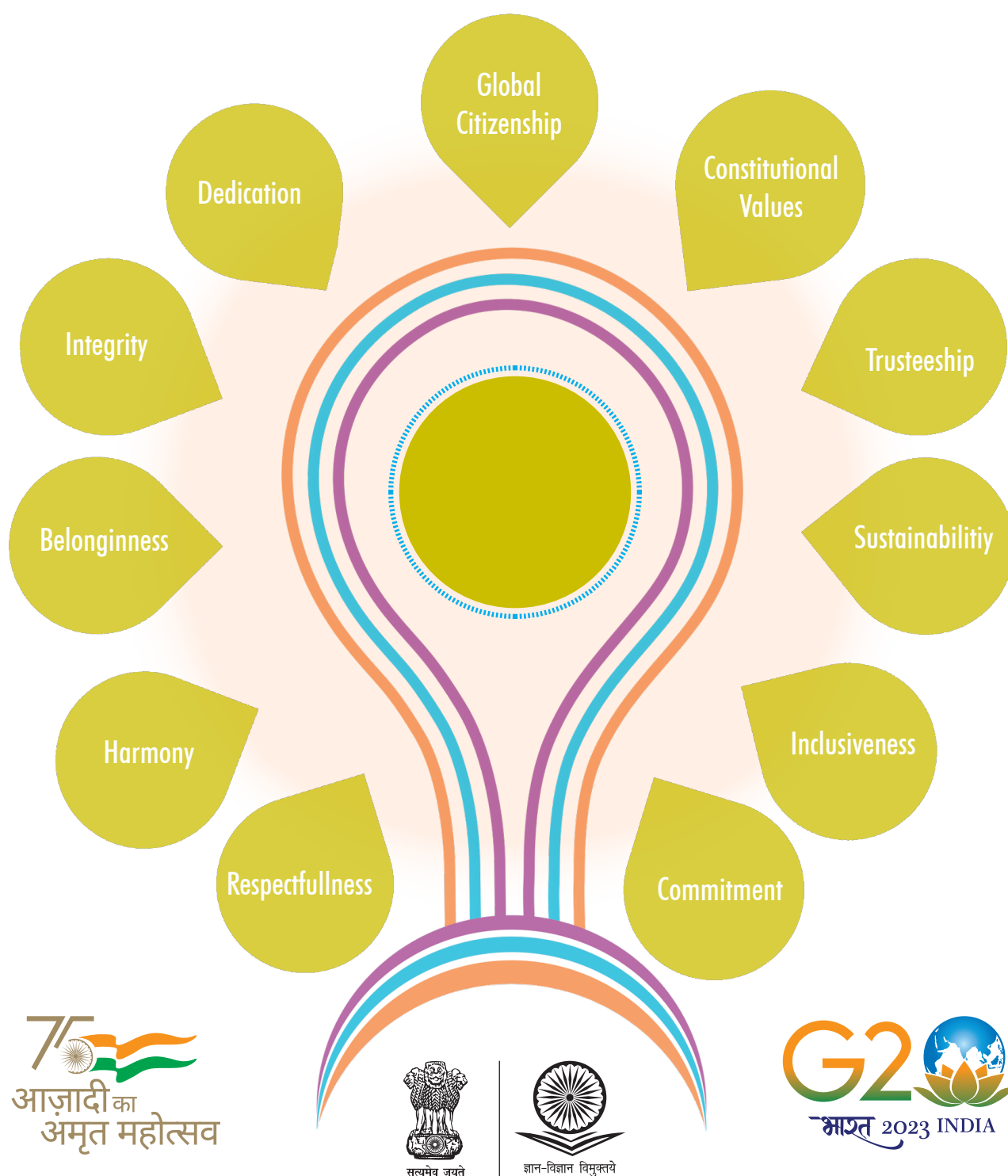


MULYA PRAVAH 2.0

INCULCATION OF HUMAN VALUES AND PROFESSIONAL ETHICS IN HIGHER EDUCATION INSTITUTIONS



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भारत 2023 INDIA

University Grants Commission

Ministry of Education
Government of India, New Delhi

MULYA PRAVAH 2.0

Inculcation of Human Values and Professional Ethics in Higher Education Institutions



ज्ञान-विज्ञान विमुक्तये

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FOREWORD

As part of its Quality Mandate initiative in 2019, the UGC developed guidelines on “Mulya Pravah — Incultation of Human Values and Professionals Ethics in Higher Educational Institutions”. These guidelines have now been revised to include the key recommendations of the National Education Policy, 2020 (NEP-2020) announced on July 29, 2020. Revised guidelines, Mulya Pravah 2.0 - Incultation of Human Values and Professional Ethics in Higher Education Institutions proposes the curriculum and pedagogy of Higher Education Institutions (HEIs) to develop deep respect towards Fundamental Duties and Constitutional Values among the students, bonding with one’s country, and conscious awareness of the roles and responsibilities in a changing world, including universal human values of truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prema*), non-violence (*ahimsa*), scientific temper, citizenship values, and also life-skills. An integral part of a holistic education includes lessons in seva and/or service and participation in community service programmes.

These revised guidelines not only elaborate the objectives, outcomes, and framework for establishing a value-based environment but also suggest the operation, implementation, monitoring, and reinforcement of the relevant programme. This policy framework in its entirety, therefore, encourages all institutions to identify their innovative practices to create a high-quality environment, backed with human values and professional ethics in their respective institutions. These guidelines also contain the rationale for an indicative curriculum for inculcating Human Values and Professional Ethics (Mulya Pravah 2.0) with the aim to help students build a just and equitable world for all. I take this opportunity to thank the Chairperson of the Expert Committee, Prof. Rajnish Jain, former Secretary, UGC and other members for their valuable inputs and significant contributions in developing these guidelines, which will help in integrating the culture of Human Values and Professional Ethics in HEIs.

I am delighted to share these guidelines with Vice-Chancellors, Directors, and Principals of HEIs and request them to take appropriate measures for implementing them appropriately.

Prof. M. Jagadesh Kumar

Chairman

University Grants Commission

New Delhi

May, 2023

CHAPTER – 1

INTRODUCTION

1.1 Preamble

Human Values and Ethics define the qualities of a person, organization or society at large. Practitioners of values and ethics learn these lessons through self-initiated endeavours, through the life experience that is the greatest laboratory of learning, and through the educational institutions that they attend. Hence, the educational institutions themselves need to represent values and ethics in totality. Education is undoubtedly the most important pillar of a civilized and dignified society. The structure of a society or nation depends primarily on the strength of this pillar. If this pillar is strong, society remains humane and prospers. If, on the other hand, this pillar develops cracks, then society may enter a sub-human phase. Unlike motor skills which once mastered remain with us forever, human values and ethics belong to the domain of subtler understanding and practice. It is vital to keep emphasizing the importance of human values in educational institutions. Adi Shankaracharya, in the 8th Century, suggested that the subtler aspects of human values need to be nurtured and protected with care just as a mother protects the womb. Values and ethics have the nature of camphor — they evaporate if not preserved carefully. Hence, it is essential to discuss and streamline the process that helps to infuse the culture of human values and ethics in educational institutions. Knowledge is power but in Higher Education Institutions (HEIs), the practice and implementation of human values and ethics demand action orientation supported by proactive culture.

The guidelines - “Mulya Pravah 2.0 : Incultation of Human Values and Professional Ethics in Higher Education Institutions” have been revised to include key recommendations of the National Education Policy (NEP) announced on 29th, July 2020, including the vision which proposes curriculum and pedagogy of Higher Education Institutions (HEIs) to develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one’s country, and a conscious awareness of one’s roles and responsibilities in a changing world, including universal human values of truth (satya), righteous conduct (dharma), peace (shanti), love (prem), nonviolence (ahimsa), scientific temper, citizenship values, and also life-skills; lessons in seva/service and participation in community service programmes as an integral part of a holistic education. The policy also recommends that education must build character, enable learners to be ethical, rational, compassionate, and caring, while at the same time prepare them for gainful, fulfilling employment.

India and the entire world are committed to fostering human values and professional ethics to make collective co-existence better and more beautiful. The National Education Policy, 2020 (NEP 2020), the Sustainable Development Goals, 2030 (SDG 2030) of the United Nations and the connected Sustainable Development Goal 4 (SDG 4) on Education are now available as the beacon light to help education navigate, and particularly higher education, towards value-based and ethical practices.

It is important to integrate science and art, scientific inquisitiveness and empathy, and quantitative orientation of growth to better living with the qualitative orientation of development, leading to a better and more productive life.

The present policy framework, structured in five parts, reiterates the need and process to create high-quality practices and environment backed with human values and professional ethics in HEIs.

- The first part elaborates the objectives and possible outcomes of establishing a value-based environment charged with professional ethics.
- The second part delves into the conceptual framework of human values and professional ethics. An academic institution is built upon the pillars of its various stakeholders.
- The third part elaborates the value-based and ethical practices of various internal and external stakeholders.
- The fourth part, while suggesting the operational guidelines, emphasizes the implementation and monitoring of the relevant programmes.
- The fifth part recognizes that human values and ethics need to be nurtured and fortified; therefore, the document indicates ways to reinforce the culture of values and ethics in institutions. Various institutions are encouraged to identify their innovative practices to create such a culture.

1.2 Objectives

The objectives to foster human values and professional ethics in HEIs are:

1. Reinstatement of India's rich cultural legacy and human values of which we are the custodians.
2. Focus on professional ethics, which help citizens to discern desirable and undesirable actions.
3. Re-emphasize constitutional values, universal values, and holistic education to create integrated citizens.
4. Lay down broader guidelines of human values and ethics for internal and external stakeholders.
5. Suggest operational guidelines for value-based and ethical practices in HEIs leading to the implementation and monitoring of the process of inculcation of human values and ethics.
6. Indicate the outcomes of creating a value-based and ethical culture in HEIs.
7. Suggest indicative reinforcement programmes for nurturing human values and ethics in HEIs.
8. Implement the curriculum for inculcating human values and professional ethics (Mulya Pravah 2.0) (Annexure I)

1.3 Outcomes

The first outcome of this endeavour is to create institutions with the highest level of values and ethics. The entire infrastructure — physical, psychological, knowledge-based, and financial, needs to be built entirely on high values and ethical practices. While it is crucial to have the major factors in place, the smaller or what may be thought of as minor aspects, need to be in place. To create such an environment, it is essential to ensure the inclusion of the following six systems:

- (1) The learning process for holistic development.
- (2) Impeccable governance.
- (3) Effective institutional management.
- (4) Well-laid system of rewards and reprimand.
- (5) Institutional climate where ‘rights’ are encouraged and ‘wrongs’ are discouraged.
- (6) Inward-looking groups and communities that have the potential to develop the capacity of individuals, source their potential and universal values, and ensure that their actions enable justice and equity for all.

CHAPTER – 2

HUMAN VALUES AND PROFESSIONAL ETHICS

2.1 Human Values

Human civilizations are known for the values that they practice. Across various times and places, sages, saints, and seers, drew on their experiences and developed practices that placed vital importance on human values. Although the names they used differed just as their languages did, the spirit was the same. Human beings cherish and hold certain values in common, consciously or even subconsciously, in most places and times, and practice them. Values are the yield of the field of human nature. It has many precious grains of which *tyaga* (renunciation) is the foundation. Mahatma Gandhi considered a hymn from the Ishopanishad as one of vital significance:

“*Tena tyaktena bhunjeetha, maa gridhah kasya swid dhanam*”.

It means that God has created everything that exists in this world. Therefore, we must enjoy it with *tyaga bhava* (a sense of renunciation), and act with detachment without being consumed by greed. In other words, karma or action, is the foundation of human life. The two terms, *tyaga* (renunciation) and *bhoga* (consumption or enjoyment) may appear to be contradictory but are not so. *Bhoga* with *tyaga bhava* (enjoyment but with an attitude of detachment, not overwhelmed by greed and insatiable desire) completes the integration.

Gautama Buddha renounced a life of extreme comfort in a palace to seek answers to the pertinent questions for himself and others. It is said that he attained enlightenment after years of *dhyana* (meditation) and *tapah* (ascetic practice before starting to preach and pass on the knowledge that he had acquired, to others). During his teachings he realized that some sense of ego was lurking in the deep recesses of his mind that was prompting him to believe that he alone was enlightened and that the others were ignorant. The Buddha returned to the forest to meditate all over again. After that period of intense meditation and the consequent realization, he concluded that he should share his knowledge with other members of the society, not out of his ego but out of his love and compassion as he considered all to be his own people. From this point onwards, *satya* (truth), *prema* (love), and *karuna* (compassion) became the integral values of his philosophy and life. Behind all this was his *tyaga* (renunciation) of power, familial affiliations, and palatial comforts. *Tyaga* (renunciation), and *seva* (service) are the foundations of *satya* (truth), *prema* (love), and *karuna* (compassion) because they show commitment to the lives of others along with one's own.

The Vedic/Upanishadic teachings speak of various values of which the following are the key: *satya* (truth), *dharma* (righteousness), *tapah* (austerity), *tyaga* (renunciation), *damah* (restrain), *daya* (mercy), *danam* (charity), and *shamah* (tranquility). The purpose of education, particularly higher education, is to actualize human potential by making the stakeholders, especially higher education administrators, teachers, and learners, conscious of human values and professional ethics.

The principal values are discussed here in brief:

Love and Compassion (*Prema and Karuna*): Love is the all-pervading life energy. It is unconditionally manifested as sincere care for others, kindness, empathy, and compassion. True love leads to compassion. It is evident in acts of generosity, mercy (*daya*) and charity (*dana*). The concept of “love for all” leads to considering the entire world as a family as in the concept of *Vasudhaiva kutumbakam*, drawn from the ancient Sanskrit text of the Maha Upanishad, which literally means, “One world one family”, and to which we can add, one future. It mainly affirms the intrinsic value of life, for all living beings — human, animal, plant, and microorganisms — and their interconnectedness on planet Earth and in the universe.

Peace (*Shanti*): The scope of peace includes peace at both the individual and world levels. For world peace, its prevalence first at the levels of individuals, societies, and then nations, is imperative. Marcus Aurelius, the renowned 2nd century Roman emperor, had stated that the one who lives in harmony with himself lives in harmony with the universe. Mahatma Gandhi remarked, “Always aim at complete harmony of thought, word, and deed. Always aim at purifying your thoughts and everything will be well” (Gandhi, 1971).

Truth (*Satya*): Truth is eternal and unchanging, as it deals with the ultimate and unchanging reality. In the Taittiriya Upanishad, the teacher, tells his disciple, *satyam vada* (speak the truth). In the convocation message and through his teachings, the guru further conveys, abide by your *dharma* and never idle in your studies. This teaching is marked by veracity, honesty, sincerity, purity, accuracy, fairness, fearlessness and integrity. It may have many facets as subjective or relative truth that is why people cling to “my truth” and “your truth”, leading to conflict at times. However, when searching for a lasting truth that withstands relativity, the values of common sense, intuition, justice, quest for knowledge, the spirit of enquiry, and synthesis are nurtured and enhanced. In professional life, the simplest manifestation of truth is in sincerity, which can be seen in the commitment to work.

Non-violence (*Ahimsa*): Non-killing or non-violence is possible only with conscious restraint from harming anyone or anything, living or non-living, with thought, word, and deed. Human beings need to be sensitive to the fact that there is life in all forms of existence and all entities are interconnected in that universal oneness. Non-violence demands abstinence from hatred and nurturing love and compassion for all.

Righteousness (*Dharma*): Righteousness is the backbone of human existence and values. It means maintaining propriety and decorum at every stage of life. In simple language, it is marked by “right conduct”. It encompasses ethical guidelines and behaviour and emphasizes moral righteousness. Its essence is covered in the saying: Do good, see good, and be good. Indian culture revolves around the concept of *Dharma*, which is, *Dhaarayate jasya sa dharma* (what is worth doing or upholding) within which action is guided by the propriety of time (*kaal*), place (*desha*) and position or status (*kula*), or as the play of cosmic nature, within time, space, and causality, is called, *desha-kala-nimmita*.

Renunciation (*Tyaga*): Renunciation has the preconditions of caring for and loving all living beings, with total selflessness. It begins when selfishness ends. Renunciation is not an escape from the problems of life. In fact, renunciation without action means a parasitic life. Service is born when selfless action begins. Renunciation in its simplest form is seen in austerity, sense control, and selflessness.

Service (*Seva*): When love and compassion for others and the willingness to sacrifice for others out of love take the form of action, it becomes service. This is possible only when one loves others as oneself, not as others. The value of service demands equanimity without any conditions or discrimination, be it on the basis of caste, creed, race, region, or religion.

While referring to the Taittiriya Upanishad, Sri Aurobindo describes the Five Sheaths (*koshas*) of Consciousness in the human being:

- *Annamaya kosha*: the material sheath, the physical body (the body comprising ‘food’);
- *Pranamaya kosha*: the level of ‘breath’ or ‘vital force’;
- *Manomaya kosha*: the level of the ‘mind’ or ‘mental energy’;
- *Vijnanamaya kosha*: the inner sheath of “knowledge” ; and finally,
- *Anandamaya kosha*: the sheath of bliss, representing Sat-Chit-Ananda (absolute existence knowledge, bliss).

Human values are mankind’s deepest moral aspirations and the foundation of human culture as epitomized in individuals and societies. All individuals need to inculcate and consciously practice them to be good human beings, so that they can realize their potential. Values are learnt first by listening and observation, then reflection, and finally with practice (*shravanam, mannanam, niddhidhyasanam*). Therefore, the administrators and teachers in higher education must be constantly aware that they are being watched and observed by their peers and other learners in general, who inculcate values that they observe or hear about. The ambience in and around HEIs should be conducive to value education and to bringing professional ethics with qualitative change in life and work, at home and at the workplace. The aim of higher education is to acquire knowledge, and knowledge helps to know more about life. The aim of life is happiness, although, for some, success remains the primary aim. Success does not necessarily ensure happiness or greatness. Happiness and greatness are attained only when all endeavours, based on values and professional ethics, lead to success. Human values and professional ethics, therefore, are indispensable steps in the odyssey of transformational learning and a life of happiness and greatness. In this interdependent world, it is important to bridge the gap between ‘mine’ and ‘thine’ because mine is thine and thine is mine.

As India celebrated 75 years of her independence, in his Independence Day address in 2022, the Prime Minister of India, Shri Narendra Modi urged that India must focus on the *Panch Pran* (five vows) of *Amrit Kaal* (the auspicious time, referring to the period of the next 25 years) i) The goal of a developed India, ii) to remove any trace of colonial mindset, iii) take pride in our roots, iv) unity and v) sense of duty among citizens by 2047, when the country will celebrate 100 years of independence. Another citizen-centric concept promoted and launched by the Hon’ble Prime Minister is “**Mission LiFE**” . i.e Lifestyle for Environment global movement to safeguard our environment from the impact of climate change.

2.2 Professional Ethics

Human values and professional ethics are intertwined. Values are connected with personal conviction and the core beliefs or desires that guide or motivate attitudes and actions. Ethics are the standards of

conduct that indicate how one should behave, based on the moral duties and virtues that arise from principles about right and wrong. Professional ethics is concerned with the concepts and frameworks of moral right or wrong as applied to a professional organization, its execution policies, and human behaviour. Education in its truest sense is not a professional enterprise, however, for practical purposes we treat it here as a profession so that an institutional framework of ethics in higher education may be propounded.

Human values, professional ethics, and legal framework are the three main constituents that give direction to the appropriate human behaviour and decision-making guidelines in an organization. If the legal framework alone could direct human behaviour and the decision-making process, there would be no need for values and ethics to exist in an organizational reference. Being legal is a minimum requirement; however, it is not sufficient. Law is the base and plinth of organizational activities but we need to build a structure over it. Not being illegal for fear of punishment is the coarse level of human existence. It is always preferable to follow the law in spirit and not merely in words. Beyond the world of legality, there is the open sky of ethics and values where human operations are directed to make the world more prosperous, full of equity and justice, and charged with either an aesthetic sense or happiness.

Professional ethics differentiates between the desirable and undesirable acts in a profession. Numerous organizations have guidelines for corporate governance and a specific ethics code. Some organizations even have ethics officers. Ethics training has spread across organizations globally. Ethics includes among its goals: stimulating moral obligation, developing problem-solving skills, and tolerating or reducing ambiguity. Ethics perhaps cannot be taught (unless the receiver is established in *Shravana Yoga*, the Vedic yoga of listening) but can be learned by example. Krishna says in the *Bhagavad Gita*:

yat yat aacharati shreshthah, tat tat iva itaro janah, sa yat pramaanam kurute, lokah tat anuvartate For whatever a worthy person does, that very thing other persons emulate; whatever standard he or she sets up, in general, other persons follow the same.

This means that the seniors have much more responsible roles; no one is listening to what they are saying but everyone is watching what they are doing; words have less power of communication than action; and *Gyanam bhaar kriya vina* (knowledge of values and ethics is only a dead burden if it is not implemented in practice). So, ethics can be learned or demonstrated through example. Leaders establish ethical examples by what they say and do. Apart from that, ethics training is also a possibility and yields desirable results.

Values get established in early childhood but value awareness, ethical awareness and reasoning skills in favour of value-based and ethical decisions can be improved throughout life. Human values and professional ethics in a combined way influence the right conduct, behaviours, and decisions. An ethical decision depends upon how one feels about oneself, stages of moral development and the organizational environment. Blanchard and Peale (1988) suggest that ethical behaviour is related to self-esteem. People, who feel good about themselves, have what it takes to withstand outside pressure and to do what is right rather than do what is merely expedient, popular, or lucrative.

For ethical practices, however, individual(s) cannot be held solely responsible. Apart from moral development and self-esteem, the organizational environment is an important factor contributing to ethical stands, practices, or decisions. That is the reason why it is essential to create an ethical

environment in an organization. If the organizational environment promotes ethical practices, individuals take more ethically guided decisions and vice-versa. Research indicates that more vaguely-stated statements contribute less towards ethical practices in organizations and clearly-stated, concretized statements contribute much more.

In the discussion on ethics, it is relevant to look at the nature of unethical practices. In one survey in the context of Indian organizations, some unethical behaviours as viewed by HR managers are:

- Hiring, training, or promoting based on favouritism;
- Allowing differences in pay due to friendship;
- Sexual harassment;
- Gender discrimination in promotion;
- Inconsistent view on discipline;
- Lack of confidentiality;
- Gender differentiation in compensation;
- Non-performance factors overlooked in appraisals;
- Arrangements with vendors for personal gain; and
- Gender discrimination during recruitment and hiring.

Some guidelines based on surveys in Indian organizations suggest:

- The administration must be transparent.
- A decision must be taken in public interest.
- Administrators should leave behind their caste, community, and language in their homes.
- Corruption must be punished.
- Discriminatory privileges should not be given to officials.
- Persons at all levels must be encouraged to think and to give their advice freely.
- The entire administration must be geared to tackle the menace of poverty either by itself or through other organizations.

Various studies in the Indian context suggest that organizations can encourage moral behaviour by:

- Communicating expectations that employees will behave ethically and defining what that means.
- Hiring judiciously at the top echelon, people who set good examples.
- Rewarding ethical behaviour and punishing unethical behaviour.
- Teaching employees the basic tools of ethical decision making.
- Encouraging discussion of ethical issues.

2.3 Constitutional Values and Global Citizenship

The Constitution is the basic document for governing the country, which lays emphasis on the Fundamental Duties, Rights, and Values, reminding the Indian people of their basic responsibilities as citizens of India. More than words, the Constitution is to be imbibed in spirit. Citizens also need to be sensitized to the use and misuse of fundamental rights. Primarily, human rights must be available to all citizens of India.

In the role of a citizen of our country, our values need to be intertwined with the universal vision. As the world has become a global village, the economy, ecology, and peace of all countries have become interdependent on one another. This is an appropriate time to be sensitive to cross-cultural issues and listen to and address everyone's concerns.

VALUES AND ETHICS FOR STAKEHOLDERS

The success of an institution's mission and vision is driven by the value-based ethical behaviour of its committed faculty members, officers, staff, and students. Therefore, an institute should thrive on imbining core values and ethical behaviour into the daily interactions of stakeholder groups. These stakeholders of an institution, be they faculty, students, administrators or others, should be guided by the following core values:

3.1 Values and Ethics for Stakeholders

1. *Integrity*: adhere to conduct duties in a righteous manner and in accordance with the principles of honesty, trust, transparency, and fairness.
2. *Trusteeship*: operate in an efficient, ethical, and true manner while ensuring group participation and a system of checks and balances within an institution.
3. *Harmony*: balance diversity and differences through a culture of tolerance, discussion, and forgiveness among stakeholders.
4. *Accountability*: enable the environment of openness and trust to accommodate mistakes and encourage individuals to take responsibility for their actions.
5. *Inclusiveness*: adopt standards, policies and procedures to promote and ensure equal opportunity, without discrimination against any individual or group, for education, employment, promotion, and other activities in an institution.
6. *Commitment*: be dedicated to the vision and mission of the institution while acquiring knowledge, skills, and attitudes to achieve excellence in due time and within regulatory boundaries.
7. *Respectfulness*: create an environment of mutual respect, trust, and quality interaction as well as fair participation by the functionaries and beneficiaries of the institution.
8. *Belongingness*: foster a shared vision of the institute to make everyone feel secure, supported, accepted, and included.
9. *Sustainability*: ensure optimal resource utilization — economic, environmental and social — to achieve a long-lasting and safe future.
10. *Constitutional Values*: commitment to the spirit of the constitution.
11. *Global Citizenship*: be a responsible global citizen.

3.2 University Level Academic Administration

The academic administration would include a Vice-Chancellor, a Pro Vice-Chancellor and/or Rector, Deans of Various Faculty, Heads of Departments, Director of the Institute, Proctor, Registrar, Finance Officer, and Academic Statutory Bodies, among others.

The Academic Administration would:

1. Be responsible, as the principal academic and administrative officer of the HEI, to see that the provisions of Acts/Statutes/Ordinances and Regulations of the HEI are observed and the business of the university is carried out in strict adherence thereto.
2. Comply with the laws, rules, and regulations of the government as applicable to the HEI.
3. Provide inspirational and motivational value-based academic and executive leadership to the HEI through policy formation, operational management, optimization of human resources, concern for the environment, and sustainability.
4. Conduct with accountability, transparency, fairness, honesty, highest degree of ethics, and decision-making all that is in the best interest of the HEI.
5. Act as an agent of social change for national development and, therefore, strive for creating an environment conducive to teaching, learning, research, and for the development of the potential of the HEI to the maximum extent.
6. Follow the objectives and policies of HEIs and contribute constructively to their ongoing evaluation and reformulation.
7. Maintain the confidentiality of records and other sensitive matters.
8. Promote a work culture and ethics that brings about quality, professionalism, satisfaction, and service to the nation and society.
9. Refrain from any misappropriation of financial and other resources.
10. Refuse to accept any gift, favour, service, or other items from any person, group, private business, or public agency, which may affect the impartial performance of duties.
11. Ensure the practice of constitutional values and the spirit of global citizenship in all HEIs.

3.3 Governing Body

The function of the governing body is to ensure that the organization fulfils its overall purpose, achieves its intended outcomes and operates in an efficient, effective, and ethical manner.

The members of the Governing Body would

1. Work in the best interest of the HEI.
2. Co-operate with fellow members in fulfilling responsibilities.
3. Act honestly and in good faith at all times in achieving the institute's intended outcomes.

4. Maintain confidentiality of information.

3.4 Administrative/Support Staff

The administrative/support staff would:

1. Implement official decisions and policies faithfully and impartially, seeking to attain the highest possible standards of performance.
2. Encourage the staff to maximize efficiency.
3. Create conditions that inspire teamwork.
4. Act timely to re-address genuine grievances.
5. Maintain the confidentiality of records and other sensitive matters.
6. Cooperate and liaise with colleagues, as appropriate, to ensure that students receive a coherent and comprehensive educational service.
7. Care for the institute's property.
8. Facilitate a congenial environment.
9. Refrain from any form of discrimination.
10. Not accept bribes or indulge in any corrupt practices.
11. Make every effort to complete the assigned work in a time-bound manner.

3.5 Staff Union

The staff union would:

1. Support the administration for developmental activities.
2. Raise the issues in a dignified manner.

3.6 Teachers

Teaching is a very noble profession. A teacher has a very crucial role in shaping the character, personality, and career of the students.

The Teachers would:

1. Act as role models with examples worth emulating by the students such as good conduct, and a good standard of dress, speech, and behaviour.
2. Act as facilitator, guide, and mentor of students.
3. Create a conducive environment for the teaching-learning process and strive for innovative practices and increasing knowledge.
4. Refrain from harassment of students in any form.

5. Refrain from any type of discrimination and appreciate and respect diversity among students.
6. Inculcate human values, appreciation of cultural heritage, have a scientific outlook, and concern for the environment among students and others.
7. Encourage students to actively participate in schemes and /or activities of national priorities.
8. Actively work for national integration and communal harmony.
9. Be sensitive to societal needs and development.
10. Abide by Acts, Statutes, Ordinances, rules, policies, and procedures of the university and respect its ideals, vision, mission, cultural practices, and traditions.
11. Practice utmost integrity in the assimilation, dissemination, evaluation, creation, and implementation of knowledge.

3.7 External Experts/Invitees as Member of Various Committees

The external experts/invitees would:

1. Support decisions with no axe to grind.
2. Help to take the correct decision through their expertise and impartial views.
3. Enable an institution to attain the highest quality and standards.

3.8 Students

Students would make the best use of the golden part of their lives in HEIs by devoting their energy for learning and developing a wholesome personality.

Students would:

1. Abide by Acts, Statutes, Ordinances, rules, policies, and procedures of the university and respect its ideals, vision, mission, cultural practices, and traditions.
2. Stay in an academic institution with a joyful learning experience.
3. Remain punctual, disciplined, and regular in attending classes.
4. Be modest in overall appearance and behaviour.
5. Behave with dignity and courtesy with teachers, staff, and fellow students.
6. Act as role models for the junior students by sustaining the highest level of values and morality.
7. Maintain harmony among students belonging to different socio-economic status, community, caste, religion, or region.
8. Contribute to the cleanliness of the campus and surroundings.
9. Respect and care for the institutions' properties.
10. Observe proper behaviour while on outdoor activities, such as educational tours, visits, or excursions.

11. Honestly provide only truthful information on all documents.
12. Maintain the highest standards of academic integrity while presenting academic work.
13. Help teachers in maintaining a learning environment conducive to all students.
14. Strive to keep campus ragging-free.
15. Be sensitive to gender issues.
16. Be sensitive to societal needs and worldviews on interdependent factors such as environment, ecology, peace, and sustainability.
17. Maintain good health and refrain from any kind of intoxicants.

3.9 Student Union

The student union would:

1. Support the administration for the right and timely decision.
2. Raise legitimate issues in a dignified manner.

3.10 Promoters of Educational Institutions in the Case of Private Institutions as Stakeholders and Ethics

A promoter of an educational institution would:

1. Establish an educational institution of high quality.
2. Keep the interest of quality education as the highest priority.
3. Create a learning environment for developing socially-sensitive students.

CHAPTER – 4

STAKEHOLDER-WISE IMPLEMENTATION OF HUMAN VALUES AND PROFESSIONAL ETHICS IN HIGHER EDUCATIONAL INSTITUTIONS

4.1 Concept of Implementation of Human Value and Professional Ethics

The tenets of human values need to be embedded in the societal act and behaviour of mankind. International and intra-national scandals of corruption, loss of interpersonal trust, value-less lifestyle, unethical behaviour, conflict of interest, insider dealing, nepotism, and mediocrity, among other factors lead us to the conclusion that things are not going in the right way. There is a dire need to re-emphasize ethical ways to conduct the affairs of all members of society.

4.2 Need of Implementation Plan

There is an urgent need for an implementation plan to inculcate human values and professional ethics for significant stakeholders of higher education at different levels, that is, at the individual level, the inter-personal level, and the intra-institutional level.

4.3 Implementation Plan for Teachers

1. Conduct regular workshop and training programmes on human values and professional ethics for the teaching fraternity.
2. Put inputs of human values and professional ethics in induction, orientation, and refresher programmes for teachers.
3. Open interaction on a regular basis for harmony with other stakeholders.
4. Provide consultation for human values and professional ethics.
5. Encourage teachers for involving other stakeholders in curricular and co-curricular activities to demonstrate certain values.
6. Promote teachers to take up interdisciplinary research based on human values and professional ethics.
7. Encourage teachers to render their services as mentors for inculcating ethical and human values among their students.
8. Encourage teachers to contribute anonymized case studies on Ethics based on their real-life experiences.
9. Quote ethical and value thoughts and edifications in official correspondences.

10. Take programmes on ethics and human values to society at large.
11. Encourage teachers to generate manuscripts and book repositories on ethics and human values (library and e-library)

4.4 Implementation Plan for Students

1. Introduce a Foundation Course on Human Values and Professional Ethics at the undergraduate level and an advanced course at the postgraduate level.
2. Outreach Programme on Human Values and Professional Ethics.
 - Training, workshop and orientation programmes for students.
 - Assignments and short projects on the tenets of human values.
 - *Maitri-bhawana* (***spirit of camaraderie***) practices in society.
 - Promoting human values through social services.
 - Participation in national schemes and programmes such as Fit India, Swachh Bharat Abhiyan, and Jal Sanrakshan Abhiyan, among others.
 - Interface with societies, NGOs, and similar organizations.
3. Promotion of Human Values and Professional Ethics
 - Display of ethical and human value thoughts and edifications in public places.
 - Place ethical and human value thoughts and edifications in official correspondence.
 - Open interaction on a regular basis with other stakeholders, for harmony.
 - Annual activity plan for value-promotion activities.
 - Publications of manuscripts and books.
 - Repositories (Library and e-library).
4. Learning through Indian Art, Language, and Culture
 - Students' forum to discuss and display India's rich heritage, art, languages, and culture.
 - Visits to the museum and other historical places highlighting art and culture.
 - The project works and presentations on art, language, and culture.
5. Constitutional Values
 - Expert talks on the Constitution.
 - Project work on Constitutional matters.
6. Global Citizenship
 - Expert talks on global issues.

More exposure using different methodologies on various global issues, such as environment, ecology, human index, social issues and the theme of India's G20 Presidency promoting inclusive vision through **"One Earth, One Family, One Future"**

4.5 Implementation Plan for Staff Members

1. Regular training programmes on human values and professional ethics for staff members.
2. Induction and refresher programmes for staff members.
3. Open interaction on a regular basis with other stakeholders, for harmony.
4. Maitri-Bhawana (spirit of camaraderie) practices in HEIs.
5. Encourage staff members for involving other stakeholders to demonstrate human values and professional ethics.
6. Quote ethical and value thoughts and edifications in official correspondence.
7. Outreach programme for the promotion of ethics and human values.

4.6 Methodology for the Inculcation of Human Values and Implementation of Professional Ethics in HEIs

1. Training/Workshop
2. Lectures
3. Discussions
4. Demonstration
5. Dramatization
6. Short Movies
7. Value clarification approach for classifying values in a given situation/problem
8. Exposure to anecdotes, stories, articles, and literature related to human values
9. Field visits
10. Experiential learning
11. Study circles/ book clubs
12. Value-oriented games
13. Writing articles for newspapers and magazines
14. Participation in community programmes
15. Cultural activities
16. Case studies
17. Writing a reflective journal
18. Values and ethics embedded in all courses and one exclusive course at the graduation and postgraduation level

19. Collaborative research

4.7 Monitoring Mechanism for Human Values and Professional Ethics

1. Review meeting for the inculcation of human values and professional ethics.
2. Value audit of human values and professional ethics in HEIs.
3. Feedback reports.

4.8 Institutional Establishment for Human Values and Professional Ethics

1. A National Centre for Human Values and Professional Ethics needs to be established for steering the strategies of implementing, monitoring, and reviewing the national plans of Human Values and Professional Ethics in HEIs. This Centre will coordinate the activities of various regional centres across the country.
2. State-wise regional centres to be established in one of the Central Universities of the State. These regional centres will coordinate the activities of Human Values and Professional Ethics in the HEIs of the State.
3. All HEIs need to nominate a Value Officer at the institutional level for the implementation of Human Values and Professional Ethics.
4. All HEIs may hire/train adequate number of faculty members trained in value education who have expertise as well as willingness to offer value education courses to the students.

REINFORCEMENT OF HUMAN VALUES AND PROFESSIONAL ETHICS

Reinforcement is an important instrument propounded by behaviourism in psychology to reinforce any behaviour or activity to occur or cease. It mainly deals with strengthening the causes, which are desirable and also with weakening the undesirable causes.

There is a need for ongoing efforts to inculcate a suitable environment to strengthen the structure of value-based management and ethical practices in institutions of higher education. Values and ethics for stakeholders and operational guidelines for values and ethical practices can be further strengthened by the following ongoing measures:

1. Whatever subject being taught, be it art, science, commerce, management, engineering, medicine, fine art, hospitality, trade and craft, there is scope for visualizing things from the lens of values and ethics in almost all the topics. Faculty need to sensitize students from that angle. Values and ethics are intertwined in almost all dimensions of education and thus integration of these aspects is expected from the faculty.
2. Researchers, faculty, and students, need to be sensitized towards ethics in research while exploring any domain of knowledge. Unethical research practices corrupt and contaminate the domain of knowledge itself.
3. The campus administration must feel responsible for all the internal stakeholders to share their bit of accountability, be it faculty, officers, staff, or students.
4. Once in two months, decision-makers in any capacity may hold a discussion with their team members to discuss their experiences related to decision-making and confronting the situation in which they either could stick to ethical practices or they might have fumbled taking an ethical decision. Such discussions need to take place in a collegial environment. The sole purpose of such sharing is to strengthen one another.
5. A colloquium may be organized on the anniversaries of eminent persons for one or two days in advance or thereafter, to inspire students, faculty, and other stakeholders to imbibe the values established by such great souls.
6. Workshops on values and ethics may be organized at least twice a year, for different stakeholders.
7. Students should be sensitized at suitable intervals toward values and ethics through debate competitions, poster competitions, and by sharing anecdotes.
8. Talks or lectures by eminent persons, seasoned speakers, professionals from different fields, eminent personalities from the field of social service may be organized on the themes of human values, Constitutional values, global citizenship, and ethics.
9. The ongoing programmes related to the augmentation of value-based and ethical practices in the HEIs may be periodically reviewed through suitable means.

RATIONALE AND INDICATIVE CURRICULUM* FOR THE INCULCATION OF HUMAN VALUES AND PROFESSIONAL ETHICS (MULYA PRAVAH 2.0)

Rationale:

India has the appropriate ethos that has the potential to transform into a just and equitable society. For example, we have a judiciary that is active and engaged; our media is dynamic; and a thriving democracy that places people as centric to social justice. The Constitution of India is secular and is based on fundamental values such as equality, justice, and dignity. This implies that the diversity of the people, ethnicity, religion, language, and region, besides gender, is respected. Further, it means that one embodies universal values such as equality and dignity as a foundation for action with a plurality of perspectives. It also implies that social and political discourses transcend divisive forces and are based on foundational values even when there are differences of opinion, thus developing the ability to, “discern and live a way of life that benefits self and others.”

India has a tradition to share practiced and experienced knowledge, understanding, and wisdom through the *rishi-parampara* (tradition of sharing knowledge by the sages and realized souls). From Yagyavalkya, the profound embodiment of Upanishadic wisdom, to the Dalai Lama, the legend of realized spirituality, India has been the land of deeper knowledge in flux. Materialism is unfortunately, the measure of ‘success’ for many in today’s world. There is an imperative need for a strong response to the massive challenges currently faced by humanity, suggesting an intensive educational approach at all levels — schools, colleges, universities, and life-long learning for citizens to be one of the major strategies.

The emphasis of any value education program must be towards building the capabilities and skills that are essential for implementing values in life. Enabling the students by providing them the necessary tools through which they can get control over their own minds which are likely to facilitate conscientious behaviour in the future, must be the hallmark of any program on value education. The specific subjects to develop such skills may be taken from a vast body of knowledge including Yoga, Mindfulness, self-inquiry, classical music and dance and other classical art forms.

This intensive education is aimed at developing individuals who embody universal values such as compassion, equality, and dignity, and manifest change in their communities, society, and the world anchored in this foundation. Love and compassion are necessities, not luxuries. Without them humanity cannot survive; and without them, equality and justice will not become a reality for people. In every village, every city, and every state there are people imagining a better future, working for a better tomorrow. The dream of a more just, more peaceful, more equitable world is the shared collective vision of billions of people. And yet, with so many people imagining and working towards social transformation, the changes we see are largely fragmented, incremental.

This course on “*Mulya Pravah*” creates a new paradigm towards a just and equitable world for all. It draws upon the innate space of universal values within people (individuals and communities) to plan

and implement strategic change and generate measurable results. It develops the capacity of individuals, groups, and communities to look within themselves to source their inner potential and universal values to ensure that their actions enable justice and equity for all. It strengthens them to envision new patterns and leverages systemic and cultural change and economic and social transformation, through equitable actions.

Unit 1: Introduction to Indian Ethos

- Meaning of ethos and cultural essence of India
- Scriptures as the base of the Indian Knowledge System (IKS)
- Integrating the two methodologies: interiorization process for self-exploration, and exterior scientific pursuit for the prosperity of world
- The Law of Karma and Nishkama Karma (The Law of action and selfless action)
- Practical : Five hours of Yoga practice per week, Ethics through Music and Indian Poetry, Community Engagement

Unit 2: Human Values and Ethics

- Knowing the Self and the universal values that we stand for. This is self enquiry & self discovery
- Background conversations and deep listening, recognizing the assumptions that we make, the biases we have, and the implications for ethical action.
- Self-identity: distinguishing and embracing oneself (and others) four profiles (inner potential, social, professional, personality)
- Distinguish ideology, perspectives beliefs from embodying values.
- Practical : Self discovery, self enquiry and Mindfulness , Yama & Niyama of Ashthang Yoga

Unit 3: Constitutional Values and Global Citizenship

- Values embedded in the Preamble of the Indian ConstitutionIntegration of Human Rights and duties
- Directive principles and responsibilities as citizens of India
- Sensibility and responsibilities towards global environment, Loksangraha and Vasudhaiva Kutumbakam.
- Practical : Debates and Theatre on diversity and plurality, research on similarities and differences in the ethos of different countries .

Unit 4: Values and Skills for Youth

- Designing to make a difference through strategies using the Conscious Full Spectrum Response model
- Listening for commitment behind complaints to transform contentious arguments and create a space for listening and change

- Distinguishing judgement from discernment
- Being assertive and confident (assertiveness incorporates self-confidence)
- Practical : Development of concentration among students through music, fine arts, mathematics, sports, yoga and mindfulness

Unit 5: Integrated Personality and Well-being

- The three gunas (qualities of sattva—purity and harmony, rajas —activity and passion, tamas —darkness and chaos), the four antah-karanas (inner instruments), and panch kosha (five sheaths).
- Stress management: meditated personality and agitated personality.
- Oneness, non-duality, and equanimity
- Physical, mental, social, and spiritual well-being
- Practical : Talks on importance of the Ayurvedic concept of well being and nutrition, sports activities

Teaching Pedagogy: The teaching will include classroom lectures, experiential and simulation activities and exercises, hands-on learning tasks and discussions. In addition 15 hours will be reserved for neighbourhood or community engagement and practices such as mindfulness, yoga, sports, music, arts and crafts, etc.

***NOTE: This course can be offered as a 2 credit course.**

As per UGC Curriculum and Credit Framework for Undergraduate Programmes (<https://www.ugc.ac.in/e-book/FYUGP/mobile/index.html>), a one credit of tutorial work means one-hour engagement per week. In a semester of 15 weeks duration, a one credit tutorial in a course is equivalent to 15 hours of engagement.

A one credit course in practicum or lab work, community engagement and services, and field work in a semester means two-hour engagement per week. In a semester of 15 weeks duration, a one credit practicum in a course is equivalent to 30 hours of engagement.

The proposed number of credits per course and the credit distribution are suggestive and the HEIs may decide on course credits and distribution over 6/8 semesters in a manner that will facilitate the students to meet the minimum credit requirements.

This Curriculum is indicative and HEIs depending on their priorities may make suitable modifications in the Curriculum. As per UGC's Curriculum and Credit framework for Undergraduate students (<https://www.ugc.ac.in/e-book/FYUGP/mobile/index.html>), HEIs may offer this as a Value Added Course (VAC) common to all UG students. HEIs may also collaborate with other Universities /Colleges for imparting this curriculum to their students.

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