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QUALITY IN HIGHER EDUCATION WITH RESPECT TO ETHICS AND MORAL VALUES

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Abstract: It is fact that morality play important in an individual life as well as society. Family and education are the two important institutions, where we learn how to behave in a society. However, with a huge expansion of the education system, there is a marked decline in the characters, ethical moral values. In most of the higher educational institutions, there is lack of emphasis on the concept of human development and nation building process. Their emphasis instead is on moneymaking and materialism. This has resulted in the gradual decline of values among people. This paper concentrates on to understand the concept of Morality, Ethics and Education, on the possible causes of ethical deterioration i.e. corruption, privatization, etc. providing value orientation is the only way to seize this decline in higher educational system. In India, it is essential to increase ethical moral values, philosophical thinking, study, research and moral development in education system. Morality Refers to personal or cultural value codes of conduct or social values. Morality may also be specifically synonymous with "goodness" or "rightness." The moral values in humans are going away, every generation losing some extent of morality. Ethics is a branch of philosophy that deals with the morality. Ethics is so important to save humanity on planet and which means to save our planet. Education should not be business, the most important objective of education should be to equip the students with ethical values. This will not only Improve human life but also realize the "higher truth" i.e. "Tamaso Ma Jyotirgamaya" from darkness to light. The context of higher education across the world currently presents evidence of university failures. Having this in mind, the present paper argues the need to add a new definition (to what is already known) of quality. The conceptual approach proposed by the authors takes into account ethics and morals as key virtues of the higher education sector. However, despite the ethical challenges in the current higher education landscape, little has been discussed on the connection between quality, ethics and moral values. Therefore, the authors provide the unexplored relationship in Indian society between these concepts.

Keywords: Definitions, quality, moral values, ethics, higher education

I. INTRODUCTION

The most important human endeavor, is striving for morality"; Albert Einstein. The aim of education should not limit itself to producing intellectual individuals contributing to economic development of self and the organization where they work but also self- realizations of ethics, morals and values. Graduates are entering a world of employment that is characterized by greater uncertainty, speed, risk, complexity and interdisciplinary working. This makes them more vulnerable. They are far from judging differences in what is good or bad or what is positive and what is negative. Success is temporary if it is based on wrong paths. Due to various changes such as modernization, industrialization, urbanization, privatization, globalization as well as influence of western culture accompanied many problems and evils in Indian society that cause declining ethical values in Indian education system (Pathania, 2011). Education of an ethical nature is focused on implementing a series of moral habits and certain ethical virtues. To determine what is ethically good for the individual and for the society, he said, it is necessary to possess three virtues of practical wisdom: temperance, courage and justice (Pabla, 2011). Values are the guiding principles of life that contribute to the all-round development of an individual. Values also add a good quality to the life and it should also contribute to the welfare of family, the community and the nation (Pathania, 2011).

The blame is on the educational fraternity who failed to teach that education is not only a way of earning but it also helps to develop human personality with skills, values, morals and enhancement of different attributes of man. So education is a vital means for the potentialities of a human being to emerge in a positive direction so that a man can live in society with full of dignity (Bordoloi, 2011). Teaching of ethics, morals and values in education cannot bring about an overnight transformation in ideologies and practices. It should be a

continuous path of action during the entire student life. Ethics in education if not practiced is not only harmful but has a devastating effect on the quality of educated youth in India.

What kind of ethics, morals and human values in character will young people need to meet the challenges they face in college and how can schools help them develop it while meeting their own set of challenges? Professional ethics is gaining significance across the world and increasingly the literature highlights the need for inclusion of ethics and values education in the curriculum at all levels of education.

II. CAUSES OF ETHICAL DETERIORATION IN EDUCATION SYSTEM IN INDIA

There are many causes of ethical deterioration in education system of India. The main causes are elaborated below:

Lack of inter-personal relationship among teacher and student: It fails to create a sense of understanding, helpful-friendly behavior, developing individual relationship with the student and lack of meaningful opportunities to achieve expectations of employment and academic achievement.

Commercialization in education: Now days, many institution are opened just to earn money. They give more importance to money rather than giving importance to brain. This commercialization also leads in the deterioration of the quality.

Higher importance to materialistic achievement: We do remember our childhood stories of Panchtantra, Ramayana and many other ethics and epics teaching us the importance of the human values; but technological advancement into the field of education has brought about a drastic deterioration in humanitarian behaviors and human values.

Competition: leads to high stress and anxiety, especially in younger students who aren't equipped to handle the pressure.

Pressures of curriculum completion and evaluation: The complex and active nature of a curriculum 'is' rather than 'does'. Too much emphasis is placed on high stakes test with unrealistic expectations by teachers as well as of students. The way, in which accountability measures occur, impacts teachers and students ethically as well as morally.

Indifference towards environmental and societal issues: There have not been many studies that explore factors which influence apathy or indifference about the environmental issues, especially among youths. At the macro level, when since childhood or youth people possess no environmental concern; it is likely that if they become political leaders, they will produce political policies that neglect environmental issues.

Minimum exposure to practical learning: Students are not provided with experiences of applying their knowledge and conceptual understanding to real-world problems or situations, field placements, clinical experiences, research and service learning projects, impede learning.

Ill-effects of commercial tutoring: Parents are ready to invest large sums in order to give their children the best preparation for and facilitate access to a higher level of studies and to the best schools of education. Cramming is often to the detriment of creative learning and does not lead to the expected increase in human development.

III. RATIONALE FOR EXPLORING VALUE SYSTEMS

Approaches to values education, such as those proposed within schools by the New Zealand and Australian governments, tend to assert a list of 'commonly' held beliefs or statements and then consider a process of enculturation for adherence to these values. For example within the Australian context the National Framework calls for schools to educate students around values such as integrity, respect, honesty and tolerance, imaged on a back drop of 'Simpson and his donkey' (a First World War iconic image). This framework presents an admirable list of ideals for the upright citizen. However, being truly ethical is more than merely being, for example, honest. There is a need to not only educate for honesty, but to develop the critical capacity to understand when it may not be morally right to be honest (e.g if being honest may result in harm to another person). That is, values and ethics education needs to engage in the critical discussions associated with these fields rather than mere application of absolutes. The workplace presents an extension of this reality. It may be argued that educating students around the espoused values of their impending workplace would benefit the students. Students learning of a workplace's value system could be based on the notion that students must be aware of, and be prepared for, established workplace value systems and to be able to demonstrate behaviour and conduct compatible with these. Social acceptance in the workplace is a critical element in being able to access learning opportunities (Billett, 2008). Such social acceptance often comes in the form of compliance to existing cultural values and practices. Students need to be equipped to navigate the increasingly important ethical aspects of their professions (Bowie, 2005). For example, a female worker going into a male dominated, sexist workplace may be seen as 'causing trouble' if she speaks up about these practices, and therefore denied acceptance and learning. However, simple acceptance of these realities is also not compatible with the desired outcome of a critical-thinking professional graduate. Although students cannot merely be taught with existing practices, culture and values, they need to be educated to acknowledge their commitment to their profession and the workplace in which they practice. Workplace values systems are inherently important for the everyday proper and effective function of the workplace. Many organisations have adopted codified statements of conduct and ethics, present mission and value statements and espouse a range of values to which they assert employees within the organisation should aspire to. Likewise, professional groups, such as engineers, teachers, nurses and lawyers, also have codes of ethics and conduct articulating the type of practice expected of the individual professional. An emerging graduate needs to be conscious of their commitment to be guided by these values. For example, it is not possible for a person to assert to be an ethical nurse if they do not consider the values of patient care to be important. However, even within these frameworks disagreement and interpretation can occur. So despite acceptance of 'patient care' as a priority of nursing, how this is realised and understood through enacted practice is reliant upon the critical capacities of the emerging professional. Students emerging from a university degree program should be considered as being members of occupational groups with high levels of education and with a critical mind serving the public good (Bowie, 2005).

IV. DEVELOPMENT OF PROFESSIONAL IDENTITY

Sweeney and Twomey (1997) argue that universities need to develop graduates for the workplace that are capable of more than a simple response to change, but are adaptable and transformative. That is, as university graduates, students need to be more than mere acquirers of existing practices and instead they should develop as critical agents of their learning and active in shaping their practice and practice settings (Billett, 2008). The argument by Billet, in essence, presents the notion that in order to be a true professional one must be a reflective practitioner, well aware of the norms of the community of practice, and to be critical moral agents shaping the future norms of that community. This requires students to be vocal when faced with an ethical issue and in order for students to be critical agentic professionals, relies upon the capacity of those involved to be aware, able to identify and judge

objectively that an ethical issue is present within their profession setting (Bowie, 2005; Corbo Crehan & Campbell, 2007). Exploring workplace value systems, as observed in placement, therefore, is to develop this level of awareness, but more so the critical capacity of students to interrogate their settings and experiences identifying the issues that lie within and develop strategies and practices to respond to these (Bowden & Smythe, 2008).

I wish to point out that higher education management everywhere in the world is taking place in the midst of a dangerous and unpredictable world. Unpredictability has to do with the availability of resources necessary to make the university function effectively, but also about uncertainty due to the currents and cross-currents of culture and politics, ideas and philosophies, and of science and morality. In recorded history there can never have been a time when universities lived through calm and peace times. It is equally correct that universities can never be islands of calm in a sea of storms. Tsunamis uproot nature, people and establishments. It is understandable, not least because universities work with a clientele of young minds much sought after in war, on the streets, in commerce at home and abroad. For that reason young people may be moved by a variety of influences, and so will the academic staff.

V. QUALITY AND EDUCATION

Quality and education means quality of student, teachers as well as institutions. Until and unless the qualities of all these three are not excellent, the result will not be accordingly. For example, in the field of engineering, Indian Institute of Technology's are the premium education institute. In IIT, students are selected by a very tough competitive exam, i.e. Joint Entrance Exam. Around 1, 50,000 students appears every year in which only 5,000 students get admission in top 5 IITs. In the field of medical science, entrance exam for AIIMS is the toughest one. In these institutes, the qualities of teachers are also top class. In India all these type of institution are being funded and managed by government of India. Only the deserving students get admission and same for teachers also.

If we want to have quality in education then ethics and moral values are the first two basic things which needs to be taken care. A good educated society leads to a developed country. It means, if we want to have a well prosperous and development in the country, we need to improve quality of education in our country. The present education system prevailing in India is very old. The absolute education system needs to be scrapped and replaced by a reformed in which will be based on ethics and morals. Education should be planned keeping the requirement of industry and business in mind. The flaws in existing education, system needs to be removed to give way to a perfect and befitting system.

VI. CONCLUSION

There is nothing that one cannot improve. It needs changes periodically. However, a more holistic approach needs to be taken by teachers and educators. If we want to have quality in education then ethics and moral values are the first two basic things which need to be taken care. This will not only improve human life but also realize the "higher truth" i.e. "Tamaso Ma Jyotirgamaya" from darkness to light. The destination of quality education has to necessarily advance in ethics, morals and human values catering to a larger group. The last line of defence are not even parents as role models but on the shoulders of teachers to save students improvement of human character and recognition of their inner purity or the whole system will go rot. Students should comprehend that success is a self-measure. Coming generation will need to understand and assess the role of science and technology, religion, literature, humanities, social sciences, History, environmental sciences etc in the development of ethics, morals and human values. Throughout history, and in cultures around the world, education rightly conceived has had two great goals: to help students become smart and to help them become good. They need character for both. They need moral character in order to behave ethically, strive for social justice, and live and work in society.

Following from recent crises in the business and professional worlds, it is timely for co-op practioners to seriously look at scaffolding opportunities to explore professional workplace values systems and ethical issues as part of the co-op curriculum in order to advance student moral reasoning and development of professional identity. Work placement presents a wealth of opportunities to explore the practice of making ethical or moral decisions. Students are likely to relate well to exploring their experiences as observed in the workplace, as they would likely have personally been involved, allowing them in-depth insight. Ultimately, it is important for co-op to included values education in the delivery of the placement programmes because having co-op graduates well-informed and rehearsed in making good ethical and morally sound decisions not only places these graduates in a position of high integrity, it would also make a positive contribution to the overall operation of their future workplace and profession.

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