

**Learning from Diversity and Commonality:**  
Ways Forward for Moral Education in the Asia-Pacific

# PROCEEDINGS



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E-mail : unypra.yogyakarta@gmail.com

## *Preface to the papers on this CD*

The papers in this CD are papers based on abstracts that have been submitted by presenters participating in the 8<sup>th</sup> International Conference on Moral Education of The Asia-Pacific Network for Moral Education (APNME): *Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific* held at Yogyakarta State University from 26-30 June 2013. While presenters' abstracts have been reviewed by the Conference Programme Committee and accepted for presentation at the Conference (whether as a paper or poster presentation), the papers appearing on this CD have not been reviewed by the Programme Committee or APNME and are being reproduced by Yogyakarta State University on this CD on behalf of the respective presenters as a courtesy to them and for the convenience and reference of other Conference participants.

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## Integrating Moral Education into the Process of English Language Teaching and Learning for University Students by Margana

Nowadays the Indonesian government via the ministry of National Education has been struggling hard to institutionalise the embedment of moral education in educational contexts. This relies on the fact that students of university levels tend to do moral degradation such as doing street fighting, juvenilia delinquency, sexual harassment, lacking social sensitivity, and the like. Such practices create national worries as they serve as the young generation to sustain the Indonesian civilisation and to drag Indonesian country to be a superior and established country in terms of economy, social-culture, education, and technology.

The embedment of moral education at university level can be explicitly utilised in any subjects offered in the curriculum including the English subject as one of the compulsory subjects for university students. In this case, English lecturers could integrate the moral education into the English subject when they are engaged in teaching macro-language skills of English one of which is reading for students of non-English study programs. In reference to this issue, this paper attempts to present an overview of how to integrate the moral education into English subjects at university level in teaching reading.

Key words:

moral education

teaching reading

### INTRODUCTION

Nowadays, the Indonesian government via the ministry of National Education has been struggling hard to institutionalise the embedment of moral education in educational contexts from elementary school level to university one. The embedment of the moral education is urgently conducted in order that students of any level of education perform good behaviours when they are engaged in some communication practices in their social environments such as at home, at schools, and in their society. Added to this, the embedment of the moral education in educational contexts is believed to be effective to establish students of any level of education to gain culturally accepted and well moral behaviours. To sum up, moral education becomes a key factor to generate good Indonesian citizens.

The embedment of moral education has been already conducted in educational contexts through some particular subjects which include religion, civics, and other related subjects for many years. However, the embedment of the moral education of those subjects does not show intensive impacts on the part of the students' behaviours. This relies on the fact that students of secondary and university levels tend to do moral degradation such as doing street fighting, juvenilia delinquency, sexual harassment, lacking social sensitivity, and the like which make society worry about such practices. Added to this, some students of those levels tend to do cheating practices when they are involved in the process of English language teaching and examination practices. For example, Some of senior high school graduates are involved in jokeing cases when they want to continue their study at university level. This practice also drags students of university level as jokeyers. Besides, there are many cases of moral degradation (consuming narcotics, drinking alcohol, having free sex practices, practicing pornography, etc) and criminal practices involving students of university such raping, robbing, stealing, murdering, and the like. Such practices create national worries as they serve as the young generation to sustain the Indonesian civilisation



and to drag Indonesia to be a superior and established country in terms of economy, social-culture, education, and technology.

In reference to the above issue, the explicit embedment of moral education at university level should be utilised in any subjects offered in the curriculum including English subject as one of the compulsory subjects for university students. This is aimed at preventing and minimising the moral degradation conducted by university students. Also, it attempts to generate qualified and competitive graduates in order that they could survive in the global competition which does not only require the intelligence quotient but also social quotient intelligence on the grounds that the cognitive intelligence is not the only aspect to gain success in the global competition. There should be the balance between cognitive and non-cognitive aspects.

In relation to the above issue, this paper presents the explicit embedment model of moral education into the teaching of the English subject as one of the compulsory subjects for students of university. More specifically, this paper exemplifies how to integrate the moral education into the practice of teaching reading as the most important macro-language skill to be focused in the process of English language teaching and learning at university level.

### THE NATURE OF MORAL EDUCATION

The issue of moral education seems to be hotly debated by many scholars. Each of them proposes various definitions depending on what perspective he/she uses. For example, Ohwovorione (2013:37) advocates that moral education refers to ‘a process which aims to promote the individual a desire to achieve the greatest possible knowledge and understanding of his ability whatever kind, which will help within the framework and interest’. In line with the statement, Maqsud in Ohwovorione (2013) claims that moral education should facilitate students to have some behavioral traits, namely (a) a positive commitment towards the value of morality, (b) an ability to communicate with others, (c) the ability to understand feelings of others and those of his own. Added to this, Okorodudu (2004) urges that moral education means ‘the internalization of the societal values in relation to the *do*’s and the *don*’ts of a given community to her citizens’. He further states that moral education could be defined as any activity/process geared towards helping the individual obey the societal norms or moral values in order to lead an individual to becoming useful to himself, others and the society.

To deal with moral education, ASCD proposes six general schemes of having mature human beings who are socially and widely accepted. They include (1) respecting human dignity, (2) caring about the welfares of others, (3) integrating individual interests and social responsibility, (4) performing integrity, (5) reflecting on moral choices, and (6) seeking peaceful resolution of conflicts. Each scheme is subdivided into some moral values as presented in the following table.

No	Six Characteristics	Moral behaviours
01.	Respecting human dignity	(a) Showing regard for the worth and rights of all persons (b) Avoiding deceptions and dishonesty (c) Promoting human equality (d) Respecting freedom of conscience (e) Working with people from different views (f) Refraining from prejudiced actions
02.	Caring about the welfares of others	(a) Recognising interdependence among people (b) Caring for one’s country



		(c) Seeking social justice (d) Taking pleasure in helping others (e) (f) Working to help others reach moral maturity
03.	Integrating individual interests and social responsibility	(a) Becoming involved in community life (b) Doing a fair share of community work (c) Displaying self-regarding and other-regarding moral virtues-self-control, diligence, fairness, kindness, honesty, civility-in everyday life. (d) Fulfilling commitments (e) Developing self-esteem through relationship with others.
04.	Performing integrity,	(a) Practising diligence (b) Taking stands for moral principles (c) Displaying moral courage (d) Knowing when to compromise and when to confront (e) Accepting responsibility for one choices
05.	Reflecting on moral choices, and	(a) Recognising moral values involved in a situation (b) Applying moral principles such as the golden when making moral judgments (c) Thinking about the consequences of decisions (d) Seeking to be informed about important moral issues in society and the world
06	Seeking peaceful resolution of conflicts .	(a) Striving for the fair resolution of personal and social conflicts, (b) Avoiding physical and verbal aggressions (c) Listening carefully to others (d) Encouraging others to communicate (e) Working to peace

(Adapted from ASCD on Moral Education)

More specifically, the process of English language and teaching should accommodate the development of the moral values as reflected in the macro-language skills which include listening, reading, speaking, and writing. Every macro-language skill articulates some aspects which should be established. In listening practices, for example, students are driven to develop some moral behaviours which include (1) appreciating other students' opinion, (2) respecting other students' role in group, (3) showing an empathy to someone else according to the contexts, (4) respecting other interlocutors, (5) expressing his/her opinion about the topic being discussed, (6) focusing on what he/she listens to, and (7) respecting the ideas conveyed by the other group members. In speaking practices, students are driven to have a number of good moral behaviours which include (1) expressing his/her argument politely and modestly, (2) providing data to justify the arguments, (3) conveying the responses politely, (4) not imposing other people to admit his/her argument, (5) using non-verbal language or gestures to respect other students' opinion, (6) using humorous language to minimise tension, (7) speaking carefully and softly, (8) employing appropriate emotions according to contexts, (9) keeping eye contact to the other interlocutors, and (10) using appropriate gestures in communication practices. In reading practices, students are guided to read texts and comprehend the text carefully and accurately. In writing practices, students are encouraged to write the message correctly, to minimise the ambiguity, and to use polite and appropriate language to generate written texts.

The above moral education should be explicitly socialised to students of any level of education, including university level on the grounds that the moral education seems to be



effectively and efficiently done through educational contexts because students now live in open societies which create multi-cultural societies because of the development of information and technology leading to loosing the liability of the moral values which traditional societies have. This suggests that moral education should become the urgent concern of the academicians to protect young generations to be secular people.

## REASONS FOR THE EMBEDMENT OF MORAL EDUCATION IN EDUCATIONAL CONTEXTS

As explained in the previous sub-section, the main issue of education is to make it balanced between the cognitive and non-cognitive skills on the grounds that both skills are the key factors for the success in the technological and platinum era. The term *cognitive skills* refer to the ability for acquiring knowledge, perception, reasoning and intuition' while non-cognitive skills are defined as a set of qualities unique to individuals to encompass their chosen values and beliefs or their natural and unalterable personality (Lexmond and Reeves, 2009). Both skills are very important in establishing 'good people'. In support of this, Hunter (2000:9) articulates that moral education is significant for generating good citizens as it becomes a mirror of the moral culture of any generations. This gears the policy makers to explicitly embed the moral education in the educational contexts as advocated by the 2013 curriculum on the grounds building students' good characters of any levels of education becomes the responsibility of any parties.

The embedment of moral education in educational contexts is in line with four pillars of education as advocated by WHO, namely (1) learning to know, (2) learning to do, (3) learning to be, and (4) learning to live together. The first pillar deals with establishing the aspect of knowledge or cognitive which becomes the main focus of the education in some developing countries. The second pillar concerns establishing learners to implement obtained knowledge in any life contexts. The third pillar facilitates learners to realize their existence. The last pillar concerns how to do with interpersonal relation in social contexts. The last two pillars initiate the importance of the embedment of moral education used in educational contexts in the sense that learners should not give an emphasis on how to gain the development and how to apply it but they have to make them balance as the aspects of lives which should be harmonious in nature. The balance of the development of the four pillars is believed to be the determinant factors to live in the platinum era.

In support of the above spirit, Acts of the National Education System Number 20 Year 2003 Article 1 Verse 1 state that the goal of the national education is to realise a learning condition and learning process in order that learners are actively involved in developing their own potentials to gain religious spiritual power, self-control, good personality, high intelligence, good behaviour, and sufficient skills which are required to meet the demands of the individual, society, nation, and country. The essence of the above goal is that the national education should facilitate students to deal with two aspects, namely nurturing cognitive aspects and establishing students to become morally mature people. Added to this, the education at the tertiary school level facilitates students to gain at least three competencies, namely (1) professional competence, (2) personal competence, and (3) interpersonal competence. The last two competencies are closely related to non-cognitive aspects.

The other reason for the embedment of the moral education in educational contexts is constrained with the rapid development of the information and technology which cannot be blocked. Undoubtedly, some forces such as mass media development, decline of trust in government institutions, economic demands, family fragmentation, ethnicity conflicts,



inharmonious religion relationship, western cultural affluence, and the like are believed to cause moral degradation on the part of students of secondary school and university level. Added to this, those forces also stimulate them to become materialistic and pragmatic people. This gradually initiates them to question and disbelieve the existence of the moral values that they have already trusted in their social environments.

## MORAL EDUCATION IN THE PROCESS OF ENGLISH LANGUAGE TEACHING

Considering that moral education is fruitful in establishing good citizens, it is necessary that moral education should be explicitly integrated in educational contexts. This implies that moral education should be embedded in offered subjects as performed in the curriculum of any level of education starting from elementary, secondary to tertiary level. In university level, in particular the moral education could be explicitly embedded in the English subject as it serves as one of the compulsory subjects to be undertaken by all students of university.

Brown (2007) states the process of English language teaching and learning at any levels of education including a university level deals with two aspects of language skills, namely micro-skills and macro-skills. The micro skills include the knowledge of structure/grammar, vocabulary, pronunciations, orthography, and others. The macro language skills comprise four types, namely listening, reading, speaking, and writing. Listening and reading are categorised as receptive language skills in the sense that the primary goal of the two language skills is concerned with making sense of texts. On the other hand, speaking and writing belongs to productive language skills as the articulation of those skills deals with generating texts. The four language skills could be classified into two cycles of teaching practices, namely spoken cycle and written one. The former deals with listening and speaking on the grounds that the two macro-language skills mainly discuss the spoken texts while the other two macro-language skills (reading and writing) belong to a written cycle as both deal with written texts.

The integration of moral education could be carried out in a series of English language teaching and learning which include two main issues, namely spoken and written cycles as previously mentioned. The former deals with integrating moral education in the teaching of listening and speaking while the latter is concerned with the integration of moral education in teaching reading and writing. In teaching spoken cycles, for example, the English lecturer could integrate the moral education in three main activities, namely preparation, implementation, and evaluation. In the preparation stage, English lecturers could select the materials used in teaching listening and speaking which contain moral education relevant to the background of the students. In the implementation stage, English lecturers could select some activities which accommodate the development of the moral education such as responsibility, cooperation, self-confidence, honesty, and the like. Also, English lecturers should select some appropriate techniques which are potential to establish moral education. They include scientific-based teaching, cooperative learning, reflective teaching, and others. In the evaluation stage, English lecturers may provide tests which include the moral education as part of the texts.

Similarly, the integration of moral education could be conducted in teaching written cycles (reading and writing), which can be realised in three states of teaching as explained above. In preparation stage, English lecturers may select reading materials which contain



relevant moral values, for example “the development of technology: advantages and disadvantages”, Health, High Context culture and low context culture, or relevant topics with regard to students’ social backgrounds and interests. In teaching implementation stage, they have to select some techniques for teaching reading with accommodating the enhancement of interpersonal and personal competence. In the evaluation stage, they should design the tests which consist of moral education. The examples of the embedment of moral education is presented in the following subsection.

### EXAMPLES OF INTEGRATING MORAL EDUCATION IN TEACHING READING

As previously stated, the embedment of moral education could be explicitly utilised in four macro-language skills such as listening, reading, speaking, and writing. The embedment of moral education can be manifested in a series of teaching practices from teaching preparation, implementation, and evaluation. In the preparation stage, students are given opportunities to be involved in selecting materials, teaching activities, and the media. In implementation stage, students are facilitated to develop and internalised the moral education which is targeted. In the evaluation stage, the English lecturers may select students are provided to judge and implement the moral education,

In relation the above explanation, the following presents the specific examples of the embedment of moral education in teaching reading as one of the macro language skills. The selection of reading relies on the fact that moral education seems to be productively embedded in the reading practices rather than the other macro-language skills. This relies on the theory that reading confers students to use their high order thinking skills to analyse the moral values that exist in the texts and adopt the moral values in their real lives provided that the moral values do not contradict the norms which are utilised in their society.

The embedment of the moral education can be conducted through two ways, namely direct-text orientation and indirect-text orientation. The first type refers to the embedment of the moral education which is gained by deconstructing the given texts which focus on exploring the moral education that exist in the texts. This can be utilised by making sense of the use of language elements as performed in a series of sentences. On the other hand, the indirect-text orientation could be done by designing some activities which are directed to develop the moral education, for example asking students to do group discussion, giving individual tasks, providing group assignments, promoting discipline, raising awareness of human equality, and others.



## Text 1

### Shadow Puppet Show: Durna's Trap

The story started with Durna who was teaching the art of archery to the children of Hastina Kingdom at the palace's yard. From far away, a young man watched the practice. He was Ekalaya, the crown prince of Parang Gelung Kingdom.

Ekalaya wanted to study with Durna but was rejected, since the man promised only to teach children of Pandawa and Kurawa. Still Ekalaya was neither angry nor revengeful. His strong will to study from Durna influenced him go to the forest and create a statue of Durna as a symbol of Durna's presence. With this statue as his imaginative teacher, **Ekalaya learned how to shoot arrows by himself**. The result was astonishing; Ekalaya turned very skillful in shooting arrows just like Arjuna, Durna's favourite student.

Ekalaya finally encountered Arjuna, who was hunting in the forest. Arjuna was surprised to find that an arrow struck the animal he was hunting. It turned out the arrow belonged to Ekalaya. Innocently, Ekalaya said he was Durna's student.

Durna was surprised when Arjuna told him about Ekalaya. When he met Ekalaya, Durna tapped him saying he would admit Ekalaya as his student if he cut off the thumb of his right hand as evidence of his loyalty to his master.

Ekalaya followed the request but then realized he had been cheated. Angry and disappointed, he knew Durna did not want anybody to rival Arjuna. Ekalaya became angrier when he was told by his wife that Arjuna was in love with her and challenged Arjuna to a duel.

(Taken from: [www.joglosemar.co.id](http://www.joglosemar.co.id))

Text 1 exemplifies some moral education which could be explicitly presented to students of the university level. The moral values include (1) independence, (2) patience, (3) revengeless, and (4) loyalty. Those moral values could be found in a series of words that reflect the characters' behaviours. For example, the construction: "Still Ekalaya was neither angry nor revengeful" teaches the moral education of *patience* and *revengeless*. This suggests that students should control the emotions when someone hurts them. The construction: 'Ekalaya learned how to shoot arrows by himself' presents *Independence* as performed by Ekalaya after he was rejected as Durna's student. The construction: "Ekalaya finally encountered Arjuna, who was hunting in the forest" performs the moral value that students of university should be competitive in nature. The construction: "Ekalaya followed the request but then realized he had been cheated" suggests the loyalty. This means that the students of university should be loyal and respect to their lecturers. On the other hand, lecturers should keep a promise to what they say.



## Text 2

Nowadays corruption can be seen everywhere. It is like cancer in public life, which has not become so rampant and perpetuated overnight, but in course of time. A country where leaders like Mahatma Gandhi, Sardar Patel, Lai Bahadur Shastri and Kamraj have taken birth and led a value-based is now facing the problem of corruption.

When we talk of corruption in public life, it covers corruption in politics, state governments, central governments, business, industry and so on. Public dealing counters in most all government offices are the places where corruption most evident. If anybody does not pay for the work it is sure work won't be done. People have grown insatiable appetite for money in them and they can go to any extent to get money. Undoubtedly they talk of morality and the importance of value-based life but that is for outer show. Their inner voice is something else. It is always crying for money. It has been seen the officers who are deputed to look into the matters of corruption turn out to be corrupt. Our leaders too are not less corrupt. Thus the network of corruption goes on as usual and remains undeterred. Added to this, corruption is seen even in the recruitment department where appointments are ensured through reliable middle agencies. Nexus between politicians and bureaucrats works in a very sophisticated manner. Nexus does also exist between criminals and police.

Everybody knows that criminals have no morals, hence nothing good can we expect from them. In this matter, police are supposed to be the symbol of law and order and discipline. Even they are indulged in corruption. This is more so because they enjoy unlimited powers and there is no action against them even on complaints and sufficient proof of abuse of office atrocities and high handedness. Also, corruption can be need-based or greed-based. Better governance can at least help to check need-based corruption. Better governance can check greed-based corruption also because punishment for the corrupt will be very effective and prompt in a better-governed country.

The steps should be taken to correct the situation overall. Declarations of property and assets of the government employees are made compulsory and routine and surprise inspections and raids be conducted at certain intervals. Though it seems very difficult to control corruption but it is not impossible. It is not only the responsibility of the government but ours too. We can eliminate corruption if there will be joint effort. We must have some high principles to follow so that we may be models for the coming generation. Let us take a view to create an atmosphere free from corruption. That will be our highest achievement as human beings.

(Taken from <http://www.amtrak.com/ccurl/14/262/Congressional-Report-ASDP-Aug2012.pdf>)

In reference to the above text, there are some moral values which could be taken. The moral values include (1) being honest, (2) not being greedy, (3) having good behaviour, and (4) disciplined, Those values could be tracked through making sense of the texts above giving an emphasis on some constructions which contain such moral education. For example, in the first paragraph, the writer suggests that students have to avoid corruption practices as corruption creates disasters for the country. This suggests that students should be honest. The second paragraph drives students not to be greedy in making money and ask them to fight for corruption practices which occur in many aspects. In other words, students have to be careful for being trapped in corruption practices when they hold particular positions in the future.



The third paragraph suggests that students should have good morals. The last paragraph states that students should be actively involved in minimising corruption practices. They have responsibility to control the corruption practices.

## Text 3

**Acquired immune deficiency syndrome or acquired immunodeficiency syndrome (AIDS)** is a disease of the human immune system caused by the human immunodeficiency virus (HIV). This condition progressively reduces the effectiveness of the immune system and leaves individuals susceptible to opportunistic infections and tumors. HIV is transmitted through direct contact of a mucous membrane or the bloodstream with a bodily fluid containing HIV, such as blood, semen, vaginal fluid, preseminal fluid, and breast milk. AIDS is now a pandemic which commonly exist in under developing countries as what happen in some Asian African countries. The transmission can involve anal, vaginal or oral sex, blood transfusion, contaminated hypodermic needles, exchange between mother and baby during pregnancy, childbirth, breastfeeding or other exposure to one of the above bodily fluids.

AIDS was first recognized by the U.S. Centers for Disease Control and Prevention in 1981 and its cause, HIV, identified in the early 1980s. A retrovirus, the Human Immunodeficiency Virus (HIV) was identified in 1983 as the pathogen responsible for the Acquired Immunodeficiency Syndrome (AIDS). AIDS is characterized by changes in the population of T-cell lymphocytes that play a key role in the immune defense system. In the infected individual, the virus causes a depletion of T-cells, called "T-helper cells", which leaves these patients susceptible to opportunistic infections, and certain malignancies. Credit: CDC/ C. Goldsmith, P. Feorino, E. L. Palmer, W. R. McManus. The AIDS pandemic can also be seen as several epidemics of separate subtypes; the major factors in its spread are sexual transmission and vertical transmission from mother to child at birth and through breast milk.

So far, there is currently no vaccine or cure. Antiretroviral treatment reduces both the mortality and the morbidity of HIV infection, but these drugs are expensive and routine access to antiretroviral medication is not available in all countries. Due to the difficulty in treating HIV infection, preventing infection is a key aim in controlling the AIDS pandemic, with health organizations promoting safe sex and needle-exchange programmes in attempts to slow the spread of the virus.

Globally, an estimated 33.2 million people lived with HIV in 2007, including 2.5 million children. An estimated 2.5 million (range 1.8–4.1 million) people were newly infected in 2007, including 420,000 children. South & South East Asia are second worst affected; in 2007 this region contained an estimated 18% of all people living with AIDS, and an estimated 300,000 deaths from AIDS. In the United States, young African-American women are also at unusually high risk for HIV infection. This is due in part to a lack of information about AIDS and a perception that they are not vulnerable, as well as to limited access to health-care resources and a higher likelihood of sexual contact with at-risk male sexual partners. There are also geographic disparities in AIDS prevalence in the United States, where it is most common in rural areas and in the southern states, particularly in the Appalachian and Mississippi Delta regions and along the border with Mexico.

*(Taken from <http://www.geronguide.com/gg/Acquired+Immunodeficiency+Syndrome>)*

In reference to the above text, there are some moral education which could be presented for the students of university. The moral education includes (1) having healthy life, (2) avoiding free sex, and (3) raising empathy for AIDS patients. The moral education of having healthy life could be inferred from the danger of the AIDS case to human beings on the grounds that the AIDS is one of the killing diseases. It happens because the AIDS attacks and reduces the immune defence system. This implies that students should realise that AIDS should be prevented. To do so, they should know the spread of the virus of the AIDS. The



text also suggests that students of university level should avoid free sex practices as those are the primary cause of the AIDS case. Added to this, having free sex is against to the religion law.

The above text also contain moral education of respecting the AIDS patients as the manifestation of their empathy on them. This suggests that students of the university should not isolate the AIDS patients socially as they have rights to live and make interaction with other members of the society. In other words, they have to treat them equally as other people have. It is recommended that they make a campaign for preventing and fighting for the AIDS by conducting seminars on AIDS, collecting fund for AIDS patients, and others.

## FINAL REMARKS

In reference to the above discussions, the embedment of moral education for students of university level can be explicitly utilised in any subjects offered in the curriculum including English subject as one of the compulsory subjects for university students. English lecturers could integrate the moral education into English subjects when they are engaged in teaching macro-language skills of English one of which is reading for students of non-English study programs. To do so, English lecturers drive their students to gain moral education by looking at the targeted texts comprehensively. This can be done by some efforts which include direct-text orientation and non-direct-text orientation. The former deals with analysis of the moral education which exists in the texts as exemplified above. The latter is concerned with the embedment of the moral education in a series of the teaching and learning process as manifested in pre-teaching, whilst-teaching, and post-teaching practices. More specifically, the embedment of the moral education can be carried out by means of providing actions and /or examples which could accommodate the development of the moral education.

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