

COURSE FILE

HUMAN VALUES AND PROFESSIONAL ETHICS

(Subject Code: A60018)

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

Prepared by S.V.GANGADHARAM, Professor



**DEPARTMENT OF MECHANICAL ENGINEERING
GEETHANJALI COLLEGE OF ENGINEERING & TECHNOLOGY**

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(Affiliated to JNTUH, Approved by AICTE, New Delhi, ACCREDITED BY NBA)

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DEPARTMENT OF MECHANICAL ENGINEERING

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JAWAHARLAL NEHRU TECHNOLOGICAL UNIVERSITY HYDERABAD
III Year B.Tech. Mechanical – II
Semester
L/T/P/D C 4 - / - /- 4
(A60018) HUMAN VALUES AND PROFESSIONAL ETHICS
(Open Elective)

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 Ubhay-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:

1. R. R. Gaur, R Sangal, G P Bagaria, 2009, A Foundation Course in Human Values and Professional Ethics.
2. Prof. K. V. Subba Raju, 2013, Success Secrets for Engineering Students, Smart Student Publications, 3rd Edition.

REFERENCE BOOKS:

1. Ivan Illich, 1974, Energy & Equity, The Trinity Press, Worcester, and HarperCollins, USA
2. E. F. Schumacher, 1973, Small is Beautiful: a study of economics as if people mattered. Blond & Briggs, Britain.
3. A Nagraj, 1998 Jeevan Vidya ek Parichay, Divya Path Sansthan, Amarkantak.
4. Sussan George, 1976, How the Other Half Dies, Penguin Press, Reprinted 1986, 1991.
5. P. L. Dhar, R. R. Gaur, 1990, Science and Humanism, Commonwealth Publishers.
6. A. N. Tripathy, 2003, Human Values, New Age International Publishers.
7. Subhas Palekar, 2000, How to practice Natural Farming, Pracheen(Vaidik) Krishi Tantra Shodh, Amravati.
8. Donella H. Meadows, Dennis L. Meadows, Jorgen Randers, William W. Behrens III, 1972, Limits to Growth - Club of Rome's report, Universe Books.
9. E G Seebauer & Robert L. Berry, 2000, Fundamentals of Ethics for Scientists & Engineers, Oxford University Press.
10. M Govindrajan, S Natrajan & V. S Senthil kumar, Engineering Ethics (including Humna Values), Eastern Economy Edition, Prentice Hall of India Ltd.

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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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

Course Component	Pos	PEOs
Mathematics	i,ii,viii,xii,xi v	PEO1, PEO2
Science	i,iii,vi,vii,vii i,x,xii,xiv	PEO1, PEO3
Advanced Courses	iii,iv,v,vi,vii ,x,xi,xiii,xiv	PEO1, PEO3
Humanities	vi & xii	PEO2,
Professional core	i,ii,iii,iv,v,xi Ii,xiv	PEO2, PEO3
Breadth	i,viii,ix,x,xii i,xiv	PEO1, PEO3

COURSE MAPPING WITH PEOS AND POS

Mapping of Course with Programme Educational Objectives

S.No	Course component	code	Course	Semester	PEO 1	PEO 2	PEO 3	PEO 4
1	MNC	A60018	HV & PE	II				√

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).

POs	1	2	3	4	5	6	7	8	9	10	11
DS											
CO (1): It ensures students sustained Happiness through identifying the essentials of Human Values and Skills.		√		√			√			√	
CO (2): It facilitates correct understanding between Profession and Happiness.	√		√					√			√
CO (3): It helps students understand practically the importance of trust, mutually satisfying human behavior and enriching interaction with nature.		√		√		√			√	√	
CO (4): Ability to develop appropriate technologies and management patterns to create harmony in professional and personal life.	√				√		√				√

BRIEF NOTES ON THE IMPORTANCE OF THE COURSE AND HOW IT FITS INTO THE CURRICULUM:-

1. 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.
2. 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.
3. It enhances the idea of self-exploration and self-realization, identifying the „I“ with the Body .i.e Sanyam and swasthya.
4. 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.
2. Ability for self exploration.
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 Ubhaya- 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.

MICROPLAN:

SNo	Period No	Unit No	Date	Topic to be covered in One lecture	Reg/Additional	Teaching aids used LCD/OHP/BB	Remarks
1	1	I		Understanding Value Education and Need for it	Reg	BB	
2	2			Basic Guidelines for Value Education	Reg	BB	
3	3			The Content & process of Value Education	Reg	BB	
4	4			What is Self – exploration? What is its purpose?	Reg	BB	
5	5			Natural acceptance and	Reg	BB,OHP	

				its need			
6	6			Continuous Happiness and prosperity-Our basic aspirations	Reg	BB,OHP	
7	7			Exploring Happiness and prosperity	Reg	BB OHP	
8	8			What are prevailing notions of happiness and prosperity?	Reg	BB OHP	
9	9			Why are we in this State of - Living with Wrong Assumptions	Reg	BB,OHP	
10	10			Requirement for fulfillment of human aspirations	Reg	BB OHP	
11	11			Understand and Live in Harmony at all Levels of Living	Reg	BB OHP	
12	12			Solutions for right understanding	Reg	BB OHP	
13	13			Our Natural Acceptance for Harmony at all Levels of our Living	Reg	BB OHP	
14	14			Human and Animal Consciousness	Reg	BB OHP	
15	15			Understanding the Human being as Co-Existence of self and body.	Reg & Add	BB,OHP	
16	16			Understanding Myself as Co- existence of the self and the body	Reg	BB OHP	
17	1	II		Understanding Needs of the self and Needs of the	Reg	BB,OHP	

				body			
18	2			Understanding the Self as the Conscious Entity, the body as the Material Entity	Reg& Add	BB,OHP	
19	3			Exercise on distinguishing Needs of the Self and Body	Reg	BB,OHP	
20	4			Understanding the Body as an Instrument of „I“	Reg	BB,OHP	
21	5			Getting to know the Activities in the Self	Reg	BB,OHP	
22	6			The Activities in „I „are Continuous	Reg	BB,OHP	
23	7			What is the Problem today? Effects of it and the solution for it	Reg	BB,OHP	
24	8			Result of Realization and Understanding –Living with Definiteness.	Reg	BB,OHP	
25	9			A Self – organized unit i.e sanyama and svasthya(„I“ with the body)	Reg	BB,OHP	
26	10			Understanding and Living with Sanyama	Reg	BB,OHP	
27	11			Correct Appraisal of our Physical needs	Reg	BB,OHP	
28	1	III		Understanding Values in Human Relationships	Reg	BB,OHP	
29	2			Family as the basic Unit of Human Interaction.	Reg	BB,OHP	

30	3			Values in human Relationships	Reg	BB,OHP	
31	4			Trust, respect, the Basis for Respect, Assumed Bases for Respect today	Reg	BB,OHP	
32	5			Difference between „Attention“ and Respect. What is the way out? Affection	Reg	BB,OHP	
33	6			Care,Guidance, Reverence, Glory, Gratitude, Love.	Reg	BB,OHP	
34	7			Harmony from Family to World Family: Undivided Society	Reg	BB,OHP	
35	8			Extending Relationship from family to society	Reg	BB,OHP	
36	9			Identification of the Comprehensive Human Goal	Reg	BB,OHP	
37	10			Programs needed to achieve the Comprehensive Human Goal: The Five Dimensions of Human Endeavour	Reg	BB,OHP	
38	11			Education-Right Living, Health-Self-regulations,Justice Preservatin,Production – Work ,Exchange – Storage, What is our State today?	Reg	BB,OHP	
39	1	IV		Harmony from Family	Reg	BB,OHP	

				order World Family Order : Universal Human Order Summary			
40	2			The Four Orders in Nature	Reg	BB,OHP	
41	3			Recyclability and self regulation in Nature	Reg	BB,OHP	
42	4			Understanding the Four Orders: Things, Activity, Innateness, Natural Characteristic, Basic Activity, Conformance, and Human Being –Our State today. What is way out?	Reg	BB,OHP	
43	5			Harmony in Existence – Understanding Existence as Co- Existence	Reg	BB,OHP	
44	6			An Introduction to space, Co-existence of Units in Space	Reg	BB,OHP	
45	7			Active and No –activity, Energized and Energy in Equilibrium, Each Unit Recognizes – Space is Reflecting & Transparent, Self – organized, and Self – organization is Available	Reg	BB,OHP	
46	8			Existence is Co- existence, What are we doing today? Where do we want to be?	Reg	BB,OHP	
47	9			Values in Different Dimensions of Human	Reg	BB,OHP	

				Living			
48	10			Definitiveness of Ethical Human Conduct, Identification of Svatva leading to svatantrata and svarajya, Development of Human Consciousness	Reg	BB,OHP	
49	1	V		Identification of Comprehensive Human Goal	Reg	BB,OHP	
50	2			Basis for Humanistic Education and Humanistic Constitution	Reg	BB,OHP	
51	3			Ensuring Competence in professional Ethics	Reg	BB,OHP	
52	4			Issues in Professional Ethics-The Current Scenario	Reg	BB,OHP	
53	5			The Holistic Criteria for Evaluation	Reg	BB,OHP	
54	6			A critical Appraisal of the Prevailing Systems	Reg	BB,OHP	
55	7			Learning from the systems in Nature and Traditional Practices	Reg	BB,OHP	
56	8			Holistic Technologies and Systems-Typical Case Studies	Reg	BB,OHP	
57	9			Appreciating the Need for self – Exploration Facilitating the Understanding of Harmony at various	Reg	BB,OHP	

				Levels			
58	10			Steps for Evolution at the Individual Level, Steps for Transition at the Level of Family, Society and profession, Promoting Mass Awareness and moving towards Humanistic Education	Reg	BB,OHP	
59	11			Evolving Holistic Models of Living Amending Policies, Programs and social Systems in tune with Comprehensive Human Goal	Reg	BB,OHP	
60	12			Is the Transition too Difficult? Concluding Remarks	Reg	BB,OHP	

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 samadhana, 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

I 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 leader ship.
- (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“. [3+3+3+3+3+3+4]

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]

Subject Code: R13208/R13
I 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

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) 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]

Subject Code: R13208/R13

I 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

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) 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]

Subject Code: R13208/R13
I 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

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?
- (iv) 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+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?

Q6. 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 co-existence 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 Svatantra)_____.
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. 20. 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) _____.
48. To be in a state of (liking) _____ is (happiness) _____.
49. To be in a state of (disliking) _____ is (unhappiness) _____.
50. The (value) _____ of entity is its participation in larger order.
51. (Self exploration)_____ is a process of (self evolution)_____ through (self investigation)_____.
52. (Program) _____ and (desire) _____ are the content of (self exploration).
53. (Value education) _____ helps us to correctly identify our (aspirations) _____.

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 (Swasthya)_____
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)_____

149. and (honesty)_____.

150. She-astitva means (co-existence) _____

151. 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. value)_____.
161. 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)_____.
171. Material units have the activities of Recognizing)____ and fulfilling _____
172. 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)_____.
178. Parsparta means (Interconnectedness)_____.
179. Paraspar purakta means (Mutually fulfilling)_____.
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 (genriosity)_____.
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

ensure (Professional ethics)_____.

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:

- a.Experimental validation. b. Reason. c.Logical thinking. d. Theoretical concepts. ANS: a

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:

- a.Co-existence. b. Co-operation. c.Cooption. d. Corporate identity. ANS : a

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:

- a.More responsible socially and ecologically. b. More rich. c.More powerful. d. More well travelled. ANS : a

9. A country which has transitioned 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 relationships 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 sukha. 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 mindness, and their pursuit of ideas for their own sake. True

16 There is an inherent inter connectedness, 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. Q.2. 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?

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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

III YEAR B.TECH SECTION: A II SEMESTER AY 2015-16		
S.No	Roll No	Student Name
1	12R11A0326	KAKUMAN JULIAN
2	13R11A0301	A BHAVYA VANGMAYI
3	13R11A0302	AKHIL MOHAN
4	13R11A0303	ALAVALA ARAVIND KUMAR
5	13R11A0304	ARAVALLI MOULIKA
6	13R11A0305	BAKULAPALLY CHANDRAMOULI
7	13R11A0306	CH SUBBA REDDY
8	13R11A0307	CHENCHALA SAI ABHILASH

9	13R11A0308	CHENNBOINA SAI SHIVA
10	13R11A0309	CHAKALI CHANDRASHEKAR
11	13R11A0310	D EMMANUEL RAJU
12	13R11A0311	DANDA DURGA CHAITANYA
13	13R11A0312	DARA MANISH KUMAR
14	13R11A0313	DASARI SAI PAVAN
15	13R11A0314	DASOJU RAJENDER
16	13R11A0315	DESINEEDI SATYA PRAVEEN
17	13R11A0316	DEVARAJU MAHADEV BHATT
18	13R11A0317	DOMALAPALLY NIHAAL RAO
19	13R11A0318	EALASANI MANIKIRAN
20	13R11A0319	G VAMSY RAJ
21	13R11A0320	KARUMANCHI PREM KUMAR
22	13R11A0321	KANDE SHANKAR
23	13R11A0322	KANAJI KARTHIK
24	13R11A0323	KARNAM PRAMOD KUMAR
25	13R11A0324	KOMANDURI SRINIVAS ARUN
26	13R11A0325	KONALA SATYANARAYANA
27	13R11A0326	KONDA VENKATA SAI SHARAN REDDY
28	13R11A0327	KOUSHAL RAJESH
29	13R11A0328	M LAVANYA
30	13R11A0329	MAHENDER CHOWDHARY
31	13R11A0330	CH VINAY KUMAR
32	13R11A0331	MAMIDALA HARISH
33	13R11A0332	M MAHIPAL

34	13R11A0333	MOHAMMAD IRSHAD AHAMAD
35	13R11A0334	MOHAMMAD MASTHAN
36	13R11A0335	MOHAMMED JAHANGIR
37	13R11A0336	NADIGEPU VENKAT ROHIT RAJ
38	13R11A0337	NUNAVATH SURESH
39	13R11A0338	POKURI VINOD KUMAR REDDY
40	13R11A0339	PUNDRU MADHUBABU
41	13R11A0340	R GUNASEKHAR
42	13R11A0341	R KIRAN KUMAR
43	13R11A0342	RUTHWIK EDARA
44	13R11A0343	S SRAVAN KUMAR RAO
45	13R11A0344	KARTHIK RAM S R
46	13R11A0345	SASUMANA NIKHIL
47	13R11A0346	SHAIK HANEEFULLA SHARIFF
48	13R11A0347	SREERAM SAI
49	13R11A0348	SYED ASIF
50	13R11A0349	T SAI SUKUMAR
51	13R11A0350	TEJAVATHU PRIYANKA
52	13R11A0351	THUGGILI SINDHURANJALI
53	13R11A0352	NAVEENKUMAR V
54	13R11A0353	VAGMARE VISHAL
55	13R11A0354	VAIDYA SURAJ
56	13R11A0355	VALLAKATI SAI KIRAN
57	13R11A0356	VEERANTHALA RAMESH BABU
58	13R11A0357	VOLLALA SRIKANTH

59	13R11A0358	VANKUDOTH VINAY KUMAR
60	13R11A0359	Y JEREMIAH DANIEL
61	13R11A0360	YEDDULA MADHAV

III YEAR B.TECH SECTION: B II SEMESTER AY 2015-16		
S.NO	Roll No	Student Name
1	13R11A0361	A RAHUL
2	13R11A0362	AMMULA PRANAY KUMAR
3	13R11A0363	ANKARLA BHARATH
4	13R11A0364	ANNAPAREDDY SATYANARAYANA REDDY
5	13R11A0365	BAIRU RAVIKIRAN REDDY
6	13R11A0366	BANKA JAGADEESH
7	13R11A0367	BEERA KISHORE
8	13R11A0368	BHAVIRI DEVISRIKAR
9	13R11A0369	BODDULA RAM PRASAD
10	13R11A0370	BOMMOJU SATISH KUMAR
11	13R11A0371	MALEGIRI BALRAJ
12	13R11A0372	CHERUKURI SAI SUDEEP
13	13R11A0373	DARMANA RAJESH KUMAR
14	13R11A0374	DESAI VENKATA ANUP REDDY
15	13R11A0375	DHIDIGE SHARATH KUMAR
16	13R11A0376	DOODALA SAIKIRAN
17	13R11A0377	G BIKSHAPATHI
18	13R11A0378	G ELLENDER

19	13R11A0379	GUGULOTH BALAJI
20	13R11A0380	JANAMPET AMIT KUMAR
21	13R11A0381	K BHEEMA SHANKER
22	13R11A0382	KATIKA UPENDER
23	13R11A0383	KHANDAVILLI ANIRUDH
24	13R11A0384	KOMPALLY SUGANDH REDDY
25	13R11A0385	LAKAVATH SADGUNAPRASAD
26	13R11A0386	M SAI SRAVAN
27	13R11A0387	NAGUBOYINA PRAVEEN
28	13R11A0388	NAMPALLY VINOD KUMAR
29	13R11A0389	PALTHIYA VENKATESH
30	13R11A0390	PEDDOLLA PRASHANTH
31	13R11A0391	POLISSETTY SURYA BHASKAR
32	13R11A0392	POSHALA SAIRAM
33	13R11A0393	POTHURAJU BHANU KIRAN
34	13R11A0394	P. KARTHIK VARMA
35	13R11A0395	PULIGILLA SA PRATAP
36	13R11A0398	RAHUL RAVIKANTH
37	13R11A0399	TENALI PRADEEP RAJ
38	13R11A03A0	THADEM KRANTHI
39	13R11A03A1	THIPPARTHI SUMANTH
40	13R11A03A2	TUMMETI BALA KRISHNA
41	13R11A03A3	TUNGA VENUGOPAL
42	13R11A03A5	VELDANDA PUSHYA MITRA
43	13R11A03A6	VENNAPU ROHITH KUMAR

