

Birbhum Mahavidyalaya



Handbook on Human Values and Professional Ethics

Birbhum Mahavidyalaya

(Accredited by NAAC)

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Birbhum 731101

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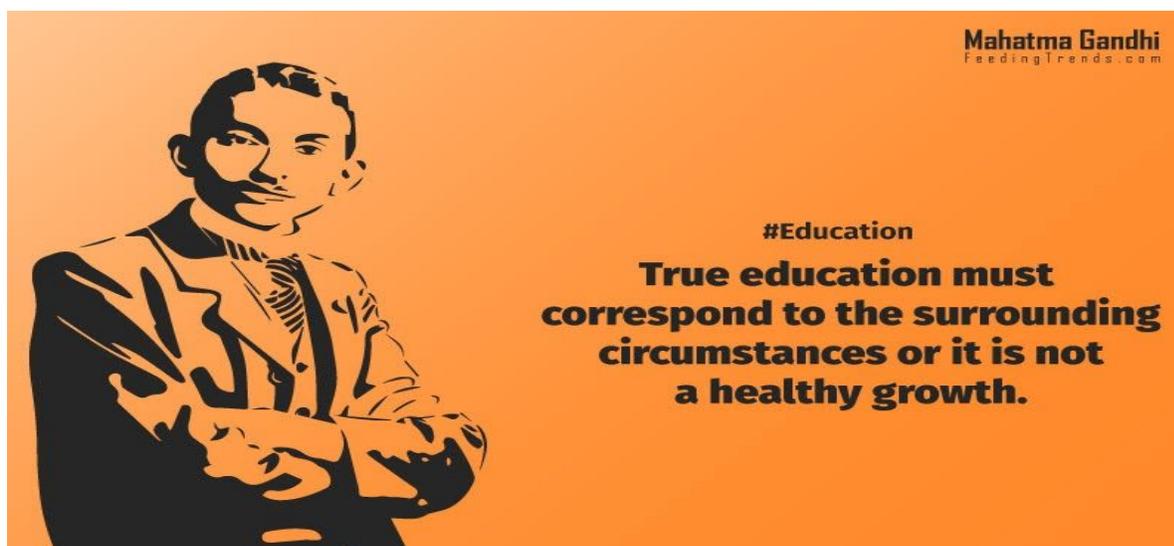
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1.1 Overview

HISTORY IN BRIEF

In 1979 the Government of West Bengal established one Girl's College in Suri , the Headquarter town of District of Birbhum with a view to impart education to younger girls .But in 1987 the college was converted into a co-educational Degree College. Birbhum Mahila Mahavidyalaya was renamed as Birbhum Mahavidyalaya.

In 2012 this college was successfully accredited by the National Assessment and Accreditation Council (NAAC), an autonomous institution of the University Grants' Commission (UGC).

Now this institution imparts instructions in Higher Education in Honours and General Course in English, Bengali, Geography, Sanskrit, Political Science, History, Philosophy and General Course in Sociology and Education. Results are also satisfactory and glittering in different branches since the very beginning. The B.Sc. General stream with Physics, Chemistry and Mathematics has also been introduced w.e.f. 2010-11 session.

There is also one Study Center of the Rabindra Bharati University with the motto of imparting instructions in P.G. Course in different subjects.

1.2 From the Principal's Desk

In this advanced Age of Science & Technology Birbhum Mahavidyalaya, established 37 years back, is still dreaming for its development with Humanities Stream with a mission of making every individual to blossom forth into a perfect Human Resource in a creeper of universal fraternity. This institution believes in the existence of natural phenomenon with the sweet smell of Human Worship which certainly leads to realization of Supreme existence. Based on the Indian Concept of national Integration the college runs ahead with Honours Courses in English, Geography, Bengali, Political Science, Sanskrit, Philosophy and History along with General Courses of the subjects mentioned and Sociology and Education. B.Sc. Course has also been introduced.

Tied in a silken bond of universal fraternity this Temple of Learning dreams for serving the society with Under-Graduate and Postgraduate Courses with several new affiliations of job- oriented subjects and areas. A Study Centre of Rabindra Bharati University and another of Burdwan University under Distance Education Scheme is being run by the college with Post Graduate Courses of different subjects.



In Collaboration in the IDIA the college is guiding the young scholar draining for W.B.C.S. and others Civil Service courses with a hope to place the student on a solid footing after their college career.

NSS To units of National Service Scheme are being run by the college to serve the society at large.

National Assessment and Accreditation Council (NAAC) The college has been accredited National Assessment and Accreditation Council And also is preparing itself for its reaccreditation .

We seek everybody's blessings for touching our lofty mission in the larger interests of the society.

Prof. Dr. P.S.Mukhopadhyay

Principal, Birbhum Mahavidyalaya

1.3 Objective of Professional Ethics & Human Values

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.

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).

In this age of speed and restlessness where with each generation, we are becoming more forgetful of our roots, our college tries to emulate and impart the human values of the Vedic/Upanishadic discourse.

Part I- Human Values



“Education should be imparted with a view to the type of society that we wish to build. We are working for a modern democracy built on the values of human dignity and equality. These are only ideals: we should make them living forces. Our vision of the future should include these great principles”

2.1 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*’.

2.2 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.’

2.3 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.

2.4 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.

2.5 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).

2.6 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.

2.7 Service (Sevaa)



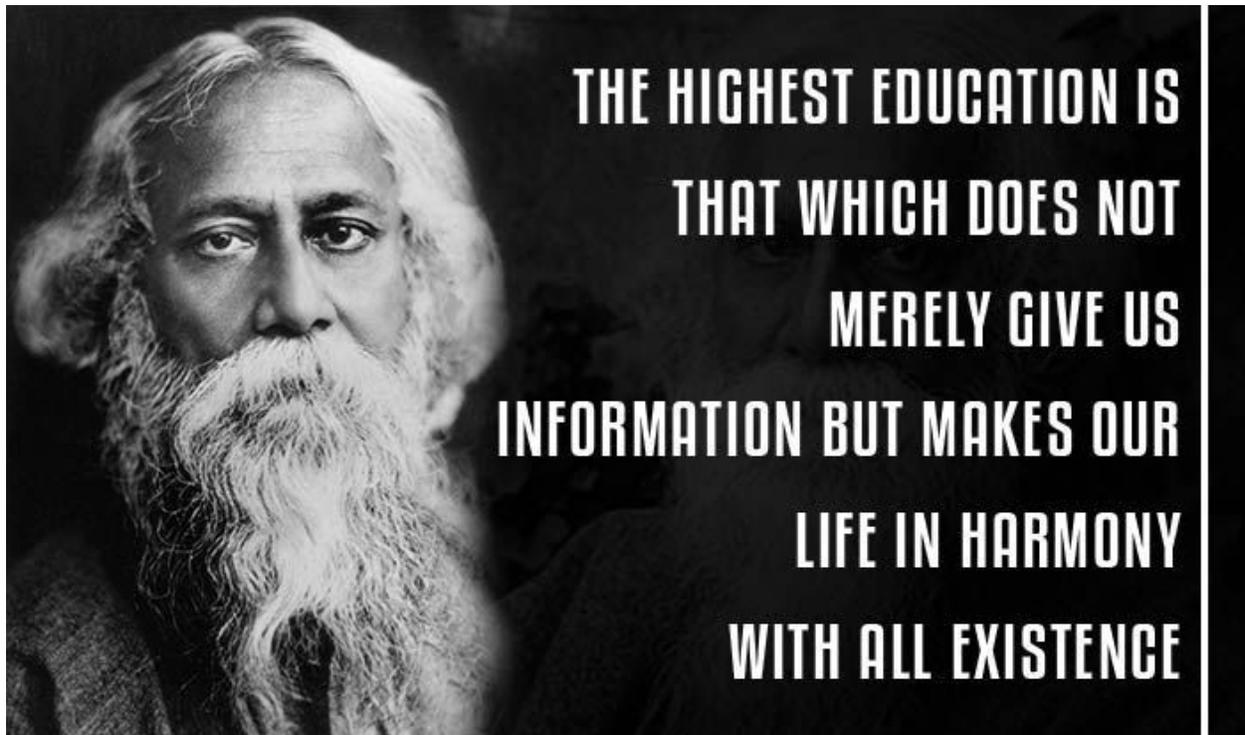
When love and compassion for others and willingness to sacrifice for others out of love take the form of action, it becomes service. Service is possible only when one loves others as one's own, not as others. The value of service demands equanimity without any conditions or discrimination on the lines 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 potential as a human being. Values are to be learned through practices. Hence, the administrators and teachers in our college are always conscious that the ambiance in and around educational institutions should be conducive to value education and bring qualitative change in life and work at home and workplace with professional ethics.

Part II- 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.



3.1 Integrity

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. . Moral integrity is defined as a virtue, which reflects a consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Our college adheres to a conduct of duties in righteous manner and in accordance with the principles of honesty, trust, transparency and fairness.

3.2 Harmony



Balancing the diversity and difference through a culture of tolerance, discussion and forgiveness among stakeholders

3.3 Trusteeship

Operating in an efficient, ethical and true manner while ensuring group participation and a system of check and balances within an institution.

3.4 Accountability

Enabling the environment of openness and trust to accommodate mistake and to encourage individual in taking the responsibility of one' action

3.5 Respectfulness

Creating an environment of mutual respect, trustworthy and quality interaction as well as fair participation by functionaries and beneficiaries of the institution.

3.6 Sustainability

Ensuring optimal resource utilization-economic, environmental and social-to achieve long lasting and safe future

