

Ethics Anomie of University Faculty Engaged in Social Service in Current China: Status quo, Causes and Solutions

Cunxu Bo*
Linyi University
School of Education
Linyi, China
bocunxu80@163.com

Enyun Liu
Linyi University
School of Education
Linyi, China
ley-ly@163.com

Abstract—This article takes a critical approach to explore the status quo, causes and solutions of university faculties' ethics anomie when they engage in the public service in current China. The research methods used in this study are interview and literature analysis. The conclusions of this study are as follows: The main manifestations of this ethics anomie are that, faculties' pursuit of independent character and academic freedom is faced with severe challenges, the recognition degree of social responsibility is declining, and their position is swinging between justice and benefit. There are many reasons for those problems, such as, the role of faculty is located incorrectly which causes identity crisis, the power distribution within the university system weakens the organizational supporting capacity to the ethics, and the imbalanced social control mechanisms aggravates possibilities of ethics anomie. There are some measures could be taken to solve those problems, such as, facing up to the limitation of universities' social service ability which can eliminate the ethics deviation of role identity, coordinating the relationship between social and self-expectations which can increase the recognition degree of ethics, expanding universities' autonomy space and enhancing the capacity towards it which can improve faculties' moral consciousness and ability, reducing the external uneven regulatory mechanism which can set up a platform to enhance the ability of ethical practice. The main innovation of this study is as follows: The social services in Colleges and universities are analyzed from an ethical point of view.

Keywords—*Ethics anomie; University faculty; Social service*

I. INTRODUCTION

With the expansion of the functions of China's higher education, the opportunities for university faculties to take part in the social service are increased and their abilities are improved, and all parties are given the corresponding benefits. But at the same time, there is an important ethical issue: what behaviour norms and value standards should be followed for university faculties in the social service activities, and different answers to this question relates to whether their service behaviours is proper or not. From a practical point of view, in the process of social services, university teachers have many difficult issues of ethics anomie. For example, for the interests of some groups, some faculties give speeches against the common sense that may mislead others and the society; training activities only for money, but neglecting the

interests of the whole society (WANG, 2011). All above not only express doubts about the rationality of university community services, but also will form a number of adverse effects for its future development. However, we found that these anomie phenomena are complex, and there are many other underlying factors besides teachers themselves.

II. THE MAIN MANIFESTATIONS OF THE ETHICS ANOMIE IN CHINA

Ethical anomie is mainly concerned with problems of normative standards among individuals, others and the society (Caruana, 2000). Therefore, besides clarifying the main manifestations of the university faculties' ethics anomie in social services, we should also think about teachers' personality, rights, responsibilities, powers, freedom, and so on.

A. *The Pursuit of Independent Personality is Weakening*

In the social services, university faculties as intellectuals need to maintain the pursuit for the independent character. Not only is this the philosophy guarantee and spiritual support to ensure that they are not controlled by the strong external force during the social service and ensure the realization of external social goals, but also this is the oneself' inner basis to ensure the legitimacy of the service activities and the value aim for intellectuals to settle down and get on one's pursuit. Based on this, university faculties in social service activities can maintain a clear mind. Besides taking into account of the needs of society and maintaining the independence of academic research, they also hold the spirit of cautious rational criticism.

In the current China, the university faculties entering the field of social services are generally achieved through two approaches: firstly, pushed strongly by universities, government agencies or other service targets; secondly, enter on their own initiative (CHEN, 2004). The former should always obey the interest request of universities, government or other service targets, but has to give up their dignity and cater to the external political and economic interests. The latter also gives up their dignity for political and economic interests to a large extent. As a "post-law exogenous" modernization

process, Chinese universities took the social responsibility of national salvation since their birth, and university faculties' independent personalities faced with huge pressure from many aspects. With the continuous expansion of the Chinese market economy, the demands of an independent personality in social service activities is reduced, university faculty gradually degenerated into a tool for external interests. It will not only undermine the independence of the university teachers themselves, but also will undermine the truth-pursuing capacity of academic research and reduce the social criticalness of the intellectual, which is not conducive to long-term development of all parties.

B. Lacking Standards for the Priority Debate between Rights and Kindness

Which is a priority between the rights and kindness? The different answers to this question are important basis to distinguish ethical standards between Liberalism and Communitarian. Whether it is classical liberalism or neo-liberalism, they hold an idea that the rights of individual freedom are the premise for kindness and the group order often brings the inevitable evil. Communitarians exactly hold the opposite view.

With the regard to the university teachers in China, they are basically in the period of social transition. The traditional Confucian Culture searches for the group kindness intrinsically, while in the modernization of 100 years in China, they were exposed to the pursuit of liberalism (YANG, 2011). Therefore, during the social services, university teachers in the transition period are faced with the cultural conflict owing to time changes. On the one hand, they hold a positive attitude towards the world, provide different kinds of service for the targets and wish to promote the enormous development of service targets with their own efforts. However, in reality, they always find that the service systems, which set up by university management, the government and industry group, do not have the desired effect, but are linked to corruption and unequal service. This brings some interests to the certain group, but this also damages the interests of other vulnerable groups. This cognition of mutually contradiction makes university teachers fall into a very contradictory situation during social services. The debate of which is a priority between the rights and kindness often lacks effective standards.

C. The Pursuit for the Disposition of Academic Freedom is Faced with Severe Challenges

The philosophy basis of European and American modern higher education is modern epistemology and political theory, so then the relevant academic research issue deriving from that is to explore the unknown world and the existence of freedom (White, 1989). The academic research of university teachers should preserve the disposition of freedom against the intervention of the government and outside forces. This pursuit got the institutional guarantees at the early stage of development of western universities. With the rise of modern nation-state, university teachers have to be involved in the service of certain social goals. Owing to the intervention of all parties, the pursuit for the academic freedom has become an important issue that modern European and American

universities are faced with. This is particularly prominent to the present universities in China. When providing services for the society, almost all of the faculties feel that academic freedom is one of major difficult problems. The control of the service targets in political, economic and other aspects makes university teachers faced with serious social challenges when they pursue for the disposition of academic freedom. For example, for the current top-down type of subject distributive research, national interest is the dominant force. Only conforming to this premise, can researchers gain relevant researching funds, but the freedom of their academic research is affected to a large extent (ZHANG, 2007). In the transverse study, a large number of enterprises and institutions providing research fund often require that university researchers must demonstrate their desirable results.

D. The Recognition Degree of Social Responsibility Gradually Decreased

Social development has always been shouldered an important social responsibility, the Chinese Confucian scholar of Song Dynasty, Zhang Zai has proposed that "contribute your own heart for the world, cultivate the heart and nature, inherit the lost knowledge for the past time, and bring the peace for the future", which becomes the self-impetus for Chinese intellectuals. Therefore, "only by relying on scholars who could monitor politics, will there be enough strength and great progress for the development of China. The scholars are not politicians themselves and so they will not be manipulated by the government. It takes the efforts of decades for this excellent group to monitor the government and reform the society, and then China could not be that hopeless."(XIE, 1999). However, when the current university teachers as intellectuals provide services for the community, their recognition degree of social responsibility is gradually reduced. The service aims to complete the assigned tasks from higher levels or to gain the personal fame and rights regardless of the long-term and overall interests. In the service process, they always follow the prescribed order in their work, and turn a blind eye to the new problems. Viewing from the service results, it is only beneficial to the established interest groups, or individual self-interest. The direct consequence of the decrease of recognition degree of social responsibility is that service activities is short-lived and inefficient, and the long-term result is the loss of teachers' morals, and damage to the interests of the whole society.

E. The Position for the Choice of Righteousness and Benefit Swings

In the construction of the Ethics System, the different treatment of the relationship between motivation and outcome to a large extent affects the ethical orientation. The direct reflection of this debate in Chinese society is the debate of "righteousness" and "benefit". Among the ideas and actions of traditional Chinese intellectuals, "righteousness" is the purport of the ethical value, but the pursuit of righteousness requires that the intellectuals should maintain a sincere emotion first, and then respect others which will form a legitimate result. However, when providing the service for the society, the university teachers always are immersed into the uncertain swing of choice between righteousness and benefit.

On one side, they give up the pursuit of righteousness and often fall into the circumstances of "abandoning righteousness and pursuing benefit". This is mainly manifested in the following: Firstly, the aims of the service are not out of sincerity, but the service is regarded as a tool to gain some kinds of benefit. Being a starting point from this, it is very easy to fall into the circumstances of "abandoning righteousness and pursuing benefit". Secondly, in the process of service, people often do whatever they need to do in order to achieve a certain goal which easily generates the problems of black case work, trading power for money, power corruption, and so on. Thirdly, services may be implemented to maximize the overall benefits, but they often undermine the interests of vulnerable groups, which will not only undermine the professional morals and self-cultivation of faculties, but also generate doubt about the legitimacy of the whole service activities. On the other side, when the faculties gain the benefits, the loss of morality and sincerity always makes them fall into the predicament of self-accusation. In this mutual contradiction, university faculties are faced with the intangible puzzle and unrest for their position.

III. THE REASONS FOR ETHICS ANOMIE OF CHINA'S UNIVERSITY FACULTY

There is a variety of ethics anomie took place when university faculties engage in the social service in current China. However it is not out of the sincere wish of faculties themselves, but is subject to different kinds of factors.

A. *Role Position Deviation Causes the Crisis of Identity Ethics Recognition*

Role is "the behaviours mode in which according to the social objective expectation, the individuals in the certain status make use of their own subjective ability to adapt to the social environment." (ZHOU, 1997). In that way, the role position of university teachers in the social service is mainly affected by two aspects: the social requirement and expectation to oneself. That is to say, the role of faculties in the service activity is not determined by themselves alone, its way of existence is also not objective, but it is determined in the interactive relationship among the faculties, university administration, government and other service targets. Each party in this relationship has different levels of gaming, and social expectations and self-expectation ratio will be displayed in different proposition in the service role. If the ratio exceeds the acceptable level of self, then role tension and role conflict will take place, resulting in identity crisis and then bringing the identity crisis to the ethical relationship that the kind of identity should conform to.

In fact, for the university faculties, the position of service roles is closely linked to their concepts of oneself and the society. In the minds of Chinese intellectuals, they take on social responsibilities with a sincere heart and bear the expectations of God and the people to achieve self-sufficiency and perfectness of their life value. It needs to be noted that, in the ethical value system of Chinese, interpersonal ethical relationship is more bonding together by a sense of shame, and it is more concerned about others and social assessment. Though detached self-sufficiency of self-existence can find

sense of belonging in the God's will pursuing the disposition, this concept became distorted after the Qin and Han dynasty. And ethical relationship had become the external constraint of etiquette until Neo-Confucianism of the Song Dynasty. Even though the philosophy mind of Lu-Wang Xinxue improved it, too much effort searching for the internal abandoned external transcendence of the Confucian mind, led to absolute self-sufficiency of the ethical relationships. The existence of these two conflicting forces also resulted in the internal tension of ethical values of modern Chinese intellectuals. With China suffered lots of pain in the modern times, intellectuals had to seek the Western thoughts to achieve national salvation and survival, such as social Darwinism, constitutionalism, freedom and democracy and so on. Though they all include the ethics system of western people, what the Chinese intellectuals think highly of is the pragmatism. During the long time since the reform and opening-up, China's fundamental aim is to develop the strength of national economy and politics, giving up the "cat theory of politics" of value seeking, which makes Chinese intellectuals more, regard the external goal as the top priority. In addition, as intellectuals in Chinese history, university faculties have always not obtained the power to dominate the social operation effectively. Therefore, during the university's social services, the faculties' role positioning is more often determined from the expectation and requirement of the society, and the bailment for the value of their own is placed on a relatively weak position (ZHAO, 2009). The direct result of these two splitting forces is the mistake of role positioning. The deep result is the intellectual personality been torn apart, crisis of identity recognition and ethics relationship anomie.

B. *University's Internal Power Allocation Mechanism Weakens the Supporting Power of Ethical Relations*

Whether the faculties get the availability of sufficient self-control strength in the university community service activities affects their role positioning, thereby affecting their identity and practice of the ethical relationship in current China. Through the survey and analysis we found, the automatic control of university faculties depends on the inner structure relationship of their field of power, where the teacher can "by controlling one or several organizational resources to possess the strength of the affecting object for a particular purpose" (BO, 2008). Therefore, the ethical relationship upheld by university faculties in the social services depends heavily on the university's internal power allocation mechanism, which constitutes the direct organizational platform that impacts their ethical character.

From the perspective of Field Theory, as a direct impact factor on the behaviours of faculties, the internal power mechanism is a "multi-tiered waves" power structure formed by the filtering and game of inside and outside personnel rather than a mechanism restricted to the power relations formed by internal staff. The power relation in the core location of wave is constituted by related subjects who are directly involved in community service activities, such as faculties, school administrators, students, and so on; on the second level they are primarily clients and government and other agencies; beyond the third layer is the power from other parties. The first layer implements the construction of the

power relationship through the internal filter and game as the core of the formation of internal relations of power; the second layer impacts on the core layer by passing through the outer layer of university organizations, thereby affects and even determines its internal power relations; the third layer can impact the internal relations of power by layer through or directly through the core layer. Whether the second and third tiers can force through the core layer depends on their ability to take control of the capital, if they master the decisive capital of the normal operation of the core layer, they can easily exert influence on the core layer. From this, you can see university teachers can obtain self-control ability, which depends on the results of three-layer power relations game.

Considering the actual situation, the internal management system basically depends on the government administration system, as the university managers are responsible to the superior, the government forces in the second tier can penetrate the core layer easily, and makes a decisive influence, thus the faculties are faced with enormous pressures in the most direct and most critical aspects of organizational management system, one layer is the university administrators, another layer is the perimeter of the executive power. In the same time, the service objects in the second tier and other social forces in the third tier will also break into the first tier with the help of the government and impact it by way of developing economy and increasing government revenues, etc.; or enticing the core layer to absorb them to participate in the game with the core layer directly by virtue of its economic capital. However, no matter from which angle, university faculties' power of the game in service activities are relatively low in the dual action of current executive-led and the market, which has greatly weakened the self-control ability of faculties in the organizational level, forced by external pressure, ethics anomie is often unavoidable.

C. The Imbalance of Social Control Mechanisms Aggravates the Possibility of Ethics Anomie

It is very necessary for the current Chinese public governance to take strong measures to regulate and control the manner, mode and ways of university teachers who participate in social services and correct their ethic anomies. However, in light of the modern society, the control measures of government are not a good solution for the ethics issues of university faculties and social interaction. Instead, it further aggravated their external dependence in resources in some areas, resulting in the increase of ethical fault phenomenon, which was mainly reflected in the following two areas.

Firstly, the administrative system in the management system results in the loss of autonomy in university, and the reduction of teachers' moral conscious awareness and capability.

In the early days, in line with the reform of the planned economic system, Chinese institutions of higher education set up a higher education management system which is almost identical with the one of the administrative system, with a highly centralized power in a very short period of time. This top-down bureaucratic mechanism led to the complete loss of the autonomous rights of college, and made the faculties tools

to achieve external social purpose. Although the Chinese government was decentralized later, the result of each decentralization is retaking the power, so China's universities are lost in a vicious circle of "one-up on the disorder, died unification". In fact, the root cause of this vicious circle is that the thinking and behaviours of faculties and supervisors are positioned in the obedience to the superior by the highly administrative management system. There is no need for them to develop their own wisdom and ethics to self-sufficient and self-knowledge. Once facing the vacancy of ethics and legal system, ethical and moral anomie will be increased. In this administrative system, it is difficult for university faculties to possess moral conscious awareness and ability, therefore, once they are involved into service sector that is relatively far from the school relations, it is easy for them to face the regulatory power. Therefore, the service ethics anomie is unavoidable.

Secondly, the non-equilibrium mechanisms of social adjustment exacerbate faculties' dependency on external resources, and dispel the external platforms of their moral support. In the history of Chinese higher education, university faculties haven't got a separate identity on national policy, for the sake of political and economic interests, the government has tied them to a temporary policy together as a unique strength, and this directly led to the ups and downs of university faculties' social status, the research and teaching conditions and living standards of the faculties are also directly enslaved to the national regulatory policies. After the reform and opening-up, the total investment in education of China has been at a lower level, the teaching and research conditions of university has not been improved thoroughly (SONG, 2008). Relative to other sectors of society by income level, many faculties are in a serious imbalance. Therefore, driven by the market economy, the learned and skilled faculties form groups via universities, or constantly out of university and achieve the appreciate compensation in the community by establishing a business alone or taking part-time jobs in order to improve the teaching and research conditions and living standards. In a market economy system, the social service activities of faculties could be certainly affected by external environment, on condition that itself is in lack of moral consciousness. It is just an empty talk to require the faculties coming out with a Holy identity.

IV. SOLUTIONS FOR THE ETHICS ANOMIE IN UNIVERSITY FACULTIES' SOCIAL SERVICE

Through the above discussion, the reason for China's university faculties' ethical anomie in social service activities is not that the faculties give up the pursuit of ethics, but a number of factors both from inside and outside lead to the adverse effect, so it also need to be considered based on the complementary ideas both inside and outside which can correct these bad phenomenon.

A. Facing the Limitation of Social Service Ability of Universities Faculties, Eliminating Ethical Bias of the Role Definition

Because of its properties and resources power constraints, like Professor Zhang said "positive function is not unlimited, but there are certain limits for university teachers in the social

services". (ZHANG, 1992). Motivating faculties to cooperate with other groups limitlessly will inevitably lead to negative function. This is because, when the power of government, industry and university management participate in the social service activities, the government and industry determine the value and significance of cooperative projects only according to profit, concerning about its usefulness. However university faculties judge the value and significance to a great extent whether it has the academic value and can promote social progress. If the two orientations could not get reasonable coordination, then, it would lead to the challenge of "forced abductions": that is, for the faculties forced by the government, industry and other parties, it is difficult to bear the responsibility; the error of role identity is inevitable. By addressing the limitation of universities' social service ability, it can put the government, industry and other parties in the right position, and clarify the adverse consequences caused by "forcibly abductions", so teachers would cast off the error of role definition brought by all sorts of power.

B. Coordinating the Relationship between the Social and Self-expectations and Improving the Acceptance Degree of the Service Ethics

In the social service activities of university faculties, there have been maintaining the tremendous tension between the social expectations and self-expectations, often leading the related subject wandering between the two poles, triggering the tension of this relationship, which reduces the acceptance degree over a certain service ethics. With the development of the market economy, the advancement of the subject's awareness and the spread of liberalism, it is essential to coordinate the relationship between the two for the university faculties in the modernization process.

Firstly, it requires to get rid of the thinking mode of the polarization. University faculties in the social service activities, adhering to what ethical norms, is not determined separately by any of them, but made in the coordination of the various relationships by the faculties (McIlveen, 2005). Therefore, it is essential to determine the ethical relationship of the dual fusion and play the main strength of the self-intermediation of the faculties. It not only can increase the awareness of their moral consciousness, but also increase the acceptance degree of the service ethics, which is more conducive to the practice of ethics.

Secondly, construct the ethical principles of system with the sincerity as the core. This is because, as the main service activities, its kindness original source of the service activities should be the true feelings revealed. If the original state is out of the social responsibility or obligation, a sense of responsibility and obligation of this is only from the true feelings of the heart, it can meet the spiritual pursuit of the main services, can keep long-term motivation of the service activities, and keep the effective implementation of the service activities. In addition, it is only out of sincere emotion, the main services can put themselves in the place of another according to the human behaviour of "Do not impose on others", and take the client's needs of the feelings, interests into account, rather than impose the service activities on the others by subjective assertion.

C. Expanding the Space of University Autonomy to Provide Organizational Support for Enhancing Faculties' Ethical Self-consciousness and Ability

Mr Jin Yue-lin, the famous philosopher in modern China, expects the intellectuals not to be politicians-not to take government official as a career; and not to pursue wealth-if they aim at making a wealth, they would be nothing but machines to make money; to own an "independent environment" and to be friends with those in the same camp. Thus the university faculties are able to keep their personalities independent while doing social services, and to take the responsibilities for society, otherwise they would be controlled by powers out of universities. To realize this goal, the university faculties must have access to the space and capacity of autonomy that are enough to resist the interference of powers out of university. For this reason, in the process of enhancing the power of social service, universities should take the following measures: Firstly, improve the environment for faculties' research and teaching, increase their material benefits to prevent them from being tempted by the undesirable economic powers outside the university. Secondly, reform the bureaucratic internal management system to entitle academic power with real freedom, and extend the space of autonomy for faculties to enhance their ethical self-consciousness. Thirdly, create liberal atmosphere and guide the faculties to make self-examination on the existing ethical manners by means of policy steering and job assessment mechanism to feel the tension and conflicts, develop their civic awareness and enhance their perceived competence for ethics.

D. Reducing the Peripheral and Unbalanced Adjustment Mechanism to Set up Platform for Practical Ability of Ethics

It is very necessary to reduce the peripheral and unbalanced adjustment mechanism, when extending the space and enhancing the capacity of China's university autonomy. As firstly, by doing that it can reduce external administrative power's great effect on internal universities, and buffer the economic inducing impact in industry, on the basis of developing the university autonomy, set up the platform for faculties' practical ability of ethics in making services for society and enable the administrative power of universities to get rid of the embarrassing predicament. So the government should take the following measures: firstly, change the status quo that all of the leaders in universities are nominated by superior executive agencies, and decrease the level of the senior leaders in universities are only responsible for superior executive agencies. Secondly, improve the investing environment in education, and take all measures to inject enough funds into universities by laws and according to the international educational industry rules so as to reduce faculties' dependence on the funds outside universities and reduce the possibilities of faculties being kidnapped by powers out of universities. Thirdly, make the university faculties as real citizens to prevent them from being instruments for short-term interests and so as to enable them to make society citizen ethics as norm of self-regulation, and make social services fairly and properly. Fourthly, optimize the external evaluating indicators and make the university faculties assessed by not

only the economic contributions that are quantifiable indicator but also those non-quantifiable ones such as social civilization, potential long-term impact and culture's radiation.

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