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Beyond the Content and Pedagogy:
A Step Forward towards a Value-Based
Teacher's Professional Development

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Abstract

This paper reviews the contemporary literature of human values and valuation processes, and proposes a re-conceptualized model of a teacher's professional development. This paper suggests a thorough analysis of the teacher's personality and devises alternative, well thought-out strategies and approaches to alter self-knowledge, values, valuation processes, and beliefs to imbed the desired impact on their teaching practices. This paper supports the use of deliberate attempts to alter the basic motivation level of teachers and to deliberately expose them to available knowledge to modify their values, attitudes, and actions in their respective professions, organizations, and formal associations. Hence, such professional development programs, accompanied by support mechanisms, can alter the existing values, attitudes, and the subsequent actions of these teachers to inculcate an intensive commitment, dedication, enthusiasm, and engagement in teaching.

Introduction

Education is considered to be comprised of a comprehensive and multidimensional set of processes to unearth the innate abilities and potentials of a child and to nurture that child in a way that she or he can become a positive contributor to society. In the pursuit of this vision for education, "the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction; we shall have the deepest and best guaranty of a larger society which is worthy, lovely, and harmonious" (Dewey, 1900, p. 29). This dimension of education propels the notion of holistic development which is considered to be the aim of schooling – encompassing the academic, technical, social, moral, and spiritual growth of the child's personality. In this sense – and within the context of a democratic society – schools need to go beyond teaching fundamental skills to cultivate the whole child with the primary focus of developing that child's total personality (Scherer, 2007).

In order to meet the fundamental tenets of holistic education, the pervasive role and omnipresent involvement of teachers must be considered integral factors. Hargreaves (2003) regards teaching as the only profession which is entrusted to others with the critical responsibility of creating the human skills and capacities necessary for societies to survive and succeed in the information age. In this sense, the future of a nation is shaped and reshaped in classrooms and educators are performing the vital job of navigating this nation-building process. Indeed, "Teachers represent the heartbeat of a school and the changes

essential to school improvement" (Du Four & Eaker, 1998, p. 233). This multidimensional role and all-pervasive involvement inevitably demands that teachers be developed holistically, as mere proficiency in content and pedagogy may not help them to successfully accomplish the important task of nourishing the total person of the child. However, there is a growing propensity to focus solely on literacy in reading, mathematics, science, and related pedagogies in training teachers. Existing accountability systems hold educators accountable only for basic skills (Rothsetin, Wilder, & Jacobsen, 2007, pp. 9-11). Some would further argue (for example, Norlander-Case, Reagan, and Case, 1999; Intrator & Kunzman, 2006) that the majority of our discussions and deliberations concerning effective teaching only revolves around content, teaching methods, and learning outcomes — ostensibly ignoring the most important aspect of teachers' real life experiences. This is the inner life which determines the level and intensity of commitment, enthusiasm, and engagement of the teachers in activities that cultivate their capacity to instruct with greater consciousness, self-awareness, and integrity. These are the necessary ingredients of successful teaching. Arguably, if teachers are to be expected to teach the "whole child" in a comprehensive manner, then unavoidably the teacher's professional development endeavors should also reflect a holistic approach to prepare educator. "A holistic approach to teacher education is one that views the teacher as a multidimensional whole person. Teaching the whole teacher requires dealing with not only the cognitive dimension, but with the aesthetic, spiritual, and moral dimensions as well" (Hollimon *et al.*, 2009).

Congruent with Kegan's (1994) constructive developmental theory, this paper asserts that teachers are mature individuals and possess "more complex systems of mind" (p. 9). Therefore, in order to effect real sustainable change, teachers' professional development programs need to focus on igniting a spark of change in the mentees' personal values, beliefs, attitudes, and overall world view. Kegan (1994) championed the need "to change the whole way they understand themselves, their world, and the relationship between the two" (p. 275). This dimension of teacher change is an identity process that is dynamic, complex, and interactive (Vetter, 2012). Hence, it is within this milieu of academic thought that this paper proposes to re-conceptualize teachers' professional development endeavors by thoroughly analyzing their own unique and distinctive personalities to further devise alternative strategies and approaches to positively impact their self-knowledge, values, valuation processes, and beliefs to produce the desired impact of their teaching practices.

The Aim of Teacher Professional Development

Guskey (1986) believes that the three major outcomes of staff development are change in the classroom practices of teachers, change in their beliefs and attitudes, and change in the learning outcomes of students. In other words, the prime purpose of teacher education programs is to "alter the professional practices, beliefs, and understanding of school persons toward an articulated end" (Griffin, 1983, p. 2). In the view of Hargreaves (1998), teaching and learning are social practices; therefore, they must have strong connections with emotional experiences. Perhaps it can be said that the personal identities of many teachers are shaped by emotions (Nias, 1986). Similarly, Zembylas (2003) argues that it is difficult to separate reason from emotions since the human ability to think and make decisions is governed by emotions. Arguably, teacher education programs should focus on

the teacher as an emotional being and understand the linkages between human emotions and deep-rooted personal beliefs.

A plethora of researchers such as Hollingsworth (1989), Weinstein (1990), Kagan (1992), Pajares (1992), Tatto (1998), and Korthagen (2004) have argued for the presence, importance, and influences of personal beliefs and images in teacher learning. While delineating between beliefs and knowledge, Pajares (1992) maintained that the most common distinction between the two is that beliefs are based on judgment and evaluation, whereas knowledge pertains to objective, verifiable facts. In this sense, beliefs can be considered true without the necessity of evidence while knowledge requires evidence to support a given declaration. Pajares (1992) further expounded upon the linkage between the deep rootedness of personal beliefs and the time period of its acquisition. "The earlier a belief is incorporated into the belief structure, the more difficult it is to alter" (p. 317). However, it is a common observation that many students come to teacher training programs with inflexible beliefs about the features of good teachers (Lortie, 1975). In this regard, Pajares (1992) argues that teacher candidates are not new to the scenario of teaching and learning because they have observed teaching in action in their own academic lives and have imaginary portrayals of effective teachers in the light of their own experiences. Woolfolk-Hoy & Murphy, (2001) consider such experiences of new teachers as narrowly based on their classroom experiences rather than grounded in research outcomes.

However, Brookhart & Freeman (1992) maintain that research is indecisive in identifying evidence of altered personal beliefs effected through teacher education programs. The reason is that many researchers (e.g., Kalaian & Freeman, 1989; McDiarmid, 1990) have argued that teacher education programs have failed to substantially influence the personal beliefs of the teachers. For example, McDiarmid (1990) found that pre-service teachers possessed a strong belief that young children could not comprehend complicated ideas and showed resistance to changing deep-rooted beliefs. Similarly, Tabachnick and Zeichner (1984) noted that the teaching education process was unable to change their beliefs; rather, it only strengthened their narrowly-defined notions and ideals. In this manner, Wubbels (1992) argued that student teachers believe that theories taught in teacher education programs manifest the least connection with the actual environment of the classroom.

Similarly, Kagan (1992) noted the deep rootedness and inflexible nature of personal beliefs and images that the pre-service candidates demonstrated in teacher education programs. Kagan asserts that the candidates demonstrated the tendency to utilize the information gained from coursework to confirm and validate their pre-existing beliefs rather than use them to question and reshape inveterate ways. Therefore, candidates' personal beliefs and images determine the quantity and quality of knowledge gained from teacher education programs as well as the way they reconstruct this knowledge. However, many of the researchers (e.g., Alexander et al., 1998; Alexander et al., 1996) believe that personal beliefs can be reshaped at any educational level; this is emerging as one of the prime objectives of teachers' professional development programs.

To this end, it is critical to note that teachers' professional development programs must emphasize the need for their candidates to reflect on existing practices in order to devise some improved courses of action. This ability will, enable them to question and correct their

beliefs to gain maximum knowledge and most importantly to develop a true willingness to implement this knowledge in the real milieu of the classroom. The remaining objectives of a teacher's professional development process (i.e., improved classroom practices and student outcomes) can only materialize when teachers are wholeheartedly willing to question and forgo their pre-existing beliefs and adopt new knowledge and skillsets, implementing both in the actual classroom. However, the critical question of what actually activates change in teachers is yet to be answered (Tillema, 2000). Hence, the common objectives of professional development are to produce teachers who are able to make a difference in the learning outcomes of their students, improve classroom practices, and be able to challenge their own deep-rooted beliefs through experiential and theoretical knowledge. However, it is important to deliberate on the qualities that make a teacher effective so that professional development programs devise and employ the strategies, tactics, and approaches necessary to assist the teachers in the acquisition of these qualities.

The Effective Teacher

The historical perspective of the notion of an effective teacher can be traced back to Plato's Meno dialogue, in which Plato examined Socrates' unusual and highly successful method of teaching based on questioning which is now known as the Socratic Method (Mitchell, 2006). In 1896, Putnam identified content competency, pedagogical knowledge, and authentic personality as the prime characteristics of effective teachers.

In order to identify the distinguishing qualities of effective teachers, Stronge (2007) and Stronge & Hindman (2003) provided a wide-ranging list of qualities as a result of a meta-review. Their listing is comprised of the following six dimensions: (1) *fundamentals of effective teachers*, (2) *the teacher as a person,* (3) *classroom management and organization*, (4) *planning and organizing for instruction*, (5) *implementing instruction*, and (6) *monitoring student progress and potential*. In his definition of "Teacher as a Person," Stronge (2007) highlighted six nonacademic social and emotional behavioral attributes of effective teachers which are: *caring*; *fairness and respect*; *interactions with students*; *enthusiasm and motivation*; *attitude toward teaching*; and *reflective practice*. Similarly, Weinstein (1989) collected the views of pre-service teachers to describe what they meant by describing someone as "a really good teacher." The top primary characteristics of educators who excel emerged as *caring*, *understanding*, *warmth*, *friendliness*, *empathy*, *patience*, *motivational*, and *ability to maintain discipline*.

Several Chinese researchers (e.g., Feng, 2002; Li, 2002; Li & Xuan, 2003; Ying & Fan, 2001) argue that the traditional teacher evaluation mechanism of China is based on four central pillars. These pillars are: (1) *morality* (2) *diligence* (3) *ability*, and (4) *student performance*. Similarly, Liu & Meng, (2009) interviewed teachers and explored three central themes considered to represent the fundamentals of effective teachers. The first theme highlighted ethical leadership which includes being patient with, respecting, and caring for students; being responsible for, and fair to, every student; maintaining a good relationship with students and peers; and demonstrating a commitment to teaching. The second theme concerned professional skills which includes being knowledgeable and creative as well as honing necessary teaching skills. The final theme was comprised of professional development, continuing in-service learning, and ongoing acquisition of new educational trends and theories.

The literature identifies various qualities of effective teachers. The commonalities among the various perspectives are an authentic personality (Putnam 1896); the teacher as a person (Stronge, 2007); morality and diligence (Feng, 2002); and caring, understanding, warmth, friendliness, the ability to relate to and motivate children, patience, and the ability to maintain discipline (Weinstein, 1989). The above-mentioned qualities are all directly related to the personality of the teachers; in other words, they relate to the development of the "whole teacher" — not only to the enhancement of knowledge and skills. Working in accordance with this general ethos, teachers' professional development programs need to equally focus on developing the "whole teacher"— a term encompassing their values, beliefs, and attitudes towards the profession of teaching and learning.

Also, the contemporary literature concerning teacher education and training highlights the inconsistency between instructor education courses and the performance of the teachers in the real classroom environment. Consequently, there is an evident propensity of disparity between the words of teacher and their actions (Paula Ensor, 2001). Maynard (2001) notes a disparity and inconsistency in teacher education between theoretical learning at universities and the practices in the classrooms. The focus of university-level learning should be having the least connections with the problems that teachers will encounter in their classrooms. Korthagen & Kessels (1999) maintain that the prime responsibility of teacher education programs is to help and encourage teachers to understand the relationship between theory and practice. They claim that this objective has not been properly achieved to date because educators are experiencing problems in applying their theoretical knowledge gained from universities to the resolution of real world problems in the classroom. Similarly, Edwards & Protheroe (2003) noted that teacher education programs are too structured, limiting the opportunities for teachers to adopt a flexible approach in their teaching. They believe most of the teachers are focused on delivering the curriculum and face difficulties in responding to real life problems encountered within a school environment. Edwards & Protheroe further maintained that school mentors are acting as caretakers of maintaining traditional educational standards rather than helping and encouraging new teachers to question and challenge both themselves and their students. Similarly, Sim (2005) also claimed that there is a weak connection between university learning and the practical needs demanded by the classroom environment.

Many researchers (e.g., Bartels, 2005) criticize training programs which include practicum at the end of the educational program, believing that theoretical knowledge should be acquired before real world experience. While arguing in favor of including practicum in teacher education in Pakistan, Naz *et al.*, (2010) maintained that, "the quality of teacher training is also not up to the mark as there is very less difference in the performance of trained and untrained teachers. More focus is on the knowledge transference and the pedagogy is ignored or less focused" (p.444). They further commented that, "It can be found out clearly from the results that there is no change in the pedagogy of teachers with professional qualification whether they are novices or experienced. They have close adherence to the traditional teaching... Their theoretical lore is strong which has not changed even after they get experienced in their field. Their theoretical knowledge without practicum is not allowing them to modify and reshape their teaching practices" (p. 447). In their view, this all is due to

the lack and irrelevance of practicum and the scenario can be redressed by strengthening and making the practicum relevant in teacher education.
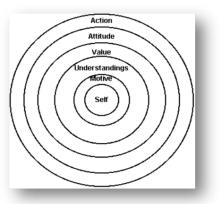
Nevertheless, in this Pakistani context of Gilgit Baltistan province, numerous school improvement programs, reforms, and initiatives have been undertaken by the government and the international donor agencies for the last two decades. A significant amount of investment has been made in capacity-building programs. Under these initiatives, the majority of teachers receive training focused on content and related pedagogies. Such long-term and short-term professional development initiatives included both theoretical knowledge and practicum. As part of these reforms, teachers' salaries have almost doubled over the last five years making them competitive and attractive in the government sector. However, the statistics released by the Karakoram International University Examination Board (KIUEB) 2010 Secondary School Certificate (SSC) examination showed that only 28% of 10,107 candidates at the 9th grade level passed the examination and only nine students were able to secure an A+ grade. In the second part of the SSC exam, only three students earned an A+ and out of 7,995 candidates, 3,903 students failed. Similarly, in the KIUEB 2011 Secondary School Certificate examination, out of 10,640 candidates only 3,211 remained successful, resulting in a 30% passing rate (Shah, Alam, & Baig, 2012). This data highlights the serious mismatch between the rigorous initiatives offered by teacher professional development programs and student learning outcomes as measured by their annual examination. The majority of educator professional development initiatives sponsored by the government and international donor organizations revolved around content and teaching methods, ignoring the most important aspect of the life experiences of the teachers (Norlander-Case, Reagan, & Case, 1999; Intrator & Kunzman, 2006). Less attention has been paid to the enhancement of the level and intensity of commitment, dedication, enthusiasm, and engagement of the teachers in their profession. Additionally, the least focus has been directed to analyzing the teacher's personality and self-knowledge of his or her values, valuation processes, and beliefs.

The Values

In educational literature, there is an apparent tendency to use the words "ethics" or "morals" as comprehensive terms for values-related concepts (Sergiovanni, 1992). Conversely, other scholars like Leonard (1999), Begley (2001), and Hodgkinson (1978) reserve the term "ethics," or "principles," for a particular category of trans-rational values, and instead use the word "values" as a broad umbrella term for all forms of desirable qualities. Parsons and Shils, as cited in Begley (1999), have defined values as, "Conceptions explicit or implicit distinctive of any individual or characteristic of a group of the desirable which influences the selection from available modes, means and ends of action" (p.240). In the view of Begley (1999), "Values are those conceptions of the desirable which motivate individuals and collective groups to act in particular ways to achieve particular ends. They reflect an individual's basic motivations, shape attitudes, and reveal the intention behind actions" (p. 237). Some people like Willower (1999) view this concept from a philosophical point of view: "The study of values traditionally has dealt with what is good or desirable with the kind of behavior that one should engage in to be virtuous" (p.121).
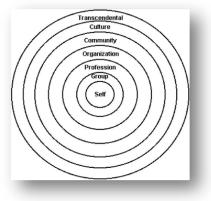
The Syntax of Values

Begley (1999) proposed the syntax of values as an adaptation of Hodgkinson's work (1991, 1996). In this model, he placed values within the context of one human as a social being excluding the collective social context. The outermost ring represents the observable actions and speech of the individual. He argues that this ring can help to identify the indicators of the values of an individual; however, it can be misleading as the person may demonstrate the actions that are not congruent with his or her actual values.

The next ring of the figure represents attitudes. According to Begley & Zaretsky (2004), "Attitudes can be thought of as the thin membrane between values and the observable actions or speech of an individual, or the permeable boundary of personality that acts as the interface between the psychological and physical world" (pp. 643-644). These attitudes are considered to represent the tendency to act specifically as a result of values or value systems of the individuals. The next level represents the actual values held or manifested by an individual. Following the ring of values is the "available knowledge" or "understandings." This refers to the kind of knowledge the individual acquires through life experiences, training, and reflection which together prompt the individual to respond to basic motivations and adopt particular value positions. According to Begley & Zaretsky (2004), "The motivational base layer of the figure provides the key to understanding the nature and function of values. This is the motivating force dimension behind the adoption of a particular value which, working out through the layers of the figure, shapes attitudes and potentially subsequent actions" (p. 644). At the core of the figure is the self, or the individual, as the biological being. According to Begley & Zaretsky (2004) "There is not a great deal known or that can be said about this inner core of the individual. Some would describe it as the soul, the life-force or spark of life" (p. 644).

Arenas of Values and Valuation

As another adaptation of Hodgkinson's work (1991, 1996), Begley (2001) suggests the onion metaphorical model to elucidate the various sources of values. It explicates how values can be derived from multiple external and internal environmental sources. This model is fundamentally based on the argument that values are predominantly acquired from more collective sources such as family, friends, peers, acquaintances, professions, organizations and formal associations, the community, social culture, and spiritual practices and beliefs. The individual as a separate entity is placed at the center of this onion metaphor. It stands to elucidate the importance of the individual in exerting potentially unique influence within the social or organizational context. The second ring signifies the arena of groups, which are comprised of various collectives such as the family, peer, friend, and other connections. The third ring corresponds to

profession, a more formal arena of administration that is closely related and relevant to school administration. The fourth ring represents the arena of organization, one of the most analyzed areas to academics and practitioners in the field of educational administration. Further proceedings lead to the arenas of greater community, society, and culture. A final seventh ring is included to accommodate notions of the transcendental. The spiritual dimension is significant and sensitive for a leader to understand the motivation of followers.

Teachers and Values

In order to cope with the expectations attached to the teaching of the "whole child," both competency and character are emerging as an indispensable set of the critical necessities of contemporary educators. Competency refers to context, events, and facts, all of which demand separate interpretations. In juxtaposition, however, character is subjective, personal, and firmly grounded in human values (Hodgkinson, 1999). Hodgkinson maintains that, "The whole actor enters into the administrative chamber. Not just eyes or intellect or technical competence. We bring our hormones and our gods and demons with us…we so often and so stubbornly resist closer examination of this stark truth" (p. xii).

Sherman (2005) argues that recognizing and exploring the individuality of the students and reaching their personal learning potential represent the prerequisites of moral teaching practices. "Perhaps, the moral teaching has to reflect in the teaching strategies and practices which help to generate an affectionate relationship between a student and the school and in turn the schools become the most favored, adored and attractive places for the students" (Shah, Alam & Baig, 2012). Teachers have to be fair, right, just, and virtuous. They rigorously reflect the ability of students to understand a concept, monitor their emotional states, and assess their mindsets (Noddings, 1984; Manen, 2002). Likewise, Canfield & Hansen (1993) cited a follow-up study which catered to 180 male students in Baltimore. The study's findings revealed that 176 of the students followed had become successful doctors, lawyers, or businessmen. These successful students dedicated their achievements to one of their teachers. The research team contacted the teacher who was still in Baltimore, to understand the secret of her success. She replied, "It's really very simple. I loved those boys." The response of this teacher seemed very simplistic, but it conveyed the intensity of her commitment, dedication, enthusiasm, and engagement in her profession. In other words, these attributes had been the integral part of her personal and professional values which reflected in her attitudes and subsequent actions. Teachers are human beings and expecting them to perform as educators exercising such activities purely on technical grounds without personal intrinsic motivation and curiosity would be unrealistic. Rather, teachers have to internalize the needed qualities in their personal and professional value systems. Hence, a deliberate attempt to help the teachers to acquire such values and practices should be one of the aims of teachers' professional development endeavors.

Towards the Development of a Value-Based Professional Development Model

In the syntax of values, Begley (1999) situated values within the context of one human as a social being, excluding the collective social context. The model considers the "self" in the core surrounded by the layer of basic motivations. Next is the ring of understandings or available knowledge. These two layers motivate the individual to acquire and hold a particular set of values. These values regulate the attitude in the next ring and the kind of

attitude governs the actions of the person in the outermost layer. In the arenas of values, Begley (1999) argues for the presence of multiple external and internal environmental sources from where an individual can acquire, shape, and reshape his or her values. This model identifies the more collective sources such as family, friends, peers, acquaintances, professions, organizations and formal associations, the community, social culture, and the transcendental as the platforms for the valuation process. Thus, deliberate attempts can be made to alter the basic motivation level of the teachers and expose them to purposefully available knowledge to modify the values, attitudes, and actions of teachers within the arenas of profession, organization, and formal associations. Well-constructed professional development programs, together with a support mechanism, can alter the existing values, attitudes, and subsequent actions of these teachers to inculcate an intensive commitment, dedication, enthusiasm, and engagement in teaching. Designing a professional development program aiming to alter teachers' values can be constructed using the findings of many scholarly works in the area of moral literacy, self- knowledge, authentic practices, and research on values and beliefs as more fully expounded below.

Deeply Structured Self-reflection

To understand the foundation of values and their inner backgrounds, Branson (2007) proposed and employed an intensely-structured self-reflection method. In this regard, he maintained that, "Deeply structured self-reflection incorporates the enhancement of the ability to personally articulate one's self-concept and core values so as to construct sophisticated understandings of situations that can be used to guide thoughts and behaviors" (p.228). The conceptual framework presented situates the self-concept at the center of the framework, followed by the components of self-esteem, motives, values, beliefs, and behaviors. Branson (2007) maintains that, "All of these components of the Self are formed during one's life experiences and become powerful influences on how one experiences, perceives and reacts to their reality. This means that one's own self-concept is at the heart of how one behaves and this self-concept indirectly influences behavior through the sequential components of the Self of self-esteem, motives, values, and beliefs"(p.229). He argues "By not considering how personal values are formed, and the inner antecedents of personal values within the Self, any self-knowledge of one's personal values will remain notional knowledge" (p. 228).

Branson (2007) maintains that, "authentic leaders are said to act in accordance with their personal values and convictions thereby building essential credibility, respect and trust. This suggests that the development of authentic leadership is contingent upon the leader having explicit knowledge of their values so that they can readily act in accordance with these values" (p.225). Here I would argue for borrowing the premise of "authenticity" from leadership to teachers, aiming to develop "authentic teachers." These authentic teachers should have more self-knowledge and a deeper understanding of their values and valuation processes so that they are more credible, respected, committed, and trustworthy.

Furthermore, Branson (2007) claims that, "research provides clear evidence supporting the use of deeply structured self-reflective processes as an effective means for providing a leader with the necessary self-knowledge that allows them to fully understand their inner Self and, thereby, to know how their values are influencing their behaviour. Furthermore, this research shows how this important self-knowledge can then be used to initiate desired

behavioural changes that enhance authentic leadership practices" (p.238). Hence, the deeply structured self-reflective processes can help the teachers to know their self-concepts and core values. As a result thereof, they will be able to act in accordance with appropriate feelings, beliefs, attitudes, values, and behaviors (Branson, 2007). This type of reflection may be focused on their "personal narratives" (Sparrowe, 2005) or life stories (Shamir & Eilam, 2005), so that the teachers may be able to come to know more about their self-concept. Writing and reading the autobiographies and biographies of others can help them to understand the values and self-knowledge and learn from their experiences and from others.

The Components of Moral Literacy

Nancy Tuana (2007) suggested three basic components of moral literacy in the context of formal education: *ethics sensitivity*, *ethical reasoning*, and *moral imagination*. For her first component, Tuana argues that "ethics sensitivity" is not an innate quality of an individual; rather, it is a developable skill. According to Tuana, ethics sensitivity trainings can enhance the ability of an individual to better understand and gage the intensity of ethical dilemmas, thereby responding in a proper and improved way. "Ethical reasoning skills" are defined as the identification and understanding of various ethical frameworks and the evaluation of the values relevant to the moral issue. "Moral imagination" includes the enhancement of an individual's ability to understand and appreciate the other's perspective and thus develop an improved sense of personal responsibility and empathy for others.

Effective teachers need to be moral agents — not only for their students, but also for the wider social environment. Therefore, moral reasoning skills and moral imaginations must be developed and expanded. For that reason, professional educational endeavors should also focus on developing the teacher's responsibility as a moral role model for both students and society and act as moral mentors (Hollimon *et al*., 2009). In her basic components constituting moral literacy, Tuana (2007) places a high premium on the use of narratives and stories as the most common pedagogical techniques for cultivating the moral imagination in students. The same technique may be used for teachers, including exemplary school and teachers' stories to develop empathy and ethics sensitivity. In planning a moral literacy program, the local culture and traditions need to be carefully analyzed as they have strong influences on the standards and codes of desirability of morality. Additionally, action-oriented programs such as devising and implementing student service and community service programs can be included in the moral literacy program. The portfolio development of educators focused on morality and ethics can be another engaging activity for teachers to continuously learn with honestly and dignity. In short, there can be so many other moral and ethics-related activities to be included in such professional development endeavors to help educators enhance their commitment levels, dedication, enthusiasm, and engagement in their chosen profession.

Religious Values for Teaching and Learning

Apart from criticism and appreciation, the faith-based Catholic schools have remained successful and popular among the parents (Johnson, MacCrerry, & Castelli, 2000; Rutherford, 2002). These successful schools openly acknowledge the influence of religious values in education (Johnson, MacCrerry, & Castelli, 2000; Rutherford, 2002; Johnson,

2003; Grace, 2003). Exploring the characteristics of the Catholic schools, Rutherford (2002) maintains that, "every one working together underpinned by the values and beliefs of the Catholic faith forms a strong and effective partnership that results in a high standard for the pupils" (p.456). Commenting on a Muslim head teacher, Khaki (2005) states that, "Her [head teacher's] Islamic faith is the engine which largely drives khadija Apa's [her] vision and moves her to adopt various strategies" (p.287). He devised the "Prophetic Professional" model which is driven by the moral values from the Islamic teachings about education and deeply rooted in the Islamic history.

Hicks (2003) maintains that "by recognizing that faith expressions are potential sources of both cooperation and conflict we will be better able to describe and evaluate the role of religion and spirituality in the work place and other contexts" (p.62). However, religion and its influence in education are being highly criticized and debated as infusing biases (Grace, 2003). The projected prejudices derive from contemporary socio-political unrests and power struggles around the world where many groups are misinterpreting their religions for the attainment of personal and group objectives. Secondly, faith-based schooling has largely been ignored by mainstream educational study and research. Even faith-based educational systems have failed to launch, sponsor, or introduce systematic research in this area. Globally, there are myriad faith-based educational systems which provide valuable social and academic services for the betterment of the downtrodden of society. Grace (2003) argues that "the faith based schools are one of the countervailing institutions against the global hegemony of market materialism, individual competitiveness and commodity worship. Their role could be crucial not only in the preservation of various forms of spiritual and moral values but also in struggles of solidarity and social justice internationally" (pp. 157-158). Indeed, all the major faiths proclaim missions of love, peace, harmony, forgiveness and reconciliation" (Grace, 2003, p. 161). Therefore, the religious teachings which endorse the basic universal values such as honesty, dignity, trustworthiness, commitment, and respect can be made a part of the value-based professional development of educators. Such religious teaching and emotional attachments can help instructors enhance their commitment and dedication, making teaching a central part of their lives. Their work, accentuated by moral and social vision and emanating from spiritual commitment, can make them extraordinary teachers (Bullough, Patterson, & Mayes, 2002).

Conclusion

In developing countries like Pakistan, governments in collaboration with international donor communities have taken various initiatives to strengthen and enhance the quality of education. For the last two decades, a substantial amount of money has been spent on the professional development of educators, improving salary packages and benefits. However, the desired results are yet to be achieved in terms of quality education, widespread access, and positive learning outcomes. The majority of such professional development initiatives remain confined to the improvement of content and teaching methods, ignoring the most important aspect of the life experiences of the teachers (Norlander- Case, Reagan, & Case, 1999; Intrator & Kunzman, 2006).

Hence, the value-based teachers' professional development model presents to policy makers and donor communities working in the education sector of developing countries a comprehensive focus on analyzing the teacher's personality and self-knowledge of his or her

values, valuation processes, and beliefs. This value-based model of teachers' professional development is buttressed by the argument that if teachers are expected to teach the "whole child" holistically, then professional development endeavors must also reflect a holistic approach to preparing educators in similar fashion, considering the "multidimensional, whole person." Thus, this paper suggests devising an approach to assess and potentially alter individual personalities and self-knowledge, considering their values, valuation processes, and beliefs to achieve the desired impact of their teaching practices. Such an approach which focuses on the inner being and real-life experiences of the teacher can be instrumental for the enhancement of professional commitment, dedication, enthusiasm, and engagement in teaching. This redirected assessment and consideration will ostensibly help them to teach with greater consciousness, self-awareness, honesty, and integrity.

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