Exploring Teachers' Perspectives on Morality in EFL Pedagogy

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As a language of international communication, English is taught and learned in the contexts which are not neutral from morality or values both ESL and EFL. In the classroom contexts, there are interplays among diversity with regard to beliefs, religions, cultures, races, genders, ages, individual dispositions, and others. In Indonesia, values inculcation is nationally managed in the curriculum to accompany the offering subjects including English. However, to what extent it has been effectively incorporated in the EFL classroom has little been investigated. This research was aimed to reveal the reality of morality included in the EFL teaching in higher education based on the lecturers' perspectives. Interviews were done to ten lecturers who were experienced in EFL teaching in a higher education institution. The findings revealed a solid consensus on the need of morality inclusion through EFL pedagogy and its materials; nevertheless, its

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practices remained implicit. The study implied the need for specific studies on theoretical frameworks and instrumentation which guide teachers to incorporate values inculcation more sufficiently and sustainably into EFL teaching.

Key words: EFL education, higher education, lecturers' perspective, morality or values

Sebagai salah satu bahasa komunikasi internasional, Bahasa Inggris diajarkan dalam konteks moral atau nilai-nilai yang tidak netral baik dalam ESL maupun EFL. Di dalam kelas, ada pertemuan antar keragaman terkait dengan keyakinan, agama, budaya, ras, gender, umur, disposisi pribadi, dan lain-lain. Di Indonesia, penanaman nilai-nilai secara nasional diatur dalam kurikulum untuk melengkapi daftar mata kuliah yang ditawarkan termasuk Bahasa Inggris. Namun, sejauh mana nilai-nilai ini telah diterapkan secara efektif dalam pembelajaran Bahasa Inggris sebagai Bahasa Asing, masih sedikit diteliti. Penelitian ini ditujukan untuk mengungkapkan realita moralitas dalam pengajaran Bahasa Inggris sebagai bahasa asing berdasarkan perspektif dosen. Wawancara dilakukan terhadap sepuluh orang dosen perguruan tinggi yang telah berpengalaman mengajar. Temuan menunjukkan adanya persetujuan yang kuat tentang kebutuhan memasukan moralitas melalui pengajaran Bahasa Inggris, namun, pada prakteknya tetap implisit. Studi ini mengimplikasikan adanya kebutuhan untuk penelitian spesifik tentang kerangka teoritis dan instrumentasi yang memberi pedoman dalam mengimplementasikan penanaman nilai-nilai secara memadahi dan berkesinambungan.

INTRODUCTION

The centrality of morality in educational settings worldwide is indubitable. In general, morality or values taught and embedded on education and ESL/EFL education comprise of two notions: *the morality of teaching* and *the teaching of morality* (Johnston, Juhász, Marken, & Ruiz, 1998; Johnston, 2003). The first reveals that policy, planning, implementation, and evaluation of any educational programs are always influenced by values and all are devoted to reaching particular purposes for the good of people and nations. In the teaching of morality, values are explicitly manifested into the instructions and materials, and in turn, are taught and evaluated against the expected instructional purposes.

Any educational programs, to be truly educational, are not neutral from values (Edge, 2011; Johnston, 2003). The word morality and values in EFL education are commonly used to represent the same meaning (Zahler, 2013). The word morality is used by Buzzelli and Johnson (2002) in their study that is defined as a set of beliefs related to what is good or bad and what is right or wrong.

Values inculcation is well-supported in many interdisciplinary studies and researches which imply the need for particular values to be promoted and inculcated through education at schools, colleges, and higher educations. For example, Bailey (2010) identifies an increase in the number of youngsters in the UK possessing character abuses within the late 25 years. In the United States, a large scale of survey research to 8000 children and teenagers showing a similar trend of character and behavioral abuses such as those of aggressive, disruptive, and anti-social (Collishaw, Goodman, Pickles, & Maughan, 2007). While in Indonesia, the Directorate General of Higher Education (DGHE) of Indonesia (2014) confirms that one of the most salient predicaments nationally identified is to deal with lack of good character values or virtues. At least there are five predicaments that have been found critical in national level: disorientations in the implementation of the Five National Principles (religiosity, humanity, national unity, democracy, and social justice), lacking in social and ethical values and norms,

unawareness of cultural values, disintegration, and low level of interdependence (DGHE, 2014: 84).

In addition to the actual reality above, the need for values and moral development is relevantly associated to a visionary condition that becomes a prerequisite for peaceful and prosperous life among the people in the global world (Brown, 1997; Yakovchuk, 2004). Morality is associated with the condition of well-being either emotionally or psychologically and influences the success of a person in doing various social and professional activities (Ecclestone, 2012). Moreover, it has impacts on social life from smaller groups to bigger communities, either in a country or in global contexts (Edge, 1996; Brown, 1997). Therefore, morality is universal since it has a connection with the life of people collectively but it is influenced by and influencing the individual in the specific socio-cultural contexts (Johnston, 2003). The remaining challenge from time to time has been that to which extent every person, family, school, university, and related parties put morality in the central position which guides conducts, practices, and empower the individuals for the good of all collectively.

A large-scale survey conducted by Jubilee Centre for Character and Values, the University of Birmingham (2013) to 1,001 parents shows that the majority of participants believed in the importance of character building to be established in schools or other educational institutions. More specifically, 87% of the population agreed that teaching at schools has to be directed to nurture the students' character rather than merely focusing on the subject-oriented instructional activities. A smaller percentage (84 %) confirmed the prominence of teachers' role in facilitating the teaching and learning process for character and moral development of the students. More importantly of the findings, the biggest percentage (95%) assured that good character or morality can be nurtured in classes through particular instructional activities.

In the higher education (HE) context, incorporating values into courses is regarded essential (Harland & Pickering, 2011). HE is characterized by the prominence of academic and professional competency to anticipate future life both social and professional. Central to this competency is good values such as integrity, honesty, responsibility, creativity, and social concern. To enter for the dynamic and challenging social and professional world, technical skills are not sufficient to create a global well-being (Canh, 2004; Edge, 2011). Because of this demand, values are formally managed in the higher education curriculum in many countries such as those in the UK, USA, Australia, New Zealand, and in most Asian countries such as Singapore, Malaysia, Indonesia, and others (Thomas, 2000).

In Indonesia, the development of curriculum in the higher education is based on at least three national regulations which explicitly manage the implementation of values and attitudes inculcation to be included in the pedagogy of subjects or courses (Directorate General of Teaching, Learning and Student Affairs, 2016). Values recommended are those of religiosity, humanity, academic integrity, citizenship, respect for diversity, social concerns, collaboration, self-regulating, and responsibility. These values are managed across the educational levels according to the Indonesian Qualification Framework (IQF) which coercively guides teachers and curriculum developers to develop teaching and curriculum. However, albeit this top-down policy is supported by theoretical frameworks, emergent considerations of the actual social and moral predicaments, and visionary reasons, there has been very little studies and researches

devoted to support and to confirm the incorporation of values into subjects or courses in various specific settings.

Particularly, values are deliberately appreciated and considered central in the field of English language teaching and education (Edge, 1996; Johnston, 2003; Yakovchuk, 2004; Zahler, 2013; Kubanyiova & Crookes, 2016); however, there has been little evidence in terms of how values might be incorporated in the specific settings of EFL education. As asserted by Johnston and Buzzelli (2008), studies of values in the future ELT needs to be directed to the actual implementations in various specific settings of ELT to contribute to the most current development of the international scholarships. Therefore, this study was particularly intended to investigate to what extent the educational grassroots; a specific setting in Indonesia, represent the national policy which managed values and morality. In this case, the investigation focused on the exploration of teachers' perspective on values inculcation implemented through the EFL education in a vocational higher education context.

METHODOLOGY

Semi-structure interviews were mainly used to reveal the perspectives related to the need for values inclusion, why, how, and to which extent it has been implemented in the EFL teaching as recommended by the national policy.

The participants were 10 lecturers (coded L1, L2, etc.) who had taught English in a vocational higher education institution. They were selected by using purposive random sampling considering the length of experience in English language teaching for tertiary students and the quantity of professional training they had participated during their service. The length of teaching experience was considered necessary to be taken into account to make sure each research question would result in a thick description. The quantity of professional training such as pre-service, applied approach (higher education teaching), and others was important to support data validity drawn from their perspectives. In terms of ethics, each participant voluntarily signed an informed consent form.

The interviews were carried out based on the list of questions on the need for values inclusion, what ways to take in the implementation and to what extent values inclusion and inculcation have been implemented. On each of the three main questions, probing questions were anticipated and given to each participant to result in in-depth data which reveal motifs, thoughts, perception, concept, loyalty, and ideology concerning with the main questions.

The data obtained were analyzed using a common procedure such as transcribing, managing the data, coding, reducing, interpreting, and formulating the results. The analysis of the data was carried out to interpret the reduced data by closing in on words, phrases, and sentences which disclose motif, thought, perception, concept, loyalty, and ideology related to the main questions. The obtained interpretation was coordinated and triangulated within the data to formulate answers to the research questions. At the end of the analysis, the participant confirmations were done by inviting the research participants to read and discuss the gained interpretation to improve the reliability of the results. Finally, the formulated answers were corroborated and elaborated with the literature and other studies in order to obtain a robust conclusion.

FINDINGS AND DISCUSSION

Does EFL education need to include values? Why?

Based on the interview data, values inculcation was considered necessary to be included in the EFL teaching. All of the participants personally agreed on the fraught of moral degradation in various degree and the majority believed that the nature of EFL education is to educate students with relevant integrated and holistic competencies rather than to train them merely with the linguistics features.

In many studies worldwide (e.g. Bailey, 2010; Collishaw, Goodman, Pickles, & Maughan, 2007; Ecclestone, 2012), moral degradation has been investigated extensively to inform present educational practices including those in EFL education. Present realities exposed through the interviews showed that crimes, abuses, violence, harshness, coercion, and impoliteness were easily found in any electronic and non-electronic news. Ironically, the advancement of communication technology, such as social media, was found to ease people particularly youngsters to express their anger, dislike, hostility, and other bad feelings. As the consequences, there is a concern that today's generation is hugely exposed to bad communicative exposures which might generate negative habit, and in turn, will gradually influence character and identity. This is consistent with the worldwide concern on the fraught of living with depraved morality that can endanger peaceful life in diversity (Edge, 1996; Hakovchuk, 2004; Kubanyiova and Crookes, 2016).

As in quote 1 and 2, the evidence on moral degradation had been found ubiquitous in the participants' situations. To some extent, the findings indicated that the future well-being was threatened by the danger of ignoring values inculcation as in Quote 3.

1. *I believe that millennial generation has more salient challenges than the previous generation who were living as youngsters a decade ago. I think youngsters are now more impolite, harsh, stubborn, intolerant, bad-tempered, and many others. (L3)*
2. *I think it is difficult to say in number for sure. But we hear about bad things happening every day in our country and in this town….. we know from the news, social media, television, neighbors, colleagues, our relatives, and others. (L1)*
3. *Seeing what is happening to our young generation, I cannot imagine if we don't revitalize our value education. Well, I cannot imagine one can kill his fellow only because of a simple thing like an annoying statement. (L2)*

For the research participants, some of the aforementioned cases were found very close to their academic circumstances. Even though the education system had included values education through some of the offering subjects, extracurricular activities, seminars, workshops, and other value-based agendas; nevertheless, they perceived that the students' behavior demonstrated discrepancies in almost all of the nine values recommended by the national qualification framework (Quote 4). It means that values inculcation had insufficiently been implemented in a level which enabled the educators to transform the students and to possess the intended values.

4. *Even though our curriculum has been well-developed and implemented, I am afraid that the effectiveness of moral education has been inferior so far. Perhaps the*

orientation of our curriculum has been merely on the values knowledge rather than on values practice. (L3)

Regardless of the complication that might occur within the current implementation, value education requires a more systemic and long-term approaches and practices to result in more significant changes as revealed in Quote 5 (see Edge, 2011; Kumaravadivelu, 2006). In order to be so, sustainable value inculcation needs to be promoted, initiated, supported, evaluated and maintained for longer-term within all possible and related devices including through the EFL education (Quote 6). There is a powerful mission embedded on the EFL education in terms of the nurture of communicative circumstances that will allow for better development of social values which in turn will nurture better life for all in which everyone can live together, hand-in-hand, within the contexts of diversity in language, culture, belief, race, gender, and personal disposition (Brown, 1997; Edge, 1996). Particularly, morality is seen to have a strategic role in classroom discourses and interactions which demand those who teach English to function beyond the English instructor: as a moral agent (Edge, 1996; Johnston, 2003; Kubanyiova and Crookes, 2016; Yakoychuk, 2004).

5. *It is true what we have read from news elsewhere that we are still working hard to refine our curriculum. But how long? The problem has been that we have been situated in many short-term political agendas that will be hard to sustain effective value inculcation. (L4)*

6. *It is not exaggerating thing to include values into the English teaching. It is something necessary to do consistently. We did it consciously and unconsciously… but it is better if we can do it consistently. (L6)*

Another prominent data obtained from the interviews was a perspective on what constitutes EFL teaching. In this case, most of the participants agreed to interpret the word *teaching* as *educating* rather than *training*. Some of them were in agreement with socio-cultural view of EFL signified by open-mindedness to any educational and socio-cultural perspective or ideology. Quote 7 obviously indicates a paradigm shift from traditional to a socio-cultural view of language teaching.

7. *A long time ago I thought that teaching English means training my students with the language materials such as grammar and vocabulary. But I think teaching English is not that narrow. It means that we need to educate them so that we can accommodate attitude and character development…. I believe that these are the important part of developing the students' social skill. (L9)*

While, in Quote 8 and 9, the participants expressed their ideological preference. They regarded the English classroom as one of the important tools to transform the students' life and at the same time, but it changes the teacher as well.

8. *I like teaching English because it changes a person to be better and to live more meaningfully. Hmm… Of course, I know that many graduates could develop their*

English communication skill and could demonstrate their excellent competence in social and workplace life. (L1)

9. *Teaching changes both the students and the teacher socially…. This is basically the core value of English language teaching. We teach our students with the ability to engage in the real wider world and at the same time we change ourselves. (L7)*

Thus, there is a mutual dimension within any discursive agendas of EFL classroom between teacher and student which impact on both of them. With regards to this, the literature has extensively explored the EFL classroom practices which empower both the teachers and the students such as in Edge (2011), Kumaravadivelu (2006), and Kubanyiova and Crookes (2016).

In what ways shall values be included in the EFL classroom? Why?
Effective implementation of values inculcation through EFL education is underpinned by what constitutes English language teaching and learning. In general, the participants' perspective represented a view that the aim of English language teaching is more on developing the learners' social ability in order to function well in the society relevant to their meaningful purposes (see Quote 7, 8 and 9).

As a language of international communication, English is taught and learned in the contexts which are not neutral from values (Johnston, 2003). As a language, English has its inherited values grounded in its genuine socio-cultural contexts of the native speakers (Johnston, Juhász, Marken, & Ruiz, 1998) and meet the local contexts. Thus, in classroom contexts, there are always interplays among diversity related to beliefs, religions, cultures, races, genders, ages, individual dispositions, and others (Johnston, 2003; Canh, 2004; Kubanyiova and Crookes, 2016). Therefore, EFL classroom is fundamentally a rich milieu for values paradox, exchange and inculcation (Edge, 1996; 2011) which can be explored, managed and maximized for the sake of the students (Canh, 2004) and for teacher development (Adamson, 2003). In this case, values are inseparable from the whole learning process; nevertheless, it will not be automatically embed on every learning. That is why values inculcation needs to be planned and evaluated deliberately through the teaching of the offering subjects in a curriculum (Harland and Pickering, 2011). When oriented to more egalitarian purposes like this, the pedagogies of EFL needs to incorporate approaches and strategies that will allow the students to experience intrinsic, autonomous, and empowering learning opportunities (Quote 10 and 11).

10. *Yes right. Values are always difficult to include in English class. In my opinion, we need to do more on how to develop their intrinsic motivation. Because I found it complicated, it takes time to prepare… but well-organized autonomous learning seems to be effective to help the students develop their social skills and character. (L7)*

11. *… If given a choice, of course I will choose to teach my students only the explicit materials such as the vocabulary and the grammar. Because the materials … I mean, it is easy to plan and assess. But in fact, we need to do more than that, right? So, it is*

important to give our students the opportunity to develop practical skills of English so we can empower them for workplace engagement. (L10)

In terms of what ways, in general, teachers in Indonesia are much influenced by traditional approaches such as grammar-based, textbook-focused, and examination-centered which tend to be less dynamic to cater for values and moral inculcation. This is similar to what is found in China (Canh, 2004; Tang, 2009). Value can be inculcated through learning activity, materials, teaching approach, subject policy, good examples of teachers, and the academic environment (Johnston and Buzzelli, 2008). Through the classroom activity, *vis a vis* instant and quick learning process, a long-term and interactional learning can give more useful opportunity to the students to experience these learning phases: understanding, internalizing, possessing, making a habit, strengthening character, and forming an identity (Canh, 2004; Kubanyiova and Crookes, 2016). A long-term activity will be much more effective with the support of appropriate learning materials. In designing the materials, the selection of topics, texts, visuals, and other possible materials need to accommodate both the main English language competency and the intended values. A teacher may explore more on what particular ways can be effectively carried out to elaborate both (Quote 12). Classroom execution will depend very much on the teaching approach applied by a teacher.

> 12. *This, I believe, is our challenge to think of how to teach both the English materials as targeted in the syllabus and at the same time we could inculcate values. (There are) Many ways we can do, through the teaching methods, the materials, and many others. (L5)*

In addition, teachers may need to manage values related to discipline and academic integrity through subject or course policy (Johnston, Juhász, Marken, & Ruiz, 1998). It can involve issues such as punctuality, honesty, plagiarism, dignity, fairness, teamwork, and other values related to academic integrity (Brown, 1997; Yakovchuk, 2004). Another way of value inculcation is through good examples given by teachers (Canh, 2004; Johnston, Juhász, Marken, & Ruiz, 1998). The ways a teacher treats the students, such as respectful to their works, appreciate efforts, allow for excuses in emergencies, accommodate differences, and sensitive to the individual dispositions truly matter for values inculcation (Johnston, 2003). More effectively is to support value inculcation with the appropriate academic environment which nurtures good habit. Consensus can be initiated to design how the academic environment can foster particular values such as politeness, respectful, helpful, and environment-friendly (Brown, 1997). These values can be promoted through lectures, statements of motto, calls for action, and others creative agendas (Quote 13 and 14).

> 13. *There are many possible ways to include values into our (English) classroom such as from the materials, reading texts, through our methods, because particular methods can generate values learning. (L7)*
> 14. *Values can be taught with a good selection of texts, or tasks that encourage students to collaborate, to negotiate, and others. We can also promote values through our lectures, displaying motto, and others. (L1)*

Even though the implementation of those possible ways of values inculcation in the EFL education is essential, what had been considered lack was its sustainability (Quote 15). To be more impacted, a vital challenge to handle is how to implement systemic and sustainable values inculcation through EFL education (Edge, 2011; Feng, 2017). Systemic means it is planned carefully by making use of the learning modalities in micro and macro levels of learning and involving relevant parties to collaborate in particular value-based agendas. Sustainable means there is a continuation. What is planned needs to be implemented and evaluated deliberately in order to inform improvement in the future (Quote 16). While the environment needs to be maintained in such a way that will sustain its implementation, a conducive environment can be nurtured by coordinating between macro and micro levels.

15. *Maybe, to implement values inculcation is not difficult, it is how to make sure that the implementation will consistently continue which is uneasy to do. Commitment is important. Not only we as the teachers, but also those at the policy level, and our students. (L6)*

16. *In my opinion, what we need to do is to plan, to implement and to evaluate its implementation. It is a common procedure for implementing pedagogy. But we need a practical guideline and forms to make sure consistent practices among the English lecturers. (L7)*

Furthermore, Johnston (2003) and others (e.g. Kubanyiova & Crookes, 2016; Edge, 2011; Canh, 2004; Crookes, 2009) have given a robust elicitation on the imperative of teacher professional development as a moral agent which is expected to contribute to the creation of effective, meaningful and sustainable values inculcation through the EFL education. While, Adamson (2003) implies the importance of exploring values relation and interconnection to inform teacher development.

How have you been including values into your teaching?
In answer to this question, there was solid evidence which demonstrated that the participants' perspective was consistent with the national policy which coercively managed values to be inserted in the offering subjects of the higher education curriculum. Nevertheless, there was a gap between their agreement with the national policy and their pedagogical practices. As shown below, even though the participants supported the implementation of values inculcation in the EFL classroom, their actual practices remained implicit and unplanned (Quote 17, 18, 19, and 20).

17. *Well, as we discussed previously, in theory, yes! I do agree with the implementation of the EFL curriculum based on the national qualification framework. But, I myself haven't consistently included the intended values into my lesson plan. (L6)*

18. *I know that the enactment of Indonesian Qualification Framework in 2012 was excellent. I have been trying to implement it in my teaching. So far, I sometimes include values inculcation through subject policies to make sure they apply academic integrity in my class. (L2)*

19. Well, until now, I have given examples to inspire them on the importance of academic values such as honesty, discipline, and others. … For explicit implementation through the teaching materials and design, actually I haven't fully done it. (L8)

20. Teaching values through the English class is not easy. But, I sometimes found a reading text which had good content to talk about values, then we discussed it. (L4)

Related to the above reality, Edge (1996; 2011) shows that the profession of English language education has permanent paradoxes concerning the sociopolitical contexts, between liberation and domination, and foundations and fundamentalism. In the actual classroom situations, English teachers might face dynamic sociopolitical context which may situate them in paradoxical or dilemmatic experience related to policy in macro level and its practice in micro level (Johnston, 2003) as revealed in Quote 21. The macro policy concerns with generalization, uniformity, and conformity, while the micro situations require the teachers to decide and behave contextually and locally (Kumaravadivelu, 2006). In one side, teachers' pedagogical practice is informed by personal and professional voices, nevertheless, what is faced ahead needs resolutions weather to prioritize giving the students meaningful autonomous learning or to accomplish the instructional decisions (as in Quote 22) which are basically the manifestation of power and control. A teacher may believe that there is a certain approach to be applied in a particular situation; at the same time; however, it may represent teacher's domination over the students' learning.

21. Well, as I said before, our current value inculcation has been insufficient to transform our generation. That's why English teaching has to include values effectively. But if for instance, I include values on my teaching, will my students be transformed? I am thinking of teaching Listening, Reading, Speaking, Writing, Grammars, and others, within a limited time while each of the skill has a lot of items to teach. At the same times, I need to teach and assess values inclusion. (L3)

22. I like the idea of autonomy. I usually think of how to plan an autonomous value-based teaching to my students. I did occasionally and perhaps some activities were good to generate intrinsic motivation. But, you know, students' acquisition on the targeted linguistic features was very low. (L7)

The paradox situations shown by Edge (1996) implies that the challenges the English teachers have require them to think, behave, and act beyond the teaching of linguistic features (Canh, 2004; Kubanyiova & Crookes, 2016). As in Quote 21 and 22, for example, the paradox faced by the participants might temporarily hinder them from doing their endeavors and drove them to stay convenient at the *status quo*. Pedagogical predicaments like this should encourage teachers to broaden their lens of EFL teaching. As a discipline, TESOL or Applied Linguistics requires other disciplines to make it whole. As what is deeply elicited by Hasan (2002), at least three disciplines: Education, Applied Linguistics, and Sociology, share coherent theoretical underpinnings in the sociogenetic development of human consciousness which is somehow necessary to remain heuristic but functional. Since teaching EFL means teaching communication, while communication is central to human life, thus, teaching EFL basically relates to the meaningful social life of human being. Thus, what matters more to the teacher is

to create a pedagogy that will empower him/her self to sustain moral dimension within professionalism and agency in order to strengthen foundations and to reshape practices to enable them to cope with complications (Kumaravadivelu, 2006).

With regards to the above paradox, some probing questions were given to explore more on the role of English teacher and the results show a solid consensus on the teacher as a moral agent as elicited below.

> 23. *We usually consider that teacher's main duty is to teach, but sometimes people don't really realize that the most difficult of all is to be a moral agent. English teacher is a moral agent and I do agree with that and that's why I keep thinking of better ways to function properly. (L1)*
> 24. *English teacher is a moral agent. I think this is very acceptable and necessary. (L3)*

As a moral agent, an EFL teacher has a strategic and holistic role without undermining the role in language teaching. In this case, the English teacher plays crucial roles in the micro, macro levels, and across the levels (Johnston, 2003; Edge, 2011). More specifically, an English teacher is required to have criticality, reflectivity and sensitivity to view, to interpret, and to work on the sociopolitical contexts of EFL classroom which influence teaching and learning, as well as to measure to which extent the sociopolitical components reveal a valid interpretation of the actual situation and condition, and reflect robust theoretical, philosophical, and empirical underpinnings (Canh, 2004; Edge, 2011; Kumaravadivelu, 2006; Kubanyiova & Crookes, 2016). These evaluative agendas need criticality and risk-taking commitment in order to make possible negotiations which impact on macro and micro levels (Crookes, 2009). Issues like the instability of curriculum have commonly existed in the political arena particularly for those who have not been involved in its implementation in the level of grassroots. This creates gaps between policy and its implementation as occurred in this study. Any top-down changes require conformity and uniformity within multi-dimensional micro level situations (Kumaravadivelu, 2006). As a moral agent, teachers need to be able to identify what actually occurs and to initiate investigative and problem-solving agendas in order to bridge what is in the macro and micro levels (Kumaravadivelu, 2006). Thus, more importantly, is to convince the teacher him/herself on a particular stance which underpins his/her practices (Quote 25 and 26).

> 25. *Right, what is missing in our EFL teaching is that sustainability of our efforts. But I think it is not only a matter of teachers themselves, but it also needs the whole parties to collaborate together to sustain all efforts. (L3)*
> 26. *I have been thinking that some parties within our university tend to be unfair. Despite the national policy explicitly diffuse the rule, they merely concern about language competency and ignore morality. We need to sit together and discuss this to clarify things and to solve problems. (L7)*

Claiming an English teacher as a moral agent is considered necessary in the EFL education (Johnston, 2003; Kubanyiova and Crookes, 2016). This is paramount to relocate the English teachers in the right place within this dynamic age not only because of the students but also because we need to empower teachers (Kumaravadivelu, 2006). Things are changing

rapidly facilitated by the development of information technology. Several decades ago, communication among people within a nation and across the nations was uneasy, long, and inefficient, but now communication is fast, efficient, and limitless. Within this circumstance, English gains its prominence in the global, multilingual, multicultural, and multinational communication (Brown, 1997; Edge, 1996). Teaching English in this situation requires teachers to have sustainable professional development (Canh, 2004; Edge, 2011; Kumaravadivelu; Kubanyiova & Crookes, 2016). This encourages them to be sensitive and proactive in anticipating changes. As Canh (2004) has shown, ELT in Asia is signified with interactions between western and Asian cultural values which can create complexity and confusion for the students. If this is not handled appropriately, it will impose the acquisition of English and the development of agency and identity in EFL learning. Kubanyiova and Crookes (2016) assert that complexity of EFL education requires the educators to reshape the perspective on the role and the expected contribution of English teachers. It is necessary to see the role of English teachers in a heuristic lens involving moral parameters in order to cater for complexity, heterogeneity, and paradox.

CONCLUSIONS

Since more than a decade, Edge (1996) has made an assertion that teaching English is the profession of values. He enlightens that TESOL (Teaching English for Speakers of Other Languages) is the profession of moral. Values in TESOL are foundational for professional development of the teachers while the teaching they perform is not value-neutral, but value-laden (Edge, 1996; Johnston, 2003) which will impact on the student's identity and social capacity development. Brown (1997) sustains it in his visionary paper highlighting the need of revitalizing moral and values and that it is worthwhile for the English teachers to help their students not just to become aware of information but to become the participants in a global partnership in the world of differences. Until currently, the centrality of morality in EFL teaching has been sufficiently appreciated and sustained in many studies in different countries (Contreras, 2007; Hsu, 2009; Zahler, 2013; Cubukcu, 2014; DiCicco & Taylor-Greathouse, 2014; and Feng, 2017).

This paper has made an effort of sustaining the centrality of morality to be inculcated through an EFL pedagogy. Based on the findings, the participants' perspective indicated consistency with the national policy which managed values inculcation through the offering subjects in the curriculum. The participants shared coherent notions of the role of EFL teachers as a moral agent, what underpins values inculcation in EFL education, and how values shall be included nicely into the EFL classroom. However, their pedagogical practices might not be consistent with their ideological perspectives which might imply that there were barriers for consistent and sustainable implementation of values inculcation through EFL classroom. As what has been addressed, it is implied that what had hindered the participants from doing solid practices was to deal with the framework and instrumentation. Without being guided by certain theoretical frameworks and reliable instrumentation, values inculcation had unclear direction, less coordinated and sporadic. Therefore, the availability of a strong framework needs to be supplemented by relevant and valid instruments.

The overall exploration reported in this paper tends to highlight the prominence of *the morality of teaching* notion. As presented in the findings, the perspective of participants

represented an obvious stance of thought and ideology which is relevant to the value-laden nature of teaching English as a foreign language (Johnston, 2003). At the same time, the tenet of *teaching of morality* is insignificant since the participants revealed an implicit implementation of value inculcation. This, in practice, is inconsistent with a claim made by Johnston and Buzzelli (2008) when stating that Western culture tends to adopt implicit implementation of value inculcation while Asian tends to be explicit. Nevertheless, in the level of ideological and political, the data showed a strong intention to implement explicit values inculcation.

Finally, it is necessary to clarify that this study was not intended to generalize the findings on values inculcation through EFL education. Even though, attitude traits have been managed nationally through the IQF; nevertheless, any similar studies in any other specific situations will reveal the uniqueness of teachers' perspectives which will be heterogeneous dependent on the specific socio-cultural and socio-political contexts and how these have affected teachers' prior-knowledge, pedagogical practices, and professional experiences.

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