

## Ethical Teaching: Effective Teaching

**Dr. Prashant Kumar,**

Assistant Professor & Head In-Charge,  
School of Education, Shobhit University,  
Saharanpur U.P. India.

---

### Abstract

Education plays an important role in shaping the future of young generation as well as of the nation. Education carries a responsibility not only to provide knowledge about different areas but also to inculcate good habits among students which are essential for anyone to be a responsible citizen. Though, education either primary or secondary or higher imprint in one's life, responsibility on higher education is utmost to prepare ethically sound professionals and citizens. In past some decades, the society faces a rapid change globally which also has an impact on educators also and also affecting everyone ethically. The present paper deals with the issue and discusses the fundamentals, challenges and solution to the problem in professional ethics in higher education.

**Keywords:** Ethics; teaching profession; human dignity; morals; values *etc.*

---

### Introduction

India had a vast and rich culture of teaching and gave many renowned teachers like Vashishtha, Sandipani, Valmiki, Vedvyas to Dornacharya, Aryabhata, Chanakya, Swami Dayanand Saraswati, R. N. Tagore, S. Radhakrishnan, Dr. A.P.J. Abdul Kalam and many more.

Indian education system was ethical right from the time of its origin. In ancient time in India, students used to live along with their teachers called Gurus at their ashrams/ gurukuls or at their homes. The teachers that time not only used to share their knowledge with their students but also each phase of the life like knowledge about vedas to armaments, agriculture to business, self-control and discipline, moral, ethical and spiritual issues, rajtantra and administration, empathy and sympathy, eating habits etc. students used to attain knowledge in each of these fields during their stay with teachers usually for a period of 15–20 years. The mode of lectures was oral only. That time no written literatures were available and there was no need of code of conduct for teachers as well as for students. Later, after Vedic period, many religions emerged with different theory and beliefs claiming to eradicate the bad practices of the society. In this period, people were more

focused to religious studies and literatures also carried the theories, beliefs and preach of a particular person or the group.

Many intruders attacked India and tried to affect the social systems and education was also at their target. The rich libraries of institutions like Nalanda, Takshila and many more were either looted or destroyed by these intruders, which badly affected the education system of India. During this period, ethical education was transferred from old to young generation in the form of stories. 'Panchtantra Stories', 'Singhasan-battisi' stories are the few examples of it, which elder people of the family used to tell to their progenies.

During British period, an education system was tried to be incorporated that was more focused on English language and a little bit on other subjects like economics, mathematics which can produce clerks and officials who can understand the commands and can act upon accordingly. It was necessary for the better ruling of the Britishers. Ethical study could not get a place in this system.

Around 500 years prior to independence not only ruined the education in India but also the social ethics. After independence, the policy makers tried to change the education system but they could not come out of the footprints of

British rule. Some decades after independence, private players and capitalists started entering into education system with no vision except the balance-sheet of profit and loss. The era of marketization of education started. This not only corrupted the authorities but exploitation of parents as well as of teachers also started. It resulted in deteriorating the ethics and values in teachers and students and affected the teacher-student relation. The whole society is facing changes in its ethical, moral values and teacher being a part of the society is also not unaffected by these changes. Each professional like doctor, lawyer, politician, policeman, and businessman is getting corrupted. Society has accepted the change in professional ethics related to each of these professions but its expectation from a teacher is still the same as it was centuries ago. A teacher is not supposed to be a corrupted one, a bad habitual or an ill-mannered. This kind of expectation is not vague as these are teachers only who take responsibility to mould their students not only into a perfect professional but into a responsible and sensible citizen. Students watch them as their role models and also try to follow each of their words. A famous quote "*Guru govind dou khade*" is sufficient enough to explain the place of a teacher in Indian society.

### **Expectation from a teacher**

A teacher is supposed not only to have a fair knowledge and the ability to teach the subject but also the knowledge about this world, political & economic affairs, society, culture, heritage and the history of our country.

A teacher should not discriminate among his students on the basis of their cast, creed, colour, race, religion, ethnicity, sex, language, disability, socioeconomic status, faith & beliefs etc. but prepare the students to learn how to respect these diversities. Teachers should not discuss controversial matters in class or employ controversial teaching methods. Teachers should manage their private affairs in such a manner that the dignity of the profession should not get affected as a teacher is always under surveillance of his students and the society at a large. They should also participate in extra-curricular activities and also devote some time in community service and welfare.

A teacher should set an example by his behaviour and deeds in front of his students and should not be indulge in any activity that can ruin his image like stealing, commit assault, abusing, or engage in sexual harassment etc. His behaviour with his colleagues and other staff members should be polite enough.

In present time of information technology, up-to-date knowledge about any topic or subject is available and is in reach of almost everyone by means of internet. This has shrunk the role of a teacher from a knowledge provider to an education facilitator though a teacher must have to update his knowledge before students do the same.

The teachers should encourage students to improve their attainments, develop their personalities and at the same time contribute to community welfare, inculcate scientific outlook and respect for physical labour and ideals of democracy, patriotism and peace.

Teachers should also be affectionate to the students and not behave in a vindictive manner, make themselves available to the students even beyond their class hours and aid students to develop an understanding of our national heritage and national goals.

As a part of their social duty, teachers also strengthen the community's moral and intellectual life, take part in activities conducive to the progress of society, participate in community activities and shoulder responsibilities of public affairs and refrain from any activity which promotes differences in the name of caste, faith, language etc.

Teachers should, treat colleagues in the same manner as they themselves wish to be treated and consider non-teaching staff as equal partners. It also asks teachers to refrain from undertaking private tuitions and coaching classes, co-operate in the formulation of policies of the institution by accepting various offices.

It is often true that if the teacher does not respect the student's dignity, then he/she cannot expect his/her own dignity to be respected. Many of us remember teachers who formed our lives in a positive way but also such teachers, or principals, who degraded children's dignity, favoured boys over girls, or vice versa, or were

only interested in children of influential parents. Some do's and don'ts are also mentioned as;

1. Maintain absolute integrity and devotion at all times.
2. Be impartial and honest.
3. Maintain a responsible and decent standard of conduct in private life.
4. Maintain political neutrality
5. Maintain accountability and transparency
6. Maintain responsiveness particularly to the weak and underprivileged students
7. Make choices, take decisions and make recommendations on merit alone free from any prejudices, greed, biases and fear.
8. Misrepresenting one's own qualifications or those of others,
9. Assisting unqualified persons to teach,
10. The defamation of colleagues.

#### **Ethics expected in teachers of higher education**

Though the ethical aspects of a teacher is same whether he is in primary or secondary or in higher education, some ethics are there for the teachers in higher education only who are engaged in research also. Some of them are:

1. Avoid plagiarism and prepare your research scholar for the same.
2. Proper acknowledgement to contributors.
3. Properly mention the source of data used in your research.
4. Don't discriminate in different research scholars
5. As a reviewer of manuscripts or in paper-setting, maintain secrecy and confidentiality
6. Any kind of harassment of research scholars should not be done.
7. Be fair with the grants allocated to you.

#### **Conclusion:**

The moral way of life helps not only the development of human life but also protects and supports it. In the name of professional ethics, the whole pressure should not be putted on teachers only. All the stake-holders of an education system like parents, students, policy-makers and administrators must share this responsibility of making the whole education system ethically sound, where all of them may respect each-other and each-others' views, may tolerate the differences in thought and can solve the conflicts in a healthy way.

#### **Reference-**

- Biesta, Gert J.J., "Beyond learning: Democratic education for a human future". Boulder, CO: Paradigm Publisher, 2006.
- BULL, BARRY, "The Limits of Teacher Professionalism." In *The Moral Dimensions of Teaching*, ed. John Goodlad, Roger Soder, and Kenneth Sirotnik. San Francisco: Jossey-Bass, 1990.
- Fitzmaurice, M., "Considering Teaching in Higher Education as a Practice. *Teaching in Higher Education*", 15(1), 45–55, 2010.
- Gunzenhauser, M., G. "The Active/Ethical Professional: A Framework for Responsible Educators" London, New York: 2012.
- <http://timesofindia.indiatimes.com/toireporter/author-ashish-tripathi-1668.cms> (Jul 5, 2010).
- Morrell, R., "A Calm after the Storm? Beyond Schooling as Violence" *Educational Review*, 54(1), 38–46, 2002.
- Nash, R., "Real world" ethics: Frameworks for educators and human service professionals, 2nd edition, New York, 2002.
- [www.nea.org/aboutnea/code](http://www.nea.org/aboutnea/code)
- <http://www.ericritskes.com/ethics-of-teaching-in-higher-education-1-content-competence/>
- <http://education.stateuniversity.com/pages/1962/ethics.html#ixzz5ArgMF8xP>
- "Swamy's Handbook for Central Government Staff", Swamy Publications (P) Ltd., Chennai, 2018.