COURSE FILE

HUMAN VALUES AND PROFESSIONAL ETHICS

(Subject Code: A60018)

III Year B.Tech. (Mechanical Engineering) II - Semester

Prepared by S.V.GANGADHARAM, Professor
Geethanjali College of Engineering and Technology  
DEPARTMENT OF MECHANICAL ENGINEERING  

(Name of the Course): HUMAN VALUES AND PROFESSIONAL ETHICS  
(JNTU CODE: A60018)  
Programme: UG  

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3) Design: PROFESSOR  
4) Date: 30-11-2015  

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4) Date: 01-12-2015  

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1) Name: DR T SIVA PRASAD  
2) Sign:  
3) Date: 01-12-2015
Objectives: This introductory course input is intended.

a. To help the students appreciate the essential complementarity between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.

b. To facilitate the development of a Holistic perspective among students towards life, profession and happiness, based on a correct understanding of the Human reality and the rest of existence. Such a holistic perspective forms the basis of Value based living in a natural way.

c. To highlight plausible implications of such a Holistic understanding in terms of ethical human conduct, trustful and mutually satisfying human behaviour and mutually enriching interaction with Nature.

UNIT - I:

Course Introduction - Need, basic Guidelines, Content and Process for Value Education: Understanding the need, basic guidelines, content and process for Value Education. Self Exploration - what is it? - its content and process; 'Natural Acceptance' and Experiential Validation - as the mechanism for self exploration. Continuous Happiness and Prosperity - A look at basic Human Aspirations. Right understanding, Relationship and Physical Facilities - the basic requirements for fulfillment of aspirations of every human being with their correct priority. Understanding Happiness and Prosperity correctly - A critical appraisal of the current scenario. Method to fulfill the above human aspirations: understanding and living in harmony at various levels.

UNIT - II:

Understanding Harmony in the Human Being - Harmony in Myself! : Understanding human being as a co-existence of the sentient 'I' and the material 'Body'. Understanding the needs of Self ('I') and 'Body' - Sukh and Suvidha. Understanding the Body as an instrument of 'I' ( I being the doer, seer and enjoyer). Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail. Programs to ensure Sanyam and Swasthya.

UNIT - III:

Understanding Harmony in the Family and Society - Harmony in Human - Human Relationship: Understanding harmony in the Family the basic unit of human interaction. Understanding values in human - human relationship; meaning of Nyaya
and program for its fulfillment to ensure Ubbay-tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship. Understanding the meaning of Vishwas; Difference between intention and competence. Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship. Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astiva as comprehensive Human Goals. Visualizing a universal harmonious order in society - Undivided Society (Akhand Samaj), Universal Order (Sarvabhaum Vyawastha) - from family to world family!

UNIT - IV:

Understanding Harmony in the nature and Existence - Whole existence as Co-existence: Understanding the harmony in the Nature. Interconnectedness and mutual fulfillment among the four orders of nature - recyclability and self-regulation in nature. Understanding Existence as Co-existence (Sah-astiva) of mutually interacting units in all-pervasive space. Holistic perception of harmony at all levels of existence.

UNIT - V:

Implications of the above Holistic Understanding of Harmony on Professional Ethics: Natural acceptance of human values, Definitiveness of Ethical Human Conduct, Basic for Humanistic Education, Humanistic Constitution and Humanistic Universal Order. Competence in professional ethics:

a. Ability to utilize the professional competence for augmenting universal human order,

b. Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems,

c. Ability to identify and develop appropriate technologies and management patterns for above production systems.

Case studies of typical holistic technologies, management models and production systems. Strategy for transition from the present state to Universal Human Order.

a. At the level of individual: as socially and ecologically responsible engineers, technologists and managers

b. At the level of society: as mutually enriching institutions and organizations.

TEXT BOOKS:


REFERENCE BOOKS:


Vision of the Department

The Mechanical Engineering Department strives to be recognized globally for outstanding education and research leading to well-qualified engineers, who are innovative, entrepreneurial and successful in solving problems of society.

Mission of the Department

1. Imparting quality education to students to enhance their skills and make them globally competitive.
2. Prepare its graduates to pursue life-long learning, serve the profession and meet intellectual, ethical and career challenges.
3. Maintain a vital, state-of-the-art research to provide its students and faculty with opportunities to create, interpret, apply and disseminate knowledge.
PROGRAM EDUCATIONAL OBJECTIVES (PEOs)

The Programme Educational Objectives of Mechanical Engineering Programme are developed to provide guidance to graduating Mechanical Engineers, so that they can contribute effectively to the advancement of needs of Mechanical Engineering Profession. The graduates from Mechanical Engineering program are expected to demonstrate within three to five years of graduation that

1. They practice Mechanical Engineering in all areas of Design, Thermal and Manufacturing Engineering in all types of industrial sectors.

2. They competent in advanced Research and Development and creative efforts in Mechanical Engineering and allied areas of Science and Technology.

3. They practice Mechanical Engineering in a professional, responsible and ethical manner for the benefit of the industry and society.

PROGRAMME OUTCOMES:

The program Outcomes of the Department of Mechanical Engineering are to educate graduates, who by the time of graduation will be able to demonstrate:

1. An ability to apply knowledge of mathematics, science and engineering.

2. An ability to design and conduct experiments, as well as to analyze and interpret data.

3. An ability to design a system, components or process to meet desired needs.

4. An ability to function on multi-disciplinary teams.

5. An ability to identify, formulate, and solve engineering problems.

6. An understanding of professional and ethical responsibility.

7. An ability to communicate effectively.

8. An ability to apply their broad education towards the understanding of the impact of engineering solutions in a global and societal context.
9. A recognition of the need for and the ability to engage in life-long learning.

10. A knowledge of contemporary issues.

11. An ability to use the techniques, skills, and modern engineering tools necessary for engineering practice.

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9. Recognition of the need for and the ability to engage in life-long learning.

10. Knowledge of contemporary issues.

11. An ability to use the techniques, skills, and modern engineering tools necessary for engineering practice.
COURSE OBJECTIVES AND OUTCOMES

COURSE OBJECTIVES

1. To develop a critical ability to distinguish between essence and form, or between what is of value and what is superficial, to life.

2. To move from discrimination to commitment. It is to create an ability to act on any discrimination in a given situation.

3. It encourages students to discover what they consider valuable. After learning the course, they should be able to discriminate between valuable and the superficial in real situations in their life.

COURSE OUTCOMES

- It ensures students sustained happiness through identifying the essentials of human values and skills.
- It facilitates a correct understanding between profession and happiness.
- It helps students understand practically the importance of trust, mutually satisfying human behavior and enriching interaction with nature.
- Ability to develop appropriate technologies and management patterns to create harmony in professional and personal life.
MAPPING OF COURSE TO PEOS AND POS.

The following are the list of course components that are under Mechanical Engineering:

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<tr>
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<th>Pos</th>
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COURSE MAPPING WITH PEOS AND POS

Mapping of Course with Programme Educational Objectives

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Mapping of Course outcomes with Programme outcomes:

*When the course outcome weightage is < 40%, it will be given as moderately correlated (1).
*When the course outcome weightage is >40%, it will be given as strongly correlated (2).
The core aspiration of every human being is prosperity and sustained happiness. This can be achieved only by appreciating the essences of values and Skills and this course enables to achieve these values.

It facilitates holistic growth by imparting holistic perspective forms which is the basis of value based living in a natural way facilitating holistic perception of harmony at all levels of existence.

It enhances the idea of self-exploration and self-realization, identifying the „I" with the Body .i.e Sanyam and swasthya.

It strengthens technological methods both at the level of individual and at the level of society for harmony and eco-friendly systems of humanity.
PRE-REQUISITES:
1. Positive bent of mind.
2. Zeal to know the essence of human existence and Nature.
3. Interest to know the Scientific and philosophical approach for identification of „I“
4. Interest to know about Indian spirituality.

LEARNING OUTCOMES:

UNIT 1
1. Ability to understand the need, basic content and process of Value Education.
3. Knowledge to discriminate between right & wrong, relationship and materialistic satisfaction.
4. To understand the thin line difference between happiness and Prosperity accurately.
5. Enables methods to fulfill aspirations above the level of human beings.
6. Enables to appraise critically the current scenario of materialistic dissatisfaction of life.
7. To understand Life and methods to live in harmony at various level of existence.

UNIT 2
1. Ability to understand the idea of „I“ atman with the Body. Materialistic world.
2. Ability to identify the needs of Sukh & suvidha.
3. To ensure the appropriate identification and appraisal of physical needs.
4. Ability to understand Sanyam & Swasthya.

UNIT 3
1. Creates ability to understand the importance of harmony in the family.
2. Enables to understand and practice the values in human-human relationship.
3. Creates an idea of knowing the meaning of Nyaya and implications for Udbhaya- tripti
4. Ability to identify the foundational values of relationship as Trust and Respect.

5. To visualize society as an undivided whole (Akhand samaj) and universal
order- from family to world family.

UNIT 4
1. Ability to understand harmony in nature and its interconnectedness and mutual fulfillment among the four orders of nature.
2. Enables to realize the existence as co-existence of mutually interactive units in all pervasive space.
3. Enables to have holistic perception of harmony at all levels of existence.

UNIT 5
1. Ability to utilize the professional competence for augmenting universal human order.
2. Ability to identify the scope and characteristics of people friendly and eco-friendly production systems.
3. Enables a strategy for transition from the present state to universal human order.

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**LECTURE NOTES**

**Unit - 1**

- Value education is required to correctly identify our basic aspirations, understand the values that enable us to fulfil our basic aspirations, ensure the complementarity of values and skills, and to properly evaluate our beliefs. It also facilitates the development of appropriate technology and its right utilization for human welfare.

- The content of value education is expected to include all dimensions of a human being and all levels of one’s living.

- The process of value education adopted here is that of self-exploration which includes two things: verification at the level of natural acceptance and experiential validation in living.

- Self-exploration is
A process of recognizing one’s relationship with every unit in existence and fulfilling it.

- A process of identifying our Innateness and moving towards self-organization and self-expression.

- Natural acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it.

- Continuous happiness and prosperity are the basic human aspirations. This can be verified to be true by each one of us.

- Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this harmony/synergy.

- Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature.

- The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order.

- Right understanding is essential for the fulfillment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding.

Unit – 2

- The human being can be seen as a co-existence of the self and the body.
  - The „I“ is conscious in nature while the body is material in nature.
  - There is exchange of information between „I“ and the body.

- I am the seer, doer & enjoyer. Body is an instrument.

- The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us.

- In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our own natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance.

- Human being is co-existence of the self and the body. There is exchange of
information between „I“ and the body. „I“ is scientist entity while the body is material entity.

- Sanyama is the feeling of responsibility in the self to ensure the nurturing, protection and right utilization of the body. Svasthya has two elements, one that the body acts according to the self, and secondly, there is harmony between the parts of the body.

Unit – 3
- The basic values or expectations to be understood in relationship are trust and respect. If we have these, then the remaining of the values flow quite naturally.
- By living in relationship at all times in the family, we get the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order.
- The comprehensive human goal is (1) right understanding in every individual, (2) prosperity in every family, (3) fearlessness in the society, and (4) co-existence in nature.
- There is interconnectedness among all the orders. The first three orders are mutually fulfilling to the rest three orders, only human order is not able to be fulfilling to the other orders.

Unit – 4
- We can thus understand the whole of existence as Nature submerged in space.
- The units are limited, active, energized, recognize and fulfil the relationship with other units, and self-organized. Space is all pervading, no-activity, equilibrium energy, reflecting, and self-organization is available in space.
- With lack of right understanding we are investing ourselves to grow things that do not grow, develop things where it cycles back.

Unit – 5
- The right understanding enables us to discover that values are a natural outcome of the right understanding. They need not be imposed through fear, greed or blind belief.
- The right understanding helps us identify the comprehensive human goal in terms of samadhan, samriddhi, Abhaya, Sab-astitva and set all our sub-goals based on these.
- Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature.
- Development of effective methodologies to facilitate self-exploration among individuals is the next essential step.
- The meaningful participation in the larger order is the practical way to facilitate our evolution.

- To expedite transition towards holistic alternative, it will be necessary to create mass awareness and facilitate wide spread humanistic education. Further, extensive research thrust has to be put to evolve and implement holistic technologies and systems. Accordingly, it will also necessary to make appropriate amendments in the policies, programs and social systems to facilitate the transition.
PREVIOUS QUESTION PAPERS.

Subject Code: R13208/R13

1 B. Tech II Semester Regular Examinations August - 2014

PROFESSIONAL ETHICS & HUMAN VALUES

(Common to CE, ME, CSE, PCE, IT, Chem E, Aero E, Auto E, Min E, Pet E, Metal E)

Time: 3 hours

Max. Marks: 70

1. Question Paper Consists of Part-A and Part-B
2. Answering the question in Part-A is Compulsory,
3. Three Questions should be answered from Part-B

PART-A

1. (i) Explain the meaning of accountability.
   (ii) What are values? Explain how values have degenerated.
   (iii) Explain the meaning of moral leadership.
   (iv) Discuss the aim of engineering ethics.
   (v) Discuss the need to focus on professional ethics.
   (vi) Write a short note on industrial standards.
   (vii) Write about „employee rights“.

PART-B

2. Discuss the relationship between professional responsibility and loyalty to company?

[16]

3. What are the aspects of engineering that make it appropriate to view engineering projects as experiments?

[16]

4. Write briefly on

[4+4+4+4]

(a) honesty
(b) living peace fully
(c) civic virtue
(d) integrity.

5. What is Indian scenario in accordance with „Intellectual Property Rights, IPR“?

[16]

6. Write short notes on

(a) Types of inquiry

(b) HEINZ’s Dilemma

[8 + 8]

6. Write about safety and engineer and risk benefit analysis. [16]
PART-A

1. (i) What are threshold levels for risk? (ii) Write about human values.
   (iii) Give an account of History of Ethics. (iv) What is contextualism?
   (v) What are the limitations of code of ethics?
   (vi) What is meant by loyalty and collegiality?
   (vii) What are the responsibilities of engineers to society?[3+3+3+3+3+3+4]

PART-B

2. Explain in detail about the effect of information on risk assessments.[16]
3. Define and explain personal ethics and professional ethics.[16]
4. What do you understand by environmental ethics?[16]
5. Write a short note on
   (a) Industrial standards
   (b) Regulated society.[8+8]
6. Explain the levels of moral development suggested by Kohlberg.[16]
7. „Professional rights can lead to conflicts of interest”. Explain.[16]
PART-A

1. (i) What are the three senses of relative values? (ii) How courage is considered to be a virtue? (iii) What are the uses of ethical theories? (iv) Write short notes on concept of safety. (v) What is Integrity? (vi) What do you understand by experimental control? (vii) What are the responsibilities of engineers to society?[3+3+3+3+3+3+4]

PART-B

2. Explain in detail the effect of information on risk assessments. (a) Designing for Safety. (b) Types of Risks.[8+8]

3. Explain in detail (a) Peace (b) Non violence (c) Right conduct (d) Respect for others [4+4+4+4]

4. Write about the standards to be maintained by an Engineer in order to make a successful project, within the limitations of norms and ethics.[16]

5. (a) What conclusions were made by Gilligan about men and women? (b) Bring out the differences between profession and professionalism.[8+8]

6. (a) What are the limitations of code of ethics? (b) Write short note on „Industrial Standards‟.[8+8]

7. Define patent, industrial design, trade mark and copy right.[16]

Question Paper Consists of Part-A and Part-B Answering the question in Part-A is Compulsory. Three Questions should be answered from Part-B *****
PART-A
1. (i) Write a brief account on „utilitarianism“.  
(ii) „Conscientiousness is blind without relevant information“. Justify.  
(iii) How courage is considered as virtue?  
(iv) What is meant by globalization?  
(v) Explain types of inquiry.  
(v) What degree of risk is acceptable in an experiment to make a new product?  
(vi) Discuss in detail about the employee rights.[3+3+3+3+3+3+4]

PART-B
2. Explain in detail about the Intellectual Property Rights. .[16]  
3. Analyze the attitude of different types of consumers with regard to safety. Discuss[16]  
4. Write about  
(a) Kohlberg”s theory  
(b) Professional Ethics.[8+8]  
5. Explain the relationship between professional responsibility and loyalty to company.[16]  
6. What are the general features of morally responsible engineers? Explain each feature with appropriate examples.[16]  
7. (a) How character is formed?  
(b) Explain the essence of Indian spirituality.[8+8]
ADDITIONAL TOPICS

1. Introduction of Yoga (voluntary) as 2015 is an international year of Yoga.

2. Vivekananda"s Book titled „Light of Asia„

QUESTION BANK

Descriptive

UNIT -1

Q.1 What is the need for Value Education in technical and other professional institutions? Q.2 What is the difference between belief and understanding?

Q.3 Justify the role of self exploration as in the process of Value Education? Q.4 What is Self Exploration? What is its purpose?

Q.5 Self exploration is a process of dialogue between „what you are“ and „what you really want to be“- Explain and illustrate.

Q.6 What are pre conditions? What is their source?

Q.7 Do you feel that you have some pre-conditions? How do you evaluate them?

Q.8 Critically examine the prevailing notion of happiness and prosperity and their consequences?

Q.9 What is the true essence of happiness and prosperity?

Q.10 Does having physical facilities ensure relationship and right understanding? Justify your answer.

Q.11 Write a note on Human and Animal consciousness?

Q.12 Illustrate Human and Animal Consciousness with a diagram?
UNIT-II.

Q.1 Elucidate the self (I) as the conscious entity, the body as the material entity? Q.2 What are the consequences of confusion between Sukh and Suvidha?

Q.3 “Human being is more than just the Body”- explain?

Q.4 Why are the Physical facilities required? What do you mean by right utilization of Body? Q.5 Are the activities in „I” continuous or temporary? Justify your answer.

Q.6 How does realization and understanding lead to definiteness of human conduct? Q.7 In what way can we say that the human body is a self organized unit?

Q.8 How is the correct appraisal of our physical needs done?

Q.9 Suggest any two programs that you can undertake to improve the health of your body?

Q.10 How do we go into conflicts when our activities are not guided by one natural acceptance?

UNIT-III

Q.1 The major crisis in today’s society is that of Trust and Respect. Elucidate?

Q.2 What is „Justice” what are its four elements? Is it a continuous or a temporary need? Q.3 How is „Trust” the foundation values of relationship?

Q.4 What can be the basis of an undivided society- the „World family”?

Q.5 Explain the dimensions of human Endeavour in society conducive to manaviya Vyavastha?

Q.6. Indicate a few flexible steps to promote harmony in the society and co-existence
with nature.

Q.7 What is the Svabhava (Natural Characteristic) of animal order?

Q.8 What is the meaning of Education and Sanskara? How does Sanskara follow education?

Q.9 Write a note on “Recyclability and Self – regulation in Nature”

Q.10 Explain the term “Anu – Sangita” in nature

UNIT – IV & V

Q.1 Differentiate between units and space. How are units self – organized in space?

Q.2 Draw a chart showing in detail, the different categories of units of nature in coexistence in space.

Q.3 „Nature submerged in space” – explain the term with reference to existence.

Q.4 What do you mean by holistic alternatives? What is the vision for the holistic alternative? Q.5 Explain the term „Competence” in professional ethics.

Q.6 Mention a few steps you may take to promote ethics among your colleagues among whom unethical practices prevail?

OBJECTIVE QUESTIONS:

FILL IN THE BLANKS
(Text in bracket is the answer of the blank)

1. (Value)________ is our participation at different levels in the larger order.

2. When we participate in the larger order, this participation at different levels is our (Value)________

3. The participation of the human being is seen in two forms: (Behaviour)_______ and (work)______.

4. (Values)______ are the outcome of (Realization)_______ and (understanding)______, which are always definite.

5. By exploring our svatva and living accordingly, we become Svatanttra)________.

6. Giving weight age to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth is called (Animal consciousness)____________.
7. (Right understanding) _______ helps the human being to transform from (Animal consciousness) _______ to (human consciousness) _______.

8. There can only be a (Qualitative) _______ change in conscious units.

9. (Society) _______ is the third level of living.

10. (Individual) _______ is the first level of living.

11. (Family) _______ is the second level of living.

12. (Nature) _______ is the fourth level of living.

13. Self exploration uses two mechanisms— (natural acceptance) _______ and (experiential validation) _______.

14. Mechanisms of self exploration are (natural acceptance) _______ and (experiential validation) _______.

15. Samridhi means (prosperity) _______.

16. Process of value education has to be that of (self investigation) _______ and (self exploration) _______.

17. Prosperity means (health) _______, (wealth) _______ and (wisdom) _______.

18. Developed nations are the live example of (prosperity) _______.

19. Happiness, pleasure or joy is the (emotional) _______ state of being happy.

20. Without truth, caring, concern or love and justice, (conflicts) _______ arise and peace is endangered.

21. Self introspection plays important role to create (harmony) _______ within oneself.

22. Self study helps us to know our (weaknesses) _______.

23. (Prosperity) _______ is the state to flourishing, thriving, success or good fortune.

24. (Natural acceptance) _______ of (values) _______ will develop (self respect) _______.

25. Universal, rational and verifiable are (guidelines) _______ of (value education) _______.

26. The four levels of human living are (self) _______, (family) _______, (society) _______ and (nature) _______.

27. To be in a state of (liking) _______ is (happiness) _______.

28. To be in a state of (disliking) _______ is (unhappiness) _______.
29. The (value) ____ of entity is its participation in larger order.

30. (Self exploration)_____ is a process of (self evolution)______ through
   (self investigation)______.

31. (Program) _____ and (desire) ________ are the content of (self exploration).

32. (Value education) ________ helps us to correctly identify our (aspirations) ________.

33. (Technology) ________ is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.

34. Value education leads a human being to (harmony) ________.

35. The content of Value education is expected to include all
   (dimensions)________ and (levels)_____ of a human being.

36. The process to understand human (value) _________ is self exploration.

37. Prosperity means (health) __________, (wealth) ________ and (wisdom)

38. Developed nations are the live example of (prosperity) ________________

39. Happiness, pleasure or joy is the (emotional) ________________ state of being happy.

40. Without truth, caring, concern or love and justice,(conflicts) ________ arise and peace is endangered

41. Self introspection plays important role to create (harmony) ________ within oneself

42. Self study helps us to know our (weaknesses) ________ and how to remove

43. (Prosperity) ______ is the state to flourishing, thriving, success or good fortune.

44. (Natural acceptance) ________ of (values) ________ will develop (self respect) ________.

45. Universal, rational and verifiable are (guidelines)______ of (value education)______

46. The four levels of human living are (self)______

47. (family) _____, (society) ________ and (nature) ________.

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54. (Technology) ________ is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.

55. Value education leads a human being to (harmony) ________.

56. The content of Value education is expected to include all (dimensions)_______ and (levels)____ of a human being.

**Unit 2: Harmony in Self**

57. "Knowing means having the (Right understanding)________.

58. Each human being is co-existence of the (Self (I))______ and the body)______.

59. The (body)__________ does not assume things.

60. (Sanyam)_______ is the feeling of responsibility for nurturing, protecting and right utilizing the body.

61. Where there is harmony among the parts of the body, it is known as (Swasthya)______.

62. (Sanyama)________ is the basis of (Swasthya)______

63. (Sanyam)________ is vital for the (Swathya)______

64. With the help of the (Body)_______, self explores and interact with rest of the nature.

65. The system of the body works in a (Self organized)__________ way.

66. Human body is an instrument to facilitate (Right understanding)______.

67. The self is (Conscious)______ in nature while body is (Physico-chemical) ________ in nature.

68. The basic capacity of self is known as (Power)__________.

69. The power/capacity for selecting/tasting is (Expectation)__________.

70. (Expectation)________ is the capacity of (Selecting/tasting)__________.

71. The self and body interacts with each other via the activity of (Selecting/tasting)__________.

72. The flow of activity of (Selecting/tasting)__________ can leads to (thoughts) ________.

73. The capacity of (thoughts)__________ could lead to (desires)__________.

74. The activity of desires, thoughts and expecting, together is called as (imagination)__________.

75. ________.

76. We make choices with external world, based on our (imagination) ________ today.

77. Imaging is ________ (continuous) with time.

78. The activity of Selecting/tasting is (continuous)__________
79. What we analyze may keep changing, the activity of analyzing is (continuous) ________

80. When we assume something about on the prevailing notion it is called (preconditioning)__________

81. (realization) __________ means to be able to see the reality as it is.

82. What we really want to be is our (natural acceptance)__________________________

83. We can have (right understanding) _______ through the process of (realization) _______

84. Behaviour on the basis of (realization and understanding) ______ is called (self organized behaviour) _____

85. Human being is co-existence of (self and body) ____________________

86. The self or I is also called (consciousness) ______________________________

87. Clothing, nourishment etc are the needs of (body) _________________________

88. Trust, respect, happiness etc are the needs of (self) _________________________

89. The needs of the self are (continuous) _______ in time and needs of body are (temporary) _____

90. Needs of the body are temporary while the needs of the self are __________.

91. Physical facilities are required in (limited) ________________ quantity.

92. If the needs are naturally acceptable I want them (continuously) ________________

93. The needs of (self) _____ are (qualitative) ______ in nature and we want them continuously

94. The needs of the body are ensured by (physico-chemical) __________ things.

95. The needs of the self are ensured by (right understanding) ______ and (right feeling)

96. __________

97. By (right understanding) __________ we become responsible to ourselves.

98. Choosing and imaging are the activities of (self) ______.

99. Recognition and fulfillment between (material entities) _______is always (definite) ________.

100. In I (self), recognizing and fulfillment depends on(assuming) ________________

101. The activity of fulfillment depends on the (recognition) ________________

102. Knowing means we have the (right understanding) ________________

103. Any entity that has the activity of recognizing and fulfillment only can be called as (material entity) ______.

104. The feeling of prosperity is the need of (self) ________________
105. Physical facilities are the need of the (body) _______________.

106. Selecting and desiring are the activities of (self) _______________.

107. I am the (seer) ______, (doer) ______ and (enjoyer) ______

108. The (Body) ______________ is an (instrument) ___________ of (I - self) _______________.

109. The requirements of body are (nutrition) _____, (protection) _____ and (right utilization) ____________.

110. __________

111. (Seer) ______ means the one that understands.

112. The awareness of being is in (I) _______________.

113. Seer is also called (drashta) ______________ or Drishta refers to (seer) _______________.

114. Doer is also called (karta) ________________ or Karta refers to (doer) ________________

115. Enjoyer is also called (bhokta) ______________ or Bhokta refers to (enjoyer) ________________

116. ______________

117. In relationship we want (mutual fulfillment) ________________.

118. From physical facilities we want (prosperity) ________________.

119. Swasthya leads to (sukh) ________________.

120. Sanyam represent (self control) ________________.

121. Swastya refers to (health) ________________.

122. **Unit 3: Harmony in Family and Society**

123. Education- right living leads to (Right understanding) ________________.

124. The process of education and right living leads to (Right understanding) ________________ in the individual.

125. The program for health and sanyam leads to feeling of (Prosperity) ________________ in family.

126. Ensuring justice in relationship, on the basis of values leads to (Fearlessness) ________________ in society.

127. Suraksha of nature via enrichment protection and right utilization leads to (Co-existence) ________________ in nature.

128. Production and work for physical facilities leads to (Prosperity) ______________ in family and (co-existence) ______________ with nature.

129. (Trust) ______________ is the foundational value in relationship.

130. The foundational value in relationship is (Trust) ______________.

131. The ability to fulfill the aspirations is called (Competence) ________________.

132. To be assured of others at all the time is the feeling of (Trust) ________________.

133. (Respect) ______________ means (Right evaluation) ________________

134. Any belief in terms of „thought system“ that we have or that we have adopted is
called (Ism"s)_____.

135. The feeling that other is related to me is called (Affection)__________.
136. The feeling to nurture and protect the body of our relative is called (Care)__________.
137. Ensuring right understanding and feelings in the other is called (Guidance)__________.
138. Acceptance of excellence in others is called (Reverence)__________.
139. (Glory)________ is the feeling for someone who has made efforts for excellence.
140. (Gratitude)________ is the feeling of acceptance for those who have made efforts for my excellence.
141. (Love)________ is a complete value.
142. The feeling of relatedness to all human beings is called (Affection)______.
143. Society is an extension of (Family)________._
144. (Family)________ is the basic unit of human interaction.
145. We are all similar at the level of our (Intension)________ but differ in our (Competence)__________.
146. Employing the body physically for production and maintenance of physical facilities is called (Labour)__________.
147. There is justice in relationship when there is (Mutual fulfillment)______.
148. The four gems of trust are (effective listening)______, (empathy)______, (justice)______, and (honesty)______.
149. She-astitva means (co-existence)_________________
150. Abhay means (fearlessness) ________________
152. (Competence)__________ is the ability to perform a specific task action or function successfully
153. In healthy relationship, I learn to (respect)______ and (trust)______ important people in our life
154. The commitment is the only aspect that actually strengthens the (relationship)_________.
155. (Education)__________ means the (vision)__________
156. The problems in our relationship with various entities are due to our (assumptions)______.
157. Comprehensive human goal is right understanding, prosperity, fearlessness and ________.
158. Unit 4: Harmony in Nature and Existence
159. The participation of the human being in ensuring the role of physical facility in nurture, protection and providing means for the body is called its (Utility value)________________.

160. The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its (Artistic value)________________.

162. Between every two units there is (Space)________.

163. When nature is submerged in space we call it (Existence)________.

164. Nature is (Limited)________ and while space is (unlimited)______ in size.

165. When something is active or has activity, we call it a (Unit)_______.

166. Space is constant or (Equilibrium)_________ energy.

167. There are two kinds of realities in existence: (Space)_______ and (units)______.

168. Material units have the activities of Recognizing)_______ and fulfilling ______

169. Material units are (Temporary)_________ in nature.

173. Co-existence is when (Nature)__________ is submerged in (space)______.

174. The first order of nature is (Material order)____________.

175. The second order of nature is (Plant order)_______

176. The third order of nature is (Animal order)__________.

177. The fourth order of nature is (Human order)__________.

180. Human beings are dependent on the (Material order)_______ for soil, minerals and metals.

181. The natural characteristic of material order (Composition/ decomposition)__________.
182. The basic activities of plant order are (Recognizing and fulfillment)__________.

183. Conformance of material order is named as (Constitution conformance)__________.

184. Conformance of plant/ bio order is called (Seed conformance)__________.

185. Conformance of animal order is (Breed conformance)______________.

186. Conformance of human order is (Right value or sanskara conformance)______.

187. The cell belongs to (Pranic order)________ order.

188. In animals only the activity of (Selection/taste)__________ is predominant.

189. The activities in human body are (Composition/decomposition)______ and (respiration)______.

190. (Existence)______ and (growth)______ together are the innateness of the pranic order.

191. The value or participation of different orders in existence is also referred to as their (Natural characteristics)______.

192. The fundamental characteristic of material order is (Composition/decomposition)__________.

193. The body of animals and humans belongs to the (Pranic)______ order.

194. The natural characteristics/svabhava of a human being are (Perseverance)______, (bravery)______ and (generosity)______.

195. The continuity of a plant species is maintained in nature by (Seed conformance)________ method.

196. Human being has (Sanskar)______ conformance.

197. The systems in nature are (Cyclic)______ and (mutually fulfilling)______.

198. (Nature)______ is equivalent to the natural world, physical world or material world.

199. There is mutual ________ among the four orders of nature.

200. The four orders of nature are material order, plant order, _____ order and human order.

201. **Unit 5: Professional Ethics**

202. The definitiveness of human conduct in terms of values, policies and character is termed as (Ethics)______.

203. Developing ethical competence in the profession is the only effective way to
204. The term ethics has been taken from the Greek word (ethos) _______ which means character.

205. (Ethics) _______ are considered the moral standards by which people judge behaviour.

206. (Professional ethics)_________ is the implication of(right understanding)_______ in (profession)________.

207. Comprehensive human goal consists of (samadhan) ________, (samridhi) ________, (abhay) ________, and (seh-astitva) _________.

208. Holistic production systems are eco-friendly and (people - friendly) _________.

Multiple choice questions

1. The purpose of value education is to:
   a. Foster universal core values. b. Make the syllabus easy.
   c. Develop values in individuals. d. Both (a) and (c) ANS : d

2. Self exploration uses two mechanisms – natural acceptance and:

3. Harmony should be maintained in:
   a. Between body and life. b. Between self and society. c. Between life and environment. d. All the above. ANS: d

4. Sah-astitva means:

5. A harmonious world is created by values at 4 levels. These are: a. Home, family, society, country. b. Individual, family, society, universe. c. School, home, office, temple. c. None of the above. ANS: b

6. Many human values seem good or right due to:
   a. Positive feelings. b. Internal happiness. c. Natural acceptance. d. All the above. ANS: d

7. Competence in professional ethics refers to:
   a. Ability to utilize power effectively. b. Ability to augment the universal human order.
   c. Ability to make profit. d. Both b and c. ANS : d

8. An individual people aspiring for the universal human order will be:
   c. More powerful. d. More well travelled. ANS : a
9. A country which has transited to the universal human order is likely to have: 
a. More global trade. 
b. Mutually enriching institutions and organizations. 
c. More say in the UNO. 
d. None of the above. 
ANS: a

10. As individual people aspiring for the universal human order will be: 
a. More rich. 
b. More responsible socially and ecologically. 
c. More powerful. 
d. More well travelled. 
ANS: b

11. Harmony should be maintained in: 
a. Between body and life. 
b. Between self and society. 
c. Between life and environment. 
d. All the above. 
ANS: d

12. Values important for relationship are many they may include: 
a. Aggression. 
b. Competition. 
c. Integrity and character. 
d. Arrogance. 
ANS: c

**True or False:**

1. Harmony of „I“ with „body“ is not possible as they have different needs. False
2. The body is an instrument of „I“. True

3. The „I“ is the doer, seer and enjoyer. True
4. Sanyam leads to swasthya and swasthya leads to sukh. True

5. Value education cannot be rational and has to be based on assumptions. False
6. The self is an instrument of the body. False

7. Prosperity in the family is one of the comprehensive human goals. True

8. Nature has self – regulation. True

9. Human conduct is definite. True

10. The course inputs for human values need not be verifiable. False

11. The self is the doer, not the body. True

12. Understanding human relationships leads to undivided
society. True

13 There is an inherent struggle and chaos in nature. False

14 Competence in professional ethics implies the ability to be fulfilling with human being as well as rest of the nature in profession. True

15 We may differ on many things, but what we respect is free enquiry open mindedness, and their pursuit of ideas for their own sake. True

16 There is an inherent interconnectedness, self regulation and harmony at all levels of existence and this needs to be discovered by each individual. The whole existence is coexistence. Humans are only a constituent part. True

17 Humans are scarcely being governed by their preconditioning and sensory experiences and one is generally very eager to relook at them. True

18 We generally evaluate ourselves on the basis of our intentions and others on the basis of their competence. True

19 Sanyam is the lack of responsibility in “I” towards the body for its nurture, protection and right utilization. False

20 Living of human being on the basis of physical facilities is called human consciousness. False

21 To be in harmony is happiness. True

22 Under evaluation is naturally acceptable in relationship. False

23 Body is a material unit while the self is a conscious unit. True

24 Working for unlimited wealth lead to a happy life. False

25 A human being is nothing but a material body. False

26. Existence is co-existence. True
27 Existence in the family is a barrier to harmony in the society. False

28 Every human being wants to live with definite conduct. True

29. Value education can be ensured through self-exploration in the human being. True

25 Imagination includes Desire, Thought and Expectation. True
26 Respect is the need of the body. False
27 Fearlessness is one of the comprehensive human goals. True
28 The plant order is a co-existence of the self and body too. False
29 Corruption is an unethical practice. True
30 Prosperity and wealth are equivalent. False
31 Right understanding forms the basis of definitiveness of human conduct. True
32 The process of self evolution is self exploration. True
33 Imaging is the activity of body False
34 „Knowing” in „Self” means having the „Right understanding” True

35. Affection is the foundational value in relationship False

41 Ensuring right understanding and feelings in the other is called Guidance. True

42 The feeling of relatedness to all human beings is called Love False
43 Where there is harmony among the parts of the body, it is known as sanyam. False

44 Activities of body are continuous False

45 Sukh is ensured by appropriate physico-chemical things False

46 The feeling of acceptance of excellence in the other is called reverence True

47 Akhand samaj is the feeling of being related to every human being. True
48 Justice in family means recognizing and working on nine values of relationship. True
49 Education – right living leads to fearlessness False
50 Society is the second level of living. False
51 Selecting and desiring are the activities of self True
52 Clothing, nourishment are the needs of body True
53 „Bhokta” means „doer” False
54 Conformance of plant/ bio order is called „seed conformance” True
Match the following:

a. Prosperity  Recyclability
b. Eco friendly technology  Basic aspiration
c. Organic farming  Temporary need
d. Food  Relationship
e. Guidance  Ethics

2. a. Recognition and fulfillment  Justice
   b. Continuous  Material order
   c. Mutual happiness  Participation
d. Holistic technology  Eco-friendly
e. Value  Consciousness

ASSIGNMENT QUESTIONS

Unit 1

1. What are the basic guidelines for value education?

2. What do you understand by the terms Svatva, swatantrata and swarajya?

3. What is the content of self-explorations?

4. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?

5. What is the program to fulfill the basic human aspirations? Name the different levels of human living?

Unit 2

Q1. Distinguish between the needs of the self and the needs of the body. Q2. Define sanyama and svasthya. How are the two related?

Q. 3 Elucidate the self (I) as the conscious entity, the body as the material entity? Q.4 “Human being is more than just the Body”- explain?

Q.5 Are the activities in „I“ continuous or temporary? Justify your answer.
Unit 3

Q. 1 List down the values in human relationship.

Q. 2 What is the Svabhava (Natural Characteristic) of animal order?

Q. 3 What is the meaning of Education and Sanskara? How does Sanskara follow education?

Q. 4 Write a note on “Recyclability and Self – regulation in nature.

Unit 4

Q. 1 Existence= nature submerged in space. Elaborate this point.

Q. 2 Differentiate between units and space. How are units self – organized in space?

Q. 3 Draw a chart showing in detail, the different categories of units of nature in co-existence in space.

Q. 4 „Nature submerged in space” – explain the term with reference to existence.

Unit 5

Q. 1 What do you mean by Holistic alternative

Q. 2 List down the values in human relationship.

Q. 3. Explain the feelings of care and guidance, glory, reverence and gratitude?

Q. 4. Write a short note on the recyclability and self-regulation in nature?

Q. 5 Distinguish between the needs of the self and the needs of the body.

Q. 6 What is your present vision of a happy and prosperous life?

REFERENCES, JOURNALS, WEBSITES AND E-LINKS

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Relevant CDs, Movies, Documentaries & Other Literature:

1. Value Education website, http://www.uptu.ac.in
3. Al Gore, An Inconvenient Truth, Paramount Classics, USA

Web-Links:

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QUALITY MEASUREMENT SHEETS

a. COURSE END SURVEY

There is no end survey as this course is introduced for the first time in Mechanical III yr II semester in the college.

TEACHING EVALUATION
Same as above.

List of Students undergoing the HVPE Course

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