

English through



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The Note

We hope this new edition of ETFun finds you all in perfect health. When we were preparing ETFun 9, we heard an extremely sad piece of news. Dr. Mirhasani, to whom this edition of 'Close-Up' is dedicated, passed away in Ordibehesht 1388 after many years of academic endeavor. We take the opportunity to express our condolences on this occasion to all English language teachers.

Quotable Quotes

- Education is a progressive discovery of our own ignorance.

Will Durant

- What luck for the rulers that men do not think.

Adolf Hitler

- Those who cannot remember the past are condemned to repeat it.

George Santayana

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must have a conduct expressive of the morals. While teacher educators cannot ensure that a pre-service teacher's conduct will be exemplary of moral virtue (just as they cannot ensure that she will adopt the methods she is taught), they can ask her to reflect upon attributes of her style that may be indicative of the morals in her conduct and to think about what these attributes suggest with regard to who she will be as a teacher and how she will interact with students. Secondly, teacher educators can ask a pre-service teacher to attend to the morals in the conduct of her colleagues. Attention to whether and how teachers convey morality as they interact with their students may lead the pre-service teacher to consider the importance of quality interactions between teachers and students. Perhaps such considerations will result in teachers who attend to all aspect of their conduct and who are concerned about the moral quality of their interactions with students.

- *In-service teacher education*

The goal for teacher education with in-service teachers in the same: to encourage teachers to attend to all aspects of their conduct and the quality of their interactions with students. That being the case, the task of in-service teacher education is the development of teachers' conduct that is more expressive of the moral. It involves changes in attitudes, values, skills, not

just changes in knowledge, information, or intellectual rationales for action and practice. Movement in such a direction is enhanced through deep reflection to understand one's beliefs, knowledge, and practical reasoning. One way teachers can articulate and appraise their practical reasoning is by working with a partner

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to examine why they do and what they do in their daily teaching practice. The teacher and her partner may attend to the teacher's moral conduct with the goal of developing them further. The underlying purpose for engaging in such a dialogue is to enhance the considerations of morality so that she may educate children in ways that are empowering, that successfully and powerfully impart knowledge and understanding, that promote the learner's capacity for discernment and reflection, that engender the development of character and that promote the welfare of the learner as a person and as a prospective citizen in a democracy (Fenstermacher and Richardson, 1993 cited in Fallona, 2000).

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cultural and linguistic borders. Linguistic and discourse limitations make it very difficult to find stable points of vantage from which to work conceptually and to analyze and evaluate data and evidence. Notions such as “morality” or “right,” for instance, do not translate easily across languages (Johnston, 2003).

Lastly, it is worth noting that in some areas of research, objectivity is hard to come by. A case in point is the topic of religious beliefs in language teaching. The professional discourse on this topic has been marked by extreme polarization, and it remains unclear whether it is even possible to find a common language in which to conduct a debate. This seems a reflection of the broader fact that questions of morality and values tend to “push people’s buttons,” and that this can happen even in academic circles and can seriously compromise possibilities for

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enquiry (Edge, 2003).

The net result of the problems and difficulties reviewed here is that all work on the moral dimensions of teaching must acknowledge its own limitations, and

the field as a whole must move forward cautiously and tentatively. Findings must always be regarded as subject to change.

Implications for teacher education

Morality as an aspect of teachers’ conduct needs to be attended to in teacher education. Whichever theoretical underpinning or approach teacher educators choose, there is a common theme that teaching is moral. The following is a brief discussion of the implication of considerations of morality in teacher education.

- *Pre-service teacher education*

The task for teacher educators engaged in pre-service teacher preparation is to encourage pre-service teachers to attend to the importance and potential impact of a teacher’s moral considerations. One thing that can be done is to provide pre-service teachers with new ways of looking at teaching and their roles as educators. This includes moving pre-service teachers beyond considerations of method and style to considerations of the morals. Rather than submitting to pre-service teachers’ desires for “a bag of tricks, teacher educators can show future teachers that there is much more to teaching than the methods that teachers use. They can draw attention to teaching as a moral endeavor grounded in the relationship between student and teacher. For a quality relationship between a teacher and a student to ensue, a teacher

all teaching, including language teaching; but he argues that an awareness of the moral dimensions of teaching and of the moral consequences of alternative courses of action is crucial for effective decision-making in classrooms and schools.

In summary, it is clear that enquiry into the moral dimensions of language teaching has extended to numerous aspects of classroom teaching, schools, and educational systems, and has frequently overlapped with areas such as ethics, the politics of language teaching, social responsibility, teacher education and development, and religion. Much of these lines of enquiry continue to be expanded.

Problems and difficulties

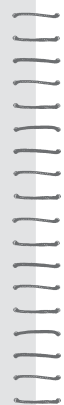
The problems and difficulties of research on the moral dimensions of language teaching are both evident and numerous.

First, there is the most obvious matter of how “morality” is understood and defined for research purposes. Conceptual work is still needed to clarify what is meant by basic terms such as “moral,” “right,” and “good.” There is an ever-present temptation to drift towards everyday understandings of these terms, which can be dangerous and misleading.

Second, the location of morality and values at the intersection between the social and the individual makes it hard to attempt valid generalizations about moral dilemmas. Societal values (for example, individualism, collectivism, privacy, solidarity) can be identified, but it is hard to say to what extent particular individuals share them. Working at the intersection of cultures and languages compounds the difficulties of research (Johnston, 2003).

Third, the aspects of morality that are of most interest are also those that are buried deepest and are least available for inspection. For this reason, speculation is often the only recourse for the researcher. As an example think of the complexity and high levels of interpretation involved in examining teachers’ expressions of moral value by Fallona (2000).

Fourth, there are considerable barriers to conducting effective research across



agency” of the teacher: that is, the ways in which the teacher’s actions and words convey usually implicit moral messages to her learners. In introducing implicit moral messages into teaching, Johnston et al. looked at the three categories said to capture the morality of teaching: classroom rules and regulations; the curricular substructure; and expressive morality. Johnston et al. (1998) identified examples of all three categories in the classroom data they studied. They argued further that in relatively culturally homogeneous classrooms there is likely to be a large degree of shared understanding between teacher and students about elements such as the curricular substructure, but that in multilingual and multicultural classrooms there may be profound disjunctures between the moral messages sent, usually unconsciously, by teachers and the way those messages are interpreted, also usually unconsciously, by different learners.

Subsequent research in the moral dimensions of language education has partially followed the lead of these two pieces and has concentrated on certain key topics. These include: the moral dimensions of classroom interaction; values and politics; professional ethics; and the role of religious beliefs in language teaching.

The most extensive examination of the moral dimensions of language teaching to date is probably Johnston (2003). In his

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book, which focuses specifically on English language teaching while considering examples from different national settings, Johnston looks in particular at five major areas, the moral dimensions of classroom discourse and classroom interaction; moral aspects of critical pedagogy and the political dimensions of language teaching; the morality of forms of assessment and evaluation; the moral underpinnings of language teacher identity, including religious identity; and the role of values in various aspects of teacher professional development.

Johnston’s work is built around the notion of moral dilemmas: that is to say, points at which teachers are obliged to choose between two or more courses of action knowing that any possible choice will have both good and bad consequences, many of which are largely unpredictable. Johnston identifies a number of key moral dilemmas frequently encountered in the field of English language teaching, categorizing them into dilemmas of pedagogy, of teacher-student relations, and of beliefs and values (pp. 145-146).

Johnston claims that moral ambiguity and polyvalence are permanent features of

Table 1. Fallona’s framework for applying Aristotelian virtues to teaching

Moral Virtue	Application to teaching
Bravery	Making judgments in troubled circumstances about what is to be done and how to accomplish it.
Truthfulness	Being honest, having integrity, and seeking the truth
Wit	Having tact and joking/having fun with students in a testeful way
Honor	Positively reinforcing students who merit it for their good efforts and work all done
Mildness	Having a good temper
Magnanimity	Expressing dignity and pride in yourself, your students, and your profession
Magnificence	Modeling excellence for students
Generosity	Giving of yourself to your students (e.g., time)
Temperance	keeping the expression of feeling and actions under the control of reason
Justice	Fairness in the application of both rules and norms to individual children
Friendliness	Showing care and respect for children and accepting responsibility for them

This study’s central contribution is that it calls attention to the moral conduct of teachers. Although limited by the framework for interpreting a teacher’s expressions of moral virtue, it provides a means and a language for observing and describing virtue in teaching. It also illustrates the complexity involved in making manner visible. Some virtues like friendliness, wit, courage, and mildness are expressed through conduct that is observable. On the other hand, interpreting expressions of magnanimity and temperance requires input from teachers. The same is true when making interpretations of a teacher’s expressions of truthfulness and justice.

Major contributions in language education

Two articles in the mid-1990’s can be said to have opened up enquiry into the moral dimensions of language education. Edge (1996), in a paper examining what

he called the “cross-cultural paradoxes” of the profession of English teaching, identified three such paradoxes of values. These were: first, the mismatch that is frequently found between the values of what Edge calls “TESOL culture” and the national educational cultures in which English teaching is conducted. Second, the fact that in any context, English teaching is unavoidably wrapped up with political issues of both “liberation and domination”. Third, the paradox of “respect for the right to be different”, a value Edge claims that the field of English teaching embraces, and the intolerance often encountered in the students whose views teachers are supposed to respect.

Johnston, Juhász, Marken, and Ruiz (1998), in turn, took a much more “local” and small-scale approach, examining discourse from the classrooms of three ESL teachers at a university-based Intensive English Program (IEP) to reveal aspects of what they called the “moral

practice of teaching for guidance in identifying its moral meaning, but rather turn first to sources outside the practice: personal values, moral philosophy, social and political ideology. 'The moral in the practice' is his proposal to account for the morality in teaching. His central premise throughout is that teaching draws its moral significance from the very nature of its practice. Thus, rather than seeking moral meaning from sources outside of teaching, teaching as a practice is itself imbued with moral significance.

Empirical studies

Moral phenomena have usually been discussed in the context of educational or moral philosophy, hence, little empirical research has been conducted on morality in teaching. Only in recent years, the field has developed into a combination of philosophical and empirical enquiry (Weiss, 1999). Thus we should admit that there is a great deal to be done. Due to the significance attached in the literature to the empirical studies in this field, some of the major contributions are reviewed.

Goldstein and Lake (2000), worked on the preconceived conceptions of caring held by preservice teachers and concluded that student teachers' perceptions can be an ideal starting point for productive, educative dialogue about caring and elementary school teacher practice. Their study offers insights into the nature of



preservice teachers' understandings of caring: with this knowledge teacher educators can address misconceptions or under-developed understandings and can work to develop methods and strategies which will support the development of a richer and fuller view of the role of caring in teaching.

For Fallona (2000) the moral in teaching is present in the manner of the teacher, which is seen as separate from a teacher's method of teaching. An Aristotelian conception of moral virtue was selected because Aristotle's attention to particular aspects of human action makes his conception of virtue applicable to teaching. To apply the Aristotelian moral virtues to teaching, Fallona constructed his own framework. To this aim, the definitions of each of the Aristotelian moral virtues were contextualized in the actions of teachers. Table 1 outlines the framework constructed by Fallona.

presumes that the schools embody in their structure and functioning larger societal inequities and forms of injustice. Schools therefore must radically be changed. The primary moral responsibility of teachers is to engage in this transformative work, a call which gives rise to images of the teacher as the critical pedagogue or transformative intellectual. These images suggest that teachers are under a moral obligation to advance the rights of the least advantaged in society, and to resist or subvert any institutional or political agendas that impede that advance. Teachers should assist learners in deconstructing dominant societal ideologies and in learning to claim a voice of their own. The moral significance of teaching, in this framework, boils down to the requirement to help change institutional structures and configurations.

The differences in the three approaches are striking. Valli discusses differences in their presumptions about social reality, about the appropriate projects of teacher reflection, and about the nature and benefits of ethical judgment. According to Valli, for a deliberative teacher, the morally right thing is making sound judgment while acknowledging legitimate differences; for a relational teacher it is becoming involved in the reality of the other; and for a critical teacher, it is exposing and transforming social ills. Thus the three approaches differ both in their assumptions about the

moral and about the moral dimensions of teaching. Valli argues that the three approaches are not easily reconcilable, making in problematic at best to presume that a teacher could be simultaneously caring, critical and deliberative.

According to Hansen (1998), each of the approaches offer a standpoint for teacher educators to adopt in introducing candidates to the idea that teaching is a

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moral activity. But Valli's statement leaves unsettled the issue of which approach to take, or posed differently, which approach might be best or even more moral. It leaves unresolved the question of whether teacher educators should in fact adopt a single approach, or should, in contrast, present all three to candidates and assist them as best as possible in thinking them through. Valli's own predilections seem oriented toward a critical viewpoint, but she takes care to leave both the question and the criteria of choice to the reader.

Hansen goes one step further in delineating the problem with the current approaches and proposing a fourth approach. The problem is that advocates of the three approaches appear to assume that teaching is a socially constructed activity. That is, they turn not to the

a desired goal, and the subtle moral relationship between teacher and student which obliges teachers to be reflective about the dominant power position they hold in the classroom. Tom further adds that teaching is moral because it entails the subtle ability to analyze situations and to use instructional skills appropriate to these situations. This ability has moral overtones for Tom because it bears directly on the kind of influence a teacher might have on students. From Valli's perspective, in the deliberative approach the moral is not grounded in a particular theory or moral philosophy. Rather, she suggests, what is moral is left up to the individual teacher's judgment as it is shaped and constrained by community consensus. In many cases the moral is guided by tacit conceptions of value.

2. Relational approach

Valli contrasts deliberative approach with the relational approach, exemplified in her view by Nodding's (1984) work on caring. Noddings' ethic of caring has been very influential over the past 20 years. Central to Noddings' work is her fundamental premise about teaching: that the relationship between teacher and student is at the core of teaching; concern for students comes before concern for content, assessment, and other aspects of schooling. These aspects are not ignored, nor considered of minor importance; but they are understood first and foremost

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through their connection to students and their learning.

This approach draws upon moral philosophy and feminist theory which centers the moral life around issues of personal character and how individuals regard and treat other individuals. Valli suggests that is rootedness in receptivity, relatedness, and responsiveness rather than in moral reasoning precludes its being subsumed under the category of moral deliberation. Nodding is quite critical of moral theories which privilege rationality or the use of abstract principles and codes of conduct over personal care and concerns. Although she has argued that caring can be reconciled with institutional structures in school if they are substantially reshaped, she remained troubled by perspectives that look to institutions or programs first rather than to individuals for addressing moral needs. In the relational approach, according to Valli, relationships are more important than rationality, empathetic understanding more important than abstract principles.

3. Critical approach

The third approach to the morals in teaching, which Valli examines, is the critical approach which is heavily informed by Marxist political theory. The approach

on teaching can hardly help but complicate the task faced by teacher educators (Hansen, 1998). To illustrate the point the main theoretical approaches with their conceptions of morality are presented.

Hansen (1998) reviews two classifications of theoretical constructs underlying morality in teaching. Based on one classification, there are deontological or obligation-based views according to which teachers should do certain things because they are right and just; aretaies or character-based view which presume that teachers should be certain kinds of persons; e.g. caring, compassionate, thoughtful; consequentialist or outcome-based views which state that teachers should help produce students with moral qualities like civic-mindedness or cultural sensitivity; and so forth.

He also quotes another classification from Valli (1990) who identifies three different approaches to 'reflective' teacher education which emphasizes the moral foundations of teaching. Valli calls these 'Deliberative', 'Relational' and 'Critical'. Her typology represents much of the current thinking about the moral dimensions of teaching. What follows is a summary of these approaches provided by Hansen (1998).

1. Deliberative approach

Valli associated this approach most clearly with Tom's (1984) work on teaching as a moral craft, which marked a renewed

interest in the moral aspects of teaching. He urges teachers to think critically about their purposes and how to justify them from a moral point of view. According to the deliberative framework, a person who is critically reflecting does not only ask how to do something, but, rather, if it is worthwhile, if it is good, for whom it is good. Tom critiqued the long-held view of teaching as an applied science, according to which research in the social and behavioral sciences will yield principles and strategies teacher should 'apply' to the problems they encounter in their classrooms. For Tom, two aspects of teaching imbue it with moral meaning: the curriculum, as selectively planned and taught, reflects



Introduction

Research on the moral dimensions of teaching is a fairly new field of research (Elbaz, 1992; Colnerud, 1997; Hansen, 1998; Fallona, 2000; Buzzelli & Johnston, 2001; Husu & Tirri, 2003). Despite the importance of Dewey's early writings in this area, little attention was paid to the morality of teaching until the early 1980's (Colnerud, 2003). Since then, it has been the subject of increasing attention in the educational literature, first by theorists such as Hansen (1998) and others, then by researchers working with empirical data (Colnerud, 2003). Like other kinds of teaching, language education is fundamentally and, some would argue, primarily moral in nature (Buzzelli & Johnston, 2001). Work on the moral dimensions of language teaching has largely been grounded in work on morality in general education. So, in the present study, the main approaches to morality in general teaching and their theoretical constructs are reviewed and some of the related empirical studies are presented. Then, the principal contributions in morality in language teaching, particularly in English language context, are summarized. At the end the necessity of further studies on morality in EFL contexts is highlighted and finally implications of the current study in teacher education are presented.

Morality: definition

A fairly straightforward definition of morality was offered by Buzzelli & Johnston (2001). According to them, the morals constitute "that set of person's beliefs and understandings which are evaluative in nature: that is, they distinguish, whether consciously or unconsciously, between what is right and wrong, good and bad". According to them, the moral dimensions of teaching inhere in certain key facts. First, all teaching aims to change people; there is an implicit assumption that this change is for the better. Second, there are limitations on the degree to which science, research, and objective facts about teaching and learning can guide teachers in the decisions they make; the great majority of teachers' work in actual classrooms has to be based on teachers' beliefs about what is right and good for their learners, that is to say, it is rooted in moral values. Third, like any relations between human beings, relations between a teacher and her students are moral in nature, revolving around key issues such as trust and respect. The innate power differential between teacher and students merely reinforces this basic fact.

Theoretical underpinnings: different approaches

The research literature yields different conceptions of moral and of what aspects of teaching embody moral meaning. The plurality of moral theories brought to bear

جنبه‌های اخلاقی آموزش زبان، تقریباً تا حد زیادی در محدوده‌ی فعالیت‌ها و جنبه‌های اخلاقی تدریس به‌طور عام است. به این دلیل در مقاله‌ی حاضر، ابتدا رویکردهای مهم مربوط به جنبه‌های اخلاقی تدریس به‌طور عام و نظریه‌های گوناگون مربوط به آن‌ها مورد بررسی قرار می‌گیرد. سپس به مرور فعالیت‌های مهم انجام شده در زمینه‌ی اخلاقیات در آموزش زبان و خصوصاً آموزش زبان انگلیسی پرداختیم. طی این تحقیق دریافته‌ایم مطالعاتی که بر نقش اخلاقیات در کلاس‌های زبان انگلیسی تأکید می‌کنند بسیار محدودند. بر این مبنای ضرورت مطالعات بیشتر در زمینه جنبه‌های اخلاقی آموزش زبان و نیز کاربردهای توجه به جنبه‌های اخلاقی تدریس در آموزش ضمن خدمت و پیش از خدمت شرح داده می‌شود.

توجه به جنبه‌های اخلاقی تدریس باید به عنوان جنبه‌ای مهم از رفتار معلم در دوره‌های آموزشی معلمان چه پیش از خدمت چه ضمن خدمت، مورد توجه قرار گیرد. برای مثال می‌توان معلمان را در دوره‌های پیش از خدمت تشویق کرد. که به اهمیت توجه به جنبه‌های اخلاقی تدریس دقت کنند. یک راه رسیدن به این هدف، این است که دید معلمان را نسبت به روش تدریس تغییر دهیم. در این صورت که نظر آن‌ها را از توجه محض به روش‌های تدریس به سوی جنبه‌های اخلاقی تدریس هدایت کنیم. پس به جای آن که فقط معلمان را با توشه‌ای از روش‌های گوناگون تدریس تجهیز کنیم باید آن‌ها را آگاه سازیم که تدریس بسیار فراتر از به کارگیری روش‌های مختلف تدریس است. باید توجه آن‌ها را به تدریس به عنوان یک فعالیت اخلاقی که ریشه در ارتباط میان معلم و شاگرد دارد، معطوف کنیم. در این صورت تدریس با کیفیت، یعنی در نظر گرفتن اخلاقیات در تدریس.

در راستای رسیدن به این هدف، می‌توان از معلمان خواست که در مورد تدریس خود تأمل کنند و ببینند که دانش‌آموزان کلاس آن‌ها چه ویژگی‌هایی دارند و طرز ارتباط با آن‌ها چگونه باید باشد. همچنین می‌توان از آن‌ها خواست که به جنبه‌های اخلاقی در تدریس همکاران‌شان دقت داشته باشند. این روش سبب می‌شود که معلمان بیش از پیش به کیفیت تدریس‌شان و تمام جوانب آن دقت کنند. در آموزش ضمن خدمت نیز می‌توان معلم را تشویق کرد به تمام جنبه‌های تدریس و کیفیت برخورد با شاگرد بیشتر توجه نماید. این امر مستلزم ایجاد تغییر در عقیده، ارزش‌ها و مهارت‌های معلمان است و در این راستا، به همین منظور تنها ایجاد تغییر در علم و دانش و جنبه‌های عقلانی تدریس کفایت نمی‌کند. یک راه جهت رسیدن به این هدف، مشورت با دیگر معلمان و روشن ساختن هدف از فعالیت‌های گوناگون در کلاس درس است. در نهایت، هدف از توجه به جنبه‌های اخلاقی تدریس، افزایش توانمندی دانش‌آموزان، شکل دادن شخصیت آن‌ها به عنوان یک انسان و یک شهروند آینده در جامعه است.

کلید واژه‌ها: جنبه‌های اخلاقی تدریس، آموزش پیش از خدمت، آموزش ضمن خدمت

Abstract

This paper is intended to help better understand the often hidden moral dimensions of classroom interaction and to shed light on the extent to which morality has been worked on in language teaching and specifically in EFL context.

In the process of engaging with this issue, the researchers found it useful to review the available literature on the concept of morality in teaching. It was found that there exist different yet related theoretical frameworks to the concept of morality in teaching, among which are the 'ideational', 'relational', 'critical' and 'teaching as practice' frameworks. Further, the researchers have realized that only recently, i.e. in the mid-1990s; enquiry into the moral dimensions of language teaching has been opened up. It has mainly concentrated around certain key topics: professional ethics, the moral dimensions of classroom interaction, values and politics and the role of religious beliefs in language teaching. Still, Within this broader framework, studies favoring morality in EFL context are highly limited in number (Johnston, 2003).

Pinpointing the problems and difficulties of research on the moral dimensions of language teaching, the researchers recommend the necessity of much more work on the moral heart of teaching in EFL context. Finally, implications of consideration of morality in teacher education are discussed.

Key Words: morality, ethics, professional development