

Our Code of Conduct - Who WE Are and What WE Must Do

Samája Gurus - Who We Are

The Ananda Marga Guru, Shrii Shrii Anandamúrtijii, has revealed that educators are the social preceptors or the Samája Gurus of the society.

Who is an Educator? Everyone who is working for the Mission of the Ananda Marga College is an educator because they are a crucial part of our education mission.

Who is a Guru? In Sanskrit, "gu" means "darkness" and "ru" means "dispeller". So guru means "one, the guide who removes the darkness from the mind". This darkness actually belongs not only to the psychic stratum or the spiritual stratum, but to all strata of human existence. That is, darkness prevails in all the three strata - in the crude physical sphere, in the psychic sphere, and in the spiritual sphere. The darkness of the mind must be dispelled.

There should not be a festival of lights (Diipávalii) outside while one's own house remains in darkness. There should also be illumination inside one's own house, and this is the enlightenment of the mind, of the soul. In the mundane world, in the psychic world, one cannot accomplish anything as long as the darkness of ignorance remains.

What is the Samája, the society?

Samánam ejati iti samájah.

Society is the collective movement of a group of individuals who have made a unanimous decision to move together towards a common goal."

When the members of a society come to a unanimous decision, "We'll move together, we'll live together in good times or bad," then their collective movement is known as Samája or society. Some may have moved far ahead; some may have lagged behind. Some may be unable to walk due to pain in their legs. Some may have fallen on their faces. Those who do not even care to look after their companions trailing behind them are not worthy to be called members of society. The proper thing is for all members of the society to move in unison; and while moving together, each member should feel a responsibility for every other member of society. Those who are unable to move must be carried so that the rhythm of the collective movement remains unbroken.

Thus, the significance of society lies in moving together. If in the course of the journey anybody lags behind, if in the darkness of night a gust of wind blows out anyone's lamp, we should not just go ahead and leave them in the lurch. We should extend a hand to help them up, and rekindle their lamps with the flames of our lamps. All human beings must attach themselves to others by the common bond of love, and march forward hand in hand, and then only can we proclaim it a society.

How many societies are there? Is there a human society? If we take the full meaning of the term society into consideration, it will be seen that till now human beings have not been able to form a real society. If India builds a society for only Indians, Pakistan for only Pakistanis and England for only the English, then three separate

societies will exist, but we cannot look upon them as the society of humanity. Because humanity is divided into groups, one society will naturally try to thrive by exploiting the vitality of others. On observation you will notice that efforts are being made to establish so-called societies in some particular part of the world, for some particular section of the people, and based on some particular "ism" or [religious] faith. This is why Marga Guru Shrii Shrii Anandamūrti has called upon all saying,

"Spread out the sermons of amity amongst the humanity. Remind one and all that the establishment of human excellence does not lie in hypocrisy but in simplicity and sincerity. Make them all realize that every individual human problem, whether big or small, is the problem of universal humanity. Make them also understand that the origin as well as the finality of the entire humanity is one and the same."

The newly awakened humanity of today is anxious to herald the advent of one universal society under the vast blue sky. The noble and righteous persons of all countries, bound by fraternal ties, are eager to assert in one voice, with one mind, and in the same tune that human society is one and indivisible. In this voice of total unity and magnanimity lies the value and message of eternal humanism.

Shrii Shrii Anandamūrti explains what is the Mission of Ananda Marga College in relation to this universal yearning saying,

"At present, we will have to look at everything in this world from the perspective of our solar system, even if we do not yet look at things from a cosmological perspective. We must move ahead, looking upon this solar system as one integral entity. But in the future, human beings from other planets and satellites will join our movement; we will have to build our society together with all. We will have to look upon this whole world as an integral entity."

So then who is a Samāja Guru? In the history of our human society sometimes it so happens that a major portion of the people, [who used to get inspiration from their traditional social environment, cannot, due to the influence of antisocial elements,] get that inspiration. When such a situation is created, it is the duty of the nobler and better portion of the human race to guide others so that they may not feel any difficulty due to unfavourable environmental pressure. These people are the Samāja Gurus [gurus of the society]. They help people at times of such adverse environmental conditions.

In order to prevent a person from degenerating into a great sinner, it is necessary to impart good education from childhood. It is a social duty. The people who are entrusted with this task are called samāja guru [preceptors] of the society. Whatever thoughts any small child, or boy or girl, or adolescent, youth, middle-aged person or old person may have in their individual lives, in family life it is the responsibility of the guardians of the family to control them. Children are generally like their parents. But the overall responsibility of guardianship lies with the Samāja Gurus.

Teachers must be selected carefully. High academic qualifications do not necessarily confer on a person the right to become a teacher. Teachers must possess such qualities as

- 1) personal integrity,
- 2) strength of character,
- 3) righteousness,
- 4) a feeling for social service,
- 5) unselfishness,
- 6) an inspiring personality and
- 7) leadership ability.

They are Samāja Gurus, and for this reason it is not possible to accept just anyone as a teacher. Because we teachers have such an extremely important role to play, their professional standards must be very high.

This is why Marga Guru Shrii Shrii Ánandamúrtiji has enjoined us all, *“Remember that strong Samāja Gurus must be developed.”*

Our Mission at Ananda Marga College

Namaskar - we offer our broad-minded and open-hearted love and reverence to that Supreme Being, Supreme Beloved (Baba) in each other, in our students and in every part, every being of our Ananda Nagar.

That Supreme is nought but endless joy or Ananda and our Marga and our path is to move hand-in-hand in loving brotherhood and sisterhood with all human beings, with all of creation, towards Him, our cherished Goal (Ishta).

So we at Ananda Marga College are a collegium - a team of dedicated scholars, administrative and support staff dedicated to taking everyone along this journey path. But what is this path what is our goal. Shrii Shrii Ánandamúrti answers this so sublimely saying,

“In Ananda Marga this divine flow of Brahma is embedded in different lessons of spiritual meditation. Thus, those who practice this meditation, whether in the present or the future, whether within time or beyond time, will certainly cry, sing and dance with exquisite spiritual joy, and advance steadily towards the blissful Macrocosmic stance.

Advancing thus, establishing oneself in [the moral yantras of] Yama and Niyama, and becoming a true Sadvipra [spiritual revolutionary, one will attain oneness with the Supreme Entity. Developed human beings will have to move along this Macrocosmic flow of Brahma. One who tries to remain aloof from this divine flow does not deserve to be called a human being. One should bear in mind that the highest fulfilment in life lies in movement in the Cosmic flow. The path along which this movement takes place is called the path of bliss, the path of Ánanda Marga.”

But how do we move along this path. We move by service. Service is not just a temporary work, it is the essence of being alive. This is why our Marga Guru calls out to each one of us saying,

“As long as you exist, you have to perform service. The moment you stop, you will fall into an abyss. You should not do this! It is your nature to carry yourself from narrowness to vastness, from greatness to divinity. It is against your nature to allow yourself to fall into an abyss.

You long for eternal bliss, you endeavour for eternal life, and you are fused with that very unending life in the circulation of your blood and in the rhythmic vibrations of the contractions of your heart. You have been listening day and night to the voice of eternal youth. In the state of Supreme Attainment and Supreme Realization, you will be infused with boundless knowledge.

O human being! Be established in the radiance of godliness, in manliness, because yours is a path of a revolution. Yours is not a path of extra caution and hesitant movement. You are travellers on a difficult path. You have to march ahead, with head held high and with your chest forward. You have not a moment to stagger or look behind.”

So, we are here to serve

- serve our students by helping them develop their career, their character, the conscience and their level of Consciousness
- serve by empowering our students to be life-long students, ever-humble, ever eager to discover and learn more and more.
- serve by expanding the mind of our students to love and build ties of affection with more and more people, animals, trees, rivers, hills and the soil of Ananda Nagar, of their homes and of this earth that shelters us all. At the same time we serve them by inspiring them with our future mission to build an Ananda Parivara.
- Serve by revealing to our students their unique life mission of spiritual realization and utilizing their unique talents and personal dreams for dedicated service unto humanity. This service means to treat the joys and sorrows, hopes and aspirations of human beings sympathetically, and see them merged in Cosmic Consciousness and established in Divine Majesty.
- Serve by revealing to the students that by their very Godly nature they are born to be Sadvipras or spiritual (Kalki) revolutionaries dedicated to fighting and triumphing over all forms of injustice, inequality and exploitation across this planet and throughout the universe.
- Serve by revealing to students the ecstatic bliss that come when one gives one's heart to the Supreme Beloved and celebrates His Name, His sadhana and His Love with all beings as the 21st century avatars of Nimai and Nitai.
- Serve our administrative staff by helping them in all possible ways and by sharing our knowledge and wisdom with them and learning from them.
- Serve our support staff by helping them increase their educational and knowledge levels and that of their families. In addition we have to learn from their life wisdom.
- Serve our villages here in Ananda Nagar by visiting schools to inspire and mentor students and by working as sevaks in these villages to make them self-reliant and culturally developed.
- Serve ourselves by studying more and increasing our subject knowledge and all-round knowledge. Serve ourselves by grounding our knowledge upon our personal spiritual realization. Serve ourselves by conducting our personal and social lives as per Yama-Niyama and other cardinal human principles. Serve ourselves by allowing Him to endlessly serve Himself in the form of His created children through our atman, minds and bodies every moment that we remain alive.

Our Code of Conduct

Introduction

Niiti or morality is derived from the Samskrta root verb *nii* + *ktin* suffix. "Nii" means "to lead" and "niiti" means "the code of conduct which leads human beings towards the state of highest fulfilment."

In the realm of Dharma (spiritual righteousness) there must be clear-cut injunctions in the form of Dharma Shastra (spiritual scriptures), and simultaneously there must be strict guardians who during their lifetimes guide themselves as well as others according to those scriptural injunctions. This guidance is attained primarily by sadhana, devotion (bhakti) and dedicated study as our seva, our way of living and dying. After their demise, they will live forever in their teachings, which, though given for a particular age, will become a code of conduct for all time. These guardians are the Samaja Gurus - you and I - all of us.

LOVE EDUCATION:

As the Teaching, Administrative and Support Staff of Ananda Marga College we pledge to follow the following Code of Conduct

1. L = Laughing

I shall create a culture of joy and laughter in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Searching for and discovering that infinite joy and laughter within myself by meditation and other spiritual practices.
- 🙏 Learning to face all obstacles, setbacks, insults, attacks and defeats with joyful laughter because in the end Truth, Justice, Wisdom and Love are bound to triumph one day.
- 🙏 Encouraging, guiding students to forget their fears, insecurities and prejudice and find the humour and laughter in their struggle to learn new facts and theories as well as in simplest of events as we go through our day.
- 🙏 Inspiring and motivating students to use their knowledge and wisdom not to ridicule and belittle others with immoral humour, but rather to help weaker students, the less educated, etc. by teaching them to use humour to enable their own students to forget their complexes and start learning.
- 🙏 By working with students to spread humorous satires that expose the dogmas, prejudices, resentment and fears that is behind the injustices and crimes in the society.
- 🙏 By meditating on and diffusing the Liilas or divine games of the Lord and in particular the endless stories about the irresistible humour of Lord Anandamurti - Bhuma Hasya-abhineta - Cosmic Comedian.

2. O = Observing

I shall create a culture open-minded, open-hearted observation in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Learning and teaching students to Never turn away from or shun any person, or any being, but always face them open-mindedly and open-heartedly with that infinite Bliss within ourselves that is ever-flowing due to persevering in sadhana, service and sacrifice in daily life.
- 🙏 Working with students to empower them to observe the minutest events, behaviour and characteristics of the people, living beings, and physical objects around them as part of their studying their academic subject.
- 🙏 Working with students to become enlightened about how different ideas, sentiments, passions and propensities (*vrttis*) of the scholars of the past led to the creation of various theories, methods of analysis, etc. in a particular academic subject and above all to inspire them to try to merge all their endless mental, emotional and intuitional expressions in limitless Bliss by spiritual practices, so that their understanding, research, analysis and synthesis will be genuinely rational and universal.
- 🙏 Working with students to understand how different specialities in an academic subject emerge and later become separate academic disciplines and how the research and knowledge in these disciplines evolve. In this way they can be inspired to have knowledge of not just many academic subjects but also many types of knowledge that are part of agricultural, ecological and social life and thus become a Renaissance Man.
- 🙏 Working with students (both inside and outside the College) to collectively understand how all knowledge is bound by the relativities of time, place and person and how it is only by expanding the mind to attain contact with Paramatma (the Supreme Self) within the core of one's inner being that one can have the true outlook, the genuine vision (Darshan) of the truth. Above all striving to realize that genuine Darshan (vision, witnessing, understanding, caring) arises only when we see through His eyes - when we become His eyes.

3. V = Venerating

I shall create a culture of reverential veneration in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Endlessly learning about all the venerable personalities of the past who have blessed humanity with their morality, wisdom, valour, labour, etc. in the struggle for justice, equality, freedom and enlightenment and celebrating their virtues with everyone we come in contact with.
- 🙏 Endlessly inspiring students to learn about all the virtues and noble qualities of all the people, animals, plants who are all around us and to venerate them instead of running after personal fame and adulation, and above all, learning how to honour those who are dishonoured, exploited and abused by society.
- 🙏 Endlessly inspiring students to have reverential awe and wonder about everyone and everything around them in their studies of different subjects and in their daily lives and to venerate them with endless service activities.
- 🙏 Endlessly inspiring students with reverential veneration for the vast Mission of Ananda Marga in Ananda Nagar, in Rarh and the entire planet.
- 🙏 Endlessly inspiring students with reverential veneration for the infinite dimensions of the Cosmic Ideology of Ananda Marga with its goal of creating a Cosmic Humanity.
- 🙏 Endlessly inspiring students with reverential veneration for the infinite Tapasya, obdurate optimism, boundless blessings, endless labour, self-effacing glories and omnipotent tenderness of Lord Shrii Shrii Anandamurti.

4. E = Enchanting

I shall create a culture of loving enchantment in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Realizing the divine, Cosmic Enchantment of endless happiness or Bliss within by spiritual practices.
- 🙏 Realizing how this Cosmic Enchantment expresses itself in the unique charms of every person, every animal, every plant, every river, etc. of the created world as well as in every thought, feeling, propensity, intuition and passion of the inner universe as well.
- 🙏 Realizing together with student the enchantment of every expression of the beings, objects, concepts, principles and dynamic systems in the academic subject discipline and learning how through selfless dedication in studying, analyzing, synthesizing, hypothesizing and discovering knowledge and wisdom we can create relationships of enchantment with all aspects of the subject discipline.
- 🙏 Enchanting together with our students in our academic subject, all beings, all facts, all ideas, all sentiments, all intuitions, all knowledge systems, all wisdom we come in contact by our dedication to celebrating the endless forms of Divine Beauty in all the activities of our researching, analyzing, understanding, theorizing, synthesizing, and wisdom.
- 🙏 Enchanting together with our students in our community service by our endlessly joyous labour, sacrifice and empowerment of the dreams, demands and God-given rights of every person, every family and every village we come in contact with.
- 🙏 Enchanting together the Cosmic Enchanter by surrendering ourselves to loving Him in all His Lilias on this planet in the forms of Lord Shiva, Lord Krsna and Lord Anandamurti

5. E = Enlargement of Mind

I shall create a culture of yearning for all-round enlargement of the mind in my classroom, in the College and in the Anandanagar community by

- 🙏 Pursuing the infinity of Pure Consciousness in the core of my being by spiritual practices and immerse my thinking, feeling, behaviour and social life in that Infinite Bliss.
- 🙏 Continually striving to expand my knowledge of i) my subject discipline by reading and mastering the latest and classic journals, books, conferences, etc ii) the best and the latest educational techniques, psychology studies and management iii) studying and meditating upon NeoHumanist Education and iv) keeping contact with the best scholars and practitioners in all of these realms v) pursuing knowledge in other subject disciplines related to my own discipline vi) pursuing knowledge and wisdom in the arts and bhakti culture.
- 🙏 Continually inspiring students to go beyond rote learning and to marvel at and love the mysteries and beauties of the subject discipline by i) assessing the levels of student knowledge and basic learning skills at the start of a course and in case working with the administration to make the necessary arrangements for the student to get extra coaching or a

separate course ii) revealing the history of the great minds who developed the subject iii) going beyond the curriculum to give students an understanding of the broader and in-depth issues both in lectures and also by giving additional student readings that give a variety of viewpoints and a multidimensional understanding iv) teaching students how to carry out critical analysis, empathy in understanding, holistic synthesis and formulate their own viewpoints in a rational and comprehensive way.

- 🙏 Taking students out of the classroom for outdoor instruction, field trips to meet scholars and technicians, enabling students to communicate with other students in the same subject discipline at other academic institutions around the world using the latest technology.
- 🙏 Encouraging students to analyze themselves - their conduct, ideas, feelings, intuitions - as well as go deep within themselves by meditation.
- 🙏 Demonstrating by personal example that it is only by surrendering to the Supreme Consciousness through Parama Guru that one's inner darkness be removed and hence enabling one's mind to merge that Blissful Consciousness in the core of their minds.

6. DESMEP, D = Discipline

I shall create a culture of self-discipline and collective disciplined unity in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Being uncompromisingly strict regarding discipline in my spiritual practices and study and manifestation of the spiritual Ideology.
- 🙏 Being uncompromisingly strict in daily conduct (inside and outside the College) to follow the moral principles of Yama-Niyama, 15 Shiilas, as well as 16 Points by daily use of a 16 Points Chart and weekly Self-analysis report. This especially refers to following these principles with regard to i) all financial dealings, ii) refraining from all forms of nepotism, iii) refraining from any kind of personal favouritism or hostility towards any students based on tuitions, caste, religion, etc. and iv) refraining from improper, immoral relationships with students or staff in the College v) stopping others from these kinds of corruption by personal warnings, unofficially contacting the higher authorities at the College or filing a written complaint vi) to never refrain from revealing the corrupt conduct of others means as this kind of condoning and support of their crimes will cause the College to take disciplinary action against myself in addition to the guilty person. See the section on Disciplinary Action below
- 🙏 Being uncompromisingly strict in attending all assigned classes, tutorials, meetings or service activities (unless one is sick and has a signed letter from a licensed doctor) by being in the classroom at the latest 5 minutes before the start of the class and leaving not earlier than 10 minutes after the end of the class. This includes attending regular tutorials for junior and new students and being readily available for helping students both inside and outside the classroom. Cooperating with an anonymous survey of student opinions and complaints at the end of each course. Cooperating fully with the College in reviewing my attendance and other behaviour every six months.
- 🙏 Being uncompromisingly strict to refrain from all forms of plagiarism and to make sure that no student or fellow faculty is involved in plagiarism. To take actions against others involved in plagiarism. See the section on Plagiarism below.
- 🙏 Studying and propagating about the life and noble deeds of great moralists of the past, in particular of Lord Shiva, Lord Krsna and Lord Anandamurti.

7. DESMEP, E = Etiquette

I shall create a culture of personal and collective civilized, loving etiquette and polite manners in my classroom, and in the College by in the College and in the Ananda Nagar community by

- 🙏 Developing a subtle sense of refinement and giving a refined form to all my internal and external expressions by making my thoughts, feelings, ideas, sentiments, judgements and intuitions more and more sublime by merging my mind in nectarean flows of Bliss within myself through spiritual practices. Civilization is a collection of usages, manners, etiquette, formalities, ideologies and love.
- 🙏 Creating a classroom and College culture that encourages and praises students that express themselves in more and more subtle ways by following wholehearted etiquette in their

behaviour with everyone and everything without flattering the powerful and ignoring or ill-treating the weak, animals, plants or inanimate beings. This starts with the 39 Social Norms and other points mentioned in the Caryacarya books but goes beyond to become the way of life of a genuine gentleman.

- 🙏 Helping students to realize that etiquette is not artificial behaviour but rather is the essence of creating a new civilization. Civilization is a collection of usages, manners, etiquette, formalities, ideology and love. Students need to understand that the aim of Lord Anandamurti in Ananda Nagar is to create a new human civilization and their own state of mind (bhava) and daily conduct are the expressions of the civilization of Ananda Nagar. Students need to understand the 3 different forms of propriety - i) social propriety, ii) political propriety and iii) psychic propriety and thus how they have to take responsibility to keep elevating and sublimating their minds as otherwise it leads to social conflict as well as political corruption or tyranny.
- 🙏 Helping students to understand that the arts are the simplest way to develop subtle feelings and behaviour and hence encouraging them to learn to express themselves in all forms of arts so that they can become more subtle in their thinking and in their behaviour or etiquette.
- 🙏 Helping students (both inside and outside the College) to realize that bhakti or devotional love is the swiftest and most sublime means of purifying and making their minds and hence their etiquette become simple, subtle and sweet. Reveal stories of how Lord Anandamurti was exquisitely refined in His gestures, behaviour and social conduct as the Bhuma Bhadrapurusa - Cosmic Gentleman.

8. DESMEP, S = Smartness

I shall create a culture of enlightened smartness in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Bringing under control and sublimate my propensities, mental complexes, emotions, sentiments, *ripus/enemies* (kāma [physical desires], krodha [anger], lobha [greed], moha [infatuation/obsession], mada [vanity], matsarya [jealousy]) and *pāshas/shackles* (Ghrná [hatred], shaunkā [doubt], bhayam [fear], lajja [shame/shyness], jūgupsā [deceit], kula [family pride], shiila [culture pride], and mana [honouring oneself]) by morality and spiritual practices. This will enable the mind to function swiftly to understand and enable one to act swiftly without being shackled by internal weaknesses.
- 🙏 Teaching students how to be smart by i) maintaining a simple, clean tidy appearance, ii) drilling them (mentally and physically) and making them introspect so as to sharpen their intellect, thus making them ready to learn new ideas, subjects and skills, iii) learning to set short-term practical goals and objectives that are Smart, Measurable, Achievable, Relevant and Time-bound iv) training them in survival skills so they can gain the confidence and courage to face unknown and dangerous situation with dynamism, resourcefulness and bold, ingenious action.
- 🙏 Teaching students how by āsanas, Táńdava and Kaosíkii they can remove their physical ailments and weakness, develop healthy balanced glands and become inspired with courage and the blossoming of their inner treasures and love. Thus they will be able to be energetic but focused. Thus they will learn to be clear, concise and conclusive. Furthermore they will be readily adapt and triumph over new situations or when facing danger.
- 🙏 Teaching students how with meditation they can control their fears and complexes and attain truth, certainty, purity and surging love by contact with Paramatma within themselves. Thus whenever, after performing some activity, they think of Paramatma, their minds become all-pervasive and they will feel loving ties with not just the people around them but even with a blade of grass. They will then never think of harming others; rather they will think only of universal welfare. In that elevated state of mind, they will easily detect those demons in human form and will acquire the necessary capability to properly guide the friends and their communities who tend to be misguided by all sorts of narrow sentiments. This surging love will give rise to courage and valour which will allow them to plunge into righteous action independently and become the Dharma viiras (heroes) of their dreams.
- 🙏 Enabling students (both inside and outside the College) to realize how the divine fighters for justice and saintly fighters against dogma and ignorance of the past struggled against overwhelming odds and triumphed. In particular, understand the radiant, revolutionary deeds

of glory of the liilas of Lord Shiva, Lord Krsna and Lord Anandamurti. In particular the following words of Baba are the role model in this regard,
"To understand My Nature, you must do sadhana. I am clear, concrete and conclusive. My Philosophy - a complete way of life. I am complete in Myself and I want everybody to be complete in themselves. I am like an arrow - clear, to the point, concise, deep and penetrating."

9. DESMEP, M = Memory

I shall create a culture of dedicated memorialisation and memorization based on compassionate understanding in my classroom, in the College and in the Ananda Nagar community by

- 🙏 Ever-revising what I have learnt not just about my subject discipline but about the great scholars who developed the discipline and in addition the great scholars whose sacrifice have helped plant the forest of human knowledge as well all the great heroes (famous and forgotten) whose sacrifices and struggle have saved humanity from exploitation and slavery again and again throughout history.
- 🙏 Teaching students the technique not of cramming for exams but of making all types of knowledge a part of their lives as genuine human beings through continuous study every day, exercises in applying their knowledge in the form of essays as well as through having the give presentations to the class on specific topics. Above all having students of senior years guide students of junior years will help preserve their knowledge and link the knowledge of earlier years with what they are learning at present.
- 🙏 Having students become create their own programmes to honour the anniversaries of Dadhics, other heroes and the great scholars of the past as well as in finding the neglected heroes, service workers and scholars of the present.
- 🙏 Teaching students how to increase their memory power by specific ásanas, pranayama and the focused concentration and blissful contemplation of meditation.
- 🙏 Inspiring students (both inside and outside the College) by one's personal example, how by contemplating on the Lord with Cosmic Memory, one can readily gain not just memory but omniscience if one selflessly dedicated to acquiring knowledge as part of a service mission to enlighten a suffering souls across this planet and throughout the universe.

10. DESMEP, E = English

I shall create a culture of aspiration and perseverance in mastering the usage and literature of Bengali our mother tongue, the usage and development of Sanskrit our ancestral language and in particular the use of English (so long as it remains our world link-language) both inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Understanding that today English is the primary means by which we and our students can connect with scholars and students around the world. Hence understanding means i) increasing my vocabulary power - writing down a few unknown words each day and looking them up in the dictionary and then practicing using them in writing sentences and in conversation ii) learning the Latin and Greek roots of the English language so as to be able to easily learn medical, chemical and other science subjects in English iii) studying academic writing in my subject in English at least every other day and making notes about the contents of each article/book iv) studying the works of Marga Guru originally given in English such as *Discourses on PROUT, Idea and Ideology, Ananda Vacanámrtam Parts 12, 14, 23, 30, 31, Subhásita Samgraha Part 21, etc* as well as mastering the book *Sarkar's English Grammar*.
- 🙏 Helping students realize the importance of English for getting jobs as well as for increasing one's in-depth knowledge of one's chosen career and one's general knowledge. Inspiring students to understand why English is popular and useful so that one day they can cause Sanskrit to become the language of South Asia and Southeast Asia and work so that one day Bangla can become the next global link-language.
- 🙏 Encouraging students to learn English by studying translations of short stories, dramas, plays, etc from Indian languages (aside from Bangla) into English, as well as studying great works in

other languages such as *Les Miserables* that have been translated into English and also studying the good writing of Indians, Africans, West Indians written in English.

11. DESMEP, P = Pronunciation

I shall create a yearning to know all the world's languages by starting with learning to carefully and correctly pronounce words in the languages I know that originate from other languages so as to spark the urge to learn these languages and other languages both inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Carefully learning to pronounce and understand all the dialect words in Bengali from the Rajbanshi/Rangpuri dialect to the Rarh dialect to the Shriipuriya mixed dialect (Angika-Bangla) to Khotta mixed dialect (Magahi-Bangla, to the Kera mixed dialect (Oriya-Bangla), Mymensingh dialect, etc.. Carefully pronouncing all the Sanskrit, Persian, Tamil, Arabic, Portuguese, Danish, Oriya, Angika, Assamese, Burmese, Santhal, Munda, Portuguese, Oraon, Mech, Rabha, Lodha, Khasi, etc. words in the Bengali language, Carefully pronouncing all the Munda, Dravidian words in Sanskrit and learning how to pronounce the different dialects of Sanskrit from our Gauriya dialect to Dravidian to Kashii to Maharashtri. Carefully learning to pronounce the Saxon/German, French, Latin, Welsh, Scottish, Spanish, Italian, Yiddish, Polish, Russian, Japanese, Chinese, etc. words in the English language.
- 🙏 Encouraging students to read translations of other languages into Bangla and English and then to try to learn a favourite poem of theirs in the original language. Giving prizes and honouring students who know many languages. Celebrating specific festivals of different languages/cultures of South Asia, Southeast Asia and inviting professors of that language from Gurukula to the College for that day. Honouring the pioneers and scholars who developed all these languages.
- 🙏 Encouraging students to become fluent in speaking and writing Sanskrit at an academic level as Sanskrit is the foundation of most languages in South Asia.
- 🙏 Encouraging students to read and learn the classics of Navya Bangla: *Varña Vijnāna*, *Varña Vicitra* and *Shabda Cayanika*. Helping dedicated students to study *Prayojaner Paribhāśā*, *Laghu Niruka* and *Prabhata Rainjaner Vyākāraṇa Vijnāna*.
- 🙏 Inspiring students to learn the spiritual foundations of all speech (*Vāk*) from the Mulādhāra Cakra (base of spine) and how it unfolds upwards in different stages of vocal expression. Inspiring students to learn the *biija mantras* (acoustic roots, phono-semantics) of Indo-Aryan languages as well as other languages and how they are related to the different cakras as well as how they evolve in different stages of Brahma Cakra (Cosmology).
- 🙏 Inspiring students to realize how our Marga Guru was the master of all the languages of the world because He knew the Language of the Heart.

12. U = Universal Outlook

I shall work to inculcate a universal outlook in my mental, emotional, spiritual and social life and inspire people with a passion for bhakti universalism both in the classroom, in the College and in the Ananda Nagar community by

- 🙏 Dissolving all different material objects, ideas, feelings and prejudices in the boundless effulgence of Pure Consciousness within by meditation and realizing this in daily life by 2nd Lesson and devotional ideation.
- 🙏 Working to remove geo-sentiment (nationalism, provincialism, sentiment for religious places) from my mind, the mind of my students, the mind of our College community and from the minds of the people of Ananda Nagar.
- 🙏 Working to remove socio-sentiment (casteism, positive/negative religious sentiment, racial sentiment, tribal sentiment) from my mind, the mind of my students, the mind of our College community and from the minds of the people of Ananda Nagar.
- 🙏 Working to remove Species-ism or pseudo-humanism (feelings that animals, plants, rivers, hills, rocks, soil are crude, inferior to and can be exploited by human beings) from my mind, the mind of my students, the mind of our College community and from the minds of the people of Ananda Nagar.

- 🙏 Encouraging students to make friendship and inter-marry with people of different states, nations, social groups in Bengal, in India and across the globe. Encouraging student exchanges with students in Ananda Marga institutions around the world. Encouraging students to learn bird watching and to learn about the different plant and animal species around them. Encouraging students to love the rivers, hills and the soil of Ananda Nagar, their home region, Rarh and all the regions of the world.
- 🙏 Inspiring students to realize how by morality and sadhana, they can see one, infinite, sweet radiance everywhere, in all beings. Inspire students to experience how by kiirtana and surrender, they can see and feel the blissful touch of the Supreme Beloved (Baba) at all times and in all beings.

13.C = Character

Note: Character is the sum total of all the distinctive psychological and moral qualities - (related to what type of thoughts, emotions, perceptions, motives, judgements one has) - that markedly characterize a person's moral makeup (the structure of their moral life/being) and hence determine their mannerisms, conduct and social life.

I shall continually endeavour expand, elevate and energize my own character and that of others both inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Experimenting and realizing how ásanas can balance our hormone secretions and hence prevent the predominance of certain propensities. Realizing how spiritual practices can sublimate the mind (and its 50 propensities and their 1000 expressions) leading to dramatic changes in one moral qualities and hence one's character.
- 🙏 Understanding and teaching students how one's samskaras (reactions to past karma) and one's bio-psychology determine the primary nature of our psychology and our character.
- 🙏 Understanding and teaching students how a) self-analysis or moral introspection b) the pursuit of personal moral goals and ideals and c) moral discipline d) self-sacrificing service will lead to i) moral independence, ii) moral courage and iii) moral power to change the world and fight for Dharma (spiritual righteousness).
- 🙏 Understanding teaching how cardinal human principles/values are innate in all human beings and how they originate in the psycho-spiritual realm where the mental diversity starts to merge in the unity of Pure Consciousness.
- 🙏 Understanding and teaching about how auto-suggestion or *maetri-bhavana* helps purify the mind by the regular, conscious practice of positive and benevolent thoughts/feelings can create a strong determination to manifest one's moral ideals in one's behaviour and social life, thus creating strength of character.
- 🙏 Understanding and teaching about how higher auto-suggestion involves the incantation of a *Mantra*. Mantras are words empowered to raise the *Kundalini* leading to control over and transcendence of the propensities associated with the *cakras*. This can lead to a life characterized by the bliss of samadhi. Teaching about the saints attained this in the past and about how Lord Shiva, Lord Krsna and Lord Anandamurti were Yogeshvaras who could give not just ordinary human beings but even animals the bliss of Samadhi.

14. A = Active Habits

I shall work with everyone to personally develop active service habits inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Gaining the power to work continuously with undaunted courage and optimism all day long in family seva, College seva and seva to society by the regular singing of bhajana and kiirtana as well as by dedicated meditation. Realizing that we have no right to rest until we have attained perfection in our spiritual life and until we have ended all exploitation in the society. Thus we have to understand why until that happens, as Lord Anandamurtiji said, "Rest is Sin."
- 🙏 Understanding and teaching students how the skilled art of true excellence in doing all types of service work is yoga (*karmasu kaoshalam*) arises from surrender to the Lord within one's

self without any selfish desires. Thus karma yoga is crucial for success and becoming a saint by working around the clock in one's chosen profession and one's service work.

- 🙏 Understanding and teaching students that the real work or action is to fight against inequality, injustice and exploitation and establishing sublime righteousness in every aspect of social life (Dharma Rajya).
- 🙏 Keeping myself regularly engaged in authentic action in the form of helping poor and exploited people fight for their rights against all forms of prejudice and the violence of greedy capitalists. Inspiring students to realize that To make people conscious of their rights in every sphere of life - social, economic, psychic and spiritual - is the actual expansion of their knowledge (*jināna vistāra*) and that to fight with them so they can become fully established in all these rights is the real sadhana that enables them to attain ultimate knowledge or realization (*vijināna sādhanā*).
- 🙏 Inspiring students with my actions and words to develop the spirit of "*Marte marte kām karo, kām karte karte maro*" [Die and die while working, and work and work even while dying] to manifest the Mission of Ananda Marga - Mahavishva and to understand how Lord Anandamurti is Karma Brahma who cannot be pleased or worshipped except by endless service work.

15. T = Trustworthiness

I shall continue strive to make myself and others deserving of the wholehearted trust of everyone and everything inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Always bearing in mind that I have a duty towards - indeed, I owe a debt to - every creature of this universe, but towards me, but no one has any duty towards me. Hence for even the smallest service or kindness from anyone I feel so much gratitude. Realizing that this attitude of gratitude comes from the power of spiritual surrender to Paramatma - the Soul of my soul - by sadhana, service and sacrifice.
- 🙏 Making students feel comfortable in asking me about any academic questions, providing my honest appraisal of their work as well as giving them guidance and inspiration to have the courage and confidence to attain success not just in their exams but in their lives as students and scholars. Making them realize thus I have no favouritism any student but am equally dedicated to the welfare of all students just like their parents are dedicated to the welfare of all their children.
- 🙏 Letting students know how I am dedicated to their academic, career, family, social, moral and spiritual progress by my empathy and by listening attentively to their hopes and fear and working to help them solve their problems while maintaining confidentiality of what they have told me in private as much as possible.
- 🙏 Making students and faculty realize that I have the courage to speak truth to power and do what is right or Dharmic no matter what the consequences may be. This starts with having the honesty to admit my shortcomings, my lack of knowledge and taking rapid steps to remedy these personal failures.
- 🙏 Recognizing and celebrating the successes (big or small) of all students and encouraging them to also honour and care for their fellow students so that they can engage in cooperative learning and learn how to develop collective consensus and work as a team.
- 🙏 Inspiring to realize that their disappointments in their family and other relationships are not ultimately because people are bad but that people (despite their good intentions and affections) are weak. Just as we do not become hostile to flowers because of their weaknesses so also we should not become resentful or hostile to any human being. and hence the only person, the only being that one can fully trust with all our unspoken agonies and ecstasies, dreams and despair is the Supreme Being, the Supreme Friend who is our real Father, Mother, Brother, Sister, Son, Daughter, Friend, Servant and Master.

16. I = Ideation of the Great

I shall ever surrender and take the Ideation of the Majestic Grandeur and tender Love of the Lord at all times and bringing the fragrant pollen of this ideation to everyone inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Becoming established in the spiritual practices of Brahmacharya/Madhvidya (2nd Lesson) and Dhyana by practicing Dhyana the longest possible time (especially during holidays) and by learning to bring the spirit of Dhyana into my daily life when the mind is free (when walking, on the bus, etc) and gaining blessings and Grace to maintain this by taking 2nd Lesson before every action.
- 🙏 Helping students understand that they and everyone else are always running after greatness - either the greatness of heroes, geniuses, saints or running after attaining personal greatness. However they need to understand that the greatness of human beings, of the mighty Himalayas and of the vast, outer space is all limited and never infinite and never great in all dimensions. Hence instead of adoring and concentrating on these limited beings, they need to find that ultimate, infinite greatness that is Supreme Consciousness who is within one's very own mind.
- 🙏 Helping students to realize that this divine greatness cannot be attained when our mind is selfish, greedy, resentful, jealous, etc. Hence to be great we have to renounce all our pettiness, all our complexes and all our malice and himsa. Only then will we be able to properly perform Ideation on the grandeur of Pure Consciousness.
- 🙏 Helping students to realize that I cannot be truly great so long as others are degraded due to poverty, violence, exploitation, etc. because only by making others great can I truly be considered great and that when we moved together, striving to make each other great in our spiritual ideation, in our service and with our sacrifices, then alone can we create a genuine human society - a society absorbed in Ideation of the Great.
- 🙏 Helping students realize that the real worship, the real devotion/bhakti has nothing to do with rituals, reciting hymns of flattery to the Lord but rather is to always be lovingly ideating (bhavana) on Him. Teaching them the different levels of bhakti or devotional samadhis.
- 🙏 Realizing and helping others realize the singular, Formless, Beginningless and Infinite Parama Brahma (Supreme Consciousness) is the only Entity to be attained by living beings - who alone is the Jagat-Guru, who alone has revealed Brahavidya unto us through the medium of the Name and Form of Lord Anandamurtiji. Hence unit beings must be made to appreciate His Majesty.

17. O = Omniscient Grace

I shall ever dedicate myself into the path of bhakti-prema by becoming the medium and expression of His Omniscient Grace unto all beings inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Realizing that all the problems of the world, so much of the diseases in the world are due to negative microvita and that the actual solution is to create more and more positive microvita. And to realize that this positive microvita is nothing but the Grace of Paramatma (the Supreme Self), the one who knows all our joys and sorrows and feels them more intensely than we do. Ultimately realizing that treating every person's heartfelt desires as His own object for the good of the world, He has been afflicting Himself day in and day out with the painful affliction of their lives - suffering for them, and that is why we, His diverse, manifested organisms, are bowing down in reverence unto His glory.
- 🙏 Enabling students to realize that everything happens in this universe - even in the realm of every academic subject - is by His Grace and that the ultimate knowledge is the knowledge of how His Grace is expressing itself in so many different forms of knowledge, enlightenment and service.
- 🙏 Enabling students to realize that when we feel dry and unloved in this universe, it is not because we are not being graced, but rather it is because our ego is an umbrella blocking the rains of His Grace. Hence just as our ego is the enemy of a genuine scholar eagerly seeking omniscience solely for the sake of service, so also our ego is the enemy of our dreams and our yearning for true, ultimate love.
- 🙏 Asking students to never be thankless and forget Him after being graced by Him. Help them realize how heartless it is to disregard this enlivening love of our Supreme Friend. Do not allow any of His gifts to go unused. Pay heed to His words with a steady mind. Do not forget how much He has done for us, how much He is doing and how much ready He is to do anything for us.

- 🙏 Enabling students to realize that when we advance a little on the path of Sádhaná then His grace becomes more and more refulgent. Our mind is perfused with feelings of love. The waves of bliss start stirring up in our mind. Our voice is choked by the influx of emotions and through our lips zealous with sweet sentiments. Then through the tilting body and tearful eyes, one and only one soundless voice recites. It recites the feeling of solitary self-surrender to Him, of complete dependence on Him - "Baba Kṛpá hi Kevalam."
- 🙏 Enabling students to realize that the ultimate grace is to have ultimate love starting from the greatest ecstasy (*mahábháva*) and going beyond. And that Lord Anandamurtijii has asked us to tell everyone that Baba is theirs, that Baba belongs to them because He overwhelmingly tenderly loves every particle of this universe.

18. N = Nice Temperament

Note 1: *Nice means to give pleasure, satisfaction and delight by being virtuous, polite, kind, caring, tactful, friendly, courteous, delicacy in not hurting anyone, refined and also by having great accuracy in perception, great skill or precision, strictly exacting in carrying out any work and in attaining goals or moral standards.*

Note 2: *Temperament refers to the emotional part of our character that affects our moods and the way we behave. It is shown by the way we respond emotionally and in general react to different situations and people. It refers to the mixture or balance of emotions, desires, longings that constitute our basic mindset and hence our characteristic behaviour.*

I shall ever have the sweet and nice temperament that establishes me in blissfully sweet and smiling behaviour inside the classroom, in the College and in the Ananda Nagar community by

- 🙏 Realizing that it is by singing bhajans full of subtle feelings of mystical yearning, love, tenderness with ideation that our minds cannot just heal but in the case of Prabhata Samgita feel the very presence of the Supreme Beloved - the Lord of Love who transforms our sentiments into one flow of bhakti/devotion and bliss.
- 🙏 Helping students realize how so many different basic feelings are arising within us from our *Pranéndriya* (feeling of the "heart" arising from our vital energies of *vayus*) which give rise to more thoughts and feelings (eg. humiliation, anxiety, craving) and finally to outbursts of psychic energy which are called sentiments. The way all this small lake full of big waves of feeling causes us to react and behave in society is our temperament
- 🙏 Helping students realize the dangers of an uncontrolled, impure temperament is not only a danger to ourselves but makes us a danger to society. Also helping them realize that much of the suffering in the world exists because people cannot control their temperament and that the ultimate cause of suffering is malevolent people who have a violent and greedy temperament that causes them to exploit society and the planet not caring how many people, plants, animals suffer or die.
- 🙏 Helping students to realize that the word "temper" means the act of tempering, moderating, adjusting, melding and moulding. It originates from the Latin *temperare* meaning "to mix in due proportion, modify, blend; restrain oneself." So, we have to temper our vital feelings we gain from outside, our inner propensities (*vrttis*) and the sentiments that arise from all of this. Just like a welder melts down many metal objects into a liquid pool of hot metal and then reshapes it, hardens it, hammers it into a bright shining sword that can fight injustice, so also we have to do with our minds.
- 🙏 Helping students realize that we have to make our emotional character, our temperament truly nice by delighting the hearts of our Ananda Parivara and satisfying their hopes and needs as much as we can. This true niceness brings joy to our lives, makes us courteous, considerate, caring, and sensitive to others' feeling, refined and truly civilized. When we become truly civilized then we can make our lives and the lives of other peaceful and content because our refinement leads to our gaining the capacity to work swiftly with great precision, determination while remaining dedicated to noble ideals and attaining our goals of justice, freedom and spiritual bliss for us all. In this way niceness is the key to happiness.
- 🙏 Helping students to realize that while we can try with our goodwill and sincere moral striving and dedicated service to become nice but it will not become a reality without our undergoing

an emotional revolution in our vital heart, in our minds and in our souls. This revolution will take us beyond all thoughts and feelings into endless flows of joy or Ananda. For, in reality the word "nice" comes from the word "nescience" means "not" (ne) "knowing" (science) and it is only when we go beyond the our limited mind with its feelings of "knowing" or "not-knowing" that we can attain the supreme state of endless knowing or Pure Consciousness. And this revolution comes so easily by singing sweet songs of mystical love especially Prabhata Samgiita and by then losing ourselves in singing His Name. This is why we say that Baba Nama Kevalam is not just a way of being nice and blissful, it is the joy of our life for when we are singing then alone in our lives are we truly alive, being all we can be, at the summit of our humanity.

Disciplinary Action

Definitions:

- 1) When someone does something wrong from a moral or ethical viewpoint, he or she receives self-punishment. One word for "self-punishment", of Latin derivation, is "atonement".
- 2) When someone gets punishment for unsatisfactory work in the College, it is called disciplinary action.
- 3) When someone does something wrong or commits a crime, he or she gets punishment from the court of law.

Performance Review:

- 1) Every new employee shall read the Values of Yama and Niyama, 15 Shiilas, the 39 Social Norms [\[put link to Bangla webpage in Students Section\]](#), and this Staff Code of Conduct and sign a declaration that he shall in all sincerity strive to fulfil these guiding principles of Ananda Marga College. Thereafter the new teacher shall remain on Probation for one year.
- 2) The performance of all Teaching Staff shall be reviewed every 6 months by a person appointed by the ERAWS Department of Ananda Marga Pracaraka Samgha. The performance of Administrative and Support Staff shall be reviewed every year. Thereafter a written report shall be prepared and signed by the teacher and the reviewer. This review shall cover the following items and any further issues deemed necessary
 - a) Attendance:
 - i) Has the teacher keep clear records about student attendance (at class, service events, etc.) and taken action or consulted the College authorities about any student absenteeism? In case there was any justified absence was prior leave sanctioned by the College or was there any medical certificate signed by any doctor.
 - ii) Has the teacher attended all classes, tuitions sessions, faculty meetings, etc and has he been strictly present on time for the full duration of the class or meeting? In case there was any justified absence was prior leave sanctioned by the College or was there any medical certificate signed by any certified doctor.
 - b) Plagiarism: See below for details.
 - c) Offensive Conduct:
 - i) Has the teacher reported any offensive behaviour such as the use of addictive poisons like alcohol, bidi/cigarette, ganja, etc.? What action was taken?
 - ii) Has the teacher reported any serious disrespectful or abusive behaviour of any student towards any student or staff member of the college? What action was taken?
 - iii) Has the teacher reported any theft, destruction of College property by any student? What action was taken?

- iv) Has the teacher themselves acted in an offensive way towards any student or staff member at the College?
 - v) Has the teacher indulged in any College activities despite there being a Conflict of Interest for them to be involved in a particular activity with any person or company? A conflict of interest exists when a staff member of the College (or his/her immediate family) does any College work or has a direct or indirect personal business interest in financial activity of the College. Examples include decisions about which goods to purchase, hire a candidate, or make an investment decision. A conflict of interest may also exist if an employee makes personal use of information acquired through his/her employment at the College. Faculty, support staff and administrative staff of the College must submit an annual questionnaire in which they are required to report potential conflicts of interest.
- d) Academic failure:
- i) Has the teacher reported at the beginning of a semester about the lack of skills or knowledge of a student?
 - ii) Has the teacher reported about the failure of a student to pass a course paper, test or exam? What action was taken? What is the current state of the student's learning?
 - iii) Has the teacher obtained written permission from the College before carrying out research involving any human being or any animals? No research involving any resident of Ananda Nagar, the wildlife of Ananda Nagar or any other animals shall be started without written permission.
 - iv) Has the teacher themselves attended at least one programme of continuing education to improve knowledge of their subject discipline and learn new research skills? Has the teacher been reading books or academic papers in their subject discipline?
 - v) Has the teacher attended at least one programme about improving their teaching skills? Has the teacher been reading any academic papers on different aspects of teaching performance?
 - vi) Has the teacher learned about the basic values of the College, the Social Norms and about NeoHumanist Education? Have they gained a fundamental knowledge of the spiritual philosophy, NeoHumanism and PROUT upon which our Education System is founded? The reviewer needs to clearly what steps have been taken in this regard if needed and give a progress report at the next review.
 - vii) Has the teacher improved their English skills so that they can read technical papers and books in their subject area and expand their knowledge? The reviewer needs to clearly what steps have been taken in this regard if needed and give a progress report at the next review.
- e) Service failure:
- i) Has the teacher at the start of class been saying something about the particular principle of Yama-Niyama been highlighted each month by the College. Has the teacher mentored students on the values mentioned in the Code of Conduct?
 - ii) Has the teacher reported any student who failed to take part in service activities in Ananda Nagar or who did not perform sincerely? What action was taken?
 - iii) Has the teacher taken the initiative to undertake service on their own such as giving inspirational lectures in the high schools of Ananda Nagar, or encouraging and helping talented students who have dropped out of school or College?
 - iv) Has the College been of help in solving any of the health or other personal problems of the staff?
 - v) Has the College responded to any injustice that any teacher feels they have experienced or any corruption or immoral action they have known? What action was taken by the College? Was a report filed or even further
- f) Career and Personal Goals:

What are your goals as an academic, as a teacher, as a family man, as a sevak and as a sadhaka? How can Ananda Marga College help you in your all-round development and in attaining your dreams? The College reviewer is required to submit a detailed write-up of this as well as indicate the steps they College can take to assist the teacher in any way.

Acts of Misconduct:

Any of the following acts of an employee shall be construed as an act of misconduct:

- (i) Gross negligence in the discharge of duties .
- (ii) Wilful insubordination or disobedience to a reasonable order of a higher authority or breach of discipline.
- (iii) Theft, fraud or dishonesty in connection with the property of the University.
- (iv) Misappropriation of University funds.
- (v) Tampering with official records.
- (vi) Giving false information regarding one's name, father's name, age, qualifications, previous service etc. at the time of employment.
- (vii) Habitual late attendance or wilful absence from duty without leave or sufficient causes.
- (viii) Taking or giving bribes or any illegal gratifications or indulging in corrupt practices. Accepting gifts of any kind either personally or through family members or friends.
- (ix) Indecent behaviour or any other act subversive of discipline.
- (x) Assaulting or intimidating any employee of the College.
- (xi) Sabotage or wilful damage to or causing loss of goods or properties of the College.
- (xii) Spreading false information with a view to causing disruption of the normal work of the College. Speaking, writing any statement to the media or public that brings the College into disrepute.
- (xiii) Unauthorized use of land and building of the College.
- (xiv) Conviction in a Court of Law for offence involving moral turpitude.
- (xv) Breach of rules and regulations, orders and circulars of the College or of any of the higher authorities.
- (xvi) Abetment or attempt to commit any of the acts of misconduct.
- (xvii) Plagiarism.
- (xvii) Commission of any offence involving moral turpitude.
- (xix) Engaging in any unauthorized work, gainful or otherwise.
- (xx) Engaging in sexual harassment of colleagues, students or others in the community.

Atonement:

- 1) After finding out about a defect or mistake that does not seriously threaten the integrity of the College, the teacher should first be persuaded to mend their ways and inspired to become a leader in their subject discipline and a moral leader in the College.
- 2) In the second stage, staff shall be bluntly commanded to mend their ways and clear deadlines shall be set
- 3) In the third stage, they should be informed of the probable punitive measures that will be taken against them. Then they should be inspired to take this last chance to mend their ways.

Disciplinary Action:

- 1) In the case of serious offences or cases where a staff member has refused to change their behaviour, the reviewer shall inform them that disciplinary action shall be taken against them.
- 2) Thereafter a meeting of College officials as approved by the ERAWS Department shall decide what actions to take against the offending member. Their decision shall be given in writing to the delinquent staff member.

- 3) After a chosen time period, the performance of the staff member will again be reviewed. If the behaviour has not changed significantly, the staff member shall be warned of dismissal or criminal proceedings being launched by the College.

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Punitive Action:

- 1) In cases where a staff member has failed to improve their performance, the College authorities shall then terminate their employment at the College.
- 2) In cases where a staff member has seriously violated morality and refused to make amends, government law enforcement officials are contacted to investigate and take punitive action. This should be done as rarely as possible.

Understanding Plagiarism

Definition:

In general, as per standard definitions (used in India and overseas in academic institutions like Bowdoin College in America), "Research Misconduct involves the fabrication, falsification, or plagiarism in proposing, performing, or reviewing research, or in reporting research results."

As per standard definitions, "plagiarism is the intentional copying, by paraphrase or direct quotation, of the published or unpublished work of another person without full and clear acknowledgment in the form of footnotes in all scholarly work. This includes essays, examinations, oral/written reports, homework assignments, laboratory reports, computer programs, choreography, painting or graphic depictions, and visual presentations. Plagiarism also includes the unacknowledged use of materials prepared by another person or agency engaged in selling of term papers or other academic materials."

Types of Plagiarism

1. Direct Plagiarism:

As per standard definitions, "Direct plagiarism is the word-for-word copying of part of another person's work, without any footnote and without quotation marks/inverted commas around the passage. The deliberate plagiarism of someone else's work is unethical, academically dishonest, and grounds for disciplinary actions, including expulsion."

2. Self Plagiarism:

Self-plagiarism is agreed to occur "when a person submits his own previous work (for other courses in previous semesters), or mixes parts of previous works, without permission from all professors involved or without permission from the academic journals in which the previous work was published. Submitting the same piece of writing/work for assignments in different courses without previous permission from both professors is also self-plagiarism."

3. Cut-and-Paste Plagiarism:

Cut-and-Paste Plagiarism is said to occur "when a student borrows phrases from a source without using quotation marks, or finds synonyms for the author's language while keeping to the same general structure and meaning of the original. This kind of paraphrasing, whether intentional or not, is academically dishonest and punishable - even if it is footnoted."

4. Accidental Plagiarism:

Accidental plagiarism is said to occur “when a person fails to cite their sources, or misquotes their sources, or unintentionally paraphrases a source by using similar words, groups of words, and/or sentence structure without attribution. Students must learn how to cite their sources and to take careful and accurate notes when doing research. Lack of intent does not absolve the student of responsibility for plagiarism. Cases of accidental plagiarism are taken as seriously as any other plagiarism and are subject to the same range of consequences as other types of plagiarism.”

5. Translation Plagiarism:

Translation Plagiarism is said to occur when one copies from a source in one language and translates it into another language and submits it as one’s personal work. This type of plagiarism can involve all the types of plagiarism mentioned above.

6. Stealing Ideas:

Falsely claiming academic work as one’s personal work after stealing ideas of a fellow student or staff member or another academic at another institution after listening to them as well as copying their personal documents without their knowledge or hearing of their research ideas and results from someone else – all this is to be considered as a serious form of plagiarism deserving severe punishment.

7. Paid Work:

Paying someone or asking a friend to write an entire academic work or only part is also a heinous form of plagiarism that merits contacting the police.

8. Research Fabrication:

Fabricating research data or interviews in any academic work is also a criminal act.

9. Malicious Misconduct:

This ranges from sabotaging another person’s research to forging evidence of their wrongdoing of which in fact they are totally innocent of and other such criminal activity deserves prosecution to the fullest extent of the law.

10. Corrupting Staff:

Paying staff at the College to help with any of the types of Plagiarism mentioned above is also a grave criminal offence.

যাৰা নূতনেৰ বাৰ্তাবহ, পাপশক্তি তাৰে ওপৰ নিৰ্যাতন-লাঞ্ছনা-অত্যাচাৰ কৰেই। তবু মানুষকে দমে’ গেলে চলবে না, থেমে গেলে চলবে না। মনে রাখতে হৰে, জীৱনে অন্ধকাৰ সত্য নয়, আলোকই সত্য। লক্ষ কোটি ধিক্কাৰ-লাঞ্ছনা-নিন্দা-গ্লানি-কটুক্তিকে উপেক্ষা কৰে নূতনেৰ আলো একদিন মানুষেৰ ঘৰে ঘৰে অবশ্যই পে ছিৰে।

শ্ৰী শ্ৰী আনন্দমূৰ্তি

Message to Teachers

The noblest form of social service is to educate the public and create a sense of consciousness in them. This sense of consciousness is to be inculcated in each and every human being. This is your duty.

The goal of education is to elevate the all-round standard, and especially the intellectual standard. In addition, the elevation of the moral standard is extremely necessary in the sphere of education. This moral standard is deficient today. It is lacking in the present educational system also.

You are to create a new social order. Therefore, you should first acquire more and more knowledge in different spheres of life and also you are to upgrade your morality. Along with your intellectual standard, if you have morality, then everybody will respect you.

Try to acquire as much knowledge as possible through our own books. Education which leads to the acquisition of knowledge plus morality makes for a peaceful society.

Shrú Shrú Anandamurtí