

## Mulya Pravah 2.0: A Paradigm Shift in Ethical Education for India's Higher Institutions

(Mulya Pravah 2.0 guides Indian higher education with ethical values, facing challenges in diverse interpretation, inclusivity, and global alignment.)



In a significant move to promote ethical practices in higher education, the University Grants Commission (UGC) of India has introduced Mulya Pravah 2.0. This new guideline comes as a response to surveys that highlighted unethical practices such as favoritism, sexual harassment, and gender discrimination within various educational organizations.

### The Essence of Mulya Pravah 2.0

Mulya Pravah 2.0 is an updated version of the original Mulya Pravah guideline, which the UGC introduced in 2019. The main objective of this revised guideline is to instill human values and professional ethics in higher education institutions across India. It aims to create a culture of integrity, accountability, and transparency within these institutions.

### Key Objectives of Mulya Pravah 2.0

- 1. Inculcating Human Values and Ethics:** The guideline emphasizes the need to foster human values and professional ethics among students, faculty, and staff.
- 2. Promoting Honesty and Integrity:** It aims to build a culture of honesty, integrity, and trust within educational institutions.
- 3. Encouraging Critical Thinking:** Mulya Pravah 2.0 highlights the importance of critical thinking and open communication in the academic environment.
- 4. Enhancing Transparency and Accountability:** The guideline stresses the need for transparent decision-making and holding individuals accountable for their actions.
- 5. Rewarding Ethical Behavior:** Recognizing and rewarding ethical behavior is a key guideline component.

## Challenges in Implementing Mulya Pravah 2.0

- 1. Lack of Awareness:** Many institutions may not fully understand the importance of this guideline, necessitating widespread awareness and education.
- 2. Resistance to Change:** There might be resistance or indifference towards these new directives, especially in institutions with established practices.
- 3. Ambiguity in Definitions:** The guideline faces challenges due to the subjectivity and ambiguity in defining values and ethics.
- 4. Enforcement Issues:** Ensuring compliance and effective enforcement of the guideline remains a challenge.

## Way Forward: Implementing Mulya Pravah 2.0 Effectively





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- 1. Conducting Awareness Campaigns:** Proactive dissemination and awareness initiatives are crucial for the successful implementation of Mulya Pravah 2.0.
- 2. Providing Necessary Resources:** Institutions need resources and support to implement value education programs and ethical practices effectively.
- 3. Monitoring and Evaluation:** Establishing a robust system to monitor progress and identify areas for improvement is essential.
- 4. Developing Clear Guidelines:** Creating detailed guidelines and frameworks will help in interpreting and applying the principles of Mulya Pravah 2.0.
- 5. Incentives and Sanctions:** Implementing a system of rewards and penalties can encourage adherence to the guidelines and address non-compliance.

#### Potential Issues with Guidelines

- 1. Lack of Definition for 'Dignified Manner':** The guideline's lack of clarity on 'dignified manner' may lead to the suppression of dissent, raising concerns about freedom of expression.
- 2. Associations and Unions' Challenges:** Associations and unions have faced bans, suspensions, and legal battles, indicating potential clashes between institutional policies and the rights of these groups.
- 3. Effectiveness Hinges on Sincere Implementation:** The guideline's success depends on sincere efforts in implementation, with challenges arising if institutions do not fully commit to the principles.
- 4. Conflicting Emphasis on Confidentiality and Right to Information:** The guideline's emphasis on confidentiality may conflict with the right to information, requiring a delicate balance to avoid compromising transparency.
- 5. Reservations about Unions' Limited Role:** Concerns exist about the limited role of unions in protecting members' rights, potentially undermining their effectiveness in advocating for ethical practices.
- 6. Practical Application Challenges:** The guideline may face hurdles in practical application, given the diverse nature of higher education institutions and their existing structures.



### Thinker Views on Values in Education



- 1. Swami Vivekananda's Perspective:** Emphasized character-building and moral education for a strong and prosperous nation, advocating for a focus on physical, intellectual, and spiritual development.
- 2. Mahatma Gandhi's Stance:** Stressed that education without values is incomplete, advocating for values like truth, non-violence, and compassion to create a just and peaceful society, highlighting the vital role of character development.
- 3. Rabindranath Tagore's Advocacy:** Advocated for holistic development, emphasizing the significance of value education to harmonize individuals with nature and society, fostering a sense of responsibility.

### Best Practices in the World on Education

- 1. Japan's 'Moral Education':** Focuses on cultivating moral responsibility and social conscience, emphasizing values like honesty, kindness, and respect.
- 2. Finland's Holistic Education:** Includes value education as a crucial part, with an emphasis on character education and ethical development reflected in high global rankings.
- 3. Australia's 'Values Education' Program:** Aims at developing social and emotional intelligence, promoting values like respect, responsibility, fairness, and compassion.
- 4. Singapore's 'National Education' Program:** Aims at developing national identity, social responsibility, and civic consciousness, emphasizing values like loyalty, resilience, and social harmony.
- 5. Canada's Emphasis on Moral Reasoning:** Focuses on developing moral reasoning and ethical decision-making skills, with the curriculum promoting values like empathy, justice, and inclusivity.

As education becomes increasingly digitized, incorporating ethical considerations into the use of technology is paramount. Mulya Pravah 2.0 could benefit from explicit guidelines on the ethical use of educational technology, addressing issues such as data privacy, online harassment, and the digital divide. This ensures that the ethical framework extends beyond interpersonal relationships to encompass the entire educational ecosystem.





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### Inclusive Decision-Making Processes:

While the guidelines emphasize transparent decision-making, ensuring inclusivity in these processes remains a challenge. The hierarchical structure prevalent in many educational institutions may hinder the free expression of diverse opinions. Mulya Pravah 2.0 should encourage participatory decision-making, giving all stakeholders, including students and staff, a voice in shaping institutional policies.

### Aligning with Sustainable Development Goals (SDGs):

A notable aspect missing from the guidelines is a direct linkage to the United Nations Sustainable Development Goals (SDGs). Embedding ethical education within the broader framework of sustainability can enhance the societal impact of educational institutions. A more explicit connection to SDGs can reinforce the importance of ethical practices in contributing to a sustainable and equitable future.

### Towards a Holistic Ethical Education Landscape

Mulya Pravah 2.0 serves as a crucial step towards fostering ethical practices in India's higher education institutions. However, the challenges and complexities outlined underscore the need for ongoing dialogue, adaptability, and continuous refinement. A holistic approach that addresses the nuanced nature of ethical values, embraces intersectionality, and integrates global perspectives will contribute to the creation of a robust ethical education landscape. As India endeavors to align its education system with the evolving needs of the 21st century, Mulya Pravah 2.0 stands as a beacon guiding institutions towards a future where education is not only a source of knowledge but a catalyst for positive societal transformation.

