

**JSPM's Bhivarabai Sawant Institute of Technology & Research, Wagholi,
(412207) Pune**

CRITERION 7 - INSTITUTIONAL VALUES AND BEST PRACTICES

7.1

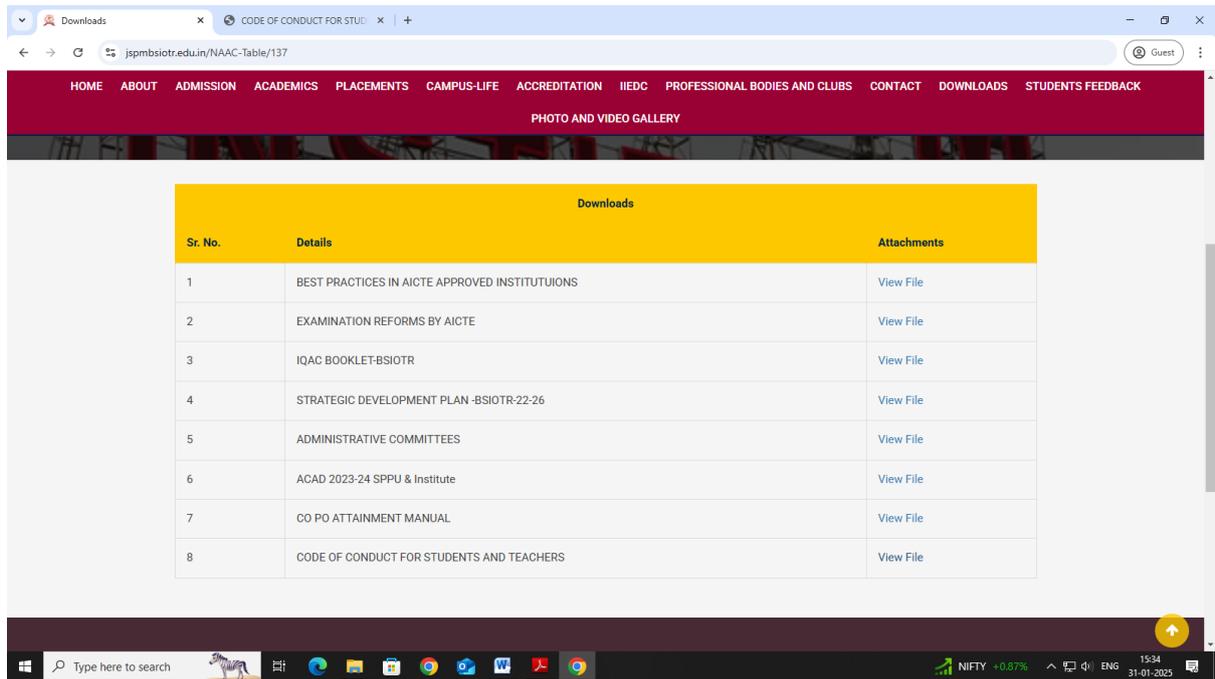
Institutional Values and Social Responsibilities

7.1.10

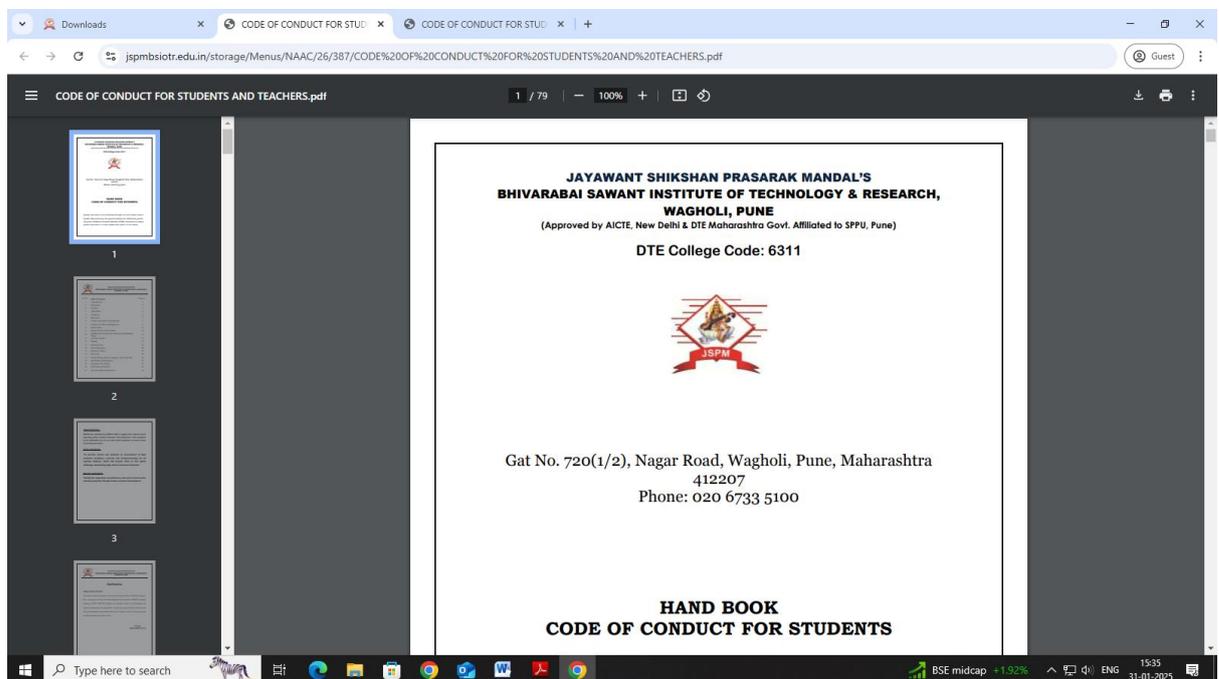
The Institution has a prescribed code of conduct for students, teachers, administrators and other staff and conducts periodic programmes in this regard

CODE OF CONDUCT UPLOADED ON COLLEGE WEBSITE, DISCIPLINE COMMITTEE, ORIENTATION PROGRAMS, CODE OF CONDUCTS

CODE OF CONDUCT FOR STUDENTS AND TEACHERS UPLOADED ON INSTITUTE WEBSITE



1. Screenshot of uploaded Code of Conduct on Institute website



2. Screenshot of uploaded Code of Conduct on Institute website



Ref No: JSPM/BSIOTR/23-24/

Date: 26/06/2023

OFFICE ORDER

The following members are appointed in Discipline Committee with immediate effect and the committee will perform the various duties/ functions as mentioned below.

DISCIPLINE COMMITTEE

Sr. No.	Name of Member	Designation	Post
1.	Prof. Prabhuling Jatti	Asst. Prof., Mech. Engg.	Chairman
2.	Dr. Nilam Ghuge	Prof., Elect. Engg.	Member
3.	Dr. Gayatri Bhandari	Prof., Comp. Engg.	Member
4.	Dr. Yogesh Angal	Prof., E & TC Engg.	Member
5.	Dr. Swati Godase	Asst. Prof., General Science Engg.	Member
6.	Mrs. Rekha Kotwal	Asst. Prof., IT	Member

Function and Responsibilities:

1. Collect the facts of all complaints arising under the Code of Ethics.
2. Determine if a complaint has merit.
3. Facilitate an amicable resolution to a complaint where possible.
4. Conduct all disciplinary hearings.
5. Submit the report with findings and recommendation, to higher authorities for further necessary action.

Dr. T K Nagaraj
Principal
BSIOTR, Wagholi, Pune

Copy to: All above members and HODs

Ref No: JSPM/BSIOTR/23-24/

Date: 26/06/2023

OFFICE ORDER

As per the norms of AICTE 'Anti Ragging Committee' of this institute is formed with following members.

ANTI-RAGGING COMMITTEE

Sr. No.	Name of Member	Designation	Post
1	Dr. T. K. Nagaraj	Principal, BSIOTR	Chairman
2	PSI, Police Station, Lonikand	Police Sub Inspector(PSI)	Member
3	Dr. Gayatri Bhandari	Prof., Comp. Engg. Dept.	Member
4	Mr. Prabhuling Jatti	Asst. Prof., Mech. Engg. Dept.	Member
5	Dr. Nilam Ghuge	Prof., Elect. Engg. Dept.	Member
6	Mr. Shrishail Patil	Asst. Prof., Comp. Engg. Dept.	Member
7	Mrs. Swati Godase	Asst. Prof., General Science Dept.	Member
8	Mrs. Anita Bhong	Hostel Warden	Member

Functions & Responsibilities:

1. To ensure compliance with the provisions of Anti-Ragging regulations as well as the provisions of any law for the time being in force concerning ragging.
2. To monitor and oversee the performance of the Anti-Ragging Squad in prevention of ragging in the institution.
3. To carryout regular checks for any ragging activity.
4. To carryout surprise checks in ragging prone zones.
5. To investigate the cases and to make recommendations on actions to be taken.

Dr. T K Nagaraj
Principal
BSIOTR, Wagholi, Pune

Copy to: All above members and HODs



Prof. Dr. T. J. Sawant
B.E. (Elec.) PGDM, Ph.D
Founder Secretary

JAYAWANT SHIKSHAN PRASARAK MANDAL's
Bhivarabai Sawant Institute of Technology & Research

(Approved by AICTE New Delhi, DTE Mumbai & Affiliated to Savitribai Phule Pune University)

Accredited with B++ Grade by NAAC

Gat No. 719/1 & 2, Wagholi, Pune-Nagar Road, Pune-412207

Ph : 020-067335108, 65217050, 67335100

Telefax : 020-67335100

Website : www.jspm.edu.in / www.bsiotr.org

[EN 6311] / [CEGP-013100]



Dr. T.K. Nagaraj
ME. (Civil Engg), Ph.D (Civil Engg)
LMISTE, LMIGS, LMIRC
LMISRMTT, LMIE
Principal

Institute Accredited by National Assessment and Accreditation Council (NAAC), Bengaluru
National Board of Accreditation (NBA), New Delhi. Accredited Programs:
Information Technology, Electronics and Telecommunication Engineering, Electrical Engineering

Ref No: JSPM/BSIOTR/23-24/

Date: 26/06/2023

OFFICE ORDER

This is to inform all that, an Anti-Ragging Squad is constituted comprising of following members to take all necessary measures, as per the provisions of anti-ragging act.

COMPOSITION OF ANTI RAGGING SQUAD COMMITTEE

Sr. No.	Name of Member	Designation	Post
1	Dr. Arun Patil	Asst. Prof., Mech. Engg. Dept	Coordinator
2	Mrs. Meenakshi Annamalai	Asst. Prof., E &TC Engg. Dept	Member
3	Mr. Shrishail Patil	Asst. Prof., Comp. Engg. Dept	Member
4	Ms. Madhavi Kulkarni	Asst. Prof., Comp. Engg. Dept	Member
5	Mr. Nilesh Mohota	Asst. Prof., E &TC Engg. Dept	Member

Functions and Responsibilities:

1. Makes surprise visits on hostels and other places vulnerable to incidents and having the potential for ragging and is empowered to inspect such places.
2. Anti-Ragging Squad conducts an on-the-spot enquiry into any incidents of ragging reported.
3. Anti-Ragging Squad conducts such enquiry observing a fair and transparent procedure and the principles of natural justice and after giving adequate opportunity to the student or students accused of ragging and other witnesses to place before it the facts, documents and views concerning the incidents of ragging, and considerations such other relevant information as may be required.
4. After preliminary enquiry the incident/ case report shall be submitted to Anti Ragging committee.

Dr. T K Nagaraj

Principal

BSIOTR, Wagholi, Pune

Copy to: All above members and HODs



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Ref No: JSPM/BSIOTR/23-24/

Date: 26/06/2023

OFFICE ORDER

Internal Complaints Committee has been constituted in JSPM's Bhivarabai Sawant Institute of Technology & Research comprising of following members.

INTERNAL COMPLAINTS COMMITTEE/WOMEN GRIEVANCE CELL

Sr. No.	Name of Member	Designation	Post
1	Dr. Gayatri Bhandari	Prof., Comp. Engg. Dept.	Chairman
2	Mrs. Rekha Kotwal	Asst. Prof., IT Dept.	Member
3	Mrs. Swati Godase	Asst. Prof., General Science Dept	Member
4	Mrs. Varsha Patil	Asst. Prof., Mech. Engg. Dept.	Member
5	Ms. Chaitra Deshpande	Student, TE E &TC	Student Member

Functions & Responsibilities:

1. To ensure the fair and timely resolution of sexual harassment complaints.
2. To provide information regarding counseling and support services on the campus.
3. To promote awareness about sexual harassment through educational initiatives that encourages and fosters a respectful and safe campus environment

Dr. T K Nagaraj

Principal

BSIOTR, Wagholi, Pune

Copy to: All above members and HODs



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Information Technology, Electronics and Telecommunication Engineering, Electrical Engineering

Date: 12th June 2023

Notice

Subject: Invitation to Attend an Orientation Program on "Professional Ethics"

This is to inform all staff members that an Orientation Program on "Professional Ethics" will be held as per the following details:

- **Date:** 15th June 2023
- **Time:** 10:00 AM
- **Venue:** D1, Room No. 201
- **Speaker:** Dr. P S Kachare

All staff members are requested to attend the program without fail.

Dr . P S Kachare

IQAC Head

Dr. T K Nagaraj

Principal



Prof. Dr. T. J. Sawant
B.E. (Elec.), PGDM, Ph.D
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Orientation Program

On

"Professional Ethics"

Title of Program	Professional Ethics
Program Co-ordinator	Mr. Mayur S Devdhe, Mechanical Engineering Department.
Speaker	Dr. P S Kachare, HOD, Mechanical Engineering Department.
Date	15/06/2023, Thursday
Time	3.30 pm to 4.30 pm
Venue	Room No. 201, Mechanical Department

About the Activity

The orientation program on "Professional Ethics" was delivered by Dr. P S Kachare, HOD, Mechanical Engineering Department at JSPM's BSIOTR, Pune. The event aimed to inculcate a deeper understanding of ethical principles and practices among educators, ensuring their alignment with institutional values and societal expectations. The speaker emphasized how professional ethics play a vital role in building trust with colleagues, students & at workplace. The speaker highlighted that the code serves as a blueprint for resolving ethical dilemmas and maintaining standards of professional behaviour.



Vision: "To satisfy aspiration of youth force, who wants to lead the nation towards prosperity through techno-economic development"
Mission: "To provide, nurture and maintain an environment of high academic excellence, research and entrepreneurship for all aspiring students, which will prepare them to face global challenges maintaining high ethical and moral standards"





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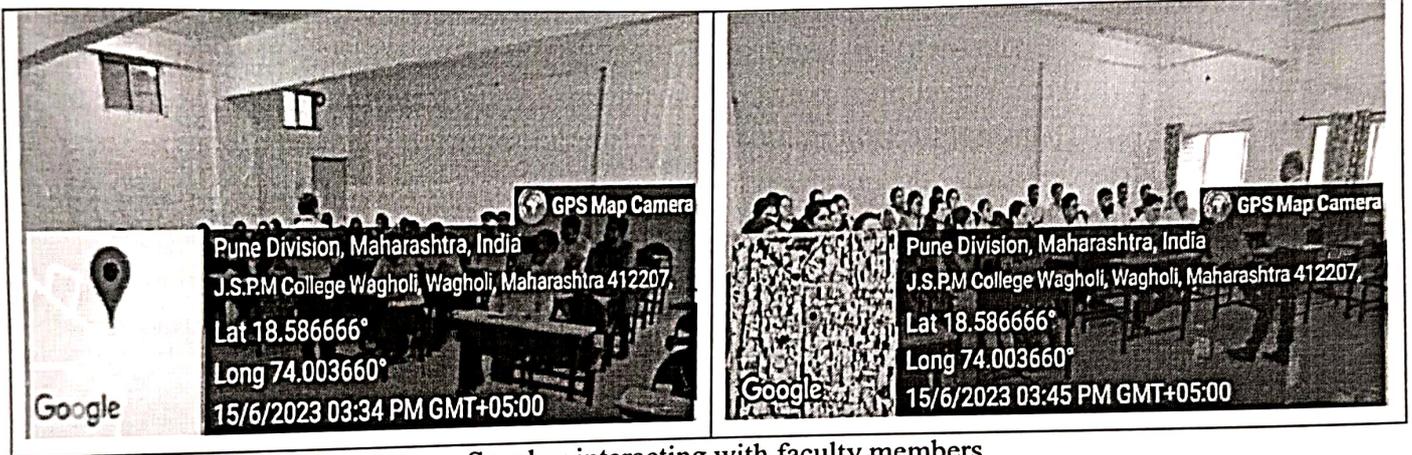

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NBA Accredited Program: Information Technology, Electronics & Telecommunication Engineering, Electrical Engineering

The participants gained the valuable insights into:

1. Strategies for navigating ethical challenges with integrity.
2. The role of faculty in shaping students' moral and ethical outlook.
3. Institutional frameworks that support ethical practices.

Photographs of program:



Speaker interacting with faculty members

Mr. M S Devdhe
Faculty Co-ordinator

Dr. P S Kachare
HOD, Mechanical Engineering

Dr. T K Nagaraj
Principal, BSIOTR



Vision: "To satisfy aspiration of youth force, who wants to lead the nation towards prosperity through techno-economic development"
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Principal

NBA Accredited Program: Information Technology, Electronics & Telecommunication Engineering, Electrical Engineering

Date: 13/09/2023

Notice

All the non-teaching staff members (office staff, Laboratory Assistants, library staff, Workshop instructors) are hereby informed that there will be a session related to “An Orientation of non-teaching staff members”. The speaker for the session is Prof. P. V. Jatti.

Day & Date: Thursday, 15/09/2023

Time: 9.30 AM

Venue: BSIOTR Board room, D1 Building.

Dr. Pravin Kachare
IQAC Coordinator

Dr. T K Nagaraj
PRINCIPAL



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Ref No. JSPM's BSIOTR/MECH/2023-24/

Date: 15/09/2023

EVENT REPORT

1	Name of the Event	“Orientation Programme for the Non-teaching staff”
2	Day & Date of the Event	Saturday, 15 th September 2023
3	Time of the Event	10:30 am to 3:00 pm
4	Venue of the Event	‘D1’ Building, Conference hall, BSIOTR, Wagholi.

5. Description

(a) Introduction, Theme & Significance

a) Introduction

Internal Quality Assurance Cell of our College has organized an “Orientation Programme for the Non-Teaching Staff” members of BSIOTR in the Conference hall ‘D1’ Building on 10th of August, 2024. The resource person was Prof. P. V. Jatti, Senior Faculty, Department of Mechanical Engineering BSIOTR Wagholi, Pune. Twenty faculty members were attended the programme.

b) Theme

1. Duties and responsibilities: The role of non-teaching staff in relation to the university
2. University rules and regulations: How to be part of the institution
3. Soft skills: Communication, teamwork, and leadership skills
4. Office management: Keeping log books, office files, and records up to date
5. Personality development: How to enhance one’s personality and develop leadership skills

c) Significance

1. Feel welcome: Orientation helps new employees feel comfortable and supported in their new roles and departments.
2. Learn about the organization: Orientation programs introduce new employees to the organization's policies, procedures, and expectations.



Prof. Dr. T. J. Sawant
B.E. (Elec.), PGDM, Ph.D
Founder Secretary

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3. Understand their responsibilities: Orientation programs help new employees understand their roles and responsibilities.
4. Get to know their co-workers: Orientation programs help new employees get to know their co-workers.
5. Build loyalty: Orientation programs can help new employees feel a sense of pride and loyalty towards the organization.
6. Improve performance: Orientation programs can help new employees improve their performance.

(b) Conduction, Guest details, Activity

a) Conduction

“Orientation Programme for the non-teaching staff” was organized by IQAC cell of BSIOTER Wagholi, Pune. On 15th of September 2023 at BSIOTR in the Conference hall ‘D1’ Building.

b) Guest details

1. Prof. P. V. Jatti,
Senior Faculty, Department of Mechanical Engineering
BSIOTR Wagholi ICOER, Wagholi, Pune.
2. Dr. P. R. Kachare
HOD Mechanical Engineering
BSIOTR, Wagholi, Pune.
3. Prof. A. R. Patil
Assistant Professor, Mechanical Engineering

d) Activity

The session although began with a formal tone, gradually shifted to a more comfortable zone and everyone thoroughly enjoyed it. The speakers shared their experiences as to how their career began as teachers of this prestigious institution and finally how they were moulded into better human beings by the life experiences they gained here. The young teachers also shared their views and challenges they face. The faculty members were sensitized regarding their role as educators and the immense responsibility they had in transforming and moulding the young minds.



e) Non-Teaching Faculty response & participation

The Orientation Programme for Non-Teaching Faculty members instilled the core values of the institution and passed on the traditions of the college to them. This programme inspired them to aim for quality and standards of Excellence in every field of their activity which is the hallmark of the institution.

Event Photos:



Sign:

Name: Prof. A.R. Patil

Event Representative

Sign:

Name: Dr. P. S. Kachare

Head IQAC

**JAYAWANT SHIKSHAN PRASARAK MANDAL'S
BHIVARABAI SAWANT INSTITUTE OF TECHNOLOGY & RESEARCH,
WAGHOLI, PUNE**

(Approved by AICTE, New Delhi & DTE Maharashtra Govt. Affiliated to SPPU, Pune)

DTE College Code: 6311



Gat No. 720(1/2), Nagar Road, Wagholi, Pune, Maharashtra
412207
Phone: 020 6733 5100

**HAND BOOK
CODE OF CONDUCT FOR STUDENTS**

Quality education is the fundamental right of every Indian citizen. Quality Education lays the good foundation for Individual growth. Jayawant Shikshan Prasarak Mandal (JSPM) committed to impart quality education, to create skilled man power to the nation.



**JAYAWANT SHIKSHAN PRASARAK MANDAL'S
BHIVARABAI SAWANT INSTITUTE OF TECHNOLOGY & RESEARCH,
WAGHOLI, PUNE**

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About Institute:

BSIOTR was established by JSPM in 2009 in wagholi, Pune with the aim of imparting quality technical education. The institution is well recognized by the stakeholders by its core value which emphasize on human values and professional ethics.

Vision statement:

"To provide, nurture and maintain an environment of high academic excellence, research and entrepreneurship for all aspiring students, which will prepare them to face global challenges maintaining high ethical and moral standards."

Mission statements:

"Satisfy the aspirations of youth force, who want to lead nation towards prosperity through techno-economic development."



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**BHIVARABAI SAWANT INSTITUTE OF TECHNOLOGY & RESEARCH,
WAGHOLI, PUNE**

Notification

Subject: Code of Conduct

It is hereby notified and informed to all concerned that the Office of BSIOTR, Wagholi , Pune, has prepared a Code of Conduct Handbook for the students of BSIOTR. Students studying at JSPM's BSIOTR, Wagholi are required to abide by this Handbook and submit an undertaking to the admin office whereby they agree to follow and abide by all rules and regulations as prescribed in the Code of Conduct as well as those that may be prescribed elsewhere from time to time.

**Principal
JSPM's BSIOTR, Pune**

PREAMBLE

The Code of Conduct Handbook for Students of JSPM'S Bhivarabai Sawant Institute of Technology & Research, Wagholi, Pune is framed to foster and protect the core mission and vision of the institution, and the students pursuing scholarly study and ensure the holistic development of its key constituents in a safe and secure learning environment. It also ensures to protect persons, properties and processes that support the institution. Institute is morally responsible to students and other stakeholder, and strives to enhance their experience by providing an opportunity to teach and learn in a campus free of any disruption. In order to excel in this pursuit, it is necessary to have rules and regulations to maintain order and discipline, and mark the boundaries to these freedoms.

Students are members of the institution and citizens of the India. Students are expected, as learners, to behave responsibly for which they are accountable to the stakeholder community. It is presumed that students after seeking admission to the courses at the BSIOTR will conduct themselves in an appropriate and responsible manner. High standards of academic and professional integrity and honesty are expected from students (UG, PG) and they are required to respect the rights, students, and property of other members of the academic community.

Students are required to refrain from any conduct that would interfere with institution functions or endanger the health, welfare or safety of other persons either inside or outside the premises of the Bhivarabai Sawant Institute of Technology & Research. Students will not discriminate against self or others on the basis of race, color, creed, age, religion, gender, national or ethnic origin, marital status, sexual preference, physical disability or any other legally protected status. Students will not conduct themselves in a manner, which is prejudicial to any law of the land and their conduct will aim to achieve the meaning, mandate and manifestation as enshrined in the Constitution of India.

APPLICABILITY

The Code of Conduct Handbook is applicable to all students of the JSPM's BSIOTR enrolled in both full-time course and at the established academic unit and pursuing undergraduate, postgraduate, as well as other courses run by various department. The term 'student' refers to persons who are enrolled for a particular course offered by the BSIOTR affiliated SPPU, Pune for a term semester. The Code is applicable to all students enrolled in the established educational campus of the BSIOTR

Any activity that causes the destruction of property belonging to the JSPM's BSIOTR; any conduct of the members of the JSPM's BSIOTR community that causes harm to their health or safety; and any activity in which a police report has been filed, a summon or indictment has been issued or an arrest has occurred for any act or omission, will be constituted as a breach of the JSPM'S Bhivarabai Sawant Institute of Technology & Research, Wagholi Code of Conduct.

Students will continue to be subjected to the laws of the land while at the institution and any violations of those laws may also constitute violations of the Code. In such instances, the JSPM's BSIOTR will proceed with disciplinary action as under the Code of Conduct and independently of any criminal proceeding involving the same conduct imposing sanctions for the violation of the Code of Conduct, even if such criminal proceeding is not yet resolved.

JURISDICTION

The Code of Conduct applies to both the on-campus and off-campus conduct of all students of JSPM'S Bhivarabai Sawant Institute of Technology & Research, Wagholi and is in force at all the established educational campuses of the JSPM's BSIOTR.

The Code of Conduct covers off-campus behavior during:

- I. Industry Internships, field trips, as well as study in any other institution of JSPM's.
- ii. Research at another institution or a professional practice assignment.
- iii. Student activities: sponsored, conducted authorized by the BSIOTR or by a registered Student organization (Student Forums of IETE,ISTE,CSI etc.).

MISCONDUCT

Misconduct by any student or an attempt to flout the Code of Conduct is explained subject to appropriate disciplinary action. The instances of misconduct include, but are not restricted to the following:

General discipline

1. Students are expected to conduct themselves at all the times in the classroom and on campus in a manner that enables them to qualify as responsible citizens.
2. The use of mobile phones, pagers and other wireless equipment is prohibited in the working areas of the BSIOTR, which include the classroom, corridor, library and laboratories. The violation of this rule will lead to the confiscation of the instrument by the authorities with written warning to the student. The instrument will be returned only at the end of the course program.
3. The instances of misconduct are included in further part of this Handbook and are required to be obeyed by the students, implicitly. Disciplinary action will be taken against students violating these rules.
4. Discipline proceedings, Punishment, Penalties and the Grievance Redressal Mechanism will be conducted as mentioned in this hand book.

CENTRAL LIBRARY RULES AND REGULATIONS

- ✓ All library users are required to enter their names and sign the register provided at the Entrance.
- ✓ Students can borrow certain number of books, periodicals (other than the current issue), CDs for a certain period of time as stipulated and communicated by the Librarian.
- ✓ Library books are required to be returned by the student on or before the due date. A fine will be levied after the expiry of the due date. All issued books must be returned and library fines (if any) must be settled on time.
- ✓ Borrowers shall replace lost or damaged library materials with new versions of the same.
- ✓ Renewal of library book and of the educational materials are generally allowed if no Reservation has been made for the same.
- ✓ Personal items, for example books, folders, files, blazer, jerkins, overcoats, etc. are not allowed in the library (BOOK SECTION).
- ✓ Case studies and project reports will not be issued to students and are for library reference purpose only.

- ✓ Library users are expected to maintain silence at all times in the library. Cell phones and their use prohibited.
- ✓ Library users should present their identity card for the borrowing or renewal of library material. The Librarian reserves the right to deny the issuance or renewal of library materials where the identity card is not presented by the student.
- ✓ Marking of any kind, underlining, writing on books, and defacing any publication are strictly prohibited and if defaced, the item must be replaced with a new one.
- ✓ Smoking anywhere inside the library premises is prohibited as is the consumption of food and refreshments in reading room of library.
- ✓ The membership of the library is not transferable.
- ✓ Books or journals removed from the shelves should not be replaced on the shelves but should be left on the table.
- ✓ All library users are expected to read the notice board or browse the library website for library timings and other services relevant to library.
- ✓ The librarian reserves the right to refuse admission to any student violating the rules and regulations of the library.
- ✓ Students are requested to maintain the dress code of the JSPM'S BSIOTR while they are in the library.
- ✓ Students should return all the borrowed items from the library clear all fines and return the library ID card before leaving the Institution.

COMPUTER LAB RULES AND REGULATIONS

A. Entry/Exit

- ✓ Only students, faculty and staff of respective departments are allowed inside the computer lab.
- ✓ Visitors are allowed inside the lab only and with prior permission from the appropriate Authorities (Lab incharges, HOD, Principal).
- ✓ Students are required to sign the register at the time of entry and exit from the computer lab.
- ✓ Students should be dressed in a formal attire (as per the dress code stipulation of the institution) to gain entry into the lab during working hours.
- ✓ Any kind of footwear inside the lab is strictly prohibited.
- ✓ Students shall not carry any storage device such as CDs, PDs without prior permission from authorized personnel, and the details of the contents in the pen drive, the CDs or any other storage device is required to be registered with the staff at the lab. Failure to observe this rule will result in the student being barred from using the lab for the remaining part of the course (practical of the subjects).

B. Inside the Lab

- ✓ Students have to maintain silence at all times in the lab.
- ✓ Students will occupy the computer systems as identified by the lab-in-charge.
- ✓ Students will login with their username and password.
- ✓ Where the students have carried storage devices such as pen drives and CDs the same will be tested for any presence of computer viruses or any other undesirable content.
- ✓ Students should not attempt to access IT servers of BSIOTR and respective Dept.
- ✓ Students shall not indulge in the hacking or retrieval of sensitive information; destruction of data or Computer programs from Dept. servers located in the Computer lab, or anywhere else on the educational campus machines as well as server. The Internet facility at the institution is provided purely for academic purposes and knowledge acquisition. Students will not use this facility for sending unproductive, provocative or illegal electronic mails or indulge in undesirable Web chatting.
- ✓ Whenever a student has copied any data or Computer program from the Computer system, the same should be shown to the lab-in-charge for verification or approval.
- ✓ The lab-in-charge, system administrators inside the Computer lab or the institution is not responsible for the loss of any personal property of the students.
- ✓ Any kind of food are prohibited inside the Computer lab.

- ✓ Mobile phones are prohibited in the Computer lab. The violation of the rule will result in the confiscation of the instrument and the expulsion of the student from the lab. The instrument will be returned to the student only at the end of the course by informing to parents.
- ✓ Chatting and talking is prohibited in all the Computer labs of the institution.
- ✓ Students are prohibited from visiting any sites that do not add learning value or are illegal.
- ✓ Students should use the computer lab only for academic learning.

MEDIA CONTACT

Students of BSIOTR are prohibited from interacting or speaking on behalf of or for the BSIOTR with any media organization or publication. Students on their own are also not allowed to invite any media person without the written or verbal permission of the Registrar or any other authorized body or persons of the BSIOTR.

Recording of photo images/video recording without the knowledge of another person

Using electronic media, inviting outside media or engaging an outside person or media to video record actions without the permission of an individual is an offence likely to be punished. Exhibiting pornographic material or emailing pornographic material or using other forms such as SMS through mobiles etc. will not be tolerated by the institution and is a criminal offense punishable. The Recording, exhibiting, broadcasting or displaying of such materials, causes injury, distress, or damage to reputation of the BSIOTR and harms its self-integrity as also of the community of scholars and learned. The storing, sharing and distributing of such unauthorized records by student by any means is also prohibited.

RESPONSIBLE USE OF SOCIAL MEDIA

Social media sites, as with most other web sites, are public and easily searchable. The use of social media brings with it a greater need for personal responsibility, particularly when engaging in online discussions or webchats as well as when exchanging or posting information using web based platforms. While the BSIOTR has clear guidelines and policies regarding certain aspects of its operation, for example academic policies by students, IT and library, among others, these do not explicitly cover all the aspects of the usage of social media. The primary purpose of this policy is:

- To encourage good and responsible practice in the use of social media
- To protect the interest of the BSIOTR, Wagholi and its stakeholders including faculty, staff, students, alumni, industry persons and other secondary stake holders.
- To promote an effective and innovative use of social media

Social Media Regulation

1. Students will post meaningful and respectful comments: no spam and remarks that are off topic or offensive will be passed on social media.
2. Students always pause and think before posting any comment or remark and reply responsibly to comments when a response is appropriate.
3. Respect and honor proprietary information, content and confidentiality, when disagreeing with other's opinion, keep it appropriate, polite and respectful.

Judiciousness in posting content

Students will ensure that their efforts to be conversational do not violate JSPM's BSIOTR's privacy, confidentiality and proprietary guidelines. Student will seek permission to publish or report on content (academic and administrative) that are meant to be private or for the internal to the institution. All statements must be true and not misleading, and all claims must be substantiated and approved. Confidentiality of all academic and administrative content must be maintained at all times by student, when in doubt, approach admin authorities.

Student will never comment on anything related to academic or administrative matters without the appropriate approval of institution offered. Also please be smart about protecting yourself, your privacy and the institutions confidential information. What you publish is widely accessible and will be around for a long time, hence considering the content carefully. The lines between public and private as well as that between personal and professional content are often blurred on social Media. By identifying yourself as a student of JSPM's BSIOTR, you may influence perceptions about the JSPM's BSIOTR, particularly for those who have access to your social network profile or weblog. All content associated with the student will be consistent with your position at the College and with the Departments values and professional standards. Unprofessional postings by others on a student's social media page may reflect very poorly on the student. Please monitor another's postings on your profile and strive to ensure that the content will not be viewed as unprofessional. It may be useful to block such postings from individuals. Students will help monitor their peers by alerting them to any unprofessional or potentially offensive comments made online or on social media platform. Please help to protect the good name of your institution as well as that of yourself, your peers and friends. Student are required to follow through on this document both in letter and spirit. They will have an impact both on

their life and the career that they themselves wish to build for as well as the legacy that they want to create for their alma mater.

Responsible behavior

Every student has a duty to understand and abide by the policy and guidelines with regard to the responsible use of social media. A lack of knowledge of JSPM's BSIOTR policy will not be accepted as an excuse for failure to comply with the Code of Conduct on it. Any non-compliance by the students shall be subject to appropriate reprimand and disciplinary action.

STUDENT CODE OF CONDUCT FOR LABORATORY AND WORKSHOP, CLASSES

1. Students are to report for the required laboratory and workshop sessions on time.
2. Students are required to wear workshop uniforms as prescribed by the BSIOTR. Care should be taken by the students to wear heavy duty shoes to prevent accidents in the workshop.
3. All Laboratory equipment/workshop machinery/appliances need to be handled with care by students.
4. Students must intimate the faculty, laboratory assistant/workshop assistant of any breakages or malfunctioning equipment immediately and as and when it is noticed.
5. Any damage caused to equipment/machinery/appliances will be recovered by the respective Department from the concerned student/students.
6. Students should adhere to the instructions given by the faculty/laboratory technician/workshop technician during the laboratory class.
7. Students are required to report to the laboratory/workshop sessions with their record notebooks and must proceed to work silently on their experiments, either individually or in designated groups. Any unruly behavior such as, unnecessary talking in the laboratory/Workshop is strictly prohibited.
8. All materials used in the laboratory/workshop are the property of the Institution and should not be taken out of the laboratory/workshop except under the guidance of a faculty member in charge and with the permission of the Head of the Department.
9. Students absenting themselves from laboratory/workshop session cannot claim to be permitted to re-do the experiments as a matter of right. The discretion/decision of the Head of the Department will be final in this case.

ACADEMIC CONDUCT

Punctuality

Students are required to be punctual for their classes, practical as well as for seminars, presentations and assessment tests.

Academic misdemeanor

The following are considered as serious offences at institution, and may result in the immediate dismissal from the course. The Registrar (Examination and Evaluation) records all offences for any future reference.

Plagiarism

Plagiarism occurs when a student submits work (project report (UG & PG)) that steals and attempts to pass off another's ideas or words, or that uses another's work product without properly crediting the source. In such cases, the parties involved will forfeit marks available for a given assignment/project.

Academic misconduct

Students engaging in any form of activities construed as cheating, copying, assisting others or receiving any form of assistance during the examinations will be subject to disciplinary action. Any breach of requirements relating to examinations and assessments, whether committed intentionally or unintentionally, will be regarded as a 'gross misconduct' and a flagrant violation of the Code of Academic Integrity. The Registrar (Examination & Evaluation)/Dean will refer the matter to the Academic Standards Committee/Enquiry Committee, which can take any action deemed necessary.

Proxy signatures

Signing in by proxy in classroom attendance or elsewhere by students amounts to signature forgery and will be treated as a criminal offence by institution. Students involved in such forgery will be liable to prosecution.

Attendance Requirements

Every student is expected to have a minimum of attendance as prescribed in the academic instructions of SPPU for different courses during each semester. A shortfall in this requirement will mean that the student will not be eligible to appear for the semester-end examination. An exemption of attendance may be given to students involved in work assigned to them by the

institution. This will be entirely at the discretion of the Dean of Academics. Attendance at special seminars and guest lecturers is compulsory for students.

RAGGING

Students will refrain from ragging of any kind and those who violate this rule will be instantly suspended from the institution for a period of one week. The matter will be placed before the Anti-Ragging Committee, which will review the incident of ragging and take action according to the due process of law. Students must take note that ragging results in dismissal from the institution. The attention of the students is also drawn to the judgment committee wherein it is mandatory for the institution to file a complaint with the higher authority and with all resulting consequences as per “The Circular of the Education Department, Government of MAHARASHTRA on Prohibition of Ragging in Colleges and Hostels.”

Anti-Ragging Measures

1. Government/University Grants Commission (UGC), guidelines notified *vide* no.F.1-16/2009 (CPP-II) dated 21-10-2009 on Curbing the Menace of Ragging in Higher Educational Institutions, 2009 (Under Section 26(1) (g) of the University Grants Commission Act, 1956) are strictly implemented at BSIOTR,wagholi.
2. In addition to the above, those students who indulge in the acts of ragging shall attract the punishments as applicable, which include any one or combination thereof: Expulsion from the institution/hostel, Suspension from the classes, Fine with a public apology withholding of scholarship or other benefits extended to those involved in ragging, Debarring from representation in events such as cultural or sports, or any other representation in events for which the student(s) may have been selected withholding examination results entering the ragging incident on the Transfer Certificate/Migration Certificate of the students, which may adversely affect their career.
3. No placement assistance to. Filing of a complaint by the affected student with the Police Authority (as per the Supreme Court's Directive).
4. The student is required to submit an anti-ragging affidavit as per the UGC/AICTE notification.
5. Continuous watch and vigil over ragging by committee and the committee will promptly deal with the incidents of ragging brought to its notice
6. The JSPM’s BSIOTR will summarily punish or reprimand the guilty student, either by itself or by following procedures, administrative or otherwise, by constituting a special

Enquiry Committee and put forth its findings or recommendations before the competent authority to take a decision.

7. Students are encouraged to report any ragging act witnessed or experienced by them to the institution's administrators, faculty, Student Affairs and Grievances Committee or other any staff member with whom the student may feel comfortable. The BSIOTR ensures the confidentiality of such a disclosure by the student.

Disciplinary Action

The Student Affairs and Grievances Committee will deal with all disciplinary matters. The Committee shall constantly monitor the behavior of the students. All disciplinary matters will be placed before the Committee, which will hear the matter and take action according to the due process of law. The Student Affairs and Grievances Committee hearing any matter will pass a resolution of termination, suspension, retention, penalties or any other action as deemed fit and necessary. The decision of the committee shall be final and binding.

PAYMENT OF FEES

- ✓ All fee payments to the BSIOTR will be made on or before the date specified by the JSPM.
- ✓ Failure to make fee payments by students on time will invite appropriate penalties as the Institution may prescribe which also includes the cancellation of admission of the defaulting student.
- ✓ The fees for the entire course/program will be paid by the student who intends to discontinue for any reason whatsoever and at any time during the course/program in accordance with DTE rules and regulations.

SEXUAL HARASSMENT

Sexual harassment is defined as unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature when: (i) submission to such conduct is made a term or condition for participating in educational courses; (ii) submission to or rejection of such conduct is used as a basis for academic decisions affecting the student; (iii) such conduct has the purpose or effect of unreasonably interfering with a student's academic performance thereby creating an intimidating , hostile or offensive working or learning environment.

Some examples of sexual harassment may include, but are not limited to the following:

Creating an offensive learning environment by repeated written, verbal, physical and/or visual contacts with sexual overtones

1. Written forms include suggestive or obscene letters, notes and invitations.
2. Verbal forms include derogatory comments, slurs, jokes and epithets.
3. Physical forms include assault, unwelcome touching, impeding or blocking movements.
4. Visual forms include leering, gesturing, display of sexually offensive objects, pictures, cartoons or posters.

Establishing a pattern of conduct that causes discomfort and/or humiliates a student at whom the conduct is directed and includes:

1. Unnecessary touching, patting, hugging or brushing against a student.
2. Remarks of a sexual nature about a student's clothing or body, remarks about sexual activity or speculations about previous sexual experiences.
3. Continued expressions of sexual interest after being informed that the interest is unwelcome.
4. Making reprisals, threats of reprisal or implied threats of reprisal following a rebuff of harassing behavior.
5. Retaliating against a student for reporting or threatening to report sexual harassment.

DRESS CODE

All students are expected to be appropriately attired-formally dressed while in Administrative Building, Learning Center and Laboratories at all times on designated day. On Saturday students may wear smart casuals. One can be casually, but appropriately and decently dressed at other locations in the campus.

- ✓ Men will wear formal trousers, formal shirts and leather shoes and women will wear formal trousers, formal suits, *salwar kameez* or *sarees*.
- ✓ All students are required to wear suits/blazers/sarees on formal occasions, during special seminars and presentations and other functions organized by the institution.
- ✓ Distinguished guests and visitors frequently visit the institution and its educational campuses and therefore, students must bear in mind that they are projecting the image of the BSIOTR.

DISRUPTIVE CONDUCT

Disruptive conduct is termed as conduct that is intentionally disruptive, substantially obstructs or disrupts the teaching in the BSIOTR; restricts the freedom of movement or other lawful activities on BSIOTR premises; or in connection with any college-sponsored event or activity.

Discrimination

Engaging in verbal or physical behavior directed at an individual or a group based on origin, race, creed, gender, religious belief, or sexual orientation that, according to a person of reasonable sensibilities, is likely to create an intimidating or demeaning environment that impedes the access of other students, faculty and staff to the educational benefits available to them.

Discrimination as a form of disruptive conduct includes remarks made by a student that are derogatory, racist, discriminatory, patently offensive, profane, sexually explicit or communicated as graphic messages, either in words or pictures, and which demonstrate a bias or discrimination against any individual or group within the campus of BSIOTR

Falsification

Falsification means willfully providing BSIOTR offices or officials with false, misleading or incomplete information; forging or altering official institutional records or documents; either Further conspiring with or inducing others to forge alter BSIOTR records and documents.

Refusal to identify

Refusal to identify means falsely identifying oneself when requested by an authorized BSIOTR official including members of the hired security personnel. Signing in by a student of proxy attendance amounts to signature forgery and this will be treated as a criminal offence by respective department of institution. Students involved in such forgery will be liable to prosecution.

Illegal or unauthorized possession or use of weapons

Illegal or unauthorized possession or use of a weapon by a student means possessing or using weapon or articles and substances which are usable as weapons and include, but are not limited to: firearms, incendiary devices, explosives which are dangerous, biological or chemical agents. The illegal or unauthorized possession or use of weapons by a student is serious offence liable to prosecution under law.

Illegal or unauthorized possession or the use of drugs, alcohol and smoking

BSIOTR strongly believes in a 'Drug Free Campus'. It is policy of institution that no student will distribute, possess or use illegal drugs or a controlled substance on its premises.

- i. Possession of paraphernalia associated with the illegal use, possession or manufacture of a controlled substance is also prohibited.
- ii. Smoking as a policy is prohibited inside the premises of all the campuses including the halls of residence hostels of the BSIOTR. This is considered a serious offense and is likely to be prosecuted under disciplinary action.

Unauthorized access and use

Unauthorized access and use means accessing without authorization from BSIOTR by a student such as its property, facilities, services, information systems and obtaining or providing to another student or person the means of such unauthorized access, which includes but is not limited to using or providing without authorization keys, access cards or access codes of the BSIOTR. Unauthorized access and use also include using the BSIOTR's telecommunications, data communication networks for illegal or improper purposes or in violation of BSIOTR's regulations and policies, or related laws.

Act of violence, threatening, harassing, or assaultive conduct

An act of violence and threatening, harassing or assaultive conduct by a student means engaging in conduct that causes injury to other students or residents of the educational campus, endangering the health and safety of another person, and includes but is not limited to threatening, harassing or assaultive conduct. A student who engages in such conduct is liable for disciplinary action under the BSIOTR code of conduct.

Theft, property damage and vandalism

Theft, property damage and vandalism by a student includes theft, embezzlement, damage, destruction, unauthorized possession or wrongful sale or gift.

Public display of affection

BSIOTR promotes a healthy interaction between genders at its educational campuses provided that the same is restricted to academic and professional spheres. Public display of affection through explicit physical contact by students in public places is banned and is construed as a punishable offence.

Students of BSIOTR are refrained from displaying public affection towards another student and at all the establishments of the institution. Students are required to maintain decency in behavior and discipline at all times and must refrain from indulging in boisterous activities including birthday celebrations. Festival celebrations, however, can be planned with prior approvals.

VEHICLE PARKING

1. Students who wish to avail of the Parking facility for two and four wheelers are to register with the BSIOTR admin office by paying a nominal fee (if any) and obtain the parking sticker. Displaying the sticker on the vehicle is mandatory to gain entry into the educational campuses of the BSIOTR. Without the parking sticker the vehicle is not allowed inside the educational campuses. The parking sticker will be issued to the student upon submitting a copy of valid driving license. Parking facility on the central campus is limited, and can be obtained on a first-come-first-served basis.
2. Vehicles are not permitted beyond the parking lot and students are advised to follow all precautions for safe driving.
3. Parking is at the owner's risk and the JSPM'S BSIOTR shall not be responsible for any loss or damages to their vehicles.
4. The concerned student will be held responsible for any violation of rules even if the vehicle is not driven by student.

HELMET COMPULSORY

Helmet use is effective at reducing head injuries

Wearing a helmet is the single most effective way of reducing head injuries and fatalities resulting from motorcycle and bicycle crashes. Motorcyclists who do not wear helmets are at a much higher risk of sustaining head injuries and from dying from these injuries. In addition, riders who do not wear helmets place additional costs on hospitals while the disability that results from these head injuries incurs costs at an individual, family (or career) and societal level. There is considerable research that has been conducted on the effects of wearing a helmet on the risk of a head injury as a result of a collision. The results show slightly different effects, depending on the study type, population, situation etc. Consequently it is useful to examine this research collectively – in what is known as a *systematic review* on the topic of interest. Systematic reviews of studies are a means of objectively examining the evidence for a particular claim (in this case, helmet use in preventing head injury) and combining the results in a way that minimizes any bias. Reviewers conducting such reviews search widely for all the studies on the topic and include those of a sufficiently high methodological quality. So every (student) bike riders should wear the helmet while riding the bike.

NON VEHICLE DAY

Vehicle Free Day aims to remove the heat off the planet for just one day by encouraging people to be less reliant on their vehicle and try alternatives. We can stop pollution, reducing traffic jam, we can shorten our journey, we can enjoy nature, ultimately we can save money.

GIRLS HOSTEL RULES AND REGULATIONS

All girls students residing in the Hostels will follow the rules and regulations mentioned below including those that may be framed from time to time. Failure to follow these rules by students will invoke disciplinary action from the JSPM.

- Students residing at the hostels will return to their respective rooms before the deadline for the entry in the night, and will log their entry. Failing to sign in will result in the student being marked as absent from the Hostels. Students seeking to stay out beyond the time limit shall seek written permission in advance from the hostel management and submit the same to the Hostel rector. Failing to follow this procedure can result in the eviction of the student from the hostel immediately without notice.
- Students will adhere to the Hostels and the educational campus entry timings. Failure to adhere to the timings will invite disciplinary action. Students who wish to stay out of the Hostels in the night occasionally for genuine reasons, upon having secured the permission from their respective parent/ guardian, may do so by submitting appropriate Leave forms to the hostel warden. In the case of Undergraduate students, the Leave form must necessarily be accompanied with the written consent of the parent/guardian.
- Students residing in the hostel are not permitted to change their hostel rooms allotted in hostels and without prior permission from the hostel management.
- Students residing in Hostel will pay the hostel charges for 12 months, irrespective of academic vacations. At the time of joining by the student. Hostel charges for the subsequent period(s) must be paid on or before the date notified. The Hostel charges may be revised as per the decision of the management.
- Students residing in the hostels will retain the allotted room till the completion of the course. At the time of vacating the hostels, the student must submit the 'No Dues Certificate' from the hostel management along with the room keys, hostel identity card and original deposit receipt. The deposit will be refunded to the students after deducting maintenance charges fine (if any).

- Students who choose to use the hostel facilities are required to use hostel facilities for the entire duration of the course. If they seek to vacate in the middle of the course they have to pay the hostel charges for the entire period of the course. However, the student can vacate the hostel if and when the option is given to them by a separate notice by the BSIOTR. Undergraduate students must obtain written consent of their parents to discontinue availing hostel facility.
- All valuables (cash, jewelry, clothes, laptops, transistors, cameras, mobile phones, etc.) must be kept under lock and key. The hostel management will not be responsible for the loss or theft of such items.
- Cooking and cooking equipment are not allowed in the hostels. No electrical appliances such as electric irons, heaters, electrical coils, etc., are to be used in the room. The violation of this rule will result in the confiscation of such items as well as a penalty. Student residents are expected to be considerate to others and should refrain from noisy activities at all times.
- Playing of loud music or engaging in activities that may disturb other residents or neighbors is prohibited. The student residents are collectively responsible for keeping the premises clean and organized. Hostel residents are required to clean their rooms and to keep a dustbin in each room. Scribbling, spitting or hanging posters/art on walls is strictly prohibited. Similarly, Drilling, nailing and fixing other fixtures are not allowed.
- The BSIOTR reserves the right to periodically check allotted rooms in the Halls of Residence and hostel rooms.
- Water and electricity are scarce resources. Residents are advised to ensure that all electrical switches are turned off and that water taps are closed while not in use.
- Damage or loss caused to JSPM's properties (both movable and Immovable) by student residents such as furniture, fittings, etc. will be repaired or replaced by the BSIOTR at the expense of the defaulting hostel residents.
- Parents or guardians may visit the hostels only with prior permission obtained from the hostel management. Parents and guardians are not allowed to stay in the hostels.
- The hostel management along with student representatives are responsible for taking care of health-related issues of student resident until the preliminary treatment is completed. In case of a medical emergency, the student resident are advised to use the campus medical ambulance facility to reach the nearest hospital or doctor for further treatment and the local guardian or parent will be informed. The local guardian or parent will have

to take or hospitalization charge thereafter and the entire responsibility for treatment and related expenses will have to be borne by the parents or local guardian. In case of contagious health problems, the student resident must vacate the hostels and will reside either in the parents' home or at that of the local guardian.

- Men are not allowed in the women's hostels and vice versa. The violation of this rule will result in an immediate eviction from the halls of residence or hostel, of the student resident and the suspension from classes for a period of seven days. These student residents can also be expelled from the JSPM campus immediately.
- It is imperative that student residents do not indulge in any activities that are considered inappropriate, unethical or illegal. Such activities include, but are not limited to the following: use of narcotics, smoking, drinking (consumption of liquor), use of *gutka*, use of abusive language, quarrels and arguments, driving without a license and proper documents, and rash driving, among others. Students residents found indulging in any of these activities and other such behavior considered detrimental to the image of the institution will be liable for disciplinary action by the disciplinary committee, which includes the filing of a First Information Report (FIR) with the local police for appropriate and necessary legal action, as well as expulsion from the hostels and from the institution.
- Indulging in any political activities or unwarranted dangerous activities that may cause of nuisance to neighbors and the neighborhood will be viewed seriously and can lead to expulsion of the student from the hostels and the institution immediately.
- Ragging, in any form, in the residing hostels as well as is prohibited. Ragging will be viewed seriously and dealt with as per the anti-ragging rules and regulations, which can result in the dismissal of the student residents from the BSIOTR.
- All complaints must be recorded in the complaint book only.
- The BSIOTR reserves the right to instruct any student resident to move from one room to another in the same the hostels or alternatively, from one hostel to another hostel, if need be, without explanation. Student residents are bound to carry out such instructions.
- The BSIOTR reserves the right to change and introduce any new rules from time to time, in the larger interest of the BSIOTR and the student residents. Rules and regulations formulated and those added from time to time are to be followed strictly. Violation of any rules and regulations will result in an immediate eviction of the student residents from the hostels and as well as a suspension from the institution. A student resident facing such charges will be asked to appear before the Policy Implementation/ Disciplinary Committee. This committee will hear the matter and take action according to the due

process of law and pass resolutions for termination, suspension, penalty or any other action as deemed fit and necessary. The decision of the Disciplinary Committee shall be final and binding.

- The hostel charges shall be revised whenever it is needed.
- JSPM's BSIOTR promotes a healthy interaction between genders provided that the same is restricted to academic and professional spheres. Public display of affection through explicit physical contact in public places by student residents is banned and construed as a punishable offence.

DISCIPLINARY PROCEEDINGS

An incident of indiscipline/breach of the Code of Conduct by a student of BSIOTR will be reported to the Disciplinary Committee. The defaulting student will be issued a Show Cause notice where necessary. Such students will appear before Disciplinary Committee which will hear and take appropriate action(s). The Disciplinary Committee will communicate the decision to the defaulting student(s) in writing, a copy of which will be sent to respective parents and relevant departments/sections of the BSIOTR for appropriate action(s).

PUNISHMENT AND PENALTIES

One or more of the following courses of action can be taken when a student is found to have violated the student's Code of Conduct:

- A written letter of reprimand by the BSIOTR resulting from a student's misconduct.
- *Suspension* is a sanction that terminates the student's enrollment at the BSIOTR for a specified period of time.
- Confiscation: means confiscation of goods used or possessed in violation of the BSIOTR regulations.
- *Restriction of privileges*: means the denial or restriction of specified privileges, including, but not limited to, access to a student facilities, placement programs, BSIOTR events for a defined period of time.
- Withholding of Degree: withholding of degree means the withholding of degree of a student otherwise earned for a defined period of time or until the completion of assigned sanctions.
- Dismissal: is a sanction which permanently separates a student from the institution without opportunity to re-enroll in the future.
- Other sanctions: other appropriate sanctions may be imposed by the competent authority of the BSIOTR singularly or in combination with any of the sanctions noted above.

GRIEVANCE REDRESSAL MECHANISM

The Grievance Redressal Committee at BSIOTR addresses the redressal of grievance of students. The students are informed about the existence of such a committee, the members and the procedure of submitting grievances.

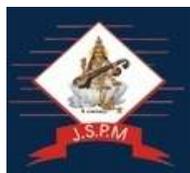
The Grievance Redressal Committee

- i. Principal.
- ii. Dean/Director.
- iii. Two nominees from the academic community.

Procedure

- I. The aggrieved student is required to submit in writing the grievance or complaint to the Registrar, BSIOTR.
- ii. The Registrar, BSIOTR will convene a meeting within ten days of receiving the complaint.
- iii. The report of the Committee must be submitted to the Registrar, BSIOTR and the same is to be placed before the PRINCIPAL/DIRECTOR within five working days of the meeting.
- iv. The decision taken would be communicated to the student within three further working days.

Further the student can appeal to the BSIOTR Grievance Committee (appellate authorities) PRINCIPAL/DIRECTOR within five working days thereafter.



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**JAYAWANT SHIKSHAN PRASARAK MANDAL'S
BHIVARABAI SAWANT INSTITUTE OF TECHNOLOGY & RESEARCH,
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(Approved by AICTE, NewDelhi & DTE Maharashtra Govt. Affiliated to SPPU, Pune)

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DTE College Code: 6311



Gat No. 720(1/2), Nagar Road, Wagholi, Pune, Maharashtra 412207
Phone: 020 6733 5100

**CODE OF CONDUCT
FOR
TEACHERS**

**Quality education is the fundamental right of every Indian citizen.
Quality Education lays the good foundation for Individual growth.
Jayawant Shikshan Prasarak Mandal (JSPM) committed to impart
quality education, to create skilled man power to the nation.**



**JAYAWANT SHIKSHAN PRASARAK MANDAL'S
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Preamble

- Recognising that education should be directed to all round development of human personality.
- Realizing the need for developing faith in the guiding principles of our polity viz. Democracy, social justice and secularism.
- Recognising the need to promote through education, our rich culture heritage, national consciousness, international understanding and world peace.
- Recognising that teacher's, being part and parcel of the social milieu, share the needs and aspirations of the students.
- Recognising the need to organise teaching as a profession for which expert knowledge, specialized skills and dedication are pre-requisites.
- Realising that the community respect and support for the teaching community are dependent on the quality of teaching and teacher's proper attitudes towards teaching profession;
- Realising the need for self-direction and self-discipline among members of the teaching community.

The Code of conduct for Teachers - Purpose

Now a day professional educator strives to create learning environments that nurture the students. The Code of conduct sets out the key principles of good conduct and practice for teachers in Bhivarabai Sawant Institute of Technology and Research, Wagholi, Pune. It is intended to guide teachers' to ethical values and professionalism to create excellent teaching- learning environment.

The Engineering & Technical educator acts with conscientious effort to represent the highest ethical standards. The Code of Conduct has been developed for teaching staff of BSIOTR, Pune; it identifies a set of principles, which describe the professional conduct, personal conduct and professional competence expected of a teacher by their colleagues and the community. It is based on the values set out in the accompanying *Code of Ethics – integrity respect and responsibility* - and draws on the Internationally Professional Standards for Teachers as well as codes of conduct for teachers. The Code is intended to encourage students and newly joined teachers to adopt an informed approach to their teaching and its contexts and to reflect on the good and correct practices as engineering teachers. A teacher shall endeavour to be a role model and shall act within the community in a manner which enhances the prestige of the teaching profession.

Core Values of Code of Conducts for All Teachers of BSIOTR, Wagholi, Pune:

Teachers' core work shall be educate and the following values emphasize the work of the teaching profession in JSPM's BSIOTR, Wagholi, and Pune. Following basic core values are reflected throughout the Codes and may be considered under the headings of:

Commitment

Teachers are committed to the highest standards of professional service in their teaching and understand that their professional obligation is to their students.

Quality of Education

Teachers shall promote and maintain the highest quality of educational experiences for their students. Teachers shall facilitate student progression in their learning and development and their effective engagement with the curriculum.

Student-Centered Learning

Teachers shall seek to create an environment where students are active agents in the teaching and learning process.

Responding to Change

Teachers shall acknowledge the changing nature of society and recognise their role in providing appropriate educational responses to cater for the identified needs of students. It is recognised that this is enhanced through mutual support from all stakeholders in engineering & technical education.

Professional Development

Teachers shall reflect on and continue to improve their own professional practice and are provided with opportunities to engage in professional development and the process of curriculum development.

Holistic Development

Teachers shall committed to a holistic vision of education which includes the aesthetic, cognitive, intellectual, critical, cultural, emotional, imaginative, creative, moral, social, political, spiritual, physical and healthy development of their students.

Cultural Values

Teachers see themselves as providing opportunities for the development of awareness and appreciation of cultural values.

Social Justice, Equality and Inclusion

Teachers in their professional role show commitment to democracy, social justice, equality and inclusion. They encourage active citizenship and support students in thinking critically about significant social issues, in valuing and accommodating diversity and in responding appropriately.

Collegiality

Teachers shall work in collegiality with colleagues in the interests of sharing, promoting, developing and supporting best professional practice.

Collaboration

Teachers shall work collaboratively with students, parents, institute management, teacher educators and other professionals in developing shared goals towards the achievement of high quality education for all.

Respect

Teachers respect students, parents, colleagues, institute management, co-professionals and all in the college community and work to establish and maintain an atmosphere of mutual respect in their institutions.

Care

As well as the legal duty of care which teachers exercise, their role as carer is central to their professional value system. Their practice is motivated by the best interests of the students entrusted to their care.

Co-operation

Teachers engage in a professional manner with the wider community including the partners in education, co-professionals and related educational bodies and agencies, as appropriate, for the benefit of students.

Maintain trust in the profession

1. Base their relationship with students on mutual trust and respect; Have regard to the safety and wellbeing of students under their responsibility;
2. Respect the uniqueness and diversity of the learning community they are part of; /society/industry etc.
3. Work in a collaborative manner with colleagues and other professionals; and develop and maintain good relationships with parents, guardians and mentors;
4. Act with honesty, integrity and fairness; Be sensitive to the need for confidentiality where appropriate;
5. Take responsibility for maintaining the quality of their professional practice;
6. Uphold public trust and confidence in the teaching profession; and Create learning experiences which engage, motivate and challenge students in an inclusive setting with a lifelong learning perspective.

Teacher in Relation to Student

The teachers shall,

- Always be punctual in attending to duties in the (BSIOTR, Wagholi, Pune);
- Always teach the curriculum after making thorough preparation for the theory and practical to be taught;
- Treat all students with love and affection and be just and impartial to all irrespective of caste, creed, sex, status, religion, language and place of birth (region wise);
- Guide the students in their physical, social, intellectual, emotional, moral and spiritual development;
- Take notice of the individual needs and differences among students in their socio-cultural background and adapt his/her teaching ability accordingly;
- Refrain from accepting remuneration for coaching or tutoring his/her own students except for remedial teaching under an approved scheme;
- Refrain from divulging confidential information about students except to those who are legitimately entitled to it;
- Refrain from inciting students against other students, teachers or administration;
- Set a standard of dress, speech and behavior precious of example to the students;

- Respect basic human dignity of all students of BSIOTR while maintaining discipline in the Campus (JSPM'S Campus).

Teacher in Relation to Parents

The teacher shall,

- Seek to establish cordial relations with parents/ guardians;
- Provide information regularly to parents regarding the attainments and shortfalls of the wards;
- Refrain from doing anything which may undermine students confidence in their parents or guardians

Teacher in Relation to Society and the Nation

The teacher shall,

- Strive to develop a community and human resource development centre providing knowledge and information and developing skills and attitudes needed for such development;
- Strive to understand the social problems and take part in such activities as would be conducive to meet the challenges passed by the problems;
- Refrain from taking part in activities having potential to spread feeling of hatred or enmity among different communities, religious or linguistic groups;
- Work actively to strengthen national integration and spirit to togetherness and oneness;

- Respect Indian culture and develop positive attitudes towards it among students;
- Respect and be loyal to the institution, community, state and nation

Teacher in relation to Colleagues and Profession

The teacher shall

- Treat other members of the profession in the same manner as he/ she himself/herself wishes to be treated;
- Refrain from lodging unsubstantiated allegations against colleagues or higher authorities;
- Participate in programmes of professional growth like in -service education and training, seminars, symposia workshops, conferences, self study etc;
- Avoid making derogatory statements about colleagues especially in the presence of pupils, other teachers, official or parents;
- Cooperate with the head of the Institute/Department and colleagues in and outside the institute in both curricular and co-curricular activities.
- Accept as a professional the individual responsibility of reporting to the concerned authorities in an appropriate manner all matters that are considered to be prejudicial to the interests of the students and the development of the institute.

- Be prepared to help junior colleagues and those in training and induction in all possible ways.

Teacher in Relation to Professional Organizations

The teacher shall

- Take membership of professional organizations treating it as a professional responsibility (IEEE, ISTE, IETE, SCI, ASME etc);
- Participate as a matter of right in the formulation of policies and programmes of professional organizations and contribute to their strength, unity and harmony; and
- Always function within the framework of the constitution of the organization Concerned.

Standards of Dress

As a general guide, the appearance and dress of teachers should be in accordance with the standards appropriate to their duties and the people with whom they are dealing.

Teacher in Relation to Management/ Administration

The teacher shall,

- Recognize the management as the prime source of his/her sustainable development;

- Develop mutual respect and trust through his/her professional activities and outputs.

“The mediocre teacher tells, the good teacher explain, superior teacher demonstrates, great teacher inspires”

William Arthur Ward

Observance of the Code

All teaching staff should take upon themselves the moral responsibilities to safeguard all clauses of this code by ensuring their observance by the teachers. They should accept the responsibility to evolve a suitable mechanism for its enforcement

**JAYAWANT SHIKSHAN PRASARAK MANDAL'S
BHIVARABAI SAWANT INSTITUTE OF TECHNOLOGY & RESEARCH,
WAGHOLI, PUNE**

(Approved by AICTE, New Delhi&DTE Maharashtra Govt. Affiliated to SPPU, Pune)

DTE College Code: 6311



Gat No. 720(1/2), Nagar Road, Wagholi, Pune, Maharashtra
412207
Phone: 020 6733 5100

**Handbook
Human Values
&
Professional Ethics**

Quality education is the fundamental right of every Indian citizen. Quality Education lays the good foundation for Individual growth. Jayawant Shikshan Prasarak Mandal (JSPM) is committed to impart quality education, to create skilled man power for the nation.



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**OBJECTIVES:
(Engineering Ethics & Human Values)**

- To understand the moral values that ought to guide the Engineering profession, Resolve the moral issues in the profession,
- To justify the moral judgment concerning the profession.
- Intended to develop a set of beliefs, attitudes, and habits that engineers should display concerning morality.
- To create an awareness on Engineering Ethics and Human Values.
- To inspire Moral and Social Values and Loyalty.
- To appreciate the rights of others.

The prime objective of the Professional Ethics is to develop ability to deal effectively with moral complexity in engineering students of **Bhivarabai Sawant Institute of Technology & Research**, Wagholi, Pune as follows.

TO IMPROVEMENT OF THE COGNITIVE SKILLS:

(SKILLS OF THE INTELLECT IN THINKING CLEARLY):

- Moral awareness (proficiency in recognizing moral problems in engineering)
- convincing moral reasoning (comprehending, assessing different views)
- Moral coherence (forming consistent viewpoints based on facts)
- Moral imagination (searching beyond obvious the alternative responses to issues and being receptive to creative solutions)
- Moral communication, to express and support one's views to others.

TO ACT IN MORALLY DESIRABLE WAYS:

(TOWARDS MORAL COMMITMENT AND RESPONSIBLE CONDUCT):

- Moral reasonableness i.e., willing and able to be morally responsible.
- Respect for persons, which means showing concern for the well-being of others, besides oneself.
- Tolerance of diversity i.e., respect for ethnic and religious differences, and acceptance of reasonable differences in moral perspectives.
- Moral hope i.e., believes in using rational dialogue for resolving moral conflicts.

- Integrity, which means moral integrity, and integrating one's professional life and personal convictions.

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 rulers (dynasty) according with the development of knowledge in engineering and technology 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? and 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 behavior. 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.” Another definition is: “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 favorable or important for the individual.”** Our values associate emotions to our experiences and guide our choices, decisions and actions.

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. Moral integrity is defined as a virtue, which reflects a 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 behavior, 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 behavior and fiscal responsibility also help you stand out as a trustworthy employee.

EXAMPLES OF INTEGRITY AT WORKPLACE:

Work When You're on the Clock: Attending and working diligently when you're on the clock is a clear example of workplace integrity. Socializing, surfing the Internet, making personal phone calls, texting and frequent snacking are activities that detract from work time. Saving those activities for break time will show your boss, co-workers and customers that you work hard when you're on the clock. The career website Calibrate Coaching recommends honoring your work hours by not stealing time from your employer. Even if you don't actually clock in and out with a time card, focusing on your work responsibilities while you're at your desk, work station or production area will showcase your strong work habits.

Follow Institution Policies: Abiding by institution policies is a powerful way to demonstrate integrity. Cutting corners and neglecting to follow workplace regulations can lead to mistakes, problems and even dangerous situations. Your willingness to properly record financial transactions, safely dispense of hazardous or toxic materials, follow BSIOTR protocol for dealing with stake holders, perform clean-up or set-up procedures and properly maintain equipment shows others that you're not just looking for the easy way out. Establishing yourself as a trustworthy worker who submits to BSIOTR policies shows your boss and co-employees and students that you'll faithfully carry out your duties.

Service Learning: Service-learning seeks to engage individuals in activities that combine both community service and academic learning. Because service-learning programs are typically rooted in formal courses (core academic, elective, or vocational), the service activities are usually based on particular curricular concepts that are being taught. Service-learning is a teaching method which combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. Service-learning programs involve students in organized community service that addresses local needs, while developing their academic skills, sense of civic responsibility, and commitment to the community.

A Service-Learning Program Provides Educational Experiences: Under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with school and community; That are integrated into the students' academic curriculum or provide structured time for a student to think, talk, or write about what the student did and saw during the actual service activity; That provides students with opportunities to use newly-acquired skills and knowledge in real-life situations in their own communities; and That enhance what is taught by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others.

SERVICE-LEARNING BENEFITS:

Service-Learning benefits students by:

- Linking theory to practice
- Deepening understanding of course materials
- Enhancing the sense of civic responsibility through civic engagement
- Allowing students to explore possible career paths
- Stressing the importance of improving the human condition
- Developing relevant career-related skills
- Providing experience in group work and interpersonal communication
- Promoting interaction with people from diverse backgrounds
- Instilling a sense of empowerment that enhances self-esteem

Service-Learning benefits faculty by:

- Providing exciting new ways to teach familiar material
- Offering professional development challenges
- Engaging faculty in meaningful interactions with the community at large
- Encouraging faculty to form close, interactive, mentoring relationships with students
- Reminding faculty of the direct consequences of their teaching for society
- Connecting faculty across academic disciplines through a shared approach to teaching and learning process.

CIVIC VIRTUE:

Civic virtues are the moral duties and rights, as a citizen of the village or 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.

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 live, just as you have.
- ✓ Respect others' ideas (decisions), words, and labor (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. Some people may wait and watch as fun, if one falls, claiming that they

know others' mistakes before and know that they will fall! 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 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:

Nurture:

- ✓ Order in one's life (self-regulation, discipline, and duty).
- ✓ Pure thoughts in one's soul (loving others, blessing others, friendly, and not criticizing or hurting others by thought, word or deed).
- ✓ Creativity in one's head (useful and constructive).
- ✓ Beauty in one's heart (love, service, happiness, and peace).

Get

- ✓ Good health/body
(Physical strength for service to enjoy the academic environment in the institution).

Act

- ✓ Help the needy with head, heart, and hands (charity). Service to the poor is considered holier than the service to God.
- ✓ Not hurting and torturing others physically, verbally, or mentally.

The following are the factors that promote living, with internal and external peace:

- Conducive environment (safe, ventilated, illuminated and comfortable).
- Secured job and motivated with ‘recognition and reward’.
- Absence of threat or tension by pressure due to limitations of money or time.
- Absence of unnecessary interference or disturbance, except as guidelines.
- Healthy labor relations and family situations.
- Service to the needy (physically and mentally-challenged) with love and sympathy.

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 the humanity, ‘sharing’ is a culture. The ‘happiness and wealth’ are multiplied and the ‘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, divide, and distrust between the ‘haves’ and ‘have-nots’ disappear. Sharing not only paves the way to prosperity, early and easily, and 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 engineering judgment, 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.

Honesty is mirrored in many ways. The common reflections are:

- Beliefs (intellectual honesty).
- Communication (writing and speech).

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, namely

- Physical courage,
- Social courage, and
- Intellectual courage.

In physical courage, the thrust is on the adequacy of the physical strength, including the 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'. The social courage 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 the social cause. The intellectual courage 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.

VALUING TIME:

Time is rare resource. Once it is spent, it is lost forever. It can't 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 have stressed the importance of time and valuing time. The proverbs, 'Time and tide wait for nobody' and 'Procrastination is the thief of time' amply illustrate this point.

An anecdote to highlight the 'value of time' is as follows: To realize the value of one year, ask the student who has failed in the examinations; To realize the value of one month, ask the mother who has delivered a premature baby; to realize the value of one week, ask the editor of weekly; to realize the value of one day, ask the daily-wage laborer; to realize now the value of one hour, ask the lovers longing to meet; to realize the value of one minute, ask a person who has missed the train; to realize the value of one second, ask the person who has survived an accident; to realize the value one milli-second, ask the person who has won the bronze medal in Olympics; to realize the value of one micro second, ask the NASA team of scientists; to realize the value of one nano-second, ask a Hardware engineer!; If you have still not realized the value of time, wait; are you an Engineer?

COOPERATION:

It is a team-spirit present with every individual engaged in engineering. Co-operation is 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.

The impediments to successful cooperation are:

- Clash of ego of individuals.
- Lack of leadership and motivation.

Conflicts of interests, based on region, religion, language, and caste. Ignorance and lack of interest. By careful planning, motivation, leadership, fostering and rewarding team work, professionalism and humanism beyond the 'divides', training on appreciation to different cultures, mutual understanding 'cooperation' can be developed and also sustained.

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. For example, a design engineer shall exhibit a sense of commitment, to make his product or project designed a beneficial contribution to the society. 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 one's self

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:

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 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 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. The people with self-confidence have the following characteristics:

- ✓ A self-assured standing
- ✓ Willing to listen
- ✓ To learn from others and adopt (flexibility),
- ✓ Frank to speak the truth
- ✓ Respect others' efforts and give due credit.

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 ruthless, aggressiveness, and ambition, constricting selfishness, stinginess, or 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. Following types of characters should be followed by the engineers.

- ✓ Active (great and the mediocre), and
- ✓ The apathetic (purely apathetic or dull), and
- ✓ The intelligent.

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 for Indians. 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 encourages the colleagues to perform better. Remember, lack of motivation leads to isolation. Spirituality is also energy: Be energetic and flexible to adapt to challenging and changing situations. Spirituality is flexibility as well. 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. Spirituality is also fun. Working is okay, but you also need to have fun in office to keep yourself charged up. Tolerance and empathy are the reflections of spirituality. Blue and saffron colors are said to be associated with spirituality.

PART-II PROFESSIONAL ETHICS

INTRODUCTION

Engineers have an ethical and social responsibility to themselves, their clients and society. Practically (although there is much debate about this), engineering ethics is about balancing cost, schedule, and risk. Engineering ethics is a means to increase the ability of concerned engineers, managers, citizens and others to responsibly confront moral issues raised by technological activities. The awareness of moral issues and decisions confronting individuals and organizations are involved in Engineering & Technology.

ENGINEERING ETHICS: WHY STUDY ENGINEERING ETHICS?

➤ Training In Preventive Ethics:

- Stimulating the moral imagination
- Recognizing ethical issues
- Developing analytical skills
- Eliciting a sense of responsibility
- Tolerating disagreement and ambiguity

➤ Obstruction to Responsibility:

- Self-interest.
- Fear.
- Self-deception.
- Ignorance.
- Egocentric tendencies.
- Microscopic vision.
- Groupthink.

➤ Clearly Wrong Engineering Practices:

- Lying
- Deliberate deception
- Withholding information
- Failing to adequately promote the dissemination of information
- Failure to seek out the truth
- Revealing confidential or proprietary information
- Allowing one's judgment to be corrupted.

➤ **Questionable Engineering Practices:**

- Trimming – “smoothing of irregularities to make data look extremely accurate and precise”
- Cooking – “retaining only those results that fit the theory and discarding others”.
- Forging – “inventing some or all of the research data...”
- Plagiarism – misappropriating intellectual property.
- Conflicts of interest (such as accepting gifts.) Actual, Potential, Apparent.

➤ **Senses of Expression of Engineering Ethics:**

- Ethics is an activity and area of inquiry. It is the activity of understanding moral values, resolving moral issues and the area of study resulting from that activity.
- When we speak of ethical problems, issues and controversies, we mean to distinguish them from non-moral problems.
- Ethics is used to refer to the particular set of beliefs, attitudes and habits that a person or group displays concerning moralities.
- Ethics and its grammatical variants can be used as synonyms for ‘morally correct’.

DIFFERENCE IN MORALITY & ETHICS

Morality	Ethics
<ul style="list-style-type: none">• More general and prescriptive based on customs and traditions.• More concerned with the results of wrong action, when done.• Thrust is on judgment and punishment, in the name of God or by laws.• In case of conflict between the two, morality is given top priority, because the damage is more. It is more common and basic.• Example: Character flaw, corruption, extortion, and crime.	<ul style="list-style-type: none">• Specific and descriptive. It is a critical reflection on morals.• More concerned with the results of a right action, when not done.• Thrust is on influence, education, training through codes, guidelines, and correction.• Less serious, hence second priority only. Less common. But relevant today, because of complex interactions in the modern society.• Example: Notions or beliefs about manners, tastes, customs, and towards laws.

THREE TYPES OF ETHICS:

Common Morality:

Common morality is the set of moral beliefs shared by all Engineering students. It is the basis for the other types of morality. In ethics, we usually think of such principles as Ahimsa (no harm physically or mentally to or killing others or even suicides), Satyam (no lies and break of promises), Contentment (no greed, cheating or stealing) etc. We don't question these principles. Three characteristics of common morality are identified as follows:

- I. Many of the principles of common morality are negative. The common morality is designed primarily to protect individuals from different types of violations or invasions of their personhood by others, such as killing, lying or stealing.
- II. Although the common morality is basically negative, it certainly contains positive or aspirational features in principles such as, 'Prevent killing, Prevent deceit and prevent cheating'. Further it includes even more positive principles, such as 'Help the needy, Promote human happiness, and protect the environment'. This distinction between the positive and negative aspects of common morality will be important in discussing professional ethics.
- III. The common morality makes a distinction between an evaluation of a person's actions and of his intentions. An evaluation of action is based on moral principles considered, but an evaluation of the person himself is based on one's intention. For example, if a driver kills a pedestrian with his vehicle accidentally, he may be booked for manslaughter but not murder. The pedestrian is just as dead as if he had been murdered, but the driver's intention was not to kill him. The law treats the driver differently, as long as one was not reckless. The end result maybe the same, but the intent is different. He may be morally responsible but not legally for the death. Similarly, if you convey false information to another person with the intent to deceive, you are lying. If you convey the same false information because you do not know any better, you are not lying and not usually as morally culpable. Again, the result is the same (misleading the person), but the intent is different.

Personal Morality:

Personal ethics or personal morality is the set of moral beliefs that a person holds. Our personal moral beliefs mostly and closely run parallel to the principles of common morality, such as ahimsa, satyam and contentment. But our personal moral beliefs may differ from common morality in some areas, especially where common morality appears to be unclear or in a state of change. Thus, we may oppose abortion, even though common morality may not be clear on the issue.

Professional Ethics:

Professional ethics is the set of standards adopted by professionals. Every profession has its professional ethics: medicine, law, pharmacy etc. Engineering ethics is the set of ethical standards that applies to the engineering profession. Some of the important characteristics of professional ethics are:

- **Formal code:** Unlike common morality and personal morality, professional ethics is usually stated in a formal code. Many such codes are promulgated by various components of the profession.
- **Focus:** The professional codes of ethics of a given profession focus on the issues that are important in that profession. Professional codes in the legal profession concern themselves with questions such as perjury of clients and the unauthorized practice of law.
- **Precedence:** In a professional relationship, professional ethics takes precedence over personal morality. This characteristic has an advantage, but it can also produce complications. The advantage is that a client can justifiably have some expectations of a professional, even if the client has no knowledge of the personal morality of the professional.
- **Restriction:** The professional ethics sometimes differs from personal morality in its degree of restriction of personal conduct. Sometimes professional ethics is more restrictive than personal morality, and sometimes it is less restrictive.
- **Two dimensional:** Professional ethics, like any ethics, has a negative as well as a positive dimension. Being ethical has two aspects: (a) preventing and avoiding evil, and (b) doing or promoting good.

- **Role morality:** This means the moral obligations based on special roles and relationships. For example, Parents having a set of obligations to their children, such as not to harm their children, nourish them and promote their flourishing. A political leader has a role morality, the obligation to promote the well-being of citizens. Professional ethics is one of the examples of role morality.

WORK ETHIC:

Work ethics is defined as a set of attitudes concerned with the value of work, which forms the motivational orientation. It is a set of values based on hard work and diligence. It is also a belief in the moral benefit of work and its ability to enhance character. A work ethic may include being reliable, having initiative, or pursuing new skills. The ‘work ethics’ is aimed at ensuring the economy (get job, create wealth, earn salary), productivity (wealth, profit), safety (in workplace), health and hygiene (working conditions), privacy (raise family), security (permanence against contractual, pension, and retirement benefits), cultural and social development (leisure, hobby, and happiness), welfare (social work), environment (anti-pollution activities), and offer opportunities for all, according to their abilities, but without discrimination.

Workers exhibiting a good work ethic in theory should be selected for better positions, more responsibility and ultimately promotion. Workers who fail to exhibit a good work ethic may be regarded as failing to provide fair value for the wage the employer is paying them and should not be promoted or placed in positions of greater responsibility. Work ethic is not just hard work but also a set of accompanying virtues, whose crucial role in the development and sustaining of free markets.

SENSES OF ENGINEERING ETHICS:

The word ethics has different meanings but they are correspondingly related to each other. In connection with that, Engineering ethics has also various senses which are related to one another. Comparison of the senses of Ethics and Engineering Ethic:

Ethics	Engineering Ethics
<ul style="list-style-type: none"> • Ethics is an activity which concerns with making investigations and knowing about moral values, finding solutions to moral issues and justifying moral issues and justifying moral judgments • Ethics is a means of contrasting moral questions from non-moral problems. • Ethics is also used as a means of describing the beliefs, attitudes and habits related to an individual's or group's morality. Eg. : Ethics given in the Bhagavat Gita or the Bible or the Quran. • As per the definition of dictionaries – 'moral principles' is about the actions and principles of conduct of the people. i.e. ethical or unethical. 	<ul style="list-style-type: none"> • Like the ethics, engineering ethics also aims at knowing moral values related to engineering, finding accurate solutions to the moral problems in engineering and justifying moral judgments of engineering. • Engineering Ethics gives a total view of the moral problems and how to solve these issues specifically related to engineering field • Engineering ethics is also using some currently accepted codes and standards which are to be followed by group of engineers and engineering societies • Engineering ethics also concerns with discovering moral principles such as obligation, rights and ideals in engineering and by applying them to take a correct decision.

VARIETY OF MORAL ISSUES:

There are so many engineering disasters which are greater / heavier than the level of acceptable or tolerable risk. Therefore, for finding and avoiding such cases such as nuclear plant accident at Chernobyl (Russia), **Chemical plant at Bhopal (India)** where a big disaster of gas leakage occurred in 1980, which caused many fatal accidents. In the same way, oil spills from some oil extraction plants (the Exxon Valdez plant), hazardous waste, pollution and other related services, natural disasters like floods, earthquake and danger from using asbestos and plastics are some more cases for engineering disasters. These fields should be given awareness of engineering

ethics. Hence, it is essential for engineers to get awareness on the above said disasters. They should also know the importance of the system of engineering. When malfunction of the system is a rapid one, the disaster will be in greater extent and can be noticed immediately. When they are slow and unobserved, the impact is delayed. So, the engineers should not ignore about the functions of these systems. These cases also explain and make the engineers to be familiar with the outline of the case in future and also about their related ethical issues.

APPROACHES TO ENGINEERING ETHICS:

Micro-Ethics: This approach stresses more about some typical and everyday problems which play an important role in the field of engineering and in the profession of an engineer.

Macro-Ethics: This approach deals with all the social problems which are unknown and suddenly burst out on a regional or national level.

So, it is necessary for an engineer to pay attention on both the approaches by having a careful study of how they affect them professionally and personally. The engineers have to tolerate themselves with the everyday problems both from personal and societal point of view.

Some cases with which different areas covered by engineering ethics:

An inspector finds a faulty part in the manufacture of a machine, which prevents the use of that machine for a longer period. But his superior, takes this as a minor mistake and orders that the faulty part to be adjusted so that the delay in the process has to be avoided. But the inspector doesn't want this and so he is threatened by the supervisor.

An electronic company applies for a permit to start a Nuclear Power Plant. When the licensing authority comes for visit, they enquire the company authorities on the emergency measures that have been established for safety of the surroundings. The engineers inform them about the alarm system and arrangements have been made in local hospitals for the treatment of their employees and they have no plan for the surrounding people. They also inform that it is the responsibility of the people. A Yarn Dyeing company which dumps its wastes in the nearby river. It causes heavy damage to the people those who are using the river. The plant engineers are aware of this, but they do not change the disposal method because their competitors also doing similarly as it happens to be a cheaper. They also say that it is the responsibility of the local government.

The above given examples clearly explain how the ethical problems arise most often because of wrong judgments and expectations of engineers. These necessitate for establishing some codes of conduct which has to be imposed on engineers' decisions on the basis of ethical view.

TYPES OF INQUIRY:

Inquiry means an investigation. Like general ethics, Engineering ethics also involves investigations into values, meaning and facts. These inquiries in the field of Engineering ethics are of three types.

- Normative Inquiries
- Conceptual Inquiries
- Factual or Descriptive Inquiries

Normative Inquiries:

- How do the obligations of engineers protect the public safety in given situations?
- When should an engineer have to alarm their employers on dangerous practices?
- Where are the laws and organizational procedures that affect engineering practice on moral issues?
- Where are the moral rights essential for engineers to fulfill their professional obligations?

From these questions, it is clear that normative inquiries also have the theoretical goal of justifying moral judgments.

Conceptual Inquiries:

- What is the safety and how it is related to risk?
- What does it mean when codes of ethics say engineers should protect the safety, health and welfare of the public?
- What is a 'bribe'?
- What is a 'profession' and 'professional'?

These are meant for describing the meaning of concepts, principles, and issues related to Engineering Ethics. These inquiries also explain whether the concepts and ideas are expressed by single word or by phrases. The following are some of the questions of conceptual inquiries

Factual or Descriptive Inquiries:

These help to provide facts for understanding and finding solutions to value based issues. The engineer has to conduct factual inquiries by using scientific techniques. These help to provide information regarding the business realities such as engineering practice, history of engineering profession, the effectiveness of professional societies in imposing moral conduct, the procedures to be adopted when assessing risks and psychological profiles of engineers. The information about these facts provides understanding and background conditions which create moral problems. These facts are also helpful in solving moral problems by using alternative ways of solutions.

These types of inquiries are said to be complementary and interrelated. Suppose an engineer wants to tell a wrong thing in an engineering practice to his superiors, he has to undergo all these inquiries and prepare an analysis about the problem on the basis of moral values and issues attached to that wrong thing. Then only he can convince his superior. Otherwise his judgment may be neglected or rejected by his superior

MORAL DILEMMAS:

Dilemmas are situations in which moral reasons come into conflict, or in which the application of moral values are problems, and one is not clear of the immediate choice or solution of the problems. Moral reasons could be rights, duties, goods or obligations. These situations do not mean that things had gone wrong, but they only indicate the presence of moral complexity. This makes the decision making complex. For example, a person promised to meet a friend and dine, but he has to help his uncle who is involved in an accident — one has to fix the priority.

There are some difficulties in arriving at the solution to the problems, in dilemma. The three complex situations leading to moral dilemmas are:

1. The problem of vagueness: One is unable to distinguish between good and bad (right or wrong) principle. Good means an action that is obligatory. For example, code of ethics specifies that one should obey the laws and follow standards. Refuse bribe or accept the gift, and maintain confidentiality
2. The problem of conflicting reasons: One is unable to choose between two good moral solutions. One has to fix priority, through knowledge or value system.
3. The problem of disagreement: There may be two or more solutions and none of them

mandatory. These solutions may be better or worse in some respects but not in all aspects. One has to interpret, apply different morally reasons, and analyze and rank the decisions. Select the best suitable, under the existing and the most probable conditions.

MORAL AUTONOMY:

Moral autonomy is defined as, decisions and actions exercised on the basis of moral concern for other people and recognition of good moral reasons. Alternatively, moral autonomy means 'self-determinant or independent. The autonomous people hold moral beliefs and attitudes based on their critical reflection rather than on passive adoption of the conventions of the society or profession. Moral autonomy may also be defined as a skill and habit of thinking rationally about the ethical issues, on the basis of moral concern. Viewing engineering as social experimentation will promote autonomous participation and retain one's professional identity. Periodical performance appraisals, tight-time schedules and fear of foreign competition threatens this autonomy. The attitude of the management should allow latitude in the judgments of their engineers on moral issues. If management views profitability is more important than consistent quality and retention of the customers that discourage the moral autonomy, engineers are compelled to seek the support from their professional societies and outside organizations for moral support. It appears that the blue-collar workers with the support of the union can adopt better autonomy than the employed professionals. Only recently the legal support has been obtained by the professional societies in exhibiting moral autonomy by professionals in this country. The engineering skills related to moral autonomy is listed as follows:

- ✓ Proficiency in recognizing moral problems in engineering and ability to distinguish as well as relate them to problems in law, economics, and religion,
- ✓ Skill in comprehending, clarifying, and critically-assessing arguments on different aspects of moral issues,
- ✓ Ability to form consistent and comprehensive view points based on facts,
- ✓ Awareness of alternate responses to the issues and creative solutions for practical difficulties,
- ✓ Sensitivity to genuine difficulties and subtleties, including willingness to undergo and tolerate some uncertainty while making decisions,

- ✓ Using rational dialogue in resolving moral conflicts and developing tolerance of different perspectives among morally reasonable people,
- ✓ Maintaining moral integrity.

Autonomy which is the independence in making decisions and actions is different from authority. Authority provides freedom for action, specified within limits, depending on the situation. Moral autonomy and respect for authority can coexist. They are not against each other. If the authority of the engineer and the moral autonomy of the operator are in conflict, a consensus is obtained by the two, upon discussion and mutual understanding their limits.

KOHLBERG'S THEORY:

Moral development in human being occurs overage and experience. Kohlberg suggested there are three levels of moral development, namely pre-conventional, conventional, and post-conventional, based on the type of reasoning and motivation of the individuals in response to moral questions. In the pre-conventional level, right conduct for an individual is regarded as whatever directly benefits oneself. At this level, individuals are motivated by obedience or the desire to avoid punishment or to satisfy their own needs or by the influence by power on them. All young children exhibit this tendency. At the conventional level, people respect the law and authority. Rules and norms of one's family or group or society is accepted, as the standard of morality. Individuals in this level want to please or satisfy, and get approval by others and to meet the expectations of the society, rather than their self interest (e.g., good students). Loyalty is regarded as most important. Many adults do not go beyond this level.

At the post-conventional level, people are called *autonomous*. They think originally and want to live by universally good principles and welfare of others. They have no self-interest. They live by principled conscience. They follow the golden rule, 'Do unto others as you would have them do unto you'. They maintain moral integrity, self-respect and respect for others. Kohlberg believed that individuals could only progress through these stages, one stage at a time. He believed that most of the moral development occurs through social interactions.

CONSENSUS AND CONTROVERSY:

Consensus means 'agreement' and 'controversy' means disagreement. The consensus and the controversies are playing the vital roles while considering the moral autonomy; he may not be able to attain the same results as other people obtain in practicing their moral autonomy. Here there might be some differences in the practical application of moral autonomy. This kind of controversies i.e., disagreements are inevitable. Since exercising moral autonomy is not as precise and clear-cut as arithmetic, therefore the moral disagreements are natural and common. So in order to allow scope for disagreement, the tolerance is required among individuals with autonomous, reasonable and responsible thinking. According to the principle of tolerance, the objective of teaching and studying engineering ethics is to discover ways of promoting tolerance in the exercise of moral autonomy by engineers.

Thus the goal of teaching engineering ethics is not merely producing always a unanimous moral conformity; it is about finding the proper ways and means for promoting tolerance in the practical applications of moral autonomy by engineers. In a way, the goal of courses on engineering ethics and goals of responsible engineering have some similarities. Both situations require the need for some consensus regarding the role of authority.

Relationship between Autonomy and Authority:

Moral autonomy and respect for authority are compatible with each other. Exercising moral autonomy is based on the moral concern for other people and recognition of good moral reasons. Also moral autonomy emphasizes the capabilities and responsibilities of people. Authority provides the framework through which learning attitudes are encouraged. Sometimes, conflicts will arise between individual need for autonomy and the need for consensus about authority. This situation can be rescued by having open and frank discussion regarding a moral issue with the help of authority. Consider the relationship between autonomy and authority, with referenceto a classroom. In the classroom, the teachers have authority over students. Authority of the teachers helps in maintaining the dignity and decorum of academic climate in a institution; also in restoring the confidence and respect between teachers and students. As per the first point, there should be the acceptance of authority of authority by both the teachers and students, in order to conduct the classes in orderly ways. When the authority is misused, conflicts may arise between autonomy and

authority. As per the second point, allowing open discussions between teachers and students can reduce the unhealthy academic atmosphere.

MODELS OF PROFESSIONAL ROLES:

It is understood that an engineer has to play many roles while exercising his professional obligations. Some of the professional roles or models are given below:

❖ Engineers as Saviors

- ✓ It is believed that engineers hold the key for any improvements in society through technological developments. Thus some people consider engineer as a savior because they redeem society from poverty, inefficiency, waste and the hardships drudgery of manual labor.

❖ Engineers as Guardians

- ✓ Engineers know the direction in which technology should develop and the speed at which it should move. Thus many people agree the role of engineers as guardians, as engineers guard the best interests of society.

❖ Engineers as Bureaucratic Servants

- ✓ The engineer's role in the management is to be the servant who receives and translates the directives of management into solid accomplishments.
- ✓ Thus the engineers act as a bureaucratic servants i.e., loyal organizations set by the management.

❖ Engineers as Social Servants

- ✓ As we know, engineers have to play the role of social servants to receive society's directives and to satisfy society's desires.

❖ Engineers as Social Enablers and Catalysts

- ✓ Besides merely practising the management's directives, the engineers have to play a role of creating a better society. Also they should act as catalysts for making social changes.
- ✓ Sometimes engineers have to help the management and the society to understand their needs and to make decisions about desirable technological development.

❖ Engineers as Game Players

- ✓ In actual practice, engineers are neither servants nor masters of anyone. In fact, they play the economic game rules, which may be effective at a given time.

- ✓ Like managers, the engineers aim is also to play successfully within the organization and moving ahead in a competitive world.

THEORIES ABOUT RIGHT ACTION:

The main objectives of right action are;

- To understand the distinction between a theory of Right and a theory of Good.
- To understand Utilitarianism, Ethical Egoism, and Consequentialism
- To Know how rule utilitarianism differs from act utilitarianism;

“Utilitarianism is the moral philosophy putting that at the center of things. It concentrates upon general well-wishing or benevolence, or solidarity or identification with the pleasure and pain or welfare of people as a whole. The good is identified with the greatest happiness of the greatest number, and the aim of action is to advance the good (this is known as the principle of Utility). We should always do whatever will produce the greatest possible balance of happiness over unhappiness for everyone who will be affected by our action. Utilitarianism is often summed up as doing ‘the greatest good for the greatest number.’”

Theories of Rights Action are philosophical concepts concerned with human nature and their rights and duties to lead the life with ethical values. The concepts mainly focus on individual person’s actions and their consequences. There are different versions of rights action introduced by difference ethicists during the eighteen-century Enlightenment Era: utilitarianism; rights ethics, and duty.

Our task here is to define the concept of Rights Action. We may have different perspectives and understanding of the concepts. After having learnt the concepts: utilitarianism; liberty rights; welfare rights; and duty ethics we can theorize the concept of Right Action as the followings:

- ✓ Right action is the action which controls by law
- ✓ Right action considers to good consequences of action
- ✓ Right action is the action which is benefits to all students, teachers, society, industry etc.
- ✓ Right action is the consequences of action that is not violate the moral rule.

Other definitions: a right action is an act that is permissible for you to do. It may be either: a). an obligation act- is one that morality requires you to do, b). an optional act- an act not obligatory or wrong to do; it is not your duty.

SELF-INTEREST:

Self-interest is being good and acceptable to oneself. It is pursuing what is good for oneself. It is very ethical to possess self-interest. As per utilitarian theory, this interest should provide for the respect of others also. Duty ethics recognizes this aspect as duties to ourselves. Then only one can help others. Right ethicist stresses our rights to pursue our own good. Virtue ethics also accepts the importance of self-respect as link to social practices.

In Ethical Egoism, the self is conceived in a highly individualistic manner. It says that every one of us should always and only promote one's own interest. The ethical egoists do not accept the well-being of the community or caring for others. However this self-interest should not degenerate into egoism or selfishness, i.e., maximizing only own good in the pursuit of self-interest. The ethical egoists hold that the society benefits to maximum when (a) the individuals pursue their personal good and (b) the individual organizations pursue maximum profit in a competitive enterprise. This is claimed to improve the economy of the country as a whole, besides the individuals. In such pursuits, both individuals and organizations should realize that independence is not the only important value. We are also interdependent, as much as independent. Each of us is vulnerable in the society. Self-respect includes recognition of our vulnerabilities and interdependencies. Hence, it is compatible with caring for ourselves as well as others. Self-interest is necessary initially to begin with. But it should be one of the prime motives for action; the other motive is to show concern for others, in the family as well as society. One's self-interest should not harm others. The principles of 'Live and let (others) live', and 'reasonably fair competition' are recommended to professionals by the ethicists

CUSTOMS AND RELIGION:

As we live in a society which is of increasingly diverse nature, it is more important to have tolerance for various customs and outlooks. Hence the concept of ethical pluralism emerges. It views that there may be alternative moral attitudes that are reasonable. But none of the moral perspectives can be accepted completely by all the rational and the morally concerned persons. Ethical pluralism allows the customs which plays an important role in deciding how we should act.

Moral values are many, varied and flexible. So, these moral values allow considerable variation in how different individuals and groups understand and apply them in their day-to-day activities. In other words, to be precise, reasonable persons always have reasonable disagreement on moral issues, including issues in engineering ethics. Ethical Relativism, an objectionable view, should not be confused with Ethical Pluralism. As per Ethical relativism says that actions are morally right when they are approved by law or custom and they are said to be wrong when they violate laws or customs. Ethical relativism tries to reduce moral values to laws, conventions and customs of societies.

What is the necessary for a person to accept ethical relativism? There are so many reasons for accepting ethical relativism –

The laws and customs seem to be definite, real and clear – cut. They help to reduce the endless disputes about right and wrong. Moreover, laws seem to be an objective way to approach values. The above argument is somewhat weak. This reason underestimates the extent to which ordinary moral reasons are sufficiently objective to make possible criticism of individual prejudice and bias.

Moreover, moral reasons allow objective criticism of the given laws as morally inadequate. The second reason for accepting ethical relativism is because it believes the values are subjective at the cultural level. They also state that the moral standards are varied from one culture to another. The only kind of objectivity is relative to a given set of laws in a given society. This relativity of morality encourages the virtue of tolerance of difference among societies.

USES OF ETHICAL THEORIES:

Ethical theories have so many uses. Out of them, the following three are the most important uses:

- ✓ Understanding moral dilemmas.
- ✓ Justifying professional obligations and ideas.
- ✓ Relating ordinary and professional morality.

“It Is Always Better To Be Recognized As Human Being”