

ETHICAL LINGUISTICS: MALE TEACHERS' MOTIVATIONAL ROLE IN MORALITY ORIENTED LANGUAGE SKILLS INCULCATION AMONG STUDENTS

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Abstract

Universally agreed, the values, ethics, and morality are the core essentials for making human race reach to the heights of civilization. The main objective of this research has been to analyze male-teachers' motivational role in context of promoting morality based linguistic skills among students. Nowadays, the Social Workers, Linguists, and Human Resource Managers lay a special focus on individuals' linguistic dynamics, as it is significant both in organizational and in societal functioning. The relevant literature was analyzed as secondary data source, while primary data was gathered through in-person interviews. A sample comprising of 114 respondents was chosen, which comprised of male and female students of Government Primary Schools in District Karak. Study results express that majority teachers do guide students on morality based linguistic competence, use of proper language with respect to the social context and persons involved, good behavior and etiquettes, which develop students academically, enrich their personalities, and make them valuable assets for organizations, society, and at a larger level for the state.

Key Words: Language, Linguistic, Morality, Society, Students, Teachers.

1. Theme of the Study

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Allah Almighty revealed it through the Holy Qur'an while saying that "We have indeed created man in the best of moulds" (Qur'an, Surah Al-Tin [The Fig] – No. 95, Verse 04). Similarly, Allah Almighty says it to the Holy Prophet Muhammad Peace Be Upon Him that "And raised high for you your repute" (Qur'an, Surah Al-Sharah [The Relief] – No. 94, Verse 04). At another place in Holy Qur'an, Allah Almighty says that "And Verily, you are on an exalted (standard of) character" (Qur'an, Surah Al-Qalam [The Pen] – No. 68, Verse 4). The analysis of these Quranic verses clearly express the praise of Allah Almighty for the highest human morals being Holy Prophet Muhammad Peace Be Upon Him was blessed with, which also is a clear indication that all humans shall have faith and deeds like that of Prophet Muhammad Peace Be Upon Him. Allah Almighty's orders are held supreme by Muslims around globe, and Sunnah (the way of life spent, presented and liked/approved by) of Holy Prophet Muhammad Peace Be Upon Him is considered by them (Muslims) as the only best desirable model for all human beings. The Holy Prophet Muhammad Peace Be Upon Him is considered by them the Role Model Guide Who has set highest standards of morality and ethical life, and proper way of communicating with others based on perfect socially enshrined linguistic principles to be followed by human beings, for an efficacious life based on harmony, peace, and eternal success.

Though grand moral and ethical edifice of our educational institutes is constantly under the threat of crumbling with respect to decay of respect, politeness, sharing, fellow-feeling, selflessness, contentment, and an increased risk of spread of materialism, ambition, greed, self-centeredness, narcissism, aloofness, immorality etc. The masses used to hold up their eyes with expectations toward educational institutions for inculcation of their cherished, primitive, and distinct cultural values among their children, as the teaching community is being considered the backbone of society and a ray of hope. This study endeavours to know that either teachers (of the study's universe) are countering these deviating social trends by discharging their prime duties of making their students better and well-adjusted members of society who could contribute to the creation of a values laden society. Hence this research is an attempt of exploring key realities regarding students' morality based linguistic skills promotion in context of a civilized society with respect to their teachers' input.

2. Literature Review

The “**ethics and morality**” are expressive themes of whether any saying or act is either right or wrong, and, good or bad morally. The terminology does also relate to any theory or system of moral values or principles. Deigh (1995) reports on Cambridge Dictionary of Philosophy stating that the expression "ethics" is "commonly used interchangeably with 'morality' ... and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group or of an individual". Paul and Elder (2006) express that many individuals do obscure ethics with role performing in line with religious beliefs, social traditions, and the law; and they disagree to take ethics as a stand-alone impression. Whilst, Long and Sedley (1987) found that the term “morality” is originated from Latin word “moralis” with literal meaning of 'character, manner, appropriate behaviour'. It is the distinction of actions, decisions, and intentions, between those that are marked as appropriate and those that are marked as inappropriate. While, Stanford Encyclopedia of Philosophy (2016) narrates that the morality is an organisation of principles or standards derivative of a code of conduct of a specific religion, culture, or philosophy, or even it may be derived from a norm that an individual trusts as universal. Morality can also be particularly identical with "goodness" or "rightness".

On **ethics**, Suffian (1976) shared that the good behaviour and morality are principles, hence each principle is establishing upon nation-building values, and trust in God buttresses the essentiality for spiritual forte. Banks (2006) say that the verbal communication and words come from morality-based thinking and moral-based feelings, while action and body gesture comes from heart. Alexander (2005) share that the transcendent and sacred ideals, similar to situations of human agency and moral discourse are to be lived-in instead of mere studying in abstract. Similarly, Hogarth (2001) share that teaching for expertise involves focus-of-attention on ethical dimensions of circumstances and expression of the significance of ethical behavior. Stanford University (2016) describe that the morality phenomenon is descriptively used for referring to certain code(s) of conduct set by society or by some institution, for example, by religion, or may be adopted by individuals as part of their behaviour, or it may normatively refer to such a code of conduct which evolve particular circumstances, and that be supported by all rational individuals. The instructors of the primary level educational institutions do foster and develop the social abilities and proper skills for enabling the optimal development of children with respect to their age, aptitude, and ability. Gallimore and Goldenberg (2001) stated that the research based communication with parents exhibited that they stressed the significance of moral development of children, rather than the

children's growth in literacy culturally. And the profession of a teacher was to initiate the people into the mankind's conversation.

Regarding **teacher–student relation**, Hamre and Pianta (2001) share about quality of teacher–student relationships having a significant impression on academic achievements and on generating desirable social outcomes. The students spend much time with their teachers who are their role models, the teachers who in addition to teaching also love and care for them are consequently respected by students, their parents, and people in community. Haberman (1999) found that the teachers with affirmative attitude about students are more probable to generate among students the ethical behaviour and help them raise their achievement levels. Blatt and Kohlberg (1975) shared that the consistent dialogue and interaction between teacher and student is vital for augmenting moral and prosocial development of students. The teachers who pay attention to their students' queries and moans are prepared with enhanced degree to meet individuals' necessities. The students are more prospective to be amenable when their teachers' body–language and pitch-of-voice that indicate plainness and reinforcement. A teacher needs to develop a trusting connexion with students to make them feel that their emotions are understood, and as a fact the students do also learn regarding what is 'appropriate display' of emotions in their household.

Regarding the **output and benefits of teachers' effective role** in promotion of morality based communication skills among students, Kavanaugh (1983) argues that teachers, as a manner of instructing morals to broods, do enhance students' socio–emotional skills that help them in their educational achievements, cognitive development, facilitation in everyday life, establishing and maintaining functional relationships, making communication effective, in resolution of conflicts, and in improving their decision making skills. Taylor (2012) said that the teachers, as a model for students, should act properly, dress properly, and possess good beliefs. The teachers having positive professional attitude help students in their academics, character building, and social achievements. The good teachers, being role model, fulfil responsibility of teaching and enabling students in coping with diverse social situations. Chein (1972) mentions that teachers have to play their potential role with respect to students' self–development, constructive attitude formation, building moral character, and other social skills necessary for their future. The skills of moral character necessarily be practiced in order to be inculcated in students' personalities, therefore teachers are required to provide practicing opportunities to students of helping others, which will enable them help others independently when such needful occasions arise.

Loss (2000) share that the **communication is a process** that individuals adopt while sharing views among themselves. The upright communication is deliberated as a robust tool for teaching profession's effectiveness and in education transmission. Bee (2012) share that as per diverse abilities of students, a teacher needs communication skills that motivate students toward their learning process. Loss (2000) say that the communication is a process which individuals adopt for sharing views among themselves, and particularly for a teacher, it is crucial to have sound skills of communication for facilitating students in effective learning and in achieving professional goals. Veugelers (2000), while highlighting teachers' role say that teachers contrarily widen the skills of students to communicate and at the same time show them that which values are significant for teachers themselves. Maes et al. (1997) share that the teachers with good communication skills perform well and convey educational message in understandable manner. Morreale et al. (2000) say that the teachers serve as a base for academic and professional success of students; students require the understanding of difference between right and wrong, while it depends on teacher-student communication both inside and outside class-room.

Deckert and Caroline (2011) share that **language** is one, out of many systems of signs, which human being use to interact with others. Wardhaugh (2006) shares about language that it is not only a type of nonfigurative entity for study rather it is something being used by masses. While language is what the participants of a specific community speak among themselves. Wardhaugh further states that there are many plausible links between society and language; one is that the social structure of society may either impact or regulate the linguistic construction. For example, the phenomenon of age-grading where the young-children speak varyingly from that of the older-children, while the children speak varyingly from adults. Researchers found prevalence of diversity within languages spoken by people, and reflects things like their social, ethnic, or regional basis, and even their gender. The studies show that specific choices of words, ways of speaking and even the rules for nattering are actually greatly decided by particular social requirements of a society.

Edwards (2009) shares that it is feasible to examine that how people accomplish their language linked to their goals of interaction and their cultural backgrounds. Even a person's name influences one's perception regarding him/her; these perceptions are then transmitted to the psychosocial-contexts in which we find ourselves, and these contexts contribute in formation of personal and group identities. The language is composed of sensitive and powerful symbols of social behaviour. In normal course, we transfer information while using language; we share

vital social messages while using language, about who we are, to which area we belong, and with whom we are associated. A persons' background, character, and intentions may be judged by one's language or dialect, or in few cases even from the choice of a single word one utters. While narrating significance of the **impact of language over society**, Deckert and Caroline (2011) share that for becoming part of a speech-community, an individual does need to possess communicative-competence. The speaker needs to build one's ability of using language in a manner that is significantly appropriate for a particular situation. For gaining full membership in a local-context, a person needs to be able to get command over language usage which conforms rules of linguistic conduct in that group. Sapir (1929) recognized the close association between culture and language, and are inseparably linked, as one cannot comprehend them in isolation. He expresses that people do neither live in world of social activity alone, nor in objective world alone; they are dependent over language that is used as a medium of expression in their society. Wilson et al. (1997) say that the type of communication that is reflection-enhancing is inductive and thus the internalized beliefs of individuals are appealed through it. Austin (1975) said that by means of a performative utterance, person not only says something – rather s/he actually does something if the certain factual world conditions are there.

Romaine (1999) states that no particular method of speaking has a fortunate vision of the world's reality; we make the world through our language. Wardhaugh (2006) claims that language determines that how its speakers organize and perceive the globe around them i.e. both the social world and natural world. A language spoken do supports formation of world-view, and an act of speech changes conditions existing in the world. Wardhaugh further say that the general rules for conversation are actually greatly determined by social necessities. Language is both the speakers' possession and a societal possession; certain individuals might speak similar language, same parlance, or same variant, for example, they might apply similar code, and in this way they belong to same speech community due to the reason that certain individuals behave linguistically similar to others. Wardhaugh (2006) say that language is utilized to express something, as well as to avoid saying 'certain things'. These 'certain things' are restraint to be saying from because usually people do not like to talk about tabooed topics, or even if such matters are gabbed about somehow, people talk about them in a very meandering manner. In earlier mentioned condition, there are occurrences of linguistic taboo, while in later condition there are applications of euphemisms in order to evade stating certain matters straight. Wardhaugh argues that everyone among us does have an identity or may be

more correctly does have a combination of identities. Our identities are constructed through interaction with others; as a result of our socialization, each one among us has achieved a sense of self.

While commenting on **significance of motivational role of teachers**, Cochran-Smith (2004) says that teachers take along values, cultural perspectives, dreams, and hopes, to the classroom. Hansen (2001) say that morality based values designated as ‘notions of good and bad, better and worse’ may be articulated in actions teachers undertake, such as, on part-of curriculum they focus on, to whom they give attention, on what topic they ‘stand’ as interacting with students etc. For teaching morals to learners, teachers require involving direct teaching through expert demonstration, role modelling, and through thinking aloud (Sternberg, 1998), expressing ethical behaviour and focusing over ethical aspects of situations (Taylor, 1967). Similarly, Ahmad (1998) shares that the need of ethical, moral, and professional skills amongst teachers is significantly required. Taylor (1996) comment that, professionally, teachers should be thoughtful to their different students’ needs and respective capabilities; teachers need to distinguish and redirect the multifaceted cultural, moral, and ethnic identities coupled with features of individual students inside class. In this context, Bergem (1990) also say that the teaching as an ethico–moral value–laden action and profession appears to be extensive amongst teachers’ trainers, policy formulators, and particularly among teachers themselves, and growth of professional standards of ethics for teachers has presently attracted a cumulative consideration globally.

Wentzel (2002) found that styles of teaching conforming to scope of operative parenting is a momentous forecaster of academic–goals’ achievement of students, development of attentiveness–in–school, and improvement of learning. Especially, the teachers that keep elevated anticipations incline to have students securing better grades and at same time do pursue prosocial objectives, assume responsibility, and show a dedication to expertise in learning, this signifies the role of morality in teaching. In similar way, Zimmerman (1998) suggest teachers’ roles as of facilitators of students’ self–development. In addition to it, Youniss and Yates (1997) share that the teachers can support students grow skills and attitudes that are required for journey towards expertise, and that is applied for moral character too. Additionally, Paul (1992) and Ennis (1994) emphasis for a value–impersonal role of teachers, wherein teachers focus to analyze values with impartiality. McLaren (1994), and Walters (1994) say that perspective of a critical pedagogy based on sociocultural drive wherein teachers support students in giving meaning to social world. Similarly, Veugelers (2001) argue that

teachers express that how values are entrenched in cultural practices and draw students' attention for thinking in relation to these values.

Commenting on **policy and strategic attempt**, Shakir (2009) share that the learning and teaching of 'hard skills' are prepared easy through a uniform syllabus, uniform entrance standard, and a common evaluation system. Hence, promotion of 'soft skills' among students particularly, morality, ethics, and professional development became a hard task – as it includes fewer measurable components and variates greatly with every individual as per one's background and character. Pantic and Wubbels (2012) also say that the consideration of normative kind of teaching proves that the teachers' trainers, policy makers, and teachers themselves ascribe raised value to their morality promoting roles, and arguments on teachers' readings to deal with moral values, is still to be improved.

Beane (2002) found, in researches on strategies of teaching for moral education based on curriculum, that the components like learning based on problem-solving, group-works, holding discussions, and utilizing subject topics addressing dilemmas, values, and moral issues, are required, and necessarily be evocative in relation to personal objectives of students, acquiring the ability to link content of learning to their erstwhile knowledge. Youniss and Yates (1997) say that the skills of moral character necessarily brought into practice for developing among students. Teachers essentially be acquainted with provision of sound practicing openings to students; it is because of the reason that if they are not involved in practice of helping others – they will be not prospective of doing it autonomously when such occasions arise.

Holland et al. (1998) favour the development of instructional schemes of education based on curriculum-design wherein moral development and promotion of prosocial values among students is done parallel to subject-matter learning in a particular learning dominion. The concentration may be on acquaintances that inculcate nous among students linked with their locus in world, and that will support them in becoming an accountable member of society. Rest et al. (1999) found that the critical constituents of involvements premeditated to advance morality reasoning is comprising of stimulating growth in cognitive processes, teaching self-reflection, instruction in moral and ethical issues, and training on moral problem solving.

3. Research Methodology

The study is descriptive in nature making analysis of teachers' role regarding promotion of morality based linguistic skills among primary level students of Government Schools in the

study area. This section comprises of the hypothetical construct of the research, sampling and sampling procedure, method applied for collecting primary data and its analysis, and the research's ethical considerations respectively.

3.1 Hypothetical Construct

Research Hypothesis “The male-teachers do significantly inculcate morality based linguistic skills among students of Government Primary Schools in a formal environment in the study region”.

Alternative Research Hypothesis “The male-teachers do insignificantly inculcate morality based linguistic skills among students of Government Primary Schools in a formal environment in the study region”.

3.2 Sampling and Sampling Procedure

District Karak was selected from province of Khyber Pakhtunkhwa for sampling through lottery method. Further, out of three Tehsils (administrative sub-divisions) of district Karak (that are Karak, Takht-i-Nasrati, and Banda Daud Shah) the research-study was limited to Tehsil Takht-i-Nasrati, and then was further narrowed down to the village Chokara of the Tehsil.

In this research, the respondents were male and female students of Government Primary Schools. In village Chokara, 10 primary schools were existent and all students studying in 5th class were selected for the study. The data was collected from a total number of 114 (100%) respondents, out of which 60 (52.6%) respondents were male while 54 (47%) respondents were female; 76 (66.7%) respondents were comprising of 8–10 years' age group, while 38 (33.3%) respondents were comprising of 11–13 years' age group.

The study was not restricted to a particular language, rather it addresses general art and mode of speech in relation to manners, use of values oriented words, expression of respect, tone, reflexive softness, selection of words etc. The native language of the respondents was Pashtu, whereas the medium of education in the study region was Urdu, with English as another academic (linguistic) subject of study. This is common academic-practice in Pakistan that at elementary level (at primary and secondary grades) the learners learn in almost three languages i.e. their mother tongue (local or regional language), Urdu language, and in English language. The study is representative of both genders; hence, respondents are not pronounced here in the study as male child or female child, rather they were treated and called as students.

3.3 Method of Data Collection and Analysis

The secondary data was collected while making review of related texts and researches available as literature. The primary data was collected through interview method for which the interview schedule was formulated, by using Likert scale, with composition of close-ended questions. Face-to-face interviews were conducted. The data was transliterated on response sheets. Afterwards, the primary data was categorized and tabulated; the data frequencies and the respective percentages were reached relatively. The tabulated data was transcribed in evocative-transcription layout; the descriptive explanations were also added to the empirical data description.

3.4 Ethical Considerations

The ethical considerations, especially related to the respondents' consent, and their confidentiality was assured.

4. Primary Data Analysis

This section gives primary data analysis that was collected through face-to-face interviews of respondents. The gathered data, after classification and tabulation, was described textually with explanatory additions.

Primary Data Table: Variables Determining Male Teachers' Motivational Role in Morality Oriented Language Skills Inculcation among Students						
Number	Variables	Scale Categories				Total
		Mostly	Usually	Rarely	Seldom	
1	Instructors motivate on keeping consideration of moral values in speech	83 (72)	7 (6.1)	17 (14.9)	7 (6.1)	114 (100)
2	Instructors motivate for keeping high morality in behavior	88 (77.2)	8 (7.0)	10 (8.8)	8 (7.0)	114 (100)
3	Instructors motivates for good way of interacting with others	59 (51.8)	18 (15.8)	27 (23.7)	9 (7.9)	114 (100)
4	Instructors motivate to talk politely with every one	90 (78.9)	10 (8.8)	10 (8.8)	4 (3.5)	114 (100)
5	Instructor motivate for talking with complete themes	59 (51.8)	18 (15.8)	27 (23.7)	9 (7.9)	114 (100)
6	Instructors motivate for speaking truth and being straightforward	75 (65.8)	11 (9.6)	18 (15.8)	10 (8.8)	114 (100)
7	Instructors motivates to greet with "Salam" when meet some one	95 (83.3)	6(5.3)	10(8.8)	3(2.6)	114 (100)
8	Instructors motivate for calling others with good/correct names	87 (76.3)	7 (6.1)	14 (12.3)	6 (5.3)	114 (100)

9	Instructors motivate to speak socio-culturally approved language	88 (77.2)	8 (7.0)	10 (8.8)	8 (7.0)	114 (100)
10	Instructors motivate for varying ways of talking while keeping consideration of age (e.g. talking differently with younger, age-mate and elder person etc.), relation and status of person (e.g. talking differently with parents, friends, different gender, teachers, employers etc.)	59 (51.8)	18 (15.8)	27 (23.7)	9 (7.9)	114 (100)

Description of Primary Data Table: –

In variable–1, the data expresses that either the teachers motivate students to have regard for moral values while communicating with others. The 83 (72%) respondents say that the teachers do it mostly, 7 (6.1%) respondents say that they do it usually, 17 (14.9%) respondents say that they do it rarely, and 7 (6.1%) respondents say that they seldom do it. The moral values in speech reflect and exhibit the inner personality of the speaker. Every speech has an impact over audience, and the morality and values coated words attract the attention and drive of the audience, and it signifies and transform an interaction to be a successful one.

In variable–2, the data expresses that either the teachers motivate students to keep high standards of morality in their attitude and behavior. The 88 (77.2%) respondents say that the teachers do it mostly, 8 (7.0%) respondents say that the teachers do it usually, 10 (8.8%) respondents say that the teachers do it but rarely, and 8 (7.0%) respondents say that they seldom do it. Bearing good attitude and behaviour is a unique characteristic of Muslim society, and is too highly valued in all human societies. Most of the problems and issues in society arise due to improper attitude and behaviour. Good behaviour and a positive approach towards the society and individuals, serve as a source of solving a number of social issues in the society.

In variable–3, the data expresses that either the teachers motivate students for adopting nice way of interacting with others. The 59 (51.8%) respondents say that the teachers do it mostly, 18 (15.8%) respondents say that the teachers do it usually, 27 (23.7%) respondents say that the teachers do it rarely, and 9 (7.9%) respondents say that they seldom do it. Communicating nicely, creates a mental harmony between the speaker and the society; talking nicely becomes a source of creating a respectable space for an individual in society. It also affects the hearts and minds of the listeners positively.

In variable–4, the data expresses that either the teachers motivate students to talk politely with everyone. The 90 (78.9%) respondents say that the teachers do it mostly, 10 (8.8%) respondents say that the teachers do it usually, 10 (8.8%) respondents say that the teachers do it but rarely, and 4 (3.5%) respondents say that they seldom do it. Talking and dealing with others in a polite manner strengthens social ties, bonds, and relationships inside society. Polite people are always welcomed. The Holy Prophet Muhammad Peace Be Upon Him has spread Islam around the world with a consistently polite and respectable manner.

In variable–5, the data expresses that either the teachers motivate students for communicating complete messages instead of fragmentary and incomplete themes. The 59 (51.8%) respondents say that the teachers do it mostly, 18 (15.8%) respondents say that the teachers do it usually, 27 (23.7%) respondents say that the teachers do it rarely, and 9 (7.9%) respondents say that they seldom do it. Speaking completely and concisely helps listeners to avoid confusion and ambiguity. This manner also makes the interaction objective–oriented. The precise–talking enable others to comprehend the complete theme.

In variable–6, the data expresses that either the teachers motivate students for speaking truth and being straightforward. The 75 (65.8%) respondents say that the teachers do it mostly, 11 (9.6%) respondents said that the teachers do it usually, 18 (15.8%) respondents said that the teachers do it but rarely, and 10 (8.8%) respondents said that they seldom do it. Telling the truth is a virtuous, spiritual, and a highly appreciated universal value. The Holy Prophet Muhammad Peace Be Upon Him was known as the person with highest degree of truthfulness, and a very strong motivator for speaking truth. Allah Almighty also orders us to speak the truth, and to refrain from telling lies. The practice of truthfulness eliminates social, personal, and spiritual evils from society, and it strengthens the human bonds, generate mutual trust, raise human dignity, empower the spirituality, and serve as a source of increasing transparency in all affairs of personal, family, community, and of state’s levels.

In variable–7, the data expresses that either the teachers motivate students to greet with “Salam” when meeting anyone. The 95 (83.3%) respondents say that the teachers do it mostly, 6 (5.3%) respondents say that the teachers do it usually, 10 (8.8%) respondents say that the teachers do it but rarely, and 3 (2.6%) respondents say that they seldom do it. Allah Almighty and the Holy Prophet Muhammad Peace Be Upon Him has enjoined the Muslims to greet others and initiate this greeting by saying “Salam” to Muslims, fellow–being and humans. Saying “Salam” while meeting others was a regular practice of Holy Prophet Muhammad Peace Be Upon Him. The word Salam (*salām*–سلام is an Arabic word (, and the root meaning of which is

"whole, safe, intact". Other meanings derived from this word are "to be safe, be secure, at peace", hence meaning "well-being, health" which in passive form means it for others "to be secure, pacified, and submitting to the Will of Allah Almighty". The words "Assalam-o-Alaikum Wa Rahmat-ullahe Wa Barakatuhoo" make full and complete Salam, which is meant for that you (the listener) may be in-peace (blessed), and may also have the grace and bounties of Allah Almighty. The answer and response for "Salam" is "Wa Alaikum-u-Assalam Wa Rahmat-ullahe Wa Barakatuhoo" which means that you (the listener) may also be blessed/in peace, and may also have the grace and bounties of Allah Almighty. Actually, it is a lovely supplication and a sincere expression of goodwill for each other resulting in love and fellow-feeling among the members of a society. The Muslims begin their interaction with this expression of goodwill which creates in them a spirit of liking, fellow-feeling, trust and goodwill for each another.

The data of variable-8 expresses the respondents' reply to question that either the teachers motivate them for calling others with good and correct names, instead of calling someone with distorted, incomplete names, or calling disrespectfully. The 87 (76.3%) respondents say that the teachers do it always, 7 (6.1%) respondents say that the teachers do it most often, 14 (12.3%) respondents say that the teachers do it but rarely, and 6 (5.3%) respondents say that they seldom do it. Calling individuals with good and correct names is much internalized and pleases the individuals involved in interaction. Islam strictly prohibits its followers from calling others by bad names. Naturally, every human being want to be called with good name, in a good manner, and with a respectful expression. This help us establish good social connection, and we receive a due attention of others.

In variable-9, the data expresses that either the teachers motivate students to speak socio-culturally approved language. The 88 (77.2%) respondents say that the teachers do it mostly, 8 (7.0%) respondents say that the teachers do it usually, 10 (8.8%) respondents said that the teachers do it but rarely, and 8 (7.0%) respondents said that they seldom do it. Using socio-culturally approved language makes the conversation effective and acceptable. Using such words or style that is not according to the norms of society, causes displeasure amongst individuals of society in their interaction.

In variable-10, the data expresses that either the teachers motivate students for adjusting their speech in accordance with other person's age (talking differently to kids, youngsters, age-mates, seniors, elders etc.), relation (father, sister, neighbours, friends, strangers etc.), status (teacher, boss, subordinate, employer, educated persons, warden, parents, official, principal,

peon etc.) and gender (female class fellow, male class fellow, mother, father, brother, sister, female teachers, male teachers etc.). The 59 (51.8%) respondents say that the teachers do it mostly, 18 (15.8%) respondents say that the teachers do it most often, 27 (23.7%) respondents say that the teachers do it rarely, and 9 (7.9%) respondents say that they seldom do it. It is evident that one cannot talk with parents the same way one can talk with one's friends etc.; talking with parents, elders, and teachers is based on respect and humbleness, while talking with friends or age-mates is characterized by informality and frankness.

5. Conclusion

Morality based linguistic skills creates strong, confident, bold, and brave personalities having impressive character, good moral conduct, and with good decision-making skills. The language, the words, the tone, and the gestures of a person shows one's level of civilization. It leads to an integrated and strong society. Effective interaction laden with high moral standards makes a student to be a successful learner, a respectable individual of society, and a noble citizen of a state. Effective and societally functional skills help individuals securing employment in reputed organizations, and becoming favourite human being in society.

From the research findings, it is concluded that the teachers play their role significantly regarding the inculcation of morality based linguistic skills in addition to academic socialization of the students. They improve their students' linguistic capabilities that enable them to function as being expedient societal members. The substantial bulk of respondents have shared that the teachers motivate them regarding morality based linguistic skills, good behavior, socio-culturally approved language usage, appropriate and polite way of talking, speaking truth, greeting others with words like *Salam*, respecting elders, being kind to younger, etc. However, based on data examination, it is determined that the Research Hypothesis i.e. "The male-teachers do significantly inculcate the morality based linguistic skills among students in a formal environment in the study region" stands factual, while the Alternate Research Hypothesis i.e. "the male-teachers do insignificantly inculcate the morality based linguistic skills among students in a formal environment in the study region" stood refuted.

6. Recommendations

Wardhaugh (2006) shared that language planning has been made a crucial part of modern nation-building, due to the fact that a noticeable trend has emerged in contemporary world, of making language and nation identical. Weinstein (1980) shared that the planning regarding

language is a government sustained, authorized, long term and mindful struggle to change a language's purpose within a society in order to solve communication and interaction based problems. It may include complex decision-making, assessing resources, transferring of varying purposes to diverse languages – or a linguistic diversity in a society, and allocation of cherished assets.

Keeping the experts' opinion in view, based on primary data findings, and while bearing in mind the significance of language planning and its direction, it is recommended that

- Teaching of linguistic skills should be allied with high standards of morality, in order to produce positive and peace-loving members for society.
- The fast-spreading moral depravity and decline should be controlled through calculated uplift of moral standards via linguistic training inside classrooms.
- The educational material and training regarding inculcation of linguistic skills with a special emphasis over Islamic standards of morality should be made an essential part of teachers' training curriculum.
- The inculcation of soft and peace-promoting values among students should be initiated right from the primary level of education. This would lead to the production of valuable and productive human resource that would be running organizations, and leading the society positively in future Inshaallah.

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