Values in Algerian EFL Classrooms: Between Moral Infusion and Moral Autonomy
A Study of Official Education Documents and EFL Textbooks

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Abstract

Moral development focuses on virtuous realization of citizenship. Teachers across disciplines, including EFL play wider education roles. EFL teachers in particular keep juggling between the native and the target culture and often grapple with the issue of morality. The language serves as a vessel for a variety of contexts. The content and skills that English as a foreign language introduces often includes ethical and moral instruction, histories, ideological discourses in addition to controversial social, political, cultural and intellectual issues. In the present paper, we attempt to discuss the problematic issue of teaching morality in the education system with a specific reference to EFL curricula and textbooks. The development of the future/ present citizen involves to a large extent education for values and social norms and the development of manners of a certain type. We coded reference to moral and ethical ends of education in addition to learning materials that include preaching or mention to ethics and morality and mannerism in this category. Our coding resulted in fifty quotations. From content analysis of the Algerian official educational documents, curricula and textbooks, we found out that morality appears extensively in most of the documents of Algerian education policy. One main issue that was discussed is that instruction in the Competency-Based Approach appears to

be problematic. It seems to prepare learners for specified life tasks and socially prescribed roles to be mastered. The school's mission, then, becomes 'civilizing' incompatible groups and poses major power distribution challenge.

Keywords:

Moral development - socialization - politics of education - curricula - content analysis - civic education.

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تدريس القيم في الفصول الدراسية للغة الإنجليزية كلغة أجنبية
دراسة للوثائق الرسمية والكتب المدرسية

الملخّص

تركـز التنميــة الأخلاقيــة في التربيــة عـلى مفهـوم التربيــة مـن أجـل المواطنــة الصالحــة ويلعـب المدرسـون عـلى مختلـف التخصصـات بمـا في ذلـك اللغـة الإنجليزيـة كلغـة أجنبيـة أدوارًا تعليميـة أوسـع مـن تدريـس المـواد التعليميـة. ويبقـى مـدرسي اللغـة الإنجليزيـة كلغـة أجنبيــة عــلى وجـه الخصـوص في قلـب النقـاش الدائـر حـول التربيـة القيميـة بـين الثقافـة المحليـة والثقافـة المسـتهدَفة ، وغالبـاً مـا يتعاملـون مـع قضيـة الأخـلاق. اللغـة تمثـل سـفينة لسـياقات متنوعـة غالبًـا مـا تشـتمل المحتـوى والمهـارات التـي تقـدم عـلى شـكل تعليـم أخلاقـي وخطابـات إيديولوجيـة. بالإضافـة إلى القضايـا الاجتماعيـة والسياسـية والثقافيـة والفكريـة المثيرة للجـدل. نحـاول في هـذه الورقـة مناقشـة موضـوع إشـكالية تعليـم الأخـلاق في نظـام التعليـم الجزائـري مـع إشـارة خاصـة إلى مناهـج ومناهـج تعليـم اللغـة الإنجليزيـة كلغـة أجنبيـة.نناقـش في هـذه الورقـة الغايـات الأخلاقيـة والمعنويـة للتعليـم بالإضافـة إلى المـواد التعليميـة التـي تشـمل الوعـظ أو الإشـارة إلى الأخـلاق والمواطنـة الصالحـة. قمنـا بترميـز لـكل اشـارة الى القيـم انتـج لنـا خمسـين اقتباسـا قمنـا بتحليلهـا مـن الوثائـق التعليميـة الرسـمية الجزائريـة والمناهـج والكتـب المدرسـية ، اكتشـفنا أن الأخـلاق تظهـر عـلى نطـاق واسـع في معظـم وثائـق السياسـة التعليميـة الجزائريـة والمقـررات المدرسـية. إحـدى القضايـا الرئيسـية التـي تمـت مناقشـتها هـي أن التدريـس في CBA يبـدو مشـكلا. يبـدو أن إعـداد المتعلمـين لمهـام الحيـاة المحـددة والأدوار المقـررة اجتماعيـا يشـكل تحديـا بحيـث تصبـح مهمـة المدرسـة «تحضّـير» مجموعـات غـير متوافقـة وتشـكل تحديًـا رئيسـيًا لتوزيـع السـلطة وتفـرض أنماطـا مـن السـلوك.

الكلمات المفتاحية:

التنميــة الأخلاقيــة - التنشـئة الاجتماعيــة - السياسـة التعليميــة - المناهـج - تحليـل المحتـوى - التربيــة المدنيــة.

L'enseignement des valeurs dans les classes algériennes d'anglais comme langue étrangère
Une étude des documents officiels et des manuels scolaires

Résumé

Le développement moral se concentre sur la réalisation vertueuse de la citoyenneté. Les enseignants de toutes les disciplines, y compris l'anglais comme langue étrangère (EFL), jouent des rôles éducatifs les plus vastes. Les enseignants de l'anglais comme langue étrangère, en particulier, continuent de jongler entre la culture d'origine et la culture de langue étrangère et sont souvent prises avec le problème de la moralité. La langue sert de véhicule dans un contexte varié. Le contenu et les compétences qu'il introduit incluent souvent des instructions éthiques et morales, des histoires, des discours idéologiques; en plus des questions sociales, politiques, culturelles et intellectuelles controversées. Dans le présent article, nous tentons d'examiner la question problématique de l'enseignement de la moralité de l'enseignement dans le système éducatif en faisant spécifiquement référence aux programmes et manuels d'anglais langue étrangère. Le développement du futur / présent citoyen implique dans une large mesure l'éducation aux valeurs et aux normes sociales et le développement de mœurs d'un certain type. Nous avons codé la référence aux fins morales et éthiques de l'éducation dans les documents pédagogiques qui incluent la prédication ou la mention de l'éthique, de la moralité et du maniérisme. Notre codage a abouti à cinquante citations. En analysant le contenu des documents éducatifs officiels, des programmes et des manuels scolaires algériens, nous avons découvert que la moralité figurait largement dans la plupart des documents de la politique éducative algérienne. L'une des principales questions abordées est que l'enseignement par l'approche par compétences semble poser problème. Cela semble préparer les apprenants aux tâches spécifiques de la vie et aux rôles socialement prescrits.

Mots clés:

Développement moral - socialisation - politique de l'éducation - programmes - analyse de contenu - éducation civique.

Introduction

Teachers across disciplines, including EFL play wider education roles. EFL teachers in particular keep juggling between the native and the target culture and often grapple with the issue of morality. The language serves as a vessel for a varied context. The content and skills that it introduces often includes ethical and moral instruction, histories, ideological discourses, in addition to controversial social, political, cultural and intellectual issues. In the present paper we attempt to discuss the problematic issue of teaching morality in the education system with a specific reference to EFL curricula and textbooks. The issue is surrounded by other challenges such as the controversies about the Competency-based Approach that has been described by researchers as deterministic and value-laden. The other challenge is English itself that can be regarded as a vessel of globalization and Middle-class Western values as a dominant power.

Theorical background

Moral education that is part of citizenship education is held to be as old as human society itself (Iheoma, 1995 in Pasoula, 2000). Almost all societies have been concerned with the moral and social upbringing of the next generation and the construction and the maintenance of a sense of belonging and identity. Nevertheless, nowhere in the known world history has this been more systematic and apparent than in Ancient world civilizations of Greek and Rome.

Socrates speaks about the required education for good citizenship and details the knowledge and values to be inculcated in the future citizen. He states the following elements to constitute education for citizenship:

(1) knowledge or theory *(logos)* is important for virtue;

(2) virtue is important for happiness;

(3) the sort of self-mastery *(enkrateia),* self-sufficiency *(autarkeia),* and moral toughness *(karteria)* with regard to pleasures and pains is important for happiness;

(4) the use of questioning based on *epagoge* (induction, arguing from parallel cases) is important with regard to the possession of knowledge, and so of virtue;

(5) *eros* and friendship have important roles to play in philosophy, and philosophy in life;

(6) the traditional teachers of virtue (the poets), as well as the alleged embodiments of wisdom (the politicians), are deficient in various ways that questioning reveals"

(Socrates in Reeve, 2003, p. 10)

Along the same vein, Plato (n.d.) states that education is needed to make a person both virtuous and happy. The individual in his view may not be adequately socialized or habituated but through education. The individual becomes in balance with reason (*ibid.*, 2003).In Plato's *Republic*, state has the responsibility for citizenship education. This education comes in the form of 'philosophical knowledge' that "holds the key to virtue and so to happiness" (Plato, *Republic* in Reeve, 2003). Aristotle (n.d.), on the other hand stressed the social and political nature of Man, and the necessity to engage in socio-political issues and educating them:

> The man who is isolated, who is unable to share the benefits of
> political association or has no need to share because he is already
> self-sufficient, is no part of a city, and must therefore be either
> a beast or a god. no one would choose to have all good things
> by himself, for man is naturally constituted to live in company.
>
> (Aristotle, 1253a, in Pasoula, 2000, p. 30)

In fact, education is often equated with the development of morals. For some, it involves the development of the codes of conduct considered by a given community as high moral standards, or even universal values. It is in schools that learners learn how to "live according to the norms of one's society" (Haydar 2000, p. 137). These standards or norms can range from small decencies, to mannerism arriving at core values of the nation or humanity at large. Although morals are not necessarily religious, they are often derived from religion or linked to spirituality. To use other terms, moral development cannot be equated with religious education but can be the objective of the latter.

Education becomes one of the vital institutions in the development of moral responsibility and at times the 'shared moral purpose' for the nation. Hegel (n.d.) cited in Douglas (1980, p. 85) claims that "education is the art of making man ethical". One of the main objectives of it is the regulation of behavior and helping learners find meaning in what they do. In schools, students receive either direct or indirect moral instruction. Even if teachers may opt to shy away from preaching or giving explicit moral guidance or instruction, contents and the very nature of the teaching profession introduces moral elements in the process. In addition, the school structure and the relationships inside the school setting affect also the morality developed thereby and transmitted through implicit messages to the students (Persoula, 2000).

Morality gives meaning to life and it is the element around which citizenship

and its good representation revolve. Moral characters bind the community together if and once they are shared. On the other hand, the duties/ rights aspect of citizenship can be perceived also as moral rights and moral obligations. Confucius (n.d.) thought that the overall goal of life is nobility guided by wisdom and virtue as demonstrated in the arena of public life (Dimock, 1990). Along similar veins, Socrates claims that the focus of education should be the development of the ethical quality of human beings, out of which no civilized life exists (Veuglers, 2011). He speaks of moral behaviors as a balance between discipline and attachment or identification with the group, and having certain levels of autonomy. Autonomy and morality can be reconciled in the sense that norms identified and obeyed from within as a result of introspection and contemplation may lead to higher and stronger motivation to act whereas those imposed from without may imply conformity.

It is moral ends that curricula should be geared to, rather than the acquisition of information and the development of certain skills and crafts (Smith, 1980). Most of the time there is a moral and spiritual component in the curriculum such as volunteering, developing sympathy and solidarity, loyalty, and judgments about how to treat others, giving to charity, preserving the environment, donating blood…Some scholars argue that obligations such as performing national service, abiding laws, developing an attitude in the citizens to perform duties towards the state, paying taxes are also ethical in nature. In fact, the list of the obligations of the citizen can be very lengthy and relative. Education in this case is interested in the development of attitudes and values that are deeply engrained into specific topics of interest to the policy makers and society or even to the individual if pedagogies allow for student-centered/ individualized values. On the other hand, many learning content and activities are being utilized in the development of morality. Print mentions: "project-based learning, community service learning, simulations and workshops, exposure to activist role models, developing communities of support and of civic practice, and examining contemporary social problems and conflicts or controversial issues"(Print, 2013, p. 47)

People can have great difficulty in constructing their morality. In a post-modern world with a high degree of difficulty in creating communal values and individualized morality, some moralists argue that humans are capable and entitled to moral autonomy. The debate has also effected citizenship education in this concern. According to liberal thought, values are personal choices and are dynamic entities. We engage in constantly questioning and reforming them

(Veugelers 2011). According to Veugelers (*ibid*.), we are constantly involved in the task of "Value construction" which is a "psychological process that involves the personal life" (*ibid*., p. 9).The argument is that teachers are not in a place to preach about what is right or wrong or to tell learners how they should think and behave when they themselves need to come up with those decisions that are not necessarily clear. Truth and values are relative and context specific and most of the time debatable.

Moral development as an approach to citizenship education has been linked for a long time with religious education. Notwithstanding, there has always been a debate concerning the relationship between schools and the religion:

> The decline of the Judeo-Christian tradition as the prime purpose and underpinning for schooling and teaching in a context of greater religious, cultural and ethnic diversity raises penetrating questions about the moral purpose of education. One of the greatest educational crises of the post-modern age is the collapse of the common school; a school tied to its community and having a clear sense of the social and moral values it should instill.
>
> (Hargreaves, 1994 cited in, Cairns, 2000)

The topic of morality in education and moral education is controversial. The debate is between religious education and secular one, between communal values vs. individualized morality, autonomy and heteronomy, explicit and implicit teaching of values. The other of contention is whose morals should appear in curricula and instructional materials? Universal moral features or groups norms? Which group norms if the national community is composed of many subgroups? Engaged, moral and responsible patriot is a subjective appellation and most of the time becomes a political quieting device for passivity.

One interesting approach that purports the development of a way array of skills and aspects is the community service approach. In service learning or community service approaches, morals in addition to skills, knowledge and attitudes are tapped. Community service and service learning become significant in moral development in many respects as "volunteers are inherently virtuous and an essential part of creating a good society" (Hunter, 2015, p. 44).

Content Analysis of the Official Documents

The present research study analyses official documents that concern directly either moral education in general or English Curricula where the focus is on pedagogical and moral goals of education. Content analysis is a low-cost and

time efficient research instrument compared to other research tools in addition to the fact that it allows for mixed data. Most importantly, content analysis is considered by Babbie (2013) as an 'unobtrusive research method' i.e. a research tool that allows studying social behaviors and perceptions without affecting them. Unlike most research tools, the absence of physical interaction with data subjects is beneficial as the researcher deals with written documents enabling us to avoid the observer's dilemma. "The researcher can change things in the process of studying them" (Babbie, 2013, p. 330). Content analysis becomes pertinent for this study as the recorded data like rulings, public policy statements, regulations and laws, and curricula can make up the narrative that most of the time affects practice as it comes from sources of authority.

The objective of content analysis is to identify patterns, regularities and relationships between trends and frequency of occurrences or co-occurrences (Cohen, et al. 2007). By this doing, we attempt to understand the educational objectives and the philosophy behind morality in Algerian EFL curricula and textbooks through a detailed analysis of these patterns. The pattern can identify roles and types of moral standards that are promoted and advocated.

Notwithstanding, one of the demerits of content analysis is difficulty of interpretation. This is described by Robson (1993, p. 273) as sorting the "witting from the unwitting evidence". In this case, coding becomes in some instances imposition of meaning that possibly serve the researcher's agenda (Cohen, et al, 2007). Statements can be ambiguous and polyvalent and content analysis does not provide interaction for clarification of intent. Triangulation from the qualitative questionnaires of decision makers and teachers will help reveal underlying meanings. For that, I did not use at all automatic coding of words, as some words are homonyms. An example of this is the word "critical" that may mean "extremely important" rather than "analytical". "Value" is a verb that means "to recognize" and "appreciate" and a noun that refers to "moral norms". For that, all coding was contextualized and done manually. In addition, I invited a co-researcher to do the coding for me and discussed the discrepancy between the two coding results.

I used thirty-nine documents that were supplied by cooperative inspectors who use them as official guiding documents to be distributed to teachers as manuals. Other documents were obtained from the official website of the Ministry of National Education (MNE, 2017a; MNE, 2017b). Some of the documents namely the textbooks and teachers' guides are published by the National Authority of School Publications and thus are considered official documents. This agency

is affiliated to the Ministry of National Education. Textbooks are included in the analysis because they are official documents on the one hand, and because they have **"**an important role in transmitting a religious and patriotic collective imaginary" as Ferreira, et al. (2013, p. 2016) describe them. The documents are analyzed by attributing codes that are of interest to the researcher's objectives to the smallest segment of discourse meaning (usually a couple of sentences). Photos in textbooks are also coded whenever there is reference to values, mannerism, character building and morality.

Discussion of the Findings

Moral development focuses on virtuous realization of citizenship as aforementioned. The development of the future/ present citizen involves to a large extent education for values and social norms and the development of manners of a certain type. I coded reference to moral and ethical ends of education in addition to learning materials that include preaching or mention to ethics and morality and mannerism in this category. The coding process resulted in fifty quotations.

Morality appears extensively in the four policy documents of Algerian education namely the General Reference of General Education (MNE, 2009), The Referential Guide (MNE, 2011), The General Reference to Curricula, The Official Journal of the Algerian Republic (JORA, 2008), and the Orientation Law (2008). These Referential documents appear to be morality statements par excellence. They give primacy to the axiological and moral dimension to education. An example of this can be found in (MNE, 2009) where an extensive discussion of morality is presented. The morals that probe curricula are those morals that spring mainly from "the traditions of our society like the values of collaboration and solidarity" (MNE, 2009, n.p.). The document goes on to state that quality assurance should be measured by aligning the objective with the ethical dimension. The Official Journal of the Algerian Republic (JORA) states also that school should inculcate social manners and make students realize that liberty and responsibility are intertwined.The documents present a lengthy list of ethics and obligationsfor civic life that revolve mainly around respect, tolerance and care for others.

In a similar fashion, the same rhetoric can be found in many pedagogic documents. The accompanying document to the Curriculum of middle school (CNP, 2016) states that morals such as respect of national values and Islamic principles are of primordial importance. Participants in schools should be consistent with them and EFL classrooms are no exception. The document

states examples of these ethics such as honesty, accountability for work and respect for others' work, and developing attitudes of solidarity. These values are mentioned amongst other values and minor etiquettes, civilities and mannerism. The document suggests an assessment grid for values that teachers can use.

Likewise, the General Referential Guide (MNE 2008, n.p.) describes the task of education of all time is to

> "convey the values chosen by society for itself. Thevalues that are shared by all members are political, moral, cultural in nature. They act as spiritual frames of guidance with the aim of strengthening national unity. This goes along with an attitude that is open to the world. Individual values count as well".

These societal values are stated to transcend selfishness. The document stresses the need for a pedagogy that practices these values. In another section of the document, the writers add the values of the Republic that consist in democracy, the rule of law, meritocracy, liberty and pluralism.

Secondary Education documents discuss similar issues. In the General Referential Guide (*Op. Cit.*), mention is made to ethics as an ultimate objective. Focus is put on the importance of the value of work, intellectual honesty, self-esteem and respect of others. Other values and good habits include preserving cleanliness, respect for school laws, generosity and spirituality**.** One of the practical examples can be found in the program of third year secondary education (DES, 2006). The unit is entitled "Ethics in Business" and it aims to make students conscious of the negative effects of fraud, money laundering and corruption. Honesty in business is considered a sign of active/good citizenship. Learners throughout the unit identify and define the concept of ethics in other professional contexts and are invited to engage in fighting ill practices. The documents studied are also fraught with references to the concept of politeness, levels of formality and savoir-être ("know-how-to-be") items explaining language structures that students can use in accordance with what is appropriate and polite for the target language speakers.

As far as textbooks are concerned, there are numerous examples of instructional materials that teach ethics and aim to develop the character of the learner. For instance, the second year middle school textbook (MNE, 2013) presents table manners as follows:

1. Table manners worldwide (a multicultural project)

"Good" table manners in one country can be considered "bad" in another. Knowing these differences can help me understand and accept other cultures. I search the internet to learn about table manners in three or four countries from different continents, and design a wall display for my class.

My book of English: Second Year Middle School MNE (2013, p.10)

Another example can be found in Tamrabet et al. (2013) where the preface of the book tells students that the materials in the book allows them to know how to deal with others in a respectful way. It asserts that the objective is to infuse students with values of good conduct. The book presents a charter of conduct that includes many values and good manners such as punctuality, greeting others, listening to others, keeping school premises clean, etc.In other instances, the don'ts are listed as misconduct and bad habits .

Another interesting material can be found in *New Prospects*, Third Year Secondary School textbook (Arab *et al*, 2013). The project outcome of a unit is writing a charter of ethics. The full unit tackles the issue of ethics in business and provides substantial content on the topic.The theme of the topic concentrates on the impacts of bribery and other corrupt practices. While students are presented with grammatical and phonological exercises to practice, the content is always on the topic:

① Rewrite sentences A-D below using **it's (high/about) time** to express your impatience with bureaucratic malpractices.

  A. You think that the government should take measures to stop tax evasion.
  B. You think the something should be done to eradicate the 'underground' economy in our country.
  C. You feel strongly that speculators of all sorts should be jailed.
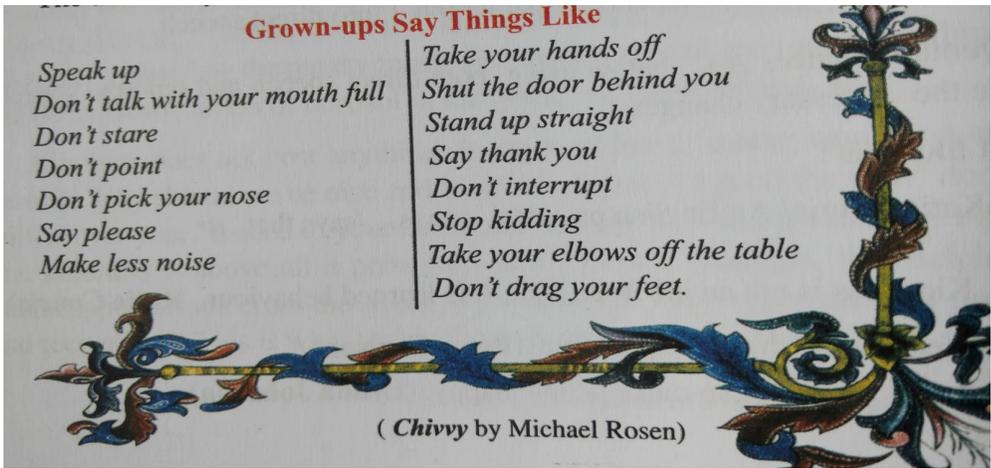 D. You think that public authorities should make anti-smuggling laws more stringent.

② Respond to each of the situations below by writing a sentence starting with the verb **wish**. Pay attention to the tenses.

  A. Someone regretting having stolen public funds.
  B. Someone wishing himself home and not in prison. (Use the auxiliary **be**)
  C. Someone wishing himself out of the affair. (Use the auxiliary **be**)
  D. Someone expressing the wish(to the judge) to be given a second chance.
  E. Someone expressing the wish of being capable of eradicating nepotism.
  F. Someone expressing the wish to live in a corruption-free society someday.

New Prospects, Third Year Secondary School Textbook (Arab *et al*, 2013, p. 49)

Other contents include reading texts, listening scripts, vocabulary-building exercises and other learning materials in which the content warns from the dangers of economically and socially questioned practices. The following example is a pre-listening activity that discusses greed and carelessness of irresponsible businesses. Students discuss compliance with safety and environmental standards. They are also invited to reflect on the specific business conducts in Algeria.

One of the biggest issues surrounding moral development is whose values should be taught. Morality can be relative and a foreign language class runs the risk of skewed ideals and norms. The following example is a striking instance of a set of values that seems partly irrelevant to our context. Take the following example from the First-Year Secondary school textbook which evokes values distant from the culture of Algeria's historical context (Riche *et al.*, 2013, p. 90):

Grown-ups Say Things Like

Speak up
Don't talk with your mouth full
Don't stare
Don't point
Don't pick your nose
Say please
Make less noise

Take your hands off
Shut the door behind you
Stand up straight
Say thank you
Don't interrupt
Stop kidding
Take your elbows off the table
Don't drag your feet.

(*Chivvy* by Michael Rosen)

A "good citizen" becomes the individual who further aligns their political rights with the neo-liberal paradigm of market openings and the globalization of the economy. This is one in many examples where global perspective co-occurs in my coding with values resulting in skewed ideals. In the example above, the poem suffers from lack of contextualization. The list of 'do's and don'ts' does not necessarily correspond to our pragmatic reality. In the *'Grown-ups say things like'* poem social habits and etiquette rules and courtesies such as: stop kidding, shut the door behind you, or other instances may seem relevant. The example of 'take your elbows off the table' entails that all group communities sit on a table for dinner while some cultural groups in Algeria still sit on a carpet on the floor and have dinner. Does putting elbows off the table speak to their reality in this case? Cultural norms are not the same all over the world and tact

and care should be displayed here when we present students with content that is developed elsewhere. Thus, while it is important to acknowledge progressive trends to introduce global values , it is as important to understand the economic, acculturating and socializing endpoint of such efforts. Walsh (1984, in Auerbach 1986) speaks about the CBA curriculum in the USA as abundant with such learning materials that tell students to "floss their teeth, use bug spray and deodorant" and how to close "garbage bags, and vacuum the rugs". The objective becomes to socialize learners according to the values of the dominant socio-economic group or class; the Western middle-class model of civility and only that of the white middle-class (Auerbach, 1986). The assumption embedded in imposing those middle-class norms is that they are superior and right. Learners are supposed to do the right thing "by using the "right" behavior and language in the "right way," that is, by entering the dominant discourse" (Arthur & Davison, 2002, p. 29).

Ethics and mannerism content should reflect cultural sensitivities and specificity as is stated in the curricula. I think this problem is inherent in the Competency-Based Approach. As we mentioned in the theoretical part, CBA was historically an approach that aimed to socialize newly coming immigrants to the USA and Canada for specific new roles in the existing socio-economic order. Immigrants were believed to have to fit in the new American/ Canadian culture. Thus, instruction in CBA prepares them for specified life tasks and socially prescribed knowledge to be mastered. The school's mission, then, becomes 'civilizing' incompatible groups with a set of national values. Walsh (1984, in Auerbach 1986) speaks about the CBA curriculum in the USA as abundant with such learning materials that tell students to "floss their teeth, use bug spray and deodorant" and how to close "garbage bags, and vacuum the rugs". The objective becomes to socialize learners according to the values of the dominant socioeconomic group or class; the Western middle class model of civility and only that of the white middle-class (Auerbach, 1986). The assumption embedded in imposing those middle class norms is that they are superior and right. Learners are supposed to do the right thing "by using the "right" behavior and language in the "right way," that is, by entering the dominant discourse" (Arthur and Davison, 2002, p. 29).

On the other hand, many teaching items try to prepare students for the 'appropriate conduct' in professional situation. In this process of preparation, many values are lost. An example of this is the lists of do's and don'ts discussed earlier where students are asked to seem interested, show respect, gain trust, look sympathetic while the real values that should be taught are: be respectful

not just showing respect. Listen attentively and not only look attentive. Many real values have been lost in this process where knowledge and education have become a commodity to increase profit and merely acting professionally rather than being better human beings in situations where the warmth and genuineness of relationships have been lost. Nonetheless, there are some commonalities like don't stare or don't point. These may apply to many cultures but again, norms differ or even contradict from culture to another. Establishing eye-contact while largely deemed a good communicative skill and required of student presenters in many Western cultures, in some oriental cultures is considered as lack of respect. Some students do not use direct eye contact with teachers or fellow students and still consider it a sign of reverence and respect.

In this sense, the process of educating becomes more of an acculturation in which one set of norms is superimposed. Another example of this can be found in *On the Move*: Middle School Year four(Arab & Riche, 2011, p. 23):

▶**After reading**

PRACTICE

① **Re-write the following checklist of instructions (1-4) for table manners using the imperative.**

When you eat , you should hold the knife firmly in one hand and the fork in the other. You should cut your food with the knife. You should push the food onto your fork with the knife. You should put the food into your mouth with the fork and not with the knife. (1)

You must chew food very slowly. You must keep your mouth closed while chewing. You must never speak while you have food in your mouth. (2)

You musntn't put too much food in your mouth at a time. You must take small bites only. (3)

You should put the napkin on your lap. When you have finished eating, you should wipe your mouth with your napkin and place it neatly on the plate. You should put your knife and fork together on the plate. You should not put them on the table cloth. (4)

There are even values and traditions that are locally enacted in different ways from 'national ones'. The first thing we need to acknowledge when teaching morality is that there is diversity and plurality in every region and every state. Teachers should be trained and sensitized to practice teaching that reflects and respects these differences. Another text discusses values as dynamic rather than static. *Getting through*, the book of year two secondary education (Riche et al. 2013, p. 32) discusses how values and norms evolve:

Traditional Manners and Changing Manners

Sandra Fellici, from Italy, reflects on traditional good manners for varied situations and discusses how fast manners are changing. She says:

"I'm filled with childhood memories. When I was five years old, my grandmother, who was the best grandmother in the world, lived with my family. At the time, my father had a business, and my mother used to help him. That's why I had to stay all day long with my grandmother. She was very kind and loyal to me.

Unfortunately, in our society today, what we call good manners, or good etiquette, are changing. New generations are becoming more and more impolite.

When I was a child, I used to go out with my parents. I used to stay close to them and behave in an educated way; but some kids nowadays make a lot of noise, go everywhere, and are less respectful towards adults.

In my language, we have two different ways of addressing people. One is the intimate second form that is generally used with family members, friends and people of the same age; one is more formal, in which the third person is used to address people. I would use the formal way when I addressed elderly people or people I didn't know, but young generations are now using the intimate second form everywhere and with everybody.

I think that this behaviour is due to globalisation and to the use of the English language that has only one form, but I don't consider it polite and I cannot get **used to** these manners."

(Adapted from the Internet)

All in all, morality exists considerably in EFL materials with some problematic instances as discussed before. Nevertheless, it is quite apparent that EFL instruction is geared towards values and attitudes that go beyond teaching linguistic structures.

Conclusion

One of the biggest challenges in teaching morality is where to draw the line between moral autonomy and moral infusion. Moral instruction requires some levels of moral autonomy which is an amalgam of higher intellectual skills and mental integrity that contribute to create some sort of a moral compass that guides decision making of the future/ present citizen. Real success of education endeavor is to produce independent individuals who are capable of autonomous thinking and action, and who can practice their morality in accordance with their will enlightened with a schema of social and cultural norms, students' resourcefulness, and independent morality. On the other hand, ethics and mannerism content should reflect cultural sensitivities and specificity as is stated in the curricula along with global mindedness. It is my belief that this problem is inherent in the Competency-Based Approach.

It seems to prepare students for specified life tasks and socially prescribed knowledge to be mastered. Unfortunately, the school's mission, then, becomes 'civilizing' incompatible groups with a set of national values. On the other hand, many teaching items try to prepare students for the 'appropriate conduct' in professional situation. In this process of preparation, many values are lost. An example of this is the lists of do's and don'ts discussed earlier where students are asked to seem interested, show respect, gain trust, look sympathetic while the real values that should be taught are: be respectful not just showing respect. Listen attentively and not only look attentive. Many real values have been lost in this process where knowledge and education have become a commodity to increase profit and merely acting professionally rather than being better human beings in situations where the warmth and genuineness of relationships have been lost. Establishing eye-contact while largely deemed a good communicative skill and required of student presenters in many Western cultures, in some oriental cultures is considered as lack of respect. Considering these complexities, the rhetoric question we ask is whether we need a more careful and deeper look into how morality is taught in our classrooms.

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