

Globalization and Clarion Call of 'Value Education'

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ABSTRACT

Ever since the term 'globalization' appeared for the first time in the second half of twentieth century no other word has meant so many different things to different people and has evoked as much emotions. The forces of globalization affect virtually every country in the world. It has opened the door of many new opportunities as well as formidable challenges. All spheres of life-social, political, cultural and economic-have been subjected to both the positive and negative elements of globalization. With all its promises on the overall qualitative improvement of life and social harmony, some see it as the saviour of universal peace and prosperity. On the other hand, rising mercury of its negative elements some condemn it as a new kind of chaos. While everyone welcomes the new opportunities that have emerged, one can not simply leave those negative elements unattended. Therefore, the main task now is to analyze, understand and manage globalization doing our best to harness its benefits and keep those negative consequences at bay 1 and in my opinion the best way of doing so comes through proper utilization of our human resources which is generated and cultivated by our education system. In this paper I am interested to deliver my thoughts on how 'value education' can be real force to maximize that benefits of globalization as much as to minimize its consequences for long term because no invention or research can be fruitful for humanity until it is combined with sense of responsibility for creating bright- balanced-benevolent human generation.

Key words: Clarion Call.

India joined the club of globalized economy in 1991 when its economy is under the spell of fiscal and balance of payment crisis which compel her to initiate several structural adjustment program and economic liberalization. Since then, India's share to the global economy is getting larger. Today, looking at overall health of the economy and growth performance², India seems to have struck the right note of the globalization string. With its vast natural and human resources and ability to synchronize the speed of change taking place in the international market, many have considered India's economy as one of the most resilient economy in the world. Now, the most pertinent question arises in the recent years is; has the benefits of globalization disbursed to all the regions of the Indian union or have we been able to fulfill the basic needs of last person of our

society? Certainly the answer is 'NO' because in present scenario we face not only the ever-growing problems of inflation, corruption, money laundering, criminalization of politics, politicizing of crime, rape and sexual harassment, failure of administration, scams but also the anguish, depression, disillusionment, violent riots, moral decay and ethical chaos. Lack of or improper implementation or avoidance of 'value education' in present education system as well as in our society seems to be cause behind all above mentioned problems. There arises the clarion call of 'value education' in our education system to fight the heinous consequences of globalization.

Before proceeding towards the min discussion of the paper i.e. clarion call of 'value education' in the globalized world, we should try

to understand the true nature of 'value' and its impact on human life.

Human beings live in society which is driven by some rules and values to bring order and coherence among them. These rules and values regulate their behavior towards their inner feelings, society and universe. Indeed values represent the most sublimated ideas of human existence. Human life is a continuous journey to learn; consequentially his knowledge and experience increase. Tennyson, a great Victorian poet reflects this process of learning and experiencing in his poem Ulysses aptly:

.....Life piled on life.

Were all too little, and of one to me

Little remains, but every hour is saved

From that eternal silence, something more.

A bringer of new things; and vile it were

For some three suns to store hoard myself,

And this grey spirit yearning in desire

To follow knowledge like a sinking star,

Beyond the utmost bound of human thought.³

Values guide human behavior; they determine human ideals. They instruct them what to do and what not to do. Thus the ideals, gained through knowledge and experience, are known as values. The word 'value' is derived from Latin word 'valere' which means worthiness and importance. Prof. Stanley remarks, "Value is a type of a standard or a measurement or a norm."⁴ Dr. Satya Narayan Dubey, "Value is that quality of any object or condition which refers the criticism and preference. This is an ideals or desire for whose fulfillment an individual lives and tries to achieve throughout his life."⁵ Indeed the latent world of human desires is very vast. Some of them are practical, real and concrete and some are universal, eternal, spiritual and abstract. Importance to some desires is given by human beings in their lives and some not. In this process of selection the values are constructed. The value is an enlightened force inherent in human beings which inspires them to act and develops their personality by constructing his behavior and life style. It is independent, universal and everlasting and not sheltered on time and space.

Values have their significance in providing capability for judgment on issues and problems to individuals and societies in regard to

noble, meaningful pursuits. In the Indian context, the cultural evolution over eras has played an essential role for guiding the mankind on moral principles. Even the social process of degeneration of the values system was always followed by social reform movements for its restoration and these have been cyclic. There is a chronology in Indian history on the continual purgation of unethical way of life by exemplification of righteous conduct. For example, social reform crusade by great men like Lord Buddha, Lord Mahavir, Adi Shankaracharya, Guru Nanakdev, Acharya Tulsi, Raja Ram Mohan Roy, Mathama Jyotiba Phoolley, Swami Vivekanand, Maharshi Dayanand Saraswati, Mahatma Gandhi and a large number of other luminaries. This effort have been continued ever up to the present period by many a spiritual personalities.⁶

A growing concern is that the social order which was orderly for generations is somehow losing its moral perspective. This apparent image is leading to some distortion in the perception of new generation about the role of values for principled living by individuals and social groups. The process of conscientization of the learners has also been conceived in a set of statements of educational goals. But seriousness of purpose is lacking to implement it in the system. For example, is not it true that if someone does not understand the real reason which underlie his\her action and consequences it has led to, he\she runs the risk of justifying some immoral behavior about righteousness of conduct? Should learners be not given an orientation to their background of culture, history and what is rational behavior? Such pertinent issues in education make us think as how to teach students the difference between manliness and meanness, profit and loss, success and failure, victory and defeat. Before concentrating on methodologies for value orientation in our school and college curriculum we have to understand the idea of 'value education', its historical background and present scenario in Indian reference.

Education aims at the development of the whole personality- the cognitive, the affective and the connotative. The ten year curriculum plan envisages that as a result of schooling, a student will become an agent of social change, social

justice, national integration and that he will play his role in modernizing society. He will narrow the gap between school and society; cultivate values (moral, democratic, aesthetic, cultural etc.), develop insight into human relationships, in brief all aspects pertaining to practical life in addition to the cognitive function of instruction. If the above goals are reflected upon, it is found that a good percentage of these belong directly to the affective domain. 7 The failure of our educational system to produce 'the human' it envisages, is because the schools today direct their time and energy solely to developing the cognitive domain, ignoring or paying a mere lip service to the affective domain. In fact all educational practices in schools and colleges (reward and recognition systems, examination grades, the promotions etc.) promote completely cognitive achievement in students which does not bother about 'value education' – an essential of modern scenario that should be fostered through for unity and recognition of our people in order to eliminate obscurantism, religious fanaticism, violence, superstition etc. indicating an affective dimension to teaching. From an affective perspective the act of teaching has to be seen as an interaction between 'two selves' – teacher and learner, neither superior nor inferior, in which the more experienced serves as the gentlest sort of guide.8

Indeed value education is education of "becoming" and is concerned with the transformation of an individual's personality. As such it involves all the three phases of personality – knowing, feeling and doing. The child should be made aware of the right and good, to feel the appropriate emotions and internalize the values in thought and deed. Value Education is not synonymous with character training which can be only an aspect of it. Values education is also not a social adjustment as it is concerned not so much with 'what is' but with 'what ought to be'. Again value education is concerned not so much with 'what is' but with 'what ought to be'. Again value education is not same as religious education although religion can serve as a source for value education. 9

The rich variety and diversities we see in caste, creed, colour and culture in a vast and complex nation like India, demands a new sense of commitment on the part of the schools and teachers in developing the right kind of teaching-learning programmes that will help students learn and grow to be mature and responsible citizens.10 Of the methodological issues relevant to the enhancement of the understanding of 'value education' may be mentioned as follows:

- (a) Psychological theories of value education;
- (b) Role of reason, emotion and will in value development;
- (c) Practical methods of value education.

According to the research findings of the famous Swiss Psychologist Jean Piaget, like intellectual development, value development takes place in stages and follows a regular sequence. Piaget emphasized the role of cognitive process in value development and applied a structural approach. He believed that the learner progression from sensory motor to pre-operational, to concrete operational and finally to a formal operational thought, has its counterpart in value development. In terms of centration-decentration process, the learner

Moves from centration on self to centration to authority, to centration on concrete situations and finally to higher level of decentration in which one is able to deal with ideas and realistic application of values to social situations. In the realm of value judgement, this means the learner progresses from a stage of heteronomy and unilateral respect to one of autonomy and mutual respect. Thus Piaget asserts that growth in 'value education' necessarily a concomitant of cognitive development.

Lawrence Kohlberg proposes a typographical scheme to describe stages of thoughts which can be defined independently of the specific content of particular value decisions or actions. Kohlberg's theory of value judgements. He has been able to demonstrate that value judgements tend to be universal, inclusive, consistent and based on impersonal or ideal grounds.

In keeping with its adherence to the substantive view, value education in India is looked upon primarily as a matter of developing appropriate behavior and conduct. Both the conception of value education as primarily as process of deliberate character education and of character itself as a matter of conformity to a specified code of value have come under serious questioning in West.

Another aspect of 'value education' methodology concerns the relative importance of reason and feeling in one's behavior. Value education is a matter of 'training of the heart' and consists in developing the 'right' feeling and emotions. Story-telling which constitutes perhaps the only method of value education. Modern Indian educational thinkers have almost uniformly laid great stress on the training of the heart. Emotions (anthahkarana) constitute one of the three components in the moral education scheme of Aurobindo-the other two being the formed habits and associations (samskaras) and nature (svabhava) of the individual. Tagore extolled the creative self expression of the learner. IN his scheme of education the stress was on suggestion rather than on instruction. Likewise, Gandhi believed more in the inner voice rather than in rational faculties of man. Spiritual education to him was essentially the education of the heart.

According to practical method of 'value education' it constantly takes place in the school and college whether the teacher is conscious or not. The educational institute imparts this through its curriculum which is nothing but the sum total of all its organized activities.

Since "education for becoming" involves the whole person, a variety of activities are to be employed- teaching, instruction, explanation, discussions, solving moral dilemmas, story-telling, training of proper habits, sensitization to value phenomena and providing to value phenomena and providing opportunities to practice the values and live by them. All education, in a sense, is value education, for education is nothing but a process of transmission of knowledge, skills, attitudes and values that we think as desirable for the younger generation to have so that it can fight against

negative forces of globalization and techno-savvy life style to get harmony between its body and soul; and growth of worldly things and preservation of human values. If this effort is not made in near future, we will face what Wordsworth suggests in his poem, "The world is Too Much With Us":

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!11

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