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**HANDBOOK OF
HUMAN VALUES
PROFESSIONAL ETHICS AND CODE OF CONDUCT**



CMS COLLEGE KOTTAYAM
(AUTONOMOUS)

**College with Special Heritage Status
College with Potential for Excellence
Re-Accredited by NAAC with 'A' Grade**

HUMAN VALUES AND PROFESSIONAL ETHICS

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 dhyana (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.

10 Inculcation of Human Values and Professional Ethics in HEIs 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 Taittiriya 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 nonliving. 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 Inculcation of Human Values and Professional Ethics in HEIs 11 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.

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 profession, 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 shraavan 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. 12 Inculcation of Human Values and Professional Ethics in HEIs 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.

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 imbuing 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:

- (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.

STUDENTS

The students are deemed to have accepted the rules and regulations of the college once they are enrolled. Students are expected to obey the following rules:

1. Work in the college begins every morning, with a prayer recited on the public address system. Students are to remain standing wherever they are and participate silently in the prayer.
2. Students should attend classes with regularity and punctuality.
3. Students are required to wear formal dress which reflects professional standards of modesty.
4. Students are to refrain from causing disturbance to anyone inside the classroom or on the campus.
5. Students are expected to be in their seats before the teacher enters the classroom and during free hours they may make use of the Reading Rooms in the General Library.
6. Every Student shall handle college property with care. He/she shall keep the classroom clean and tidy. Students found guilty of writing or making marks on the walls of any building of the college or causing damages to college property shall be severely punished. Loss caused by damage to furniture, implements and equipment belonging to the college will be made good by imposing collective or individual fines on all the students. Waste paper should be deposited in the bins provided for the purpose.
7. Students are not allowed (without the prior written permission from the Principal or the concerned HOD)
 - (a) to convene or attend meetings of any sort in any circumstances anywhere in the college buildings or campus.
 - (b) to set up entertainment activities in the college.
 - (c) to make use of loudspeakers in the campus.
 - (d) to invite for any function in the college persons who are not approved by the Principal and the Council of the Heads of Departments.
 - (e) to collect subscriptions of any kind.
 - (f) to put up notices anywhere on the campus.
 - (g) to place any paper, periodical or book in the Reading Rooms or circulate them in the college.
 - (h) to work in the campus for any organisation outside the college.
 - (i) to be in the campus one hour before and after the college working hours.
8. Social functions in the campus (including birthday celebrations) should be in a civilized manner.
9. All sorts of political activities are banned in the college. Students are forbidden to take membership in any student organisation of a political nature. Nor are they permitted, within the campus, to lead or partake in any act of propaganda or activity called for by such organisations.
10. Students are not allowed to enter the class rooms and exam halls with mobile phones.
11. Smoking, drinking alcohol, ragging, eve teasing, using abusive language and other anti social activities are strictly prohibited.

12. Any notification published on the college website or notice signed/countersigned by the Principal and published on the College Notice Board shall be considered as having been brought to the notice of the college community.
13. Photo identity cards will be issued to all students in the college. Every student is expected to wear it in the College. A student who is unable to produce his ID card on demand shall be reprimanded and fined.
14. Any student who, in the opinion of the Principal, is likely to have an unwholesome influence on others in the campus will have to face disciplinary action.
15. The authority of the Principal in matters of discipline is final.
16. Any questions or issues not covered by the foregoing rules shall be decided by the Principal.

Conduct Certificate

A certificate of good character and conduct is a testimonial which the student has to earn.

NON-TEACHING STAFF

The College has put forward its code of conduct for the non-teaching staff along the following lines:

1. The non-teaching staff should get familiar with the College policies and do their utmost to abide by them.
2. non-teaching staff must carry out the tasks they have been given honestly, diligently, and responsibly.
3. Under no circumstances should the non-teaching staff work any other jobs during the designated office hours.
4. The non-teaching staff should arrive on time because everyday attendance is necessary for the start and efficient operation of college activities.
5. non-teaching staff should be in charge of ensuring that college furnishings and equipment are used and maintained properly.
6. No gender, caste, or religious discrimination shall be practised by the non-teaching staff.
7. The students frequently interact with the non-teaching staff in the libraries, science labs, and computer labs. They are supposed to treat the students with kindness, patience, and assistance.

TEACHERS

I. Teachers and their Responsibilities:

Whoever adopts teaching as a profession assumes the obligation to conduct himself / herself in accordance with the ideal of the profession. A teacher is constantly under the scrutiny of his students and the society at large. Therefore, every teacher should see that there is no incompatibility between his precepts and practice. The national ideals of education which have already been set forth and which he/she should seek to inculcate among students must be his/her own ideals. The profession further requires that the teacher should be calm, patient and communicative by temperament and amiable in disposition. Teacher should:

- (i) Adhere to a responsible pattern of conduct and demeanor expected of them by the community;
- (ii) Manage their private affairs in a manner consistent with the dignity of the profession;
- (iii) Seek to make professional growth continuous through study and research;
- (iv) Express free and frank opinion by participation at professional meetings, seminars, conferences etc., towards the contribution of knowledge;
- (v) Maintain active membership of professional organisations and strive to improve education and profession through them;
- (vi) Perform their duties in the form of teaching, tutorials, practicals, seminars and research work, conscientiously and with dedication;
- (vii) Discourage and not indulge in plagiarism and other non ethical behaviour in teaching and research;
- (viii) Abide by the Act, Statute and Ordinance of the University and to respect its ideals, vision, mission, cultural practices and tradition;
- (ix) Co-operate and assist in carrying out the functions relating to the educational responsibilities of the college and the university, such as: assisting in appraising applications for admission, advising and counselling students as well as assisting the conduct of university and college examinations, including supervision, invigilation and evaluation; and
- (x) Participate in extension, co-curricular and extra-curricular activities, including the community service.

II. Teachers and Students

Teachers should:

- (i) Respect the rights and dignity of the student in expressing his/her opinion;
- (ii) Deal justly and impartially with students regardless of their religion, caste, gender, political, economic, social and physical characteristics;
- (iii) Recognise the difference in aptitude and capabilities among students and strive to meet their individual needs;

- (iv) Encourage students to improve their attainments, develop their personalities and at the same time contribute to community welfare;
- (v) Inculcate among students scientific temper, spirit of inquiry and ideals of democracy, patriotism, social justice, environmental protection and peace;
- (vi) Treat the students with dignity and not behave in a vindictive manner towards any of them for any reason;
- (vii) Pay attention to only the attainment of the student in the assessment of merit;
- (viii) Make themselves available to the students even beyond their class hours and help and guide students without any remuneration or reward;
- (ix) Aid students to develop an understanding of our national heritage and national goals; and
- (x) Refrain from inciting students against other students, colleagues or administration

III. Teachers and Colleagues

Teachers should:

- (i) Treat other members of the profession in the same manner as they themselves wish to be treated;
- (ii) Speak respectfully of other teachers and render assistance for professional betterment;
- (iii) Refrain from making unsubstantiated allegations against colleagues to higher authorities; and
- (iv) Refrain from allowing considerations of caste, creed, religion, race or sex in their professional endeavour.

IV. Teachers and Authorities :

Teachers should:

- (i) Discharge their professional responsibilities according to the existing rules and adhere to procedures and methods consistent with their profession in initiating steps through their own institutional bodies and / or professional organisations for change of any such rule detrimental to the professional interest;
- (ii) Refrain from undertaking any other employment and commitment, including private tuitions and coaching classes which are likely to interfere with their professional responsibilities;
- (iii) Co-operate in the formulation of policies of the institution by accepting various offices and discharge responsibilities which such offices may demand;
- (iv) Co-operate through their organisations in the formulation of policies of the other institutions and accept offices;
- (v) Co-operate with the authorities for the betterment of the institutions keeping in view the interest and in conformity with the dignity of the profession;
- (vi) Adhere to the terms of contract;
- (vii) Give and expect due notice before a change of position takes place; and

- (viii) Refrain from availing themselves of leave except on unavoidable grounds and as far as practicable with prior intimation, keeping in view their particular responsibility for completion of academic schedule.

V. Teachers and Non-Teaching Staff :

Teachers should :

- (i) Treat the non-teaching staff as colleagues and equal partners in a cooperative undertaking, within every educational institution;
- (ii) Help in the functioning of joint-staff councils covering both the teachers and the non-teaching staff.

VI. Teachers and Guardians

Teachers should:

- (i) Try to see through teachers' bodies and organisations, that institutions maintain contact with the guardians, their students, send reports of their performance to the guardians whenever necessary and meet the guardians in meetings convened for the purpose for mutual exchange of ideas and for the benefit of the institution.

VII. Teachers and Society

Teachers should:

- (i) Recognise that education is a public service and strive to keep the public informed of the educational programmes which are being provided;
- (ii) Work to improve education in the community and strengthen the community's moral and intellectual life ;
- (iii) Be aware of social problems and take part in such activities as would be conducive to the progress of society and hence the country as a whole;
- (iv) Perform the duties of citizenship, participate in community activities and shoulder responsibilities of public offices;
- (v) Refrain from taking part in or subscribing to or assisting in any way activities, which tend to promote feeling of hatred or enmity among different communities, religions or linguistic groups but actively work for national integration.

DIRECTOR PHYSICAL EDUCATION AND LIBRARIAN:

- (a) Adhere to a responsible pattern of conduct and demeanor expected of them by the community;
- (b) Manage their private affairs in a manner consistent with the dignity of the profession;
- (c) Discourage and not indulge in plagiarism and other non ethical behaviour in teaching and research;
- (d) Participate in extension, co-curricular and extra-curricular activities, including the community service.
- (e) Refrain from allowing considerations of caste, creed, religion, race, gender or sex in their professional endeavour.

HEAD OF THE DEPARTMENT

1. To assist the Principal in maintaining proper academic atmosphere and discipline in the College.
2. To design the Vision and Mission of the Department in consultation with the faculty in the Department.
3. To lead and manage the Department.
4. To be in charge of the functioning of the Department in academic and administrative matters.
5. To propose the annual plans/master plan of the concerned department for the next academic year in consultation with the teachers in the department and submit proposals to the Principal for submission to RUSA, DCE and other funding agencies.
6. Preparation of Department Time Table and allocation of topics as per syllabus. HoD should also ensure that classes are engaged as per the time table.
7. Publish monthly attendance of the students in all the classes and forward name(s) of students having shortage of attendance to the Principal before 5th of every month to confirm continuity of e-grantz.
8. Submission of study tour proposal (if it is included in the University syllabus) through Principal one month in advance, for onward submission to Director of Collegiate Education.
9. Identifying the eligible students for various 'New Initiative' programmes with the ssistance of the Co-ordinator of the Programmes.
10. Depute Teaching Staff / Non Teaching Staff (if permissible) for accompanying the study tour. One teacher must be a lady, if girl students are there.
11. Assesssment of the Confidential Reports of the subordinate teaching staff.
12. Ensure that sufficient explanatory notes have been given in the confidential report, if the 'A grade' exceeds 4. Reason for assigning 'C Grade and D Grade' must also be mentioned in the confidential report.
13. Observe other CAS norms for finalizing the API scores of the teachers in the Department.
14. Hold departmental meeting at least once in a month and record the same in the minutes.

15. Conduct Department / class-wise PTA meetings.
16. Maintain leave register for all the staff in the Department. Make proper entries in the leave register while forwarding the leave application to the Principal. Mark the leave in the attendance book soon after it is granted by the Principal.
17. The Head of the Department will be custodian of all registers and maintain Department Stock Register for various stores in the Department unless it is not delegated to the subordinates. (Viz Books, Computer & IT equipments, chemical, furniture, alcohol etc.)
18. Maintain proper account for assistance received from College PTA.
19. Submit proposals for newly started courses (if any) in the Department for procuring books, ejournals, other equipments etc.
20. Periodical report/s of the HoD and Co-ordinator for Honors programme (if such course is sanctioned in the college) must be submitted to the Principal for onward submission to DCE.
21. Identify internal and external mentors wherever necessary.
22. Soft copy of all the documents submitted to the Principal may be kept in HoD's custody for future reference.
23. HoD must ensure that the subordinate staff submits their leave application in advance and 'On Duty Certificate' etc. soon after rejoining the duty.
24. Communicate all the information received from the Principal and decisions of the College Council to the staff and if required to the students.
25. Attendance and CE marks of the students are to be published in the Department notice board and the complaints, if any, are to be resolved in time and then.
26. when on leave / transfer / retirement, the HoD shall hand over the charge to the next senior Additional Chief Secretary to Govt. Forwarded / By Order/Section Officer most faculties in the department and the matter shall be intimated to the Principal well in advance.
27. Teachers, NTS, HoD's and Principal must send letters and other representations only through proper channel to the higher authorities. Submission without observing the above will be considered as insubordination which will lead to disciplinary action against the employee. All submission to the principal must be routed through the HoD concerned. Hod shall submit

important documents (like internal assessment marks to be sent to University, study tour proforma, list of books to be purchased in the Department, proposal for acquiring various items in connection with starting of new courses etc) to the Principal in a submission register, which will be recorded in the inward register maintained in the College Office.

28. Subordinate staff should submit their leave applications, Duty Certificate, other applications, Proposals, Internal assessment marks, and request for purchase of books and articles, specimens etc ONLY to the HoD. HoD has to submit the same to the Principal.

PRINCIPAL

- (a) Provide inspirational and motivational value-based academic and executive leadership to the college through policy formation, operational management, optimization of human resources and concern for environment and sustainability;
- (b) Conduct himself/herself with transparency, fairness, honesty, highest degree of ethics and decision making that is in the best interest of the college;
- (c) Act as steward of the College's assets in managing the resources responsibility, optimally, effectively and efficiently for providing a conducive working and learning environment; (d) Promote the collaborative, shared and consultative work culture in the college, paving way for innovative thinking and ideas;
- (e) Endeavour to promote a work culture and ethics that brings about quality, professionalism, satisfaction and service to the nation and society.
- (f) Adhere to a responsible pattern of conduct and demeanor expected of them by the community;
- (g) Manage their private affairs in a manner consistent with the dignity of the profession;
- (h) Discourage and not indulge in plagiarism and other non ethical behaviour in teaching and research;
- (i) Participate in extension, co-curricular and extra-curricular activities, including the community service.
- (j) Refrain from allowing considerations of caste, creed, religion, race, gender or sex in their professional endeavour.

GOVERNING BODY

The college's governing body is in charge of ensuring efficient operation of the organisation and formulating plans for future growth.

- The governing body is responsible for approving the institution's mission, strategic vision, long-term academic objectives, and ensuring that these take into account the interests of all stakeholders, including students, local communities, the government, and those who speak for the general public.
- Governing bodies shall ensure compliance with the statutes, ordinances, and provisions regulating their institution, including regulations by Statutory bodies, such as the UGC, as well as regulations laid out by the State government and affiliating university.
- The governing body shall actively monitor that the Institution implements the requirements of State and National Governments for reservations of seats and staff positions and provide necessary support to minority groups.

REFERENCES:

Code of Conduct and Professional Ethics of CMS College Kottayam (Autonomous) is in line with the following:

1. Code of Professional Ethics for University and College Teachers according to D.O.No.F.1-4/87 (PS-CELL) by the UGC as released on 17th February, 1989.
2. Guidelines entitled "MulyaPravah - Inculcation of Human Values and Professional Ethics in Higher Educational Institutions", promulgated by UGC on 26th November, 2019.
3. UGC Regulation, 18 July 2018.
4. G.O. (Ms.) No: 150/2014/H.Edn; Govt. of Kerala.
5. Statutes of Mahatma Gandhi University, Kottayam, Kerala.
6. National Education Policy 2020 approved by the Union Cabinet of India on 29 July, 2020.