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SHAMBHUNATH INSTITUTE OF ENGINEERING AND TECHNOLOGY

Subject Code: KVE-401 Subject: HUMAN VALUES AND PROFESSIONAL ETHICS

B.Tech. 4TH SEMESTER

SOLUTION FIRST SESSIONAL, EVEN SEMESTER, (2019-2020)

Branch: Civil Engineering:

SECTION – A

1. Attempt all questions in brief.

(1*5 = 5)

Q N	QUESTION	Mark s	C O	BL
a.	<p>Explain the process of value education.</p> <p>ANS. The process for value education has to be that of <u>self-exploration</u>, which includes two things: <u>verification at the level of natural acceptance and experiential validation in living</u>. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of our self. Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.</p>	1	1	2
b.	<p>What is content of self exploration?</p> <p>ANS. Self exploration is the <u>process to find out what is valuable to me by investigating within myself</u>, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of our self. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside.</p> <p>The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:</p> <p>The Desire/Goal: What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?</p> <p>Program: What is my (human) program for fulfilling the desire? How to fulfill it? What is the program to actualize the above?</p> <p>In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, they form the content of self- exploration.</p>	1	1	1
c.	<p>What do the abbreviations given as SVDD, SSDD & SSSS signify?</p> <p>ANS. To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kind of people in the world:</p>	1	1	2

	<p>Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e SVDD: <u>Sadhan Viheen Dukhi Daridra – Materially Deficient, Unhappy and Deprived</u>.</p> <p>Those that have physical facilities/ wealth and feel unhappy and deprived. i.e. SSDD: <u>Sadhan Sampann Dukhi Daridra – Materially Affluent, Unhappy and Deprived</u>.</p> <p>But these are states we don't want to be in. We want to move from this to third category i.e.</p> <p>Having physical facilities and feeling happy and prosperous i.e. SSSS: <u>Sadhan Sampann Sukhi Samriddha – Materially Adequate, Happy and Prosperous</u>.</p> <p>Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS</p>		
d.	<p>What is mean by 'SUKH' and 'SUBIDHA'?</p> <p>ANS. Sukh is a holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level eg. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.</p> <p>By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.</p>	1	1 1
e.	<p>The needs of the self are qualitative. Illustrate.</p> <p>ANS. Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of 'I' are qualitative. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. Our feelings are qualitative.</p> <p>But this process is not complete. It will be completed when on verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.</p> <ul style="list-style-type: none"> • Verify on the basis of your natural acceptance • Live accordingly to validate it experientially <ul style="list-style-type: none"> ○ If the proposal is true in behaviour with human leads to mutual happiness ○ If the proposal is true in work with rest of the nature leads to mutual prosperity • Results in realization and understanding • On having realization 	1 2	2

	and understanding we get o Assurance o Satisfaction			
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SECTION – B

2. Attempt any TWO of the following.

(2*5 = 10)

Q N	QUESTION	Mark s	C O	BL
a.	<p>What is need of value education? ANS. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. Need for value education is:</p> <ul style="list-style-type: none"> • Correct identification of our aspirations. The subject which enables us to understand ‘what is valuable’ for human happiness is called ‘value education’ (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels. • Understanding universal human values to fulfil our aspirations in continuity. Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society. • Complimentarity of values and skills. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. <p>Hence, there is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.</p> <ul style="list-style-type: none"> • Evaluation of our beliefs. Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These beliefs come to us from what we read, see, hear, what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values. • Technology and human values. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to 	5	1	3

	<p>achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.</p>		
	<p>Explain the process of self exploration with help of diagram.</p> <p>ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The process of self exploration is a follows:</p> <p>First of all we have to keep in mind that, whatever is being presented is PROPOSAL</p> <p>Do not assume it to be true immediately nor reject it without proper exploration.</p> <ul style="list-style-type: none"> • Verify it in your own right, on the basis of it being naturally acceptable to you, <ul style="list-style-type: none"> ◦ Not just on the basis of scriptures ◦ Not on the basis of equipment/instrument data ◦ Not on the basis of the assertion by other human beings. <p>Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration.</p> <p>Don't just accept / reject these only on the basis of the following:</p> <ul style="list-style-type: none"> • Because something like this/ different from this, has been mentioned in scriptures, • Or, because it has been preached/ denied by some great men, • Or, a large number of people possess such a view / a different view, • Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by <u>physical</u> instruments. <p>Then what to do</p> <ul style="list-style-type: none"> • Verify on the basis of your natural acceptance • Live accordingly to validate it experientially <ul style="list-style-type: none"> ◦ If the proposal is true in behaviour with human leads to mutual happiness ◦ If the proposal is true in work with rest of the nature leads to mutual prosperity <p>Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below:</p> <p>But this process is not complete. It will be completed when on verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding'</p>	5	1 3
c.	<p>Self exploration is dialogue between "what you are" and "what you really want to be" Illustrate.</p>	5	1 3

	<p>ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of our self. It is a process of focusing attention on our self, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.</p>		
d.	<p>Explain continuous happiness and prosperity.</p> <p>ANS. Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness: pleasure, engagement, and meaning. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one’s place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life.</p> <p>The <u>feeling of having or making available more than required physical facilities</u> is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-</p> <ol style="list-style-type: none"> 1. Identification of the required quantity of physical facilities, and 2. Ensuring availability / production of more than required physical facilities. <p>We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.</p> <p>Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.</p>	5	1 3

SECTION - C

3. Attempt any ONE part of the following:

(1*5 = 5)

Q N	QUESTION	Marks	CO	BL				
a.	<p>What do you understand by terms ‘SVATVA’,‘SWATANTRATA’and ‘SWARAJYA’?</p> <p>ANS. This process of self exploration helps us to identify our swatva and through that acquiring swantantrata and swarajya.</p> <p>Swatva means <u>innateness of self – the natural acceptance of harmony</u>. Swatantrata means <u>being self- organized – being in harmony with oneself</u></p> <p>Swarajya means <u>self-expression, self- extension – living in harmony with others</u></p> <table style="width: 100%; text-align: center;"> <tr> <td style="width: 45%;">Swatva</td> <td style="width: 45%;">Swatantrata</td> </tr> <tr> <td></td> <td>Swarajya</td> </tr> </table> <p>The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swantantrata enabling us to work for swarajya. Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are partantra. On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.</p>	Swatva	Swatantrata		Swarajya	5	2	1
Swatva	Swatantrata							
	Swarajya							
b.	<p>What do you mean term natural acceptance? Is it innate, invariant and natural? Explain.</p> <p>ANS. Natural acceptance implies <u>unconditional and total acceptance of the self, people and environment</u>. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below:</p> <ul style="list-style-type: none"> a. Natural acceptance does not change with time. It remains invariant with time. For example our natural acceptance for trust and respect does not change with age. b. It does not depend on the place. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one. c. It does not depend on our beliefs or past conditionings. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same. d. This natural acceptance is ‘constantly there’, something we can refer to. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right. 	5	1	1				

- e. Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

4. Attempt any ONE part of the following:

(1*5 = 5)

Q N	QUESTION	Marks	CO	BL
a.	<p>What are the requirements to fulfill basic human aspirations?</p> <p>ANS. Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.</p> <ul style="list-style-type: none"> ➤ Right Understanding: This refers to higher order human skills – the need to learn and utilize our intelligence most effectively. ➤ Good Relationships: This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society. ➤ Physical Facilities: This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed. <p>In order to resolve the issues in human relationships, we need to <i>understand</i> them first, and this would come from '<i>right understanding of relationship</i>'. Similarly in order to be prosperous and to enrich nature, we need to have the '<i>right understanding</i>'. The '<i>right understanding</i>' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.</p>	5	1	3
b	<p>Distinguish between 'human consciousness' and 'animal consciousness'. How 'SIKSHA' and 'SANSKAR' are helpful in raising man to 'human consciousness level'</p> <p>ANS. Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as 'Animal Consciousness'. Living with all three: Right understanding, Relationship and Physical facilities is called 'Human Consciousness'.</p> <p>From the diagram we can say that:</p> <ul style="list-style-type: none"> • For animal, physical facility is necessary as well as complete – whereas for human beings it is necessary but not complete. 	5	2	3

	<p>Working only for physical facilities is living with Animal Consciousness.</p> <ul style="list-style-type: none"> Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness. There is a need for transformation from Animal Consciousness to Human Consciousness. It can be accomplished only by working for right understanding as the first priority. This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values based living. <p>The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’ in individual. Or all encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity.</p>		
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5. Attempt any ONE part of the following:

(1*5 = 5)

Q N	QUESTION			Mar ks	C O	B L																										
	<p>Distinguish between the needs of the self and needs of body.</p> <p>ANS. The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:</p> <table border="1"> <thead> <tr> <th></th> <th>I</th> <th>Body</th> <th></th> <th></th> </tr> </thead> <tbody> <tr> <td rowspan="5">Needs</td> <td>Needs are</td> <td>Trust, Respect....</td> <td>Food, Clothing..</td> <td></td> </tr> <tr> <td></td> <td>Happiness (sukh)</td> <td>Physical Facilitie</td> <td></td> </tr> <tr> <td>In time needs are.....</td> <td>Continuous</td> <td>Temporary</td> <td></td> </tr> <tr> <td>In quantity, needs are...</td> <td>Qualitative</td> <td>Quantitative quantity)</td> <td></td> </tr> <tr> <td>Needs are fulfilled by.....</td> <td>Right understanding and right feelings</td> <td>Food, clothing, e</td> <td></td> </tr> </tbody> </table>				I	Body			Needs	Needs are	Trust, Respect....	Food, Clothing..			Happiness (sukh)	Physical Facilitie		In time needs are.....	Continuous	Temporary		In quantity, needs are...	Qualitative	Quantitative quantity)		Needs are fulfilled by.....	Right understanding and right feelings	Food, clothing, e				
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	Needs are fulfilled by.....	Right understanding and right feelings	Food, clothing, e																													
a	<p>Needs are The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’(suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). <u>The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature - like trust, respect, happiness etc.</u></p> <ol style="list-style-type: none"> In time, needs are... <u>The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time.</u> We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous. In quality, needs are..... <u>Physical facilities are needed for the body in a limited quantity.</u> When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say 	5	2	3																												

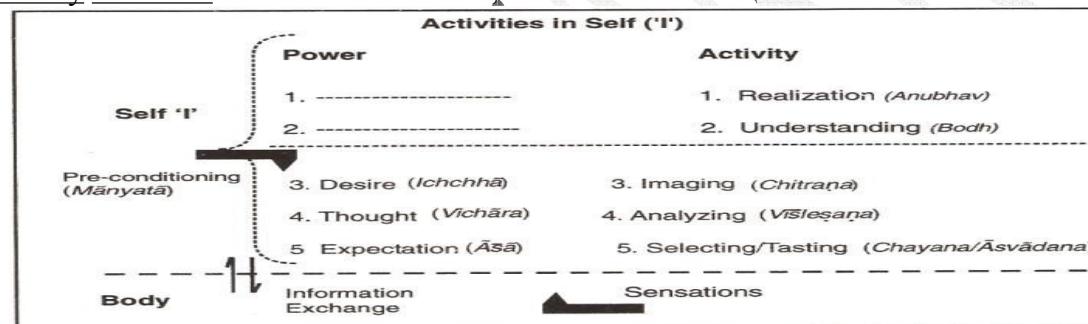
rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

3. **Needs are fulfilled by....**The need of the self ('I'), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvidha), is ensured by appropriate physico-chemical things.

"The problem today is that desires thought and expectations are largely set by preconditioning or sensations"-examine the statements.

ANS. When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.



b

5 2 3

We go into conflicts when our activities are not guided by our natural acceptance:

A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. **Wavering aspirations:** Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.
2. **Lack of confidence:** Since our desires are shaky, we are not sure about them. As a result, we lack self confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.
3. **Unhappiness/conflicts:** Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance

	<p>4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing.</p>		
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