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MINISTÈRE DE L'ENSEIGNEMENT SUPÉRIEURE ET DE LA RECHERCHE
SCIENTIFIQUE

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ETHICS IN EDUCATION

Course Syllabus for Master Degree Students

(Third Semester)

Mustapha GASMI

2021-2023



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Ethics in Education

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Master Degree Students
Third Semester

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Opening Message

*T*eachers play a pivotal role as front liners in every education system. Their role is not simply that of disseminating knowledge or imparting information. It goes far beyond as theirs is the role to create a stimulating learning environment to ensure that all students reach their full potential.

*T*hey are role models within themselves for their students who, consciously or subconsciously, emulate their behavior. They instill values and mores that will influence the lives of their students. Theirs is the responsibility to understand the needs of their students even outside the school walls and theirs is the responsibility to nurture and to cherish.

*O*ur teachers remain the prime investment in good quality education. We should fully appreciate the professional way in which teachers are implementing the radical reforms our country has embarked upon in recent years. They are adapting to different norms and rising to meet new challenges with an enthusiasm that does them credit. Responding to new social realities and changing lifestyles is no mean feat. Technology is a wonderful gift but it also brings with it a new and steep learning curve for many of us.

*T*he relationship between teachers and students is a very important and sensitive one. It must be built on strong foundations, stemming from mutual respect and trust as well as on the highest of ethical standards. The same may be said of the relationship between teachers and other members of the school community that includes, among others, the administration, other professionals and parents. It is the passion for teaching and the strong desire to deliver in the best interests of our students which drive teachers to continue to seek continuous professional development which is the key to professional progression and to the delivery of quality education.

*T*his short message gives me the opportunity to extend my sincere thanks to all those who are giving a sterling contribution in the education sector. Their passion and dedication are invaluable.

Course Description

This course explores human ethics within educational foundations. It assists students to reflect on their own praxis and experiences to develop humane values of self-determination and self-realization, and social and individual empowerment. It examines fundamental ontological nature of students and educators' identity, to then deconstruct "social amnesia" of individualism and its effects on collective's "social agency and sociological imaginary" in contemporary society. The course addresses the political underpinnings of schooling in a globalizing and postmodern world. Ultimately, it proposes curricular, policy, and transformative pedagogical approaches which enable dialectic/dialogical dynamics for social justice.

Course Objectives/Student Outcomes

A. Identify ethical principles that include standards relating to rights, such as the right to have a voice, the right to freedom, benefits to society, fairness, well-being or specific positive social qualities, which may imply values that enact reasonable obligations to virtues of honesty, supported by sustainable and holistic way of being and social structures;

B. To study the development of one's ethical standards to ensure that they are reasonable and well-founded for a consistent, healthy, and functional citizenry;

C. To build upon continuous effort of studying human moral beliefs and moral conduct, striving to assure that we, and the institutions we help to shape, live up to principles which are humane and solidly-based for the establishment of equality, access, and empowerment;

D. Examine the political underpinnings of education and research that deconstructs hegemonic oppressive systems which guarantees dialectic pedagogies for social justice and decolonizing practices;

E. Building upon concepts of democracy and meaning in a globalizing world, students will critically analyze social issues in American education;

F. To study social concerns with emphasizes on media influences, curriculum, and knowledge, as well as identity theory to question the direction and nature of society we inhabit;

G. To review the political and moral nature of curriculum in shaping the discourse of comparative curriculum studies among intercultural interlocutors;

H. To deconstruct ideology of White supremacy and patriarchy through schooling experiences in U.S. institutions where democratic imaginary and ideological aims are formed;

I. To explore the ontological nature of being human in relation to student, educator, and teacher identity within spaces of "social and historical amnesia" of individualism and effects on "sociological imaginary."

Topics to be Addressed

1. CODE OF ETHICS IN THE TEACHING PROFESSION
2. THE IMPORTANCE OF TEACHING ETHICS IN EDUCATION
3. KEY PRINCIPLES TO THE ETHICS OF THE TEACHING PROFESSION
4. BECOMING AN ETHICAL TEACHER
5. THE IMPORTANCE OF TEACHING MORAL VALUES TO THE STUDENTS
6. CATEGORIES OF VALUES
7. TEACHING STRATEGIES
8. ETHICS IN CLASSROOM ASSESSMENT PRACTICES

9. VALUES IN ENGLISH LANGUAGE TEACHING

Course Assignments

Students are required to incorporate a Contextualized Teaching and Learning (CTL) approach to work and assignments to be completed. A CTL method is one that integrates “teaching and learning that helps teachers relate subject matter content to real world situations” (Berns & Erickson, 2001, p. 2). During the semester, students will be required to do weekly readings and post one critical reflection posting for each specific reading as indicated in the syllabus' calendar or respond to a specific question posted online. The question is related to the readings for the week.

1

CODE OF ETHICS IN THE TEACHING PROFESSION

Introduction

It is widely accepted that Education is a master key to rapid social, economic and political development of a nation. Thus, it is a sure process of developing the citizenry cognitively, affectively and psychomotively. The teacher is the pivot on which the educational process rests. In fact no educational system can rise beyond the quality of its teachers. This underscores the need for adequate training and constant skill development for our teachers. Teaching is a process of transferring knowledge from the teacher to the learner for the sake of changing behaviour and skill acquisition.

The Rationale for Ethics in the Teaching Profession.

Obviously, there are several sources of knowledge acquisition. These include books and other instruments, mass media, intuition, revelation, empirical source, rational source and autodidactic source (Durosaro and Durosaro, 1986). The teacher is a crucial facilitator of knowledge acquisition hence the take a lot of que from his behaviour in terms of his dressing, his mannerism in speech, his attitude, his private and social life' patterns. This is the basic rationale for the introduction of codified ethics to the teaching profession. The code of ethics are meant to guide teaches' behaviour and job performance. The task of education is mainly to guide the total growth and development of young people so that they will be functional, competent, well- adjusted and sociable citizens of their communities.

Ethics of the Teaching Profession

Ethics is a branch of philosophy that deals with the theory of value. The ethics of the teaching profession are the moral beliefs and rules about right and wrongs that influence teachers behaviour, attitude and ideals. In most communities in Nigeria, there are some known, acceptable (social) norms that appear taken for granted as ethics in teaching. These acceptable (social) norms are of two categories. First, moral ethics such as honesty, loyalty, discipline, not smoking in presence of students and in public places, not drinking alcohol in the presence of students and in public places, dressing neatly and decently to school, sexual comportment and punctuality. Secondly work ethics such as continuous learning, regular preparation of lesson plans, serving in loco Parents of students, regular assessment of learners, reporting on learners, being cooperative with other teachers at work and obedience to authority. These are social norms that must be transmitted from generation to generation and the teacher being a facilitator of learning must not send a wrong signal. It is in realization of this critical attributes of the teacher that the Federal Government of Nigeria had taken steps towards professionalization of teaching and teacher registration to sift the “weeds from the tars”. In the same vein, the Teachers Registration Council (TRC) prepared a code of conduct for teacher (TRC, 2004) for wide circulation. This code of ethics is examined in the next section.

Code of Ethics for Teachers

In the appreciation of the critical role the teachers play in social, economic and political growth of the nation, the Nigerian Government devised ‘some strategies to reposition teaching as a noble profession and to sanitize the profession in Nigeria. The establishment of the Teachers Registration Council with a mandate to ensure only professionally qualified teachers are employed in our schools and the production of a teacher code

of conduct are milestones in the bid to ensure the teaching profession attains a lofty height of operation.

The Teachers code of conduct (2004) is presented in nine chapters as shown in table (1).

Chapter 1	It includes preamble, objectives of teachers code of conduct, UNESO/ILO position on status of teachers, provision of National policy of Education for professionalization of Teaching and Teachers Registration Council.
Chapter 2	dwelt on principles of professionalization of teaching, touching on items like categorization of teachers, legal requirements, other requirements, obligations of teachers, Right and Privileges of registered teachers, professional conduct and other relevant laws.
Chapter 3	dealt with relationship with colleagues in terms of respect, symbiotic relationship, responsibilities of senior colleagues responsibilities of junior colleagues, loyalty, discrimination, defamation of colleague, touting, canvassing and team work.
Chapter 4	focused on the role of a teacher as an Administrative/Academic leader. It specifically touched on inspiration, motivation, personality, objective, democratic, behaviour, academic development and ensuring all-round development of learners.
Chapter 5	touched on relationship with learners in terms of child's right and dignity, responsibility for education programme, empathy, confidentiality, fair remunerations, sexual misconduct and related abuse of office, Examination malpractice, patronage of learners groups, role-model, corrupt practice, corporal punishment, discipline and ideological influence.
Chapter 6	covers relationship with Parents/Guardians. It focused on communication, respect for Parents/Guardians, favoritism and association with Parents/Guardians.
Chapter 7	concerns the relationship with employers in terms of professional independence, areas of competence, respect of contract and obligation to union agreement.

Chapter 8	dwelt on relationship within the society in terms of the role of the teacher in the society, advice to Government/stakeholders, obedience to law, tolerance and personal habit.
Chapter 9	covers general issues like liability of the teacher, constructive criticism, open mindedness, incentive for good behaviour and interpretation of teachers code of conduct.

Table (1): The Teachers' Code Conduct

Precisely, the code of ethics in the teaching profession is fashioned after the UNESCO/ILO recommended codes of conduct. The ethics demand as follow:

- Teaching should be professionalized and teachers must have undertaken some approved courses appropriate for teacher preparation before being employed.
- Teachers should be disciplined and there should be sanctions and penalties for misbehavior. To this end a Teacher Disciplinary Committee and a Teacher Investigating Panel had been provided for by TRCN.
- Teachers should enjoy academic freedom particularly in deciding what to teach, materials to use and the appropriate methodology.
- Teachers assessment should be objectively done and there should be right of appeal against such assessment.
- The relationship among teacher and between teachers and parents should be that of mutual cooperation.
- Teachers should strive to ensure high professionals standards.
- Teachers should show allegiance to the profession body such as NUT.
- Teachers should take active part in extra-curricular activities for the benefit of their pupils.
- Teachers should maintain cordiality with administrative and other staffers in the schools for good working relationship.

- Teachers should participate in social and public life of the community in the interest of teachers personal development and for them to be socially relevant.
- Teachers should also be free to exercise their civic rights and be eligible for public office.
- Teachers should not show any form of discrimination in their operation in or out of school.
- Teachers should not engage in any form of defamation of to colleagues.
- It is unethical for a teacher to engage in tauting or using dubious means such as deception or misinformation to take away clients and learners from colleagues.
- Teacher should respect child's right and dignity with out any
- Prejudice to sex, race colour, creed or religion.
- The teachers should also ensure confidentiality of personal information and other records of the learner disclosed to him.
- The teachers should have a right to fair remuneration but should avoid over-pricing of services.
- It is against the ethics of the teaching profession to sexually harass a learner.
- Teachers should not be involved in any form of examination malpractices.
- It is against the ethics of teaching for teacher to engage in cultism, bribery and corruption.
- It is unethical for a teacher to give corporal punishment unless duely authorized to do so.
- Teachers are also barred from influencing the learners ideologically.
- It is ethical for teachers to respect contractual obligations and the rule of law.

Conclusion

Obviously, teaching is noble profession and teachers must operate with set professional standards. These set standards are prescribed in

form of ethics. These ethics are derived from the joint recommendations of UNESCO/ILO. They are the reflection of the values of the teachers and their profession. Professional development of teachers must fulfill certain needs which must include the social need for an efficient and humane educational system capable of adaptation to evolving social needs, finding ways of helping staff. to improve and encouraging teachers to have desire to live a satisfying and stimulating personal life.

2

THE IMPORTANCE OF TEACHING ETHICS IN EDUCATION

Introduction

In our present age, ethics has an important place in all areas of life. Ethics has also become important in education, because education is a fundamental process of human life. Therefore, ethics is very important subject in education. We can easily reach all knowledge by technology. In education using technology reveals some ethical problems such as plagiarism. In order to understand the importance of ethics, ethics should be placed as a course in educational system. Before discussing this issue, it is necessary to define what ethics is and what education is.

Ethics is the most important and functioning branch of philosophy in today. In general, ethics is moral philosophy. The term ethics is derived from Greek term Ethos which means custom, character. It is related to our values and virtues. Therefore, our actions and our experiences in everyday life are the subjects of ethics. We have the capacity to think about our choices, so we are responsible for all our decisions and actions. In addition to this, it can be said that ethics is the study of what is wrong and what is right. Good-evil, right-wrong, virtue-vice, justice and injustice are some ethical concepts. Ethics is divided into two parts: theoretical ethics and applied ethics.

Theoretical Ethics versus Applied Ethics

Theoretical ethics includes normative ethics, descriptive ethics and met ethics. Applied ethics refers to professional ethics.

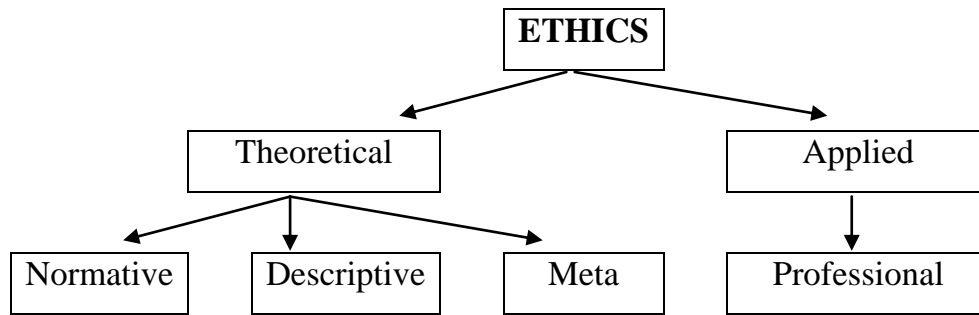


Figure (1): Theoretical vs Applied Ethics

Normative ethics is the study of what makes actions right and wrong. Meta ethics is about the theoretical meaning and reference of moral propositions. Descriptive ethics is about facts. It examines ethics from observations of actual choices made by moral agents in practice Applied ethics examines the particular ethical issues of private and public life. Professional ethics is one of the important branches of applied ethics. In general professional ethics can be defined as standards or codes to provide people to guidance in their professional lives. In general, there are four basic principles in ethical codes

- 1- Honesty
- 2- Confidentiality
- 3- Conflict of interest
- 4- Responsibilities

Education

In general sense, education is any act or experience that has a formative effect on the mind, character or physical ability of an individual. Etymologically, the word education is derived from the Latin Educo which means educate, train. Education is a process of learning and acquiring information. It means teaching and learning. Education affects on human mind, character and physical abilities. The history of education begins with the human history

itself. Education is also a way to become civilized human individuals and it maximizes human potential. Culture and cultural heritage can be transmitted by education, because the main occupation of man is to pass knowledge, skills and attitude from one generation to other.

In ancient Greece some philosopher's views of education such as Socrates, Plato and Aristotle contribute to the development of our present educational system. In general, they all believe that the purpose of education is that improve humankind. Socratic Method is still used modern educational practices. In this method, teachers ask some questions to improve the intellectual abilities of students and students try to answer these questions by using their reasons.

Today's educational theories are based on the philosophies of these philosophers. Plato, who was the founder of Idealism, claimed that the aim of education was to develop individual's abilities to better serve society. He also was the founder of Academy, the first university of the world. For him both men and women had the right to have education. He claimed that there were different stages of education. According to him, education was a key element for a society.

On the other hand, Aristotle who was the father of realism believed that only citizens could be educated. He believed that educated person was fulfilled person. He defended theoretical, practical and technical education. Education helps development of bodily and mental faculties. In ancient Greece, education was seen as a function of the state and the aim of it is to serve the ends of state.

Today, education also serves both the needs of state or society and citizens. Therefore, education is important for us. It builds character, gives knowledge and helps progressing of state. Education makes a man complete and it also plays an important role in developing society and state. Schools are basic

frameworks of education. School helps children to become a good citizen and human being. This is possible only by ethical education, so teaching ethics in school is important.

The role of ethical education

Why Ethics is important and why ethics should be taught in schools? What kind of ethics should be taught in schools? In this chapter I will try to discuss this issue.

Ethics education can be divided into four stages:

- 1-Ethics education in family
- 2-Ethics education in school
- 3-Ethics education in university
- 4- Ethics education in business

In family, ethics education should focus on descriptive facts. Children observe their parents' (role models) ethical behaviours and they learn social facts about ethical behaviour. In school, students learn what is right and what is wrong. This is a value education or character education. In educational systems, generally ethics is associated with religion. Therefore, instead of ethics course students take religious course. However, students should learn values clarification, and making ethical decision. In addition, school fosters to students become trustful, responsible, and just person. Ethics in school can benefit to this.

In university, ethics should be professional ethics. Only some students can take ethics course related to their professions in universities, because in universities ethics does not give as a course in all departments. This kind of ethical education provides students to realize what is right, make good decisions about ethical issues in their professions. In addition, students learn

evaluate different moral standpoints. In business, people learn some ethical codes about their occupations. This kind of ethics tells how people should act in business life. In Turkish educational system, in general ethics is associated with religion.

These are two intermingled terms. Therefore, in educational systems instead of ethics students take religious culture course. Until university students do not take an ethics course in their schools. In universities, not all departments have an ethics course only a few departments have an ethics course like philosophy, psychology, psychological guidance, business faculties etc. In primary, secondary and high schools students take only religious culture and moral course. Moral and ethics are always mixed together, but they refer different subjects. Before as we said ethics is derived from Greek term Ethos which means custom, character. On the other hand, morality is a set of beliefs and practices about how to live a good life. Morality comes from the Latin term Mores which means custom and manner. The terms ethics and morality are often used interchangeably. They have same roots. Their meanings are the same; custom. However, there is a distinction between them in philosophy. This distinction can be stated as morality is first-order set of beliefs and practices about how to live a good life, ethics is a second-order, conscious reflection on the adequacy of our moral beliefs.

In other words, Morality is used to refer to what we would call moral conduct while ethics is used to refer to the formal study of moral conduct. It can be claimed that morality is related to praxis, but ethics is related to theory. Gardelli, Alerby and Perssons present three arguments about why ethics should be taught in schools.

These arguments are socialization argument, the quality of life argument and the tool argument. According to socialization argument school should help students to become good citizens. To do this ethics is necessary in schools. The

second argument, the quality of life argument claims that school helps to students to live a good life. “school has an obligation to foster the students to become persons who act in a morally correct way” This is possible by ethics in school (Gardelli, 2014: 19). And according to the last argument, the tool argument, “the students’ results in other subjects would improve if the students had ethics in school”. From these arguments, it can be concluded that ethics is necessary in schools because it provides a better life to students.

Conclusion

In conclude, it can be claimed that education is also an ethical effort. Human beings can be either unfriendly or peaceful by education. The aim of ethical education is to provide people to make decisions by their free wills. You can teach norms easily, but you cannot teach easily to obey these rules unless you teach ethics. Therefore, teaching ethics has an important and necessary place in education. Students who graduated from universities may be well-educated persons in their professions but it is not enough. Aristotle also says, “Educating the mind without educating the heart is no education at all.” I may close my remarks by quoting:

In USA, a high school director sent a letter to his teachers every year for opening ceremony. In this letter, he says:

I am one of the people who escaped a concentration camp. I have witnessed things that no human being should have ever seen: gas chambers built by highly trained engineers, children poisoned by well-educated doctors, babies killed by experienced nurses, women and children shot and burned by people who were high school graduate and post graduate. Therefore, I suspect education.

My request from you is: Help your students to become more civilized human individuals. Your efforts should not generate educated monsters to become skilled psychopaths. Reading, writing, mathematics is only important when they help your children to become more human. (Aydın, I.)

3

KEY PRINCIPLES TO THE ETHICS OF THE TEACHING PROFESSION

Key Principle One

Maintain trust in the profession

Members of the Teaching Profession shall:

Base their relationship with students on mutual trust and respect;

Have regard to the safety and wellbeing of students under their responsibility;

Respect the uniqueness and diversity of the learning community they are part of;

Work in a collaborative manner with colleagues and other professionals;

Develop and maintain good relationships with parents, guardians and carers;

Act with honesty, integrity and fairness;

Be sensitive to the need for confidentiality where appropriate;

Take responsibility for maintaining the quality of their professional practice;

Uphold public trust and confidence in the teaching profession;

Create learning experiences which engage, motivate and challenge students in an inclusive setting with a lifelong learning perspective.

Key Principle Two

Maintain Professional Relationships with Students

Members of the Teaching Profession shall:

Maintain professional boundaries whilst in school and out of school,

Avoid improper physical contact, avoid inappropriate communication via any form of media and avoid inappropriate relationships with students. The members of the teaching profession are duty bound and are ultimately responsible to maintain a professional distance;

Refrain from taking advantage of professional relationships with students for their own personal benefit, including by giving private lessons to students from the classes they teach or who are under their administrative responsibility, against payment, whether monetary or in kind;

Conduct pastoral interventions with students professionally, and behave in keeping with their unique position of trust and status as role models;

Follow behaviour management and safe schools policies and guidelines as directed by the relevant school, college and education authorities;

Act appropriately towards students exercising care in their language, gestures and attitudes, ensuring that they do not act in such a manner that is embarrassing or disparaging and ensuring that they do not use abusive language or offensive names or make inappropriate remarks;

Act with a professional attitude and behaviour at all times.

Key Principle Three

Respect the Uniqueness and Diversity of Students

Members of the Teaching Profession shall:

Demonstrate respect for diversity, maintain fairness and promote equality irrespective of gender, race, religion, sexual orientation, appearance, age, language or different needs or abilities;

Maintain an up to date knowledge and understanding of, implement and comply with, current child protection procedures;

Maintain an up to date knowledge of guidelines issued nationally, by the Council for the Teaching Profession, their school or college, education authorities and the Office of the Commissioner for Children insofar as these concern their personal and professional conduct;

Contribute to the creation of a fair and inclusive school environment by addressing discrimination, stereotyping and bullying;

Identify and refer to the competent authorities any issues that might impact on students' welfare at the earliest possible stage.

Key Principle Four

Work in a Collaborative Manner with Colleagues, Parents, Guardians and Carers

Members of the Teaching Profession shall:

Work in a collegiate and cooperative manner with colleagues and other professionals who work in multi disciplinary teams officially recognised by the education authorities;

Respect, support and collaborate with colleagues both in matters concerning the education of students as well as in maintaining relations with colleagues in the highest standards of professional courtesy;

Be prepared to help junior colleagues and those in training and induction in all possible ways; Respect the authority of senior professional colleagues while retaining the right to express professional opinion and dissent;

Not reprimand, censure, rebuke or criticise any colleague, or any other member of the teaching profession, in the presence of students or in public;

Refrain from making public statements which bring the profession into disrepute; Develop and maintain good relationships between home and school, respecting the role that parents, guardians and carers have in students' education;

Engage and work positively with parents, as far as possible, in an open and respectful way;

Ensure that their communications with parents, students and colleagues comply with those policies and procedures issued at school or college level, as well as those educational policies and procedures issued at national level;

Demonstrate respect for diversity when dealing with colleagues, parents, guardians or carers in their capacity as partners in the educative process;

Make every effort to encourage parents, guardians and carers to interest themselves actively in the education and welfare of children in their care.

Key Principle Five

Act with Honesty and Integrity

Members of the Teaching Profession shall:

Comply with policies and procedures issued at school, college or national education level, regarding to the use of property, facilities, finances and ICT in their educational setting;

Conduct assessment- and examination-related tasks with integrity and in compliance with official regulations and procedures;

Represent themselves, their experience, professional position and qualifications honestly;

Only disclose confidential information within the parameters allowed by legislation;

Be mindful of their position as a role model to students;

Both in their personal and professional life, be mindful of their behaviour and attitude, being that these may have an impact on the profession they represent.

Key Principle Six

Keep their Professional Knowledge and Practice Up to Date

Members of the Teaching Profession shall:

Maintain high standards of practice in relation to teaching and learning, classroom management, planning, monitoring, assessment and reporting;

Keep their professional knowledge and skills updated throughout their teaching career;

Keep updated their knowledge of relevant guidelines and educational developments in their teaching post and role and in relation to teaching in general;

Reflect upon and evaluate their practice as part of their continuing professional development;

Be open and respond positively to constructive feedback regarding their teaching practices;

Seek support, advice and guidance where necessary.

4

BECOMING AN ETHICAL TEACHER

Introduction

As Uncle Ben told Peter Parker (Spider-Man), “With great power comes great responsibility.” Like Spider-Man, graduate teaching assistants and new teachers are endowed with great power over students, and that power comes with great responsibility. A teacher’s fundamental responsibilities include constructing courses and classroom environments that encourage learning, evaluating learning fairly, and treating students respectfully.

Ethical teaching means engaging in behaviors that meet these responsibilities in ways expected by students, your institution, and your discipline (Keith-Spiegel, Whitley, Balogh, Perkins, & Wittig, 2002). Keith-Spiegel et al. argued that ethical teaching includes attention to avoiding actions or inactions that may cause students educational or emotional harm.

The responsibilities listed above form the foundational elements of ethical behavior in teaching and are embedded within ethical codes and principles for teachers. Unfortunately, like most ethical standards, these codes only provide general guidelines for ethical teaching. Our intent in this chapter is to provide an overview of key principles of ethical teaching, some suggestions to increase teachers’ sensitivity and awareness about ethical pitfalls, and a few strategies for avoiding ethical dilemmas.

Challenges for Ethical Awareness for Beginning Teachers

GTAs and beginning teachers tend to focus on preparing for teaching basic content more than on ethical relationships with students (Keith-Spiegel et al., 2002). In fact, it appears that new teachers are poorly prepared to handle ethical dilemmas they might encounter (Branstetter & Handelsman, 2000; Handelsman, 1986; Keith-Spiegel, Wittig, Perkins, Balogh, & Whitley, 2001; Keith-Spiegel et al., 2002). Although GTAs and new teachers may be aware of the more obvious or illegal unethical situations (dating students, sexual harassment, confidentiality of grades), they appear to be less prepared for more subtle situations (Keith-Spiegel et al., 2002). Relatively few GTAs are aware of ethical principles or codes related to teaching, much less intentionally trained or mentored in identifying and resolving potential ethical dilemmas (Branstetter & Handelsman, 2000; Handelsman, 1986). GTAs differ from more experienced teachers in their perception of what constitutes ethical teaching behavior. Keith-Spiegel et al. (2001) found that GTAs rated potentially ethically questionable behaviors as less problematic than did more experienced teachers (e.g., accepting gifts from students, teaching class when unprepared).

Becoming and remaining an ethical teacher is not a simple task. Although there are aspirational principles and guidelines for ethical teaching, there are few absolute rules. Some ethical issues are codified legally (e.g., confidentiality, sexual harassment, discrimination) or are set by institutional policy (e.g., rules with respect to student-teacher dating, academic dishonesty). However, faculty often face many ethically ambiguous situations. Braxton and Bayer (1999) and Tabachnick, Keith-Spiegel, and Pope (1991) surveyed faculty asking them to rate whether a variety of different teaching-related behaviors were ethical. Both studies found a lack of consensus for most of the listed behaviors. For example, although most ethical codes include guidelines emphasizing subject matter competence, Tabachnick et al. reported almost

30% of respondents rated teaching material they haven't mastered as ethical. These results highlight the fact that perceptions of particular ethical (or unethical) behaviors vary widely among faculty. These results also suggest the importance of engaging GTAs and new teachers (and for that matter, experienced teachers) in discussions about ethical behavior, in both clear-cut and ambiguous situations. Whether discussions are included in courses on teaching for GTAs, mentoring, or programs offered by university teaching or ethics centers, sharing perspectives on what constitutes ethical behavior in teaching provides the opportunity to increase awareness of ethical challenges and thinking critically about them. It is a practice that should continue throughout a teacher's career.

Basic Ethical Principles for Teaching

In order to provide a starting point for thinking about ethical teaching behavior, we list and briefly describe some basic ethical principles for teachers and examples of how GTAs and new teachers might proactively think about situations related to each. Our list is based on our analysis of disciplinary and professional teaching organization ethical principles and codes for teachers (American Association of University Professors, 2001a, 2001b; American Chemical Society, 2011; American Historical Association, 2005; American Psychological Association, 2010; American Sociological Association, 1999; Murray, Gillese, Lennon, Mercer, & Robinson, 1996; National Education Association, 2002–2011).

Ethical Teachers Have Disciplinary Competence

When teaching any course, faculty must have the necessary content knowledge to provide their students with up-to-date information relevant to course objectives, which in some cases may be standardized by a department for core or required courses. In addition, including specific content will be an expectation when a course is a prerequisite for subsequent courses in the curriculum. Ethical concerns arise when teachers are asked

to teach courses outside their area of expertise (which occurs frequently in smaller institutions with few faculty) or when they propose courses that reflect personal interests for which they have a limited background. When teaching a course for the first time, teachers should investigate whether there are established departmental learning objectives and ensure they incorporate them into the teaching of that course. If an administrator asks a teacher to teach a course outside of her expertise because of a departmental need, she should make it a personal ethical responsibility to avail herself of educational resources to increase her content knowledge (e.g., reading journals or advanced texts, attending conference sessions on the content area, soliciting advice from others who teach the course).

Ethical Teachers Teach Effectively Through Effective Pedagogy

Although content knowledge is foundational, many ethical codes also emphasize that teachers are cognizant of effective pedagogical strategies. Research over the last 25 years has produced a plethora of data-based information about how students learn and the effectiveness of various pedagogical techniques (e.g., Davis, 2009; Donovan, Bransford, & Pellegrino, 2000; Walvoord & Anderson, 2009). Many disciplines publish journals devoted to pedagogical research on discipline-specific teaching in higher educational settings (see Pusateri, 2011, for an extensive listing of disciplinary pedagogical journals). Ethical teachers use these resources to implement teaching practices that enable them to enhance student learning. Ethical teachers also evaluate their effectiveness through midcourse and end-of-course student evaluations or peer review of their teaching, and based on this feedback, make adjustments necessary to improve their teaching effectiveness.

Ethical Teachers Provide Balanced Content and Free Inquiry

Faculty must provide students with a representative balance of mainstream theoretical perspectives and current knowledge that encourages students to think critically about different points of view. Our duty as teachers is to present information and guide students in making informed and objective conclusions based on data, and not to coerce, indoctrinate, or intimidate students to adopt a particular perspective, especially one that reflects our personal biases. Ethical teachers encourage open discussion of alternative theoretical positions and focus on content explicitly related to the course objectives.

Ethical Teachers Respect Students

Students must be treated as individuals who may bring strongly held perspectives on the course content as well as personal issues that affect their ability to meet course requirements. Thus, teachers must continually be sensitive to (a) inadvertent behaviors that might embarrass or disparage student comments and (b) course content that is potentially discomforting to some students. Of course, teachers should never omit or avoid controversial or sensitive content that is integral to meeting course objectives. However, teachers have a responsibility to forewarn students about course content that may be potentially discomforting (e.g., sexually explicit content, material that includes explicit language, racist or sexist readings). When content may be sensitive, teachers should also explain its relevance so that students understand why it is included as part of the course content.

Discussion of sensitive material requires teachers to establish a classroom atmosphere that is open, respectful, and encouraging of discussions of sensitive topics and that does not disparage or discriminate against individual student perspectives. Before responding to student comments that are

potentially discriminatory or based on personal anecdotal beliefs, teachers should take a moment and carefully construct a response that avoids embarrassing the student or discouraging future student participation.

Despite our desire that students make our classes their primary priority, students have lives that interfere with course participation, just as our personal and professional lives sometimes interfere with meeting our teaching responsibilities. Thus, teachers should avoid make-up policies that are unfair or insensitive to unavoidable student conflicts. For example, is it fair to allow no make-up exams or establish attendance policies that fail to take into account students who must be absent because of illness, legal obligations, taking care of a sick child, or unavoidable work situations?

Ethical Teachers Foster Academic Integrity

Teachers have a core responsibility to encourage academic integrity and honesty. Student academic dishonesty undermines student learning and its objective assessment. Ethical teachers establish, communicate, and assist students in understanding disciplinary and institutional expectations concerning academic integrity. In addition, they communicate and apply clearly stated consequences for academic dishonesty that incorporate course-specific consequences (e.g., the specific impact of a violation on a student's grade, a zero on an assignment versus a failing grade in the course) as well as institutional policies concerning academic integrity violations. Ethical teachers include a description of the consequences of academic dishonesty as part of the stated grading policy in their syllabi and consistently apply those consequences.

Many teachers, whether new or experienced, find addressing potential cases of academic dishonesty time-consuming and emotionally aversive. Honestly, they are both, but a teacher's ethical responsibility requires addressing potential violations.

Ethical Teachers Use Objective and Fair Assessments

Course assessments of student learning must be objective, valid, fair, and directly related to learning objectives as outlined in the course syllabus or other written materials distributed to students. When designing course assessments (i.e., tests, out-of-class assignments, and even extra credit), ethical teachers are cognizant of assessments that do not match course objectives. For example, ethical teachers assess content objectives, critical thinking, or writing objectives that are specifically stated or emphasized in the course objectives. Ethical teachers are aware of factors that may affect fairness in grading. They use best practices to design valid and reliable test questions. Teachers should also avoid letting unrelated factors or personal biases affect their grading of student assessments (e.g., a student's attendance or classroom behavior, a theoretical disagreement with a student, grading the expected "best" or "worst" papers first or last).

Ethical Teachers Protect Their Students' Confidentiality

Teachers have a responsibility to maintain confidentiality with respect to student performance, classroom behavior and comments, and personal communications. As Murray et al. (1996, p. 3) argued, "students are entitled to the same level of confidentiality in their relationships with teachers as would exist in a lawyer-client or doctor-patient relationship." The Family Educational Rights and Privacy Act (FERPA) specifically prohibits faculty from revealing student performance to anyone but the student unless there is a compelling reason or legal requirement (U. S. Department of Education, 2011). Ethical teachers are careful to ensure that only individual students have access to their graded assignments. For example, although it may seem convenient and helpful to place graded tests or assignments outside one's office for pickup by students, this tactic potentially allows anyone to see an individual student's grade. In addition, a teacher may be contacted by

a student's parents about their child's performance and must be prepared to explain that per FERPA this information cannot be shared with anyone unless the teacher is given the student's express permission. Another significant challenge is informal discussions among faculty about student academic performance or behavior in the classroom. Students have a right to expect their academic performance, classroom comments, and shared difficulties with their teachers to be confidential, and teachers should respect this right. Any teacher who violates this right strongly risks losing students' respect. Although teachers may want to warn their colleagues about a problematic student with respect to classroom behavior or academic difficulties, they should be extremely careful. Sharing information with others should only occur when it is absolutely necessary to assist a colleague in helping a student succeed or preventing a negative classroom environment from developing.

Ethical Teachers Have Professionally Appropriate Relationships With Their Students

Faculty must be sensitive to maintaining professional and objective relationships with students. First and foremost, all ethical codes for teaching as well as policy statements at most institutions explicitly prohibit dating students. These prohibitions tend to be very specific regarding dating students currently enrolled in class, but sometimes ambiguous about dating after the class is over. Our advice is simple: Teachers should not date currently enrolled students at their institution. Ethical teachers are also sensitive about engaging in behaviors that take advantage of their power relationship with students. For example, we consider it unethical to incorporate extra credit assignments that reflect their personal, social, or political biases (e.g., giving blood or donating a toy during the holiday season). Although these activities may be laudable, they are often unrelated to course learning objectives and represent an instructor's personal social interests.

Ethical teachers also avoid behaviors that might be construed as discrimination or sexual harassment (e.g., lecture comments that could be interpreted as discriminatory toward a particular religion or race; sexually suggestive comments about a female's/male's appearance; suggesting males are better at mathematics than females, which is both discriminatory and harassing). Not only is it simply wrong, federal law requires institutions to act on charges of sexual harassment and discrimination against teachers who engage in such actions.

Ethical teachers also are sensitive to other situations that may imply an improper student-teacher relationship or the perception of a potential bias because of the interaction. For example, we recommend that teachers not accept gifts from students or hire students to perform personal tasks for them such as home repairs or babysitting. In addition, we suggest avoiding out-of-class personal relationships through social networking media such as Facebook, especially when it may give an appearance of bias.

Conclusion

Although the ethical principles we summarized previously are common to most ethical codes for teachers, the application of a particular principle in a specific situation may not always be clear-cut. Because most ethical codes for teachers constitute behavioral guidelines, not explicit rules of behavior, discussions among teachers as to whether a particular behavior is or is not ethical can often generate diverse opinions and perspectives. Thus, we recommend that teachers take a proactive stance by developing a deeper understanding of ethical teaching and reflecting on these principles and their application to teaching. Some specific strategies we encourage GTAs and new teachers to consider at the outset of their teaching duties include reviewing their institution's faculty handbook for policies and expectations that address the ethics of teaching, doing additional read-

ing on ethical principles and their application to specific situations (e.g., American Association of University Professors, 2001b; Braxton & Bayer, 1999; Keith-Spiegel et al., 2002; Murray et al., 1996; Strike & Soltis, 2009), identifying a mentor with whom to discuss ethical dilemmas as they arise, and participating in discussions on the ethics of teaching that may be scheduled at their university center for teaching or offered at a conference.

5

THE IMPORTANCE OF TEACHING MORAL VALUES TO THE STUDENTS

Introduction

Education in its general sense is a form of learning in which knowledge, skills and habits of a group of people are transferred from one generation to next through teaching, training, research, or autodidacticism (www.wikipedia.com). By education, moral values can be improved, especially students. I think education is the best way to teach people about moral values. According to the laws of Republic of Algeria, it can be seen that the national education is arranged to create human resources who are smart, skilled, have a good character, independent, religious, responsible to the environment and to the nation. Therefore, education and teaching moral values are important to create human resources with those characters.

And the fact today, there is a moral decadence. There are several cases that were done by the teenagers or students such as crime, violence, married by accident, bullying, gangster, drugs, free sex, etc. There are also several cases about pregnancy, married by accident, free sex, abortion or the violence cases/bullying that have done by the senior at school to the junior. Based on the data from the net, 10% teenagers have done the abortion. The question is why it can happen? I believe that the moral decadence at our environment being the major cause. Perhaps at some point in the halcyon past it was sufficient, but in the present culture milieu children are reared increasingly in toxic environments that pose special challenges for their moral and social development (Gabarino, 2004; Quart, 2003).

Defining Moral Values

Before we focus on the importance of teaching moral values to the students, we have to know what a moral value is. Morals have a greater social element to values and tend to have a very broad acceptance. Morals are far more about good and bad than other values. We thus judge others more strongly on morals than values. A person can be described as immoral, yet there is no word for them not following values. If someone has basic life principles, they will be insusceptible by their environment. This principle will guide someone to behave. Values are positive potential in human being. Values are the rules by which we make decisions about right and wrong, should and should not, good and bad. It also tells us which are more or less important, which is useful when we have trade off meeting one value over another (www.dictionary.com). That is why it needs an appropriate educational method to teach those values to the students, so it will be implemented to be positive life principles that will be developed by the students in their future.

For example, once students done a crime, violence or pregnant before married, their future will be destroy by it. When they in jail, of course their study will messy or if a girl student pregnant, then she is get married, of course she cannot continue her study, being a young mother at the teenage age. Based on those facts, I am interested in this topic because I think the teaching of the moral values is very important to our education.

We have to teach moral values at school because school is an appropriate place to teach moral values besides home. Based on Hamre & Pianta (2001), early teacher-student relationships can have strong influence values or character building is possible to be taught at the school, at home and our environment. Moral values can be put as a part in curriculum at school. And the teacher also has an important part to teach moral values or character building to their students. They can impart values to the lesson topic or activity

at the class. On the other hand, teachers should implicitly impart values when they select and exclude topics; when they insist on correct answers; when they encourage students to seek the truth of the matter; when they establish classroom routines, form groups, enforce discipline, encourage excellence, etc. Moral values saturate the daily life classroom (Bryk, 1998; Goodlad, 1992; Hansen, 1993; Strike, 1996).

Even for the teachers, they should be a model for the students. They have to act properly, dress properly, and also have to have a good belief. Teachers have to have four basic principles in teaching at the class (Suherdi, 2012: 200). Because when the teachers have a good belief, it will influence the students. They will respect the teachers the teachers arrange the activity at class, they should consider not only how instructional practice influence academic learning but also how it shapes student character development. Indeed, teachers with achievement are influenced by their emotional intelligences. Emotional intelligences related to moral behaviors, the way of thinking, problem solving, social interacts, personal emotion, and academic achievement (Saphiro, 1999). That is why the teaching of moral values is important in our education. I hope by the teaching of moral decadence in our environment.

Conclusion

Based on the data, I can conclude that behavior. Moral values have to be taught to the students by an education at school and also at their house. Teachers, parents and also the students have to work together to create a caring relationship between them. There are several strategies to teach moral values to the students, such as Character Building quotient, Caring School Community which the activities arranged to create a caring relationship between teachers-students and Integrative Ethical Education model which has five steps for moral character development: supportive climate, ethical skills, apprenticeship instruction, self-regulation and adopting a developmental system approach. It is

important to know that moral values are important to be taught to the students because moral values have an impact on the student behavior. And hope by the teaching of moral values, the students can learn what they will, they can differentiate what is good or bad, they can solve the problem of their life. And I believe if the students have good morals, characters and principles in their life, their future will be brighter.

6

CATEGORIES OF VALUES

Introduction

A very important aspect of education and formation is the ‘learning experience.’ By learning experience we mean the whole array of the learning process. We do not just refer to specific strategies, motivations, or one-shot outreach activities. We include in the learning experience all the factors that contribute to the education of the child. It is a tall order considering that there are numerous variables beyond our control. However, it is also empowering for we take responsibility and act upon those things that we can control. We then consider those things within our power and circle of influence for we know that they significantly impact the education of our children.

We can take advantage of significant learning experiences by asking:

1. “How can this event or situation be a learning opportunity for my students?”
2. “What values can I impart to my students through this learning experience?”
3. “How will this learning experience affect the complete education of my students?”

The Learning Experience: Goal, Agents, and Tools

Stephen Covey, author of *Seven Habits of Highly Effective People* and an expert on leadership, said that we must “begin with the end in mind.” That is, prior to executing our plan of action, we should have drawn first our desired

goals or outcomes. It is only in this context that all subsequent actions become purposeful. The education that we provide and the learning experiences that we immerse our students in should be toward the formation and production of responsible, value-laden, and God-fearing people. It is safe to say that no educator or parent would want to see a knowledge laden young person turn into a dishonest, disrespectful, and selfish adult.

Rath et al (1996) noted that “several kinds of problems children often exhibit in school and at home are caused by a lack of values.” While this might seem like an obvious conclusion, what cannot be denied is the reality that teachers and parents (the agents of a child’s complete education), constantly face difficult challenges in the arena of value formation. Sometimes, a very intelligent child turns into a nuisance of society. As agents of positive change, we need knowledge that will help us clearly identify our educational goals as well as gain the tools that will help us attain those goals.

Understanding Values

We consider something as important when it has great significance, value, or consequence. How do values then become important in our lives? There are many definitions of values: “A value is a belief upon which one acts by preference” (Allport, 1950); “A value is a conception, explicit or implicit of the desirable which influences the selection from available modes, means, and ends of action (Kluckhohn, 1951); and “A value is the object of a positive attitude” (Bulatao, 1961). While the terms used in the definitions differ, there appears to be an agreement that values influence behavior.

Values therefore are important in our lives because of their intimate link and impact to our behavior. Bulatao (1961) declares “our values colour our human acts and are reflected in every product of our human soul.” Our lives are shaped by those who loved us, and by those who refuse to love us (Powell, 1975). Undeniably, we are moulded by the people whom we have

related with. Our personal relationships (family, friends, teachers, neighbors) and the social consciousness have significant contributions in our thinking processes, behavior, decision-making, preferences, and value system. It is in our human interactions that we are able to witness first-hand and imbibe the correct (and incorrect) behavior-responses to life events. From these learned behavior-responses we draw out our preferred actions which in turn become guides for our behavior.

Our derived values (values adopted from the people who have significantly influenced us) and chosen values (those which upon our personal experience and introspection have found to be correct and true and thus have committed ourselves to) explicitly tell us who we are as a person and pervades our human life.

Understandably, values can change and be modified depending on the person's experiences, influences, and life stage. Values can also be appreciated as standards used in making a decision (Lynch, 1961). For example, a child who grows up in a rural locality may form new set of values once relocated to an urban setting. This is because values differ between family and generations, regions and cultures.

Each person develops a unique set of values. This assertion rests on the unique life experiences, influences, fulfilment of basic needs (food, shelter, security etc.), and people in a person's life. However, all unique values can be grouped into categories.

According to Kim (2010), there are 4 common Asian values that exist, namely: familism, communalism, authority and emphasis on education. Singh (2009) identifies 6 sets of values inherent to a person. These values are captured basically from the various influences in the living spaces of a human person.

These values are individualistic, family, professional, national, moral, and spiritual values.

A. Individualistic values : refer to the inborn value of self-preservation. This means that a person's well-being is of utmost importance. Every child starts with individualistic values. It is in the nature of a child to want everything for himself or herself and that everyone surrounding him (or her) are meant to serve his (or her) needs. These individualistic values can be considered as the most basic set of values.

B. Family values : refer to values that stems forth from a person's relationship with his or her family. The family, which is the basic unit of the society, pervades the value system of a person with reference to closeness and solidarity, politeness, hospitality, and gratitude. The family nurtures each individual in the best possible way that they know. In a family system, each member performs complementary functions in order to help each other succeed as a person. The parents ensure the continuity of the value and tradition they have as a family. It is important to take into consideration that both the mother and the father carries with them different values and it is crucial to teach the right values to their children. Singh wrote:

“In the family system, the interest of each member of the family is protected through an unwritten law as love and trust alone governs the management of a family. The entire system of family value is maintained by tradition and trust. However, when family values are strong, it results in the reduction of individual freedom and decline in the individual values. Every person has to think for the family first and the self as secondary.”

C. Professional values refer to the values acquired from the different organizations and workplaces in the society. Man develops a set of values

from the practice of his or her profession. It is very important to understand that each profession has its own set of values which sometimes contradict the values of another profession. Yet, these values are necessary to keep the professionals united and working together for the common good. An example of contradicting professional values will be the appreciation for human life from an educator's point of view against that of a law enforcer. While teachers will never promote the killing of a person, a police officer will readily take a man's life given the necessary circumstances. Professional values may differ but it actualizes the mission and responsibility of each person in the society.

D. National values are commonly codified in the national laws of a particular country. These laws seek to grant equality and justice to all its citizens. The national values are appropriated in order to protect the citizens by particularly emphasizing their rights and privileges as persons. At the same time, each individual is tasked to love their country as a sign solidarity and patriotism. It is also important to take note that human values have a social aspect. We are all responsible for one another (Gorospe, 2011).

E. Moral and Spiritual values are ethical values which are naturally developed in each individual because we are created with dignity and respect for life. Every person desires to be loved and be respected by other people in the society. The natural tendency to love and respect others moves us to practice these values. In addition, the belief of each individual to a Supreme Being calls us to believe that we have a higher purpose on earth that each creature is created with a purpose and that is to love and to share the beauty of life bestowed to us by God. Hence, upon knowing the different sets of values that a person develops over time in his life, it is important to acknowledge that in order to understand a person, one should know and therefore understand his beliefs and values. Each individual is formed by the different sets of values. Thus each person sees things according to their own belief and values (Thomlinson, 1953). Trying to find a common area of good understanding will

help two individuals create an excellent dialogue and open communication.

Values Education

In an attempt to respond to this challenge, a good number of schools have already reviewed their curriculum and integrated values in subject areas. Value integration is a commendable move to address the dichotomy between belief and practice.

Robb (1988) defines values education as:

“an activity which can take place in any organization during which people are assisted by others, who may be older, in authority or more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they themselves realize are more effective for long term well-being of self and others.”

Values education is therefore a process by which a mature adult assists learners to discover, choose, and act with the goal of attaining one's personal well-being as well as that of the society. It must be made clear however that values education is not indoctrination. In fact a successful values education program should develop critically-minded persons who are able to synthesize, see connections, evaluate arguments and then decide on the proper course of action. In continuously choosing what is right and moral, the young person's actions develop into good habits which then become the pillars of appropriate values.

There are many agents of values education. Parents act as primary agents of values education. Vatican II asserts the family as the domestic Church which *“inculcates religious beliefs, attitudes, morals, and social conscience.”* Monera and Marco (2006) add that the *“modelling of parents are indispensable. The*

parents, in their most fundamental function, are expected to safeguard, reproduce, and transmit religious and cultural values.”

In partnership with the parents, school teachers (in loco parentis) also carry the immense responsibility of forming young people to become value-laden productive citizens of the society. Newman and Blehl (1963) even go to the extent of describing an ideal education as:

“almost prophetic in its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is with the eternal order of things and the music of the spheres.”

Teaching is a never-ending quest of helping learners achieve knowledge, skills and values. Hence, teachers should be the first one to model good behavior in and out of the school. Teachers are the best visual aid inside the classroom. Zulueta & Guimbatan (2002) share the following desirable characteristics of a teacher:

- Emotionally stable and with sound mental health
- Good physical health and dynamic personality
- Creativity, resourcefulness and good countenance
- Good grooming, good example in word and actions
- Positive outlook in life
- Friendly and sociable
- Firm yet has democratic leadership
- Encouraging attitude and morally upright

The Need for Values Education

It is very common (and understandable) for teachers to appreciate values education as a tool to lessen or even eradicate behavior problems among students. However, values education can be elevated to a much higher purpose. Through values education, we empower students and help them address properly their personal problems even after they have already left school. Dagmang (2007) explains that:

“students, when faced with personal problems, usually go to familiar sources and non-traditional supports such as popularized books, magazines, journals, friends, tv, internet, and some professionals.”

An effective values education program however will make the student draw out from himself (or herself) the necessary skills, tools, and solutions to his or her problems. Values education will be futile if it ends with just the empowerment of the person to solve his (or her) personal or private matters. It should also be seen as a powerful tool to move the young (who will also be adults soon) to look and respond to the more serious aspects of life and the many ills that plague the society. The world of the workplace, governments, arenas of power and other human exploits have brought numerous social ills of which we are challenged to identify, correct, and fight against.

Values education and the teacher must make the students discover that there is a way to make this world a better place. Values education can be a tool in the dialectical process of finding solutions to social ills where opposing orientations are appreciated in their mutual interactions toward advancement or growth.

To teach values in these post-modern times is a necessity. If teachers are to form upright persons who are actively involved in social change then they must rise up to the challenge of becoming paragons of virtue. There used to be a time (not that long ago) that only business establishments, government institutions, the middle class, and those belonging to a higher social class have telephones. There was a time when research meant going to the library, looking at the card catalogues, copying pages from books and typing the research paper using a typewriter. Now, research is synonymous with Google which is one of the leading search engines in the World Wide Web. Type the word and in as fast as 2 seconds you can have as much as a million results for your query. One can download the research material and use it for the research paper. The final paper can then be sent to the professor through e-mail. Some professors even check the paper using the “review” function of Microsoft Word and return the corrected paper to the student via e-mail. To protect the document, one can always convert it to “.pdf” or “portable document format.

Also, not too long ago, watching movies meant going to the theatre or buying a dvd. Now, one can download movies and depending on the speed of internet connection, watch the movie after just a few minutes on the computer, “tablet”, smartphone, or even portable gaming machines such as “Portable PlayStation (PSP)” or “Nintendo Dual Screen (DS)” A few years ago, tv meant television where you can watch your favorite programs strewn with a few dozen commercials. Now, there are television models that also serve as computer monitors complete with internet capabilities. Now, there are television models that uses “motion sensor” which virtually eradicate the remote control.

Modernization, globalization and technology have changed the meaning of words. Take for example the words “net” (not just something that is used to catch fish but can also refer to the internet), “web” (not just the silk that comes out of a spider but can also refer to the world wide web), phone (used to be

understood as a landline but now refers to cellular phone) and load (not just weight or cargo but also the amount that you can use for calls or texts using your cellular phone).

New words have also entered our vocabulary like download, upload, tweet, blog, hashtag and many others. Vis-a vis the change in the meaning of certain words are changes in certain aspects of our post-modern culture. While modernization, globalization and technology have made our lives easier, more interconnected, convenient, and enjoyable, they have also brought a host of problems that plague us. It is common to see people who are “hanging-out” but not interacting because they are busy texting other people. “Copy-pasted” research papers of students are a common headache of teachers. Pirated movies and music proliferate. These are but some of the modern realities that we have to grapple with.

Monera and Marco (2006) have asserted that the young, influenced by modernization, secularization, and globalization, have drifted away or have become indifferent to traditional moral teachings. Their finding is in consonance with the view of Dagmang (2007) who said that:

“the young have more familiarity with the world of spending and consumption (shopping, malling, e-commerce), play (PSP, cellphone, iPod, iPad), and spontaneous self-searching (through Facebook, Twitter, YM).”

There are numerous intervening factors that strengthen or weaken the value system of a young individual. It is important to note, however, that the Youth Adult Fertility and Sexuality Survey (YAPS-II) have concluded that:

“adolescents manifests his (or her) processing reaction to the intervening factors in terms of the beliefs, attitudes , values, and

morals he (or she) eventually holds in a given period in his (or her) life.”

This means that teachers are all the more needed to “step into the picture” and become living witnesses in the critical stage of adolescence. Monera and Marco (2006) explained that teachers must challenge student’s critical thinking for evaluating claims and counterclaims about beliefs, values, and morally defensible actions to arrive at an informed conscience.

7

TEACHING STRATEGIES

Introduction

In a game, coaches and players create strategies and anticipate the competition's moves by crafting counter-strategies. In military warfare, strategy takes prominence for it spells the difference between saving and losing thousands of lives. In education, strategy has an altruistic function: to make sure that students learn the material and gain knowledge. Teaching strategy, unlike the strategy in games or war where the proponent is the beneficiary, focuses on the success of the recipient (i.e. students).

Let us use the following story to elucidate further the importance of teaching strategy:

Once there was a man who bought a king-sized bed. When he arrived home, he discovered that he cannot get the bed into the house for it was seven feet long and his door was only three feet wide. The man was frustrated and called a friend for help. His friend told him, *“You just got your numbers wrong my friend, you see, your bed is only five feet wide but your door is six feet tall. If you try to get it into the house this way, it will surely fit.”*

A teaching strategy will never compromise a material to “fit” into the minds of students. Instead, it is a tool that facilitates teaching and learning. It involves creativity so that educators can look at things in a different light, to think outside the box, and to change paradigms. More than anything, teaching strategies call for courage for not all strategies brings out the desired results.

Types of Spaces for Learning

We have established that each student inside a classroom learns differently from one another. There are learners who will best learn through games while others through lectures and individual reflections. Therefore, we also have to recognize that learning spaces are very important in the acquisition of knowledge of the learners.

There are two types of spaces for learning:

- 1) Formal Instruction
- 2) Informal Instruction

Formal and informal instruction spaces are embodied in classrooms or lecture when direct instruction is required. Formal instruction includes lecture, discussion, question-and-answer, and lecture-demonstration. On the other hand, informal instruction spaces refer to laboratories, field, playground, exposure trip, games and the like. In informal instruction spaces, unstructured activities are made present so that the learners who learn best through games, role plays and field trips.

In order to find a balanced and well-founded answer to the question: In what teaching strategy do students learn best? The researcher conducted a survey using a cluster sampling, with 120 students coming from a private tertiary institution. The student participants are between 17-20 years old. are composed of Filipino (50%), Chinese (30%), Japanese (12%), and other Asian nationality (8%).

In the survey, the students were asked to rank 10 teaching strategies which are commonly used by their teachers and where they would learn values best. They rank the following teaching strategies, 1 as the highest and 10 as the lowest:

1. Lecture
2. Group Discussion
3. Discussion by partner
4. Film viewing
5. Group project
6. Reflection paper
7. Written exams
8. Recitation
9. Video making
10. Community service

In the survey, it shows that lecture is still the most effective strategy in teaching values to students. It is where the students learn positive qualities based from the concepts and experiences shared by the teacher. The teacher may use other medium like presentation, stories, hand-outs, pictures and others. But how a teacher deliver the content matters most in bringing about the values to be conveyed to the students.

The second most effective strategy is the group discussion. It is where the students express their insights with 3 to 5 group members. This activity makes a student comfortable in sharing ones ideals and thus comments on the thoughts of other members. Through the sharing ones experiences, the students learn values brought about by the experiences encountered by their group mates.

The third strategy is quite related to the second strategy. Discussion by partner allows the students to share their knowledge in a more intimate way. Instead of communicating ones ideas to a larger group, in this activity conveying ones message is received only by a person.

The fourth strategy requires a value laden film that focuses on the specific topic the teacher teaches. Value laden films reflect the practice of certain values in one's day-to-day living. Films may bring affirmation, doubt and inspiration to students. Group project requires discussion among students but would focus not on the values but more on the tasks at hand. Values like camaraderie, responsibility and involvement may be learned implicitly.

Writing a reflection paper may bring out insights about one's own values. But this can also be a superficial way of looking at ones values. Submitting a reflection paper may be subjective for the reason that it is graded. Some students may write a beautiful reflection paper but the content may be flawed. Hence, this might be a good strategy but caution is necessary.

Written examination is another activity that has less impact to students in terms of learning values. The objective type of exam may be used by the school and teachers as a tool to measure the extent of learning inside the classroom. But this does not guarantee that a student learn much values in the class. Moreover, recitation may bring out what the teacher would want to hear from students but this may not guarantee the authentic learning of students. This could be used as a means to gauge the students' understanding of the topic by asking the students to summarize the lessons learned from the discussion and lecture.

Second to the last is video making. This may be a good practical activity but learning values from video making may not be deliberately achieved. Video making with group mates may focus more on the technical skills and less on the affective skills. Lastly is community service. It was a surprise to find out that community service or program is the least strategy where students will learn values.

According to the survey, students find it a bit useful because it is sometimes disconnected with their own experiences as students. Likewise, they find community service challenging and hard that's why this strategy is unpopular for them. Having a low score for community service can make teachers more aware on how they process the activity.

Proposed Framework for Teaching Values

Values education is a necessary tool in order to promote positive values to the young generation and hence preserve our cultural values. Relating all the discussions made and the teaching strategy survey, the researcher made a proposed VIRTUE framework in order to fully develop the values formation among the young.

Virtue is the habit of doing good. This is necessary to form positive behavior. The proposed VIRTUE framework aims to help the students to develop good habits and thus encourage them to practice the virtues. It is composed of different sections that will utilize the teaching and learning experience in the classroom and thus imbibe positive values amongst students.

VIRTUE Framework

Victories of Life: This section introduces the lesson or values to be discussed by giving examples of life's triumphs and by practicing the featured virtue/s. This is the human experience.

Inflame: This part processes the human experiences by explaining the victory of life. The teacher will encourage the students to discuss among groups or partners how experience success and victories in life.

Rediscover: This includes the theories and content of the lesson. The teacher may use medium and other strategies in laying down the lesson. But the teacher

must be able to process the lesson very well and relate it to the students' experiences in order for it to be meaningful.

Trivia: This includes some trivia about the virtue/s (eg. Etymology). This will make the lesson more interesting and fun.

Uplifting Realizations: Things to remember, realizations, scenarios and challenges where the realizations can be applied. This will include graphic organizer to summarize the lesson. Reflection and group discussions may be used to deepen the students' understanding .

Engagement: Evaluation and activities to process the lesson which includes UbD assessment tools.

Conclusion

To Teach Values is to Respond to a Call A man was watching news on primetime television when his five-year old son quipped, "Father, I don't want you to watch news anymore."

The father was surprised and asked the little boy, "*Why don't you like the news?*" The little boy said, "*Because it has nothing but death and violence.*" The father immediately turned off the television. The five year old boy brought to light what most adults have missed. Our world is filled with death and violence and we are thriving in a "culture of death." However, there is hope. We are called to respond and rise up to the challenge. Educators are given the immense power and responsibility to shape the hearts and minds of young people. Educators must therefore do their ordinary duties extraordinarily well.

Educators must have that burning desire to create positive change, among students and the society, no matter how insignificant it may seem. In fact, most

teachers might not even see the fruits of their labor in their lifetime. Yet, their consolation is that perhaps, they have inspired their students. As what Arthur William Ward said,

“The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires.”

To teach values is to respond to the crisis of apparent normalcy in these post-modern times. Globalization, secularization and modernization have made the young drift away from values, principles and beliefs and indifferent to traditional moral teachings. Educators acknowledge that this “drifting away and indifference” of the young is a crisis, that if not addressed, can soon lead to social collapse. Joan Chittister (2005) succinctly tells us:

“The situation [that leads to social collapse] is always more than obvious: when underneath the regular institutional rhythms, schedules, events and organizational rituals, the tectonic plates of the system – membership, credibility, relevance, purpose, and public effectiveness - are straining and creaking beyond any reasonable degree of structural tolerance, that enterprise is in danger, if not of extinction, at very least of cultural sclerosis. Then that system is in the midst of critical change – quiet, unobtrusive, cloaked as it may be – which it may or may not survive but will surely not survive unchanged. Put plainly, Chittister (2005) explains that a society that does not acknowledge and respond to the seemingly mundane problems shall soon suffer critical change. Hence, educators must seriously take the challenge to teach values and assist the Filipino youth in the formation of an informed conscience. To Teach Effectively is to Have a Loving Heart A young teacher graduated with honors from a reputable school. He has passed the licensure examination for teachers and was immediately hired by an exclusive private Catholic school to teach Christian Living

Education to first year high school students. It seemed that everything was going well for him. Not until the very first day of school that reality set in. He suffered a horrible time: The students challenged him, he cannot control the class, everyone was noisy, and his lesson plan was not put into action. What went wrong? He knew the theories and strategies but he lacked “experience.”

The young teacher then decided to be better and sought a mentor. He shared his difficulties to his very understanding CLE Coordinator who guided him and shared to him not just techniques but an invaluable advice: “Love your students,” the CLE coordinator said. “It makes all the difference.” Great teachers love their students. This love is manifested in preparing lessons well, handling student misbehaviours, providing opportunities for student success, engaging the students in the learning process and so on. To teach effectively, an educator needs the right skills and tools. However, more than anything, he or she needs a big heart. St. Francis of Sales sums it up in saying, “You catch more flies with a spoonful of honey than a barrel full of vinegar. In other words: Love (like sweet honey) is a very important aspect of education.

To Teach Values is to Plant Seeds Educators who labour long and hard toward the realization of the kingdom of God can draw inspiration from the gospel of Mark (4:26-29): Jesus also said, “In the kingdom of God it is like this: a man scatters seed upon the soil. Whether he is asleep or awake, be it day or night, the seed sprouts and grows, he knows not how. The soil produces of itself: first the blade, then the ear, then the full grain in the ear. And when it is ripe for harvesting, they take the sickle for the cutting: the time for the harvest has come.” Our daily efforts to form the hearts and minds of our students shall not be in vain. The lessons that we have imparted to them will be the seeds of change. It is our hope that when we come face to face with our Creator, we can also say the words of St. Paul “As for me, I am already poured out as a libation, and the moment of my departure has come. I have fought the

good fight, I have finished the race, I have kept the faith. Now there is laid up for me the crown of righteousness with which the Lord, the just judge, will reward me on that day; and not only me, but all those who have longed for his glorious coming (2Tim 4:6-8).



ETHICS IN CLASSROOM ASSESSMENT PRACTICES

Introduction

The importance of the evaluation of students is evidenced in the recent publication of The Student Evaluation Standards (The Joint Committee on Standards for Educational Evaluation [JCSEE,2003]). The standards are offered as “principles that should guide and govern student evaluations” (JCSEE, p. xx) and “require that student evaluations be ethical, fair, useful, feasible, and accurate”(JCSEE, p. 3).

The need for guidelines on ethical assessment practices is evident in frequent incidents taken from newspaper headlines. In one incident, a biology teacher in the Midwest USA decided to assign students failing grades for the science course after the students were caught cheating on a class project. The decision split the community and the teacher resigned (Carroll, 2002).

In another instance, the state law enforcement division in a southern USA community investigated a teacher after she used in her classroom some commercially available test preparation materials that are designed to simulate the type of items and subject matter in the state test.

Finally, the president of a southeastern USA college recently fired two professors for their refusal to adhere to a policy awarding freshman 60% of their grade based on effort (Click, 2004). The dismissal of the professors brought unfavorable national attention to the administrator’s misguided policy on effort and grades. Guidelines for assessment practices include those offered in The Student Evaluation Standards (JCSEE, 2003), the Standards for Teacher

Competence in the Educational Assessment of Students (American Federation of Teachers, National Council on Measurement in Education, & National Education Association, 1990), the Standards for Educational and Psychological Testing (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999), and the Code of Ethical Conduct and Statement of Commitment of the National Association for the Education of Young Children (2005).

Ethics and Student Assessment

Teachers spend approximately 1/3 of their instructional time with students administering assessments. Yet responsible assessment practices are rarely taught in pre-service classes or in professional development settings.

This lack of focused discussion and instruction creates an educational setting operating without a consensus on assessment creation or delivery. With politicians and school boards creating policies that shape assessment practices for each institution, there are no clear principles or guidelines leading teachers to an understanding of ethical assessment practices.

Institutional Requirements

Clara is a teacher who feels stifled by the requirements that her school system places on students and their assessment requirements. The various requirements for standardized testing by the governing leaders creates an ethical dilemma for all teachers. Clara is legally required to test all students in the same manner and on the same material; however, Clara knows that all students are not functioning on the same level.

Clara has one student, Tom, functioning two reading levels below his grade level. Even though Tom and several others have an IEP with testing accommodations in place, Clara is ethically conflicted, knowing that the overall requirements are meant to serve the 'masses' while not modifying for the

individual needs of certain students. Once the test is over, several students are crying, and Clara feels responsible for creating this unfair and upsetting situation. Ethically, she is very torn about what to do next.

George is a school leader in Clara's school. He instructs his staff to make certain they use a variety of forms of assessments to provide numerous opportunities for all students to succeed. He often has the teachers compare their standardized test scores to each student's overall grade for reliability. When teachers 'teach to the test' without considering overall mastery of the subject, discrepancies show in the data.

George encourages his teachers to use formative and summative assessments often and includes a study guide for each. Ellen provided a study guide for her class but decided to put a few surprise items on the test to see how closely they had been listening. By including surprise items and deviating from the study guide, Ellen broke trust with her students. She confided in her colleagues that her class was upset and was surprised to find out that they did not agree with her ethics.

Tests

Standardized test preparation and participation is one area where teachers disagree on the ethics of implementation. Sarah knows that her evaluation and salary increase is based largely on her students' test scores. She spends several weeks prior to the end-of-year assessment 'teaching to the test' for her students to show growth on their test.

Sarah will be recognized for her outstanding instruction and her students will be promoted to the next grade; however, her students will have only memorized content instead of mastered it. The institutional guidelines aligning evaluation and salary with student growth creates an ethical conflict of interest among teachers and what is best for their students.

Grading

As school leader, George is frustrated by the school's grading policy. Several teachers state that they count homework into final grades for students while others take points off for late work. One teacher shares that he modifies grades for students who follow directions and do not have behavior problems in class and penalizes others grades for acting inappropriately. George is concerned at the lack of ethical decisions being made that impact student achievement.

Confidentiality

Confidentiality is also an ethical concern when discussing student assessment. Connie often passes out papers and tells those students who received passing marks to 'go put a sticker on the Great Job wall.' But singling out students by their grades and performance is an embarrassing and unethical practice that erodes trust between teacher and student.

When Connie provides an assessment to her English Language Learners and students with IEP accommodations, she will put them at the back of the room or send them to their designated ESL or special education teacher. George is concerned that she is grading her student essays that determine their standardized writing grade instead of trading with another teacher.

9

VALUES IN ENGLISH LANGUAGE TEACHING

Introduction

English language classrooms and schools are local environments in which values, value-judgements and value-based decisions are part and parcel of the daily working lives of teachers and teacher educators. Moreover, we are also involved in a profession which is global in scale and effect, and where difference is a way of life (Richards, 2003). Yet it may be true to say that values are rarely reflected upon openly in staffrooms and on professional development programmes.

We are generally so busy preparing, teaching and ensuring that we cover our syllabus that we have little time to focus on and talk about values and the value dilemmas we face (Woodward, 1999). Talking about values may also cause us anxiety and therefore be avoided as we ask ourselves what might happen if our colleagues see things differently from ourselves and whether they might judge us negatively. However, perhaps the very act of thinking about values in our teaching might be helpful to us as teachers and teacher educators. If values form a key part of our teaching, reflection will help us clarify what we do and why, both within and beyond the classroom; what our choices are and what the possible outcomes of these choices may be.

Reflection may thus help us develop as teachers and as teacher trainers and educators. The purpose of this article, then, is both to prompt readers to consider their own values and how these might be realised in practice

in your teaching and training, and to provide awareness-raising activities for teacher development.

What do teachers do?

Firstly, it is worth considering the complexity of teaching:

- Teachers generally meet people in large groups – the more people we deal with, the more complicated, interesting and varied things often become.
- Teachers carry out many different functions in our schools and institutions – we teach, but in some way we also represent the school to our students (and to their parents). Thus teachers are not free to do exactly what we want.
- Teachers are involved with socializing students – we teach and help our students to join and fit in to the culture of our schools and also to the culture and way the world works outside our schools.
- We are responsible for students (in some way at least), both now and in the future.
- Teachers think – about what we are teaching, how we are teaching it, how to deal with the class, how to deal with a particular student or colleague or manager...
- Teachers have values, and teachers also have power and responsibility.

Additionally, English language teachers work where cultures and languages come together. Hence, we (both students and teachers) learn new ways of communicating with people from different backgrounds to our own, often learning about things which lie beyond our everyday experience and

knowledge. The centrality of language in the development and expression of identity, again for students and teachers alike, adds to this complexity.

What do we mean by ‘values’?

There are several ways in which values might be defined, but here I will adapt an explanation by Johnston. Values are:

The beliefs which help a person decide what is good and what is bad, what is right and what is wrong. Beliefs are both individual and social. They are individual in that all values are expressed by and through particular people... but strong social forces affect individual beliefs. As a result, values only become interesting when they are put into practice in social settings– when our inner beliefs are converted into actions that affect others.(adapted from Johnston, 2003:6)

Rather than worry about whether values are mainly individual or mainly social, it is in fact the interplay between the personal and social which is most interesting. To put it another way, we negotiate our personal values through our social setting – the two are inseparable. Of course, as well as interest and stimulus, this may cause enormous potential for problems and difficulties as it is unlikely that two or more people, or all the students in our classes, or all teachers in a school have exactly the same set of values. Somehow, however, we all have to get on with the business of teaching and learning English and working in our institutions in a reasonably armonious way!

Exploring teachers’ values:

A simple starting point for teachers and teacher educators to investigate values are the following three questions:

What values do you think teachers should have?

• What values do you think English language teachers should have?

Are there any which are different to those for teachers in general?

• What values do you think English language teacher trainers should have?

Are there any which are different to those for English teachers?

In a recent project undertaken with 30 teachers, I asked similar questions. All the teachers were English mother tongue speakers who had taught in countries other than the UK but were now working in Britain. So, the sample is not representative of English language teachers as a whole. The values they suggested for English language teachers could be organized under three headings:

A) Student achievement matters

- ‘Individuals have the right to achieve to the best of their abilities, and their abilities are not fixed things. Labels such as ‘intelligent’ create and reinforce boundaries’
- ‘Fulfilling potential for all, the avoidance of labels, the first introduction of the notion of power in the classroom (between students as well as between teacher and students); and the idea that hard work is good...’

B) Ways of working in the classroom

- ‘The aim [for teachers] of working themselves out of a job – i.e. promoting autonomous learning wherever possible’
- ‘Help students find their own way’
- ‘Encouraging students to set the agenda, wherever possible’
- ‘A belief that the teacher is an organizer and is simply further down the path of life than his or her younger students’
- ‘A professional and personal interest in their subject – so that this ‘infection’ may get passed on’

C) Recognizing the individual

- 'Modesty or humility – the feeling that one doesn't have all the answers...a curiosity and openness'
- 'There must be dignity in the classroom'
- 'A desire to know about the students & their cultures; as much real communication as possible'
- 'A professional and personal interest in those we teach'
- 'To be a good language learner and a good language teacher, tolerance and 'openness' to the differences in others is a pre-requisite'
- 'An awareness of how your own personal views are colouring your relationship with your students. Both teacher and student must learn this by exposure to each other; is this what we call 'experience'?

Although these are not the 'right answers', it does seem likely that most English mother tongue language teachers in most environments recognize some of the values above as essential in their lives, both within the classroom and beyond. Indeed, the trends identified above are similar to those suggested by Edge (1996) as key values within English language teaching: diversity, inquiry, cooperation, respect. However, as Hafernik et al (2002) observe, the way humans make value-decisions is informed by history, religion, philosophy, culture, the law, institutions and personal experience, and it is possible to argue that the perspectives summarised here are based on a liberal, western tradition which other cultures, societies and political perspectives may not share. Thus, it is also worth noting at this point that understanding the values of others cannot be taken for granted. It is something we have to work out and work at, and this might not be easy (Richards, 2003: 298).

Values in Practice

Pajares (1992) suggests that the values individuals hold are often contradictory, only partially clear, and even incoherent. For example, I may value honesty; but I may also value tact, diplomacy, and protecting the feelings of others i.e.

not telling the full truth. These values would seem to conflict. Similarly, I may value loyalty, but when does loyalty become inflexibility and an inability to see the world as it really is? Again, I hold conflicting values. Thus, we need to move from what we think as individuals to what we actually do in our classrooms, schools and society more generally, as it is perhaps a little too easy to come up with broad statements about values without examining how they are realized in practice. For teachers and teacher educators, congruence between apparently contradictory beliefs can be worked on through discussion of case-studies. Here are a couple of examples:

Case study 1:

In a class a few years ago, I encountered a student who wouldn't speak during pair work activities or in group or whole class discussions. Awkward pauses developed whenever she was asked to contribute. She was an able student who certainly could speak, but she chose not to (even after one-to-one discussion, I never quite managed to clarify the reasons for her silence).

My teaching dilemma was that she had the right to be silent, but this silence affected other learners and the dynamic of the class who had the right to expect participation and cooperation. Was I to value her individuality and wish to express (or not express) herself as she wished? Or was I to continue trying to develop her (obviously unwilling) contributions in what I saw as a contribution to the benefit of the rest of the class? In this situation, what would you do and why? What values would inform and underpin your actions?

Case-study 2:

Two of your students submit essays which are very similar in both content and language for your English language course. You suspect that one student, who has been given lower marks throughout the year, has copied the work from the other. Your school's regulations state that both students should now fail the course. However, if they fail your course, they fail the year-long programme which they have paid a lot of (their family's) money for. If they fail, they will have to return home to face their family and friends without a certificate. What would you do and

why? What values would inform and underpin your actions?

Discussion of these case-studies with groups of teachers has, in my experience, revealed value-based conflicts. In the first example there is potentially a conflict between ideas surrounding diversity and those on cooperation in the classroom. How can both ideals be accommodated? The second case-study, meanwhile, may reveal attitudes to what constitutes cheating; what information an institution should share with students, what is an appropriate penalty or punishment when rules are broken; institutional versus individual value conflicts; and how events and circumstances from beyond the classroom or school affect our daily working lives and decision-making. There is clearly no 'right' solution in either case; nor is it reasonable to suggest that what might work in one classroom context will necessarily be appropriate on another occasion. As no two situations are exactly the same, case-studies such as these reveal that teachers need to decide what is in the best interests of a particular student at a particular time, whilst also considering what is in the best interests of the rest of the class, our colleagues, institutions and, when relevant, parents. Here, then, it is possible to see the complexity of the relationship between my values as an individual, and how these interplay with the values of other interested parties.

Values: what we say and what we do

What seems clear in any discussion of values in teaching and learning is that teachers teach values by what they do as much as by what they say. Teachers pass on values all the time, often unconsciously.

Indeed: Once we begin looking at classrooms closely, values can be seen in every aspect of classroom life, from physical setting to needs assessment, in how people participate, in curriculum development, lesson content, materials, instructional processes, language use, and evaluation.

We are forced to ask questions about the most natural-seeming processes:

1. Where is the class located?
2. Where does the teacher stand or sit?
3. Who asks questions?
4. What kind of questions are asked?
5. Who chooses the learning materials?
6. How is progress evaluated?
7. Who evaluates it?

(adapted from Auerbach, 1995: 12)

Thus everything teachers do reflects values and, as Dufeu says, “we teach who we are” (Dufeu, 1994) as students pick up on the value-laden messages teachers send out. We can, as busy teachers, see this very positively. If we accept that teaching does involve the display or exemplification of values, then this is not something we need to do extra preparation for. Values are part of our daily lives already. They are not something we need to add on. They are a central part of what we already do.

For teachers and teacher educators, the following kinds of questions are a starting point for further exploration of values in the English language teaching classroom:

How do we teach?

How far are our methodologies ‘student-centred’?

How far are they ‘teacher-led’?

What does this say about our values and world view?

How far does this accord with the values of our students?

How are the following aspects of our teaching organised?

Why are they organised like this?

What, if any, values underpin these forms of organisation?

Can we imagine things being done differently?

For example in the areas of: Physical setting – arrangement of tables and chairs, Interaction and turn-taking, Lesson content, Evaluation

Do we have rules for attendance and participation in our classrooms?

What values underpin these rules?

How else might these rules be set up?

What images of society and the world are shown in our materials?

Are they images we are happy to teach (with)?

How is their content related to the real lives of the students?

What are the students asked to do with them?

Do the values they represent fit in with our own values, the values of our students, and those of our schools and institutions (and, if appropriate, parents)?

As with the previous two discussion activities, these questions are meant primarily as initial prompts for individual and group reflection, so that teachers understand more explicitly their own value beliefs and practices. For such understandings to really emerge, this needs to take place in a 'safe' environment, where diversity is respected, before teachers return to their busy teaching lives.

To Summarize

Teachers and students have values. Teachers also have power and responsibility. There is therefore a need for teachers to reflect, monitor ourselves and exert self-control. However, our values are not something independent from our context; nor are they something that we can act upon without considering those around us, our institutions etc. We are individuals but also representatives of our schools (whether we like it or not!) and members of society, both local and global. So, can we find time in our working lives to explore values and beliefs within English language teaching, and reflect upon the way these values are realised in practice? Is there a place for addressing values in teacher training and education programmes? Although it may not necessarily be an easy process, nor are there necessarily any right

answers, English language teaching is so deeply value-laden already that exploring these issues would seem to be a key process as we seek to develop as teachers and teacher educators.

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