



Evaluation and Accreditation of Academic Institutions with Emphasis on Ethical Practicese

Dr. S. C. Sharma*

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Introduction:

Respected Dr.C.G.Krishnadas Nairji, President, Society for Professional Ethics & Management (SPEM), Prof.Indranil Manna, President, Indian National Academy of Engineering (INAE), Dr.R.N.Iyengarji, Distinguished Former Professor, IISc, Director, Centre for Ancient History and Culture, JAIN (Deemed to be University), Dr. Karisiddappaji, Vice Chancellor, Visvesvaraya Technological University (VTU), Prof. K.R.Sridhara Murthiji, Former Distinguished Scientist, ISRO, Director (Academics and Planning), and representatives from UGC and other regulatory bodies, Vice-Chancellors, Registrars, Deans, Directors, Heads of the Departments, Professors, teaching fraternity, management personnel, Co-ordinators, students, who are attending this

webinar through on line, dignitaries, media representatives, ladies and gentlemen.

It gives me great pleasure to be here to deliver '**Key Note address**' on this auspicious occasion of **National Webinar on 'Ethics in Indian Higher Education'** organized by Society for Professional Ethics & Management (SPEM), Indian National Academy of Engineering (INAE), supported by Jain University, VTU and others. I deem it my privilege to address this august gathering through e-mode digital platform.

Education is a psychological process which concentrates on mental refinement. In other words, a never ending voyage from **Aviveka** to **Viveka** by unravelling inner core in totality of an individual's personality. Unless the medium through which it is transmitted to the

* Dr. SC Sharma is currently Director, National Accreditation Council (NAAC). He is a distinguished professor with Doctorate in Engineering, Science, Management and Literature. He is well versed in Indian Philosophy and culture. Served as Vice Chancellor of Tumkur University and as Advisor to many other Universities. He can be contacted on E-mail: director.naac@gmail.com This Paper is based on his Key note address at the National Webinar on 'Ethics in Indian Higher Education' held on 25th June 2021..

mind of a student is perfect, it will not achieve its realm.

Here the mechanism of the mind of a pupil must be thoroughly observed and understood by a Teacher before he tries to transcend the mind of the former and this Shreyo Marga takes both 'Teacher' and the 'Taught' in the joyful journey of 'Sadhana'.

Ancient Scriptures on Ethics in Education

I would like to throw glimpses on the ancient system of education, its inherent philosophy by taking leaf from few verses of our ancient scriptures which extensively propagated Ethical Perspective. What we practice today as modern parameters or criteria in Higher Education and its institutions imposed through institutionalized statutory regulatory authorities are deep rooted in our heritage, culture and ethos which have evolved robust '**Knowledge practices**' since time immemorial. It may be observed and it is evident that our society itself played effective and proactive role of institutionalized regulatory authorities as we have today. From this it is evident that any Evaluation of educational institutions based on Ethical Practices or its contribution to the society from the Ethical point of view, it is good to have evolved a system from the social background which have wider scope and impact on the society rather than institutionalized framework.

It all starts from iota of relationship between a Student and a Teacher considered as nucleus part of the Education System as sacrosanct. The Maha Kulapatis or Acharyas of the Vishwavidyalayas expected from the

Teaching Faculty to be ideal exemplars in the aspects of dignity of the behaviour, restriction in their conduct purely to academic activities, unselfish motive, perfection in their subjects and many more.

Because of these factors the profession of a Teacher had a very high code of honour during those times. Whenever a student approaches the Gurukula, it was the bounden duty and regarded as imperative on the part of the Preceptor to teach. He could not refuse even an unqualified student, though there may be no prospects whatever the amount of honorarium from the poverty stricken student. On the contrary, the teacher was expected to arrange for the boarding, lodging and cloths of his students in case they were very poor.

संवत्सरोषिते शिष्ये गुरुर्ज्ञानमनिर्दिशन् ।
हरतेदुष्कृतं तस्य शिष्यस्य वसतो गुरुः ॥
—कूर्म पुराण

This duty is recognized in '**Koorma Purana**', as binding on the preceptor to impart knowledge to his pupil within a year of his coming, failing which all the sins of the pupil were to be transferred to him. The '**Mundakopanishad**' advocates the ethical responsibility of a teacher as follows:

तस्मै स विद्वानुपसन्नाय सम्यक् प्रज्ञां चित्ताय शमाञ्चिताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाचतां तत्त्वतो ब्रह्मविद्यां ॥
—मुंडकोपनिषत्—द्वितीय खंड

Meaning: A learned Teacher with all honesty shall impart pristine knowledge to a deserving and eligible student who comes to him seeking knowledge.

'**Chandogya Upanishad**' states that if a teacher capriciously withholds instructions from his properly qualified students, even

God will become annoyed for the deeds of the Preceptor.

The best social practices are always reflected in the contemporary literature of a civilization. Our Sanskrit literature are the concrete documents of anthropology with abundant instances evaluating and showcasing the Ethical practices that prevailed in every phase. **Kalidasa, the Kavikula Guru**, in his play **Malavikagnimitra** has reflected those ideals in one of the character and enunciated his views against the ‘**Commercialization of Education**’.

लब्धास्पदोस्मिति विवादभीरोस्तिक्षमाणस्य परोण निंदां ।
यस्यागमः केवल जीविकाये तं ज्ञानपण्यं वणिजं वदन्ति ॥ १७ ॥
—मालविकाग्निमित्र—कालिदास

Meaning: A man who fights shy of a contest because he is well provided in life and puts up with an insult from another and **whose learning is a mere means of livelihood—people call him a merchant trading in Knowledge.**

The **Ashtanga Hrudaya** underlines for the holistic perspective for students. The medical experts of those times mention that six month’s period of waiting should be regarded as sufficient in the case of medical students to enable the teacher to find out their seriousness and intellectual calibre. Every minute aspect of learning process were based on ethical practices, as evident in the following verses:

आचार्यः सर्व चेष्टासु लोक एव हि धीमतः ।
अनुकुर्यात्तमेवातो लौकिकैर्धेः परीक्षकः ॥ ४५ ॥
—अष्टांग हृदय—दिनचर्य अध्याय

Meaning: For an intelligent person the whole world is a guide/teacher. Therefore

follow the world as an **evaluator of the performance** of the worldly affairs.

The unwritten Code of Conduct which was practiced during ancient times have reverberated in several maxims viz., Nyayavali, Hitopadesha, Subhashitasaara Sangraha, etc., which not only criticized the human greed, but also created awareness amongst the parents to be cautious of such pseudo Preceptors.

Concluding Remarks:

The exigency of the present day is not philosophy or religion in the academic sense of the term, but ability to think rightly. If we subtly observe the disorder of percentage is not absence of philosophy, but wrong thinking and its narcissism has crept into our Education system. However, it is difficult to define right thinking and it cannot be denied that it is the goal of aspirations of every generation. But, wrong thinking is the attitude of the mind, where the false is mistaken for the true and it is also a deep rooted prejudice which is hard to eradicate. Therefore, some efforts have to be made in tackling the problem in its core, i.e., by laying emphasis for multi-dimensional **Ethical Practices** in evaluation practices of academic institutions and also Education system. Either an individual or an institution or even organized system, the more we drift from the Ethical Consciousness and Higher Values, the more woes we invite.

The dire need of the hour is presentation of Truth in a proper form, fitted to the particular stage in which human consciousness finds itself and suitably adaptable in a given situation of the human mind and the psychology is that no ‘**Consciousness**’ cannot

reject the ‘**Truth**’ as they are two faces of a coin. Methods of instruction may differ, but the Truth does not vary. If the present day education format has not succeeded in progressive contribution to the society as well as reaching its aspirations, it is because of the wrong methods adopted in stuffing the student’s mind with information that cannot be easily digested. Moreover, education is not accumulation of information, but assimilation of reality by degrees. When we, as educators, teachers, facilitators including parents, forget this fundamental truth behind the educational process, inevitably Education becomes a mockery and meaningless exploration.

For a teacher educational career is a holy pursuit, its sacredness should not be profaned by indulgence to the subhuman urges. In the process of imparting education, the intellectual, emotional and active sides of

human nature shall receive adequate attention. In the teaching–learning process, the relation between the inner and outer realities, the psychical nature of a child, the physical and social nature of the environment, should be harmoniously maintained at every stage.

Today, it is our onus to maintain the synergy amongst the stakeholders of Education, to keep the spirit of true Education alive and our system of education needs planned revamp, sharing of ancient academic practices as intelligence, precise execution to achieve success and in future we have to turn that **Success template**.

Reference:

1. Koorma Purana,
2. Mundakapanishad
3. Chandogya Upanishad



**“First Class Religion teaches how to
LOVE GOD without any selfish desire.
If you serve God for some gain, it is
business, not love.”**