

Role of student in present society

Business



Assignment no.

1 The topic: Importance of morality teachings in educational institution Name of the student: Ozair Omar Qureshi Class: BBA 1B Enrollment no: 195

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to: Dr. Mahboobullah Importance of Morality Teachings in Educational

Institutions Morality is basically principles concerning the distinction between right and wrong or good and bad behaviour. Positive moral values are important because they allow you to have an overall feeling of peace and joy.

Moral values can give meaning and purpose to your life. You are able to direct your behaviour towards beneficial and fulfilling activities. 1.

Importance of morality Morality is nothing more than popular consensus on how people should conduct themselves in society. Good and evil are subjective to those who create them. There is no universal morality; I've heard it argued that there are natural evils and moral evils. Neither is any more existent than the permanence of the minds that consider them so. The Earth cannot be evil.

Non-sentient entities cannot feel, so morality is not something that could apply to them. Humans are only evil to the extent in which their particular points of view differ from others, and all of morality is based on fear. Pain avoidance. Since there is no universal good or evil, and considering that man creates the definitions of both, morality is just social glue and a how-to on life. By popular consensus, we deem 'good' to be selfless acts or traits. When a human sacrifices of themselves to better another.

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When a human values something about his own existence or betterment.

That's what we call 'good'. 'Evil' is selfishness or acting purely in self-interest. When a human regards his own existence or happiness as being more worthy of being fulfilled than another human's. If we break down the definitions of both to their basest natures, we find that we are all animals at heart, and only through societal and sociological demands have we set a mystical set of universal laws over ourselves.

We only embrace morality to make sure that the weak are not dominated by the strong. Morality exists solely to be the universal leveller.

Morality is what keeps society in balance. 2. Emphasis of Islam on good morality. Islam has laid down universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances.

To achieve these rights Islam provides not only legal safeguards but also a very effective moral system. Thus whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of God and love of man that it warns against too much of formalism.

We read in the Quran; " It is not righteousness that ye turn your faces towards East or West; but it is righteousness- to believe in ' Allah and the last day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakat, to fulfil the contracts which ye have

made; and to be firm and patient, in pain (suffering) and adversity, and throughout all periods of panic.

Such are the people of truth, the God-fearing.

” (2: 177) We are given a beautiful description of the righteous and God-fearing man in these verses. He should obey salutary regulations, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: a. Our faith should be true and sincere; b. We must be prepared to show it in deeds of charity to our fellowmen. c.

We must be good citizens, supporting social organizations. d. Our own individual soul must be firm and unshakable in all circumstances.

This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Before laying down any moral injunctions Islam, seeks to firmly implant in man’s heart the conviction that his dealings are with God who sees him at all times and in all places; that he may hide himself from the whole world but not from Him; that he may deceive everyone but cannot deceive God; that he can flee from the clutches of anyone else but not from God’s.

Thus, by setting God’s pleasure as the objective of man’s life, Islam has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral evolution of humanity. By making Divine revelations as the primary source of knowledge, it give permanence and stability to the moral standards which afford reasonable scope for genuine

adjustments; adaptations and innovations though not for perversions, wild variation, atomistic relativism or moral fluidity.

It provides a sanction to morality in the love and fear of God which will impel man to obey the moral law even without any external pressure. Through belief in God and the Day of Judgment it furnishes a force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul.

It does not, through a false sense of originality and innovation, provide any novel moral virtues nor does it seek to minimize the importance of the well-known moral norms, nor does it give exaggerated importance to some and neglect others without cause.

It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life – his domestic associations, his civic conduct and his activities in the political, economic, legal, educational and social relations. It covers his life from home to society, from the dining-table to the battle-field and peace conferences, literally from the cradle to the grave.

In short; no sphere of life is exempt from the universal; and comprehensive application of the moral principles of Islam. It makes morality reign Supreme and ensures that the affairs of life, instead of dominated by selfish desires and petty interests, should be regulated by norms of morality. It stipulates for man a system of life which is based on the good and is free

from all evil. It invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong.

It wants that the verdict of conscience should prevail and virtue must not be subdued to play second fiddle to evil. Those who respond to this call are gathered together into a community and given the name Muslim. And the singular object underlying the formation of this community (Ummah) is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil.

Here we furnish some basic moral teachings of Islam for various aspects of a Muslim's life. They cover the broad spectrum of personal moral conduct of a Muslim as well as his social responsibilities. . Importance of good morality in curriculum. We trust that it is uncontroversial to say that schooling is unavoidably a moral enterprise. Indeed, schools teach morality in a number of ways, both implicit and explicit.

Schools have a moral ethos embodied in rules, rewards and punishments, dress codes, honor codes, student government, relationships, styles of teaching, extracurricular emphases, art, and in the kinds of respect accorded students and teachers. Schools convey to children what is expected of them, what is normal, what is right and wrong.

It is often claimed that values are caught rather than taught; through their ethos, schools socialize children into patterns of moral behavior. Textbooks and courses often address moral questions and take moral positions. Literature inevitably explores moral issues, and writers take positions on

those issues—as do publishers who decide which literature goes in the anthologies.

In teaching history we initiate students into particular cultural traditions and identities. Although economics courses and texts typically avoid overt moral language and claim to be “value free,” their accounts of human nature, decision making, and the economic world have moral implications, as we have seen. The overall shape of the curriculum is morally loaded by virtue of what it requires, what it makes available as electives, and what it ignores. For example, for more than a century (but especially since *A Nation at Risk* and the reform reports of the 1980s), there has been a powerful movement to make schooling and the curriculum serve economic purposes. Religion and art, by contrast, have been largely ignored (and are not even elective possibilities in many schools).

As a result, schooling encourages a rather more materialistic and less spiritual culture—a matter of some moral significance.

Educators have devised a variety of approaches to values and morality embodied in self-esteem, community service, civic education, sex education, drug education, Holocaust education, multicultural education, values clarification, and character education programs—to name but a few. We might consider two of the most influential of these approaches briefly. For the past several decades values clarification programs have been widely used in public schools.

In this approach, teachers help students “clarify” their values by having them reflect on moral dilemmas and think through the consequences of the

options open to them, choosing that action that maximizes their deepest values. It is unjustifiable for a teacher to “impose” his or her values on students; this would be an act of oppression that denies the individuality and autonomy of students.

Values are ultimately personal; indeed, the implicit message is that there are no right or wrong values. Needless to say, this is a deeply controversial approach—and is now widely rejected.

The character education movement of the last decade has been a response, in part, to the perceived relativism of values clarification. According to the “Character Education Manifesto,” “all schools have the obligation to foster in their students personal and civic virtues such as integrity, courage, responsibility, diligence, service, and respect for the dignity of all persons” (Boston University, 1996). The goal is the development of character or virtue, not correct views on “ideologically charged issues. Schools must become “communities of virtue” in which “responsibility, hard work, honesty, and kindness are modeled, taught, expected, celebrated, and continually practiced.

” An important resource is the “reservoir of moral wisdom” that can be found in “great stories, works of art, literature, history, and biography.” Education is a moral enterprise in which “we need to re-engage the hearts, minds, and hands of our children in forming their own characters, helping them ‘to know the good, love the good, and do the good’” (Boston University, 1996).

Finally, we note what is conspicuous by its absence: although all universities offer courses in ethics, usually in departments of philosophy or religious studies, very few public schools have such courses. Unlike either values clarification or character education programs, the major purpose of ethics courses is usually to provide students with intellectual resources drawn from a variety of traditions and schools of thought that might orient them in the world and help them think through difficult moral problems.

As important as we all agree morality to be, it is striking that schools do not consider ethics courses an option worth offering 4.

The morality which should be included in educational institutions: Our academic arena also faces a severe moral crisis. The system seems 'rather indifferent to ethics'. This moral crisis is affecting the core of our society. Starting from the core the virus of moral confusion and anarchy has been spreading to and crippling every limb of the society. All settled beliefs having been unsettled.

Often one does not know how to distinguish - between right and wrong between the good and evil. The young and the impressionable students fall easy prey to the cruel game of politicians and ruthless manipulators who use them to advance their ulterior ends. We there foresee students shedding one another's blood in armed conflicts to occupy seats in colleges or students halls in favor of different groups. Sometimes they are also pursuing goals other than academic ones such as snatching of ender from business man or indulging in kidnapping or murdering for ransom. The incitement to violence and promiscuity is also idolized daily by the entertainment media on TV and

Cinema. No wonder, we are reaping a bitter harvest out of the seed sown by an unethical entertainment world.

Needless to say, this is to be expected when students lose faith in the moral precepts taught by elders due to their hypocrisy and double standards who are preaching and practices are widely divergent.

In addition, if students lose hope that by studying hard and working conscientiously they cannot make their own future they would naturally be tempted to resort to 'other methods' to make a quick buck and scramble on to the top rung. This explains some of the causes of the delinquencies just mentioned. There is a visible lowering of the standard of ethics and morals everywhere. In the prevailing environs one doesn't have the guts to stand up to one's moral conviction and meekly acquiesces in the aberrations. The best lack all conviction.

While the worst are full of passionate intensity" Thus, we have achieved the dubious distinction of being 'crowned' as the most corrupt country in the world. This situation is exacerbated in the absence of accountability of the functionaries the transparency of the administrative process and business practices. Improving General Education This needs to be dealt with firmly with determination courage imagination and creativity. Although a combination of forces have coal seed to create a rises situation.

It is not an acceptable option for us to be consigned to a lower level of the moral plateau. Any effort to upgrade the moral status of the 'society' must begin in the educational institutions of higher learning-on the anvil of which the moral character of the young can be forged.

Private universities can prove an ideal ground to train the enthusiastic youth to be skilled, efficient and strong character and responsible leaders of society. In this respect these institutions need to do much more.