INCULCATION OF
HUMAN VALUES AND PROFESSIONAL ETHICS IN
HIGHER EDUCATIONAL INSTITUTIONS

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ज्ञान—विज्ञान विमुक्तये

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CHAPTER – I

INTRODUCTION

1.1 Preamble

Human Values and Ethics define the quality of a person or an organisation 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, those they attend. Hence, the educational institutions themselves need to be values and ethics personified. It is needless to emphasise that education is the most important pillar of a civilized and dignified society. The entire structure of society or nation depends on the strength of this pillar. If this pillar is strong, society would remain humane and would prosper. If this pillar develops some fractures, the society may enter into sub-human phase. Thus, there is a need to keep emphasising the importance of human values in educational institutions. Human values and ethics are not like motor skills, which once mastered remain with forever. They are not skills, they belong not even to the domain of mere knowledge, they in fact belong to the domain of subtler understanding and practice. Aadi Shankar suggested that subtler aspects of human values need to be nurtured and protected with care, as a mother protects the womb. Values and ethics have nature of camphor – they evaporate if not preserved carefully. Hence there is a need to discuss and streamline the process that helps to infuse the culture of human values and ethics in educational institutions. Knowledge is power but practice and implementation of human values and ethics demand action-orientation, supported with pro-active culture in institutions.

The present policy framework reiterates the need and process to create high-quality practices and environment backed with human values and professional ethics in institutions of higher education. In its first part, the document fairly elaborates the objectives and possible outcomes of establishing a value-based environment charged with professional ethics. In the second part, it delves into the conceptual framework of human values and professional ethics. An academic institution is built upon the pillars of 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, emphasises on the implementation and monitoring of the relevant programmes. Values and ethics need nurturance and fortification. In this light, the last part of the document indicates ways to reinforce the culture of values and ethics in the institutions. Various institutions are encouraged to identify their innovative practices to create such culture.

1.2 Objectives

The objectives of this policy framework to inculcate human values and professional ethics in higher educational institutions are the following:

(1)   To reinstate the rich cultural legacy and human values of which we are the custodians.

(2) To focus on professional ethics which are broader indicators of desirable actions vis-à-vis undesirable actions.

(3) To lay down broader guidelines of values and ethics for internal and external stakeholders.

(4) To suggest operational guidelines for value-based and ethical practices in the higher educational institutions leading to implementation and monitoring.

(5) To indicate the outcomes of creating a value-based and ethical culture in HEIs.

(6) To suggest indicative reinforcement programmes for nurturing human values and ethics in HEIs.

1.3 Outcomes

The first and foremost outcome of this endeavour is to create institutions with the ether of values and ethics. Each of the physical infrastructure, psychological infrastructure, knowledge infrastructure and financial infrastructure needs to be glowing with values and ethical practices. It is crucial to have the big things at place but it is also important to have the smallest things at the place. To create such an environment, following five systems need to be created:

(1) The learning process for holistic development

(2) Impeccable governance

(3) Effective institutional management

(4) Well laid system of rewards and chastisement

(5) Institutional climate where 'rights' enjoy and 'wrongs' are discouraged.

Education is not limited to the imparting of information or training of skills. It has to give the educated a proper sense of values

Sarvapalli Radhakrishnan

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CHAPTER – II

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HUMAN VALUES AND PROFESSIONAL ETHICS

2.1 Human Values

Human civilization is known for the values that it cherishes and practices. Across various times and places, sages, saints and seers, drawing on their experience, developed practices that placed vital importance on human values, though the names used by them differed, as their languages varied but the spirit was same. Human values are values that human beings cherish and hold in common consciously and otherwise in most of the places and times and practice them. Human values are the yield of the field called human nature. This yield has many precious grains of which *tyaaga* (renunciation) is the foundation of all values. Gandhiji considered a hymn from *Ishopnaishad* '*Ten tyaktena bhunjithaa maa gridhah kasyaswiddhanam*' of vital significance. It means that in this world, God has created everything. So we must enjoy that (world) with *tyaagabhaava* (a sense of renunciation), without being consumed by greed, and act without any attachment. In other words, *karma* is the foundation of human life in this world. The two terms *tyaaga* (renunciation) and *bhoga* (consumption) may appear to be contradictory on the surface but they are not so. *Bhoga* with *tyaagabhaava* makes the integration complete.

Gautam Buddha renounced palatial life for seeking answers to questions for self and others. It is said that he attained enlightenment after years of *dhyaana* (meditation) and *tapa*. Then sprang a desire in him to preach and pass on the knowledge, earned by him, to others in the society. While thinking so, he realized that there was lurking some kind of ego in deep recesses of his mind that was wire persuading him to think that only he is enlightened and others are ignorant. Buddha returned to the forest to meditate all over again. After meditation, he concluded that he should go and share his knowledge with other members of the society, not out of his ego but out of his love for them and consequent compassion because all were his people. From here, *satya* (truth), *prem* (love) and *karunaa* (compassion) became integral values of his philosophy and life. Behind all this was his *tyaaga* (renunciation) of power, familial affiliations and palatial comforts. *Tyaaga* and *sevaa* (service) are foundations of *satya* (truth), *prem* (love) and *karunaa* (compassion) because they show commitment to the lives of others along with one's own.

The Vedic/Upanishadic discourse speaks of values in different places of which the following are the key values: *Satyam* (Truth), *Dharmah* (Righteousness) *Tapah* (Austerity), *Tyaagah* (Renunciation), *Damah* (Restrain), *Dayaa* (Mercy), *Daanam* (Charity), and *Shamah* (Tranquility). These values have been named differently. The purpose of education in general and higher education in particular is to facilitate actualization of human potential by making its stakeholders, particularly higher educational administrators, teachers, and learners conscious about human values and professional ethics. The principal values are discussed in brief as follows:

Love & Compassion (*Prem* and *Karunaa*): Love is the all-pervading life energy. It finds its manifestation in sincere care for others, kindness, empathy and compassion and is unconditional.

True love leads to compassion. It may be seen in operation in human acts of generosity, mercy (*dayaa*) and charity (*daana*). The concept of 'Love for all' leads to consideration of the whole world as a family as in the concept of *vasudhaiva kutumbakam*.

Peace (*Shanti*): The scope of peace includes peace at the individual level and at the world level. For world peace, peace at the level of individual, society and nations is imperative. Marcus Aurelius stated, 'He who lives in harmony with himself lives in harmony with the universe.' Mahatma Gandhi had remarked, 'Always aim at complete harmony of thought, word and deed. Always aim at purifying your thoughts and everything will be well.'

Truth (*Satya*): Truth is eternal and unchanging, as it deals with ultimate and unchanging reality. In the *Taittariya Upanishada,* the teacher, while delivering the convocation message to the disciple, says, *'Satyam vada'* (Speak the truth). It is marked by veracity, honesty and sincerity, purity, accuracy and fairness, fearlessness and integrity. It may have many facets as subjective or relative truth that 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 that can be seen in terms of commitment to work.

Non-Violence (*Ahimsa*): *Ahimsa* means non-killing. Non-violence is a result of restraint from consciously doing any harm through one's thoughts, speech or action to any entity, living or non-living. It requires being sensitive to the fact that there is life in all forms of existence and they are interconnected. Non-violence demands abstinence from hatred and nurturing love and compassion for all beings.

Righteousness (*Dharma*): Righteousness is the backbone of core human values and also of human existence. It involves conduct of life and action by practicing propriety and decorum at every stage. In simple language, it is marked by 'right conduct'. It covers ethical guidelines, ethical behaviour and 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 means '*dhaarayate yasya sa dharma*' ('what is worth doing or upholding') in which action is guided by propriety of time (*kaal*), place (*desh*) and position or status (*kula*).

Renunciation or Sacrifice (*Tyaaga*): Renunciation has two preconditions: care as well as love for all living beings attended by absence of selfishness. Renunciation begins when selfishness ends. Renunciation is not an escape from the problems of life. Moreover, renunciation without action means a parasitic life. Also, service is born, when renunciation with action begins. Renunciation in its simplest form is seen in austerity, sense control, and selflessness.

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

Human values are mankind's deepest moral aspirations and form the foundation of human culture and lives as individuals and as societies. The need is to inculcate and practice them consciously to be a good human so that s/he can realize his/her potentials as a human being.

Values are to be learned through practices. Hence, the administrators and teachers in higher education need to bear in mind that they are being watched and observed by their peers and

learners in general and they (peers/learners) are learning values by observing them (seniors and peer learners). So the ambiance in and around higher educational institutions should be such as would be conducive to value education and bring qualitative change in life and work at home and workplace with professional ethics. The end of higher education is knowledge, and the end of knowledge is to know about life. The end of life is happiness, though some may think that it is a success. Success does not necessarily ensure happiness or greatness. Happiness and greatness are attained only when success is attended by values and professional ethics. Human values and professional ethics, thus, are indispensable steps in the odyssey of transformational learning and life of happiness and greatness.

2.2 Professional Ethics

Human values and professional ethics are intertwined. Values are concerned with personal conviction with the core belief or desire that guide or motivate attitudes and actions. Ethics has been described as standards of conduct that indicate how one should behave based on moral duties and virtues arising from principles about right and wrong. Professional ethics is concerned with the concept and framework of moral right or wrong as applied to a professional organisation, execution policies and behaviours. Though education in its truest sense is not a professional, for practical purpose here we would address it to be a profession so that an institutional framework of ethics in higher education may be propounded.

Human values, professional ethics, and legal framework are three main constituents those direct the desirable human behaviours and decision-making guidelines in an organisation. If legal framework alone could direct human behaviours and decision-making process, there would have been no need for values and ethics to exist in organisational reference. Being legal is minimum requirement, however, it is not sufficient. Law is base and plinth of organisational activities but we need to build a structure over it. Not becoming illegal for fear of punishment is the coarse level of human existence. It is always preferable to follow laws in spirit and not merely in words. Above the world of legality, there is the open sky of ethics and values where human operations are done to make the world more prosperous, full of equity and justice, and charged with either of aesthetic sense and happiness.

Professional ethics deal with what are desirable acts and what are undesirable acts about the profession. Numerous organisations have guidelines for corporate governance and their ethics code. Some organisations have even appointed ethics officers. Ethics training have spread across organisations throughout the globe. Ethics include among their goals: stimulating moral obligation, developing problem solving skills and tolerating or reducing ambiguity. Ethics perhaps cannot be taught (unless the receiver is established in *shravan yoga*) but can be learned by example. Krishna says in Bhagavad Gita: *yat yat aacharati shreshthah, tat tat eva itaro janah; sa yat pramaanam kurute, lokah tat anuvartate* (for whatever a worthy person does, that very thing other persons also do; whatever standard he or she sets up, in general, other persons follow the same). It means: seniors have greater roles; no one is listening what you are saying but everyone is watching what you are doing; words have less power to communicate; action has more power to communicate; and *gyaanam bhaar kriyaa vinaa* (knowledge of values and ethics is only dead burden if it is not implemented in practice). So, ethics can be learned or can be made to learn through modelling. Leaders set ethical examples by what they say and do. Apart from that, ethics training is also a possibility and yields a desirable result.

Values in a human being 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 right conduct, behaviours and decisions. The ethical decision depends upon how one feels about oneself, stages of moral development and organisational environment. Blanchard and Peal 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.

However, for ethical practices, only individual(s) cannot be held responsible. Apart from moral development and self-esteem, organizational environment is a third factor contributing to ethical stand or practices or decisions. That is the reason there is a need to create an ethical environment in an organization. If organizational environment promotes ethical practices, individuals take more ethical decisions and vice versa. Researches indicate that more vaguely stated ethical statements contribute less towards ethical practices in organisations and clearly stated concretized ethical statements contribute more to ethical practices in organisations.

In the discussion on ethics, it may be relevant to look at how unethical practices look like. One survey in context of Indian organisations, some unethical behaviours viewed by Human Resource Managers are: hiring, training or promoting on favouritism; allowing differences in pay due to friendships; sexual harassment; gender discrimination in promotion; using discipline inconsistently; not maintaining confidentiality; gender differentiation in compensation; non-performance factors used in appraisals; arrangements with vendors leading to personal gains, and; gender discrimination on recruitment and hiring. Some guidelines based on surveys in Indian organisations suggest that: administration must be transparent; decision must be taken in public interest; administrators should leave behind their caste, community, and language in their own 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, and; entire administration must be geared to tackle by itself or through other organisations the menace - poverty. Various studies in Indian context suggest that organisations can encourage moral behaviour by: communicating expectations that employees will behave ethically and define what that means; hiring at the top who set good examples; rewarding ethical behaviours and punishing unethical behaviours; teaching employee basic tools of ethical decision making, and; encouraging discussion of ethical issues.

> *The earth is supported by the power of truth;*
> *it is the power of truth that makes the sun*
> *shine and the winds blow; indeed all things*
> *rest upon truth.*
>
> *Chanakya*

CHAPTER – III

VALUES AND ETHICS FOR STAKEHOLDERS

The success of an Institution's Mission and vision is driven by value-based ethical behaviour of its committed faculty members, officers, staff and students. Thus, an institute should thrive for imbibing core value 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** –adhering to a conduct of duties in righteous manner and in accordance with the principles of honesty, trust, transparency and fairness.

(2) **Trusteeship-** Operating in an efficient, ethical and true manner while ensuring group participation and a system of check and balances within an institution.

(3) **Harmony-** Balancing the diversity and difference through a culture of tolerance, discussion and forgiveness among stakeholders

(4) **Accountability** - Enabling the environment of openness and trust to accommodate mistake and to encourage individual in taking the responsibility of one' action.

(5) **Inclusiveness** – adopting standards, policies and procedure to promote and ensure equal opportunity, without any discrimination against an individual or a group, for education, employment, promotion and other activities in an institution

(6) **Commitment** – Dedicating to the vision and mission of the institution while cultivating one's knowledge, skill and attitudes to achieve excellence in due time and regulatory boundaries.

(7) **Respectfulness** – Creating an environment of mutual respect, trustworthy and quality interaction as well as fair participation by functionaries and beneficiaries of the institution.

(8) **Belongingness-** fostering a shared vision of institute to make everyone feel secure, supported, accepted and included.

(9) **Sustainability** – Ensuring optimal resource utilization-economic, environmental and social-to achieve long lasting and safe future.

Value is a process which enable us to realise Satyam Shivam Sundaram.

Mahatma Gandhi

3.2   University Level Academic Administration

It would include Vice-chancellor, Pro Vice-chancellor / Rector, Deans of Various Faculty, Heads of Departments, Director of Institute, Proctor, Registrar, Finance Officer, Academic Statutory Bodies, etc.

The authority 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 duly observed and business of the university is carried out in strict adherence thereto.

2. comply with laws, rules, and regulations of the government 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 and concern for environment and sustainability.

4. conduct with accountability, transparency, fairness, honesty, highest degree of ethics and decision making 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 for teaching, learning, research and for development of the potential of the HEI to the maximum extent.

6. follow the objectives and policies of HEI and contribute constructively to their ongoing evaluation and reformulation.

7. maintain the confidentiality of the records and other sensitive matters.

8. endeavour to 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 his/her duties.

3.3 Governing Body

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

The members would

1. work in the best interest of the HEI.

2. work co-operatively with fellow members in carrying out their responsibilities.

3. act honestly and in good faith at all times in achieving institute's intended outcomes.

4. maintain the confidentiality of information.

3.4 Administrative /Support Staff

Administrative/ Support staff would

1. carry out official decisions and policies faithfully and impartially, seeking to attain the highest possible standards of performances.

2. encourage the staff to maximise their efficiency.

3. create conditions that inspire teamwork.

4. act timely to readdress the genuine grievances.

5. maintain the confidentiality of the records and other sensitive matters.

6. co-operate and liaision with colleagues, as appropriate, to ensure students receive a coherent and comprehensive educational service.

7. care for the institute's property.

8. facilitating 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 a role model for students by displaying good conduct, set a standard of dress, speech and behavior worthy of example to the students.

2. act as friend, philosopher and guide of students.

3. help students in identifying their potential and support through counseling and mentoring.

4. create a conducive environment for teaching–learning process and strive for innovative practices and knowledge creation.

5. observe punctuality in teaching and other duties.

6. exhibit decent behaviour with all.

7. refrain from harassment of student in any form.

8. actively participate in institutional development.

9. refrain from any type of discrimination

10. inculcate human values, scientific outlook and concern for the environment among students and others.

11. develop an understanding of our heritage.

12. encourage students to actively participate in scheme/ activities of national priorities.

13. cooperate with the university authorities for betterment of the university.

14. actively work for national integration and communal harmony.

15. be sensitive to societal needs and development.

16. abide by Act, Statutes, Ordinances, rules, policies, procedures of the university and respect its ideals, vision, mission, cultural practices and the traditions.

3.7 External Experts/Invitees as member of Various Committees

External experts/Invitees would

1. support decisions with an approach such that they have no axe to grind.

2. help to take the right decision through their expertise and impartial views

3. help an institution to enable attaining 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 Act, Statutes, Ordinances, rules, policies, procedures of the university and respect its ideals, vision, mission, cultural practices and the traditions.

2. stay in an academic institution with the joyful learning experience.

3. remain punctual, disciplined and regular in attending classes.

4. observe modesty in their overall appearance and behaviour.

5. behave with dignity and courtesy with teachers, staff and fellow students.

6. act as a role model for the junior students by attaining 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 towards cleanliness of the campus and surroundings.

9. respect and care for the institutional properties.

10. observe proper behavior while on outside activities (educational tour/visit or excursion).

11. be honest in providing only truthful information on all documents.

12. maintain the highest standards of academic integrity while presenting own academic work.

13. help teachers in maintaining the learning environment conducive for all students.

14. strive to keep campus ragging free.

15. be sensitive to gender issues.

16. be sensitive to societal needs and development.

17. maintain good health and refrain from any kind of intoxicants.

3.9 Student Union

The student union would

1. support the administration for right and timely decision.

2. raise legitimate issues in dignified manner.

3.10 Promoters of Educational Institutions in 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 of highest priority compared to any other priority.

3. creating a learning environment for developing socially sensitive students.

Moral values, and a culture and a religion, maintaining these values are far better than laws and regulations.

-Swami Vivekanand

CHAPTER – IV

STAKEHOLDER-WISE IMPLEMENTATION OF HUMAN VALUE 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 behavior of mankind. International and intra-national scandals of corruption, loss of inter-personal trust, value-less lifestyle, unethical behaviours, conflict of interest and insider dealing, nepotism and mediocrity, etc. lead us to the conclusion that things are not going in the right way. There is a dire need to re-emphasise ethical ways to conduct the affairs by all members of society.

4.2 Need of Implementation Plan of Action

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

4.3 Implementation Plan for Teachers

(1) Workshop and training programmes on human values and professional ethics for teaching fraternity.

(2) Putting inputs of human values and professional ethics in induction, orientation and refresher programs for teachers.

(3) Open interaction on regular-basis with other stakeholders for harmony.

(4) 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) Promoting teachers to take up inter-disciplinary research based on human values and professional ethics.

(7) Encouragement to teachers for rendering their services as a mentor for inculcating ethical and human value among their students.

(8) Quoting ethical and value thoughts and edifications in official correspondence.

(9) To take programs on ethics and human values to society at large.

(10) Encouragement to teachers for ethics and human values manuscripts and books repositories (library and e-library).

4.4 Implementation Plan for Students

(1) Introduction of Foundation Course on Human Values and Professional Ethics at the undergraduate level and advance course at postgraduate level.

(2) Outreach Program on Human Values and Professional Ethics

- Training, workshop and orientation programs for students.

- Assignments and short projects on tenets of human values.

- *Maitri-bhawana practices in society.*

- Promoting human values through social services

- Participation in national schemes and programs such as Fit India, *Swachh Bharat Abhiyan*, *Jal Sanrakshan Abhiyan etc.*

- Interface with the societies, NGOs and similar organizations.

(3) Promotion of Human Values and Professional Ethics

- Display of ethical and human value thoughts and edifications at public places.

- Placement of ethical and human value thoughts and edifications in official correspondence.

- Open interaction on regular-basis with other stakeholders for harmony.

- Annual activity plan for value promotion activities.

- Publications of manuscripts and books

- Repositories (Library and e-library)

4.5 Implementation Plan for Staff Members

(1) Training programs on human values and professional ethics for staff members.

(2) Induction and Refresher Programs for staff members

(3) Open interaction on regular-basis with other stakeholders for harmony.

(4) *Maitri-Bhawana* practices in the HEIs.

(5) Encourage staff members for involving other stakeholders to demonstrate human values and professional ethics.

(6) Quoting ethical and value thoughts and edifications in official correspondence.

(7) Outreach program for the promotion of ethics and human values.

4.6 Methodology for Implementation of Human Values and 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 incidents full of values

(9) Field visits etc.

(10) Self-development

(11) Study-cycle

(12) Value-oriented games

(13) Writing articles for newspapers and magazines

(14) Participation in community programmes

(15) Cultural activities

(16) Case studies

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 inculcating 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, 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) Regional Centre: State-wise   regional centres will be established in one of the Central University of the state. These regional centres will coordinate the activities of Human Values and Professional Ethics in the neighbouring HEIs.

(3) All HEIs will nominate a Value Officer at its institutional level for implementation of Human Values and Professional Ethics.

The right kind of education on moral values will upgrade the society and the country.

A P J Abdul Kalam

CHAPTER – V

REINFORCEMENT

Reinforcement is important device propounded by behaviourism of psychology. It mainly deals with strengthening the causes which are desirable and also with weakening the undesirable causes.

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

(1) Whatever subject we teach be it art, science, commerce, management, engineering, medicine, fine art, hospitality, trade and crafts etc., there is a scope of visualising the things from values and ethics lens 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 are expected from faculty.

(2) Students need to be sensitized towards ethics in research while exploring any domain of knowledge. Unethical practices in research would corrupt and contaminate the domain of knowledge itself.

(3) In the case of campus administration, it is desirable to feel responsibility by all the internal stakeholders to share their bit of accountability, be it academic administrators, faculty, officers, staff, students etc.

(4) Once in a block of two months, decision-makers in any capacity may hold discussion with team members for half an hour to discuss about 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. Purpose of such sharing is to strengthen one another and nothing else.

(5) On chosen days of Jayanti of great persons or one or two days in advance or thereafter (e.g. Vivekanand Jayanti, Rabindranath Jayanti, Ravidas Jayanti, Ambedkar Jayanti, Gandhi Jayanti, Aurobindo Jayanti, Nanak Jayanti, Thiruvalluvar Jayanti etc.), colloquium may be organised to inculcate the values shown by such great souls.

(6) Half-day workshop may be organised on values and ethics, may be twice a year, to inculcate virtues among students.

(7) At suitable frequency, students should be sensitized towards values and ethics through debate competition, poster competition, anecdotes sharing etc.

(8) One–day or two–day Values and Ethics Workshop at least once a year may be organised separately for different levels of academic administrators, officers, staff, union office bearers and members etc.

(9) Speech by eminent persons, seasoned speakers, practitioners, figures of social service etc. may be organised on the theme of human values and ethics.

(10) The ongoing programmes related to augmentation of value-based and ethical practices in the HEIs may be periodically reviewed.

Acknowledgement

Notes

Notes