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NATIVE AND NONNATIVE DOGMAS AS PRECURSORS OF VALUE EDUCATION: INDIAN TEACHER EDUCATORS' ATTITUDE TOWARDS DEVELOPMENT AND IMPLEMENTATION OF VALUE EDUCATION IN TEACHER EDUCATION

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Abstract

Value development of individuals is routed on the native culture. The native dogmas of axiology create the most suitable values of a society. This paper explores the teacher educators' perception on native and nonnative dogmas as precursors of value education. Major objectives of the study are to find out whether Indian Teacher Educators' attitude towards implementing value education in teacher education is favorable or unfavorable and to identify teacher educators' discernments on value education that precursor the native and nonnative dogmas. Sample is 208 teacher educators of South India. Attitude scale, inventory and interview are the tools used. Quantitative and qualitative methods were used for analyses. It is found out that teacher educators have favourable attitude towards implementing value education. The discernments of teacher educators is that native dogma based value education enhances better value quintessence.. More than 80% of teacher educators support the value education that based on native dogmas. 10% has neutral attitude and 8.65% supports nonnative dogmas. The paper

suggests development of value education based on native dogmas. It also suggests development of value education from indigenous value concepts to international value theories.

Keywords

Value Education, Teacher Education, Native Dogmas, Nonnative Dogmas, Dichotomy, Discernments

1. Introduction

Education is a passport to a good, comfortable and secure life. To make man a social being to lead effective social life, education bags different imperatives time to time such as value education, moral education, human rights education, women education, environmental education, sex education and so on (Sharique, 1984). Teacher education sector must purposely flourish this wide scope of education through the practice of distinguished ideals because teacher education is that which arranges platforms for a state's future educational affairs. Meticulous teacher education is zeroed in on conscious efforts of moral and social responsibilities of the prospective teachers. Well-designed value education in teacher education may save this purpose to a certain extent (Schwartz & Bilsky, 1987). A study of Saeed (2016) showed that there is significant positive relationship between the spiritual leadership of administrators and the quality of work life of school teachers. Also, there is positive and significant effect of organizational justice on relationship between administrators' spiritual leadership and quality of work life of their teachers. This result support to state that the teacher education institution must provide sufficient organizational climate based up on values to the student teachers

The teacher education has acquired tremendous importance in national education system of any country because it has increasingly been realized that performance of educational institutions can be improved with teachers who have received sufficient pre-service training. This mentioned improvement is to be activated with splendidly planned curriculum (Narjis, Shah & Ghulam, 2017). Value education is always essential to shape one's life and to give him/her morale of performing him/herself on the global stage. The need for value education among the parents, children and teachers is constantly increasing. Prospective teachers must be carefully trained during their teacher education course with preplanned actions for value development (Anil, 2014). Student teachers with value quintessence only can serve as value oriented teachers in future.

1.1 Why Value Education in Teacher Education?

Values are principles or standards that help to improve the quality of life. Values explain the dos and don'ts of behaviour. They form the basics of character formation and personality development (Madhu, 2000). The values that helix from within or the core of the heart, like love, compassion, sympathy, empathy, tolerance, etc. lay the foundation for the external practice of values like honesty, discipline, punctuality and loyalty. In today's fast paced competitive world, man seems to have compromised on his values, integrity and character, in a bid to earn, use and possess more and more of material wealth. As a result, we see corruption, unlawful activities, inhuman behaviour and immoral consumption and so on (Gupta, 1992). Therefore, there is urgent need to strengthen value based education dealing specifically with human values, to redesign the fabric of our educational system.

Value education must creatively implement in teacher education. Teacher education is the common platform for the future teachers to get awareness and practice on values for their anticipated classrooms. Kakkar (1971) explains that in an interactive and learning environment of the school the human values can be easily evoked in a child by making him 'experience' and 'live' with the values. Teachers present themselves as role models to be emulated in values. These two views of Kakkar (1971) can be achieved only by a teacher with value potential. And, teacher with value potential is to be developed from the teacher education period itself.

1.2 Prospective Teachers and Value Education: Significance of the Study

If the teachers are the most important part of value education, they must be enriched with values and supported with immense resources of values and value education. The pre service teacher education program is the most suitable course to make the 'teachers with value potential'. Prospective teachers should be trained with value quintessence to act as tomorrows' value embodied teachers (Maheswari, 2003).

Teacher educators have very significant role in the prospective teachers' value development. They are the responsible people to develop value sense in prospective teachers (student teachers). As it is the fact, finding the attitude of teacher educators towards value education and to know there discernments on dogma selection to design, develop and implement value education are very important (Paleeri, 2015).

Value education is a topic in teacher education curriculum of B Ed/ M Ed (Bachelor /Master of Education) course in almost all Indian universities. A notable concern is that the

curriculum and practice of value education in the syllabus of the universities for teacher education is mostly developed up on the value content and theories of foreign dogmas or philosophies. The syllabuses give scarce accommodation for indigenous tenets and native ethos of value development.

A motivated view is that the value development of individuals is strongly routed on the native culture. The native dogmas or doctrines of axiology create the most suitable values of a society. Any theory of values that has no serious concern with the native dogmas may fail in developing the value sense in the individual. Case is same in teacher education also. The value education must be designed, developed and practiced up on the native dogmas of the corresponding societies. Yayli (2008) recommended that the best teacher education programs have to provide pre-service teachers with field experiences which are consistent with theory and practice that can intervene with their daily life.

Actually, there exists a dichotomy among teacher educators on the selection of value education content. That is the dichotomy on native and nonnative selection of value development theories.

To implement any education program at any level, the teachers must be well aware of it. Most innovative program may fail if the teachers are not seriously aware about the same. Along with proper awareness, right attitude should also be developed among them. Success of any educational program depended up on the right attitude of teachers. This is the significant reason to study the attitude of teacher educators towards implementing value education and to find out the relevance of their perception on native and nonnative dogmas as precursors of value education.

Though this study took place in South India, dogma bases of value education in teacher education is a global concern. It might be true to state that teachers all over the world consider the value education that have native basis as best one and that they take to transact to their students. The decision to consider South India of Indian peninsula was driven by the fact that the researcher is an Indian national who is currently working in Teacher Education scenario in South India.

2. Objectives

The objectives of this research settled on the premise view that teacher educators experience contradiction when the theories of value education are not well coordinated with the

native philosophical dogmas. The paper discusses this issue and also the teacher educators' differences of attitude towards the design and development of value education based on native doctrines and nonnative doctrines.

The teacher educators may have different discernments on native and nonnative dogmas as precursors of value education. These discernments are to be found out. The study searches the attitude of them towards value education in teacher education based up on the different dogmas. Specific objectives of the study are:

1. To find out whether Indian Teacher Educators' attitude towards implementing value education in teacher education is favorable or unfavorable.
2. To analyze teacher educators' discernments on native dogmas based value education and nonnative dogmas based value education.
3. To identify teacher educators' attitude towards design, develop and implement value education that precursor the native and nonnative dogmas.

2.1 The analyses were propelled by the following research questions:

- What is Indian teacher educators' attitude towards implementing value education in teacher education?
- What are Indian teacher educators' discernments on native dogmas based value education and nonnative dogmas based value education that to be designed and developed for teacher education?
- Does there exist difference on teacher educators' attitude towards value education that precursor native dogmas and nonnative dogmas?

3. Methodology

The methodology adopted for the study described under

3.1 Sample

Sample for the study constituted with 208 teacher educators who were working in different teacher education colleges in Kerala and Tamil Nadu, two South Indian states. The technique used was random sampling. In order to have ample representation of the population, sample has selected from different types of colleges as detailed in table 1.1.

Table 1: Sample Selection

Sl. No	State	Type of College	N	Total
1	Tamil Nadu	Government	32	106
		Aided (grant in aid)	36	
		Self- Finance	38	
2	Kerala	Government	30	102
		Aided	34	
		Self-Finance	38	
Total				208

Other than this sample group, five teacher educators were selected as sample for conducting in-depth interview with them. The interview is conducted to find out their discernments on native and nonnative dogmas as precursor of value education.

3.2 Tools or Materials Used

The tool used for measuring the variable is the 'Scale of Attitude towards Implementing Value Education'. The Likert type scale consisted of 36 statements those explore teacher educators' attitude towards implementing value education. The tool is developed by the researcher by following all the standardization procedures. The scale is highly reliable with Alpha value of .79.

Inventory is used to measure teacher educators' mindedness on the native dogmas based value education and nonnative dogmas based value education. The inventory consisted of 26 statements and each statement explores teacher educators' perception on native and nonnative dogmas. This tool is developed by researcher and administered after proper standardization procedures including item analyses and item total correlation. The statements were further found reliable by assuring face validity and content validity.

The interview is used to collect data on discernments of teacher educators towards the native and nonnative dogmas based value education.

4. Analysis, Discussion and Findings

Analyses of data are done by using both statistical techniques and qualitative technique. Descriptive measures of central tendencies and descriptive constants were used for preliminary

analyses. Percentage analyses were made use for analyzing the supportability on variables. Qualitative analyses were conducted to analyze the data gathered through interview.

4.1 Teacher Educators' Attitude towards Implementing Value Education in Teacher Education

The first objective is to find out the Indian teacher educators' attitude towards implementing value education in teacher education. To reach on the reliability of objective, researcher has analyzed the data with descriptive statistics.

The attitude scale to assess the variable constituted with the scores variant from 40 to 200. The research question is employed for analysis with the evident data. Details are given in table 2.

Table 2: *Descriptive Statistical Measures of the variable Attitude towards implementing Value Education in Teacher Education*

N	Mean	Median	Mode	S D	Skewness	Kurtosis
208	141.52	143	149	22.41	-1.46	.394

As per table 2, the mean of the distribution is below to the value of median and mode. The most repeated score, the mode, is 149 and that is a high value. Standard deviation is 22.41. The high score of standard deviation indicates that the values are not concentrated near to the mean, and they are scattered. Values of mode and median are higher than the mean score. These values indicate most of the scores are in higher sect. It can be interpreted that most of the teacher educators are with high scores in the distribution. The coefficient of skewness and kurtosis obtained for the variable suggest that this distribution is negatively skewed and platy kurtic. Here the value of skewness is -1.46 and kurtosis is .394. The distribution is approximately normal in character. The negative value of skewness indicates concentration of scores near to the typical high value of attitude towards value education.

By this analysis it is found that the majority of teacher educators have high level attitude towards implementing value education in teacher education. The high score of the mode, the median value and negative skewness indicate that numbers of teacher educators with high score of attitude are more than those with low score. That means attitude of teacher educators towards value education in teacher education is highly favorable.

4.2 Teacher educators' discernments on native dogmas based value education and nonnative dogmas based value education

This area is studied by considering teacher educators' perception and opinion on the prevailing streams of value education. In-depth open interview was conducted with selected teacher educators to know their discernments towards native and nonnative dogma based value education.

The crux of the opinions that drawn from interview is that, 'the selection of philosophical dogmas to value education must have thorough connection with the culture of the region or country, where the education is to be practiced. The social and personal aspects of value are different from country to country'.

Let's present the view of teacher educators that exposed from interview reports to answer the second research question. The excerpts presented as compilation of responses by the teacher educators.

Excerpt.1

When pupils behave differently in classroom, the teacher must know that the deviated behaviours are the outcomes of their own life experiences. Suppose a female student came in to a South Indian classroom of a regular standard institution dressed with Half trouser and sleeveless T-shirt, the entire school system will consider her having no social values and manners and even consider her as arrogant or a girl of unsocial attitudes and socially irresponsible. It is difficult to an Indian regular classroom to accommodate a girl student with half naked dress code (exception will be there in certain institutions, particularly in big cities). But suppose if a student in same dress code in a European or USA classroom, she will never be considered as it is in India. There it is a normal dress and that will gather no specific attention. Same is the case if a girl in the Indian classroom with completely covered clad like *Purdah*. She will be treated by others as a person with religious fundamentalism and has no respect on pluralistic social customs. But if she is Saudi Arabian classroom, it is just a practice of the custom. It means, the personal values that prevail and experience have differences. The value concepts have to transact by considering these types of differences.

Evidence of disconnection between the social freedom and individual freedom and practice can be seen in value education contents when the teacher educators point to what they learn and want to teach in their theory classes. The dress code is a matter of culture. The individual freedom and social value connections, social responsibilities, social obedience and etc can't be judged based up on the codes and conducts of a specific nation.

Excerpt.2

The student teachers must be well aware of the role of native personalities contributed to the value wellbeing of India. Indian classrooms teach a lot on value development theory of Kolberg, theories of other western thinkers and give no attention to the native contributors. There are very less contents in value education syllabus that discuss the Indian native contributors' value concepts. The student teachers leave the course without sufficient knowledge on Indian contributors. Indian student teachers never come across Thiruvalluvar or Periyor (Tamil poets and social reformers) or Sree Narayan Guru or Chattampi Swamikal (social reformers from Kerala). May be the concerned state syllabus may have one or two paragraph on them in a core paper or elective paper. There had no specific attempt to take their exact views of value education and its significance. A student teacher from Kerala or Tamil Nadu may exit the teacher education course with absolute ignorance on Savitri Bai Phule (Marathi social reformer) or Mother Tharesa. Enough content can be organized for value education syllabus in India from Indian contributors. But the syllabus is blind in this regard.

Excerpt.3

The value education must transact the traditional values, stories, happenings, contributions of leaders, biographies, and ethos of native land. Value education in India must be designed with the stories from Indian Epics, Puranas, Ancient Scripts, Upanishads, and Biographies of Great leaders and reformers like Mahathma Gandhi, Ghokale, Nehru, Bagath Sing, Savithri Bai Phule, Mother Theresa, Thiruvalluvar, Sre Narayan Guru, and so on. Student teachers have to exit the teacher education course with sumptuous awareness on Mahabaratha, Ramayan, Thirukkural, Silappathikaram, etc and the value concepts of those scripts discussed. The value concepts behind the

traditional/religious festivals of the country also have to be included in the syllabus. If value education course have no sufficient scope for these traditional and native matters, the system can't be recited as a suitable one.

Value education in India should be opulent with India's traditional and ancient knowledge. The great Indian texts, leaders and reformers should be discussed in the value education. If student teachers exit the teacher education course without reasonable awareness on Indian epics, scripts, leaders and reformers, the value education implemented in the sector is not worthy. Well-intentioned value education should give importance to the native traditions. It is obvious to know that (*from the universities of the areas of this study*) the value education syllabus in teacher education of universities in Kerala state have no point of worthy hints of the value contents based on the above mentioned native dogmas. The Tamil Nadu Teachers Education University too doesn't provide sufficient contents on native dogmas or philosophies. There is the need of paradigm shift on the designs of value education.

Excerpt.4

The value education must have close connection with the regionally prevailing culture. The value development in individual is a social process not a biological one and not as it is in the case of cognitive development. The social values of the Indian culture and of the vernacular cultures must be part of the value education in India. **It doesn't mean** the foreign value concepts should be discarded from Indian value education syllabus. Teacher education syllabus must have opportunities to discuss them also. But concentration should be on native aspects. It will be effective if student teachers get opportunity to analyze the value concepts of native and nonnative ideologies.

The teacher educators are indulgent towards design and development of value education based on native dogmas. They do not oppose the study of nonnative dogmas. But they focus on the need of native dogmas, because native dogmas are more effective to nourish the value potential of individuals. The responses of teacher educators on nonnative dogmas can be explained as it is given figure.1.1

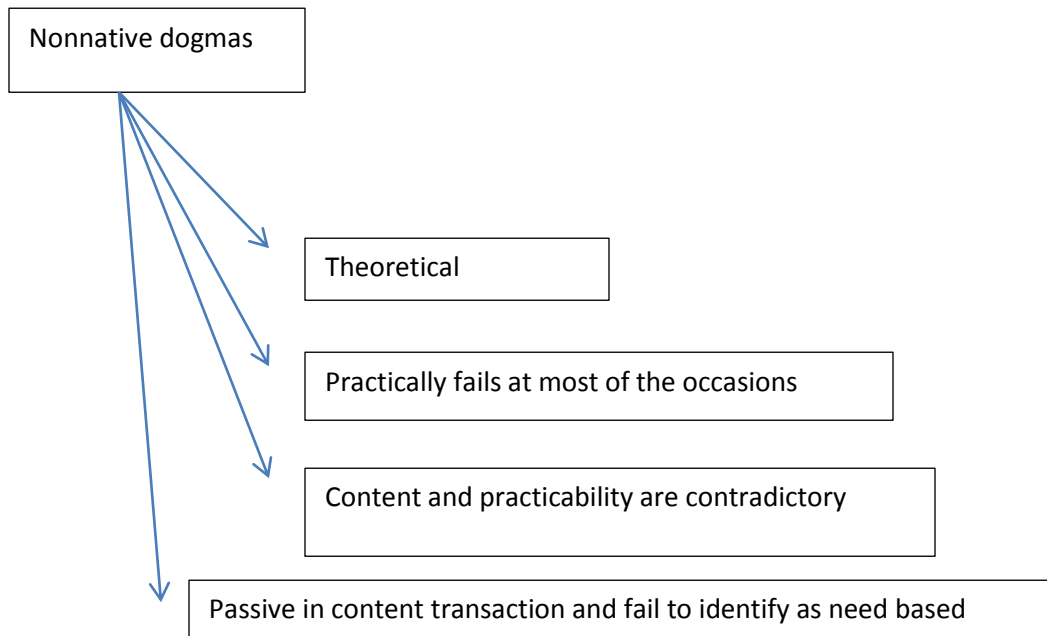


Figure 1: *Teacher Educators' Perception on Nonnative Dogmas*

The native dogmas are operative in developing individuals with value quintessence. Such philosophical and cultural principles directly influence the individual since they are familiar to them from the start of social life itself. The prospective teachers can easily grasp such values and transact them to the classroom students in future. Teacher educators more highly perceived that the native dogmas are better to make outline for value education. The details of the teacher educators' perception on native dogmas can be explained with help of the figure.1.2

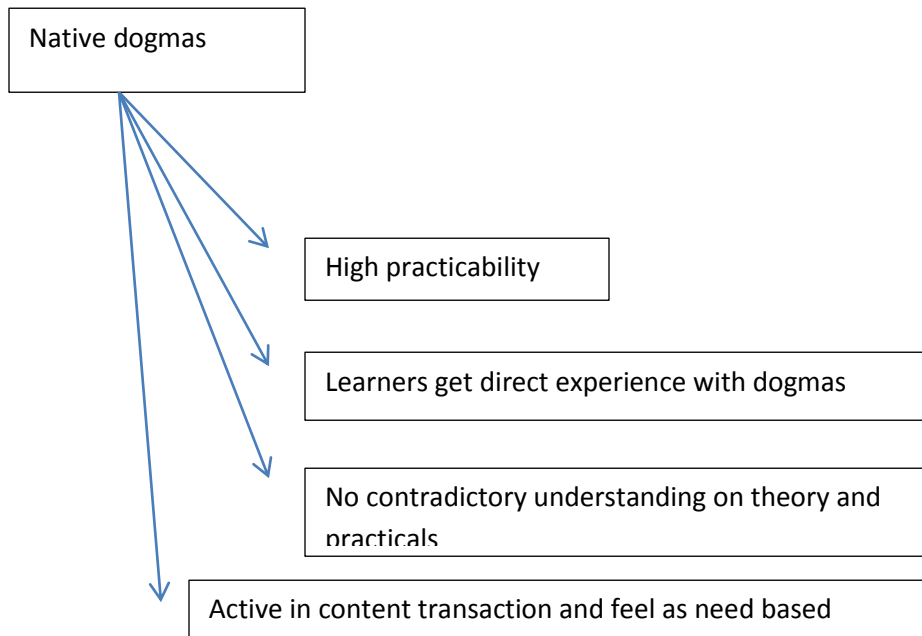


Figure 2: *Teacher Educators’ Perception on Native Dogmas*

4.3 Teacher Educators’ Mindedness on Value Education those Precursor Native Dogmas and Nonnative Dogmas

Analysis was conducted to see to what extent the teacher educators differ themselves on native dogma and nonnative dogma dichotomy to suggest any one of them as precursor of designing value education. Out of the respondents, a big group (N=169) supports the design of value education that considers native dogmas as the best precursor. Teacher educators who support the nonnative dogmas as precursor of value education are comparatively very less in number (N=18). Those who have no specific opinion are more than that of who support nonnative dogmas as precursors (N=21). Details of percentage analyses are given in table 1.3.

Table 3: *Teacher educators Attitude towards Value Education based on native dogmas and nonnative dogmas*

Percentage of Support		
Native Dogmas	Non-native Dogmas	No Specific Opinion
81.25%	8.65%	10.10%

Among the teacher educators, 81.25% support the native dogmas as precursor to design and implement value education. 10.1% are skeptic on their attitude. They neither support nor reject the native or nonnative dogmas as precursors of value education. Only 8.65% of teacher educators support to precursor nonnative dogmas for designing value education. It means only very less percent of teacher educators (less than 10%) support the design and implementation of value education based up on nonnative dogmas. The graphic representation of support to native and nonnative dogmas can be read from the figure.1.3.

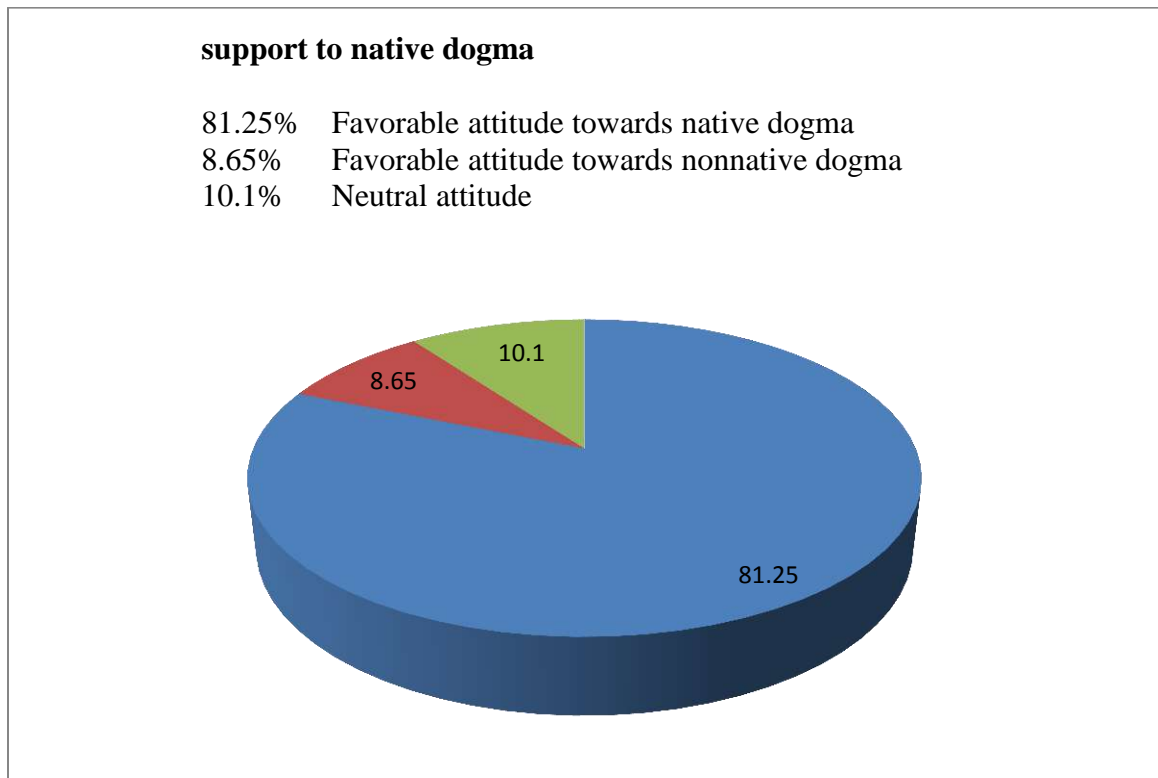


Figure 3: *Percentage of Teachers who support native or nonnative dogmas as precursors of value education*

4.4 Reflection

It is interesting to find that 81.25% of teacher educators have favourable attitude towards designing value education based on native dogmas.

Most of the teacher educators have highly positive attitude towards implementing value education, and among them 81.25 percent are highly favour to consider native dogmas as the precursor of value education.

The B Ed and M Ed courses of almost all universities transact value education. But the syllabuses for value education have given less importance to the value concepts based on native

dogmas. Big part of the syllabus is covered with value development theories and value classifications based on nonnative dogmas. For example the universally accepted value concept that is developed by Sathya Sai Baba explains five values, they are popularly known as EHV (Education for Human Values). The five human values are Truth (Satya), Right Conduct (Dharma), Peace (Shanti), Love (Prema) and Nonviolence (Ahimsa). But, the value education syllabuses of South Indian Universities give no priority to EHV. The Parliamentary Standing Committee on Human Resources Development in its Eighty-first Report on Value Education (1999) has highlighted these values, which need to be identified as the foundation stone on which the value education programme can be built up. Even then the value education contents of teacher education courses are not endowed these EHV concepts.

The value education syllabus in B Ed or M Ed courses of the universities in Tamil Nadu or Kerala (from where the sample group is drawn) give very grim mention to these values. The renowned value concepts of South Indian hegemony of values and culture is less discussed in value education papers of the courses.

4.4.1 Limitations of the Study

Teacher Educators of graduate level only considered to frame the sample. It would have been better if the sample included representation from other states and teacher educators of other levels too. Study assessed the attitude of total sample. The criterion variables like gender, type of management of college, locale, and subject of teaching and state are not considered for the study.

5. A Conclusion

Value education is considered by all nations as an essential part of education system. United Nations and its agencies also take foremost initiatives for implementation of value education. A well-thought-of practice is needed in the scenario. Normally, in all most all universities in India, value education is designed with certain stipulated content streams like theories of value development, value types and so on. Scarce focus is given in value education contents to the native explanations of values and value development. The results of the study questioned this mode. The results support to precursor native dogmas to design value education.

A student teacher from South India must learn the contributions of South Indian Philosophers and experts. The prospective teachers who are enriched in knowledge with native philosophy and native culture can only transact the same to their future students. The discernments of the teacher educators are that native dogmas are effective and needful than the

nonnative dogmas to design, develop and implement value education. Hence, the value education courses in teacher education scenario need to be restructured. The value education courses must brighten with suitable contents and practicum - practical opportunities from the native dogmas, native philosophers and native culture. The policy makers and curriculum planners must zero in on this view. Further research is essential to enrich the area. The influence of the native philosophy and culture is to be studied in educational perspective.

The value education is to be designed and developed from the familiar culture; from the indigenous concerns of culture. It can be emerged from the ethics, ethos and dogmas of the canton and can be spirally developed up to international value concepts. The design of value education should stand for the development of value education from the indigenous (provincial) value concepts to the international value concepts.

Process of implementing value education should be according to the teacher educators' attitude and faith on the subject. Appropriate attempts should be made for assuring the appropriateness of their attitude towards the content for the discipline. The desirable development of teachers' attitude is very significant in these circumstances. An impercipient teacher without right attitude cannot be a good teacher. The results of the study suggest developing right attitude among teachers. Though the study conducted among the teacher educators, the results have applicability among teachers of all levels. Teacher educators are the best group who can influence the mindedness of teachers from all levels: both in in-service and pre-service.

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