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**IMPARTING ETHICAL VALUES
IN ADVENTIST HIGHER EDUCATION
TO STUDENTS OF OTHER FAITHS**

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What is Ethics?

A) Definition:

Ethics are principles or standards of human conduct, sometimes called morals. For as long as people have been living together in groups, the moral regulation of behavior has been necessary to the group's well-being. Morals were developed, sometimes irrationally, after religious taboos were violated out of chance behavior that became habit or custom, or from laws imposed by chiefs to prevent disharmony in their tribes. Morals were formalized and made into arbitrary standards of conduct. Ethics are among other things, a set of rules and standards which govern individual conduct.

B) Perception of Various Religions on Ethics

Hinduism

- The true rule of life is to guard and do by the things of others as they do by their own. "This is the sum of the Dharma: Do naught unto others which would cause you pain if done to you" (Mahabharata 5:15:17)
- "One should not behave towards others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire." - Mahabharata, *Anusasana Parva*, 18:113:8
- Wound not others, do no one injury by thought or deed, utter no word to pain thy fellow creatures. (The Ordinances of Manu)

Sikhism

- "As you see yourself, see others as well; only then will you become a partner in heaven." "Compassion-mercy and religion are the support of the entire world".
- "Don't create enmity with anyone as God is within everyone."
- "No one is my enemy, none a stranger and everyone is my friend."
- "We obtain salvation by loving our fellow man and God."

Buddhism

- Ethics of reciprocity is fundamental to Buddhism. This is partly due to the fact that Buddhism, unlike theistic religions, does not rely on divine revelation. Therefore, in Buddhism, all aspects of teaching are

regarded as wisdom rather than supernaturally derived and are to be undertaken voluntarily rather than as "commandments." For example, the first of the Five Precepts (Panca-sila) of Buddhism is to abstain from destruction of life. The justification of the precept is given in Chapter 10 of the Dhammapada, which states: "Every being fears punishment; every being fears death, just as you do. Therefore do not kill or cause to kill."

Judaism

- Here, the Golden Rule, as it became known to later Western tradition, finds its origin. The Hebrew Bible, states:
- "Thou shalt not avenge, nor bear any grudge against the students of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."
- "The stranger that soujourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God."

Islam

- "No one of you is a believer until he desires for his brother that which he desires for himself." (Sunnah. Forty Hadith of an-Nawawi 13)
- "None of you [truly] believes until he wishes for his brother what he wishes for himself." (Number 13 of Imam "Al-Nawawi's Forty Hadiths." 7th Century CE)
- "*Hurt no one so that no one may hurt you.*" — Muhammad,
- If anyone harms (others), God will harm him, and if anyone shows hostility to others, God will show hostility to him." Sunan of Abu-Dawood, Hadith 1625.

Confucianism

- "What you do not wish upon yourself, extend not to others."

This is what the Bible says about Ethical Values

- *Forgive us our [debts], as we forgive our [debtors].* (Some translations of Matthew 6:12 have *debts* or *trespasses*, while Luke 11:4 has *sins*)
- "Love your neighbor as yourself" (Matthew 19:19; Matthew 22:39) (Mark 12:31) (Luke 10:27) (Romans 13:9) (James 2:8)
- "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets." (Matthew 7:12)
- "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matthew 7:12)
- "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Galatians 5:14)

- "Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." (Matthew 22:36-40)

Statement of Purpose:

The purpose of this essay is to stress the importance of promoting ethical values, through the teaching of ethics, as expostulated by Adventist beliefs, especially amongst people of other faiths, to control moral degradation so that students when they leave the college after graduation should, along with their academic and scholastic achievements also carry with them a deep commitment of the social and moral responsibilities that they should have.

An education sans ethical values?

What is wrong with an education without moral education? It will be just like going into the garden and dusting the plants, polishing the fruit and wiping the leaves clean, but not watering the roots, because we cannot see them and feel that they are not important, whereas they are the most important part if the whole plant has to flourish and grow well. We do not take care of our roots because they are underground and can't be seen. In the same way our spirit, our inner nature, can't be felt or known through the gross mind, through the senses. It is our duty to look after our roots, otherwise this tree of life is going to get weak and sick.

This is what has happened to us today. We have become mentally and emotionally weak despite all our technological advancements, and we are unable to confront our mental conflicts, our emotional imbalances, our rationality and our nature. Why? Because we have not been taught to look after the roots which are the basis of our lives. This is where moral education comes in. Academics can teach us about management systems and new technologies but what moral education will teach us is love and

compassion, sharing and generosity, politeness and courtesy, civility, respect and reverence, tolerance and patience gratitude, indebtedness and thankfulness, duty and responsibility towards society and above all faith and belief in God.

The Objectives of Ethical Values:

Earlier it was believed that the teaching of ethical values belonged in the realms of religion or philosophy or from the pulpit of a chapel. However, now it is apparent that value based education must form an integral part of the curriculum and be brought out from its traditional place within the four walls of a classroom. The basic objectives of imparting ethical values to students are:

- 1. The prime objective is to create a value system that will enable the student to act ethically whenever confronted with a dilemma and to fulfill the basic philosophy of Adventist education as expostulated by Ellen White***
- 2. To stimulate the moral imagination of students.***
- 3. To help students recognize moral issues and concepts.***
- 4. To help students analyze key moral concepts and principles.***
- 5. To stimulate students' sense of responsibility.***
- 6. To help students deal effectively with moral ambiguity and disagreement.***
- 7. To develop student's ability to effectively deal with ethical dilemmas.***
- 8. To help students to understand the complexities of ethical decisions during the course of their careers.***
- 9. To provide written codes of ethical business conduct which will provide a guideline to the student throughout their lifetime.***

The role of ethics in education

Teaching ethics helps students to:

- Develop self-confidence, courage and strength in individuals and .in group to face new challenges in education;
- Eradicate the racial discrimination on the basis of color, caste and creed;
- Foresee present and future problems in the field of education;
- Develop the all round human personality;
- Utilize artificial and natural resources to the maximum extent for the welfare of society;
- Improve the standard of life;
- Improve the quality of life;
- Develop self-discipline in everybody;
- Realize responsibilities of everybody (i.e., students, teachers, administrators and policy makers) in practicing and promotion of values;
- Appreciate rich ancient culture;
- Enrich past culture;
- Transmit undistorted ancient culture to present and coming generations.

Education, conducted in its true spirit, should lead to the development of the human personality in all its richness - intellectual, physical, social, moral and spiritual. Tragically, such is not the case in reality. When teachers teach, young impressionable minds, they are actually shaping the destiny of their future. But what kind of destiny has been actually shaped during the last 40 years? A sample of items picked up from a single day's events appearing in a prestigious daily presents a horrifying picture:

- Government decided to file a criminal case against a former minister on charges of murder. (Politics)
- Arrest of four persons caught in smuggling of gold and silver worth 2.60 crores. (Economics)

- Arrest of two sub-registrars involved in site registration racket (Public Service)
- Arrest of Manager of Orphanage for girls on charges of harassment and sex abuse of inmates (Social Service)
- Strike by 3,64,000 telecom employees against proposal for privatization (Employment)
- Bus falls into valley killing 24 persons. (Utility service)
- A police constable burns his wife for refusing to part with property (Law and order personnel)
- Robbery of ornaments from a home in a busy locality (Safety & Security of citizens)
- Group clash over young men teasing women (Moral value)

Educators concur that fostering moral and ethical thoughts among students with differing faiths and encouraging them to learn from their differences and commonalities are the most valuable contributions that a teacher can make to the lives of a student and perhaps there will be less number of the ominous headlines that we see mentioned above.

- *Adventists schools and colleges have since their inception adopted a curriculum that offered values and religious education as compulsory requirement for graduation.*
- *Ellen White wrote, "Divorce God from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the many qualities that give true power to man."*
- *The politics concept of Adventist education dictates that a total educational experience was one that could address the spiritual, educational and physical needs of a student.*

Most of today's colleges articulate goals of value based education and the preparation of future leaders as prominent aims, but more often than not such ideals are not supported by the curriculum that they offer. More often than not they are taught as 'Electives' and benefit only a small

section of students who opt for the particular elective. Moreover, these classes teach concepts and theories about values and fail to teach values effectively.

Traditional Adventist education also has a moral obligation to offer the community: a moral education that matches word and deed. Moral education and spiritual development are essential to a good educational experience. It is all the more necessary today as the world of today's youth differs from the world of the youth of yesteryears.

Today the world has become more global and more sensitive. If the world today has better standards and improved facilities, at the same time, our youth have to face a world that is more materialistic, more open and scornful of modesty, more selfish, more desperate, and more cynical than the cultures of their parents. The pace of life has accelerated, moral standards have deteriorated. Wide-spread concern has been expressed in every sphere of modern life about the degeneration of ethical values in our society.

Ethics provides a strong frame-work of reference for promoting moral values among people to control such moral degradation through education. Ethics has been taken as an instrument of bringing about fairness and stability in the society and developing suitable curriculum for the schools. It provides foundation for our understanding educational system and social beings and realizing good of all. Teaching of ethics has been imperative under the present circumstances.

100 years ago, virtually no one in the commercial sector had heard of, or even seriously considered the notion of utilizing values in the workplace. To succeed in business, one needed grit, steel, strength, capacity, and plenty of resources. Likewise, workers needed to be hearty, dutiful, and capable of doing the job. Other factors, such as an employee's honesty, the company's integrity, the worker's personal safety, etc. were absent from the dialogues of commerce. Rather, work was organized around goals to be achieved within a time period at a certain cost so that the customer got what he wanted.

Adhering to values was considered too subjective -- even effeminate -- to be worthy of management's attention. And yet, today we are

beginning to see that values are well on the way to revolutionizing many areas of society. Of late, it seems to be on the lips of everyone; from every sphere and field of life. What was beyond mind's conception then has now been accepted as a rational and effective method for uplifting all aspects of life. For example, leaders of corporations now engage in strategic planning in which the values of the company -- such as integrity, customer delights, maximum utilization of resources, etc. -- are integrated into its mission statement. No longer are values for the intellectuals or college professors or elites. But if you have no Values in you as an individual, you can not have any value added objective in your work place.

An ethical value system consists of:

- A set of beliefs about the nature of man
- Beliefs about ideals, about what is good or desirable or worthy of pursuit for its own sake
- Rules laying down what ought and what ought not to be done
- Motives that incline us to choose the right and wrong course

Ethical values are things held to be right or wrong or desirable or undesirable. While morality is sometimes described as 'innate' in humans, the scientific view is that a capacity for morality is genetically determined in us, but the set of moral values is acquired, through example, teaching, and imprinting from parents, teachers and society. Different cultures have very different moral value systems. Adventist youth have moral values inculcated within them as part of their upbringing. They have been brought up with the teachings of Ellen G White ingrained in them through their childhood, their pre and elementary schools. Hence, the need is there, but not so much as is necessary in students belonging to other faiths, who seem to have lost their vision concerning the true end of education.

III. Teaching Ethics Through:

A) Biblical examples:

Is it acceptable to Christian economists that millions of students carry the ethical framework of mainstream economics into their careers in business, journalism, public service, and even Christian ministry?." Even more disturbing, however, is that these attitudes are not simply a result of self-selection by major. "After you have studied and learned a body of economic principles, you comprehend reality in a new and different way."⁴

If Christ is the Lord of life, then compartmentalizing economics and Christian thought is not permissible. As economists, Christians are to work to bring societal structures "into closer conformity with the scripturally articulated perceptive will of God."⁵ We are called by God to stand against injustice, to be concerned for the poor, to preserve the dignity of the individual, to be stewards of God's creation, to avoid the idolatry of materialism, and to support community through loving our neighbor.

B) Teaching through concepts:

God possesses the characteristics of a personal spirit Being.

The Bible says that God is spirit (John 4:24), and is not flesh and blood (Matt. 16:17).

However, His characteristics are those of a living, personal, individual Being. These include the following:

- * He lives (John 5:26).
- * He speaks (Matt. 3:17)
- * He knows (Matt. 6:8,32)
- * He sees (Matt. 6:4,6,18)
- * He loves (John 3:16; Rom. 5:6-11).
- * He works (John 5:17,20)
- * He wills (Matt. 7:21)

God is not just an impersonal force, nor does He need a physical body in order to possess personal characteristics. God is spirit, not material or physical, and yet He possesses the characteristics of a personal individual.

Man is not divine.

Spiritually man is in the image or likeness of God (Gen. 1:26f; 5:1; 9:6; James 3:9; 1 Cor. 11:7). But our inner being is not Divine, not of the essence of God, and not to be worshiped. To believe we are Divine is blasphemous.

Acts 10:25,26 - Peter refused to accept worship from Cornelius because Peter himself was "a *man*." [Cf. Rev. 22:8,9; 19:10]

Acts 14:15 - When the people of Lystra tried to offer sacrifice to Paul and Barnabas as gods (v8-18), the inspired men said the people should cease such practices and worship the living God. They said they were *men* of like passions with those attempting to worship them.

1 Samuel 15:29 - God is not a man.

It is not true that our inner essence is that of God. Therefore, it is not right to worship any man, neither ancestors nor religious teachers.

[See also Matt. 23:8-12; Ezek. 28:2,6-10; Gen. 3:5; Acts 12:22,23; Isa. 55:8,9; Heb. 2:7; John 10:33; Num. 23:19]

There is only one true God.

Three separate Beings possess Deity: the Father, Son, and Holy Spirit. But unlike Hindu deities, these three are completely united in will, goals, purposes, etc. All have complete authority over all aspects of creation (in contrast to one over fire, one over wealth, etc.). Hence, they are completely united to form one God (John 17:20,21).

Deuteronomy 4:35-39 - The Lord is God and there is none else besides Him.

Isaiah 43:10,11 - Before Me there was no God formed, nor shall there be after Me. I, even I, am the Lord, and besides Me there is no savior.

Exodus 20:3 - You shall have no other gods before Me.

[Isa. 44:6-8; 1 Cor. 8:4-6; Matt. 4:10; 2 Cor. 6:16-18]

The use of images in worship is forbidden.

Exodus 20:4,5 - You shall not make any graven image nor bow down to such.

Acts 17:29 - Since we are God's offspring, we should not think the Godhead is like gold or silver or stone graven by art or device of men.

2 Corinthians 6:16-18 - What should be a Christian's attitude toward idolatry as practiced in Hinduism? We should have no agreement with it, but separate ourselves from it and do not touch it.

C) Teaching through lifestyle

The question is, how do we make these ethical decisions as Christians?. First, we can consider some common ways of making ethical decisions that are inadequate expressions of a Christian lifestyle.

Emotion. For some people, emotion or feeling is a major gauge in relating to others. This is the idea of "If it feels good, do it." The basis for the decision is what a person wants or needs to make them feel good at the moment. This is a totally self-centered approach that allows us to use others to meet our own physical or emotional needs.

Expediency. Some people are more pragmatically oriented than others. They make ethical decisions based on "what works" and say, "The end justifies the means." They are willing to do whatever is necessary to reach a goal or accomplish a task, regardless of the impact on other people.

Consequences. A common attitude among children, or even among adults who are emotionally immature, is to avoid negative consequences. This approach makes ethical decisions based on whether it results pleasure or avoids pain. This can have two aspects. One attitude is that an action is acceptable "as long as I don't get caught." The other perspective is to avoid anything that might bring pain or discomfort, or require extra effort or cost.

Rules. Some people want the Bible or some other authority, like a book of church discipline or a person in authority, to spell out in black and white every

rule that would govern every conceivable action before they can make ethical discussions. While both the Bible and church documents do provide guidelines for ethical actions, they do not and cannot cover every circumstance. Too often, people then assume that since there is no specific rule governing a certain situation, then there is no restriction on what can be done in that situation. Unfortunately, people then either follow their own often selfish instincts or they allow their prejudices to govern their behavior rather than seeking an authentically Christian course of action. People who need a rule for every possible situation have not yet learned to apply biblical principles to their lives and are immature decision makers.

Situation. All ethics involves making decisions in particular circumstances. However, to have no guidelines beyond the immediate situation is to have no reference point at all. It is a total relativism that says things like, "I know what's best for me," or "You don't understand my situation." The decision depends totally on what a person thinks is best to meet the immediate situation.

How are ethical values inculcated amongst the students?

The inculcation of values is by no means a simple matter. There is no magic formula, technique or strategy for this. Value education in all its comprehensiveness involves developing sensitivity to values, an ability to choose the right values, internalizing them, realizing them in one's life and living in accordance with them. Therefore, it is not a time-bound affair. It is a life long quest. Education should not be thought of packing ill assorted and unwanted information into the heads of the students. It should not become a dead weight crushing all originality in them and turning them into mere automata as Mahatma Gandhi has put it. The right type of value based Education should be offered in the right type of environment to our students. Once the objective is defined very clearly one can think of the right type of curriculum for a value-based education. But imparting such an

education should be through the creation of the right type of environmental factors.

Inculcation of ethical values

Inculcation of values is influenced by a complex net work of environmental factors such as personal observation of society, parents, teachers, friends, community and the media.

➤ ***Personal Observation of Society:***

"Values are to be caught and not taught" is a very old saying. It was perhaps true in days gone by when parents at home and leaders in community in various walks of life were all value-based people. Therefore younger students and growing adolescents could catch values of elderly people and either by imitation or by special efforts developed appropriate values accepted and respected in society.

➤ ***Teachers:***

In today's schools and colleges we see a large number of teachers who are more after making money by fair means or foul. Such teachers are unscrupulous and stoop to unfair means for making a fast buck through indifference in teaching and conducting private tuition classes for extra income. This has led to malpractices in examinations by students and in some cases by teachers also. Besides this, we see teachers and lecturers, at least a considerable number, addicted to smoking, drinking and other vices. They send the wrong signals to the students. Therefore how can such teachers be entrusted with teaching of values to students? This however is a valid objection or doubt, but the answer does not lie in giving up value education altogether. We are in a vicious circle -unless we inculcate values in school life we cannot hope to get value-oriented teachers in future. On the other hand so long as teachers with bad habits are working in schools and colleges, value education cannot be effectively carried out.

Teaching demands rigorous and candid standards:

Teachers need to be reminded that teaching is a noble profession, demand the most stringent and upright standards. The future of the world is in their hands and it is of the utmost importance that they realize and comprehend the seriousness of the responsibility entrusted to them. In the pursuit and promotion of values, the teacher has the most vital role to play. It is the teacher who is the guide, friend and philosopher and the first interaction of students, after the parents, is with the teacher. Teachers with vision, dealing with curricular subjects such as languages, science, social sciences etc can develop suitable strategies and methods which would enable proper transmission of values.

Teachers must be motivated enough:

Without the background of a moral education or a formal education in ethics, however, teachers may not be motivated to act in accordance with moral guidance. A moral education is the process of learning what is acceptable behavior and recognizing that others expect such behavior. Most people who grow up in social environments, however, learn what is acceptable and what is not. Although they may not always adhere to such guidance, they do develop the motivation to be seen as justified in their actions. Obviously, teachers are the products of various social environments. Most teachers, however, should be expected to understand the fundamental social value of what society expects regarding morally acceptable behavior.

Teachers need to be grounded in moral education:

It may be observed that a number of teachers are themselves deficient in perfect knowledge of science and mathematics. Similarly, a number of teachers cannot write very effective and grammatically correct English. Have we, for this reason, stopped the teaching of science and mathematics and languages? The practical solution lies in making a beginning of value education in which teacher training in values should be a strong component and the curriculum in value education should be related to the present

practical needs of society rather than the ideals based on moral based parables or philosophical treatises by great scholars which may not have a direct bearing on day to day life of students. This therefore emphasizes the need for development of appropriate curriculum and the relevant training course for teachers to enable them to handle value education in a practical way.

➤ ***Parents***

Students are under the care of the teachers for a maximum of 6 hours a day and for not more than 210 days in a year. As against this, they are open to the influence of the house, neighborhood and a larger community as well as mass media like TV programmes for the rest of the day and the whole year round. If value education is inculcated during the school hours only, the counter effects of student life outside the school for more than 18 hours a day will be so strong as to destroy the good effects, if any, of value education in schools. The fact that students are under the care of the teachers for a fraction of the day cannot be denied. It is not the quantum of time that is important; it is the depth of impact produced by teachers and schools which will count. If impact of values in school is strong it can resist the onslaught of bad tendencies either at home or in the society

Effective parenting is the most important responsibility of a human being. The entire civilization is based on good parenting. The parents have to teach the moral, social and ethical values to their students. Truth, righteous living, honesty, faith and the richness of our heritage should be taught to them. Parents should teach and practice their faith's beliefs at home. The students should be taught about our purpose on earth. Guide your students with love, not fear. You must nurture your students with positive messages which will make them self-confident. They must be taught to be patient, to be content and to exercise self-control. This will help them distinguish between right and wrong, and make their own judgments as they grow up.

All parents should set a personal example:

- Teach about Bible and virtuous living
- Take them with you to church
- Good conduct – lead with example
- Home worship
- Talking about your faith – with practical example and meaning.

The parents' role as educator can never be reduced to merely an academic exercise. Parents are first and foremost educators of their child in a way of life. And if this way of life is a calling "to live in truth and love," then the parents' primary role is as moral educator.

➤ ***Friends:***

Through studies reports it is quite clear that friends can be the cause of most negative and antisocial behavior. The stereotypical model is of a "good" teen being approached at a party or on the playground and being offered a cigarette by a "bad" teen. If the "good" teen refuses, he or she is subject to taunting and teasing by the "bad" teen. Friends are rarely credited as the source of positive behaviors, such as good grades, community service, or abstention from drinking, smoking and immoral behaviour. Best friends and friendship groups or cliques are not the only potential sources of influence in the peer network. It is possible that others emulate the most popular leaders in the school. Thus it is very important that parents keep a check on their student's friends. Teenagers, by way of their adolescence are generally not very worldly wise and they could fall into traps that could ruin their futures.

➤ ***The community***

The community can play a major role in inculcating values in a child. A survey revealed that most criminals in the US came from a particular community. Yet two orphans who were from the same community were adopted by people from another community and they grew up to be totally different from their volatile and hot-tempered erstwhile friends and neighbours.

➤ ***The media***

The media in all forms, written, visual or aural can have maximum influence on the minds of the children. Students today are exposed to a glut of information, good, bad, indifferent and dangerous. Young children are addicted to the internet. However, uncensored information can have harmful effects, but if monitored well the media can be a powerful tool in inculcating ethical values amongst students.

➤ ***An ethics and values syllabus***

Even though values are imbibed by students from normal and expected sources as shown above, there is no yardstick to measure what the students have learnt. It is at best a trial and error method and the student is exposed to negative and harmful values that can at best teach the student what not to do. However, a value-based education taught within the four walls of Classroom is a sure fire method of allowing the children to understand and differentiate between good and bad and make the right choices. Modern youth find their values within the world around them and the task of justifying the attempt to articulate ethics through books is a difficult task, but nevertheless an important task.

How do we know these values have been embraced?

There has to be a learning-outcomes-centered approach to the inculcation of values design. Whatever method we adopt, it must achieve its ultimate target of inculcating within the students moral and ethical values. The final goal should answer the following question, "What is it that the students will be able to do at the end of the learning experience that they could not do at the beginning?"

- A. Question & Answer Technique
- B. Assessment through continuous supervision
- C. Effective teaching leads to effective learning
- D. Result oriented curriculum

- E. Tests and Grading
- F. Four determinants of student capability

Epilogue

Ellen White wrote, "Divorce God from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the many qualities that give true power to man."

Ethics and Values education is an important, yet sometimes neglected subject area in today's classrooms and curriculum. Despite explicit statements demonstrating community colleges' positions on values development among students, the precarious nature of the topic makes values education difficult to implement. However, as this presentation seeks to demonstrate, values education can be adequately addressed in both the classroom and college curriculum. Particularly with an increasingly diverse composition of students and faculty, recognizing, developing, and communicating personal values, ethics, and morals cannot be ignored. In sum, understanding both classic and contemporary approaches are essential in creating a community that both acknowledges and appreciates diverse values and beliefs.

Traditionally, what we teach as ethics today were religious values. But we now know, whether we teach them at bachelors level, or masters level or in the technology and health disciplines they are universal values that have stood the test of time. Whatever name you can call it by; it is really what gives us the power and the strength to survive in a rapidly changing environment.

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