

HANDBOOK ON HUMAN VALUES AND PROFESSIONAL ETHICS

Shrimati Narsamma Hiriyya Shaikshanik Trust's

Arts, Commerce and Science College Kiran Nagar Amravati.

HANDBOOK ON HUMAN VALUES AND PROFESSIONAL ETHICS

About the Institute...

The parent body that runs the college came into existence in the form of an educational trust. The trust was founded in 1963, when a great woman Philanthropist Shrimati Narsamma Hirayya Mannerwar, decided to donate 12.5 acre of her prime land to be used for the educational purposes. However due to certain legal matters, it took nearly 23 years for the trust to reclaim the land through a Supreme Court order in 1986. So in a way the journey that started only 24 years ago had actually covered quite a long and wide educational landscape: a Pre-primary and Primary School, Higher Secondary School (Junior College), U.G. College with 03 courses, 05 P. G. courses and 05 Research Centers.

Shrimati Narsamma Hirayya Mannewar had great faith in the people working in the society, inspired by the ideology of 'Sanskritik Rasthrawad'. So she approached the people in whom she could place her trust for the betterment of the future generations. The trust was formed of those who share the same qualities of selflessness, honesty and a vision to develop the society into better educated, self-reliant and stronger India.

Vision

The aim of all human endeavors is to enhance the quality of life through intellectual, emotional, spiritual, physical, aesthetic and social development of the individuals. We believe that this goal can be achieved by creating an atmosphere where every student gets an equal opportunity to realize her/his own dreams.

An institute of higher education has a key role to play in making an individual, realize his core strengths, define his goal and strive systematically by observing the basic human values towards its fulfillment. Such an individual, we believe, whatever s/he does, is an asset to the betterment of our society.

Mission

The mission of this College is to contribute to society through the quest of knowledge by maintaining the highest standard of excellence in every endeavor that we undertake. As an inherent part of our mission we are pledged to impart education in a way that enhances the ability of students to learn throughout life.

Core Values

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As an institution of higher education we have the responsibility towards different stakeholders like students, teachers, parents, employers and the neighbourhood community. We on Narsamma campus have been practicing the certain values sourced out of our institutional vision and mission. These we consider as our core values:

- Honesty & Integrity
- Belief in Individual Dignity

- Commitment
- Excellence

- Accountability

- Diversity
- Commitment

PART-I HUMAN VALUES

MORALS

Morals are the welfare principles enunciated by the wise people, based on their experience and wisdom. They were edited, changed or modified in accordance with the development of knowledge from time to time. Morality is concerned with principles and practices of morals such as: What ought or ought not to be done in a given situation? What is right or wrong about the handling of a situation? What is good or bad about the people, policies, and ideals involved?

VALUES

Humans have the unique ability to define their identity, choose their values and establish their beliefs. All three of these directly influence a person's behaviour. People have gone to great lengths to demonstrate the validity of their beliefs, including war and sacrificing their own life. Conversely, people are not motivated to support or validate the beliefs of another, when those beliefs are contrary to their own. People will act congruent with their personal values or what they deem to be important. A value is defined as a principle that promotes well-being or prevents harm. Values are our guidelines for our success—our paradigm about what is acceptable. Personal values are defined as emotional beliefs in principles regarded as particularly favourable or important for the individual. Our values associate emotions to our experiences and guide our choices, decisions and actions.

INTEGRITY

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Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well-informed decisions. It yields the person's peace of mind, and hence adds strength and consistency in character, decisions, and actions. This paves way to one's success. It is one of the self-direction virtues. It enthuses people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job. Moral integrity is defined as a virtue, which reflects the consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Integrity comes in many forms, but honesty and dependability are two traits that are expected in most workplace situations. Without responsible behaviour, distrust can make a work environment tense and uncomfortable. A strong work ethic shows co-workers and clients that you're reliable and take your responsibilities seriously. Polite communication, respectable behaviour and fiscal responsibility also help you stand out as a trustworthy employee.

CIVIC VIRTUES

Civic virtues are the moral duties and rights, as a citizen of the country or an integral part of the society and environment. An individual may exhibit civic virtues by voting, volunteering, and organizing welfare groups and meetings.

The duties are To pay taxes to the local government and state, in time. • To keep the surroundings clean and green. • Not to pollute the water, land, and air by following hygiene and proper • garbage disposal. For example, not to burn wood, tyres, plastic materials, spit in the open, even not to smoke in the open, and not to cause nuisance to the public, are some of the civic (duties) virtues. To follow the road safety rules. • On the other hand, the rights are To vote the local or state government. • To contest in the elections to the local or state government. • To seek a public welfare facility such as a school, hospital or a community • hall or transport or communication facility, for the residents. To establish a green and safe environment, pollution free, corruption free, • and to follow ethical principles. People are said to have the right to breathe in fresh air, by not allowing smoking in public. People have inalienable right to accept or reject a project in their area. • One has the right to seek legal remedy, in this respect, through public interest petition Civic virtues as indispensable for a self-governing administration. •

RESPECT FOR OTHERS

This is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are: Recognize and accept the existence of other persons as human beings, • because they have a right to

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live, just as you have. Respect others' ideas (decisions), words, and labour (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts. Show goodwill on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

LIVING PEACEFULLY

To live peacefully, one should start to install peace within (self). Charity begins at home. Then one can spread peace to family, organization where one works, and then to the world, including the environment. Only who are at peace can spread peace. You can't gift an article which you do not possess. The essence of oriental philosophy is that one should not fight for peace. It is oxymoron. War or peace can be won only by peace, and not by wars. One should adopt the following means to live peacefully, in the world.

CARING

Caring is feeling for others. It is a process which exhibits the interest in, and support for, the welfare of others with fairness, impartiality and justice in all activities, among the employees, in the context of professional ethics. It includes showing respect to the feelings of others, and also respecting and preserving the interests of all others concerned. Caring is reflected in activities such as friendship, membership in social clubs and professional societies, and through various transactions in the family, fraternity, community, country and in international councils.

SHARING

Primarily, caring influences sharing. Sharing is a process that describes the transfer of knowledge (teaching, learning, and information), experience (training), commodities (material possession) and facilities with others. The transfer should be genuine, legal, positive, voluntary, and without any expectation in return. However, the proprietary information should not be shared with outsiders. Through this process of sharing, experience, expertise, wisdom and other benefits reach more people faster. Sharing is voluntary and it can't be driven by force, but motivated successfully through ethical principles. In short, sharing is charity. For humanity, sharing is a culture. Happiness and wealth are multiplied, and crimes and sufferings are reduced, by sharing. It paves the way for peace and obviates militancy. Philosophically, the sharing maximizes the happiness for all the human beings. In terms of psychology, the fear, divides, and

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distrust between the haves and have-nots disappear. Sharing not only paves the way to prosperity, but also sustains it. Economically speaking, benefits are maximized as there is no wastage or loss, and everybody gets one's needs fulfilled and satisfied.

Commercially speaking, the profit is maximized. Technologically, the productivity and utilization are maximized by sharing.

HONESTY

Honesty is a virtue, and it is exhibited in two aspects namely, truthfulness & trustworthiness. Truthfulness is to face the responsibilities upon telling truth. One should keep one's word or promise. By admitting one's mistake committed (one needs courage to do that), it is easy to fix them. Reliable judgement, maintenance of truth, defending the truth, and communicating the truth, only when it does good to others, are some of the reflections of truthfulness. But trustworthiness is maintaining integrity and taking responsibility for personal performance. People abide by law and live by mutual trust. They play the right way to win, according to the laws or rules (legally and morally). They build trust through reliability and authenticity. They admit their own mistakes and confront unethical actions in others and take tough and principled stand, even if unpopular.

COURAGE

Courage is the tendency to accept and face risks and difficult tasks in rational ways. Self-confidence is the basic requirement to nurture courage. Courage is classified into three types, based on the types of risks. Physical courage - The thrust is on the adequacy of the physical strength, including muscle power and armaments. People with high adrenalin, may be prepared to face challenges for the mere thrill or driven by a decision to excel. Social courage – It involves the decisions and actions to change the order, based on the conviction for or against certain social behaviors. This requires leadership abilities, including empathy and sacrifice, to mobilize and motivate the followers, for a social cause. Intellectual courage – It is inculcated in people through acquired knowledge, experience, games, tactics, education, and training. In professional ethics, courage is applicable to the employers, employees, public, and the press. Look before you leap. One should perform Strengths, Weakness, Opportunities, and Threat (SWOT) analysis. Calculate (estimate) the risks, compare with one's strengths, and anticipate the end results, while taking decisions and before getting into action. Learning from the past helps. Past experience (one's own or borrowed) and wisdom gained from self-study or others will prepare one to plan and act with self-confidence, succeed in achieving the desired ethical goals through ethical means. Opportunities and threat existing and likely to exist in future are also to be studied and measures to be

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planned. This anticipatory management will help anyone to face the future with courage.

CO-OPERATION

It is a team-spirit present with every individual engaged in business. Cooperation is an activity between two persons or sectors that aims at integration of operations (synergy), while not sacrificing the autonomy of either party. Further, working together ensures, coherence, i.e. blending of different skills required, towards common goals. Willingness to understand others, think and act together and putting this into practice, is cooperation. Cooperation promotes co linearity, coherence (blend), co-ordination (activities linked in sequence or priority) and the synergy (maximizing the output, by reinforcement). The whole is more than the sum of the individuals. It helps in minimizing the input resources (including time) and maximizes the outputs, which include quantity, quality, effectiveness, and efficiency. COMMITMENT

Commitment means alignment to goals and adherence to ethical principles during the activities. First of all, one must believe in one's action performed and the expected end results (confidence). It means one should have the conviction without an iota of doubt that one will succeed. Holding sustained interest and firmness, in whatever ethical means one follows, with the fervent attitude and hope that one will achieve the goals, is commitment. It is the driving force to realize success. This is a basic requirement for any profession. Only when the teacher (Guru) is committed to his job, the students will succeed in life and contribute good to the society. The commitment of top management will naturally lead to committed employees, whatever may be their position or emoluments. This is bound to add wealth to oneself, one's employer, society, and the nation at large.

EMPATHY

Empathy is social radar. Sensing what others feel about, without their open talk, is the essence of empathy. Empathy begins with showing concern, and then obtaining and understanding the feelings of others, from others' point of view. It is also defined as the ability to put oneself into the psychological frame or reference or point of view of another, to know what the other person feels. It includes the imaginative projection into other's feelings and understanding of other's background such as parentage, physical and mental state, economic situation, and association. This is an essential ingredient for good human relations and transactions.

SELF-CONFIDENCE

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Certainty in one's own capabilities, values, and goals, is self-confidence. These people are usually positive thinking, flexible and willing to change. They respect others so much as they respect themselves. Self-confidence is a positive attitude, wherein the individual has some positive and realistic view of himself, with respect to the situations in which one gets involved. The people with self-confidence exhibit courage to get into action and unshakable faith in their 11 abilities, whatever may be their positions. They are not influenced by threats or challenges and are prepared to face them and the natural or unexpected consequences. The self-confidence in a person develops a sense of partnership, respect, and accountability, and this helps the organization to obtain maximum ideas, efforts, and guidelines from its employees.

CHARACTER

It is a characteristic property that defines the behavior of an individual. It is the pattern of virtues (morally-desirable features). Character includes attributes that determine a person's moral and ethical actions and responses. It is also the ground on which morals and values blossom. People are divided into several categories, according to common tendencies such as ruthlessness, aggressiveness, ambition, constricting selfishness, stinginess, cheerfulness, generosity and goodwill. Individuals vary not only in the type of their character but also in the degree. Those whose lives are determined and directed by the prevailing habits, fashions, beliefs, attitudes, opinions and values of the society in which they live, have at best a developed social as opposed to an individual character. The aim of education is not only the cultivation of the intellect but also the formation of moral character. Increased intelligence or physical skill may easily be employed to the detriment of the community, if not accompanied by improved will. It is the function of ethics to determine the ideals of human character.

SPIRITUALITY

Spirituality is a way of living that emphasizes the constant awareness and recognition of the spiritual dimension (mind and its development) of nature and people, with a dynamic balance between the material development and the spiritual development. This is said to be the great virtue of Indian philosophy. Sometimes, spirituality includes the faith or belief in supernatural power/ God, regarding the worldly events. It functions as a fertilizer for the soil character to blossom into values and morals. Spirituality includes creativity, communication, recognition of the individual as human being (as opposed to a life-less machine), respect to others, acceptance (stop finding faults with colleagues and accept them the way they are), vision (looking beyond the obvious and not believing anyone blindly), and partnership (not being too authoritative, and always sharing responsibility with others, for better returns). Spirituality is motivation as it

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encourages the colleagues to perform better. Lack of motivation leads to isolation. Spirituality is also the energy and flexibility to adapt to challenging and changing situations. One should not be too dominating. Make space for everyone and learn to recognize and accept people the way they are. Variety is the order of the day. But one can influence their mind to think and act together. Tolerance and empathy are the reflections of spirituality.

PART-II PROFESSIONAL ETHICS

1. Integrity:

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well-informed decisions. It yields the person's „peace of mind“, and hence adds strength and consistency in character, decisions, and actions. This paves way to one's success. It is one of the self-direction virtues. It enthuse people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job. Integrity is the quality of being honest and having strong moral principles; moral uprightness. It is generally a personal choice to uphold oneself to consistently moral and ethical standards

2. Credibility& Responsibility:

The obligation of an individual or organization to account for its activities, accept responsibility for the demand to disclose the results in a transparent manner. It also includes the responsibility for money or other entrusted property.

3. Loyalty:

Loyalty is faithfulness or a devotion to a person, country, group, or cause. Philosophers disagree on what can be an object of loyalty as some argue that loyalty is strictly interpersonal and only other human beings can be the object of loyalty.

4. Commitment:

Commitment means alignment to goals and adherence to ethical principles during the activities. One should have the conviction without an iota of doubt that one will succeed. Holding sustained interest and firmness, in whatever ethical means one follows, with the fervent attitude and hope that one will achieve the goals, is commitment. It is the driving force to realize success. This is a basic requirement for any profession. The commitment of top management will naturally lead to committed employees, whatever may be their position or

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emoluments. This is bound to add wealth to oneself, one's employer, society, and the nation at large. Target oriented efforts are put to reap efficiency.

5. Attitude:

It is a psychological construct, a mental and emotional entity that inheres in, or characterizes a person. They are complex and an acquired state through experiences. Attitudes is the most distinctive and indispensable concept in present day. Attitude can be formed from a person's past and present. Key topics in the study of attitudes include attitude measurement, attitude change, stakeholders' behavior, and attitude-behavior relationships. Positive attitude people are most successful in their life. One should develop such attitude which provides synergy and satisfaction in their day to day life. Positive Mental Attitude (PMA) characterizes faith, integrity, hope, optimism, courage, initiative, generosity, tolerance, tact, kindness and good common sense.

6. Valuing Time

Time is rare resource. Once it is spent, it is lost forever. It cannot be either stored or recovered. Hence, time is the most perishable and most valuable resource too. This resource is continuously spent, whether any decision or action is taken or not. The history of great reformers and innovators has stressed the importance of time and valuing time. The proverbs, „Time and tide wait for nobody“ and „Procrastination is the thief of time. Time management is the key to increase effectiveness, efficiency or productivity

7. Passion

Passion is a feeling of intense enthusiasm towards or compelling desire for completion of the work. Passion defines performance enhancing aspects and work enjoyment. When an individual is passionate about their occupation they tend to work more resulting in more work satisfaction.

Code of Ethics and Conduct for the Students

1. PREAMBLE

This document indicates the standard procedures and practices of the Arts Commerce and Science College, Kiran Nagar, Amravati (hereinafter referred to as the 'Institute') for all students enrolling with the Institute for pursuing varied courses. All students must know that it is incumbent upon them to abide by this Code of Ethics and Conduct (hereinafter referred to as the 'Code') and the rights, responsibilities including the restrictions flowing from it. That the Institute's endeavour by means of enforcing this Code is to pioneer and administer a discipline process that is egalitarian, conscientious, effectual and expeditious; and providing a system which promotes student growth through individual and collective responsibility. All Students are requested to be well conversant with this Code, which can be also reviewed on the official website of the Institute.

2. JURISDICTION

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2.1 The Institute shall have the jurisdiction over the conduct of the students associated /enrolled with the Institute and to take cognisance of all acts of misconduct including incidents of ragging or otherwise which are taking place on the Institute campus or in connection with the Institute related activities and functions.

2.2 Institute may also exercise jurisdiction over conduct which occurs on or off-campus violating the rules of conduct and discipline as laid down hereafter which shall include

- a) Any violations of the Sexual Harassment Policy of the Institute against other students of the Institute.
- b) Physical assault, threats of violence, or conduct that threatens the health or safety of any person including other students of the Institute;
- c) Possession or use of weapons, explosives, or destructive devices
- d) Manufacture, sale, or distribution of prohibited drugs, alcohol etc.
- e) Conduct which has a negative impact or constitutes a nuisance to members of the surrounding off-campus community.

3. Ethics and Conduct

3.1 This Code shall apply to all kinds of conduct of students that occurs on the Institute premises including in University sponsored activities, functions hosted by other recognized student organizations and any off-campus conduct that has or may have serious consequences or adverse impact on the Institute's Interests or reputation.

3.2 By signing the form of admission, each student deem to have read accepted this Code and thereby deem to have an undertaking that

- a) he/she shall be regular and must complete his/her studies in the Institute.

3.3. Institute believes in promoting a safe and efficient climate by enforcing behavioural standards. All students must uphold academic integrity, respect all persons and their rights and property and safety of others; etc.

3.4 All students must deter from indulging in any and all forms of misconduct including partaking in any activity on or off-campus which can affect the Institute's interests and reputation substantially. The various forms of misconduct include:

- a) Any act of discrimination (physical or verbal conduct) based on an individual's gender, caste, race, religion or religious beliefs, colour, region, language, disability, or sexual orientation, marital or family status, physical or mental disability, gender identity, etc.
- b) Intentionally damaging or destroying Institute property or property of other students and/or faculty members
- c) Any disruptive activity in a class room or in an event organised by the Institute
- d) Unable to produce the identity card, issued by the Institute, or refusing to produce it on demand by campus security guards or teachers

3.5 Participating in activities including

- a) Organizing meetings and processions without permission from the Institute.
- b) Smoking on the campus of the Institute

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- c) Possessing, Consuming, distributing, selling of alcohol in the Institute and/or throwing empty bottles on the campus of the Institute
- d) Parking a vehicle in a no parking zone or in area earmarked for parking other type of vehicles
- e) Rash driving on the campus that may cause any inconvenience to others
- f) Theft or unauthorized access to others resources
- g) Misbehaviour at the time of student body elections or during any activity of the Institute.
- h) Engaging in disorderly, lewd, or indecent conduct, including, but not limited to, creating unreasonable noise; pushing and shoving; inciting or participating in a riot or group disruption at the Institute.

3.5 Students are expected not to interact, on behalf of the Institute, with media representatives or invite media persons on to the campus without the permission of the Institute authorities.

3.6 Students are not permitted to either audio or video record lectures in class rooms or actions of other students, faculty, or staff without prior permission.

3.7 Students are not permitted to provide audio and video clippings of any activity on the campus to media without prior permission.

3.8 Students are expected to use the social media carefully and responsibly. They cannot post derogatory comments about other individuals from the Institute on the social media or indulging in any such related activities having grave ramifications on the reputation of the Institute.

3.9 Theft or abuse of the Institute computers and other electronic resources such as computer and electronic communications facilities, systems, and services which includes unauthorized entry , use, tamper, etc. of Institute property or facilities, offices, classrooms, computers networks and interference with the work of others is punishable.

3.10 Damage to, or destruction of, any property of the Institute, or any property of others on the Institute premises.

3.11 Making a video/audio recording, taking photographs, or streaming audio/video of any person in a location where the person has a reasonable expectation of privacy, without that person's knowledge and express consent.

3.12 Indulging in any form of Harassment which is defined as a conduct that is severe and objectively, a conduct that is motivated on the basis of a person's race, colour, national or ethnic origin, citizenship, sex, religion, age, sexual orientation, gender, gender identity, marital status, ancestry, physical or mental disability, medical condition.

4. If there is a case against a student for a possible breach of code of conduct, then a committee will be formed to recommend a suitable disciplinary action who shall inquire into the alleged violation and accordingly suggest the action to be taken against the said student. . The committee may meet with the student to ascertain the misconduct and suggest appropriate disciplinary actions based on the nature of misconduct.

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Code of Ethics and Conduct for the Teachers

Preamble:

As per UGC guidelines whoever adopts teaching as a profession assumes the obligation to conduct himself/herself in accordance with the ideals 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 basic ethical values underlying the code are care, trust, honesty, integrity and respect. It is expected that all the teachers should make themselves familiar with this Code of Ethics and Conduct (hereinafter referred to as the 'Code') and the duties, rights, responsibilities including the restrictions flowing from it.

CODE OF CONDUCT

1. Every Teacher shall discharge his/her duties efficiently and diligently to match with the academic standards and performance norms laid down by the College Management from time to time.
2. Every Teacher shall update his/her knowledge and skills to equip himself/herself professionally for the proper discharge of duties assigned to him/her.
3. Every Teacher shall conduct himself/herself with absolute dignity and decorum in his/her dealing with the superiors, colleagues and students.
4. No teacher shall accept any honorary or other assignment given to him/her by any external agency without the prior permission of the College Management.
5. No teacher shall act in any manner that violates the norms of decency or morality in his/her conduct or behaviour inside and outside the College Campus.
6. No teacher shall incite, provoke or instigate any students or any other member of the staff into any form of action against the betterment of the College, or that seeks to disrupt the academic activities of the College.
7. No teacher shall by act or deed degrades, harass or insult any other person for any reason whatsoever or act in a manner unbecoming of the teaching profession.
8. Every teacher in the service of the College shall at all the time strive for academic excellence in the discharge of his/her duties and conduct himself/herself in the manner of a perfect role model for others to emulate.
9. Teacher should not allow considerations of cast, creed, religion, race or sex in his/her professional undertaking.

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10. Teacher is expected to discharge his duties as per the guidelines of the UGC and the University and rules and regulations of the state government issued from time to time.

Code of Ethics and Conduct for the Principal

The Principal of a college has different roles to play. He has to shoulder many responsibilities having characteristics of a patron, custodian, supervisor, administrator, adjudicator, protector, inspirer etc. As the Academic and Administrative Head of the Institution the Principal is liable to follow certain codes of ethics in his conduct as proclaimed by the University Grants Commission (UGC) in tandem with the guidelines framed by the Ministry of Human Resource Development (MHRD) and the Government resolutions made in this context by the State of Maharashtra. The Principal shall adopt and abide by the following code of conduct:

1. To uphold the ethos of inclusiveness in terms of imparting education in the institution.
2. To protect the collective interest of different sections of the institution so that each and all can perform freely and give their highest for the betterment of the institution.
3. To give equal treatment to all the stakeholders in the College so that there is no discrimination in any of the practices undertaken on the campus.
4. To uphold and maintain the essence of social justice for all the stakeholders irrespective of their caste, creed, race, sex, or religious identity as within the framework of Indian Constitution.
5. To create and maintain an unbiased gender-free atmosphere on the campus of the College so that all the stakeholders enjoy equal opportunities.
6. To maintain required alertness among all the stakeholders of the College against the sexual harassment of the employee.
7. To initiate and propagate the spirit of welfare within all the sections of human resources attached directly or indirectly with the College.
8. To create an environment conducive for research oriented academic gatherings so to promote research activities in the institution.
9. To promote and maintain harmonious relationships of the College with the adjoining society in order to ensure the all-round development of the students and the institution.
10. To act as a bridge between the staff and the Management of the institute for the betterment of all the stakeholders.

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Code of conduct for the College Development Committee (CDC)

There shall be a separate College Development Committee (CDC) comprising of the following members, namely :-

- Chairperson of the management or his nominee Secretary of the management or his nominee
- One Head of department, to be nominated by the Principal
- Three teachers in the college, elected by the full-time amongst themselves out of whom at least one shall be a woman
- One non-teaching employee, elected by regular non-teaching staff from amongst themselves
- Four local members, nominated by the management in consultation with the Principal, from the fields of education, industry, research and social service of whom at least one shall be alumnus
- Coordinator, Internal Quality Assurance Committee of the college President and Secretary of the College Students' Council Principal of the college - Member - Secretary.
 - The College Development Committee shall meet at least four times in a year.
 - Elected and Nominated members shall have a term of five years from the date of election or nomination. If any vacancy occurs in the office of such member, the vacancy shall be filled within three months by the Principal and the member so appointed shall hold office for the residual term for which the earlier member shall have held the office if the vacancy had not occurred.
 - The College Development Committee shall,-
- prepare an overall comprehensive development plan of the college regarding academic, administrative and infrastructural growth, which enable college to foster excellence in curricular, co-curricular and extra-curricular activities
- decide about the overall teaching programmes or academic calendar of the college
- recommend to the management about introducing new academic courses and the creation of additional teaching and administrative posts
- take review of the self-financing courses in the college, if any, and make recommendations for their improvement
- make specific recommendations to the management to encourage and strengthen research culture, consultancy and extension activities in the college
- make specific recommendations to the management to foster academic collaborations to strengthen teaching and research
- make specific recommendations to the management to encourage the use of information and communication technology in teaching and learning process make specific

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recommendations regarding the improvement in teaching and suitable training programmes for the employees of the college.

- Prepare the annual financial estimates (budget) and financial statements of the college or institution and recommend the same to the management for approval
- Formulate proposals of new expenditure not provided for in the annual financial estimates (budget)
- Make recommendations regarding the students' and employees' welfare activities in the college
- Discuss the reports of the Internal Quality Assurance Committee and make suitable recommendations
- Frame suitable admissions procedure for different programmes by following the statutory norms
- Plan major annual events in the college, such as annual day, sports events, cultural events, etc.
- Recommend the administration about appropriate steps to be taken regarding the discipline, safety and security issues of the college
- Consider and make appropriate recommendations on inspection reports, local inquiry reports, audit report, report of National Assessment and Accreditation Council, etc
- Recommend the distribution of different prizes, medals and awards to the students.
- Prepare the annual report on the work done by committee for the year ending on the 30th June and submit the same to the management of such college and the university
- Perform such other duties and exercise such other powers as may be entrusted by the management and the university.

Code of conduct for the Management

Shrimati Narsamma Hirayya Shaikshanik Trust, Amravati in its meeting considered the matter regarding framing of Policy on Conflict of Interest and Ethics and Code of Conduct, and adopted the following resolution:

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The “Policy on Conflict of Interest and Ethics and Code of Conduct” for the Management Members is approved. It was noted that this Code of Conduct is not legally binding. It is agreed to adopt and abide by this Code of Conduct on their own volition.

Code of conduct:

1. The code of conduct lays down values, principles and practices that establish standards for ethical conduct of members of the Shrimati Narsamma Hirayya Shaikshanik Trust, Amravati so as to uphold the trust of all the stakeholders in a manner that does not compromise its mandate.
2. The members should respect and honour their office as a public trust and strive to promote and maintain the highest standards of ethical and professional conduct enunciated in the values and principles of Impartiality, Integrity, Propriety and Equality.
3. Members shall take all steps necessary to ensure that any conflict of interests involving one or more Members does not affect or reasonably appear to affect, any decision of the Trust. A conflict of interests may occur in situations where the personal relationship, professional affiliation or financial interests of a member may compromise, the independence of judgment which the Trust is expected to exercise.
4. A member shall disclose his or her interests which may conflict with his or her duties. In particular, if there is any item on the agenda of the Trust that involves a potential conflict of interests of a Member.
5. Any case or complaint of violation of these norms may be reported to the Chairman who shall bring it to the next meeting of the Trust for decision. The discussion and the decision shall be recorded.

*Principal,
Arts, Commerce &
Science College,
Kirananagr, Amravati*