

Preference of values for teacher educators

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Abstract

The present study aimed to examine the most preferred values of teacher educators. The investigator has employed normative survey method and the stratified random sampling technique has been followed for the present study. The values inventory standardized by the investigator has been used to examine the most preferred values of teacher educators. The sample includes 652 teacher educators working in the colleges of teacher education located in Trichy, Salem and Namakkal Districts of Tamilnadu State, India. The study reveals that the teacher educators have given the first preference for dharma, which is followed by artha, kama and moksha in the second, third and fourth rank order of preferences respectively. It is inferred that the moral value is high for the teacher educators when compared to other values such as economic value, spiritual value and pleasure value.

Keywords: Values and Teacher Educators

1. Introduction

Education can be viewed as the transmission of the values and accumulated knowledge of a society. Value orientation has been the dominant characteristics of Indian culture. Indian culture has cherished, right from very ancient times, a two-tier system of personal values which are known as purusarthas. The values provide sustenance and an anchor to human life. The values give us meaning, direction, and self-evolved authority for guidance. In this sense, education can be defined as a process of incorporating the young into the culture of the society, so as to make them functioning and contributing member of it. A teacher could make the student a compassionate and useful citizen by inculcating values that our society cherished. Therefore, a teacher must have commitment to nation, society, and students, and it must be ensured that right kind of environment is created in schools as well as in society for inculcating values.

2. Need and importance of the study

A planned educational action aimed at the development of proper attitudes, emotions and character in the learners may be called value oriented education. It covers all the three domains of learning cognitive, affective and psychomotor and all aspects of personality development such as physical, intellectual, social, economic, political, cultural and spiritual. Education without values becomes a rootless exercise. In this context, the education can be viewed as the process of transmission of values and accumulated knowledge of a society. In our country and culture, teacher is held in great honour and respect. He is considered as a fountain of all knowledge and as source of great ideals. He is the torch-bearer to society. Students look up to him with faith and hope and they seek his sense of values and has faith in higher purpose of life, he can guide the whole generation through his versatile personality. Dr. Radhakrishnan and Rabindranath Tagore are modern examples of great teachers who influenced this country with their philosophy of value oriented education.

For many children, parents fail to provide guidelines, as they are themselves either ignorant or too busy to look after them. It is in school, most children find that their teachers are worthy models. They consciously imitate the values, ideals and habits of their teachers. They even follow their methods, manners and style of speaking that they see in the classroom day in and day out. Thus, if teachers are committed to certain values in day-to-day behaviour, children will pick them up soon in their early years. The teacher educators are the trainer who train the trainer. Hence, it is necessary that teachers under training should be thoroughly exposed to values in their colleges of education. It presupposes that the teacher educators also have a serious commitment to human values in life. They are not merely good lecturers of philosophy or sociology or psychology or methodology experts in one method or the other but they should know the higher purpose of education and especially teacher training in India today, which is on the threshold of social change and development. Based on the above discussion the investigator intended to study the values of teacher educators.

3. Objectives of the Study

The present study has been carried out with the following objectives.

1. To examine the most preferred values of teacher educators
2. To examine the most preferred values of teacher educators with respect to
 - (i) Gender
 - (ii) type of management
 - (iii) Age
 - (iv) service experience and
 - (v) Marital status.

4. Method of study

The investigator has employed normative survey method for the present investigation. The stratified random sampling technique has been followed for the present study. The values inventory standardized by the investigator has been used to

examine the most preferred values of teacher educators. The sample includes 652 teacher educators working in the colleges of teacher education located in Trichy, Salem and Namakkal Districts of Tamilnadu State, India.

5. Result and Discussion

The mean and standard deviation has been calculated to find out the most preferred values of teacher educators. The result of the analysis is presented in table-1.

Table: Mean and standard deviation for different values of teacher educators

Sub-sample	Measures	Values of Teacher Educators			
		Artha	Dharma	Moksha	Kama
Gender					
Male (N-333)	Mean	100.2462	107.0360	95.9399	96.7868
	S.D	9.65299	12.66667	9.85540	9.85953
Female (N-319)	Mean	98.4984	109.1129	95.0940	96.9561
	S.D	10.74164	12.86431	10.12270	10.74334
Type of Management					
Government (N-60)	Mean	98.1435	107.4810	96.4262	97.9325
	S.D	9.39643	13.28137	9.27041	9.91509
Self-finance (N-592)	Mean	100.1036	108.3783	95.0120	96.2627
	S.D	10.62180	12.51527	10.35189	10.46738
Age					
Upto 30 Yrs. (N-333)	Mean	99.4430	108.4557	94.4177	97.2785
	S.D	11.80428	12.03082	10.22494	10.61411
31-45 Yrs. (N-319)	Mean	99.2741	107.0436	96.4548	97.1994
	S.D	9.20188	13.11504	9.93126	9.84398
46 Yrs. to above (N-941)	Mean	99.6596	110.4787	95.1489	94.7128
	S.D	9.35162	13.31078	9.35093	10.81280
Service Experience					
Below 5 yrs. (N-436)	Mean	11.7018	106.9587	96.4220	96.9083
	S.D	9.61001	12.51438	9.41268	10.27287
Above 5 Yrs. (N-216)	Mean	98.7639	110.2593	93.7176	96.7917
	S.D	11.37622	13.10024	10.85888	10.35950
Marital Status					
Married (N-204)	Mean	99.3775	108.5882	94.4657	97.0539
	S.D	10.90350	13.14291	9.99132	9.99616
Unmarried (N-448)	Mean	99.3973	107.8080	96.0089	96.8857
	S.D	9.92041	12.64252	9.96077	10.43649
Total sample N=652	Mean	99.3911	108.0521	95.5261	96.8696
	S.D	10.22972	12.79618	9.98836	10.29383

The above table indicates that the mean score of teacher educators for the entire sample of different dimensions of values such as artha, dharma, moksha and kama is found to be 99.39, 108.05, 95.52 and 96.86 respectively. The teacher educators have given the first preference for Dharma (108.05), which is followed by artha (99.39), kama (96.86) and moksha (95.52) in the second, third and fourth rank order of preferences respectively.

A more detailed analysis on the values of teacher educators has been made by calculating the mean and standard deviation of the values scores of teacher educators belonging to the different sub-samples. It indicates that for all the sub-samples of the study the mean score is higher in dharma than the other values such as artha, kama and moksha. It is concluded that for all the sub-samples of the study have given the first preference for dharma, which is followed by artha, kama and moksha in the second, third and fourth rank order of preferences respectively.

The result of the present study tends to draw support from the following studies. Kakkar (1971) ^[12] reported that the prospective teachers have given the first preference to social values followed by aesthetic and theoretical values subsequently Sinha (1979) found that teachers give more preference to social values and learn preference to religious and aesthetic values. Similarly, Kulshrestha (1979) ^[14]

reported that social values were most preferred by teachers. Furthermore, Balakrishnan and Visvanathan (2012) ^[13], disclosed that the post graduate teachers have been the first preference for social value and it is followed by theoretical, religious, economic, aesthetic and political values in the second, third, fourth, fifth and sixth rank orders of preferences respectively.

6. Conclusion

The present study reveals that the teacher educators have given the first preference for dharma, which is followed by artha, kama and moksha in the second, third and fourth rank order of preferences respectively. It is inferred that the moral value is high for the teacher educators when compared to other values such as economic value, spiritual value and pleasure value. This shows that, if the moral value is high, the teacher educators are performed effectively with a collection of teaching behaviour such as, information source, motivation, giving advice, relationship with students and colleagues, teaching skills, participating in co-curricular activities, professional knowledge, general appearance, classroom management and personality characteristics.

A balanced development of harmonious and integrated personality just not be possible if the educational system does not inculcate values of culture, heritage and traditions. To

produce enlighten citizens, our nation today requires value oriented teachers of character who possess a real sense of vocation. We want all of them to assist in the task of character building and man making. Without good teachers, even the best of systems is bound to fail. With good teachers, even the defects of a system can be largely overcome. Every teacher should realize the dignity of his profession; that he is looked upon as Guru or Acharya whose aachar or conduct is exemplary. Therefore, he must be an example of 'Sadachar' or good conduct. By his very nature, a teacher is an assimilator, a transmitter, a messenger, a carrier and an accommodator of values. Since every teacher is a value educator, it is expected in this context of value crisis that the every teacher would be role model to the younger generation for the creation of ideal society.

7. References

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