

Quality Teacher Education Programmes: A Boon for Managing Value Crisis

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Abstract

Education is important in any country since it promotes the knowledge, skills, habits, and values. But today it seems that it is not performing its role properly. The many ills that our society as a whole is suffering today are mainly due to crisis of values. Hardly any day goes without some news indicative of crisis of values. The incident happened in America recently when a young chap opened fire in a primary school and killed small kids and what happened in Delhi recently which shook whole of the Nation has forced us to think that what is happening to the psyche of our youth. These are the clear indications that though we are developing very fast but there is something where we are lagging behind. This something is nothing but the values. These are the guiding forces which help us to lead a good life. These are the standards and norms which help us to realize between right and wrong. Today, we are running after materialistic gains and considering them the main goals of life, whereas the fact is that such thought is not going to serve us longer. The societal values are diminishing day by day. The question is that what can be there to help, to guide, to make us aware and to give proper direction to the society. The only appropriate answer to it may be 'The Teacher'. It is only he/she who has the capacity to mould his students in any direction. But again the question is that are we producing such quality of teachers? Merely putting compulsory papers on value education in teacher education programmes and to deliver lectures is not going to help us anymore but we will have to make some reforms in teacher education programmes in context of value education, will have to opt new strategies to give some practical experiences to the children. The time has come to ponder upon it seriously and to give right direction to the coming generations. Therefore, through this paper an attempt has been made to highlight roles the teachers, teacher education institutions and concerned authorities can play and help coming generations to live in harmony.

Keywords: Teacher education programmes, Value crisis

Introduction

Everyone knows that life is precious-that life is important. We all protect our life because we care for it more than anything else. If life is so important, the values of life are even more important. Values are guiding principles or standards of behavior which are regarded desirable, important and held in high esteem by a particular society in which a person lives. Value is associated with what fulfils or has the capacity of fulfilling the needs of man, which might be physical, psychological or spiritual. The object that has the capacity of appeasing the hunger of man and nourishing his body is considered valuable as food. Certain objects possess the capacity to cure diseases, so they have medicinal value. There are certain rules and regulations meant for the moral growth of man, and they are moral values. Everything that possesses the capacity to directly fulfill some need of man is of intrinsic value. For instance, food has the capacity to nourish the body, and so it has intrinsic value. But money has only instrumental value, since it cannot directly appease hunger; but with it one can purchase the food one needs. A book is of instrumental value, and the ideas contained in it are of intrinsic value, since they enrich the personality, if properly assimilated. All religious traditions, customs, rituals etc., possess only instrumental value, whereas the spiritual elements contained in them have intrinsic value. Though it is obvious that intrinsic value is more important than instrumental value, the latter takes possession of the human mind, relegating the intrinsic value to a secondary position **Lin Yutang (1955)**. So,

values always refer to human needs. Our scriptures too have talked about how the individual should live in the society. They have indicated the social virtues and vices. They have given us models too. Therefore, there is no dearth of materials on values. The crux of the problem is how to practice rather than preaching values.

The importance of values and morals are the code we live by in a civil and just society. They are what we use to guide our interactions with others, with our friends and family, in our business and professional behavior. Our values and morals are a reflection of our spirituality; our character. They are what we hope to model for our children and the children around us, because children do watch us as they develop their sense of right and wrong. Value education means inculcating in children sense of humanism, a deep concern for the well being of others and the nation. This can be accomplished only when we instill in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress.

As per a 'CHINESE PROVERB', "*If there is righteousness in the heart, there will be beauty in character, if there is beauty in character, there will be harmony in the home, when there will be harmony in the home, there will be order in the nation, when there is order in the nation, there will be peace in the world.*"

Today, the concept of value is very much pertinent to discuss because of the present unwholesome condition of society where the values are given scant recognition. At this juncture it is worth thinking about the concept of value, its different aspects, its relationship with man, value crisis in the present scenario and different ways of managing including through quality of teacher education programmes. Once, Pandit Jawaharlal Nehru said, "*I know a great India but not a great Indian*". The statement sends signals about the erosion of values among individuals. The patriotic feeling that existed before independence does not exist now. The sole objective of patriotic value made the citizens of the country to uphold the values of national integration, religion harmony, sincerity, etc., in the past. The days when technology was not available, when economy was not so sound, when industrial growth was not remarkable, and when the literacy rate was low, patriotism in the country was high, crime rate was low, and life system was so dignified. Today, the technological explosion is evident, literacy rate has increased, industrial revolution too is taking place but the life system is under jeopardy, crime rate is high and corruption is on the increase, and so on. This is all because of value crisis and the lack of value education. Today, the need of the hour is to promote values in young children, and develop in them the powers of conviction.

Crisis of Values: Existence and Extent

The many ills that our society as a whole is suffering today are mainly due to crises of values. Indian society is facing a serious crisis of values. Hardly any day goes without some news indicative of crisis of values. Values are those things that really matter to each of us. Values in public life seem to be on the cross roads. There is a sharp fall of standards all around, the callous disregard for the common man's interests, the increasing hypocrisy and double talk and it has cumulatively caused a deterioration that is truly described as alarming. There is an all-round race for the plums of office and power, as it has become a source of the greatest human exploitation. People want to ride the seats of power; not to serve people, but to sack people, not to use funds for the benefit of common people and the development of the country, but to secure greater commissions for personal use and building up huge personal coffers.

The accumulation of wealth by all possible means, fair and foul, fair less and foul more, has become the order of the day. Everyone whether he is a government or a private official, businessman or a shopkeeper, taxi-driver or doctor or a lawyer, has a keen eye for the opportunity to exploit the people for personal gain.

This greed for money has crossed the limits of all ethical standards, regard and consideration for fellow men, or sympathy and compassion. All these things seem to have gone with the wind and are among the major casualties of the post-independence period. This development can be considered quite a new one, probably an accompaniment of the modern technological development which is taking place rapidly in this country, as the malaise has especially afflicted the young and the middle aged people. The increasing attraction towards the modern glamorous lifestyles, big cars and bungalows, gorgeous dresses and jewellery has such effect on people that they would not hesitate to resort to all means, unfair to acquire wealth and all luxuries of life. This mad obsession for reaching the top is the dream of everybody, and as such the moral and ethical values do not seem to have any place. India's Poet Laureate, **Rabindra Nath Tagore** warned. "Greed of wealth and power can never have a limit; a compromise on self-control can never attain the final spirit of reconciliation. **Hubert J. M. Hermans & Piotr K. Oles (1996)** tried to analyze value crisis with respect to affective organization of personal meanings and indicated that the high crisis group had a lower level of intensity of affect referring to self-enhancement, a lower intensity level of affect referring to contact and union with the other, and a lower level of positive affect, in comparison with the other groups. In addition, negative meanings were more generalizing in the self of subjects in crisis, whereas positive meanings were more generalizing in the self system of those not in crisis. Moreover, people in crisis showed more discontinuity between their past and future, than those not in crisis. Special emphasis was placed on the specific affective organization of subjects in crisis. Two idiographic case studies were presented to illustrate meaningful exceptions to the rule. It was concluded that value crisis is an "in-between state" involving the risk of disorganization of the self, but at the same time including opportunities for innovative self-development. **M. Hebel (2000)** pointed out that human values influence the reception of technology in organisations. It suggests that we need to know what values are and how value systems evolve in order to manage technological change effectively. This proposition is based on research into the issues surrounding performance measurement as part of an information system, the cognition of which contains many parallels with that of technology. The analysis places human values' theory within the context of systems thinking, where values are taken as system components, their groupings as systems and the expectations and behaviour produced by them as emergence. National Policy of Education (1986) has taken note of erosion of the essential values and accordingly has stressed on the need for readjustment in the curriculum in order to make education a forceful tool for developing social and moral value in our youth.

The deepening value crisis in the contemporary Indian society is casting its evil shadow in all walks of our life. Even after fifty years of progress in different fields – economic, industrial, scientific, educational – it is doubtful if we are moving towards creation of a just society, a happy society, a good society. The promises of the 'tryst with the destiny', and the dreams of prosperity, social wellbeing and human happiness are proving to be false. The anguish over this disillusionment finds expression in so many ways, in literature, art, academic seminars, public discussions and in private conversations. They reflect the inner pain and frustration of sensitive individuals. However, these emotive

expressions do not help much in understanding the nature of the crisis, its different dimensions, causes and possible remedies. In the absence of rational conceptualization of the problem, mere emotional reactions create a sense of fatalistic resignation. A large segment of our intelligentsia appears to be under the grip of such a pensive helplessness. The rest have retreated into the closed sanctuary of their own personal self-interests. It is a daunting task to examine the nature of today's value crisis in this gloomy climate. Yet, there is no escape from it either. One must grapple with it as best as one can. The pervasive crisis has many inter-related dimensions and interleaved layers. Any intellectual probing into it must first untangle this web to identify its main features so that they can be analysed and cognitively grasped. We begin this task by examining the nature of the value crisis in different spheres of our life. These spheres may be categorized as individual, societal, intellectual and cultural.

The crisis of values has not only affected one level but like contagious disease it has extended its claws almost to each and every aspect of human life. For individuals, it takes the form of exclusive concern for personal gains without any consideration for the common good. In every situation the guiding principle and the main question is, 'what is in it for me?'. Such selfish persons use their friends, parents, relatives, and all other human relationships merely as means for personal advancement, without cherishing them or giving them much in return. They develop their talents, skills and knowledge, not because they make for a good person or a good society, but only to encash them at the opportune moment for gaining personal advantage. Such self-seeking, careerist ambitions are encouraged, even admired, by the modern professional and managerial class as the desirable virtues of motivation, goal-orientation, competitive spirit, etc.

When we try to analyse the degree of value crisis at societal level, the two most devalued words which come in mind and which are mainly responsible for it are the 'politics' and the 'politicians'. Political pursuit has become unscrupulous manipulation for grabbing power and using it for self interests. Political parties are organized less on the lines of ideologies and socio-economic programmes, and more on the basis of caste, religion, and regional identities. Instead of acting as a unitive force for reconciling narrow group interests they have become a divisive force, fanning fissiparous tendencies. Corruption, scams, nexus with black marketeers and criminals, have become the main features of the political character. The common citizen, who in theory is the sovereign in a democracy, is forced to remain a helpless, mute spectator to the open loot of public funds by politicians and conniving public servants.

The value climate of a society is closely linked to its intellectual temper. Its tone is set by writers, academicians, philosophers and other intellectuals. They do so by their critical examination of social and human situations, and through their creative efforts of generating new ideas and new solutions to human problems. The record of such intellectual efforts in the last fifty years is hardly inspiring. The contemporary intellectual temper is mainly critical, imitative and reactive rather than creative and proactive. The fragmentation of knowledge into almost water-tight academic compartments is producing only narrowly focused specialists and super specialists. And this is true not only in the newer areas of science and technology but also in traditional liberal disciplines like arts and humanities. Even the philosophers have abandoned their professed task of 'charting the total territory of life and its experiences. Investigation of value issues of contemporary relevance seems to be no one's job. In this intellectual vacuum the

values and norms of society are being set by political leaders, business-persons, television personalities, writers of popular fiction, and even by film stars! Another related feature of the modern intellectual temper is the divorce of virtues from learning. What is valued in the intellectual community is the stamp of degrees from prestigious institutions, the impressive list of publications, awards and recognitions, the linguistic and oratorical skills, and not the virtues of character as displayed in the personal and social conduct of academics. There is little evidence of virtues like intellectual honesty, humility and objectivity which were earlier considered the essential hallmarks of a true scholar.

Picture of the Youth

The degeneration of values, which has especially affected the younger generation, is a matter of great concern and attention. They disrespect the elders; they ignore the laws, and are inflamed by demands of discipline. They are disproportionately attracted towards the western ways of life. Movies and fashion are the first priority for them. They want to live a lavish life and whenever their parents are not able to fulfill their ever-increasing demands for money, they fall into evil ways, drugs and smoking. The old values of truth, honesty and goodness, no longer attract them. They want to come out of the educational institutions and go into lucrative jobs, and when they fail to get good jobs and money, they get frustrated and fall into evil ways. Corruption of every kind enters their mind as they want to rise to the top, not through ethical and moral ways or professional excellence, but by pursuing the path of deception. They get so obsessed with the lure of money that they forget even the basic human values. Not only this, but they are not afraid of committing even serious crimes. It can be pointed out that there is something wrong with our culture or our education system which is producing very good engineers, good business personnel, good doctors but sorry to say; not good human beings. There are some other factors also which directly or indirectly associated with value inculcation. **Byrne (2004)** investigated the relationship between personal values of University students and nationality, educational background, ethnic background, religion and sex. The results revealed that educational background contributed the highest relationship followed by nationality, religion and sex. Two mechanisms are important in the use of values within societies. The first is a process of self-control in which values are internalized by individuals who then monitor and evaluate their own behavior according to these internal guides. **Schwartz (2006)**.

Managing Value Crisis

As a result of quick economic growth, influence of western culture, over mechanization, urbanization and craving for materialistic life there has been a loss of values and of the value system at the individual level and in the country as a whole. Materialistic needs and never ending lust to earn more and more by putting in less and less effort, therefore, have to be balanced by a value-based life and by inculcation of an attitude that earning money is for leading a respectable life and for helping others who are disadvantaged. Where and when this value orientation should take place in the life of any person? It should begin from home, be buttressed by the community and be entrenched positively by one's school. The kingpin in the schooling process is the teacher. If the teacher is personally committed to the values and practices them in his/her own life, it is a foregone conclusion his/her students will imbibe the values for which teacher stands. It is for this reason only those teachers who leave deep impact on their students are

remembered and also revered. Therefore, if values have to be nurtured in children it would be crucial that their teachers function as role models. For helping teachers in internalizing values that should be developed in children through the schooling process, it is necessary to make education in human values an integral part of the curriculum of teacher education. **Sutrop (2015)** argues similarly that if a society desires obedient, hardworking and unquestioning people, then rote methods and authoritarian teachers are justifiable whereas a desire for a participatory democracy would encourage the development of creative and critically thinking people. To develop the value education of the university students, it is necessary to reform the educational systems that should be implemented by the families, teachers and educational institutions (**de Agrela Gonçalves Jardim et al., 2017**). A valued educated man can identify which is right and which is wrong for the others and he can sacrifice the best to keep uphold the right as well as the dignity if any argumentative situation raised. The values of education to be developed in individual' minds from their childhood are very important tasks. In this perspective, the educational institutions should play a most vital role to give value education to the children from the school level (**Lakshmi & Pall, 2018**). Also, the country needs teachers with vision - as good teachers make good schools and a good nation. Teachers are the real masons who lay the foundations of a nation. They can make or unmake a nation. Teachers have to be competent and be committed to their task of nation building by developing values in the future citizens. In the UNESCO Commission Report, *Education for the 21st Century - Learning the Treasure Within*, emphasis has been laid on reorientation of pre-service and in-service teacher education for enabling teachers in acquiring intellectual and emotional qualities that a nation wants to be developed by them in their pupils. In the *National Policy on Education (NPE) and the Programme of Action (1992)* emphasis was given to value oriented education, and 10 core elements were made an integral part of the school curriculum. But their transaction has continued to remain fragmented. What is now required is to use the instrument of pre-service teacher education for ensuring that entrant teachers understand holistically the concept of education in human values, and are able to use direct and indirect techniques in formal and informal education for the development of values through the schooling process. Not only this, much has been discussed by various concerned personnel and agencies about incorporation of value education in teacher education to root out the problem of value crisis. We, through the present paper submit our recommendations to manage value crisis through quality of amendments in **teacher education programmes**. No doubt the primitive factors hinders for the improvement, but we think if the following suggestions may be introduced or adopted in such programmes, will certainly be very helpful to root out this serious problem from the society. These are:

1. Classroom Learning Activities Method

A very basic purpose of value education is to develop the moral autonomy of the learner and also sensitivities of value content of school and classroom activities. The methods and activities should be free from attempt to indoctrinate the learner. Capacity for value judgment and internalization are to be achieved by exposing students to a variety of experiences and activities. This may include reading, listening, discussions, narration, direct presentation of ideas by the teacher and other strategies. These strategies should be used with any of the following sources of value education (a) Biographies (b) Stories (c) Extracts form essays, articles, classics and news paper (d) Parables, proverbs, quotations and poems (e) value/moral dilemmas (f) classroom incidents/anecdotes/ conflicts. These sources can be

used in many different ways to involve the learner in thinking and reasoning about values. Therefore, in teacher education programmes provisions should be made for pupil teachers to prepare action plans/lesson plans using these sources.

2. Practical Activities Method/Approach

Value education merely by cognitive precept is not enough even though it is essential. Children should engage themselves in life related practical activities which will promote the application of principles and values in daily life. The essence of practical approach is that they provide the learners with suitable opportunities to practice and live their lives according to the principles and values they have perceived and understood. Thus, in the curriculum of teacher education, under the rubric of practical activities a wide range of activities may be organized. Practically, all subjects of school curriculum lead to project or practical work and this may be designed as to make it relevant to value education. A sound program of value education in teacher education programmes may include a combination of a few or all activities mentioned below-

- (a) School campus/classroom maintenance activities
- (b) Social forestry/community development activities
- (c) Work experience related activities
- (d) Organizing campaigns on community sanitation, literacy, environmental awareness, AIDS prevention awareness
- (e) Yoga, meditation and prayer sessions
- (f) eradication of social evils campaign activities
(gender inequality, dowry, alcoholism...)
- (g) co-curricular/self government activities

3. Socialized Techniques/approaches

The pupil teachers may be made aware that a variety of group oriented techniques may be used in value education. The learner socialized techniques involved in activities and experiences which best represent functions and problems of agents of socialization. The experience the learner gets here is not the same type of experience deriving from direct encounters with reality, nor is it completely indirect and abstract as in the case of cognitive area. They are the simplified versions of real social experiences and one necessary and useful when the reality is too abstract and obscured. These include social role playing enacting and modeling.

The pupil teachers should know that the effectiveness of the social experiences planned to promote healthy development among children could be increased with the better understanding of social role playing. Children in various social situations assume some roles. One can understand the interrelationship between the expectations of other and the identification of the self. In the social role playing the Pupil teachers should be guided properly to understand and practice at their own the role behavior and enactment and should be aware that the role playing activities should be organized based on the life experiences and age level of students. Expected role of an ideal

student, teacher, parent, patriot should encourage student to take role taking activities voluntarily. Negative precepts are to be discouraged in role playing.

In simulation activities the learner pretends to be in real situation and portrays events and characteristics in the situation. Modeling is a strategy in which qualities of an individual who is considered to possess desirable or ideal values worth emulating may be presented to the teacher trainees as a model a broad indication of the kinds of activities possible under the heads of socialized strategies for value education purpose and such trainees may be given the task of constructing the image through discussions, questioning and developing awareness about the specific problems in the below mentioned areas:

- a. Dramatization activities like staging play, dramas, both of traditional folk and modern on value themes.
- b. Enacting opportunities to take up and practice the role of different kinds, taking the role form epics/scriptures.
- c. Modeling exercise, the ideal persons and groups on themes such as:
 - 1) Gender inequality
 - 2) Problems pertaining to women's role and education
 - 3) Caring animals and human beings
 - 4) Problems related to environmental protection
 - 5) Consequences of air water pollution

4. Incidental Learning Method

An incident is an episode or experience in the life of an individual or group. The incidental approach has a very good point in its favor that it can be used both inside as well as outside the classroom for value education purposes. It consists in identifying the wrong or right actions of an individual or group, either pre-planned to occur or observed by accident, and reprimanding or rewarding those concerned. This approach is psychologically effective since it is like striking the iron while it is hot. Episodes or incidents centered around experience of everyday occurrence in the life of children can help children identify themselves with them and understand their own thought powers and feelings. Therefore, to make future teachers to realize it, they should be asked to record the incidents properly and discuss them to promote better insight into human problems.

To conclude, we can say that if we take this problem seriously and try to incorporate suitable changes in teacher education programmes; we will be able to produce great teachers which in turn will produce such human beings who will not afraid to face problems of life and will expect and accept them as part of life. They will be men of character, will have complete faith in God, will be the examples to the rest and will take nation to moral and spiritual heights.

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