

EDUCATION SYSTEM AND SENSE OF  
MORAL VALUES: A SOCIOLOGICAL STUDY  
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## List of Abbreviations

BC Before Christ  
BDT Bangladeshi Taka  
CI Categorical Imperative  
FMDA Foundation for Moral Development Approach  
NGO Non-Governmental Organization  
UK United Kingdom



## Abstract

Young generations as well as students always brought changes throughout the world. Especially in Bangladesh, students had taken a crucial role in the history of struggle. It is more important than the other students all over the world. Any movement of changes comes from the students historically in Bangladesh. In this country students are the conscience of nation. Universities have long been seen as institutions for preparing students as a man for life, both academically and as moral agents in society. In order to become capable, moral citizen, Students need to be provided with opportunities to learn moral values. But now-a-days moral degradation is increasing day by day in Dhaka University as well as all over the country. Education system has a close relationship with moral values. ‘Everyman is for himself’ it is the dialogue of present time. Reality or intelligence is selfishness and moral values are emotion and foolish vocabulary, this type of wrong teaching is given in everywhere. In the Sovereign Republic of Bangladesh, many types of education system are existing here. For this reason present education system is failed to build same national civic sense or collective sense. Education System also failed to create moral values and it is liable to create moral degradation. Students are running to career based education. Thus education system makes the students as well as the nation mechanical, immoral, selfish and individualistic. So, this study tries to explore the situation of existing education system and sense moral values.

# Chapter One

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## **Introduction**

## 1.1 Statement of the Problem

Moral values are the standards of good and evil, which govern an individual's behavior and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government they, of necessity, may change as the laws and morals of the society change. An example of the impact of changing laws on moral values may be seen in the case of eve teasing. On the other hand, a moral value is a universally accepted ethical principle that governs the day to day living of life. These principles are important in maintaining unity, harmony and honor between people. Moral values are usually communal and shared by the public in general, thus if there is no agreement among community members no moral values will be established. Moral values are something you believe in. This could mean no violence against woman that is considered a moral value. Morals are communicated through religions, political systems and even companies. They depend on a form of education or enlightenment to be taught. No one is ever born with a moral. Good moral values starts from home but its practice depends on education system. Not hitting a women, never stealing, truthfulness, honesty such are moral values.

Universities have long been seen as institutions for preparing students as a man for life, both academically and as moral agents in society. In order to become capable, moral citizen, Students need to be provided with opportunities to learn moral values. However, little is known about how teachers enact social and moral programs in the classroom.

At present the human life is filled with fatal and crucial problems. Due to severe moral degradation human life all over the world has become quite in secured, tensed and suffocative. Social order, peace and justice have been seriously jeopardized. Human living day by day is becoming horrible and meaningless. It is a terrible and frustrating situation. It has rightly diagnosed that today immorality is the number one enemy /problem of the mankind as it (immorality) is the mother of all the crimes directly giving birth to the following acute human crises; corruption, bribery, poverty, rape, AIDS/HIV, human rights violation, environment pollution, oppression and repression on women and children, killings, terrorism, drug abuses, smoking, etc. So, moral development is the ultimate solution to all the above mentioned human problems.

A human's highest functioning must include reasoning, being good at what sets humans apart from everything else. The function of man is activity of soul in accordance with reason, or at least not without reason. The wise person will be more than human. A man will not live like that by virtue of his humanness, but by virtue of some divine thing within him. His activity is as superior to the activity of the other virtues as this divine thing is to his composite character. Now if mind is divine in comparison with man, the life of the mind is divine in comparison with mere human

life. We should not follow popular advice and, being human, have only mortal thoughts, but should become immortal and do everything toward living the best in us.

Young generations as well as students always brought changes throughout the world. Especially in Bangladesh, students had taken a crucial role in the history of struggle. It is more important than the other students all over the world. Any movement of changes comes from the students historically in Bangladesh. In Bangladesh students are the conscience of nation. But now-a-days moral degradation is increasing day by day in Dhaka University. Education system has a close relationship with moral values. So, it is a matter of study about education system and sense moral values.

## 1.2 Importance of the Study

Moral values define the principles and standards which determine the extent to which human action or conduct is right or wrong. The wide range of universally accepted character traits such as compassion, love, humility and kindness. Moral values refer to a set of principles that guide an individual on how to evaluate right versus wrong. People generally apply moral values to justify decisions. Moral values are the principles and standards which determine whether an action is right or wrong. Moral values are based on a moral code, which is a system of ethics.

The concept of morality lies in being good, thinking good and doing good; this “good” means good for all, that is, good for self and others as well. “What one should do” and “What one should not do” distinctly clarify the line of demarcation between morality and immorality. Thus morality stands for doing “What one should do” and immorality stands for doing “what one should not do”. In past generations, it was rare to see couples who lived together without the benefit of a legal matrimonial ceremony. In recent years, couples that set up household without marriage are nearly as plentiful as traditional married couples. But, not only are such couples more plentiful, they are also more accepted by other individuals in our society.

Moral values also derive from within one’s own self. If a student has been forbidden to touch or take a certain object early on, they know enough to slowly look over their shoulder to see if they are being observed before touching said object. There is no need for this behavior to be taught; it is instinctive. Once, however, any form of discipline is applied to modify the student’s behavior, the student now gains the capacity within himself to distinguish his right behavior from his wrong behavior. Now, the student can make correct choices based on his own knowledge. The choices that are made by an individual from childhood to adulthood are between forbidden and acceptable, kind or cruel, generous or selfish. A person may, under any given set of circumstances, decide to do what is forbidden. If this individual possesses moral values, going against them usually produces guilt.

Religion is another source of moral values. Most religions have built-in lists of do’s and don’ts, a set of codes by which its adherents should live. Individuals who are followers of a particular religion will generally make a show of following that

religion's behavioral code. It is interesting to note that these codes are widely varies; a person whose religion provides for polygamy will experience no guilt at having more than one spouse while adherents to other religions feel they must remain monogamous.

There is no denying that today peace, order and justice have been seriously jeopardized at individual, familial, social, national and global levels mainly due to severe moral degradation all over the world. All the human and social values are eroding rapidly. Human life all over the globe is becoming crucially suffocative, tense and restless. Now the conscious people throughout the world have started realizing that human living day by day is becoming horrible and meaningless.

Foundation for Moral Development Approach (FMDA) from Bangladesh has diagnosed that immorality is the number one enemy of mankind because it (immorality) is responsible for all the human crises today. All these human problems are the direct products of severe global moral pollution.

Today severe moral degradation in the universities is a serious threat to the peaceful and meaningful living of mankind in Bangladesh. Now there is no denying the fact that all the human problems like corruption, bribery, terrorism, unrest, drug abuses, smoking, etc. are the genuine and direct products of intolerable moral degradation throughout the country. So, to combat all these human problems. A moral development program and its proper practice have become quite imperative.

It is the morality which makes a man accountable to himself as regards his deeds and duties. A man of morality is a man of honesty and responsibility. A man of morality always tries to keep himself and his activities transparent because of his inner feelings of his conscience which always guard him against doing any wrong. So, evil and improper doings can never be expected from any person possessing morality.

Now it is universally true those moral values is the best way to maintain optimum transparency in human activities since it (morality) involves the matter of self-realization, self-confession, self-guarding, self-repentance and self-punishment. But unfortunately, in the country the moral values are crying at the face of the severe moral degradation.

Thus to revive the social justice, social order and peace on our planet by ensuring real moral values in all sectors of human civilization, a moral development program throughout the country has become imperative. Hence, people should start moral development movement everywhere on the country.

The aim of this article is to investigate the practices of moral values with the ongoing education system. To investigate early years students' understandings of moral values of university with experience their lifestyle. This article focuses on responses provided to a questionnaire relate to the practices of moral values in their everyday life. The responses were analyzed using both qualitative and quantitative method. The

results indicate that the most prominent approaches to teaching moral values described by the students.

### 1.3 Objectives of the Study

The specific objective of these studies is:

- (a) To explore the inconsonance of education system to create moral values.
- (b) To evaluate the background of the students.
- (c) To find out the impacts of education system on moral values of the students.

### 1.4 Hypothesis \ Assumption of the Study:

- (a) Students are running to career-based study.
- (b) Education system is liable to create moral degradation.
- (c) Education system makes students mechanical and immoral.

### 1.5 Operational Definition and Concepts

#### (a) Education:

Education is a form of learning in which the knowledge, skills, values, beliefs and habits of a group of people are transferred from one generation to the next through storytelling, discussion, teaching, training, and or research. Education may also include informal transmission of such information from one human being to another. Education frequently takes place under the guidance of others, but learners may also educate themselves. Any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational.

Education is commonly and formally divided into stages such as preschool, primary school, secondary school and then college, university or apprenticeship. The science and art of how best to teach is called pedagogy.

A right to education has been recognized by governments. Education is the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life. The definition of education guiding mainstream schools today is that education is the delivery of knowledge, skills, and information from teachers to students.

#### (b) Education System:

The term education system generally refers to public schooling, not private schooling, and more commonly from school to universities. Schools or school

districts are typically the smallest recognized form of “education system” and countries are the largest. States are also considered to have education systems. The education a system, first of all, may be viewed as a part of the total social system. It both reflects and influences the social and cultural order of which it is a part. However, in modern society, education is viewed as formal training. As A.W. Green writes, historically, it (education) has meant the conscious training of the young for the later adoption of adult roles. By modern convention, however, education has come to mean formal training by specialists within the formal organization.

(c) Sense:

A sense is a physiological capacity of organisms that provides data for perception. The senses and their operation, classification, and theory are overlapping topics studied by a variety of fields, most notably neuroscience, cognitive psychology and philosophy of perception. Humans have a multitude of senses. Sight, hearing, taste, smell, and touch are the five traditionally recognized.

(d) Moral Values:

Moral values refer to a set of principles that guide an individual on how to evaluate right versus wrong. A moral value is a universally accepted ethical principle that governs the day to day living of life. These principles are important in maintaining unity, harmony and honor between people. Moral values are usually communal and shared by the public in general, thus if there is no agreement among community members no moral values will be established. Moral values are something you believe in. It includes honesty, responsibility, respect, confidence, trust, commitment, courage, love, optimism, truthfulness etc.

### 1.6 Limitation of the Study

Despite all attempts to make the study as a scientific one it has the following limitations:

- a) Because of lack of knowledge and capability, think this study may not fully represent the picture of entire education system and sense of moral values of the students of Dhaka University.
- b) Recent political condition was full of too much apprehensive, which is responsible to make a complex situation in the campus. As a result that was more difficult living period for them than any other period, and it impacted on the study, because it was not common scenery; it was a special condition.
- c) Some interviewers were reluctant to give information about their personal consideration on some issues.
- d) As an apprentice it is not competent enough to conduct a study on the political and sensitive issues.



## Chapter Two

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### **Overview of Moral Values and Education System in Bangladesh**

## 2.1 Bangladesh:

Bangladesh is a developing country, it is said still now. The educational system in Bangladesh is three-tiered and highly subsidized. The government of Bangladesh operates many schools in the primary, secondary, and higher secondary levels. It also subsidizes parts of the funding for many private schools. In the tertiary education sector, the government also funds more than 15 state universities through the University Grants Commission. In this country university of Dhaka is one of the renowned universities and it is recognized that the students of Dhaka University are the students of best quality and they can contribute to nation more than other students. It is said and though, because it is seemed that the teaching quality, study method of students are higher than others.

Young generations as well as students always brought changes throughout the world. Especially in Bangladesh, more specifically students of Dhaka University had taken a crucial role in the history of struggle. It is more important than the students of other countries all over the world. Any movement of changes comes from the students of University of Dhaka historically in Bangladesh. In Bangladesh students are the conscience of nation. But now-a-days moral degradation is increasing day by day in Dhaka University. Education system has a close relationship with moral values. So, it is a matter of study about education system and sense moral values.

## 2.2 Trends of Education System in Bangladesh:

The three main educational systems in Bangladesh, ordered by decreasing student numbers, are:

- (a) General Education System
- (b) Madrasah Education System
- (c) Technical - Vocational Education System

Another type of education system is

English medium education in Bangladesh

Educational management:

- (a) Primary and secondary level management
- (b) Tertiary education management
- (c) Technical and Vocational education management
- (d) General Purpose Universities

### 2.3 Education System in Dhaka University:

Dhaka University, being the first of its kind in what is now Bangladesh, has been the most influential institution of the country. Its marks and shadows extend to the pillars of the society, culture and politics of the region. In the 80 years of its history, the graduates of this fine and badly needed institution have been the major driving force in the region's politics. But it took years to lay the bricks and stones for the foundation, a result of the tireless work of the many East Bengal leaders, mainly Muslims. However, its creation is an integral part of the British-Indian history that began around the mid-nineteenth century.

On the other words, University of Dhaka was the first university to be established in East Bengal. In 1921 the University of Dhaka was established under the Dacca University Act 1920 of the Indian Legislative Council. It is modeled after British Universities. Academic activities started on July 1, 1921 with 3 dormitories.

It is believed that a combination of political, social and economic compulsion persuaded the government of India to establish a university at Dhaka as a splendid imperial compensation to Muslims for the annulment of the partition of Bengal.

In the modern period of time, around the world educational institution has developed and is running in a full-speed, where systematic study methods are using day by day. It is developing country to country, institution to institution. Each country or each educational institution has own study method, in which they teach students and make capable them as a contributor of nation and for their own life. By following institutional or national study method students try to increase and gather knowledge and make their life meaningful.

In Bangladesh it is recognized that University of Dhaka is one of the best university for its quality, discipline and morality among the students. But a few years this university started semester system as a new study method. Students also have changed their study system according to this pattern. Though study process changed to improve the merit level of students and to increase the moral practices in the society for development. But students opinion art opposite or different scenario. Moral degradation is increasing day by day.

### 2.4 Practices of Moral Values of the Students of Dhaka University:

The first 25 years of the University was, undoubtedly, the most glorious period of the University. Teachers were recruited based on their proven scholarship. They were brought from different parts of India and from abroad. Most, if not all, of the teachers were well known internationally for their research and publication. During this period, Professor S. N. Bose became internationally known for his Bose-Einstein Theory.

Besides, attracting these scholars and providing homes for their research, the Dhaka University also incorporated several programs for the teachers and students to keep them abreast of the outside world. Every department formed an association of its own to promote research activities in its specific area. These associations met frequently and invited scholars from outside to discuss current developments and published research papers. There were Popular and Public Lecture series. Many national and international scholars participated in these lectures.

The period, 1921 through 1940, may be considered as the formative phase of the University. During these years, astonishing internal developments were made. This development of the University and the enthusiasm among the teachers and students continued to flourish till the World War II ensued. After the war, rapid changes began in the University in consonance with the political development in the continent. But that deserves another independent look under a separate headline.

In the past, the University of Dhaka made it into the enrollment of Top World Universities in the top ranking carried out by the ranking organization Times Higher Education and Quacquarelli Symonds, UK. Out of well above 30,000 universities around the world, Dhaka University was placed as 551.

Dhaka University is not only the pioneer of Bangladesh's educational system but it is also playing a vital role in the world's higher educational progress. But in the recent years, University of Dhaka placed after 5000 universities. Now students have no minimum level of practices of moral values. Now Dhaka University area is high crime area in Dhaka city.

## Chapter Three

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# **Theorizing Moral Values, Morality and Education System**

## Theorizing Moral Values, Morality and Education System

### 3.1 Socrates:

Virtue ethics describes the character of a moral agent as a driving force for ethical behavior, and is used to describe the ethics of Socrates, Aristotle, and other early Greek philosophers. Socrates (469–399 BC) was one of the first Greek philosophers to encourage both scholars and the common citizen to turn their attention from the outside world to the condition of humankind. In this view, knowledge bearing on human life was placed highest, while all other knowledge was secondary. Self-knowledge was considered necessary for success and inherently an essential good. A self-aware person will act completely within his capabilities to his pinnacle, while an ignorant person will flounder and encounter difficulty. To Socrates, a person must become aware of every fact (and its context) relevant to his existence, if he wishes to attain self-knowledge. He posited that people will naturally do what is good, if they know what is right. Evil or bad actions are the result of ignorance. If a criminal was truly aware of the intellectual and spiritual consequences of his actions, he would neither commit nor even consider committing those actions. Any person who knows what is truly right will automatically do it, according to Socrates. While he correlated knowledge with virtue, he similarly equated virtue with joy. The truly wise man will know what is right, do what is good, and therefore be happy.

### 3.2 Aristotle:

Moral virtue, or excellence of character, is the disposition to act excellently, which a person develops partly as a result of his upbringing, and partly as a result of his habit of action. Aristotle develops his analysis of character in Book II of the *Nicomachean Ethics*, where he makes this argument that character arises from habit linking ethical character to a skill that is acquired through practice, such as learning a musical instrument. In Book III of the *Nicomachean Ethics*, Aristotle argues that a person's character is voluntary, since it results from many individual actions which are under his voluntary control. Aristotle also claims that each specific character excellence lies between an excess and a deficiency, each of which is a different vice that deviates in some way from the virtuous character state. For example, the man who gets angry too easily is hot-headed, but the man who does not get angry easily enough is soft. This so-called "doctrine of the mean" is one of the best-known aspects of Aristotle's ethics. As Aristotle himself remarks, it is possible to be "extremely brave," but what this actually means is to be extremely close to the mean. It is also a mistake to suppose that the mean is some mechanical average of the excess and deficiency. For example, Aristotle thinks that knowingly going to one's death is sometimes the right thing to do, but such an action is not moderate in the usual sense of that word. Aristotle distinguishes the disposition to feel emotions of a certain kind from virtue and vice. But such emotional dispositions may also lie at a mean between two extremes, and

these are also to some extent a result of up-bringing and habituation. Two examples of such dispositions would be modesty, or a tendency to feel shame, which Aristotle discusses and righteous indignation, which is a balanced feeling of sympathetic pain concerning the undeserved pleasures and pains of others. Exactly which habitual dispositions are virtues or vices and which only concern emotions, differs between the different works which have survived, but the basic examples are consistent, as is the basis for distinguishing them in principle. Some people, despite intending to do the right thing, cannot act according to their own choice. For example, someone may choose to refrain from eating chocolate cake, but finds himself eating the cake contrary to his own choice. Such a failure to act in a way that is consistent with one's own decision is called "akrasia", and may be translated as weakness of will, incontinence, or lack of self-mastery. Aristotle first used the term "ethics" to name a field of study developed by his predecessors Socrates and Plato. Philosophical ethics is the attempt to offer a rational response to the question of how humans should best live. Aristotle regarded ethics and politics as two related but separate fields of study, since ethics examines the good of the individual, while politics examines the good of the city-state.

Aristotle's writings have been read more or less continuously since ancient times, and his ethical treatises in particular continue to influence philosophers working today. Aristotle emphasized the importance of developing excellence of character, as the way to achieve what is finally more important, excellent activity. As Aristotle argues in Book II of the *Nicomachean Ethics*, the man who possesses character excellence does the right thing, at the right time, and in the right way. Bravery, and the correct regulation of one's bodily appetites, is examples of character excellence or virtue. So acting bravely and acting temperately are examples of excellent activities. The highest aims are living well and a Greek word often translated as well-being, happiness or "human flourishing". Like many ethicists, Aristotle regards excellent activity as pleasurable for the man of virtue. For example, Aristotle thinks that the man whose appetites are in the correct order actually takes pleasure in acting moderately.

Aristotle emphasized that virtue is practical, and that the purpose of ethics is to become good, not merely to know. Aristotle also claims that the right course of action depends upon the details of a particular situation, rather than being generated merely by applying a law. The type of wisdom which is required for this is called "prudence" or "practical wisdom" opposed to the wisdom of a theoretical philosopher. But despite the importance of practical decision making, in the final analysis the original Aristotelian and Socratic answer to the question of how best to live, at least for the best types of human, was to live the life of philosophy. Some scholars regarded Aristotle as a Socratic thinker. Aristotle's ethics builds upon earlier Greek thought, particularly that of his teacher Plato and Plato's teacher, Socrates. While Socrates left no written works, and Plato wrote dialogues and a few letters, Aristotle wrote treatises in which he sets forth philosophical doctrines directly. To be more precise, Aristotle did write dialogues, but they unfortunately survive only in fragments.

According to Aristotle in his *Metaphysics*, Socrates was the first Greek philosopher to concentrate on ethics, although he apparently did not give it this name, as a philosophical inquiry concerning how people should best live. Aristotle dealt with this same question but giving it two names, "the political" and "the ethical" both with *Politics* being the name for the two together as the more important part. The original Socratic questioning on ethics started at least partly as a response to sophism, which was a popular style of education and speech at the time. Sophism emphasized rhetoric, and argument, and therefore often involved criticism of traditional Greek religion and flirtation with moral relativism.

Aristotle's ethics, or study of character, is built around the premise that people should achieve an excellent character, which is a pre-condition for attaining happiness or well-being. It is sometimes referred to in comparison to later ethical theories as a "character based ethics". Like Plato and Socrates he emphasized the importance of reason for human happiness, and that there were logical and natural reasons for humans to behave virtuously, and try to become virtuous.

Aristotle's treatment of the subject is distinct in several ways from that found in Plato's Socratic dialogues.

- Aristotle's presentation is obviously different from Plato's because he does not write in dialogues, but in treatises. Apart from this difference, Aristotle explicitly stated that his presentation was different from Plato's because he started from whatever could be agreed upon by well brought-up gentlemen, and not from any attempt to develop a general theory of what makes anything good. He explained that it was necessary not to aim at too much accuracy at the starting point of any discussion to do with controversial matters such as those concerning what are just or what is beautiful.
- Rather than discussing only four "cardinal virtues" of Plato (courage, temperance, justice, and prudence), all three of the ethical works, starts with courage and temperance as the two typical moral virtues which can be described as a mean, then discusses a whole range of minor virtues and vices which can be described as a mean, and only then discusses justice and the intellectual virtues. Aristotle places prudence amongst these intellectual virtues. (Nevertheless, like Plato he eventually says that all the highest forms of the moral virtues require each other, and all require intellectual virtue, and in effect that the happiest and most virtuous life is that of a philosopher.)
- Aristotle emphasizes throughout all his analyses of virtues that they aim at what is beautiful, effectively equating the good, at least for humans, with the beautiful.
- Aristotle's analysis of ethics makes use of his metaphysical theory of potentiality and actuality. He defines happiness in terms of this theory as an actuality, the virtues which allow happiness (and enjoyment of the best and most constant



pleasures) are dynamic-but-stable dispositions which are developed through habituation; and this pleasure in turn is another actuality that compliments the actuality of happy living. [10]The Aristotelian Ethics all aim to begin with approximate but uncontroversial starting points. In the *Nicomachean Ethics* Aristotle says explicitly that one must begin with what is familiar to us, and "the fact that". Ancient commentators agree that Aristotle means here that his treatise must rely upon practical, everyday knowledge of virtuous actions as the starting points of his inquiry, and that he is supposing that his readers will have some kind of experienced understanding of such actions, and value noble and just actions to at least some degree. Elsewhere, Aristotle also seems to rely upon common conceptions of how the world works. In fact, some regard his ethical inquiries as using a method that relies upon popular opinion. There is some dispute, however, about exactly how such common conceptions fit into Aristotle's method in his ethical treatises, particularly since he also makes use of more formal arguments, especially the so-called "function argument," which is described below.

Aristotle describes popular accounts about what life would be happy as dividing into three most common types: a life dedicated to vulgar pleasure; a life dedicated to fame and honor; or a life dedicated to contemplation. To reach his own conclusion about the best life, however, Aristotle tries to isolate the function of humans. The argument he develops here is accordingly widely known as "the function argument," and is among the most-discussed arguments made by any ancient philosopher. He argues that while humans undergo nutrition and growth, so do other living things, and while humans is capable of perception, this is shared with animals. Thus neither of these characteristics is particular to humans. According to Aristotle, what remains and what is distinctively human is reason. Thus he concludes that the human function is some kind of excellent exercise of the intellect. And, since Aristotle thinks that practical wisdom rules over the character excellences, exercising such excellences is one way to exercise reason and thus fulfill the human function.

One common objection to Aristotle's function argument is that it uses descriptive or factual premises to derive conclusions about what is good. Such arguments are often thought to run afoul of ought to gap.

### 3.3 Immanuel Kant:

Immanuel Kant's theory of ethics is considered deontological for several different reasons. First, Kant argues that to act in the morally right way, people must act from duty. Second, Kant argued that it was not the consequences of actions that make them right or wrong but the motives of the person who carries out the action.

Immanuel Kant (1724–1804) argued that moral requirements are based on a standard of rationality he dubbed the "Categorical Imperative" (CI). Immorality thus involves a violation of the CI and is thereby irrational. Other philosophers, such as Locke and

Hobbes, had also argued that moral requirements are based on standards of rationality. However, these standards were either desire-based instrumental principles of rationality or based on *sui generis* rational intuitions. Kant agreed with many of his predecessors that an analysis of practical reason will reveal only the requirement that rational agents must conform to instrumental principles. Yet he argued that conformity to the CI (a non-instrumental principle) and hence to moral requirements they can nevertheless be shown to be essential to rational agency. This argument was based on his striking doctrine that a rational will must be regarded as autonomous, or free in the sense of being the author of the law that binds it. The fundamental principle of morality, the CI is none other than the law of an autonomous will. Thus, at the heart of Kant's moral philosophy is a conception of reason whose reach in practical affairs goes well beyond that of a Human 'slave' to the passions. Moreover, it is the presence of this self-governing reason in each person that Kant thought offered decisive grounds for viewing each as possessed of equal worth and deserving of equal respect.

Kant's most influential positions are found in *The Groundwork of the Metaphysics of Morals* but he developed, enriched, and in some cases modified those views in later works such as *The Critique of Practical Reason*, *The Metaphysics of Morals*, *Anthropology from a Pragmatic Point of View* and *Religion within the Boundaries of Mere Reason*. I will focus on the foundational doctrines of the *Groundwork*, even though in recent years some scholars have become dissatisfied with this standard approach to Kant's views and have turned their attention to the later works. I myself still find the standard approach most illuminating, though I will highlight important positions from the later works where needed.

### Aims and Methods of Moral Philosophy

The most basic aim of moral philosophy, and so also of the 'Groundwork', is, in Kant's view, to "seek out" the foundational principle of metaphysics of morals. Kant pursues this project through the first two chapters of the *Groundwork*. He proceeds by analyzing and elucidating commonsense ideas about morality. The point of this first project is to come up with a precise statement of the principle or principles on which all of our ordinary moral judgments are based. The judgments in question are supposed to be those any normal, sane, adult human being would accept. Nowadays, however, many would regard Kant as being overly optimistic about the depth and extent of moral agreement. But perhaps he is best thought of as drawing on a moral viewpoint that is very widely shared and which contains some general judgments that are very deeply held. In any case, he does not appear to take himself to be primarily addressing a genuine moral skeptic such as those who often populate the works of moral philosophers, that is, someone who needs a reason to act morally and whose moral behavior hinges on a rational proof that philosophers might try to give. For instance, when, in the third and final chapter of the *Groundwork*, Kant takes up his

second fundamental aim, to “establish” this foundational moral principle as a demand of each person's own rational will, his conclusion falls short of answering those who want a proof that we really are bound by moral requirements. He rests this second project on the position that we or at least creatures with rational wills possess autonomy. The argument of this second project does often appear to try to reach out to a metaphysical fact about our wills. This has led some readers to the conclusion that he is, after all, trying to justify moral requirements by appealing to a fact our autonomy that even a moral skeptic would have to recognize. However, the most defensible elements of his argument to establish the fundamental principle of morality rest on a claim that will be unlikely to impress a true skeptic, that the autonomy of our wills is a presupposition of any practical point of view recognizable as such by us.

Although these are the two fundamental aims of moral philosophy, they are not, in Kant's view, the only aims. Moral philosophy addresses the question, what ought I to do? And an answer to that question requires much more than delivering the fundamental principle of morality. We also need some account, based on this principle, of the nature and extent of our various ethical obligations. To this end, Kant employs his findings from the Groundwork in *The Metaphysics of Morals*, and offers a categorization of our basic ethical obligations to ourselves and others. Moral philosophy should also characterize and explain the demands that morality makes on human psychology and forms of human social interaction. These topics, among others, are addressed in central chapters of the second Critique and again in the *Metaphysics of Morals*, and are perhaps given a sustained treatment in *Anthropology from a Pragmatic Point of View*. Further, a satisfying answer to the question of what one ought to do would have to take into account any political and religious requirements there are. Each of these requirements turn out to be, indirectly at least, also ethical obligations for Kant, and are discussed in the *Metaphysics of Morals* and in *Religion*. Finally, moral philosophy should say something about the ultimate end of human endeavor, the Highest Good, and its relationship to the moral life. In the Critique of Practical Reason, Kant argued that this Highest Good for Humanity is complete moral virtue together with complete happiness, the former being the condition of our deserving the latter. Unfortunately, Kant noted, virtue does not insure wellbeing and may even conflict with it. Further, there is no real possibility of moral perfection in this life and indeed few of us fully deserve the happiness we are lucky enough to enjoy. Reason cannot prove or disprove the existence of Divine Providence, nor the immortality of the soul, which seem necessary to rectify these things. Nevertheless, Kant argued, an unlimited amount of time to perfect ourselves (immortality) and a commensurate achievement of wellbeing are “postulates” required by reason when employed in moral matters.

Throughout his moral works, Kant returns time and again to the question of the method moral philosophy should employ when pursuing these aims. A basic theme of these discussions is that the fundamental philosophical issues must be addressed a priori, that is, without drawing on observations of human beings and their behavior.

Once we “seek out and establish” the fundamental principle of morality a priori, then we may consult facts drawn from experience in order to determine how best to apply this principle to human beings and generate particular conclusions about how we ought to act. Kant's insistence on an a priori method to seek out and establish fundamental moral principles, however, does not always appear to be matched by his own practice. The *Groundwork*, for instance, makes repeated appeals to empirical facts (that our wills are determined by practical principles, that various motivations are variable in producing right actions, and so on). Later ethical works rely even more heavily on empirical generalizations. Kant did not take himself to be employing such generalizations in seeking out and establishing the fundamental moral principle, only in applying it to human beings. Nevertheless, it is not always easy to tell whether Kant's arguments gain their plausibility only by relying on ideas established by observations of human being and the world they inhabit.

In one sense, it might seem obvious why Kant insists on an a priori method. A ‘metaphysics of morals’ would be, more or less, an account of the nature and structure of moral reality in effect, a categorization of duties and values. Such project would address such questions as, what is a duty. What kinds of duties are there? What is the good? What kinds of goods are there? And so on. These appear to be metaphysical questions. Any principle used to provide such categorizations appears to be a principle of metaphysics. And metaphysical principles are always sought out and established by a priori methods.

Perhaps something like this was behind Kant's thinking. However, the considerations he offers for an a priori method do not all obviously draw on this sort of rationale. The following are three considerations favoring a priori methods that he emphasizes repeatedly.

The first is that, as Kant and others have conceived of it, ethics initially requires an analysis of our moral concepts. We must understand the concepts of a ‘good will’, ‘obligation’, and ‘duty’ and so on, as well as their logical relationships to one another, before we can determine whether our use of these concepts is justified. Given that the analysis of concepts is an a priori matter, to the degree that ethics consists of such an analysis, ethics is a priori as a well.

Of course, even were we to agree with Kant that ethics should begin with analysis, and that analysis is or should be an entirely a priori undertaking, this would not explain why all of the fundamental questions of moral philosophy must be pursued a priori. Indeed, the most important project is to show that we, as rational agents, are justified in holding ourselves to the standard enshrined in the CI. If this project must also be carried out a priori, it cannot be because it is an analytical project. Conformity to moral requirements is not itself contained in the concept of rational agency, nor is there any contradiction in asserting that a fully rational agent can be immoral. Yet, Kant argued, no experience can tell us whether any will, including our own, conforms to the CI either. “What counts”, regarding such conformity, “is not the actions one

sees, but their inner principles, which one does not see.” Indeed, because of the dismal record of human behavior, the more we experience it, the less confidence we have that any will ever conforms to moral norms. Since observation cannot establish the necessary conformity of rational wills to the CI, Kant regards the claim that they do conform as an example of an a priori synthetic claim, an a priori claim that is not analytic or conceptual, yet whose justification cannot rely on observation. This is the second reason Kant held fundamental issues in ethics must be addressed with an a priori method: The ultimate subject matter of ethics is the nature and content of the principles that necessarily determine a rational will.

Fundamental issues in moral philosophy must also be settled a priori because of the nature of moral requirements themselves, or so Kant thought. This is the third reason for an a priori method, and it appears to have been of great importance to Kant: Moral requirements present themselves as being absolutely necessary. But an a posteriori method seems ill-suited to discovering and establishing what we must do; surely it will only tell us what we actually do. So an a posteriori method of seeking out and establishing the principle that generates such requirements will not support the presentation of moral ‘ought’ as necessities. Kant argued that empirical observations could only deliver conclusions about, for instance, the relative advantages of moral behavior in various circumstances or how pleasing it might be in our own eyes or the eyes of others. Such findings clearly would not support the absolute necessity of moral requirements. To appeal to a posteriori considerations would thus result in a tainted conception of moral requirements. It would view them as demands for which compliance is not absolutely necessary, but rather necessary only if additional considerations show it to be advantageous, optimistic or in some other way felicitous. Thus, Kant argued that if moral philosophy is to guard against undermining the absolute necessity of obligation in its analysis and defense of moral thought, it must be carried out entirely a priori.

### Good Will, Moral Worth and Duty

Kant's analysis of commonsense ideas begins with the thought that the only thing good without qualification is a ‘good will’. While the phrases ‘he's good hearted’, ‘she's good natured’ and ‘she means well’ are common, ‘the good will’ as Kant thinks of it is not the same as any of these ordinary notions. The idea of a good will is closer to the idea of a ‘good person’, or, more archaically, a ‘person of good will’. This use of the term ‘will’ early on in analyzing ordinary moral thought in fact prefigures later and more technical discussions concerning the nature of rational agency. Nevertheless, this idea of a good will is an important commonsense touchstone to which he returns throughout his works. The basic idea is that what makes a good person good is his possession of a will that is in a certain way ‘determined’ by, or makes its decisions on the basis of, the moral law. The idea of a good will is supposed to be the idea of one who only makes decisions that she holds to be morally worthy, taking moral considerations in them to be conclusive reasons for guiding her behavior. This sort of disposition or character is something we all highly value. Kant

believes we value it without limitation or qualification. By this, I believe, he means primarily two things.

First, unlike anything else, there is no conceivable circumstance in which we regard our own moral goodness as worth forfeiting simply in order to obtain some desirable object. By contrast, the value of all other desirable qualities, such as courage or cleverness, can be diminished, forgone, or sacrificed under certain circumstances: Courage may be laid aside if it requires injustice, and it is better not to be witty if it requires cruelty. There is no implicit restriction or qualification to the effect that a determination to give moral considerations decisive weight is worth honoring, but only under such and such circumstances.

Second, possessing and maintaining one's moral goodness is the very condition under which anything else is worth having or pursuing. Intelligence and even pleasure are worth having only on the condition that they do not require giving up one's fundamental moral convictions. The value of a good will thus cannot be that it secures certain valuable ends, whether of our own or of others, since their value is entirely conditional on our possessing and maintaining a good will. Indeed, since it is good under any condition, its goodness must not depend on any particular conditions obtaining. Thus, Kant points out that a good will must then also be good in itself and not in virtue of its relationship to other things such as the agent's own happiness or overall welfare.

In Kant's terms, a good will is a will whose decisions are wholly determined by moral demands or as he often refers to this, by the Moral Law. Human beings view this Law as a constraint on their desires, and hence a will in which the Moral Law is decisive is motivated by the thought of duty. A holy or divine will, if it exists, though good, would not be good because it is motivated by thoughts of duty. A holy will would be entirely free from desires that might operate independently of morality. It is the presence of desires that could operate independently of moral demands that makes goodness in human beings a constraint, an essential element of the idea of 'duty'. So in analyzing unqualified goodness as it occurs in imperfectly rational creatures such as ourselves, we are investigating the idea of being motivated by the thought that we are constrained to act in certain ways that we might not want to, or the thought that we have moral duties.

Kant confirms this by comparing motivation by duty with other sorts of motives, in particular, with motives of self-interest, self-preservation, sympathy and happiness. He argues that a dutiful action from any of these motives, however praiseworthy it may be, does not express a good will. Assuming an action has moral worth only if it expresses a good will, such actions have no genuine 'moral worth'. The conformity of one's action to duty in such cases is only related by accident to content of one's will. For instance, if one is motivated by happiness alone, then had conditions not conspired to align one's duty with one's own happiness one would not have done one's duty. By contrast, were one to supplant any of these motivations with the motive of

duty, the morality of the action would then express one's determination to act dutifully under any circumstances. Only then would the action have moral worth.

Kant's views in this regard have understandably been the subject of much controversy. Many object that we do not think better of actions done for the sake of duty than actions performed out of emotional concern or sympathy for others, especially those things we do for friends and family. Worse, moral worth appears to require not only that one's actions be motivated by duty, but also that no other motives, even love or friendship, cooperate. Yet Kant's defenders have argued that his point is not that we do not admire or praise motivating concerns other than duty, only that from the point of view of someone deliberating about what to do, these concerns are not decisive in the way that considerations of moral duty are. What is crucial in actions that express a good will is that the motivational structure of the agent be arranged so as to give considerations of duty priority over all other interests. It does not require or even recommend a rule-bound character devoid of the warmth of human emotion.

Suppose for the sake of argument we agree with Kant. We now need to know what distinguishes the principle that lays down our duties from these other motivating principles, and so makes motivation by it the source of unqualified value.

### Duty and Respect for Moral Law

According to Kant, what is singular about motivation by duty is that it consists of bare respect for lawfulness. What naturally comes to mind is this: Duties are created by rules or laws of some sort. For instance, the bylaws of a club lay down duties for its officers. City and state laws establish the duties of citizens. Thus, if we do something because it is our 'civic' duty, or our duty 'as a boy scout' or 'a good American', our motivation is respect for the code that makes it our duty. Thinking we are duty bound is simply respecting certain laws pertaining to us.

However intuitive, this cannot be all of Kant's meaning. For one thing, as with the Jim Crow laws of the old South and the Nuremberg laws of Nazi Germany, the laws to which these types of 'actions from duty' conform may be morally despicable. Respect for such laws could hardly be thought valuable. For another, our motive in conforming our actions to civic and other laws is never unconditional respect. We also have an eye toward doing our part in maintaining civil or social order, toward punishments or loss of standing and reputation in violating such laws, and other outcomes of lawful behavior. Indeed, we respect these laws to the degree, but only to the degree, that they do not violate values, laws or principles we hold more love. Yet Kant thinks in acting from duty that we are not at all motivated by a prospective outcome or some other extrinsic feature of our conduct. We are motivated by the mere conformity of our will to law as such.

What, then, is the difference between being motivated by a sense of duty in the ordinary sense, and being motivated by duty in Kant's sense? It is, presumably, this: Motivation by duty is motivation by our respect for whatever law it is that makes our

action a duty. But we can rationally ‘opt out’ of our membership in the city, state, club or any other social arrangement and its laws — for instance, by quitting the club or expatriating. Those laws only apply to us given we don't rationally decide to opt out, given the opportunity. Our respect for the laws guiding us is qualified, in the sense that the thought that the law gives us a duty is compelling only if there is no law we respect more that conflicts with it: My respect for the laws of my club guides my action only insofar as those laws do not require me to violate city ordinances. But my respect for city ordinance guides me only insofar as they do not require me to violate federal law. And so on.

Eventually, however, we will come to laws that apply to us simply as members of the ‘club’ of rational agents, so to speak, as beings who are capable of guiding their own behavior on the basis of directives, principles and laws of rationality. We cannot choose to lay aside our ‘membership’ in the category of such beings, or at least it is unclear what the status of such a choice would be. So, suppose that there is some law prescribing what any rational agent must do. Then we have an idea of a duty that we cannot rationally opt out of. When we do something because it is our moral duty, Kant argued, we are motivated by the thought that, insofar as we are rational beings, we must act only as this fundamental law of reason prescribes, a law that would prescribe how any rational being in our circumstances should act. Whatever else such a law might be, it is, in virtue of being a principle of reason, true of all rational agents. My respect for such a law is thus not qualified: my respect for the laws of my club, city, constitution or religion guides me in practical affairs only insofar as they do not require me to violate laws laid down by my own practical reason, but my respect for the deliverances of my own reason does not depend on whether it requires me to violate the former sorts of laws. In this case, it is respect for lawfulness as such guides me.

The forgoing line of argument reveals a distinctive aspect of Kant's approach: his account of the content of moral requirements and the nature of moral reasoning is based on his analysis of the unique force moral considerations have as reasons to act. The force of moral requirements as reasons is that we cannot ignore them no matter how circumstances might conspire against any other consideration. Since they retain their reason-giving force under any circumstance, they have universal validity. So, whatever else may be said of moral requirements, their content is universal. Only a universal law could be the content of a requirement that has the reason-giving force of morality. This brings Kant to a preliminary formulation of the CI: ‘I ought never to act except in such a way that I could also will that my maxim should become a universal law’. This is the principle which motivates a good will, and which Kant holds to be the fundamental principle of all of morality.

### Categorical and Hypothetical Imperatives

Kant holds that the fundamental principle of our moral duties is a categorical imperative. It is an imperative because it is a command. More precisely, it commands



us to exercise our wills in a particular way, not to perform some action or other. It is categorical in virtue of applying to us unconditionally, or simply because we possess rational wills, without reference to any ends that we might or might not have. It does not, in other words, apply to us on the condition that we have antecedently adopted some goal for ourselves. Of course, other imperatives have a similar non-conditional form. For instance, 'Answer an invitation in the third person in the third person' is an imperative of etiquette, and it is not conditional. It does not apply to you only on the condition that you have some end that is served by being polite. But this imperative is not categorical in Kant's sense, since it does not apply to us simply because we are rational enough to understand and act on it, or simply because we possess a rational will. Imperatives of etiquette apply to us simply because prevailing customs single us out as appropriate objects of appraisal by standards of politeness, whether we accept those standards or not.

There are 'ought' other than our moral duties, but these ought are distinguished from the moral ought in being based on a quite different kind of principle, one that is the source of hypothetical imperatives. A hypothetical imperative is a command that also applies to us in virtue of our having a rational will, but not simply in virtue of this. It requires us to exercise our wills in a certain way given we have antecedently willed an end. A hypothetical imperative is thus a command in a conditional form. But not any command in this form counts as a hypothetical imperative in Kant's sense. For instance, 'if you're happy and you know it, clap your hands!' is a conditional command. But the antecedent conditions under which the command 'clap your hands' applies to you does not posit any end that you will, but consists rather of emotional and cognitive states you may or may not be in. Further, 'if you want pastrami, try the corner deli' is also a command in conditional form, but strictly speaking it too fails to be a hypothetical imperative in Kant's sense since this command does not apply to us in virtue of our willing some end, but only in virtue of our desiring or wanting an end. For Kant, willing an end involves more than desiring or wanting it; it requires the exercise of practical reason and focusing oneself on the pursuit of that end. Further, there is nothing irrational in failing to will means to what one desires. An imperative that applied to us in virtue of our desiring some end would thus not be a hypothetical imperative of practical rationality in Kant's sense.

As it turns out, the only end that we must will in Kant's view is our own happiness. Any imperative that applied to us because we will our own happiness would thus be an assertor imperative. As it turns out, however, rationality can issue no imperative if the end is indeterminate, and happiness is an indeterminate end. Although we can say for the most part that if one is to be happy, one should save for the future, take care of one's health and nourish one's relationships; these fail to be genuine commands. Some people are happy without these, and whether you could be happy without them is, although doubtful, an open question.

Since Kant presents moral and prudential rational requirements as first and foremost demands on our wills rather than on external acts, moral and prudential evaluation is

first and foremost an evaluation of the will our actions express, applying to the actions themselves only derivatively. Thus, it is not an error of rationality to fail to take the necessary means to one's ends, nor to fail to want to take the means; one only falls foul of practical reason if one fails to will the means. Likewise, while actions, feelings or desires may be the focus of other moral views, for Kant practical irrationality, both moral and prudential, focuses on our willing.

### The Formula of the Universal Law of Nature

Kant's first formulation of the CI states that you are to “act only in accordance with that maxim through which you can at the same time will that it become a universal law.” Rawls (1989, 1999), among others, take this formulation in effect to summarize a decision procedure for moral reasoning, and I will follow them: First, formulate a maxim that enshrines your reason for acting as you propose. Second, recast that maxim as a universal law of nature governing all rational agents, and so as holding that all must, by natural law, act as you yourself propose to act in these circumstances. Third, consider whether your maxim is even conceivable in a world governed by this law of nature. If it is, then, fourth, ask yourself whether you would, or could, rationally will to act on your maxim in such a world. If you could, then your action is morally permissible.

If your maxim fails the third step, you have a ‘perfect’ duty admitting “of no exception in favor of inclination” to refrain from acting on it. If your maxim fails the fourth step, you have an ‘imperfect’ duty requiring you to pursue a policy that can admit of such exceptions. If your maxim passes all four steps, only then is acting on it morally permissible. Following Hill (1992), we can understand the difference in duties as formal: Perfect duties come in the form ‘One must never to the fullest extent possible in C’, while imperfect duties, since they enjoin the pursuit of an end, come in the form ‘One must sometimes and to some extent in C’. So, for instance, Kant held that the maxim of committing suicide to avoid future unhappiness did not pass the third step, the contradiction in conception test. Hence, one is forbidden to act on the maxim of committing suicide to avoid unhappiness. By contrast, the maxim of refusing to assist others in pursuit of their projects passes the contradiction in conception test, but fails the contradiction in the will test. Hence, we have a duty to sometimes and to some extent aid and assist others.

Kant's example of a perfect duty to others concerns a promise you might consider making but have no intention of keeping in order to get needed money. Naturally, being rational requires not contradicting oneself, but there is no self-contradiction in the maxim “I will make lying promises when it achieves something I want”. An immoral action clearly does not involve a self-contradiction in this sense. Kant's position is that it is irrational to perform an action if that action's maxim contradicts itself once made into a universal law of nature. The maxim of lying whenever it gets

what you want generates a contradiction once you try to combine it with the universalized version that all rational agents must, by a law of nature, lie when it gets what they want. Here is one way of seeing how this might work: If I conceive of a world in which everyone by nature must try to deceive people any time it will get what they want, I am conceiving of a world in which no practice of giving one's word could ever arise. So I am conceiving of a world in which no practice of giving one's word exists. My maxim, however, is to make a deceptive promise in order to get needed money. And it is a necessary means of doing this that a practice of taking the word of others exists, so that someone might take my word and I take advantage of their doing so. Thus, in trying to conceive of my maxim in a world in which no one ever takes anyone's word in such circumstances, I am trying to conceive of this: a world in which no practice of giving one's word exists, but also, at the very same time, a world in which just such a practice does exist, for me to make use of in my maxim. It is a world containing my promise and a world in which there can be no promises. Hence, it is inconceivable that my maxim exists together with itself as a universal law. Since it is inconceivable that these two things should exist together, I am forbidden ever to act on the maxim of lying to get money.

However, mere failure to conform to something we rationally will is not yet immorality. Failure to conform to instrumental principles, for instance, is irrational but not immoral. In order to show that this maxim is categorically forbidden, I believe we must make use of several others of Kant's claims or assumptions.

First, we must accept Kant's claim that, by "natural necessity", we will our own happiness as an end. That is a claim he uses not only to distinguish assertor from problematic imperatives, but also to argue for the imperfect duty of helping others. He also appears to rely on this claim in each of his examples. Each maxim appears to have happiness as its aim. One explanation for this is that, since each person necessarily wills happiness, maxims in pursuit of this goal will be the typical object of moral evaluation. This, at any rate, is clear in the talents example itself: The forbidden maxim adopted by the ne'er-do-well is supposed to be "devoting his life solely to...enjoyment" rather than developing one's talents.

Second, we must assume, as also seems reasonable, that a necessary means to achieving human happiness is not only that we ourselves develop some talent, but also that others develop some capacities of theirs at some time. For instance, I cannot engage in the normal pursuits that make up my own happiness, such as playing piano, writing philosophy or eating delicious meals, unless I have developed some talents myself, and, moreover, someone else has made pianos and written music, taught me writing, harvested foods and developed traditions of their preparation.

Finally, Kant's examples come on the heels of defending the position that rationality requires conformity to hypothetical imperatives. Thus, we should assume that, necessarily, rational agents will the necessary and available means to any ends that they will. And once we add this to the assumptions that we must will our own

happiness as an end, and that developed talents are necessary means to achieving that end, it follows that we cannot rationally will that a world come about in which it is a law that no one ever develops any capacities. We cannot do so, because our own happiness is the very end contained in the maxim of giving ourselves over to pleasure rather than self-development. Since we will the necessary and available means to our ends, we are rationally committed to willing that someone sometime develop talents. So since we cannot will as a universal law of nature that no one ever develop any talents given it is inconsistent with what we now see that we rationally will we are forbidden from adopting the maxim of refusing to develop any of our own.

### Universalizability

Act only according to that maxim by which you can at the same time will that it should become a universal law Immanuel Kant, *Groundwork of the Metaphysics of Morals*.

When someone acts, it is according to a rule, or maxim. For Kant, an act is only permissible if one is willing for the maxim that allows the action to be a universal law by which everyone acts. Maxims fail this test if they produce either a contradiction in conception or a contradiction in the will when universalized. A contradiction in conception happens when, if a maxim were to be universalized, it ceases to make sense because the “maximum would necessarily destroy itself as soon as it was made a universal law.” For example, if the maxim 'it is permissible to break promises' was universalized, no one would trust any promises made, so the idea of a promise would become meaningless; the maxim would be self-contradictory because, when universalized, promises cease to be meaningful. The maxim is not moral because it is logically impossible to universalize we could not conceive of a world where this maxim was universalized. A maxim can also be immoral if it creates a contradiction in the will when universalized. This does not mean a logical contradiction, but that universalizing the maxim leads to a state of affairs that no rational being would desire. For example, Driver argues that the maxim 'I will not give to charity' produces a contradiction in the will when universalized because a world where no one gives to charity would be undesirable for the person who acts by that maxim.

Kant believed that morality is the objective law of reason: just as objective physical laws necessitate physical actions (apples fall down because of gravity, for example), objective rational laws necessitate rational actions. He thus believed that a perfectly rational being must also be perfectly moral because a perfectly rational being subjectively finds it necessary to do what is rationally necessary. Because humans are not perfectly rational (they partly act by instinct), Kant believed that humans must conform their subjective and objective rational laws, which he called conformity obligation. Kant argued that the objective law of reason is a priori, existing externally from rational being. Just as physical laws exist prior to physical beings; rational laws

(morality) exist prior to rational beings. Therefore, according to Kant, rational morality is universal and cannot change depending on circumstance.

### Humanity as an end in itself

Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means  
Immanuel Kant, *Groundwork of the Metaphysics of Morals*.

Kant argued that rational beings can never be treated merely as a means to an end; they must always also be treated as an end themselves, requiring that their own reasoned motives must be equally respected. This derives from Kant's claim that reason motivates morality: it demands that we respect reason as a motive in all beings, including other people. A rational being cannot rationally consent to being used merely as a means to an end, so they must always be treated as an end. Kant justified this by arguing that moral obligation is a rational necessity: that which is rationally willed is morally right. Because all rational agents rationally will themselves to be an end and never merely a means, it is morally obligatory that they are treated as such. This does not mean that we can never treat a human as a means to an end, but that when we do, we also treat him as an end in himself.

### Formula of autonomy

Kant's Formula of Autonomy expresses the idea that an agent is obliged to follow the Categorical Imperative because of their rational will, rather than any outside influence. Kant believed that any moral law motivated by the desire to fulfill some other interest would deny the Categorical Imperative, leading him to argue that the moral law must only arise from a rational will. This principle requires people to recognize the right of others to act autonomously and means that, as moral laws must be universal, what is required of one person is required of all.

### Kingdom of Ends

A rational being must always regard himself as giving laws either as member or as sovereign in a kingdom of ends which is rendered possible by the freedom of will  
Immanuel Kant, *Groundwork of the Metaphysics of Morals*.

This formulation requires that actions be considered as if their maxim is to provide a law for a hypothetical Kingdom of Ends. Accordingly, people have an obligation to act upon principles that a community of rational agents would accept as laws. In such a community, each individual would only accept maxims that can govern every member of the community without treating any member merely as a means to an end. Although the Kingdom of Ends is an ideal the actions of other people and events of

nature ensure that actions with good intentions sometimes result in harm we are still required to act categorically, as legislators of this ideal kingdom.

Kant's argument that to act in the morally right way, one must act from duty begins with an argument that the highest good must be both good in itself, and good without qualification. Something is 'good in itself' when it is intrinsically good and 'good without qualification' when the addition of that thing never makes a situation ethically worse. Kant then argues that those things that are usually thought to be good, such as intelligence, perseverance and pleasure, fail to be either intrinsically good or good without qualification. Pleasure, for example, appears to not be good without qualification, because when people take pleasure in watching someone suffering; this seems to make the situation ethically worse. He concludes that there is only one thing that is truly good:

Nothing in the world, indeed nothing even beyond the world can possibly be conceived which could be good without qualification except a good will.

### 3.4 Bertrand Russell

Bertrand Russell was a prolific writer. He wrote on different branches of philosophy, including logic, epistemology, metaphysics, ethics, social and political philosophy, philosophy of religion and philosophy of mathematics. His three most important ethical writings are "The Elements of Ethics" (1910), *Religion and Science* (1935), and *Human Society in Ethics and Politics* (1954). In "The Elements" Russell expounds an ethics largely based on G. E. Moore's *Principia Ethica*. An exposition of Russell's ethical non-cognitivism in its developed form is found in *Religion and Science*, whereas Russell's final ethical views are to be found in *Human Society in Ethics and Politics*, which might be regarded as his most important ethical writing. Russell had originally intended to include the discussion on ethics in his *Human Knowledge*, but he decided not to do so because he was uncertain as to the sense in which ethics can be regarded as "knowledge." Apart from the works mentioned above, *What I Believe* (1925), *An Outline of Philosophy* (1927), "Reply to Criticism" in *The Philosophy of Bertrand Russell* (1946) and *Bertrand Russell Speaks His Mind* (1960) contain valuable material on Russell's ethics.

Except for a short time as a cognitivist under the influence of G. E. Moore, Russell was consistently an ethical non-cognitivist. That is to say, he did not believe that there is any such thing as objective ethical facts: "When we assert that this or that has 'value'", says Russell, "we are giving expression to our own emotions, not to a fact which would still be true if our personal feelings were different." This perspective has important implications for his concept of Ethics as a philosophical sub-discipline, and as a purported field of knowledge. In both cases, Russell thinks Ethics fails to qualify.

In his 'An Outline of Philosophy', Russell begins his discussion of ethics with the following words: "Ethics is traditionally a department of philosophy, and that is my reason for discussing it. I hardly think myself that it ought to be included in the domain of philosophy, but to prove this would take as long as to discuss the subject itself, and would be less interesting." Russell's reasons for excluding ethics from the domain of philosophy become clearer in his *Religion and Science*. Because of his non-cognitivist, Russell thinks that questions as to "values" that is to say, as to what is good or bad on its own account, independently of its effects lie outside the domain of science. From this, Russell draws the further conclusion that questions about "values" lie wholly outside the domain of knowledge. And this in turn has implications for the place of Ethics in philosophy.

Russell regarded philosophy as a kind of incomplete science, a search for certainty in the sphere where certain knowledge is not yet achieved but remains possible. However, since Russell rejects the existence of ethics facts, ethical knowledge is not even possible. Therefore, while Russell regarded the argument proving the impossibility of ethical knowledge as part of philosophy, normative theory the traditional business of philosophical ethics was excluded from philosophy proper. Thus, although Russell originally intended to include his *Human Society in Ethics and Politics* in his book *Human Knowledge*, as he says in the preface to the former, he decided not to do so because he was uncertain as to the sense in which ethics can be regarded as "knowledge."

In his "Reply to Criticism" in *The Philosophy of Bertrand Russell*, Russell reaffirms this view, repeating that he would like to exclude all value judgments from philosophy "except that this would be too violent a breach with usage, " and insisting that the only matter concerned with ethics that can be "properly" regarded as belonging to philosophy is the argument that ethical propositions should be expressed in optative mood, not in the indicative.

### Russell's Moral Philosophy

Russell remains famous as a logician, a metaphysician, and as a philosopher of mathematics, but in his own day he was also notorious for his social and political opinions. He wrote an immense amount about practical ethics, women's rights, marriage and morals, war and peace, and the vexed question of whether socialists should smoke good cigars. Russell was famous as a moralist and famous as a philosopher, he does not have much of a reputation as a moral philosopher in the more technical sense of the term. Until very recently, his contributions to what is nowadays known as ethical theory meta-ethics (the nature and justification, if any, of moral judgments) and normative ethics (what makes right acts right) were unknown, disregarded or dismissed as unoriginal. Key texts on the history of twentieth century ethics Warnock's *Ethics Since 1900* (1978), Urmson's *The Emotivist Theory of Ethics* (1968), Miller's *Contemporary Metaethics: an Introduction* (2013) and Schroeder's *Non-Cognitivist in Ethics* (2010) say nothing, or next to nothing, about Russell, at

least in his capacity as a moral philosopher. It is only very recently in the last fifteen years or so—that ethical theorists have begun to pay attention to him (see Pigden (2003) and (2007) and Potter (2006), though L.W. Aiken (1963) anticipated Potter and Pigden by about forty years). Perhaps Russell would not have repined, since he professed himself dissatisfied with what he had said “on the philosophical basis of ethics”. But since he took an equally dim view of what he had read on that topic, the fact that he did not think much of his own contributions does not mean that he thought them any worse than anybody else's. In my view, they are often rather better and deserve to be disinterred. But “disinterred” is the word since some of his most original contributions were left unpublished in his own lifetime and what he did publish was often buried in publications ostensibly devoted to less theoretical topics. Thus Russell's brilliant little paper “Is There an Absolute Good”, which anticipates Mackie's “The Refutation of Morals” by over twenty years, was delivered in 1922 at a meeting of the Apostles (an exclusive, prestigious but secret Cambridge discussion group of which Moore, Russell, and Ramsey were all members) and was not published until 1988. And Russell's version of emotivism (which anticipates Ayer's *Language, Truth and Logic* appeared towards the end of a popular book, *Religion and Science* (1935), whose principal purpose was not to discuss the nature of moral judgments, but to do down religion in the name of science. However, Russell's dissatisfaction with his writings on ethical theory did not extend to his writings on social and political topics.

Theories of moral values are maximum from western philosopher, so it is relevant a little bit with Bangladesh context. Now we will discuss about moral values with philosophers of Bangladesh.

### 3.5 Govinda Chandra Dev:

Morality is usually defined as the doctrine of duties relating to right or wrong and appealing to man as engaged in the practical concern of life, confirming to the rules of right conduct. It is a system which contains the beliefs about the nature of man and his ideals, rules lying down about what ought to be done and motives which incline us to choose the right or wrong course of duties.

Professor Dev's moral philosophy was rather an extension or corollary of his religious thought. He holds that religion of the future needs a sort of new morality, a new code of conduct the fundamentals of which are no doubt but which in details and form appear to be new. For, our environment has greatly changed and it has become undoubtedly new. This new morality must be viewed from the perspective of how much it can create a sense of cohesion and unity among the modern man and woman. In his opinion, a proper understanding of religion helps to establish unity love and brotherhood. A truly religious man can't think of any evil for any person of any cult or creed.



Dr. Dev clearly stated that the moral value of an action in the complex modern environment must invariably be judged by its capacity to contribute to human welfare, unity and understanding. An action is moral as it does this, immoral so far as it desists from it and exerts a separatist influence. In the durable interest of man, exclusivist and isolationism will have to be effected from our moral vocabulary.

### 3.6 Swami Vivekananda

According to Swami Vivekananda, 'All the powers of good against all the powers of evil.' I have needed a band of young Bengal who leads the world. Western education teaches us everything is good of western people and everything is bad of us. This is wrong education system, we have to educate with our native education system.

### 3.7 Rabindranath Tagore

In the Indian-sub-continent Rabindranath Tagore is a legend. Most of his writings are full of moral values. Morality and humanity are the main concepts of the writings of Tagore. 'Religion of Human-being' is one of the best articles of Tagore which is full of moral education.

# Chapter Four

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## **Methodology**

#### 4.1 Research Pattern in Social Science

The general term ‘social science’ refers to the scientific study of human behavior ‘social’ refers to people and their behavior, and to the fact that so much of that behavior occurs in a social context ‘science’ refers to the way that people and their behavior are studied. It the aim of (all) science into build explanatory theory about its data, the aim of the social science is to build explanatory theory about people and their behavior. This about human behavior is to be based on and is to be tested against, real world data (Keith Punch, 1998). But most of the time it is difficult to address the problem very specifically because human behavior is changing. There are many problems which cannot identify with the quantitative method. Many in depth issues are there that can be very sensitive or personal what only can get though in depth interview, case study etc. Research in social science focuses on describing, understanding, analyzing and likely prediction of the social phenomena. From the methodology point of view there are main two types of research qualitative and quantitative. Each of these two methods has its own special strength and weakness. This study has been conducted by using both quantitative and qualitative methodology to enhance more concrete analysis of the study.

#### 4.2 Rationality of Choosing the Methodology

The design of this study is comprised of mixed methodology. Mixed methodology allows the researcher to expand on the ideas or findings of one method with another. In this instance the qualitative method of textual analysis from the literature to provide a base for the quantitative method of survey designs. By combining the two methods better analysis can be drawn from the data than if only one were to be chosen. The qualitative portion allows the reader to understand the real situation about the moral values of the students of Dhaka University. It allows a more comprehensive grasp of the theoretical principals surrounding the issues and relents to the heart of the problem. The quantitative portion allows the readers the ability to look at the pattern how the education system is functioning to grow moral values of the students of Dhaka University. By only providing a quantitative portion, readers would miss why this is necessary for theoretical understanding. In order to complete both sides of the theoretical spectrum, a mixed methods approach is most useful.

### 4.3 The Initial Stage

It was the preparatory stage. It includes the following steps:

#### 4.3.1 The Research Area

The research is conducted in the residential areas of Dhaka University which are connected with the education system and moral values of the students of University of Dhaka. I have selected two halls

- (a) Bangladesh Kuwait Maitree Hall
- (b) Sir A F Rahman Hall

#### 4.3.2 Technique of Data Collection

In the stage the method is quantitative and to collect data survey technique is followed. Both structural and unstructured questions are incorporated in the questionnaire. The questionnaire is supplemented by qualitative data because some feelings, speeches, experiences and perspective cannot be mentioned numerically. It is intended to explore some sociological meaning of their emotions, thinking and cognitions.

#### 4.3.3 Survey Method

The survey is highly valuable for studying some problems, such as public opinion, and worthless for others (Lininger, 1976). It is the best method in quantitative data collection methods. Using this method a scientific study can be conducted. As it is required to reach a generalized result this technique has been chosen.

#### 4.3.4 Target Population

Population is the total group of people who meets certain criteria of interest to the researcher is called the target population (Lininger, 1976). Therefore, the population of the study consists of the male and female students of Dhaka University.

#### 4.3.5 Unit of Analysis

The purposive sample can also use the sampling unit, the researcher subjectively defines a “typical” case and then tries to select those individuals which best reflect this definition. Here again there is no guarantee that the researcher had identified the most representative cases, nor that his or her definitions of “typical” are accurate. The purposive sample is clearly a non-probability approach, and the possibility exists that the sample is biased because the selection is not random.

### 4.3.6 Questionnaire Survey

A sample survey brings together three different methodological areas: sampling, designing, questions and interviewing. Each of these techniques has many applications outside of the same surveys, but their combination is essential to design a good survey.

In this case a draft questionnaire has been developed. The draft questionnaire is pre-tested and on the basis of field experience, necessary corrections are made. Then the final questionnaire has been made.

During the pre-testing of this survey instrument the following issues were strongly considered:

- a) The probing techniques
- b) The languages necessary to address specific issues
- c) The sequencing of question
- d) The technique for documenting responses
- e) Providing appropriate skips in the questionnaire

## 4.4 The second stage

The second stage of the study is completely devoted to field data collection. Steps follows in this stage are:

### 4.4.1 Sampling

Sampling is based on statistical theories. It is a powerful technique with wide applications. In social research, it is used primarily in survey research, content analysis, and nonreactive research (Neuman, 1997). Sociologists tend to study large number of individuals in formulating propositions concerning groups, organizations, institutions, and societies. It is usually not possible to observe the behavior of entire collectivity. Sampling is the process of choosing a representative proportion of population; like random assignment, sampling is a process of systematically selecting cases for inclusion in a research project (Neuman, 1997).

If the survey's respondents sample is not properly drawn, the findings cannot legitimately be generalized. Therefore, sampling procedure is an important step in conducting a scientific research. A researcher gets a set of causes, or a sample, from sampling that is more manageable and cost effective to work with than the pool of cases. If well done, sampling lets are researcher measure variables on the on the smaller set of cases but generalize results accurately to all cases. It is an academic research project without having institutional budget. Time frame was limited to

complete the study therefore purposive sampling has been chosen to conduct the survey.

#### 4.4.2 Sample Size

In this research, sample size is 100. This sample size is randomly selected from the total population that is 30000.

#### 4.4.3 Study Instrument

As it is a mixed method study semi-structured questionnaire has been formulated to collect quantitative and qualitative data examine assumption. Then some face to face in-depth interviews has been conducted to make a strong justification to the assumption.

#### 4.4.4 Data Collection Procedure

##### 4.4.4.1 Rapport Building

It is tough for a researcher to collect information from any place especially where even the respondent remain busy from the morning to late night and tempted on their livelihood. Therefore rapport building is the only key to communicate with the respondents. Without rapport building it is just a nightmare to collect data from the respondents. It was possible to build strong communication while the data was being collected.

##### 4.4.4.2 Data Collection

Data has been collected from June 2014 to October 2014. To fulfill the requirements of the study and gather the data from a natural setting semi-structured interview has been used. Moreover secondary sources i.e. books, journals, documents, articles, internet, Research paper and different national and international newspapers have been used to collect relevant important information.

#### 4.5 The Third Stage

The third stage of the study is completely devoted to data processing and analysis. Steps followed in this stage are

#### 4.5.1 Data Processing and Analysis

When the data are gathered, I faces another important task, namely to organize the “raw data” in a form in which I can analyze systematically and to find the most suitable techniques for the analysis. Data analysis is often equated with statistical analysis but this is quite unfortunate, because the process of data analysis is much more complicated than performing statistical operation of the data. The data received from respondent usually need considerable organization before any meaningful analysis can be carried out of them. They need to be properly coded, transferred to a form that machines, usually computers can understand and transformed before the statistical analysis can take place. The task of coding, transferring and transforming in many cases, takes more time and effort on the part of the researcher than does statistical analysis of the data. Data obtained from this study are transferred in to SPSS program in order to enhance best analysis.

Quantitative data have been analyzed by means of statistical interpretation using univariate technique.

##### 4.5.1.1 Univariate Distribution of Data

In this study univariate distribution collected data have been conducted which looks at each of the variables separately and reports the result through the statistics. In addition, simple frequency distribution of the variables has been conducted to summarize and in term of frequency and percentage. As quantitative is collected for the study, they are processed in different ways. A questionnaire survey is conducted to collect data from too respondents. Result are presented through different tables and therefore interpreted. Frequency tables express the percentage of the variables. But they do not express the correlation between two variables. Therefore cross-tabulation has been generated to observe the difference of proportion between two variables of when and whenever required for systematic measures are employed. However, for the quantitative result, when the variable of interest is a categorical variable, the significance of difference has been evaluated by using Pearson’s Correlation test.

#### 4.6 The Fourth Stage

##### 4.6.1 Ethical Consideration

The ethical issues are the concerns, dilemmas, and conflicts that arise over the proper way to conduct research. Ethics define what is or is not legitimate to do, or what “moral” research procedure involves (Neuman, 1970). All social researchers involves ethical issues or considerations with the growth of interest in mixed methods, recognition and consideration of ethical issues have become a bigger feature of social

science research ( Punch, 1998). Ethical consideration is an important aspect in this research work, because this research is sociologically and economically very important work. Ethics begins with and ends with the research. A research's personal moral code is the strongest defense against unethical behavior (Neuman, 1997). The researcher of this research was concern all the time about ethical consideration. The researcher had to make promise that the information and views of the respondents will be kept hidden. The researcher was very conscious about selecting language to show proper respect to the respondent.

#### 4.6.2 Reliability and validity

Quantitative method is used in the study and survey. Technique is akin to in data collection and purposive sampling procedure is strictly followed. The total procedures are scientific, deep attention is given, sufficient information is collected. Then it can be verified using various statistical methods. In spite of some limitations it is anticipated that the result of the study is reliable and will be valid.

#### 4.7 Role of Documents

Documents play a very fundamental role in any research work. To analyze the concept of research work, I have to collect different document sectors. I have collected different books, articles, magazines, newspapers, and internet (in connection with education system and moral values of the students of Dhaka University) from different libraries to analyze the concept of the research.

#### 4.8 Field Note

Field notes play a significant role in enriching a research work. A researcher should take field notes during the research period. Necessary steps also taken on this time.



## Chapter Five

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### **Present Education System and Sense of Moral Values in Dhaka University**

## Present Education System and Sense of Moral Values in Dhaka University

This study is based on a sample of 100 students at the time of survey (June 2014 – October 2014) in Dhaka University. A purposive sample was drawn from two residential halls in the university. Selected students were interviewed using a detailed semi-structured questionnaire. Students were more concerned to provide detailed information about their experiences and practices about moral values in the life; I have collected information only from them. They were interviewed in a more detailed platform using a checklist drawn from the questionnaire. Although the sample population does not fully represent the target group, this paper concentrates primarily on the students of Dhaka University to collect data and information which they experience in their everyday life to serve the objectives of the study.

### 5.1 Demographic Characteristics of the Respondents

First of all the study requires a more details demography to understand the overall situation of the students of Dhaka University. Without knowing a clear image of their age, sex and religion, the study would be quite vague to explore the real situation of the respondents. To maintain a detailed demography of the respondents' it is important to require age as a factor.

#### A. Age and Sex:

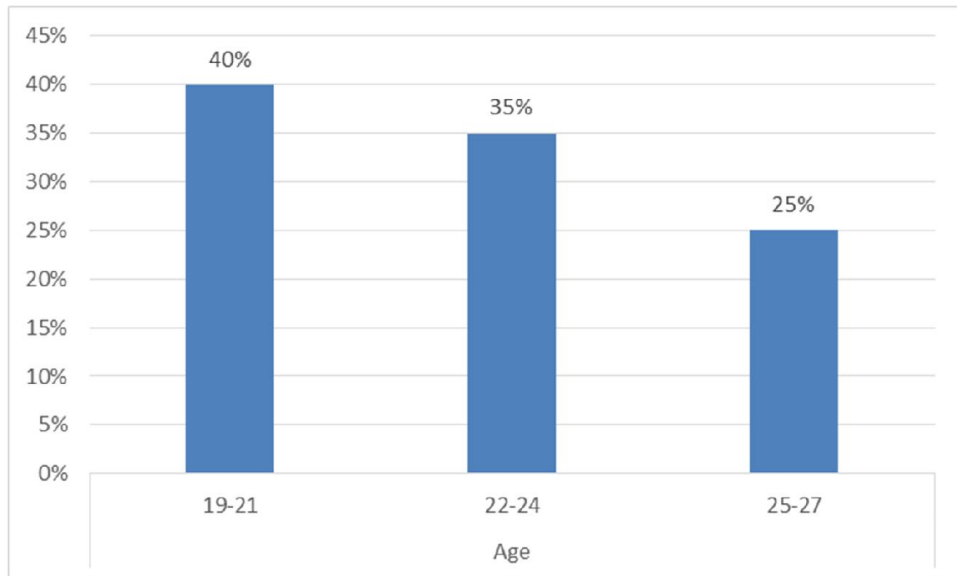
The highest percentage (40% Percent) of age category is 19-21 Years. As the data has been analyzed 22-24 years age category represents 35 percent, 25-27 years represent 25 Percent.

Table-1:

Age		
19-21	22-24	25-27
40%	35%	25%

In this research 50% are male students and 50% are female students (Figure- 1 see).

Figure-1: Age category of Respondents

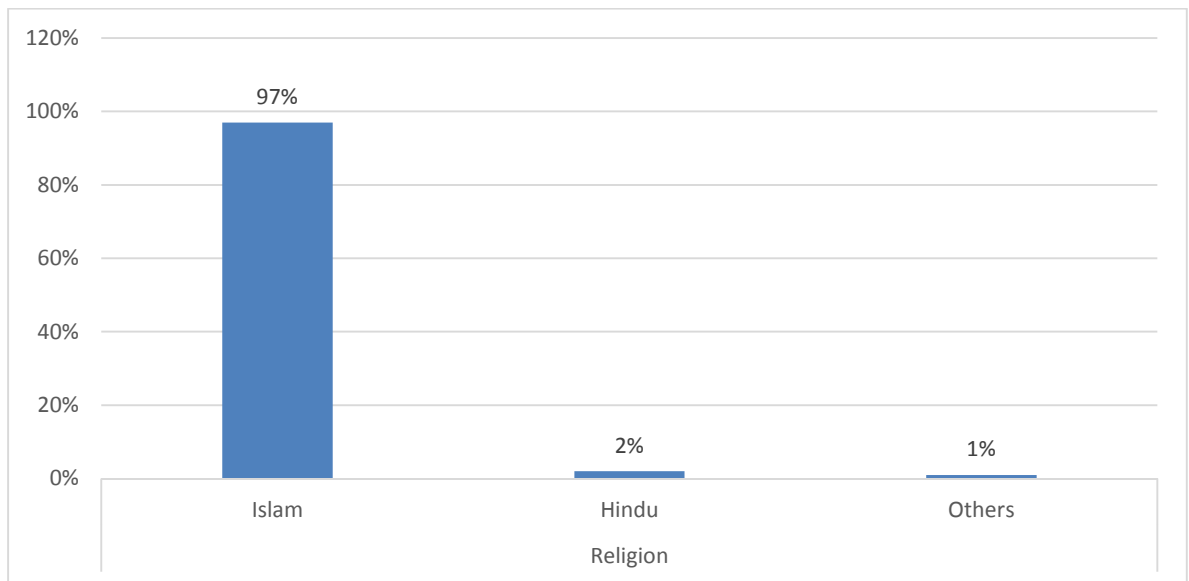


## B. Religion and Marital Status:

Most of the students are Muslim. From the Respondents 97 percent are Muslim and 2 percent is Hindu, and a very negligible number respondent is from others. That is 1 percent (Figure-2 see).

**Table-2:**

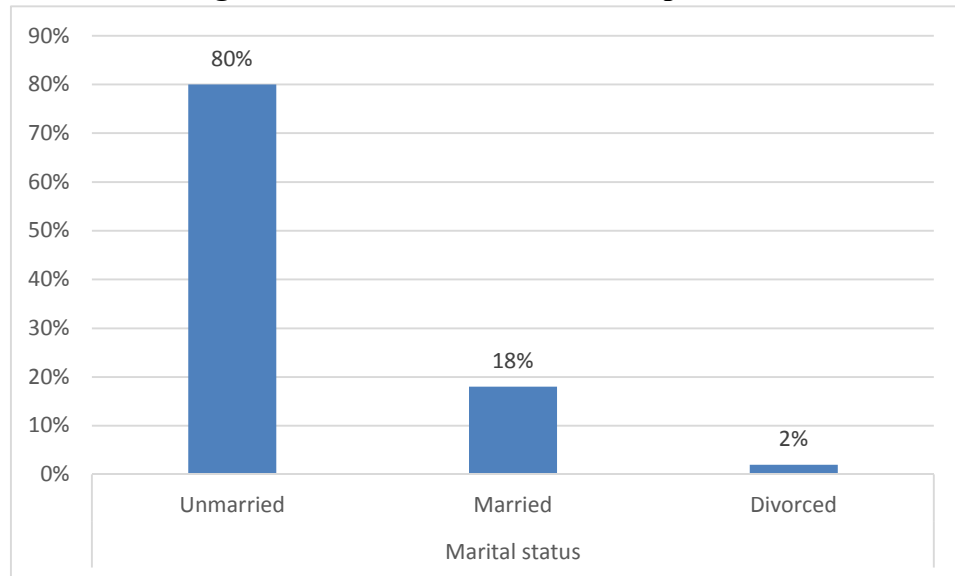
Religion		
Islam	Hindu	Others
97%	2%	1%

**Figure-2: The Religion of the Respondents**

More than 80% respondents are unmarried, 18% respondents are married, and 2% are divorced. (Figure- 3 sees)

Table-3:

Marital status		
Unmarried	Married	Divorced
80%	18%	2%

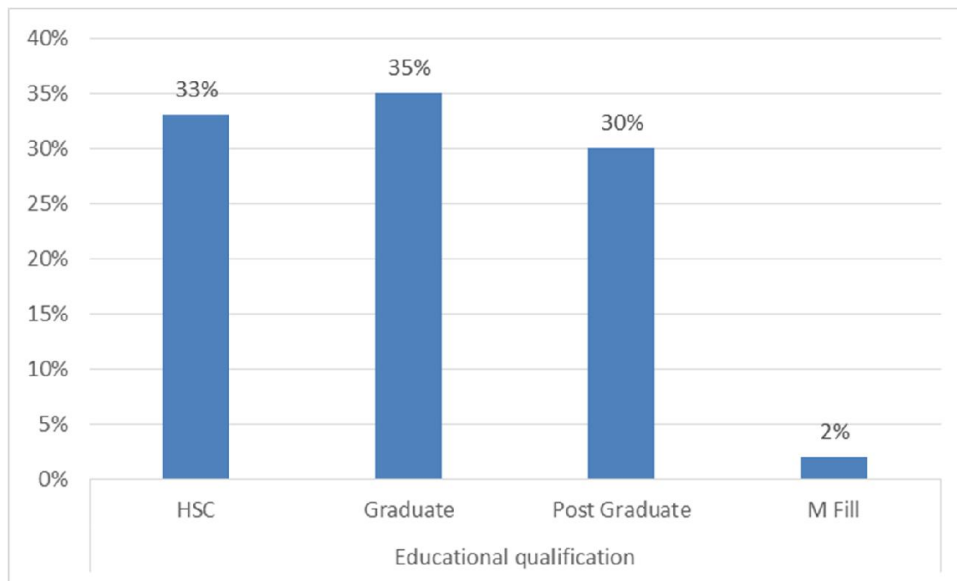
**Figure-3: Marital Status of the Respondents**

### C. Educational Qualification

A significant number 35 percent of the respondents are in “Graduate” group. With 33 percent sharply falling in “HSC” group. Exactly 30 percent of the respondents are in “Post Graduate” group, a negligible 2 percent are in “M Fill” group (Figure-4 see).

Table-4:

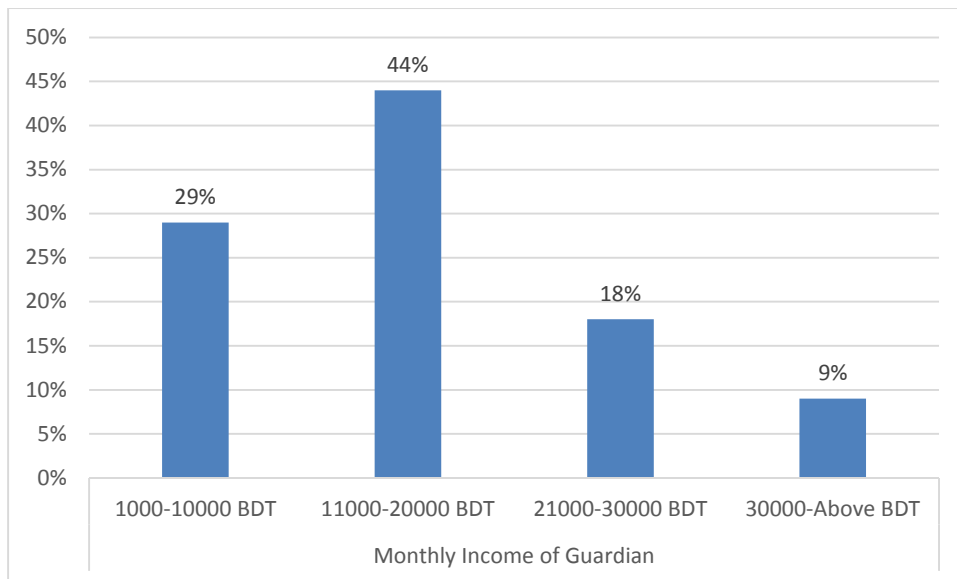
Educational qualification			
HSC	Graduate	Post Graduate	M Fill
33%	35%	30%	2%

**Figure-4: Educational Qualification of the Respondents****D. Monthly Income of Guardian:**

The highest Monthly Income of Guardian is 44 percent. The monthly incomes of the respondents are ranged from 11000 BDT to 20000. A significant proportion, 29 percent of the respondents are limited to 1000-10000 BDT, and then 18% percent respondents earn 21000-30000 BDT. Only 9% per cent earns 30000-above BDT. Therefore some respondents do not intend ant to share their monthly income as they thought that it's their very confident and personal matter. They did not want to disclose their privacy. Finally they give the real information.

Table-5

Monthly Income of Guardian			
1000-10000 BDT	11000-20000 BDT	21000-30000 BDT	30000-Above BDT
29%	44%	18%	9%

**Figure-5: Monthly Income of Guardian**

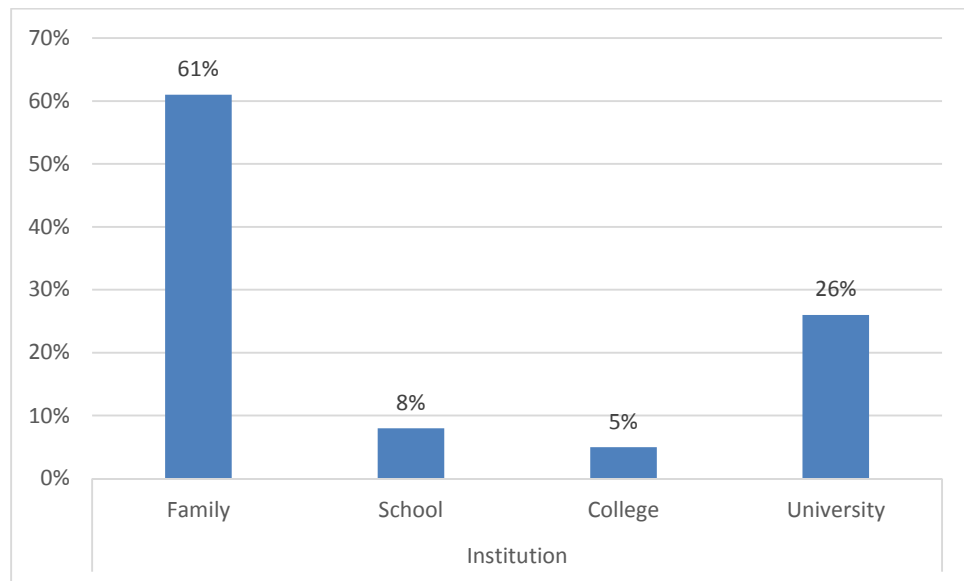
## 5.2 Present Education System:

### 5.2.1 Effective Institution to Learn Moral Values:

Most of the respondents chose the effective institution. The percentage of family is 61 and the percentage of University is 26 and the percentage of the school is 8, and colleges are exactly 5 percent (Figure-see).

**Table-6**

Institution			
Family	School	College	University
61%	8%	5%	26%

**Figure 6: Effective institution to learn moral values**

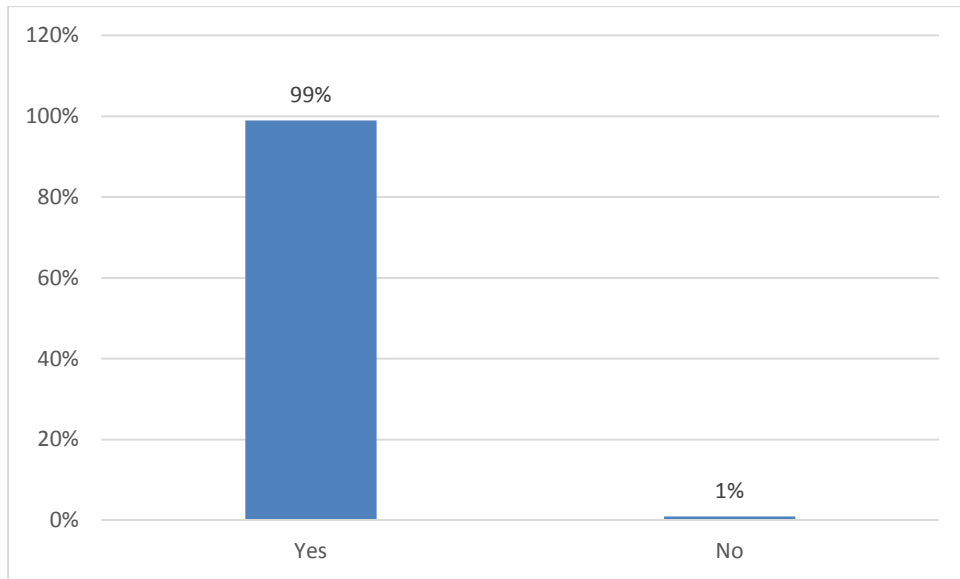
### 5.2.2 Importance of Moral Values:

From the total percent 99 percent of the respondents are argued that moral values are important in life and only 1 percent says that moral values are not important in life.

Table-7:

Importance of moral values	
Answer	Percent
Yes	99%
No	1%
Total	100%



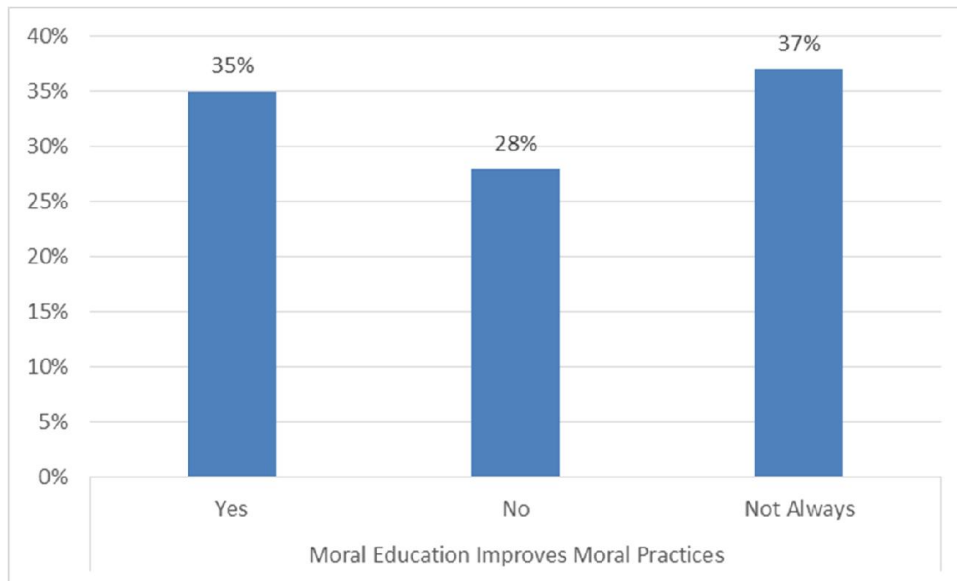
**Figure-7: Importance of Moral Values**

### 5.2.3 Situation of Moral Education and Improvement of Moral Practices:

Most of the respondents give answer that, Moral education in academic courses not always improves moral practices in society. A significant number says that it improves moral practices in society. Other 28 percent respondents argued that moral education in academic courses not improve moral practices in society.

Table-8:

Moral Education Improves Moral Practices		
Yes	No	Not Always
35%	28%	37%

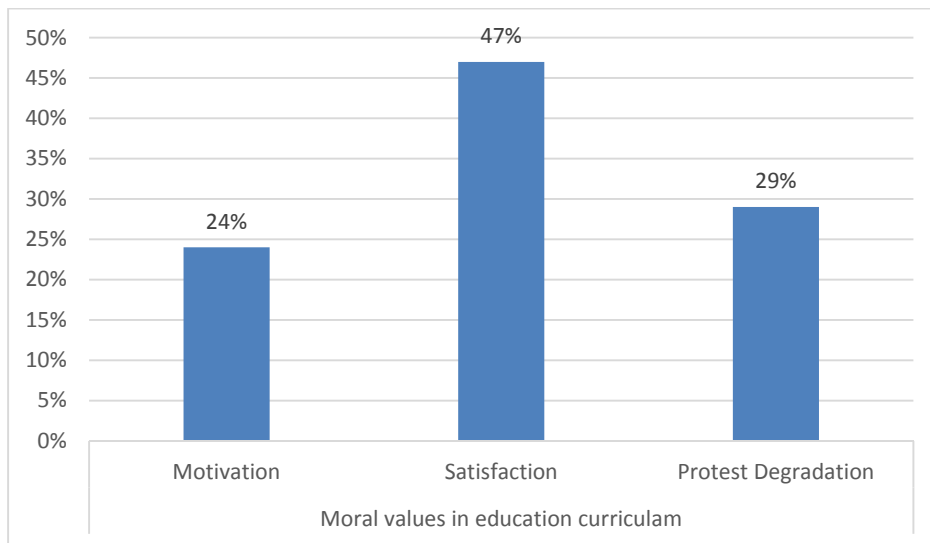
**Figure-8: Moral education improves moral practices**

#### 5.2.4 Emphasize Moral Values in Education Curriculum:

A significant number of the respondents are emphasize moral values in education curriculum for their satisfaction that is 47 percent, another 29 percent are gives emphasize on protest degradation, other 24 percent are emphasize moral values in the education curriculum for motivation. (Figure-see).

Table-9:

Moral values in education curriculam		
Motivation	Satisfaction	Protest Degradation
24%	47%	29%

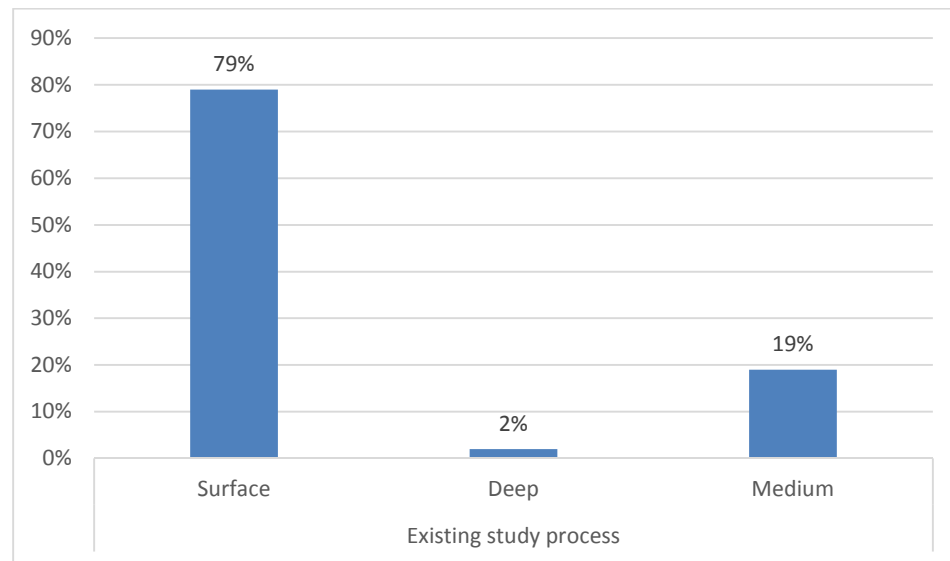
**Figure-9: Moral values in education curriculum**

### 5.2.5 Existing Study Process:

Most of the respondents, 79 percent argued that existing study process is surface level. 19 percent respondents think it is medium level and only 2 percent think that it is deep level. (Figure-10 see).

Table-10:

Existing study process		
Surface	Deep	Medium
79%	2%	19%

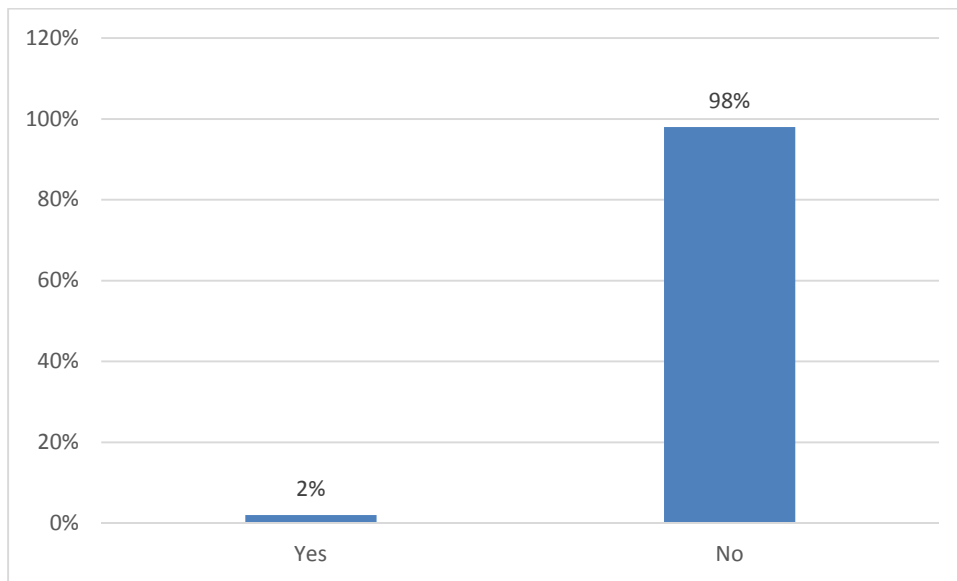
**Figure-10: Existing Study Process**

#### 5.2.6 Satisfaction with Education System:

Significant number 98 percent respondents are not satisfied with the existing study process. A negligible number 2 percent of respondents are satisfied with the present study process.

Table-11:

Satisfaction with education system	
Yes	2%
No	98%
Total	100%

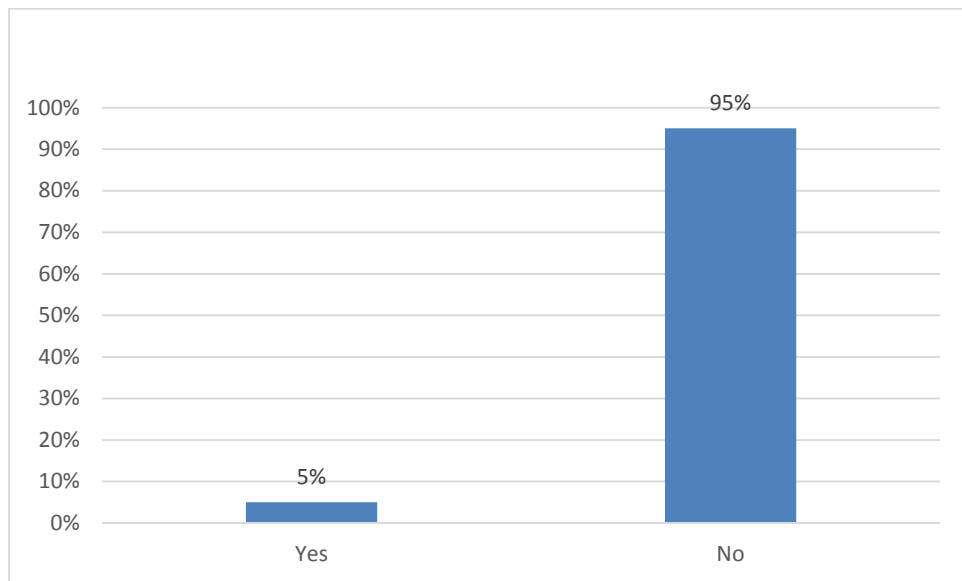
**Figure 11: Satisfaction with Education System**

### 5.2.7 Possibility of a Successful Student without Moral Judgment:

It is a very important finding that most of the respondents (95%) are agreed that it is not possible to be a successful student without being a moral judgment. Only 5 percent says that it is possible to be a successful student without moral judgment. (Figure-12 see)

Table-12:

Moral judgment of students	
Yes	5%
No	95%
Total	100%

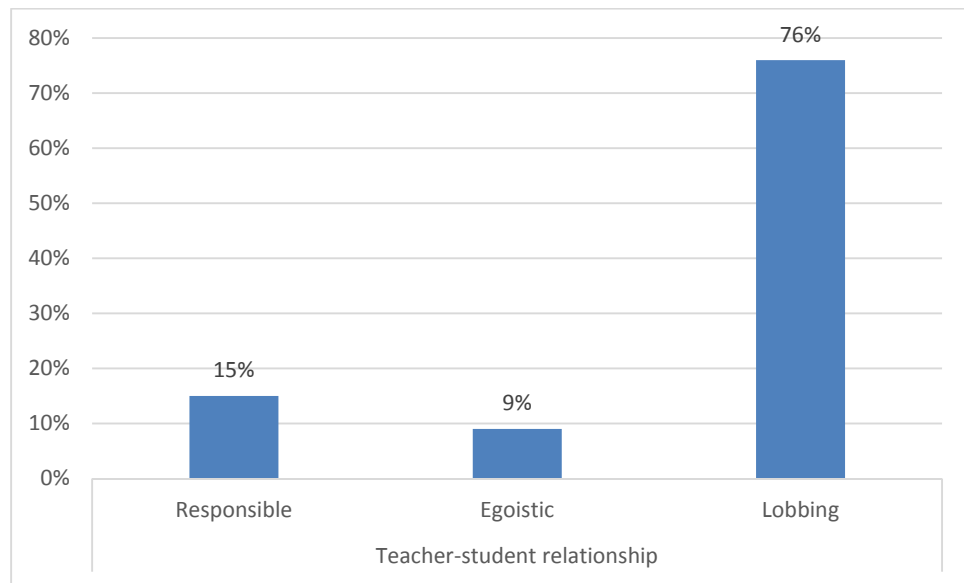
**Figure 12: Possibility of a Successful Student without Moral Judgment**

### 5.2.8 Existing Teacher-Student Relationship:

More than 76 percent of the total respondents agree that existing teacher-student relationship is lobbying and another 15 percent say that there are responsible relationship among the teacher and students and only 9 percent says that it is egoistic relationship.

Table-13: Existing Teacher-Student Relationship

Teacher-student relationship		
Responsible	Egoistic	Lobbing
15%	9%	76%

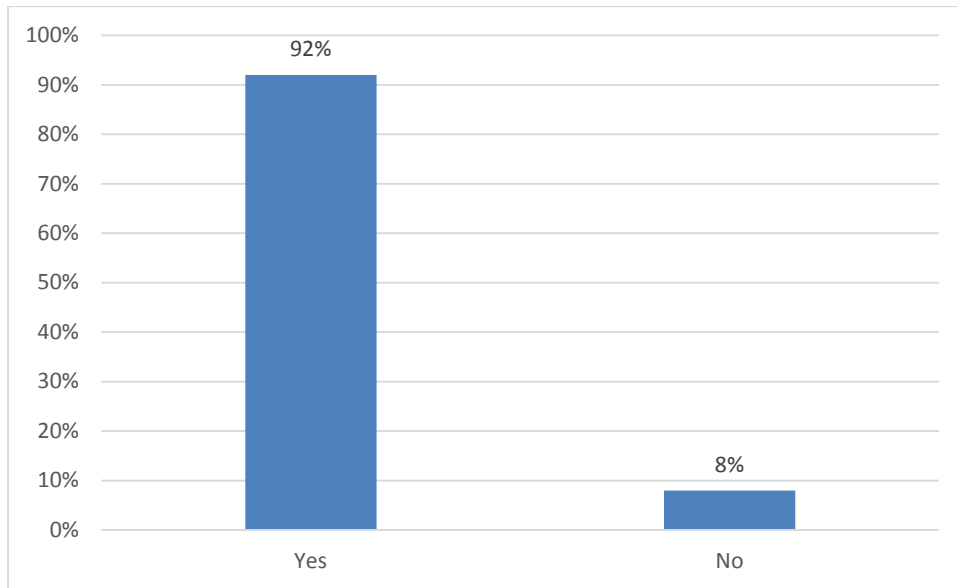
**Figure 13: Existing Teacher- Student Relationship**

### 5.2.9 Need of Alternative Education System:

Significant percent 92% answers that the students need alternative education system. 8 percent respondents reported that traditional education system is enough (Figure-14).

Table-14:

Alternative education system	
Yes	92%
No	8%
Total	100%

**Figure 14: Need of Alternative Education System**

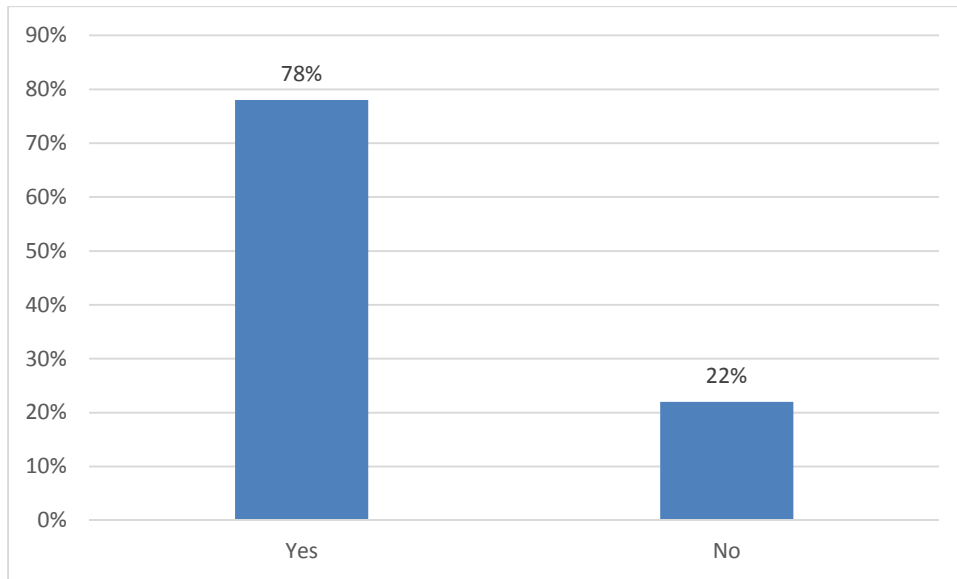
#### 5.2.9.1 Academic Freedom Threat or Not:

In most of the cases maximum respondents, 78 percent says that academic freedom is a threat and 22 percent says that it is not a threat (Figure-15, see).

Table-15:

Academic Freedom Threat or Not	
Yes	78%
No	22%
Total	100%



**Figure 15: Academic Freedom Threat or Not**

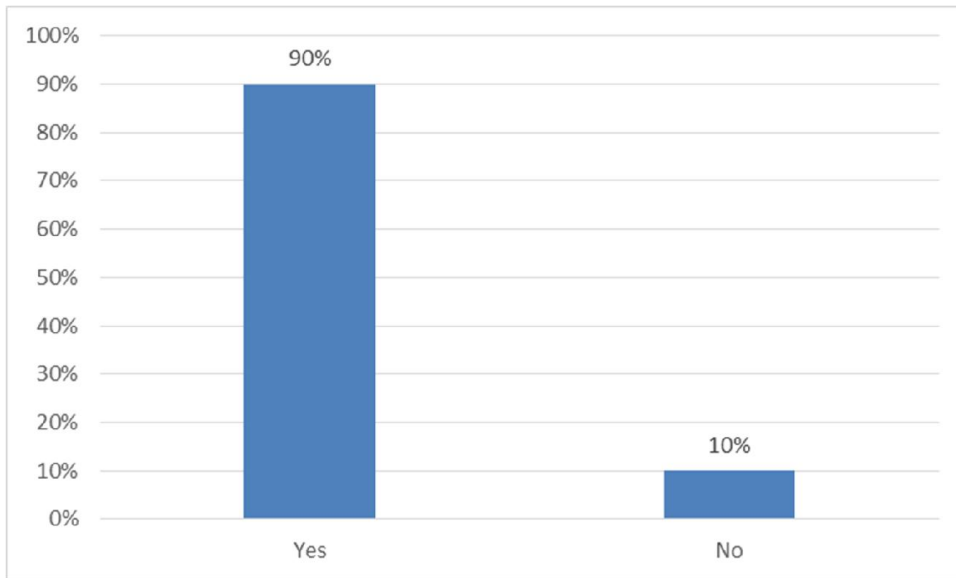
### 5.3 Sense of Moral Values in Dhaka University:

#### 5.3.1 Experience or Exercise of Teasing:

Most of the respondents, almost 90 percent of the total respondents experience or exercise teasing in the campus. Only 10 percent have no experience or exercise of teasing. (Table: 16 see)

Table-16:

Experience or Excercised of Teasing	
Yes	90%
No	10%
Total	100%

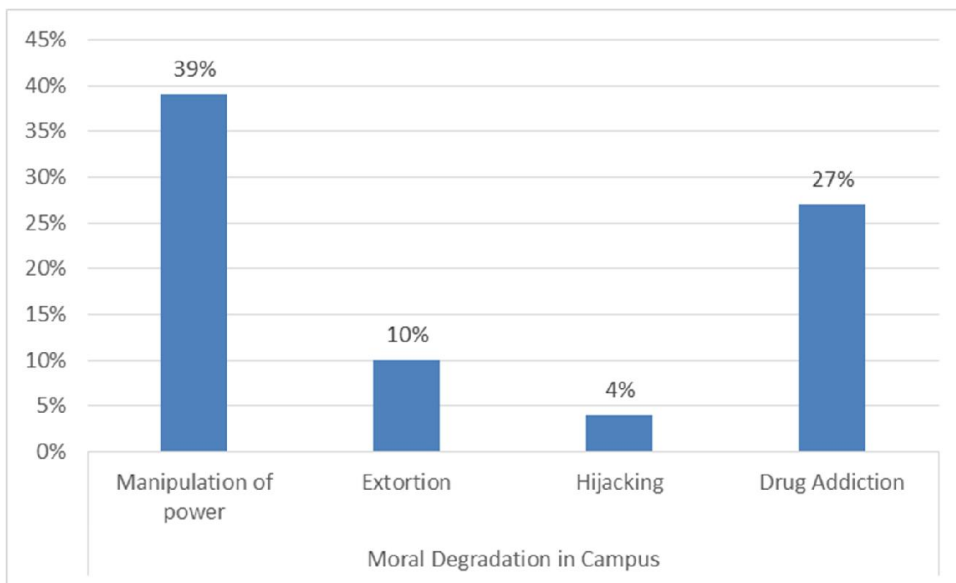
**Figure 16: Experience or Exercise of Teasing**

### 5.3.2 Moral Degradation in Campus:

The highest moral degradation is manipulation of power is 39 percent. Drug addiction creates problems according to 27 percent respondents. The analysis shows that 10 percent of extortion and other 4 percent is hijacking

Table-17:

Moral Degradation in Campus			
Manipulation of power	Extortion	Hijacking	Drug Addiction
39%	10%	4%	27%

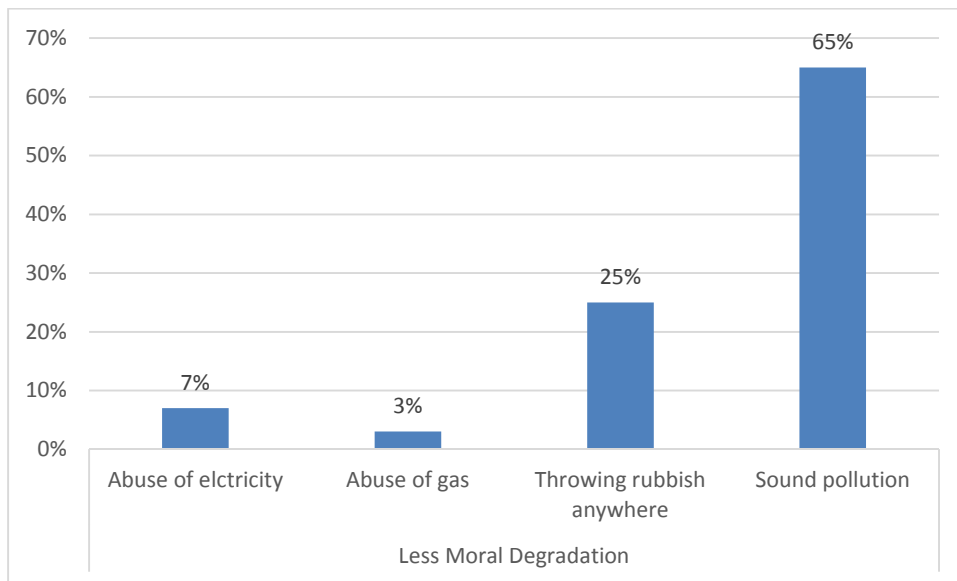
**Figure 17: Moral Degradation in Campus**

### 5.3.3 Less Moral Degradation:

A significant number 65 percent of the total respondents has provided information that enhances an analysis that shows that sound pollution is less moral degradation. Throwing rubbish anywhere is 25 percent. Abuse of electricity is 7 percent and abuse of gas is 3 percent (Figure-18, see).

Table-18:

Less Moral Degradation			
Abuse of electricity	Abuse of gas	Throwing rubbish anywhere	Sound pollution
7%	3%	25%	65%

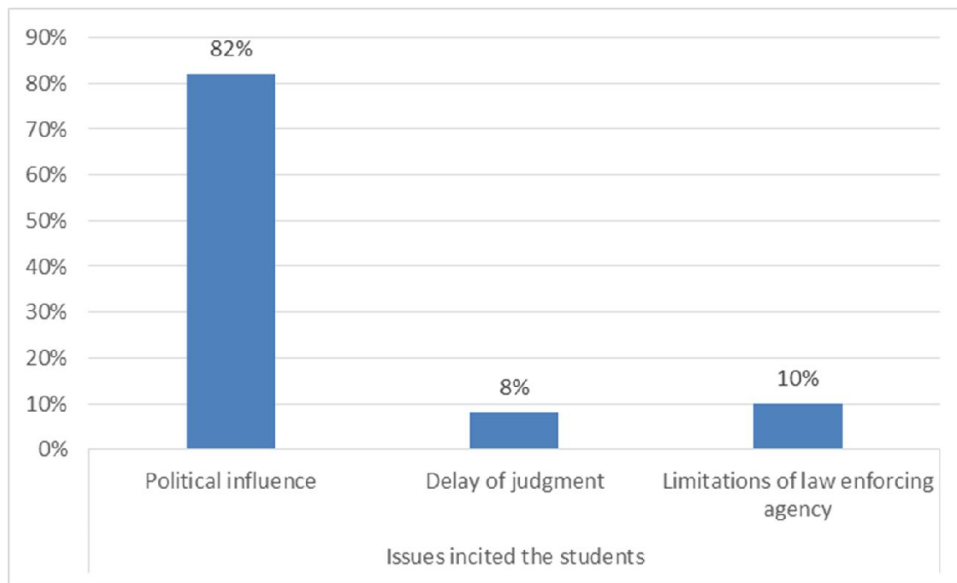
**Figure 18: Less Moral Degradation**

### 5.3.4 Issues Incited the Students:

Significant number (82 percent) of the total respondents says that political influence incited the students most. Limitations of law enforcing is 10 percent and other 8 percent is delay of judgment incited the students for moral degradation (Figure-19, see).

Table-19:

Issues incited the students		
Political influence	Delay of judgment	Limitations of law enforcing agency
82%	8%	10%

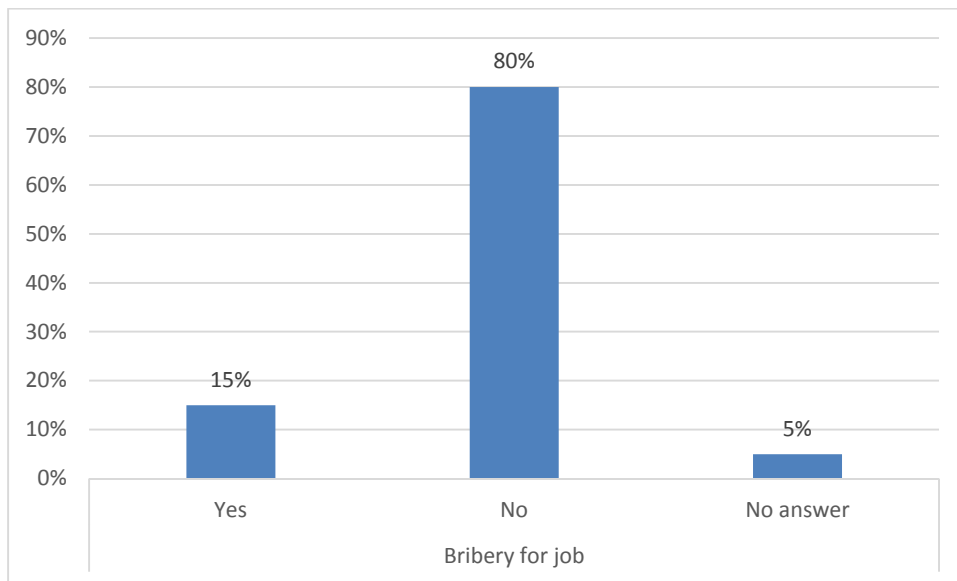
**Figure 19: Issues Incited the Students**

### 5.3.5 Bribery for Job:

Significant number (80 percent) of the total respondents does not give bribe. Respondents say yes 15 percent and 5 percent give no answer. The reason, I think from my observation, during the time of taking interview, they intentionally avoid that answer. (Figure-20, see).

Table-20:

Bribery for job		
Yes	No	No answer
15%	80%	5%

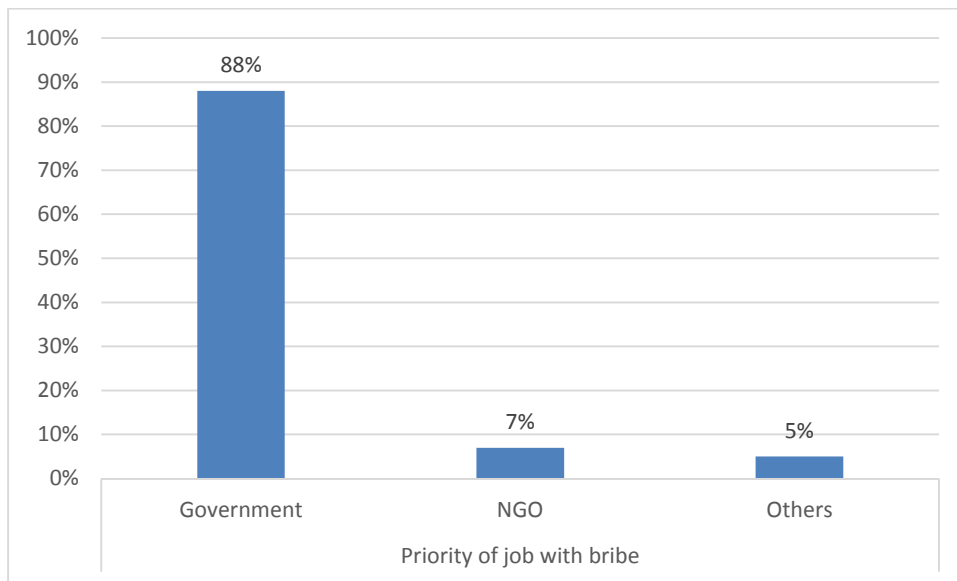
**Figure-20: Bribery for Job**

### 5.3.6 Priority of Job with Bribe:

A significant proportion of the sample (88 percent) give priority for the government job and for the betterment of their living and working condition, while some 7 percent expect NGO type job and lastly 5 percent for other jobs. (Figure: 21 see)

Table-21:

Priority of job with bribe		
Government	NGO	Others
88%	7%	5%

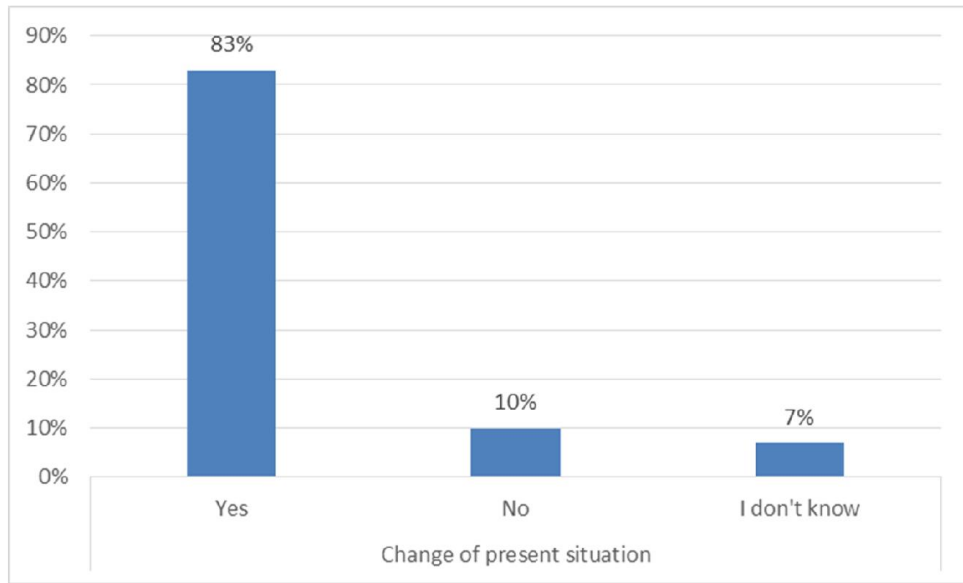
**Figure 21: Priority of Job with Bribe**

#### 5.4 Believe in Changes:

Final question was does they think one day the current situation will be changed? And government will make policy for native education system. A significant proportion (83 percent) of the total respondents think that yes, one day the current mechanical and immoral education system and the situation of the students will be changed and government will make policy for native education system and livelihood and ensure life security, other 10 percent do not think that this situation will be changed, and 5 percent do not know what will happen in this issue (Table: 22, see).

Table-22:

Change of present situation		
Yes	No	I don't know
83%	10%	7%

**Figure 22: Thinking about the changing probability of the current situation**



## Chapter Six

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# **Towards Understanding Effects of Education System and Practices of Moral Values**

## Towards Understanding Effects of Education System and Practices of Moral Values

A large number of students aren't satisfied with this study method of universities study system. There are so many reasons behind their dissatisfaction, the majority's opinions or comments are same. Many of the students believe, it's true that in semester system courses can be completed within a short time but the main aim of the education or study has totally ignored with this system. The real scenario of practical knowledge is divesting. In a word it is a catastrophe in educational environment. In grade point average resulting system, students gather good marking, marks or point but not standard knowledge. This system gives upgrading marks but takes the way of gathering or earning real knowledge. If we try to establish that this method increase the stander of gathering knowledge it would be certainly a wrong thinking. In many cases, it's noticed that most of the students forget everything in 2nd year of Hon's level what they learned in 1st tear. The ridicules matter is that many times there is no application of 5 years study in practical life or professional life. As example, sometimes we see that a student of History and Culture takes a job in banking sector for living. What would be the necessity of his/her 5 years study or gathered knowledge on that particular subject. It's weakly a paradoxical question or situation for a student. For not having the subjective application of study in professional life, students are losing the inspiration to earn subjective knowledge, gradually. This system brings the job centered study where only the certificate motto gets vast knowledge on that particular subject. Subjects are chosen on the basis of market or corporate value not knowledge value. In the present study method, in every department, all the students (except few of them) are not been to study more beyond the learning materials given by teachers. They just memories the materials and vomit these on the exam papers. Just like input or output system. Nothing is creating by them. Question of creativity is now drowning in deep dark. The students are very interested to use technology in study method. This could be a good sign for becoming virtual world but the practice is not like that. They only seek or collect information without thinking on a certain matter or subject, collecting information is so easy without own thoughts reaming in a far distance.

In semester system, the duration of study period is short but the syllabus is vast. So, in every case students are taking on overview in each course to overcome the exam. Because analytical study isn't possible within this short time. Basically, it is so difficult to complete the whole course, the question of analysis isn't necessary here. Complete knowledge on a particular course is impossible within this short time. Collective knowledge from different materials is not the main goal; the main goal is to overcome the exam. For this reason, collective knowledge is now only our cherished dream which is not of our hands.

The finding is that study is mostly based on assignment, presentation and frequent exam. For this frequency of assignment, and presentation and exams, the students are losing the attraction or interest on study. Now the question is so cut, copy and paste.

This changing intention is destroying the power of research and creativity. For short time, the vast syllabus creates a pressure on the student. In this system, completing the course within time is mandatory. The course must be completed in one hand and the time would be short in other hand. It creates a dilemma for a student. It also broadly influences of merit quality. The students are bound to follow this method, where the scope of learning is absent in many cases. When some students try to gather collective knowledge, they can't do good result at all. This may be a matter of threat from his/her career life. So, the slandered of GPA is increasing but standard of collective knowledge is decreasing. The definition of 'merit' is changing.

This present study system also increases the educational cost. This is the most pathetic side of this study method. The educational cost must be limited which a student can bear. But the cost in this system is crossing the bearable limit day by day. Educational system is becoming a commerce side and this study method is used as a tool of this commerce. Assignment cost and exam fees are crossing the limit radically which is an extra burden for all students. This is also a cause of frustration, with which a student life falls in great threat.

It is true to say that, though one thing can start from tinny matter, it can be limited with this limitation at all, and it can expand in abrade phase. This changing trend of study method has started from a tiny part but the social impact is so important. In social structure, educational system is the sensitive part because educational system builds a nation with developed social structure. Though it can built nation, it can also destroy the nation. To build the nation strongly, thaw educational system or study method should be autochthonic. It must be blind limitation. Before, its application, we should have thought whether it would be appropriate and wise for our socio-economic culture. It should be needed a long-term preparation and wise analysis in application and limitation on native perspective. Moral philosophy directed us to lead a proper life.

The most basic aim of moral philosophy, in Kant's view, to "seek out" the foundational principle of metaphysics of morals. Kant pursues this project through the first two chapters of the Groundwork. He proceeds by analyzing and elucidating commonsense ideas about morality. The point of this first project is to come up with a precise statement of the principle or principles on which all of our ordinary moral judgments are based. The judgments in question are supposed to be those any normal, sane, adult human being would accept. Nowadays, however, many would regard Kant as being overly optimistic about the depth and extent of moral agreement. But perhaps he is best thought of as drawing on a moral viewpoint that is very widely shared and which contains some general judgments that are very deeply held. In any case, he does not appear to take himself to be primarily addressing a genuine moral skeptic such as those who often populate the works of moral philosophers, that is, someone who needs a reason to act morally and whose moral behavior hinges on a rational proof that philosophers might try to give. For instance, when, in the third and final

chapter of the Groundwork, Kant takes up his second fundamental aim, to “establish” this foundational moral principle as a demand of each person's own rational will, his conclusion falls short of answering those who want a proof that we really are bound by moral requirements. He rests this second project on the position that we are the creatures with rational wills possess autonomy. The argument of this second project does often appear to try to reach out to a metaphysical fact about our wills. This has led some readers to the conclusion that he is, after all, trying to justify moral requirements by appealing to a fact our autonomy that even a moral skeptic would have to recognize. However, the most defensible elements of his argument to establish the fundamental principle of morality rest on a claim that will be unlikely to impress a true skeptic, that the autonomy of our wills is a presupposition of any practical point of view recognizable as such by us.

Most of the respondents chose the effective institution. The percentage of family is 61 and the percentage of University is 26 and the percentage of the school is 8, and colleges are exactly 5 percent (Figure-see).

From the total percent 99 percent of the respondents are argued that moral values are important in life and only 1 percent says that moral values are not important in life. Most of the respondents give answer that, Moral education in academic courses not always improves moral practices in society. A significant number says that it improves moral practices in society. Other 28 percent respondents argued that moral education in academic courses not improve moral practices in society. A significant number of the respondents are emphasize moral values in education curriculum for their satisfaction that is 47 percent, another 29 percent are gives emphasize on protest degradation, other 24 percent are emphasize moral values in the education curriculum for motivation. (Figure-see). Most of the respondents, 79 percent argued that existing study process is surface level. 19 percent respondents thinks it is medium level and only 2 percent thinks that it is deep level.(Figure-10 see).A significant number 98 percent respondents are not satisfied with the existing study process. A negligible number 2 percent of respondents are satisfied with the present study process. It is a very important finding that most of the respondents (95%) are agreed that it is not possible to be a successful student without being a moral judgment. Only 5 percent says that it is possible to be a successful student without moral judgment. (Figure-12 see). More than 76 percent of the total respondents agree that existing teacher-student relationship is lobbing and another 15 percent say that there are responsible relationship among the teacher and students and only 9 percent says that it is egoistic relationship. Significant percent 92% answers that the students need alternative education system. 8 percent respondents reported that traditional education system is enough (Figure-14). In most of the cases maximum respondents, 78 percent says that academic freedom is a threat and 22 percent says that it is not a threat (Figure-15, see). Most of the respondents, almost 90 percent of the total respondents experience or exercise teasing in the campus. Only 10 percent have no experience or exercise of teasing. (Table: 16 see). The highest moral degradation is manipulation of power is 39

percent. Drug addiction creates problems according to 27 percent respondents. The analysis shows that 10 percent of extortion and other 4 percent is hijacking. A significant number 65 percent of the total respondents has provided information that enhances an analysis that shows that sound pollution is less moral degradation. Throwing rubbish anywhere is 25 percent. Abuse of electricity is 7 percent and abuse of gas is 3 percent (Figure-18, see). Significant number (82 percent) of the total respondents says that political influence incited the students most. Limitations of law enforcing is 10 percent and other 8 percent is delay of judgment incited the students for moral degradation (Figure-19, see).

Significant number (80 percent) of the total respondents does not give bribe. Respondents say yes 15 percent and 5 percent give no answer. The reason, I think from my observation, during the time of taking interview, they intentionally avoid that answer. (Figure-20, see). A significant proportion of the sample (88 percent) give priority for the government job and for the betterment of their living and working condition, while some 7 percent expect NGO type job and lastly 5 percent for other jobs. (Figure: 21 see) Final question was does they think one day the current situation will be changed? And government will make policy for native education system. A significant proportion (83 percent) of the total respondents think that yes, one day the current mechanical and immoral education system and the situation of the students will be changed and government will make policy for native education system and livelihood and ensure life security, other 10 percent do not think that this situation will be changed, and 5 percent do not know what will happen in this issue (Table: 22, see).

The main theme of the study that students are the victim of the vulnerable situation of economic, social, cultural and political context. But it is a matter of tragedy that they are not concern about the situation. The main reason of this situation is the existing education system. There is no teaching of moral values in the curriculum as well as in the social life. One of the respondents expressed her opinion as:

I think that the sense of moral values is only found in books not in the lives of people. I found that my classmates are selfish, cheat, liar and dishonest. I think “Now in this time we are following western educational system and students are growing up mechanically.” Semester system keeps us so busy and I don’t get the time to think of social problems. Even I don’t practice minimum sense of moral values. I don’t feel the necessity of switching off the fans or lights of my classes, because most of my friends are not conscious about that. They are not aware of cleanliness. They pollute sound on ‘Rag day’ or other festivals (Case Study-1 see).

‘Everyman is for himself’ it is the dialogue of present time. Reality or intelligence is selfishness and moral values are emotion and foolish vocabulary, this type of wrong teaching is given in everywhere.

According to Swami Vivekananda, 'All the powers of good against all the powers of evil.' I have needed a band of young Bengal who leads the world. Western education teaches us everything is good of western people and everything is bad of us. This is wrong education system, we have to educate with our native education system.

In the Sovereign Republic of Bangladesh, here many types of education system. For this reason present education system is failed to create moral values and education system is liable to create moral degradation. Students are running to career based education. Thus education system makes the students as well as the nation mechanical, immoral, selfish and individualistic.

# Chapter Seven

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## **Conclusion**

This research paper has explored that education make the people more socialized and by gaining knowledge and moral values they become more civilized. By this way they know how they can live in the society. Systematic educational system developed for the students. But day by day it turned into a narrow sense. Now Students are take systematic education only for career and that make them mechanical. To improve the condition of students merit quality following others developed countries Bangladesh is also trying to develop its education system. The best University of this country, Dhaka University has a glorious past. But now Dhaka University places after 5000 universities. In this university, present study pattern is not capable to give them a clear idea about any concept and moral values. For this students are running to remote from their academic study and engage with career based study. Most of the students expressed that it is not good for the society and it is a barrier to establish the main value of education.

### 7.1 Highlighting on the Findings

Young generations as well as students always brought changes throughout the world. Especially in Bangladesh, students had taken a crucial role in the history of struggle. It is more important than the students of other countries all over the world. Any movement of changes comes from the students historically in Bangladesh. In Bangladesh students are the conscience of nation. But now-a-days moral degradation is increasing day by day in Dhaka University. Education system has a close relationship with moral values. Today severe moral degradation in the universities is a serious threat to the peaceful and meaningful living of mankind in Bangladesh. Now there is no denying the fact that all the human problems like corruption, bribery, terrorism, unrest, drug abuses, smoking, etc. are the genuine and direct products of intolerable moral degradation throughout the country. Especially in University of Dhaka. It is the morality which makes a man accountable to himself as regards his deeds and duties. A man of morality is a man of honesty and responsibility. A man of morality always tries to keep himself and his activities transparent because of his inner feelings of his conscience which always guard him against doing any wrong. So, evil and improper doings can never be expected from any person possessing morality. The main theme of the study that students are the victim of the vulnerable situation of economic, social, cultural and political context. But it is a matter of tragedy that they are not concern about the situation. The main reason of this situation is the existing education system. There is no teaching of moral values in the curriculum as well as in the social life.

‘Everyman is for himself’ it is the dialogue of present time. Reality or intelligence is selfishness and moral values are emotion and foolish vocabulary, this type of wrong teaching is given in everywhere. In the Sovereign Republic of Bangladesh here many types of education system. For this reason present education system is failed to create



moral values and education system is liable to create moral degradation. Students are running to career based education. Thus education system makes the students as well as the nation mechanical, immoral, selfish and individualistic.

## 7.2 Implications of the Findings

The research findings have implications for a theoretical understanding of education system and sense of moral values. The issues of moral values need to be understood in terms of the standards of good and evil, which govern an individual's behavior and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government they, of necessity, may change as the laws and morals of the society change.

University of Dhaka is not only the pioneer of Bangladesh's education System but also it will be playing a vital role in the world's highest educational progress. So, we have to take some initial steps:

Education system is becoming a commercial sector, so, we have to build up only one type native education system all over the country. Students are running career based study. It is a devastating matter. We have to follow the real meaning of education that is:

Education is a form of learning in which the knowledge, skills, values, beliefs and habits of a group of people are transferred from one generation to the next through storytelling, discussion, teaching, training, and or research.

Moral education will be included in education curriculum. Only one type education system will build same national civic sense or collective sense. Not only educational institution but also family, friends and society altogether can enhance the practices of moral values and it support students in developing their own beliefs and values. Because students are the conscience of nation. A proper student is a future proper citizen.

Universities need to free from the manipulation of power and negative political influence. Government should take steps for proper judgment, remove the limitations of law enforcing agency. Lastly, we can say that change will happen by the knowledgeable persons who are dedicated only for human being and humanity.

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APPENDIX

Annexure One: Questionnaire

Questionnaire

Part 1: Personal Information

- 1. Name:
- 2. Male/Female:
- 3. Age:
- 4. Living Place:

Part 2: Demographics

- 1. Religion:
- 2. Marital Status:
- 3. Educational Qualification:
- 4. Monthly Income of Guardian:

Part 3: Situation of moral values

1. What's your opinion about the institution, which is more effective to learn moral values?

- (a) Family
- (b) School
- (c) College
- (d) University

2. What is the reason to choose the mentioned institution?

.....

3. Do you think that moral values are important in life?

- (a) Yes (b) No

4. If yes, then what is the reason?

.....

5. Can moral education in academic courses improve moral practices in society?

(a) Yes (b) No

6. If yes, then why?

.....

7. What is the necessity of learning moral education of the students?

.....

8. Do you follow moral values in your life?

(a) Yes (b) No

9. Why you give emphasize on moral values in the education curriculum?

- (a) Motivation
- (b) Satisfaction
- (c) Protest degradation

10. How can the practices of moral values support students in developing their own beliefs and values?

.....

11. What is the existing study process in your university improves the moral values?

- (a) Surface
- (b) Deep
- (c) Medium

12. If yes, then why?

.....

13. Are you satisfied with your education system?

(a) Yes (b) No

14. Is it possible to be a successful student without having a moral judgment?
- (a) Yes (b) No
15. What type of relationship (teacher-student) is existed in present education system?
- (a) Responsible  
(b) Egoistic  
(c) Lobbng
16. What it should be?
- .....  
....
17. Do you think that alternative education system is necessary against traditional education system?
- (a) Yes (b) No
18. Is academic freedom a threat for moral values?
- (a) Yes (b) No
19. Have you ever experienced or exercised teasing?
- (a) Yes (b) No
20. What is your opinion about moral degradation, which creates more problems in the campus?
- (a) Manipulation of power  
(b) Extortion  
(c) Hijacking  
(d) Drug addiction
21. Which is less moral degradation given in below?
- (a) Abuse of electricity  
(b) Abuse of gas  
(c) Throwing rubbish anywhere  
(d) Sound pollution
22. Which issue incited the students most?
- (a) Political influence

- (b) Delay of judgment
- (c) Limitations of law enforcing agency

23. Will you give bribe to anybody for getting job?

- (a) Yes (b) No (c) No answer

24. If yes, then for what type of job you will chose?

- (a) Government
- (b) NGO
- (c) Others

25. What is the reason to choose the mentioned job?

.....

26. Do you think that one day the present situation will be changed?

- (a) Yes (b) No (c) I don't know

27. If yes, how and what is your expectation?

.....  
.....  
.....

Contact Address:

Present Address:

.....  
.....  
.....

Permanent Address:

.....  
.....  
.....

Mobile No: ..... (If Any)

## Annexure Two

### Case Studies

#### Case Study-1

Tania Akhtar BA (Hons.) students of University of Dhaka. Age 23. Home District: Satkhira. She lives in Bangladesh Kuwait Maitree Hall. Her father is a small businessman, lives in Satkhira with her family. Tania came to Dhaka city for higher education in 2010. She learns moral values from her family before getting admitted into University. She was highly conscious about it. But after coming Dhaka specially after getting admitted into the University, she came to know that the sense of moral values are only found in books not in the lives of people. She found that her classmates are selfish, cheat, liar and dishonest. She says that *"Now in this time we are following western educational system and students are growing up mechanically."* Semester system keeps her so busy and she doesn't get the time to think of social problems. Even she doesn't have minimum sense of moral values. She doesn't feel the necessity of switching off the fans or lights of their classes, because most of her friends are not conscious about that. They are not aware of cleanliness. They pollute sound on 'Rag day' or other festivals. Students, who should place the first position, are seen in later places. It happens because of having extra communication or lobbying with teachers. According to Tania, *"Everybody admits the necessity of morality but nobody applies it in life."* The system will not be changed if only I am good. Everybody including government should come forward to change the system. But I believe that one day the situation will be changed definitely.

#### Case Study-2

Obydur Rahman, MSS student, Department of Sociology. Home District: Kurigram Sadar, Kurigram. He lives in A F Rahman Hall, University of Dhaka. He came into Dhaka for study in 2009. His father's income is not sufficient to maintain his family. He completed his BSS degree and now he is searching a job. He tried but still he didn't get any job. Now he is very disappoint and decided that if he doesn't get any type of job, he will give bribe by selling all his lands. In this case he will chose government job. When I tell him that what you have learned from your higher education? He says that *"Everyman is for himself. If I starve no one will supply me food. Education system is making us mechanical."* But he believes that one day the situation will be changed and everyone should conscious about the education system. If the education system is changed, every student will be prepared as a conscious citizen.



### Case Study-3

Anamul Haque, Age 24, MSS student. Home District: Sirajgong. He came to Dhaka in 2008. He argues that family is the more effective institution to learn moral values. His father is a school teacher who taught him moral education from his childhood. But he thinks that other institutions are very essential for learning morality after 6 years. He argues that moral education motivate the students to do moral activities. Environment also very essential to the practices of moral values of the students. It supports students in developing their own beliefs and values. The running education system is not suitable to build moral values. Rejecting foreign education system, we should receive native education. He says, "*Education system is responsible in greater part for moral degradation.*" Most of my friends were used to tease the girls because of moral degradation. According to him, only native education system can prevent moral degradation.

### Case Study-4

Jalil Mia, Age 21, Department of Law. Home District: Rangpur. He came in Dhaka in 2011. His give opinion that is family is the primary institution, which starts to teach of moral values. But other educational institution directed a man to be a proper citizen. No one can deny the importance of moral values in life, but the existing education system always keeps us busy. So we don't get the time to think of existing social problem. This system makes us individualistic and selfish. There is a popular dialogue that is who always think of his own can't be careful to others. I always follow the rules that, "Chacha apon pran bacha". Our education system makes us mechanical and immoral. But I believe that the young generation including me must be wake up one day and the situation will be changed and students will get back their glorious past.

### Case Study- 5

Mousumi Khatun, Age-20, honors 1<sup>st</sup> year. She was very simple but after coming Dhaka she saw that man is very much critical here. They In the University, most of the classmates are individualistic. They don't help her. According to her, "I was helpless because I was a new guy in Dhaka. No one help me in my problems. Only my destiny gives me the chance to change my fate." I know it is very difficult to be honest in this competitive world. But I took the challenge of being good till my death. This is my opinion. I also think that practices of moral values need to start from own side then it will inspires the others.

## Annexure Three: Checklist

### Checklist

- What's your opinion about the institution?
- Which is more effective to learn moral values?
- What is the reason to choose the mentioned institution?
- Do you think that moral values are important in life?
- If yes, then what is the reason?
- Can moral education in academic courses improve moral practices in society?
- If yes, then why?
- What is the necessity of learning moral education of the students?
- Do you follow moral values in your life?
- Why you give emphasize on moral values in the education curriculum?
- How can the practices of moral values support students in developing their own beliefs and values?
- What is the existing study process in your university improves the moral values?
- If yes, then why?
- Are you satisfied with your education system?
- Is it possible to be a successful student without having a moral judgment?
- What type of relationship (teacher-student) is existed in present education system?
- What it should be?
- Do you think that alternative education system is necessary against traditional education system?
- Is academic freedom a threat for moral values?
- Have you ever experienced or exercised teasing?
- What is your opinion about moral degradation, which creates more problems in the campus?
- Which is less moral degradation given in below?
- Which issue incited the students most?
- Will you give bribe to anybody for getting job?
- If yes, then for what type of job you will chose?
- What is the reason to choose the mentioned job?
- Do you think that one day the present situation will be changed?
- If yes, how and what is your expectation?