

The Impact Of Dualism In Education On Sustainable Development Through TVET

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ABSTRACT: This paper aims to explore the dualism in TVET and its probable impacts on the implementation of Education for Sustainable Development (ESD) in TVET in Malaysia. Dualism in education means there are two different education systems; Traditional Islamic education system and Secular education system. Sustainable development is a pattern of resource use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but also for generations to come. Education for sustainability is a process that develops people's awareness, competence, attitudes and values, enabling them to be effectively involved in sustainable development. This paper also will discuss about the impact of dualism in education for sustainable development and how it can affect TVET's role in it. In the end, we will discuss the way to overcome the dualism in education to ensure success in implementing ESD in Malaysia.

ABSTRAK : *Penulisan ini adalah mengenai dualisme dalam pendidikan teknik dan vokasional dan kesan kemungkinannya terhadap pelaksanaan Pendidikan untuk Pembangunan Berterusan dalam bidang pendidikan teknikal dan vokasional di Malaysia. Dualisme dalam pendidikan bermakna wujudnya dua system pendidikan yang berbeza, iaitu system pendidikan tradisional islam dan pendidikan sekular. Pembangunan berterusan adalah pola penggunaan sumber yang bertujuan untuk memenuhi keperluan manusia sambil menjaga persekitaran untuk keperluan tersebut dapat dipenuhi tidak hanya di masa sekarang, tetapi juga untuk generasi yang akan datang. Pendidikan untuk keberlanjutan adalah suatu proses yang mengembangkan kesedaran masyarakat, kecekapan sikap dan nilai-nilai, membolehkan mereka untuk terlibat dalam pembangunan berterusan secara efektif. Penulisan ini juga akan membincangkan tentang kesan dualisme dalam pendidikan untuk pembangunan berterusan dan bagaimana ia dapat mempengaruhi peranan TVET. Akhir sekali kita akan membincangkan cara untuk mengatasi dualisme dalam pendidikan untuk memastikan kejayaan dalam melaksanakan ESD di Malaysia*

1.0 INTRODUCTION

In the context of Malaysia's education, TVET education is part of the education system. The apprenticeship training has been used in Malaysia since before the World War II. During that time people works as farmers, fishermen, and also doing handicrafts to make their living. Then the elders will teach their children certain skills to help them survive in life. Then after the country gained its independence in 1957, the Technical and Vocational Education and Training (TVET) now helps learners acquire skills, knowledge and attitudes needed to develop professional careers and enter the world of work.

In most education system, student usually will learn more on modern education and less on religious education during school period. We can see the same problem in Malaysia's

education system. That is what we called dualism in education. With all the technology development, sustainable issues now are a very sensitive issue, and that is why modern knowledge and moral values should be emphasized in today's school's curriculum. Unfortunately, if the dualism still exists in our education system, it would be a tough job for TVET institutes to produce a human capital that balanced both in academic and moral knowledge. Thus, this paper aims to explore the dualism in TVET and its probable impacts on the implementation of Education for Sustainable Development (ESD) in TVET in Malaysia.

2.0 Dualism in Education

Dualism means the condition of being double of duality. Therefore dualism in education means there are two different education systems; Traditional Islamic education system and Secular education system. Rose De Yusof (2009) said that the traditional Islamic education focused more on the basic religious dogma and theology of Islam but less focused on modern knowledge. As for the Secular education, they focused more on modern knowledge and less on religious knowledge.

Dualism in education system usually will focus on one aspect of education only. Whether they focus on Religious Education or Modern Education, these two aspects of education are on their own. That is why either Religious or modern education, there is an imbalance knowledge between both aspects. Those who joined the Religious education will gain more knowledge in religious field and they do not considered modern knowledge as an additional knowledge for them. As for those who learned about mathematics, science, geography or also known as modern education, they will become experts in their own field, but it will not be mixed with any Religious education (Rose De Yusof, 2009).

Basis for any education system must be based on the well-defined philosophy that becomes core of the education system. In Malaysia, the implementation of any education policies must be in line with the National Philosophy of Education (NPE) that has been enacted. The statements of the NPE are explicitly stated as:

“Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large”

Based on the National Education Philosophy, the government has introduced the Integral Curriculum (*Kurikulum Bersepadu*) in primary and secondary school level. Through this curriculum, the government wants to produce students who are smart, physically fit and healthy. They also have positive emotions like courage and kindness. Aside from that, they also must have respect and love for the people surrounds them, leaders and country. When students have these qualities, they can and will become winners in life and also make the country a successful nation.

The problem is, although we have a perfect curriculum for the students, and the national education philosophy has been outlined perfectly, we are still not sure whether we can achieve the aim; *to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God*. With

the existence of dualism in our education system, the secular and religious knowledge has been separated, and which we all know, that it is quite impossible to teach the students about morality in life if it is just based on theory and the students are not practically doing it.

Dualism not only exist in general education, but also in TVET education. In TVET institutions, teachers aim is to make sure students get the appropriate skills for them to fit in industry. This kind of system may be able to produce Malaysian citizens who are knowledgeable and competent, but not necessarily balanced in spiritual and emotion.

3.0 SUSTAINABLE DEVELOPMENT

Sustainable development is a pattern of resource use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but also for generations to come. Many people misunderstand the meaning of sustainable development solely as environmental protection or economic development. It is about maintaining and improving people's quality of life without compromising the ability of future generations to meet their own needs (Park, 2009). According to Park also, it is not limited to a concern for the natural environment or focused exclusively on economic development, but it is a concept based on integrating socio-cultural, environmental and economic consideration. The statement was supported by L.Filho *et al* (2009) quoted in M. Pavlova (2009);

“Sustainability refers to long-term prospects with ecological, political, economic and societal implications”

The International Implementation Scheme for the United Nations Decade of Education for Sustainable Development (DESD) (UNESCO, 2005) identified key areas of the concept as:

- *Society*: an understanding of social institutions and their role in change and development
- *Environment*: awareness of the resources and fragility of the physical environment and the effects on it of human activity and decisions, with a commitment to factoring environmental concerns into social and economic policy development.
- *Economy*: sensitivity to the limits and potential of economic growth and their impact on society and on environment

4.0 THE IMPACT OF DUALISM IN EDUCATION FOR SUSTAINABLE DEVELOPMENT (ESD)

Education for sustainability is seen as a major contributor towards achieving sustainable futures through promoting an awareness of the issues at all levels, developing particular values and influencing behaviours (M. Pavlova, 2009). Pavlova statement is matched with the definition of ESD given by Huckle and Sterling (2005) quoted in Pavlova (2009) which is;

“EfS is a process that develops people's awareness, competence, attitudes and values, enabling them to be effectively involved in sustainable development at local, national and international levels, and helping them to work towards a more equitable and sustainable future”

Based on both definitions given above, we can see that moral values are important in ESD. Here the role of education is very important. The government should provide curriculum that not only focused on modern knowledge or religious knowledge, but it should be balanced in both. While in TVET education the curriculum should be balanced in both technical skills and moral values. It is also should encourages children to think critically and creatively, so they can become a 'productive' human capital. Unfortunately today's education is more on preparing the student to 'fit in' in our society, where they should be the one who change the society, and not to be changed by the society.

The impact of dualism in education can be bad to everyone. Imagine a student with a great achievement in academics, but zero in emotions and moral values, there will be a situation when he entered the world of work he will be separated from nature. It means that he will live in his own world, creating and developing more technologies without any concern about the negative consequences caused by it, because his aim is only to satisfy himself. LeFay (2006) quoted in Pavlova (2009) says;

“The core lessons being taught in our school today are individualism, consumerism, careerism and anthropocentrism...”

A school teacher in California stated that high school students are disillusioned with a system that encourages them to earn more and obtain more material goods than their parents (DiMaggio, 2000; Pavlova 2009). This situation is not only happened in American society, but also in other countries, including Malaysia. The exam oriented in our education system will force student to study hard, and focused only on the modern subjects. Teachers also only deliver the curriculum contents to their students without explaining to them the reason why they need to study the subject. This is where the student starts to get the idea that if they can get high marks in examination, the opportunity for them to get a good job with high salary is good.

5.0 TVET FOR SUSTAINABLE DEVELOPMENT

F.D. Muschett (1997) in his book *Principles of Sustainable Development* stated that there are eleven elements of sustainable development including education and technology. Due to the changing of the world of work, Technical and Vocational Education and Training (TVET) system now require a deep understanding of the theories and practices of sustainable development, and all of this caused by the globalization and technological changes. Unfortunately, TVET in many countries remains locked in the role of become a mere supplier of skilled labour to industry, and therefore unable to respond effectively to the needs of sustainable development strategies (Park, 2009).

Technology is very important in Technical and Vocational education. TVET institutions should be a place where students learn how to use technology to ease our life but at the same time it is safe for the environment or in other words a clean technology. The problem is when the institutions aim is only to provide student with skills to fulfil the industrial needs, they will not concern about the society or environment. That is why T.S. Thomas (1997) in his article *Technologies for sustainable development* says technology focused on sustainable development is a key to solving problems created in the past and to preventing new ones in the future.

Sustainability is the capacity of people to adapt and cope with their environments as individuals and as part of social organizations (E. Thomas; T. Karmel, 2009). The role of TVET in sustainable development is to include values education in its new modalities of education and training. Quisumbing and Baybay quoted in Karmel (2009) stated that TVET should prepare the individual to become responsible, free and mature, equipped not only with the appropriate skills and know-how of the latest technologies, but also with deep human and spiritual values and attitudes- a sense of self-worth, self-esteem and dignity. This statement is matched with Malaysian national education philosophy which stated as; *to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic...*

How can the dualism in education affect TVET role in sustainable development? According to Pretzer quoted in Karmel (2009), technology, like any part of a formal curriculum, should contribute not to just students' skill and knowledge but also to their capacity to develop moral perspectives and social wisdom. Thus if TVET education focus more on providing students with work skills and less on moral values or spiritual and emotions, it will not be able to act as a moral leader, instilling appropriate values in its students as well as ensuring they acquire technical skills.

The role of moral leader should not be only taken by TVET education, but TVET organizations themselves also need to act as a leader in the environmental movement. To make it work, the whole orientation of TVET should change from their sole focus on work skills for the labour market to an orientation that emphasizes citizenship and values education also.

6.0 CONCLUSION

We have discussed about the effect of dualism to our education system. The existence of dualism makes it almost impossible for us (teachers) and also the government to realize the aim of national philosophy of education. By saying education, it includes Technical and Vocational Education and Training. The primary objective of all technical and vocational education and training (TVET) programme is the acquisition of relevant knowledge, practical skills and attitudes for gainful employment in a particular trade or occupational area. Obviously, the aim is to provide students with the work skills that are required by the labour market, and it is not relevant with the objectives of national education philosophy.

Dualism in education can be overcome with the government's strategy by introducing the subjects of Islamic Studies and Moral, which are compulsory for students. Teachers are encouraged to sow moral values during lessons to gird students with positive values of tolerance, moral responsibility, concern for the underprivileged and a sense of religion. This moral values not only important to produce a good Malaysian citizen but it is also essential in TVET for sustainable development where TVET graduates will be at the centre of a society to be transformed on sustainable development principles.

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