

## **VALUE CRISES - A GLOBAL PHENOMENON**

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The 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 erosion of social, moral, cultural, economic and political values at all levels. The erosion of values has led to the spread of selfishness, unlimited greed, corruption, violence, and destruction, abuse of human rights, frustration and crisis of character. The crisis has taken up such a magnitude that if serious efforts are not made to check it, then the whole system is likely to collapse. After all what factors have been responsible for creating this crisis in our society? If we think that the political system alone is responsible for this crisis, then we are mistaken. No political system can develops in vacuum; it is the sub-system of the entire social system. Hence the strengths and weaknesses in the society are reflected in the political system. We must accept that the degradation of moral fiber is a problem of entire society. As is the society, so shall be the politicians .Merely criticism to a particular sphere will not solve the problem, nor accusing individuals or groups would take us a long way Hence we must accept that the degradation of moral fiber is a problem of entire society.

1. Failure of our Educational system- The problem of values is more general one, common to all fields of human activity, but often education is looked upon as the instrument for inculcating values .We have failed somewhere in providing right type of education to our younger generation According to John Dewey (1948)," to values means to prize, to esteem, to appraise, to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else." So it is essential that education should be value oriented. Value education and Value-oriented projects can promote individual and social welfare, love, peace, good will and understanding Value-oriented education is the only key which would impel man to utilize atomic energy for

the betterment of humanity rather than destruction. It is the task of education to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying forces in life.

2. **Role of a family** - Family is the first school where good habits and values are nurtured in a child. Social Networking that is rampant today among kids, teens and the youth has changed the way relationships are formed. Orkut pal, Facebook, Myspace pal etc are how friends are being classified and identified today by many children. Spending more time at home with the latest gadgets and less time outdoors with real friends have changed the conventional and natural way of a child's interaction with the world. A balanced approach is needed to inculcate values in children. It is here that families have a determining role. Spend more time with children. Encourage outdoor activities and also take them to orphanages, old age homes, special schools etc to make them aware there is more to life than just gaming, Play stations, social networking etc. We need to educate them on what life is all about.
3. **Socio-Economic Conditions**- Socio-economic conditions greatly influence moral behavior. Poverty and morality cannot exist. People deprived of basic human needs such as food, clothing, health services, and sympathy become frustrated and value education is wasted on them; it can have no effect. Indeed the whole setup of a society, the values and ideas on which it is based matters. If the society is just, free from discrimination of caste and race, if there is a just distribution of wealth, then an environment exists which promotes value education.
4. **Materialistic attitude**- People are becoming more and more money-minded and materialistic. People are becoming greedier. They are busy in collecting money by one way or the other at the cost of values. They want to become rich overnight through illegal means or corrupt practices. Mahatma Gandhi said, "The lust for money and power has corrupted the man". This life style is sending a wrong signal to the masses.
5. **Policy Implementation approach**-In practice we seem to have only policy implementation approach, no creativity in framing or modifying the needed policy. The circulars from the state are only executed without a spiritual involvement in the

process. Top administrators have to rethink and rebuild proper policies for managing better values.

6. Competitive society- Huge competition in society also leads to degradation of moral values. In this high competitive world, everyone wants to be on the top and this race has made an individual forgotten about his moral values. Excessive competition in every sphere has prompted people to use unethical practices.
7. Political exploitation- Most of the political leaders exploit the masses to achieve their narrow selfish ends .Now a day's most of the institutions are founded and controlled by politicians. Some of them are established and managed by the wealthy businessmen and industrialists. Naturally they tend to misuse the noble centers for the purpose of power and pelf. So many of appointments are now politically influenced and the dominance of merit by manipulation has led the popular phenomenon of 'Brain Drain' in our country. This all has to stop and unless the political leaders learn some values this cannot happen.

#### **Now question Arises:**

##### **❖ How values are acquired?**

Development of values takes place during the process of socialization. Socialization always occurs in a context. Since Socio-Cultural milieu is different for different societies, differences in cultures are reflected in the values.

1. Values are learnt as we learn habits in the process of growing up. Learning of values takes place quite early in life by the word of mouth or simple commands from parents and other adults at home. In early years of life, prohibitions and parent identifications are the source of values. For example, an 18 months old child seizes the lid of a sugar bowl on the table followed by loud and frightening admonitions of 'No'. The child runs far to a corner of the room, closes his eyes and holds the lid in front of his face to protect himself. The mother retrieves the lid, scolds the child, the child throws tantrums. When the tantrum subsides, the child then looks at the offended mother looking for re-acceptance. At this stage, there are certain emotional states experienced by the child like impulse, fright, frustration, anger, each having a specific stimulus and terminating condition. The child does not comprehend the why of this behavior/act. He/she only experiences certain kind of emotions and feelings.

2. The case of a little older three year old child, what it says about the role of parental identification assumes importance. On scolding by the father, to remain in bed till 7'o clock, the child obeys to be in bed till seven o'clock. She does as ordered but cannot help doing other things while in the bed which distracts the father. So again, she gets scolding from the father. At this stage the external voice of authority is exerting pressure to obey. After a few repetitions of this kind of experience, the child learns that it is not right because father is saying 'to be quiet' and 'to be in bed' so she learns to be obedient on simple commands from the father. In this process, children, quickly learn which behavior are approved and which ones are not, which are likely to bring rewards and which might lead to punishment. They attach notions of good or bad, right and wrong to different acts and behaviors.
3. Values are truly internalized, if there is a shift from fear of punishment, whether external or self administered to an experience of value related obligation. There is a shift from 'must consciousness to ought consciousnesses'. In 'must – consciousness, there is a sense of compulsion. But in ought consciousness there is the sense of obligation. 'Ought' is not the same as 'must'. The 'must' statements like 'I must be careful', 'I must obey traffic' regulations, I must not give way to anger reflect compulsions where as statements like I ought to pick up litter around, 'I ought to take care of my parents', 'ought to respect my elders', reflect the sense of obligation rather than fear or compulsion. The experience of "ought" while making a choice relates to one's self image. Violation of some value is then considered as falling short of self image. In the course of shift from 'must consciousness to ought consciousness' there is a change from (a) External sanctions to internal (b) from experiences of prohibition, fear and way to experiences of preference and self respect and (c) from specific habits of obedience to self guidance and the broad schemata of values providing direction to one's conduct and behavior.
4. The process of educating students for values is a process of inducing critical and reflective thinking, rationale choice and responsible behavior. When we are educating students for values we are enabling them to think, to reason, to question and reflect, to care, feel concerned and to act accordingly. As has been aptly pointed out "Values are

developed not by forcing people to memorize words by letting them to talk, ventilate the issues and search for their own values”.

5. It is true that there are cultural variations in approaches towards human development in general and values development in particular. But in general there are less examples of guided learning in fostering of values. Analyzing some features of the socialization process in Indian children, some psychologists point out that, by and large, parents encourage dependency and seldom provide opportunities to the children to solve problems and make decisions. There is excessive use of don'ts in guiding behavior. Hence models of direct instructions and impositions are more prevalent. It is true that values, habits and attitudes are acquired through imitation, emulation, intention, instruction and guided learning during the course of child development. But their emphasis may vary with different stages and in different cultures.
6. Hence the question of how values are formed are related to stages of development, the cultural contexts, the beliefs and theories about child's learning and levels of adult's involvement. However, the point to be remembered is that value education is not value imposition. The DEPF, NCERT ownership and development of values lies with the learner. Educators may impose their values and may succeed in making the learner articulate the values but the learner may not live values when out of the learning environment. Therefore, it is important to heighten learner's self-awareness to examine, to discern, to prioritize and imbibe values in one's life. It is only well reasoned acceptance of values which ultimately strengthens internalization, moving from self-awareness to self direction and acting on one's values consciously and responsibly. The educators' role is therefore (1) to facilitate the learners awareness, (2) to help them examine their choices and preferences, (3) enable them have dialogue on value issues and (4) expand their ways of looking at things, understanding situations and events (5) and act according to their well thought and responsible decisions