

Concept Analysis: Value Based Curriculum

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Concept analysis is the foundation of achieving a clear and explicit understanding of the concept of value-based curriculum and modelling. The curriculums of the medical sciences education in Iran suffer some drawbacks. The lack of a domestic model of the curriculum based on values is one of the main issues of the curriculum. There was no common and clear definition for the concept of value-based curriculum, or occasionally the definitions were not uniform and compatible. The present study proposes a concept analysis method to reach a proper definition of the concept and its further development. Then, it compares different definitions of the concept of value-based curriculum, and clarifies confusing definitions. To model the value-based curriculum, we chose the concept qualitative analysis model of Hugh McKenna. Value-based curriculum is not just a tool for perception of the educational contents, but it is a movement beyond reasoning and analytical methods and contemplation that usually takes place during education.

Key words: value based curriculum. medical education.

In a period of history, after renaissance, scientists abandoned religious thoughts because of the weak performance of the church, and focused their activities around rationalism and anthropocentrism and some form of apostasy was born. In the course of progress, which has always been the ideal of mankind, the dominant world view was relying solely on human logic to resolve his problems. Therefore, the western

civilization gradually distanced itself from Christianity and moved from religious values towards secular values, and humanism prevailed¹.

At this time, due to the unchallenged triumph of inductive reasoning method in natural sciences field and its extension to the realm of social sciences, and high popularity of modern sciences among people, because of its achievements, this crude assumption was shaped in public opinion and among scholars that a science without values could exist. But at the peak of development and scientific achievements and their attraction, developed societies confronted spiritual and moral crisis, and the need for the

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development and creation of the concept of values education was introduced again².

Developed people who were facing numerous difficulties, decided to embrace values again. West that had set the religion aside, this time introduced the word spirituality instead of religion and sought help from it. Since universities play an important role in the development of societies by training human resources, therefore, attention was given to the spiritual dimension of mankind and values, in the curriculum of many universities worldwide³.

Currently, in Iran, medical sciences students have courses such as Ethics, Islamic education, and Islamic wisdom in their curriculum and take all of them in one semester⁴. The curriculum of these courses follow a traditional method and takes place at concepts and basic knowledge transfer level, and this kind of curriculum does not guarantee the internalization of values. Considering the researches carried out in different universities worldwide on the improvement of education⁵, in Iran as well, the need for providing circumstances for internalization of and gaining experience based on values was recognized. In this regard, in 2013, the development plan of medical sciences education was compiled in the center for research and development of medical sciences in the ministry of health and medical education, following the general health policies regarding offering educational, research, health, medical treatment and health rehabilitation services based on human-Islamic principles and values and their institutionalization in society. With regard to the shortcomings currently existed in the curriculum of the medical sciences education in Iran, the design of a domestic model for the curriculum based on values was placed on the agenda. Since during the review of the texts there was no common and clear definition for the concept of value-based curriculum, or occasionally the definitions were not uniform and compatible, we looked into the concept analysis method in order to reach a proper definition of the concept and its further development, eventually; by studying texts and comparing different definitions of the concept of value-based curriculum, and clarifying confusing definitions. Concept analysis is the foundation of achieving a clear and explicit understanding of the concept of value-based curriculum and modelling⁶.

Methods

Concept analysis method has been presented by several researchers, and all are different from ontology point of view⁷. To model the value-based curriculum, we chose the concept analysis model of Hugh McKenna. In this method qualitative approach is used, in which reality and fact is a relative issue and arises from researcher's mind and context values.

Hugh McKenna's concept analysis method stages are:

1. Selecting suitable concept for concept analysis onset
2. Determining and defining the purpose of concept analysis
3. Identifying and specifying the meaning of concept
4. Determining the attributes that define the concept
5. Identifying and implementing a model case
6. Identifying and implementing a variety of cases such as contrary, borderline, related, invented, illegitimate and false cases
7. Identification of antecedents and consequences of the concept
8. Noticing contexts and values
9. Identification and designation of the empirical indicators of the concept⁶.

After drawing the strategy for searching texts, and using proper keywords in the databases and related websites, we continued to review the text until reaching saturation. Therefore, we could no longer find a new attribute in the texts for the of value-based curriculum concept.

we used a combination of keywords in searching of different search engines. Of course in different databases, certain points were considered concerning the search. In initial search, about 800 relevant articles were found. To remove unrelated sources, the first screening was performed on the title of the articles, and we chose 130 articles. In the second stage the abstracts of articles were read. At this stage the articles that described the concept of value-based education or presented some evidences with regard to the concept, were selected for reading their full text. At this stage 60 articles, that their full text was available, were studied. These 60 articles included some information about value-oriented curriculums in 26 countries worldwide, and among them only in 8 cases, value-oriented

curriculums at university education level with full details, were applicable and reliable. Other articles and documents either were only about primary and high school education or lacked the necessary details for content analysis. These 8 documents were selected as the basis for content analysis.

RESULTS

The concept of curriculum based on values was chosen because it is a new and unknown concept, and a concern for medical education authorities in Iran. Basically this concept has been introduced and noticed for years globally, and different countries - each based on their own needs, context, and values - have developed a curriculum based on values. Therefore, for the first time in Iran, we did analyze this concept to present a model for value-based curriculum. Our goal was to understand the internal structure of the concept and identify the components of the concept using concept analysis; and offer a clear and operational definition for it, in order to be able to use it in current and futures researches.

Based on resources which discussed developing curriculums, the main components of the curriculum were determined as follows: purposes and educational antecedents, content and educational material, content organization, teaching and learning activities, surrounding and context, assessment and evaluation⁸.

After determining the components of a value-based curriculum, primary concept structures were extracted from the existing documents (UNESCO, Asia-Pacific Network for International Education and Values Education including Indonesia, India, Japan, Korea, the Philippines, Thailand, Malaysia and Oceania countries⁹; Association for Supervision and Curriculum Development of America¹⁰; the curriculum based on values in Tanzania¹¹; the curriculum based on values in Australia¹²; Values in the New Zealand curriculum¹³; values education implementation in Georgia, USA¹⁴; values oriented curriculum in Bangladesh¹⁵; Trinidad and Tobago curriculum¹⁶. At this stage reference phrases also known as primary concept structures were extracted from the existing documentations, i.e. the exact sentences were quoted. In next stage, we introduced our interpretation of primary phrases

in documentations as the potential attributes that define the concept of value-based curriculum. Of course, all of our interpretations, with mentioning references, are based on primary phrases. In next stage, we classified potential defining attributes that brought a single concept to mind, in one category, and identified them as the main defining attributes of the concept, up to this stage of the work. In front of each attribute, we expressed our intention from and the meaning of each attribute in one or two sentences.

Some attributes of concept that are frequently repeated, are shown here. These attributes are the ones that differentiate a concept from other concepts and specify the semantic space of a specific concept. This stage was performed with high accuracy and the specific attributes of the concept were extracted. At this stage for recognition and confirmation of sufficient specific attributes two tests were used: a) Necessity test: in this test it was specified if this attribute must be one of the attributes of the concept in question. In fact for this test, we placed the attribute in a contrary case of this concept and observed that it was not one of its attributes, and since it was not, so it belonged to necessary and required attributes of the concept in question. b) Quantity test: with this test it was specified if the number of attributes are sufficient for this concept⁶.

With regard to the main attributes obtained in the above stage, our definitions of the value based curriculum, up to this stage of the work are:

Purposed Definition of Value Based Curriculum

Value-oriented curriculum is a compiled plan that its goal is social and citizenship skills education, growth of interpersonal sympathy and empathy, development of virtues and outstanding individual attributes, formation of professional roles and duties in individuals, improvement and upgrade of social capital, respect for human dignity, increase in self-sufficiency, building a moderate view towards life, development of spirituality, facilitating the formation of value-oriented system, ability to assign values to different categories and options, attention to value-based consequences in individual decision-making, development of reasoning and ethical judgment. The content of value-oriented curriculum consists of modules, media, and narratives which could be merged into

training and existing courses or offered as a separate training or individual course for education of values. The preferred education and learning methods in this curriculum include value-based/spiritual coaching, consultation and internship, real exposures that are rich in values, value-oriented self-rethinking, value-based practices guided by education facilitators, discussions and sharing values, and conflict resolution practices based on values. And the most common assessment strategies in this plan are value-oriented self-assessments and value-oriented developmental and final assessments. This curriculum must be offered in a suitable atmosphere - that is not value-based orientated, and is secure and supportive - in order to value-based identification, presentation and expression, discovery and judgment take place freely.

Model Case for Exemplified Realization of Analytical Definition

In this section, we implement a model case, by giving an example in about one or two paragraphs that has all the defining attributes of the concept. In fact this example helps in further clarification of the concept and increases the credibility of the concept⁶. Defining attributes are specified with a * before each attribute in the following text.

In 2013, in the ministry of health and medical education, addressing values as the requirement for individual and social changes was placed in the agenda. In this regard, the education of values and change of attitude via value-oriented curriculum, *separately or *merged in all university curriculums, was a creative project that was performed in the medical education system of Iran for the first time. One of the requirements of the value-oriented curriculum, is the paradigm *shift in the whole education system, with focus on the holistic approach of values education and determining a set of core *values. Rules and policies of the education system must be value oriented and must provide an *atmosphere that is friendly, secure, supportive, and without value-based orientation and to have the *ability of assigning values to articles, *identification, presentation and expression, discovery and *free value-based judgment. Lecturers and all staff and authorities of the value-oriented curriculum, must be equipped with effective value education methods. It seems

value-orientation should also be part of the *policies for admission of students and instructors who enter the value-oriented curriculum. By the way, value-oriented curriculum (via a *variety of media, modules, contents, and narratives rich in values and education methods such as: virtual/spiritual *coaching, *consultation and internship, real value-oriented *encounters, value-based *self-reflection, value-based practices directed by education facilitators, dialogue and sharing values, value-based conflict resolution *practices and value-oriented *self-assessment methods, and value-oriented *developmental and final assessment) is trying to develop a series of capabilities in learners which eventually leads them towards becoming a *perfect human and *respecting human dignity and they become humans who establish a better relationship with themselves, their God and the world around them. They change to a value-oriented *citizen and member of society who is *encouraging, and leader and a source of values. With development of interpersonal empathy and sympathy *skills, his relationships with others can be extended. For effective education of values, in this curriculum it is tried to have the *maturation of the personality of the individuals happen constantly, and *virtues and outstanding individual attributes invigorate in them, so that the individuals play their different *roles by values-orientation and by *creating space for real experimentation of values, ethical *reasoning, and value-based *decision-making get invigorated in them, and reach a kind of *self-sufficiency that during *all stages of work and life always make *judgments and decisions based on values and ethics. This individual, which in him values have become *internal and institutionalized, and his *values system has been formed, with a moderate *view towards life, can cause *development of spirituality in himself and his surroundings, and can eventually cause improvement and promotion of social capital.

Contrary case

The case that does not include the defining attributes of the concept

Long time ago, after Islamic revolution victory, ministry of health, placed the education of Islamic ethics, training, and wisdom in the curriculum of medical sciences education. Currently, education of values and ethics is presented as

different course units and amalgamation of ethics and values in the curriculum of all university courses has not taken place. In this kind of educational system, education of values and ethics is performed in a complete abstract form and a mere transfer of knowledge and there is no guarantee for the internalization of values. Therefore, we cannot expect value-based aspects from graduates of these programs. No attention is paid to hidden curriculum and its role in education of values and the role of the lecturer as a role model that transfers the values to students is completely neglected. There exists no curriculum model for amalgamation of values and ethics, and ethics education is performed in traditional ways. The dominant approach to education is professor-oriented and professor is someone who transfers his knowledge to students and much emphasis is on the transfer of content and student and his demands are marginalized. Student is a passive individual and only receives the pre-assigned material. In this kind of education, specific educational and assessment methods are not considered for values education and instruction of these courses is performed much like other courses. Values and ethics are presented as predefined rules to the student and student is nearly condemned to accept them and there is no place for discussion and challenging values. Many ethical dilemmas always remain unresolved in the minds of the learners and the student graduates with many unresolved conflicts and since he has not practiced conflict resolution in the educational system, in real life and work situation is an incompetent individual in resolving them, decision-making, and judgment based on ethics and values. In such educational environment, ethics and values are not conceptualized and analyzed and therefore, will not internalize; but are only memorized for passing the unit and remembered for a short period of time. This type of education is only a waste of resources and costs.

Borderline case

This case is very similar to the concept but some of the attributes and requirement are absent.

There are curriculums in the world which are very similar to value-oriented curriculum but slightly differ and lack some of its attributes and requirements. For example: Character and

personality education program; which in fact has a procedure overlap with part of education process that occurs in value-oriented curriculum, but is different from it. Meaning-making programs; try to reach a meaning-making from their surroundings concepts, based on their innovative universal educational theories. Even though this also occurs in the value-oriented curriculum and there are similarities, but these two are different in some defining attributes. Critical thinking curriculum; even though in value-oriented curriculum in a variety of ways we deal with critical thinking education as well, but critical thinking curriculum is different with values education program. Citizenship program; despite the fact that we foster the education of citizenship skills in value-oriented curriculum too, and social and citizenship skills are among consequences of this curriculum but it is different from citizenship curriculum in attributes.

Related case

A case that has none of the defining features of the concept but is similar to it in appearance.

In the syllabus of educational programs in the universities of the country; medical ethics, theology and Islamic sciences, philosophy and Islamic wisdom, Islamic sciences and thoughts, Islamic texts, history of Islam, etc., curriculums are offered. None of the Hawzah (Islamic School) education programs that are offered currently have the value-oriented curriculum attributes either, and throughout the years, the purpose of offering these curriculums has been the promotion of ethics and values. These programs look only in appearance similar to value-oriented curriculum and has none of the value-oriented curriculum attributes, and only look similar to it, and currently in country, these are the only existing curriculums that are used for teaching Islamic ethics and values, and according to evidences and documentations, so far they have not achieved the true desired result (being internalization of values).

Invented case

This is a case which is not considered value-oriented teaching, but is labelled as one, and presents the concept of the education program of values out of its normal context.

Extracurricular programs, usually offered in subordinate units of the student affairs deputy offices at universities, are considered appropriate

for teaching ethics and values, but in fact do not lead to real desired outcome and no procedure for internalization of values happens in them; but they are labeled as value-oriented curriculum and are used for promoting ethics and values. Some of these extracurricular programs in the cultural and student affairs deputy offices of universities are:

- a) Quran and Etrat unit (development and expansion of Quranic culture, holding Quran and Nahj ul-Balghah teaching classes)
- b) Camping and tourism unit (holding Rahiane Nour camps, Hajj, pilgrimage sites, Jihadi camps)
- c) Events and festivals unit (holding ceremonies during events)-
Islamic publications and organizations unit (holding ceremony?????)
- d) Student counselling unit (solving different behavioural, emotional, educational, communication, etc. difficulties, holding different workshops specially on life skills for students)

Illegitimate case

Inappropriate employment of the concept of teaching values in real life

Inappropriate application of the education of values in the real life work, education and in society. For example: Holding cultural camps which do not have a particular plan for internalization of values and are merely a cultural move and when the camp is over, the desired outcome does not happen (according to the evidence obtained from students participating in camps)- Requiring mandatory participation in ethics education classes and workshops for staff in the workplace, society etc; this kind of mandate, does not guarantee the value-based learning and is a true example of improper education of values.

· Holding events and ceremonies (I'tikaf experience), holding different religious ceremonies (Friday prayer experience) and cases like this which are not performed according to a plan and a proper teaching/learning method; they are unfruitful attempts for gaining the value-based goals that holders of these activities have in mind.

Antecedents

The case of value-oriented curriculum becomes a reality only when the system, institute, and curriculum become value-oriented. Therefore,

the required antecedents and inputs in order for the value-based curriculum to happen are:

At educational system level, values-orientation must be included in the components of the educational system, which some of them are: Trusteeship, mission statement, philosophy and paradigm of education in all courses, policy making, rules of recruitment, assessment of faculty and staff, student admission policies, creation of human resources, education and training of lecturers, improvement of employees, compiling a specific and transparent value-based framework, and investment and budget development and allocation.

At educational institute level, values-orientation must be included in its elements which some of them are: leadership and management of human resources, University climate supportive of students, mission, and all functions and services and hidden curriculum.

Consequences

Generally it is expected the individual under training in the value-oriented curriculum, to have a good relation with himself, his God, and the world around him (entities including: family, school, workplace, society, nation, world and God). During the education of values, the individual moves towards becoming a perfect man. The value-oriented curriculum makes individuals be impelling, guide, and source of values in any situation they are in (17). As a matter of fact, dialectic process of valuation and internalization of values, begins with knowing self and then extends to the relation with others.

Education in fact tries to make maturity of character occur constantly. That means the graduates of value-oriented curriculum show a practice based on values, ia a value-oriented citizen, and serve their role in society as a value-oriented member and also lead the whole society towards value-orientation.

DISCUSSION

To present a domestic and final model in Iran, considering the eighth stage of Hugh McKenna's method, attention to context and cultural values, and obtaining the views of experts regarding the concept of curriculum based on values, are necessary. To implement the eighth

stage, it is also necessary to detect and determine the experimental measurement indices of the concept and implement a valid and reliable tool. For this purpose, further studies are ongoing by the researchers of this study (data not presented here). A study will be performed to analyze the views and perception of experts about the concept of value-oriented curriculum which is used to certify the attributes obtained in the first study, or to add domestic value-based components or to modify the obtained components based on the views of experts. After designing a preliminary operational and domestic pattern of the value-oriented curriculum, we will use the views of experts to evaluate the feasibility of the proposed pattern with regard to state-specific conditions and to finalize it, and during evaluation of the credibility of the proposed pattern, we will finalize it for practical implementation.

CONCLUSION

Education used to be at information transfer level and expressing a series of facts and realities as the necessary knowledge in the field of medical sciences, and so called facts were at the center and focus. Even though, knowing the facts is required and necessary for effective thinking, but in the world of exploding information how fast and to what extent can we really transfer facts with education? Therefore, an alternative approach called conceptual approach was proposed which actually is an education for understanding the relationships and interactions between facts and truths. In this type of education the center and focus is on relationships between concepts. But this approach was not enough to achieve the ultimate goals of education, either. As the ultimate purpose of education is for the knowledge to have external and practical aspects and the learner could deliver what he knows. To help learners transform knowledge from subjective to objective state and make it part of their existence and character, another approach was proposed which learner himself was placed at the center and focus which this is the valuation and internalization approach in education. In fact education of values, via value-based curriculum, is an effort towards their internalization¹⁸.

Basic information and concepts and

knowing the relationships between them are the preliminaries to education and understanding of values, and at valuation level each individual learner makes knowledge part of his character and internalizes it. The whole purpose of medical education in particular, is that the individual learner internalizes the existing knowledge in order to find right attitudes and the reflection of this correct attitude to appear in his performance. Instructors should not suffice only on propagation and transfer of knowledge but must help learner in understanding and clarification of meanings and value based concepts so that they could perceive concepts and make their own conceptual structure. Therefore, instead of dictating DOs and DON'Ts in medical education, we must provide a favourable context for learners so that they could untie their value-based knots and internalize values for themselves.

In value-oriented curriculum, learners face situations that make them build their value system their own way. In this process, instructor is a facilitator. Conditions and class and educational environment atmosphere, are provided so that learner achieves value-based judgment by himself. With proper operation of value-oriented curriculum, valuation process begins in individual and in general the concept of values in education forms in individual and we can expect it to show itself in individual's behaviour. Therefore, it is necessary that the value-based theme of students improve and promote during education and teaching period, using value-based curriculum, and values in a way become internalized in them permanently¹⁹

For teaching values we must, via value-based curriculum, picture them from metaphysical and subjective space to a complete objective and physical form so that we could define and draw the expected educational purposes and consequences. Teaching and education of values is a fact which will manifest in "cognitions", "attitudes", "actions", and "consequences". According to evidences and documentations, curriculums are considered important aspects of educational systems, and fundamental pillars in the process of teaching and learning values. Since values are the main building blocks of culture in every society, and are the foundation of behaviours and actions, and their stability and alteration causes stability and alteration of cultures in

societies over time, values education is essential in every society. Value-based curriculum is not just a tool for perception of the educational contents, but it is a movement beyond reasoning and analytical methods and contemplation that usually takes place during education²⁰.

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