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Cultivating Leaders Of Tomorrow: The Transformative Impact Of Value-Driven Education

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Abstract:

Empowered citizens are the leaders of tomorrow. Integration of values into education not only produces informed empathetic individuals but also empowered leaders whose decision making would be grounded in principles of integrity, respect, and social justice. People respect other people with high moral standards. Freedom is found in not yielding to our basest desires, but in living openly and cooperatively with others rather than secretly and fraudulently. The paper *Cultivating Leaders of Tomorrow: The Transformative Impact of Value-Driven Education*, aims to reflect upon- that it is time to look beyond structural and institutional reforms to reduce opportunities for corrupt conduct, and enforce anti-corruption provisions. It is time to focus on individual moral education and training to reduce the number of motivated actors seeking unethical advantage. Education enlightens individuals about the adverse effects of corruption on society, economy, and governance. It raises awareness about the importance of ethical behavior and the consequences of engaging in corrupt practices. The purpose of education against corruption, in general, is to build values and develop the knowledge, skills and attitudes necessary to shape students' civic stance against corruption. In the paper developing upon importance of value based formal and informal education an attempt would be made to establish the relation between education and corruption.

Index Terms: Journey, I, We, Self-development, Empathy, Education, Corruption

The graphical presentations of values, a rainbow in the form of a heart, illustrate that, “the human values are the priceless treasure deposited from time immemorial in the bottom of my heart”. They are nothing else than the colourful projection of our inner light.

Antonio Craxi (Human Values: A Voyage from I to We)

Introduction

Values add meaning to an individual's life. They are those ethics that help individuals make the choices and decisions directed towards building a strong human character, shaping thoughts, feelings, and actions, providing a sense of direction in life. Values not only have an impact on shaping the personality of individuals but they also play a significant role in the welfare of larger social units as families, communities, and nations, thereby leading to a holistic development of an individual and thus of society. Like an evolving society values are also ever evolving. They may vary from one society to another and also from one time period to another time, yet their very essence is to build a more ethical and responsible

society. The very spirit of having a value education class in schools has been to instil among children from very early age the values that would groom them into more empathetic responsible citizens aiding the building up of more ethical and responsible society, where the role of family is also undeniable.

Tracing the concept of origin of term Value

The term 'Value' has undergone a transition from merely being a 'Verb' where it indicated the act of valuing or estimating something's worth to being a 'Singular Noun', denoting it as the measure of various entities such as money, food, or labour to a 'Plural' form as introduced by a German Philosopher Friedrich Nietzsche¹, wherein he encapsulated personal and subjective moral beliefs and attitudes to the term Value. The horizon of the term Value broadened over the past century with evolution of democratic societies and is commonly used in the plural sense today. Contemporary understanding defines values as the factors that shape human behaviour, influencing the subconscious mind in ways that are both universally understandable and personally perceived. Values span personal, social, moral, spiritual, universal, and cultural dimensions, each playing a dynamic role in the development of an individual's personality and thereby also representing collective societal agreements for values are not only individualistic in nature.

According to John Dewey² (1948) to value 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.

Education: Values and Empathy

In cultivating the leaders' of tomorrow the role played by education is undeniable. While bringing out the concept of education, it is significant to mention that the scope of education here in holds as a comprehensive term. It extends much beyond the imparting of the knowledge of reading, writing and getting job, towards the development of overall personality of students instrumental in making them ideal citizens, paving the way for their empowerment. It incorporates within itself the interplay³ between nature (genetics) and nurture (environmental influences) in shaping human behaviour including the ethical conduct. Though the extreme radical empiricist approach holds an opinion of the existence of dichotomy between the two, it is imperative to make a mention that as far as the subjective concept of human behaviour (ethical conduct) is concerned there is not a simple way to extricate the horde of forces that exist in shaping the personality and human development. In order to co-operate with people with whom we do not share a close background (a significant trait called in for being a leader) we need a capacity for empathy, wherein not only genetics but more importantly the environmental factors play a significant role. Herein arises the importance of the role played by education, a process that starts with the very birth of a child. Institutional factors (nurture) process of bringing about desirable changes in the behaviour of learners and role of parents and teachers and leaders in inculcating these values. Consequently, the significance of family and educational institutions in cultivating these values cannot be overstated. Both institutions contribute significantly to the development and adherence to values, emphasizing their societal importance.

Review of Literature

Gary Olson (2013) suggested that people may be 'hard-wired' for empathy, citing studies that suggested that large-scale co-operation within the human species including with genetically unrelated individuals.

Ramachandran (2012) described experiments where in (both monkeys and people) the same neurons fire when the subject observes another undergoing a positive or negative experience as when undergoing it themselves. He described these as 'empathy neurons' and proposed that they are a step towards explaining our ability to empathize with others, even if they are not close friends or family.

Bozkurt (2010) The family constitutes the first step within value education. The family is the foundation of all upbringing values. Children start to see and learn how to speak and share emotions for the first time in the social world of the family. Children learn in a similar way, yet what they learn varies from family to family, because each family has a unique world-view and value system.

Singh and Nath (2008) emphasized that value education inculcates in a child higher moral and social ideal together with spiritual values so that he/she forms a strong character, useful to his own self and the society, of which one is an integral part.

Ozeke Kocabas (2006) Both the family and the school make important contributions to the education of individuals. Cooperation between family and school is considered to be important in students' academic, social and personal development.

Yazici (2006) The values-learning process, which starts informally in the family, is carried out formally in schools.

Halstead (2005) Schools constitute the second step of the values-learning process. In terms of values education, values are taught in schools in two ways: theoretically and practically. Schools and teachers have a great practical influence on children in terms of development of values, followed by family, media and peer group. Schools are also the places where the values of the society are theoretically represented and reflected. The existence and development of values are thus closely related to schools. From this perspective, schools have an important role in ensuring those values continue their existence.

The National Curriculum Framework (2005) Education for peace seeks to nurture ethical development, inculcating values, attitudes and skills required for living in harmony with oneself, with other, including the Nature.

Saraf (2000) observed that the teachers play a pivotal role and also act as a kingpin so far as the teacher-parent cooperation is concerned. He also emphasized that the media contributes significantly in the promotion of values.

UNESCO (1988) In a summit, 'Values in Education', to encourage the school to review their curriculum, in terms of value education. In itself it is a statement of gravity of problems that appear to have been created due to gradual decline in ethics overtime.

Duman, Yavuz, & Karakaya (2011) Values determined could positively influence the development of democratic practices as well. This is because democracy is not only a form of government, but also a structure involving values such as human rights, freedom, equality, justice, promoting the sacredness of human existence human dignity, and valuing humans.

Martin Luther King Jr, (1947) Intelligence plus character is the goal of true education. Life without value education is like bird without its wings. Values help us and guide us to achieve our goals. It builds our character and help us to imbibe qualities like patience, honesty, empathy, love, etc. for our fellow human beings. A man with high values can never indulge in any sort of corruption. A person with strong character is always ethical. His company is loved and appreciated by all. These values help in minimising

Karl Pearson's Correlation	Primary (I-V)	Upper Primary (VI-VIII)	(14-17) years	Higher (18-23) years	Literacy Rate	Dropout (I-VIII)
Corruption Perception Index (Score)	-0.41	0.70	0.86	0.78	0.47	-0.78

corruption.

Transparency International (2016), the least corrupt state in India is Kerala where the literacy rate is highest in India.

Objective

- To establish and understand the nature of relationship between education as a comprehensive term and ethics.
- To observe relationship between education (different levels) and corruption in our country

Methodology

For an examination of relationship between education and corruption levels in the country data has been taken from Educational Statistics, GOI Report 2018 and Corruption from Various Transparency International Reports. Further, for this paper for the purpose of study, Gross Enrolment Ratios for Primary (I-V), Upper Primary (VI-VIII), (Secondary and Senior Secondary (14-17 Years), Higher Education (18-23 years), literacy rate and drop-out rate (I-VIII) and Corruption Perception Index Score at four points of time 2001, 2005, 2010 and 2015 has been taken. For analysis correlation between GERs and CPI score is done.

CPI and Gross Enrolment Ratios at Different Levels

Analysis of the Result

The values representing the correlation between the GERs at different levels of education and the Corruption Perception Index (CPI) score generally shows a positive trend as literacy increases. However, the results show that, the primary school age group (I-V) is an exception with a moderate negative correlation ($r=-0.41$), suggesting that the relationship between literacy and corruption perception might evolve over time and may not be immediately apparent in early education levels and is not a significant trend. It calls forth the development of consciousness of the people. We all covert for improvement, but positive change comes slowly when the enemy is endemic corruption. Perception of levels of corruption do

not change greatly from one year to next. Positive results emerge from tireless and consistent multi-year efforts.

However, as the education levels increases, the perceived corruption seems to decrease, which is evident in the stronger positive correlations for upper primary ($r=+0.7$), adolescent ($r=+0.86$), and young adult groups ($r=+0.78$). As the literacy improves, corruption perception decreases significantly. It is thus quite evident that literacy is positively correlated with a better perception of lower corruption, as individuals age and advance in their education. Further, it is pertinent to make a mention that for education to have a lasting impact on values and ethics and reduce corruption levels in the country, it is essential to keep a check on the drop-out rates. Drop-out rate at the elementary level has a high degree negative correlation (-0.78). Thus, it emphasises upon the role of education to check future corruption.

Conclusion

The degree of optimism about our ability to use education as an effective instrument to combat corruption is well established. But the very fact and a matter of concern is that that, Transparency International the world's largest leading corruption organization has ranked India very high in corruption levels, and needs to be pondered over. Moreover, it clearly establishes the need to realize the fact that anti-corruption education can be and should be imparted both formally and informally, for corruption takes many forms. Reinforcing values in our education practices is the prerequisite to revolutionize our society from all forms of corruption which are threatening our existence as free human beings. We need to raise leaders who believe in democracy, value humans and are able to increase the general level of peace and harmony in a society. The transformative impact of value-based education, can be purposive.

Environmental influences (nurture) have an impact on our behavior in a competitive environment that encourages individualism and self-centered behavior. Students must so be prepared and grounded to be responsive to those environmental stimuli that reassure ethical behavior, and impervious to those that boosts misconduct, for corrupt practices hamper the development and growth of a nation. Anti-corruption education should be integrated into the curriculum and reinforced through impactful extracurricular activities. The goal is to cultivate civic consciousness and discourage corrupt practices by fostering awareness of rights and responsibilities. A holistic approach to value education is essential for the holistic development of individuals and the creation of a responsible and ethical society.

"If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, the mother and the teacher."

— Abdul Kalam

Notes

1. Nietzsche introduced this idea in various works, most notably in *Thus Spoke Zarathustra* (1883–1885) that discussed the individual's creative power to shape and define their own values., *Beyond Good and Evil* (1886) wherein he introduced the concept of master morality and slave morality. He argued that values are not absolute, and that moral systems are a product of historical, cultural, and individual forces, leading to a pluralistic approach to ethics., and *The Genealogy of Morals* (1887) where he traced the origins and development of traditional moral values, such as guilt, responsibility, and altruism, and revealed how these values have been shaped by power dynamics. The work underscores the fluidity and contingency of values, supporting his pluralistic outlook.

2. Theory of Valuation

3. Levitt, M, Perceptions of Nature, Nurture and Behaviour, *Sci Soc Policy*, 9:13. doi:10.1186/2195-7819-9-13

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