

**SREENIVASA INSTITUTE OF TECHNOLOGY AND MANAGEMENT STUDIES,
CHITTOOR
(AUTONOMOUS)**

Approved by AICTE, New Delhi, Affiliated to JNTUA, Ananthapuramu



LECTURE NOTES

Subject Name : HUMAN VALUES
Year / Branch : II / MBA
Regulation : R22
Prepared By : Dr.K.Sudarsan

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INSTITUTE VISION

To emerge as a Center of Excellence for Learning and Research in the domains of Engineering, Computing and Management

INSTITUTE MISSION

- Provide congenial academic ambience with state-art of resources for learning and research.
- Ignite the students to acquire self-reliance in the latest technologies.
- Unleash and encourage the innate potential and creativity of students.
- Inculcate confidence to face and experience new challenges.
- Foster enterprising spirit among students.
- Work collaboratively with technical Institutes/Universities/Industries of National and International repute.

DEPARTMENT VISION

To Become Center of Excellence for Educating Management Students as Leaders of Tomorrow

DEPARTMENT MISSION

- M 1:** Provide congenial academic ambience with necessary infrastructure and learning resources.
- M 2:** Inculcate confidence to face and experience new challenges from industry and society.
- M 3:** Ignite the students to have creativity, analytical thinking, critical thinking and effective Communication
- M 4:** Foster Enterprising spirit among students

PROGRAMME EDUCATIONAL OBJECTIVES (PEOs):

Post Graduates of Management Program shall

- PEO1:** Have in-depth knowledge through life-long learning to conceptualize, critically analyze and add value in the areas of business management.

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PEO2: Have lateral thinking enabling simple solutions for complex managerial problems.

PEO3: Ignite the passion for entrepreneurship.

PEO4: Inculcate a spirit of ethical and social commitment in the personal and professional life and to add value to the society.

PROGRAM OUTCOMES (POs):

PO1: Apply Knowledge of management theories and practices to solve business problems.

PO2: Faster analytical and critical thinking abilities for data - based decision making.

PO3: Ability to develop value based leadership ability.

PO4: Ability to understand, analyze and communicate global, economic, legal and ethical aspects of business.

PO5: Ability to lead themselves and others in the achievement of organizational goals, contributing effectively to a team environment.

PO6: Demonstrate competencies in theoretical concepts and practices in the field of human resource management.

PO7: Apply the ever evolving marketing techniques to encounter the challenges and leverage opportunities.

PO8: Apply financial knowledge and skills to take business decisions in professional business environment.

PROGRAM SPECIFIC OUTCOMES (PSOs):

On successful completion of the program, the post graduates will be able to

PSO1: Apply core and functionary management skills for professional growth and business evaluation.

PSO2: Adapt to dynamic changes in an environment relevant to professional managerial practice and entrepreneurship as emerging leaders.

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II MBA – Semester - III							
Course Code	HUMAN VALUES			L	T	P	C
22AUD231				2	0	0	0
Course Educational Objectives (CEO): CEO1: Develop a holistic perspective based on self-exploration CEO2: Enhance the knowledge about roles of human being in family, society and nature / existence. CEO3: Develop clarity of the harmony in the human being. CEO4: Strengthen self-reflection and self analysis CEO5: Develop commitment and courage to act.							
UNIT - I	Introduction to human values and Self exploration				Lecture Hrs: 3		
Universal Human Values-. Self-Exploration– content and process							
UNIT - II	Happiness and Prosperity				Lecture Hrs 3		
Continuous Happiness and Prosperity- Understanding Happiness and Prosperity correctly- Human aspirations.							
UNIT - III	Harmony in the Human Being				Lecture Hrs:3		
Understanding Harmony in the Human Being - Harmony in Self -. Understanding human being as a co-existence of the sentient ‘I’ and the material.							
UNIT - IV	Harmony in the Family				Lecture Hrs:3		
Harmony in Human-Human Relationship - Values in human-human relationship; Meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness- Trust and Respect as the foundational values of relationship							
UNIT - V	Harmony in the society				Lecture Hrs:3		
Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals Visualizing a universal harmonious order in society							

Course Outcomes:

On successful completion of the course the student will be able to,		POs related to COs
CO1	Analyze the self and identify the need for changes in self -exploration.	PO3, PO4, PSO2
CO2	Evaluate the alternatives that provides happiness and prosperity	PO3, PO4, PSO2
CO3	Create harmony in self through co-existence	PO3, PO4, PSO2
CO4	Create harmony in the family and society through values in relationship	PO3, PO4, PSO2
CO5	Create harmony in the society by visualizing order in society	PO3, PO4, PSO2

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Text Books:

1. Human Values and Professional Ethics, R R Gaur, R Sangal, G P Bagaria, Excel Books, New Delhi, 2010.

Reference Book:

1. Human Values, A.N. Tripathi, New Age Intl. Publishers, New Delhi, 2004.
2. The Story of Stuff (Book).
3. The Story of My Experiments with Truth - by Mohandas Karamchand Gandhi
4. Small is Beautiful - E. F Schumacher.
5. Slow is Beautiful - Cecile Andrews.

Online Learning Resources:

<https://www.youtube.com/watch?v=sGZtTPe-lhQ>
<https://www.youtube.com/watch?v=jXi8ydWX5rY>
https://www.youtube.com/watch?v=mormUeZ_RUE

How to Use These Notes

Each unit follows the same structure: core concepts → key terminology → why it matters → real-world examples → advantages/limitations → a mini case study → an extended discussion connecting the concept to management theory → a second real-world example → an extended case study with discussion questions → a reflective activity → the official unit-wise Question Bank (2-mark and 10-mark questions with PO/PSO mapping). A consolidated Glossary, Model Answers to selected questions, and Practice Exercises appear at the end of the document.

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UNIT I — Introduction to Human Values and Self-Exploration

Lecture Hours: 3

“The unexamined life is not worth living.”

— Socrates

Learning Objectives

- **Understand** — the meaning and scope of universal human values and why they matter across cultures and professional life.
- **Explain** — the process and content of self-exploration, including the concepts of natural acceptance and sanskar (conditioning).
- **Distinguish** — between self-verified values and beliefs accepted merely on external authority.
- **Apply** — self-exploration as a practical tool for personal and managerial decision-making.
- **Reflect** — critically on one's own conditioning in order to identify beliefs that are genuinely self-verified.

1.1 Universal Human Values

Universal human values are principles considered fundamental and shared across cultures, forming common ground for ethical and moral behaviour and for individual well-being and social harmony. While emphasis varies by culture, the following are widely recognised as universal:

- **Compassion and Empathy** — understanding and sharing others' feelings; drives support and social cohesion.
- **Respect for Human Dignity** — recognising the inherent worth of every individual, irrespective of background.
- **Justice and Fairness** — impartial treatment and equal access to opportunity, free of discrimination.
- **Honesty and Integrity** — truthfulness, transparency, and consistency between values and action.
- **Responsibility and Accountability** — owning one's duties and the consequences of one's actions.
- **Freedom and Autonomy** — the right to choose for oneself, provided it does not harm others.
- **Tolerance and Acceptance of Diversity** — embracing cultural, religious, and ideological difference.

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- **Cooperation and Social Harmony** — working together to achieve shared goals and resolve conflict peacefully.
- **Environmental Stewardship** — protecting the natural environment for present and future generations.
- **Empowerment and Education** — valuing knowledge and personal development as means to a better life.
- **Family and Relationships** — strong bonds as sources of support, love, and emotional well-being.
- **Peace and Non-Violence** — resolving conflict peacefully and rejecting violence as a solution.

Interpretation of these values varies across individuals and cultures, and new values continue to emerge as societal contexts change — but recognising and promoting them remains essential to a just, inclusive, and compassionate world.

Fig 1.1 — The Self-Exploration Cycle



Figure 1.1: The self-exploration cycle — testing sanskar (conditioning) against natural acceptance.

1.2 Self-Exploration

Self-exploration is the process of examining one's own thoughts, feelings, beliefs, motivations, strengths, weaknesses, and life experiences — a journey of self-discovery pursued to improve

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well-being, achieve personal goals, and clarify one's identity and purpose. It is supported by practices such as:

- Reflecting on life experiences and how they have shaped one's perspective
- Journaling thoughts, feelings, and daily experiences
- Mindfulness and meditation to build present-moment self-awareness
- Seeking honest feedback from trusted friends, family, or mentors
- Setting clear personal goals and identifying what motivates them
- Exploring genuine interests and passions
- Using self-assessment tools (e.g., MBTI, Enneagram, StrengthsFinder)
- Therapy or counselling for deep-seated issues, when needed
- Artistic expression, connecting with nature, and practising self-compassion

Self-exploration has no fixed endpoint — it is an ongoing journey toward greater self-awareness and personal growth.

1.3 Content and Process of Self-Exploration

Content — what is explored:

- Thoughts and beliefs, including cognitive biases
- Feelings and emotions, both positive and negative, and their triggers
- Values and principles that guide choices and actions
- Strengths and weaknesses
- Significant past experiences and how they shaped identity
- Goals and aspirations, short-term and long-term
- Interests and passions
- Identity, self-image, and self-esteem
- Relationships with family, friends, and colleagues
- Spirituality, purpose, and meaning

Process — how it is explored:

- Self-reflection and introspection
- Mindfulness and present-moment awareness
- Journaling and written reflection
- Seeking feedback from others, or professional therapy/counselling where needed
- Artistic expression as a channel for the inner world
- Open-mindedness, self-compassion, and a growth mindset
- Sharing the journey within a supportive network

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1.4 Key Terminologies

Term	Definition
Value	That which is worth pursuing because it leads to enrichment/fulfilment — distinct from a mere 'want'.
Natural Acceptance	The innate sense in every human being of what feels intrinsically right; the criterion against which self-exploration is verified.
Sanskar (Conditioning)	Beliefs and preferences absorbed from family, society, and media — which may or may not align with natural acceptance.
Swatantrata / Paratantrata	Self-organisation (living by self-verified values) versus dependence on outside authority for one's values.

1.5 Why This Content Matters

Professionals constantly make decisions affecting others' happiness and organisational prosperity. Without self-explored values, decisions default to unexamined conditioning, comparison, or short-term gain — often at long-term human and organisational cost. Self-exploration builds the self-reflection capacity central to sound managerial judgement, conflict resolution, and ethical leadership.

1.6 Illustration / Real-World Example

A newly promoted manager is told, "Never admit a mistake in front of your team" (a sanskar). Reflecting on how she herself responds to leaders who hide errors versus those who own them, she verifies — through natural acceptance — that transparency builds more trust than concealment, and consciously chooses it over the inherited belief.

1.7 Advantages and Limitations

Advantages	Limitations
Builds internally consistent, durable values not dependent on external enforcement	Requires sustained reflective effort — cannot be taught in a single session
Reduces conflict between what one believes and how one acts	Initial resistance where sanskars are deeply held or identity-linked
Foundation for authentic leadership and better decision-making	Verification is personal; cannot simply be asserted as 'true' by an instructor

1.8 Mini Case Study — "The Silent Merger"

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During a company merger, employees of the acquired firm feel their inherited work-values (collaboration, informality) clash with the acquirer's sanskars (hierarchy, formality). Rather than imposing one culture, HR facilitates dialogue in which employees self-explore what they actually want from a workplace — trust, being heard, fair treatment — discovering shared natural acceptance beneath surface-level cultural difference, and co-designing a blended culture.

Discussion Prompt

What sanskars might be operating in your own assumptions about "how a good employee behaves"? Which of these have you actually verified?

Question Bank — Unit I: Introduction to Human Values and Self-Exploration

PART-A (Two Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	What are universal human values?	L1
2	Give an example of a universal human value.	L2
3	Explain the importance of empathy as a universal human value.	L2
4	Name one key benefit of promoting universal human values in society.	L1
5	How do universal human values contribute to global harmony?	L2
6	Define tolerance as a universal human value.	L1
7	Provide a brief explanation of the concept of human rights as a universal value.	L2
8	Why is the concept of equality considered a universal human value?	L2
9	How do universal human values influence ethical decision-making?	L2
10	Describe the role of education in promoting universal human values.	L2
11	What is self-exploration?	L1
12	Why is self-awareness important in self-exploration?	L2
13	Name one common method for self-exploration.	L1
14	How can self-exploration contribute to personal growth?	L2

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Q. No.	Question	Bloom's Taxonomy Level
15	Define self-reflection in the context of self-exploration.	L1
16	Why do people engage in self-exploration?	L2
17	What role does self-exploration play in decision-making?	L2
18	Describe one potential challenge in self-exploration.	L2
19	How can journaling be used as a tool for self-exploration?	L3
20	What are the benefits of seeking external guidance or therapy for self-exploration?	L2

PART-B (Ten Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Discuss the significance of universal human values in promoting a just and harmonious global society.	L5
2	Define key universal values and explore their impact on individual behavior, societal norms, and international relations.	L4
3	Provide examples of how the promotion and adherence to these values can lead to positive changes at both the micro and macro levels. Additionally, address the challenges and criticisms associated with the idea of universal human values.	L5
4	Explore the concept of self-exploration as a fundamental process for personal development and self-awareness.	L2
5	Define self-exploration, discuss its importance in gaining insights into one's identity and values, and explain the various methods and techniques that individuals can employ for effective self-exploration.	L4
6	Provide real-life examples to illustrate the impact of self-exploration on personal growth and well-being, and consider potential challenges and strategies for overcoming them in the process of self-exploration.	L5

1.9 Extended Discussion — Philosophical Roots of Self-Exploration

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The emphasis on self-exploration in this course draws on a long tradition in Indian thought of distinguishing what is 'known' from outside (received wisdom) from what is 'realised' from within (verified wisdom). Mahatma Gandhi's autobiography, *The Story of My Experiments with Truth*, is prescribed reading precisely because it demonstrates a life lived as a continuous series of self-verifications — Gandhi repeatedly tested inherited beliefs (about diet, non-violence, simplicity, and truth) against his own experience before adopting them as personal conviction, rather than accepting them on authority alone.

A parallel strand comes from the Jeevan Vidya ("science of living") tradition associated with A. Nagaraj, which underlies much of the Universal Human Values curriculum used in Indian technical and management education. This tradition holds that human beings already possess, within natural acceptance, a reliable inner compass; education's task is not to install values from outside but to create the conditions (dialogue, reflection, honest self-observation) under which a person can recognise what they already, on reflection, accept as right. This is why self-exploration is described as a 'content and process' rather than a syllabus to memorise — the content (what is to be discovered) is the same for every human being, but the process (how each person arrives at it) is necessarily personal.

For MBA students, this distinction matters practically: business ethics codes, compliance manuals, and leadership competency frameworks are all examples of externally supplied value statements. Whether they actually shape behaviour, or merely sit in an employee handbook, depends on whether individuals have self-explored and internalised them — the central claim of this unit.

1.10 A Second Real-World Example — Whistleblowing and Self-Exploration

Consider an employee who discovers that their company is quietly overstating quarterly numbers to meet investor expectations. Company sanskar ("don't rock the boat, everyone does it, loyalty means silence") pulls in one direction. Self-exploration — checking this against natural acceptance, e.g., "would I want to be misled as an investor?", "can I live with this if it becomes public?" — often pulls in the opposite direction. Employees who have done this reflective work in advance (rather than only under acute pressure) tend to make more consistent, defensible decisions when integrity is tested, and are less prone to the rationalisations ("just this once," "it's not really my responsibility") that precede many corporate scandals.

1.11 Extended Case Study — "The Onboarding Dilemma"

Background: A large IT services firm's new-hire orientation includes a segment, unofficially run by senior peers, that tells incoming graduates: "Forget what your professors taught about integrity — here, targets come first, and everyone inflates their weekly status reports a little to

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stay safe." This sanskar is passed informally from batch to batch and is never written down anywhere.

The Challenge: A new graduate trainee, Ananya, feels uneasy — her natural acceptance tells her that inflating status reports is a form of dishonesty that will eventually damage trust with clients and colleagues, even though "everyone does it." She faces pressure to conform quickly, since new hires who query informal norms are sometimes seen as naïve or difficult.

The Resolution: Rather than either silently conforming or confronting peers aggressively, Ananya uses self-exploration: she reflects on what she actually wants from her career (to be trusted and respected, and to trust her own reports), discusses the dilemma privately with a mentor outside her immediate team, and begins reporting status accurately herself while framing it constructively ("I find it easier to flag a slip early than explain it late") rather than moralising to peers. Over two quarters, her manager notices the reliability of her reports and begins asking her to flag risks early across the team — an unplanned but natural consequence of consistently acting from self-explored conviction rather than inherited shortcut.

Case Discussion Questions

1. What sanskar is operating in this scenario, and what natural acceptance does Ananya draw on to question it?
2. Was silent conformity or aggressive confrontation the only two options available to Ananya? What does her actual approach suggest about the process of self-exploration in a professional context?
3. As a manager, how would you redesign onboarding to reduce the transmission of such informal, unverified sanskars to new employees?

Reflective Activity for Students

Individually, list three beliefs about "how to succeed at work" that you have absorbed from family, media, or early job experience. For each, ask: is this something I have personally verified through my own experience, or something I have simply accepted? Discuss in pairs, then share one example with the class.

1.12 Real-Time Case — Satya Nadella and the Culture Reset at Microsoft

Real-Time Case Study

When Satya Nadella became CEO of Microsoft in 2014, he described the company's internal culture as combative and "know-it-all," with employees defending fixed positions rather than exploring problems honestly. Nadella publicly credited a personal process of self-reflection —

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shaped partly by his experience raising a son with cerebral palsy — for shifting his own outlook from a fixed mindset to a “learn-it-all” growth mindset, and he made this reflective stance the basis of Microsoft's culture change, encouraging employees to question inherited assumptions about competition and success. The shift is widely credited by business commentators as a factor in Microsoft's subsequent turnaround in market value and employee engagement, illustrating how leader-level self-exploration can propagate into an organisation's collective sanskar.

Dr. Sudarsan K

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UNIT II — Happiness and Prosperity

Lecture Hours: 3

“Happiness depends upon ourselves.”

— Aristotle

Learning Objectives

- **Define** — continuous happiness and continuous prosperity and describe the human aspiration for both.
- **Differentiate** — between happiness and pleasure, and between prosperity and mere accumulation of wealth.
- **Analyse** — how mistaking pleasure for happiness contributes to unsustainable consumption and workplace burnout.
- **Evaluate** — everyday choices and incentive structures for whether they genuinely support well-being.
- **Relate** — the concepts of happiness and prosperity to sound personal financial and career planning.

2.1 Continuous Happiness and Prosperity

Continuous happiness and prosperity are universal human desires, made elusive by the complex interplay of internal and external factors. While uninterrupted happiness cannot be guaranteed, the following contribute to a more fulfilling and prosperous life:

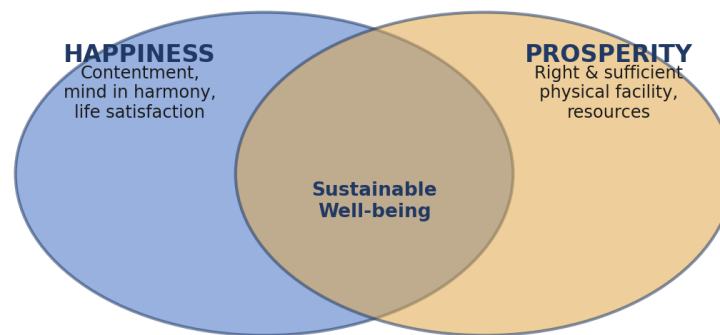
- **Positive mindset** — cultivating optimism, presence, and gratitude.
- **Meaningful goals** — clear short- and long-term goals that provide direction and purpose.
- **Financial planning** — budgeting, saving, and investing to build stability and reduce stress.
- **Work-life balance** — dedicating time to career as well as relationships and leisure.
- **Continuous learning** — lifelong learning to support career and personal growth.
- **Health and well-being** — exercise, diet, sleep, and stress management.
- **Strong relationships** — family, friends, and a support network.
- **Purpose and meaning** — activities aligned with one's values and the well-being of others.
- **Resilience** — the capacity to cope with setbacks and bounce back from adversity.
- **Mindfulness and gratitude practice** — staying present and regularly appreciating what one has.
- **Contribution and giving** — acts of kindness and philanthropy that build purpose.
- **Adaptability** — openness to change as life circumstances evolve.

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Happiness and prosperity are subjective and vary between individuals; continuous happiness does not mean the absence of challenges, but the ability to navigate them with resilience and a positive outlook.

Fig 2.1 — Happiness and Prosperity: Related but Distinct



Pleasure ≠ Happiness | Comfort ≠ Prosperity

Figure 2.1: Happiness and prosperity are related but distinct — pleasure is not happiness, and comfort is not prosperity.

2.2 Understanding Happiness and Prosperity Correctly

Happiness:

- **Subjective well-being** — a feeling of contentment and satisfaction that varies by person and circumstance.
- **Internal, not purely external** — true happiness is not solely dependent on wealth or material possession.
- **Positive emotions** — joy, gratitude, love, and a sense of fulfilment and purpose.
- **Life satisfaction** — overall satisfaction with one's life, not just momentary pleasure.
- **Resilience** — the capacity to cope with adversity while maintaining a positive outlook.

Prosperity:

- **Financial well-being** — resources sufficient to meet needs and achieve financial goals.

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- **Quality of life** — healthcare, education, safe living conditions, and a clean environment.
- **Personal growth** — opportunity to reach one's potential and pursue passions.
- **Community/social prosperity** — inclusivity and equitable access to resources for all.
- **Environmental sustainability** — responsible practices that safeguard resources for future generations.

Happiness and prosperity are interconnected but not synonymous: financial prosperity can support happiness by providing security, but is not its sole determinant; equally, a happy person is more inclined to appreciate the prosperity they have.

2.3 Key Terminologies

Term	Definition
Happiness	A state of harmony/contentment arising from accordance between what one thinks and what one wants — not dependent solely on external stimulation.
Pleasure	A temporary sensation arising from favourable sensory interaction with the world; distinct from, and often confused with, happiness.
Prosperity	Having physical facility/resources in the right and sufficient measure to meet needs — not unlimited accumulation.
Human Aspiration	The universal desire for continuous happiness and continuous prosperity.

2.4 Why This Content Matters

Future managers shape incentive structures (bonuses, targets, promotions) that often assume "more is always better." Clarity on happiness and prosperity helps design incentives and life choices that target the right things — meaningful work, fair relationships, sufficiency — rather than perpetual, unfulfilling accumulation, which is consistently linked to burnout and disengagement.

2.5 Real-World Example

Two employees receive identical salary hikes. Employee A feels a brief spike of pleasure that fades as they compare themselves to a better-paid colleague (intermittent, comparison-driven happiness). Employee B, with clarity on their actual needs and workplace relationships, experiences a more stable satisfaction rooted in feeling valued and secure.

2.6 Advantages and Disadvantages

Advantages of Correct Understanding	Risks of Confusing Happiness with Pleasure
Reduces anxiety-driven consumption and comparison	Perpetual dissatisfaction ("hedonic treadmill") when pleasure is mistaken for happiness
Supports sustainable, need-based consumption	Resource depletion from over-accumulation

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Advantages of Correct Understanding	Risks of Confusing Happiness with Pleasure
Improves workplace well-being and retention	Burnout from chasing ever-higher targets without diminishing-returns awareness

2.7 Mini Case Study — "The Bonus that Backfired"

A sales team is offered a large one-time cash bonus for an aggressive quarterly target. Effort spikes briefly, but morale collapses once the bonus is withdrawn, and colleagues begin undercutting one another to win individual rewards, damaging team trust. Redesigning toward stable base pay plus recognition of relationships and mastery produces more durable engagement.

Discussion Prompt

Recall a purchase or achievement you expected to make you happy. How long did the happiness last, and why?

Question Bank — Unit II: Happiness and Prosperity

PART-A (Two Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	What is continuous happiness?	L1
2	Define prosperity in the context of societal well-being.	L1
3	Why is long-term well-being important for individuals and societies?	L2
4	Name one key factor that contributes to continuous happiness.	L1
5	How does economic stability relate to prosperity?	L2
6	Give an example of a societal challenge that can hinder continuous happiness and prosperity.	L2
7	Explain the concept of sustainable development in the context of continuous prosperity.	L2
8	Why is psychological well-being an important component of continuous happiness?	L2
9	Describe one strategy to promote sustainable happiness and prosperity at the societal level.	Apply

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Q. No.	Question	Bloom's Taxonomy Level
10	How can addressing environmental concerns contribute to continuous prosperity?	L2
11	What is the importance of understanding happiness and prosperity accurately?	L2
12	Define subjective well-being in the context of happiness.	L1
13	How can cultural differences impact the perception of prosperity?	L4
14	What is the difference between subjective and objective well-being?	L4
15	Why is it essential to consider individual values in understanding happiness?	L2
16	Give an example of a factor that can influence an individual's perception of happiness.	L2
17	How do personal experiences contribute to the understanding of happiness?	L2
18	Explain the multifaceted nature of happiness.	L2
19	Why is a nuanced understanding of happiness and prosperity important for policymaking?	L5
20	How can the pursuit of happiness vary from one person to another?	L4
21	What are human aspirations?	L1
22	Define the concept of personal aspirations.	L1
23	How do individual aspirations differ from societal aspirations?	L4
24	Give an example of a common human aspiration.	L2
25	Why are aspirations considered a driving force for personal growth?	L2
26	What role do aspirations play in goal setting?	L2
27	Explain the influence of culture on human aspirations.	L2
28	How can education contribute to the fulfillment of aspirations?	L2
29	Define the term "aspirational gap."	L1
30	What is the significance of aligning one's actions with their	L5

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Q. No.	Question	Bloom's Taxonomy Level
	aspirations?	

PART-B (Ten Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Explore the concept of continuous happiness and prosperity as integral components of individual well-being and societal development.	L2
2	Define these terms and discuss the interplay between personal happiness and societal prosperity.	L4
3	Analyze the key factors that contribute to sustaining happiness and prosperity over time, as well as the challenges that individuals and societies may encounter in achieving and maintaining these states.	L4
4	Provide examples and strategies for promoting continuous happiness and prosperity at both the individual and societal levels, emphasizing the interconnectedness between personal and collective well-being.	L3
5	Discuss the multifaceted nature of happiness and prosperity, highlighting the importance of understanding and defining these concepts correctly.	L5
6	Define what happiness and prosperity mean and how they can vary across individuals and cultures. Explore the factors that influence people's perceptions of happiness and prosperity, and explain the interplay between subjective and objective well-being.	L4
7	Provide real-life examples to illustrate the complexities of these concepts and how they can be pursued and measured accurately.	L3
8	Conclude by addressing the significance of a nuanced understanding of happiness and prosperity in guiding individual and societal goals.	L5
9	Explore the complex nature of human aspirations and their role in shaping individuals' lives and society as a whole.	L2

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Q. No.	Question	Bloom's Taxonomy Level
10	Define human aspirations and distinguish between personal and societal aspirations. Discuss how aspirations drive individuals to set and pursue goals, emphasizing the influence of culture, personal values, and education in shaping these aspirations.	L4
11	Examine the impact of unfulfilled aspirations and the strategies people use to align their actions with their aspirations.	L4
12	Provide real-life examples to illustrate the diversity and significance of human aspirations in different contexts.	L5

2.8 Extended Discussion — Positive Psychology and the Economics of Well-Being

Contemporary positive psychology (associated with researchers such as Martin Seligman and Ed Diener) distinguishes hedonic well-being (pleasure, positive affect) from eudaimonic well-being (a sense of meaning, growth, and purpose) — a distinction that closely parallels the pleasure/happiness distinction developed in this unit. Large-scale surveys (e.g., the Easterlin Paradox literature in economics) find that beyond a moderate income threshold sufficient to meet basic needs, further income gains show sharply diminishing returns on reported life satisfaction — empirical support for the claim that prosperity beyond the 'right and sufficient' measure does not proportionately increase happiness.

This has direct implications for organisational design. Herzberg's two-factor theory in management similarly distinguishes 'hygiene factors' (pay, working conditions — whose absence causes dissatisfaction but whose presence does not reliably create lasting satisfaction) from 'motivators' (achievement, recognition, growth, responsibility — which correspond more closely to eudaimonic, meaning-based happiness). Reward systems built only around hygiene factors — pure pay-for-performance — therefore tend to plateau in their motivational effect exactly where this unit would predict: once basic prosperity needs are met, further happiness must come from a different, non-material source.

2.9 A Second Real-World Example — Consumer Behaviour and the 'Hedonic Treadmill'

Retail and FMCG marketing frequently targets pleasure rather than happiness — new features, limited editions, and status signalling create short bursts of anticipation and satisfaction that fade quickly, prompting the next purchase (a pattern behavioural economists term the 'hedonic treadmill'). A consumer who has internalised the happiness/pleasure distinction from this unit is better equipped to evaluate a purchase by asking, "will this contribute to a stable sense of well-being, or only a temporary sensory lift?" — a question with direct relevance to sustainable personal finance and to the design of ethical marketing practice.

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2.10 Extended Case Study — "The Startup That Burned Out Its Best People"

Background: A fast-growing fintech startup builds its culture around aggressive, all-consuming work ('hustle culture'), rewarding long hours and constant availability with rapid promotions, high bonuses, and public praise. In its first two years, the company's growth metrics are excellent and morale appears high — pleasure-linked rewards (bonuses, praise, promotion) are working exactly as intended.

The Challenge: By year three, several of the highest performers resign within a few months of each other, citing exhaustion and a sense that their personal lives, health, and relationships had been sacrificed for a form of success that no longer felt fulfilling. Exit interviews reveal a common theme: employees had confused the pleasure of recognition and reward with genuine, durable happiness, and had not examined what continuous prosperity would actually require of their time and relationships.

The Resolution: The company's new COO, using the correct-understanding framework, redesigns the performance system around sustainable targets, protected rest periods, and recognition tied to team well-being metrics as well as output. Compensation is redesigned to be stable and sufficient (removing the need for constant high-stakes bonus chasing), while growth and mastery opportunities (traditionally linked to eudaimonic happiness) are expanded. Eighteen months later, attrition among top performers falls sharply, though headline growth metrics grow more slowly than during the 'hustle' years — a trade-off the leadership team consciously accepts as aligned with continuous, rather than intermittent, organisational prosperity.

Case Discussion Questions

1. Which specific rewards in the original culture were targeting pleasure rather than happiness, and why did this eventually backfire?
2. Is the COO's trade-off (slower headline growth for durable well-being) obviously correct, or could a reasonable board disagree? What would you need to know to decide?
3. How would you redesign a sales-incentive scheme using the distinction between continuous and intermittent happiness developed in this unit?

Reflective Activity for Students

Track your own moods for two typical days, noting moments of pleasure (e.g., a good meal, a compliment, a purchase) separately from moments of deeper satisfaction (e.g., completing meaningful work, a good conversation). Compare how long each type of positive feeling lasted, and discuss patterns as a class.

2.11 Real-Time Case — Bhutan's Gross National Happiness Index

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Real-Time Case Study

Since the 1970s, the Kingdom of Bhutan has explicitly rejected GDP (Gross Domestic Product) as its sole measure of national progress, instead tracking a Gross National Happiness (GNH) Index that weighs psychological well-being, health, education, cultural resilience, and environmental sustainability alongside living standards. Bhutan's policymakers argue that a narrow focus on material growth, without attention to well-being and sustainability, risks the same confusion between prosperity and pleasure discussed in this unit. The GNH framework has since influenced international policy discussions, including the United Nations' World Happiness Report, and is frequently cited in management and public policy courses as a real-world attempt to operationalise “continuous happiness and prosperity” at the level of an entire nation.

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UNIT III — Harmony in the Human Being

Lecture Hours: 3

“Happiness is when what you think, what you say, and what you do are in harmony.”

— Mahatma Gandhi

Learning Objectives

- **Describe** — the human being as a co-existence of the sentient 'I' (self) and the material body.
- **Explain** — what it means to achieve harmony in the self, and why the 'I' being 'in the self' matters.
- **Identify** — sources of disharmony between the self and the body in everyday and professional life.
- **Assess** — practices (mindfulness, reflection, self-regulation) that build inner harmony.
- **Apply** — the concept of self-harmony to stress management and sustainable leadership.

3.1 Understanding Harmony in the Human Being

Harmony in the human being is a holistic state of balance and integration across the physical, mental, emotional, social, spiritual, and environmental dimensions of life:

- **Physical harmony** — health and well-being through nutrition, exercise, rest, and self-care.
- **Mental harmony** — clarity of thought, focus, and cognitive balance.
- **Emotional harmony** — healthy processing and expression of feelings; emotional regulation.
- **Social harmony** — effective communication, empathy, and conflict resolution in relationships.
- **Spiritual harmony** — alignment with inner values, beliefs, and purpose.
- **Environmental harmony** — eco-conscious choices and responsible consumption.
- **Work-life harmony** — balancing professional and personal commitments.
- **Cultural and social harmony** — respect for diversity and multicultural understanding.
- **Purpose and meaning** — harmony emerging from meaningful work or contribution.
- **Holistic self-care** — self-reflection, self-compassion, and continuous self-improvement.

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Fig 3.1 — Harmony in the Human Being

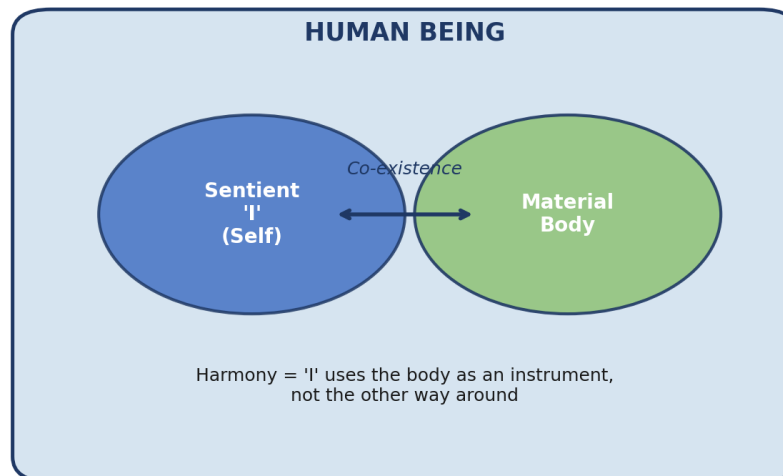


Figure 3.1: Harmony in the self arises from the sentient 'I' and the material body co-existing, with the 'I' as the seer/doer.

3.2 Harmony in Self — Co-existence of the Sentient 'I' and the Material

A human being exists both as a sentient, conscious 'I' (thoughts, emotions, self-awareness) and as a material body (physical form, sensory interaction with the world). Harmony requires recognising and integrating both:

- **Awareness of dual existence** — distinguishing the conscious 'I' from the physical body.
- **Mind-body connection** — emotional/mental well-being significantly influences physical health, and vice versa.
- **Self-reflection and self-awareness** — exploring thoughts, beliefs, values, and emotions to clarify identity.
- **Mindful living** — being fully present in everyday experience.
- **Holistic well-being** — attending to both mental and physical health together.
- **Mind-body practices** — yoga, tai chi, and similar practices that integrate both dimensions.
- **Emotional regulation** — managing emotions, which are part of the 'I', so they do not destabilise the body.

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- **Acceptance and self-compassion** — embracing imperfection in both dimensions with kindness.
- **Environmental awareness** — recognising one's material connection to, and responsibility toward, the natural world.
- **Purpose aligned with both** — living in a way that integrates inner values with outer action.
- **Balance and boundaries** — balancing introspection with active engagement with the external world.
- **Interconnectedness** — recognising one is not separate from other sentient beings or the material world.

3.3 Key Terminologies

Term	Definition
Sentient 'I'	The conscious self — that which knows, feels, decides, and desires.
Material Body	The physical, non-conscious body — an instrument used by the 'I'.
Swasthya (Self-health)	The 'I' being 'in the self' — a state of inner harmony and well-being.
Harmony in the Self	Right understanding of the 'I' and body, and their relationship, such that the 'I' directs the body appropriately without inner conflict.

3.4 Why This Content Matters

Professional life often collapses identity into the body/appearance/material possessions, while neglecting the sentient 'I's actual needs — meaningful relationships, self-respect, purpose. Clarity here helps managers and individuals make choices about health, ambition, and work-life balance that serve both dimensions appropriately.

3.5 Real-World Example

An executive works 90-hour weeks, believing wealth (a material/bodily pursuit) will satisfy a desire for achievement and respect (needs of the 'I'). Health and relationships suffer, yet restlessness remains — because material accumulation cannot fulfil a need of the 'I'. Recognising this distinction allows the executive to address the actual need directly, e.g., through mentoring or genuine relationships.

3.6 Advantages and Risks

Advantages of this Clarity	Risks of Confusing 'I' and Body
Enables balanced decisions on health, work, and relationships	Chronic stress and health decline from over-identifying with body/material success

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Advantages of this Clarity	Risks of Confusing 'I' and Body
Reduces compulsive consumption as a failed substitute for inner fulfilment	Persistent dissatisfaction despite material success
Supports genuine self-care alongside self-development	Neglect of the body if only 'inner' pursuits are valued

3.7 Mini Case Study — "The Wellness Program that Missed the Point"

A company introduces a gym and free snacks to improve "employee happiness," but disengagement persists because the unmet need is respect and voice in decision-making — a need of the 'I', not the body. Redesigning the program to include participative decision-making and recognition significantly improves outcomes.

Discussion Prompt

Identify one thing you have tried to fix with money or material means. Was the actual need physical, or something else?

Question Bank — Unit III: Harmony in the Human Being

PART-A (Two Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Define harmony in the context of a human being. Provide a brief explanation of its significance.	L2
2	Give one example of how emotional harmony can positively impact a person's overall well-being.	L2
3	Define "harmony in self" in your own words and briefly explain its significance in personal well-being.	L2
4	Provide one example of a daily practice or habit that can help an individual achieve and maintain harmony in their life.	L3
5	Define the concept of the sentient 'I' in the context of a human being.	L1
6	Explain the significance of recognizing the co-existence of the sentient 'I' and the material in understanding human nature.	L2
7	Define harmony in the context of a human being. Provide a brief explanation of its significance.	L2

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PART-B (Ten Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Explain the concept of harmony in the human being and illustrate.	L2
2	Discuss the interplay between physical, mental, and emotional harmony, and how achieving this state of balance can positively impact overall well-being. Provide examples and strategies for individuals to attain and maintain harmony in their lives.	L4
3	Explain the concept of "harmony in self" and its significance in personal development and overall well-being.	L2
4	Discuss the factors that can disrupt one's inner harmony and provide practical strategies for individuals to attain and maintain a sense of balance and peace within themselves. Use examples and real-life scenarios to illustrate your points.	L4
5	Discuss the concept of a human being as a co-existence of the sentient 'I' and the material.	L2
6	Explain the significance of recognizing and balancing these aspects in understanding human nature. Provide examples and explore how this understanding can influence an individual's perception of self, relationships, and personal growth.	L2

3.9 Extended Discussion — From Mind-Body Dualism to Integrated Management Thinking

The distinction between the sentient 'I' and the material body echoes a long philosophical history — from Cartesian mind-body dualism in Western thought to Samkhya philosophy's distinction between purusha (consciousness) and prakriti (matter) in the Indian tradition. What this course adds is a practical corollary: because the 'I' and the body have different needs, a strategy that serves one does not automatically serve the other, and much personal or managerial confusion arises precisely from applying a body-appropriate solution (more money, more equipment, more physical comfort) to an 'I'-level problem (a need for recognition, meaning, or trust).

In management theory, this distinction has a close parallel in Douglas McGregor's Theory X and Theory Y. Theory X assumes employees are primarily driven by external control and material incentive (a body-centred view of motivation), while Theory Y assumes employees also seek autonomy, mastery, and meaning (an 'I'-centred view). Organisations that manage purely on

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Theory X assumptions — surveillance, piece-rate pay, threat of penalty — tend to secure compliance but not genuine engagement, mirroring this unit's claim that the 'I's needs cannot be met through body-level interventions alone.

3.10 A Second Real-World Example — Athlete Burnout and Over-Identification with the Body

Elite athletes sometimes over-identify their entire sense of self (the 'I') with their physical performance (the body) — such that an injury or decline in physical capability is experienced not merely as a physical setback but as a collapse of identity and self-worth. Sports psychologists increasingly work with athletes to build a sense of self that is not solely dependent on bodily performance, precisely so that the 'I' retains a stable footing even when the body's capacities change — a direct, high-stakes illustration of why distinguishing the two is practically important, not merely philosophical.

3.11 Extended Case Study — "The CEO Who Couldn't Slow Down"

Background: The founder-CEO of a mid-sized logistics company has, for over a decade, equated his own worth entirely with the company's growth numbers. He works through weekends, skips family events for calls with international clients, and treats physical exhaustion as a badge of commitment. The company grows steadily and the CEO is publicly celebrated in industry press as a model of relentless drive.

The Challenge: After a minor cardiac scare forces a two-week hospital stay, the CEO is confronted, for the first time in years, with a body that cannot simply be commanded to keep pace with his ambitions. He also notices, uncomfortably, that despite the company's success he feels no more settled or at peace than he did a decade earlier — suggesting that continued material/bodily achievement (revenue growth) was never actually addressing his deeper, 'I'-level restlessness.

The Resolution: With the support of an executive coach, the CEO distinguishes what his body genuinely needs (rest, medical care, sustainable working hours) from what his 'I' has actually been seeking all along — a stable sense of purpose and connection, which he had mistakenly tried to obtain through ever-larger growth targets. He restructures his role to delegate day-to-day operations, reserves time for family and reflection, and redefines personal success to include measures of relationship quality and mentorship of junior leaders, not just revenue. Company performance remains strong under a more distributed leadership team, and the CEO reports, eighteen months on, a level of stability he had not previously experienced despite years of 'successful' growth.

Case Discussion Questions

1. What evidence in the case suggests the CEO was addressing a need of the 'I' with a

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body/material-level strategy (relentless work and growth)?

2. Could this outcome have been reached without a health crisis forcing the issue? What organisational or personal practices might surface such a mismatch earlier?

3. How might a board of directors evaluate whether a CEO's personal well-being poses a governance risk to the company, without overstepping into inappropriate personal intrusion?

Reflective Activity for Students

List three things you do to take care of your body (the material) and three things you do to take care of your sense of self, purpose, or relationships (the 'I'). Is one list longer than the other? What does that suggest about where your current attention is concentrated?

3.12 Real-Time Case — “Search Inside Yourself” at Google

Real-Time Case Study

In 2007, Google engineer Chade-Meng Tan co-created “Search Inside Yourself,” an internal mindfulness and emotional-intelligence programme designed to help employees build attention, self-awareness, and self-regulation — in effect, harmony between the mind and the demands placed on the body and attention by high-pressure knowledge work. The programme became one of Google's most oversubscribed internal courses and was later spun out into the Search Inside Yourself Leadership Institute, which now trains professionals worldwide. It is frequently cited as evidence that organisations benefit when employees are given structured tools to explore and maintain harmony in the self, rather than treating stress and burnout purely as a productivity problem to be managed externally.

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UNIT IV — Harmony in the Family

Lecture Hours: 3

“Family is where life begins and love never ends.”

— Virginia Satir

Learning Objectives

- **Identify** — the nine foundational values that sustain harmony in human-human relationships.
- **Explain** — the meaning of justice in a relationship and the programme for its fulfilment.
- **Recognise** — trust and respect as the foundational values on which other relational values are built.
- **Analyse** — real workplace and family situations for breakdowns and repairs of trust and respect.
- **Apply** — these relational values to build fair, trust-based teams and family structures.

4.1 Harmony in Human-Human Relationships

Harmony in relationships refers to mutual respect, understanding, cooperation, and positive interaction. Key principles include:

- **Effective communication** — open, honest, empathetic exchange; active listening.
- **Empathy and understanding** — recognising others' perspectives, backgrounds, and emotions.
- **Respect and dignity** — treating others as worthy of regard regardless of difference.
- **Constructive conflict resolution** — seeking mutually beneficial outcomes over 'winning'.
- **Boundaries and autonomy** — respecting personal space and individual choice.
- **Forgiveness** — letting go of grievances to allow healing and progress.
- **Cooperation and collaboration** — working together toward shared goals.
- **Appreciation and gratitude** — acknowledging others' contributions and qualities.
- **Empowerment and support** — encouraging others' growth and potential.
- **Cultural sensitivity** — respecting diversity of background and tradition.
- **Taking responsibility** — sincere apology and accountability when mistakes occur.
- **Quality time and connection** — dedicated attention to relationships that matter.

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ig 4.1 — Foundational Values in Human-Human Relationship



Figure 4.1: Justice in a relationship is the mutual fulfilment of nine foundational relational values.

4.2 Values in Human-Human Relationships: The Meaning of Justice

Justice is a foundational relational value emphasising fairness, respect for rights, accountability, equality, and fair conflict resolution. It is fulfilled when all nine universal values in a relationship are mutually experienced by both parties — trust, respect, affection, care, guidance, reverence, glory, gratitude, and love — rather than flowing in only one direction.

Program for Fulfilling Justice to Ensure Mutual Happiness:

- Self-reflection and awareness of one's own biases or unexamined attitudes
- Open, honest communication where all parties feel heard and respected
- Fair, impartial conflict-resolution skills — negotiation and mediation over punitive approaches
- Equality and inclusivity — an equal voice and equal access to opportunity
- Accountability — clear standards of ethical conduct and personal responsibility
- Awareness of relevant legal/ethical frameworks governing the relationship
- Ongoing education on justice and its application in relationships
- Access to mediation or conflict-resolution resources when needed

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- Continuous monitoring and feedback to sustain fairness over time

4.3 Trust and Respect as Foundational Values

Trust enables:

- Reliability — the belief that others will be consistent in word and action
- Vulnerability — feeling safe enough to share openly without fear of betrayal
- Predictability — reduced uncertainty and anxiety in the relationship
- Effective conflict resolution — belief that disagreements can be resolved without harming the bond

Respect enables:

- Recognition of dignity and worth, treating others with courtesy regardless of background
- Acknowledgement of autonomy — the right to make one's own choices
- Active listening and valuing differing perspectives
- Healthy boundaries that honour each person's space

4.4 Key Terminologies

Term	Definition
Trust	The natural expectation that the other means well for me, and is competent to act on that intention.
Respect	Right evaluation of the other — recognising them as a fellow sentient being, equal in status to oneself.
Justice	The condition in which all nine universal values in a relationship are mutually fulfilled by both parties.
Nine Universal Values	Trust, respect, affection, care, guidance, reverence, glory, gratitude, and love.

4.5 Why This Content Matters

Managers spend most of their working life in relationships — with teams, peers, and clients. Clarity about trust and respect as foundational, and justice as mutual fulfilment, directly improves conflict resolution, negotiation, team cohesion, and retention.

4.6 Real-World Example

A project manager who consistently delivers on commitments (trust) while genuinely valuing team input (respect) builds a team that reciprocates with reliability and openness — justice as

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mutual fulfilment. A manager who micromanages, by contrast, signals distrust of competence, leaving the relationship unjust even with good intentions.

4.7 Advantages and Consequences

Advantages of Value-Based Relationships	Consequences of Their Absence
Stronger team cohesion and psychological safety	High attrition and disengagement when trust/respect are absent
Lower transaction costs — less need for surveillance and control	Costly monitoring systems substituting for trust
Sustainable long-term collaboration	Short-term, transactional relationships prone to breakdown under stress

4.8 Mini Case Study — "The Family Business Succession"

A family business faces conflict when the founder makes all decisions unilaterally, expecting reverence and guidance to flow only one way, while the heir apparent feels his growing competence goes unrecognised. Facilitated dialogue helps both see that justice requires bidirectional trust and respect — leading to a phased, mutually agreed succession plan.

Discussion Prompt

Think of a relationship where something feels 'unfair.' Which of the nine values feels unfulfilled, and for whom?

Question Bank — Unit IV: Harmony in the Family

PART-A (Two Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Define "harmony in a human being" in a few words, highlighting its essential components.	L1
2	Provide one example of how achieving harmony in one's personal life can positively influence their professional life.	L2
3	Define empathy in the context of human relationships and explain its significance.	L2

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Q. No.	Question	Bloom's Taxonomy Level
4	Provide one example of a healthy boundary-setting practice in a human relationship and explain how it contributes to a positive dynamic.	L3
5	Define one of the nine universal values in human-human relationships and explain its significance in fostering positive connections between individuals.	L2
6	Briefly explain the concept of justice as a universal value in relationships. Outline a simple program or strategy that can be implemented to promote justice and ensure mutual happiness in interpersonal interactions.	L2
7	Define the concept of trust as a foundational value in a relationship and briefly explain why it is important.	L2
8	Describe the significance of respect in a relationship, and provide one example of how demonstrating respect can positively impact the dynamics of a relationship.	L3

PART-B (Ten Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Explain the concept of "harmony in a human being."	L2
2	Discuss the interconnectedness of physical, mental, and emotional well-being in achieving this harmony. Provide examples of situations where individuals may struggle to maintain harmony and suggest strategies for them to regain balance in their lives.	L4
3	Discuss the complexities and dynamics of human relationships.	L3
4	Explore the role of communication, empathy, and conflict resolution in fostering healthy relationships.	L2
5	Provide real-life examples or scenarios to illustrate the challenges people face in maintaining strong connections with others. Additionally, suggest strategies for individuals to build and sustain meaningful and harmonious relationships in their personal and	L3

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Q. No.	Question	Bloom's Taxonomy Level
	professional lives.	
6	Discuss the significance of values in human-human relationships, including the concept of justice as one of the nine universal values in relationships.	L5
7	Explain how values impact the quality of interpersonal connections. Provide an in-depth program or strategy for fostering justice in relationships to promote mutual happiness. Use real-life examples or scenarios to illustrate your points.	L2
8	Discuss the pivotal role of trust and respect as the foundational values in building and maintaining healthy relationships.	L5
9	Explain how trust and respect are interrelated and explore the consequences when one or both of these values are lacking in a relationship. Provide real-life examples or scenarios to illustrate the significance of trust and respect in interpersonal connections and suggest strategies for individuals to cultivate these values in their own relationships.	L3

4.9 Extended Discussion — Stakeholder Theory and the Nine Values in Organisational Life

R. Edward Freeman's stakeholder theory argues that a firm's obligations extend beyond shareholders to employees, customers, suppliers, and communities — each a relationship in which something like the nine universal values (trust, respect, care, guidance, and so on) must be mutually maintained for the relationship to be sustainable. Seen this way, corporate governance failures — accounting fraud, exploitative supply chains, retaliation against whistleblowers — are, at their root, failures of justice as defined in this unit: one party (management, shareholders) receiving value while other stakeholders (employees, suppliers, communities) do not receive the trust, fair treatment, or care to which the relationship entitles them.

Family systems theory, developed originally in clinical psychology (Murray Bowen and others), offers a complementary lens: it treats the family not as a collection of independent individuals but as an interconnected emotional system, where a change in one member's behaviour (e.g., a parent beginning to trust a child's growing competence) shifts the dynamics of the whole system. This reinforces the unit's central claim that justice in relationships is inherently relational and mutual — it cannot be achieved by one party alone, however well-intentioned, without a corresponding shift from the other.

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4.10 A Second Real-World Example — Trust Repair After a Layoff

When companies conduct layoffs, remaining employees ('survivors') frequently experience a sharp decline in trust, even if their own jobs are secure, because the event signals uncertainty about the organisation's intentions and competence in managing their welfare. Organisations that rebuild trust successfully typically do so by combining honest, respectful communication (explaining the reasoning, avoiding euphemism), fair treatment of those who were let go (adequate severance, support in job search), and consistent follow-through on commitments made afterward — directly operationalising the trust (intention + competence) and respect values developed in this unit, rather than treating the layoff purely as a cost-cutting transaction.

4.11 Extended Case Study — "The Two Daughters"

Background: A mid-sized retail chain is run by a mother who built the business from a single store. She has two daughters — one who joined the business early and has managed operations for over a decade, and another who pursued a separate career in finance before recently returning to help modernise the company's digital systems. The mother, nearing retirement, must decide how leadership will be shared.

The Challenge: The operations-focused daughter feels her decade of hands-on contribution and loyalty (care, guidance received and reverence given over many years) entitles her to primary leadership. The finance-focused daughter feels her specialised expertise is undervalued, and that her return is being treated with suspicion rather than the trust her competence warrants. Both sisters privately feel the other is not receiving 'fair' treatment, but neither raises this directly, and the mother avoids the topic to prevent conflict — a breakdown, in the language of this unit, of trust and respect being mutually and explicitly addressed.

The Resolution: A family-business advisor is brought in to facilitate a structured conversation in which each daughter names, in turn, which of the nine values she feels is missing and from whom. The operations-focused daughter names a need for recognition and reverence for her years of steady contribution; the finance-focused daughter names a need for trust in her competence despite her recent return. The mother, hearing both articulated explicitly for the first time, proposes a co-leadership structure with clearly defined domains (operations and finance/strategy respectively) and a shared commitment to defer to each other's domain expertise — a concrete program, in the terms of this unit, for fulfilling justice through the mutual recognition of previously unspoken needs.

Case Discussion Questions

1. Which of the nine universal values were being withheld, and by whom, before the facilitated conversation?
2. Why might avoiding the conversation (the mother's initial approach) have seemed like the

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safer choice, and why did it fail to produce justice in the relationship?

3. Design a simple, recurring practice (e.g., a quarterly family-business review) that could help surface such value-based tensions earlier, before they harden into resentment.

Reflective Activity for Students

Think of one relationship (with a manager, colleague, sibling, or friend) where you sense an imbalance. Using the nine universal values as a checklist, identify which value you feel is under-fulfilled, and which value you may be under-fulfilling for the other person.

4.12 Real-Time Case — Tata Sons and Stakeholder Trust

Real-Time Case Study

The Tata Group, one of India's oldest and largest business houses, has long attributed its reputation to a founding emphasis on trusteeship — the idea that a company's resources are held in trust for employees, customers, and society, not merely for owners. The bulk of Tata Sons' equity is held by philanthropic Tata Trusts, whose returns fund healthcare, education, and research institutions across India. While the Group has also faced well-publicised governance disputes over leadership succession, its long-standing trusteeship structure is regularly cited in Indian management education as an example of an organisation trying to institutionalise trust and fairness — the same foundational relational values discussed in this unit — at the level of company ownership itself.

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UNIT V — Harmony in the Society

Lecture Hours: 3

“Be the change that you wish to see in the world.”

— Mahatma Gandhi

Learning Objectives

- **Explain** — resolution, prosperity, fearlessness (trust), and co-existence as comprehensive human goals.
- **Visualise** — a universal harmonious order extending from the individual to family, society, and nature.
- **Evaluate** — the role of business and institutions in either supporting or undermining social harmony.
- **Connect** — the Gandhian idea of trusteeship to contemporary ESG (Environmental, Social, Governance) practice.
- **Design** — socially responsible strategies that align organisational goals with societal well-being.

5.1 Resolution

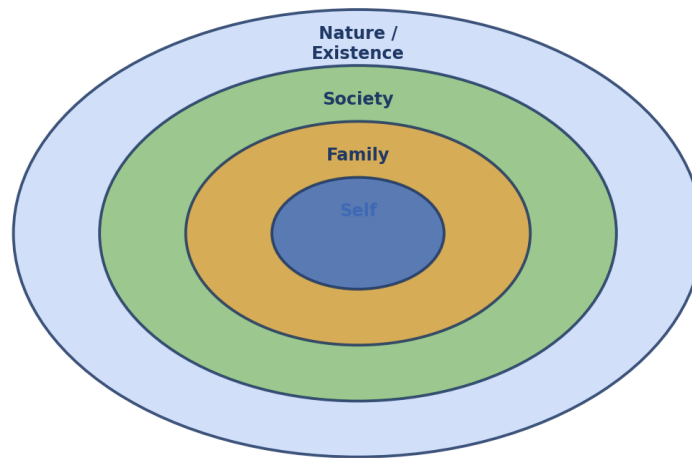
A resolution for human values is a commitment to uphold ethical and moral principles that promote personal growth and a more compassionate, just society. Illustrative resolutions include commitments to:

- Cultivate empathy and compassion in interactions with others
- Practise kindness and generosity, both small and large
- Respect and embrace diversity in all its forms
- Uphold honesty and integrity even in difficult choices
- Forgive and seek reconciliation to promote healing
- Reduce one's environmental footprint and support sustainability
- Advocate for social justice, equity, and human rights
- Pursue continuous personal growth and self-improvement
- Engage actively in community life and local causes
- Seek peaceful, constructive resolution of conflicts
- Practise gratitude, mindfulness, and presence with others
- Nurture family relationships and maintain work-life balance
- Engage in regular self-reflection to stay aligned with one's values

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Fig 5.1 — Widening Circles of Harmony



Harmony ripples outward: Self → Family → Society → Nature

Figure 5.1: Harmony radiates outward from the self to family, society, and nature/existence.

5.2 Prosperity

Prosperity in human values means attaining well-being and success while upholding ethical principles and contributing to the betterment of society, not merely personal material gain:

- **Ethical and moral conduct** — honesty, integrity, fairness, and compassion as guiding principles.
- **Respect for others** — valuing diversity, dignity, and inclusivity.
- **Compassion and empathy** — genuine concern for the well-being of the less fortunate.
- **Community and social responsibility** — contributing to the betterment of society at large.
- **Justice and fairness** — advocating for a just and equitable society.
- **Environmental stewardship** — responsible, sustainable practices.
- **Personal fulfilment** — self-actualisation and a sense of purpose, not material success alone.
- **Positive relationships** — meaningful connection with family, friends, and community.
- **Continuous growth and balance** — lifelong learning and a well-rounded existence.
- **Legacy and contribution** — the lasting positive impact one leaves on others and the world.

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5.3 Fearlessness (Trust) and Co-existence as Comprehensive Human Goals

Fearlessness (Trust) contributes to a harmonious society through:

- Social cohesion — trust enables communities to work together and support one another
- Peaceful conflict resolution — confidence in the fairness of dispute-resolution processes
- Economic prosperity — trusting environments enable transactions, investment, and trade to flourish
- Institutional integrity — trust in government, law enforcement, and the justice system upholds the rule of law
- Social progress — confidence in public policy supports investment in education, healthcare, and social services

Co-existence contributes to a harmonious society through:

- Cultural diversity — valuing and exchanging different traditions and languages enriches society
- Social harmony — minimising conflict based on race, religion, or ethnicity
- Peaceful resolution of differences — dialogue and compromise over violence or discrimination
- Global cooperation — diplomacy and peaceful relations across national and regional boundaries
- Environmental sustainability — respecting the interdependence of humanity and the natural world

Together, fearlessness (trust) and co-existence help visualise a universal harmonious order — a society where people of every background live and cooperate peacefully, promoting social justice, economic prosperity, environmental sustainability, and overall well-being.

5.4 Key Terminologies

Term	Definition
Undivided Society	A society where trust and respect extend across families, not only within one's own family.
Fearlessness (Trust)	A societal condition free of a threat/exploitation mindset in relating to fellow humans and institutions.
Co-existence	Recognising the interdependent, mutually fulfilling relationship between human beings and the rest of nature.
Universal Harmonious Order	A vision of society organised harmoniously at every level — individual, family, society, and nature/existence.

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5.5 Why This Content Matters

As future business leaders, MBA graduates directly influence how organisations relate to society — hiring practices, environmental impact, and community relations. Understanding harmony at the societal level equips them to evaluate decisions not only by shareholder profit but by their contribution to trust, equitable prosperity, and ecological co-existence — directly relevant to contemporary ESG practice.

5.6 Real-World Example

A manufacturing company redesigns its supply chain to pay fair wages to rural suppliers (prosperity), adopt transparent environmental practices instead of minimum-compliance greenwashing (co-existence and trust), and involve workers in participatory decision-making (resolution) — resulting in lower community opposition, more stable supply relationships, and stronger brand trust.

5.7 Advantages and Challenges

Advantages	Challenges
Reduces systemic conflict — labour disputes, community opposition, regulatory friction	Requires long-term, coordinated commitment, harder than short-term compliance
Builds durable trust between business, government, and citizens	Short-term costs (fair wages, environmental investment) may reduce near-term margins
Aligns with sustainability and ESG imperatives increasingly demanded by investors	Difficult to implement uniformly across diverse cultural and legal contexts

5.8 Mini Case Study — "The Water-Stressed Factory Town"

A beverage company's factory in a water-stressed region faces community protests over groundwater depletion. Rather than only defending its legal extraction rights, the company invests in community water-recharge infrastructure, shares extraction data publicly (rebuilding trust), and partners with local farmers on sustainable irrigation (co-existence) — turning an adversarial relationship into a collaborative one.

Discussion Prompt

Identify a business decision that improved (or damaged) trust between a company and the wider society. What would resolution, prosperity, fearlessness, and co-existence look like in that case?

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Question Bank — Unit V: Harmony in the Society

PART-A (Two Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Define one of the comprehensive human goals, such as "fearlessness" (trust), and briefly explain its significance in fostering a universal harmonious order in society.	L2
2	Explain how the concept of "resolution" contributes to the achievement of comprehensive human goals. Provide a brief example of how resolution can lead to a more harmonious and prosperous society.	L2
3	Define the concept of "prosperity" as a comprehensive human goal and briefly explain its significance in fostering a universal harmonious order in society.	L2
4	Explain the meaning of "fearlessness (trust)" as a human goal and provide one example of how it can promote a more harmonious and inclusive society.	L2

PART-B (Ten Marks Questions)

Q. No.	Question	Bloom's Taxonomy Level
1	Discuss the concept of resolution, prosperity, fearlessness (trust), and co-existence as comprehensive human goals in visualizing a universal harmonious order in society.	L4
2	Explain how these goals contribute to the well-being of individuals and the overall harmony of a community.	L2
3	Provide real-life examples or scenarios that demonstrate the importance of these goals and suggest strategies or initiatives that can be implemented to promote these values for a more harmonious and prosperous society.	L3

5.9 Extended Discussion — From Gandhian Trusteeship to Modern ESG

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The vision of a universal harmonious order in this unit has a notable historical precedent in Gandhi's concept of trusteeship — the idea that those who control wealth and industry hold it in trust for the benefit of society as a whole, rather than as an absolute private entitlement. Trusteeship anticipated, by several decades, the logic of contemporary stakeholder capitalism and ESG (Environmental, Social, Governance) investing, which similarly argue that firms are accountable not only to shareholders but to the wider social and ecological order in which they operate.

The reference text *The Story of Stuff* (Annie Leonard) extends this to the material economy directly, tracing how the linear "extraction → production → consumption → disposal" model treats natural resources and communities as expendable inputs, in tension with the co-existence goal developed in this unit. Similarly, Cecile Andrews' *Slow is Beautiful* and E. F. Schumacher's *Small is Beautiful* argue for economic systems scaled to genuine human and ecological need rather than to the logic of unlimited growth — a societal-level echo of the 'right measure' argument made about individual prosperity in Unit II.

5.10 A Second Real-World Example — Living Wage and Supply Chain Trust

Global apparel brands have faced repeated reputational crises (e.g., factory safety failures in garment-manufacturing hubs) traced to supply chains where cost pressure was passed down without regard for the prosperity or safety of workers many tiers removed from the visible brand. Firms that have since adopted living-wage commitments, independent factory audits, and long-term (rather than purely lowest-bid) supplier relationships are, in the language of this unit, rebuilding fearlessness (trust) and prosperity across an extended, previously 'undivided-in-name-only' economic community — demonstrating that societal harmony is not confined to a firm's direct employees but extends through its full sphere of economic influence.

5.11 Extended Case Study — "The City That Chose Its River"

Background: A mid-sized industrial city has, for decades, depended on a cluster of dyeing and tanning units that discharge partially treated effluent into the river that also supplies the city's drinking water and supports downstream farming communities. The units provide substantial local employment, and past attempts at stricter environmental enforcement have been resisted as a threat to jobs and prosperity.

The Challenge: A public health crisis — a spike in waterborne illness traced to river contamination — forces a reckoning. Industry owners, municipal authorities, downstream farmers, and residents each blame one another, and initial public meetings collapse into mutual distrust: industry accuses regulators of moving the goalposts, farmers accuse industry of indifference to their livelihoods, and residents accuse both of prioritising profit over health — a textbook breakdown of fearlessness (trust) and co-existence at the societal level.

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The Resolution: A neutral facilitator convenes a multi-stakeholder council — industry, regulators, farmer representatives, and residents — tasked not with assigning blame but with jointly designing a phased solution: shared investment in a common effluent-treatment plant (distributing the cost of prosperity fairly rather than letting anyone group absorb it alone), transparent, publicly accessible water-quality monitoring (rebuilding fearlessness/trust through verifiable information), and a multi-year timeline that allows industry to adapt without abrupt job losses (a resolution that respects existing livelihoods while moving toward co-existence with the river ecosystem). Three years on, water quality metrics improve substantially, and the council becomes a standing forum for other shared civic concerns — illustrating how a genuinely shared, transparent process, rather than a unilateral decision by any one party, was necessary to restore a harmonious order.

Case Discussion Questions

1. *Why did the initial public meetings fail, in terms of the four comprehensive human goals (resolution, prosperity, fearlessness, co-existence) discussed in this unit?*
2. *What specific design choices in the final resolution helped rebuild fearlessness (trust) among parties that had previously blamed one another?*
3. *Could this model of a standing multi-stakeholder council be applied to a business-and-society conflict you are familiar with? What would need to be adapted?*

Reflective Activity for Students

Identify one product or service you use regularly and trace, as far as you can, its supply chain back to raw materials. At which points might prosperity, trust, or co-existence with nature be at risk? What would you need to know to judge this fairly?

5.11 Real-Time Case — Patagonia's “Earth Is Now Our Only Shareholder”

Real-Time Case Study

In September 2022, outdoor-clothing company Patagonia's founder Yvon Chouinard transferred ownership of the company — then valued at roughly three billion US dollars — into a specially designed trust and non-profit structure, so that all profits not reinvested in the business would go toward fighting climate change and protecting undeveloped land. Chouinard explained the move by saying that instead of “going public,” the company was “going purpose,” with the Earth itself treated as the company's only shareholder. The decision was widely covered internationally and is frequently discussed in business-ethics and sustainability courses as a contemporary illustration of visualising a harmonious order that extends business responsibility beyond the firm to society and nature, echoing the Gandhian idea of trusteeship discussed in this unit.

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Additional Case-Study & Reflection Questions

The formal Question Bank (Two Marks and Ten Marks questions, with PO/PSO attainment mapping) is provided unit-wise immediately after each unit above. The questions below are supplementary, tied to the mini case studies used to illustrate each unit.

Case Study-Based Questions

- Refer to "The Silent Merger" (Unit I). Identify the sanskars and natural acceptance at play. As an HR consultant, design a two-step dialogic intervention to help the groups arrive at shared, self-explored values.
- Refer to "The Bonus that Backfired" (Unit II). Analyse why a purely pleasure/accumulation-based incentive undermined team happiness, and propose an alternative incentive structure.
- Refer to "The Wellness Program that Missed the Point" (Unit III). Identify the actual unmet need in this case and explain why material/physical provisions failed to address it.
- Refer to "The Family Business Succession" (Unit IV). Using the trust-respect-justice framework, identify where mutual fulfilment is missing and propose a resolution plan.
- Refer to "The Water-Stressed Factory Town" (Unit V). Evaluate the company's approach against the four societal goals, and propose two additional measures to strengthen its social license to operate.

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References

(a) Standard Reference Books

- **Gaur, R.R., Sangal, R., & Bagaria, G.P. (2019). A Foundation Course in Human Values and Professional Ethics (2nd ed.). Excel Books, New Delhi.** — The core prescribed text; covers self-exploration, harmony at all four levels, and professional ethics case applications in depth.
- **Gaur, R.R., Sangal, R., & Bagaria, G.P. (2010). Human Values and Professional Ethics: A Guide for Faculty. Excel Books, New Delhi.** — A companion faculty resource with suggested teaching methodology and dialogue prompts for each unit.
- **Nagaraj, A. (1999). Jeevan Vidya: Ek Parichaya. Jeevan Vidya Prakashan, Amarkantak.** — The original 'science of living' text underlying the self-exploration methodology referenced in Unit I.
- **Tripathi, A.N. (2004). Human Values. New Age International Publishers, New Delhi.** — A broader treatment of value systems, useful for comparative perspectives across Units I, IV, and V.
- **Cherunilam, Francis. (2019). Business Ethics and Human Values. Himalaya Publishing House, Mumbai.** — Connects the course's value framework directly to corporate governance and business ethics case material.
- **Chakraborty, S.K. (1998). Values and Ethics for Organizations: Theory and Practice. Oxford University Press, New Delhi.** — Useful for Units IV and V on organisational and societal harmony.
- **Leonard, Annie. The Story of Stuff.** — A critique of the linear extraction-consumption-disposal economy, relevant to co-existence in Unit V.
- **Gandhi, M.K. The Story of My Experiments with Truth.** — An autobiographical illustration of lifelong self-exploration and verified conviction, central to Unit I.
- **Schumacher, E.F. Small is Beautiful.** — Argues for economics at a human scale; relevant to the 'right measure' of prosperity in Units II and V.
- **Andrews, Cecile. Slow is Beautiful.** — A complementary argument for pace and sufficiency over growth-maximisation, relevant to Unit V.

(b) Web Resources

- NPTEL — Exploring Human Values, Prof. A.K. Sharma:
<https://nptel.ac.in/courses/109104068>
- SWAYAM — National online course portal for value education and ethics courses:
<https://swayam.gov.in/>
- AICTE Model Curriculum on Universal Human Values: <https://www.aicte-india.org/>
- NPTEL official portal for related courses on ethics and organisational behaviour:
<https://nptel.ac.in/>

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Additional Enrichment Components

(a) Industry Case Insights

- **Tata Group's Values-Driven Governance** — long cited as an example of trust and long-term relationship-based practice with employees, suppliers, and communities, preceding formal ESG frameworks (Units IV–V).
- **Patagonia's Environmental Commitment** — directs profit to environmental causes and designs for durability over consumption-maximisation, illustrating correct understanding of prosperity and co-existence (Units II and V).
- **Cooperative and Employee-Owned Business Models** — governance and profit-sharing structured around mutual benefit across many families, illustrating the 'undivided society' and equitable-prosperity ideas (Unit V).

(b) Emerging Trends and Recent Advancements

- **ESG Integration** — societal and ecological harmony increasingly core to firm valuation, not peripheral CSR (Unit V).
 - **Well-being and Psychological Safety at Work** — growing focus on purpose-driven work and mental health reflects the distinction between pleasure/accumulation and genuine harmony (Units II–III).
 - **Conscious and Servant Leadership Models** — leadership theory increasingly emphasises trust, humility, and relationship-based influence over authority/control (Unit IV).
 - **Circular Economy and Regenerative Business Models** — operationalising co-existence with nature by moving from extract-use-discard to regenerative, closed-loop production (Unit V).
- AI and Automation Ethics** — questions of trust, fairness, and human dignity are being extended to human-AI-organisation relationships (Units III–IV).

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Unit-wise Summary Tables

A quick-reference recap of each unit's core concept, key terms, central takeaway, and a representative real-world application — useful for revision.

Unit I — Introduction to Human Values and Self-Exploration

Core Concept	Values are verified through self-exploration (dialogue with self and others), not merely inherited as sanskar.
Key Terms	Value, Natural Acceptance, Sanskar, Swatantrata/Paratantrata
Central Takeaway	A value held with self-explored clarity is more durable and consistent than one held merely because it was imposed or inherited.
Representative Application	An employee verifying, through reflection, whether a workplace norm (e.g., concealing mistakes) matches their own natural acceptance before adopting it.

Unit II — Happiness and Prosperity

Core Concept	Happiness (a state of inner harmony) is distinct from pleasure (a temporary sensation); prosperity is a right, sufficient measure of resources, not unlimited accumulation.
Key Terms	Happiness, Pleasure, Prosperity, Human Aspiration, Continuous Happiness
Central Takeaway	Pursuing pleasure and accumulation alone produces only intermittent satisfaction and diminishing returns; genuine, continuous well-being requires a different, non-material basis.
Representative Application	Redesigning incentive systems to combine sufficient, stable compensation with recognition, purpose, and growth rather than escalating bonus-driven targets alone.

Unit III — Harmony in the Human Being

Core Concept	A human being is the co-existence of a sentient 'I' (consciousness) and a material body (instrument), each with categorically different needs.
Key Terms	Sentient 'I', Material Body, Swasthya, Harmony in the Self
Central Takeaway	Needs of the 'I' (recognition, meaning, relationship) cannot be substituted by meeting needs of the body (comfort, wealth, possessions), and confusing the two is a common source of distress.
Representative Application	Recognising that a wellness program focused only on physical perks will not resolve disengagement rooted in a lack of voice or respect.

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Unit IV — Harmony in the Family

Core Concept	Relationships are governed by nine universal values (trust, respect, affection, care, guidance, reverence, glory, gratitude, love); justice is their mutual, bidirectional fulfillment.
Key Terms	Trust, Respect, Justice, Nine Universal Values
Central Takeaway	A relationship is unjust, and ultimately unstable, when these values flow in only one direction rather than being mutually experienced by both parties.
Representative Application	A family-business succession plan that explicitly restores bidirectional trust and reverence between founder and successor.

Unit V — Harmony in the Society

Core Concept	Harmony extends from the individual and family to society and nature, through four comprehensive goals: resolution, prosperity, fearlessness (trust), and co-existence.
Key Terms	Undivided Society, Fearlessness (Trust), Co-existence, Universal Harmonious Order
Central Takeaway	A genuinely harmonious society requires all four goals pursued together — resolving conflict at its root, distributing prosperity equitably, sustaining institutional trust, and living in balance with nature.
Representative Application	A multi-stakeholder council resolving an industrial water-pollution dispute through shared investment, transparent data, and phased implementation.

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Glossary of Key Terms

A consolidated, alphabetically-ordered reference of the key terminology introduced across all five units.

Term	Definition
Co-existence	Recognising the interdependent, mutually fulfilling relationship between human beings and the rest of nature (Unit V).
Continuous Happiness	A stable, undisturbed state of harmony, contrasted with intermittent happiness that alternates with unhappiness (Unit II).
Fearlessness (Trust)	A societal condition free of a threat/exploitation mindset in relating to fellow humans and institutions (Unit V).
Harmony in the Self	Right understanding of the 'I' and body, and their relationship, such that the 'I' directs the body appropriately without inner conflict (Unit III).
Human Aspiration	The universal desire, shared by every human being, for continuous happiness and continuous prosperity (Unit II).
Justice	The condition in which all nine universal values in a relationship are mutually fulfilled by both parties (Unit IV).
Material Body	The physical, non-conscious body — an instrument used by the 'I' (Unit III).
Natural Acceptance	The innate sense in every human being of what feels intrinsically right; the criterion against which self-exploration is verified (Unit I).
Nine Universal Values	Trust, respect, affection, care, guidance, reverence, glory, gratitude, and love — the values that together constitute justice in a relationship (Unit IV).
Pleasure	A temporary sensation arising from favourable sensory interaction with the world; distinct from, and often confused with, happiness (Unit II).
Prosperity	Having physical facility/resources in the right and sufficient measure to meet needs — not unlimited accumulation (Unit II).
Respect	Right evaluation of the other — recognising them as a fellow sentient being, equal in status to oneself (Unit IV).
Sanskar (Conditioning)	Beliefs and preferences absorbed from family, society, and media — which may or may not align with natural acceptance (Unit I).
Self-Exploration	A dialogical, reflective process of verifying what is right for oneself, using one's own natural acceptance as the criterion (Unit I).
Sentient 'I'	The conscious self — that which knows, feels, decides, and desires (Unit III).

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Term	Definition
Swasthya (Self-Health)	The 'I' being 'in the self' — a state of inner harmony and well-being (Unit III).
Swatantrata / Paratantrata	Self-organisation (living by self-verified values) versus dependence on outside authority for one's values (Unit I).
Trust	The natural expectation that the other means well for me, and is competent to act on that intention (Unit IV).
Undivided Society	A society where trust and respect extend across families, not only within one's own family (Unit V).
Universal Harmonious Order	A vision of society organised harmoniously at every level — individual, family, society, and nature/existence (Unit V).
Universal Human Values	Values that are the same across all human beings irrespective of caste, religion, nationality, gender, or era (Unit I).
Value	That which is worth pursuing because it leads to enrichment/fulfilment — distinct from a mere 'want' (Unit I).

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Model Answers to Selected Questions

The following model answers illustrate the expected depth and structure of response for a sample of Two Marks and Ten Marks questions from the unit-wise Question Bank. They are indicative, not exhaustive — instructors and students should treat them as a benchmark for structuring their own answers.

Unit I

Q. What are universal human values? (2 Marks)

Universal human values are principles — such as compassion, respect, justice, honesty, and non-violence — that are recognised as fundamental across cultures and societies, forming shared ethical ground irrespective of an individual's background, religion, or nationality.

Q. What is self-exploration? (2 Marks)

Self-exploration is the reflective process of examining one's own thoughts, beliefs, feelings, and experiences in order to verify what one genuinely values, using natural acceptance rather than external authority as the test of what is right.

Q. Define self-exploration, discuss its importance in gaining insights into one's identity and values, and explain the various methods and techniques individuals can employ for effective self-exploration. (10 Marks)

Self-exploration is the dialogical and reflective process by which an individual examines their thoughts, feelings, beliefs, and life experiences to arrive at a set of values that they hold with genuine clarity, rather than by unexamined inheritance from family, media, or social conditioning (sanskara). Its importance lies in resolving the gap that often exists between what a person has been conditioned to believe and what, on reflection, they naturally accept as right — a gap that, left unexamined, produces inconsistency between stated values and actual behaviour, and consequent internal conflict.

The content of self-exploration includes one's thoughts and beliefs, emotions, values, strengths and weaknesses, past experiences, goals, relationships, and sense of identity. The process by which this content is examined includes self-reflection and introspection, journaling, mindfulness practice, seeking honest feedback from trusted others, structured self-assessment tools, and, where needed, professional counselling. Techniques such as maintaining a daily journal help make otherwise implicit assumptions explicit and open to scrutiny; mindfulness supports present-moment awareness of one's actual reactions (as opposed to idealised self-image); and dialogue with others — since natural acceptance is a shared human faculty — allows one's private reflection to be tested against another person's perspective.

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In a professional example, a manager conditioned to believe that authority requires distance from subordinates may, through reflection on their own experience of being managed, discover that they in fact value approachable leadership more — and can then consciously choose to lead accordingly, rather than defaulting to an unexamined inherited style. Self-exploration is thus not a one-time exercise but an ongoing practice, foundational to authentic decision-making, ethical leadership, and personal well-being.

Unit II

Q. What is continuous happiness? (2 Marks)

Continuous happiness is a stable state of inner harmony that does not depend on constant external stimulation, in contrast to intermittent happiness, which rises and falls with pleasurable sensations and their inevitable fading.

Q. Define prosperity in the context of societal well-being. (2 Marks)

Prosperity, at the societal level, refers to the equitable availability of physical resources sufficient to meet the needs of all members of society, alongside quality of life factors such as healthcare, education, and a safe environment — rather than the concentration of wealth in a few hands.

Q. Discuss the multifaceted nature of happiness and prosperity, highlighting the importance of understanding and defining these concepts correctly. (10 Marks)

Happiness and prosperity are frequently conflated with pleasure and material accumulation respectively, a confusion with significant personal and organisational consequences. Correctly understood, happiness is a state of harmony arising from accordance between what a person thinks and what they want, and is closely tied to positive emotion, life satisfaction, and resilience in the face of difficulty — not merely the absence of hardship. Pleasure, by contrast, is a temporary sensory experience that fades and often requires ever-greater stimulation to sustain, a pattern behavioural economists describe as the 'hedonic treadmill.'

Prosperity, similarly, is not synonymous with unlimited accumulation. It refers to having physical facility in a right and sufficient measure to meet genuine need, encompassing financial security, quality of life, personal growth opportunity, and environmental sustainability. Empirical research on subjective well-being (e.g., the Easterlin Paradox) shows that beyond a moderate income threshold, further material gains produce sharply diminishing returns in reported life satisfaction — direct support for treating prosperity as a matter of sufficiency rather than maximisation.

The multifaceted nature of these concepts also reflects genuine cultural and individual variation: what counts as a 'sufficient' standard of living, or which activities are experienced as meaningful versus merely pleasurable, differs across contexts. This is precisely why a nuanced

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understanding matters for policymaking and organisational design — incentive systems, welfare policy, and personal financial planning that assume 'more is always better' risk producing burnout, inequality, and persistent dissatisfaction, whereas systems informed by the happiness/pleasure and prosperity/accumulation distinctions can target genuinely durable well-being instead.

Unit III

Q. Define the concept of the sentient 'T' in the context of a human being. (2 Marks)

The sentient 'T' refers to the conscious, aware dimension of a human being — that which knows, feels, decides, and desires — as distinct from the material body, which is a non-conscious physical instrument used by the 'T'.

Q. Discuss the concept of a human being as a co-existence of the sentient 'T' and the material, and explain the significance of recognising and balancing these aspects. (10 Marks)

This unit holds that a human being is constituted by the co-existence of two categorically distinct entities: a sentient, conscious 'T', and a material body. The 'T' has needs — understanding, relationship, trust, self-respect, meaning — that are qualitatively different from the body's needs, which are limited to food, rest, and physical facility in the right quantity. A central source of personal and professional distress arises when needs of the 'T' are mistakenly addressed through purely material or bodily means, which cannot succeed because the two categories of need do not substitute for one another.

Recognising this distinction has direct practical significance. In personal life, it explains why material success alone often fails to produce lasting fulfilment — the underlying need being addressed is frequently one of belonging, purpose, or self-respect (needs of the 'T'), not comfort or possession (needs of the body). In organisational life, it parallels the distinction management theorists such as Herzberg draw between hygiene factors (pay, conditions) and true motivators (achievement, recognition, growth): reward systems that address only the body cannot substitute for the 'T's need for meaning and respect.

Harmony in the human being requires, first, right understanding of the 'T' and body and their proper relationship, with the 'T' directing the body as an instrument rather than being enslaved by bodily desire or over-identifying entirely with the body's condition or achievements; second, swasthya — a state of settled self-acceptance; and third, right use of the body, keeping it healthy without excess. Practically, this means individuals and organisations should design for both dimensions explicitly — physical well-being programmes alongside genuine avenues for voice, purpose, and recognition — rather than assuming that provision for one automatically satisfies the other.

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Unit IV

Q. Define the concept of trust as a foundational value in a relationship. (2 Marks)

Trust is the natural expectation, present in every relationship, that the other person intends good for me (intention) and is capable of acting competently on that intention (competence); it is foundational because most other relational values depend on it being present.

Q. Discuss the pivotal role of trust and respect as foundational values, and explain how trust and respect are interrelated and the consequences when they are lacking. (10 Marks)

Trust and respect are described in this unit as the two foundational values of any human relationship, on which the fulfilment of the remaining seven of the nine universal values (affection, care, guidance, reverence, glory, gratitude, love) depends. Trust comprises two components — a belief in the other's good intention, and a belief in their competence to act on it — and produces reliability, psychological safety, and predictability within a relationship, reducing the anxiety and defensive behaviour that arise under uncertainty. Respect involves right evaluation of the other person: recognising their dignity, autonomy, and equal status as a fellow sentient being, independent of hierarchy or role.

Trust and respect are interrelated in that a lapse in one often erodes the other: a manager who distrusts a subordinate's competence, for instance, typically begins to withhold respect (dismissing their input, over-monitoring their work), while a subordinate who feels disrespected often withdraws trust in return, producing a self-reinforcing cycle of relational breakdown. Conversely, consistent demonstration of both — honest communication, follow-through on commitments, and genuine regard for the other's perspective — produces a virtuous cycle in which cooperation, disclosure, and goodwill compound over time.

The consequences of their absence are well documented in organisational contexts: low trust environments require costly compensating mechanisms — close supervision, rigid procedures, litigation-driven contracts — that themselves signal further distrust, deepening disengagement and raising transaction costs. Justice, defined in this unit as the mutual fulfilment of all nine values, is therefore unattainable without a secure foundation of trust and respect; strategies to rebuild them include transparent communication, consistent follow-through on commitments, structured opportunities for feedback in both directions, and a willingness to apologise and repair the relationship candidly when trust is breached.

Unit V

Q. Define the concept of "prosperity" as a comprehensive human goal. (2 Marks)

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At the societal level, prosperity refers to the right utilisation and equitable distribution of physical resources such that every family's genuine needs are met, rather than unlimited accumulation by a limited section of society.

Q. Discuss the concept of resolution, prosperity, fearlessness (trust), and co-existence as comprehensive human goals in visualizing a universal harmonious order in society. (10 Marks)

This unit extends the values developed at the level of the self and the family to the level of society and nature as a whole, proposing four comprehensive human goals. Resolution refers to individuals and groups living with inner clarity and harmony (extending Unit III's concept of harmony in the self) such that conflict is addressed at its root rather than merely managed at the surface. Prosperity, at the societal scale, means the equitable production and distribution of resources so that every family's need is met, rather than accumulation concentrated among a few. Fearlessness (trust) describes relationships across society — including between citizens, businesses, and institutions — built on confidence in others' good intention and competence, rather than a competitive or exploitative posture. Co-existence extends this harmony to the relationship between humanity and the natural world, recognising interdependence rather than treating nature purely as an extractable resource.

These four goals are interdependent: resolution without prosperity leaves genuine material grievances unaddressed; prosperity without fearlessness produces resentment and instability even where resources are technically sufficient; and neither is sustainable without co-existence, since ecological degradation eventually undermines the resource base on which societal prosperity depends. Contemporary frameworks such as ESG investing, stakeholder capitalism, and the UN Sustainable Development Goals can be read as institutional attempts to operationalise these same four goals at scale.

A real-world illustration is a company operating in a water-stressed region that, rather than relying solely on its legal extraction rights, invests in shared water infrastructure (prosperity), publishes transparent water-usage data (fearlessness/trust), engages affected farmers in joint irrigation planning (co-existence), and facilitates open dialogue with the community to address grievances at their root (resolution) — collectively transforming an adversarial relationship into a stable, mutually sustaining order, and illustrating that a universal harmonious order is built through the deliberate, simultaneous pursuit of all four goals rather than any one in isolation.

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Assessment Rubric for Case Study and Essay Responses

The following rubric may be used by instructors to evaluate Ten Marks and case-study responses, and by students to self-check their answers before submission.

Criterion	What is Assessed	Indicative Weight
Conceptual Accuracy	Correct and precise use of unit terminology and concepts (e.g., distinguishing happiness from pleasure, or trust from mere compliance).	30%
Depth of Self-Exploration	Evidence that the response reflects genuine reasoning and verification, not just restated definitions — particularly for reflective and journal-style questions.	20%
Use of Examples/Case Application	Relevant, well-explained real-world or case-study examples that correctly illustrate the concept, rather than generic or tangential illustrations.	25%
Structure and Clarity	Logical organisation, clear argument flow, and appropriate use of headings or paragraphing for a Ten Marks response.	15%
Balanced Consideration	Where relevant, acknowledgement of limitations, alternative viewpoints, or trade-offs rather than one-sided assertion.	10%

Note on Two Marks Questions

Two Marks questions are assessed primarily on conceptual accuracy and clarity — a precise, correctly worded definition or explanation within 2-3 sentences is sufficient and preferred over a longer, less precise answer.

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Additional Practice Exercises and Reflection Journal Prompts

These exercises are intended for use in tutorials, as homework, or as a personal reflection journal maintained across the semester. They are not part of the formal Question Bank, but are designed to deepen the self-exploration process that is central to this course.

Weekly Reflection Journal (Suggested Structure)

- Week 1–3 (Unit I): Note one belief you acted on this week purely out of habit or conditioning. Would you still act on it after consciously verifying it against your own natural acceptance?
- Week 4–6 (Unit II): Track one purchase, achievement, or event you expected to make you happy. Record how long the feeling lasted, and whether it resembled pleasure or a more durable sense of satisfaction.
- Week 7–9 (Unit III): Note one instance this week where you addressed a need of the 'I' (recognition, connection, meaning) using a material or bodily means (spending, food, screen time). What might have addressed the actual need more directly?
- Week 10–12 (Unit IV): Identify one relationship in which you consciously practiced trust or respect this week, and one in which you noticed either value being withheld — by you or by the other person.
- Week 13–15 (Unit V): Note one decision — personal or organisational — that affected people or environments beyond your immediate circle. Evaluate it against resolution, prosperity, fearlessness, and co-existence.

Group Exercises

- In groups of four, role-play a workplace scenario in which a manager must decide whether to enforce a policy strictly (a body/material-level solution) or address an underlying relational grievance (an 'I'-level need). Present both approaches and their likely consequences to the class.
- In pairs, take opposite positions on the claim "a company's only responsibility is to maximise shareholder value," using the stakeholder-theory discussion from Unit IV to inform both sides of the debate.
- As a class, map a familiar local supply chain (e.g., a common food or clothing product) and identify one point at which prosperity, trust, or co-existence might be at risk, drawing on the extended case study in Unit V.

Self-Assessment Checklist (End of Course)

Rate yourself honestly (1 = not yet, 5 = consistently) on each statement below, and discuss any item you rate 3 or below with a peer or mentor.

- I can distinguish a belief I have verified for myself from one I have simply inherited.

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- I can distinguish a source of genuine, durable satisfaction from a source of temporary pleasure in my own life.
- I can identify when I am trying to meet an emotional or relational need through material means alone.
- I actively practice trust and respect, and can name what mutual fulfilment would look like in my key relationships.
- I consider the effect of my decisions on people and environments beyond my immediate circle.

— *End of Lecture Notes* —