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EMERGENCE OF MORAL PRINCIPLES AND ETHICS IN MANAGEMENT EDUCATION**U. PADMAVATHI****PROFESSOR****VISHWA VISHWANI INSTITUTE OF SYSTEMS & MANAGEMENT****HYDERABAD****ABSTRACT**

Morality and ethics matters to protect the Economies, Governments and Corporates from collapse and corruption. Realizing that moral leadership is greatly needed in this world of struggles; the concept has to be promoted in the society and taught to the students and youth from primary education to higher education. It needs people to re- look at teaching pedagogy. This enriched teaching pedagogy can only be practiced by persons with influence, parents, teachers, business leaders and anyone in a leadership position since they would be in a position to bring reformation among the section of people whom they deal in their day to day activities. Morals are something that must be rooted in the character, decisions and actions so that their teaching shall take the shape of clear demonstration, intention and deliberate choices made. Moral education will guide the students to build up the correct outlook towards the world, life, evaluation of circumstances and consistently improve their socialistic consciousness so as to lay a solid foundation for them to become a rising generation having lofty ideas, moral integrity, knowledge culture, and observing disciplines. The writer would like to focus on the dire need of imparting Morals and Ethics in Management Education, which place a key role in character building of youth as they are carriers of the value system to the future generations. The roles and responsibilities of not only the institution as a whole but also of staff and students could be developed to translate the Millennium Development Goals and sustainable development concerns into action.

KEYWORDS

Morals, Ethics, Higher Education, College Teachers, Students, UGC.

INTRODUCTION

Karachi's Ethnic, political Violence leaves 85 dead¹. More and more our world is experiencing global crisis and needing leaders to join forces to battle for the greater good. There seems to be continual covering of unethical behavior in business, politics, religion and all areas of society around the world. Enron, in Rwanda, Chernobyl, Satyam in India, were not failure of "technology" but was ethical failure. Governments are everywhere failing morally and ethically and this cynical failure is hidden behind a screen that focuses largely on sexual and personal morality while ignoring the larger crisis that endanger humanity. There is no shortage of leaders making this happen as behind each one of these stories, it lies on a leader who brought about the action and behavior is in question. As there is a dearth in the ethical values of in the governance of Universities, Governments or corporates, in all over the globe, people like Anna Hazare (India), are coming up to put a check on unethical behaviour of administrators at top levels. Sarbanes Oxley Act (US), Combined Code of UK, the proposed Lok Pal Bill, legislative laws of various countries and Religious Scriptures, are trying to put a check on unethical behaviour of politicians/ administrators of Government as well as corporates and brings a "Good Governance" and also in moulding the youth with ethical values, all over the globe.

THE URGENCY FOR CHARACTER EDUCATION

1. *Decline of Family*- The present nuclear families and the employment of both the parents, are creating "moral vacuum" due to the absence of moral teaching in the home. As a result, students are entering the educational system, including colleges and universities, without the benefit of character formation. Formal character building education has become a crucial element in education, at all levels.
2. *Troubling trends in youth character*- Dishonesty, disrespect, violence, bigotry and sexual precocity are on the rise in college campuses today. These trends are harsh reminders that students are living in a "hostile moral environment". In order to combat these trends, educators must help students to develop sound ethical and moral reasoning through intentional character education.
3. *Subjective preferences rather than objectively important ethical values*- The formation of basic values is essential to the development of character. Trustworthiness, respect, responsibility, fairness, caring, and good citizenship are the Six Pillars of Character. These values are being taught merely with subjective preferences rather than objective worth with collective consciences.

STUDENT LIFE

Students on today's campuses encounter a variety of complex situations for which they are often ill-prepared due to lack of experience or individual development. The relationship between students' attitudes and values and the environment that supports or challenges them stands as a dynamic dialectic of confirmation and rejection that affects the ethical positions and choices of both the individual and the institution. The distinctive nature of the institutional ethos affects the values and interests manifested in the campus climate and the overall effect of the college experience on the student.

Issues facing higher education, such as racism, sexism, homophobia, substance abuse, and academic dishonesty, argue for the pursuit of an ethical environment that consistently asserts the importance of human dignity, nourishes growth and achievement, and insists on respect in interpersonal communication and relations. This reminds us the necessity to develop a "Learning Community"

LEARNING COMMUNITY

The learning community can be provisionally construed as an ideal type of higher education culture that seeks to overcome current tendencies towards individual alienation and intellectual fragmentation with regard to present academic specialization and special interests. The learning community does not deny the value of research or the scholar's freedom of inquiry, but, as a moral community, it does seek to organize them within an ethical domain of connectedness and mutual responsibility.

WHY IS THE LEARNING COMMUNITY SO IMPORTANT?

The learning community embraces distinctive ethos, one that is laden with values and sustains the only fitting context for ethical analysis. Based on the curriculum, the learning community addresses many important concerns. The learning community enables faculty who feel isolated by the limits of their discipline and miss the richness they knew so well in graduate school to reach out to other disciplines. At the same time, learning communities address the growing diversity among students in terms of age, race, ethnicity, religion, and marital and enrollment status. Most important, the learning community allows for a wide variety of applications, not simply application in the small liberal arts college.

²"In many ways, the learning community brings together the themes of leadership among faculty, and students. Leadership is essential to Colleges' and Universities' sensitivity to values in higher education. The learning community symbolizes the delicate nature of that task. At the same time, collaboration among faculty in this learning project is of the essence. Such communities can bring out the best in faculty and resolve several of the tensions faculty face in their careers, especially the tension between research and teaching. Community gives direction to students and anchors their collegiate experience in the intellectual life (Astin 1985)". Only such an approach will do justice to the complexity of ethical issues facing higher education.

Philosophers viewed ethics as a system of moral principles and the methods for applying them. It deals with values relating to human conduct with respect to right or wrong of certain actions and goodness and badness of motives and ends of such actions. Ethics is a science of moral, moral principles and recognized rules of conduct. The character of a man/ women can be expressed in terms of conduct or actions. These actions can be 'good' or 'bad', 'right' or 'wrong' or 'moral' or 'immoral'.

Integrity refers to the degree at which ethics and morality are integrated. Integrity is a character muscle which can either be developed or ignored and rarely considered as a last minute decision. It requires discipline. It comes from years of practice or, at the other extreme, years of neglect. Our integrity is shaped not only by our personal decisions, but also by the company we keep. Good character keeps good company.

Ethical decisions are not simplest choices between right or wrong actions, they are complex judgments on the balance between the economic performance and the social performance of an organization. A multiple analysis frame work is to be adopted to strike balance between economic performance and social performance in ethical way, which can be analyzed and adopted at levels that requires knowledge and professionalism, imparted through higher education. According to Ethical Analysis the underlying belief is that if all the rational men and women in a society acted on the same principles of ethier beneficial or consistency, then the members of that society would be treated as fairly as possible.

Moral choices come from a person's character as well, they do not always come about by rational thinking. With morality formed by different sets of values and principles it is often difficult to truly have agreed upon standards and so moral dilemmas do not always have a clear right and a clear wrong. They also often face a decision where there are two competing goods. One must choose based on the greater good in this case defined by their own principles and standards.³ "The fact that man knows right from wrong proves his intellectual superiority to other creatures; but the fact that he can do wrong proves his moral inferiority to any creature that cannot." (Mark Twain). However, that bad leadership has become more visible - an effect, perhaps, of advances in information technology, the rising influence of civil society, and the empowerment of people everywhere through better education.

⁴One view of morality is based on Kohlberg's framework of moral reasoning. According to Kohlberg, "moral judgments may be defined as judgments of value, as social judgments, and as judgments that oblige an individual to take action." There are three types of reasoners in Kohlberg's theory; pre-conventional, conventional, and post conventional. Pre-conventional reasoners reason according to the self perspective, in that they either ignore or fail to understand social norms, and consequently do not use them in their reasoning process. Conventional reasoners do use these social rules and norms to guide their moral reasoning. Lastly, post conventional reasoners appreciate social rules, but do not explicitly follow them when making moral decisions. Instead, they use the principle behind the social norm to direct their behavior.

One theory on moral development is based on stages. The first stage is called heteronymous morality. In this stage, children believe that rules are constant and that breaking them results in automatic punishment. Additionally, One school of thought opined that a behavior that has negative consequences will be judged as bad and as deserving of punishment even if the intentions behind the action were good .The second stage of morality, called autonomous morality, develops after age 10 or 12. In this stage, children base their moral judgments on the intention behind the act and not just whether there were positive or negative consequences to follow the act. Children understand that rules are man- made and that punishment is not inevitable.

⁵According to domain theory, the child's concepts of morality and social convention emerge out of the child's attempts to account for qualitatively differing forms of social experience associated with these two classes of social events." . . . In Carol Gilligan's theory, boys' sense of morality is based on a sense of justice and people's individual rights. On the other hand, girls' moral reasoning is based on issues of caring and an individual's responsibility for other people. (Slavin, 2006).

One school of thought opined that human beings have a dual nature. One side is centered on the material world concerning basic physical needs, i.e. survival, food, shelter, and creature comforts. The other aspect of human reality is its spiritual side. This aspect, which stems from our God-created rational human soul, engenders love, compassion, and altruism. The Faculty should make their stand for what is good in this world and take every chance to teach and promote treating others how they want to be treated, through demonstration, respect and good judgment of right and wrong in their own moral leadership, to influence the students in right direction. Without this fundamental understanding, efforts to promote morality will fail as they become mired in contemporary ideas about the relativism of values, rationalized by forces of materialistic self-interest, or picked apart by partisan wrangling. However, a proper understanding of the human spiritual reality, which is increasingly confirmed by scientific discoveries, offers a well-illuminated path to leadership that is genuinely moral, that makes compulsion to introduce morals and Ethics in management education.

The new paradigm for administration is that Managers today must be chiefly concerned with giving service to their community/ Corprates, rather than advancing their own ideas, careers or sense of privilege. ⁶To put it another way, the primary characteristic of a moral leader must be "one who serves the community most" rather than "one who dominates the community most." Their main obligation must be to the best interests of the whole, rather than to any particular party, ideology, tribe or corporation or his/her individual benefits, that can be fulfilled through the values added to the managers or administrators, in higher education.

⁷Teaching and Promoting Moral Leadership

Seeing as moral leadership is greatly needed in this world of struggles, it is to be taught to the students and youth and also to encourage people to look at teaching and promoting it. Teaching morals is something done by those with influence, parents, teachers, business leaders and anyone in a leadership position. Morals are something that must be rooted in the character, decisions and actions so that teaching it is a matter of demonstration, intention and deliberate choices and youth could clearly benefit from it but also those around us in our lives and businesses.

⁸Arton School of Finance study of large corporations over a four-year period concluded that "between 15 percent and 25 percent of the variation in profitability was determined by the character of their chief executives." "... sound leadership has a moral foundation".

Some Corporate professionals opined that There is a clear evidence that a good reputation gains a company more customers, better employees, more investors, improved access to credit and greater credibility with Government. The difference between a company with ethical capital and one with an ethical deficit—perceived or real—can even determine their 'license' to operate in some emerging markets.

UGC FRAMES CODE OF ETHICS FOR HIGHER EDUCATION TEACHERS

⁹The new code of professional ethics for higher education teachers by University Grants Commission (UGC) expects the latter to be in regular touch with parents of the students and meet whenever necessary to discuss their performance and growth. The UGC, in the code of ethics has also asked teachers to work as agents of social change as it used to be in the past. Part of the new regulations fixed by the UGC for selection and promotion of teachers, the document also has guidelines as to how teachers should behave with colleagues, non-teaching staff, authorities and most importantly with students. The UGC circular states: "A teacher is constantly under the scrutiny of his students and the society at large. Therefore, every teacher should see that there is no incompatibility between his precepts and practice... teachers should manage their private affairs in a manner consistent with the dignity of the profession, express free and frank opinion as well as participate in extra-curricular activities including community service."

DIMENSIONS OF HIGHER EDUCATION MERIT ATTENTION

Work in academic life, like any other kind of work, is laden with values and has a moral dimension that emerges from the ethical reflection characteristic of institutional self-scrutiny. Students are vulnerable before and unequal to the scholar; trust must characterize faculty-student relationships. Ultimately, however, professorial knowledge is not proprietary but communal, dedicated to the welfare of society through the transmission and extension of knowledge. ¹⁰ The role of the scholar can be conceived in four phases: teaching, discovery, application, and integration, each of which has its own ethical assumptions and problems (Boyer 1990). Often the competing needs of these roles cause conflicts for the scholar teacher/researcher. In responding to these problems, the scholar must balance individual with group realities and requirements. An important pedagogical conception to help and achieve the balance is the learning community.

WHAT DIRECTION DOES AN ETHICS OF THE ETHOS PROVIDE?

¹¹The literature detailing the immorality of individual actions or policies underscores a more pervasive problem in higher education: the lack of community and the lack of a sense of shared values that give direction and purpose (Bellah et al. 1985, 19914). ¹²Strategic planning for the future must emphasize the learning community as the institutionalization of a program that responds to concern for values and ethics in higher education (Gabelnick et al. 1990).

¹³Principles and Practices for Promoting Character Development in College, such as: (1) courses have in-depth opportunities for students to reflect on core values and ethical issues, (2) the liberal arts program integrates core values, (3) the institution's core values infuse all academic majors, (4) the institution takes deliberate steps to help students act upon the core values, for example by giving students structured opportunities to develop and practice ethical leadership.

¹⁴Chickering and Reisser (1993) stated that "movement toward integrity means not only increased congruence between behavior and values, but also movement toward responsibility for self and others and the consistent ability to apply thoughtfully ethical principles" (p. 236). Movement along this vector is the crux of developing character, and as students continue to develop integrity throughout college, they gain greater appreciation for character education efforts. Colleges and Universities play a key role in the character education of their students. They recognized the opportunities for character education that are available to colleges through "their catalyzing intellectual, cultural, and social experiences, in fostering principled moral reasoning, in helping students define goodness, truth, and quality, and in encouraging them to actualize their highest ideals" (p. 264). Student affairs professionals, with their commitment to the development of the whole student, have a special obligation to meet the needs of students moving along Chickering's integrity vector through directed, purposeful character education.

¹⁵Schweingruber (1985) suggested seven ways in which student affairs professionals can promote and facilitate character education:

1. Create an environment of trust and mutual respect on campus.
2. Staff should be free to share their own values with students; while they cannot impose their values, they also should not appear to be value-less by adopting a value-neutral position.
3. Be as non-legalistic as possible while working within the confines of the law. Moral development is hampered by an overly legalistic environment.
4. Do not protect students from the consequences of criminal behavior.
5. Allow students to solve the problems they face; practice the art of selective negligence.
6. Support disciplinary processes and sanctions as significant contributors to moral growth.
7. Take advantage of one-on-one time with students.

A course to be designated on Ethics and Values in management education should include:

1. Ethical ideals such as justice, human rights, equality, and "the good life", in light of either ethics given in Mythologies of all religions or the major theories of moral philosophy virtue ethics, natural law etc.
2. Identification and critically evaluation of real-world ethical issues and discuss the individual and societal effects of various choices based on a vision of the good life.
3. Designing the programmes for students to articulate and defend (in oral or written form) a conception of ethical action on an issue.
4. Providing opportunities for students to engage themselves in such activities consistent with the idea of the common good as expressed in the college's mission, in the larger community.
5. Student's learning in the area of ethics, values, and moral reasoning should contain intellectual, affective and behavioral components. It is important to see this as a developmental process. When students take courses in ethics that should challenge them to (a) critically reflect on and understand their values in the context of larger ethical systems, and (b) see issues from a "common good" or more universal perspective, they tend to progress through the levels of moral development.

CONCLUSION

To conclude, it can be said that Community gives direction to students and anchors their collegiate experience in the intellectual and practical life. In many ways, the learning community brings together the themes of leadership, among faculty and students. Only such an approach will do justice to the complexity of ethical issues facing in higher education. Institutions of Management Education are responsible for the eminent education of Ethical Reasoning, and Literacy for their students. Trust must characterize faculty-student relationships. Let us hope that the Universities and the institutes of Management education will play a key role in imparting and restoring ethical values among the present and future generations all over the globe.

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