

A DIGITALIZED RELIGION, ICT COMPLIANT CULTURE AND INFO-TECHNOLOGIZED TRADITION The Bane of Contemporary Education

By

Jude I. Onebunne

Philosophy Department

Nnamdi Azikiwe University, Awka

juno.anyi@gmail.com, 08112118464

&

Udogu Pauline Chizoba

Department of Educational Management

Faculty of Education

Enugu State University of Science & Technology

christianchizoba2@gmail.com, 08034785923

Abstract

Religion, cultures and tradition are long age practices which existed in different forms for the different communities all over the world its is in fact a factual truth that no group of people has ever existed without a practising culture, religion or tradition. These practice shave guided and shaped human morals and conduct. Using the method critical analysis and observation the researcher finds out that with the birth and growth of the digital age and man in his effort to embrace the modern day development in the different fields of humanity has drifted drastically from the natural core values of these traditional heritage bringing about vulgar characters and profanity. The researcher therefore suggests that contemporary education should be able to savour the situation and help avert the impending doom. Contemporary education should not only enlighten but rather do more to appreciate good values that have exited over the years. Instead of seeking to know all we should appreciate the mysteries that has effectively guarded and guided us thus far.

Keywords; Digitalized religion, ICT Complaint culture, information technologized tradition, contemporary education.

Introduction

In a bid to brace up to modernization a lot has been going on which does not particularly augur well with our initial norms and values and as such thwarts the natural laws of existence. Culture or ethnicity, religion and corruption are popular clichés used to describe or analyze various forms of anomalies in the world today. This subject is crucial because, while societies have been pushed to the edges of globalization, cultural and religious

practices are arguably undiminished; because it is founded upon intense feelings of common identity that leads people to feel a cultural connection. It is often more about “feeling” of commonality than actual commonality; and that is why it is as powerful as religion in Africa and around the world as a whole.

Today, culture and religion has been elevated to dominate national discourse, controls how people think and talk, and determines what they oppose or support. It is promoted by the political elites, embraced by the young and the old, passed from generation to generation, and even has base in the constitution. Yet modernization has messed greatly with these internalized cultural and religious practices and has brought the world to a state where abnormalities are backed up and presented as normal. One begins to ask ‘How did we get here, what and who are responsible’? Why have we become so obsessed with modernization to the extent of bringing about craziness? Why do we in our foolishness try to defend an outright wrong just because we can? How can we position the world back to sanity? How can we marry our norms and values with the fast changing world? How can education help in this transformation?

Digitalized Religion(Globalization)

Digitalized Religion refers to the historical process by which all the world's people increasingly come to live in a single social unit. It implicates religion and religions in several ways. From religious or theological perspectives, Digitalization calls forth religious response and interpretation. Yet religion and religions have also played important roles in bringing about and characterizing digitalization. Among the consequences of this implication for religion have been that digitalization encourages religious pluralism. Religions identify themselves in relation to one another, and they become less rooted in particular places because of diasporas and transnational ties. Digitalization further provides fertile ground for a variety of non-institutionalized religious manifestations and for the development of religion as a political and cultural resource. In other words, the digitalization of religion has brought about a complex ideology of religion, in a world that allows people think objectively individuals tends to find answers to all things and try to defend all practices forgetting that a religion loses its power to sway and keep things in check when it loses its mysteries and becomes too carnal and easy to explain. The dialogical approaches to globalization, in conjunction with those that stress globalization from below, are

of special significance when it comes to the topic of religion. By far the greatest portion of the by now vast literature on globalization completely or almost completely ignores religion, the partial exception being the attention that Islamic political extremism receives. This absence can perhaps be attributed to the dominance of economic and political understandings of globalization, including among those observers who look at the phenomenon from within religious traditions. Yet even though a great many of the works that focus on globalization from below—for instance, much of the literature on global migration and ethnicity—also gives religion scant attention, it is among these approaches that one finds almost all the exceptions to this general pattern, probably because these are the only ones that, in principle, allow non-economic or nonpolitical structures like religion a significant role in globalization.

Consideration of the relation between religion and globalization involves two basic possibilities. There are, on the one hand, religious responses to globalization and religious interpretations of globalization. These are, as it were, part of doing religion in a globalizing context. On the other hand, there are those analyses of globalization that seek to understand the role of religion in globalization and the effects of globalization on religion. They focus on observing religion in a global society. By far the largest portion of the literature that relates religion and globalization is of the former sort, and therefore it is well to begin there.

Religious Perspectives on Globalization

A great many religious commentators understand globalization as at once a largely economic, imperialistic, and homogenizing process. They share the economic/mass cultural/political perspective, evaluating globalization as anywhere from a threatening challenge to the manifestation of evil in our world. In many respects globalization in this segment of the literature is a successor term for what used to be censured as the capitalist system or cognate terms. Accordingly, globalization results in violence and the unjust oppression of the majority of people around the world. It threatens local and indigenous cultures, imposing a particularly heavy burden on women. It is the chief cause of global and local environmental degradation, again to the principal detriment of the mass of marginalized humanity. Such theologically inspired

positions are not restricted to the representatives of a particular religious tradition. Thus, for example, Christians, Buddhists, Muslims, Jews, and those speaking from indigenous traditions all arrive at similar critical assessments of globalization. And far from being a characteristically religious perspective, such arguments are quite common in the overall literature, whether recognizably religious or not. What they imply, among other consequences, is that religion and religious sensibilities are at root outside of and contrary to globalization, that globalization and religion are fundamentally incommensurate. Another segment of both the religiously inspired and the secular literature, while often sharing many of the negative judgments, nonetheless sees a much closer relation between the two. As noted, these observers almost invariably share the broader meanings of globalization, especially the dialogical and from below perspectives. Religious insider perspectives do not necessarily limit themselves to opposition, however. Some theologically oriented observers argue that religion has an essential role in shaping globalization; that the negative outcomes of globalization point to the need for a positive global ethic, which religions can provide.

Information Communication Technologies(ICT) Complaint Culture

The cultural practices of yesterday is completely is completely different from what we see and practice in the world today. The society of yesterday was that of a traditional that holds social and personal values at very high esteem unlike the society today which is more cosmopolitan in nature. The subtle and drastic events that changed the face of our contemporary society were caused by the change agents of western civilization, urbanization and Christianity. In recent times, the advent of Information Communication Technologies (ICT) further hastened those changes, turning our culture almost 120 degree away from what it was in the traditional society. Culture as a practice distinguishes us as people from different communities, tribes and all works of life it is therefore not out of place to say that culture is an integral part of our living and existence and therefore defines us in our distinct groups. In understanding the concept of ICT compliant culture lets have a clear definition of culture; Culture is not easily defined. Kluckhohn, one of the fathers of cultural studies, has defined culture as "the set of habitual and traditional ways of thinking, feeling, and reacting that are characteristic of the ways a particular society meets its problems at a particular point in time" (in Schwartz and Davis, 1981, p. 32). Edward Hall, who equates culture to a silent language, defines it as "that part of man's behavior

which he takes for granted--the part he doesn't think about, since he assumes it is universal or regards it as idiosyncratic" by (1959, p. 30). Geert Hofstede (1993, p. 89), who is one of the first to attempt to quantify culture, defined it as "the collective programming of the mind which distinguishes one group or category of people from another." These definitions reveal that culture is manifested universally and is present everywhere. It is not something normally thought about, yet it affects decision-making and information processing. It colors everything in our lives.

Studies of cultures and their different characteristics are innumerable. Most of the research on cultures has been done from an anthropological perspective, which focuses on a description of the studied culture, attempting to eliminate any preference or bias introduced by the researcher. This leads to the "elimination" of all references or comparisons to "foreign" cultures. The studied culture is described in anthropological terms, but is rarely quantified. The results of anthropological studies of cultures are rarely comparable across cultures, since they are descriptive and are dependent on the individual anthropologist's methodology and perspective.

Research on culture sometimes focuses on large groups of people such as entire countries or regions (Hofstede, 1980, Trompenaars, 1993), while other research looks at smaller units such as organizations (Cooke, 1988; Hofstede, 1990). This difference is a question of "granularity," how small an entity is considered as one indivisible unit. Even without considering the difference in granularity, it becomes apparent that the author's perspective on what culture is impacts the methodology and the results of the study. Culture is the totality of everything that concerns the people's way of life. It includes their Customs, Religion, food, eating habit, Language and art works music, dressing and made hairstyles. Culture influences or encompasses both material and non material aspects. In other words people's culture do not only include the things we see it rather involves also the attitude, value behavior, sacralities languages e.t.c. which the people hold dear to themselves. These values kept the activities of the people in the society in check. Stories of the implication of going against these cultural values made younger generations respect the values of their fathers. These practices helped the people keep sanity and also reduced the rate of crimes and bizarre attitudes or characters.

Today, the world is in crisis the situation of our country today and the world in general is completely different from what it used to be, the youths thinks they are wiser than the old. They make pronouncement and expect the old elders to comply. The Knowledge of ICT and its misuse has been the fuel behind this misbehavior in this digital age, the taboos of the old are today excused as trends. People give these various misbehaviors and taboos different names in defense, our culture which has been a guide has been disregarded and trampled upon by the younger generation all in the name of civilization and modernization. This misbehaviors and crimes existed long before now, no doubts but today it has surfaced with a difference with the social media and our information communication technologies giving rise to the awareness of these crimes and also promoting the immoral acts amongst youths, this has made it difficult for parents and elders to properly checkmate the influence of these technologies on the younger generation. How then can we maintain sanity in this digital age? How can our culture survive in the generation? How can our culture be ICT compliant? These questions shall be answered as we proceed in these paper

Information Technologized Tradition

The Information Sector is dynamic due to rapid advancements in technology and this inevitably stimulates the growing need to adapt services to meet new demands; this is achieved through continuous professional training and the ability to channel expertise into innovative ways of working. Libraries are a pivotal part of stable and viable societies because of their ability to provide access to social learning spaces whereby people can access information and knowledge. Every human society – whatever its level of technical evolution – devotes considerable attention to transmitting its cultural heritage to the young. This trans-generational transmission of culture has helped to cement human solidarity and to ensure the continued survival of societies over the ages. (Obanyi, 2005). Culture is changed through internal or external factors; for example, innovation and diffusion have transformed the world into what it is today. The adaptation of technology is dependent upon a number of cultural factors; for example, power differences, individualism versus collectivism gender and sex, attitude towards time, and monochronism versus polychronism. Hall (1976) noted that generally, people in the developing world have a polychronistic culture since there is relatively general conformity in doing a number of things as long as this does not undermine interpersonal relations; for example, multitasking through ICTs.

The concept of collectivism goes well with interactive social media like Web 2.0, online chats, and blogging, which promotes collaborations. Rogers (1995) highlights the extent to which people resist particular innovations and culture is viewed as one of the barriers that any innovation must cross before it is accepted. The greatest of these barriers is organizational culture, mental promptness and psychological resilience of the members which determine how individuals decide what is valuable and what is not. In organizations like libraries there are those old guards or laggards or idea killers who are sceptical of any new innovation from idea generators and feel threatened and are comfortable to preserve and perpetuate the status quo even at the expense of quality service delivery. Kumar (1999) notes laggards represent tradition and a source of stability because they bring positive results through their dissonant acts. The integration of culture, tradition and technology in adapting library technology has been premised on maintaining equilibrium between stability and change, resulting in consensus between those who want change and promote new innovations and those against change as both interact with each other. Culture determines the technology that people will build and accept. "...any culture is a set of techniques for adjusting both to the external environment and other men...cultures produce needs as well as provide a means for fulfilling them" Shoremi (1999).

Contemporary Education.

The word education comes from Latin root "educio" which means to educe or draw out. As such education is concerned not only with acquiring knowledge but also about transforming the personality of a person and making him fit for living in a real sense. This transformation process implies an understanding of human nature and its proper cultivation so that the individual attains the potential which is present in him. It is not merely concerned with giving formal knowledge, rather it aims at the complete development of the personality of an individual. It provides him with all-round development so that he becomes capable to face any challenges in life and also harnesses inner potential for social betterment.

To enable a student to acquire human values, scientific attitude and noble character is the objective of modern education. Such an education system helps in transforming society by producing upright citizens who can contribute positively towards national progress. The curriculum should be designed in such a manner that students are able to face practical problems which they come across in day-to-day life. In present-day scenario, technological advancement

has considerably influenced our day-to-day life. So it becomes essential that the education system should also get restructured to keep pace with changing times. In this context, modernization of education aims at removing the gap between traditional education and education required by industry so that students can get necessary training which will help them in doing routine tasks more efficiently.

The Role of Contemporary Education in Sustaining our Culture

Culture and education are inseparable and yet complementary with multiple points of interaction. Culture paves the way for education while education is responsible for flavouring the cultural values in life. Therefore, both have to be interwoven in various ways. A sense of pride in our culture has to manifest itself through all the stages of an individual's growth. Primary education is where it all starts and the child begins to respect the importance of a value based life as he and he sees things and events happening, and the behaviour of others, around.

When a child born in society he/she becomes the part of the society, the home is the first agent of socialization and parents have always effectively and actively participated in the life of their children as regards their early growth and education, they wake up together, ate their breakfast together, and move out together to run their family business (in most African countries this family business is mostly farming) after the days work they go home together eat dinner together and then sit around after dinner to have family time. Though there were no formal education system this pattern of living gave our fore fathers the opportunity to practice pragmatic education the teachers here were the parents and the students were the children and subjects taught were drawn from the social, religious and occupational activities of the community. The teachers had enough time both at home and in the work place to teach and the children had a warm and friendly atmosphere that was conducive to learn. And so the apprentice children grew up under the watchful eye eyes of their parents into docile, respectful and highly proficient adults.

An education system is the reproductive organ of every culture. Education includes both formal schooling and informal transmission of knowledge, skills, and attitudes. Individual members of a society grow old and die, while new members are born and grow to maturity. Yet a society's culture is a living entity which transcends all the society's individual members. A culture changes over time, but has a recognizable

continuity of basic values and behavioural patterns that distinguishes it from other cultures. That continuity is provided by the educational system. If an educational system is altered, its transmission of culture will be distorted. The deliberate alteration of an educational system can be a very effective way to change a culture. Education is conceived as a systematic effort to maintain a culture. In technical sense education is the process by which society through school, colleges, universities and other institutions deliberately transmit its culture heritage, accumulated knowledge, values, and skills from one generation to another. Education is act an instrument of cultural change as well social change. Curriculum writers and school administrators can have conferences, publish papers, and make decisions to change the curriculum, the teaching methods, or the administrative structures in order to guide the acquisition of student knowledge, skills, and attitudes regarding culture, values into social change.

All these collectively form the personality that develops in the process. Therefore, it is necessary to inculcate the importance of education and value-based living for a truly sustainable development of the rural sector. The maxims of Gandhiji, Tagore, Vinoba Bhave and many other social activists, bordering one equitable living, rural empowerment, voluntary rural reconstruction and transformation, and sustained rural development, have to be made as the central themes of the education system. Education founded on strong cultural values will help students understand and acknowledge the significance of culture and social change in the development context.

Culture also includes art music, customs, values, and the old tradition of our elders. And because of this advancement and invention, culture is changing and adopting new ideas to survive in the society. Culture also increases the economy and growth of the country. When the phrase education rooted in culture, what it means that education has to serve as an engine for development, social change, especially in the rural areas.

Conclusion

Therefore, a brief overview of the development of the Faculty of Humanities and its recent strategic planning shows the permanent connection between the present and the past. The faculty faces the challenges of the modern epoch and maintains the old traditions as well. The parallel can be draw even between the Roman and contemporary Georgian educational systems. The

right of education is recognized as a human right and is understood to establish an entitlement to education". During the centuries different communities of the world strove to rear future generations via equipping them with appropriate knowledge and skills. Knowledge acquisition acquired primary importance even in the ancient – Greek and Roman – societies. Education was regarded as an essential component of a person's identity in ancient Greece and the type of education a person received was based strongly on one's social class and the culture of one's polis. In contrast to the ancient times, knowledge acquisition has become a market-determined process during the last decades. It has undergone a significant expansion. However, the traces of old traditions can be seen within the walls of contemporary enlightenment centers. The advocate is therefore not for traces to be identified within the wall rather for an intentional approach be made towards embodying the cultural values in our education system as it is the only sustainable approach towards achieving and enduring culture that never goes extinct

References

- Davis, Stanley M.. Managing Corporate Culture. Cambridge, MA: Ballinger Publishing Co.. 1984.
- Hofstede, Geert. Culture's Consequences: International Differences in Work-Related Values. Newbury Park: Sage Publications. 1980.
- Hofstede, Geert. Cultures and Organizations: Software of the Mind. London: McGraw Hill Book Company. 1991.
- Hofstede, Geert, Bond, Michael Harris, Luk, Chung-leung. "Individual Perceptions of Organizational Cultures." Organization Studies. Volume 14, 4, 1993, 483-503.
- Hofstede, Geert, Neuijen, Bram, Ohayv, Denise Daval, Sanders, Geert. "Measuring Organizational Cultures: A qualitative and Quantitative Study across Twenty Cases." Administrative Science Quarterly. Volume 35, June 1990, 286-316.
- Kumar(1999). Education and Society, London: Rutledge and Kegan Paul.
- Rogers (1995). Es-334 Education and Society, New Delhi: The Director, School of Education.
- Schwartz, Howard, Davis, Stanley M.. "Matching Corporate Culture and Business Strategy." Organizational Dynamics. Summer 1981, 30-48