

https://dspace.org/

Teaching as a practice

Mafeka, Mahali

2014-05-20
http://hdl.handle.net10539/14687

Downloaded from a DSpace repository. https://dspace.org/

TEACHING AS A PRACTICE

BY

MAHALI MAFEKA

SUPERVISORS : PROF. S. PENDLEBURY
MS L. SLONIMSKY

A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF EDUCATION IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE MASTER OF EDUCATION DEGREE.

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG.

MARCH, 1999.

DECLARATION

I, Mahali A. Mafeka, declare that this research is my own unaided work. I further declare that it has not been submitted before for any degree in any other university.

Mahali Mafeka

Supervisors

Date

Place

ABSTRACT

The aim of this conceptual investigation is to reclaim the ethics of teaching through a critical examination of some recent accounts of good practice in teaching and by advancing an alternative account. Many recent accounts of good practice focus on concepts such as professionalism, competence and reflective practice. In some of these accounts, the ethical dimension of teaching is central and explicit; in others, it is only implicit; in yet others, it is distorted or even ignored. This inattention to ethics in theoretical accounts is paralleled in practice by teachers' failure to understand teaching as a moral enterprise, as is exemplified by responses of teachers to some of the teaching problems that they encounter.

This research gives an alternative account of teaching as a practice through using Alasdair MacIntyre's conception of a practice. Key term in MacIntyre's conception are internal and external goods, standards of excellence and virtue. It is shown that the acquisition of the goods internal rather than the goods external to teaching is necessary but not sufficient for a flourishing practice

of teaching. The conception of teaching as a practice is also used in this investigation to reflect on the roles of teachers as specified by the new Norms and Standards Teacher Education in South Africa. If well understood, the roles of teachers are not made up of mere lists of tasks and competences. The notion of teachers' roles opens the way for reclaiming an ethics of teaching.

KEY WORDS

Teaching as a Practice

Virtues and Teaching

Ethics and Teaching

Teaching Roles

Professionalism

Competence

Reflective practice

ACKNOWLEDGEMENTS

My sincere gratitude goes to my supervisors Prof. Shirley Pendlebury and L. Slonimsky for their great advice and guidance throughout this study.

I am also greatly indebted to my husband Philemon Phamotse for his support and assistance, my children, Likhabiso and Motloang for their understanding. I also thank my parents Ntate Makhothatsa Mafeka, 'M'e Mamoeketsi mafeka and 'M'e Mahlalefang Phamotse for their encouragement.

TABLE OF CONTENTS

Declaration	i
Abstract	ii
Acknowledgements	iii
CHAPTER ONE: INTRODUCTION	1
CHAPTER TWO: DEBATES AROUND DIFFERENT CONCEPTIONS OF TEACHING	6
2.1. Professionalism	7
2.2. Competence	23
2.3. Reflective Practice	31
CHAPTER THREE: WHAT IS WRONG WITH TEACHING	37
3.1. Examples of the Loss of Ethics in teaching	38
3.2. Analyses of what has gone wrong in teaching	43
CHAPTER FOUR: TEACHING AS A PRACTICE	55
4.1. MacIntyre's notion of a practice	55
4.2. How is teaching a practice	62
CHAPTER FIVE: IMPLICATIONS OF TEACHING AS A PRACTICE ON THE ROLES OF A TEACHER	73
5.1 The six Roles of Teachers	74
CONCLUSIONS	84
REFERENCES	86

CHAPTER ONE

INTRODUCTION

This project is a conceptual investigation, not an empirical one. The method of investigation is thus argument and analysis. My central purpose is to reclaim an ethics of teaching through a critical examination of some recent accounts of good practice and by advancing an alternative account.

In recent years there have been incidents of strikes and stayaways by numerous teachers in South African schools. Members of some teacher unions have frequently justified such actions by appeals to their status as professionals. In my view their actions rest on a particular conceptions of teachers as professionals which reflects a loss of a sense of the purpose, means and ends of teaching. It is for this reason that I believe it is important to reclaim an ethics of teaching.

Since starting teacher education courses, I have realized that good teaching is associated with concepts like teacher professionalism, competence and reflective practice.

Although the skills and proficiencies for good teaching are frequently mentioned in the literature, the moral basis of teaching is often omitted. Two related, but not necessarily dependent, claims can be made about this loss of a moral basis. First, in many theoretical accounts, the ethics of teaching has been lost. Second, teachers themselves seem not to understand teaching as a moral enterprise. I am concentrating on the first claim, however I will also touch briefly on the second.

Since both claims assume an ethics of teaching, it is important to provide an initial working definition of this notion. I shall discuss this notion further in the course of this report.

> Ethics is the theory of the good life (both for the individuals and societies), and it involves the study of value, not just the empirical question of what people actually value, though no moral philosophy can be indifferent to this, but the normative question of what is right or appropriate to value. (Frazer, Hornsby and Lovibond, 1991:1)

Following this general definition of an ethics, an ethics of teaching is concerned with the value of teaching, particularly the 'good' or 'goods' of teaching. The value

of teaching depends on what the aims purposes, definitive goods and means and ends of teaching are. Thus, knowledge of the purposes, definitive goods and means and ends of teaching is necessary for a teacher to understand what in teaching is the 'overriding good' or the 'telos' of his/her practice.

I shall argue that many researchers, teacher educators and teachers fail to conceptualize or understand teaching for what it ought to be. They fail to think about what is right or appropriate to value in teaching. My argument rests on a distinction between the intrinsic and extrinsic goods of teaching. Teaching has gone wrong, I argue, because in ignoring the intrinsic goods of teaching or confusing them with extrinsic goods, teachers lose the moral basis of their work. I attempt to reclaim an ethics of teaching through a critical account of teaching as a practice premised on MacIntyre's conception of a practice.

According to MacIntyre, a practice is a

> ....coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human

> conceptions of the ends and goods involved, are systematically extended. (MacIntyre 1981:175)

On the basis of detailed analysis of this definition and related concepts, I shall argue that there is a great need to understand teaching as a practice in order to enable those involved in the process to carry out the practice of teaching effectively and with care. An understanding of teaching as a practice is also crucial for sound teacher education and for appropriate policy and research. I shall propose a conception of teaching which I believe, if well understood and internalized, may be very useful for improving teaching. An understanding of this conception may also instill a new sense of what roles teachers should be performing in their practices, and how they should perform those roles. I shall therefore use this conception of teaching as a practice to reflect on the roles of teachers, in particular the roles proposed in South Africa's new norms and standards for teacher education (Department of Education, 1998). In other words, I am concerned with the basic and necessary goods of teaching.

I develop my argument over four chapters, after this first introductory chapter. Chapter two will examine some of the

available conceptions of teaching. Several of these seem to have omitted constitutive features of teaching; others seem to have acknowledged and, in some cases, even emphasized these features. Chapter three discusses what has gone wrong in teaching in an attempt to support the claim that teachers have lost an ethics of teaching. It deals with the responses of teachers towards some problems they encounter in the teaching practice. It also shows why teachers have lost an ethics of teaching through a discussion of criteria of a good teacher and the consequences of the failure to meet such criteria. Chapter four is a discussion of teaching intended to reclaim an ethics of teaching. This ethics is reclaimed through a critical account of teaching as a practice. MacIntyre's work lies at the heart of this chapter. Chapter five examines the implications of teaching as a practice on the roles of teachers offered in the Norms and Standards for Educators (Department of Education, 1998) document, since these are the roles teachers are required to perform.

This study will be grounded in a consideration of teaching regardless of the context, for it deals with goods basic to teaching in general. However the focus is on teaching in Southern Africa, particularly on teaching as a practice.

CHAPTER TWO

DEBATES AROUND DIFFERENT CONCEPTIONS OF TEACHING

There is much debate about what it means to speak of teaching and of teaching as a profession. This chapter offers a critical account of some current conceptions of teaching, as reflected in a selection of local and international literature. The critical account will serve as a basis both for my analysis of what has gone wrong in teaching (chapter three) and for my description of teaching as a practice (chapter four). My purpose in this critical account is thus not simply to identify problems in some current conceptions but also to identify ways of thinking about teaching that will advance my project of reclaiming an ethics of teaching.

'Professionalism', 'competence' and 'reflective practice' are central concepts in current accounts of teaching. I will show that while some writers use these concepts in a way that ignores or underplays the definitive goods of teaching, others help to illuminate these goods. I begin with the notion of teaching as a profession, and then consider the notions of competence and reflective practice

in relation to the idea of teaching as profession. In other words, I consider competence and reflective practice as lenses through which teachers as professionals should be viewed. Although I treat each concept separately for analytical purposes, it should be noted that they are closely related and therefore the three sections overlap to some extent.

2.1 Professionalism

I consider three conceptions of professionalism here. The first account (Davidoff and Van den Berg, 1990) refers to teaching as an art. The second (Englund 1996) raises questions about the risks and advantages of regarding teaching as a profession. Englund's account is directly linked to the main focus of this research since he explicitly mentions notions such as 'teaching as practice', 'internal quality of teaching' and 'ethics'. His shortcoming is that he does not provide an explanation of a practice, as will be shown later in this chapter. The third account (Carr, 1995) explicitly emphasizes the moral aspect of teaching.

Teaching as a profession is a concept with a complex history. Some writers regard teaching as an "art, a living activity that is created by students and teachers alike in the times they spent together" (Davidoff and Van den Berg, 1990:1). The implication of this view is that teaching is not just about transmitting information to students. Both students and the teacher are actively involved in making contributions, sharing and taking responsibility and discovering understandings together. For instance, a history teacher, let us call him Philemon, says to his learners 'Having read the history of King Moshoeshoe the founder of the Basotho nation, do you believe the stories that Moshoeshoe was very brave? Why do you think so?' Philemon is letting learners critically analyze Moshoeshoe's history and share their answers. In the process learners weigh their conceptions and may even reach conclusions with Philemon just guiding through the discussions. Philemon does not say to his learners 'you should know that 'King Moshoeshoe was brave because he did this and that to build the Basotho nation'.

This very conception implies that teaching is a collaborative work, between teachers and learners. We should note that although this kind of collaboration is

necessary in teaching, it is not the only kind of collaboration. As I will show in chapter four, collaboration among teachers themselves is one of the features of teaching as a practice.

Tomas Englund (1996) implicitly shows that there is always a tendency for teachers to fight over authority and their material interests rather than focusing on the common good. Teacher unions in particular satisfy their political interests at the expense of the inner meaning of teachers' work: passing on knowledge, creating optimal climate for learning and developing the learner. In South Africa some teacher unions align themselves with trade unions which focus on the market at the cost of the common good.

Englund starts his account of teaching as a profession by asking an important question "is there anything to be gained from calling teachers professionals or advocating a shift towards professionalism and/or professionalization of teaching staff?" (Englund, 1996:75). He says the answer to this question depends on how different people conceptualize teaching as profession. He distinguishes between *professionalism* and *professionalization*. His major fear is that a narrow focus on *professionalisation* may overshadow

professionalism. He proposes a focus on 'didactic competence' rather than a distinction between *professionalization* and *professionalism*.

This distinction between teacher *professionalisation* and teacher *professionalism* is very useful for my project. But although there is such a distinction the two are intertwined. Englund argues that *professionalisation* is concerned with the authority and status of the teaching profession and is thus a sociological project, whereas *professionalism* is concerned with the internal quality of teaching as a profession (Englund, 1996:76) and is thus a pedagogical project.

Let us look at how Englund conceives of professionalisation. He says,

> I thus regard professionalisation primarily as a sociological concept that says nothing about the inner qualities of teaching. Professionalisation is the reflection of the symbolic strength of the profession and its possible exclusiveness, measured in terms of status etc. and protected by trade-union activities. In the sociological view of professions, the professionals' autonomy over their branch of knowledge is emphasised. Their autonomy also entails a certain responsibility and the need for professional ethics. The theory also emphasises that professionals have clients. (Englund, 1996:76)

According to Englund, *professionalisation* is "a manifestation of the historical and social ambition of an occupational group to achieve status and position in society" (Englund, 1996:76). It is characterized by *a)a* 'reflection of the symbolic strength of the profession and its possible exclusiveness, measured in terms of status and protected by trade unions'; b)an emphasis on professionals' autonomy over their branch of knowledge; c)a need for professional ethics; and d)the presupposition that professionals have clients. Professional autonomy, responsibility to clients and the need for professional ethics go hand-in-hand. On the basis of these premises Englund regards *professionalization* as concerned with the external quality of teaching.

An illustrative example is necessary to elaborate on Englund's conception of *professionalization*. Let us look at the case of a teacher called Likhabiso. She says to herself 'I have a Master of Education degree, I know everything as far as teaching is concerned, so I cannot stand attending teachers" conferences and arguing with primary teachers who do not know anything about teaching'. In this example, Likhabiso is emphasizing the strength of her professional status. She mistakenly thinks that because she has a Master

of Education Degree; she has autonomy over teaching (her branch of knowledge) and that is why she excludes other teachers. She thinks that she is the only one who has responsibility for the development and progress of teaching and therefore excludes other teachers. This is how *professionalization* works in a teacher.

Englund's conception of professionalization is open to misinterpretation because of his classification of the authority of teaching and the autonomy of the teacher under *professionalization*. The discussion on this issue will follow later in this chapter in the section that discusses different kinds and degrees of authority in this chapter. Now let us turn to Englund's conception of professionalism.

As a pedagogical project, professionalism is concerned with "the desirable components of teaching as a practice" (Englund, 1996:76). What is important in didactic competence is its emphasis on the content and a "need to reflect upon and problematise, not only the content of education, but also the intentions behind the curriculum" (Englund, 1996:84). According to Englund (1996), teacher *professionalism* is a reflective practice which requires didactic competence on the part of the teacher. He seems

to regard reflective practice and effective teaching as synonymous. Didactic Competence is advanced in the section under competence. Englund says professionalism

> focuses on the question of what qualifications and acquired capacities, what competence, is required for the successful exercise of an occupation, ...which, in the last instance, is assessed by external forces. (Englund, 1996:76)

Notice that Englund classifies qualifications under the pedagogical project. Yet, in my later account of teaching as a practice, I shall classify qualifications under the external goods of teaching. Despite my approval of Englund's conception of teachers as professionals, my major concern is that he does not offer a way of distinguishing between external and internal goods of teaching. He also does not give an explanation of his conception of a practice, indeed not even a provisional definition. It may be that he does not have a similar explanation to mine on practice, although I have assumed that he is in line with my conception. However the way he defines professionalism convinces me that we are on the same track in defining the definitive goods of a practice. In chapter four I shall provide MacIntyre's conception of a practice.

Earlier I raised the issues of authority and autonomy in Englund's account of teaching as a profession. I now turn to consideration of these issues. It was noticed earlier on that Englund (1996) says *professionalization* involves authority. I think that professionalism also involves authority, but is different in kind and degree. It may be that authority in the one domain (professionalization) disempowers some people and the authority in the other (professionalism) empowers other people. I assume that the authority that empowers people educationally is necessary in teaching unlike the authority that disempowers. An example is important to illuminate my general claims about authority.

Suppose a geography teacher, let us call her Thato, says to her learners "you need to know that the earth is rough, round and flat", then Lisebo, one of the learners says, " but what makes the earth rough? Thato says " this is what you should know for now and do not ask irrelevant questions". Thato is imposing her views on learners, she is avoiding discussion and diversity under the false claim of its irrelevance to the lesson. In this way the learners are not allowed to think critically but have to take what the teacher tells them as 'given'. Thato is imposing her views

on learners. She is using her authority as a teacher to silence her learners. She is reducing the chances of her learners to acquire more knowledge through asking questions, thus disempowering the learners. So this is the kind of authority found in professionalization. Autonomy like authority is found in both professionalism and professionalization.

It is also necessary to notice that Englund (1996) explicitly mentioned autonomy under professionalization. I think it is equally important to explain that professionalism also entails autonomy of the teacher. In my view, even in the pedagogical project teachers still have autonomy, which is based on didactic competence. Being autonomous in the pedagogical view is different from having autonomy in the sociological view.

The idea of the autonomy of the teacher over a branch of knowledge remains important as it presupposes self-government in the teacher. This refers to a person having an account of his\her identity. It refers to the ability to have coherence in all aspects of one's identity (Morgan, 1996). And knowing one's identity usually strengthens one's confidence. My assumption is that people who believe that

they can achieve are in a better position to do so than people who do not believe in themselves. In order for a teacher to exercise his/her autonomy, there is a need for capacity to reflect on first and second order desires in teaching.

Morgan (1996) explains a 'hierarchical theory' as involving "critical reflection on, and subsequent modification of first order desires" (Morgan, 1996:240). The theory asserts that individuals have first order and second order desires and that there should be critical reflection on these desires as to which should come first on satisfaction. For instance, as a teacher I may know that I have to mark my learners' scripts tonight and give them feedback on their work first thing tomorrow morning so that they can use it to revise for the exam the following day. But my husband says, "hey, let us go to the movie tonight", and I decide to go instead of marking.

In the first kind of desire I need to mark the scripts because there is a necessity to do so. In the second one, I want to go to the movie because I want to do so. The first desire is called so because it only satisfies the *interest* or *want* of people involved. The second in most cases

satisfies the *needs*. So there is always a need to critically reflect on the first order desires lest they overshadow the second ones. If the teacher is not autonomous it is impossible for him/her to undertake critical reflection on first order desires and her reasoning power and confidence become impaired.

Critical reflection on first order desires influences teachers' analytical strategies in that a reflective teacher is more likely to devote time and energy to exploring the dimensions of the task, examining possible alternatives and weighing the likelihood of possible outcomes (Cole and Chan, 1994). Autonomy in this sense denotes the kind of responsibility and role required by a competent practitioner. On the basis of the roles and responsibilities of a teacher which will be dealt with later in chapter five, we will see how crucial it is for a teacher to have autonomy over her branch of knowledge.

Although Englund contrasts the sociological and pedagogical projects, he does not assume that they can be fully separated. He asserts

> We have to remember - despite the differences stressed - that the internal quality of teaching, teacher professionalism, is

> constantly intertwined with the sociological aspect, professionalization, as a result of the different ways in which different groups define these concepts. (Englund, 1996:77)

The inner qualities of teaching cannot survive without the qualifications and interests of the teacher. So the two go together in teaching, but to know the difference between them is important. For example under normal circumstances one cannot be employed as a teacher if one does not possess a teacher's qualification (external good). I therefore agree that the internal quality of teaching (teacher professionalism) is intertwined with the sociological view (professionalization). I return to this in the account of practice in chapter four.

We have so far realized that in teaching as a profession, creativity in the classroom (Davidoff and Van den Berg, 1990) is one of the inner qualities. We have also seen that the concept profession in teaching can be misleading if not well understood. Its misconception can lead teachers to focus more on the external than on the internal goods of a practice which this research is against. However, Davidoff and Van den Berg do not explicitly say anything about the

inner or external quality of teaching. Englund explicitly gives an account of these qualities.

Let us then see what we can get from Carr (1993) different from what we already got from Englund (1996) and others that can help in advancing the claim that there is a need for reclaiming an ethics of teaching.

The ethical dimension of teaching is explicit and central to Carr's (1993) account of professionalism. He says that teachers, like other professionals, are entitled to freedom of choice in matters of personal value and morality, but only as long as the freedom does not violate certain basic standards of professional ethics (Carr, 1993).

David Carr (1993) assumes a communitarian point of view in addressing the question of professional ethics. He holds that

> values acquisition is a question of induction into established traditions, conventions, customs, rituals, virtues, skills and so on, which require substantial experience for their full and proper appreciation (Carr, 1993:203).

Underpinning this view is the idea that values have to be evaluated in terms of the way in which they contribute to the personal, moral, social or aesthetic improvement of the human condition in practical terms. This is shown in the manner in which values are woven into the public and social aspects of human life. Carr's argument is that professional teachers are responsible for the communication of values which, for him, is undoubtedly the central aim of education. He argues that those likely to be effective are teachers who have themselves strong and definite value commitments on the basis of reasonably mature moral development and who "welcome and honestly address the challenges that others may be prepared to offer to what they hold dear" (Carr, 1993:205). The teacher has to have a moral identity to profess and show commitment to moral life, in a sense, to model a moral life. In the light of this, the values that a teacher is expected to exemplify may not necessarily be different from the values he\she already possesses. This means a good teacher is one who becomes an example of moral life to the learners, because

> In order to understand fully the implications for good or ill of living in this way rather than that for example, young people require evidence of consistency and commitment on the part of those who publicly assert that this way is better. (Carr, 1993:206).

In a later paper, Carr (1995) refers to teachers who have moral wisdom as *professionally competent teachers* not just *professional teachers*. As such, the trainee teacher must be equipped with the conceptual resources which will enable her to identify clearly and respond rationally to the practical challenges and problems of education. And she should be a reflective practitioner (Carr, 1995), which in turn requires competence. I consider Carr's (1993) account of competence in the next section. The notion of moral wisdom and integration are, in a way, internal goods of teaching.

Carr's picture of an ethical profession regards teachers as moral agents. Teachers are not expected merely to offer a satisfactory standard of service through efficient and effective teaching in some more or less technical or procedural sense, but they should also exercise some influence over the quality of children's attitudes, values and conduct. The teacher in this sense has also a moral educational role to play. This ethical dimension of professionalism constitutes the internal quality of teaching.

For example, if one is looking for a doctor who can heal a certain disease, one looks for a doctor who has professional

skills and who is informed about the disease from a technical point of view. One does not necessarily choose a doctor who models ethical practice. But parents do not usually use these criteria (of only technical and professional skills) when selecting the schools for their children. They would generally not approve of a teacher who in his private life is dishonest, cruel, unfaithful and the like. This is regardless of whether that teacher is skilled and informed or not. If teachers exhibit values or personal characteristics which are held to be at variance with what is educationally desirable for children to acquire, it is a cause for general concern (Carr, 1995). However, it should be noted that whether certain things are regarded as moral depends on the judgement of different moral perspectives.

Let us try to look at what happens if a teacher does not possess the same moral values as those he\she is expected to communicate to the students. For example, a teacher may recognize qualities in terms of which decent life is generally characterized: integrity, truthfulness, care, but not value that life. Should such a teacher pretend to possess these values so that he\she can be an effective teacher? The answer is obviously no, because an effective teacher is not only able to aspire to defining ethical

ideals and standards but can also honestly recognize and address his failures and shortcomings: "he is not a Pharisee who already takes himself to have achieved a state of infallible moral perfection" (Carr, 1993:206). This idea is interesting in that aspiration to defining ethical standards and honesty is a necessary aspect of teaching.

Carr's account is very helpful in the sense that he not only explicitly mentions concepts such as values, morals and virtues but also explains them. He offers some of the qualities that teachers need in order to exercise didactic competence. Carr's account therefore offers a subtle basis for this research.

2.2 Competence

'Competence', like the concept of a profession, is open to different conceptualizations (see for example, Walker, 1996; Mercer, 1995; Carr, 1995; Hager and Beckett, 1995; and Englund, 1996). Although conceptualizations of competence vary, they nearly all assert that 'theories of action' are necessary in teaching.

Walker says he favours "a form of competency-based professional education that is characterised by input of codified knowledge at relevant times to practically oriented training" (Walker 1992:10). For him a competent teacher is one who is able to select, understand and apply codified knowledge from a variety of disciplinary and other sources. He argues that professional learning requires conscious and critical consideration of explicitly formulated theories of practice as well as scrutiny of one's own practice, through a process of critical dialogue with colleagues to determine the theories embedded in practice, of which practitioners may not be aware. Thus collaboration through critical dialogue with colleagues and working with knowledge is central to competent practice. The collaboration here is different from the collaboration of Davidoff and Van den Berg (1990) under professionalism. Their conception of collaboration is based on the relationship between the teacher and the learners. I think Walker's (1992) is more of the kind of collaboration necessary in teaching as a practice as will be shown in chapter four in my discussion of MacIntyre's (1981) concept of practice.

The idea of collaboration is important in reclaiming an ethics of teaching because the goodness of teaching, of

teachers and learners, which I earlier on referred to as an ethics of teaching, requires collaboration. The two kinds of collaboration (between teachers, and between teachers and learners) are both necessary in teaching. They are necessary because the 'telos' (purpose, means and ends) of teaching is to bring the good out of not only an individual in a group but also out of that group as a whole. If there is no collaboration within the group, then achievement of the purpose and ends is impossible. In addition to collaboration theories of action are important.

Theories of the process of teaching and learning can be very important for competent teaching (Mercer, 1995). Theory in this sense becomes one of the tools or competences needed in effective teaching. Teachers need a theory of guided construction. The view that there can be education policy and practice without a theory of some kind is to a large extent not valid. This is because in whatever a teacher does, there is a theory of some sort that informs her actions even if that theory is never spelt out and so is regarded as common sense. Teachers need to bring theories of action to the open so that the theories can be challenged. Because these theories are not brought out into the open, they are not easy to evaluate or challenge yet

they ought to be. On Mercer's (1995) account, therefore, a theory of teaching and learning is paramount and necessary for a competent teacher. It is true that theory of teaching is important, but it is insufficient and its insufficiency has to be emphasized.

Carr (1995) believes that a teacher must be equipped with conceptual resources which will enable her to identify clearly and respond rationally to the practical challenges and problems of education. The implications of this are that a teacher needs both theoretical and practical knowledge in order for her to be regarded as competent. Recall that Carr gave a full account of teaching in the concept of profession. Here my intention is to show that, for him the ethical dimension is necessary but insufficient in teaching. This is important to notice because even though my research reclaims an ethics of teaching, it does not mean that possession of an ethics alone is sufficient for teaching as a practice.

Within an integrated conception of competence, there is commitment to the ethical dimension of practice. Hager and Beckett (1995) argue that competence comprises an integration of *a)* key intentional actions with personal

attributes, *b)* holism of several kinds and *c)* the encompassing of cultures and contexts. They add that

> ..... the whole approach hinges on the integration of the three essential dimensions of work, place and performance which, taken together justify the inference of competent practice". (Hager and Beckett, 1995:6)

The integrated conception suggests that cultural formation can be the best approach to best educational practice because it treats the social nature of learning and a complex nature of the relation between individual and the society in a holistic manner.

To elaborate I discuss the three features of Hager and Beckett's (1996) integrated conception of teaching competence. Unlike the narrow conception that competence is an ability to do something or capacity to carry out tasks, the integrated conception of competence groups key intentional actions with personal attributes. Personal attributes refer to abilities and capacities. Examples of attributes are knowledge, skills, attitudes, values and these together, with the performance of tasks (key intentional actions), are necessary although insufficient components of competence. In competent teaching, "abilities

and capacities are applied to the performance of some tasks and notably more generic tasks such as planning, contingency and management" (Hager and Beckett, 1995:2). But still tasks need to be understood in a broadest way: "to include performing in accordance with an overall conception of what one's work is about, working ethically" (Hager and Beckett, 1995:2).

Holism is a component of competent teaching. Holism describes the teaching competency standards. These standards are holistic in four ways: first, they integrate and relate attributes and tasks as discussed in the previous paragraph. The holism is reflected in the requirement that key intentional actions must be at an appropriate level of generality. For example, a teacher, let us call her Lineo, advises her learner Albert, " you have to learn and do well in class". In this case, learning is an intentional action, which if taken seriously by Lineo, must involve a variety of more specific intentional actions that will help Lineo satisfy the advice. Moreover, the tasks are not discrete and independent thus, a single action will involve other small several intentional actions. In addition, intentional actions involve situational understandings. This means that competency standards "include the idea that the professional

performers take account of the varying contexts in which they are operating" (Hager and Beckett, 1995:3). It helps teachers to understand what they are doing.

The encompassing of cultures and contexts is the third aspect of an integrated conception of competence. Hager and Beckett (1995) assert that cultural determinants are also necessary for competent teaching. Examples of such determinants are rules, rituals and conventions. The implication is that what we say and the way we say it, and our ability to conceive of our daily beliefs, values and attitudes is very important. Reading of contextual factors and recognition of one's own professional location are necessary for competent teaching.

Notice that Hager and Beckett (1995) like Englund (1996) and Carr (1995) on professionalism do explicitly acknowledge ethics of teaching. They assert that the purpose, means and ends of teaching ought to be taken into account when teaching. And if so, then, competence may be crucial in understanding definitive goods of teaching.

Englund (1996) offers the notion of 'didactic competence' as key to a conceptualisation of teaching as a profession.

"What is fundamental to the didactic perspective and to didactic competence is that the emphasis is on the content of education" (Englund, 1996:83). In other words it is concerned with the 'ought' of education: what ought to be taught and how. The didactic perspective meets a central requirement in terms of the traditions and the development of teaching occupation (it considers the history and development of teaching). It is through the notion of 'didactic competence' that Englund focuses on the inner meaning of teachers' work. Thus different teachers have different specific contents within specific subject fields. With the content at hand the teacher then "constantly problematises and scrutinizes what is to be taught, open it to different solutions, and is aware of, and knowledgeable about, the consequences of choices" (Englund, 1996:83). Englund calls this approach to content an attitude of 'critical questioning and constant scrutiny' as opposed to an 'unreflecting and authoritarian' one.

He says the problematising approach treats the content in relation to differing contexts to give it different 'social meanings'. Within this perspective teachers will develop awareness of in Hager and Beckett's (1995) words 'key intentional actions' that have been emphasized in other

accounts of good teaching. Englund's starting point is from the role of a traditional teacher: 'that of passing on knowledge and creating an optimal climate for learning'. A teacher can then set that in a wider perspective of consideration of different contexts.

We have so far discovered that collaboration between the teacher and learners in teaching is necessary. We have also seen that awareness of the distinction between professionalism and professionalization is important for reclaiming an ethics of teaching. Carr's account forms a basis for my argument because in his discussion of competence he explicitly deals with an ethics of teaching and also qualities implicated in didactic competence. In all these accounts of competence the concepts of 'reflective practice' appears often. The following section discusses what reflective practice is in relation to professionalism.

2.3 Reflective practice

Central to the concept of reflective practice is the idea of a teacher being proactive to situations within which he/she is operating. All the accounts on reflective practice in this research emphasize the necessity of 'theories of

action' in teaching. Given the wealth of current writing around teaching as a reflective practice, I shall only discuss a few views of reflective practice here.

Teaching necessitates some form of theorizing. For some authors, theorizing is simply the name given to the process of reflecting in practice; a process which may sometimes be done on one's own, and sometimes in dialogue with classroom teachers, students, tutors and even with books (Mackinnon and Erikson 1993). In this sense teaching is associated with theorizing.

Reflective practice, according to Carr (1995), means to be proactive to the uncertainties facing a teacher in classroom practices. Reflective in this sense means being able to engage in repeated adaptations of professional knowledge to context (reflection-in-action), constructing each time a 'new theory' of the unique case. Thus, it implies being able to continually reflect on the means and ends of teaching. Here a good teacher is one who is able to deal with day-to-day classroom situations in a proactive manner. Reflection-in-action is only part of a broader practice of teaching, as will be shown later in the study.

Cole and Chan (1994) argue that teaching demands of the dispositions of flexibility, creativity and innovation. Teaching requires skills and appropriate ways of integrating those skills, it also requires reflective thought and insight into the principles that guide use of skills. Moreover, teaching requires application of a wide range of principles that demand skills beyond just being reflective about classroom experiences. The implication here is that in addition to reflection in practice there should also be a way of realization of other things pertaining to teaching. I think all these qualities are necessary in teaching. Their conception adds another dimension of teaching, namely, disposition to an account of teacher competence dimension.

There is also, according to Argyris and Schon (1977), integration of thought with action in order to solve intellectual problems. This means a teacher taking an action and simultaneously reflecting on this action to learn from it. According to them, theories of action are composed of two kinds of theories being espoused theories and theories-in-use. An espoused theory is what the practitioner claims to believe, a theory-in-use is the theory that in fact shapes her actions. The theory-in-use is tacit in the teacher and we cannot know it unless we

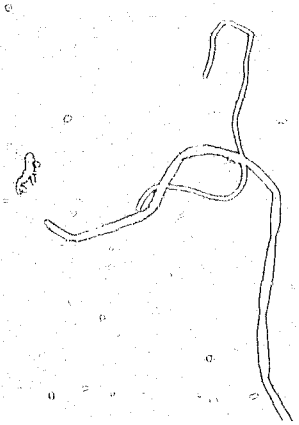
observe the teacher in practice. In this sense, a reflective teacher is one who knows what to do in given classroom situations in order to achieve intended consequences, one who knows what the theory-in-use for the situation is. Such a teacher also knows the "action appropriate in the situation to attain it and knows the assumptions contained in the theory" (Argyris and Schon, 1977:7). Reflection-in-practice is therefore, associated with theories of action that generate human behaviour and with that behaviour itself. The integration of knowledge and skills is what is emphasised in teaching as a practice as will be shown. Recall that integration was central to Hager and Beckett's account and here it comes again. This suggests its centrality in professionalism.

In this chapter I have argued that both competence and reflective practice are constituents of teacher professionalism. We cannot talk of professionalism without the mention of competence and reflective practice. Teaching as a profession entails both *professionalism* and *professionalization*. *Professionalism* relates to the ethical dimension of teaching whereas *professionalization* relates to the status of the practice. Drawing from Englund it was argued that the idea of a profession entails both

professionalism and professionalization, which may be distinguished but are always interrelated. Englund (1996) argued for didactic competence as a distinctive feature of the teaching profession. Didactic competence requires ethical decisions about on what ought to be taught and how and also why it should be taught. In other words it assumes discussions about aims, purposes and means of teaching. Carr (1995) in particular explicitly shows that the ethical dimension is primary to teaching. His account involves virtues that guide practices. The conceptions of competence considered here assert that theory and practice are paramount to teaching. For example, Walker (1996) mentions the necessity of collaboration with colleagues and an ability to apply codified knowledge. Hager and Beckett (1995) mention competence of an integrated nature. Under *reflective practice*, Carr (1995) mentions being able to manufacture new theories depending on the situations in order to solve problems. Argyris and Schon (1977) talk about theories of action which are two-dimensional: espoused theories and theories-in-use.

The concepts discussed in this chapter form the background of my discussion of what is wrong in teaching which is the

task of chapter three. Knowing what is wrong in teaching is important for advancing chapter four.



CHAPTER THREE

WHAT HAS GONE WRONG IN TEACHING?

Some teachers seem to have lost, if they ever possessed it, the ethics of teaching. The loss of ethics is exemplified by the way some teachers react to the problems that they encounter in their everyday experiences. I have in mind cases where teachers focus on those things that are of great importance to themselves at the expense of what is important to teaching. Teachers tend to concentrate more on professionalization than on professionalism (Englund, 1996). This chapter serves to illuminate my claim that teachers have really lost an ethics of teaching. It provides illustrative examples of the loss of ethics in teachers. It also deals with what is expected of teachers in order for them to be regarded as 'good'. It uses some of the current literature on teaching provided in chapter two to analyze what has gone wrong.

3.1 Examples of the loss of ethics in teachers

Throughout the report, I claim that some teachers have lost an ethics of teaching. It is important to exemplify what I mean by this.

One example is that in South Africa in 1997, the government informed teachers that 5000 of them were going to be retrenched and redeployed to the Northern Province as it needed more teachers. Teachers' response to this situation was "We will not accept the proposal to cut teachers even if it means that schools must close down next year" (Mercury, 12 December, 1997). On the same issue of redeployment, the Association of Professional Educators of KZN's spokesman, Mr Anthony Pierce responded

> If common sense and reason does not prevail we regret that many schools that have teachers who are our members may not open their doors in the new year (Mail and Guardian, 12 Dec. 1997).

Their responses are open to at least two interpretations. On the one hand, there are teachers who choose to resist redeployment process at the cost of closing schools because they have critically analyzed the redeployment process and

found that such a process would seriously hinder or impair their competence as *teachers* in several ways. In this case I would not regard teachers as selfish and unreasonable. On the other hand, there are teachers who respond in this way because they are more concerned with their personal needs and interests, with their condition or service than with the good of teaching. Such teachers take us back in my earlier accounts on professionalism and professionalization. Such responses suggest teachers who use authority to further their own interests rather than their learners' or the society's. They are prepared to close down the schools because it is in their power and interest to do so. They (teachers) do not care about those who suffer in the process they care only about themselves. They have not critically analyzed the situation; examined possible alternatives and weighed the likelihood of possible outcomes for teaching. A professional teacher according to Morgan (1996) would critically and subsequently modify their first order desires. But teachers here failed to do so and therefore cannot be referred to as professionals under the ethical dimension of professionalism.

As Muller and Taylor (1993:14) support "the dissatisfaction of teachers has most often been focused onto salaries and

service conditions, choirs, or, quite directly contesting the state in a sporadic way". Concentration on achieving money and service conditions are components of professionalization (Englund, 1996). If teachers are aiming at material things as priorities in teaching, it will be impossible for those teachers to acknowledge the definitive goods of teaching. That means professionalization concerns occur at the expense of the students. So unless teachers can redirect their concerns towards achieving things for the common good, there will always be a misunderstanding of what teaching is. A redirection of interest towards the common good is necessary.

It must be acknowledged that it is not always a simple matter to determine whether teachers act with an ethics of teaching or without. For example, one reason for teachers not accepting the redeployment process was that the process causes great inconvenience to teachers, as it would remove them from their homes to different places they are not used to (Sowetan, 5 May, 1997). One can, on the one hand, regard this response as reflecting teacher competence. We have seen that one of the integrated competence components is 'reading of contextual factors' (Hager and Beckett, 1991). If teachers considered that the redeployment would have

negative effects on their competence, then it might be reasonable for them to resist the redeployment process. One could then say they are fighting for recognition of their competence from the government.

However still on the same example, there are teachers who respond in that way because they do not know the difference between those things that are internal and those that are external to teaching. In this view refusing redeployment reflects selfishness in the side of the teacher. In such cases the refusal goes along with views like 'I, Mahali will not work in the rural area, I want to work in town for convenience's sake, where I can get everything I want at any time'. Such reasoning is premised on the interest and convenience of the 'I' (teacher). The reason shows that I as the teacher have forgotten the purposes, means and ends of teaching. So if the teachers are prepared to close schools because of their selfish interests, they cannot be said to know the definitive goods of teaching. They do not consider the situation of the students in the provinces that need those redeployed teachers. In this way teachers only want what is best for themselves at the expense of students.

Another example occurred when the government failed to fulfil its promise that the money it saved during the teachers' retrenchments would be used to pay the remaining teachers better salaries. The government then said there was only R323 million to boost the R6.5 billion which was 'in the kitty for teacher increases' whereas it promised teachers an increase of R4.8 billion (Sunday Times. 8 May, 1997). Some teachers responded to this situation with a call for strike action in the schools around the country. It is true that teachers have to be adequately paid. They need money to maintain their families. They also need money as a form of motivation to do their work effectively. It is important for them to fight for salary increments. But on the other hand this response reflects lack of care for teaching and the students who suffer in the process of the strikes. Moreover, as will be shown, money is one of the external goods to teaching. If teachers are concentrating on money so much that they decide not to work if there are no increments on their salaries, then they seem to be more concerned with material rewards than with what Englund (1996) has referred to as the "internal quality' of teaching. In this sense teachers seem to lack virtues that are presupposed by Carr (1995), virtues that guide a practice and protect it against corruption. Unless teachers

have, among other things, commitment and care and a moral role in teaching they will be unable to realize the goods of teaching.

3.2 Analyzes of what has gone wrong in teaching

At this point of my argument it may be useful to offer an account of my view of the qualities of a teacher. There are some conditions that need fulfillment in order to rescue teaching from its current crises. My view is built on the discussion in chapter two and other current literature. I have given five factors although they may be more.

First, I view a teacher as someone who adopts an ethical responsibility and care towards the learners. One who is concerned with ensuring a good future for his\her product (development of the learner). Second, a teacher has to care about content and the practice of teaching itself. Third, a teacher has not only to know the culture and context but also has to reflect on that culture and be sensitive to it. Thus, integrated competence and reflection in practice by teachers are important. Fourth, a teacher has to use authority to empower rather than to disempower learners.

Failure to fulfil these conditions shows lack of internal quality of teaching.

Let us begin with the concept of care. Many teachers do not have care. They tend to teach without really internalizing why they do it. Such teachers do not take learners as their children, which I believe would make teachers care for the learners. Let us take the case of my Junior Certificate (Mrs Mofokeng). Mrs Mofokeng used to say to us when we did not understand, 'you do not want to learn, and I don't care even if you fail because I know that my daughter is going to pass because she attends one of the highly rated schools'. This was true. She meant what she was saying because she used to leave our class before time if we did not know answers to her questions. It is clear that Mrs Mofokeng was not prepared to invest as much in our learning as she did in her own daughter. Failure to care for her learners shows that she was not prepared to sacrifice herself for her learners to pass. This in turn shows that Mrs Mofokeng lacked courage (a kind of virtue).

Mrs Mofokeng also used to say, 'as long as I know that I have done my job (taught you what I was supposed to teach you) I am satisfied'. Mrs Mofokeng does not really think of

her job as to bring the best out of the learner as a social being, which is one of the purposes of teaching. Such a teacher does not take the development of the learner as a focus as far as purpose, means and ends of teaching are concerned. An ethics of teaching is lost in Mrs Mofokeng because she does not know the 'telos' of teaching. Such a teacher cares only for her/himself. Although the job is important, but I think how one carries out the job and the purpose for which one carries it out are even more important. Both process and purpose of teaching are part of the definitive goods of teaching.

I turn now to the importance of culture and context in teaching. A teacher, in my understanding, is usually a person who has been socialized into the culture of teaching and into teaching as a practice. Culture in this sense is a context within which power, social events and institutions or processes of teaching can be intelligibly described (Christie, 1998). It entails forms of thinking and practices valued by societies (webs of meanings and practices). Teaching has to socialize learners into this culture and into the symbolic forms that are constantly valued and evaluated, acclaimed and contested, by the individuals in the society. Working from Thompson's (1990)

point of view, symbolic forms here mean features of culture that can only be understood by members of the society themselves. Although teaching like other practices consists of signs and actions peculiar to it and to its contexts, teachers act on behalf of the broader society. The production and reception of symbolic forms of the society takes place within structured social context. And these contexts are spatially and temporally specific; "they involve particular temporal settings, and these settings are partially constitutive of the action and interaction which take place within them" (Thompson, 1990:132). For instance there are within schools set class 'time-tables' and set periods for each subject. These may or may not restrict a teacher in his/her class work. So, if teachers among other things do not know the contexts within which they work, they lack part of the integrated conception of competence being manifestation of knowledge of culture and context (Hager and Beckett, 1996).

I move now to care about teaching itself. Care for teaching itself has been lost by teachers. This is shown in Christie's recent study of dysfunctional schools (Christie, 1998). The study identified four categories of problems, most of which are not the focus of my study. I am

interested in what they found out with regard to with management and administration of some of the schools. In one of the schools, "the principal had not attended regularly for the past 18 months and the school was run by the deputy who was reluctant to take responsibility" (Christie, 1998:289). It is evident that the principal did not care for the school, for the teachers, for the learners, and for teaching itself (let alone its ethics). The result was that other teachers and learners just left school at any time they pleased and never went back. This shows that even other teachers ended up not caring for teaching. They went to school but did not care about the purpose, means and ends of education.

In another case in another school "the principal, who portrayed himself as a dynamic leader was resented by staff for his lack of accountability" (Christie, 1998:289). We must not forget that a principal is also a teacher. In this case, the principal was not accountable to his actions. Lack of accountability in teachers is one of the things that show that there is really something wrong with teaching. Unless, teachers have among other things accountability they will not care for teaching. Lack of accountability among colleagues results in things such as poor communication,

failure to hold meetings. Thus collaboration between practitioners is impaired. Yet collaboration is one of the necessary components of teaching as a practice as will be shown in the following chapter.

Teachers often fail to treat teaching as a practice, the purpose of which is to improve the being of the student as a total person intellectually, physically, socially and morally. Imagine a teacher who just wants students to pass, so she teaches them only what she thinks is likely to appear in the examination. She does all in her capacity to make the students pass even to extent of making them cram what they are supposed to write in the examinations. This attitude displays teaching as a mere listing of tasks, yet Hager and Beckett (1995) mentioned that teaching should go beyond a mere listing of tasks.

Teachers should have an integrated conception of teaching. A teacher who focuses on the examinations is usually aiming at receiving prestige or reputation of passing students regardless of whether the students have really learned. In this sense the meaning and value of teaching is not well understood. Teaching in this way, serves the interest of the teacher only, for it only fulfills what the teacher

thinks is best for the students without considering what the student needs and thinks. This is grounded on the assumption that the aims, means and ends of teaching are utilitarian.

Some teachers do not ask questions such as, what am I teaching? Why am I teaching it? how is it valuable to the students? These questions have two major purposes, to help us as teachers not to think of ourselves as the only people who can tell what is good for our learners. These questions help us focus our concerns on working towards achieving the common good of all members in the classroom. The questions also help us critically analyze our first and second order desires. And I think these questions may help a teacher to make knowledge relevant to the students' practices thereby reducing the gap between theory and practice in the classroom. And notice how these questions are directed towards both the teacher and the taught. If such questions can be answered appropriately, both the teacher and the students may benefit from the lessons in the classroom. However it seems teachers do not always assess critically the knowledge they give to the students in terms of how it is of value to the students.

Teachers tend not to give learners a chance to become 'legitimate peripheral participants' (Lave, 1991) in the construction and reconstruction of knowledge in the classroom. 'Legitimate peripheral participation' in this case means students having access to participate fully in the ongoing activities in the classroom (Lave, 1991:3). I will include a fuller account of 'legitimate peripheral participation' in the next chapter. This denial of participation may be caused by the teacher's absolute control over the transmission of knowledge in the classroom. For example, a teacher may choose to cover a certain topic in the classroom depending on how much she is interested in the topic. For instance, as a teacher there were some topics in the syllabus that I did not have confidence to teach to students, and I used to skip them because it was in my power to do so. Teachers seem to ignore Davidoff and Van den Berg's (1990) conception (see chapter one) that teaching is 'a living activity created by both teachers and students together in the classroom'. Teachers tend to dominate in the classroom they use the kind of authority that disempowers learners.

Denial of participation is in some cases caused by the way the teacher frames the lesson (Bernstein, 1974:155).

Framing is about who controls what in relation to mode of communication, its sequencing, its pacing, the criteria and the control over the social base which makes the transmission possible (Bernstein, 1974:155). If the teacher controls all of the above listed, the framing is said to be very strong, resulting in students being subjected to accept almost everything they are taught. For example, my junior certificate geography teacher used to simply read the textbook to us and tell us that the book is very simple and does not need any explanation or interpretation from her or discussion from us. As students we became passive participants and did not make meaning out of what we were taught. Thus, there was a gap between what we were being taught and what we actually grasped. In this sense the teacher lacked flexibility and facilitating ability as central to teaching and did not seem to be seriously concerned with our development.

Moreover, teachers tend to put themselves in authority rather than being authorities in their teaching classrooms. They usually exercise unnecessary power rather than the necessary power in their classrooms. As I mentioned earlier, there are two kinds of authority that are different: one that disempowers (unnecessary power) and

another that empowers (necessary power). If teachers use authority that disempowers, they exert power on the learners whereas the authority that empowers denotes power that is exercised for the common good that is necessary for teaching. The meanings formulated in the classroom "have as much to do with who speaks, in which order and with what authority as they have to do with the topic of conversation" (Muller and Taylor, 1993:321). So if the teacher is in authority, he/she stands a good chance of having control on descriptions and redescriptions in the classroom, he/she talks most of the time and limits the chances of the students. In the former case, the teacher does not entertain the kinds of questions that open the possibility of provision of different meanings from different students. Therefore in most cases students are channeled towards what the teacher wants regardless of whether they are interested or not. As a result, what they learn becomes irrelevant. In this case again the teacher fails to create opportunities for learning but tend to force learning onto learners. The learners' powers to achieve excellence are impaired.

This distinction between the necessary power and unnecessary power is very important in my discussion of a practice. As will be shown in the following chapter, a practice is

composed of participants who need the kind of authority that will allow them to maintain the relationships characterised by full and free participation of all the participants. Moreover, participants need to recognize the authority of a practice otherwise they will be disempowered. I think the kind of authority that is needed is the one that empowers other participants.

As teachers we complain of being disempowered by the technocratic approach towards curriculum. The approach tends to conceptualize curriculum as a decontextualised social process. It separates curriculum as a product (e.g a syllabus or course of study, a package of materials accompanied by directions) from their use, that is, from curriculum policy making, design and practice (Cornbleth, 1990:13). But we still use the same approach in our classroom practices to disempower students because we do not possess those aspects important to teaching. We have surplus power that we use to dictate knowledge for the students not considering whether the knowledge is either valuable or important to the students. In many cases our practices may be a result of our lack of basics to teaching. It is therefore important to look at how teaching should be

treated in order that it serves the purpose for which it is meant.

This chapter has considered some of the ways in which teaching has gone wrong. Emanating from the discussion is the fact that a loss of ethic in teachers is there and that it needs to be reclaimed. Some of the reactions of teachers to their situations show what has gone wrong in teaching, how it went wrong and why it did. It is has also been shown in this chapter that most teachers behave the way do because they take for granted or/and don't know the aims means and ends of teaching. These teachers lack the definitive goods of teaching. They do not fit the 'criteria' for a good teacher. What I am actually looking for in my concern is the most generative way of understanding teaching as a practice. This is the task of the following chapter.

CHAPTER FOUR

TEACHING AS A PRACTICE

In this chapter, I shall introduce Alasdair MacIntyre's conception of a practice. I shall argue that teaching can be conceptualized as a practice in MacIntyre's terms and should be understood and carried out as such if teachers are to regain an ethics of teaching. The chapter first develops an account of MacIntyre's conception of a practice. Secondly it shows how the conception of a practice applies to teaching.

4.1 MacIntyre's conception of a practice

I begin the discussion with a reminder of MacIntyre's conception of a practice. MacIntyre describes a practice as

> ...any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended. (MacIntyre, 1981:175)

This quotation needs careful attention because it is the starting point for understanding teaching as a practice. A crucial part of my analysis will be to show how far and in what ways teaching meets the criteria provided in the quotation. MacIntyre's (1981) idea of a practice includes in its conceptual web, several concepts that are central to this study: *internal* and *external goods, virtues, rules and standards of excellence*.

MacIntyre's account of a practice is premised on his conception of virtue. Therefore a discussion of virtue is important. The concept virtue is conceptualized differently depending on the different cultures within which the concept is used. As such, it is not easy to reach a universal conception of what a virtue is and to universal examples. This is seen through writings of different philosophers who have different cultures. Each author has his/her own conceptions different from the other. MacIntyre offers a summary of three conceptions of virtue namely, as:

a) a quality which enables one to discharge his/her social role

b) a quality which enables an individual to move towards achievement of specifically human '*telos*' (ability to

extend one's powers as well as others'), whether natural or supernatural

c) a quality which has utility in achieving earthly and heavenly success.

MacIntyre subscribes to the second view. I agree with MacIntyre that despite different conceptualizations, it is possible to draw a universal conception of a virtue because in the three conceptions, there is already a core concept that is implied. The three conceptions imply that virtue

> always requires for its application the acceptance of some prior account of certain features of social and moral life in terms of which it has to be defined and explained. (MacIntyre, 1981; 177)

According to MacIntyre (1981), this core conception provides a background for a universal explanation of virtue. This conception is the basis of his concern with practices and my claim that teaching is a practice.

MacIntyre (1981) works from this conception to provide the necessary background against which the concept of virtue can be made intelligible. He develops a project on virtue through three stages each with its own background. The first stage is conceptual background (practice), the second

stage is to develop a narrative order of a single human life and the third stage is an account of what constitutes a moral tradition. His account of a practice is part of the first stage of the conceptual background for making a concept of virtue intelligible. He does this in such that if one understands what a practice is, then one understands what virtue is.

According to MacIntyre virtue is an

> acquired human quality the possession and exercise of which tends to enable us to achieve goods internal to the practices and the absence of which prevents us from achieving any such goods. (MacIntyre, 1981:177)

Examples of virtue may be trust, courage, care, truthfulness, honesty and justice. For MacIntyre, three virtues are necessary for sustaining a healthy practice: justice, truth and courage. Virtues guide every kind of relationship between those who participate in a practice. Virtues enable practices and help practitioners to acquire internal goods of a practice. In order to understand how virtues are implicated in a practice we need to understand the distinction between the internal and external goods of a practice.

By the internal goods of a practice, MacIntyre means 'good' or 'goods' that are achieved in and through that practice. In particular, he holds that the goods of a practice are that human powers of excellence and the conceptions of means and ends of the practice are systematically extended. That is these changes cannot happen simply by being told or through isolated activity but in framework of a practice. It is worth noting that different practices produce different kinds of excellences and have different conceptions of means and ends depending on the nature of a practice.

I now explore the distinction between internal and external goods of a practice. Internal goods, according to MacIntyre (1981), are not acquired simply by being told about them but are acquired through participating fully in a practice. Internal goods are an outcome of competition to excel because the achievement of such goods is based on standards of excellence always set, and to supersede the standards and obedience to rules. Only if, among other things, one subordinates oneself to the best standards so far achieved in a practice will one be able to achieve the internal goods. This entails subordinating oneself as a practitioner within a practice in one's relationship to

other practitioners. What the internal goods are can only be identified and understood by people who have experience of the practice at hand and those who are already participating in the practice, and the goods are for everyone who takes part in the practice and for the practice improvement. External goods refer to those things that are of great benefit only to the owner (who may be an individual or an institution, such as a school or university).

In considering MacIntyre's (1981) explanation of practice as given in the quotation earlier, there are phrases important to understand. 'Coherent and complex' imply connectedness of thoughts of participants in a reasonable manner, consisting of different roles of participants that complement one another. It is a socially established cooperative human activity in the sense that it is regarded and agreed upon as a practice by a whole society of practitioners. It necessarily results in internal goods. The internal goods and excellences are not possible without a practice. They are set within a practice. It also improves and extends human powers and human conceptions (skills and knowledge of a practice) in a systematic way. I will take each of these and apply to teaching to show how teaching is a practice.

I find MacIntyre's conception in line with Lave's (1991) notion of legitimate peripheral participation. 'Legitimate peripheral participation' is a process of learning whereby learners inevitably participate fully in communities of practitioners. In order to master skill and knowledge, one needs to participate fully in the socio-cultural practices of the community. In the process, there are in Lave's (1991) words 'new-comers' (in my case novice and student teachers) and 'old timers' (experienced teachers and educators). The 'new-comers' become 'old-timers' by being members of the community of practice. Learning in this case is an integral part of social practice. How do people become members of the community of practitioners in the case of teaching?

Both MacIntyre (1981) and Lave and Wenger (1991) have a view that for a person to learn a practice he\she needs to participate fully in that practice. Participation is a necessary though insufficient condition through which knowledge and skills of a practice can be integrated and demonstrated. The question is what kind of actions in teaching can be regarded as extension of human powers to achieve excellences, highly analytical skills, strategic imagination and competitive intensity in MacIntyre's terms?

4.2 How is teaching a practice?

Teaching is a practice because it has its own history. It has authority and set standards of excellence under which teachers have to subordinate themselves. It has practitioners (teachers) and the practice cannot be fulfilled unless teachers extend their own powers of excellence and conceptions of means and ends of teaching as well as their learners'. Otherwise teaching will not be considered as a practice but as a technical thing. As such teachers need to meet the criteria of teaching as a practice.

There is a need for moral value of teaching as stated by Carr (1995) earlier in this report. Teachers in a sense have to develop practices and also help learners to develop practices as will be shown later in this section. However this is not always the case because teachers seem to have forgotten aims, purpose, means and ends of teaching.

The loss of ethics of teaching in teachers really hinders the practice. In fact it puts into action the very notion of teaching as a practice. Acquisition of the internal goods of teaching is therefore necessary for regaining an

ethics of teaching. Internal goods of teaching can be identified and understood only by people who have experience of teaching and those who are already participating in teaching practice. Only if, among other things, teachers have the internal goods of teaching will they be able to aim at extending their human powers as well as students' human powers and perceptions of purpose, means and ends of their practices. If they participate fully 'new-comers' (novice teachers) become 'old-timers' (experienced teachers).

Possession of virtues enables teachers to create relationships and environments that are conducive for students to learn. Such possession may help teachers redirect their concerns from external goods towards the internal goods.

In teaching virtues come into play in the sense that if one is honest one is less likely to cheat either, other teachers or learners. Moreover an honest teacher is able to recognize his\her weaknesses and knows what is not due to him\her. For example, let us take the case of teacher called James. James accepts bribery in the form of money from students for more marks. He knows fully well that

such students do not deserve the marks given to them. James is not honest with himself and others. Such a teacher is unable to accept his weaknesses and the weaknesses of others. He is cheating the practice of teaching as a whole. Teachers therefore need to possess virtues discussed by MacIntyre (1981).

Questions for thought are what are the external and internal goods of teaching? How is teaching a coherent and complex form of activity? What are the roles of participants in the teaching activity? What are the human powers and conceptions about ends that are extended in teaching?

External goods of teaching may be money, status, prestige, certificates. If a teacher aims at achieving these only, she is incompetent. Giving an example of my country (Lesotho), I have never seen or heard of teachers mobilizing for anything other than for their salary increments, good working conditions and pension funds. In Lesotho schools the knowledge given to the learners is regarded as incontestable. To my knowledge, there has never been any protest against the content or structure of the curriculum knowledge that teachers have to transmit to the students. I

find this mobilization for salary increments and good work conditions to be a concern on external goods of teaching, which needs reconsideration as far as teaching is concerned. This is similar to the reactions of some of the South African teachers when demanding increments on their salaries as discussed in the past chapter. Such teachers seem not to focus on the purpose, means and ends of teaching.

Another example is helpful to illuminate further the distinction between the internal and external goods of teaching here. Suppose that Lerato is desperate to get a job and, on knowing that teaching is the easiest job to get, She goes to do teacher education courses to qualify for entry into the teaching profession. On completion of the courses Lerato will go into the field and teach. However as long as she teaches only for money, she is aiming at the external goods to teaching. She could do anything in her power to get money even if it means cheating the practice of teaching. Other examples of external goods are prestige, material goods, status, and certificates. However, in time Lerato (and others in her position) will find a need to achieve certain highly analytical skills, strategic imagination and competitive intensity, a new set of reasons now not just for teaching

for money, but trying to excel in whatever way the teaching demands (MacIntyre, 1981). After this realization, Lerato finds that cheating is no longer good for her.

MacIntyre (1981) implies that a practice is a collaborative activity. MacIntyre's concept of collaboration is similar to collaboration by Walker (1996) in chapter two. It is collaboration between the practitioners in which they critically engage in dialogue. Thus, they reflect in their practices. By regarding teaching as a practice, I assume MacIntyre's stand. However, I am aware that teaching may lack some of the key concepts of a practice. For example, the standards of excellence of teaching are not set within the practice, but by bodies outside the practice (policy-makers, teacher education institutions and parents). However in some cases there are also teacher representatives in the bodies that set the standards. If the standards are set outside the practice of teaching, is it appropriate to consider teaching as a practice? If not, why then is it happening? Where are the standards of teaching supposed to be set? These are open questions to teachers.

I think that the effort to achieve certain analytical skills, strategic imagination and competitive intensity can spur teachers on to excel or to extend their powers of excellence, and in this process their conceptions of the ends and goods involved in teaching may be extended. Our teacher Lerato no longer sees things in the same technocratic way as she did before as will be elaborated later in the report. She now has deeper reasonable motive behind teaching (an integrated competence of teaching). For example, with time and experience, Lerato through the virtues of courage, truthfulness and justice extends an attempt to excel in her practice. She becomes interested in knowing the history of teaching and the best standards of teaching achieved so far, and subordinates herself and become obedient to the rules of teaching. Lerato at this stage has achieved some of the goods internal to teaching.

MacIntyre provides an example of portrait painting to show that there is the excellence of the products, both excellence in performance by the painters and that of each portrait itself (MacIntyre, 1981). The implication is that internal goods are products and also the process (performance of participants in realizing their job) of realising those products. The roles of teachers are very

important because they determine the process that is one of the internal goods to teaching that brings about other internal goods. Discussion of the roles will be the task of chapter five.

It is worth noting that the products in painting (paintings) are different from the products in teaching (students). The former products are objects whereas the latter products are subjects. Students are subjects in the sense that they are also agents in their own right. They are also responsible for their own learning whereas the paintings are not. As such the example of painting as a practice may not resemble teaching, but we may draw from it to explain internal goods.

Excellence in performance by teachers may also be an internal good. Excellence in performance in teaching is the teacher working out the best way to extend his/her powers as well as the learners'. Now I am focusing on the process of teaching itself as an internal good. The performance by teachers is what determines the decline or progress of a practice. As Carr (1995) said earlier, it is not possible for a teacher to teach what he does not believe in. Teacher has first to extend his/her powers of

excellence and that is when he/she will be able to extend learners'.

The extension marks the progress of a practice. Progress in this sense is extension of 'human powers to achieve standards of excellence and human conceptions of the ends'. Decline may be a result of striving to achieve external goods to teaching. Literally speaking, almost every practitioner wants progress other than decline of a practice, though it is possible that a practice can either decline or progress. Only in an attempt to sustain progress and to respond creatively to situations and knowledge provided that goods internal to teaching can be realized.

It may be argued that being creative and reflective to situations and moments may not be an internal good, because it benefits an individual in his/her own situation, and may not necessarily benefit another teacher in a different context. As such it does not benefit a practice as a whole (another internal good to practice). However, it should be noted that what each teacher encounters and what creative actions she/he takes to solve problems is in the pursuit of excellence of teaching and therefore benefits the practice.

Even if other teachers may not realize it, learners may benefit. My other assumption is that, if teachers work collaboratively, the creative and reflection to situations can be shared and be applied by different teachers in different contexts contextually. The notion underpinning the latter argument is that an internal good is a good for everybody who takes part in a practice and to the practice itself.

Teaching in particular is very different from other practices in that it is a practice that promotes and achieves other practices. For example, a teacher creates a conducive environment for students to carry out a practice which is learning. Learning in turn has other practices that enable it such as critical thinking. This implies that a teacher is not like a painter in that a painter works on an object and is not teaching it anything, but the teacher is working on the subject (student) to teach it another practice other than teaching.

One may ask a question such as what does it mean to teach people a game without actually playing it oneself? What kind of commitment does that imply? Being a teacher but promoting a different practice from teaching implies that a

teacher is a different practitioner from others. In this way teaching is unique in nature. Such a practice needs much of moral thinking which according to Smeyers (1996) does not deal with only what one is going to do, that is, with contemplating the empirical consequences of what we do or how principles and consequences relate to each other. But is also an attempt to understand what it means when one does something in a particular way. This strengthens Davidoff and Van den Berg's (1990) idea that teaching is active involvement of the teacher and the learners in constructing knowledge and discovering understandings together. A teacher has to attempt to understand what it means to teach rather than concentrating on what he/she is going to do when teaching.

It is important to know that like Englund (1996), MacIntyre (1981) states clearly that internal and external goods of a practice are intertwined. MacIntyre in particular asserts that because external goods corrupt a practice, internal goods are there in order to prevent that corruption.

We have seen what a practice is according to MacIntyre (1981). We have also discussed the key terms of a practice: virtues, internal and external goods. Virtues

are those goods by reference to which, whether we like it or not, we define our relationships to those people with whom we share the kind of purposes and standards which inform practices. It is the possession of virtues that help us achieve internal and external goods to teaching. Despite the fact that purposes and standards of teaching are set outside the teaching practice as teachers we can still achieve the internal goods of teaching. It has also been shown that teaching fits the key criteria of a practice and therefore should be treated as such.

Having reclaimed an ethics of teaching, it is therefore necessary to give the implications of my conception on teaching and the roles of teachers.

CHAPTER FIVE

IMPLICATIONS OF TEACHING AS A PRACTICE ON THE ROLES OF A TEACHER

A teacher, in my view, has different dimensions of action compared to other practitioners. These dimensions have to be understood in the context of roles that teachers have to play. The roles reflect the 'telos' of teaching, but they also offer conception of what powers of excellence teachers need to develop in order to achieve the internal goods of teaching. Such powers of excellence and virtues are needed by teachers in order for them to play the roles of teachers are expected to play as will be explored in this chapter. I argue that teachers should critically analyze their roles and reflect upon and subordinate to standards of excellence in fulfilling those roles and to make use of them in order to achieve the internal goods. South Africa's new policy for teacher education (Norms and Standards for Teacher Education, 1998) delineates six roles that teachers are expected to perform. Role related competences in this document suggest an integrated conception of competence as in Hager and Beckett (1996). The roles are proposed as

'the central feature' of all initial pre-service qualifications.

The word 'teacher' is a 'role word' (Buchmann, 1993:145); a practising teacher should be performing the expected roles. However, it depends on what is meant by these roles, who set their standards and what standards are associated with these roles. But beyond considering who sets the standards, it is important to consider whether those standards are worthwhile and worth achieving, whether they enable the realization of the internal goods of teaching practice. We also have to see how far those standards constitute teaching practice. In most cases, external bodies outside the teaching practice set such standards. The new 'Norms and Standards for Educators' (Norms and Standards for Educators, 1998) document which describes the six roles of teachers referred to as the normal expectation of a teacher warrants more.

5.1 The 'six' roles of teachers

Although I discuss these roles as the roles of teachers, it should be understood that there might also be other roles besides these. I intend to use these given roles only in order to show that they should not be dismissed by teachers

as a mere list of tasks. Some of these roles assume an ethics of teaching. I will give a list of the roles and discuss them in the light of teaching as a practice.

a) *A teacher is a mediator of learning*: the teacher will mediate learning in a manner which is sensitive to the diverse needs of learners; construct learning environments that are appropriately contextualised and aspirational; communicate effectively showing recognition of and respect for the differences of others. In addition, a teacher will demonstrate sound knowledge of subject content and various principles, strategies and resources appropriate to teaching in a South African context.

b) *Interpreter and designer of learning programmes and materials:* The teacher will understand and interpret provided learning programmes, design original learning programmes, identify the requirements for a specific context of learning and select and prepare suitable textual and visual resources for learning. The teacher will also select, sequence and pace the learning in a manner sensitive to the differing needs of learners.

c) *Leader, administrator and manager:* The teacher will make decisions appropriate to the level, manage learning in the classroom, carry out classroom administrative duties efficiently and participate in school decision-making structures. These competences will be performed in ways which are democratic, which support learners and colleagues, and which demonstrate responsiveness to changing circumstances and needs.

d) *Scholar, researcher and lifelong learner:* The teacher will achieve ongoing personal, academic, occupational and professional growth through pursuing reflective study and research in the learning area, in broader professional and educational matters, and in other related fields.

e) *Community, citizenship and pastoral role:* The teacher will practice and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others, one that upholds the constitution, and promotes democratic values and practices in schools and society.

Within the school, the teacher will demonstrate an ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators. In addition the teacher will develop supportive relations with the parents and other key persons and organisations based on a critical understanding of community development issues.

f) *Learning area/subject/discipline/phase specialist*: The teacher will be well grounded in the knowledge, skills, values, principles, methods, and producers relevant to the discipline, subject, learning area and/or phase of study. The teacher will know about different approaches to teaching and learning and how these may be used in ways which are appropriate to the learner and the context. The teacher will have a well-developed understanding of the content knowledge appropriate to the specialism. (Norms and Standards for Educators, 1998)

Performance of roles keeps a practice going. Unless participants play their roles, a practice declines. Teachers are participants in the teaching practice because they need each other's full participation in order to achieve the intended outcomes of their roles. Some of the six roles mentioned, to a large extent, strengthen my argument that teaching should be understood as a practice. The word 'roles' itself is used by MacIntyre when he explains a practice as a coherent and complex form of activity, consisting of different 'roles' of participants that complement one another. It may be a question of whether the roles of participants in a practice bear the same meaning as the roles of teachers mentioned in this research. I argue that both kinds of roles have commonalities in that they both need collaboration for their achievement. A teacher cannot achieve those roles alone without joint work with other teachers.

Role *a)* and role *f)* describe a teacher as one who should be concerned with doing everything in an appropriate and sensitive manner to students. They also demand that teachers constantly reflect on the goods of teaching being the aims, purpose, means and ends of teaching. And these roles are directed towards the development of the student

which I referred to earlier as one of the goods of teaching. If this role, therefore, demands that a teacher focuses his/her attention to the student in that way, they help a teacher to achieve one of the internal goods of teaching meaning students that have positive effects of teaching. Thus mainly to extend both our powers and students' powers of excellence. Failure of a teacher to focus on the improvement of the leaner reflects loss of ethics. The achievement of internal goods is what a practice of teaching needs.

Role *c)* implies collaboration in MacIntyre's conception. The role describes a teacher as someone who has to be supportive to colleagues and who has to participate in school decision making. The implication is that the teacher needs to work with other teachers to share experiences and help each other for the progress of the teaching practice. Role c) also implies that the teachers must ensure that the institutional features of schooling are organized in such a manner that they enable rather than constrain teaching for the development of the learner. Given these roles I believe that although they are not set within teaching practice and by the teachers themselves, if

well internalized, the roles still constitute teaching as a practice.

These roles, especially role e) imply commitment to professional and ethical standards. Professional standards here refer to a teacher's commitment to high quality instruction and personal and social conduct of high repute (Cole and Chan, 1994). The implication is that a teacher has to be committed to achieve standards of excellence in performance, in the aim of achieving students maximum levels of learning set by professional bodies, subject specialists, curriculum experts and supervisors. In this sense, the standards of teaching are not obligatory as in other professions because teacher commitment to students, to the profession and the school determines school efficiency. And the nature and essence of performance of participants in fulfilling their different roles is an internal good by itself.

A teacher has to extend students' powers of excellence as well. He has to extend their conception of ends and means of learning, to help them excel in thinking and living good lives. MacIntyre's example of portrait painting shows that there is the excellence of the products, both excellence in

performance by the painters and that of each portrait itself (MacIntyre, 1981). The implication is that internal goods are also products which in this case are learners. But learners are different kinds of products because they are agents in their own right as has been shown earlier. The roles of teachers are very important because they determine the process which is one of the internal goods to teaching that brings about other internal goods (students).

For example, role e) involves virtues and ethical attitude that a teacher is required to practice. If teachers can internalize this role, they can maintain the quality of teaching (one of the internal goods). Teachers can also be able to bring out of the learners the expected quality (other internal goods). This is an ethical dimension of teaching in which living a good life involves respect for the dignity of other people. The work of a teacher therefore is to demonstrate strong ethical standards in order to achieve those standards in the students as well. A teacher has to respect human rights of students and be committed to equity. As Carr (1995) and MacIntyre (1981) have already asserted, the virtues of courage, justice, caring and others, are pre-requisites in achieving ethical standards of teaching.

Another implication of these roles is that the teacher is to be able to discern critical relationships among elements in the professional context. The implication is that a teacher should be able to make intelligent decisions in the class and in his/her immediate community, decisions that would result in efficient actions in solving problems in social contexts (Cole and Chan, 1994). This is the reflective part of teaching which needs commitment and interest in the part of the teacher.

The roles also imply that a teacher has to know and understand the subject matter he/she proposes to teach. He/she should also know the content of the curricula to be taught in schools and the objectives of such curricula. Given these roles of a teacher, what then are the dimensions of action of a teacher? This relates to the internal goods of teaching in the sense that knowledge and an understanding of the subject matter is one of the constituents of the standards of excellence of teaching. Knowledge and manifestation of content is a major aspect of Englund's (1996) didactic competence. If a teacher does not know the subject matter well, he\she cannot satisfy the requirements for the standards of excellence of teaching and therefore cannot achieve the internal goods of

teaching. I assume that unlike other practitioners, a teacher works on developing the knowledge, and understanding of rules of the agents with which he/she is working. For example, although doctors and lawyers are working with agents they are not explicitly oriented towards developing their agency. Whereas in teaching, it is both teachers' own agency and their students' that need to be developed. And in addition, teachers need to work with colleagues and supervisors, parents of students, principals of schools and other professional people.

One may be confused at this level about my reference to these roles, which are listed. It is possible to dismiss these roles as mere technical lists, but they are not a mere list if well internalized. Implicit in these tasks is that teaching constitutes collaboration between teachers. It also involves achievement of internal goods defined in this case as learners and also the nature of practice itself. Teaching also must extend learners' powers of excellence and their conception of the ends and goods involved in learning. As such we should not dismiss these roles as a mere list of tasks that has nothing to do with teaching as a practice. In each of these roles there are several tasks that constitute a greater role. These roles

must be conceived of as together in a web of relationships because teaching is a coherent and complex form of activity. That means each role is very complex. If teachers have roles, then the account for my claim that teaching is a 'coherent and complex form of socially established cooperative human activity...'(MacIntyre, 1981) is to be taken seriously.

The chapter outlined the roles of teachers and discussed them in relation to the conception of teaching as a practice. I have shown that it may be true that the standards of teaching are set outside the practice itself. But still the roles reflected in the Norms and Standards for Education (1998) document can be critically analyzed and be found useful in helping to maintain the progress of teaching as a practice and regain an ethics of teaching.

CONCLUSION

Teaching is not always understood as a practice by most researchers and teachers. As a result many teachers focus more on achieving the external goods rather than the internal goods of teaching. Only if teachers acquire the internal goods of teaching will teaching progress and work for the common good of all involved in the practice.

The recent accounts on good practice of teaching provide a background to my project. Some of them explicitly address the importance of the ethical dimension of teaching. These accounts help teachers to understand the differences between the inner and external quality of teaching. Teachers who are willing to maintain the progress of teaching will then be concerned with the inner quality of teaching.

Teachers as well seem not to understand teaching for what it should be. They often focus more on achieving the external goods of teaching being money, good work conditions and status rather than the internal goods of teaching. Teachers respond to teaching problems in a way

that shows that they do not possess the internal goods of teaching.

It is important to understand and recognise teaching as a practice in MacIntyre's (1981) conception. This research has argued that teaching should be conceived of as a practice in MacIntyre's terms. Unless teaching is taken as a practice, teachers will never achieve the internal goods of teaching that protect teaching against corruption by the external goods.

It is also worth noting that some of the roles of teaching, if well understood and internalized, can help teachers to achieve the internal goods of teaching. These roles have the ethical dimension of teaching. The argument that these roles are a mere list of tasks is not valid. The roles go deeper than just a mere list of tasks as has been shown in this research.

REFERENCES

Argyris, C. and Schon, A. 1977. *Theory in Practice: Increasing Professional Effectiveness*. London: Jossey-Bass Publishers.

Bernstein, B. 1974. On Classification and Framing Educational Knowledge. In *Class Codes and Control*, 3 pp157-176.

Bernstein, B. 1993. Pedagogic Codes and their Modalities. In Hitotsubashi Journal of Social Studies. 25 pp115-134.

Buchman, M. 1993. Role over Person: Morality and Authenticity in Teaching. In Buchman, M. and Floden, R. *Detachment and Concern, Conversation in Philosophy of Teaching and Teacher Education*. London:Cassel.

Carr, D. 1991. *Educating the Virtues: An Essay on the Philosophical Psychology of Moral Development and Education*. London: Routlegde.

Carr, D. 1993. Moral Values and the Teacher: beyond the paternal and the persimisive. In *Journal of Philosophy of Education*. 27 (2) pp193-207.

Carr, D. 1995. Is Understanding the Professional Knowledge of Teachers a Theory - Practice Problem? *Journal of Philosophy of Education* 29 (3) pp311-332.

Carr, D. 1996. Rival Conceptions of Education. In *Journal of Philosophy of Education*. 30 (2) pp159-178.

Christie, P. 1998. Schools as (Dis)Organizations: the 'breakdown of the culture of learning and teaching, in South African Schools. In *Cambridge Journal of Education*. 28 (3) pp283-300.

Cole, P.G and Chan, L.K.S 1994. Teaching Principles and Practice. Australia: Prentice Hall.

Cornbleth, C. 1990. *Curriculum in Context*. London:Falmer Press.

Davidoff, S. and Van den Berg, O. 1990. *Changing your Teaching: Challenge of the Classroom*. South Africa: Centor Publications with the Faculty of Education, University of Western Cape.

Englund, T. 1996. Are Professional Teachers a Good Thing. In Goodson, I.F and Hargreaves, A. *Teachers Professional Lives*. London: Falmer Press.

Floden, R. and Buchman, M. 1993. Between Routines and Anarchy: preparing teachers for uncertainty. In Buchman, M. and Floden, R. *Detachment and Concern. Conversation in Philosophy of Teaching and Teacher Education*. London: Cassel.

Frazer, E., Horseby, J. and Lovibond, S. 1991. *A Feminist Reader*. United Kingdom: Blackwell

Goodson, I.F. and Hargreaves, A.(eds). 1996. *Teachers' Professional Lives*. London: Falmer Press.

Hager, P. and Beckett. 1995. Philosophical of the Integrated Conception of Competences. *Journal of Educational Philosophy and Theory*. 27 (1) pp1-27.

Lave, J. 1991. Situating Learning in Communities of Practice. In L. Resnick, J. Levis and S. Teasly (eds) *Perspectives on Socially Shared Cognition*. Washington: American Psychological Association.

Lave, J. and Wenger (eds). 1991. *Situated Learning: Legitimate Peripheral Participation*. Cambridge: University Press.

MacIntyre, A. 1981. *After virtue: A Study in Moral Theory*. London: Duckworth.

Mackinnon, A. and Erikson, G. 1993. The role of Reflective Practice and Foundational Disciplines in Teacher Education. In T. Russel and H. Munby (eds). *Teachers and Teaching: From Classroom to Reflection*. London: Falmer Press.

Mail and Guardian. 12 December, 1997. (A South African News Paper)

Mardle, G. and Walker, M. 1990. Strategies and Structure: Some Notes on Teacher Education. In Woods, P. (ed). *Teacher Strategies Explorations in the Sociology of the School*. London: Croom Helm.

Mercer, N. 1995. *The Guided Construction of Knowledge. Multilingual Matters*. London: Clendon.

Mercury. 12 December, 1997. (A South African News Paper)

Morgan, J. A. 1996. Autonomy as an Educational Ideal. In *Journal of Philosophy of Education*. 30 (2) pp239-252.

Muller, J. and Taylor, N. (eds) 1993. *Inventing Knowledge: Contexts in Curriculum Construction*. Cape Town: Maskew Miller Longman.

Norms and Standards for Educators. July, 1998. South Africa: Pretoria Department of Education.

Sowetan, 5 May, 1997 (A South African news paper).

Smeyers, P. 1996. Educating Ethically: Culture, Commitment and Integrity. *In Studies in Philosophy and Education*. 15 (1-2) PP147-157.

Thompson, J.B. 1990. *The Concept of Culture, Ideology and Modern Culture*. Stanford, California: Stanford Press.

Sunday Times, 8 May, 1997. (A South African news paper)

Walker, J.C. 1992. The value of Competency Based Education. In Hattie, J. (ed). *The Effects of Competency Based Education in Universities: Liberation or Enslavement?* Perth: Murdoch University.

Author Mafeka M
Name of thesis Teaching As A Practice Mafeka M 1999

PUBLISHER:
University of the Witwatersrand, Johannesburg
©2013

LEGAL NOTICES:

Copyright Notice: All materials on the University of the Witwatersrand, Johannesburg Library website are protected by South African copyright law and may not be distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

The University of the Witwatersrand, Johannesburg, is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the Library website.