

Challenges for Education in a Globalised World

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Abstract: *Education in the context of globalisation is not an easy topic given the plethora of relevant denotations and references which have subsumed nearly all aspects of man's life including the conduct of his mundane, ideological, intellectual and emotional life. The fear of Islam and Muslims, or what has become known as 'Islamophobia', has for a great part complicated the situation and drastically raised suspicion towards the new world system of globalisation. To better understand the situation, this brief research seeks to describe and unveil the dangers of the growing notion of globalisation, and to make some suggestions to stop its hegemony and mitigate its aftermaths through a preventive cooperative and national programme.*

Keywords: *Education, globalisation, programme, civilization, communication.*

1. INTRODUCTION

If the need to heighten the cultural awareness of the Asian student in general and the Arab student in particular is felt as a pressing necessity to make him understand his needs and obligations as well as those of others, we should primarily try to analyse the present cultural situation carefully before considering the appropriate solutions to eradicate the flaws and/or defects predominant in the area.

2. CONTENT

Globalisation is a concept which both denotes cooperation and collaboration while promoting the principles of stability and development between all countries. Given its relative overlap with other concepts like 'global', 'united' and 'merged', which seem to lie at the heart of many disputes following their users' political, economic, or social adherence, it still eludes a clear definition.

Today, as the pace of events and the unprecedented circulation of goods and information have transformed &e world into a .global village threatening both personal and national Identities, the views concerning possible definition of the concept 'globalisation' diverged and no consensus about its true denotation has been reached yet Fukuyama sees it as merely "a dominant culture lacking for real intellectuals, which has, in general, been kept either abstract or atomised. Its ideas are without thinking, its denotations are suspended and without a reference. Being as such, it is likely to diffuse the ideas of a human society without people, a civil society without civilisation, and human rights without humanity [...] It is a culture addressed to everybody i.e., no one's culture" Whereas Samir Amin (S:1991) focuses on linking its meaning with the expansion of trading exchanges in developed economies, Azmi Bishara [125:1998], sees in it the of world exchange laws, which has engendered some kind of transcendence of peoples' basic needs and local economy,

This plethora of interpretations accompanied with the attempt to restructure customs and traditions and reconstruct behaviours in accordance with the new world economic and political system has led to the creation of new theories such as Ohmae's 'the end' of geography', Fukuyama's 'the end of history', and Huntington's 'the clash of civilizations' which all seem to agree that western civilisation has become the sole dominant player in the international arena and that other civilisations have no other choice but to open their borders, accommodate the new life styles, learn the new habits and apply the imported behaviours not to anger the superpowers

and/or incur punishment and isolation on their citizens.

This process of control and containment has often taken place by removing the barriers and piercing the economic and political boundaries of vulnerable states by superpowers that are always ready to use their cultural and educational arms to justify and legitimise their policies. To gain a lot without losing anything, they offer their services wrapped up in attractive packages such as the fighting of poverty or the promotion of development. They usually begin by providing free cultural presentations and make some donations and/or give relaxed aid loans in order to gain the consumer's confidence and make him favour and opt for the imported goods unconditionally.

All these practices are systematically carried out through TV and radio programs dubbed educational and through the Internet and foreign cultural missions scattered all over the world in an effort to implant a new pattern of life and instill a new conviction in gullible public. This may ultimately lead such people to the belief that 'what is imported is always better than what is locally produced' and that 'it is imperative to adhere to and imitate the policy of the superpowers to enjoy real civilization and overcome the problems of the past'. In this way, culture of globalisation appears, in Fukuyama's words, to be no more than "an attempt by one society to impose its cultural patterns on another community aiming to affect its cultural concepts, values, and behavioural patterns through political, economic, cultural and technological means." This may directly cast the individual in a ready-made mould and dispossess him of the possibility of self-expression, completely stripping him off all his arms. Considering the disadvantages, the task of forming students who adore real and hard work and love 'the other' in developing countries lies on teachers and instructors. Educationalists are equally expected to prepare the youth of their nations to challenge attractive slogans and false promises and enable them to compete with their peers on an equal footing.

My suggestions and proposals to prepare students become conscious of what is happening both within their country and outside it are given below.

First, we should help the learner rationalize the use of the mass media by adding a new subject in the curriculum to initiate him how to use these means and benefit from their potential services without losing his identity or cultural uniqueness. Such means can also be exploited to raise awareness and creativity, and to disseminate knowledge and promote a kind of education that caters to all and is firmly supported by the latest technological and scientific innovations.

Second, while being cautious about opening towards other cultures, one must also take advantage of any scientific and technological progress that is likely to fill up the 'digital gap' separating our countries from the most developed ones. This may be achieved by acquiring the most relevant technology and helping learners use it to the optimum.

Third, cultural forums should be created and promoted by using the means of distance communication and encouraging people to listen to and ultimately accommodate disagreeing views. As can be expected, this requires the betterment of linguistic skills and the teaching of foreign languages, especially English, given its importance in modern scientific and technological development.

Fourth, with the concurrence of all state-holders (i.e. the family, the educational institution, experts in the field, etc.), curricula and teaching programs must be reviewed and freed from past inconsistencies. Teaching materials which keep pace with modern educational practices and are in consonance with our religion and tradition, and which can defend them from ail external distortions must be produced. As Al jabri said, we should stress the "universality of Islam and the magnificence of its principles in comparison with globalisation which causes the loss of man's identity and the individual's subjectivity, especially in vulnerable countries." (jabari 1998)

Fifth, there should be some acting effort to curb the brain drain from our states to richer countries. Through the creation of more jobs and instauration of some economic and political stability, *we* can contribute to the creation of an appropriate environment that recognizes both people's legitimate rights and efforts.

Sixth, by Sinking professional training with the needs of society and by emphasizing practical and applied Reid training, we can drastically reduce unemployment among the qualified and

gradually reduce dependence on foreign expertise systematically.

3. CONCLUSION

A state with the means to achieve these aims can, with the promotion of a spirit of tolerance, justice, and virtue, build a towering cultural fortress which will restore its authority among other nations and bring it all the benefits of globalisation. As Mahatma Gandhi said: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any." (1921:170).

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