek for how they express and make meaning of empathy for their fellow citizens.

Preliminary findings indicate that the more the young people experience their parents as being supportive and encouraging (parental involvement) as well as active in supervising them (- the more likely they are to show a richer empathic awareness. Also, the young people who had participated in volunteering were more likely to show a richer empathic awareness. In the interviews the young people expressed how empathy kindles their moral and civic action.

In the proposed presentation we will discuss the findings and put them into context with civic engagement and moral action.

Key words: empathy, civic engagement, young people.

References:


Abstract

This research proposal aimed to do a theoretical analysis and empirical study on good friendships for elementary school pupils in Taiwan. First, How the pupils properly keep their relationships among classmates under the changeable and mobile digital society? How did teachers guide pupils to develop virtuous friendships? These issues were very important to teachers' teaching, classroom management and pupils' learning performance and even dealing bullying issues. Second, the researcher gathered 10-years old students' viewpoints through focus group and teachers' ideas from interview on the topic of good friendships. Third, the researcher would analyse the practice of the elementary students with reference to local cultural and social context, through theoretical and empirical studies, by means of making comments and discussion from the study so as to provide the schoolteachers with the reference and practice to cultivate good friendships for pupils in Taiwan.

Brief literature review

Healy (2011) argued that ‘friendship is critical to the development of character and can properly be seen as part of “an invitation to a moral life”, and it also has the value in and of itself as a part of flourishing life.’ Therefore, the researcher attempted to justify how the children's good friendships were important to the fulfillment of their moral and good life. Then, the researcher had the ideas from Walker, Curren and Jones (2016), identified aspects of moral virtue significant to friendship and provided evidence of children having friendship exhibiting mutual respect, support and valuing of each other’s good character. This researcher also interviewed children's points of views on how did they think about good qualities for friends and how did they justify their friends as good friends. The researcher will discuss the Taiwanese empirical data and compare with the study in Britain.

Method

The researcher used qualitative approach to collect the data in four elementary schools in different areas of Taiwan from October to December in 2017. Totally the researcher selected 6 pupils as a focus group from 8 classes. There were 48 pupils participated this research. Also 14 schoolteachers were interviewed during the period.

Keywords: friendships for children, good friendships,

References:

The Virtues in Sustainability Schooling: Prospects and Problems

Matt Ferkany

The sustainability movement has viewed education, including formal education in schools and universities, as a key component of social change from its inception. Changes in citizens’ attitudes and behavior, not just knowledge and skills, have also been central goals of the movement’s major educational declarations (e.g. Chapter 36 of Agenda 12; the U.N. Decade of Education for Sustainable Development). For all that ideals and models of sustainability education rarely mention the virtues. This seems like an unfortunate omission. Understood as Aristotelian hexis, virtues like humility or frugality can be useful ways to capture whole suites of dispositional knowledge, skill, attitudes and behaviors that might be required of citizens of a globally sustainable order. Unsurprisingly little educational scholarship addresses itself to the demands of teaching for sustainability virtues in schools or universities.

This presentation seeks to contribute to closing this gap in the literature. Working from widely shared ideas about sustainability (in policy documents like U.N. Reports and scholarly work), its primary goal is to consider how well stock methods of character education for formal schooling might be expected to apply to teaching sustainability virtues, such as love, humility, frugality, persistence, courage, or temperance. I will focus on two methods of character education, including sentimentalist “inductions” and Aristotelian modeling and habituation. Since robust literatures in both environmental education, on the one hand, and character education on the other exist, a sub-goal is to consider how methods of supporting the learning of the sustainability virtues link to common methods of environmental education, including science literacy approaches, experiential and outdoor education, and environmental civics. Along the way some consideration will be given to how well sustainability is conceptualized and integrated in current educational practice.

I anticipate that stock models of character education apply only so well to teaching sustainability virtues. Sentimentalist inductions are thought to be crucial for inculcating care, love, and empathy. These are important virtues in their own right which in turn have an important role to play in virtues like humility and temperance. However the primary occasion inductions is correcting certain behavioral transgressions in young children, so is mainly a tool for early primary schooling and parents and family of young children. Aristotelian modeling and habituation is more widely applicable across the age spectrum and meets with experiential learning techniques familiar to environmental educators, such as outdoor adventure education or school gardening. However to be effective this approach arguably must be deployed far more widely and systematically than is currently the case, and even then, it is not clear (given what is known about the attitudes-behavior link) that this would yield a revolution in sustainable behavior. Nevertheless, it might contribute to improving citizens’s voting behaviors, media literacy, and civic friendliness. Given the current challenges democracies across the globe currently face, that would be a significant outcome.
What if they don’t care? Moral Dilemmas of Dutch Primary School Teachers

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Summary:
Citizenship education is an important aspect of the curriculum in many western countries. In many of these countries civic engagement is regarded as a fundamental aspect of citizenship (Veugelers, de Groot and Stolk, 2017). However, there are different interpretations of civic engagement and the orientation of civic engagement (see for example: Van der Ploeg and Guérin, 2016). Some argue for example that civic engagement is about ‘empowering humanity’ (Veugelers, 2007) and others emphasise that civic engagement is indispensable for ‘healthy democratic politics’ (Macedo, 2005, p.10). So far, little attention has been paid to the role, experiences and dilemmas of primary school teachers regarding to citizenship education and in particular their experiences with civic engagement.

This paper presents the results of an empirical study on twelve Dutch primary school teachers' beliefs of citizenship education. The aim of this illuminative evaluation research (Parlett & Hamilton, 1971) was to gain insight into their beliefs about citizenship education and their own role as a teacher. Teachers' beliefs are important to understand more of the experiences and evaluations of teachers in concrete situations (Priestley, Biesta and Robinson, 2015). Data were collected through one-on-one interviews and focus group interviews. The study use thematic analysis in order to gain insight into teachers beliefs and experiences. A recurrent theme in the interviews was a sense amongst teachers that they consider themselves as a moral role model in showing pupils how a good citizen should act and behave. A good citizen is, according to the teachers, a citizen who is social aware and responsible for others on the one hand and autonomous on the other hand. The teachers emphasize the importance of their own role in citizenship education, because they have to ‘teach what they preach’. However, this raises various moral dilemmas according to the teachers, because what do they have do with those pupils who have more radical conceptions and beliefs about citizenship and social justice? What if pupils do not want to engage? How does this relate to one of their main purposes of the teachers which is about the importance of the autonomy of citizens and on the other hand their ideas about the good citizen? The findings of this study may help us to get a better understanding of the dilemmas that primary school teachers experience when it comes down citizenship education and civic engagement. Therefore, it is important that researchers and (teacher) educators be aware of these experiences and dilemmas as expressed by the participating teachers.
Moral capital: how to build it and how to wield it

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From its inception, public education was supposed to shape the moral character of children, in order that they could eventually play an active and constructive role in their communities and in the country. And, also from its inception, that effort has been fraught both epistemologically and pragmatically. Despite being recast in many forms, as moral education, character education, values education, and teaching ethics, there is very little evidence that this aspect of public education has been fully realized.

Our contention is that part of the difficulty is an over-reliance on reductionist paradigms; that is, the selection of a value or a set of values, a trait or set of traits, a virtue or set of virtues, a skill or set of skills as the pedagogical aim for character education. It is not because the values, traits, virtues and skills are not important that this work fails; rather, it is because they are all important, and all at once, so that simplifying or reductionist strategies are destined to fall short.

Drawing upon Jonathan Haidt and others, we are interested in shifting focus from morality as an individual phenomenon to morality as a feature of a healthy moral system. Functioning moral communities are moral systems. What becomes important is not so much the characteristics of moral individuals and how to develop them but the characteristics of healthy moral systems and how to sustain them. Moral capital becomes a vital resource in maintaining healthy communities in which we all thrive.

For Haidt, moral capital captures “the degree to which a community possesses interlocking sets of values, virtues, norms, practices, identities, institutions, and technologies that mesh well with evolved psychological mechanisms and thereby enable the community to suppress or regulate selfishness and make cooperation possible.” (293) Robert Putnam, referring more generically to social capital, emphasizes “features of social organization such as network, norms, and social trusts that facilitates coordination and cooperation for mutual benefit.” (67) For our purposes, broadly speaking, moral capital represents a stock of shared understanding about how we should treat each other as expressed in norms, rituals, laws, institutions, texts, traditions. The particulars of that understanding may be debated, often vigorously, and the manner and the outcomes of those debates may deplete or increase our moral capital, both individually and collectively. In this way, moral capital is a capital asset of a community or a nation that needs to be sustained for future generations.

We are interested in having a discussion with the larger Association for Moral Education community about how to equip students to be effective stewards of the moral capital they both inherit and create, to have the skills and abilities to realize the productive value of that moral capital for themselves and the communities of which they are a part.

References:
Reimagining Moral Education in the United States

Bryan McAllister- Grande


Scholarship on U.S. moral education, however, suffers from presentism—the tendency to interpret past events in terms of modern values and concepts. A stark message of decline pervades most narratives of American moral education.

Researchers sometimes assume that there was some lost era in which Americans behaved morally, only to be led astray by modern forces.

This paper argues two points. First, Americans were never moral angels. While a shroud of American exceptionalism has made Americans appear more angelic than “others,” history has shown that Americans of all races and creeds frequently wrestled with their own moral faults and fallacies. Second, the paper argues that the loudest voices for “morality” were often morally ambiguous in their own choices and leadership. In particular, I discuss the example of American educators of the 1930s and 1940s, who often hid their disdain for social and racial progress in attacks against foreigners and other “non-Americans.” The paper concludes with a call for a new moral imagining, one that is potentially radical in its conception of moral failure and limits of conventional morality.

The paper uses both a wide collection of secondary sources and original research. Most of the original research, particularly for the case study of 1930s and 1940s American educators, was conducted for the author’s doctoral dissertation.

The paper also utilizes broader reading in U.S. intellectual, political, and social history, as well as sources from outside the U.S. context. The aim of the paper is to use history in order to reexamine present assumptions and re-imagine future possibilities.

References:


Practical insights into fostering children’s virtuous character through parental involvement

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It is well known that families’ educational efforts are no longer limited to the private sphere. The number of families that wish to participate actively in their children’s education in collaboration with schools has increased, and the supremacy of academic skills has been replaced by the deep concern about -the hard to achieve- virtuous character education. Parents wish their children to be virtuous, especially from a long-term standpoint. While psychoanalysis has irrevocably demonstrated that family relationships is where most contemporary affective and social disorders are forged, the educational results arisen from good practices prove that the more families get involved in the character education of their children, the more successful their learning will be. Teachers claim they are incapable of doing their task if parents are not responsible of putting into practice their potentialities in order to bring the best out of their offspring. In this talk we aim to describe why it is important that parents take over their children’s character education, thus providing some practical key points which will help us to determine to what extent parents can intervene positively in the success of this process and how. We will stress the fact that our identities are mainly sustained in a community, in which the family is considered to be the first community of the child, and that we learn by imitating the role models we are in contact with. Apart from the views that state that virtuous consciousness emerges from the feeling of being loved by the parents, which can be plausible but might not be taken as a unique experience, this feeling of security felt by children is a fact. Family can be also seen as the place to reassure secure attachments, parents being positive role models. It is easy to generate knowledge related to “daily” virtues such as kindness, generosity or fairness, but how to cope with one’s inner self should also be taught. Willpower, temperance, fortitude and integrity, amongst others, are directly related to the moral self, and their awareness and practice sustains the value of the former, which are related to a concept of morality applied to others. Both types of virtue, on the whole, inform one’s character.

References:


When philosophers address ethics and the family, they typically utilize the language of duty, rights, and obligation or of care ethics. Although a care ethicist by training, my experience raising my two special needs children convinced me that neither of these moral frameworks adequately captures the kind of daily struggles and moral micro-choices that contribute to, or detract from, a smoothly functioning family. And neither has foregrounded as effectively as virtue ethics the ethical implications of emotional self-regulation. Hence, Aristotle became my parenting philosopher of choice. His doctrine of the mean coached me through many a difficult parenting situation in a family where children and parents alike struggled with emotional self-regulation.

This project draws on that experience and a review of memoirs written by parents of neurologically atypical children (ADHD, SPD, anxiety, etc.) to develop a systematic account of the virtues associated with good parenting. Interestingly, despite Aristotle's admonishment that to become a virtuous person it is “all important” that one be raised from “infancy on” to take pleasure and pain in the appropriate things, philosophers have said little regarding virtue ethics in the family setting.

This particular project focuses on parenting and the virtues for two reasons. 1) The best way for parents to teach children the virtues is for parents to model them in the daily interactions of family life. Thus, virtuous parents are the basis for virtuous children and the virtuous family. 2) Parenting is a sustained effortful task in which parents are deeply invested in doing well. The travails of daily family life provide not fully virtuous parents repeated opportunities to make mistakes, reflect, consult, and try again, thus developing more virtuous habits over time. Thus, the family is a near ideal setting for studying how less than fully virtuous persons can come to develop the virtues.

In this excerpt from a larger project I will:

1) Gloss Sara Ruddick’s maternal (parental) goals: preservative love, fostering growth, socialization for acceptance. Parental virtues aim at achieving these goals.

2) Develop a neo-Aristotelian account of the virtues that addresses:
   a. the primary moral virtues that undergird and support parental goals: temperance, love, self-care, justice, and humility;
   b. the secondary moral virtues that articulate and give further definition to the primary virtues: responsibility, commitment, courage, good temper, compassion, faith, hope, generosity, and acceptance.
      - Discuss how the above-named virtues tend to “cluster”, such that those who practice one virtue, tend to have all virtues in that cluster.
   c. a set of supportive dispositions which sustain the above-named moral virtues: consistency, flexibility, determination, humor, cheerfulness.

3) Explain how narrative, in this case, the stories parents tell about their children and why they act the way they do, either support or inhibit virtuous actions on the part of the parents. Thus narrative becomes an important consideration for virtue ethicists.

While the focus of this presentation is on parental virtues, given the conference theme I’ll indicate how this analysis applies to the field of education and educators’ work with neurologically atypical children.
Parental Involvement in an English Literature Character Education Curriculum

Dr Peter Hart, University of Leeds
Dr Shirley-Anne S. Paul, University of Leeds
Prof Mark A. Pike, University of Leeds
Prof Thomas Lickona, SUNY Cortland

Abstract:
In this paper we attempt to answer:

• to what extent does home involvement in character education programmes affect change in students?

• and how has that involvement contributed to change?

We present data on the parental involvement component of Narnian Virtues: A Character Education English Curriculum that aims to develop six virtues in 11-14 year olds. We have assessed the effectiveness of the home component quantitatively, and also conducted semi-structured interviews with parents which revealed four main themes: practicalities of home/school character education curriculum; parent's perspectives on character development; the perceived impact of the curriculum; and the self-reflection.

Summary:
We present data on the parental involvement component of Narnian Virtues: A Character Education English Curriculum. The project aims to develop the virtues of wisdom, love, justice, integrity, self-control, and fortitude in children aged 11 – 14 as they read and respond to three classic works of literature by C.S. Lewis (The Lion, The Witch, and The Wardrobe, Prince Caspian, and The Voyage of The Dawn Treader). Leading academics suggest that character education should be a ‘joint responsibility between home and school’ (e.g. Ryan & Bohlin, 1999; Lickona, 2004; Brannon, 2008; Arthur, 2014). This project seeks to build a bridge between home and school by putting students in a leadership role of engaging their parents in working with them on a series of home activities designed to enact the curriculum’s 6 target virtues in family life.

In the project, we are assessing the effectiveness of the parental involvement component by including the degree of parental involvement (measured via parents’ recordings of time spent on the home activities) as a covariate in the quantitative analyses. However, we are also interested in gaining insight into parents’ perspectives on the home activities, as these can help shed light on whether these activities are an effective, character-building resource for involving parents in their child’s character education. To ascertain this, we conducted semi-structured parent interviews about the home activities parents were able to complete with their child. A thematic analysis of the data revealed four main themes: the mechanics of the project (how well it worked in practice); parents’ views on what influences character development; the perceived impact of the activities on children, families, and family-life; and the self-reflective nature of the activities.

The home activities were found to facilitate family communications, family-bonding, and family team-working, as well as positive changes in children’s understandings, attitudes, character, and behaviour. The latter findings are consistent with the qualitative findings of a literature-based character education study conducted with younger children (Arthur, Harrison, Carr, Kristjánsson, & Davison, 2014). Our data also suggested changes in some parents’ parenting style—from authoritarian to authoritative—which was a particularly positive outcome given research suggesting that children with authoritative parents are more likely to have higher ‘positive youth development’ (Bowers, et al. 2014).
The data further suggested that the home activities enabled parents to reflect on both their child’s character and their own, to evaluate their child’s actions and understandings from a character perspective, and to give positive feedback on child behaviour.

To conclude, our findings suggest a number of key strategies for engaging parents in their child’s character education: (1) introducing a virtues and character vocabulary which can be shared between home and school, (2) creating home activities which provide families with the space and time to discuss character, and (3) placing students’ in a leadership role to enable them to assume responsibility for involving their parents in character-centred home activities.
Environmental Awareness: A Service-Learning Program for the Acquisition of Civic Abilities in Primary School Students.

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National Autonomous University of Mexico; National Autonomous University of Mexico; National Autonomous University of Mexico

This paper presents the results of an educational intervention experience aimed at generating environmental awareness and improvement of the environment, in 10 years old children (35 fourth-year primary students and their teacher), in a school located in a pauperized area of the city of Mexico. Measures of the impact of the intervention included patterns of civic behavior in students considering: a) capacity for assertive communication, b) ability to active listening, c) social identity, d) negotiation skills and e) leadership skills.

The intervention project is based on two principles, a principle of justice, the “principle of participatory parity” (Fraser, 2008: 39) according to which all those affected by the social structure are subjects of justice. This principle consists of not reducing justice to the improvement of economic distribution, rather, it establishes that, when injustices are committed, situations are institutionalized that disqualify the equitable participation of some members of society, however, by reverting those situations, these agents are empowered. The second principle is a psychopedagogical principle, according to which people solve their problems by actively participating in the search for a solution (Araújo y Sastre: 2008, Barab and Plucker: 2002).

The design of the intervention incorporated the methodology “Design thinking” which allowed students to identify, for their relevance, topics and priorities, as well as to design solutions and generate solidarity networks to address the main problem. The project departed from the hypothesis that students immersed in a real scenario can identify problems and opportunities for solving them. However, the solution of the problem requires the generation of supportive solidarity networks in the community, these networks assisted by relevant experts contribute to solving the problem, produce agency and establish factors to reduce injustices.

For the optimal performance of the group intervened, two factors were important: first, the participation of the school authorities and the coordination of the work by the teacher, who linked the intervention project to its program of academic activities. In relation to the teacher, the profile of the teacher stands out. The teacher has a background of a unitary teacher, that is, a teacher who dominates all school grades, also served in his formative period as a teacher in community schools. The teacher conceives the school community as a family and acts under the principle of caring for the other since everyone in the school represents members of a family.

The second outstanding factor was the teacher’s continuity with the group, he had been his teacher a year before. The academic program of the professor was focused on activities that promoted the formation of values and the development of self-confidence among the students. He integrated Civic and Ethics Education with Spanish; and worked promoting confidence, through the subject of Artistic Expression, teaching students body language. The analytical capacity and its abilities to investigate, participate, generate ideas and identify problems, derives from the knowledge of the protocols of debate and organization of assemblies developed in the first subjects enunciated. The ability to self-regulate, respect others and be tolerant, were acquired thorough students’ learning of the corporal domain, and the recognition of their emotions. Undoubtedly, the success of the intervention (students’ acquisition of the civic and prosocial skills) is related to the previous work of the teacher with the group.

References:
Understanding service-learning in west european international schools: coordinators’ perceptions

Pinto Teixeira Gisel; CAISL

Across Europe, service-learning is only now emerging in higher education (McIlrath, 2016). Nevertheless, the International Baccalaureate Organization encourages this educational approach and formally recognizes it through its Creativity, Activity, Service core element of the Diploma Programme, which takes place in the two final years of secondary school (IBO, 2015). As a relatively new educational approach in Europe it is relevant to analyze how Service-Learning Coordinators in an international school context understand their practice and to what extent they establish, mediate, negotiate and maintain the partnerships with community-based organizations.

This study aims to answer the following research question(s):

- To what extent is service-learning used as a pedagogy in international schools in West European countries?
- What are Service-Learning Coordinators’ perceptions of the goals and benefits of service-learning in international schools?
- How are Service-Learning Coordinators carrying out service-learning initiatives in ways that promote sustainable school-community organizations partnerships?

I use a qualitative methods approach to answer the research questions. By telling their stories regarding service-learning approaches and coordination, these participants reflect on their experience and select details, thus, making meaning of their experiences (Seidman, 2006) regarding service-learning. Semi-structured interviews were conducted via Skype with seven participants who are Service-Learning Coordinators at different international schools in Europe. The questions explored how these coordinators (a) foster the use of service-learning as a pedagogy and (b) understand the planning and negotiation of service-learning projects with community partners involved in those initiatives.

Service-learning for the seven Service-Learning Coordinators interviewed is interpreted more as a philosophy of education that understands that education should foster social responsibility, and less as an instructional method. Nevertheless, these SLCs are working towards making service-learning more integrated in the classroom and reinforcing explicit links to academic curriculum by providing the organizational structures and educating their peers on the benefits and value of this pedagogy. Although it is a slow process to change mindsets, service-learning in international schools is, in the words of the first participant I interviewed, “like bamboo shoots... you don’t really see much above the ground, but underground there is this whole network that is developing”.

This research project is a small step for understanding to what extent service-learning is being used in international schools in Europe and how SLCs are interpreting and working towards implementing this pedagogy. It became clear that not only do coordinators share to a certain extent a personal understanding of what service-learning is, but they are also influenced by the way this educational approach is presented by the IB program. As explicit links to curriculum and academic learning are not yet planned or formalized systematically, a question of whether these international schools are promoting service-learning or just service and volunteerism was ever present while conducting the interviews. However, after analyzing the data and reviewing the findings, students’ reflections on these service experiences and their ability not only to understand their learnings, but also to eventually make connections with what they have learned in the classroom, are key for clarifying the distinction between service-learning, service and volunteerism.

Service-Learning Coordinators are highly motivated. Nevertheless, implementing a service-learning approach in such a way that it is both a benefit and transformative for students, teachers and commu-
nity-based organization is very difficult. The perceptions of the value and benefits for students and for the school are clear on the part of these Service-Learning Coordinators. The values and benefits for community partners may be to a certain extent overvalued. This can be better understood with future research. Notwithstanding, these Service-Learning Coordinators appear to be working to the best of their abilities to make service and learning meaningful for all stakeholders.
Social services students’ moral values and reasoning of care – a case study from Finland

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Social services professionals hold a key role in the Finnish welfare society in offering everyday care and support to people of different ages and in varied social and educational settings (Manninen, Kuusisto, & Tirri, 2018). Yet, it appears that the students in social services are rather self focused in how they justify their long term goals and pursuits (Manninen et al., 2018). This study continues the investigation of social services students’ pursuits and values within a framework of purposeful prosocial moral reasoning (Moran, 2009) and care reasoning (Skoe, 1998). The study is based on interviews (N=15-20) with questions regarding the students’ long term life goals (Damon, 2008) and their moral values (McAdams, 2008). The study aims at answering the following research questions: What are the moral values of the social services students? How do they reason care in their lives? Do they reason care with purposeful prosocial orientation? Based on preliminary content analysis, non-maleficence, equality, personal autonomy and each individual’s subjective definitions of good life are considered as important moral values. Beneficence is seen as an ideological representation of a good person and students want themselves to be seen as beneficent in the eyes of their families and friends. They recognize balanced care between self and others as ideal and mostly define as having this type of balance in their current situation. Care is reasoned as a familial concern and purposeful prosocial moral reasoning mostly concerns one’s family matters. The students do not seem to show care reasoning in regard to their professional pursuits or in regard to community related matters such as volunteering. From the study it follows, that the students’ awareness of their values in general and especially of beneficence should be explicaded. Purposeful prosocial moral reasoning should be promoted as a representation of balanced care between oneself and others with widening the students’ horizons of care reasoning to their professional activities and promoting their understanding of structural societal factors that influence people’s lives. The results represent women who were from 19 to 50 years old and who were in the beginning of their 3,5 year studies with six month study experience at the most.

References:
Abstract:
This is not intended to be a ‘learned paper,’ but rather a synthesis of the observations, experiences and comments of a group of volunteers, mainly young people between the ages of 11 to 18, who give up their time on a regular basis to befriend residents of a home for retired people. This group of volunteers live in a highly disadvantaged district in the heart of the UK, where anti-social behaviour is rife, unemployment is high, drug abuse and misuse is common and there exists a sense of despair and hopelessness.

So why do they volunteer to help others?

The Project:
As a result of the previous work carried out by the charity, a new project called “Serving others” commenced in a highly disadvantaged neighbourhood in the UK in 2016 and involved a group of ten young people who volunteered their time regularly for two hours each Saturday and during holiday time when possible. These intergenerational sessions involved the young volunteers in meeting and interacting with residents of a local residential home for retired people; in effect between the ages of 65 to well over 90.

At a time when there is growing concern in the UK about increased youth anti social behaviour, gangs and the use of knives and guns on the streets, this project set out to offer young people the opportunity to serve vulnerable people in their community. The experiences provided by the project were intended to relate to the moral domain and in particular and expressly intended to develop moral cognition and emotional maturity.

The Theory:
The theory is partly based on Kohlberg’s cognitive-developmental approach to moral development, combining a philosophical theory of justice with a psychological theory of the process of moral development.

But Kohlberg’s theory has been criticised by many, including Carol Gilligan who cast doubt on the generalisation of Kohlberg’s theory of morality and questioned the absence of a feminist voice, a voice focused on a “care perspective”.

The project has taken this particular criticism seriously and incorporated some of the theory relating to emotional development in general and emotional literacy in particular.

There was also interest about the relationship of this work to concepts of pro-social, altruistic activity, defined as an action that is voluntary behaviour intended to benefit another and which may consist of helping, sharing, donating, cooperating and volunteering, (N.Eisenburg, R.Fabes, T. Spinrad; 2006), together with the physical effects of such altruistic activity on that part of the brain which responds to pleasure. (W. Harbaugh, U.Mayr, D,Burghart; 2007). There is growing evidence to suggest that altruistic acts may well be ‘my pleasure’.

The Practice:
The group regularly meets at a local residential home for older people who have retired and aged from 65 to well over 90. The meeting takes place in a social context, which includes befriending, playing games, sharing hobbies or simply informally ‘chatting to each other’.
The young people also use some of the time available to hold meetings to decide on what further activities might take place, how these may be successfully implemented and deal with any difficulties or problems that may have arisen. In this context the group has raised the money and constructed a sensory garden for the use of residents and are in the process of making a film recording the life experiences of a resident now well over 95 years of age.

References:
The Development of Possible Selves though Service-Learning

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The under-representation of low-income students in post-secondary institutions has attracted much recent attention in the educational research community (Left Behind: Unequal Opportunity in Higher Education, 2013). Low-income undergraduates are especially under-represented at highly-selective colleges and universities, where seventy-five percent of students come from families in the top income quartile, while only three percent of students come from families in the bottom quartile (Aries and Seider, 2005). Low-income students often experience a sense of isolation in college and develop complex academic and social identities, yet we know little about how this process shapes these students’ development of a future oriented self-concept (Nelson et al., 2006; Cohen, 1998; Lehman, 2009; Aries & Seider, 2005; Stuber, 2006).

Service-learning programs may uniquely benefit low-income undergraduates by providing them with scaled down spaces for peer reflection in college, which shapes students’ conception of their identity, future goals, and career opportunities (Jones & Abes, 2004; Yorio & Ye, 2012). These components of service-learning reflect the “hands-on learning through reflective engagement” that mark new civic engagement experiences (Carretero, Haste, and Bermudez, 2016, p. 305). Because many service-learning study samples are predominantly white and middle class, scholars have called for future research to investigate how service-learning uniquely influences identity development for non-dominant (Carter, 2005) “students who share social identities in common with those whom they are encountering at the service site” (Jones & Abes, 2004, p. 163). This, of course, includes low-income students.

Reflection activities in service-learning may provide low-income undergraduates with the opportunity to develop “possible selves” (Markus & Nurius, 1986). Possible selves are a dimension of self-concept that relate to individuals’ imagined future identity (Markus & Nurius, 1986), and “mediate (the relationship) between values and actual behavior” (Oyserman & Fryberg, 2006, p. 8). Possible selves are developed in conjunction with an individual’s social environment and are often modeled after significant others in an individual’s life, such as role models (Oyserman & Fryberg, 2006). In highly class-segregated elite colleges and universities where low-income students who often feel isolated and marginalized, service-learning programs may provide undergraduates with a useful context to reflect on possible future selves in a community of low-income peers.

This Interpretative Phenomenological Analysis (IPA) study explores how a group of six low-income undergraduates make meaning of their participation in a college service-learning program. Service-learning was found to provide participants with a useful context in which to develop a sense of belonging in college as well as to explore their identity and future career and academic goals. Findings are explored in light of possible selves theory, which suggests that service-learning programs can provide opportunities for young undergraduates to develop future-oriented selves through conversations with older peer role models. Implications for service-learning programming are also discussed, including the role of role models, service-site choice, and long-term service involvement to foster the development of strategies and skills for low-income undergraduates to pursue future possible selves.
Reducing exposure to cyberbullying: the role of active and restrictive parental mediation in children and adolescents

Leduc, K., Caivano, O. & Talwar, V.

Summary

Cyberbullying (i.e., the use of information and communication technologies to inflict harm; Hinduja & Patchin, 2008) is a growing problem for children and adolescents alike with up (Wade & Beran, 2011). Fortunately, a large body of research has been devoted to finding ways to reduce the incidence and consequences of cyberbullying in youth (Kowalski, Giumetti, Shroeder, & Lattanner, 2014). Notably, some studies have shown that parenting strategies, such as active and restrictive mediation strategies, can have a positive influence on youth’s online behaviors (e.g., Mesch, 2009). However, these studies have generally focused on youth’s risk behaviors online (e.g., sharing personal information, talking to strangers, etc.) and have overlooked how parenting strategies can influence exposure to cyberbullying. Because parental mediation aims to mitigate children and adolescents’ negative exposure to media (Clark, 2011), the current study explores the nature of parents’ active (parent-child communication) and restrictive (rules and regulations) parental mediation strategies, and examines the influence of age and parental mediation on children and adolescents’ exposure to cyberbullying.

A total of 102 parent-child dyads participated in the study. Child participants were between 8 and 16 years old ($M=11.63; SD=2.28; 49 males$). Participants were separated into two groups for the analyses: children (8 to 12 years old; $n=66$) and adolescents (13 to 16 years old; $n=36$). Parents completed a survey of parental mediation. To assess for active mediation, parents were asked if they had previously discussed the topic of cyberbullying with their child and the content of their conversation. To assess for restrictive mediation, parents were asked whether they set rules for their children’s online activities and the nature of their rules. Children and adolescents completed the Cyber-Witness Scale (adapted from Menesini, Nocentini, & Calussi, 2003). This ten-item questionnaire examined rates of participants’ exposure to cyberbullying.

Less than half (41.2%) of parents reported using active mediation strategies, while the majority (81.2%) responded that they use restrictive mediation strategies for their children. The most common active mediation strategy disclosed by parents was the importance of reporting cyberbullying when victimised or witnessing an event (22.5%). The most common restrictive mediation strategy was parental monitoring of activity (25.9%).

Active mediation had a significant main effect on both children and adolescents’ scores on the Cyber-Witness Scale, $F(1, 92)=7.807, p=.006, \eta^2=.078$. Parents who engaged in active mediation had children who witnessed more cyberbullying ($M=7.808; SE=1.317$) than those who did not ($M=3.431; SE=.848$). Restrictive mediation also had a significant main effect on children and adolescents’ scores on the Cyber-Witness Scale, $F(1, 92)=6.623, p=.012, \eta^2=.067$. Children without rules ($M=7.635; SE=1.464$) witnessed more cyberbullying than children with rules ($M=3.603; SE=.557$). No significant main effect for age or significant interactions were found.

Regardless of age, active mediation was associated with increased exposure while restrictive mediation was associated with less exposure to on-line aggression. Findings will be discussed in relation to previous findings on parental mediation, as well as implications for moral thought and action in bystanders of cyberbullying.

Keywords: parental mediation, cyberbullying, bystanders
Bullying in the Academy

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Abstract:
This presentation will focus on the role of caring for others as it relates to relationships within Higher Education. Twenty-five years of research focusing on workplace bullying will be presented as well as its relationship with a more recent focus on bullying specific to institutions of Higher Education. Workplace bullying is linked with physical and mental health impairment, productivity reduction, low job satisfaction, and premature employment resignation. The presenter will share data specific to trends related to targets and perpetrators of bullying behavior and encourage a discussion of a moral responsibility of empathy and support for advocacy and accountability in an effort to reduce and eradicate bullying behavior.

Summary:
Bullying in the Academy

Despite a quarter-decade of research in bullying behavior in the workplace, “university-based researchers have paid relatively little attention to bullying in their own backyards” (Keashly & Neuman, 2010, p. 48-49). This lack of focus is disconcerting considering that Higher Education is found to experience bullying to a greater extent than the general workforce (Hollis, 2013). The majority of recent research addressing the dearth of studies identifies women as prominent targets of bullying (Raineri, Frear, & Edmonds, 2011; Simpson & Cohen, 2004). Contradiction to this common finding do exist, such as the article published in the New York Times (Pope, 2008), arguing that bullying is more often the result of one person not liking another rather than motivated by race, age, or sex. A study to examine the reality of faculty and administrator bullying in Higher Education demonstrated that seventy-five percent of survey respondents observed bullying behavior from faculty; fifty percent from administrators. Results of this study identified female, junior faculty members between the ages of 31-50 as the primary targets of bullying behavior and male senior faculty, between the ages of 41-70, as the typical perpetrators (Raineri, Frear, & Edmonds, 2011). This concept of junior faculty also surfaced in DeSouza’s (2011) research suggesting that young, female faculty may be most vulnerable. Similar results regarding the typical victims were found in a study looking at gender differences related to bullying in Higher Education with findings pointing to a significantly higher proportion of women as both experiencing and witnessing bullying behavior. Interestingly, when offered the opportunity to provide comments at the end of their questionnaires, only males were the contributors of feedback aimed at discrediting the validity of such a study, arguing that bullying simply did not exist. The authors were unable to confirm males as the more likely perpetrators and noted that prior research (e.g. Field, 1996) suggests that gender is represented equally with regards to those who demonstrate bullying behaviors (Simpson & Cohen, 2004).

Other studies point to same-sex perpetrators of bullying against females as prominent in the workplace. The term Queen Bee has emerged as a description of “professional women who bully, undermine, or sabotage other women in the workplace because they are jealous, feel threatened by the presence of other women, or are seeking to maintain their authority by denigrating others” (Wilson, 2015, p. 11). This premise is affirmed in a phenomenological study titled, “Good Ol’ Boys, Mean Girls, and Tyrants” (Sedivy-Benton, Strohschen, Cavazos, & Boden-McGill, 2014) which addresses the lived experiences of females in Higher Education.
In addition to identifying trends specific to targets and perpetrators in Higher Education, Simpson and Cohen (2004) looked at gender differences related to responses to bullying. Their research inferred that male victims may be more likely to report to an outside agency while females tend to seek informal support. When formal reporting did occur, women were significantly more likely than men to have their complaints dismissed. In their study, males also tended to respond quickly to bullying whereas the females endured bullying behavior for a year or more. Also related to response, males were more likely to confront their perpetrators directly, whereas females seemed to practice self-defense strategies, “designed to outwit the bully in terms of specific tactics used” (p. 26).

Survival techniques were noted in a study specifically looking at women in Higher Education who were targets of bullying. Protesting, documenting and reporting bullying behavior, avoidance, and leaving the institution were all noted by research participants. The authors identified a key survival strategy -- “detachment from the environment in which bullying occurred and attachment to another positive, supportive environment” (Sedivy-Benton, Strohschen, Cavazos, Boden-McGill, 2014, p. 40).

References:
Buffering childhood victimization: 
The place of school connectedness

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Abstract

As many as two-thirds of American young people are affected by relational violence by age 17 (Finkelhor, Turner, Shattuck, & Hamby, 2015), with deleterious effects to biopsychosocial development. In addition to implications for moral development and civic engagement across the life span, child maltreatment and peer relational violence raise the risk of poor mental health. This paper examines the degree to which peer victimization mediates the relationship between intrafamilial maltreatment and depression and anxiety at ages 18-25 and examines whether school connectedness alters this relationship. There are implications for schools as well as interventions for at-risk youth.

Literature Review

Violence against children by parents and peers is extremely common in the United States, with up to two-thirds of adolescents reporting a relational violence in their lifetime (Finkelhor et al., 2015). While a significant portion of psychiatric disorder is attributable to adversity at home (Dube et al., 2003), Banny et al. (2013) found that peer victimization fully mediated the relationship between child abuse at home and depression symptoms among 10-14-year-olds identified by child welfare.

Despite risk, there is evidence of resilience among some maltreated individuals. Protective factors (PFs) protect developmental processes such that the predictive relationship between risk and adverse outcome is altered (Masten, 2014). Across several disciplinary approaches, school connectedness has emerged as particularly salient PFs (Catalano et al., 2004). This paper builds on prior research by asking: To what extent does peer victimization help to explain the relationship between child maltreatment and depression and anxiety? Are these relationships moderated by school connectedness protective factors (SCPFs)?

Findings relate to conference themes as maltreatment disrupts a number of processes related to relationship formation, pro-social behavior, capacity to understand and follow rules, and capacity to organize self in relation to boundaries and authority (Cook et al., 2009). These domains are foundational to character and moral development and civic engagement across the lifespan.

Methods

Sample and Procedure

This is a secondary analysis of data collected as part of a broader neuroimaging study. The 147 males and 204 females (average age 22.04 years) who completed the Protective Factor Questionnaire (PFQ) electronically as part of the broader recruitment are included here regardless of selection for the underlying study.

Measures

Maltreatment and Abuse Chronology of Exposure (MACE), a 52-item scale, gauges accumulation, timing and severity of intrafamilial maltreatment and peer victimization (Teicher & Parigger, 2015). Protective Factor Questionnaire (PFQ), a 109-item questionnaire, asks if and when putative PFs were experienced up to age 18. School connectedness is established using a subset of items. Symptom Questionnaire-Week Form (SQ), a 92-item yes/no questionnaire, measures current symptoms of depression, anxiety, and well-being. (Kellner, 1987).
Analysis

Analysis is proceeding two major steps: 1) establishment of the measurement model for the school connectedness construct, and 2) structural equation modeling. Preliminary results indicate that main effects are statistically significant. MACE score is associated with a .107-point increase in SQ depression ($p=0.0001$), and a 0.448-point increase in anxiety ($p=0.005$) after controlling for sex and childhood socio-economic status.

References:


Elementary and high school children’s cyberbullying experiences: Does setting online rules make parents more aware?

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Research has shown that parents often underestimate their child’s experience being a perpetrator and victim of cyberbullying (Byrne, Katz, Lee, Linz, & McIlrath, 2014). In hopes to reduce negative online behaviour, some parents have begun setting online rules (Monks, Mahdavi, & Rix, 2016). The aim of the current study was to examine parental accuracy of their child’s involvement with cyberbullying in relation to school level and rules.

Parents were asked to report if they enforced online rules (e.g., time restrictions) for their child and their perceptions of their child’s experiences with cyberbullying on three scales: cyber-aggression, cyber-victimization, and cyber-witness (based on Menesini, Nocentini & Calussi, 2011). Separately, children (N = 102, 8-16 years, M = 11.59 years, SD = 2.25 years) reported their own experiences on the same scales. Mean difference scores were calculated to determine parental accuracy on the three scales.

A two-way MANOVA was used to examine parental accuracy of their child’s experiences with cyber-aggression, cyber-victimization, and witnessing cyber-aggression as a function of school level (elementary/high school) and the implementation of online rules (yes/no). The results showed no main effect of rules. However, there was a significant main effect of school level, Wilk’s \( \Lambda = 0.917, F(3, 94) = 2.848, p = .042, \) partial \( \eta^2 = 0.083 \). Specifically, the results demonstrated that parents with an elementary school child underestimated their engagement in cyber-aggression, whereas parents with a high school child overestimated their engagement in cyber-aggression.

In addition, a significant interaction was found between school level and rules, Wilk’s \( \Lambda = 0.904, F(3, 94) = 3.321, p = .023, \) partial \( \eta^2 = 0.096 \). As a follow up, independent samples t-tests were conducted for each school level. For elementary school children, there were no significant differences found. For high school children, no differences were found on the cyber-aggression and cyber-victimization scale. However, there were significant differences on the cyber-witness scale, \( t(34) = -2.406, p = .022. \) This result reveals that parents who did not set rules for their child underestimated how often their child was a bystander to cyberbullying.

The results suggest that parents are ill informed about the extent to which their child is involved in cyber-aggression. In addition, setting online rules was a successful way of being aware of their child’s cyberbullying experiences, except for high school children on the cyber-witness scale. This study was the first to examine parental perception and awareness of cyberbullying in relation to school level. Findings will be discussed in relation to parenting practices.

References:


La enseñanza de valores por maestros del nivel intermedio en el Departamento de Educación de Puerto Rico (2015)

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Esta investigación es sobre la enseñanza de valores por maestros del nivel intermedio en el Departamento de Educación de Puerto Rico. Nos acercamos al tema de la enseñanza de valores ya que este toma relevancia hoy día cuando las investigaciones nos afirman que la misma influye positivamente la vida del ser humano, especialmente en los adolescentes según afirma (Antolín, Oliva, Pertegal & López, 2011). El Departamento de educación de Puerto Rico considera que desarrolla a los estudiantes para enfrentar positivamente los problemas y retos de la sociedad en la que vivimos (INDEC, 2003). Por lo tanto, es imprescindible que la educación en valores que imparten los maestros de nivel intermedio sea más consistente y acertada, que puedan proveer espacios de desarrollo y conciencia moral a sus estudiantes. Insistir, no solamente en la enseñanza de destrezas académicas para cubrir estándares de contenido de las materias básicas, sino también que puedan colaborar para que los estudiantes un alto nivel de desarrollo moral. De manera, que en el futuro sean ciudadanos de bien y contribuyan con sus valores a favor de una mejor sociedad.

Existe preocupación por la pérdida de valores y los cambios que sufre la sociedad, especialmente en las generaciones jóvenes. Según Pala (2011) son los jóvenes los más expuestos a peligros y otras experiencias desconocidas por generaciones anteriores. Igualmente, Woolfolk (2010) afirma que la enseñanza de valores ha sido la principal preocupación en la educación de todos los tiempos. En todo sistema educativo, los maestros comparten la tarea con la comunidad escolar y otras entidades, de facilitar el conocimiento a los estudiantes y este conocimiento incluye la enseñanza de valores universales. Por esta razón, el Departamento de Educación de Puerto Rico hace esfuerzos por integrar valores en la sala de clases a través de programas, políticas públicas, entre otras con el fin de promover que el maestro integre en el currículo estrategias educativas, inserte la enseñanza de valores en sus estudiantes. Esto, como parte de la misión de enseñar valores con el fin de enfrentar positivamente los problemas de la sociedad (INDEC, 2003). Aún cuando el DEPR hace esfuerzos por integrar los valores en el currículo, compromete a los maestros y los responsabiliza por transmitirlos, la carencia de valores y la incidencia delictiva juvenil refleja un Puerto Rico con grandes desafíos sociales. De manera que, fue imperante investigar con cuánta frecuencia el maestro utiliza las estrategias, los valores y su nivel de satisfacción en cuanto a su desarrollo profesional para la enseñanza de valores.

Este trabajo tuvo el propósito de auscultar sobre la frecuencia que el maestro de nivel intermedio utiliza las estrategias y los valores propuestos por el Departamento de Educación de Puerto Rico para la enseñanza de valores y el desarrollo moral de sus estudiantes. Investigó sobre la frecuencia que el maestro utiliza otras estrategias encontradas en la literatura. Indagó el nivel de satisfacción del maestro en cuanto a su desarrollo profesional sobre estrategias de enseñanza de valores y las teorías de desarrollo moral. El mismo se llevó a cabo para contestar las siguientes preguntas: ¿Con cuánta frecuencia los maestros utilizan las estrategias educativas propuestas por el DEPR para la enseñanza de valores a sus estudiantes? ¿Con cuánta frecuencia los maestros utilizan las estrategias educativas encontradas en la literatura para la enseñanza de valores de sus estudiantes? ¿Cuán frecuentes los maestros enseñan los valores propuestos por el DEPR como lo son: honestidad, respeto, tolerancia, cooperación, responsabilidad, solidaridad, libertad y educación para la paz a sus estudiantes? ¿Cómo el maestro percibe sus prioridades en cuanto a la enseñanza de los valores como: honestidad, respeto, tolerancia, cooperación, responsabilidad, solidaridad, libertad y educación para la paz? ¿Cuál es el nivel de satisfacción de los maestros en cuanto a su desarrollo profesional sobre las teorías de desarrollo moral? ¿Cuál es el nivel de satisfacción de los maestros en cuanto a su desarrollo profesional sobre las estrategias de enseñanza de valores?
Justificación de la investigación

Ante la carencia de valores de la sociedad actual, existe la necesidad de retomar la enseñanza de valores como alternativa para mejorar la sociedad. Requena (2011) afirma que la tarea de los maestros está llamada a cumplir con una importante función de transformar y mejorar nuestra sociedad, avanzando en una responsabilidad comprometida a través del ejercicio consciente de una educación moral. De manera que es necesario investigar si los maestros están cumpliendo con las estrategias y los valores propuestos por el DEPR para el desarrollo moral de sus estudiantes.

Igualmente, es imprescindible identificar la necesidad de investigar el nivel de satisfacción de los maestros en cuanto a su desarrollo profesional para la enseñanza de valores. Berkowitz (2012) señala que la educación moral, siendo tan compleja, no tiene sentido que se integre en la escuela sin la formación adecuada de los maestros. La realización de esta investigación se justifica ante la necesidad de los maestros en educar sobre desarrollo moral, ya que estos se encuentran inconsistentes en la preparación para este desafío (Ledford, 2011).

Marco teórico


Las estrategias y el enfoque de enseñanza de valores en el Departamento de Educación de Puerto Rico están fundamentadas en las teorías de Jean Piaget y Lawrence Kohlberg propuestas, según el Marco Conceptual de Educación Cívica y Ética del DEPR en cuatro dimensiones: sensibilidad moral, nivel de juicio moral, deliberación y acción moral. Asimismo, se desprenden otras estrategias acordes con las teorías de Lev Vygotsky como los son el diálogo socrático y el aprendizaje cooperativo, insistiendo en que el conocimiento, las estructuras cognoscitivas y afectivas se construyen en la interacción social comunicativa (INDEC, 2003). De igual manera, otras estrategias del Departamento de Educación de Puerto Rico, como el ejemplo y el modelaje tienen base en la teoría de Aprendizaje Social de Albert Bandura.

Revisión de la literatura

Las investigaciones educativas y la literatura coincidieron en que la crisis social actual, la violencia escolar, la intolerancia, entre otros factores, son los resultados de la carencia de valores universales y humanos. Expusieron en su mayoría que los maestros deben adoptar el compromiso de enseñar valores en la sala de clases, mantener una práctica docente que incluyan los aspectos éticos, el desarrollo moral y el énfasis en los valores universales. Igualmente, las investigaciones revisadas en su mayoría, coincidían en los marcos teóricos expuestos, las teorías de desarrollo moral de Kohlberg, Piaget y Lev Vygotsky.

Algunas investigaciones y literatura revisada presentaron la importancia de que el maestro tenga un alto nivel de moralidad y también puedan ser modelos positivos como la mejor estrategia de enseñar valores a sus estudiantes. De manera que concuerda con la teoría de aprendizaje social de Albert Bandura que expone que el niño aprende a través del modelaje.

La literatura, investigaciones y otras fuentes de Estados Unidos, Europa, Puerto Rico y Latinoamérica evidenciaron una gran diversidad de estrategias educativas utilizadas para la enseñanza de valores y el desarrollo moral de los estudiantes. Algunas estrategias identificadas en la revisión de la literatura, las
cualas no estaban incluidas en el Marco Conceptual del Programa de Educación Cívica y Ética son: el deporte, el juego, el drama creativo, teatro, las artes visuales, entre otras.

La revisión de la literatura de Puerto Rico, Estados Unidos, Latinoamérica y Europa afirmó la importancia y el interés de esta propuesta, en investigar sobre la enseñanza de valores específicos como lo son: la tolerancia, honestidad, el respeto, cooperación, la responsabilidad, la libertad, la solidaridad y educación para la paz. Las investigaciones desde el ámbito escolar ya sea educación primaria, secundaria o superior muestran la preocupación de la carencia de valores y la necesidad de que el docente reflexione sobre su rol como canal relevante en el desarrollo moral de sus estudiantes.

En cuanto al desarrollo profesional para el desarrollo moral, las investigaciones encontradas en Puerto Rico los maestros opinan que tienen necesidad de revisar el proceso formativo respecto a la educación en valores (Loubriel, 1994). En Europa, coincidieron en que la formación docente ha relegado el cultivo de la conciencia ética de los docentes y de teorías de desarrollo moral (Kim, 2013). Igualmente, los maestros se consideran no estar lo suficientemente equipados para la educación moral (Temli, Sem & Akar, 2011).

**Metodología de investigación**

**Descripción de la población**

Maestros del nivel intermedio del Departamento de Educación de Puerto Rico

Activos en el sistema educativo, de ambos géneros quienes enseñan las materias de español, inglés, matemáticas, ciencias, bellas artes, educación especial, etc. Datos provistos por el DEPR (2014) cantidad de maestros de una zona de Puerto Rico: 709

**Muestra**

Probabilística: todos los elementos tengan la misma posibilidad de ser elegidos. Estratificada: dividiendo el universo en partes homogéneas y proporcionadas. (Hernández et al., 2010). Se consideraron todos los distritos escolares de una zona de Puerto Rico. Visita a 18 escuelas intermedias y denominadas segundas unidades. Participaron 248 maestros de nivel intermedio, de los cuales se consideraron 236 cuestionarios para estadísticas.
Diseño del instrumento para recopilación de datos:

El instrumento para la recopilación de datos fue un cuestionario diseñado para la investigación y sometido a prueba piloto. Se usaron escalas de medición Likert con gradaciones del 5 al 1 para determinar frecuencias y niveles de satisfacción. El instrumento consistió en varias partes: información socio-demográfica y 47 reactivos que responden a las preguntas de investigación:

- Frecuencia de estrategias propuestas por el DEPR y otras encontradas en la literatura. Pregunta abierta con tres llena blancos.
- Frecuencia de valores propuestos por el DEPR e identificar las prioridades de los maestros en términos de los valores que enseña.
- Nivel de satisfacción de maestros en cuanto a desarrollo profesional sobre teorías de desarrollo moral y enseñanza de valores.

Validez de contenido y confiabilidad

- Juicio de expertos: rúbrica para evaluación de reactivos, recomendaciones y edición del instrumento
- Prueba piloto: 30 participantes de 3 escuelas intermedias zona este educativa de Puerto Rico, se consideraron 24 instrumentos para estadísticas.
- 47 reactivos sometidos a la prueba Cálculo de confiabilidad Coeficiente de Alfa de Cronbach, dando un resultado de 94.8% de confiabilidad.

Hallazgos

1. Frecuencia con que los maestros de escuela intermedia utilizan las estrategias enseñanza de valores propuestas por el Departamento de Educación de Puerto Rico.

<table>
<thead>
<tr>
<th>Estrategias DEPR</th>
<th>Promedio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modelaje</td>
<td>4.50</td>
</tr>
<tr>
<td>Mediación de conflictos</td>
<td>4.31</td>
</tr>
<tr>
<td>Cinco minutos de reflexión</td>
<td>4.30</td>
</tr>
<tr>
<td>Aprendizaje cooperativo</td>
<td>4.24</td>
</tr>
<tr>
<td>Clarificación de valores</td>
<td>4.04</td>
</tr>
<tr>
<td>Dilemas morales</td>
<td>3.98</td>
</tr>
<tr>
<td>Deliberación o razonamiento moral</td>
<td>3.65</td>
</tr>
<tr>
<td>Diálogo socrático</td>
<td>3.59</td>
</tr>
<tr>
<td>Juego de roles</td>
<td>3.35</td>
</tr>
<tr>
<td>Trabajo comunitario</td>
<td>2.90</td>
</tr>
</tbody>
</table>

2. Frecuencia con que los maestros de escuela intermedia utilizan otras estrategias enseñanza de valores encontradas en la literatura.

<table>
<thead>
<tr>
<th>Estrategias encontradas en la literatura</th>
<th>Promedio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interacción entre pares</td>
<td>3.67</td>
</tr>
<tr>
<td>Las artes visuales</td>
<td>3.28</td>
</tr>
<tr>
<td>El juego</td>
<td>3.26</td>
</tr>
<tr>
<td>Aprendizaje en servicio</td>
<td>3.11</td>
</tr>
<tr>
<td>El drama creativo</td>
<td>2.90</td>
</tr>
<tr>
<td>Invitaciones focalizadas “Focused Invitations”</td>
<td>2.80</td>
</tr>
<tr>
<td>El deporte</td>
<td>2.72</td>
</tr>
<tr>
<td>El teatro</td>
<td>2.48</td>
</tr>
<tr>
<td>Silla caliente “Hot Seating”</td>
<td>1.99</td>
</tr>
</tbody>
</table>
2.1. Pregunta abierta: otras estrategias para la enseñanza de valores utilizadas por los maestros de escuela intermedia que no fueron incluidas en los documentos del Departamento de Educación, ni encontradas en la literatura.

<table>
<thead>
<tr>
<th>Categorías (patrones según respuestas)</th>
<th>Frecuencia de mención</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lectura y redacción</td>
<td>30</td>
</tr>
<tr>
<td>Técnicas de enseñanza</td>
<td>19</td>
</tr>
<tr>
<td>Estrategias educativas</td>
<td>16</td>
</tr>
<tr>
<td>Actividades extracurriculares</td>
<td>16</td>
</tr>
<tr>
<td>Uso de la tecnología</td>
<td>15</td>
</tr>
<tr>
<td>Técnicas de avalúo</td>
<td>14</td>
</tr>
<tr>
<td>Integración de materias</td>
<td>13</td>
</tr>
<tr>
<td>Total de contestaciones o menciones</td>
<td>123</td>
</tr>
</tbody>
</table>

3. Frecuencia con que los maestros de nivel intermedio utilizan los valores propuestos por el Departamento de Educación de Puerto Rico.

4. Cómo el maestro percibe sus prioridades en cuanto a la enseñanza de valores propuestos por el Departamento de educación.

<table>
<thead>
<tr>
<th>Valores</th>
<th>Promedio</th>
</tr>
</thead>
<tbody>
<tr>
<td>El respeto</td>
<td>4.90</td>
</tr>
<tr>
<td>La responsabilidad</td>
<td>4.82</td>
</tr>
<tr>
<td>La solidaridad</td>
<td>4.78</td>
</tr>
<tr>
<td>La honestidad</td>
<td>4.77</td>
</tr>
<tr>
<td>Educación para la paz</td>
<td>4.75</td>
</tr>
<tr>
<td>La tolerancia</td>
<td>4.63</td>
</tr>
<tr>
<td>La cooperación</td>
<td>4.60</td>
</tr>
<tr>
<td>La libertad</td>
<td>4.47</td>
</tr>
</tbody>
</table>

5. Niveles de satisfacción de maestros sobre desarrollo profesional:

Teorías de desarrollo moral.

<table>
<thead>
<tr>
<th>Desarrollo profesional</th>
<th>Frecuencia en Porcentaje</th>
</tr>
</thead>
<tbody>
<tr>
<td>Desarrollo moral (etapas) Jean Piaget</td>
<td>65%</td>
</tr>
<tr>
<td>El juego como estrategia desarrollo moral Jean Piaget</td>
<td>58%</td>
</tr>
<tr>
<td>Aprendizaje social Albert Bandura</td>
<td>41%</td>
</tr>
<tr>
<td>Teoría de modelamiento Albert Bandura</td>
<td>59%</td>
</tr>
<tr>
<td>Desarrollo moral Lawrence Kohlberg</td>
<td>40%</td>
</tr>
<tr>
<td>Aprendizaje cooperativo Lev Vygotsky</td>
<td>59%</td>
</tr>
<tr>
<td>Zona de Desarrollo Próximo de Lev Vygotsky</td>
<td>32%</td>
</tr>
</tbody>
</table>
6. Niveles de satisfacción de maestros sobre desarrollo profesional: Estrategias de enseñanza de valores

Los maestros del nivel intermedio utilizan con frecuencia las estrategias propuestas por el DEPR, reseñadas en esta investigación, para la enseñanza de valores en la sala de clases. Siendo las más que utilizan: el modelaje según Albert Bandura, los cinco minutos de reflexión, la solución de conflictos y el aprendizaje cooperativo. Entre las estrategias encontradas en la literatura para la enseñanza de valores y desarrollo moral, los maestros utilizan con mayor frecuencia las siguientes: interacción entre pares, las artes visuales, el juego y el aprendizaje en servicio.

Los maestros del nivel intermedio utilizan otras estrategias que no se contemplan entre las propuestas por el DEPR, ni en las encontradas en la revisión de la literatura para la enseñanza de valores en sus clases. La más que utilizan es la Lectura y redacción como medio para enseñar valores. Esta estrategia está presente en los Nuevos Estándares del Programa de Español del DEPR (2014).

Los maestros del nivel intermedio utilizan con frecuencia todos los valores universales presentados en la investigación y propuestos por el Departamento de Educación de Puerto Rico. Entre los valores más utilizados en la sala de clases están: el respeto, la responsabilidad y la honestidad. Los maestros del nivel intermedio perciben que la enseñanza de valores universales es sumamente importante y de prioridad para el desarrollo moral de sus estudiantes. Cónsuno con otras investigaciones encontradas en la revisión de literatura (Cerón & Pedroza, 2009), (Navarro, 2010).

Los maestros expresan niveles bajos de satisfacción sobre lo que han aprendido de la teoría de desarrollo moral de Lawrence Kohlberg. Sobre las teorías de desarrollo moral de Lev Vygotsky, los maestros del nivel intermedio revelan satisfacción en cuanto al desarrollo profesional recibido sobre aprendizaje cooperativo como estrategia para la enseñanza de valores a sus estudiantes.

Los maestros expresaron bajos niveles de satisfacción respecto al desarrollo profesional recibido sobre la teoría de Zona de Desarrollo Próximo de Lev Vygotsky para la enseñanza de valores a sus estudiantes. Los maestros mostraron satisfacción en cuanto al desarrollo profesional recibido sobre las etapas del desarrollo moral de los niños según Jean Piaget. Igualmente, expresaron altos niveles de satisfacción en cuanto a su desarrollo profesional para presentar el juego como estrategia acorde con las teorías de Jean Piaget.

En cuanto a la teoría de Aprendizaje Social de Bandura, los maestros muestran altos niveles de satisfacción en cuanto al desarrollo profesional recibido de la teoría. Por otro lado, muestran bajos niveles de satisfacción en cuanto al desarrollo profesional recibido sobre la teoría de modelamiento de Albert Bandura, siendo ésta la estrategia que utilizan con más frecuencia en la sala de clases para la enseñanza de valores. Los maestros reconocen la pertinencia del desarrollo profesional para transmitir conocimiento sobre enseñanza moral, pero no están satisfechos con el desarrollo profesional recibido por el DEPR para la implantación de estrategias para la enseñanza de valores en la sala de clases. Para los
La mejora del desarrollo profesional para la enseñanza de valores, tal como lo dispone el Departamento de Educación de Puerto Rico, es parte de sus responsabilidades como docente.

Los maestros evidencian un bajo nivel de satisfacción en cuanto a los adiestramientos recibidos sobre las estrategias propuestas en el Marco Conceptual del Programa de Educación Cívica y Ética para la enseñanza de valores. Igualmente, muestran un bajo nivel de satisfacción sobre la contribución que hace el desarrollo profesional del DEPR en cuanto al proceso de formación de valores. Los maestros tienen un alto nivel de satisfacción sobre el desarrollo profesional recibido de estrategias propuestas por el Departamento de Educación de Puerto Rico para la solución de conflictos y el aprendizaje cooperativo. Sin embargo, revelan bajos niveles de satisfacción sobre el desarrollo profesional recibido para otras estrategias propuestas por el DEPR, tales como: modelaje de Albert Bandura, dilemas morales, deliberación o razonamiento moral, diálogo socrático, trabajo comunitario y juego de roles.

Recomendaciones

Que sistemas educativos utilicen los datos recopilados, los hallazgos y el análisis de esta investigación para la evaluación del currículo académico, los Nuevos Estándares y Expectativas 2014 acorde con las teorías de desarrollo moral y las estrategias para la enseñanza de valores. Que promuevan la implementación de cursos, programas o experiencias educativas a maestros relacionados con el desarrollo moral y la enseñanza de valores.

Establecer políticas públicas que refuerzen programas de desarrollo profesional a maestros con el fin de que tengan oportunidades de convertirse en profesionales altamente cualificados para la enseñanza y desarrollo moral de sus estudiantes. Que universidades y entidades educativas promuevan la investigación educativa sobre desarrollo moral, estrategias para la enseñanza de valores con el fin de recopilar datos empíricos y confiables sobre el tema.

Replicar o expandir esta investigación con otras poblaciones a fin de identificar sus necesidades sobre teorías de desarrollo moral y estrategias educativas relacionadas con el tema del desarrollo moral y los valores universales como medio de aportar a una mejor sociedad.

Los resultados de esta investigación son beneficiosos para crear programas, cursos y otras experiencias de desarrollo moral, cívico y del carácter dirigidos a futuros educadores. De manera que se promueva y se divulgue la necesidad de afianzar los valores a favor de una mejor sociedad y minimizar los efectos de la violencia escolar, incidencias de violencia de género, entre otros males sociales.

Como parte de las recomendaciones se presenta el Modelo para el desarrollo profesional del maestro como promotor de los valores, el carácter y el desarrollo moral de sus estudiantes. La meta de la propuesta es que a través de diversas experiencias de desarrollo profesional, los maestros y otros componentes de la comunidad escolar tengan espacios innovadores de aprendizaje relacionados al desarrollo moral, estrategias educativas efectivas y prácticas para la enseñanza de valores a sus estudiantes.

Implicaciones de la investigación en el campo educativo

Los datos recopilados, los hallazgos y el análisis de esta investigación son relevantes para la evaluación del currículo, establecer nuevas políticas, programas y cursos sobre desarrollo moral y enseñanza de valores en las escuelas. Esta investigación recopiló datos empíricos que evidencian los niveles de satisfacción de los maestros del DEPR sobre su desarrollo profesional en cuanto estrategias y desarrollo moral para la enseñanza de valores. De manera que resulta valiosa para la evaluación de programas de desarrollo profesional y otras propuestas relacionadas. Una implicación relevante para el DEPR es que la práctica de separar los cinco minutos para reflexión antes de la gestión escolar diaria sigue vigente con la Carta Circular núm. 25 2013-2014. Esta investigación demostró que los maestros la utilizan como una estrategia para enseñar valores a sus estudiantes. Esta investigación incita a que entidades
educativas, como universidades, asociaciones de educación, apoyen al educador en su desarrollo profesional en teorías de desarrollo moral, implantación de estrategias para la enseñanza de valores en la sala de clases, entre otros.

Referencias:


Pala, A. (2011). The Need for Character Education. International Journal of Social Sciences and Humanity Studies, 3 (2) ISSN: 1309-8063


Palabras claves: educación en valores, teorías de desarrollo moral, desarrollo profesional, enseñanza de valores
Ética y docencia universitaria. Percepciones y nuevos desafíos

Zeledon Pilar; Aguilar-Rojas Oscar Ney
Professor; Professor

En un mundo cada vez más globalizado y competitivo, los futuros profesionales en Ciencias de la Administración de Negocios enfrentan retos mediante los cuales deben tomar decisiones gerenciales para el logro de las metas y objetivos estratégicos de la organización. En esta dinámica, las situaciones controversiales que afrontan, reafirma la necesidad de una reflexión y actuación ética. ¿Cómo estamos orientando la formación ética en las universidades? El objetivo de este trabajo es apreciar la percepción que tienen los profesores sobre el tema de la ética, el grado de importancia que le otorgan y cómo abordan esta temática en sus clases. Esta investigación descriptiva, desde un paradigma sociocrítico, se apoyó en una encuesta a 147 docentes de la Escuela de Administración de Negocios de la Universidad de Costa Rica. Dentro de los resultados obtenidos se destaca la importancia de fortalecer la formación ética como parte del desarrollo profesional de los estudiantes de esta disciplina.

Palabras claves: Ética, docencia, valores, estrategias didácticas.
La convivencia entre pares en el contexto universitario: amistad y colaboración o distanciamiento y intimidación?

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Las manifestaciones de violencia como el bullying se hacen fácilmente perceptibles a partir de una mirada atenta al escenario educativo. Esta forma de violencia que se caracteriza por la intencionalidad y repetición de agresiones verbales y/o físicas, con el objetivo de denigrar la imagen de un blanco que se ve con poco valor, está presente en el ámbito de las escuelas y de las universidades. Eso es justamente por el hecho de que tal forma de violencia también se caracteriza en la presencia de pares. Se pretende traer a la superficie datos que, al mismo tiempo, sirven de base para reflexiones sobre la situación de la convivencia en las universidades como instituciones educativas que son, así como pensar la necesidad de que profesores y estudiantes universitarios estén conscientes de su papel y responsabilidad en cuanto a las relaciones interpersonales presentes en este universo. Mientras la violencia esté presente en la universidad, el ambiente de cooperación y respeto, esencial para el adecuado desarrollo humano, no encontrará espacio de replicación (VILLAÇA e PALÁCIOS, 2010). Con eso, es responsabilidad de la universidad prevenir y resolver los conflictos, y abolir la violencia que en ella se instala. Así, la presente investigación es parte de una investigación mayor cuyos objetivos son: el reconocimiento de situaciones de intimidación entre alumnos y profesores; y entre alumnos y alumnos. La muestra, por conveniencia de esta investigación, fue constituida por cerca de 130 alumnos de una Universidad Paulista. Se espera con estos datos, que tales investigaciones puedan auxiliar en las propuestas de estrategias pacíficas para la minimización y solución de los conflictos dentro del ambiente universitario. El instrumento de investigación utilizado para verificar las posibles formas de intimidación se basó en la necesidad, entre otras, de fomentar una discusión sobre las situaciones de bienestar y malestar, como las relaciones entre los pares dentro de la Universidad, e indicar la frecuencia de situaciones que señalan la presencia de bullying por su repetición. Entre estas situaciones, se analizan posibles burlas que causan constreñimiento, apodos, ridiculizaciones e insultos a causa de convicciones religiosas o por causa de naturalidad, origen, orientación sexual, condición financiera, color de la piel, entre otros. Los resultados nos permiten apuntar que, incluso con el 76,31% de los estudiantes indicando la necesidad de acciones que permitan una convivencia más respetuosa en la universidad.

Palabras clave: bullying, universidad, convivencia, formación docente.

Referencias:
El acoso moral en ambiente universitario: cuando la violencia estremece la convivencia

Darlene Ferraz Knoener, Natalia Cristina Pupin Santos, Luciene Regina Paulino Tognetta, Maria Suzana de Stefano Menin, Amélia Tey

Toda la dinámica formativa presente en las instituciones de enseñanza ejerce influencia en el proceso de construcción de la identidad e el desarrollo de la moralidad de los estudiantes. Así como, la universidad es un espacio fértil donde el sujeto, además de crecer académicamente, interactúa con sus pares, visualiza modelos de autoridad, de conducta y de valores de los cuales depende la calidad de la convivencia. En cuanto a los futuros profesores y profesoras, la universidad es la principal responsable de su formación inicial. Sin embargo, prácticas de violencia comprometen la calidad de la convivencia en el ambiente educativo. Uno de los problemas es el acoso moral, conducta abusiva por parte de un autor que tiene la intención de causar daños a la dignidad de otro, haciendo uso de estrategias de con- streñimiento y humillación, que pueden culminar en la caída en el desempeño profesional, abandono de los estudios, aislamiento social e impactos nocivos a la autoestima. Los estudios demuestran indi- ces significativos de ocurrencia de acoso moral en las universidades, demostrando ser una condición sine-qua-non la investigación acerca del impacto que esas vivencias ejercen en la formación moral y profesional de los que están preparando para ser profesores. Este trabajo tiene como meta investigar lo que los alumnos piensan sobre la calidad de la convivencia en su universidad, analizando la ocurren- cia de problemas entre alumnos y profesores o funcionarios. Además, verifica la efectividad o no de las intervenciones realizadas por la universidad. El estudio está en marcha y los resultados presentados son parciales. La muestra está compuesta por 131 estudiantes de primer y tercer año de los cursos de licenciatura de diferentes campus de la Universidad Estadual Paulista - Brasil y los datos fueron obtenidos a través de las respuestas a un cuestionario cerrado. Las discusiones con base en la episte- mología genética piagetiana y en la Psicología moral de ella derivada proporcionan la sustentación teórica a la investigación (Piaget, 1994). Al investigar relaciones de los alumnos con autoridades, se verificó que 34,64% de ellos tienen miedo de alguno profesor; el 20,44% relatan episodios frecuentes de conflictos entre estudiantes y profesores; 14,6% mencionan conflictos entre estudiantes y el direc- tor o funcionarios; otros 6,57% presenciaron episodios de falta de respeto de los alumnos para con los profesores o funcionarios y 5,89% afirman que los funcionarios no respetan a los estudiantes. Además, 27,19% indica que los profesores implican con algunos estudiantes a menudo; el 6,14% vieron a los estudiantes siendo amenazados por una autoridad; el 9,65% presenció a profesores que embromando o humillando a estudiantes; el 24,77% afirman que los docentes actúan injustamente y el 26,31% men- cionan que los profesores favorecen a algunos estudiantes más que a otros. Se espera que los resulta- dos obtenidos al final de la investigación ayuden en la reflexión sobre propuestas de estrategias para resolución pacífica de conflictos y posibles intervenciones en los ambientes de formación.

Referencias:
Adding Purpose to Innovation: Integrating Character Education into the Systems of Teacher Preparation

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Abstract:

In refining our approach to teacher preparation, we are moving to a community-engaged model, focusing on intrapreneurship to inspire teacher candidates to understand the power of change-making, and infusing character education and morality to add purpose to innovation. Our unique ecological framework represents an inductive and bottom-up model to character education that illustrates a relational approach, based on the ideals of equity and reciprocity, where stakeholders contribute to shaping character, within and across institutional context and life experiences. Our intent is to develop the mindset and skills to support individuals to ignite meaningful change at every level of society.

Summary:

“Teachers and teacher candidates commonly report choosing to become teachers because of altruistic reasons: wanting to help others, to give back to society, and to make a difference in the lives of children. These moral reasons just begin to illustrate how the individuals who populate our teacher education programs believe that teaching is moral work, and that they seek to work in schools because of this fact (…) [Moral work of teaching] is a central and unavoidable part of teaching and schooling, and the value that educators and the public place on it reflect that fact. Teacher education should do so as well”. (Sanger, Osguthorpe, Fenstermacher, 2013, p. 6)

Our teacher preparation program at Arizona State University’s Mary Lou Fulton Teachers College is a nationally recognized model, rooted in the mission of the college, and supported by robust systems that allow us to prepare teacher candidates at scale. The primary systems include: integrated learning, school engagement, and knowledge generation with each having varied sub-systems that allow us to work with fidelity.

Today, we are refining our approach to teacher preparation in three distinct ways: (1) Moving from a school-engaged model to a community-engaged model, providing our teacher candidates with a much broader framework from which to consider their role; (2) focusing on the concept of intrapreneurship inspiring teacher candidates to understand the power of design and change-making; and (3) infusing character education and morality into our preparation models, giving purpose to innovation and recognizing the critical role that educators play in shaping the character of our future generation of leaders.

In order to achieve this goal, we have created a unique ecological framework that represents an inductive and bottom-up approach to character education. It demonstrates the bi-directional movement as each environment inter-relates with the others, contextually and in nuanced ways. Rather than a one-directional approach in which character is dictated from the top-down (e.g., from teacher to student), our framework represents a relational approach, based on the ideals of equity and reciprocity, where all stakeholders contribute to the shaping of character, within and across institutional context and life situations.
Our continuum, developed in concert with the framework, can be used as a reflective tool for individuals and learning environments, allowing for movement within four character classifications (intellectual, moral, civic, performance). While it appears developmental in nature, this continuum recognizes that cultivating character is not a linear or hierarchical process; new situations and interactions may cause individuals and learning environments to regress, reassessing self and systems in order to continue development.

Character education has become central to our teacher preparation model. We are nurturing a vibrant ecosystem of relationships that allows us to test, refine, and scale next practices for improving education at the systems level. Our intent is to develop the mindset and skills associated with character education so individuals can work to ignite meaningful change at every level of society. We recognize that we cannot do this without first building a framework of character and morality into our programs.
Pre-service teachers’ moral conflicts: How cognitions and emotions mediate moral reactions.

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Teachers and pre-service teachers struggle with different moral conflicts in the classroom (Shapira-Lishchinsky, 2011). According to Oser’s theory of teacher ethos (1998) their moral reactions can be distinguished between discourse and non-discourse. Discourse is considered as the most appropriate moral reaction. The question arises why teachers use discourse or non-discourse actions. According to the Cognitive Affective Process System (CAPS; Mischel & Shoda, 1995), a personality theory, any human reaction is mediated by a complex network of cognitions (competencies, values and goals, beliefs and expectancies, self-regulatory plans, and emotions) elicited by situational features. The CAPS-theory is a super-ordinate theory providing the possibility to generate locally optimized domain-specific theories. This study is a first attempt to build such a domain-specific theory about moral reactions in the context of pre-service teachers’ moral conflicts in their practicum. It aims to understand better how mental representations mediate moral reactions in teaching situations.

The hypothesis is that the CAPS-theory provides a theoretical framework to explain moral reactions. It is assumed that a network of cognitions, emotions and situational features mediate pre-service teachers’ moral reactions.

Semi-structured interviews with N = 47 pre-service teachers on a typical ethically challenging situation in their practicum were conducted. The transcribed interviews were content-analyzed based on the cognitive-affective process system analysis (Mischel & Shoda, 1995). Domain maps for discursive and non-discursive reactions based on a correlational analysis of all cognitions, emotions, and situational features were drawn showing the mental networks of the persons.

The findings reveal that moral reactions are mediated by a complex network of cognitions (e.g., values and goals, competencies, expectancies and beliefs) and emotions. This network appears to be highly situation- and person-specific. Based on the results it is claimed that moral reactions are situation-specific. It is suggested to support pre-service teachers to understand the reasons for their reactions by providing possibilities for reflection on their cognitions and emotions underlying their reactions.

References:
Care perspective in assessment talk among higher education teachers

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Assessment of student learning is a time-consuming and challenging task for academics. Working as an assessor, an academic holds a position/role of a judge and her/his judgement of students’ learning outcomes should be fair, based on transparent criteria and not favoring any student more than the other. On the other hand, assessment task includes roles of a mentor and tutor, who helps students to learn. As assessors, academics meet the dilemma of being simultaneously in the role of a judge and of a facilitator of students’ learning. Thus, assessment involves both aspects of justice and care. However, issues of care are rarely studied among academics. Postareff and Lindblom-Ylänne (2011) observed empathy and respect towards students, emotions that are found to be common among school teachers (Sutton & Wheatley, 2003).

According to Gilligan (1982) ‘the ethic of care’ is focused on maintaining relationships through responding to needs of others and avoiding hurt. Care has been operationalized as care reasoning and as orientation. In this study, we adopted Lyons’ (1983) orientation approach to study care-related perspectives in assessment. In particular, we examined whether instructors show care perspective when talking about assessment and factors that trigger care perspective in assessment.

The data were collected by semi-structured interviews (8 males and 8 females) of academics who had been recognized by the academic community as excellent and pedagogically skillful university teachers. The interview included questions concerning the definition of assessment and feedback, assessment methods and procedures used, as well issues related to assessment’s reliability and validity.

The data were analyzed by applying Lyons’ scoring for care orientation, a specific way to orient to moral problems, indicating predominantly moral sensitivity. In solving moral problems, maintaining relationship, preventing harm and relieving burden, pain and suffering, are emphasized. Our data did not include moral dilemmas per se, thus the orientation was extracted from the thematic interview answers. The results revealed that instructors used care orientation in discussing assessment. Several aspects triggered care orientation. Assessment methods (e.g. offering alternative assessment methods to help students to pass the course); workload of students (e.g. revealing students’ workload by formative assessment); validity of assessment (e.g. taking into account different life situations in assessment); learning process (e.g. feeling responsible on students’ learning); and assessment culture (e.g. trying to reach mutual understanding with students about assessment).

Our preliminary study indicates that in teachers’ talk about assessment care issues are present. The results confirmed earlier findings of Postareff & Lindblom-Ylänne (2011) and open new avenues for future research in higher education.

References:
Teacher Training: The Need to Engage with Character Education

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There is strong support from parents, the government and educators for the promotion of character development in UK schools, with recent DfE publications (Developing character skills in schools) indicating that there has been a resurgence of interest in character. The indication that the majority of schools seek to promote desirable character traits in their pupils is unsurprising; however, various recent findings suggest that teachers are not being adequately prepared to meet the moral demands of their roles.

In order to address the gap between policy and practice, initial teacher education should, arguably, seek to develop the moral agency of teachers. We argue, more specifically, that time and space should be provided for teachers to critically reflect on the moral aspects of their practice. It is also suggested that continued professional development programmes should include academic and theoretical input concerning the integral role of moral virtues in the profession.

This paper outlines phase 1 of an ongoing research project: ‘Teacher Education: Character, ethics and the professional development of pre- and in-service teachers’, which aims to facilitate the advancement of character education in university-led teacher training programmes and inform future teacher training and development.

To date, 577 pre-service teachers from 3 UK universities have participated in the research project. Data were collected before and after the completion of a reflective journal activity and a workshop lecture focused on character education in a school context. Surveys and semi-structured interviews were conducted to collect data concerning pre-service teachers’ perceptions and experiences of reflective practice and character education. Feedback concerning the reflective journal activity and a workshop lecture was also collected.

The presented findings are broken down into 3 sections (reflective practice, perceptions of character in schools, and character education), with each section providing strong evidence supporting a more prominent role for character education within initial teacher education. The main findings from initial surveys indicate that whilst the overwhelming majority of student teachers (82%) consider character to be very important or important in the development of their own professional development, and the development of a pupil’s character is considered very important or important (92%) in relation to their academic attainment, only limited numbers of student teachers reported familiarity with the term ‘character education’ (33%) or felt prepared to develop the character of pupils in their classrooms (28%).

This paper presents further evidence that teacher education needs to engage more actively with character education while also providing detailed analysis of the perceptions of student teachers and the impact of reflection on their professional development.
Using Technology to Foster Purpose Among Early and Late Adolescents

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Abstract

A sense of purpose is important for the healthy development of adolescents. Among high school students only 20% report having a purpose, and around 30% of college age students. The Fostering Purpose Toolkit was designed to scaffold adolescents in searching for and identifying a purpose for their lives using free online activities. We will present an academic review of purpose in life, discuss the utility of fostering purpose through technology, and present empirical findings from experiments to foster purpose among adolescent samples. Finally, we will discuss current efforts to tailor the toolkit to help adolescent cancer survivors find purpose.

Proposal

Purpose in life is a developmental asset and beneficial for the development of adolescents (Benson, 2006; Bundick, Yeagar, King, & Damon, 2010). A purpose in life represents a stable and generalized intention to accomplish something that is personally meaningful, and leads to productive engagement with the world beyond-the-self (Damon, Menon, & Bronk, 2003). General benefits of purpose include psychological and subjective well-being (Gillham et al., 2011), hope, life satisfaction, and happiness (Bronk, Hill, Lapsley, Talib, & Finch, 2009). Those with a purpose report less depression, anxiety, boredom, loneliness, disengagement, and are more likely to do better academically (Yeager & Bundick, 2009). Unfortunately, purpose in young people is rare with only 20% of high school students and about 30% of college age students reporting purpose in life (Bronk et. al., 2009; Damon, 2008).

We created the Fostering Purpose Toolkit to scaffold adolescents in searching and identifying a purpose for their lives using a set of free online activities. Online learning tools provide flexible access, allowing teachers, parents, or students access to instruction at any time or place (Means, Toyama, Murphy, Bakia, & Jones, 2009). The Fostering Purpose Toolkit includes 4 sets of online activities that ask participants to reflect on their values, personally meaningful goals, and what effect they wish to have on the world. Each set of activities took about 30 minutes and included two to three writing prompts, videos, or interactive activities. In a series of experiments with late adolescent Mturk workers the activities were revised and finalized, before a final successful experiment with early adolescent high school students, and late adolescent undergraduate university students.

After creating a toolkit that was successful at increasing purpose in the general population of adolescents we recently focused on tailoring the toolkit for adolescent cancer survivors. As one participant said "treatment is your whole life, and other things are put on hold." When young people overcome cancer they need support to get on an optimal developmental path, and a purpose in life may help them re-focus on what is most important to them, and set new meaningful goals beyond survival.
References:


The mediating and modulating effect of character in the relationship between happiness and pro-bullying attitudes

Son Kyungwon

The purpose of this study was to investigate the mediating effect and the moderating effect of character on the relationship between happiness and pro-bullying attitudes of elementary students and to suggest implications for the direction of character education. Positive psychology-based happiness education is known as a new character education approach that can effectively prevent school violence and increase happiness as well as character. This study was to investigate the effect of the mediating effect and adjustment effect of Baron and Kenny regression on the (subjective) happiness scale, personality scale, pro-bullying attitudes scale. Based on the results of the study, practical suggestions character education were discussed along with further research.

Key words: Happiness, character, mediating effect, control effect, school violence, pro-bullying attitudes
Cultivating democratic development and a democratic school culture in the context of mock elections: practices and possibilities

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Summary

In policies on citizenship education internationally, attention for promoting democratic learning opportunities has increased in the last decades. In light of gaps between policy and practice in several EU countries (e.g. Veugelers, De Groot & Stolk, 2017) and concerns about political and civic polarization, this survey study examines the extent to which teachers in secondary education in the Netherlands do, and intend to, advance critical democratic citizenship and a democratic school culture in the context of mock elections. Although mock elections have been organized for many decades in Europe, there is limited published research in this area so far (see also: De Groot, 2017).

All of the 394 schools that participated in the Dutch national mock elections program in March 2017, roughly 60% of Dutch high schools, were invited by email to participate. 24% of the population (N=96) completed the questionnaire. Our response group is representative in terms of background (e.g. Christian/open/pedagogical) and geographical location.

Main components of mock election related education examined are: The basic and more complex, critical political developments that teachers (ideally) target; the learning activities organized; student-involvement in the organization process; teacher understandings of limiting conditions; and relations between our findings and teacher and school variables. Items for the questionnaire were identified and defined based on existing questionnaires (e.g. ICCS, 2010) and theoretical frameworks (e.g. Birzea, 2005).

Data analysis in SPSS revealed that teachers mainly focus on advancing basic political development in mock election related education, and that attention for critical elements of democratic citizenship is still limited. We also found that one fourth of the teachers would like to further a democratic school culture by organizing additional types of learning activities, and increasing student involvement in the organization. Constraints identified by half or more of the teachers are: limited resources for curriculum development and collaboration; lack of a clear school-policy on citizenship education, limited space in the curriculum for extra-curricular projects; and insufficient attention for relevant teacher competences in (post)initial training. We conclude with a discussion of the significance of our findings in light of recent studies on democratic citizenship education in Europe (e.g. Keating & Janmaat, 2015; Munniksma et al. 2017; Veugelers, De Groot & Stolk, 2017).

References:

Towards an ethics of recognition in schools

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This paper aims to study one of the potential contemporary updates of pragmatist philosophy. Specifically, it explores pedagogic possibilities that open up by adding Honneth’s studies to the discussion on the ethics of recognition, with the community dimension of education found in John Dewey’s philosophy of education. In the spirit of Bernstein’s understanding of John Dewey’s radical democracy and from a more clearly educational philosophical perspective, the paper explores the pedagogical possibilities that arise from broadening the communitarian dimension of education found in John Dewey’s philosophy of education with the studies by Honneth on the ethics of recognition. The ethical theory of recognition advocated by Honneth is based on the assumption that recognition is one of the chief regulatory mechanisms of the social being of people. As he explains, recent years have seen a major change in our normative conceptualization of political order, which has abandoned the categories of equality of material goods and evenly distributed wealth, to address instead issues of respect and dignity. In this context, on one hand, it is understood that the subjective perception of the achievements in a fulfilled life depends on recognition, and on the other, that an individual only perceives himself as a member of the community insofar as he feels recognized in a number of aspects of his personality. Even though Dewey himself never used the term “recognition” directly, Honneth found a powerful theoretical precedent for his own ideas, namely, in the holistic form of experience defended by Dewey as a way to understand reality rationally. That form implies having all the data from a given situation be accessible in all their complexity, which requires the subject to take a perspective of involvement. Honneth’s ethics of recognition “transitions” the Deweyian tradition towards a more contemporary disposition to think through the ethical dimension of education. This may contribute to revitalize the much needed critical approach to educational practices.

References:
Ethical coexistence at school: a case study

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O GEPEM, The Group of Research and Studies on Moral Education at UNESP/ UNICAMP (GEPEM) conducted action-research in 7 public schools located in a small town in the state of São Paulo, Brazil, between 2015 and 2017. A teacher training program has been created in order to reduce violence, promote conflict mediation and improve the quality of ethical coexistence at school. The actions were interconnected and complemented each other, they acted on the interpersonal, curricular, institutional areas (Araújo & Puig, 2007) and included the addition of a weekly subject in the students’ schedule, so that the moral and ethical interaction could be debated. The general teacher training programs occurred weekly and also every two weeks for tutors (the ones responsible for the subject), the implementation of assemblies for the students and helping teams among the students. In addition to assessing the quality of the school environment and debating the results of this assessment, we have also helped select the values that would guide the actions of the school and monitor the implementation of the procedures (Vinha et al., 2017). This paper will cover a case study at one of those schools. Its goal is to analyze the changes noticed throughout the 2 years of the program and the ones that remained after its closing, as well as to discuss the main issues that occurred. The school, located in the suburbs, has 680 students between 6 and 14 years old, a staff of 70 teachers and an often incomplete management team. In the action-research, a responsive evaluation was conducted in which narratives were systematically stored (Nunes & Vinha, 2016) that enabled the extraction of evidence of the transformation, besides characterizing the program and providing opportunities for program monitoring. Inquiries and interviews were also employed to evaluate teacher training and school transformation, as well as observation sessions. Through qualitative analyses of the triangulation of the data, we were able to notice an improvement in the relationship between teacher and student, who started to employ a more assertive and empathetic communication and intervene in a more constructive manner with the conflicts among students. In the weekly “ethical interaction”, we developed anti-bullying class projects and moral procedures (among others) in between assemblies, which promoted reflection, participation and the sense of belonging among the students. The help team contributed to these feelings, and also promoted the cooperation and care between the pairs. However, such procedures were continued after the departure of the researchers. We will demonstrate at this moment the advances achieved in this school, as well as analyses of the probable causes that contributed against the consolidation of the institutional strategies.

References:
A Canon for Peace?

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In the UK on or around 11th November each year schools almost without exception take part in a public commemoration of ‘Armistice Day’ – the end of the First World War. Around the world schools participate in similar events commemorating various conflicts.

This paper develops the philosophical approach to remembrance in schools begun in David Aldridge’s ‘Impact’ publication for the Philosophy of Education Society of Great Britain, ‘How ought war to be remembered in schools?’ It acknowledges that only part of the issue has been considered there. The paper focused only on participation in the public ‘event’ of remembrance, rather than treatment of conflict as part of the academic curriculum.

Much moral education has more to do with the cultivation of moral sensitivity than appeals to reason. In most cases there is thus no clear application of an ‘epistemic criterion’ (such as might be derived from the work of Michael Hand) for the identification of controversial material. Literary or artistic material tends to be characterised by the ambiguity of its treatment of moral questions. An educator in the arts or appreciative reading, for example, cannot escape a consideration of what kind of moral intention should underpin the selection or presentation of particular material.

This connects with the literary question of whether art can be ‘put to use’ in service of moral ends (and, if so, what transformations it would undergo), and also the educational question of when to teach with the explicit intention of guiding the affect/emotions and when to let the ambiguity of the text lead inquiry.

These questions will be considered in relation to the educational selection and use of ‘canons’ of war poetry.
Teachers’ Agency in face of Militarization: An Israeli study case

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The proposed paper is located in the intersection of teacher’s education, civic education and militarism (Biesta et al, 2006; Nguyen, 2017). Via the Israeli case, I aim to present a discussion of the possible role of teachers as moral leaders and responsible educators in the face of the growing involvement of the military in education systems (Furumoto, 2005). At the center of this paper are the perspectives of Israeli teachers towards the military’s attempts to participate in school work in regard to national and civic education.

Since 2005, the Israeli Ministry of Education, together with the army, has expressed concern regarding the decline in motivation of young Israelis to serve in the army. This apprehension has been mobilized into educational programs that aim to help increase the solidarity with the army, and to enhance inducement of high school students to meaningful service (Gazit & Levy, 2016). These programs, developed by the army, in collaboration with the Ministry of Education, embody a challenge to the role of teachers as moral leaders and ethical educators, those who carry the main responsibility for the moral curricular in the school. This research aims to understand why and how teachers cooperate with these programs.

Since the programs are not obligatory (yet), one can oppose or criticize them. However, the choice (consciously or not) to accept the authority of the army in educational issues, suggests a consensual agreement with the idea that the army has an educational role to fulfill in schools. Having said that, this research aims to understand the potential of teachers to partake a meaningful role in shaping and influencing civic engagement and coping with this (im)balance of civil – military values in schools.

This is a qualitative research, using interpretive-phenomenological methods to analyze the perceptions of teachers towards the educational activities held by the army in the schools. The analysis of in-depth interviews with twenty teachers suggests a pendulum of pedagogical strategies, all aim to deal with the fusion of militaristic values in school curriculum: From active promotion of militarism to the deliberate design of alternatives to the militaristic values presented in the programs. Mapping the different strategies suggests a model for the promotion and cultivation of teacher’s agency, aiming to develop via teacher’s education a conscious and sensitive understanding of the important role of teachers in the face of the challenge militarism pose to civic education in a democratic society.

References:
Cultivating democratic citizenship education in post-conflict societies

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Three imbalances mark civic education scholarship: 1) there has been a comparatively greater emphasis on the ends rather than the means of citizenship education (McCowan, 2009); 2) there is limited empirical evidence and research from post-conflict societies (Quaynor, 2011); 3) A Euro-American perspective on civic education has predominated and is insufficient (Haste, 2017). This study seeks to redress these imbalance by contributing to the idea of how to do and how to cultivate citizenship education in educational settings. Centred on democratic citizenship education (DCE) in Cali, Colombia, it makes sense of how teachers talk of, and think about, cultivating democracy and citizenship in their classrooms and schools, in a country that has undergone an armed conflict for over five decades, and is now in a particularly challenging and divisive post-conflict juncture.

The study parts from three foundational premises: 1) DCE is a complex enterprise which cannot be limited to knowledge acquisition and value formation, but must also integrate the development of democratic skills and democratic dispositions; 2) democracy and democratic citizenship are not formally learnt, but actually lived and cultivated in action through daily interactions; 3) DCE is most effective when learners are guided by teachers whose practices are democratic in themselves, and when learners are exposed to democratic climates (Haste, 2017, Cohen et al, 2009). These three premises point to a conception of democratic citizenship that is practiced rather than given, thereby recognizing the agency of children, not as future citizens ‘in the making’, but as citizens in their own right. Given the amplitude and complexity of democracy on one hand, and recognizing the central role teachers play in the classroom on the other, this study focuses on the conceptions, normative beliefs, practices, and challenges of 5th grade teachers of four urban schools. Three of these four schools are located in marginalized zones marked by high levels of community violence and fragile social fabrics.

This study can potentially inform civic education and peace education programmes by focusing on how teachers can cultivate a citizenship that is robustly democratic, and not limited to violence reduction or prevention. It seeks to expand civic education by accounting for not only a political but also a social dimension of democracy. It is in this nature that it focuses on four specific, distinctive features of democratic citizenship: 1) participation (including learner voice and decision-making); 2) equality of respect and recognition; 3) equality of power; and 4) critical thinking. These features are acknowledged in theory and public policy, but are comparatively weak in practice in Colombian educational settings, as well as at the macro country level. This is a shared reality with other geographical and socio-political contexts, including those with stable democracies.

References:


Citizenship Education for Peacebuilding in the post-conflict Colombia

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The current situation in Colombia is not close to the end of the war. Although the endorsement of the peace process with FARC-EP guerrillas and the Colombian government ended in 2016, the society was divided between those who agreed with what was negotiated and those who did not. In addition, there have been difficulties in the implementation of the agreement, which has allowed some dissidents of that guerrilla to continue committing crimes, either on their own or through their adhesion to the country’s last guerrilla, the National Liberation Army (ELN), or other illegal armed groups. The main victims of this reorganization of the war have been social leaders (Amnesty International, 2017, CERAC, 2018). Despite this, in the imaginary of the country, the end of the armed conflict with the FARC marked the beginning of the post-conflict, before which the Ministry of National Education (MEN, for its acronym in Spanish) responded with a training plan for citizenship which includes an educational model for building peace in school, whose design team was integrated by the speaker. This strategy focuses its efforts on positive peace and the development of citizen competencies (MEN, 2016).

The purpose of this paper is to delineate the contributions that this model makes to education in three ways: 1) it is located at the intersection between citizenship education, education for peacebuilding and promotion of human rights, 2) it places emphasis on the development of integrating competencies, which are collective practices of action, and 3) it is structured in terms of positive peace, specifically in four social justice issues, which had hitherto been used exclusively as analytical categories of research, both in Colombia (Rodríguez, Gordillo & Moreno, 2017) and in other countries, namely, redistribution, recognition, representation and reconciliation (Novelli et al., 2017).

This model could be described as flexible. Its implementation requires 3 years. Each year corresponds to a phase of the model, which in turn corresponds to a scenario: classroom, school, territory. Each school can start in any of the three scenarios mentioned and register, thematically, in one of the four positive peace issues. That chosen matter must remain during the 3 years, so that the change can be extended with a specific focus.

References:

Relational ontology in teacher-student relationships: Implications for research and practice

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Abstract

Teacher-student relationships have been an increasing focus in educational research (Davis, 2003; Roorda, Jak, Zee, Oort, & Koomen, 2017), primarily as individualistic and instrumental means to other ends, such as student academic achievement and motivation, classroom management, or individual moral and character education. However, novice teachers especially often experience difficulty balancing relational closeness (warmth) and control (demandingness), and although teachers get better at control over time they often continue to fall below ideal levels of relational closeness (Brekelmans, Wubbels, & van Tartwijk, 2005).

I argue that such difficulties might stem in part from a psychologism inherent in predominant theories and research on teacher-student relationships. Psychological assumptions about the nature and purpose of teacher-student relationships might inhibit recognition of these relationships as valuable ends in and of themselves, and inadvertently also limit recognition of ways in which these relationships might embody sociocultural patterns of relational morality. Conversely, “re-co-gnizing” (knowing together again) teacher-student relationships as embodying such patterns might bring greater awareness of how they might be altered both in and through these relationships.

After highlighting examples of psychological individualism and instrumentalism in theories and research on teacher-student relationships, I explore implications of alternative relational ontologies for research and practice.

Keywords: relational ontology, teacher-student relationships, individualism, instrumentalism

References:

Helping educators identify and remove unconscious negative bias to improve educational relationships

Kwame Turner

Unconscious bias is defined as “prejudices we have but are unaware of (McCormick, 2015).” The goal of the following study is to help educators identify and diminish their own unconscious bias among educators and through interventions that have proven effective in helping do so. Research suggests that at least some educational leaders are ill-equipped to make fair and impartial decisions regarding students and employees because they fail to recognize their own biases. Despite good intentions and an awareness of best practices, educators may still negatively impact the development of students if their biases towards the group of students remain unconscious yet active.
Moral motivation of adolescent peer supporters

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In an individual’s moral identity, moral concerns are integrated with an individual’s motivational and emotional systems and are made object of his or her agentic processes (Blasi, 1995). It has been suggested that identity plays a role in motivating moral action (e.g. Blasi, 1983), which has been studied in research on individuals who can be considered moral exemplars. Matsuba & Walker (2005) explored the life stories of adult moral exemplars who showed extraordinary moral commitment to social organizations looking at several aspects as motivational themes and awareness of others’ suffering. Hart and Fegley (1995) found that adolescent moral (caring) exemplars (13-17 years) described themselves more often with the use of moral goals and personality traits in comparison to non-exemplars. In the present study, 31 young adolescents (13 -16 years) participated, who are prosocially active in their school community performing a role as peer supporter, which means they actively listen and help other students with problems on a voluntary basis. They therefore exemplify moral behavior to their peers and teachers in the school. Life narratives of these teenagers were collected by means of an adaptation of The life story interview (McAdams, 1995), adding complementary questions on emotional regulation and descriptions of the self. A narrative analysis was carried out with results on: themes of agency and communion, turning points and other important experiences in their lives, experiences of redemption and contamination, as well as the adolescents’ awareness of others’ suffering, following the example of Matsuba and Walker’s (2005) analysis. In addition, the role of other people in their experiences was examined. We will discuss our findings in relation to the idea that being helped by others together with the increasing awareness of other people’s suffering in childhood and adolescence, leads individuals to participate in prosocial behavior later on in life (McAdams et al., 1997). In the third place, peer supporters’ emotional regulation strategies were investigated, as well as how these are connected to their descriptions of the self and several aspects of their life narratives. Results of the study will be discussed in relation to theoretical ideas on moral identity development, and findings of earlier empirical work on (adolescent) moral exemplars.

References:
A little help from my friend: Immigrant adolescents’ perceptions of social support

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Abstract
Strong family ties, support and care are protective when facing stressors associated with migration. The aim of the study is to examine sources and functions of social support and care from friends, and possible benefits of such support for immigrant adolescents. Data was collected from February to May 2018 by administering an online questionnaire in classrooms of adolescents aged 13/14-15/16 years (8th, 9th and 10th graders). In the presentation I will discuss the type of support immigrant adolescents perceive from immigrant friends and from native friends, and if the type of support is associated differently with subjective well-being.

Summary
Families migrating can face various stressors, both in relation to pre-migration circumstances, and post-migration changes in family roles and loss of social relations. Strong family ties, support and care are protective in these circumstances, not the least for children and adolescents (Perreira & Ornelas, 2011). However, family members are not the only sources of care and support to adolescents as they adapt to new circumstances. Studies indicate that friends are perceived by immigrant adolescents as providers of support, to promote sense of belonging, sources of enjoyment, and sense of acceptance as well as making them feel respected (Suárez-Orozco, Suárez-Orozco, & Todorova, 2009). Immigrants tend to make friends with adolescents from their own ethnic group (Graham, Taylor, & Ho, 2009) and those relations correspond to more well-being than friendships across ethnic groups (Graham, Munniksma, & Juvonen, 2014). The paper is focussed on care and caring approaches by exploring adolescent immigrants’ perceptions of emotional, instrumental and informational support from friends while adapting to their new lives. Previous studies of immigrant youths’ friendships will be discussed and preliminary findings from a study of adolescents in Iceland are presented.

The aim of the study is to examine sources and functions of social support and care from friends, and possible benefits of such support for immigrant adolescents. Data was collected from February to May 2018 by administering an online questionnaire in classrooms of adolescents aged 13/14-15/16 years (8th, 9th and 10th graders). Nine primary schools were selected to participate in the study and total number of participants is expected to become around 800 (all students in the class answer). The analysis will be based on immigrant adolescents’ self-reports of friendship relations within their own group (other immigrants) and across groups (with native adolescents), their perceptions of different functions (emotional, instrumental, informational) of social support from friends, and subjective well-being. Data analysis will be aimed at exploring if immigrant adolescents seek different type of support to friends within group of other immigrants than to native adolescents? If so, is the type of support associated differently with well-being? Challenges related to migration are known and potential adverse consequences for those who do not receive proper support during this period are also known (Perreira & Ornelas, 2011).

Increasing understanding of social support from friends encourages us to better mobilize this source. Promoting caring friendships and peer relations should assist in a successful transition and increase well-being of immigrant youth.
Keywords: Friendship, social support, immigrant adolescents

References:
The helping team model, a peer support system (SAI): from training to implementation in Brazil

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São Paulo State University - Unesp; São Paulo State University - Unesp; University of Valladolid - Spain; São Paulo State University - Unesp; São Paulo State University – Unesp

Based on the Spanish model, the Helping Teams, the Brazilian model of the Support System between Equals (SAI), are in their fourth year of implementation. This system has been studied by authors in Brazil and Spain and corresponds to reference groups in which adolescents, working collaboratively and strengthened by a training with content of assertiveness, help, communication and moral values, can act in front of other colleagues who pass by problems. It is known that only peers have access, as Cowie and Wallace (2000) point out to problems experienced by equals. Different researchers have shown that the most effective actions for intervention to bullying and other problems of coexistence in school have being based on support strategies or support held between the students themselves (Avilés, 2013; Cowie and Wallace, 2000). These programs have as main characteristic the fact that they do not focus on the direct action of the managers, but they use the youthful protagonism. The present research aims to characterize the stages of the implantation of such systems in Brazil: A- The training of the teachers that aims to raise awareness, train and inform the school teachers of the actions, characterizing and differentiating the problems of coexistence and their respective interventions. B- The implementation of ethical coexistence classes - often weekly, whose objective was to promote a dialogical space in the classroom, in which the expression of feelings and the discussion of problems of coexistence are on the agenda. C- The survey of the problems of the classes (and of the school) - made from a questionnaire of multiple choice, answered by all the students and tabulated by them, has the objective to indicate which are the greater problems of coexistence of the school and therefore, which they need interventions. D- The selection of the members of the Helping Team - based on reliability criterion, students choose three colleagues think they have the necessary characteristics to a student assistance team. E- The training of students who are part of the Helping Teams - with a duration of 8 hours, covering activities related to the stages of aiding, assertiveness, empathy, conflict resolution and constructive communication. F- The monitoring of its performance - held in fortnightly meetings and through online groups, aiming to help students in the interventions to the problems that appear in the school. The experience of young Brazilians shows us the possibility of giving voice to students as protagonists of their own performance and, as subjects whose school aims to be autonomous in the future, can experience autonomy in the present. It is possible to recognize that the implementation of Peer Support Systems (SAI) provides, the change of the school climate in a daily life, which was often marked by violence, as already presented in previous editions to 44th. AME Conference Moral Education, in 2016 and 2017.

References:
Moral identity has become a popular construct in moral developmental research (Hardy & Carlo, 2011; Walker, 2014). However, it has garnered much less attention in the moral education arena (Bock & Samuelson, 2015). We attempt to ameliorate this deficiency. Previous research (Giebel & Bock, 2012) showed an increase in students’ moral identity in a college-level philosophical ethics and psychology courses. In the current study, the first two authors developed a moral identity workshop to further bolster students’ moral identity and embedded the workshop into a college-level philosophical ethics course. We examined whether the moral-identity-themed ethics (MITE) course increased students’ moral identity compared to a more traditional ethics (TE) course. We evaluated students’ moral actual and ideal self (Hart & Fegley, 1995; Reimer et al., 2009) as well as their degree of reflection about their identity. Thus, our research questions were the following:

• To what extent do students in both ethics courses show pre-posttest changes in their moral actual self, moral ideal self, and reflection?

• To what extent do students in the MITE course – compared to the TE course – show higher posttest scores in the moral actual self, moral ideal self, and reflection?

**Method**

Participants were undergraduate students enrolled in a required 200-level philosophy course titled Introductory Ethics. Twenty-six were in the TE course, with 25 in the MITE course. Both the MITE and TE courses studied ethical theories, focusing primarily on Aristotelian and Confucian virtue ethics. In the MITE course, students simultaneously considered how ethical concepts from these theories applied to their identities, using exercises encouraging reflective endorsement of goals for their own character development (e.g., becoming more generous or courageous) and planning realistic means to achieve those goals.

In the first and last week of the semester, students completed the Thomistic Eriksonian Moral Identity Assessment (TEMIA; Bock, Tufte, Larson & Giebel, 2016), which included an identity reflection scale. It also assessed the content of participants’ actual and ideal selves. Participants were presented with 76 qualities, 23 of which were moral virtues. For the actual self, participants chose seven out of 76 qualities that best reflected who they are now. For their ideal self, they chose five out of 76 qualities (i.e., who they strive to be). Each participant’s selected moral virtues (if any) were used in computing separate weighted scores for participants’ actual and ideal moral selves. We computed an average score for reflection.

**Results and Discussion**

We used a repeated measures analysis to examine pre-posttest changes in moral actual self, moral ideal self, and reflection. We found statistically significant pre-posttest increases across groups for all three variables (see Table 1 and Figures 1, 2, and 3). To increase statistical power to detect group differences, we employed an ANCOVA, which showed higher posttest scores in the MITE course (see Table 1). Thus, evidence suggests that the MITE course was more effective in strengthening students’ moral identity. We will discuss the study’s strengths and limitations as well as how to more broadly educate for moral identity at the college level.
We will discuss the study’s strengths and limitations as well as how to more broadly educate for moral identity at the college level.

### Table 1. Descriptive Statistics and Summary of Statistical Results

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>Pretest Mean (and SD)</th>
<th>Posttest Mean (and SD)</th>
<th>Statistically Significant Pre-Posttest Change Across Both Groups?</th>
<th>Statistically Significant Differences Between Groups?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral actual self</td>
<td>MITE</td>
<td>6.26 (2.42)</td>
<td>8.16 (2.59)</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>TE</td>
<td>5.59 (3.79)</td>
<td>6.18 (2.53)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moral ideal self</td>
<td>MITE</td>
<td>5.11 (2.96)</td>
<td>7.74 (2.79)</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>TE</td>
<td>4.28 (2.93)</td>
<td>4.61 (3.52)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reflection</td>
<td>MITE</td>
<td>5.38 (1.20)</td>
<td>5.88 (0.98)</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>TE</td>
<td>5.18 (0.62)</td>
<td>5.56 (0.64)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 1. Pre-Posttest Change in Moral Actual Self
Figure 2. Pre-Posttest Change in Moral Ideal Self

Figure 3. Pre-Posttest Change in Reflection
Creating Global Citizens and a Chinese National Identity

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

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Learning to be economic citizens in Chinese moral education: Identity, responsibility and civic engagement

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Much research has discussed about the conception of citizenship suggesting that citizenship is related to national and civic features (Heater, 1999), local identities (Oommen, 1997), or globalization (Delanty, 2000). Other studies talked about the notion of citizenship from the perspectives of social literacy (Arthur and Davison, 1999), political education (Englund, 2000), and humanities (Pring, 1999). Some also conceptualize citizenship to a multileveled model (Heater, 2004; Bottery, 2003).

However, present research has made little reference to economic dimension in defining the conceptual framework of citizenship.

With specific reference to the People’s Republic of China (PRC), it has a paradigm shift of socialist citizenship and changes of moral education in response to its social transitions, in particular the market economy reform and opening to the world (Law, 2006). In the education system, the PRC restructured education to serve both political and economic tasks, and the focus has swung between serving political construction and contributing economic development, which is determined by the Communist Party of China (CPC). Education was designed to foster citizens who were “red” (i.e. equip students with the ideals of socialism and the CPC’s leadership) and “expert” (i.e. promote students’ necessary knowledge and skills for contributing to China’s modernization) to China’s socialist cause (National People’s Congress, 1995). Though moral education has included economic elements and addressed economic tasks; however, the economic dimension in defining citizenship and citizenship education has attracted little attention in public debates.

My purpose in this article is twofold. First, I aim to examine the economic tasks of education serving its nation building and citizenship-making, and the curriculum reform of moral education for cultivating citizens the state expected its young people to become. Second, with the help of a case study, I intend to supplement the general literature by proposing a framework that explains how moral/citizenship education shapes and facilitates economic citizenship and helps them to live in a global economy in response to domestic and international contexts.

My arguments are that economic citizenship is included in moral education in a systematic framework to help students to understand further about how Chinese society works and develop their identities, abilities to deal with individual situation in school and communities, and participation in the Chinese society. Schools translate the national expectations to its conditions and needs and bridge the intended and implemented moral education in shaping and facilitating economic citizenship amongst secondary students.

References:
Which Stories of Moral Exemplars Best Provoke Moral Behavior?

Hyemin Han, Clifford Workman, Kelsie J. Dawson, Joshua May

Abstract

We will discuss how different types of stories of moral exemplars differently influence participants' emotional and motivational processes associated with moral behavior. We conducted one norming study (Study 1) and plan to conduct one experimental study (Study 2). In Study 1, we examined how attainability and relevance of moral exemplars influenced emotional responses among participants. In Study 2, we will test whether different types of exemplary stories differently change participants' decisions to donate and their intentions to volunteer. Findings from our studies will inform moral educators interested in using stories of moral exemplars in moral education.

Previous research suggests stories about attainable and relevant moral exemplars (e.g., peers) provide stronger moral motivation compared with those about unattainable and irrelevant moral exemplars (e.g., historic figures) (Han, Kim, Jeong, & Cohen, 2017). In the present study, we intend to address the following limitations of previous research across two studies. First, previous research has not clearly illuminated the psychological mechanisms that explain why the attainability and relevance of moral exemplars significantly influence emulation. Second, previous intervention-based experiments used self-report as to measure changes in participants' prosocial behaviors, so they might be susceptible to social desirability bias. To address these issues, we will investigate the psychological dispositions and neurocognitive mechanisms underpinning changes to moral motivations following exposure to moral exemplar stories.

Methods

The first study examined the perceived attainability and relevance of and emotional responses (i.e., uplifting emotion, praiseworthiness, emotional intensity, pleasantness) to a battery of moral exemplar stories. The battery contains 130 paragraph-long stories separable into 5 categories: attainable-relevant-moral, unattainable-irrelevant-moral, irrelevant-unattainable-moral, and non-moral (Knutson et al., 2010). 401 participants were recruited via Amazon mTurk. Each participant read 26 non-moral stories and 26 stories from one of the four remaining categories. The presented stories demonstrated moral or non-moral exemplary actions carried out by different types of exemplars. After reading each story, participants answered questions about perceived attainability and relevance, and about their emotional responses to each story.

In the second study, we will examine how different types of exemplary stories influence participants' decisions to donate money to charitable organizations and their intentions to engage in voluntary service activities. 400 participants will be recruited via Amazon mTurk and will be randomly assigned to one of four conditions: attainable-relevant, unattainable-irrelevant, attainable-irrelevant, and unattainable-irrelevant. The same exemplary stories used in the first study will comprise the moral exemplar intervention used in the second study. Both before and after completing the intervention, participants will indicate whether and how much of their study compensation they would like to donate to a charity of their choice and how much time they plan to spend completing voluntary service activities in the next 4 weeks. The influence of attainability and relevance on changes to prosocial behavior and intentions will be characterized. Furthermore, the relation between change to prosociality and psychological dispositions (e.g., trait envy) will be explored.

Results and Hypotheses

We found significant differences in the predicted directions for perceived attainability and relevance between story types in the first study. Specifically, a significant interaction between attainability and relevance was observed.
In the second study, we hypothesize that story type and perceived attainability and relevance will influence participants’ decisions to donate and their intentions to volunteer such that greater attainability and relevance are associated with greater increases in prosociality.

**Educational Implications**

Findings from the present study will provide moral educators with useful insights about how to design moral educational programs using stories of moral exemplars. In particular, we will illuminate the kinds of exemplary stories should be used to improve the effectiveness of evidence-based exemplar-applied moral education programs.
Espacios de diálogo con la juventud: un compromiso socioeducativo por la paz y la convivencia en Euskadi

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Consejo de la juventud de Euskadi (EGK).

Este paper presenta y analiza las experiencias y reflexiones de un grupo de jóvenes de Euskadi que participaron durante varios años en encuentros organizados por el Consejo de la Juventud de Euskadi (EGK) para fomentar una cultura de paz y convivencia. Algunas de estas reflexiones se recogen en el film documental *La opción de la juventud: el reto de la convivencia*, el cual se expondrá en esta propuesta. Los espacios participativos organizados por EGK tienen el objetivo de empoderar a las personas jóvenes de entre 18-30 años como protagonistas en el proceso de pacificación. Nacen con la finalidad de compartir en el ámbito de la juventud el compromiso socioeducativo por la paz, la convivencia y los derechos humanos.

Uno de los proyectos más significativos llevados a cabo con personas jóvenes para reflexionar sobre las consecuencias de la violencia de intencionalidad política en Euskadi es *Bakehizketak*. Este consistió en un encuentro en el que un grupo de jóvenes y veinte referentes de la realidad convivieron, durante un fin de semana, para trabajar conjuntamente cinco temas muy relevantes para construir una sociedad basada en el compromiso social por la convivencia. El grupo de jóvenes reflexionaron sobre el relato y la memoria, la perspectiva de género en el conflicto, las personas presas, el papel de los medios de comunicación a la hora de narrar los acontecimientos y el papel que juegan la educación y la cultura en el proceso de pacificación. El objetivo de este proyecto era crear un espacio para que las personas participantes tuvieran la oportunidad de escuchar testimonios de personas referentes en la problemática de la violencia de intencionalidad política vasca, para poder crear diálogos, favoreciendo la comunicación y el intercambio de experiencias desde la escucha empática.

EGK es una plataforma compuesta por distintas asociaciones juveniles y nace con la intención de intentar trasladar a las instituciones públicas y al resto de la sociedad, cuáles son las preocupaciones, necesidades, intereses y problemas de las personas jóvenes de Euskadi entre 18 y 30 años, con el objetivo de incidir en las políticas públicas que se hacen para la juventud, intentando que sean más participativas. En los últimos 30 años esta plataforma ha trabajado en la construcción de la paz positiva en Euskadi, diseñando diversos proyectos y generando espacios con el fin de fomentar la convivencia basada en el compromiso por la paz y los derechos humanos. El respeto a la vida y a la diferencia han sido valores imprescindibles para poder construir desde la empatía soluciones compartidas.

Esta última línea se centra en trabajar la gestión de la diferencia y la articulación de la convivencia con las personas jóvenes, facilitando espacios seguros y participativos (sesiones formativas, encuentros, dinámicas, intercambio de experiencias, grupos de trabajo) para la reflexión y el diálogo. El objetivo general es que las personas jóvenes de Euskadi se sientan agentes activos en la creación de una cultura de paz y en la defensa de los Derechos Humanos.
Funcionamiento psicológico y la integración de valores morales a los proyectos de vida de jóvenes brasileños: presentación de un método exploratorio bajo la Teoría de los Modelos Organizadores del Pensamiento

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RESUMEN

El objetivo de este estudio es presentar un método exploratorio de análisis del proceso de integración de valores morales a los proyectos de vida de jóvenes brasileños por medio de un estudio longitudinal. El estudio consta de 93 estudiantes en cuatro fases de investigación: en el inicio de cada año de la Escuela Secundaria y al terminarla. Los resultados nos indican que la integración de valores morales a los proyectos de vida ocurre mediante un intenso proceso de resignificación de elementos ya presentes en el sistema de valores de los participantes, además del establecimiento de complejas relaciones entre diferentes valores y sus significados.

Palabras-llave: funcionamiento psicológico, integración de valores morales, modelos organizadores del pensamiento.

INTRODUCCIÓN

Ese estudio tiene como objetivo investigar el funcionamiento psicológico que resulta en la integración de valores morales a los proyectos de vida de jóvenes estudiantes de la Escuela Secundaria de la ciudad de São Paulo, Brasil. Comprender los proyectos de vida de los jóvenes significa comprender qué valores son elegidos por ellos para orientar la vida que desean tener en el futuro, y por lo tanto, cuáles de esos valores son imprescindibles para la noción de sí mismo. Este argumento se basa en una importante contribución de la psicología contemporánea que afirma que la moralidad es una dimensión psíquica que se integra al self (Blasi, 1992; Colby y Damon, 1995). Tal integración parece ocurrir de modo gradual y raramente es total, lo que indica que los valores morales pueden ser integrados, aunque parcialmente, a la representación que los sujetos hacen de sí mismos, mediante, por ejemplo, sus proyectos de vida.

Entender cómo los valores morales se integran a los proyectos de vida exigió un diseño de investigación que fuera longitudinal, a fin de que tuviéramos datos que presentan, a lo largo del tiempo, la configuración de los valores de los participantes y posibles cambios en su funcionamiento psicológico, además de un método que nos permitiera investigar con profundidad las particularidades de ese proceso tan complejo. Por esa razón nos dedicamos a proponer un método de análisis exploratorio que pudiera contribuir al análisis de otros aspectos del funcionamiento psicológico, teniendo como sustentación teórico-metodológica la Teoría de los Modelos Organizadores del Pensamiento (Bovet, Leal, Moreno y Sastre, 1999).

MÉTODO

En este enfoque, presentaremos los resultados de una investigación con 93 estudiantes de la Escuela Secundaria. El estudio, que acompañó a los participantes a lo largo de tres años, utilizó para la recolección de datos una encuesta compuesta por 13 cuestiones referentes a los proyectos de vida ya la mor-
alidad, que había sido validado por el grupo de investigación del Stanford Center on Adolescence. Los datos recogidos en cuatro fases de investigación fueron analizados en la perspectiva de la Teoría de los Modelos Organizadores del Pensamiento que nos concedió el aporte teórico-metodológico necesario para investigar la integración de los valores morales a lo largo de la construcción de los proyectos de vida. Tal teoría propone que, al encontrarse con los fenómenos de la realidad, elaboramos modelos para su comprensión, construidos a partir de los elementos de la realidad, los significados atribuidos a esos elementos y las relaciones que ellos establecen entre sí.

RESULTADOS

El análisis de los datos reveló que la integración de valores morales a los proyectos de vida ocurrió, sobre todo, en el último año de la Escuela Secundaria, mediante un proceso de resignificación de valores ya presentes en el sistema de valores de los participantes, además del establecimiento de complejas relaciones entre ellos, de modo que sus significados se vuelven altamente imbricados al terminar la formación escolar, y, por lo tanto, integrados unos a otros, lo que puede apuntar un aumento de cohesión interna, desde el punto de vista del funcionamiento psicológico.
Creando espacios participativos para la juventud desde la empatía: el reto de la convivencia

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En esta presentación se analizan los diversos espacios participativos creados por el Consejo de la Juventud de Euskadi (EGK) dirigidos a dotar a las personas jóvenes de herramientas para el tratamiento constructivo de los conflictos, así como para la construcción de sus proyectos de convivencia. Bake ibilbideak es uno de esos proyectos en el que se trata de conocer, reconocer y habitar la ciudad donde reside cada persona desde la perspectiva del pasado, para reflexionar sobre lo ocurrido; del presente, para analizar las oportunidades que este nos brinda; y los retos que nos plantea un futuro compartido. Esta iniciativa tiene la finalidad de compartir en el ámbito de la juventud el compromiso socioeducativo por la paz, la convivencia y los derechos humanos.

Bake ibilbideak se engloba dentro de un proyecto más amplio dirigido a empoderar a las personas jóvenes de Euskadi como protagonistas del proceso de pacificación. En los últimos 30 años, EGK ha trabajado en la construcción de la paz positiva y durante todo este tiempo numerosas personas jóvenes han participado en las distintas iniciativas y espacios de diálogo con el fin de fomentar una cultura de paz y convivencia. El respeto a la vida y a la diferencia han sido valores imprescindibles para poder construir desde la empatía soluciones compartidas.

EGK lleva más de 30 años analizando cuáles son las preocupaciones, necesidades, intereses y problemas de las personas jóvenes de Euskadi entre 18 y 30 años, con el objetivo de incidir en las políticas públicas que se hacen para la juventud, intentado que sean más participativas. Así, dentro de EGK se abordan distintas líneas de trabajo: el empleo y la vivienda, los procesos participativos, la igualdad, la educación formal y la no informal, la paz y la convivencia. Esta última línea se centra en trabajar la gestión de la diferencia y la articulación de la convivencia con las personas jóvenes, facilitando espacios seguros y participativos mediante sesiones formativas, encuentros, dinámicas, intercambio de experiencias y grupos de trabajo para la reflexión y el diálogo. El objetivo general es que las personas jóvenes de Euskadi se sientan agentes activos en la creación de una cultura de paz y en la defensa de los Derechos Humanos.
Peace Education in the Basque Country: The Unequal Development of Ethical and Historical Approaches to a Difficult Past

Angela Bermudez, Galo Bilbao

Abstract:
The Basque society is undergoing the challenging process of rethinking itself in the aftermath of a history of violence. In October 2011, ETA declared the final cessation of its armed activity. Fifty years of violence from different sides of the political conflict left behind traumatic experiences and a civic culture in which many condoned violence and many others feared the consequences of dissenting in public. Seven years later, the Basque society struggles with the challenge of getting a polarized citizenry to look at the past anew and learn to talk in civil ways about conflicts that have not subsided.

Key words: Peace education, history education, violence, victims, Basque Country, critical understanding,

Summary:
The Basque society is undergoing the challenging process of rethinking itself in the aftermath of a complex history of violence. In October 2011, ETA (Euskadi Ta Askatasuna - Basque Country and Freedom) unilaterally declared the final cessation of its armed activity. Fifty years of violence from different sides of the political conflict left behind traumatic experiences, serious violations of human rights, and a civic culture in which many condoned violence and many others feared the consequences of dissenting about it in public. Seven years later, the Basque society struggles with the challenge of getting a polarized citizenry to look at the past anew and learn to talk in civil ways about conflicts that have not subsided.

A study conducted in 2001 showed that a 55% of the participating teachers had engaged in peace education initiatives motivated by the socio-political situation of Euskadi or by their participation in peace movements. However, when asked about what they teach in peace education, only a 4% of the teachers stated that they taught their students about the Basque conflict (Fernandez, 2001). The landscape of peace education has surely changed since 2001. However, the questions of how to face the past without reigniting violent animosities in the present, and how to face the future without postponing a critical examination of the past are ripe, poignant and urgent.

Progress achieved and challenges still daunting are illustrated by the unequal development of ethical and historical approaches to the violent past. The ethical approach aims to educate for peace through the testimonies of victims of violence from different sides of the conflict. Framing the problem as an ethical issue of violation of fundamental human rights, this approach seeks to generate in students awareness of the extent and depth of the harm caused, empathy with the victims, and a critical understanding of the inescapable injustice of violence. The historical approach aims to contribute to peace building through the development of a sophisticated, rigorous and plural understanding of the conflict, its causes and actors; as well as the factors that fed a violent dynamic around it.

While the ethical approach has a rich and significant development in the Basque Country, the historical approach has been hardly considered and faces strong resistance among teachers, government officials, and the public in general. Several reasons explain this position and shed light on the complexity of the challenge. Still, this paper argues that there are potential problems and missed opportunities in “turning the page” to “start a new chapter” avoiding a critical confrontation with the violent past. To
conclude, the paper raises important questions regarding the possibility of establishing a productive
dialog that cross-pollinates ethical and historical reflection.

The reflection proposed is grounded on the theoretical discussion of the assumptions of each approach,
and the empirical analysis of policy documents, teaching resources (history textbooks and peace educa-
tion didactic units), and interviews and informal conversations with teachers and educators.

References:
Fernández, Susana (2001). La educación para la paz en la red educativa de la Comunidad Autónoma Vasca. Tesis doctor-
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Longer version for paper development:
The Basque society is undergoing the challenging process of rethinking itself in the aftermath of a
complex history of violence.

In October 2011, ETA (Euskadi Ta Askatasuna - Basque Country and Freedom) unilaterally declared
the final cessation of its armed activity, and it is expected that early this summer the organization will
announce its definitive dissolution. Born in the late 60’s, the left nationalist armed group that had
formed to oppose Franco’s dictatorship (1939-1975) evolved along the Transition to Democracy into
a radical terrorist group that claimed to fight the continued dominance of the Spanish state over the
Basque nation, and strived to gain independence. In response to ETA’s actions, right-wing terror-
ist groups and of some State officials who abused their power completed the troubling and painful
landscape of a violent past. Fifty years of violence from different sides of the political conflict left
behind traumatic experiences, serious violations of human rights, and a civic culture in which many
condoned violence and many others feared the consequences of dissenting about it in public (López
Romo, 2014; Portela, 2016; Rivera & Carnicero, 2010; Sanz de la Fuente, 2011).

Seven years after the ceasefire, the Basque society struggles with the challenge of getting a polarized
citizenry to look at the past anew and learn to talk in civil ways about conflicts that have not subsided.

A survey study of peace education in the Basque educational system conducted in 2001 showed that a
55% of the participant teachers had engaged in peace education initiatives motivated by the socio-po-
litical situation of Euskadi or by their participation in peace movements. In the Basque context, both
factors are directly related to the experience of the political violence generated by ETA or by other
actors in response to ETA (Fernandez, 2001).

Research by Fernández Sola (2004) reaches a similar conclusion about the very scarce discussion
about the political violence associated to the Basque conflict in peace education.

However, when asked about what they teach in peace education, the most common topics were toler-
ance, human rights, poverty and exclusion, xenophobia, or conflict resolution. Only a 4% of the teach-
ers stated that they taught their students about the Basque conflict. While more than half of the teachers
got involved in peace education because of their experience of the Basque conflict, only 4% see their
practice as an opportunity to promote a deeper and critical understanding of this difficult past.

Among the main obstacles reported by teachers to explain why they did not address this topic were
the sociopolitical context of schools (55%), the lack of training (55%), the difficulty of dealing with
student emotions (50%), the lack of consensus among teachers (44%), and the belief that little could
be done to solve the Basque conflict (30%) (Fernández, 2001). Fernandez Sola (2004) also notes the
influence of the lack of social consensus about the nature of the conflict and the justification of viol-
ence, and the concern of translating the political polarization of society into the classroom. (Fernán-
dez Sola, 2004)

The landscape of peace education has surely changed since 2001. The passage of time, and the safer so-
ciopolitical climate have opened new opportunities to face the violent past with pedagogical purposes.
However, open dialog among contested views of the Basque conflict continues to be a rare event, and the topic remains a sort of social taboo in Basque society. The question of how to face the past without reigniting violent animosities in the present, and how to face the future without postponing a critical examination of the past are ripe, poignant and urgent.

The progress achieved and the challenges still daunting are well illustrated by the unequal development of ethical and historical approaches to the violent past.

The ethical approach aims to educate for peace through the testimonies of victims of violence from different sides of the conflict. It employs a “narrative and sentimental pedagogy” that confronts students with the experiences of unjust suffering that were forced upon them. Framing the problem as an ethical issue of violation of fundamental human rights, this approach seeks to generate in students awareness of the extent and depth of the harm caused, empathy with the victims, and a critical understanding of the inescapable injustice of violence. (Stresses that whatever the social and historical context of the conflict, violence is always unjust and immoral in so far as it violates fundamental and inalienable rights of the person.)

The historical approach aims to contribute to peace building through the development of a sophisticated, rigorous and plural understanding of the conflict, its causes and actors; as well as the factors and processes that fed the violent dynamic around it (a social and historical conflict). This approach employs a “disciplinary pedagogy” that teaching students to “think historically” about contested events of the past, recognizing the interpretative nature of historical knowledge and narratives, coordinating competing narratives, and grounding reflection and discussion on evidence and argumentation.

This approach, salient in a vibrant international field of research and practice about the teaching of difficult histories …Recognizing that history education has been recurrently used to generate simplistic and discriminatory memories of social conflict and its actors…Yet, a different approach to history education can also contribute a sophisticated and plural understanding of the conflict, its causes and actors.

The ethical approach has today a rich and significant development in the Basque Country.

Pushed by the increasing visibility of the victims of terrorist violence gained in society since the 90’s, even if the impact in the educational context was rather delayed.

The Basque plan for peace and human rights education issued during the 2005-2009 legislature initiated a pilot program that brought testimonies of victims of violence to the classroom with pedagogical purposes. Successive governments continued to develop this approach, including victims of ETA as well as of right-wing groups (BVE, GAL…) who shared their experiences with students of upper middle school and high school.

The history education approach has been hardly considered and faces strong resistance among teachers, government officials, and the public in general. Several reasons explain this position and shed light on the complexity of the challenge. Still, this paper argues that there are potential problems and missed opportunities in “turning the page” to “start a new chapter” avoiding a critical confrontation with the violent past.

The discussion of the unequal development of these two approaches sheds light on the challenges and opportunities of peace education in the Basque society, and raises important questions regarding the possibility of establishing a productive dialog that cross-pollinates ethical and historical reflection.

The reflection proposed in this paper is grounded on the theoretical discussion of the assumptions of each approach, and the empirical analysis of policy documents, teaching resources (history textbooks and peace education didactic units), and interviews and informal conversations with teachers and educators.

Susana Fernández en 2001, tesis doctoral, en torno a la educación para la paz en la red educativa de la Comunidad Autónoma Vasca, muestra algunos datos significativos
Un mundo de infelices

Guibovich Ivan

La Organización Mundial de la Salud nos arroja cifras alarmantes sobre el aumento en los niveles de depresión, al grado de ser considerado un problema de salud pública a nivel global. Las causas son diversas, entre ellas nuevas dinámicas familiares, mayor desintegración, pérdida del valor de la familia, padres ausentes o desinteresados, tendencia al individualismo, uso excesivo de tecnología, sedentarismo, consumo de substancias, falta de vida espiritual, jóvenes apáticos, viviendo en desesperanza, sin sentido de vida, y con actitudes narcisistas. Cada vez es más frecuente observar a jóvenes con vidas que aparentemente no llevan ningún rumbo, sin estudiar, sin trabajar, sin un interés por desarrollar habilidades. Directores de escuelas, maestros, educadores, psicólogos, reportan estar lidiando con una generación complicada, con un gran desinterés por actividades básicas de desarrollo.

El uso excesivo de las tecnologías como tabletas electrónicas, celulares inteligentes, consolas de videojuegos empieza a ser considerado como la adicción del milenio; chicos que permanecen frente a las pantallas cinco horas diarias o más. Estas conductas han traído complicaciones, jóvenes carentes de habilidades sociales, incremento en obesidad infantil, conductas impulsivas, violencia.

La exposición pretende mostrar de manera resumida una visión del cambio en el estilo de vida de la población mundial actual y como esto repercute en el aumento en casos de trastornos depresivos. Así como proponer algunas alternativas para contrarrestar esta preocupante situación.
Keywords: value, motivation to learn, achievement, transcendence value
Study on the relationship Among Moral Judgment, Empathy and Social Responsibility in Chinese College Students

Wei Hailing, Zhang Qian

In China, college students have the highest enthusiasm for participating in volunteer service programs. Chinese colleges are increasingly providing both required and optional programs of community service for their students. Compared with western college students who possess a long volunteer service tradition, Chinese college students have a relatively short history in terms of volunteer service. Many Chinese college students will not start their volunteer service until they get into the college. Most Chinese students share the following distinctive characteristics when they first participate into the volunteer service: comparatively mature cognitive ability, value system and limited volunteer service experience. As a result of moral development, volunteer behavior is an important part of pro-social behavior, which is concerned by psychology researchers.

Some researches indicate that participation into volunteer service is associated with positive developmental outcomes, including an enhanced sense of responsibility, moral competence and concern for others. Meanwhile, some researches have shown that college programs in ethics to be relatively ineffective in facilitating an increase in students’ level of moral development.

The purpose of this paper is to answer the following questions: 1) What is the general situation of Chinese college student’s moral judgment, empathy and social responsibility? 2) To what extent do gender, grade, major and family influence their moral judgment, empathy and social responsibility? 2) What is the relationship among moral judgment, empathy and social responsibility in Chinese college students? Participants in the study included 185 Chinese college students (139 female, 36 male). The Defining Issues Test (Rest, 1999), the Interpersonal Reactivity Index (Davis, 1980) and the Scale of Social Responsibility Development (Olney & Grande, 1995) were chosen as the instruments to measure moral judgment, empathy and social responsibility. Based on the survey, the results show that the N2 score of Chinese college students (N2= 37.08) is lower than U.S. college students (N2= 42.30). The scores of different phases of the Chinese college students are as follows: Personal Interest is 27.94(SD=12.10), Maintain Norms is 24.43(SD=11.25) and Post Conventional is 38.88(SD=12.51). Gender, grade and major have significant influence on Chinese college students’ moral judgment. The mean of empathy is 3.61, which shows that the overall level of Chinese college students’ empathy is above average. The scores of different subscale are as follows: Fantasy Scale is 3.90, Empathetic Concern is 3.76, Perspective Taking is 3.74 and Personal Distress is 2.97. Gender, grade and family have significant influence on their empathy. The mean score of Chinese college students’ social responsibility is 4.30, which indicates that the overall level of their social responsibility is high. As for the relationship among moral judgment, empathy and social responsibility, data showed that social responsibility has mediator effect on empathy and voluntary behavior, and moral judgment has mediated moderator effect on empathy and social responsibility.
Purpose and civic engagement among brazilian undergraduate students

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In the field of psychology and education, a purpose is an intention to accomplish something that it is at once meaningful to the self and of consequence to the world around (DAMON; MENON; BRONK, 2003; DAMON, 2009). Currently, scholars intend to highlight how our society can provide young people with more self-knowledge and what kind of experiences are necessary to assist them in the task of developing coherent and mature purposes (DAMON, 2011; BRONK, 2014; MARIANO, 2017; MORAN, 2017). A coherent sense of purpose must present the following elements: (a) goal directedness, (b) personal meaning, (c) commitment, and, (d) impact in the world around: professional, familial, artistic, religious or civic (BRONK, 2014). Civic engagement has been singled as an experience to foster a sense of responsibility to the world around (DAMON, 2011). Besides this, civic engagement may increase self-knowledge and recognition of the needs of society among young people.

This research was conducted among 322 undergraduate Brazilian students, aiming to identify if civic engagement can provide a coherent sense of purpose. They answered a survey with a few opened questions about purpose (DAMON, 2009) and civic engagement. Data was assessed by using the method of content analysis. This method provided some important quantitative and qualitative data. For such, we posed two important aims: First, to identify the elements of purpose and the consistence of these elements when analysed together in the sample; and second, to analyse any difference between the purposes of civic engaged undergraduate students and not civic engaged undergraduate students.

First, we found that the frequency in levels of elements of purpose (such as goal directedness, personal meaning, commitment and impact in the world around) were higher among civic engaged undergraduate students. Second, in the qualitative analysis we found that civic engaged undergraduate students were frequently more consistent and coherent when describing their purposes, by presenting personal values, mentioning plans and actions to accomplish their goals.

Having a purpose is at least being aware of one own talents, abilities and values. People with purpose are more aware of their duties as citizens of the world and how they can make a difference in the world around them based on their acquired academic knowledge, their values and abilities; recognizing the needs of our society and local communities.

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Vulnerability: A moral dimension of practice in Higher Education?

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Vulnerability is often viewed as a negative condition as it implies a state of weakness and is generally used patronisingly within policy and practice, especially in relation to health and wellbeing. Brown (2011) justifies that this can result in the de-humanisation of those seen as vulnerable. Within education, it can be seen as the inability to ‘keep up’ or compete with the expected norms and externally set standards. This leads to vulnerability also being associated with the fear of failure against the pressures to succeed (Zembylas, 2017), primarily against the judgement of others. Much of the research into vulnerability in education focuses upon the learners as the vulnerable ones and often from a socio-cultural perspective. Other research into this concept focuses upon new and training teachers in their attempts to reach certainty and safety within their new roles (Uitto, et al 2016). In contrast to these views, my auto ethnographic study (Chang, 2008) of the moral dimensions of my practice in Higher Education illuminated a more constructive and pedagogical view of vulnerability and its value within education. I found that a pedagogy of vulnerability within Higher education significantly influenced my agency with my students, for my students and within the system. Grounded theory analysis of my diary highlighted vulnerability as an emergent theme in my approach to developing and maintaining meaningful connections with students, in my teaching where I encouraged co-learning and students to take risks and be critical, and in my courage to take risks in order to help my students learn and succeed (Brown, 2012; Brantmeier, 2013). What was perhaps more revealing was the resistance I came up against in approaching a pedagogy of vulnerability by both the systems and structures of the organisation and from the students themselves. Their vulnerability was a justification for staying safe, avoiding discomfort, creating a state of certainty and prediction and maintaining the status quo. In order for higher education to be transformative rather than the transactional experience it appears, it is important that both educators and students do not resist the idea of ‘exposure’ and vulnerability (Vlieghe, 2010) in order to experience the educational, moral and social effects of a genuine critical pedagogy.

References:
Zembylas, M (2017). Practicing an ethic of discomfort as an ethic of care in higher education teaching. CRISTAL
MelArete is a project for ethical education promoted by CRED (Center of Educational and Didactic Research) of the University of Verona (Italy) and created for children of kindergarten and primary school. The ethics of care and the ethics of virtue are the fundamental theoretical references: in fact the word “MelArete” is created by the union of the greek terms meléte (which means care) and areté (which means virtue).

Starting from the ontological assumption that care is prime in life and without it the human being cannot flourish in his/her humanity (Mortari, 2015), the project is based on an interpretation of the pedagogy of care: moreover, according with theoretical and empirical studies (Mortari, 2014) to care is oriented by virtuous attitudes. Starting from these premises, it is legitimate to suggest that an education to ethics in the light of care can be an education to virtues.

According to the Socratic thought, that encourages people to reason on virtues, and the Aristotle theory, that focuses on the attention to learn virtues through experience, “MelArete” project promotes children’s reflection on the meaning of ethical concepts and on their own virtuous actions.

The framework of the research is rooted in the naturalistic epistemology, according to which the objects of inquiry should be studied in the context where they appear (Mortari, 2007).

According to that theoretical and epistemological background, in the year 2016-2017, we involved 115 five to six years old children attending twelve classes of kindergarten located in three cities in Northern and Central Italy.

The educative path was structured in twelve meetings where the researchers encouraged children to reflect on the meaning of good, care and virtue and on four specific virtues: courage, generosity, respect and justice.

The research was aimed at exploring children’s ethical thinking and studying the effectiveness of the project.

The children were involved in the following activities: Socratic conversations, to analyse ethical concepts and improve reflection, storytelling, to express the many ways we can interpret virtues, vignettes, to debate ethical dilemmas, games, to deepen children’s reflections on virtues, and drawing the “leaves of virtues”, a year diary to reflect on the ways of practicing virtues.

In this paper we focus on the data collected with the “leaves of virtues”: the children’s thoughts left on the leaf’s shape drawings.

The analysis of the data have been realized through a qualitative method based on a phenomenological-ermeneutic theory (Mortari, 2007).

The findings highlight the growth of the ethical sensibility and the complexity of children’s thinking from the beginning to the end of the project.

References:
Indirect Ethics. Moral Education in the Danish Public School system

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Summary:
Moral education has no distinct or clearly defined place on the curriculum in the Danish public school system. The preamble to the Danish Public School Act does state that the school's mission is “to prepare its pupils for participation in and co-responsibility for the rights and duties of a free and democratic society”, and that “the school's service must therefore be characterized by open mindedness, equal status and democracy”. However, ethics is rarely mentioned in school policy documents; there are no courses explicitly aimed at value or character education, and teachers are not explicitly told to cover ethical topics and questions in their classes. Furthermore, there are almost no empirical studies of how Danish teachers and the Danish Public school system influence the moral development of Danish children.

This might lead one to conclude that ethics and ethical formation is irrelevant for the educational activities of teachers and pupils within Danish public schools. We recently conducted a pilot study, which challenges this view. Using classroom observations and interviews with teachers and pupils from three urban district public school, we investigated how teachers openly but indirectly introduce ethical discussions into the classroom, and how such indirect discussions might influence the moral development of the pupils. Our preliminary findings suggest that Danish public school teachers view moral education - or rather ethical formation - as an important and pervasive part of their professional obligations, but typically refrain from providing direct and explicit moral guidance. Direct moral guidance is seen as a counterproductive form of “moralizing”, at odds with the basic tenets of the Danish public school system. Teachers instead prefer to make ethical perspectives and problems an integral part of their teaching of other topics, thus making their ethical guidance less pronounced and more indirect. This, in their view, makes it possible for the pupils to form their own opinions guided, but not determined, by teacher questions and classroom discussions.

Our study also indicates that while most pupils seem unaware of this indirect moral guidance, the problems and questions raised in class by their teachers do in fact influence their moral development - but not always in the way that their teachers expected. To illustrate this point we present an intriguing example from our study, where a teacher initiated classroom discussion of how to handle parental alcohol abuse ended up informing the pupils’ understanding of friendship.
Enhancing adolescents’ moral development through history teaching

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The aim of this research project is to examine whether, and how, history teaching can contribute to 15–16-year old students’ moral development. The assumption is that perspective-taking in dilemmas that are set in different historical contexts could enhance adolescents’ moral reasoning and empathy and thus contribute to their moral development. The research is part of the larger research project on intersections of historical and moral consciousness, titled “History and moral encounters”, and led by professor Niklas Ammert, at the Linnaeus University, Sweden, and it focuses on adolescents’ accounts about the relation between history teaching and morality.

Method

Participants in the research were 15–16-year-old students. In the history class, the participants were asked to read an excerpt from the book Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland, by Christopher Browning (2017 [2001]). The excerpt was about the role of the Police Battalion in the Holocaust during World War II. Having read the text the participants were requested to answer eight open questions about the excerpt and about the place of moral reflection and moral judgment in school subject history in an electronic questionnaire. The data was analysed using qualitative content analysis. We adopted a data-driven approach.

Results

In students’ answers to whether moral questions can, or should, be addressed in history teaching, we identified four stances regarding what might be the surplus value of addressing moral questions in history teaching. 1. “Preventing unwanted future by understanding the past” Students emphasized that it is important to identify and understand reasons leading to historical events because understanding causal influences can help prevent unwanted incidents in the future, like genocide. 2. “Avoiding indoctrination” Some students wrote that history teaching should not include moral judgments, instead it should present different perspectives on historical events, encourage discussion and forming one’s own moral views. 3. “Developing moral thinking in everyday life” Addressing moral questions in history teaching was considered important because it helps identifying one’s own moral principles and applying them in everyday life. 4. “Morality is irrelevant in history teaching” Some students wrote that moral questions should not be included in history teaching because they are irrelevant for learning history. We will also report some findings in how the students answered to the open questions about the book excerpt that asked them to take some actor’s role and consider the actor’s possible responses in a morally difficult situation.

Conclusions

Based on our data it appears that many students have a very positive attitude towards including moral perspectives in history teaching. However, they emphasize that this should be done in the right way, by presenting different perspectives on historical events and encouraging independent thinking and reflection. Students’ answers in the role-taking questions are set in relation how they conceive of the place of moral perspectives in history teaching, and they are interpreted in light of the concept of historical empathy which is central in history education.
Teaching about History and Society in an Age of Increasing Authoritarianism: The Role of Moral Judgment and the Emotions

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To be submitted to: Peace Education Section

History/civic education today is characterized by a focus on teaching young people to evaluate and synthesize historical sources to answer significant questions about the past (Reisman & Wineburg, 2012). Advocates claim that teaching young people the procedural norms of the academic disciplines that make up the social studies curriculum will create a citizenry capable of analyzing the credibility of historic or contemporary claims based on evidence and reason, rather than today's moral standards and emotions. Consequently, they recommend that young people detach their moral and emotional responses to historical or contemporary events in order to evaluate claims objectively. This is seen in part as an antidote to “fake news” and “alternative facts.”

In this paper, I argue that teaching young people to bracket their moral and emotional responses to arrive at more accurate claims is not sufficient to prepare young people for citizenship in increasingly authoritarian regimes. In the U.S., for example, the number of anti-Muslim and neo-Nazi groups has increased 30% during the Trump administration and anti-Semitic incidents have increased over 50% (Southern Poverty Law Center, 2018). In the face of these developments, a perspective on history and civic education that takes seriously students’ identities as morally informed and emotionally aware citizens is due.

The paper proposes that to prepare young people for engaged citizenship today, history/civic educators need to attend to young people’s moral and emotional responses to events. As historians have noted, moral judgment is impossible to escape when reading or writing historical texts, particularly in responses to “difficult histories” or those in which the oppression of marginalized groups is highlighted (Epstein & Peck, 2017, Novick, 1989). They also can encourage rather than eschew discussions of students’ emotional responses to events. Such engagements can be spaces to cultivate care and a call for justice for the victims of history/contemporary societies, as well as generate more activist approaches in resisting the rising tide of anti-democratic movements in contemporary societies across the country and globe (Zembylas, 2017).

References:
Humanising Education through Moral Education

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Abstract

In the current digital world, every aspect of education uses technology. Teaching and learning becomes very complex and holistic with the use of technology. The speed of changes in content and pedagogy is also speeding up like the speed of lightning. Currently success is based on how well students perform in their examinations or how clever they have become. In many schools and higher learning institutions, we are missing the integration of all types of people, the joy of studying and the purpose for life. It has become a very mechanical world. Preschool children are forced to spend hours studying for a supposedly early head start. By the time they are in secondary schools, they become burn out and some even to the extent of taking their own lives because they cannot keep up with parental pressure for being excellent in studies. To ensure that the digital education era does not eliminate the humanities in education, there are special needs to ensure the humanising of education. This can become a reality through Moral Education. Moral Education is a subject that aims to develop students into individuals who have integrity and noble values, high moral standards based on universal values founded on moral principles, which contribute towards the unity, prosperity and wellbeing of the country as well as global society. There is an urgent need to relook at Moral Education itself and transform the subject into a subject that fits into the digital era. Students nowadays prefer and are more attentive to that instrument called computer or laptop rather than a teacher speaking to them. However, when they need emotional support, they do turn to “real” people rather than machines and robots. Thus, there is a need to ensure that sustainability of Moral Education is maintained by applying 21st century skills. What are 21st century skills? They include big frameworks such as collaboration and teamwork, creativity and imagination, critical thinking and problem solving. All these skills are essential for one to become moral in a world that is becoming more divided by ethnic nationalism and religious disparity. The “herd instinct” is in the becoming when education becomes industry: individuals are created and formed to support industry, work for industry and create future generations for industry. Humanising education should become the priority in such a demoralising era. Empathy and compassion, which is the basis of human beings, should be inculcated and developed in every child that is born and brought up. Individuals should see each other with love and compassion rather than with fear and competition. Current focus on examination and grade excellence makes students feel like they are in a jungle or a battlefield and the fittest or the strongest will survive. All these need to transform. We cannot survive without technology but humanising education should be the priority for the 21st century. No man is an island and that needs to be taught through Moral Education.
Teaching in the time of Trump: can techno-Fordist educationalism counter the totalitarian temptations of exemplary turpitude?

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A problematic that I have been grappling with for more than a decade, as both an educator and as a graduate student, has been the legitimacy crisis of the classroom that ensures when our political world is in disarray, particularly in times of moral crisis brought on by failures and misdeeds by a nation’s elected leaders. This problem struck me acutely during the long duration of the Bush administration and its war of aggression in Iraq. Whether an educator chooses to openly address values and ethics in classroom or merely proceeds by taking for granted a basic framework for the study of the social sciences that includes norms and beliefs commonly shared in a democratic polity about right, wrong, just deserts, and fairness, the dilemma posed by corrupt and criminal state action can poison the intellectual atmosphere, no matter how subtle, as the giant pink elephant in the room undermining the credibility of the educator due to the crisis of authority felt by the students. It is not a tangential or uninteresting aspect of this phenomenon the fact that men like Trump know this and thrive on the moral chaos that their brand of leadership which often includes lying, cheating, and arrogance brings into the world like a putrid miasma spreading doubt, guilt, shame, and confusion among vulnerable citizens, especially youth who are in the process of questioning limits and testing authority to begin with. Hypocrisy, that tremendous crime always on the youthful mind, creeps into every corner of life eroding confidence in the moral ideals of family no less than the cultural ethical norms of most college curricula. Teachers are often loathe to tackle the glaring contradiction that immorality in high office causes for a number of reasons significant to both pedagogy in general and moral education in particular. These reticences on the part of educators must be overcome and the tactics to do so disseminated.
Teaching ethics to children in Brazil: the music teacher challenges

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The problem of this research is the moral crisis in societies (MACINTYRE, 1981), which is observed at schools as they are part of them. We have chosen a group of 28 nine years old children who attended a private school in Rio de Janeiro City. The hypothesis is that it is possible to teach ethics to children through music. The objective of this research was that children could learn virtues through music, especially songs, which they sing. Hermann (2005) says that music can help to solve moral disorder and that the experience of art opens a new world of self-understanding. It is possible to promote and systematize values. According to Roratto (2010) and Piaget (1977), teaching and learning virtues can help developing moral children. They are important to create a safe environment to develop moral values in the classroom. They also indicate that goodness is not guided by punishment or award but by solidarity and reciprocity. We agree with MacIntyre (1984) that the practice of virtues can be the way to change the world. We think that it is possible to learn ethics through the songs presented by the teacher. We have chosen three virtues: friendship, justice and respect, which were worked through pop songs for a period of three months, in a weekly class of 50 minutes. Among the songs learnt by the children, there was the song Tão lindo, from the original It's not easy, by Al Kashs and J. Hirschom, in a version of Edgar Poças, and the song Ciclo sem fim, from the original Circle of life, by Elton John and Tim Rice. Those songs illustrated the virtues friendship and respect among people, and the respect to life and to the environment, respectively. Children were separated in small group to read and write about the songs’ lyrics mentioned above, with illustrative drawings, which represented other dialogue possibilities for the teaching and experience of the virtues in study. One of the pictures has called our attention because we could see some trees. We could read over them the word ‘respect’ and on their branches, the child has written the words ‘help’, ‘cooperate’ and ‘care’. We can say that this child has understood the meaning of these virtues and that they should appear in daily actions. It was understood that those virtues were making sense for the students because when they were in groups, they helped and respected their colleagues who had difficulties doing the tasks. We could continue writing several examples, but we can already conclude, according to the results, that children have changed their behavior. The affective and moral relationship among students had been improved.

References:

Education for flourishing must be wonder-full education

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Several philosophers of education argue that schools should educate for flourishing (e.g. Reiss and White 2013; De Ruyter 2012). Human flourishing can be described as living a morally good, happy, and successful life. Such a life is for an important part dependent on luck, i.e. on external necessities such as where and in which family one is born into.

According to Schinkel, *inquisitive* wonder seems ‘naturally allied’ to education, in the sense that it denotes an ‘eagerness to inquire, (...) understand, and also (...) a willingness to suspend judgment and bracket existing (...) ways of thinking’ (2017:539). But also *contemplative* wonder is important, because (a) if children are able to wonder about the Otherness of the other, this will stimulate children in trying to understand the other better; (b) a crucial part of being educated is understanding the difference between ‘what you don’t know, what you only think you know, and what you cannot know’; and (c) contemplative wonder keeps our interest in the world alive (or revives it) (2017:550).

Wonder is one of the ‘sources’ of human flourishing: ‘we might view wonder as a courier, meaning that it is a state of mind that can deliver or introduce something of great value into our lives’ (Pedersen 2015:199, see also Nussbaum 2001). Moreover, in line with what Schinkel (2018) argues, wonder might facilitate other states of mind such as gratitude, openness and humility.

If it can indeed be argued that wonder potentially contributes to someone’s flourishing, this might have consequences for education for flourishing. Because education for flourishing, then, should find ways to preserve, stimulate and/or develop a sense of wonder in children.

The aim of this paper is therefore to explore the relation between the human capacity to wonder and the idea(l) of a flourishing life, and to specify what kind of relationship this is. It is hypothesized that a well-developed capacity to wonder is a necessary characteristic of a flourishing person. We think that (a) the continuing development of wonder is characteristic of human flourishing, and that (b) wonder can support the formation and sustenance of meaningful and worthwhile relationships and practices.

References:


A Technical Problem, A Just Solution: School Quality Measurement as a Tool for Social Justice and Equity

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Abstract:
Partly in response to persistent achievement gaps, education policy proposals in the United States over the last two decades have centered on the creation of data and accountability systems that measure student performance using standardized tests. Despite the proliferation of these data systems, achievement and opportunity gaps persist. In this theoretical paper, we examine the history of school quality measurement as well as shortcomings of contemporary approaches. In response, we analyze an alternative approach – the Massachusetts Consortium for Innovative Education Assessment (MCIEA) – that privileges collaboration, deliberation, and equity and offer implications for civically just and equitable accountability systems.

Proposal and References:
In the United States, decades of policy proposals designed to increase equality of educational opportunity have served only to confirm the existence of yawning achievement and opportunity gaps between white students and students of color as well as between relatively poor and relatively wealthy students (Reardon, Kalogrides, & Shores, 2017). The last two decades have seen all fifty states create systems for measuring school performance and student learning (Mikulecky & Christie, 2014). Parents and policymakers have long sought to measure the quality of their public schools and to report that publicly in ways that are fair and equitable. In recent years, with a renewed focus on student outcomes, this effort has become a very public and sometimes acrimonious debate. With this project, Education Commission of the States (ECS). And yet, most of these systems rely narrowly and most visibly on student standardized test scores. Although other data may be collected, test scores are consistently assigned more weight in state or district report cards and are emphasized in media reporting. Moreover, standardized test scores are highly correlated with students’ race and class and so reveal more about student demographics than the schools they attend (Sirin, 2005). High-stakes decisions about school accountability and student enrollment depend on high-quality information. All too often, however, the data available to policymakers and parents fail to inform or clarify. Rather, they provide a seemingly objective gloss to systems that separate marginalized students and advantage their more privileged peers (Holme, 2002).

The advancement of educational equity and justice, then, may rest in part upon what seems like a highly technical problem: how to develop a more comprehensive and holistic measure of school quality. In this presentation, we consider the history of school quality measurement – the urgency of the problem, the best intentions of existing data systems, and their considerable shortcomings. We then discuss a promising alternative to the status quo: the Massachusetts Consortium for Innovative Education Assessment (MCIEA). Comprised of six districts that collectively educate 10 percent of the state’s student population, MCIEA uses an empirically-grounded consensus framework for measuring multiple dimensions of school quality through teacher surveys, student surveys, administrative data, and teacher-designed performance assessment. In addition, in a signal that such an approach to school quality measurement may have the potential to forge democratic consensus across traditional divides, MCIEA is jointly governed by district superintendents and teachers union presidents. Finally, by analyzing MCIEA’s governing philosophy and organizational principles as a reaction to the contemporary accountability movement, we also offer implications for civically just and equitable approaches to school accountability policies.
References:


A Reflection on Moral Psychology Based on the Theory of Embodied Cognition

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COPY OF ABSTRACT:

The rise of the theory of embodied cognition in the past ten years has had a significant influence on research in moral psychology. On the one hand, the development of neuro-cognitive science has facilitated empirical, brain-centered research on “morality”, thus moving well beyond mere philosophical speculation. On the other hand the experimental research on embodied cognition has provided new evidence for some traditional and philosophical moral issues, and even recognized issues which are different from the traditional ones. Going back to Western moral psychology research, we find that cognitive rationality and virtual ethics are the two main research approaches. (1) Piaget and Kohlberg opened a way for research on the cognitive development of morality, and their successors have formed the new Kohlbergian School. (2) Traditional moral philosophy and ethics have opened another way into research on character education and virtue. In the 21st century, embodied cognition research has broken through the limitations of the traditional research on moral psychology, pointing toward a new synthesis of our intellect, body and its environment, and leading to embodied research on moral judgment based on the four dimensions of physical cleanliness, disgust, body temperature and body movements. Since the physical body may influence individual moral judgments by means of our emotions and cognition, moral judgments based on embodied cognition should be integrated with the theories of moral judgment; meanwhile the relationship between embodied cognition and moral intuition needs to be more fully explored, Finally, we will need to investigate the embodied effects of moral judgment through cross-cultural comparison.
Complexity, chaos and uncertainty in human psychological development and moral development

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University Of Sao Paulo

We have been developing a systemic approach of the psychological human functioning, based in the theories of complexity and chaos, in which the development is uncertain, undetermined and contextualized. We follow the ideas of the French philosopher Edgar Morin, who understands that “As well as from a small number of letters there is the possibility of forming words, then phrases, then speeches. This game is then increasingly varied, more and more random, increasingly rich, increasingly complex, increasingly organizing. “

This approach assumes that socio-bio-cognitive-affective dimensions, dialectically integrated, constitute the psychological subject. The relationships between these dimensions are mediated by functional elements that work as “glues”, or what we have been calling “regulators”, which situate in the interface of the dimensions. Examples of these regulators are the neurotransmitters (biological), Schemes (Cognitive), language (social) and values (affective). Each one of these regulators, although belonging to a specific functional dimension, acting mediating its dimension to the others. As more specific examples, we can mention the regulating role of the neurotransmitter serotonin regarding mood, the violent social behavior, or the reasoning about a curricular content in school. Similarly, a poor language development can block certain cognitive reasoning, affective self-consciousness and even the synapsis construction.

The main goal of this presentation is to discuss the role that human values, pertaining of our affective system, as proposed by Piaget (1954), can play on the regulation of moral and non-moral actions and judgments, depending on its contents and context. The perspective is that values, according to their “positioning” in the self of each subject (more central or more peripheral), the type of attachment it maintains with the external objects, and the specific situations of each action and reasoning, as well as some feelings, they exert this regulating role, both in the intrapersonal and non-interpersonal aspects.

In the perspective adopted here, the system of values constitutes the identity of each subject, and this gives the idea of unity, self-organized from chaotic laws, which configures a system. Such a system entails the diversity or multiplicity of different values, which are repelled and excluded at the same time. The presuppositions of the theory of complexity shows that it is possible to understand why it is difficult to find coherence between the thoughts and actions of human beings, and to understand how values, thoughts and actions contradict each other in everyday conflicts.

In the model to be presented, followed by dynamic graphic representations, we expect to let the audience understand the complexity of the human judgment and actions, and its possible (or not possible) relations to morality.

References:

Educational psychology vs. Existential education (Pädagogik) as a theoretical foundation for moral education?

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Gert Biesta, among other scholars, has recently problematized certain concepts in educational discourse, in particular ‘learning’ and ‘development’. By taking Biesta’s critique as my point of departure, my aim is to discuss the conditions of educational psychology as a discipline relevant for moral education.

Berliner introduces the context for the study of concepts and processes in educational psychology, which he says ‘is about using psychological concepts and methods for understanding the four commonplaces of education… someone… teaches something… to someone else in some setting…’ (2006, p. 5f).

According to Biesta, emphasizing (theories of) learning and development threatens to undermine the existential core of teaching. This ‘learnification’ and ‘developmentalism’ do not take into account the content of teaching or the responsibility of human encounters; nor do they include the existential freedom of the child. Biesta wants to open up to ‘that which cannot be foreseen as a possibility, cannot be calculated or predicted from the here and now’ (2017, p. 83f). He claims that ‘the ideas of change, learning, and development only make sense within the confines of a linear conception of time…’ (p. 87), and that ‘… the arrival of subject-ness is… not the outcome of a developmental trajectory…, not the culmination of a learning trajectory, but an event that breaks through all this, irrespective of whether the child… is ready for it or not’ (p.91).

This critique exemplifies different paradigms, i.e., education/Pädagogik as a discipline in its own right (Biesta, 2011) within an existential approach vs. ‘traditional’ theories.

Based on recent reviews, we can describe development as a process of change, by transactions between person, biology and culture/context, where each does not represent an alternative isolated explanation. This implies that development should also be seen from an action perspective, opening up to freedom in the context of constraints. Pro-social and moral dimensions are involved in this development, which should be understood not only as a linear process, but also by its discontinuity (Brandstedtäder, 2006; Eisenberg, Spinrad & Knafo-Noam, 2015; Overton, 2015).

Learning is also a phenomenon involving interaction and change (although it is not similarly related to biology), in which we find both continuity and discontinuity as described by competing traditions (Illeris, 2014; Säljö, 2009).

At the centre of the controversy, we find the idea that change, according to ‘traditional’ theories, occurs in continuous (or stage-like) and relatively persistent improvements to some extent designed by developmental-learning trajectories. This idea of essence, or identity, as ‘an indivisible whole’ (Webster) is highly problematic from an existential point of view, which highlights freedom with responsibility and punctual, discontinuous, non-persistent ‘change’. However, ‘traditional’ theories also include ideas that, at least seen from an outside perspective, should be opened up to debate, i.e., about stage-like, discontinuous and nonlinear development; attribution, volition and decision-making; the potential for morality and empathy; and the transformative, progressive and regressive aspects of change.

Educational psychology should be further developed by opening up to challenges from existential perspectives, and should not be abandoned as a discipline relevant for moral education.
The economics of morality and the fabric of social sciences

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Abstract

The paper presents an economic theory of morality and, based on it, a classification of social sciences which has important implications for moral philosophy, moral psychology, and moral education. Morality is internalized into economics in terms of what economists call institutions. Such rules transform specific games (in the game-theoretic sense) and solve the problems they pose. Having thus internalized morality into economics, the question arises, where there is the proper realm of ethics and how ethics and economics as well as other social sciences are related to each other and what all this means for moral education.

Extended Summary

The paper presents an economic theory of morality and, based on it, a classification of social sciences and economic sub-disciplines, which has important implications for moral philosophy, moral psychology, and moral education.

The first part seeks to internalize morality into economics, both from a decision-theoretic and a game-theoretic point of view. The decision-theoretic view is the position most prominent in moral psychology and moral education. On this account morality consists of internalised moral principles according to which moral agents live (e.g. Turiel, 2014). The same is true for models of “social preferences” that have been suggested in the behavioural economic literature of the last 20 years (Fehr & Schmidt, 2006; Dhami, 2016). However, this view entails the problem that morality may be exploited by non-moral or less moral agents, as e.g. in the one-shot prisoners’ dilemma or in public goods experiments. Scholars in different fields of moral research have stressed moral motivation as the major antidote against temptations, but this does not seem to work in the long run (Hoffman, McCabe & Smith, 1996; Dana, Weber & Kuang, 2007; Andreoni & Bernheim, 2009). Therefore, not only the individual motivation and intentions matter, but also and in particular that morality is implemented on the social level. This is the scope of game theory, and it can be shown that moral problems consist in so-called “mixed-motive games” (Schelling, 1960; see also Bicchieri, 2006; 2017).

The second part discusses moral principles as institutions and explains why and how moral principles function in the sense that they transform games. In particular it will be argued that moral principles function as solution concepts for “mixed-motive games” which are transformed by these new rules of the game into so-called coordination games. It will be shown for a succession of stages how each moral principle transforms games in this way and how these games build up on each other so as to broaden cooperative relationships and extending them into areas where cooperation was not possible before the invention and implementation of the specific moral rule.

In the third part the question is raised, whether and to what extent economics can accommodate ethics. The preceding analyses reveal that moral principles can be economically internalised. However, this does not mean that ethics becomes part and parcel or merely a sub-discipline of economics. Quite the contrary: Ethics and economics relate to different kinds of questions. Based on a few systematic principles a comprehensive fabric of social sciences unfolds which is expounded in the paper.

It is important, in particular from an educational point of view, not to confuse these different (sub-) disciplines and the systematic questions they address. Educators who have to enable students not only to ask and answer these different questions, but also to move from one area to another proficiently. For instance, they have to do this when they first determine what is just and subsequently have to think about how to implement justice into social practice.
References:


The moral competence of the Portuguese certified accountants

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Summary

The accounting scandals that have dominated the news in the beginning of the millennium, spawned several reactions (Portugal was not excluded) that led to the questioning of the role of the accounting profession. For that reason, we believe that it is crucial to feed the ongoing process of understanding the factors that influence accountants’ ethical decision-making.

Rationalist ethical decision-making models have painted the landscape for many years (Ford & Richardson, 1994; Loe, Ferrell, & Mansfield, 2000; O’Fallon & Butterfield, 2005; Craft, 2013; Lehnert, Park, & Singh, 2015) but, more and more, emotions are breaking new ground, giving space for alternative considerations that try to reconcile cognition and emotion.

Lawrence Kohlberg played an important part in this process to understand how people make moral decisions. Its Cognitive Moral Development Model laid the foundations so that others could build upon (Kohlberg & Hersch, 1977).

Aware and persuaded of the need to incorporate the “emotions” dimension and its impact on ethical decision-making and inspired to respond to the research call drawn from the literature review, we have decided to proceed with a perspective that combines both the cognitive and the emotional dimension.

The choice for this path has led us to consider the work of Georg Lind (2008) and to apply his Moral Competence Test to Portuguese Certified Accountants.

Through an online and face-to-face questionnaire, we have collected data from 1,037 Certified Accountants in Portugal. The MCT scored a total of 13.91 and we have observed the phenomenon of “moral segmentation” between the Workers and the Doctors’ dilemma (30.26 in the Workers’ dilemma and 23.22 in the Doctors’ dilemma). When testing for relations between moral competence and individual factors, our findings indicate that, on average, women show higher moral competence than men, younger accountants show higher moral competence than older accountants, less experienced accountants show higher moral competence than more experienced accountants, and accountants who said to be a person of faith show lower moral competence than accountants who claimed otherwise.

References:


Modern obsession with positivism and critical thinking, let alone postmodern radical skepticism, relativism and multiculturalism, have created an enormous crisis regarding the foundations of moral education. The way to overcome this trauma is most probably not to be found in pure or hard core moral philosophy. One promising way, it is contended, is to go for a “softer” or more practical approach. In our case, being concerned with the promotion and implementation of care ethics in moral education, it implies adopting widely accepted sentiments, insights, and practices of contemporary care ethics – from thinkers such as Murdoch, Buber, Noddings, and Nussbaum – and to integrate them with both Eastern and Western classical care ethics (mainly Biblical and Confucian traditions) that are very much alive in contemporary culture. In so doing we may establish favorable conditions for overcoming or at least recovering from the “foundations crisis” and facilitate the implementation of care ethics in moral education.

In choosing (in Noddings’ terminology) “a non-ideal relational approach to moral life” over appealing to theoretical wisdom (as a frame of reference in moral education) we have liberated ourselves from the burden of pursuing ultimate theoretical foundations. And in appealing to both Western and Eastern classical moral traditions that are relevant and significant in the lived realities of present-day youth – part and parcel of the “cultural DNA” of hundreds of millions around the globe – we make moral education less artificial or foreign and much more natural and accessible to both teachers and students. In so doing, we have furthermore addressed the crucial element of multiculturalism and universalism.

Regarding moral content, i.e. core values and virtues, from the classical traditions to be integrated with contemporary care ethics, I will limit myself in this article to Confucius and Mencius in the East and the Old Bible and the Ethics of the Fathers in the West. In both cases the focus will be on loving others and being concerned with their well-being, human heartedness and altruism (“Ren”), attentive care for the needs of “the stranger, the widow and the orphan” (all impoverished, oppressed and dis-advantaged people), humaneness and benevolence, empathy, compassion, and active engagement in facilitating and sustaining dignified life to fellow humans. In Short: “the sense of commiseration is the seed of humanity” (Mencius), and “in a place where there are no men (conscientious individuals), strive to be a man (humane) (Ethics of the Fathers).

References:
A Comparative Analysis of Nel Nodings’ Caring and Confucius’ Ren (Benevolence)

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Abstract
Though the proposition of Nel Noddings’ theory of Caring is 2500 years later than Confucius’ theory of Ren (benevolence), the two concepts have important connections. This paper provides a comparative research into similarities and differences between ‘Caring’ and ‘Ren’ through the analysis on Analects of Confucius and Caring A Feminine Approach to Ethics & Moral Education of Nel Noddings. The analysis of two concepts refers to understandings and methods of moral education in different ways, such as relationship thinking, emotional feeling and practical strategy. It is very significant for worldwide scholars and educators to understand both Oriental and Occidental cultures in ethical, moral and educational dimensions, so that they can better apply caring theory in moral education.
Knightly virtues and the vices of history: medievalism and the caring society

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Renewed enthusiasm for the potential contribution of European feudal cultural practices and values to the tasks of moral education is of considerable philosophical and historical interest. Certainly, this work is richly embedded in centuries of literary and artistic representation reflective of the complex evolving mores and the existential struggles of medieval European civilization as it dealt with immense environmental, social, religious and ethno-religious pressures—including the rise of courtly society, the hemispheric contest of the Crusades and demographic catastrophe of the Black Death. Equally, the poetic traditions through which this distant society is commonly accessed for the purposes of contemporary moral reflection and formation afford for readers and learners undoubted imaginative engagement with some of the richest deposits of European romance writing, encompassing—as its advocates suggest—a tremendous range of morally, emotionally and civically salient experience.

Nevertheless, several problematic concerns attend this work and this paper will use both Iberian and American ‘encounters’ with representations of the medieval past to illustrate them. In both continental contexts, the question of conflict will be candidly addressed, recognising that knightly virtues and the ethics of chivalry were in essence methods for the regulation and organisation of violence—including, routinely, violence directed against the racially or religiously abjected Other. In the Iberian setting, the rise of a knightly culture strongly associated with the military Reconquista of Spain from its supposed Muslim invaders and occupiers imprinted the legacy of chivalry with a traumatic memory of permanent warfare and arguably arrested Spanish society in a frozen hierarchical and religiously-embattled posture visible in much subsequent Castilian imperialism and militarism, from Philip II to Francisco Franco.

In the American setting, it is vital to recall the copiously well-documented enthusiasm of the Southern States for the manners and the ceremonialism of medieval European chivalry, defended as a signature feature of Southern agrarian difference before the seemingly relentless advance of Northern free-labour industrial capitalism. Echoing its Iberian parallel, antebellum Southern society’s declared adherence to medieval courtly codes and the language and habits of the knightly virtues served not to build an authentic caring community, but to conceal the daily abomination of chattel slavery behind calculated literary artifice and self-exculpatory national mythmaking—itself the eventual occasion of frightful internecine violence and destruction.

In assessing each of these paradoxical experiences of avowedly courtly societies, the paper will conclude with a vigorous insistence to moral educators that the embrace of any past moral and cultural formalism must be robustly historicised if the full range of its cultural genealogy and ambivalent moral meaning is to be properly understood and effectively utilized.
Knowing-how to care through actual caring: the case of civil society organizations that work in the protection of pregnant women and infants

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The complementarity between the ethics of care approach and the ethics based on norms, rules and justice is a present discussion in the areas of philosophy and moral education, initiated from the contributions of Lawrence Kohlberg and Carol Gilligan. Based on relationships, care also permeates group and institutional practices (Tronto, 2010), as well as civil society initiatives (Held, 2006). Care is considered a relevant aspect of public policies (Stensöta, 2015) and for Public Administration. It is necessary to reflect on practices of caring conducted in the public sphere, in order to provide a basis for teaching ethics. However, the empirical approach to care that sustains civil society actions is still a field to be explored. This paper aims to understand the care involved in protecting and assisting pregnant women and infants carried out by voluntary civil society organizations. The research is conducted in the light of the ethics of care and intends to reflect on possible related virtues, starting from the discussion of key points in the approaches of Noddings, Gilligan (1997) and Slote (2007), and presenting the concept of respectful care proposed by Dall'Agnol (2016) in the field of bioethics. The research aims to study initiatives which help pregnant women and babies from poor communities in the municipality of Florianópolis, in the state of Santa Catarina, Brazil. This delimitation has allowed the selection of two Brazilian organizations, both with more than 30 years of existence. Using a qualitative exploratory and descriptive approach, the data collection applies the techniques of documentary research, participant observation, use of field notebooks, as well as semi-structured interviews. The interpretation of the data suggests that two care networks are enriched by volunteers from civil society organizations. The first network contributes to teaching care among community members, through periodically repeated organizational practices, training, and communitarian meetings as required by respectful care; the second one strengthens the care in the personal relationships between volunteers and pregnant women and children. The research sheds light on “learning how to care, caring”, illustrating that caring is a form of know-how or practical wisdom. The research suggests the contextual and experiential character of care learning. For Public Administration, caring is a practice based on the responsibility which allows formulating and implementing solutions with the participation of volunteers and citizens.

References:
Moral Education in a digital age: Critical and compassionate engagement online

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In an age of mass art and social media, the ability to identify reliable sources of information and disregard unreliable ones has become a vital skill. Yet, the educational environment has not kept pace with rapid advances in technology, despite the fact that educating students to engage critically and compassionately with others via online media is of the utmost importance. I claim that philosophical thinking skills support the adoption of an attitude I call critical perspectivism (D’Olimpio, 2018). Critical perspectivism gives citizens the ability to engage with multiple perspectives in a critical and compassionate manner. In this paper I will detail and defend critical perspectivism, with reference to examples from social media, and I defend Socratic dialogue as a pedagogy which creates a space in which participants can practise being critically perspectival.

Critical perspectivism is an ethical attitude that may be applied to information received from multiple sources, including multimedia. To be critically perspectival means to approach information in a critically engaged way, seeking the truth by checking evidence for claims and resting belief upon sound arguments that are reflected upon logically. Yet it is more than this, as it also includes the sympathetic understanding that others with diverse opinions, beliefs and agendas are fully fleshed out human beings much like ourselves (Nussbaum, 1990 and 2001). This understanding that others are like us in important respects, aiming at living a good life, means that even when they present claims that are biased or incorrect, we ought approach them with compassion, even when we must, at appropriate times, also be skeptical of the stories they tell. This seeming tension between being caring and critical is accommodated when we acknowledge the pluralism of perspectives in the world and affirm the existence of shared values and objective truth even while noting contextual and individual differences that exist.

As technology transforms the way we do things, we cannot perfectly predict how future technological trends or social media platforms will alter our educational spaces. In the field of educational pedagogy, there is a growing body of literature that calls for educational institutions to catch up and keep up with the speed of individual technological literacy. In seeking to educate for these new digital literacies, educators should be teaching students to be critical, creative, compassionate and able to work with others collaboratively. Such attitudes must be taught and cultivated initially as well as be supported in society, by policies and institutions, corporations and governments. Educating citizens to be critically perspectival is a good place to start as it encourages critical and compassionate engagement with specific scenarios and promotes global citizenship.

References:

Keywords: Moral education, Compassion, Critical thinking, Media, Technology
Sense of Justice in School and Social and institutional Trust

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The importance of trust as an essential feature in the development and maintenance of civil society has long been emphasized by political and civil social scientists. Trust is a central component in the creation of social networks that motivate interpersonal cooperation, help maintain solidarity and advance civil engagement. In that sense it is an essential condition for the development of civil society and durable democratic stability. In other words, trust increases civil engagement, which is a pillar in an enduring and sustainable democracy.

School is central to the daily life of students who spend a great portion of early years in school and view schooling as critical to their long-term life chances. In this context the issue of ‘fairness’ in school looms large in students’ daily discourse and might serve as a hidden curriculum affecting feelings, attitudes and behavior. Justice experience at school convey messages about one’s own value and belonging to the group, as well as about the wider society’s structure and social processes, which are the building blocks of democratic citizenship. School-specific sense of justice may thus be an important prerequisite for the development of trustfulness of public authorities and of people and society in general.

In this study I investigate the relationship between students’ sense of justice in school and their social and institutional trust. Sense of Justice, defined as the relationship between one’s actual reward and his/her deserved reward, is reflected in three interrelated but distinct categories: instrumental, relational and procedural sense of justice.

The study was carried out in Israel among over 5000 middle school students (8th and 9th grade) in a national sample of 48 public schools. Findings basically support our hypothesis that students, who feel that they were treated fairly by their teachers, will be more trustful. However, these relationships are differential in the comparison of students in three school’s sectors: Jewish general, Jewish religious, and Arab.
Ethical Living Together in School: a professional development and transformation program for educational institutions

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Although the objective of Brazilian schools is to develop respectful, just, solidarity and autonomous people, recurring behavioral problems persists such as indiscipline, violence, bullying, etc., making it difficult to promote living together more respectful and more cooperative (Vinha et al., 2017). Existing experiences of education in values are usually short-time and restricted (Menin et at., 2013).

Considering such scenario, the Group for Research and Studies in Moral Development (GEPEM) of Unicamp and Unesp, elaborated the program “Ethical Living Together in School” that has been developed in elementary and high-school, private and public, educational institutions in the State of Sao Paulo. It is a 24 months program for professional development and transformation with varied and complementary actions intended to reduce violence, conflict mediation and the improvement of the quality of living together, leading to a positive school climate.

It was elaborated considering three interrelated paths: personal/relational, curricular, and institutional. The actions of the program include preventive, curative and development dimensions: insertion of a weekly based discipline in the curricular organization such that moral and living together be discussed with students; a weekly professional development sessions for all teachers; bi-weekly professional development for principals, coordinators, and tutor teachers (responsible for the new discipline); implementation of conflict resolution and mediation, participative spaces such as assemblies, restorative circles; proposals for youth protagonism such as help teams; evaluation of the school climate with collective discussion of results; construction of a Plan for Living Together, and follow-up of the implemented processes. Collective knowledge building cycles have been used for professional development (Nunes, 2017), a collection of procedures that foster collective advancement in a determined theme by promoting reflections and coordination of perspectives with the goal of reaching collective positioning and commitment of the group.

The program is evaluated by evaluating the school climate and a responsive evaluation in which narratives are systematically registered in an online collaborative environment that allowed to extract evidences of transformation as well as characterize and monitor the program. Questionnaires to evaluate the professional development and the transformations are used as well as semi-structured interviews and observations in school. The triangular analysis showed that the transformation depends on the characteristics and necessities of each institution, that advance in different pace and ways. Nevertheless, it is possible to recognize a considerable improvement in the quality of interpersonal relations among peers and teacher-students, the decrease of violence and bullying, changes in the quality of rules, an increase in the participation of students in the process of elaboration and discussion of problems, and an increase in the sense of justice, respect and belonging by the students.

References:
Connection, caring, and fairness: perspectives of excluded high school students, and new interventions designed to support change

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Written on the eve of yet another horrific, school shooting in America, I turned to my recent research realizing the time was now to build bridges with fellow educators and thought partners around change.

This paper explores a phenomenological research study (Moustakas, 1994) of 19 participants’ experiences of being repeatedly suspended out of school, using powerful excerpts from in-depth interviews in a secondary school setting in Boston, MA. It provides an overview of the study results and concrete interventions and supports to contribute to the knowledge and actions that will help us understand the nature of the problem in order to intervene wisely.

Practice has demonstrated that suspending students out-of-school alienates them at times when they need connection most, resulting in advancing student disengagement and decreased access to the curriculum. Strengthening students’ “relational self” through connection, empathy, and less punitive school discipline policies is an implication of this research.

Four core themes were constructed from the interview analysis around central themes of justice, care, and change: (1) a perceived connectedness to adults makes a meaningful difference in student relational strength; (2) equity matters; (3) there are contextual consequences; and (4) signs of self-awareness, reflection, and growth over time were substantial. This spectrum of awareness and commitment to change is reflective of a common model often used in studies of treatment of addictive or problem behaviors, the Stages of Change or Transtheoretical Model (Prochaska & Velicer, 1997). It provides a framework for explaining six identifiable stages of progress through behavior changes for individuals, which is useful to some extent to begin to think about appropriate intervention and support for students in schools.

The following stages are used to define how behavioral change is thought to occur: Pre-contemplation (no wish to change/no recognition of a problem), contemplation (intention to change problem behavior within the next 6 months), preparation (intention to take immediate action, usually measured as within the next month), action (characterized by specific, overt modifications within the past 6 months), maintenance (relapse prevention), and termination (change process is complete/no further need to prevent relapse) (Casey, Day, & Howells, 2005).

Behavior change for students is not an all-or-nothing experience rather, there is a recursive nature to the change process where students move forward and cycle back to a stage before fully realizing a complete change in behavior over time. This evidence suggests that preventative programming (explicit social-emotional wellness instruction, mentoring, targeted school counseling, etc.) will influence ambivalent students and increase their “change talk” into changed behaviors, decreasing disciplinary infractions resulting in suspension, and increasing relational strength.

These findings contribute to the growing scholarship on school suspension, particularly around the essential importance of building supportive and trusting relationships between students and staff members in schools. This is important because despite school reform efforts over the past few decades, a discipline gap still exists and overrepresentation of minority groups, students with disabilities, and males remains significant (American Psychological Association, 2008; Skiba, 2008; U.S. Department of Education, Office for Civil Rights, 2014).

1 Defined as, “The relational self develops to the degree that the person is able to experience mutual connection and validation with a larger community” (Center for Progressive Development, 2009, p. 5).
Moral orientation on care or justice principle of adolescents with different level of internet involvement

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The role of communication and interaction for moral development in childhood and adolescence is very important. L.S. Vygotsky and P.Ya. Galperin insisted that moral, esthetic and other values have supra-individual level. Moral attitudes appears only when they begins to be estimated and regulated by society. At that point moral motive focuses on behaviour interaction with other person appears. The social regulation is needed to the norms to become the moral regulation (L.S.Vygotsky, P.Ya. Galperin) [6,1]. We can conclude that life choices become moral when they start to be included in social relations, especially relations important and significant for the person and his social environment. The moral orientation in moral dilemmas can have individual differences. At least two types of moral orientation are shown – orientation on care principle and orientation of justice principle (L.Kohlberg, Molchanov, Myyra) [3,4,5]. The modern world of adolescent's communication includes interaction in social networks and other internet resources. Modern socialization becomes more and more virtual. Increasing intensity of internet communication allows to focus on moral principles in modern world of informational socialization.

The goal of the study is to investigate moral orientation on care or justice principle of adolescents with different level of internet communication involvement. We assumed that change from real-life interaction to virtual cooperation can influence on moral orientation and basic assumptions. The study was focused on following tasks: 1) to define levels of internet involvement, 2) to define peculiarities of moral orientation and basic assumptions (Janoff-Bulman), 3) to identify interaction between internet involvement, moral orientation and basic assumptions.

Three questionnaires were used to realize the study: 1) original questionnaire to define internet involvement, 2) “Care-justice” questionnaire (S.V.Molchanov), 3) Questionnaire of Basic Assumptions (Janoff-Bulman) [3].

The results allowed to define 3 groups of internet involvement. We found that there are differences in moral orientation among adolescents with different level of internet involvement: active internet users are more orientate on justice principle. Gender differences were revealed: girls are more orientated on care nevertheless of level internet involvement. Basic assumptions in world's justice are lower among active internet users than those who interact in real life. At the same time assumption in world's justice correlates with orientation on justice principle in moral actions. Some other correlation were revealed too.

References:
Moral Competence: Its Relevance for Democracy and the Need to Educate It

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World-wide democracy is one of the highest moral. Yet, democracy is under siege in many countries. If we want to maintain it we must foster moral competence in all citizens. Moral ideals are essential, but not sufficient for moral behavior. In addition moral competence is needed, that is, *the ability to solve problems and conflicts on the basis of moral principles through deliberation and discussion, instead of through violence, deceit and power.*

Moral competence bridges the often seen gap between moral ideals in the one hand and behavior on the other. It has shown to be a very important factor in many behaviors which are important for social life and for living together in a democracy (Lind, 2016): for being honest, for helping others in distress, for blowing the whistle, for advocating publicly democratic principles (like justice, freedom of speech and collaboration), for evaluating orders and even for school learning. Without a minimum amount of moral competence in all citizens, no democracy can survive. The more people lack moral competence the more they need autocratic leaders for solving their problems and conflicts.

Moral competence does not develop by itself. It *must* be learned. If people do not have sufficient opportunities to apply their ability, their moral competence does not increase or may even decrease, as is the case with prisoners, who loose much of their scares ability, and also professionals in some areas like in medical education.

Moral competence can be learned. It cannot be learned not through lecturing, indoctrination, or transmission of (verbal) values, but only through providing adequate learning opportunities (Schillinger 2003; Hemmerling 2014). Although Lawrence Kohlberg (1985) has given up the method of dilemma discussion, we have developed an improved version, namely the *Konstanz Method of Dilemma-Discussion* (KMDD)*. It requires no structural changes and takes away no time from the syllabus. A single session can already foster moral competence more than a full school year. The KMDD is used in many countries. In order to foster also moral competence of people outside institutions of education, we have transformed the KMDD into a new kind of theater: Discussion Theater. However, both methods are only effective, if the teachers are well trained.

References:

Critical pedagogy as an educational approach of civil disobedience: an example of Taiwan’s Sunflower student-led movement

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Abstract
This paper aims for advocating the moral foundations of civil disobedience and possibility of critical pedagogy as its educational approach. In theoretical perspective, I discussed the theories of J. Rawls, L. Kohlberg and J. Habermas etc. to justify the moral legitimacy of civil disobedience. Moreover, I proposed critical pedagogy as an educational approach of civil disobedience in order to liberate and empower learners for their civic engagement and social transformation. In practice, I examined the association of Taiwan’s Sunflower student-led movement with the general characteristics of civil disobedience as well as to explore its educational implications relating to critical pedagogy.

Summary
This paper aims for advocating the moral foundations of civil disobedience and the possibility of critical pedagogy as its educational approach. Firstly, I justified the legitimacy of civil disobedience. There are a number of historical cases commonly entitled “civil disobedience” representing moral actions. From the theoretical perspective, J. Rawls, L. Kohlberg and J. Habermas provide solid arguments on the moral foundations of civil disobedience. Rawls (1971, p.320) defines civil disobedience as a public, nonviolent, conscientious yet political act, which usually targets only substantial and clear institutional violations of justice; its aim is to bring about a change in the law or policies of the government. L. Kohlberg’s post-conventional level of moral-developmental theory, including “Stage Five: Social Contract and Individual Rights” and “Stage Six: Universal Principles”, also supports the morality of civil disobedience because it is a higher stage than the moral stage of law and order orientation in described stage four (Kohlberg, 1975). In addition, Habermas (1985, p.106) stresses that civil disobedience is related to active resistance against the unjust state, so it is a litmus test for the democratic constitutional state to distinguish legitimacy from legality. Consequently, the aforementioned scholars’ discourse and historical examples sufficiently justify the moral foundations of civil disobedience.

Moreover, the principle of civil disobedience possess an interactive relationship with critical pedagogy. The legacy of P. Freire’s critical pedagogy is to provide a pedagogical project in helping learners develop a consciousness of freedom and learn to “read” both the word and the world as part of a broader struggle for justice and democracy (Giroux, 2013). Critical pedagogy attempts to understand how power works with knowledge within particular institutional contexts and seeks to constitute students as informed subjects and social agents (Giroux, 2013). Therefore, civil disobedience not only can be regarded as a broader pedagogical engagement but also can be cultivated through an approach of critical pedagogy.

Furthermore, in practice I illustrated the social context of a social movement, situated in an age of neoliberal globalization (McLaren, 2010) from a perspective of critical pedagogy connecting civil disobedience. One student-led social movement, dubbed the “Sunflower Movement” (or 318 Student Movement), occurred in Taiwan on March 18, 2014. The protests were demanding transparency in the proposed trade deal, the Cross Strait Services Trade Agreement (CSSTA) between Taiwan and China. The Taipei District Court in 2017 acquitted 22 prominent leaders, who had led some 400 college students to occupy the main Legislative Assembly Hall for 24 days, as they had met the court’s trail blazing legally established criteria for “official sanctioned” civil disobedience. The Taiwan High Court on March 13, 2018 further upheld the acquittal of the student leaders in view of their protests in 2014.
being a form of expression protected under freedom of speech laws. Finally, I explored the educational implications of civil disobedience to liberate and empower students for civic engagement and social transformation, particularly in how to cultivate the praxis embodied both in and outside of schools.

References:

Who should take responsibility for the well-being and upbringing of children in society? An evaluation of the role of citizens

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According to the United Nations Convention on the Rights of Children parents have both the duty and the right to raise their own children. States in turn have the duty against parents to provide appropriate assistance in raising their children. In philosophical and legal discussions about the relative distribution of responsibilities against children, the focus is predominantly on these two parties. This ties in well with the current dominant perception on raising children in western societies, namely that it is private matter and an individual responsibility of the parents.

The freedom to raise one's children without interference of others is a great good. Yet, the right to privacy can also lead to indifference of citizens against children who are not their own and a substantial number of children are in fact suffering from this. Although numbers differ in the various parts of Europe, in all European countries many children are being neglected, and many children grow up in poverty and in deprived areas, even though Western European countries are affluent (which is also true for the US, I should immediately add). Likewise, individualism can cause social isolation and individualised perceptions of parenting can result in diminished solidarity to assist parents and parents in turn may be reluctant to ask for assistance of neighbours or community members. This may lead to an escalation of relatively easy parenting issues into serious problems.

In the Netherlands a more inclusive view on the responsibility in raising children has been introduced, originally developed by Micha de Winter (2011), called the pedagogical civil society. The idea is that community members and neighbours can contribute to a healthy and safe environment for children, can help parents with practical parenting issues, can contribute to the upbringing of children and be good role models for them. More importantly, it is suggested that citizens should do so. Social workers are expected to strengthen the civil society, which makes it possible for the state to withdraw.

This lecture evaluates the idea of the pedagogical civil society. After an elucidation of this idea, I will first defend that citizens indeed have a moral responsibility to care for the well-being and upbringing of children in their community or neighbourhood. However, I will suggest that caring communities are insufficient, not only because this leads to unfair distribution of responsibilities (as there are more children in deprived areas who are being neglected), the problems mentioned also ask for a critical reflection on state and local governmental policies. This asks for other qualities of citizens: citizens who challenge these policies in the light of justice. The development of critical democratic citizens requires not only civic education, but also exemplary adult citizens. Thus, adult citizens have a threefold responsibility against children in their society: to care for children's well-being, to contribute to a just society and to care for children's development into justice pursuing citizens.

References:
Inclusion as a Lever for Associational Suppression

Matthew Shaw, Marta Esteban

Summary:
Following the U.S. Supreme Court decision in Christian Legal Society v. Martinez (2010), colleges and universities in the United States have asserted “inclusion” as justification for a number of policies and actions that have chilled students’ associations with religious student groups, single-sex social organizations, and student affinity groups of color. Institutions typically justify these actions as exercises of First Amendment institutional rights of association. In this paper, I argue that they might do so in violation of Fourteenth Amendment equal protection rights, with, paradoxically, uniquely direct implications for minoritized students’ on-campus safety, civic development, education, and participation.

Abstract:
In Christian Legal Society v. Martinez (2010), the U.S. Supreme Court upheld the University of California, Hastings College of Law’s policy which allowed it to withhold recognition from the Christian Legal Society. As its name suggests, Christian Legal Society was a religious student group, ostensibly organized around an affinity would-be members had in professing certain Christian principles. When Hastings College of Law required all groups seeking institutional recognition to be available to “all comers,” Christian Legal Society objected, asserting that it should not be forced under threat of non-recognition to allow LGBT students and those who advocated for equality for sexual minorities to join. Hastings won, having successfully argued its policy as an act of institutional speech and having framed the Society’s request as an exemption which would unequally, and therefore unlawfully, burden members of the college community.

In this paper, I evaluate the post-Martinez claim that a push toward “inclusion” might actually operate to the exclusion of associations which coalesce around support for minoritized students and their interests. Using a flagship public university as an exemplary case, in this paper I identify social and legal pressures during the time period 2005 – 2015 as consequential moments which shift the institution toward more robust articulations, if not actions, in pursuit of “inclusion.” Using comparative interrupted time series analysis of institutional and proprietarily collected data, I show that a disproportionate burden of institutional policies taken in the name of “inclusion” have involved suppressing student associations with religious student groups, single-sex social organizations, and student affinity groups of color; and that this trend increased in a statistically significant manner following Martinez. Through qualitative content analysis of institutional policies, I show how institutions intentionally relied on Martinez to legitimate growing institutional policies to regulate student groups, with the, perhaps unintended, collateral effect on minoritized student groups. These findings, I contend, raise uniquely direct implications for minoritized students’ on-campus safety, civic development, education, and participation.

Reference:
School-Wide Restorative Practices and Students’ Social and Emotional Outcomes: Theoretical Frameworks and Empirical Findings

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Research in school discipline suggests that punitive sanctions in schools may have adverse effects on students’ academic performance and school retention rates. Particularly, these sanctions may be disproportionately affecting students from racial/ethnic minority groups and low socioeconomic status (SES), pushing them out of school and increasing their likelihood of becoming involved in juvenile delinquency (Fabelo et al., 2011).

Restorative practices (RP) emphasize restoration of relationships over exclusionary punishment (Zehr, 2015). RP promote reintegrative shame strategies needed for transgressors to repair damage without feeling rejected by the community (Ahmed, 2001). Evidence on RP shows significant drops in rates of out-of-school suspensions, expulsion, and overall aggressive behavior (Baker, 2010), and improvements in school climate and academic performance (Jain et al., 2014). Additionally, RP promote students’ abilities to understand others’ perspectives and emotions and make responsible decisions to repair harm caused (Kehoe, Bourke-Taylor & Broderick, 2017). These positive implications of RP for students’ socio-emotional competencies has motivated schools to implement preventive school-wide RP interventions, rather than targeting only students with discipline problems in a reactive approach (Sprague & Tobin, 2017).

The present literature review draws on the integration of three models: the multitier model of Whole School Positive Behavioral Support (Anderson et al., 2014), Social-Emotional Learning (CASEL, 2003), and Reintegrative Shame from Justice Theory (Ahmed, 2001), to propose a school-wide RP model that articulates both a preventive and a reactive approach. Finally, we propose a model to test the mediation of students’ social-emotional skills and reintegration shame strategies on the effects of school-wide RP on students’ discipline and school climate reports.

References:

“Rites of passage” comprise a longstanding social phenomenon in society’s efforts to influence adolescent moral growth and development (von Gennep, 1960; Turner, 1967). Early (as well as more recent) accounts and theories regarding conversion shed further light on the processes and possible outcomes of such experiences (James, 1902 [1985]) ; addressing a range of issues such as relative importance of cognitive vs. affective processes; predisposing factors, and so on (e.g., Snow & Phillips, 1980).

KAIROS is a modern-day phenomenon that offers new material for exploring the coming-of-age and conversion phenomena among young people. KAIROS is a four-day retreat frequently offered by Campus Ministry programs at Catholic high schools for juniors and seniors. Although relatively little is written about these programs (their exact structure and nature is generally somewhat guarded), their clear intent is to provide a “rite of passage” experience that involves four days and nights at a retreat led mostly by peers. Although there is some variation, most are at least loosely based upon principles of spirituality laid out in the Ignatius of Loyola’s Spiritual Exercises (1952).

This carefully orchestrated experience might be thought of as conducive to something like a conversion (or “life-changing”) experience. The purpose of the present study was to explore former participants’ narrative accounts of their KAIROS experiences in order to explore the varieties of ways in which students respond to them and construct meaning about their own identities as a result.

Participants included 12 young men and women aged 22-32 who had attended Catholic preparatory schools in the Greater Delaware Valley and who had completed a KAIROS retreat during their junior or senior year. Each was interviewed individually in a semi-structured format for 45-60 minutes. Interviews were taped with the interviewees’ explicit permission; in some cases, supplementary written materials (journals written communications, student presentations) were also shared.

A narrative inquiry approach was used to uncover participants’ retrospective understandings of “what happened” and key themes as they related to the context in which KAIROS experiences occurred. Key themes are discussed as they relate to identified turning points during the four-day experience; clear connections to change dynamics hypothesized by classic and contemporary models of conversion; the roles of liminality and “rule-breaking” during the event; short-term and long-term impacts (both individual and social), as well as factors contributing to those impacts.

References:
Wonder as a Morally Formative Experience

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Wonder can be important in moral development for several reasons, and in several ways (cf. Hepburn 1980; Moore 2005; Schinkel 2018a). One way, and one reason, is that experiences of wonder – especially ‘deep’ or ‘contemplative’ wonder – can be morally formative. They can be ‘Morally Formative Experiences’ – striking or memorable experiences that stand out as influences on one’s moral development and moral identity (Schinkel 2009). ‘Moral’ is used here in a neutral, domain-defining sense, rather than an evaluative sense. Experiences of deep wonder can influence one’s moral development for better or worse; they are not necessarily ‘good’ influences.

Deep wonder (contemplative wonder) is a type of wonder that (unlike ‘inquisitive’ wonder) is not immediately connected with inquiry, a drive to investigate the what, why, and how of things. It is rather a ‘silent’ response to mystery – the mystery that a particular thing exists, that it is the way it is, or (ultimately) that anything exists at all. One experiences something as “deeply other or mysterious, fundamentally beyond the limits of our understanding, yet worthy of attention for its own sake, [where this] attention takes the form of an open, receptive stance, and an attunement towards mystery” (Schinkel 2018b). Despite today’s most common usage of the noun ‘wonder’ it would be a mistake to see this type of wonder as necessarily a ‘positive’, pleasant experience. Wonder can be unsettling and disturbing, too.

One central characteristic of (both inquisitive and contemplative) wonder is that its phenomenology includes the element of a ‘meaning gap’. To experience wonder is to experience, in the first instance, a loss or breakdown of meaning: you find yourself confronted with something you cannot accommodate within your frameworks of understanding. But there is also a constructive moment in wonder: the suggestion of (the possibility of) a deeper or more encompassing meaning – the hint of a promise that the meaning gap can be closed. In the case of inquisitive wonder it can indeed – largely – be closed, because our questions here admit of answers. With deep wonder this is not so, and here lies wonder’s ambiguous potential to influence moral development: it may reveal the world as a mysterious but precious place, imbued with beauty, value, and (dimly perceived) meaning, and thus become a morally ‘in-formative’ experience – or it may shake, even shatter, our sense of meaningfulness of the world, constituting in effect a morally ‘ex-formative’ experience. This suggests that the main task for moral education in this connection lies in attending to the meaning gap that surfaces in wonder.

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Consumer Education and Citizenship

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Educating an individual for citizenship is to enable this person to have the right conditions to exercise his or her civil, political and social rights. In this sense, it is the role of the school as an institution to form its pupils not only academically, but also to educate for citizenship pursuing an integral education.

According to Marshall (1967), citizenship also implies a notion of belonging to a community. That leads to the idea of educating for citizenship as a way of integrating the individuals to society.

Furthermore, Taschner (2010) claims that beyond the classic rights proposed by Marshall, other rights arise in modern society displaying more diffuse characteristics such as the ones related to women, environment, ethnic minorities and consumer rights.

The notion of consumption as an acquisitive action of owning and using goods and services can also be perceived as a tool for social insertion. The belonging of an individual to a certain community as well as the recognition of his or her humanity and dignity developed the positioning above a minimum line of consumption in the post industrial world as a premise.

Accordingly, in order to insert an individual in a social context based on the market relations, he or she end up being absorbed by the consumer culture through the continuous and systematic action of the cultural industry. As stated by Adorno and Horkheimer (1973), the citizen, as a consumer, may not be able to detect the reality beyond what is immediately visible. Such effect derives from the incorporation of behaviours forged by the market without the development of a critical reflection towards the goods and services wished and acquired.

Understanding the fact of consuming as a social practice can be considered, at first, a right of a citizen. In other words, the teaching for consuming itself is a required tool in a framework guided by the consumer relationships.

Children grow up inside a consume-related culture, being target of the market and becoming, since a young age, a consumerist. For that reason, the importance of having a consumer education inside school providing the imperative contemporary demands cannot be ignored.

Within this framework, the analysis of project about Consumer Education will be carried out, as well the observation of some classes and the interview of some students in order to verify the impact such project has in the 7-14 aged children. Our main goal is to verify if it can be considered as one aspect which may contribute to the citizenship education.

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The generous tree: morality construction related to the environment through literature

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This study aims to present results of a school intervention, part of Rondon Volunteering Program, which assists the poorest cities in Brazil. During the workshops, and through a work with ‘The Generous Tree’ by Shil Silverstein (1964) students were able to discuss Environmental legislation relating it with the river they have in town that is getting very polluted. It will make them environmental refugees in some years. We have analyzed their participation according to the contribution of domain based theory by Larry Nucci (2005) and the assumptions of Antonio Candido (2006) who conceives literature as a right to the humans.

Keywords: moral development; literature; environmental refugees; The generous tree.
Impunity as a moral phenomenon: A review of origins, types and correctives

Sharlene Swartz and Anye Nyamnjoh

Abstract

Impunity, action characterised by absence of fear of punishment and disregard for the impact on others, is encountered in disparate contexts – from global power relations and gendered and racialised interactions to caring and driving. This paper offers a review of how impunity arises and the conditions that allow it to thrive. Drawing on African and Northern scholars, we advance a distinction between acts of ‘impunity from above’ (their structural embeddedness) and ‘impunity from below’ (through varying modes of moral reasoning). We conclude with an overview of moral education responses to impunity including parrhesia, perspective taking, accountability and justice.

Description

People who act with impunity damage society. Their actions, characterised by a seeming absence of the fear of punitive consequences as well as a disregard for the impact of their actions on others, is a pervasive part of social life globally. Impunity is encountered in contexts as disparate as global power relations and political corruption, in the behaviour of caregiving professional and reckless drivers, in exploitative employment relationships and unequal salaries, and in gendered and racialised interactions. This paper offers a review of (1) the ways in which impunity has been understood in various times and across various disciplines; (2) how impunity arises and the common conditions that allow it to thrive; (3) the way in which impunity shapes social relations and affects societal life; and (4) how impunity may be interrupted and its effects ameliorated.

Drawing on African scholars of law and politics (Mahmood Mamdani, Thuli Madonsela, Peter Ekeh) and psychologists Philip Zimbardo and Stanley Milgram, we offer an analysis of impunity and its relationship to power mediated through race, class, gender and governance. We focus on the social contexts that may incubate acts of impunity and advance a distinction between acts of ‘impunity from above’ (the structural embeddedness of actions) and ‘impunity from below’ (modes of individual and collective moral reasoning). In so doing, especially in the latter case, we appeal to the distinction between intuition and reasoning in the scholarship of Daniel Kahneman. This conceptual framework is further complimented by scholarship around Kohlberg’s schema of moral justification and Jonathan Haidt on social intuitionism. In understanding these contexts, as well as the structural and psycho-social processes that underpin acts and attitudes of impunity, this research agenda also commits to a deeper engagement with the individual, relational and structural effects of impunity.

As its final orientation, this paper sets out an agenda for a future empirical study that might contribute to developing appropriate moral education responses to impunity. Amongst these are the application of Michel Foucault’s notion of parrhesia (bold speech or speaking truth to power) as a mode of discourse that could cultivate a moral ethos that readily challenges and disrupts actions and relations of impunity. This is interrogated alongside other moral strategies such as accountability, swift justice and perspective taking.

Key words: power, racism, recklessness, corruption, parrhesia, accountability, perspective taking

References:


Philip Zimbardo


Racist Habits of White Privilege: Practical Implications of William James’s View of Habit Change

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Full Abstract

This paper describes white privilege as racist “habits:” habits of racism are rooted beneath the level of cognition and housed in the body of the white person in the social context of white privilege. Contemporary research on habit only fleetingly—if at all—mentions the work and relevance of William James. This paper recognizes the fresh perspective James can offer on the topic of racist habits and thus brings him into dialogue with both his contemporaries and recent scholars on the topic of racist habits. James is uniquely relevant in discussions of racist habits due to his place in American history as a “psycholopher”—a scholar in the fields of philosophy and psychology. Furthermore, James had a relationship with W.E.B. Du Bois, who was the first to label racism as “unconscious habit.” James is additionally uniquely relevant to discussions of racist habits in specifically religious communities. This paper recognizes James’s insight and useful metaphors to describe the nature and function of habits. We take his work on habits in general and apply it directly to the topic of racism. We look specifically at how James’s metaphors of “habits as scars” and “habits as grooves/pathways” can describe how racism becomes lodged in the white body. Although we recognize the difficulty and even impossibility of completely erasing such habitualized racism, we apply James’s view on creating new habit patterns as a corrective to unchallenged habits of white privilege. Through the forming of new pathways, old habits might not be erased, but new habits might move to the forefront and thus outshine the racist habits. Due to his application in the field of practical theology and his role in religious pragmatism, his work may be used in religious communities in new pedagogical and practical ways today. The implications of our analysis lie in the potential for habit change in the ways white individuals and faith communities might respond to their own ingrained racist habits. Through specific practices, individuals and communities can learn new ways of being in the world. In addition to spurring our readers toward practical habit change, this paper also calls readers to place hope in the grace of God. Through such divine grace, individuals and communities with ingrained racist habits might be transformed into more just people with corrected social understandings and ways of living in the world.
Predatory consciousness: a quasi-conscious perversion of human nature

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There is a generalizable class of moral interactions characterized by one human preying upon another, facilitated by a Predatory Consciousness. This is the moral education part of the topic, and something that we as a society need to better understand.

Human nature supports predatory consciousness toward food sources, as omnivores. However, when predatory consciousness is engaged with humans, a moral line is crossed. A caring society requires non-predatory relations, so more directly addressing this issue is a necessity in our movement toward a more caring community.

Declaring all forms of human-to-human predation to be psychologically aberrant is a political act of civic engagement. This may be the predation involving sexual abuse of children, sexual intimidation and harassment of adults, or other forms of exploitation, including economic exploitation and human trafficking.

A psychological line is crossed as well, with predatory agents necessarily engaging in self-deception to skew their perception of reality, and diminish and bias their consciousness. This facilitates a moral engagement at odds with their human nature. A basic part of my argument is that these forms of predation require a psychological process of dehumanization, a process of changing the consciousness of the agent such that he can engage in behavior otherwise obviously immoral, even to himself.

There is a long history of scientists speaking of human nature as being brutish, selfish, and inherently violent. In sharp contrast to this I argue that Predatory Consciousness is a diseased distortion of human nature that impairs the agent’s psychological well-being and wisdom development as well as posing problems for the rest of us.
Personhood as a moral disengagement since early childhood

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Abstract:
We intend to present the moral disengagements (Bandura, 2002) presented by the 5-year-old children at the first activity-day of 2017 in our study-research-action project: D.I.A.N. (Debates and Investigations about Animals and Society). That is the animal rights and environmental strand of Stand of Science (Piassi, et. Al, 2017) an interdisciplinary Brazilian science outreach project focused on socioscientific activism. Through this project, we have presented activities to discuss interspecies ethics with 5-year-old ones at a kindergarten setting, on a low-income community at São Paulo, by proposing playful activities to them. At our first activity day, we invited children to sing Brazilians popular songs about animals. We aimed to understand what they think about some species of animals and in which ones they were more interested. Among the songs, they could suggest another one they have already known. One of them was about an alligator who ate a little fish and because of that the chorus said “gluttonous alligator”. After that, we asked children if it was good or bad the alligator be a gluttonous. They said it was bad. However when we questioned them if we were also gluttonous when we eat fish like the alligator, there were controversies. Some children said it was bad, other said it was good, and the main moral disengagement that appeared was: “because we are person”. That is, our personhood let us guiltless, whereas the animal condition of alligator, different from human beings, lay the blame on them. Sapontzis (1981) has explained the consequences of confusing both moral and metaphysical concepts of personhood. The metaphysical concept associates person with all the humanity while the moral concept is related with the rights and privileges someone have. Confusing both generates the speciesist assumption of just human beings have rights and privileges upon other species. If dehumanizing the victims is may used as a justification to do not take responsibility for the moral actions (Bandura, 2002), it shows the status of non-humans as objects which do not deserve any moral concern. As well as, it shows that when someone is considered as a person, it gives him some rights and privileges not to be the victim, the oppressed, but the opposite. Children have learned it since very early. Therefore, based on this perception, it was necessary to create interventions that could encourage children reflection on those disengagements. Stimulating the critical thinking since early childhood in order to do they reflect about their own utterances and naturalized knowledge.

References:
¿Cómo educar en las escuelas para vivir la comunidad justa: propuesta por Kohlberg?

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UNIR; UVA

En la primera parte se realizará una nueva lectura de la comunidad justa de Kohlberg, como fundamento para lograr la postconvencionalidad moral a partir de la idea de una escuela democrática. El profesor debe intentar que los estudiantes tengan experiencias democráticas usando la técnica del diálogo que requiere ser aprendido por los docentes. Plantearemos una propuesta de formación del profesorado para conseguir escuelas democráticas. La segunda parte es una revisión de la teoría de Kohlberg planteando como desarrollo de esta ética del consenso un ethos democrático o la educación del carácter. Además, incluiremos la contribución de la educación familiar en la escuela a través de las comunidades de aprendizaje.

Palabras clave: comunidad justa, desarrollo moral, escuela democrática, diálogo, familia.

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Complejidad y sostenibilidad: reflexiones para la formación de la ciudadanía planetaria

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Los problemas ambientales en el planeta han provocado una gran caída en la calidad de la vida de la humanidad, resultante de un modelo económico y político injusto, utilitarista, exploratorio y éticamente cuestionable. La búsqueda por la construcción de una sociedad sostenible está condicionada a otro pensar y actuar en la globalización, en la que hay necesidad del cooperativismo y solidaridad planetaria, prevaleciendo los intereses de todos los pueblos, con el objetivo de la eliminación de las diferencias socioeconómicas y la integración de la diversidad cultural, en un entorno ecológicamente equilibrado. Este es un proceso lento y gradual que abarca cuestiones vitales relacionadas con el futuro de la vida en el planeta, tales como la ecología y la creación de un nuevo paradigma eficiente de sociedad sostenible, a partir de políticas participativas y democráticas. Con el objetivo de investigar cómo el término sustentabilidad es comprendido por estudiantes universitarios, esa investigación fue realizada con 100 alumnos de una unidad pública, en el Estado de São Paulo, en cursos del área de humanidades. Se aplicaron por escrito tres preguntas abiertas, que se analizaron y categorizaron de forma cuantitativa y cualitativa. La primera cuestión solicitó que los alumnos presentasen el entendimiento sobre el término sustentabilidad. En esta cuestión el 68% de las respuestas relacionaron la preservación y el equilibrio de los ecosistemas naturales; 23% la resolución de problemas como basura y desperdicio, y el 5% la reducción de las injusticias sociales, y el 4% no supieron responder. La segunda cuestión cuestionaba si los alumnos consideraban a la universidad un espacio sostenible y por qué. En el 87% de las respuestas a la universidad no se consideró un espacio sostenible. Las razones señaladas fueron: 42% por la ausencia de espacios verdes; 35% por la falta de cuidado adecuado de los residuos sólidos; 21% por el desperdicio de agua, energía y alimentos, y el 2% no respondieron. En la tercera cuestión se pidió que los alumnos respondieran sobre lo que consideraban insostenible dentro de la universidad. En el 48% de las respuestas a la insostenibilidad se destacó en cuestiones de convivencia ética como autoritarismo, irrespeto en las relaciones personales, violencia y prejuicio; El 17% apunta a la universidad como espacio no democrático y participativo; El 14% clasificaron como un espacio no accesible para todos; El 9% señaló los problemas relacionados con los residuos sólidos; El 8% mencionó los desperdicios de agua, energía y alimentos, y el 4% ausencia de espacios verdes en el campus. A partir de los resultados, pudimos verificar que los sujetos investigados reducen el término sustentabilidad solamente a las cuestiones ambientales. Sin embargo, al cuestionamiento sobre lo que hacía el espacio universitario insostenible, hubo una amplitud del término, destacando cuestiones de convivencia ética y justicia social. Los resultados mostraron la necesidad de desarrollar más estudios y profundizaciones de esos contenidos en el espacio universitario a partir de una visión pedagógica interdisciplinaria.
Filosofía para niños: ¿educación para la paz y transformación cultural?

Duarte Ángela María
Colegio Marymount

De manera coherente con lo que ha estado sucediendo en el mundo, en los últimos dos años en Colombia, particularmente a partir del plebiscito por la paz de 2016, se han fortalecido los discursos de odio. La publicidad engañosas, la circulación de ‘verdades alternativas’ y el miedo derivado de 60 años de conflicto han fomentado el viraje de la política hacia lo emocional y excluyente, haciendo cada vez más difícil establecer espacios de encuentro entre visiones diferentes. En este contexto, se ha hecho un llamado a la educación para que, a través de la reflexión sobre nuestra historia y del fortalecimiento de las habilidades de pensamiento crítico, contribuya a la interrupción de las dinámicas agresivas que han potenciado el conflicto.

La actividad filosófica en las aulas tiene el potencial de desarrollar habilidades que se consideran valiosas para lograr este objetivo: el cuestionamiento a lo dado como natural, el respeto por las diferencias y la formación de posturas sustentadas sobre diversos problemas. Es más, siguiendo discusiones que se han dado en otras partes del mundo, la filosofía podría incluso, a través de una invitación a la indagación crítica, darnos la posibilidad de vivir más éticamente (Grant, 2014).

No obstante, este potencial de transformación no es tan evidente si se tiene en cuenta que la enseñanza de la filosofía, al menos en Colombia, se da en el marco de espacios académicos que limitan sus preguntas a un currículo predeterminado, presionan por demostrar resultados en exámenes estandarizados y afanan los procesos de pensamiento para incluirlos en el ya atareado calendario académico.

Ahora bien, quisiera presentar en este congreso los hallazgos de un estudio piloto sobre los efectos del programa de filosofía para niños que tiene lugar en los currículos de estudiantes de 10 a 11 años en un colegio en Bogotá, Colombia. Se trata de un programa académico no calificado, que busca promover, a través de la consolidación de una comunidad de indagación, competencias ciudadanas y habilidades de pensamiento de las estudiantes. Mediante observaciones de clase y grupos focales con niñas de cuarto de primaria, busco establecer la percepción que las estudiantes tienen del programa e identificar oportunidades de transformación en sus formas de relacionarse, en comparación con una línea base y con los resultados de los estudios de formación moral realizados en la institución.

Así pues, quisiera encontrar un punto de partida y los insumos prácticos necesarios para responder a la siguiente pregunta: ¿puede ser la comunidad de indagación construida a partir del programa de filosofía para niños un espacio de construcción de relaciones dentro y fuera del aula más coherentes con una cultura ciudadana en paz?

Bibliografía:

En Colombia se ha insistido en el poder de la educación para transformar la violencia. La enseñanza de la Filosofía para Niños, al invitar a la reflexión, podría desarrollar posturas críticas y el respeto por las diferencias necesario para vivir éticamente, interrumpiendo esa cultura que ha alimentado el conflicto. ¿Puede ser la comunidad de indagación de este programa un primer espacio para lograr la construcción de una ciudadanía en paz? Este artículo busca presentar los hallazgos de un estudio piloto sobre los efectos del desarrollo de la comunidad de indagación en las formas de relacionarse de niñas de 10-11 años en un colegio de Bogotá, Colombia.
Investigaciones biográficas de la madurez moral: un llamado a la colaboración internacional

Levy Farias

Acercarse biográficamente al estudio de la madurez o la ejemplaridad moral es una idea tan natural como antigua. Pero lamentablemente, este tipo de estudios no parece haber tenido la repercusión académica y social que merece, sobre todo en el ámbito de habla castellana. Procurando entonces contribuir con su promoción, aquí pretendo: (a) Ilustrar cómo los investigadores de esta temática podemos colaborar aun proviniendo de distintos contextos culturales y académicos. (b) Reflexionar sobre el tipo de “validación” más apropiada para este tipo de investigaciones.

(a) Compartiendo datos y criterios de análisis. En “The Power of Ideals”, Damon y Colby (2015) analizan temáticamente tres virtudes (veracidad, humildad y fe) en las vidas de seis líderes del siglo XX, a la luz de una diversidad de documentos personales, biográficos y/o autobiográficos. Sus procedimientos de codificación (con ciertas reminiscencias de los manuales para evaluar las clásicas Entrevistas del Juicio Moral) son muy interesantes pues van más allá de un mero análisis de contenido, planteando más bien lo que podríamos calificar como mediciones “borrosas” (fuzzy) y respetuosas de la complejidad propia de los datos cualitativos (Farias, 1988). Además, estos procedimientos podrían ser adaptados, enriquecidos o extendidos por investigadores con otros corpus de documentos personales o de entrevistas abiertas. Ilustrando esa posibilidad, aquí presento criterios para analizar la “intrínscidad” basados en cuatro relatos de vida de dirigentes populares caraqueños excepcionalmente altruistas (Farias, 2012), así como en algunos pasajes de “Some Do Care” (Colby y Damon, 1992), donde las motivaciones intrínsecas (cf. Csikszentmihalyi, 1996) también resaltan entre los resultados empíricos. Parece claro que esfuerzos similares, desde otras latitudes o perspectivas, podrían irse sumando a un manual colaborativo y abierto de evaluación cualitativa de la madurez moral. De allí mi llamado a la colaboración internacional.

(b) La “validación”. Más allá de los detalles de procedimiento, cabe discutir cómo evaluar las investigaciones biográficas de la madurez moral (cf. Farias, 2017). Sobre todo en contextos como el latinoamericano, donde las usuales limitaciones de recursos y de especialistas justifican una validación social o comunitaria, directamente conectada con los esfuerzos de una educación moral democrática, antes que una validación esencialmente estadística o mediada por criterios estrechamente especializados.

Referencias:


Memoria histórica en la universidad: usos pedagógicos y aprendizajes

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Universidad Nacional de Colombia; Universidad de los Andes

Tras dos años del comienzo de las negociaciones entre el Gobierno de Colombia y la guerrilla de las FARC-EP, hacia el final de 2014 el Congreso de la República emitió la Ley 1732, por la cual se estableció obligatoriedad de la Cátedra de la Paz en todas las instituciones educativas del país, incluyendo a las de educación superior, en el marco del principio que las rige: la autonomía. Así, en 2015 muchas universidades a lo largo y ancho del territorio nacional comenzaron a implementar la cátedra. El equipo de Pedagogía del Centro Nacional de Memoria Histórica acompañó algunos de estos esfuerzos, equipo al que pertenece uno de los ponentes de esta investigación.

En este contexto se hizo relevante la comprensión de los aprendizajes de los estudiantes a través de algunos usos pedagógicos de la memoria, cuya indagación se realizó por medio de un estudio de caso cualitativo en un curso sobre las memorias del conflicto armado colombiano en una Universidad privada de Bogotá. Esta metodología incluyó observaciones participativas de las clases, entrevistas grupales e individuales, un grupo focal y el análisis documental de syllabus del curso, y documentos de política. Todos los datos se transcribieron y codificaron, mediante el uso de códigos etic y emic, para luego construir categorías, lo que a la postre resultó en un análisis curricular del curso.

Una de las categorías en torno a las que giró el estudio fue aprendizaje desde pedagogías críticas, allí se exploró la emancipación de los sujetos de las estructuras de violencia y la construcción de nuevas estructuras a partir de la conciencia de la propia historia, esto desde la relación que Giroux (2003) define entre el pensamiento crítico y la conciencia de la historia. Otra categoría central fue la agencia. Para Kristiansen (2014) la agencia se puede entender como “una capacidad fundamental que tienen todos los humanos de ser auto reflexivos, iniciar sus propias acciones, y en consecuencia influenciar sus propias vidas.” (p. 10. Traducción propia) Esta capacidad se ejerce en dominios específicos y puede estudiarse empíricamente en relación con el presente y el futuro. En este análisis se cruzaron, además dos niveles de análisis en relación con el currículo en el que se evidenciaron las apuestas del curso, el primero a partir del currículo oficial o currículo escrito que corresponde al currículo descrito en documentos formales, para este caso el syllabus de la asignatura; y el segundo, el currículo operativo que corresponde a lo que en la práctica se enseña y se evalúa. Posner (2005).

El hallazgo más importante fue el uso pedagógico de la memoria histórica a través de un dispositivo didáctico transversal en la clase. Con esta estrategia, se promovieron movimientos empáticos por parte de los estudiantes entorno a los casos de víctimas del conflicto armado, y expresiones artísticas para motivar la agencia de los jóvenes como acción política.

Referencias:
7

Posters
Examining Injustices Prior to Crime: A Pilot Study in a Men’s Maximum Security Prison

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Abstract:
The following research study seeks to understand the nature of injustices experienced by men in maximum security prison prior to their crime and incarceration. Data collected in the form of coded stories from the Men’s Prison Study (Study 1) conducted at the University of Wisconsin-Madison, will be used to analyze participant’s (N=103) reported experiences in relation to injustice, crime, and feelings that remain as a result of experienced injustice(s). The research questions explored address the participant’s reported experienced injustice (occurring toward him as perpetrated by others) and their subsequent engagement in crime among other contextual factors.

Proposal:
This poster will present current findings from a study being done in the Educational Psychology Department at UW-Madison working to demonstrate the need for Forgiveness Therapy in maximum security prisons. With overcrowding in prisons and staffing less than optimal, the presence of excessive anger and other psychological problems is a present and serious issue. Moreover, it is our contention that those in maximum security prisons have inherent worth, and deserve to be regarded and treated as human beings with real needs for change and healing (Enright, Erzar, Gambaro, Komoski, O’Boyle, Reed, Song, Teslik, Wollner, Yao, & Yu, 2016)

The current study seeks to analyze stories reported by men in maximum security prison. Participants reported a story about a hurtful injustice that occurred in their life prior to their current imprisonment. Participants describe the event and then answered questions about how they coped with the event in the months and year following the event. Participants were also asked if they felt the experienced injustice contributed to their choice to harm others (as related to crime), if they had shared the experienced injustice with anyone, if anyone asked them about the experienced injustice, and if feelings were still present from the experienced injustice. Data collection was completed as of March of 2018, and is currently being analyzed. Analysis will look at patterns and relationships between types of reported injustices and severity of injustices reported, how participants coped, whether or not participants recognize a relationship between the injustice and their choice to participate in criminal behavior (i.e. harm others), and whether they have shared this injustice with anyone. The findings gathered from the described analysis will serve as support for future studies, and help to explain that those serving time in prison are a hurting population and that Forgiveness Therapy is a potential solution for healing the pain of these injustices.

This poster will focus on analyzing the stories participants shared about their emotionally painful experiences prior to incarceration. This poster answers questions that address the types of injustices
participants are reporting, feelings that are still present as related to the injustice they reported, and the relationship between the experienced injustice and the participant’s choice to engage in criminal behavior (i.e. harm others).

I hope to share our initial analysis for “Examining Injustices Prior to Crime: A Pilot Study in a Men’s Maximum Security Prison” in a poster presentation at the 2018 Association for Moral Education Conference in Barcelona Spain. My goal is to share our findings related to forgiveness work in prisons through the presentation of my poster. This research is the first of its kind to our knowledge, and research that we expect will contribute to many future studies. We would appreciate the opportunity to begin making this research public, as well as the opportunity to receive feedback from our peers during this early stage of research development.
Generativity predicts well-being, even in late adolescence and early adulthood

Lawford Heather; Ramey Heather
Bishop's University; Humber ITAL

A growing body of research has linked generativity, or care and concern for future generations, and positive outcomes for adolescents and young adults (e.g., Lawford Doyle, & Markiewicz, 2013). For example, generativity has been linked to prosociality (Lawford, et al.2013), sustained commitment to environmental issues (Jia et al., 2015; Matsuba & Pratt, 2013; Pratt, Norris, Alisat, & Bisson, 2013), and community involvement (Lawford & Ramey, 2017). In midlife, the connection between generativity and well-being is well established (Grossbaum & Bates, 2002; McAdams & de St. Aubin, 1992). Exploration of generativity and overall youth well being, however, is not yet examined in the literature. Furthermore, it is important to distinguish early generativity from broader constructs of morality. Therefore, the purpose of this study is to examine the relative contributions of moral identity and generative concern to well-being in late adolescents and young adults. We relied on two distinct samples, recruited as part of a longitudinal study of positive development. Participants in Sample 1 were 239 first year students attending a CEGEP (junior college) in Quebec, Canada. Participants in Sample 2 were 207 college students in social and community services programs in Ontario, Canada, recruited through first-year classes. Both groups completed surveys including generative concern (motivations to be generative; McAdams & de St. Aubin, 1992), internalized moral identity (Aquino & Reed, 2002), and well-being (Ryff, 2014). Structural Equation Modelling was used to fit a path model whereby both moral identity and generative concern independently predicted well-being. As hypothesized, both generativity ($\beta = .39$) and moral identity ($\beta = .26$) were associated with well-being. Generative concern and moral identity were also significantly correlated (.41). A multi-group analysis confirmed that these associations were not different across the two samples.

To our knowledge, this is the first study to examine generative concern as a predictor of well-being earlier in the lifespan. Our sample, while collected from post-secondary institutions, was not collected from university but rather junior college and technical colleges, groups somewhat underrepresented in the literature. Overall, the links between generative concern, moral identity and well-being support the importance of considering issues of caring for others and moral steadfastness in youth development. Past research suggests that this developmental period centres around self focus,(Arnett, 2000), our research extends this to suggest that part of this self-focus might include a motivation to develop capacities that serve others.
The vocational ethos of language course instructors working in the realm of integration

Sarah Forster-Heinzer, Liana Konstantinidou, Virginia Suter Reich

Abstract:
Language and communications skills in the language(s) of the receiving country count to be a key factor for a successful integration within society. Despite current political demands for professionalization of language course instructors working within the realm of integration, little is known about the instructor’s vocational ethos, which is considered an important dimension of professionalism. Therefore, the study questions – on the basis of the theoretical ethos discourse – what language instructors consider to belong to their responsibility, what difficulties they face when perceiving their responsibility and how they deal with those difficulties. The results of this explorative pilot study support the development of a questionnaire measuring the language instructors’ vocational ethos.

Extended summary:
In the last decade, communication skills in the ‘new’ language, i.e. in the language(s) of the receiving country are at the core of political and media discourse about migration and immigrants’ integration; these skills have also become major requirement for obtaining the right to enter a country, gain residency and ultimately citizenship in a growing number of countries (McNamara & Shohamy, 2008; Krumm, 2015). Languages instructors working in the realm of integration are currently under high pressure not only regarding these developments, but also regarding the connected political demand for further professionalization. The decisive criterion, if debating about professionalism (and also professionalization), is often the specific responsibility professional members have to assume (Carr, 2010). “Responsibility is a ‘control’ that ensures that fairness, accountability, honesty, and care will be introduced into any decision-making process in a professional field” (Oser, Dick & Patry, 1992, S. 12). Archetypically, responsibility is given if a person is in charge of another person or of an object, while the two forms of entrustment are often mixed within professional settings (Hoff, 1995; Holderegger, 2006; Jonas, 1984). Being responsible in a specific situation means having the power to decide and gives the person in charge control over events (Hoff, 1995). In the context of education, the construct of responsibility is discussed as a moral but also social endeavor due to the direct consequences on development of entrusted individuals a responsible person’s decision might have (Damon, 1992, Reichenbach, 1994) and directly linked to the theories of ethos. Thus, whenever people at work face situations challenging their professional values and orientation ethos becomes important. The persons in charge must decide whether to stick to their ethical principles or set them aside in the interest of a prevailing system that otherwise stacks the odds against them (Forster-Heinzer, 2015). The social dimension of responsibility constitutes the fact that holding someone responsible is directly linked to social expectations. Up to now, little is known about the responsibility of language course instructors. Therefore, the aim of the study focuses on the vocational ethos of language instructors working in the realm of integration and the ethos development within education and further education. By means of an explorative pilot study, instructors will be interviewed regarding their awareness and perception of responsibility, their role understanding and difficulties they face when acting professionally as well as their dealing with them. The results will be used for developing a questionnaire addressing a representative sample of language course instructors of all three different language parts of Switzerland. It is an interdisciplinary project including a linguistic as well as educational research perspective. At the moment the project is still in its booster phase and its’ conference contribution will therefore concentrate on theoretical and methodological issues.
References (English only):


Moral teaching method corresponded to life’s purpose.
-Seeking for deep learning through problem-solving method-

Yaginuma Ryota
Gifu University

In this poster, I examine moral teaching method corresponded to life’s purpose of each student. First, students set carefully ideal life’s purposes and associated competencies. Next, they consider and discuss of moral problems in the textbook, and try to solve them while connecting with their life’s purposes. Through these learning, students can think deeply how to achieve personal life’s goals, how to get along better with each other, and how to respond sincerely to the nature and the sublime. Finally, students reflect and evaluate the portfolio concerning the moral learning locus.
Self- and Other-reported Virtues of Young Purpose Exemplars

Jenni Menon Mariano
University of South Florida Sarasota-Manatee
Margaret P. Boyer & Taylor Damiani
University of California – Santa Barbara

Summary
Pursuing a noble purpose in life could be a ripe context for virtue development, via habituated action to accomplish something good. This research thus sought to identify patterns of character strengths associated with intense engagement in a noble purpose. Interviews with 8 young purpose exemplars and 15 informants were analyzed for exemplars’ character strengths. Exemplars reported transcendence strengths (i.e., spirituality) as central to their pursuits, whereas informants did not see them in this way. Additionally, energy and persistence tend to drive exemplars’ pursuits rather than a sense of self-confidence. The meaning and implications of these and other findings are discussed.

Abstract
During youth, many individuals begin to identify a noble purpose in life, and organize their behaviors around that purpose (Damon, Menon, & Bronk, 2003). Mission engagement could then be a ripe context for the development of virtue, via habituated action to accomplish something noble. However, several unresolved issues are apparent in this assumption. First, informant observations are neglected in youth purpose research. Second, accounts differ on the most beneficial patterns of virtue (e.g., Allan, 2014). Third, purpose is associated with single strengths, but purpose’s role in moral growth may be better understood by studying how multiple strengths co-occur with it, and in context (Malin, Damon, & Liauw, 2017; Lapsley & Narvaez, 2004). This research thus sought to identify patterns of character strengths and virtues associated with intense engagement in a noble purpose, as observed by self and others.

Data were interviews with 8 young purpose exemplars (Mean age = 19.11, SD = 3.37; 5 White, 1 African-American, 1 Asian, 1 Hispanic; 3 female) and 15 informants from across the United States and Canada. Exemplars, nominated for long term commitment to pro-social goals, reported inspiration, opportunities, and pressures experienced in pursuit of their mission. Informants, who knew the exemplars well, discussed exemplars’ characteristics in the context of mission engagement.

We performed secondary (exemplars) and primary (informants) data analyses, led by two coders unfamiliar with the primary methods. Twenty six character strength codes were developed and independently applied to transcripts (Kappa = 0.65 – 0.87), ranked by frequency of mentions, organized under six virtues, and compared in multiple ways between exemplars and informants.

A total of 1081 strengths were mentioned, with highest frequencies reported for the virtue group of courage (256), followed by justice (252), humanity (196), transcendence (170), wisdom (140), and temperance (67). Exemplars’ and informants’ views overlapped, yet differed in significant ways. Exemplars reported strengths of transcendence – specifically spirituality – as central to their pursuits, whereas informants saw exemplars as more representative of strengths of humanity (i.e., love, social intelligence, kindness). Global strength ratings suggested that exemplars pursue their purpose mostly through aid of their own motivation and doggedness rather than through inherent self-assurance: reports of courage related strengths were explained by vitality and persistence rather than by self-confidence. Additionally, exemplars’ strengths of justice were explained by citizenship and leadership and not at all by fairmindedness. We discuss the meaning of these and additional findings, including conclusions about the purpose-virtue connection and implications for purpose education and research.
References:


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The will to include: an examination of children and adolescents’ reasoning about the social inclusion of peers with disabilities

Manchanda Sarah
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Introduction: Although students with disabilities are increasingly educated amongst their typically developing peers, they may still find themselves on the periphery of social activities. The role of typically developing peers has emerged as a key factor in promoting the social inclusion of adolescents with disabilities (Bottema-Beutel, Turiel, DeWitt, & Wolfberg, 2016). Social exclusion is harmful, both for those who are excluded and for people who perpetuate stereotypes and biases through daily interactions. The objective of this study is to develop a clearer understanding of children and adolescents’ moral reasoning about the inclusion of their peers with mild to moderate disabilities.

According to social domain theory, children and adolescents may draw upon the moral, conventional, personal, and prudential domains when making decisions about the inclusion of peers with disabilities. Research in older children has shown that some features of the context can affect children’s reasoning regarding inclusion (Bottema-Beutel and Li, 2015). In addition to context, evaluations appear to vary with age. Younger children are more likely to judge that exclusion is unacceptable, while older children begin to incorporate and coordinate other domains, such as the personal and the societal, into their decision making (Nucci and Turiel, 2009). While some patterns have emerged about the development of reasoning processes by age and gender, this study is the first to evaluate children and adolescents across the span of 8-21 years.

Research questions: 1. Using social domain theory, do evaluations differ by context and age group, or with the influence of an authority figure? 2. Does reasoning complexity increase with age, and does it differ by context? Does reasoning complexity increase with the influence of an authority figure?

Method: Participants will be recruited from a summer camp coordinated through the recreation sports division of a large university in the western United States. All participants in the summer camp interact with same age peers with a range of disabilities in an equal status framework. A total of 60 children and youth will be recruited for this study divided evenly in age groups 8-10, 12-14 and 16-18. Semi-structured interviews designed to elicit evaluations and corresponding justifications about including students with disabilities will be administered, and subsequently analyzed using a social domain theory approach. Data collection is expected to begin in June 2018 with results in September 2018.

Discussion: Ascertaining a clear understanding of how typically developing adolescents reason about inclusion will allow researchers and practitioners to better support the development of lasting social connections between youth with and without disabilities.

Works Cited:
Bottema-Beutel, Turiel, DeWitt, & Wolfberg. (2016). To include or not to include: Evaluations and reasoning about the failure to include peers with autism spectrum disorder in elementary students. Autism, 21 (1), 5160.
La percepción de las familias sobre la actuación de sus hijos en equipos de ayuda para la superación del bullying y cyberbullying en la escuela

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Las investigaciones en todo el mundo han verificado la importancia de formas de protagonismo infanto-juvenil para la promoción de un clima de calidad en la escuela, lo que colabora en la reducción y la incidencia de problemas como el bullying y el cyberbullying. Son los llamados “Sistemas de Apoyo entre Iguales (SAI)” (Avilés, 2017; Cowie & Wallace, 2000). En Brasil, tenemos resultados significativos sobre la implementación de uno de esos sistemas, los Equipos de Ayuda - una forma de protagonismo infanto-juvenil de autoría del profesor José María Avilés Martínez (Avilés, Torres & Vian, 2008). En esa forma, los grupos de alumnos se dedican a ayudar a quien necesitan apoyo, solidaridad y respeto cuando son intimidados por alguien o aquellos que son intimidadores. Son niños y niñas que pasan por una formación en que aprenden a tratar cuestiones de cómo promover la convivencia ética en el espacio escolar, ya que necesitan ser capaces de proporcionar escucha, comunicación constructiva, ayudar a quien tenga problemas y actuar con asertividad en la proposición de formas para solucionarlos. Sin embargo, los beneficios de este trabajo también pueden ser conquistados por quien lo practican y son percibidos por aquellos con los que conviven. Así, esa investigación de carácter exploratorio tiene como objetivo constatar las posibles transformaciones ocurridas en los comportamientos de los involucrados con el trabajo de los Equipos de Ayuda en la percepción de la institución familiar. En Brasil, tenemos ocho escuelas piloto en las que los Equipos de Ayuda fueron implementados desde 2016 (Nunes, Vinha & Tognetta, 2016). Para el presente estudio, la muestra fue constituída por 10% de los padres de los alumnos que pertenecen a los Equipos de Ayuda de las ocho escuelas participantes. Se trata, por lo tanto, de 45 participantes respondedores componiendo una muestra por conveniencia. El instrumento utilizado para esa investigación fue un cuestionario traducido y adaptado a la realidad brasileña propuesto por Avilés (2016), dirigido a las familias de los alumnos que participan de este trabajo. Los resultados apuntan a un expuesto cambio en la forma de cómo los hijos actúan y responden a los conflictos, utilizan formas de comunicación más asertivas en las relaciones con los demás, generando, incluso, cambios en la propia familia de los involucrados.

Referencias:
Reflections of Practicing School Principals on Well-being and Positive Leadership

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Well-being is an essential topic for positive psychology, and for three years it has become one of the most cited topics. Leadership is second only to classroom instruction among all school-related factors that contribute to what students learn at school. In modern society, school principals have a demanding job, and their average retirement age is decreasing while the number of retirees is increasing. Thus, the well-being and positive leadership of principals when correlated with their retention is an issue worth researching. This study has adopted hermeneutic phenomenology and conducted in-depth interviews with 13 elementary school principals in order to explore their experience of well-being and positive leadership practice. The findings of the research are as follows. 1. Positive thinking is a prerequisite for principals. While negative thinking is unavoidable, principals should regularly engage in leisure activities to regulate their mood. 2. Engagement is a basic attitude for principals, and many principals have had flow experiences. 3. In order to stimulate staff’s passion, principals need to possess a strong sense of calling and equip their principalship with value and meaning. 4. In terms of school development, good public relations, especially authenticity and trust, are indispensable for principals. 5. The job of a principal can provide self-fulfillment, achievement, and honor and further one’s own well-being.

The suggestions of the research are as follows. 1. Elementary school principals should regularly review their well-being and constantly make leadership self-improvements. 2. Elementary school principals are expected to reflect on their theories and practices, and apply these theories to daily school affairs and personal physical and mental health, in order to enhance teachers’ well-being, create students’ well-being, and establish a happy campus. 3. Well-being is an essential life subject for modern people, and can enhance job satisfaction and retention intention; hence, it is suggested that positive leadership and well-being be added into the training courses for elementary school principals or the selection of the principals, in order that they can deepen their understanding of well-being and improve school performance with good use of positive leadership. 4. Educational administration and policies should show more support for principals, enhance their senses of mission and achievement, stimulate their passion and motivation for work, and strengthen their intention to stay as a principal. 5. Future studies are suggested to collect more data regarding well-being of principals, summarize more meaningful and possible effects of the well-being of principals from the perspectives of principals, education, school administrators, parents, teachers, and students, create greater effects on the operation and management of schools, and thus, become an important part of citizens’ well-being system.

Keyword: well-being, positive psychology, positive leadership
Compromiso cívico y aprendizaje servicio: el sentido del servicio mediante el parteneriado, la participación y el trabajo en grupo de 3 experiencias en 3 centros esplai

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UIC; UIC

Summary
En aquesta recerca definim el desenvolupament d’un projecte d’ApS a partir la interrelació de 3 dinamismes concrets: el partenariat, la participació i el treball en equip. Els tres nivells funcionen i estan interconnectats, al seu torn, amb altres dinamismes que donen el sentit al servei i l'aprenentatge que es genera. En aquest estudi analitzem el funcionament de tres projectes de ApS de 3 centres esplai del Baix Llobregat. Buscant la implicació i el desenvolupament pedagògic mitjançant d’un procés d’avaluació participativa i reflexiva a través de l’aplicació de la rúbrica de ApS (GREM, 2014).
Tecnología móvil y diseño participativo como vehículos de compromiso cívico: hacia una facilitación de los procesos migratorios

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Cada vez más los estudios sobre migración consideran las tecnologías, especialmente las móviles, como variable necesaria para el empoderamiento de las personas migradas. Así, el Informe DIG-COMP de la Comisión Europea (Ferrari, 2012) señaló la competencia de participación en las redes sociales como una de las vías para la construcción de ciudadanía y fomentar el aprendizaje a lo largo de la vida. En esta misma línea, los trabajos de Codagnone; Kluzer (2011), Hargittai; Hsieh (2013) y Van Deursen; Van Dijk (2014), entre otros, alertan en torno a los efectos negativos del segundo nivel de la brecha digital. En el fenómeno migratorio, la inclusión tecnológica es tan importante como la social, laboral y educativa, e interesan no sólo sus usos comunicativos, sino especialmente la apropiación que se haga de ella –gestión de la vida diaria, acceso a contenidos…– para superar esa brecha digital de la población.

La investigación “Empoderamiento de ciudadanos inmigrantes mediante el diseño participativo de plataformas sociales digitales (Apps4me)” (Proyecto I+D. Ministerio de Economía y Competitividad. EDU2015-67332-P. 2016-2018; IP: Begoña Gros) quiere contribuir a favorecer los procesos de inclusión (social, laboral, educativa) de las personas migradas. Para ello se ha servido de la metodología de investigación de diseño participativo o codiseño, de tradición escandinava. El codiseño se despliega a través de tres fases –exploración inicial, procesos de descubrimiento y prototipado– (Sanders; Stappers, 2008) en las que participan activamente tanto los usuarios finales del producto, como investigadores y, en nuestro caso, entidades sociales del ámbito. De esta manera se asegura que el resultado final se adecúe a las necesidades reales. Además, a lo largo de las diferentes actividades que cubren las fases mencionadas, se favorecen procesos de análisis, reflexión y comprensión que generan nuevos aprendizajes en sus agentes.

A través de talleres con los participantes, se ha codiseñado un chat-bot al que se puede acceder desde Messenger y Facebook y que pretende amplificar la autonomía de las personas migradas en los ámbitos de acceso a servicios de salud, empadronamiento y nacionalidad. El chatbot- MigraWellcome- está en fase de evaluación por parte de personas migradas.

Referencias:


What affects adolescents’ civic value?: Comparison of Korea, Taiwan, Hong Kong, and Finland

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Abstract:
Value is an influential factor that determines goals and directions of the life of human beings and affects their behaviors. Also it could be developed by social and cultural contexts. Civic value is important especially for adolescents, because it makes their life move in the right direction in the rapidly changing world. So it is crucial to understand which factors affect their civic value. The adolescent period is when their identities begin to be formed, and when they are influenced not only by their parents but also by school contexts (i.e., peer group, teacher). The present study examined which individual and school factors would relate to the civic value of adolescents in the eighth grade using ICCS 2016 data. And we explored if there were significant differences in those relations among different countries. To be specific, we compared Korea with two Asian countries (Taiwan and Hong Kong), and with Finland where its educational environment and civic knowledge level (ICCS 2016) are similar to those of Korea. And its data were stratified into two levels, student (1-level) nested within schools (2-level). We analyzed the data by hierarchical linear model (HLM), and the results are as follows. First, the level of formation of civic value was different among students as well as among schools. Second, the positive student-level predictors of civic value formation were adolescents’ SES, parents’ interest in political and social issues, civic participation, civic knowledge level, and awareness of counter. Third, the positive school-level predictors of civic value formation included class openness, civic education, school climate, and schools’ average citizenship self-efficacy. Fourth, the factors related to civic value were different among different countries. These results suggest that individual, family, and school environment influence the formation of civic value for adolescents. Therefore, parents need to provide an atmosphere in which children can freely talk about social and political issues in order to form the positive values of their children, and actively support their participation in civic activities. In addition, schools should create a democratic classroom climate where students can express their opinions freely in class and respect different opinions among peers. However, specific policies to improve civic value should be planned considering the context of specific countries. This will help adolescents establish the positive civic value and these civic value will also guide them to active civic participation.

Keyword: civic value, values, civic participation, civic education, ICCS
Building character through action civics: practice from a high school in China

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Abstract:
Action Civics has been found to be an excellent motivator to prepare young people for their roles as citizens and leaders by allowing them to participate in authentic democratic activities, and one of the most effective approaches to build students’ character by providing young people with the opportunity to act on and affirm the values they learn in school. This presentation will share enlightening practice of action civics such as social practice and some student-led initiatives, designed to promote leadership and character education in one of the best high schools in China.

The purpose of the session is to introduce character education program of a Chinese high school and help attendees get access to action civics practice in China. The practice to be presented in this session is closely related to the conference theme of promoting caring approach, highlighting leadership and students’ voice, and exemplifying civic engagement. The presentation mainly introduces the students’ day-long social practice in the rural area, get in touch with farmers’ life and do farm work in person, during which process to experience empathy, cooperation, cohesion etc, to learn character through offering service. In addition, the presenter will also address the topic of leadership development through focusing on the student-led activities organized by Students’ self-management Committee. As a presenter, I will try to make the presentation vivid by showing some pictures of students’ activities and interviews to get audience involved and the presentation.

Keywords: Action civics; character education
The use of active learning methodologies in moral education

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Based on the observation that traditional pedagogical strategies do not present students with meaningful and contextualized situations in the real world (Araújo, 2011) and that morality must be constructed by the subjects themselves, service-learning starts from the premise that the student, when dealing with the public problems, choose the path that will lead him to express virtues that a citizen should have. (Puig et al., 2011) Therefore, approaches of this sphere presupposes the acquisition of knowledge, skills and values on the part of the students involved in activities that lead them to know the real problems and difficulties that are inserted in the context of a complex world formed by subjects equally complex (MORIN 2005) and which they are part. In this context, the active learning methodologies, more precisely Problem-Based and Project-Based Learning were chosen because it aims, according to Araújo and Sastre (2009), one of the forms that has been adapted to the new requirements and the imminent rise of the new pedagogical architectures and innovation (ICT’s) besides aiming to build knowledge through group interaction and collaborative work developing self reflective students (Dolmans et al., 2001). Therefore, during a semester, the methodology of Design Thinking (Ideo, 2009) was used with undergraduate students. Before identifying the problem to be studied, the students followed the steps proposed by the DT: LISTEN, in which the students observed and dialogued with the people of the community seeking to understand their needs and desires. In the second stage, CREATION, when they thought and elaborated innovative and creative solutions to the identified social problem. In the third stage, IMPLEMENTATION, in an iterative way, improved the initial prototype, listening to the community concluding with the following products elaborated by four groups: a site for young people who was choosing a career and needing help in developing their purpose, an application to connect students and teachers, an application for the elderly, and a project called “Mother Girl” who attended the demand of girls who became pregnant very young. In addition to the well-known burden of family problems and emotional and scholarly losses brought about by an unexpected and immature pregnancy, at the stage of “listening” to this specific public, the students realized that there was a longing / need: young mothers would lose their clothes because of biological change and consequent weight gain with pregnancy. From there, the group of students had the insight to create workshops of customization of the clothes in order to adapt them to the body of the pregnant.

References:
Brazilian teachers and their happiness definitions

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Ulisses Ferreira Araújo - Phd. USP

In the evolution of Positive Psychology research on happiness and well-being, two conceptions stood out in scientific productions and polarized the studies: Subjective Well-Being, based on the philosophical concept of hedonism; and Psychological Well-Being, based on the Aristotelian concept of eudaimonia. Despite advances in the understanding of happiness and well-being, we have not yet reached agreement on terminology, since well-being and happiness are terms that are often used interchangeably. This open the questioning about what lay people (those who are not studious on the subject) mean when they talk about happiness. This study proposes to present definitions of happiness for Brazilian teachers. The sample is composed of 2644 participants (18% men and 82% women), undergraduate, between 20 and 70 years. The instrument used was the Eudaimonic and Hedonic Happiness Inventory (Delle Fave et al., 2011), a mixed instrument composed of open questions and Likert scales for assessing the level of happiness and meaning in eleven different life domains. The scales show a Cronbach alpha of 0.87 for the happiness levels scale and 0.82 for the significance level scale. The initial qualitative results demonstrate definitions of happiness that comprise both hedonic and eudaimonic aspects. Most of the answers defined happiness as a psychological aspect, emphasizing within these definitions, characteristics such as harmony and internal balance. Contextual settings such as family and interpersonal relationships have subsequently appeared in the amount of responses provided. The results also present a possible discrepancy of interpretations between the scientific literature and lay people about the definition of happiness, as well as emphasize the importance of culture and ethics in the understanding of happiness.

**Keywords:** Happiness, Hedonic, Eudaimonic, Teachers, Brazilians.

**References:**
Retomar las relaciones de amistad para impulsar el desarrollo moral: una tarea educativa

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Abstract:
El ejercicio de la amistad ha estado tradicionalmente vinculado al desarrollo moral. De hecho, puede decirse que impulsa el crecimiento humano desde el triple punto de vista antropológico, psicológico y moral. En concreto, la amistad potencia directamente el avance moral porque conlleva una serie de virtudes, e indirectamente porque: hace consciente de uno mismo y del otro; es una relación que da sentido a la existencia, y porque nace de la libertad y la potencia. Así, desde el punto de vista educativo conviene retomar las relaciones de amistad para impulsar el liderazgo moral, un requisito del compromiso cívico en el siglo XXI.

Palabras clave: Amistad, educación, educación moral, liderazgo moral, compromiso cívico.

Keywords: friendship, education, moral education, moral leadership, civic engagement.
Moral foundations and their association with family functioning in adolescents

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The study of morality and family functioning suggests that if families have positive interpersonal relationships, adolescents will have appropriate moral judgments of equality, social expectations and authority, which are related to moral foundations as care, fairness, loyalty, authority and purity (Graham et al., 2013; White, & Matawie, 2004). In the present study, we propose to know the differences in moral foundations according to sociodemographic characteristics and identify their relationship with family functioning, in adolescents. 159 Mexican adolescents participated, 87 women and 72 men (M_age = 14.75, SD = 1.12). We used the Spanish version of the Moral Foundations Questionnaire and the Family Functioning Scale for Adolescents (Jaen, 2018). We attended to highschools and we considered ethical aspects (signed informed consent and assents, emphasis was placed on the anonymity and confidentiality of the information). The results suggested that women (M_care = 21.05, SD = 4.60) are more careful than men (M_care = 19.40, SD = 5.45) (t (157) = 2.04, p = .04), adolescents aged between 15 and 17 are more loyal (M_loyalty = 19.71, SD = 4.15) than those aged between 12 and 14 (M_loyalty = 18.07, SD = 5.11) (t (157) = 2.22, p = .02), and adolescents who were in nuclear families score upper in fairness (M_fairness = 20.96, SD = 4.94) than those are in extended, single-parent or compound families (M_fairness = 19.13, SD = 6.13) (t (157) = 2.01, p = .03). It was identified that the family functioning factors, cohesion and communication, are positively related to care (r = .23, p < .01), fairness (r = .16, p = .03), loyalty (r = .22, p < .01) and authority (r = .19, p = .01). In the case of purity the relationship was not significant (r = .10, p = .20). According to the differences by sex in care, they can be due traditional position of women in the Mexican culture, which involves the concern to be protected. It is suggested that older adolescents give more importance to stability in their relationships, so they score higher in loyalty than younger adolescents, which is a fundamental value within families. Based on the differences in fairness according to the family structure, we suggest that nuclear families have clearer social roles and rights of reciprocity given by their positions in the family. The findings suggest that closeness, affective demonstrations and open communication are positive family functioning elements for a suitable development of moral foundations in adolescents.

References:
A Comparative Study of the Moral Conceptual Framework of Kohlberg and Wang Yangming

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Abstract  According to Kohlberg’s of moral development theory, moral issue is fundamentally a justice issue and the structure of moral judgment is basically the structure of justice principle. The key point of Kohlberg’s three-level-and-six-stage model of moral development theory is continuously constructing moral judgment ability, which finally results in the consistence of moral judgment and moral practice. Wang Yangming, the most influential philosopher in China’s Ming Dynasty, proposed his idea on intuitive knowledge which is the main theory of Confucianism’s moral cultivation. He believed that moral conscience is transcendental and universal and moral practice is to extend intuitive knowledge to its extremity and to remove the obstacle of selfishness.

The study of the two theories start from the following three aspects:

Ontologically, the basic structure of Kohlberg’s moral judgment is justice principle, while Wang-Yangming’s theory pointed out that moral conscience is of innateness and universality.

Methodologically, Kohlberg emphasized that moral developing system is a developing procedure in the cognition structure of moral judgment, while Wang-Yangming suggested improving moral realm by extending the intuitive knowledge to its extremity and removing the obstacle of selfishness.

Generally speaking, Kohlberg’s view on moral judgment and practice is in consistence with Wang-Yangming’s unity of knowledge and practice.

By comparing the similarities and differences of the two theories, we have a further understanding of moral practice in Chinese and western cultures and conduct a cross-cultural study. In addition, we will make a deep investigation in moral education and individual moral practice in different cultures. Owing to the great differences in Chinese and western cultures, we hope to improve the development of moral education by using different moral theories. Kohlberg’s theory lays emphasis on cognition and the importance of social experience on moral improvement. Chinese Confucianism represented by Wang Yangming focuses on individual moral cultivation and moral practice and targets in becoming sages. Although there exists a great difference between the two theories, we still can apply them to improve individual moral cultivation from the point of view of education practice. More importantly, we can see the two theories have a similarity in the consistence of theory and practice which provides a strong theoretical support for moral education.

Key words: Kohlberg’s theory; Wang Yangming’s theory; Moral development; Extension of Intuitive Knowledge; Moral practice
Teacher Respect toward Students in Character Education: a Neglected Situation?

Yuanyuan Zhu

Abstract:
Teacher respect toward students is challenging in the context of China because of its tradition of “authority of teachers”, where it is generally the elderly or the authorities receiving respect but the young or the grass-roots. However, students in the times of globalization have great demands for respect of their teacher and tend to be active learners when their teacher demonstrates respect toward them. There have been a lot of studies carried out on student respect toward teachers while teacher respect toward students has not been researched in much detail. This study conceptualizes teacher respect as appreciating students’ different opinions and managing their learning process systematically and fairly. It contributes to investigating the effects of teacher respect toward students in character education based upon a one-year experiment with participants from a university in China. While the Experimental group was treated with teacher respect, the Control group was not. Data were collected from teacher log and the student questionnaire designed to measure their perceptions on teacher respect toward them. The findings suggest that: 1) the Experimental group describes their teacher behaviors as more agreeable and then tends to take their teacher as example; 2) the Experimental group is more active to conduct learning tasks than the Control group; and 3) the Experimental group has improved the ability to be more fair-minded than the Control group.
Is the ethics of care a useful addition to university values?

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The aim of this paper is to analyze whether the best university education includes moral education to mobilise young people toward the development of caring society. To pursue this end the paper explore the ethics of care perspective developed mostly by Nel Noddings and Joan Tronto. The former scholar is recognized as pioneer in conceptualizing caring as a relational approach to ethics and moral education. While the latter argues how democracies have the responsibility to make caring more just.

The paper explores university values and teaching practices in order to avoid thinking in ethics of care as a useful addition to the mainstream model. If caring is added to our moral vocabulary as a commodity can easily be turned into a publicity tactic. Students attending this kind of university can be quite happy with it, as long as it offers the prospect of safe and easy learning and of a decent job at a time when both are quite threatened. But this scenario in contrary to promoting youth agency and civic participation because it is not placing caring as an universal and political issue. Therefore, caring is set as a perspective that challenges the moral standars, the male-centered epistemology, and the abstract set of concerns about “the economy” to offer a way of coping with real people’s lives and our fragile planet. The paper examines ontological implications of situating care ethics in the core of the university practices and recognizes the interdependence of human beings and institutions; explores practical considerations by revealing the vulnerable and unequal aspects in citizenship; and develops a critical conceptualization that enables us to see the subordination inherent in dominant ideologies.

To sum up, the paper makes an invitation to reflect on which values and methodologies are worthy to be revised to move beyond stale past debates. For that reason, the paper builds new relations between vocational and personal concerns by challenging the deep cultural roots of the manifestations of our insistent dicothomies.

References:

The teaching moral practices and techniques used in bioethics as a discipline in the Faculties of Medicine in the state of São Paulo

Antonio Neves Junior Waldemar, Sergio Rego, Lais Záu Serpa Araújo

The teaching methods used by teachers in the classroom, most of the times, resort to traditional expositive lectures as a method employed to approach a given content, in which case the student is a passive agent in the process of teaching/learning. One of the main objectives of the teaching of Bioethics should be that of developing, in students, the process of finding solutions which involve several abilities, what Kohlberg labels as the capacity of moral pondering and defines it as being the capacity of deciding and judging in moral situations, namely, based on internal principles and actions according to such pondering (Kohlberg, 1964). What is intended is to provide some tools that help and stimulate reflection, from the part of teachers, upon other teaching techniques. These techniques can be utilized in the classroom aiming to stimulate the students’ moral development through moral practices. To Puig (1996), the moral practices is a means of teaching and learning which involve both real-life like as well as routine-like situations of life; is a well-thought situation and proposed to learn in the social practice. This research analysed the teaching of moral practices and techniques used in the teaching-learning process of bioethics as a discipline through the information provided by students and teachers. It was carried out through a descriptive study of a quantitative and qualitative field research. The choice of such approach aimed to pull out data as to obtain a perspective of the reality and of the moral practices used in the discipline of Bioethics. Five Faculties of Medicine in the State of São Paulo were assessed. Nine teachers were interviewed as well as 206 students and five focal groups of 56 students responded to closed questionnaires which were analysed quantitatively. Among students’ answers, it was noted that the moral practices and techniques which most mobilized them were: deliberative activities such as feature film and/or TV series discussions, case discussions, roleplaying – dramatization, discussion debates, and lectures and in a smaller proportion traditional lecture classes i.e. the theoretical-practical component tutored from an expositive dialogical perspective. Therefore, these can enable and enhance the process of forming moral identity, which students undergo; if planned adequately to their experiences and through practice and a structural use and if applied with some knowledge of the methodological rationale behind the techniques thus allowing both the moral intelligent capabilities and building-up of the students’ moral personality to be stimulated and developed.

References:
El modelo pedagógico de las «Comunidades justas» y su relación teórica con la metodología del «Service Learning»

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Es ya un lugar común identificar al pragmatismo como perspectiva pedagógica y epistemológica sobre la que asentar la metodología del Aprendizaje-Servicio o ApS (Santos-Rego, Sotelino y Lorenzo, 2015; González-Geraldo, Jover y Martínez, 2017). El motivo de esta asociación es fácilmente justificable, sobre todo teniendo en cuenta el principio de la filosofía pragmatista según el cual el conocimiento humano se construye desde la experiencia que deriva de la acción. El ApS se sirve precisamente de este principio como medio para la educación moral, ya que supone una interiorización del valor de la solidaridad y la responsabilidad social y democrática, y lo hace además de un modo vivencial, activo y enteramente experiencial.

Sin embargo, cabe buscar nuevas raíces teóricas en el ApS como impulsor del aprendizaje cívico-moral. Sobre todo, si atendemos a la huida del pragmatismo de todo lo que huela a “fundamentación ética”: los fines de la educación cívica tendrían que venir, siendo coherentes con el pragmatismo, de la misma participación y acción de los interesados, de su proceder y sus acuerdos provisionales y contingentes, sin presuponer un “cielo axiológico” previo que funcionara de manera parecida a un fundamento (González-Geraldo, Jover y Martínez, 2017).

Pero en la educación moral y ciudadana cabe partir de unos referentes axiológicos fundamentantes, es decir, de unos fundamentos mínimos que son condición de la convivencia democrática. Eso sí, asumir tales fundamentos o principios éticos elementales se ha de hacer sin incurrir en fundamentalismo, en tanto que aquellos son la condición para no caer en éste. Es precisamente ahí donde entra en escena el modelo de «comunidad justa» como enfoque para aprender, también de modo vivencial, experiencial y activo, el sentido de convivencia democrática en contextos concretos, pero según valores de responsabilidad cívica (Kohlberg, Power y Higgins, 2009). La noción de una ciudadanía postconven cional unida al proceso educativo de una comunidad justa, que sin encorsetarse en una ideología política concreta trata de fomentar la forma de vida llamada democracia, ofrece ese fundamento necesario para el aprendizaje práctico de valores morales y cívicos como el de cuidado responsable y justo (Gozálvez y Jover, 2016), o el de justicia cordial (Cortina, 2010), tan decisivos en las propuestas actuales de educación ética o de estimulación de la inteligencia moral (Gozálvez, 2000).

Referencias:
Education for values and norms in the family

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The effectiveness of parents in the transmission of values to children has a direct relationship with the discipline model used. By family discipline we understand the strategies and mechanisms of socialization that are used to regulate behavior and inculcate values, attitudes and norms. Baumrind (1991) describes three educational styles: the authoritarian, the democratic and the permissive. The use of a certain style influences not only the effectiveness of the transmission of the message, but also the type of values that children will assume. Thus, permissive parents foster values of self-direction such as autonomy and independence, and inhibit prosocial values such as solidarity and justice; authoritarian parents favor deterministic values and conformity, and inhibit values of self-direction and stimulation; democratic-style parents, who use reasoning and teach their children to take into account the consequences of their actions, promote prosocial values and self-direction. In fact, it seems that parents’ values guide the choice of the disciplinary style. Parents who maintain values of conformity and obedience tend to use the authoritarian style, those who maintain values of autonomy and stimulation tend to use the democratic style, while those who maintain hedonistic and self-benefiting values tend to use the permissive style (García, Pérez, Escámez, 2009).

From the point of view of ethical education, the democratic model is the most effective, since it is based on the idea that the home is a place of all and for all, that is things are done among all and in which the value of justice is learned through shared work. The authority is based on a democratic hierarchy where all the members of the family participate in decision-making, although the adults are the ones who lead the process. There is a balance between the firm exercise of authority and the affection that is professed to the sons and daughters. These processes of participation have a great educational value in themselves, insofar as they allow children to acquire a real experience of elaboration, negotiation, conflict resolution, and search for solutions, so necessary for everyday life.

Ethical values are the foundation of democratic norms. Getting children to learn to distinguish between what is right and what is wrong is a long and complex process. We must begin by teaching them the most elementary ethical standards. For this, a series of guidelines must be followed: elaborate norms with the participation of all; norms are concrete, simple and clear, and only those that are necessary and maintain a certain stability in time; norms are reasonable; norms can be controlled and are formulated in a positive way.

References:
Bullying in children’s eyes and mind

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People are used to investigating and analyzing bullying on campus from the standpoint of bystander. On the one hand, the survey showed that the school bullying is much more serious than what we thought. On the other hand, bullying incidents reported by students in the survey decreased with age or grade. This aroused our suspicion. So, we conducted a questionnaire survey on “students of different age stages understanding of bullying“ in 14 schools in six provinces and autonomous regions to 513 students of grade four or above, and interviewed seven second-grade students. The students were asked to describe in detail the bullying that occurred in the school and explain why it was bullying. It was also asked to describe a campus incident that the onlookers said was bullying but suspected bullied did not think it was bullying, and asked for a reason. Through these 520 bullying stories, as well as the description and explanation of students in each year, it can be seen that the students’ understanding and perception of bullying is changing.

Interviews with seven second-graders found several characteristics of their concepts of bullying: they were objective causality, retribution and authoritarianism. So, we suspect that the child’s bullying concept will experience a development process, from just bullying (damage) to the body, the external effects, to juggle bullying (damage to the heart), the internal effects; from the consequences of bullying to bullies malicious attention, finally become individuals with a mature concept of bullying. Through the systematic analysis of all bullying incident report, perhaps we can confirm the assumption of the children’s developmental concept of bullying, we can even identify the roughly age of individuals possessing a mature concept of bullying. This finding is of great significance to education.
Beginning character training process in child education

Sucupira Lins Maria; Miranda Bruna; Cruz Luzia; Honorio De Sousa Daniela; Lino Glaucya; Andrade Karine
Universidade Federal Rio de Janeiro Brazil

There are problems concerning ethics in schools as well in society. Moral crisis is described by MacIntyre (1984) as Moral Disorder. This situation demands study and action, especially in educational realm. No one is born as an ethical person (Sucupira Lins, 2012) and children need to learn from people who are example for them in social life and help them how to separate what is right from what is wrong. Schools are not the only to be responsible for character development, but teachers should consider it as part of their role. The objective of this research is to identify the beginning of character formation through the practice of virtues and social interaction of five and six years old children in a public school. Students were observed during thirteen workshops directed by one of the researchers. These workshops had provided the understanding and the practice of the virtues friendship, honesty and justice. It was possible to understand children’s perception regarding these virtues. We have chosen the Method Sucupira-Lins (2015) as the methodological approach for this research. This is an action method with greater commitment. It offers the possibility of educational intervention of the researcher when it is necessary to help children to practice virtues. Data were analyzed according to the methodology of content analysis (BARDIN, 2010), that allows organizing a large amount of data collected into categories.

This is a research still in progress. We have observed that children have understood these virtues and they are beginning to live according them. Aristotle (IV century b. C., 1991) says that to be friends, persons must be recognized as bearing goodwill and wishing well to each other. It was observed that 45% of the students have said that being friends is knowing how to help and share. Concepts like these did not appear before the workshops.

Aristotle (IV century BC, 1991) says that excellence (virtues) are dispositions of character and that people need to practice virtues to be happy in social life. Lickona (2017) states that character is constructed through observation, and imitation until practicing virtues becomes habit. Students need to understand that to practice excellence (virtue) is important in life. Virtues will become their second nature. Data show that students were able to understand friendship and that they have begun to practice this virtue in daily life. We can say that it is possible to contribute to the beginning of the process of character formation at school.

References:
“Moral Education” in the development of new democratic culture! A Revolutionary Challenge

Hina Fazal, Zahra Ghuman

Abstract:

Working Women has played a significant role in the development of revolutionizing moral Education against the Reactionary feudal and religious prejudices, repressive codes and behavior in patriarchal Pakistan. Liberated Mothers are great cradles and symbols of freedom and moral Education for their children's against the cruel and brutal morality of Mullahs and feudal patriarch. It is in fact healthy, emancipated and educated Women who gave selfless love and devotion to their families, especially children and can provide health and humanity to civil society for progress. Pakistani working Women has played a heroic role in the development of moral Education and history making.
Forgiveness in Cultural Context: Moral Activism?

Cook Kaye; Chiou Grace; Crossett Carter; DeSouza Adila; LePine Sara; Chang Caleb
Gordon College

Individuals share values but sometimes understand these values distinctively. For example, those in cultures such as China and the US value forgiveness as an act that benefits the individual, whereas those in cultures such as Brazil’s may value forgiveness as a duty to the community. We conceptualize our exploration using three components of morality (moral emotions, understanding, and motivation), framed as invaluable for moral commitment by Damon and Colby. Our data, collected since last spring, are part of our continuing effort to contribute to cultural understandings of morality.

Study 1: Church-based interviews with Brazilian and Chinese immigrants. We chose to work with individuals from Brazil and China because these cultures are rapidly changing and have significant religious immigrant populations in the US. We organized and led discussion alongside pastors in the Boston area who have indicated the need for conversations with immigrants about personal experiences of suffering and forgiveness. These church-based samples, though limited, provide a starting point for identifying shared understandings as well as cross-cultural distinctives in the concept of forgiveness.

Study 2: Interviews with persons on the street. We complement these church-based interviews with person-on-the-street interviews, in an effort to capture more diverse understandings of suffering and forgiveness. This second strategy is a broad-net strategy that does not provide easy cross-cultural comparison but earlier efforts to understand the virtues are, we believe, too focused. By interviewing people on the street, we hope to deepen understandings of forgiveness among those from a range of backgrounds (as well as Brazil and China).

Church-based and on-the-street interviews were carried out last summer using survey and interview questions that were piloted with college students the prior spring. In the earlier student discussions, our participants—almost all of whom were college students from the United States—framed forgiveness as an individual choice, as expected, but were surprisingly unlikely to frame forgiveness theologically, despite attending a religious college. Yet participants in our street interviews framed forgiveness as a religious quality. We think, despite this framing, that beliefs about this
Competence of moral judgment of engineering students in Brazil

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Student - University of São Paulo; University Center of Associated Schools of Education; University of São Paulo; Student - University of São Paulo

This research aimed to assess the moral competence of engineering students and professors in Brazil. According to Lind (2002a), some important factors in the development of moral judgment competence are the quality and quantity of education. In this study, it was used the extended Moral Competency Test - MCT_xt developed by Georg Lind (2000) and validated and adapted to the Brazilian reality by Battaglia (2010), in order to obtain the “C score” of moral competence.

In 2015, we applied the MCT xt to 317 students and 15 professors of an engineering course. The participants reached an index C that is equal to 8.25, which is a low level of competence. Another result was the segmentation found in the scores of dilemmas, separately, which means a certain cultural difficulty in the Brazilian context, regards the trial of medical dilemma. Considering these cultural issues, the MCT has been adapted to the Brazilian context with the inclusion of one more dilemma, the judge (C3), which also deals with the value of life, but regardless religious content. Moreover, it is astonishing to notice that professors had a low level of competence, even though they had higher education.

We found a mean difference, statistically significant, among students regards the variable age (t (326) = 2.070, p = .039, d = 0.239). Low level competence participants were, in average, older. Battaglia (2010) presents, about the relationship between age and the C score, that the results of researches have shown that moral competence correlates negatively with age when individuals did not participate in formal educational processes. This study does not explain our results, since they belong to students of the university. Feitosa et al (2013) has argued about the possibility that a smaller competence in moral justice, among older students, is part of erosion of moral competence, which resulted from longer exposure to social and environmental factors which are “unfavorable”. This is a possible cause of our findings in this research, since they are students who attend Exact Sciences, which traditionally do not emphasize moral and ethics as part of their curriculum.

These results point to a necessary attention to effectives actions that can develop morally all the academic community. This is because an efficient education which is focused on ethical and moral issues is linked to an increase in the competence score. Morality, democracy and education are closely related. It is clear that the quality of education will contribute to ethical and democratic posture of these students and future workers.

References:


Morality in manual mode: how confrontation can promote the ascension of deprived groups

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Even though society knows of many historical injustices of certain social groups, people from the disadvantaged group (black, indigenous, women) are still suffering from discrimination and lack of power. Even though some changes have occurred, there seems to be some sort of mechanism that updates this unjust relation in current social dynamics, which directly affects the empowerment of the disadvantaged groups.

The moral machinery has a dual-process functioning, responding in an automatic (fast and not reasoned) mode, as well as in a more manual (slow and thoughtful) way (Greene, 2014), which indicates that we have the ability to reason over the automaticity of our response. This research proposes confronting biased behavior as a way to question biased behaviors and create moral change. Confrontation was found to reduce stereotypical response (Mallet & Wagner, 2010), but it is unknown if this is due to a suppression of still discriminatory thoughts or if this is linked to a deeper change in the way we perceive our moral thoughts. In this paper, we will focus on the confrontation of biased behavior between groups, having a female confronting a male for his biased behavior, and observing whether this produces moral change. Also, we will observe which kind of people can change after being confronted, looking for the moderation effect.

The objectives are (1) to determine if confrontation can trigger a manual mode of moral processing; and (2) to explore possible moderators that can explain under which cases confrontation generates change in moral processing.

In order to answer this, we have developed a 2x1 (confront, silence) experiment where the participant sends jokes to another participant (actually a programmed computer response) using an online chat. Some of the jokes are sexist, and the participants in the confront condition will be confronted for sending them. The participants are 120 males. After the chat, participants will answer to moral dilemmas. Two weeks prior to the chat, the participants will answer a questionnaire about individual variables.

The experiment is currently on the recruitment stage and will likely be done within a month. This research agenda can be relevant for creating new norms that push for identifying sexism as well as exposing it. We can change our nature and despite limitations, we need to be able to question ourselves, rethink both our values and our actions, and re-establish moral standards. Morality is, and needs to be, more than what it evolved to be.

References:
Baseline Inequalities: Why Social Skills Matter for Preschoolers
Early Math and (Later) Civic Skills

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University of Nebraska-Lincoln

U.S. low-income children often enter kindergarten behind higher-income peers academically, particularly in math (Duncan & Magnuson, 2011). To close the achievement gap, many publicly-funded preschool programs—typically serving low-income, minority children—shifted instructional practices, yielding narrowed, academic-only curriculum (Stipek et al., 2017). Interpersonal skills foster later civic engagement, yet research also indicates gaps in social-emotional aspects of school readiness (e.g., peer interactions; Duncan & Magnuson, 2011) suggesting preschool is an important time—and place—for developing these skills. Shifts in instructional goals given targeted enrollments raise issues of equity, fueling debate over justice and what role public education plays in promoting—or hindering—opportunity.

Using longitudinal growth modeling, this study asks, *Do social skills at preschool entry moderate math trajectories across a preschool year?* Sample consisted of diverse 3-6 year-olds (N=76) attending preschool in a northeastern U.S. state. Child assessments were conducted 4-5 times (M=3.4 per child) over 10-months. The Test of Early Mathematics Ability-3rd Edition (Ginsburg & Baroody, 2003) assessed children's math skills; the Challenging Situations Task (Denham, Bouril & Belouad, 1994) captured social problem-solving skills. Controls included baseline language (measured by PPVT; Dunn & Dunn, 2007), race/ethnicity and gender.

Results indicate adaptive (i.e., prosocial or disengaging from aggressor) social skills at preschool entry is associated with differences in the rates at which children learn math skills across the preschool year, controlling for baseline PPVT and age. Specifically, children who begin preschool with more social skills have, on average, steeper math learning trajectories during the year than peers who have fewer social skills at baseline (see Fig. 1). Specifically, the prototypical child with more social skills at preschool entry has, on average, a 5.12 TEMA score whereas the child with fewer social skills has an average 4.29 TEMA score. By year's end, the child with more social skills gains 7.87 points whereas the child with fewer social skills gains only 5.16 points. Findings suggest that low-income children with more social skills—when they begin preschool—learn math faster compared to peers with fewer social skills. This study examines the moral and civic implications of ignoring development of social skills in public preschool curricula, questioning what constitutes “high-quality” preschool, the evolving definition of “school readiness” and whether public education really is the great equalizer.

References:
Table 1. Descriptive statistics of sample and analytic variables.

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<tr>
<th></th>
<th>N</th>
<th>M</th>
<th>SD</th>
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<tr>
<td><strong>Outcome Scores at Baseline Assessment</strong></td>
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<td>PPVT Raw Score</td>
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<tr>
<td>Math Raw Score</td>
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<td>5.13</td>
<td>4.50</td>
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<tr>
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<tr>
<td><strong>Outcome Scores (by Month)</strong></td>
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<tr>
<td>Math Raw Score (November)</td>
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<td>4.57</td>
<td>4.39</td>
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<td><strong>Demographics at Baseline</strong></td>
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<tr>
<td>Baseline Age</td>
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<td>Asian</td>
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<td>0.01</td>
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*Baseline Assessment is the first time that child is assessed at any point in the preschool year. The center has four participating preschool classrooms, two of which receive Head Start funding, though the entire center serves a majority (80%) of children from low-income families (annual incomes less than $24,300 for a family of four).
46.8 months at preschool entry with average PPVT scores) with baseline adaptive social problem-solving skills at the 10th (as indicated by the red line) and 90th (as indicated by the blue line) percentiles at preschool entry. Note: This figure is based upon a random effects model with a fixed effect for each participating classroom.
El kairós y la pedagogía de la alteridad

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CETYS Universidad

La pedagogía de la alteridad establece que el profesor, por el hecho de serlo, es responsable del otro, debe responder de cada alumno incondicionalmente, reconociendo su dignidad intrínseca. Eso provoca que todo acto educativo genere una relación ética (Ortega, 2004). Sin embargo, la aceleración del tiempo que se vive en la sociedad actual genera condiciones adversas para el desarrollo de esa visión ética, pues los ritmos requeridos para acercarse de manera significativa a la persona, se vuelven difíciles de encontrar. El imperativo social de racionalizar y delimitar los tiempos, agendas, horarios, citas, manejándolas con eficiencia, dificultan entender el tiempo como generador de sentido en la vida (Bauman y Donskis, 2015).

En esas condiciones, se vuelve más urgente reconocer que la formación moral que los profesores puedan desarrollar requiere de un esfuerzo por aproximarse a cada estudiante para que, en medio de la agitada subordinación de la vida ante el khrónos, se generen las oportunidades para que el alumno entienda que, si bien habitamos en el tiempo, no debemos ser ciegos ante él; se vuelve urgente descubrir el kairós, como el momento oportuno que lo lleve a asumir su vida con una mayor margen de autonomía moral. Si los sistemas educativos tienden a ser estandarizantes y no suelen formar con un espíritu crítico ante la realidad, la pedagogía de la alteridad propone ayudar a las personas, haciéndolas que se sepan reconocidas, para que puedan crecer en dignidad, y actúen con mayor autonomía; esa es la tarea fundamental del profesor, es su responsabilidad.” (Romero y Pérez, 2012). Desde esa visión, educar moralmente significa mostrar una ética de la compasión (Ortega, 2016), abierta radicalmente a confrontar en el tiempo oportuno al ser humano con su realidad.

Intentar ese cambio es necesario para que exista una educación moral; tiene sentido, porque no hacerlo es convertirse uno mismo y a los alumnos, en saldos de un sistema inhumano (Valdecantos, 2014), es deshabitar en medio de una multitud (Sicilia, 2016); no ser conscientes del kairós, elimina nuestro aliento ético, condición humana requerida para cuestionar la realidad en tiempos inciertos y para movernos hacia la utopía (Vidal, 2009).

Referencias:

Facilitating cultural transition of international students with a deliberate psychological education program

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A recent report showed that the U.S. hosted more than 1,000,000 international students in 2016 (Institute of International Education, 2016). While experiencing the host culture, international students experience the acculturation process, which is a cultural change that results from repeated, direct contact between two distinct cultural groups. Along with acculturation, acculturative stress can negatively impact students’ well-being, such as the physical, psychological, and social aspects of acculturation (Berry, Kim, Minde, & Monke, 1987). Self-identification plays a role in acculturation and acculturative stress. Thus, facilitating the acculturation process can help international students reduce acculturative stress. This presentation proposes an intervention model utilizing Perry’s intellectual development model and Loevinger’s ego development model to promote international students’ intellectual development and ego development, facilitate their cultural transition process, and lower their acculturative anxieties while in U.S. institutions of higher education (Perry, 1970; Loevinger, 1987).

One hundred participants will be randomly assigned to an intervention group and a control group. Participants in the control group will be provided with information about the American culture, including American proverbs, foods, holidays, religious beliefs, cities, attractions, history, college social life, and other related cultural topics. Participants in the control group will also get homework to reinforce the materials. Participants in the intervention group will be shown movies and television shows related to the experience of culture shock. After watching the movie and television show clips, participants will be randomly assigned to enact and defend various roles presented in the movie and television show clips through role plays. In the role plays, participants will be challenged to understand and take new roles, as well as listen to other people’s perspectives. In addition, participants will engage in weekly group reflection activities to discuss their thoughts, feelings, and experiences of additional real-life issues related to culture shock and adaptation.

The American-International Relations Scale (AIRS) and the Acculturative Stress Scale for international students will be given to participants before and after intervention to assess the level of affirmation with American culture and the perceived stress. The Washington University Sentence Completion Test of ego development will be used to assess individual’s level of ego development, and the Learning Environment Preferences will be used to assess a learner’s cognitive development. After the intervention, the collected pretest and posttest data will be input to Statistical Package for the Social Sciences (SPSS) for independent two-sample t-tests to explore whether there are any significant differences between posttest data between two groups.

References:
La percepción de profesores universitarios sobre su responsabilidad en la formación del carácter

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Resumen

Este trabajo tiene como objetivo analizar las percepciones de los profesores universitarios sobre su responsabilidad en la formación del carácter de los estudiantes de enfermería. Se trata de un estudio cualitativo, con entrevistas a profesores de una universidad pública de Río de Janeiro (Brasil). Se ha notado que los profesores no se ven como responsables de la formación del carácter en la universidad, incluso sabiendo que ella ocurre, no obstante, atribuyen ese deber a las familias. La educación del carácter debe ser uno de los objetivos de la universidad y debe también formar parte del planeamiento pedagógico.

Palabras clave: Educación; Enfermería; Ética.

PRESENTACIÓN

Introducción: La finalidad de la educación superior debe ser la misma que la educación de manera general: formar un individuo capaz de gobernar su vida y de vivir harmónicamente en sociedad, o sea, la educación moral en la universidad debe abarcar la deontología de la profesión y la formación del carácter. Por consiguiente, la universidad debe continuar trabajando en la formación del carácter que las familias han empezado.

Objetivo: analizar las percepciones de los profesores universitarios sobre su responsabilidad en la formación del carácter de los estudiantes de enfermería.

Método: Se trata de un estudio cualitativo, aprobado por el Comité de ética correspondiente (CAAE 73677917.7.3001.5238). Se entrevistaron ocho docentes universitarios, de diversas asignaturas, del primero hasta al cuarto año de enfermería, de una universidad pública en la ciudad de Río de Janeiro.

Resultados: serán presentados los resultados parciales de una investigación de doctorado. Todos los profesores enfatizaron la responsabilidad de las familias en proporcionar la formación del carácter de los individuos. Solo algunos profesores identificaron también como función de la universidad la responsabilidad de continuar desarrollando los valores morales. La mayoría relaciona la educación moral con la formación deontológica. Todos afirman que la formación del carácter acontece de manera implícita, depende de la personalidad del profesor; además, no discuten estos temas en reuniones.

Discusión: a menudo, los alumnos no llegan en la universidad con una base sólida de valores morales, entonces cabe a los profesores crear escenarios que estimulen el desarrollo moral. Sin embargo, los datos revelan que la formación del carácter en la universidad aún sujeta a la casualidad. Aunque algunos de los profesores reconozcan la necesidad de cambio, consideran que se trata de un asunto personal y controvertido (Esteban, Mellen & Buxarrais, 2014). La educación moral debe ser uno de los objetivos de la universidad y formar parte del planeamiento pedagógico (Esteban, Bernal, Gil & Pietro, 2016).

Consideración final: Los profesores no se ven como responsables de la formación del carácter en la universidad, incluso sabiendo que ella ocurre, no obstante, atribuyen ese deber a las familias. Por no creyeren en la importancia de su papel moral también no adoptan medidas para hacer cambios. Si la formación del carácter de los estudiantes depende de la formación del carácter de los profesores, es evidente que para que haya cambio de la cultura docente es preciso priorizar la capacitación docente y el tiempo que se dedica al planeamiento de las actividades (Martínez, 2016).
Referencias:


Teaching ethics in a brazilian music technical program

Silva Kreutzfeld Cristina; Nunes Taets Thelma; Rates Soares Filomena; Sucupira da Costa
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The purpose of this research is to show how moral education can be observed in a Music Technical Course in a public school in Brazil. The problem of this research is the lack of moral in society, which is reflected at school. The hypothesis is that it is possible to teach ethics in a technical music school environment and the objective is to show the importance of including the ethics topic in a technical curriculum. To conclude, this research demonstrates that it is promising to teach ethics because of students’ feedback and when the teacher has this goal.
Formación ética de dentistas en contexto universitario brasileño: las Facultades de Odontología del Estado de Minas Gerais

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En esta comunicación presentamos los resultados de una investigación empírica sobre la enseñanza y el aprendizaje de la Ética y/o Deontología en las Facultades de Odontología del estado de Minas Gerais (FOMG) - Brasil.

La motivación para este estudio fue el desinterés ético identificado por Oliveira et al. (2010) en cuanto a las relaciones interpersonales, especialmente con el destinatario de la atención odontológica.

Hemos emprendido un estudio exploratorio, de metodología mixta. Se utilizó para ello la encuesta por cuestionario elaborado por Finkler (2009), con preguntas cerradas y abiertas. La muestra fue seleccionada por criterios subjetivos (no probabilística): FOMG - Brasil, públicas y privadas. De un total de 24, respondieron 12 Facultades de Odontología (5 públicas y 7 privadas).

Si bien la muestra es limitada, hemos verificado que:

1. Solamente tres Facultades incluyen las asignaturas de Ética y/o Deontología en sus curricula; en las demás instituciones, esta temática es desarrollada como parte del contenido de otra asignatura.

2. Habitualmente la propuesta docente, sea como asignatura independiente o desarrollada de forma transversal, se centra en una perspectiva jurídica siguiendo en el código brasileño de Ética Odontológica.

3. Los estudiantes manifiestan descontento con la didáctica y con los contenidos de esas asignaturas, igual que con el modelo de formación que sobrevalora las materias clínicas.

4. Existe, de modo global, poco compromiso de las instituciones con la formación ética y deontológica que únicamente existe como asignatura independiente en 3 facultades; el escenario más característico de la realidad de las FOMG es la ausencia de planificación, denotando que la inserción de esa materia ocurre únicamente en virtud de las directrices gubernamentales.

5. Los docentes que ministran la asignatura tampoco manifiestan mucho interés por estas materias: hay pocos docentes con formación o investigación en Ética y Deontología profesional o en materias pedagógicas.

Ante este escenario, proponemos algunas medidas para concretar en este sector una sociedad cuidadora:

- priorizar las necesidades reales de la población y orientar la formación al enfoque epidemiológico, rompiendo con el modelo biomédico;

- promover la capacitación y actualización didáctica-pedagógica de los docentes para una formación más sintonizada con el cuidado en las relaciones interpersonales;

- generalizar la formación ética y deontológica en los cursos universitarios en odontología y la formación posgraduada en esta materia por parte de los profesores;

- promover en los estudiantes el raciocinio crítico para reconocer la transversalidad de la temática ética en la formación en salud;

- estimular la discusión de dilemas éticos que involucren la atención clínica y las políticas de promoción de la salud y del cuidado.
Referências:


Leadership toward morally and culturally responsive education: educators integrating effective practices

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The purpose of this case-study is to discover and describe the principal leadership effectiveness toward morally and culturally responsive education and how educators integrate effective practices for these educational goals at the school site. Moreover, the goal is to offer a thick description of what characterizes an effective principal, the best leadership practices and the possible barriers for effectiveness.

The data was collected using in-depth interviews and other sources. The interviews were audio recorded, transcribed and coded. Atlas-ti Software was used to code and analyze data.

Educators are viewed as moral education and culturally responsive agents in the school. The teachers, counselors, principals, staff and community can support the students to overcome barriers for getting a high academic achievement and foster a positive moral and social-emotional development by integrating ethical-social-emotional skills and taking advantage of their cultural, social and family wealth. According to Gandara & Contreras (2010), among the challenges some communities have are being ethnically isolated, housing segregation, feeling rejected by the society, economic insecurity, lack of health insurance, family mobility and lack of peer support for achievement in school. However, those communities have a great resilience rate (Gandara & Contreras, 2009), a great cultural, social and family capital wealth (Yosso, 2005). They can develop ethical character traits and social-emotional skills that can make them overcome any obstacle they face. “When teachers and parents teach honesty, justice, kindness, forgiveness, self-discipline, respect, civility, courtesy, responsibility, or determination, they are fostering the sorts of values that form the basis of good character (Pike, 2013; Lickona, 1993).

More appropriate student behaviors could be encouraged if schools focus more “on the ethical values that are necessary to ensure an optimal learning environment and student achievement. Regarding this topic, Britzman (2005), asserted that the “consensual values could be taught, enforced, advocated for, and modeled in a preventative and proactive manner” (p. 293).

Findings

Educators must be trained to educate the whole child, integrating their cultural, family, and social values, as well as teaching the academics and extracurricular classes considering social-emotional-ethical skills in a transversal way. Educators must be moral and cultural agents inside the classes recognizing their cultural capital (Yosso, 2005) and their rich socio-cultural context (Olivos, 2004). School leaders must apply effective practices, overcome obstacles, have excellent communication and make a positive impact in the community.

References:
Teacher Priorities for Family-School Communications and Third Grade Children’s Social-Emotional Skills

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Bronfenbrenner’s bioecological model of human development highlights the importance of meso-system influences, or interactions between children’s most proximal contexts, on children’s growing skills. Specifically, family-school connections have been identified as critical contributors to young children’s academic and social development (e.g., Ma, Shen, Krenn, Hu, & Yuan, 2016; McWayne, Hampton, Fantuzzo, Cohen, & Sekino, 2004). In recent years, more attention has been paid to the importance of promoting children’s early social-emotional skills, such as self-regulation and interpersonal skills, for future well-being in multiple domains including educational attainment, health, and criminality (e.g., Jones, Greenberg & Crowley, 2015; Moffitt et al., 2007). A critical question is whether the extent to which such social-emotional skills are prioritized during family-school interactions impacts children’s development of these competencies.

The current study draws on a large-scale national data set following over 18,000 children from grades K–3. The cross-sectional study explores whether naturally-occurring variation in third-grade teachers’ reports of the extent to which evaluating children’s classroom behavior and conduct, cooperativeness with other children, and ability to follow directions is important for reporting to parents is related to children’s social-emotional skills, including teacher-reported interpersonal skills, prosocial behavior, and self-regulation, as well as child self-reported competence in peer relationships and prosocial behavior (all assessed at spring of third grade), controlling for other child and classroom characteristics. Multilevel modeling is used to account for the clustering of children within classrooms and schools. The use of autoregressive models controlling for earlier measures (spring of second grade) of outcome constructs strengthens our ability to assess causal relations between teacher priorities and child outcomes.

The results of this study may have important implications for teacher training and practices with regard to evaluation and communication with parents about young children’s developing social-emotional competencies.

References:


Schools as sites of public reason: critical thinking pedagogies and civic agency

Ebony Cain (Pepperdine U); Deborah Brown (U Queensland); Peter Ellerton (U Queensland); Calvin Normore (UCLA)

If, as Dewey foresaw, it is inevitable that schools stand to the society writ large as microcosm to macrocosm, then the education schools provide cannot operate as a preparation for civic life but must be a form of civic engagement. One immediate way in which schools can serve as the conduit for civic agency is by developing in students a capability for public reason. What characterises public reason is that the reasons advanced by participants are reasons that others operating from different standpoints have reason to accept. The notion of public reason thus puts constraints on how reasoners reason to take into account the existence of different perspectives and worldviews, and thus embodies values of fairness and respect — fairness, because each person and their clearly held position is treated equally, and respect, because each person is bound only to policies that she or he has grounds for accepting. Our project concerns the kinds of intellectual virtues and cognitive skills that characterize public reasoners and what kind of pedagogical praxis is best suited to developing such attributes in students. We consider these issues in the context of examining the results of four projects that involve marginalized students as civic agents and agents in their own learning, three from Southern California — the Council of Youth Research (UCLA); the Eagles Project for foster youth (Pepperdine U) and the Hawkins High School YPAR/Action Research Soapbox Project — and the University of Queensland Critical Thinking Project. An examination of what worked and what didn't work in these projects lends credence to the idea that critical thinking pedagogies are needed to provide students with the cognitive resources to have meaningful and emancipatory experiences through their schooling.
Parents’ Stance towards Science and Religion in the USA, Iran, and China

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Abstract

The conflict between science and religion has a long-standing history. It is often assumed that contradiction between religious and scientific beliefs is inevitable, mainly because science and religion have competing claims about the explanation for natural phenomena (Evans & Evans, 2008). To examine whether different cultural traditions regarding religion would influence how people approach science and religion, we asked four hundred and thirty-seven parents of 4- to 11-year-old children living in the USA (n = 126), Iran, (n = 77), and China (n = 234) to rate their level of agreement with 11 items that measured the value they attribute to science and to religion (e.g., “To me, it is important to have a scientific[religious] outlook in life”). The items in each domain were then combined to create a score on parents’ attitudes in each domain (i.e., Religious Attitudes, Scientific Attitudes), ranging from 11 to 55, with higher numbers indicating more positive attitudes. Parents also declared whether they self-identify as religious or not.

Our results demonstrated some striking similarities and differences between the three countries. In the USA, compared to religious parents, non-religious parents showed positive attitudes towards science (Mnon-religious = 44.20 (6.75), Mreligious = 36.79 (6.61), t(90) = 5.31, p < .001). The reverse pattern emerged for attitudes towards religion; religious parents valued religion more than non-religious parents did (Mnon-religious = 26.54 (7.67), Mreligious = 37.21 (6.04), t(90) = 7.11, p < .001).

A similar pattern emerged in China. Compared to religious parents, non-religious parents showed more positive attitudes towards science (Mnon-religious = 43.96 (4.24), Mreligious = 41.31 (4.63), t(230) = 4.53, p < .001) and the opposite pattern held for attitudes towards religion (Mnon-religious = 29.67 (5.27), Mreligious = 40.11 (6.68), t(224) = 13.12, p < .001).

In Iran, however, religious and non-religious parents did not differ in terms of the value they attributed to science (Mnon-religious = 44.37 (4.87), Mreligious = 45.46 (4.87), t(72) = .78, p = .44). Nevertheless, religious parents valued religion more than non-religious parents did (Mnon-religious = 34.35 (6.16), Mreligious = 40.03 (6.75), t(72) = 3.85, p < .001).
Moral praxis: on poverty and young children in a violent society

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The idea of ‘childhood’ is loaded with notions of cans and cannots, should/should-nots. Among Blacks in Southern Africa, parents are mainly involved in socializing children by providing a collection of settings in which they learn to behave according to the culture’s norms; but other elders or adults or members of the extended family could become involved as well. Adolescents are expected to look after their younger siblings while parents earn incomes at various workplaces outside their area of residence. Income influences how much education parents can offer to their children. In socializing their children, Black parents emphasize obedience, neatness, and good manners. One set of activities perceived to be “good manners” by social values and norms is that children are expected to be quiet (voiceless), conform (honor their elders), and barely invisible when adults are present (Brislin, 1995). Children are expected to be quiet and to entertain themselves in a room other than the one where the adults are talking. In traditional South African cultural setting, a child is regarded as both a symbol of joy and an economic asset from his or her first day in the world through childhood, adolescence/adulthood and up to the time when they are in a position to support an aged parent. The immediate and extended families appear to form the hub of the network, followed by the neighbor. Africans place a great value on being good neighbor. Culturally speaking, it is generally believed that an individual has a duty toward her neighbors. Today's African children are bombarded with images of violence in cartoons, news reports, tv shows, facebook, computer games, movies, gun ads, and other media. In growing numbers, they are also exposed to real-life violence in their own homes and townships — as witnesses, pupils, victims, and, increasingly in adolescence as perpetrators. The psychoeducational assessment and treatment of impact of the environment on children by school psychologists, is a domain that merits concerted attention. The effects of poverty are not homogeneous across Southern African children, because some portion of black children raised in chronic poverty and violence are still resilient to risk. However, poverty and violence should be the focal point for research and policy analysis because they are the primary organizing risk to children in general. (Garbarino, 1992). Children's coping skills, such as social skills and the ability to manage chronic symptoms is crucial, as we cannot gain a good sense of poverty and violence and their effects of children except we bring into the picture the perceptive of the child. The spiritual challenge is to address the questions of how a society rife with poverty, fatal shootings, and violence should reasonably invest in efforts to develop a better system of referrals for children exposed to violence and to stimulate community-based intervention programs. This is the agenda before us in today's world.

References:
How to elaborate moral education projects? 
Intervention with professionals

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We made an intervention with education professionals of an elementary public school in Vitória, Espírito Santo, Brazil. Our main goal was to provide theoretical and methodological subsidies for the participants elaborate moral education projects at school. Initially, 17 professionals participated in this study. Throughout the course, three participants gave up, and 14 remained. These professionals were elementary school teachers, art, sports and mathematics teachers, pedagogues, directors and others. The participants were divided into two groups, based on the availability for each one to take part in the meetings. Each group had eight meetings with a duration of three hours each, developed during three months in the institution where the participants worked. Topics like ‘Moral development’ (Kohlberg, 1992; La Taille, 2006; Nucci, 2001; Piaget, 1932/1994); ‘Intellectual and affective dimensions of morality’ (La Taille, 2006); ‘Morality and cultural context’ (La Taille, 2009, 2016; Turiel, 2002); ‘Moral education’ (Piaget, 1930/1996; La Taille, 2009) and ‘Possibility of themes and procedures to moral education’ (La Taille; 2009; Piaget, 1930/1996) were discussed. At every meeting, they had a theoretical discussion and practical activities. We used various procedures, such as expository lessons, text discussions, fictitious stories discussions, video exhibition, etc. We created a didactic material to conduct the course. Based on the intervention, we observed that the professionals had few knowledge about the themes handled. In addition, most of them considered that moral education is not a responsibility that schools have to take. Some participants showed disinterest in reading the texts that were available for them before the course and in participating in the activities. They also showed tiredness and lack of attention during the meetings. All of them reported that they did not feel prepared to work with moral education in schools. After the formation, 78.6% (n=11) of the participants affirmed that they were feeling prepared for the referred work. With this study, we highlighted the importance of a professional formation for teachers for the conduction of moral education practices in a school context. We also emphasized the need to hold discussions with education professionals about the role that schools play in student’s moral formation and about motivations for the professionals to be prepared to speak about this theme.

References:


No Human is Small and No Nation is Sub-Nation

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Indigenous peoples around the world were and continued to subject to dehumanizing narratives from the colonizer as well as majority or dominant groups (Smith, 1999). The Indigenous peoples of Chittagong Hill Tracts (CHT), Bangladesh, experience such government-imposed demeaning narratives as Kudro-Nri-Ghosti meaning minor race or Upo-Jati meaning inferior sub-nation. These factors are exacerbated for the children of CHT by militarization and massacres of indigenous peoples in the region. Over the last 43 years, government restrictions prohibited access of foreigners, researchers, and practitioners into the region (Survival International, 2015). As a result, there is a dearth of quality research on the civic and moral education of over half a million indigenous children.

This ethnographic study of civic engagement of minority Indigenous youths and majority Bengali youths explores side-by-side how indigenous youths engage in civic and moral actions developing counter-narratives against Upo-Jati and Kudro-Nri-ghosti, as well as how Bengali majority youths express their views empathizing or justifying the use of these narratives for minority indigenous people living in the same country. First, this study explores how indigenous peoples perceive, receive and accept or not, the demeaning narratives Kudro-Nri-Ghosti and Upo-Jati and how Indigenous cultural resources, knowledge, and indigenous language were incorporated into an education program and created counter-narratives in the forms of culturally relevant content and pedagogy. This study focuses on the role of indigenous elders and educators, becoming an agent for indigenous cultural knowledge and linguistic revival as they bring ancestral Indigenous knowledge into the classroom as part of one of the key curricular objectives. Situating and framing within the complex historical, sociocultural, and political context of Indigenous education, this study highlights the importance of engaging Indigenous youth in critically examining dominant narratives, the role of community elders in creating counter-narratives, the role of students in reclaiming identity via authentic story-telling, and as well as challenges within and outside indigenous communities for creating a community based sustained engagement with civic and moral actions.

Second, this study also explores side-by-side the perspectives and views expressed by the youths from the dominant Bengali majority, empathizing and participating in civic actions or justifying government's authorization and the imposition of the use of these dehumanizing narratives for identifying minority indigenous peoples in the country. These various conforming and non-conforming views and voices from both the indigenous minority and dominant Bengali majority youth groups provide a more holistic picture from their expression of empathy or apathy, care or not, and desire for justice for fellow human beings as evident by their civic engagement and moral action.
Hashing Out the Hashtag: A Discussion of Moral Development and Criticisms of Modern Social Activists

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As social media continues to permeate every corner of web-based life, social justice movements have evolved to keep pace (Cammaerts, 2015). More than ever, the average person can get involved with social justice and interact with like-minded individuals to organize, coordinate, and advocate for their shared convictions, whether those convictions be about human or animal rights, feminism, LGBT-QIA issues, or myriad other topics. Conversely, “social justice warrior” is a disparaging term used to describe social media-users (English Oxford Living Dictionaries) often due to the assumption that they see themselves as occupying the moral high-ground over their peers simply for expressing their views on social media (Gaztantambide-Fernández & Howard, 2013).

Carol Gilligan’s ethics of care model was a feminist response to Kohlberg’s traditional stages of moral development. She theorized that Kohlberg’s model, which emphasized the ethics of justice, did not sufficiently explain the experience of women and suggested a different model, which is also structured in stages. These stages begin with “orientation toward individual survival,” followed by “goodness as self-sacrifice,” and finally “morality of nonviolence” (Gilligan, 1977).

The authors of this presentation aim to analyze the relationship between a “social justice warrior’s” behaviors in the social media realm and how those behaviors coincide with the stages of Gilligan’s model of care. The researchers drew upon current literature on social justice, as well as relevant blogs and discussion forums and identified four main problematic behaviors: utilization of logical fallacies, hypocritical statements, abdication of responsibility, and focus on unrealistic goals (Massanari & Chess, 2018; Howard, 2010). A discussion will follow on how the targeted behaviors may serve to stymie a cause and polarize audiences rather than unite them.

References:

Korean Children and Adolescents’ Social and Moral Reasoning about the Fairness of Salary Allocation

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Introduction

As the gap between the rich and the poor steadily increases worldwide, there is a need to study how individuals are making sense of such inequalities. Two questions we have are: 1) would children find it is okay to distribute unequally based on different hierarchy at work; and 2) would it be considered appropriate to differentiate salary based on gender? In examining this, we focused on a particular group of samples: children and adolescents from South Korea. As one of the most economically developed countries that is also facing serious concerns about gender inequality (e.g., one of the OECD countries with the largest gender-based pay gap) and a declining middle class, balancing old traditions with new ones, South Korea provides the perfect place to begin investigating individual's social and moral reasoning about the fairness of salary allocation.

Method

A total of 60 Korean children and adolescents in three age groups (10-11 years, 12-14 years, 15-16 years) participated in this study. In a 1:1 in-depth interview, children and adolescents were introduced to hypothetical scenarios which depicted salary differentials based on gender and hierarchy, respectively. Whether they would coordinate conventional gender and hierarchical norms against concerns of fairness and equity were examined.

Result and Conclusion

Overall, this study found that gender-based differential in salary allocation is almost always read as an issue of fairness of gender discrimination. However, in terms of hierarchy-based differentials in salary allocation, participants reasoned in a more complicated way, involving both norm affirming conventional reasoning and moral expectations based on merit. In particular, with age, participants were more likely to justify the salary difference based on hierarchy by raising issues on ability and effort. The current findings supported the social domain theory that reasoning about gender and hierarchy are part of individual's understandings of social convention. Implications for future research in this area are discussed.
CCTV surveillance in Israeli primary schools: Normalization, resistance, and children’s privacy consciousness

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This study explored how primary school children perceive school surveillance by Closed Circuit TV systems (CCTVs) and how their perceptions relate to their privacy consciousness. The theoretical framework is structured along three axes. The first axis includes literature on school CCTVs, exploring their objectives, usages, and their educational and ethical implications. The second axis is the development of rights consciousness—the process that motivates people to define problems and obstacles in terms of rights. The third axis, linking the previous two, is children’s perceptions of surveillance practices and responses to such practices. While several studies have explored how adolescents perceive school CCTVs, the current study focused on the perceptions of younger participants—primary school students.

This study drew on 15 group interviews with 57 children, aged 9–12, enrolled in three Israeli public schools that had installed CCTVs, and on information gathered from members of the management team of each school. The interview guide included general factual questions regarding CCTVs and open questions, eliciting the children’s opinions regarding their installation and usages. In addition, we used several short vignettes describing different usages of CCTVs for educational purposes.

The findings indicated that in all three schools, educators did not discuss the CCTVs with the children. Consequently, most children had various erroneous assumptions regarding the CCTVs, leading some children to wrongly believe that they were seen and heard in almost every corner of the school, including toilets and classrooms. The findings also revealed a tension between normalisation of school surveillance on the one hand, and objection to excessive surveillance on the other.

In addition, the findings demonstrated that even young children, having been born and raised in a digital world with its ubiquitous surveillance, value their privacy and are willing to relinquish it only when they perceive it as justified. The children put various moral qualifications to the use of CCTVs, with some of them intuitively corresponding to constitutional protections of privacy. For example, the children mentioned spatial distinctions. Generally, children considered classes, toilets, and the principal’s office as more private than other spaces in the schools. The children also referred to spatial considerations concerning the scope of the covered areas. Some said that there should be places in the school that are not covered by the cameras, where they can behave freely, without a watchful eye. Another kind of qualification concerned the purposes of CCTVs. The children were willing to trade-off privacy for security in order to be protected from external threats, but set various limits to the integration of CCTVs in pedagogic practices. The findings also revealed qualifications concerning the existence of alternative means to achieve the same goals without derogating children’s rights.

The conclusions of the study exemplify the need to critically examine the usages of school CCTVs, the moral implications of these usages, and the ways by which children receive information concerning CCTVs and actively participate in the decision-making.
Forgiveness, Religiosity, and Well-Being in the Context of Women of Divorce

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Marital disruption could have negative impacts both psychologically and physically on women (Kiecolt-Glaser & Newton, 2001). For example, Sbarra & Nietert's (2009) forty-year follow-up study suggested the experience of divorce or separation could be one of the strongest predictors of early mortality. Meanwhile, given that there is a high prevalence of religious beliefs and practices in the United States, researchers have found significant relationships between religiosity and mental well-being (Tay et al., 2014). Cowchock et al. (2011) also suggest religion functions against risk factors for people with great life stressors. In addition, forgiveness has been defined as the willful giving up of resentment in the face of another's considerable injustice and responding with beneficence to the offender even though that offender has no right to the forgiver’s moral goodness. Forgiveness has been positively associated with physical health, mental health, and relationships, empirically and theoretically (McCullough et al., 2009). Several studies have suggested that forgiveness of an ex-partners in the divorce process will help restore positive emotional health (Enright & Fitzgibbons, 2015). Forgiveness of an ex-partner also relates to better post-divorce adjustment, better family relationships, and more effective co-parenting (e.g., Rohde-Brown et al., 2011).

The current study will focus on this emerging issue, concerning the well-being of women experiencing divorce. Fifty adult women experienced divorced will take participate in the online survey to measure their degree of forgiveness, religiosity and well-being. To predict, divorced women with higher and positive religious belief have more forgiveness towards their ex-spouses, and positive religious belief will be related to better well-being after divorce, controlling demographic variables. Also, religiosity will mediate the relationship between forgiveness and wellbeing of divorced women. A next step following study may be forgiveness interventions for women of divorce to aid their post-divorce adjustment.

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Dit-2 And The Empirical Study Of Moral Competence Of College Students. A Case Study In Guangdong

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Defining Issues Test II is administered over 811 Chinese college students. Results show that: Moral judgment competence of college students is characteristic of high scores in Personal Interest schema and Postconventional schema, while low in Maintaining Norms schema. Gender, hometown types, major and student cadre experience have significant effect on college students’ moral judgment competence, while education level, academic performance and one-child family have no significant effect on their moral judgment competency.
Educación en valores: buenas prácticas y eficacia escolar

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La Educación en Valores (EV) sistematizada y de calidad no sólo fomenta la construcción del carácter del alumnado (Brooks, 2002) sino que también facilita el aprendizaje eficaz mejorando los resultados académicos (Halliday, 1998; Hansen, 1998; Carr, 2005; Elias et. Al, 1997; Benninga, Berkowitz, Kuehn, y Smith, 2003; Esquith, 2003; Lovat, 2017).

La finalidad de este proyecto es proporcionar evidencias acerca de los vínculos entre la EV, la calidad de la enseñanza y la eficacia de los centros escolares. En concreto: 1) Analizar y comparar la EV en centros de Educación Primaria de alto (CAEF) y bajo (CBEF) nivel de eficacia escolar de la Comunidad Autónoma del País Vasco (CAPV) e 2) Identificar buenas prácticas en EV.

La fase cuantitativa se divide en cuatro partes: 1) Selección de los centros de Educación Primaria de alto (CAEF) y bajo (CBEF) nivel de eficacia, 2) Análisis del nivel de Competencia Social y Ciudadana del alumnado de los centros CAEF y CBEF, 3) Análisis de los ítems referidos a la EV del cuestionario respondido por el profesorado de centros de EP y 4) Aplicación del cuestionario sobre EV al alumnado, profesorado y familias.

En cuanto a la fase cualitativa, se han realizado entrevistas semiestructuradas a dos colectivos de informantes clave de los centros seleccionados (Inspección y Equipos Directivos) y se han incluido preguntas abiertas en los cuestionarios aplicados. Además, se han realizado dos estudios de caso mediante análisis documentales, grupos de discusión y observaciones en los centros seleccionados.

Las principales conclusiones apuntan que existe relación entre la EV y el nivel de eficacia escolar, habiendo diferencias en centros CAEF y CBEF. Además, se identifican buenas prácticas entre las que destacan, entre otras, la sistematización del proyecto de EV, diversas metodologías de trabajo, la formación del profesorado y de las familias, y su evaluación.

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The SANFA Project: A Photo-Voicing Technique of Community Engagement for Democratic Dispensation

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The intention of this pilot project dabbed SANFA, which literally means ‘Go Back for It’ was to provide a forum for discussion and re-engineering grass root communication and community engagement in the democratic disposition in Ghana. The SANFA Project is an initiative conceived as part of the call: Re-Imagining a 21st Century Democracy ™ launched by Brown University's Swearer Center, United States of America. Operationally it originated from the concept of socio-moral engagement of people having to get back to pick the rubbish they leave behind. Moral education is the bedrock of every democratic dispensation success story; educating people on their socio-moral responsibility and preference for social values is key in any development agenda.

Therefore SANFA project was conceived to commit the local people around the immediate vicinity of the University of Education, Winneba to a democratic discussion and ethical decision making process whereby to they will generate ideas and solution about sanitation in the community. As part of the university’s commitment to a scholarship of engagement, there have been several sensitization attempts among the people of Winneba, a predominantly fishing community, to tackle the problem of water, sanitation, and health with very little progress. Ghana at large is facing huge challenges in water, sanitation and hygiene. The government has declare war against filth yet the progress is slow and it seen as attitudinal.

Considering a sense of ownership, community pride among the people of Effutu, a participatory democratic process was championed. The question was: What must we do together? Using simple methodology such as Open Space Technology, Outdoor pedagogy as in Theatre for Development (T4D), and a Photo-voicing technique as part of the survey data collection, the SANFA Project was deemed successful in creating significant awareness, new paradigmic thinking, educating school children, and in effect engaging the community for solutions. The Open Space helps individual ideas to be noted and discussed. The Outdoor pedagogy helps to teach openly with drama and culturally indigenous knowledge for much understanding. All these were collated and reviewed and presented visually by the photo-voicing technique. The photographic representations were chosen to speaker loader.

Again, this was a collaboration between a local NGO (SHAPE Attitudes), University academicians, Students’ Theatre Group, and the Municipal political and opinion leaders. Participants included the market women, transport operators, travelers, opinion leaders, university students, and school children, all of which were democratically engagement in a common effort to prompt a social enterprise, problem solving and sensitivity to community problems. In future SANFA Project is to be scaled up, subject to funding, and used to promote sanitation and hygiene through socio-moral and democratic values. This is part of the University of Education, Winneba's scholarship of engagement and community involvement in a nation-wide campaign. The photos speak of the SANFA initiative at UEW – i.e., Photo-Voicing.

Keywords: Community engagement, Democratic engagement, Photo-voicing technique, SANFA Project, UEW-Ghana
A preliminary research on measurement of moral identity in Japanese college students.

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The period from adolescence to young adults is considered to be an important period in the development of moral identity. There is the inherent tension between agency and communion especially during this period. In Japan, the time of college students is a big change for young people. Monitoring from parents gradually decreases, and some college students start living alone. Therefore, research on moral identity of college students is very important, and development of psychometrically sound instruments is indispensable for that research. The purpose of this research is to develop a moral identity scale that can be used for college students, to examine reliability, and to compare the scores of college students and junior high school students.

Method

Subjects:

College students
College participants are 96 students (aged 19-24 years, the male to female ratio was roughly 1:1) of a national university in Tokyo.

Junior high school students (Matsuo, 2017)
Junior high school participants are 485 students (7th-9th grade, aged 12-15 years, the male to female ratio was roughly 1:1) of a public junior high school in Tokyo.

Questionnaire

Moral Identity Scale:
This scale is developed by reference to previous research and consisted of 14 items using a 5 point response format (Matsuo, 2017). The scale include items such as reconciling of identity and morality, congruence of personal goal and social goal, and moral desire etc. Participants answered the questionnaire.

Description about self:
I asked to answer with a free description about the two questions which aspect of your personality you wanted to make important and what kind of person I would like to be.

Results and discussion

I compared the score of each item with the samples of college students and junior high school students. As a result of the t test, there were significant differences in the five items; “I feel good if I do something good”, “I often think about whether what I do is good or bad”, “I am attracted by those who do bad things”, “I would like to do something useful for others”, “When I can please someone by using my unique qualities, I feel happy.” In all of these five items, the score for university students was higher than the score for junior high school students.

As a result of examining the reliability based on the calculation of the α coefficient in college students sample, it seems that the reliability is high in the 12 items version with two items deleted (α = .801). Factor analysis was carried out on 14 items of the moral identity scale, and it seemed that it is appropriate to interpret in one factor structure.

As a result of several analyzes, it was shown that the moral identity scale developed in this study is valid as a measure for measuring one aspect of morality.
Donation campaigns carried out by Brazilian schools

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The school context promotes human development in every aspect. Along these lines, it has engaged students in actions that foster ethical topics related to justice as well as to benevolence. The objective of this study was to describe actions towards donation campaigns conducted by schools. Using a popular Internet search tool, we searched for the expression “campaign donation 2015” (in Portuguese), and analyzed the first 20 search engine results pages. A total of 49 pages about donation campaigns made by Brazilian schools were identified, with enough content to characterize the school, the campaign, and the values comprised in the message. Amongst the main results, we observed that 70% of the schools are private, located on 18 different Brazilian states, out of the 26 that form the country. Blood donation was the most frequent goal cited (f = 17), followed by food (f = 9), and toys (f = 8). Most of the donations were directed to hospitals and blood donor centers, followed by local nonprofit institutions and underprivileged neighborhoods. The 49 selected search results were nearly divided between campaigns in which students were responsible for its making and functioning, and campaigns that also involved parents and teachers. Moreover, 19 campaigns targeted getting donations from the students, while 18 other campaigns also focused in making them procure donors for the campaign. A non competitive strategy was utilized in nearly all campaigns. The value of solidarity was the most frequent value mentioned in the analyzed contents (f = 22), followed by helping (f = 16), sense of community (f = 13), make a good thing (f = 12), future oriented values (f = 6), positive emotions (f = 5), and self-enhancement values (f = 5). Results are discussed alongside national and international studies dedicated to the topics of donation, generosity, and moral development. For example, studies show that sentiments of sympathy and guilt are often aroused when the donation involves an institution for children in need, or similar condition; this was the second most frequent destination of the donations analyzed. Recommendations are made to guide the creation and development of donation campaigns conducted by schools: (a) Engage not only high-school students, but elementary and middle-school as well; (b) Promote the donation of more concrete objects and with predefined destination (such as toys to children in need); (c) Associate not only values of solidarity, but also of sense of community, self-enhancement, and care for the future; (d) Use a non competitive strategy to carry out the campaigns, engaging students, teachers, and parents; and (e) Take a step forward and stimulate students not only to donate, but also to incentive people to donate, spreading the care spirit. The benevolence side of morality can be approached by concrete and engaging school activities and events such as donation campaigns. Furthermore, school psychologists or counselors may have a fruitful opportunity to work with the ideas of empathy, altruism, and sense of community – essential ingredients for moral development.
The Changemaker Project: a design challenge for teens who want to change the world

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Here in 2018, there is no shortage of problems in the world. Many feel discouraged and hopeless about things like climate change, factory farming, racism, sexism, poverty, war, etc., and don’t see a solution in sight. In visiting a classroom last year, I asked groups of students what they would do to solve “x” problem they were studying. Most stared at me blankly and said, “I have no idea,” or, “there is no solution.” It seemed they had never been asked that question before.

What if we inspired youth to see themselves as problem-solvers? What if we equipped them with the education and tools they needed to be transformative leaders, to have the skills they need to tackle important issues and create a better world? I believe this is exactly what we need to do if we want hope for a brighter future, and that’s why I created The Changemaker Project—a design challenge for teens who want to change the world.

The Changemaker Project is running its first pilot in the spring of 2018, and this poster will share the results of this initial season. We have recruited 300 youth (aged 13-18) from around the world (USA, Germany, France, Romania, England, India, Tanzania, New Zealand, Australia, Japan, and Argentina), each working in teams with a teacher advisor to guide them through the curriculum and design of their project.

The first phase of the online curriculum exposes students to various social issues, and the second phase guides them through the Design Thinking process to help them build innovative solutions. Topics in Phase I include poverty and its consequences, mental health, violence, conflict resolution, discrimination, animal abuse and exploitation, and environmental justice. Students explore a collection of videos, articles, websites, and other resources about each topic, and then engage in a discussion forum where they share their ideas and opinions about the given issue.

Halfway through the course, teams choose a problem to tackle and begin designing solutions using the Design Thinking process. Students begin by empathizing with those affected by the problem through interviews, surveys, first-hand accounts, memoirs, and other resources, in order to fully understand how this problem affects those afflicted by it. Next, students define the problem in scope, ideate potential solutions, design prototypes, and test their ideas. The teams continue to iterate the design of their project, using a user-centered design approach to gain feedback, until their project is ready for the pitch event.

Student projects span a variety of disciplines, but each one attempts to solve a real-world problem in a unique way. The program culminates in a final pitch event, where teams pitch to investors and philanthropists for a chance to get their projects funded and brought to life. Our goal is to nurture a global community of young changemakers, and help them turn their passion for social justice into successful ventures that will change the world.
A Maieutic Method for Moral Education: a Humanist Pedagogy

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Abstract: As a moral educator in a higher education, student affairs setting, my purpose is to facilitate personal development for all students with whom I interact. Especially with the traditional college student demographic, increased agency is a prime developmental task. My pedagogy, both in a classroom setting and out, is to respect my students as both knowledgeable and responsible for their own education. I practice the truth that “We are smarter than me,” establishing educational settings where every student can contribute to the group’s understanding.

My maieutic, developmental pedagogy:
1) At the beginning of every session, I:
   a. Ask for permission to lead the class
   b. Open with an exercise that makes each individual a decision maker in how the class will proceed
2) All students are respected as knowledgeable. “In a gathering this size, we (as a group) probably know almost everything we need to know about (X), but none of us, including the teacher, know everything about (X) individually. Therefore, as much as possible I want you to fill in each other’s gaps.”
3) Circle process allows and accommodates as each student responds to each prompt. Use of a talking piece adds a visual cue to the roles of listener and speaker.
4) After each person has spoken, I ask for responses, and reflect on this feedback, referring to specific comments
5) When appropriate, if the subject prescribes a list of possible answers, I’ll follow up the circle on that topic with looking at the list to see if we identified all the possibilities, highlighting when we add to the list something the “authority” missed!
6) Verbally affirm “new” knowledge coming out of the group discussion
7) For larger groups I insert myself physically into the group, reducing the power dynamic that comes with the teacher/speaker label. I walk up the aisle, engaging individuals, using them as proxy for the whole.

References:

Note: While the methodology described herein evolved in the act of teaching, rather than research, the authors above provide theoretical and research-based support for this practice.
Development of competences and formation of character: Redefinition of morality led from the moral competence

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I aimed to clarify what kind of competence (the competence is expressed as “qualities and abilities” in Japan) is fostered in Japanese moral education. In this argument, I first clarified how the competences in moral education are organized in Japan’s course of study guidelines.

Japanese moral education aims to nurture morality. There are two aspects of “moral education” to tackle in all school educational activities and nurturing morality in moral lessons. In the curriculum guidelines, morality is explained as “moral judgment, moral sentiment, practical motivation and attitude”.

Recently, the revision of the course of study was done from the viewpoint of competence. In Japan’s new course of study guidance, competence was explained from the following three points. That is, “knowledge / skill”, “the ability of thinking, judgment, and expression, etc.”, “force toward learning, character, etc.”. As a matter of fact, however, morality has not been redefined from these three perspectives and there is a problem that it is not clearly positioned in the new course of study. Moral education has fundamental elements in education and needs to be positioned as a fundamental element of school education.

So I redesigned Japan’s competence by referring to necessary not to capture character (morality) as one independent competence, but to capture it as competence that encompass the whole (Figure 1). We call the Moral Competence in school education as a whole in uppercase “MC”.

What is moral competence? I tried to redefine morality from the viewpoint of competence (Fadel et al. 2015; OECD, 2018). It became clear that morality is composed of four elements of “understanding of moral knowledge”, “moral thinking skills”, “moral feeling and attitude”, “meta-cognition” (Figure 2).
Especially it is important to think about correctness and goodness from a meta viewpoint. As Greene points out (2013, p.23), “our moral brains evolved for cooperation within groups…not evolve for cooperation between groups”. In order to find out how to build a relationship with different groups, there may be no way to think morality from meta-ethical point of view.

From the above discussion, I indicated not only the relationship between the development of competence and moral education in school, but also how moral lesson contributes to the development of morality. In moral lessons aiming to train “mc”, that “mc” becomes the “MC” that supports the whole school educational activity and it influences learning of other subjects as well.

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Cosmopolitanism: Toward Caring Schools

Olivia Williams, Shawn Bultsma

Cosmopolitanism in education, as described by Hansen (2014), encompasses the ethical, moral, aesthetic, and reflective dimensions of perspective. Our poster demonstrates the aesthetic dimension of cosmopolitanism in the context of racial integration in elite schools. The photos in our poster highlight spatial aesthetics as symbols of cosmopolitan hospitality. Our poster presentation focuses on spaces in schools can be used to promote a sense of belonging. Specifically, we consider how startling inequities in spaces as resources exist in schools and how students use spaces to claim belongingness.

The inequity of quality spaces for students in U.S. schools has been well documented by Kozol (1992). Kozol reported that the worsening conditions of facilities in urban schools offer a stark contrast to the updated conditions of well-funded suburban school facilities. In addition, Kozol (2000) strongly recommended that America needs to improve the educational facilities of public schools that serve the nation’s urban poor, citing the use of space in libraries to create equitable opportunities for urban youth as an example.

Needing to find a location in a school that provides a familiar, comfortable space within an environment is important to newly integrated students of color. Carter Andrews (2007), who has described these spaces, found in predominately white high schools that there are counterspaces whose primary purpose is to assist students in affirming their cultural identity. Beverly Tatum (2003) in her seminal book, Why Are All the Black Kids Sitting Together in the Cafeteria, offers insight into how students of color integrate into predominately white schools. Creating cluster-spaces that offers respite from the constant negotiating of language, culture, and customs in these spatial mismatches can be a bridge toward hospitality. These spaces are used as protective locations where newly integrated students of color share racial experiences in the school. Carter Andrews further explained the need for Black students to have these spaces, because they seem to counter the negative experiences these students face on a regular basis. Her recommendation that educators find ways to affirm students’ need to claim these spaces has been supported in other studies. Through our poster presentation we highlight the use of photos that demonstrate the spatial aesthetics as symbols of hospitality. Further, our study shows how students of color integrating in elite schools find ways to carve out spaces in order to create a sense of belonging.

References:


Gender stereotype in Chinese adolescents’ cognition of peer relationship

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Gender is an important factor in the dynamic system of friendship. Many studies show that peer rejection was mainly gender exclusion which was often based on gender stereotype. Studies view that children’s racial exclusion and gender exclusion were related with moral belief, group efficacy, and group identity, etc. Based on those studies, gender effect in Chinese children’s cognition of peer relationship was focused on. Imitating McGlothlin, Killen and Edmonds’ (2005), and Margie, Killen, Sinno, and McGlothlin’s (2005) studies about European-American children or Minority children’s intergroup attitudes about peer relationships, two assessments, an ambiguous situations task and a perceptions of similarity task, were administered to test hypotheses about gender stereotype in Chinese adolescents’ cognition of peer relationship.

151 participants aged 9-15 years old ($M=11.56, SD=1.68$), graded in 4, 6, and 8, participated the two tests. The participants included 77 females and 72 males. In the ambiguous situations task there were eight 6×6 inch brightly illustrated color picture cards. Each card depicted an ambiguous situation in which a transgression may or may not have occurred. There were four ambiguous situations which reflected potential transgressions: (1) money; (2) toys; (3) academic; and (4) swings. For each situation there was a version in which a boy was the potential perpetrator and another version in which a girl was the potential perpetrator. In the perceptions of similarity task, there were six 6×6 inch color picture cards depicting same-gender and opposite-gender characters that did or did not share an interest in a sports activity. Mixed Designs tests were adopted with dependent variables: participants’ interpretation and evaluation of potential transgression, perception of similarity between peer dyads, judgment and reasoning about friendship potential.

Gender stereotype was found in cognitions of both transgression potential and friendship potentials. Participants believed a boy to be more likely to initiate transgressions than a girl. Potential moral transgressions were considered to have a more negative influence on boys than that on girls. Girls with fewer moral transgressions were considered to be_unmeant, occasional, and tolerable, and it was accordingly easier for girls to establish friendships. The gender stereotypes varied with ambiguous situations involving different moral issues. Participants also considered that kids of the same sex were more similar and more likely to become friends than those of opposite sex, no matter whether the kids shared the same sport interests or not. Girls provided with different sport interests were more likely than boys with different sport interests to become friends.

The results support views of gender stereotype and gender exclusion in children’s friendship. These findings help to understand what may partly account for the relative infrequency of opposite-sex friendships in childhood and adolescence.

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An empirical research about Xinjiang minority college students’ value recognition in inner-mainland’s universities of China

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At present, Xinjiang minority college students studying in 370 inner-mainland universities of China are 44,000, involving 15 minorities which being Uygur, Kazakhstan, Russia and so on (China Education News, 2013). The value education is the core content for their civic education and scholars have carried out a long-term research. In view of this, the study with self-complied questionnaire of Xinjiang minority college students’ Value recognition in inner-mainland universities lasted one year and got interesting conclusions.
The moral education in post-war Asia (Japan, China, and Taiwan)

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I discuss about moral education in post-war Asia (Japan, China, and Taiwan).

The morality of China has had a long history of strong influence on Japan as well, and with Taiwan having also been colonized by Japan before the war, Japan's moral education has certainly expanded beyond Japan. Currently, Asian countries including China have been critical of Japan's patriotism education based on Japan's pre-war colonial rule.

Even looking at the assertions of various advocates after 1950, morals required for everyday life and patriotism education in post-war Japan often differed in quality. There was at least the common understanding that moral education engaged in education which drove the country to war before the war. However, as is conveyed in many books, papers, and the mass media, as time has passed the idea that war was in the background of patriotism education faded, and currently patriotism education is mainly thought of as something which simply values feelings toward the country one was born and raised in. There is therefore no understanding that there are important issues which must be discussed between moral education and patriotism education, and patriotism education may be currently considered to be a part of moral education.

This report covers discussions relating to patriotism education in Japan, China, and Taiwan using post-war newspapers and text books. “Moral Education” was established in Japan in 1958, and from 2018 moral education has become curriculum in elementary schools. However, when the morality curriculum was created, very little discussion regarding patriotism education was raised. China currently stresses patriotism education as a socialist state, but in Taiwan patriotism education has been gradually dwindling since the lifting of martial law in 1987. In Japan there is sometimes talk of strengthening moral education or patriotism education for political reasons, but in actuality very little patriotism education is given to schoolchildren. This is because there are no teaching staff who took classes regarding patriotism education in moral education, and neither is there an accumulation of moral education practices relating to patriotism education. This report discusses moral education in Japan which possesses such qualities.

In China, unlike Japan, after the war moral education and patriotism education were unified as a socialist state. Even today moral education is at the core of education, and moral education cannot exist without patriotism education. In Taiwan, moral education has drastically changed along with the government, and moral education is no longer a school subject. Although moral education is conducted at schools overall, there is no moral education which is uniform throughout Taiwan. Based on the above points, it can be said that in a country with a strong awareness of patriotism education, moral education is seen to be emphasized even more.
Moral emotions in child victims of sexual abuse

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Child sexual abuse is a worldwide problem and one of the major public health problems. Studies indicate negative effects on the processes of maturation and on the brain organization and on the hyperactivation of the neural systems of response to stress. Therefore, emotional dimensions still need to be better investigated, especially those related to morality. Guilt, pride, and shame are examples of moral emotions and are regulators of moral behavior. The aim of the study was to analyze the moral emotions of child victims of sexual abuse.

Participated in the study 20 dyads of mother-child (13 girls) accompanied in a mental health outpatient clinic in the State of São Paulo, Brazil, aged between 6 and 11 years. With the children, five stories from the MacArthur Story Stem Battery were used. They have evaluated moral emotions through dilemmas. The subjects involved empathy for the figure of authority, the friend and the brother, transgression to the rule, feeling of shame. The Child Behavior Checklist (CBCL) was used with mothers to assess clinical behavioral symptoms. It was considered a cutoff point of 60%.

The stories were codified in positive moral emotions (empathy, respect for the other, and compliance with rules) and negative moral emotions and in three stages: anomie stage (disregard of the rules and egocentric postures before the stimulus), stage of heteronomy (obedience to the figure of authority) and the stage of autonomy (rule compliance of its own accord, considering the consequences for all those involved in story).

The results showed predominance of negative moral emotions (60%), when all stories were evaluated. About the stages, there was predominance of the anomie stage in two stories (55% in each) and the predominance of the heteronomy stage in three stories with 50% in one and 80% in two.

Regarding the clinical symptoms of CBCL, two children presented somatic problems, three children with affective problems and conduct problems, eight children presented anxiety and opposition and challenge problems and ten children symptoms of attention deficit hyperactivity disorder.

The piagetian theory emphasizes that the first moral feelings originate from the children’s unilateral respect towards their parents. When this relationship breaks out in the face of sexual abuse, child obedience for the adult can turn into unsettling emotions of insecurity, shame, guilt, and breach of trust. There were few children who gave autonomous responses with empathic and fair characteristics. These may be associated with the children’s own characteristics, the degree of resilience and the support network (family, school and health services). Negative moral emotions may be linked to the stressful situation they have been exposed to and may be the only psychological repertoire they have. The context of vulnerability, specifically sexual abuse, can interfere with the moral and psychological development of the child, causing permanent damage with negative consequences for self-construction.

References:
Xunzi’s Perspective on the Making of the “Junzi” and Its Implication for Character Education

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The aim of this paper is to display Xunzi’s perspective on the making of the “Junzi (君子)” and its implications for character education.

“Junzi” has been one of the most significant notions in the Confucian tradition. The connotation of the notion of “Junzi” has changed in accordance with the human conditions of each epoch. And when the concept of Junzi is introduced into the Western world, various translations of it are emerging. For example, it has been translated at least as gentleman, superior man, paradigmatic individual and profound person. This phenomenon also shows that the concept of “Junzi” is rich and multi-faceted.

As one of the most important figures who inherited Confucius’ educational enterprise, Xunzi explored the notion of “Junzi” to respond to the challenges of his time, the period of warring states. Generally speaking, Xunzi reinterpreted the notion of “Junzi” in terms of his own theory of rituals and his thesis that human nature is evil. Due to this approach, Xunzi’s understanding of the virtues of “Junzi” and his way of developing those virtues are different from those of his predecessors. For example, according to Mencius, who claimed that there is an innate good disposition within human nature with four moral sprouts (四善端 sishanduan) and thus has been regarded as the opponent of Xunzi’s thought, argued that “the reason why the Junzi is different from other men is because of what he preserves in his mind. He preserves humanity (仁 ren) and propriety (禮 li).” That is to say, for Mencius, it is the mind that is the key for people to become a Junzi. But Xunzi thought that it seems to be impossible for people to find out any inner sources to be used for the cultivation of themselves to become a Junzi. The bad tendency of Human nature could only be corrected by something without. Xunzi indicated that it is something “artificial” and thus he valued the place of teacher and some paradigm and the influence of environment. Xunzi coined the term “transforming human nature by human deliberate efforts (化性起偽 huaxing qiwei)” to summarize the process of the making of the “Junzi.”

This paper will firstly review certain discussions on “Junzi” before Xunzi to distinguish Xunzi’s understanding of this concept from his predecessors. Then it will exhibit Xunzi’s idea of “Junzi,” Later it will illustrate Xunzi’s project of the making of the “Junzi.” Finally, it will discuss the implications of Xunzi’s perceptive on the formation of “Junzi” for character education.

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Rationality and Affectivity in the Construction of the Morality

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Abstract
Rationality and affectivity are the most important dimensions of the development of Moral judgment in the Jean Piaget's Genetic Epistemology. However, a question raises: Is there some functional invariants in the development of moral judgment in the same way that happens in the construction of the epistemic subject? We propose in this paper to establish if there are and what are these functional invariants and how they are related to kohlbergian's moral structure.

Keywords: Rationality, Functional Invariants, Moral Subject

Primary disciplinary: Psychology

Summary
We understand that the cognitive apparatus, consequently the rationality, is the most important idea to the Moral Development in the Jean Piaget's Genetic Epistemology. Then we ask ourselves: What is the role of the Rationality in the Construction of the Moral Subject? To answer this question, we need first to remember the place of moral research in the Piaget's work. In 1932 Piaget wrote “Le Jugement Moral chez l’Enfant”. This book, which according La Taille (1994, p. 76), presents two paradoxical characteristics: i) it has a peripheral character, because it is the only Piaget's book about morality; and ii) it has a central importance because it brings the main contributions to morality, including a discussion on the theme with Kant and Durkheim. Without to mention the fact of this book to be reference to moralists, psychologists and philosophers that work about morality. Kohlberg refers to Piaget's work in various texts.

We have the hypothesis that there are functional invariants in the construction of the moral subject, in same way in that happens in the construction of the epistemic subject. In the Piaget's words (1977, p. 11):

In fact there exists in mental development, elements which are variable and other which are invariant. Thence stem the misunderstandings resulting from psychological terminology some of which lead to attributing higher qualities to the lower stages and others which lead to the annihilation of stages and operations. It is therefore fitting simultaneously to avoid both the preformism of intellectualist psychology and the hypothesis of mental heterogeneities. The solution to this difficulty is precisely to be found in the distinction between variable structures and invariant functions.

1 Il existe, en effet, dans le développement mental, des éléments variables et d’autres invariants. D’où les malentendus du langage psychologique, dont certains aboutissent à l’attribution de caractères supérieurs aux stades inférieurs et les autres à la pulvérisation des satdes et des opérations. Il convient donc d’éviter à la fois le préformisme de la psychologie intellectualiste et l’hypothèse des hétérogénéités mentales. La solution de cette difficulté est précisément à trouver dans la distinction entre les structures variables et les fonctions invariantes.
Therefore, we intend to understand the existence of the functional invariants in the construction of the moral judgment. These functional invariants will give support to construction of moral subject in the same case of the invariants functional in the construction of the epistemic subject.

Then we propose in this paper to establish what functional invariants are and how they determine the construction of the Moral Subject. In his book “Le Jugement Moral Chez l’Enfant” (1932/1973) Piaget explores some themes that repeat themselves in the development of the child’s moral and even in the comparative sociology that allows us to consider them as functional invariants. They are: (i) responsibility: it is a necessary condition for construction of moral autonomy by the moral subject. It implies a transition from the coercion to cooperation. In the first case, i.e., the coercion, the moral subject has an objective responsibility under the influence of another. In the second case, i.e., the cooperation there are a mutual responsibility and shift from a heteronomous moral to a more autonomous moral; (ii) respect: it is a feeling that means a mutual respect between individuals and it is the source of moral obligation and it appears as a necessary condition for moral autonomy; and (iii) justice: it is the most important concept in the Piaget’s moral theory, because it is a priori, i.e., it is not an innate idea but a rule for which the reason tends. And it guides the subject to the moral autonomy and to the development of the equality and reciprocity for the moral autonomy. We will also compare the notion of structure in the moral judgment in Piaget’s work and in Kohlberg’s work.

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Putting ancient moral leadership and ethics back into modern big business

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Researchers have studied several insightful sources from history to movies to come out with what contributes to the success of a leader. Success is an offshoot of wisdom, skills and ethics. Similarly, leadership has been defined in several ways. In the words of Northouse (2004, p.3), "leadership is the process whereby an individual influences a group of individuals to achieve a common goal. Hence, leadership is a dyadic interaction between a leader and a follower. Let's take a pause and discuss about Joseph and the amazing enslavement. As Tyas (2007) observed, many people who grew up in Judeo-Christian religion homes will remember the Biblical story of 'Joseph and the Amazing Technicolour Dream Coat'. Joseph, sold by his jealous brothers to be a servant in the strange land of Egypt, mysteriously finds himself winded up in front of the Pharaoh (the high ruler of Egypt) who is troubled by a dream. In details, lets see how the Biblical Joseph utilized his suggested pentad to reflect that each story or dream or scenario, is importantly different from another, because it communicates some different strategic alternatives (Kipper, 2017). Each dream or story has a moral to it, the moral being directly related to the aspirations of the government (of Egypt) – so that events could have consequences that matter.

Joseph's plan was well organized to enhance organization change based on stewardship, service for the community and divine endowments, thus promoting environmentally friendly best practices, service before profit and the utilisation of workers' natural endowments.

Joseph met all the essentials of authentic ethical leadership:

- First, vision (insight/foresight)—the ability to conceptualize a preferred future.
- Second, action (initiative)—the power to do what needs to be done to move toward that preferred reality.
- Third, mobilization (influence)—the influencing of people to voluntarily engage and move into the leadership process with you.
- Fourth, change (transformational leadership) a result achieved through intentional action for a futuristically perceived reality. In the words of Clair and Dufresne, (2007) 'to turn poison into medicine' is turning around an awkward experience or situation like failure, loss or even suffering to joy and big fortune or profit or dividend. That ideas closely related to spirituality at work (SAW) and spiritual leadership theory (SLT), can propel an executive (moral person) or an organization (moral manager) to draw lessons from Joseph narratives and commit to integrity and remain undefeated, tough and resilient in the face of crisis emanating from the dark side of transformational leadership, such as hubris, greed and egotism.

References:


Play, Social Support, and Family Climate as Contributors to Preschool Children’s Sociomoral Development

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Abstract:
Play, social support, and family climate are three essential components of the evolved developmental niche (EDN), which embodies a set of caregiving practices that evolved to meet the needs of human offspring. We examined how maternal EDN history, parenting attitudes, and reports of their children's recent EDN experiences (play, social support, and family climate) predicted preschool children's psychological well-being, sociality, and socio-moral outcomes. All three variables related to child positive mental health, well-being, and social attunement, each also uniquely correlated with different child outcomes such as self-regulation, empathy, and sociality. Outcomes from both maternal reports and observations are presented.

Summary:
The evolved developmental niche (EDN) is a developmental system that evolved to meet the needs of human offspring. It includes responsiveness, extensive positive touch, breastfeeding, child-directed social play, multiple adult caregivers, positive emotional climate, and social support (Konner, 2005). Each component is related to neurobiological development (Narvaez, Panksepp et al., 2013). Maternal reports of general EDN-consistent care have been correlated with positive child outcomes such as avoidance of negative outcomes and positive sociomorality (Narvaez, Wang et al., 2013). In the current study, we focus on EDN-consistent experiences of play, social support, and family climate as they relate to child outcomes. Based on existing research we anticipated (1) play and (2) social support to be positively related to young children's wellbeing, mental health, positive sociality, and moral precursors such as empathy and self-regulation; (3) negative family climate to be negatively associated with children's self-regulation, empathy, mental health, happiness, and well-being; and (4) maternal EDN history and EDN attitudes to be related to child experiences and consequent child outcomes.

Participants were 88 mother-child dyads (children aged 4-5) who are part of a larger longitudinal study. Mothers completed the Evolved-Developmental-Niche Provision Report (EDNPR), rating fre-
frequency of children's experiences in the past two weeks (Play, Social Support, Family Climate -- the frequency of positive and negative emotions at home) and established measures of child wellbeing, happiness, anxiety, depression, self-regulation, empathy, and sociality, including Child Triune Ethics (social enjoyment, attunement, and consideration; social opposition and social withdrawal). Mothers reported on their own childhood experiences. Children completed a variety of observed behavioral tasks measuring empathy, self-regulation, cooperation, social imagination, and attachment.

EDN experiences and child outcomes were significantly correlated. As hypothesized, EDN variables were related to mental health and wellbeing. For example, play was significantly correlated with empathy (r=.22, p <.05), happiness (r=.23, p <.05), and positive sociality such as social enjoyment (r=.21, p <.05) and attunement (r=.22, p <.05). Social support positively correlated with self-regulation (range=.33 to .40) and positive sociality (range=.18 to .22), and negatively correlated with negative sociality (range=-.21 to -.30). Similarly, negative family climate predicted reduced self-regulation, such as internalized conduct (r=-.25, p <.05) and inhibitory control (r=-.23, p <.05), happiness (r=-.33, p <.01), and positive sociality (range=-.18 to -.30).

These results suggest that the three EDN experiences facilitate child wellbeing and sociomorality in distinct and overlapping ways. Additional analyses will be presented that also examine the relation of maternal EDN history and attitudes as predictors of child outcomes based on both maternal reports and observed behavioral tasks.

References:

Honesty and its overlap with other virtues in practices of science and music

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Abstract:
Honesty is one of the most significant features of moral character both in practice and in general. We define honesty as sharing, expressing, and acting in accord with what one believes to be true. We explore the importance of honesty in the professional practices of science and music. The similarities and differences between laboratory scientists’ and ensemble musicians’ descriptions of honesty in their practice will be discussed. Additionally, we expand on how the descriptions of honesty overlap with those of other virtues such as humility, responsibility, and courage.

Interview design and analysis will be discussed in detail.

Key words: virtue, professional ethics, honesty, integrity, responsibility, humility, courage

Summary:
Virtue is often described as dispositional, developing through experience and forming into a consistent tendency (Junkins & Narvaez, 2017). Due to the scarcity of research on virtue in professional practice, we decided to explore virtue in the fields of science and music. We aimed to understand how scientists and musicians describe virtues – such as honesty and integrity – in their respective fields of practice and how those understandings correspond and/or differ.

Our interview sample was multinational and consisted of laboratory scientists (n=27) and ensemble musicians (n=44) recruited from the United States and the United Kingdom. Their 2 roles and responsibilities ranged from performers to ensemble directors for musicians and from lab technicians to lab directors for scientists.

Participants completed an hour-long semi-structured interview. Interview analysis focused primarily on the responses to three questions such as: “What do honesty and integrity mean to you as a (field member)?” Two coders, using grounded theory, developed a coding system by coding roughly 20% of the sample independently and discussing the codes. After finalizing the coding system of fourteen codes, they resumed coding each interview independently and discussed each coded statement. Codes were allowed to overlap and to repeat within an interview. After coding was completed, descriptions of codes for scientists and musicians were examined separately. Coders also examined the relationship among codes, especially by looking at overlapping codes in the text.

The results of the qualitative data analysis showed that honesty – defined as sharing, expressing, and acting in accord with what one believes to be true – was mentioned in total of fifty-six interviews,
with all scientists (n=27) and twenty-nine musicians. In describing honesty, scientists defined dishonest actions as “not making up or falsifying data”, “not lying about or covering up mistakes”, and “not claiming or misrepresenting other’s work” and stressed the importance of truthful information sharing. Musicians focused on emotional honesty in expression, referring to authentic and genuine performance as honest.

Among both groups, honesty was also described as admitting one’s limitations and failures instead of covering them up. Such descriptions of honesty overlapped with our codes of humility – honestly admitting faults and limitations; responsibility – fulfilling social, legal, and moral obligations; and courage – taking personal/social risk in the pursuit of a goal. In fact, honesty and humility were coded for the same statement in 58.1% of the interviews that mentioned humility; honesty and responsibility – in 53.1% of the interviews where responsibility was described; and honesty and courage – in 50.0% of the interviews where courage was described (see Figure 1).

Scientists and musicians characterized honesty in both similar and distinct ways and these descriptions significantly overlap with other virtues. Accounts of other virtues – such as integrity – will also be discussed and conclusions drawn about virtue in professional practice.

References:

Figure 1. Venn diagram of overlapping virtue codes.
The influence of western institutional logics on school counseling practices in Ghana

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Much of what we know about education in the Global South is filtered through education theories and research developed in the Global North. Our knowledge base on school counseling is no different (ASCA, 2012). In the United States, for example, we often think of school counseling as instrumentally designed to provide students with the tools necessary to reach their highest levels of personal and academic achievement (ASCA, 2012). Toward fulfilling these goals, the American School Counselor Association asks school counselors to provide students with college and career, social-emotional, and academic counseling (ASCA, 2012).

At a transnational level, ASCA’s understanding of school counseling would be the knowledge transmitted transnationally without critical conversation about the appropriateness of its goals and practices in local contexts. While Beckert (2010) might identify such a process as a benign example of institutional isomorphism by which an organization might adapt values from similar organizations, in the school counseling context, such an uncritical adaptation would ignore the importance of cultural factors in establishing effective school counseling departments (Altbach, 2015). The imposition of Global Northern institutional logics on Global South school counseling practices is similar to the cultural invasion eluded to by Freire (1968 [1972]), which he describes as “lead[ing] to the cultural inauthenticity of those who are invaded; [inciting a] respon[se] to the values, the standards, and the goals of the invaders” (150). By failing to align with local needs to in the pursuit of humanization these institutional logics of counseling can result in a disservice to Global South students.

In an effort to better understand the influence of ASCA, as a stand-in for Global Northern institutional logics on school counseling, I explore the dispersion of ASCA-conversant school counseling practices in Ghana through a series of mixed-methods case studies. These case studies include qualitative and quantitative content analyses of published information pertaining to school counseling services. Etic evaluative approaches guide evaluations of the congruence of Ghanaian practices to ASCA guidelines (Morris et al., 1999). Emic approaches, particularly grounded theory, introduce evaluations of Ghanaian practices from the perspective of Ghanaian school-counselor educators (Charmaz, 2014). Information yielded from such “problem posing” might be illuminating as to whether Ghanaian counselors are arbitrarily accepting foreign institutional logics or authentically helping students find purpose and fulfillment.

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Character education and school counseling: administrative impediments to social-emotional learning

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School counselors play a significant role in character education. The three domains of counseling supported by the American School Counselor Association (ASCA) are academic development, career development, and social/emotional development. These domains are included in the ASCA National Model. Many states have chosen to implement either the ASCA National Model or a similar program. However, social/emotional counseling is not taking place at the rate suggested by these models. This paper explores the dynamics between the district office, school administrators, and counselors which negatively impacts counselors’ ability to utilize social and emotional learning techniques, thus negatively impacting character education.
Contribuir a la formación del carácter en una sociedad de individuos por exceso, desde una ética basada en la fragilidad

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Una de las vías que permiten analizar las condiciones sociales actuales se encuentra en lo que Castel (2010) ha llamado «dinámica de descolectivización o de reinvidicalización», donde existe una directa exhortación social y política a ser individuo, hacerse cargo de uno mismo y liberarse de los soportes colectivos. La sociedad de individuos aparece con gran fuerza ahí donde los valores de la libertad y la autodeterminación se vuelven absolutos, donde la capacidad de conducirse como un actor individual productivo es cada vez más determinante para lograr el éxito y, por ende, la felicidad. Se trata, de ver la existencia como una guerra contra uno mismo, donde la violencia ejercida no es hacia el exterior, sino hacia dentro del propio individuo, hacia sus expectativas de triunfo y rendimiento (Han, 2015).

Bajo esta dinámica el individuo se convierte en promotor y a la vez víctima de una psicología de la perfección, generando tensiones, y obsesión por el rendimiento y la disponibilidad absoluta. Esto genera, según Crary (2015), tiempos, sin tiempos; donde se elimina el valor de cualquier reposo ante el acceso perpetuo que asegure conseguir, tener, ganar, admirar, y despilfarrar. Se construye así, poco a poco, y desde muy temprana edad, un sistema mental entrenado para funcionar desde la perspectiva de lo indefectible, dando por supuesto que el error y el fracaso son enemigos del éxito y de la felicidad (Peter, 1998). Y lo mismo sucede con la valoración negativa que se hace de los individuos, que por defecto son impotentes de hacer frente positivamente a esta exigencia de rendimiento, cayendo en las garras de la depresión, la ansiedad o el burn out.

Frente a esta carga pesada de realidad y de tendencia social a ignorar y tener miedo al fracaso producto de nuestra fragilidad e imperfección, se hace necesario un nuevo lugar de resguardo o morada (ethos). Una ética que nos ayude a habitar el mundo con carácter. Un modo de ser y disposición para dar y recibir que sea más honesto con nuestro humus (González, 2007). Un ethos que nos permita desarrollar la humildad necesaria para apreciar que algunas de las fortalezas que nos atribuimos, albergan en el interior gérmenes de fragilidad (Asensio, 2016). Una ética urgente, que desde la humildad, empiece por conocer lo mucho que podemos aprender de nosotros mismos. De las causas de nuestras flaquezas, de nuestro pasado evolutivo y al mismo tiempo de los contextos y características del entorno sociocultural en que nos situamos. Pasar de un yo excedido, a reconocernos frágiles, y así hacernos más prudentes, y pasar como menciona Asensio (2016), a ser verdaderamente sapiens.

Referencias:
Global (neuro)psychologization as civic (dis)engagement: minding/filling the gaps between discourses of justice and care ethics?

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Kant’s virtue ethics paved way to ongoing debates between ethics of justice and ethics of care in modern moral philosophy as well as in pedagogy and psychology. Thus the foregrounding morality research focused either on justice-based judgements aiming at universalizing moral rules, or particularistic thinking that highlights the diversity of persons and cultures, but both toward cultivation of morally mature and engaged citizens. I critically discuss how the hegemonic (neuro)psychology discourse at the background ironically serves to further disempowerment of human subjects as “moral brains” and civic disengagement in global society while claiming to integrate the usual conceptual dualities (i.e., objective and subjective, reason and emotion, autonomy and relationality, masculine and feminine, etc.).
Integrating moral education in professional education

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What is higher education for today? For decades, education has focused on helping students to achieve pre-determined output, measured in terms of exam-scores on so-called ‘core subjects’ (Biesta & Miedema, 2002). Ball (2003) has called this mode of state regulation (over education) ‘performativity’ and has discussed the implications for teachers, who are required to set aside personal beliefs and commitments. Many professionals and researchers have become dissatisfied with this paradigm, and have tried to rethink and redesign schooling. This has been done under different headings. In the UK, ‘character education’ is a popular notion, whereas Bildung is popular in Germany and the Netherlands (Lovlie, 2002).

However, one of the problems with Bildung is that, despite it being a popular notion, it remains unclear what it means and, most importantly, how it is to be put into practice. To answers these questions in the context of higher education in the Netherlands, a 3-year practitioner research project was established at Fontys Hogescholen, a large university of applied sciences in the Netherlands, with an estimated 40,000 students, most of which follow a four year BA-program, in order to qualify as (say) a teacher, journalist, applied psychologists or nurse.

Nine institutes participate in this project, and each facilitates a lecturer to share and develop knowledge about how to integrate Bildung in professional education. The practice-based approach implies that each lecturer investigates its own practice in order to improve it (Zeichner, 1993). For example, some lecturers interviewed students about what made the curriculum morally educative for them, others adapted classes with a view to Bildung, taught these classes, and evaluated ‘what worked’. Together, these lecturers form a professional learning community (PLC).

At the moment of writing, the group is collecting and analysing data, and during our presentation at AME, we will focus on two groups of results. First, we will report on what practitioner research taught the lecturers about how to integrate moral education in higher (professional) education. Second, we complement this practice-based approach with the results of an online survey about the extent to which a larger group of lecturers (n=528) see moral education as part of their task. Besides their task perceptions, they answered questions about their conception of moral education, the way they address it in their work, and the obstacles they face when trying to stimulate it in students.

In sum, the presentation will give the audience concrete ideas about what moral education means in a professional context, how they may go ahead with it in their own university, and what they should take into account when doing so.

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Estudio mixto convergente sobre la conceptualización de la educación del carácter en la formación del futuro maestro

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La investigación que se propone presentar esta enfocada en la exploración de la conceptualización de la educación del carácter en el programa de preparación de maestros (PPM) de una institución universitaria privada. Se está utilizando el modelo de investigación de método mixto convergente. En la fase cualitativa la población bajo estudio son profesores de una institución universitaria privada mientras en su fase cuantitativa, son los estudiantes en formación del mismo programa. A la luz de estos puntos de vista, se busca un mejor entendimiento del concepto sobre la educación del carácter desde la perspectiva de cada grupo de participantes.

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Training Moral Sensitivity – A Systematic Review

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Since the 1980’s, moral sensitivity (MS) has become recognized as one of the most important goals of character education. Defined as a person’s ability to notice ethical features/issues and afford them importance, MS is widely viewed as the first step in process models of moral agency (Rest 1982; Jordan 2009).

Drawing on an abundance of studies, a first meta-analysis on the assessment of MS focused on gender differences (You et al. 2011) and two papers have reviewed measures for MS (Jordan 2007; Miller et al. 2014). No systematic review of the diverse attempts to educate MS has been undertaken so far. Such a review is needed, since previous meta-analyses and reviews on moral education and ethics training (most recently Mulhearn et al. 2017) solely suggest that MS can be trained, yet don’t offer any insights into relevant approaches etc.

In our effort to systematically review all published studies that have aimed at stimulating or measuring the development of MS over time, we have identified 50 relevant studies through systematic forward & backward snowballing, starting from the studies identified in 17 related reviews. The studies vary substantially in the time dedicated to MS training, the used approaches for teaching, learning and assessment, their research design, and the measured effects.

Our findings provide indicative evidence that some methods of teaching, learning and assessment may be more effective than others. From a critical point of view, many efforts to foster the development of MS have neglected the multi-dimensionality of MS in the past, including a need for empathic concern, an awareness for one’s vulnerability to biases and stress, moral schemas for the evaluation of risky situations, and a sensitivity towards attitudes of moral disengagement (Katsarov & Christen 2018). Finally, we will highlight needs for future research into the training of MS.
References:


See it from my side: the contribution of theory of mind to socio-moral reasoning across childhood, adolescence and early adulthood

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Objectives:
Adequate social functioning is in part driven by the development and integrity of underlying social cognitive skills, such as emotion processing, theory of mind (ToM), empathy and moral reasoning (Happé & Frith, 2014; Beauchamp, 2017). These abilities in turn are largely subsumed by the “social brain”, an identifiable network of brain regions that has a protracted development across childhood and well into adolescence and early adulthood (Adolphs, 2009; Kennedy & Adolphs, 2012; Blakemore, 2008; Malti & Latzko, 2010; Decety, Michalska & Kinzler, 2012). Socio-moral reasoning (SMR) is a key component of social cognition and particularly useful in the perception, understanding and production of appropriate social behaviors and interactions. To fully understand and promote prosocial behavior, an in-depth look at the mechanisms underlying SMR is necessary, as they are reliant on the development of such competencies in childhood and adolescence. The ability to take another person’s perspective, including the ability to understand others’ mental states (ToM) appears to contribute to SMR skills. However, it remains unclear how exactly these sociocognitive skills interact in the development of SMR. Furthermore, the contributions of ToM to SMR have been typically investigated in isolated developmental groups, rarely across the span of childhood and adolescence, and hampered by methodological issues in the evaluation of SMR skills. This study aimed to explore the contributions of ToM to SMR across a broad span of childhood and adolescence, using a developmentally appropriate task involving everyday and age-appropriate moral dilemmas and situations.

Participants and Methods:
ToM and SMR skills were assessed in healthy participants (N = 156) aged 6 to 20 years (M = 14.8, SD = 1.2). SMR was measured using the Socio-Moral Reasoning Aptitude Level (So-Moral, Dooley et al., 2010), ToM using a Picture Sequence Task (Brüne, 2005).

Results:
MR maturity was correlated with total ToM skills (r=0.40, p<0.001) and Third-Order False Beliefs (r=0.42, p<0.001) as well as age (r=0.61, p<0.001) and IQ (r=0.23, p<0.001). Hierarchical multiple regression analyses indicate that age, IQ, sex and SES contributed significantly to the model (F(4,133)=25.72, p<0.001) and accounted for 43.6% of the variation in MR maturity. Introducing sociocognitive measures (ToM 3rd order FB, ToM Reciprocity) explained an additional 3% of variation in SMR scores (F change (2,131) = 3.417, p = 0.036). Together, age, IQ, sex, SES and sociocognitive measures explained 46.4% (F(6,131)= 18.91, p<0.001) of MR maturity, which corresponds to a large effect (f2 = 0.54).

Conclusion:
Findings indicate that better SMR skills are associated with ToM skills in general as well as higher-order levels of FB understanding, those supporting reasoning about intentions, deception, cheating, etc. Basic and more sophisticated ToM may thus be an important building block for SMR, as developing the ability to take another’s perspective may be crucial in predicting the consequences of one’s own actions, effectively supporting a more efficient interpretation of complex cues in order to appropriately evaluate and respond to sociomoral situations.
Parental Interventions to Promote Siblings’ Prosociality in Naturalistic Interactions: From Identifying a Need to Providing Motivation

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As they attempt to elicit children’s prosociality, parents may employ different strategies such as calling children’s attention to others’ needs, explaining appropriate prosocial responses, and describing consequences of behavior (Pettygrove et al., 2013; Waugh, Brownell, & Pollock, 2015). These parental socialization efforts can play a crucial role in fostering children’s social and moral development (Smetana, 2006). Given that children's socio-moral understanding develops during interactions with others (Carpendale & Lewis, 2015; Dahl et al., 2017), the sibling relationship is an inimitable social context within which parents can promote children's prosocial responsiveness. This study investigated different parental interventions aimed at eliciting prosocial behaviors between siblings, and the effectiveness of these strategies in the immediate context.

Participants included 39 English-speaking middle-class families with two children. At time 1, siblings were 2- and 4-years old, and at time 2, were 4- and 6-years old. Parents’ ages ranged between 23 and 48 years (M = 31.7 years). At each time point, families were observed during six 90-minute naturalistic observations at home for a total of 18 hours.

Parental interventions that aimed to promote their children’s prosociality were coded reliably into three types. Need-based identifications were coded when parents directed children’s attention to the presence of their sibling's need (e.g., “your sister needs the crayon”); these strategies were further coded as referring to emotional distress, instrumental need, or inadequate distribution of resources. Action requests involved parents’ requests their child to address the need; such requests were coded as either obligatory (e.g., “Give it to her”) or discretionary requests (e.g., “could you please let her play?”). Lastly, motivational strategies encouraged the child to engage in prosociality; these included references to win-win solutions, the minimization of costs, positive evaluations of prosociality, reciprocity, possession-ownership, and reprimands. Additionally, children's responses to parental intervention was coded for whether children engaged in prosocial behavior or not.

Analyses revealed that parents used action request strategies more than need-based interventions or efforts to motivate their children (all reported differences are significant at p < .05). Within action requests, parents made obligatory more than discretionary requests, especially with firstborns at time 1. This implies that parents have higher expectations of their firstborn children, especially when they were interacting with 2-year-old younger siblings. Moreover, parents’ action requests particularly focused on encouraging children to share, as compared to helping and comforting. Relatedly, parents also referred to needs concerning inadequate distribution of resources more than instrumental and emotional needs. These findings are in line with research suggesting that sharing is challenging for children (e.g., Dunfield & Kuhlmeier, 2013), and may thus need to be encouraged by their parents. With respect to motivational strategies, parents referred most frequently to issues of possession-ownership, efforts to minimize the cost of engaging in prosociality and reprimands. Additionally, analyses of the effectiveness of parental intervention indicated that parental references to issues of possession-ownership elicited more prosocial behaviors, as did reprimands. This suggests that some parental interventions might be more persuasive than others. Implications for parental socialization of sibling-directed prosociality will be discussed.
Spiritual development as an approach to moral education

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Moral education has relied heavily on character or virtue education. We explore approaching moral education indirectly through what can be understood as spiritual development. By spiritual, we mean something reflexive and dynamic (Solomon, R. 2002). Spirituality highlights the self-reflection between one's mental states and emotions, as well as reflection on the origin of desires and the creation of worldviews and ideologies. We propose that a profound spiritual awareness, cultivated by meditation and examination, changes students' perspective in regards to who they are, who they ought to be, and how they relate to others and to the world in general. Whereas many studies in medical journals have produced research on the relationship between spirituality and well-being, fearing that the terms have conflated to a point in which the term spirituality becomes meaningless (Koenig, J Nerv Ment Dis 196:349–355, 2008), morality and ethics have been kept away from the term spirituality in today's secular universities (Taylor, Ch. 2007). Why is this so?

In our paper we share the sense of caution from the medical research, but we aim to show how a philosophical approach can guard against the over and under determinations of spirituality that lead, however obliquely, to the primary concern of moral education: the formation of the person. Secular university education has tried to address this concern through civic and professional approaches (Gutmann, A. 1987), but this often becomes instrumental, reductive, prescriptive, and technocratic. In short, moral education cannot afford to become moralistic and a major challenge of today's university education is how to avoid moralism on the one hand and amoralism and apathy on the other (Carr, D., 2003). Through a philosophical approach to spiritual development, the perennial questions that have always surrounded moral philosophy make for a different approach (Plato, Boethius, etc.). This approach is not only philosophical in the analytical sense; it is also built on the practice of philosophy through meditation and self-examination (Freire, P. 1970; Illich, I. 1970). After all, the question of what to do always begins with the prior question of who to be and become.

References:
“Raise your words, not your voice” - a study of family communication among sex trafficking survivors

Jessie Peter, Rochelle Dalla, Jordan Soliz

Human trafficking is one of the social evils that still persists in our society. Research has centered largely on victim identification, meeting service needs, and ascertaining, and then mitigating, “risk”. However, little is known about what happens when trafficking victims develop families of their own. The home environments of street-level trafficked women were characterized by extreme forms of neglect, sexual, and physical abuse, parental abandonment, foster care placement, and run-away behavior. Dalla’s study indicated that these women tend to work with their teenaged daughters in the commercial sex industry. So, children of victims are at risk of being exploited. When individuals experience trauma (e.g., exploitation) before or during parenthood, there are often negative implications for parenting and an increase in parenting difficulties. Victimized mothers utilize harsher and physical punishment on their children or are permissive as parents and find it difficult to set apt limits. A potential reason could be that traumatic events are often linked to shifts in assumptive worldviews (e.g., beliefs about goodness in the world, justice, sense of control) with potentially negative consequences for parenting. The family communication environment impacts behavior and psychosocial outcomes in children. Dysfunctional family communication can lead to numerous problems for family members throughout the lifespan. Therefore, this study aims to explore the parent-child communication patterns within families of survivors of sex trafficking. This will aid in identification of family needs, values communicated, manner of communication and which messages have had a lasting impact. Results will inform development of evidence based interventions for survivors to improve communication with their children and break the cycle of intergenerational trafficking.

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Participation in Bullying: Bully’s Characteristics in Character Index and Effectiveness of Character Education

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The purpose of this study was to investigate the effectiveness of character education for preventing school violence. A self-report survey questionnaires was administered to assess the index of character, empathy, happiness of four types of bullying participation roles (Bully, Bully assistant, Bystander, Victim defender). A series of ANOVA and multiple regression analysis were run to find out the empirical difference in the scores of character, empathy, and happiness by four types of bullying participation. The results of the study are summarized as following: there is a big difference to the group of bullies depending on level of character difference.

**Key words:** Bullying, the Characteristic of Bullies, Empathy, Character Education, The effectiveness of character education.
Los valores morales que permean la faculdade de medicina

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RESUMEN
Este trabajo tiene como objetivo comparar los valores morales que los estudiantes de medicina de una universidad federal de Río de Janeiro/ Brasil consideran importantes para su formación con aquellos que la formación promueve. Se trata de un estudio cuantitativo, descriptivo y transversal aprobado por el Comité de Ética correspondiente. El resultado de las sesenta y cuatro entrevistas realizadas demostró que los valores morales más importantes para los estudiantes no son los mismos que los profesores han promovido a lo largo del curso. Por consiguiente, se hace necesario planear más las prácticas docentes para que la educación en valores no sea producto de la casualidad ni continúe en la marginalidad de los currículos.

Palabras clave: Educación médica; educación em valores; moral.

POSTER
Introducción: Todo tipo de educación es un acto moral, pues la enseñanza se da siempre de alguien hacia alguien y eso supone compartir conocimientos, competencias, valores y hábitos. Por tanto, enseñar excede los elementos cognitivos y, por ello, requiere reflexiones sobre el planeamiento pedagógico (Luckesi, 2011). Según Martínez, Esteban y Buxarrais (2011), la finalidad de la educación universitaria debe ser la misma que la finalidade de la educación de manera general: la formación de un individuo capaz de gobernar su vida y vivir en armonía con la sociedad. Consecuentemente, la educación moral en la universidad no debe preocuparse solamente por la formación técnica, sino por enseñar al individuo a ser, a convivir, a participar y a habitar el mundo (Puig & Martín, 2015).

Objetivo: comparar los valores morales que los estudiantes de medicina consideran importantes para su formación con aquellos que la formación promueve.

Método: Se trata de un estudio cuantitativo, descriptivo y transversal aprobado por el Comité de Ética correspondiente (CAAE 66918417.0.0000.5243). Se entrevistaron 64 alumnos del 5º año de medicina de una universidad federal de Río de Janeiro/Brasil.

Resultados: los estudiantes consideran que son promovidos en su graduación: 71,9% ha señalado el respeto, 68,7% la responsabilidad, 53,1% la paciencia. Y, los valores morales que ellos consideran más importantes para su formación son: 89,1% la responsabilidad; 84,3% humildad; 79,7% ha dicho paciencia, prudencia y el respeto. La mayoría de los estudiantes (82,8%) reconocen la vivencia práctica como la mejor forma para estimular los valores morales. Casi todos (90,6%) están de acuerdo con que los valores morales están presentes de manera implícita en las asignaturas y 65,6% creen que la relación entre professor y alumnos es autoritaria. Discusión: a partir de estos datos, se nota que los valores morales que los estudiantes han considerado más importantes para su formación no son los mismos, ni tienen la misma proporción, que aquellos que los profesores han promovido. Además, todavía predominan las relaciones autoritarias y con valores morales implícitos en las actividades, dejando la formación moral en el terreno de la casualidad. Por otro lado, los estudiantes creen en la importancia de la vivencia práctica, pues educar en valores es crear condiciones que pontencialicen la sensibilidad moral y que permitan vivir situaciones de conflictos morales, a fin de estimular el dialogo y la construcción de consensos (Martínez, Esteban & Buxarrais, 2011).

Consideración final: Los estudiantes reconocen la importancia de la educación en valores, sin embargo, para que ella ocurra de manera
efectiva, los profesores deben concientizarse de la grandiosidad de su papel de carácter social. Por consiguiente, se hace necesario planear más las prácticas docentes para que la educación en valores no sea producto de la casualidad ni continúe en la marginalidad de los currículos.

Referencias:

Reduction of race and sexuality implicit bias and relation to centrality of race and sexuality in personal identity

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This study examined the relation between centrality of ethnicity/race and sexuality/gender identification to one's personal identity, and the ability to reduce level of implicit bias toward ethnic/racial and sexuality/gender outgroups. Self-concept was measured using the Social and Personal Identity Scales (Nario-Redmond et al., 2004). Perspective-taking and stereotype-replacement interventions developed by Devine et al. (2012) were employed in an attempt to reduce implicit bias, and their comparative effectiveness was examined. Perspective-taking involves imagining that one is a member of an out-group interacting with a member of one's own group, and thinking about what that out-group person is experiencing in the interaction; in stereotype replacement, one imagines a stereotypical interaction between a member of one's own group and a member of an outgroup, and then one mentally re-writes the interaction in a way so that that the stereotypes are eliminated.

At baseline, participants completed the race and sexuality versions of the Implicit Association Test, and completed the Social and Personality Identity Scales. They then were randomly assigned to either the perspective-taking or stereotype-replacement intervention. Once a week for the next four weeks, the participants were sent a text message describing two example interactions with outgroup members, and were instructed (in the e-mail) to think about the situations and how they could apply the intervention to them. One of the example situations described an interaction with a member of a racial outgroup (e.g., encountering that person in a quiet alley at night), and the other described an interaction with a member of a sexuality outgroup (e.g., encountering that person in a work management meeting). The participants again completed the race and sexuality versions of the IAT at two weeks after baseline and at four weeks after baseline. (Participants also completed measures of explicit concern over racial and sexuality prejudice at baseline and at four weeks, for use in another research project.)

The study was on-going at the time of submission, but analysis of initial participants indicated that the perspective-taking intervention was more effective in reducing implicit bias than was the stereotype replacement intervention, and that it was more successful in reducing sexuality than racial implicit bias, particularly at the four-weeks follow-up. Centrality of race and sexuality to personal identity were not strongly related to level of reduction of implicit bias; there were some indications, however, that this might be due to lack of variance in the race and sexuality identity scores for the preliminary sample.

References:
Because I said I would

Hernandez Patricia

*Because I said I would* is a social movement and nonprofit dedicated to the betterment of humanity through promises made and kept. *Because I said I would* character education programming provides the opportunity for students to build the self-control, honesty, accountability, and compassion needed to face life’s adversities. *Because I said I would* launched high school chapters in early 2018, providing personal development and volunteer opportunities that teach students how to be a person of their word. The overarching goal is to create a culture of accountability and to encourage youth to be difference-makers by keeping promises to oneself and others, and by actively engaging in humanitarian causes in their schools, neighborhoods, and communities.

This presentation offers a case study of the The Partnerships for Advancing Character Program Evaluation (PACE) project for the *Because I said I would* high school chapter program from the perspective of a program practitioner. When the PACE project began, the *Because I said I would* high school chapters were in the early stages of development, having not yet been implemented. The tools that were provided by the PACE project were instrumental in the development of the high school chapters’ program, focusing first on creating a theory of change representing the critical character outcomes intended by the program. In this case, *Because I said I would* was struggling to translate the simple and straight-forward idea of promise-keeping into a comprehensive program model and to identify the intermediate links between making promises and their ultimate mission of “bettering society.” Through the pathway modeling process, *Because I said I would* identified short-term character outcomes to ensure long-term outcomes are achieved and to address gaps in the program logic. This pathway model ultimately shaped the development of the program itself, narrowing the intended outcomes and informing the upcoming program activities to promote character outcomes for youth. Additionally, the PACE project instilled the importance of keeping evaluative thinking front and center, not only for the practitioners involved in PACE, but in conversations with other members of the organization to build organization-wide evaluation capacity. Furthermore, participating in intentional evaluation planning and developing appropriate evaluation questions prior to program implementation provided a jump start to the program design.

The evaluation plan and tools created as part of the PACE project are currently being tested in five *Because I said I would* high school chapters, launched in January 2018. Over 100 pre-test surveys were collected measuring many character education outcomes, including goal setting, problem solving, time management, attitudes toward citizenship, character values, connection to neighborhood, connectedness to school, civic behaviors, grit, and personal development (how to be a person of your word). As a result of the PACE project, evaluation processes and findings have informed programming and will continue to systematically shape the youth character development offerings of *Because I said I would*. In addition, *Because I said I would* will continue to utilize the pathway model and incorporate evaluative thinking concepts throughout its existence to build a culture of continuous improvement.
**Conflictos interpersonales y desarrollo moral: un estudio sobre culturas distintas**

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**Resumen**

Los conflictos interpersonales forman parte de las relaciones que establecemos con el mundo y la forma en que se resuelven define la calidad de esa relación. Entendemos al ser humano como un ser biológico y al mismo tiempo social, que necesita coordinar primordialmente tres dimensiones: el yo, el otro y la cultura en la cual está inserto para lidiar con los conflictos y llegar a una decisión sobre cómo reaccionar. En este sentido, el presente estudio piloto de carácter exploratorio, con abordaje cuali-cuantitativo, tuvo como objetivos identificar cuáles son las tendencias de resolución de conflictos adoptados por niños y adolescentes pertenecientes a una escuela urbana pública y una privada, una indígena y otra quilombola, del interior del estado de Mato Grosso y, verificar las posibles diferencias entre esos cultivos. Nuestra muestra fue compuesta por 21 participantes en el grupo de edad de diez a doce años de edad, distribuidos homogéneamente en cada cultura. Para la recolección de datos utilizamos la escala Children's Action Tendency Scale (CATS). Para el análisis de los datos utilizamos el análisis cualitativo por medio de categorías de resolución de conflictos ya identificadas, buscando hacer un diálogo entre la perspectiva de la Psicología Cultural y de la Psicología Moral. Los resultados demostraron que la prevalencia de la estrategia Submisa fue en todas las escuelas, pero el hecho de que esa prevalencia fue mayor en las escuelas Indígena y Quilombola nos permite lanzar algunas hipótesis, basadas en la literatura de que en comunidades colectivistas la preferencia es por la esquiva del conflicto.

**Palabras clave:** Psicología moral, Psicología cultural, cultura indígena, cultura quilombola, tendencias de resolución de conflictos.
How Do Mothers Convey Mindset in Conversations about their Children’s Helping Behaviors?

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Research suggests that holding a growth vs. fixed mindset (i.e., viewing traits as changeable vs. fixed) can impact the ways in which people cope with rejection, attribute blame, and behave towards others (Heyman & Dweck, 1998). Experimental work also suggests that when children receive a growth mindset intervention, they are more likely to act in prosocial ways (Yeager, Trzeniewski, & Dweck, 2013). Past research has highlighted the role of parents in shaping their children’s constructions of meaning of moral actions (Haimovitz & Dweck, 2016; Recchia & Wainryb, 2014). There is evidence to suggest that mothers are responsive to their children's developmental capacities and gender as they make more identity related attributions to older children (Recchia & Wainryb, 2014) and refer to more emotional content with daughters (Kueblu, Butler, & Fivush, 1995). Unfortunately, how parents contribute to their children’s mindset in the moral domain is relatively understudied and/or provides conflicting evidence (Cimpian, Arce, Markman, & Dweck, 2007). The purpose of this study was therefore to examine how mothers convey mindset to children about their helping behavior, and whether this varies based on children's age and gender.

A total of 101 mothers and their 7-, 11- and 16-year-old children participated in this study. Children were asked by the experimenter to nominate an event in which they helped their friend and then asked to discuss this act of helping with their mothers. The conversations were coded reliably for mothers’ conveyed mindset (i.e., incremental vs. essentialist mindset) based on praise, perception of effort, feedback about the self and behavior, as well as attributions for and the generalizability of helping.

Preliminary analyses revealed that mothers made significantly more references to a growth mindset as compared to a fixed mindset. Within the fixed mindset strategies conveyed by mothers, mothers referred to person praise (e.g., “you’re a good kid, I’m so proud of you”) more with their daughters, as compared to their sons. In turn, mothers conveyed a growth mindset in unique ways depending on the child’s age. Specifically, mothers more often focused on the child’s situated goals, emotions, and beliefs that led to the helping behavior with 7- as compared to 16-year-olds. In contrast, mothers focused on how prosocial experiences taught children something about themselves (e.g., “what can be learned from it? Just be helping, kind, and sensitive”) particularly with 11-year-olds.

Taken together, these findings suggest that mothers convey mindset about their children’s helping behavior in distinct ways that evolve with age and vary by child gender. Consistent with the literature on emotion and gender (e.g., Fivush, 1989), mothers are drawing on their daughters’ positive traits in discussions about past emotional experiences. Moreover, mothers are responding to children’s developing ability to consider identity-related issues (Hardy & Carlo, 2011) by providing feedback to their preadolescent children on self-understanding in the context of their helping behavior. Overall, this work suggests that mothers are contributing to the development of their children’s implicit theories in a prosocial context in ways that are sensitive to children’s gender and developmental capacities.
La educación cívica en la universidad para la gestión de la sostenibilidad

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Resumen


Referencias:
El cuidado como un modo de se colocar delante del otro

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Summary

La dependencia química puede ser asumida como metáfora existencial de la vulnerabilidad humana, necesitada de cuidado. Por los cambios que provoca en las diversas dimensiones de la existencia, la dependencia química tiene un significado antropológico y, en manera alguna, puede reducirse a una mera cuestión de salud o, peor aún, de la policía. Ella, por perjudicial que sea, nos ayuda a comprender que no sólo somos vulnerables, sino que también podemos, conscientes de esta realidad, asumir la vulnerabilidad como principio de autocomprensión, es decir, reconocer que no nos bastamos a nosotros mismos, sino que necesitamos de cuidado.

El sufrimiento del dependiente químico es la manifestación más visible de su vulnerabilidad. Más que la dependencia en sí, el sufrimiento provocado por ella es el rostro concreto de alguien que está expuesto al albedrío de las circunstancias ajenas, que no es dueño de sí y que puede ser más fácilmente herido, justamente por ser más vulnerable.

Si la dependencia es una realidad puntual, el sufrimiento que ella provoca tiende a prolongarse en el tiempo, incluso mucho más allá del período de dependencia. Es difícil negar el papel positivo que el sufrimiento puede representar en la vida de una persona en el sentido de favorecer su maduración, autoconocimiento y experiencia de solidaridad; pero, cuando es el resultado o la consecuencia de la dependencia química, generalmente se transforma en exclusión y marginación, y no en oportunidad de inclusión y solidaridad.

La persona dependiente química, por su vulnerabilidad y por su sufrimiento, está necesitada de cuidado. Y el cuidado no es más que la actitud de quien se coloca ante el otro para establecer con él una relación vital, un diálogo de presencia y ayudarle en lo que sea necesario. El cuidado es el resultado de una inquietud en relación al destino del otro y de una preocupación lacerante por el dolor y la muerte del otro. Por eso, él busca el bien del otro. Cuidar presupone, por lo tanto, responsabilidad por el otro, requiere un ejercicio de reciprocidad, exige dedicación, genera vínculos. El cuidado es un estilo de presencia que pone en el centro a la persona más frágil y vulnerable, es decir, aquella más herida.

Cuanto mayor sea la vulnerabilidad mayor debe ser el cuidado. Por lo que la dependencia química provoca en la vida de la persona, es imposible negarla el debido cuidado, sea cual sea el argumento. Una vez dependiente, la persona necesita cuidado. Ante ella, el cuidado se expresa por medio del respeto, la estima, la solicitud, el reconocimiento. Es el cuidado lo que conferirá al dependiente químico su humanidad. El cuidado, desde el punto de vista moral, es una forma de existir y de ponerse delante del otro que sufre y necesita ayuda. Por eso mismo, presupone el cultivo de la sensibilidad, entendida como capacidad de salir de sí y prestar atención al otro, sin oscurecer la mirada con el prejuicio, la discriminación, la marginación, la exclusión.

Referencias:

Moral development on basic education: the memes as a mediator resource in the construction of morality

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This work reveals a concern about the memes new voices in the social media. Especially the ones showing the conception of school and the relationships from there, through the view of children and teenagers from Basic Education, and that promotes the intersection among theses conception, the school environment and the moral values expressed by the students. We consider important to reflect about the role of the school community in paying attention to the relation of students and the new virtual devices which makes possible to access and sharing of information on a large scale. The creation and use of memes, already considered a textual genre, allows teachers to obtain important information about students comprehension about school and to know their moral values expressed directly or indirectly in this language. In this way, memes can become a powerful pedagogical tool that helps to mediate the construction of a project of education and moral development. Studying the social networks and the memes about the school produced by students mean to diagnose, first, their social-cultural aspects, the role they occupy in the collective imaginary, analyzing what kinds of speeches are being disseminated and in what way we can guarantee, as mediators, a more tangible and accessible action. Memes are concrete instruments of social and interpersonal analysis. They are virtual, although can represent a new textual gender that reflects a new form of sociability, in a new space, that can tell is a lot about the society and the moral values that we are building. In order to know and analyze the memes produced by the students from a public school of São Paulo State, in history classes, to propose a transversal project of Moral Education, and developing a research-participant. The data collection count with observation, interviews, and memes' workshops. The initial results reveal the students’ high interest in the proposed activities and the expression of moral values by using memes produced in an individual and collective way.

Key words: Moral Development; Memes; Basic Education.

References:
The Construction of Relationships and Self Presentation—A Qualitative Research of Participation in Church Activities of Chinese Students in the U.S.A.

Jianwu Ban

Abstract: Based on the social background of the internationalization of higher education, China is becoming an important exporter of international students in the world. According to the statistics, during the 2015-2016, the total number of students studying in the United States reached 328547. The study and life of these students will inevitably suffer the influence of American culture. Especially the American church culture, for overseas study of Chinese students, both fresh and unfamiliar, a considerable number of students in the United States have taken part in church activities in variety of degrees.

At present, in the study of the religious beliefs of Chinese students among the academic circles, the main object is the students who have already been churched, and for those who do not believe religion but to participate in church activities, the existing research isn’t almost concern. Furthermore, the international students who are religious or not, they all participated in church activities, but does this mean the relationship between two of them and the church has no difference. Is there any difference on the types of relationships established between religious students and church activities, as well as unreligious students, and whether the degree of the involvement of themselves is different or not? If there are differences, in which place can the difference reflected.

In view of these questions, the author adopted qualitative research method in the United States to study 22 Chinese students with depth-interviews. Based on the interview records, the author encoded the research data. In the initial coding, the author focus on extracting the relevant “native concept” for label processing. On the basis of this, according to the category relationship, the corresponding labels are included in the subordinate category relationship structure, so as to construct the interrelations among different categories.

The study found there are three types of relationships between students participating in church activities and church activities: utilitarian material relations, emotional belongings and spiritual beliefs. In these three types of relationships, the students present three different self-oriented: rational self with material, emotional self with belongings, divine self with spirit. These three relationships and the three different “self” reflect the degree of involvement of students in church activities. In essence, the rational self with material is an opportunist for the church activity, the emotional self with belongings is a hesitant swingman in the church activity, and the divine self with spirit will put themselves to the god during the church activity. These three types of relationships and the self and church activities have obvious characteristic of market transactions. The high degree of awakening of individual self and the deep involvement of church activities is a key factor in determining whether students believe religion or not.

Key words: international students; church activity; religion; belief; relationship; self; transaction.
Teaching ethics in basic education in Brazil: challenges of a music teacher

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This study presents a reflection about the space occupied by the pedagogical practices developed by the teacher of music in the initial series of Elementary School, mainly, in what refers to the teaching of music and the possibilities that present for the construction of virtues searching through music and through the art of singing, elements for the teaching of ethics for children. Hermann (2005) points art, for the solution of moral disorder, and affirms that the experience of art opens a world, a horizon, an extension of our self-understanding, and through it, it is possible to promote and systematize means for reflection and construction of values. Roratto (2010) and Piaget (1977) point out that the morality of good is not that guided by the risk of punishment or promise of award, but by solidarity and reciprocity, which can be understood with MacIntyre (2001) that the practice of virtues can be the tool to meet this proposal presented through music. According to Weigel (1988), the teaching of music through collective singing can favor the development of cognitive, linguistic, psychomotor and socio-affective aspects. Therefore, it must be in school education as a great allied to learning, in practice pedagogical and educational action. It can be observed that, in Brazilian schools of regular education, the classroom is unfavorable, often because few schools offer music room and instruments available to the teacher and students so that music can actually be done. The large number of students is another challenge found in the everyday classroom. It is concluded that the teacher needs a guiding wire, a well-designed object so that the classroom does not become just another space for formal education, but a determining space for social experience and teaching and learning ethics.

References:
Moral education in practice – the experience of the United Arab Emirates

Ahmed M. Fikri; Mohamed Al Nuaimi

Why moral education?
Launched in July 2016 under the directives of His Highness Sheikh Mohammed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi, the moral education program aims to instil universal principles and values that reflect the shared experiences of humanities in youth from all nationalities in the UAE.

The implementation of the program is intended to:

- Safeguard the UAE’s remarkable features of tolerance, openness, acceptance and respect of the other
- Preserve its local heritage and identity and engrain the nation’s longstanding and unique traditions, culture, values and moralities
- Foster the ways youth in the UAE deal with the melange of cultures and beliefs that coexists in the country (UAE is home to over 200 nationalities constituting roughly 80% of the total population)
- Prepare generations of responsible and resilient youth who know their rights and responsibilities and can productively contribute to their communities as well as to the sustainability of the nation’s developmental efforts
- Counter extremist pressures

Principal features of the UAE’s moral education program
The moral education program is conceived with the following four pillars: character and morality, the individual and the community, civic studies, and cultural studies.

It is explicit in the program that the values that are to be fostered are global values that apply regardless of culture, creed or tradition. It is intended as a universal program.

Program implementation
Since its introduction as a pilot in 2016 the moral education program in the UAE has been rolled out to all schools at all grades. Specifically:

- Training and awareness sessions have been attended by over 1500 staff
- Parental awareness workshops have been held
- Pilots have been conducted for both grades 1 – 9 and grades 10 – 12, prior to full implementation across all schools
- 64 student assessment tools have been developed in addition to a comprehensive Student Assessment Framework, 10 highly innovative grade specific behavioural assessment tools have been developed
- Moral Education Standardised Assessment (MESA) have been developed and tested in 49 schools covering 4912 students
• 48 separate resource books have been developed (one student workbook and one teacher guide for each grade in English and Arabic)
• Two comprehensive national surveys have been undertaken covering key aspects such as engagement strategies, student engagement, staffing, assessment and use of resources.

Learning points

• Identifying teachers is a challenge since a cadre of experienced and trained teachers takes time.
• Since much of the student learning takes place at home, engaging parents is essential.
• Assessment is a delicate matter given the knowledge and moral development aspects of the program.
• Leadership support – at both government and school levels – is required to ensure the program's success.
• Resource and content development must consider the unique characteristics of the program and the population.
• Introducing a new subject to schools' overloaded schedules requires modifying curriculum or integrating it within other subjects.
8
Index of names
A
Adalbjarnardottir, Sigrun  1.95, 4.7.1
Adebowale, Akande  P2:17
Adewuyi, Mo  P1:40
Agud Morell, Ingrid  S5.1
Aguilar-Rojas, Oscar Ney  5.5.2
Ahedo, Josu  7.10.1
Akand, Wdir  P1:40
Akand, Debo  P1:40
Al Nuaimi, Mohamed  P2:25
Alansari, Mohamed  2.9.3
Albertín-Carbó, Pilar  2.6.1
Aldridge, David  5.8.1
Aloni, Nimrod  7.5.1
Amaral Nunes, César Augusto  3.6.3, 4.5.3, 4.6.3, 7.6.2
Amaral Nunes, Maria Clara Figueiredo  7.5.4
Andersen, Kristen  6.8.2
Anderson, Gabriel  6.9.2, S7.2
Andrade, Karina  P1:25
Aparecida de Matos, Ana Luiza  4.5.2
Araki, Kazutomo  P2:9
Aranguren, José Francisco  1.6.3
Arantes, Valéria  1.10.2, S6.1, 3.10.3, 6.6.2
Araujo, Ulisses  6.10.2, P1:13, P1:14, S1.1, 2.6.2, 6.7.3
Argumero, Diego  S2.5
Arthur, James  S1.2
Arvanitis, Alexios  S4.2
Assor, Avi  S4.2
Avilés Martínez, José Maria  P1:7, 4.5.2, 5.9.5
Ayuste, Ana  P1:10
Azevedo, Maria  P1:35, S7.1
Azkarate Marcos, Ander  P2:3
B
Balakrishnan, Vishalache  6.9.1
Ban, Jianwu  P2:43
Bär Kwast, Brenda  S5.1
Barenholz, Yael  S1.5
Barnhardt, Cassie  S6.2
Barr, Dennis  S1.4, S5.2
Barragán-Giraldo, Diego Fernando  1.6.2, W4
Barros, Lucian  3.6.5
Basile, Carole  5.6.1
Bataglia, Patricia Unger  Raphael  P2:16
Beauchamp, Miriam  P2:30
Benavides, Celina  5.6.5
Benelli, Caterina  S1.1
Bennett, Gaymon  1.10.4
Berkowitz, Marvin  S4.3, S6.3
Bermudez, Angela  6.6.4
Bermudez, Maria  S7.2
Bernal, Aurora  3.10.4
Bernardo, Michelle  P1:29
Bernt, Frank  7.8.2
Berry, Abigail  S5.2
Bialystock, Lauren  S1.3
Biedermann, Horst  S4.4
Bier, Melinda  S3.5
Bilbao, Galo  6.6.4
Birdsall, Stephanie  4.8.1
Birnack, Michael  P1:45, 1.10.1
Blum, Lawrence  S5.4
Bock, Tonia  5.10.1
Bomfin, Sanderli  5.9.5
Boni, Larissa  5.9.5
Boon, Helen  2.7.2
Borda Mosquera, Mariana Yeraldin  3.6.4
Boyer, Margaret  P1:5
Bozza, Thais Cristina Leite  4.5.3
Braga, Adriana  7.10.2, 7.9.4
Brandenberger, Jay  2.9.2
Brown, Deborah  P1:38
Bueno, David  1.6.3
Bultsma, Shawn  P2:10
Burguet, Marta  1.6.3, S7.1
Buxarrais, Maria Rosa  S2.2, S6.3
Caetano, Luciana  P1:28, P2:14
Cai, TingYu  1.8.1
Cain, Ebony  P1:38
Caivano, Oksana  4.10.4, 4.10.1
Camargo, Nicna  S4.1
Camas Garrido, Laura  S5.1
Campo Cano, Laura  S5.1
<table>
<thead>
<tr>
<th>Name</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Campos, Soraia</td>
<td>3.6.3</td>
</tr>
<tr>
<td>Caparrós, Beatriz</td>
<td>2.9.4</td>
</tr>
<tr>
<td>Caro Samada, Carmen</td>
<td>1.6.4</td>
</tr>
<tr>
<td>Carreira Zafra, Cintia</td>
<td>4.8.3</td>
</tr>
<tr>
<td>Carreño, Patricio</td>
<td>S3.1</td>
</tr>
<tr>
<td>Carvacho, Héctor</td>
<td>P1:29</td>
</tr>
<tr>
<td>Castelo Branco, Manuel</td>
<td>6.10.5</td>
</tr>
<tr>
<td>Cavalcanti, Denise</td>
<td>P2:42</td>
</tr>
<tr>
<td>Chang, Caleb</td>
<td>P1:27</td>
</tr>
<tr>
<td>Chen, Yu-Hui</td>
<td>3.8.2</td>
</tr>
<tr>
<td>Chen, Yen-Hsin</td>
<td>4.7.2</td>
</tr>
<tr>
<td>Cheng, Chun Fang</td>
<td>1.9.3</td>
</tr>
<tr>
<td>Cheng, Chunxiang</td>
<td>P1:11</td>
</tr>
<tr>
<td>Chin-Chueh, Wang</td>
<td>3.9.3</td>
</tr>
<tr>
<td>Chiou, Grace</td>
<td>P1:27</td>
</tr>
<tr>
<td>Cho, Sunghwan</td>
<td>P1:11, 6.7.1</td>
</tr>
<tr>
<td>Christen, Markus</td>
<td>3.9.1, P2:29</td>
</tr>
<tr>
<td>Cingay Culha, Burcu</td>
<td>S6.5</td>
</tr>
<tr>
<td>Clegg, Jennifer</td>
<td>P1:39</td>
</tr>
<tr>
<td>Colby, Anne</td>
<td>S3.2</td>
</tr>
<tr>
<td>Conroy, James</td>
<td>S3.3</td>
</tr>
<tr>
<td>Cook, Kaye</td>
<td>P1:27</td>
</tr>
<tr>
<td>Cooper, Diane</td>
<td>S6.2</td>
</tr>
<tr>
<td>Corbiceiro, Weydler</td>
<td>P2:35</td>
</tr>
<tr>
<td>Corriveau, Kathleen</td>
<td>P1:39</td>
</tr>
<tr>
<td>Costa, Aberto</td>
<td>6.10.5</td>
</tr>
<tr>
<td>Cotton-Bronk, Kendall</td>
<td>5.6.5, S3.2</td>
</tr>
<tr>
<td>Couto, Leandra Lúcia Moraes</td>
<td>P1:41</td>
</tr>
<tr>
<td>Craddock, Karen</td>
<td>2.10.3</td>
</tr>
<tr>
<td>Crossett, Carter</td>
<td>P1:27</td>
</tr>
<tr>
<td>Cruz, Luzia</td>
<td>P1:25</td>
</tr>
<tr>
<td>Cui, Kelly Yixin</td>
<td>P1:39</td>
</tr>
<tr>
<td>Curren, Randall</td>
<td>S4.2</td>
</tr>
<tr>
<td>Curtis-Tweed, Phyllis</td>
<td>S4.3</td>
</tr>
<tr>
<td>De Groot, Isolde</td>
<td>5.7.2, S2.2</td>
</tr>
<tr>
<td>De Melo Ramos, Adriana</td>
<td>4.5.5</td>
</tr>
<tr>
<td>De Morais, Alessandra</td>
<td>2.7.3</td>
</tr>
<tr>
<td>De Nadai, Sandra</td>
<td>P1:7</td>
</tr>
<tr>
<td>De Ruyter, Doret</td>
<td>1.8.3, 7.7.3</td>
</tr>
<tr>
<td>Dean, Laura</td>
<td>S6.2</td>
</tr>
<tr>
<td>Del Barrio, Cristina</td>
<td>1.7.4, 5.9.3</td>
</tr>
<tr>
<td>Del Rosario, Maria</td>
<td>S5.1</td>
</tr>
<tr>
<td>Delgado Ramos, Enrique</td>
<td>S2.3, S5.4</td>
</tr>
<tr>
<td>Dell’Agli, Betânia</td>
<td>P1:28, P2:14</td>
</tr>
<tr>
<td>DeSouza, Adila</td>
<td>P1:27</td>
</tr>
<tr>
<td>Di Genova Boni, Larissa</td>
<td>4.5.2</td>
</tr>
<tr>
<td>Diekmann, Natascha</td>
<td>2.10.2</td>
</tr>
<tr>
<td>Dineen, Katy</td>
<td>S1.2</td>
</tr>
<tr>
<td>D’Olimpio, Laura</td>
<td>7.5.5, S3.3</td>
</tr>
<tr>
<td>Duarte, Angéla</td>
<td>7.10.3</td>
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<tr>
<td>Duarte, Lidia</td>
<td>4.5.4</td>
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<tr>
<td>Dubon, Valeska</td>
<td>5.6.5</td>
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<tr>
<td>Duffy, Kate</td>
<td>6.7.4</td>
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<tr>
<td>Durán Bermúdez, Juana</td>
<td>S1.3</td>
</tr>
<tr>
<td>D’Earl, Stephen</td>
<td>S1.2</td>
</tr>
<tr>
<td>Edwards, Cher</td>
<td>4.10.2</td>
</tr>
<tr>
<td>Edwards, Alexander</td>
<td>P2:4</td>
</tr>
<tr>
<td>Eidhof, Bram</td>
<td>5.7.2</td>
</tr>
<tr>
<td>El Sehity, Tarek</td>
<td>S3.2</td>
</tr>
<tr>
<td>Ellerton, Peter</td>
<td>P1:38</td>
</tr>
<tr>
<td>Enright, Robert</td>
<td>P1:1</td>
</tr>
<tr>
<td>Epstein, Terrie</td>
<td>6.8.4</td>
</tr>
<tr>
<td>Erez, Hana</td>
<td>S1.5</td>
</tr>
<tr>
<td>Escâmez Marsilla, Juan</td>
<td>P2:40</td>
</tr>
<tr>
<td>Escofet, Anna</td>
<td>P1:10</td>
</tr>
<tr>
<td>Esparza-Reig, Javier</td>
<td>3.6.1</td>
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<tr>
<td>Esper, Maricarmen</td>
<td>W3, P1:36</td>
</tr>
<tr>
<td>Esteban, Francisco</td>
<td>S2.2, S3.1, 1.6.4, 3.10.1</td>
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<td>Da Silva Lívia, Maria Ferreira</td>
<td>5.7.4</td>
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<td>Dahling, Christoph</td>
<td>4.6.4</td>
</tr>
<tr>
<td>Dalla, Rochelle</td>
<td>P2:33</td>
</tr>
<tr>
<td>Damiani, Taylor</td>
<td>P1:5</td>
</tr>
<tr>
<td>Damon, William</td>
<td>S3.2</td>
</tr>
<tr>
<td>Danza, Hanna</td>
<td>6.6.2</td>
</tr>
<tr>
<td>Darnell, Catherine</td>
<td>S1.2</td>
</tr>
<tr>
<td>Davajav, Purejav</td>
<td>4.6.3</td>
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<tr>
<td>D’Auria-Tardelli, Denise</td>
<td>3.6.5</td>
</tr>
<tr>
<td>Davis, Robert</td>
<td>7.5.3</td>
</tr>
<tr>
<td>Davoodi, Telli</td>
<td>P1:39</td>
</tr>
<tr>
<td>Dawson, Kelsie</td>
<td>P1:10.4</td>
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<td>Forster-Heinzer, Sarah</td>
<td>P1:3</td>
</tr>
<tr>
<td>Fortier Pérez, Martha</td>
<td>5.5.1</td>
</tr>
<tr>
<td>Foster, Gregory</td>
<td>P2:8</td>
</tr>
<tr>
<td>Freitas, Lia</td>
<td>S7.4</td>
</tr>
<tr>
<td>Fikri, Ahmed M.</td>
<td>P2: 25</td>
</tr>
<tr>
<td>Frisano, Susana</td>
<td>S2.3</td>
</tr>
<tr>
<td>Frisone, Michael</td>
<td>S5.2</td>
</tr>
<tr>
<td>Fuentes, Juan Luis</td>
<td>S5.1, 1.6.4, 3.10.1</td>
</tr>
<tr>
<td>Fuertes, Maria Teresa</td>
<td>P1:9</td>
</tr>
<tr>
<td>Fullard, Michael</td>
<td>5.6.4</td>
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<tr>
<td>Furlan, Nicolet</td>
<td>2.10.2</td>
</tr>
<tr>
<td>Gama, Lauren</td>
<td>2.8.4</td>
</tr>
<tr>
<td>Gambaro, Maria</td>
<td>P1:1</td>
</tr>
<tr>
<td>Ganbego, Irene</td>
<td>6.6.3</td>
</tr>
<tr>
<td>Garcia, Juan</td>
<td>S3.1</td>
</tr>
<tr>
<td>García Álvarez, Jesús</td>
<td>2.6.4</td>
</tr>
<tr>
<td>García Bermejo, Tania</td>
<td>1.6.5</td>
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<tr>
<td>García-Cabrero, Benilde</td>
<td>4.9.1</td>
</tr>
<tr>
<td>García-Méndez, Mirna</td>
<td>P1:16</td>
</tr>
<tr>
<td>García Velez, Tatiana</td>
<td>3.6.2</td>
</tr>
<tr>
<td>Garrod, Andrew</td>
<td>1.10.3</td>
</tr>
<tr>
<td>Gates, Brian</td>
<td>S4.3</td>
</tr>
<tr>
<td>German Ben-Hayun, Shiran</td>
<td>P1:45</td>
</tr>
<tr>
<td>Ghuman, Zahra</td>
<td>P1:26</td>
</tr>
<tr>
<td>Gibel, Heidi</td>
<td>5.10.1</td>
</tr>
<tr>
<td>Giesemann, Ximena</td>
<td>5.6.5</td>
</tr>
<tr>
<td>Gijón Casares, Mónica</td>
<td>S1.1</td>
</tr>
<tr>
<td>Gleason, Tracy</td>
<td>P2:18</td>
</tr>
<tr>
<td>Goldstine-Cole, Krista</td>
<td>4.10.3</td>
</tr>
<tr>
<td>Gomes, Pedro</td>
<td>S7.1</td>
</tr>
<tr>
<td>Gomez, John</td>
<td>7.8.1, P1:37</td>
</tr>
<tr>
<td>Gonçalo, Mariana</td>
<td>3.10.3</td>
</tr>
<tr>
<td>Gonzalez, Carlos</td>
<td>P2:23</td>
</tr>
<tr>
<td>González, Martín</td>
<td>S5.1</td>
</tr>
<tr>
<td>Gonzalvez, Vicent</td>
<td>7.10.1, P1:22, P1:23</td>
</tr>
<tr>
<td>Graell, Mariona</td>
<td>P1:9</td>
</tr>
<tr>
<td>Graham, Les</td>
<td>S4.2</td>
</tr>
<tr>
<td>Graña Varela, Apolinar</td>
<td>3.10.4</td>
</tr>
<tr>
<td>Gros, Begoña</td>
<td>P1:10</td>
</tr>
<tr>
<td>Gross, Zehavit</td>
<td>3.8.1</td>
</tr>
<tr>
<td>Gu, Binbin</td>
<td>P1:24</td>
</tr>
<tr>
<td>Gudjohnsen, Ragny Thora</td>
<td>4.7.1</td>
</tr>
<tr>
<td>Guibovich Prado, Ivan Willy</td>
<td>6.6.5</td>
</tr>
<tr>
<td>Guidi, Franco</td>
<td>2.9.1</td>
</tr>
<tr>
<td>Guiu, Eulalia</td>
<td>2.6.1</td>
</tr>
<tr>
<td>Gülerce, Aydan</td>
<td>P2:24</td>
</tr>
<tr>
<td>Gulliford, Liz</td>
<td>S7.4</td>
</tr>
<tr>
<td>Güner, Pinar Burcu</td>
<td>2.10.4</td>
</tr>
<tr>
<td>Guo, Hong</td>
<td>1.9.1</td>
</tr>
<tr>
<td>Guo, Kari Mengjiao</td>
<td>S5.2</td>
</tr>
<tr>
<td>Gutzwiller-Helfenfinger, Eveline</td>
<td></td>
</tr>
<tr>
<td>Gyeong, Ju Soo</td>
<td>S5.2</td>
</tr>
<tr>
<td>G. Márquez, Margarita</td>
<td>S2.5</td>
</tr>
<tr>
<td>Haertel, Daniela</td>
<td>6.7.3</td>
</tr>
<tr>
<td>Hailong, Zhu</td>
<td>P2:12</td>
</tr>
<tr>
<td>Hall, Richard</td>
<td>P2:19, P2:20</td>
</tr>
<tr>
<td>Han, Hyemin</td>
<td>5.10.4</td>
</tr>
<tr>
<td>Han, Sooyeon</td>
<td>P1:11</td>
</tr>
<tr>
<td>Hand, Michael</td>
<td>S3.3</td>
</tr>
<tr>
<td>Harris, Paul</td>
<td>P1:39</td>
</tr>
<tr>
<td>Hart, Peter</td>
<td>2.8.2, 3.7.2, 4.8.5</td>
</tr>
<tr>
<td>Haste, Helen</td>
<td>2.10.4</td>
</tr>
<tr>
<td>Haynes, Victoria</td>
<td>P1:43</td>
</tr>
<tr>
<td>Heinrichs, Karin</td>
<td>S4.4</td>
</tr>
<tr>
<td>Helkama, Klaus</td>
<td>3.8.4</td>
</tr>
<tr>
<td>Heras, Raquel</td>
<td>2.6.1</td>
</tr>
<tr>
<td>Hernandez, Patricia</td>
<td>P2:37</td>
</tr>
<tr>
<td>Higgins-D’Alessandro, Ann</td>
<td>S6.3</td>
</tr>
<tr>
<td>Hirose, Yuzo</td>
<td>3.8.3</td>
</tr>
<tr>
<td>Hoffman, Tammy</td>
<td>5.8.2</td>
</tr>
<tr>
<td>Honorio de Sousa, Daniela</td>
<td>6.9.3, P1:25</td>
</tr>
<tr>
<td>Hoopes, AnnaLise</td>
<td>W1, P2:7</td>
</tr>
<tr>
<td>Huang, Ziangyang</td>
<td>P1:24</td>
</tr>
<tr>
<td>Ingudottir, Hrund</td>
<td>1.9.5</td>
</tr>
<tr>
<td>Jarkovská, Lucie</td>
<td>1.7.3</td>
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<tr>
<td>Jeong, Changwoo</td>
<td>2.8.1</td>
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<td>Jiang, Youguo</td>
<td>1.9.1</td>
</tr>
<tr>
<td>Jimenez, Patricia</td>
<td>2.9.1</td>
</tr>
<tr>
<td>Jones, Kaitlin</td>
<td>P1:43</td>
</tr>
<tr>
<td>Jovanovic, Rodoljub</td>
<td>S6.5</td>
</tr>
<tr>
<td>Jover Olmedo, Gonzalo</td>
<td>S5.1</td>
</tr>
<tr>
<td>Juujärvi, Soile</td>
<td>4.6.2</td>
</tr>
<tr>
<td>Kaikhosroshvili, Keke</td>
<td>P2:18, P2:19</td>
</tr>
<tr>
<td>Katsarov, Johannes</td>
<td>3.9.1, P2:29</td>
</tr>
<tr>
<td>Keller, Jean</td>
<td>4.8.4</td>
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<tr>
<td>Name</td>
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<td>Kerr, Shani</td>
<td>2.7.1</td>
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<td>6.7.1, P1:11</td>
</tr>
<tr>
<td>Kingori, Peter</td>
<td>3.7.3</td>
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<tr>
<td>Kirsanov, Kirill</td>
<td>7.6.4</td>
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<tr>
<td>Klein, Kristina</td>
<td>4.10.1</td>
</tr>
<tr>
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<td>5.5.3, 5.5.4</td>
</tr>
<tr>
<td>Komoski, Mary Cate</td>
<td>P1:1</td>
</tr>
<tr>
<td>Konstantinidou, Liana</td>
<td>P1:3</td>
</tr>
<tr>
<td>Konstantinos, Kalliris</td>
<td>S4.2</td>
</tr>
<tr>
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<td>P2:44</td>
</tr>
<tr>
<td>Kristjánsson, Kristján</td>
<td>S1.2</td>
</tr>
<tr>
<td>Kurth, Angela</td>
<td>P2:18</td>
</tr>
<tr>
<td>Kuusisto, Elina</td>
<td>S2.2</td>
</tr>
<tr>
<td>Kyungwon, Son</td>
<td>5.7.1, P2:34</td>
</tr>
<tr>
<td>Lahr, Talita</td>
<td>P1:7</td>
</tr>
<tr>
<td>Lai, Chih-Feng</td>
<td>P1:8</td>
</tr>
<tr>
<td>Lamb, Sharon</td>
<td>S2.1</td>
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<tr>
<td>Lapa, Luciana</td>
<td>5.9.5</td>
</tr>
<tr>
<td>Latzko, Brigitte</td>
<td>S4.4</td>
</tr>
<tr>
<td>Lawford, Heather</td>
<td>P1:2</td>
</tr>
<tr>
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<td>4.10.1, 4.10.4</td>
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<tr>
<td>Lee, Chi-Ming (Angela)</td>
<td>7.7.2</td>
</tr>
<tr>
<td>Lee, In Jae</td>
<td>P1:44</td>
</tr>
<tr>
<td>Lee, Yen-Yi</td>
<td>P2:15</td>
</tr>
<tr>
<td>Lee, Grace</td>
<td>2.9.3</td>
</tr>
<tr>
<td>Leon, Ebony</td>
<td>S7.4</td>
</tr>
<tr>
<td>LePine, Sara</td>
<td>P1:27</td>
</tr>
<tr>
<td>Lepre, Rita Melissa</td>
<td>P2:42</td>
</tr>
<tr>
<td>Llena Berñe, Asun</td>
<td>S5.1</td>
</tr>
<tr>
<td>Li, Xiaojun</td>
<td>P1:12</td>
</tr>
<tr>
<td>Liang, Weihong</td>
<td>5.10.3</td>
</tr>
<tr>
<td>Liang, Yue</td>
<td>S7.4</td>
</tr>
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<td>Lickona, Thomas</td>
<td>2.8.2, 4.8.5</td>
</tr>
<tr>
<td>Liddell, Deborah</td>
<td>S6.2</td>
</tr>
<tr>
<td>Liechtenstein, Heinrich</td>
<td>S3.2</td>
</tr>
<tr>
<td>Lien, Chi-Shun</td>
<td>4.7.2</td>
</tr>
<tr>
<td>Lilja, Annika</td>
<td>S6.4</td>
</tr>
<tr>
<td>Lima Rodrigues, Lúcia</td>
<td>6.10.5</td>
</tr>
<tr>
<td>Lime, Mayara Gama de</td>
<td>P1:41</td>
</tr>
<tr>
<td>Lin, Ke</td>
<td>3.9.2</td>
</tr>
<tr>
<td>Linares Borboa, Luis</td>
<td>P1:31</td>
</tr>
<tr>
<td>Lind, Georg</td>
<td>7.7.1</td>
</tr>
<tr>
<td>Lindahl, Mary</td>
<td>1.10.5</td>
</tr>
<tr>
<td>Lino, Glaucya</td>
<td>P1:25</td>
</tr>
<tr>
<td>Linortner, Lydia</td>
<td>2.10.2</td>
</tr>
<tr>
<td>Linver, Miriam</td>
<td>2.8.4</td>
</tr>
<tr>
<td>Liston, Mark</td>
<td>3.7.3</td>
</tr>
<tr>
<td>Llopis Balleste, Joan</td>
<td>3.6.1</td>
</tr>
<tr>
<td>Löfström, Jan</td>
<td>6.8.3</td>
</tr>
<tr>
<td>Londoño, Alejandra</td>
<td>S2.1</td>
</tr>
<tr>
<td>López, Francés Inmaculada</td>
<td>P1:20</td>
</tr>
<tr>
<td>López, César</td>
<td>S2.5</td>
</tr>
<tr>
<td>Loureiro, Carmen</td>
<td>5.9.3</td>
</tr>
<tr>
<td>Ma, Huan</td>
<td>S5.3</td>
</tr>
<tr>
<td>Machuca, Carl</td>
<td>3.6.4</td>
</tr>
<tr>
<td>Mackintosh, Bonnie</td>
<td>P1:30</td>
</tr>
<tr>
<td>Makkonen, Anna</td>
<td>3.8.4</td>
</tr>
<tr>
<td>Manchanda, Sarah</td>
<td>P1:6</td>
</tr>
<tr>
<td>Mandal, Heinz</td>
<td>3.7.5</td>
</tr>
<tr>
<td>Manninen, Niina</td>
<td>4.9.3</td>
</tr>
<tr>
<td>Maoling, Zhu</td>
<td>P1:18</td>
</tr>
<tr>
<td>Marçal, Vicente Eduardo Ribeiro</td>
<td>P2:16</td>
</tr>
<tr>
<td>Mariano, Jenni</td>
<td>P1:5</td>
</tr>
<tr>
<td>Maric, Dea</td>
<td>S6.5</td>
</tr>
<tr>
<td>Marinho Duarte, Patrick</td>
<td>P1:13</td>
</tr>
<tr>
<td>Marques, Lumaira</td>
<td>P1:33, P2:35</td>
</tr>
<tr>
<td>Marín García, Xus</td>
<td>S1.1</td>
</tr>
<tr>
<td>Martinez, Sophia</td>
<td>P2:6</td>
</tr>
<tr>
<td>Martinez, Miquel</td>
<td>S3.1</td>
</tr>
<tr>
<td>Martínez Avilés, José Maria</td>
<td>4.5.4</td>
</tr>
<tr>
<td>Martin-Ondarza Santos, Prado</td>
<td>S5.1</td>
</tr>
<tr>
<td>Martins, Raul</td>
<td>3.10.2</td>
</tr>
<tr>
<td>Martí-Vilar, Manuel</td>
<td>3.6.1</td>
</tr>
<tr>
<td>Marx, Eric</td>
<td>P2:36</td>
</tr>
<tr>
<td>Masgrau, Mariona</td>
<td>2.6.1</td>
</tr>
<tr>
<td>Matsuo, Naohiro</td>
<td>P2:5</td>
</tr>
<tr>
<td>Maxwell, Bruce</td>
<td>S3.3, 2.7.2</td>
</tr>
<tr>
<td>May, Joshua</td>
<td>5.10.4</td>
</tr>
<tr>
<td>McAllister-Grande, Bryan</td>
<td>4.8.2</td>
</tr>
<tr>
<td>McGuinness, Theresa</td>
<td>7.6.3</td>
</tr>
<tr>
<td>McKinney, Stephen</td>
<td>2.7.5</td>
</tr>
<tr>
<td>Mella Núñez, Igor</td>
<td>2.6.3, 2.6.4</td>
</tr>
<tr>
<td>Mendonça, Sara</td>
<td>S7.4</td>
</tr>
<tr>
<td>Menhinick, Keith</td>
<td>7.9.2</td>
</tr>
<tr>
<td>Menin, Maria Suzana de Stefano</td>
<td>5.5.3, 5.5.4</td>
</tr>
<tr>
<td>Midgette, Allegra</td>
<td>1.7.2, P1:44</td>
</tr>
<tr>
<td>Milioni, Vitor</td>
<td>P2:35</td>
</tr>
<tr>
<td>Millán Ghisleri, Elda</td>
<td>3.10.1</td>
</tr>
<tr>
<td>Minnameier, Gerhard</td>
<td>6.10.4</td>
</tr>
<tr>
<td>Miranda, Bruna</td>
<td>P1:25</td>
</tr>
<tr>
<td>Miranda Rodríguez, Rubén Andrés</td>
<td>P1:16</td>
</tr>
</tbody>
</table>
Index of names & presentations

44th Annual AME Conference

Molano Peña, Laura Elizabeth 1.6.1
Molchanov, Sergey 7.6.4
Moledo, Lorenzo 2.6.3
Monroy, Paula S4.1
Montero-López Lena, María 4.9.1
Montilla, Diana 3.6.4
Montserrat Moreno, Marimon S6.1
Moran, Seana S3.4
Morasse, Frédéric P2:30
Moreno, Miguel 5.8.4, 7.10.5
Moro, Adriano 2.7.3
Mortari, Luigina 6.8.1
Moulin de Alencar, Heloisa P1:41
Monzó Tatjé, Maria S5.1
Murillo, Gabriel S4.1.
Myyry, Liisa 3.8.4, 4.6.2, 5.6.3, 6.8.3

N
Nakkula, Michael S.1.4, S5.1
Nalani, Andrew 1.10.3
Nanwani Kishore, Sanjay 5.8.3
Narvaez, Darcia P2:18, P2:19
Naval, Concepción 3.10.4
Navarro, Eliziane 7.8.5
Navarro, Jessica S7.4
Neira-Sánchez, Fabio Orlando 1.6.2
Neves Junior Waldemar, Antonio P1:21
Nevgi, Anne 5.6.3
Ng, May Gay 3.7.4
Nielsen, Carsten Fogh 6.8.2
Nogueira da Cruz, Luciana Aparecida 3.10.2
Noguera, Elena S2.2, S5.1
Noh, Jee Young P1:44
Noonan, James 6.9.5
Nordmann, Nancy S4.3
Normore, Calvin P1:38
Novella Cámara, Ana Maria S5.1
Nunes Taets, Thelma P1:34, P2:44
Nyeu, Maung P1:42

O
Oakes, Wendy 5.6.1
O’Donnell, Catherine 4.8.1
Olabe, Maialen 6.6.1
Oliveira, Gisela 3.7.2
Oliveira, Dilian P2:38

Olof, Franck S6.4
Opazo, Héctor S3.4
Osbeck, Christina S6.4
Oser, Fritz S4.4, S6.3
Owusu-Akyiaw, Stephen P2:4

P
Padilla, Angélica S2.1
Paige, Lynn 2.9.5
Paquette, Peter S6.2
Park, Yonghan 6.7.1, P1:11
Parellada, Cristian S2.5
Pascual, Jimena 2.9.1
Pasupathi, Monisha P2:39
Patry, Jean-Luc 2.10.2
Paul, Shirley-Anne 2.8.2, 4.8.5
Payá Sánchez, Montserrat P1:10
Payir, Ayse P1:39, S7.4
Pelissero, Courtney 5.10.1
Pereira, Douglas P1:14
Pérez, Cruz P1:22, P1:23
Pérez-Manjarres, Everardo S2.5
Perry-Hazan, Loterdo 1.10.1, P1:45
Peter, Jessie P2:33
Petersen, Anders 6.8.2
Piassi, Luis 7.9.4
Pike, Mark 2.8.2, 3.7.2, 4.8.5
Pinheiro, Viviane 1.10.2
Pinto, Tarcisio P1:35, S7.1
Pinto Teixeira, Gisela 4.9.2
Poe, Katharine P1:43
Porcar, Andrea 2.6.1
Power, Clark 2.9.2

Q
Queen, Edward S6.2
Quinn, Johanna 2.8.4

R
Raekallio, Marja 5.6.3
Ramey, Heather P1:2
Ramirez, Chenda S3.4
Rates Soares, Filomena P1:34
Recchia, Holly P2:31, P2:39
Rego, Sergio P1:21
Rego, José Arménio 6.10.5
Reilly, Timothy P2:19
Reiss, Michael S3.3
<table>
<thead>
<tr>
<th>Name</th>
<th>Presentation Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Renauld, Julia</td>
<td>P2:31</td>
</tr>
<tr>
<td>Resh, Nura</td>
<td>7.6.1</td>
</tr>
<tr>
<td>Richardson, Michael</td>
<td>5.9.1</td>
</tr>
<tr>
<td>Riches, Brian</td>
<td>5.6.5</td>
</tr>
<tr>
<td>Rífà Duchs Judit</td>
<td>S5.1</td>
</tr>
<tr>
<td>Ripke, Leonie</td>
<td>S7.3</td>
</tr>
<tr>
<td>Robert, Jason</td>
<td>1.10.4</td>
</tr>
<tr>
<td>Roberts, Danielle</td>
<td>2.8.4</td>
</tr>
<tr>
<td>Rocha, Samuel</td>
<td>P2:32</td>
</tr>
<tr>
<td>Rocha-Osornio, Brenda Estefania</td>
<td>1.8.2</td>
</tr>
<tr>
<td>Rodrigues, Bruna</td>
<td>6.9.3</td>
</tr>
<tr>
<td>Rodriguez-Arroyo, Jose A.</td>
<td>1.8.2</td>
</tr>
<tr>
<td>Rojas, Tatiana</td>
<td>7.10.5, 5.8.4</td>
</tr>
<tr>
<td>Romer, Anna</td>
<td>S1.4</td>
</tr>
<tr>
<td>Romero-Iribas, Ana</td>
<td>P1:15</td>
</tr>
<tr>
<td>Rosenberg, Shawn</td>
<td>S7.2</td>
</tr>
<tr>
<td>Ross, Hildy</td>
<td>P2:31</td>
</tr>
<tr>
<td>Rowse, David</td>
<td>4.9.4</td>
</tr>
<tr>
<td>Royea, Claudia</td>
<td>P2:39</td>
</tr>
<tr>
<td>Rubio Serrano, Laura</td>
<td>S5.1</td>
</tr>
<tr>
<td>Rucinski, Christina</td>
<td>P1:37, 7.8.1</td>
</tr>
<tr>
<td>Ruiz-Corbella, Marta</td>
<td>S3.1</td>
</tr>
<tr>
<td>Rúnarsdóttir, Eyrún Maria</td>
<td>5.9.4</td>
</tr>
<tr>
<td>Ryshavy, Brityn</td>
<td>5.10.1</td>
</tr>
<tr>
<td>Salminen, Outi</td>
<td>5.6.3</td>
</tr>
<tr>
<td>San Martin, Sofia</td>
<td>2.9.1</td>
</tr>
<tr>
<td>Sánchez Martí, Angelina</td>
<td>S5.1</td>
</tr>
<tr>
<td>Sánchez Serrano, Silvia</td>
<td>S5.1</td>
</tr>
<tr>
<td>Sanderse, Wouter</td>
<td>P2:26, 1.8.3</td>
</tr>
<tr>
<td>Sang, Biao</td>
<td>P2:11</td>
</tr>
<tr>
<td>Santos, Natalia Cristina Pupin</td>
<td>5.5.3, 5.5.4</td>
</tr>
<tr>
<td>Santos Rego, Miguel</td>
<td>2.6.3, 2.6.4</td>
</tr>
<tr>
<td>Sañudo, Martha</td>
<td>P2:32</td>
</tr>
<tr>
<td>Sastre Villarasa, Genoveva</td>
<td>S6.1</td>
</tr>
<tr>
<td>Sather, Jostein</td>
<td>6.10.3</td>
</tr>
<tr>
<td>Schinkel, Anders</td>
<td>7.8.3</td>
</tr>
<tr>
<td>Schmocker, David</td>
<td>P2:29, 3.9.1</td>
</tr>
<tr>
<td>Schneider, Jack</td>
<td>6.9.5</td>
</tr>
<tr>
<td>Schrader, Dawn</td>
<td>3.9.4, 5.7.3</td>
</tr>
<tr>
<td>Scirocco, Alyssa</td>
<td>P2:39</td>
</tr>
<tr>
<td>Seni, Anne</td>
<td>P2:30</td>
</tr>
<tr>
<td>Serafim, Maurício Custódio</td>
<td>7.5.4</td>
</tr>
<tr>
<td>Serpa Araújo, Lais Záu</td>
<td>P1:21</td>
</tr>
<tr>
<td>Serrano-Pastor, Lucas</td>
<td>3.6.1</td>
</tr>
<tr>
<td>Shapira-Lishchinsky, Orly</td>
<td>4.6.1</td>
</tr>
<tr>
<td>Shaw, Matthew</td>
<td>7.7.4</td>
</tr>
<tr>
<td>Sherblom, Stephen</td>
<td>7.9.3</td>
</tr>
<tr>
<td>Shohoudi Mojdehi, Atiyeh</td>
<td>2.10.1</td>
</tr>
<tr>
<td>Siaca, Aleyda</td>
<td>P2:27</td>
</tr>
<tr>
<td>Silfver-Kuhalampi, Mia</td>
<td>6.8.3</td>
</tr>
<tr>
<td>Silva, Marco Antonio</td>
<td>2.6.2</td>
</tr>
<tr>
<td>Silva, Cristina</td>
<td>6.9.3</td>
</tr>
<tr>
<td>Silva, Izabella</td>
<td>3.10.2</td>
</tr>
<tr>
<td>Silva Kreutzfeld, Cristina</td>
<td>P1:34</td>
</tr>
<tr>
<td>Skeete, Matthew</td>
<td>P1:43</td>
</tr>
<tr>
<td>Smerecnik, Chris</td>
<td>1.8.3</td>
</tr>
<tr>
<td>Snarey, John</td>
<td>7.9.2</td>
</tr>
<tr>
<td>Soares, Filomena</td>
<td>6.9.3</td>
</tr>
<tr>
<td>Sobrino, Ángel</td>
<td>3.10.4</td>
</tr>
<tr>
<td>Soler, Pere</td>
<td>2.6.1</td>
</tr>
<tr>
<td>Soliz, Jordan</td>
<td>P2:33</td>
</tr>
<tr>
<td>Solovera, Borja</td>
<td>1.7.4</td>
</tr>
<tr>
<td>Song, Mengjiao</td>
<td>P1:1, P2:1</td>
</tr>
<tr>
<td>Song, Jacqueline</td>
<td>P1:1</td>
</tr>
<tr>
<td>Souza, Jackeline</td>
<td>P1:28</td>
</tr>
<tr>
<td>Souza, Luciana</td>
<td>P2:6</td>
</tr>
<tr>
<td>Souza, Raul Alves de</td>
<td>4.5.4</td>
</tr>
<tr>
<td>Sporre, Karin</td>
<td>S6.4</td>
</tr>
<tr>
<td>Standop, Jutta</td>
<td>4.6.4</td>
</tr>
<tr>
<td>Stephens, Jason</td>
<td>2.9.3</td>
</tr>
<tr>
<td>Stevens, Kim</td>
<td>4.9.5</td>
</tr>
<tr>
<td>Sucupira Lins, Maria</td>
<td>6.9.3, P1:34, P1:25, P2:44</td>
</tr>
<tr>
<td>Suter Reich, Virginia</td>
<td>P1:3</td>
</tr>
<tr>
<td>Svigir, Domagoj</td>
<td>S6.5</td>
</tr>
<tr>
<td>Swartz, Sharlene</td>
<td>7.9.1</td>
</tr>
<tr>
<td>T</td>
<td></td>
</tr>
<tr>
<td>Taets, Thelma</td>
<td>6.9.3</td>
</tr>
<tr>
<td>Taets, Gunnar</td>
<td>P2:44</td>
</tr>
<tr>
<td>Talwar, Victoria</td>
<td>2.10.1, 4.10.1, 4.10.4</td>
</tr>
<tr>
<td>Tan, Chuanbao</td>
<td>7.5.2</td>
</tr>
<tr>
<td>Tanchuk, Nicolas</td>
<td>2.7.2</td>
</tr>
<tr>
<td>Tanner, Carmen</td>
<td>P2:29, 3.9.1</td>
</tr>
<tr>
<td>Tavassoli, Nasim</td>
<td>P2:31</td>
</tr>
<tr>
<td>Taylor, Rebecca</td>
<td>S6.2</td>
</tr>
<tr>
<td>Telma Pileggi, Vinha</td>
<td>2.7.3</td>
</tr>
<tr>
<td>Tey, Amelia</td>
<td>S3.1</td>
</tr>
<tr>
<td>Theunissen, Nicolet</td>
<td>3.7.1</td>
</tr>
<tr>
<td>Thoilliez, Bianca</td>
<td>5.7.3</td>
</tr>
<tr>
<td>Thompson, Nicole</td>
<td>5.6.1</td>
</tr>
<tr>
<td>Thompson, Aidan</td>
<td>S1.2</td>
</tr>
</tbody>
</table>

Index of names & presentations
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thompson, Winston S5.4</td>
<td>Watts, Caroline S1.4</td>
</tr>
<tr>
<td>Tirri, Kirsi S2.2</td>
<td>Wei, Hailing 6.7.2</td>
</tr>
<tr>
<td>Tobias, Ashley 1.9.4</td>
<td>Weinberger, Alfred 4.6.4, 5.6.2</td>
</tr>
<tr>
<td>Tognetta, Luciene</td>
<td>Weinstein, Netta S4.2</td>
</tr>
<tr>
<td>Regina Paulino 4.5.2, 4.5.4, 5.5.3, 5.5.4, 5.9.5, 7.6.2, P1:7</td>
<td>Weyringer, Sieglinde 2.10.2</td>
</tr>
<tr>
<td>Tsyrlina-Spady, Tatyana 2.8.3</td>
<td>Wiberg, Merete 6.8.2</td>
</tr>
<tr>
<td>Tudge, Jonathan S7.4</td>
<td>Williams, Olivia P2:10</td>
</tr>
<tr>
<td>Turnbull, Steven 2.9.3</td>
<td>Wiziack, João Carlos 7.10.2</td>
</tr>
<tr>
<td>Turner, Kwame 5.9.2</td>
<td>Wolbert, Lynne 6.9.4</td>
</tr>
<tr>
<td>Urban, Jennifer Brown 2.8.4</td>
<td>Wollner, Brooke P1:1</td>
</tr>
<tr>
<td>Urrea Monclús, Aida S5.1</td>
<td>Woodbury, Ryan P2:18</td>
</tr>
<tr>
<td>Van Alphen, Floor S2.5</td>
<td>Workman, Cliff 5.10.4</td>
</tr>
<tr>
<td>Van der Meulen, Kevin 5.9.3, 1.7.4</td>
<td></td>
</tr>
<tr>
<td>Van Stekelenburg, Lieke 1.8.3</td>
<td></td>
</tr>
<tr>
<td>Van Waveren, Jeroen 4.7.4</td>
<td></td>
</tr>
<tr>
<td>Vannino, Lara 6.8.1</td>
<td></td>
</tr>
<tr>
<td>Vasconcelos, Mario Sergio S6.1</td>
<td></td>
</tr>
<tr>
<td>Vaughan, Lauren P2:36</td>
<td></td>
</tr>
<tr>
<td>Vázquez Verdera, Victoria P1:20</td>
<td></td>
</tr>
<tr>
<td>Vera-Estay, Evelyn P2:30</td>
<td></td>
</tr>
<tr>
<td>Vesalainen, Marjo 5.6.3</td>
<td>Zacharias, Ronaldo P2:41</td>
</tr>
<tr>
<td>Veugelers, Wiel S2.2</td>
<td>Zambianco, Danila 5.7.4</td>
</tr>
<tr>
<td>Victoria, Montserrat 2.10.5</td>
<td>Zeledón Ruiz, María del Pilar 5.5.2</td>
</tr>
<tr>
<td>Vidigal, Sonia Maria Pereira 7.8.4</td>
<td></td>
</tr>
<tr>
<td>Vieira, Kênia Eliber P1:28</td>
<td>Zhang, Qian P2:2, 6.7.2</td>
</tr>
<tr>
<td>Villar, Esperança 2.9.4</td>
<td>Zhu, Yuanyuan P1:19</td>
</tr>
<tr>
<td>Vinha, Telma 3.6.3, 4.5.1, 4.5.3, 5.7.4, 7.6.2</td>
<td>Ziegler, Simone S4.4</td>
</tr>
<tr>
<td>Virtala, Anna-Maija 5.6.3</td>
<td>Zizek, Boris S7.3</td>
</tr>
<tr>
<td>Vivaldi, Flávia 4.5.1</td>
<td>Zizek, Lalenia S7.3</td>
</tr>
<tr>
<td>Vizachri, Tânia 7.9.4</td>
<td></td>
</tr>
<tr>
<td>Vuorensola, Katarina 5.6.3</td>
<td></td>
</tr>
<tr>
<td>Wainryb, Cecilia P2:39</td>
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Come together in Seattle—a world-famous capital of innovative businesses and technologies—to examine issues of morality and ethics for the digital world.

Submissions are sought from the fields of moral psychology, philosophy, sociology, and education; computer and information science and ethics; science and technology studies; cultural and media studies; and related fields.

Academics, researchers, network and software engineers, cyber security professionals, chief ethics officers, teachers, doctoral students, and practitioners are welcome to submit proposals.

The deadline for submissions: April 1, 2019
Notification of acceptance starts: May 5, 2019

CONFERENCE ORGANIZERS:
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