

ROLE OF EDUCATION IN VALUE TRANSFORMATION WITH REFERENCE TO VALUE CRISIS: A CONCEPTUAL FRAMEWORK

DR. PREMLATA MAISNAM* & CHAKPRAM HEMANTA SINGH**

ABSTRACT

The current paper dealt with the place of cognitive, affective, and psychomotor value in the present system of general and teacher education courses and their respective effects on the development of knowledge, values, and skills. In the field of general education, since the entire courses are dominated by cognitive value or education at the cost of affective and psychomotor value, we all have long been experiencing a lot of social problems like high emotional instability, mass unemployment, and innumerable crimes especially among younger generations. In order to reduce such undesirable behaviours, the inculcation of moral and spiritual value as well as life skills may be considered to be of prime importance. On the other hand, in the present teacher education programmes like D.EL.ED., B.Ed., M.Ed., etc., the courses appeared to be largely theoretical (cognitive value) with little or no room for development of subject matter relating to affective and psychomotor value. For instance, there are several characteristics relating to affective value, for example sincerity, dedication, sociability, kindness, sympathy, which are supposed to be possessed by a good teacher. Each of these traits needs to be developed in the prospective teachers as a part of their academic courses, failing which, no one may become a good teacher. Moreover, since teaching is an instrumental or practical art, not a fine art, the knowledge, skills, and values relating to the “Art of Teaching” should be inculcated in the would-be teachers for which a special class for all these activities may be organized by all teacher education institutions.

Teaching being a professional course involves psychomotor-based subjects like practice-teaching, internship, lesson planning skills, micro-teaching skills, etc., however, even these programmes appeared to be carried out just for formality sake in a very halfway through. Such a practice, if any, needs to be given up and what a professional course ought to do be taken up. On the other hand, we need to be familiar with all the conceptual framework of all the prescribed subjects in the courses, but at the same time, we also need to

possess the essential knowledge and skills of “HOW TO TEACH?” No doubt, there might have been certain elements of teaching “how to teach” in the teacher education courses directly or indirectly, but a specific time and energy may be given to teaching “how to teach?” It may be noted that a professional course like teacher education is quite different from other courses, since it deals with immature children. In any case teacher education programme should be made meaningful and it is in this direction that we all need to move.

Key words: Cognitive, affective, psychomotor, value, effect, teacher education, course, effective or good teacher.

1. ABOUT THE VALUE

Value is the quality of anything that renders it desirable or useful. Ethically, it is any object or quality desirable as a means or as an end in itself, and beliefs about what is right and wrong and what is important in life.

Considering the above meaning of value, we may briefly discuss “Value Crisis in Education” as under.

In terms of human behaviour domains, we have cognitive value, affective value, and psychomotor value. Each of them is interrelated and interdependent. A balanced development in all the domains of value is highly called for, so as to attain an integrated development in the personality of every individual. Now a pertinent question is: “What is the place of value in the present system of education general liberal arts and teacher’s education programmes?”

2. DOMAINS OF VALUE

2.1 Place of Cognitive Value and Impact

The present aim of education is entirely dominated by intellectual development aim (liberal aim). Curriculum, methods of teaching, evaluation systems, discipline, school organization, etc., are all taken place from the perspective of cognitive development. Swami Vivekananda (Advaita Ashrama, 2009, Vol.III,p.302) said:

“ Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life.... If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods as far as practical.”

About the undue emphasis laid on the cognitive value, what was asserted by Whitehead (1951,p.13) may be seen:

“Culture is activity of thought, and receptiveness to beauty and human feeling (affective value). Scraps of information have nothing to do with it. A MERELY WELL- INFORMED MAN IS THE MOST USELESS BORE ON GOD’S EARTH....”

(Words given in the brackets are ours)

Now, we know how impressive the STATEMENTS are, about the ignorance of our curriculum planners and policy makers, government agencies and politicians, school-and –university-based personnel such as teachers, principals, and parents.

Again, a pertinent question is: “What would be the impact of such overemphasis on the cognitive value on the development of an individual as well as the society?”

As a result of giving too much importance to the development of the cognitive value (i.e., knowledge development), millions and millions of the so-called educated certificate and degree holders had been produced, investing crores and crores of rupees, but almost all of them are loitering about and spending their time sitting on the culverts. In this context, it is worth quoting what was said by Kabir (1961, p.155):

“... the majority of students in secondary schools or colleges have no definite plan about their future and do not know what they would do after they have finished. Their education is largely purposeless, and because it is purposeless, it does not fit them for any gainful occupation. Large numbers flow from schools to colleges and universities simply because they cannot think of anything else to do. The result is that a large proportion of the young men and women in the universities are there, not because they have any special aptitude (natural ability or skill at doing something or talent) for or interest in higher studies, but simply because they know of no other way of passing the time while they are looking for a job. In many cases, they are not even looking for a job but living in the vague hope that something will turn up....”

What was asserted by Kabir more than half a century ago in the Indian context is still true? It indicates that the knowledge gained by the students out of the cognitive value has largely become an “inert or toothless knowledge” as it has little or no room for application. Such a knowledge was called by Whitehead (op.cit.) as “inert ideas—the ideas that are merely received into the mind without being utilized or tested. Education with inert ideas is not

only useless: above all things, harmful.”Of course, any idea (knowledge) which has little or no utilitarian value, or which has failed to provide the survival value, is not true idea or knowledge at all.

On the other hand, the cognitive value given by the present formal education is also far from satisfactory, as it is mainly concerned to get certificates, hardly is it concerned with the development of human reasoning. As lamented by the Kothari Commission (op.cit), the educational system has been training young people so far mostly for government services and the so-called White-collar professions. Under no such circumstances can human reasoning be developed. From such a syllabus, today the Rational Animal’s (Aristotle’s Human Nature) behaviour appears to be guided by the instinctive desires just like the irrational animals rather than by the reason. Man has become so much selfish and self-centred that he is too weak to think about the needs, interests, and feelings of other fellow rational animals. In a nutshell, man has become almost a ROBOT. WHY???

2.2 Place of Affective value and Impact

Affective value includes feeling, emotion, appreciation, attitude and valuing. It is heart-centred value, dealing with ethical, moral, spiritual, and emotional values. Ethical value tells us values relating to human conduct or behaviour, with reference to the rightness and wrongness of certain actions and to the goodness and badness of the motives and ends of such actions. In short, it is moral principles. Moral value is concerned with the standards or principles of right and wrong behaviour. Spiritual value pertains to the attitude, conscious thoughts and emotions, intention, essence, and religion. Emotional value is an affective state of consciousness in which joy, sorrow, fear, hate, love, sympathy, appreciation, feeling, value, or the like, is experienced,(decisions) states of consciousness.

“Failure to develop the AFFECTIVE VALUE” is the only answer to this question. As described earlier, the affective value includes feeling, emotion, appreciation, attitude, and valuing, and it is the INTELLIGENCE OF THE HEART known as EMOTIONAL INTELLIGENCE (EQ). It is through education or socialization that our emotional intelligence is to be developed. Because people with low EQ would have serious behavioural problems. As stated by Steiner (2005, see p.14), there are two kinds of people—psychopaths and empaths. The psychopaths who feel nothing. They can lie, steal, extort, maim (causing serious injury), and kill without guilt. When they get hold over other people, they can become enormously powerful. For example (as caricatures), the Roman emperor, Adolf Hitler, Joseph Stalin or Saddam Hussein. History is replete with obvious examples, but examples can be found everywhere, all round: in politics, business, gangs, and within certain families.

Empaths, on the other hand, gain power from their emotional skills. Born empaths have an innate gift for empathy (the ability to understand another person's feelings, experiences, etc.) that is fostered by their family and their teachers as they go through childhood and adolescence. Jesus Christ, Mother Teresa, are the examples of empaths. Their talent for loving others, fostering loving cooperation, for bringing out the best in people, gives them the power to get what people want most of all; more money, more than political power or status, people want to love and be loved.

All the rational animals need moral and social qualities. The moral qualities include: courage, unselfishness, sympathy, honesty, sincerity, appreciations, positive attitudes towards society and one's fellows which will ensure cooperation, sympathy, and understanding. The social qualities include: reputation for honesty, for generosity, for hospitality, for scholarship, or the like. In case of the lack of absence of such moral and social qualities, man may become impulsive, whimsical, rash, violent, self-centred, ethnocentric, (intrinsic superiority of one's own), egocentric, intolerant, too much materialistic, fanatic, inhuman, or the like.

It appears that the affective values have been worsening rapidly among mankind globally, thereby creating a lot of social, economic, political, religious, communal, ethnic, and so on problems in one nation or another. In short, the world has no peace at all. The concrete examples are global warming, possession of nuclear weapons, chemical weapons, the territorial occupation, strong efforts of being a super power, terrorism, fanaticism, etc. This has undermined world peace. In the words of Ryburn (1955,p.229)

“On perhaps no matter is there such general agreement as on the fact that international situation is most deplorable (very bad/shocking/ unacceptable) and dangerous. Nations is suspicious of nation, peoples fear one another, are jealous of one another, are prepared to go their own way, careless of all consequences as long as their own interests are served. One nation demands security, another demands room for expansion, a third rights of trade, a fourth equality of treatment and so on.”

In this way, the world has long been in a state of turmoil, chaos and confusion. Hence, it has become imperative to root out all such ill feelings from the minds of mankind. Realising the devastating experience of the first atomic bomb in Hiroshima (August 6, 1945) and the second atomic bomb in Nagasaki (August 9,1945), the UNESCO proposed a worldwide plan of fundamental education towards international understanding.

“The foundation of UNESCO was laid during the war-torn years by men of vision and goodwill who recognized that there can be no hope of permanent peace unless the suspicion, hatred and jealousy which divide nations are eliminated.

The constitution of UNESCO in its preamble rightly states that since all wars begin in the minds of men, it is in the minds of men that the bastions of peace must be built” (Kabir, 1961,pp.141-142).

The deterioration in the affective value is one of the basic factors for causes of serious problems of life in all the rational societies. If so, the enrichment of the emotional life or competence through education and training is highly essential.

2.3 Place of Psychomotor Value and Impact

Psychomotor value deals with skilled ways of moving such as handwriting, speaking, throwing a ball, or the like. It is neuromuscular movement. In short, it is skills possessed by an individual.

The **PSYCHOMOTOR VALUE**, like the affective value, is also a neglected area or domain of development. As stated earlier, psychomotor means skills, such as handwriting, speaking, throwing a ball, dancing, running, jumping, etc. Broadly, it includes different life skills that are endowed with all human beings. This is called **APTITUDE**- -the natural ability or skills for a particular job or course of education. For example, one may have the aptitude for football, or hockey, or boxing, or gymnastics, or weightlifting, or so on. Similarly, one’s aptitude may be for weaving, or tailoring, or gold smithy, or balcksmithy, or management, or construction, or so on. Thus, there will be individual differences in the skills at doing any particular work. It is one of the functions of education to develop such skills in all the individual right from the early stages of schooling, thereby helping provide the survival value to one and all

But in the present system of education, there has been little or no room for development of psychomotor values. The concrete evidence in this regard is: SUPW; Health & Physical Education; Creative Education (i.e., literary activities like debate, recitation, ex-tempore speech, story –writing-telling, quiz, etc., and artistic activities like painting, drawing, dance, music, etc.) are all an integral part of the curriculum, but all of them have no place at all in the entire curriculum transaction almost in all the schools

3. VALUE IN TEACHER EDUCATION PROGRAMMES

We used to hear that there has been a widespread doubt about efficacy of teacher education and that those completed teacher education courses such as D.EL.ED., B.Ed.,M.Ed., etc., were hardly able to apply the knowledge and skills acquired by them from their education to the actual teaching-learning situations. There might have been several reasons behind this, but our contention was that no doubt, in the present system of

teacher education programmes, there were some psychomotor-based subjects like practice-teaching, internship, lesson planning skills, micro-teaching skills, etc., however, even this appeared to be carried out in a very halfway through and, at the same time, the courses also to be dominated by theoretical subjects with little room or laboratory-based activities. It does not, however, mean that theories are of little value, but only the question of overemphasis on cognitive value. In this context, an American researcher reported that:

“...teacher education courses are irrelevant, too theoretical, the courses are full of material about learners and learning, when prospective teachers want to know about teachers and teaching. The courses tell about the history, philosophy, sociology, and psychology of education, when prospective teachers want to know how they should teach....”(Gage,1984,p.92)

“Thus generations of teacher education students have been given inadequate grounding in *how to teach*. They have not been taught *how to organize a course, how to plan a lesson, how to manage a class, how to give an explanation, how to arouse interest and motivation, how to ask various kinds of questions, how to react to students’ responses, how to give helpful correction and feedback, how to avoid unfair biases in interacting with students—in short, HOW TO TEACH*” (Ibid.).

It was also pointed out that:

“What kind of teaching are we talking about? I have in mind classroom teaching, especially as it goes on in elementary and secondary schools in the U.S.and, as it turns out, in many other countries where teaching has been observed. Classroom teaching does not mean lecturing, exclusively. Rather, it means the combination of all of these ways of teaching, as well as classroom recitation, or relatively rapid-fire teacher questioning and student responding, and so-called seatwork. Classroom teaching includes all of these and a variety of managerial activities that keep the whole process moving along in an orderly way” (Ibid.,p.88).

Considering the citations just given above and the ground realities particularly in the Manipur Context, there appeared to be something wrong with the present teacher education programmes. It is a self-evident fact that there should be a balanced development in all the three domains of human behaviour—cognitive, affective, and psychomotor. There would be no such development unless we place equal emphasis on each domain. But unfortunately, the courses were occupied by cognitive value (theory and academic) that too is unavoidable practical activities associated with the development of psychomotor value. On the other hand, we found little or no effort for development of affective value, such as personality traits or characteristics motives, etc., among the prospective teachers.

There are several good or poor characteristics of teachers identified by several research studies. Such good characteristics which are supposed to be possessed by an effective teacher should be made known to the prospective teachers. Moreover, it has become a well-known fact that teaching is an *art* (e.g., see Nunn, 1963,p.9; Brubacher, 1977,p.184,320). Regarding the teaching as an art, Gage (1984) asserted that:

“Many writers, including me (Gage), have said that teaching is an art. What does it mean to speak of an “art” of teaching?”

Teaching is an instrumental or practical art, not a fine art. As an instrumental art, teaching departs from recipes, formulas, and algorithms. It requires improvisation spontaneity, the handling of a vast array of considerations of form, style, pace, rhythm, and appropriateness in ways so complex that even computers must lose the way, just as they cannot achieve what a mother does with a 5-year-olf.(p.88).

Most valued: Characteristics of Good Teachers *

Clinton(1930)	Bousfield (1940)	Perry (1971)	Jim Golden Thingujam (2018)
Knowledge of subject	Fairness	Well prepared for class	Organization of learning experiences
Pleasing personality	Mastery of subject	Sincere interest in subject	Teacher-student rapport
Neatness in work and appearance	Interesting style of presentation	Knowledge of subject	Knowledge or subject matter
Fairness	Well organized	Effective teaching methods	Effective teaching methods
Kind, sympathetic	Clarity of presentation	Test for understanding	Enthusiasm for teaching
Sense of humour	Interesting in students	Fairness	Intelligible Teaching
Interest in profession	Helpfulness	Effective communication	Physical fitness
Interesting style of presentation	Ability to direct discussion	Encouragement independent thought	Support
Alertness and broadmindedness	Sincerity	Local organization of	Continuous assessment

		course	
Knowledge of methods	Keen intellect	Motivates students	Dedication

- In rank order of their importance in each study. Rank-ordering the scales from highest to lowest *mean* with higher the mean, the more valued the scale.

CONCLUSION

It is a self-evident fact that there should be a balanced development in all the three domains of behaviour, which would be possible only when an equal emphasis is being placed on each domain. However, in the present system of education courses, there have been little or no room for development of affective and psychomotor value, thereby creating a lot of social problems resulting from emotional instability, mass unemployment, crimes, and various undesirable behaviours among the younger generations. In this connection, we would assert that the failures to develop the affective and psychomotor values are the origin of such problems. If it is so, we need to develop moral and spiritual values as well as life skills in the growing ups.

On the other hand, we found little or no effort for development of affective value. As mentioned above, there are at least certain major characteristics of a good teacher. In this context, what an effective teacher ought to do with each characteristic should be imbibed in the prospective teachers.

Teaching being a professional course involves psychomotor-based subjects like practice-teaching, internship, lesson planning skills, micro-teaching skills, etc., however, even these programmes appeared to be carried out in a very halfway through and, at the same time, the courses are also largely theoretical. There seemed to be certain justifications given by Gage (Ibid.,p.92) that “...generations of teacher education students have been given inadequate grounding in *how to teach...*” We do not mean that the theory is of little value, but only the question of giving overemphasis on cognitive value, we have observed from the above discussion that teaching is a practical or instrumental art. Academic knowledge only may have little relevancy to an instrumental art. Teachers always need to be familiar with this “ Art of Teaching”,--that is *how to teach?* If teaching is an art, the knowledge, skills, and values relating to this art should be inculcated in the prospective teachers.

Because “classroom teaching does not mean lecturing, exclusively, or discussing, exclusively, or tutoring, exclusively. Rather, it means the combination of all of these ways of teaching...” (Gage, *ibid.* cited above). Hence, a beginning may be made in all these directions.

It would be worth quoting what was spelt out by the Kothari Commission 1964-66:

“...Education is a three-fold process of imparting knowledge (cognitive value), developing skills (psychomotor value) and inculcating proper interest, attitudes and values (affective value). Our schools (and also our colleges) are mostly concerned with the first part of the process--the imparting of knowledge – and carry out even this in an unsatisfactory way. The curriculum places a premium on bookish knowledge and rote learning, makes inadequate provision for practical activities and experiences, and is dominated by examination, external and internal. Moreover, as the development of useful skills and the inculcation of the right kind of interests, attitudes and values are not given sufficient emphasis, the curriculum becomes not only out of step with modern knowledge, but also out of tune with the life of the people. There is thus urgent need to raise, upgrade and improve the school curriculum”(The Report, Vol.II, pp.319-320).

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