

Imparting Ethics and Moral Values in Technical Education

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Abstract—The present paper is an attempt to state the importance of value education in the present education system so that the future generations will nourish high ideals and values to contribute in the development of the society and the role of a teacher in imparting ethical & moral values to the students. We the authors have prepared this paper keeping in mind views of Dr.A.P.J.Abdul Kalam, our honourable president. In his book “India2020: A Vision of the New Millennium” has rightly remarked that “If you are a teacher in whatever capacity, you have a very special role to play because more than anybody else it is you who are shaping the future generation. A teacher has a higher responsibility as compared to other professionals as students look upon the teacher as an embodiment of perfection. Education has become a business today. This has changed the outlook of the students as well as the parents and it has further resulted in deterioration of respect for teachers and all those who are a part and parcel of education system. Gautama Buddha has rightly preached “Desire is the root cause of Evil”. Students are told not to fulfill their desires by improper ways, by adhering to immoral activities.

Key words: Ethics, Moral, Technical Education

I. INTRODUCTION

A. What are Ethics?

We define ethics in a twofold manner as:

- The discipline of dealing with what is good and bad, and with moral duty and obligation.
- The principles of conduct governing an individual or a group.

First, ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues, ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons.

Secondly, ethics refers to the study and development of one's ethical standards. As mentioned above, feelings, laws, and social norms can deviate from what is ethical. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly-based.

Being ethical is clearly not a matter of following one's feelings. A person following his or her feelings may recoil from doing what is right. In fact, feelings frequently deviate from what is ethical. Ethical standards include those that enjoin virtues of honesty, compassion, and loyalty.

Ethics is called into question when the moral values or the accompanying moral actions of a decision-makers conflict with his likes and dislikes.

1) Ethics and Religion

One should not identify ethics with religion. Most religions, of course, advocate high ethical standards. Yet if ethics were confined to religion, then ethics would apply only to religious people. But ethics applies as much to the behavior of the atheist as to that of the devout religious person. Religion can set high ethical standards and can provide intense motivations for ethical behavior. Ethics, however, cannot be confined to religion nor is it the same as religion.

Being ethical is also not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But laws, like feelings, can deviate from what is ethical. Our own pre-Civil War slavery laws and the old apartheid laws of present-day South Africa are grotesquely obvious examples of laws that deviate from what is ethical.

2) At its Core

Ethics involves the discipline of decency. And the essence of ethics is interdependent thinking and questioning. Ethics is deeply concerned with both moral values and moral actions. Moral values are basic ideals that are considered desirable or worthwhile for human interaction. Moral actions are the overt expressions and applications of these underlying values. Therefore, the notion that, as businesspersons, we should not deceive or mislead our customers is a moral value. Behaving honestly and fairly toward our education system is a moral action.

II. WHY IS IT IMPORTANT TO BEHAVE ETHICALLY

Ethics are the true guide toward what should be done and what should not be done. We instinctively know that it is good to be moral and act with integrity, but by coming to an understanding of the reasons for morality and integrity, we will be motivated to champion such behavior. Among the reasons to be moral and integral, regardless of occupation are to:

- Make society better. When we help make society better, we are rewarded with also making better own lives and the lives of our families and friends. Without moral conduct, society would be a miserable place.
- Treat everyone equally. Equality is a cornerstone of most Western democracies, where all individuals are afforded the same rights. This is not possible without the majority of citizens behaving in a moral manner.
- Secure meaningful employment. Often employers will look at a person's past behavior as a predictor of future behavior. Someone who has a history of immoral behavior will have difficulty securing employment in a meaningful job, as that person may not be trusted.

Succeed at business. If you are employed in an occupation in which there you must rely on others, your moral conduct will determine the degree of goodwill that you

receive from others. Businesses that have a checkered moral history are typically viewed with caution and are unlikely to attract new customers through word of mouth, and therefore are unlikely to prosper. This is especially the case where social media makes customer reviews readily accessible.

- Lessen stress. When we make immoral decisions, we tend to feel uncomfortable and concerned about our decision making. Making the right moral decision, or taking a principled perspective on an issue, reduces stress.
- Ultimately, ethics is important not so that we can "improve how we live"

III. SHOULD ETHICS AND MORAL VALUES BE TAUGHT IN EDUCATIONAL INSTITUTIONS

Gandhiji had always said that that students must be given education which cultivates attitude of self-reliance and responsiveness.

At times when social scenario is buttressed, with ethical dilemmas, dismantling social framework, inculcation of moral principles shall act as guiding light to direct course of ethical standard in society. Hence providing avenues for ethical knowledge shall be feasible step owing to various reasons-

- It shall infuse attitude of self-discipline, making them capable to withstand to unwanted temptations.
- It shall help them to evolve harmonization, thereby preventing conflict of interest while exercising professional and personal responsibilities in future.
- It shall foster qualities of secularism and equality as one come across peers from different cultural backgrounds.

Above all, it shall help them to become responsible, self-reliant and honest citizens. However, to realize such objectives and efficiently enforce such vision, it is essential that preachers of ethical norms should themselves come up as a role model by performing their duties with sense of accountability and integrity.

Moreover Ethics and morals are the traits learned by a human which serve him for his lifetime. Ethics and morals go a long way into shaping the behavior and attitude of an individual towards others and oneself, given their importance, the question of how can such traits be inculcated in a human arises.

Schools or educational institutions are the best entry point for such traits into a individual. Ethics and morals can be best taught in educational institutions though the other important source of deriving such traits being home. values taught and garnered at home and educational institution tend to be embedded into the individual. Development of ethical reasoning by way of stories, case studies and similar methodologies shall enable to deal various perplexing issues in life.

A. 3. Steps Involved In Imparting Ethics and Moral Values in Technical Education

1) STEP 1: Creating an Ethical Culture

Creating an ethical culture means empowering people to do the right thing for themselves, the institution, and the society.

a) Principles

- 1) Creating an ethical culture must begin with a vision that includes progress of not only the institution but the whole world.
- 2) An ethical culture must be guided by values that anchor the vision.
- 3) An ethical culture must be supported by norms and policies that influence desired behaviours in the institution.

b) 5D Process

This is a process devised to create and ethical culture in an organisation.

c) Design

Every educational institution need well design, a culture with a clear statement of the desired end-state: what we want the culture to look and feel like.

d) Diagnosis:

An accurate diagnosis assesses student's perceptions of the current values and norms within the institution. For this purpose, two methods are highly useful. Meeting formally and informally with students at every level, gathering data through surveys.

e) Development

Effective steps should be taken for continuous development of continuous development of ethical environment many times it is seen that norms and policies set need updation.

f) Delivery:

Delivery includes those activities specifically aimed at increasing commitment, enhancing capacity, and mobilizing support from students and faculty members.

g) Determination:

This is the final phase of the 5D process and represents a return, to an understanding of where we need to go, and acting on this understanding gets us to the goal line. The important features of determination are that it builds on what has been accomplished and continues the change process.

2) STEP 2: Best Practices

Based on an extensive review of the literature since 1987, it appears that the best practices for ethical and moral practices are the following:

- Challenge processes.
- Encourage the heart.
- Strive for consistency and congruence.
- Think long-term.
- Look at the whole.
- Share power.
- Ensure diversity of voices.
- Build interdependent relationships.
- Foster community.
- Accept ownership and accountability.
- Resist policies of self-interest.
- Put people and creativity at the centre.
- Be authentic.
- Engage in constructive collaboration.
- Develop stories of integrity.
- Create a culture of trust.

(Source: Ethical Leadership, Richard Bellingham)

Why are these practices so difficult to institutionalize? The simple answer is that we are fighting history and habits. We live in a culture that values

independence and supports an economic system built on self-interest. These best practices, however, require interdependent thinking and a focus on community. In many ways, they are countercultural. It is thus no surprise that they are not the accepted, expected, and reinforced behaviours in organizational cultures. Interdependence and community bring us once again to the vital importance of relationship. Indeed, we may say that building interdependent relationships forms the core of ethical leadership.

3) *STEP 3: Leadership Modelling and Commitment*

It is general human tendency that we tend to follow what we see, rather than what we are told to do. Many times unconsciously we do many things which if we actually think upon we find them wrong. It is necessary for all the institutions to create ethical model in front of the students.

It is responsibility of all the faculty members as well as seniors towards their juniors to create such a role model in front of other students that would inspire them to behave ethically.

For this all institutions should have such environment that supports whistle-blowers and encourages ethical behaviour.

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The authors can acknowledge any person/authorities in this section. This is not mandatory.

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