**Techno India NJR Institute of Technology**



**Course File**

**Session (2022-23)**

**Human Values:1FY1-05/2FYI-0**

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**Department of Basic Science and Humanities**

**SYLLABUS I Semester Common to all branches of UG**

**Engineering & Technology**

**I & II Semester**

**Common to all branches of UG Engineering & Technology**

**1FY1-05/ 2FY1-05: Human Values Credit: 2** **Max. Marks: 100 (IA:20,**

**ETE:80) 2L+0T+0P End Term Exam: 2 Hours**

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| --- | --- | --- |
| **SN** | **CONTENTS** | **Hours** |
| **1** | **Course Introduction - Need, Basic Guidelines, Content and Process for Value Education**  Understanding the need, basic guidelines, Self Exploration - its content and process; ‘Natural Acceptance’ and Experiential Validation, Continuous Happiness and Prosperity- Human Aspirations, Right understanding, Relationship and Physical Facilities,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 | **5** |
| **2** | **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’,Understanding the characteristics and activities of ‘I’ and harmony in ‘I’ 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. | **5** |
| **3** | **Understanding Harmony in the Family and Society- Harmony in**  **Human-Human Relationship**  Understanding harmony in the Family, Understanding values in human-human relationship; meaning of Nyaya and program for its fulfillment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) , meaning of Vishwas; Difference between intention and competence, meaning of Samman, Difference between respect and differentiation; the other salient values in relationship, harmony in the society , Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals ,Visualizing a universal harmonious order in society- Undivided Society (AkhandSamaj), Universal Order (SarvabhaumVyawastha )- from family to world family. | **5** |
| **4** | **Understanding Harmony in the Nature and Existence - Whole existence as Coexistence**  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 | **5** |
|  | (Sah-astitva) of mutually interacting units in allpervasive Space. Holistic perception of harmony at all levels of existence |  |
| **5** | **Implications of the above Holistic Understanding of Harmony on Professional Ethics. Natural acceptance of human values**  Definitiveness of Ethical Human Conduct. Basis 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, technologies and management models. Strategy for transition from the present state to Universal Human Order: At the level of individual: as socially and ecologically responsible engineers, technologists and managers. Case studies related to values in professional life and individual life. | **5** |
|  | **TOTAL** | **25** |

**Course Outcome Mapping with Programme Outcome –**

**PO1 PO2 PO3 PO4 PO5 PO6 PO7 PO8 PO9 PO10**

**PO11 PO12**

0 0 1 2 0 2

0 0 0 0 0 0 0 1 1 2 0 2

1. 1 1 0 1 1 1 1 2 3 1 2
2. – Slight (low)
3. – Moderate (medium)
4. – Substantial (high

**Objectives: This introductory course input is intended.**

1. 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.
2. 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.
3. 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 Coexistence: 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:

1. Ability to utilize the professional competence for augmenting universal human order,
2. Ability to identify the scope and characteristics of people-friendly and ecofriendly production systems,
3. Ability to identify and develop appropriate techologies 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.

1. At the level of individual: as socially and ecologically responsible engineers, technologists and managers
2. At the level of society: as mutually enriching institutions and organizations. TEXT BOOKS:
3. R. R. Gaur, R Sangal, G P Bagaria, 2009, A Foundation Course in Human Values and Professional Ethics.
4. Prof. K. V. Subba Raju, 2013, Success Secrets for Engineering Students, Smart Student Publications, 3rd Edition.

REFERENCE BOOKS:

1. Ivan IIIich, 1974, Energy & Equity, The Trinity Press, Worcester, and

HarperCollins, USA

1. E. F. Schumancher, 1973, Small is Beautiful: a study of economics as if people mattered. Blond & Briggs, Britain.
2. A Nagraj, 1998 Jeevan Vidya ek Parichay, Divya Path Sansthan, Amarkantak.
3. Sussan George, 1976, How the Other Half Dies, Penguin Press, Reprinted

1986, 1991.

1. P. L. Dhar, R. R. Gaur, 1990, Science and Humanism, Commonwealth Publishers.
2. A. N. Tripathy, 2003, Human Values, New Age International Publishers.
3. Subhas Palekar, 2000, How to practice Natural Farming, Pracheen(Vaidik) Krishi

Tantra Shodh, Amravati.

1. Donella H. Meadows, Dennis L. Meadows, Jorgen Randers, William W. Behrens III, 1972, Limits to Growth - Club of Rome's report, Universe Books.
2. 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.

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.

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.

1. Creates an idea of knowing the meaning of Nyaya and implications for

Ubhaya- tripti

1. Ability to identify the foundational values of relationship as Trust and Respect.
2. 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 ecofriendly production systems.
3. Enables a strategy for transition from the present state to universal human order.

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) coexistence 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.

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?

* 1. Justify the role of self-exploration as in the process of Value Education?

* 1. What is Self-Exploration? What is its purpose?

* 1. Self exploration is a process of dialogue between „what you are‟ and „what you really want to be‟- Explain and illustrate.

* 1. What are pre conditions? What is their source?

* 1. Do you feel that you have some pre-conditions? How do you evaluate them?

Q8 Critically examine the prevailing notion of happiness and prosperity and their consequences?

* 1. What is the true essence of happiness and prosperity?
  2. Does having physical facilities ensure relationship and right understanding? Justify your answer.

* 1. Write a note on Human and Animal consciousness?

* 1. Illustrate Human and Animal Consciousness with a diagram.

UNIT-II.

* 1. Elucidate the self (I) as the conscious entity, the body as the material entity?

* 1. What are the consequences of confusion between Sukh and Suvidha?

* 1. “Human being is more than just the Body”- explain?

* 1. Why are the Physical facilities required? What do you mean by right utilization of Body?

* 1. Are the activities in „I‟ continuous or temporary? Justify your answer.

* 1. How does realization and understanding lead to definiteness of human conduct?

* 1. In what way can we say that the human body is a self-organized unit?

* 1. How is the correct appraisal of our physical needs done?

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

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

UNIT-III

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

* 1. What is “Justice” what are its four elements? Is it a continuous or a temporary need?

* 1. How is “Trust” the foundation values of relationship?

* 1. What can be the basis of an undivided society- the „World family‟?

* 1. 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 coexistence with nature.

* 1. What is the Svabhava (Natural Characteristic) of animal order?

* 1. What is the meaning of Education and Sanskara? How does Sanskara follow education?

* 1. Write a note on “Recyclability and Self – regulation in Nature”

* 1. Explain the term “Anu – Sangita” in nature.

UNIT – IV & V

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

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

* 1. “Nature submerged in space” – explain the term with reference to existence.

* 1. What do you mean by holistic alternatives? What is the vision for the holistic alternative?

* 1. Explain the term „Competence‟ in professional ethics.

* 1. 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.

1. When we participate in the larger order, this participation at different levels is our (Value)\_\_\_\_\_\_\_\_.

1. The participation of the human being is seen in two forms: (Behaviour)\_\_\_\_\_\_\_ and (work)\_\_\_\_\_\_.

1. (Values)\_\_\_\_\_\_ are the outcome of (Realization)\_\_\_\_\_\_\_\_ and (understanding) \_\_\_\_\_\_, which are always definite.

1. By exploring our svatva and living accordingly, we become Svatantra)\_\_\_\_\_\_\_\_.

1. Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth is called (Animal consciousness) \_\_\_\_\_\_\_\_\_\_\_.

1. (Right understanding) \_\_\_\_\_\_\_\_ helps the human being to transform from (Animal consciousness) \_\_\_\_\_\_\_\_ to (human consciousness) \_\_\_\_.

1. There can only be a (Qualitative)\_\_\_\_\_\_\_\_\_\_ change in conscious units.

1. (Society)\_\_\_\_\_\_\_\_ is the third level of living.

1. (Individual)\_\_\_\_\_\_\_\_ is the first level of living.

1. (Family)\_\_\_\_\_\_\_\_ is the second level of living.

1. (Nature)\_\_\_\_\_\_\_\_ is the fourth level of living.

1. Self-exploration uses two mechanisms– (natural acceptance) \_\_\_\_\_\_\_and (experiential validation) \_\_\_\_\_\_\_.

1. Mechanisms of self-exploration are (natural acceptance) \_\_\_\_\_\_\_\_ and (experiential validation) \_\_\_\_\_\_\_.

1. Samridhi means (prosperity) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Process of value education has to be that of (self-investigation) \_\_\_\_\_\_\_\_ and (self-exploration) \_\_\_\_.

1. Prosperity means (health) \_\_\_\_\_\_\_\_\_, (wealth) \_\_\_\_\_\_\_\_ and (wisdom) \_\_\_\_\_\_ .

1. Developed nations are the live example of (prosperity) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Happiness, pleasure or joy is the (emotional) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ state of being happy.

1. Without truth, caring, concern or love and justice, (conflicts) \_\_\_\_\_\_\_\_ arise and peace is endangered.

1. Self-introspection plays important role to create (harmony) \_\_\_\_\_\_\_\_ within Oneself.

1. Self-study helps us to know our (weaknesses) \_\_\_\_\_\_\_\_.

1. (Prosperity) \_\_\_\_\_\_ is the state to flourishing, thriving, success or good fortune.

1. (Natural acceptance) \_\_\_\_\_\_\_\_ of (values) \_\_\_\_\_\_\_\_ will develop (self-respect) \_\_\_\_\_\_.

1. Universal, rational and verifiable are (guidelines)\_\_\_\_\_\_\_ of (value education) \_\_\_\_\_\_\_\_ .

1. The four levels of human living are (self) \_\_\_\_\_\_, (family) \_\_\_\_\_, (society) \_\_\_\_\_\_\_ and (nature) \_\_\_\_

1. To be in a state of (liking) \_\_\_\_\_\_\_\_\_\_ is (happiness) \_\_\_\_\_\_\_\_\_.

1. To be in a state of (disliking) \_\_\_\_\_\_\_\_\_\_ is (unhappiness) \_\_\_\_\_\_\_\_\_.

1. The (value) \_\_\_\_ of entity is its participation in larger order.

1. (Self-exploration) \_\_\_\_\_ is a process of (self-evolution) \_\_\_\_\_\_ through (self-investigation) \_\_\_\_\_\_.

1. (Program) \_\_\_\_\_\_ and (desire) \_\_\_\_\_\_\_\_ are the content of (self-exploration).

1. (Value education) \_\_\_\_\_\_\_\_\_ helps us to correctly identify our (aspirations).

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

1. Value education leads a human being to (harmony) \_\_\_\_\_\_\_\_\_.

1. The content of Value education is expected to include all (dimensions)\_\_\_\_\_\_\_\_ and (levels)\_\_\_\_\_ of a human being.

1. The process to understand human (value) \_\_\_\_\_\_\_\_\_ is self-exploration.

1. Prosperity means (health) \_\_\_\_\_\_\_\_\_, (wealth) \_\_\_\_\_\_\_\_ and (wisdom).

1. Developed nations are the live example of (prosperity) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Happiness, pleasure or joy is the (emotional) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ state of being happy.

1. Without truth, caring, concern or love and justice, (conflicts) \_\_\_\_\_\_\_\_ arise and peace is endangered.

1. Self-introspection plays important role to create (harmony) \_\_\_\_\_\_\_\_ within Oneself.

1. Self-study helps us to know our (weaknesses) \_\_\_\_\_\_\_\_ and how to remove them.

1. (Prosperity) \_\_\_\_\_\_ is the state to flourishing, thriving, success or good fortune.

1. (Natural acceptance) \_\_\_\_\_\_\_\_ of (values) \_\_\_\_\_\_\_\_ will develop (self-respect) \_\_\_\_\_\_.

1. Universal, rational and verifiable are (guidelines)\_\_\_\_\_\_\_ of (value education) \_\_\_\_\_\_\_\_.

1. The four levels of human living are (self) \_\_\_\_\_\_, (family) \_\_\_\_\_, (society) \_\_\_\_\_\_\_ and (nature) \_\_\_\_\_\_\_.

1. To be in a state of (liking) \_\_\_\_\_\_\_\_\_\_ is (happiness) \_\_\_\_\_\_\_\_\_.

1. To be in a state of (disliking) \_\_\_\_\_\_\_\_\_\_ is (unhappiness) \_\_\_\_\_\_\_\_\_.

1. The (value) \_\_\_\_ of entity is its participation in larger order.

1. (Self-exploration) \_\_\_\_\_ is a process of (self-evolution) \_\_\_\_\_\_ through (self-investigation) \_\_\_\_\_\_.

1. (Program) \_\_\_\_\_\_ and (desire) \_\_\_\_\_\_\_\_ are the content of (self-exploration).

1. (Value education) \_\_\_\_\_\_\_\_\_ helps us to correctly identify our (aspirations) \_\_\_\_\_\_\_\_\_.

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

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\_\_\_\_\_\_\_\_\_.

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

1. Value education leads a human being to (harmony) \_\_\_\_\_\_\_\_\_.

1. The content of Value education is expected to include all (dimensions)\_\_\_\_\_\_\_\_ and (levels)\_\_\_\_\_ of a human being.

Unit 2: Harmony in Self

1. Knowing means having the (Right understanding) \_\_\_\_\_\_\_\_.

1. Each human being is co-existence of the (Self (I)) \_\_\_\_\_\_ and the body)\_\_\_\_\_\_\_.

1. (Sanyam)\_\_\_\_\_\_\_ is the feeling of responsibility for nurturing, protecting and right utilizing the body.

1. Where there is harmony among the parts of the body, it is known as (Swasthya)\_\_\_\_\_\_\_\_.

1. (Sanyama)\_\_\_\_\_\_\_\_ is the basis of (Swasthya)\_\_\_\_\_\_\_.

1. (Sanyam)\_\_\_\_\_\_\_\_\_ is vital for the (Swathya)\_\_\_\_\_\_\_.

1. With the help of the (Body)\_\_\_\_\_\_\_, self-explores and interact with rest of the nature.

1. The system of the body works in a (Self organized) \_\_\_\_\_\_\_\_\_\_ way.

1. Human body is an instrument to facilitate (Right understanding) \_\_\_\_\_\_.

1. The self is (Conscious)\_\_\_\_\_\_ in nature while body is (Physico-chemical) \_\_\_\_\_\_\_ in nature.

1. The basic capacity of self is known as (Power)\_\_\_\_\_\_\_\_\_\_\_.

1. The power/capacity for selecting/tasting is (Expectation)\_\_\_\_\_\_\_\_\_\_\_.

1. (Expectation)\_\_\_\_\_\_\_\_ is the capacity of (Selecting/tasting) \_\_\_\_\_\_\_\_\_.

1. The self and body interact with each other via the activity of

(Selecting/tasting) \_\_\_\_\_\_\_\_\_.

1. The flow of activity of (Selecting/tasting) \_\_\_\_\_\_\_\_\_\_\_ can leads to (thoughts) \_\_\_\_\_\_\_\_.

1. The capacity of (thoughts)\_\_\_\_\_\_\_\_\_\_ could lead to (desires) \_\_\_\_\_\_\_\_\_.

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

1. We make choices with external world, based on our (imagination) \_\_\_\_\_\_\_\_\_ today.

1. Imaging is \_\_\_\_\_\_\_\_\_\_ (continuous) with time.

1. The activity of Selecting/tasting is (continuous) \_\_\_\_\_\_\_\_\_\_\_.

1. What we analyze may keep changing, the activity of analyzing is (continuous) \_\_\_\_\_\_\_\_ .

1. When we assume something about on the prevailing notion it is called (preconditioning)\_\_\_\_\_\_\_\_\_\_ .

1. (realization) \_\_\_\_\_\_\_\_\_\_ means to be able to see the reality as it is.

1. What we really want to be is our (natural acceptance) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. We can have (right understanding) \_\_\_\_\_\_\_ through the process of (realization) \_\_\_\_\_\_\_.

1. Behaviour on the basis of (realization and understanding) \_\_\_\_\_\_ is called (self organized behaviour) \_\_\_\_.

1. Human being is co-existence of (self and body) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. The self or I is also called (consciousness) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Clothing, nourishment etc are the needs of (body) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Trust, respect, happiness etc are the needs of (self) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. The needs of the self are (continuous) \_\_\_\_\_\_\_\_ in time and needs of body are (temporary) \_\_\_\_\_

1. Needs of the body are temporary while the needs of the self are \_\_\_\_\_\_\_\_\_\_.

1. Physical facilities are required in (limited) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ quantity.

1. If the needs are naturally acceptable, I want them (continuously) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. The needs of (self) \_\_\_\_\_ are (qualitative) \_\_\_\_\_\_ in nature and we want them continuously.

1. The needs of the body are ensured by (physio-chemical) \_\_\_\_\_\_\_\_\_ things.

1. The needs of the self are ensured by (right understanding) \_\_\_\_\_\_ and (right feeling).

1. By (right understanding) \_\_\_\_\_\_\_\_\_\_ we become responsible to ourselves.

1. Choosing and imaging are the activities of (self) \_\_\_\_\_\_.

1. Recognition and fulfillment between (material entities) \_\_\_\_\_\_\_is always (definite) \_\_\_\_\_\_\_.

1. In I (self), recognizing and fulfillment depends on(assuming) \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. The activity of fulfillment depends on the (recognition) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Knowing means we have the (right understanding) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Any entity that has the activity of recognizing and fulfillment only can be called as (material entity) \_\_\_\_\_.

1. The feeling of prosperity is the need of (self) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Physical facilities are the need of the (body) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Selecting and desiring are the activities of (self)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. I am the (seer) \_\_\_\_\_\_\_\_, (doer) \_\_\_\_\_\_\_ and (enjoyer) \_\_\_\_\_\_\_.

1. The (Body) \_\_\_\_\_\_\_\_\_\_\_\_ is an (instrument) \_\_\_\_\_\_\_\_\_\_\_ of (I - self) \_\_\_\_\_\_\_\_\_\_\_.

1. The requirements of body are (nutrition) \_\_\_\_\_, (protection) \_\_\_\_\_ and (right utilization).

1. (Seer) \_\_\_\_\_\_ means the one that understands.

1. The awareness of being is in (I) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Seer is also called (drashta) \_\_\_\_\_\_\_\_\_\_ or Drishta refers to (seer) \_\_\_\_\_\_\_\_\_\_\_.

1. Doer is also called (karta) \_\_\_\_\_\_\_\_\_\_\_\_ or Karta refers to (doer) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Enjoyer is also called (bhokta) \_\_\_\_\_\_\_\_\_\_ or Bhokta refers to (enjoyer).

1. In relationship we want (mutual fulfillment) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. From physical facilities we want (prosperity) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Swasthya leads to (sukh) \_\_\_\_\_\_\_\_\_.

1. Sanyam represent (self-control) \_\_\_\_\_\_\_\_.

.

1. Swastya refers to (health) \_\_\_\_\_\_\_\_.

Unit 3: Harmony in Family and Society

1. Education- right living leads to (Right understanding) \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. The process of education and right living leads to (Right understanding) \_\_\_\_\_\_\_\_ in the individual.

1. The program for health and sanyam leads to feeling of (Prosperity)\_\_\_\_\_\_\_\_\_ in family.

1. Ensuring justice in relationship, on the basis of values leads to (Fearlessness)\_\_\_\_\_\_\_\_ in society.

1. Suraksha of nature via enrichment protection and right utilization leads to (co-existence) \_\_\_\_\_\_\_ in nature.

1. Production and work for physical facilities leads to (Prosperity)\_\_\_\_\_ in family and (co-existence) \_\_\_\_\_with nature.

1. (Trust)\_\_\_\_\_\_\_\_ is the foundational value in relationship.

1. The foundational value in relationship is (Trust)\_\_\_\_\_\_\_.

1. The ability to fulfill the aspirations is called (Competence)\_\_\_\_\_\_\_\_.

1. To be assured of others at all the time is the feeling of (Trust)\_\_\_\_\_\_\_.

1. (Respect)\_\_\_\_\_\_\_\_ means (Right evaluation) \_\_\_\_\_\_\_\_.

1. Any belief in terms of „thought system‟ that we have or that we have adopted is called (Ism’s)\_\_\_\_\_.

1. The feeling that other is related to me is called (Affection)\_\_\_\_\_\_\_\_\_\_.

1. The feeling to nurture and protect the body of our relative is called (Care)\_\_\_\_\_\_\_\_.

1. Ensuring right understanding and feelings in the other is called (Guidance)\_\_\_\_\_\_\_\_\_\_\_.

1. Acceptance of excellence in others is called (Reverence)\_\_\_\_\_\_\_\_\_\_.

1. (Glory)\_\_\_\_\_\_\_\_ is the feeling for someone who has made efforts for excellence.

1. (Gratitude)\_\_\_\_\_\_\_\_ is the feeling of acceptance for those who have made efforts for my excellence.

1. (Love)\_\_\_\_\_\_\_\_\_ is a complete value.

1. The feeling of relatedness to all human beings is called (Affection)\_\_\_\_\_\_\_. 143. Society is an extension of (Family)\_\_\_\_\_\_\_\_\_.

1. (Family)\_\_\_\_\_\_\_\_ is the basic unit of human interaction.

1. We are all similar at the level of our (Intension)\_\_\_\_\_\_\_\_\_ but differ in our (Competence) \_\_\_\_\_\_\_\_\_\_\_.

1. Employing the body physically for production and maintenance of physical facilities is called (Labour)\_\_\_\_\_\_\_\_\_\_.

1. There is justice in relationship when there is (Mutual fulfillment) \_\_\_\_\_\_\_.

1. The four gems of trust are (effective listening) \_\_\_\_\_\_, (empathy)\_\_\_\_\_, (justice)\_\_\_\_\_ and (honesty)\_\_\_\_.

1. She-astitva means (co-existence) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Abhay means (fearlessness) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. (Competence)\_\_\_\_\_\_\_\_\_ is the ability to perform a specific task action or function successfully.

1. In healthy relationship, I learn to (respect)\_\_\_\_\_\_\_ and (trust)\_\_\_\_\_ important people in our life.

1. The commitment is the only aspect that actually strengthens the (relationship)\_\_\_\_\_\_\_\_\_.

1. (Education) \_\_\_\_\_\_\_\_\_ means the (vision) \_\_\_\_\_\_\_\_.

157. Comprehensive human goal is right understanding, prosperity, fearlessness and \_\_\_\_\_\_.

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) \_\_\_\_\_\_\_\_\_\_\_.

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

1. Between every two units there is (Space)\_\_\_\_\_\_\_\_.

1. When nature is submerged in space we call it (Existence)\_\_\_\_\_\_\_\_\_\_\_.

1. Nature is (Limited)\_\_\_\_\_\_\_\_\_ and while space is (unlimited)\_\_\_\_\_\_\_ in size. 165. When something is active or has activity, we call it a (Unit)\_\_\_\_\_\_\_\_.

1. Space is constant or (Equilibrium)\_\_\_\_\_\_\_\_\_ energy.

1. There are two kinds of realities in existence: (Space)\_\_\_\_\_\_\_ and

(units)\_\_\_\_\_\_.

1. Material units have the activities of Recognizing) \_\_\_\_ and fulfilling \_\_\_\_\_\_

1. Material units are (Temporary)\_\_\_\_\_\_\_\_\_ in nature.

1. Co-existence is when (Nature)\_\_\_\_\_\_\_\_\_ is submerged in (space)\_\_\_\_\_\_\_\_.

1. The first order of nature is (Material order)\_\_\_\_\_\_\_\_\_\_\_\_.

1. The second order of nature is (Plant order) \_\_\_\_\_\_\_\_

1. The third order of nature is (Animal order) \_\_\_\_\_\_\_\_\_\_\_\_.

1. The fourth order of nature is (Human order) \_\_\_\_\_\_\_\_\_\_\_\_.

1. Parsparta means (Interconnectedness)\_\_\_\_\_\_\_\_\_\_\_.

1. Paraspar purakta means (Mutually fulfilling) \_\_\_\_\_\_\_\_\_\_.

1. Human beings are dependent on the (Material order) \_\_\_\_\_\_\_\_ for soil, minerals and metals.

1. The natural characteristic of material order (Composition/ decomposition) \_\_\_\_\_\_\_\_\_.

1. The basic activities of plant order are (Recognizing and fulfillment) \_\_\_\_\_\_\_\_\_\_.

1. Conformance of material order is named as (Constitution conformance) \_\_\_\_\_\_\_\_.

1. Conformance of plant/ bio-order is called (Seed conformance) \_\_\_\_\_\_\_\_\_\_.

1. Conformance of animal order is (Breed conformance) \_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Conformance of human order is (Right value or sanskara conformance) \_\_\_\_\_\_\_.

1. The cell belongs to (Pranic order)\_\_\_\_\_\_\_\_\_

1. In animals only the activity of (Selection/taste)\_\_\_\_\_\_\_\_\_ is predominant. 189. The activities in human body are (Composition/decomposition) \_\_\_\_\_\_ and (respiration)\_\_\_\_\_\_.

1. (Existence)\_\_\_\_\_\_ and (growth)\_\_\_\_\_\_\_\_ together are the innateness of the pranic order.

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

1. The fundamental characteristic of material order is

(Composition/decomposition) \_\_\_\_\_\_\_\_\_.

1. The body of animals and humans belongs to the (Pranic)\_\_\_\_\_\_\_ order.

1. The natural characteristics/svabhava of a human being are

(Perseverance)\_\_\_\_\_\_\_, (bravery)\_\_\_\_\_\_\_ and (genriosity)\_\_\_\_\_\_\_.

1. The continuity of a plant species is maintained in nature by (Seed conformance) \_\_\_\_\_\_\_ method.

1. Human being has (Sanskar)\_\_\_\_\_\_\_\_\_\_ conformance.

1. The systems in nature are (Cyclic)\_\_\_\_\_\_ and (mutually fulfilling)\_\_\_\_\_\_\_\_.

1. (Nature) \_\_\_\_\_\_\_\_\_\_ is equivalent to the natural world, physical world or material world.

1. There is mutual \_\_\_\_\_\_\_\_\_\_ among the four orders of nature.

1. The four orders of nature are material order, plant order, \_\_\_\_\_ order and human order.

Unit 5: Professional Ethics

1. The definitiveness of human conduct in terms of values, policies and character is termed as (Ethics)\_\_\_\_\_\_.

1. Developing ethical competence in the profession is the only effective way to ensure (Professional ethics)\_\_\_\_\_\_\_\_\_\_\_\_.

1. The term ethics has been taken from the Greek word (ethos) \_\_\_\_\_\_\_ which means character.

1. (Ethics) \_\_\_\_\_\_\_\_\_ are considered the moral standards ds by which people judge behaviour.

1. (Professional ethics)\_\_\_\_\_\_\_\_ is the implication of(right understanding)\_\_\_\_\_\_\_ in (profession)\_\_\_\_\_\_\_\_.
2. Comprehensive human goal consists of (samadhan) \_\_\_\_\_\_\_\_, (samridhi) \_\_\_\_\_\_\_\_, (abhay) \_\_\_\_\_\_\_\_, and (seh-astitiva) \_\_\_\_\_\_\_\_\_.

1. 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.Experiential 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 hum an 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 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

1. The body is an instrument of “I”. True

1. The “I” is the doer, sear and enjoyer. True

1. Sanyam leads to swasthya and swasthya leads to sukh. True

1. Value education cannot be rational and has to be based on assumptions. False

1. The self is an instrument of the body. False

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

1. Nature has self – regulation. True

1. Human conduct is definite. True

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

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

1. Understanding human relationships leads to undivided society. True

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

1. Competence in professional ethics implies the ability to be fulfilling with human being as well as rest of the nature in profession. True
2. 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

1. 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

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

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

1. Sanyam is the lack of responsibility in „I‟ towards the body for its nurture, protection and right utilization. False

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

1. To be in harmony is happiness. True

1. Under evaluation is naturally acceptable in relationship. False

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

1. Working for unlimited wealth leads to a happy life. False

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

26. Existence is co-existence. True

1. Existence in the family is a barrier to harmony in the society. False

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

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

1. Imagination includes Desire, Thought and Expectation. True

1. Respect is the need of the body. False

27Fearlessness is one of the comprehensive human goals. True

28The plant order is a co-existence of the self and body too. False

29 Corruption is an unethical practice. True

30Prosperity and wealth are equivalent. False

31 Right understanding forms the basis of definitiveness of human conduct. True

32The process of self-evolution is self-exploration. True

1. Imaging is the activity of body False

1. Knowing‟ in “Self” means having the „Right understanding‟ True

.

35. Affection is the foundational value in relationship. False

1. Ensuring right understanding and feelings in the other is called

Guidance. True

1. The feeling of relatedness to all human beings is called Love False

1. Where there is harmony among the parts of the body, it is known as sanyam. False

1. Activities of body are continuous False

45Sukh is ensured by appropriate physico-chemical things False

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

47Akhand 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

49Education – right living leads to fearlessness False

50Society is the second level of living. False

51Selecting and desiring are the activities of self-True

1. Clothing, nourishment are the needs of body True

1. “Bhokta” means “doer” False

1. Conformance of plant/ bio-order is called „seed conformance‟ True

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?

1. 3Elucidate 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 Characterstic) 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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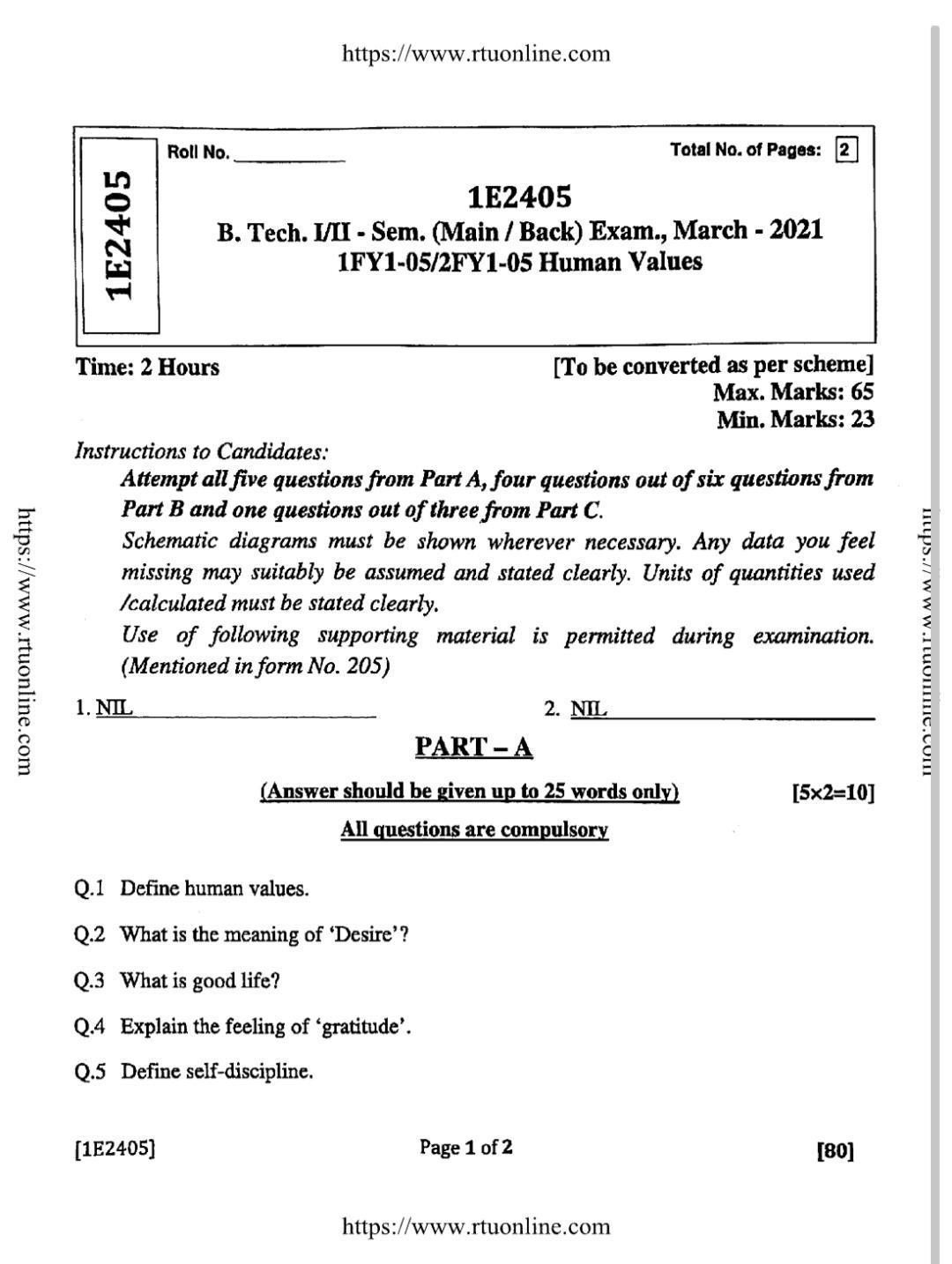




















TECHNO INDIA NJR INSTITUTE OF TECHNOLOGY

MID TERM II Examination 2022-2023

B. Tech. I Year, Semester II

Sub: HUMAN VALUES (Code:2FY1-05)

**Time: 3.00Hr / 2.00 Hr Max Marks: 70**

**Minimum marks: 25**

|  |  |  |  |
| --- | --- | --- | --- |
| **Q. No.** | **Question** | **Paper Marks** | **CO** |
| **PART-A (Compulsory)** | | | |
| 1 | What is Value education? | **10X2** | **CO1**    **CO1**  **CO2**  **CO2**  **CO3**  **CO3**  **CO4**  **CO4**  **CO5**  **CO5** |
| 2 | What is the content of self -exploration ? |
| 3 | What do you mean by ‘sukh’ and 'suvidha'? |
| 4 | Why is it important to study ourself? |
| 5 | What is ‘Justice’? What are its four elements? |
| 6 | What do you understand by the term ‘undivided society '? |
| 7 | Which are the four orders of Nature? |
| 8 | Define Existence. Show that existence is in a form of co-existence. |
| 9 | What are the salient features of the definite human conduct ? |
| 10 | What do you mean by competence in professional ethics? |
|  | | | |
| **PART-B (Attempt only 5 out of 7)** | | | |
| Q.1 | Values and skills complement each other. Elaborate. | **5X4** | **CO1**  **CO2**  **CO3**  **CO4**  **CO4**  **CO5**  **CO5** |
| Q.2 | How are we confusing Sukh with Suvidha? What are its consequences? |
| Q 3 | How do we differentiate between human beings on the basis of the body? What are its consequences? |
| Q 4 | Explain the concept of holistic perception of harmony in existence. |
| Q 5 | Discuss the four-step process to ensure “Harmony” in self. |
| Q 6 | What are the reasons for unethical practices in the profession today? What is the real solution to the above problem ? Give your opinion |
| Q 7 | Explain the ethical obligations of an employee in detail. |
|  | | | |
| **PART-C (Attempt only 3 out of 5)** | | | |
| Q 8 | Three things are needed in order to fulfill basic human aspirations --right understanding , right relationships and physical facilities. Explain the meaning of each one of these | **3X10** | **CO1**  **CO2**  **CO3**  **CO4**  **CO5** |
| Q 9 | “The problem today is that the desires , thoughts and expectations are largely set by preconditioning or sensations “ Examine this statement. |
| Q 10 | What are the fundamental values of relationships ? How can they be used to ensure strong and mutually fulfilling relationships? |
| Q 11 | Write a short note on recyclability and self-regulation in nature. |
| Q 12 | Mention some of the unethical practices in society . How do the prevailing worldviews lead to such unethical practices ? |