

**HVPE QUESTION BANK**

**III, IV, V UNITS**

**UNIT-III**

**1. Explain how family is the basic unit for all interactions?**

**Ans)** Family is often considered the building block of society and the basic unit for all social interactions. The family provides a supportive environment for individuals to grow and develop, both emotionally and mentally. The family unit can provide a sense of belonging, security, and stability, which is essential for human development.

Family members are typically the first people that individuals interact with, and these early relationships lay the foundation for future relationships and interactions. Family members also provide emotional support, comfort, and a safe place to express oneself. The family unit can also be a source of conflict, but it provides an opportunity for individuals to learn important conflict resolution skills that they can use in other relationships throughout their lives.

In addition, family relationships can influence an individual's personal and professional life, including their educational and career paths, values and beliefs, and even their romantic relationships. Family members can also provide practical support, such as financial assistance or help with household chores.

In some cultures, the extended family, including grandparents, aunts, uncles, and cousins, is also considered a vital component of the family unit. The extended family can provide additional support and resources, and can play a significant role in shaping an individual's beliefs, values, and lifestyle.

In conclusion, the family is a crucial component of society and plays a significant role in shaping the individuals who make up that society. The family provides a supportive environment for growth, development, and stability, and is the foundation for all social interactions. It is the first and often the most important source of love, support, and security for individuals throughout their lives.

**2. What is justice? How does it lead to mutual happiness?**

**Ans)** Justice is a concept that refers to the idea of fairness and equality in the distribution of rights, resources, and responsibilities within a society. It is concerned with the protection of individual rights, the equitable distribution of benefits and burdens, and the accountability of individuals and institutions for their actions.

Justice is often considered an essential component of a well-functioning society, as it provides a framework for resolving conflicts, protecting individual rights, and promoting mutual cooperation and understanding. When people feel that justice has been served, they are more likely to trust in the fairness of the social and political systems, and are more likely to feel confident in their ability to achieve their goals and aspirations.

In a just society, everyone has equal access to opportunities, resources, and protections. People

*are treated equally under the law and are held accountable for their actions. This promotes mutual happiness, as people are able to trust in the fairness of the system, and are able to achieve their goals and aspirations without facing unfair obstacles or discrimination.*

*Justice can also lead to mutual happiness by promoting cooperation and understanding. When people feel that they are being treated fairly, they are more likely to work together to achieve common goals, and to be willing to compromise and find solutions to conflicts. This creates a positive, supportive environment, where people are more likely to feel valued and respected.*

*In conclusion, justice is an important concept that is essential for promoting mutual happiness in a society. By ensuring fairness, equality, and accountability, justice helps to build trust and confidence, promote cooperation, and protect individual rights. A just society is one where everyone has equal access to opportunities, resources, and protections, and where people are treated equally under the law.*

### **3. Discuss in detail the foundation values in human relationships?**

*Ans) No individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false ideas of greatness, policy, or holiness – the result has always been disastrous to the secluding one.*

*There are certain basic and important values in maintaining relationships. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments, and respect all are of real importance.*

*These values lead to the elimination of friction and the establishment of total harmony in relationships on a long-term basis. Values that are important in any relationship are:*

- TRUST
- GRATITUDE
- LOVE
- RESPECT
- AFFECTION
- CARE
- GUIDENCE
- REVERENCE
- GLORY

- Trust : To be assured.

- To have the clarity that the other wants to make me happy and prosperous.

*"To be assured that each human being inherently wants oneself and the other to be happy and prosperous."*

- **Respect:** Respect is right evaluation.

*Need of 'I' is that 'I' should be evaluated as I am, I should evaluate other as they are. If I don't do this, it is disrespect.*

*"Respect means right evaluation, to be evaluated as I am."*

*Affection: The feeling of acceptance of the other as one's relative (feeling of being related to the other).*

*"Affection is the feeling of being related to the other."*

*Care: The feeling of responsibility of nurturing and protecting the body of the relative.*

*"The feeling of care is the feeling to nurture and protect the body of our relative."*

*Guidance: The feeling of ensuring right understanding and feeling in the 'I' of the relative.*

*Reverence: The feeling of acceptance for excellence. Here excellence means – understanding of the harmony and living in that harmony at all the levels.*

*Glory: The feeling for someone who has made efforts for excellence.*

*Gratitude: The feeling of acceptance for those who have made effort for my excellence.*

*"Gratitude is the feeling of acceptance for those who have made efforts for my excellence."*

*Love: The feeling of being related to all, to every unit in existence, the entire existence.*

*"Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend."*

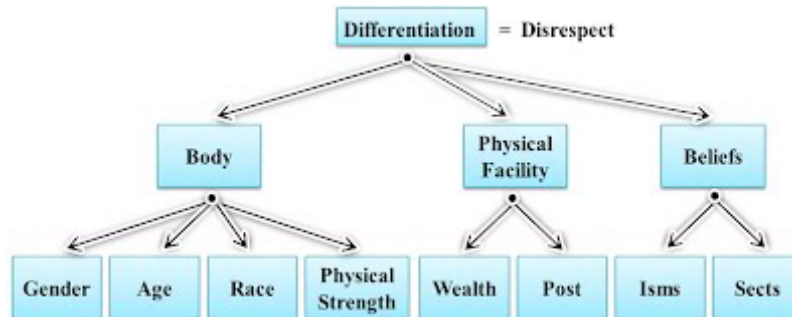
*The above-mentioned values are the core of all relations. One has to follow all to gain on the day-to-day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of strong family relation.*

**4** How have we differentiated people on the basis of body, physical facilities and beliefs?

Ans) Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are

running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.



### On the basis of body

Ø **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

Ø **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body

Ø **Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.

Ø **Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

### On the basis of physical facilities

Ø **Wealth:** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

Ø **Post:** We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

### On the basis of beliefs

Ø **'Isms':** 'ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen

are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

Ø **Sects:** People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

### **5. What are the five dimensions of human order that leads to comprehensive human goal with right understanding?**

Ans) Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:

1. Education – Right Living (Siksha – Sanskar)
2. Health – Self Regulation (Svasthya – Sanyam)
3. Justice – Preservation (Nyaya – Suraksha)
4. Production – Work (Utpadan – Kriya)
5. Exchange – Storage (Vinimaya – Kosh)

**Education – Right Living:** Education refers to understanding harmony at all four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

**Health – Self Regulation:** Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self ('I'), and, there is harmony among the parts of the body, it is referred to as health or svasthya.

**Justice – Preservation:** Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

**Exchange – Storage:** Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

**Education – Right living      leads to      Right understanding**

*\* Having the process of education and right living leads to right understanding in the individual.*

**Health – Self-regulation      leads to      Prosperity**

*\* Having the program for health and sanyam leads to well-being of the body, nad identification of need for physical facilities which along with production ensures feeling of prosperity in the*

*family.*

**Justice – Preservation                      leads to                      Fearlessness and Co-existence (respectively)**

*\* Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Suraksha of nature – via enrichment, protection and right utilization leads to co-existence in nature.*

**Production – Work                      leads to                      Prosperity and Co-existence**

*\* Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.*

**Exchange – Storage                      leads to                      Prosperity and Fearlessness**

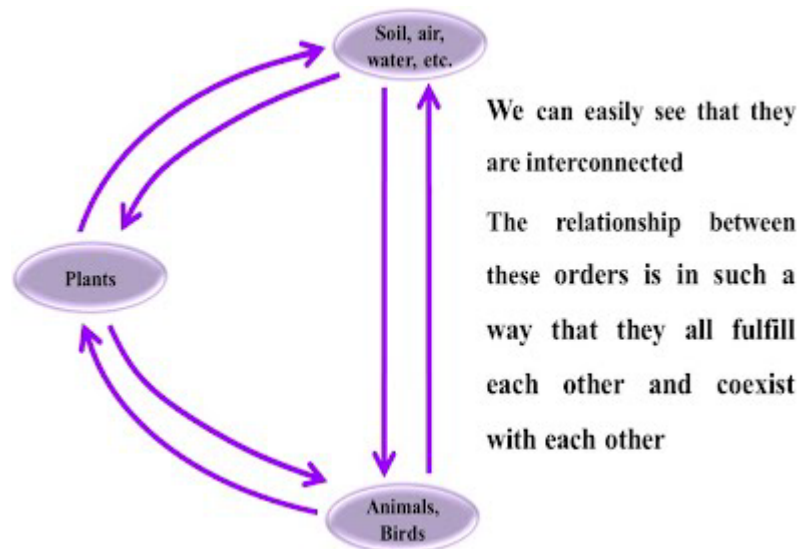
*\* When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society. .*

#### **UNIT-IV**

**1. Describe in detail the mutual fulfilment and interconnectedness among four orders of nature?**

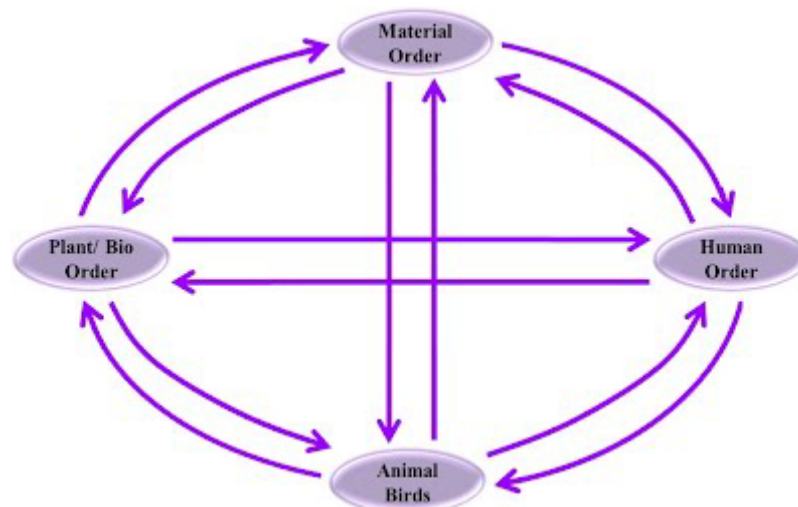
*Ans) In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it. We can see this interconnectedness and mutual fulfilment in the following diagram:*

**Material Order and Plant/Bio-Order:** *The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.*



**Material Order, Plant/Bio- Order and Animal Order:** The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and these excreta help the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.

**Material Order, Plant/Bio- Order, Animal Order and Human Order:** We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, **we are not able to ensure this mutual fulfillment.** We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfillment in all the orders of nature except human order. We have to work on this.



2. What do you mean by Conformance in four orders of nature?



Ans) Each unit conforms through the principle of conformance or anusangita. It means how the continuity of the fundamental nature of the unit is preserved.

Order	Material order	Pranic order	Animal order	Human order
<b>Things</b>	Soil, water, metals, etc	Plants and trees	Animals and birds	Human beings
<b>Conformance</b>	Constitution conformance	Seed conformance	Breed conformance	Right values / sanskara conformance

**Material order:** The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminum. all of them conform to and are always according to the constitution of their kind. Hence, we say that *any matter conforms to its constitution or has 'constitution conformance'*.

**Plant/bio order:** A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant are stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. Hence, we say that *a plant conforms to the seed, or has 'seed conformances'*. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

**Animal order:** We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behavior, is according to their lineage they belong to, the lineage they come from. Hence, we say that *an animal conforms to its breed, or has 'breed conformance'*. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

**Human (knowledge) order:** We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. The desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories; it can come from our parents, the environment, media and from anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these 'sanskara'. Hence, we say that *a human being conforms to his or her sanskar or has 'sanskaar conformance'*.

### 3. Importance of recyclability and self-regulation of nature?



Ans) There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

#### 4. Write about Existence as co-existence?

Ans) All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. **Existence is nothing but the nature in space.**

Existence	=	Exist	+	Essence,	whatever exists.
		-		-	
		To be		harmony	

**We define unit as something that is limited in size.** Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, **they are countable.**

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it does not exist. **Space exists everywhere. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.** Coexistence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

#### EXISTENCE

Nature submerged in Space

(Collection of units) (Empty)

Limited Unlimited

Active No activity

Energized Equilibrium energy

Recognizes and fulfils the relation All reflecting, transparent

Self organized Self organized is available

Unit All pervasive

Abundance with diversity All pervasive

Consciousness (I) – Nirantar Nitya

Material– Anitya (Unlimited in space and time)

(Niranatar: Limited in space, Unlimited in time, Anitya: Limited in space and time)

**When we look at the existence around, the first thing we see is space.** And then we see the units in space. Between every two units there is a space. **The units exist in space.** If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

**Existence = space + units (in space)**

Since nature consists of the four orders we have been discussing, we can say,

**“Existence = Nature submerged in space”.**

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

**5. Explain the concept of holistic perception of harmony in nature?**

Ans) The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The **material units are transformable, and their composition keeps on changing**, hence these are **gathansheel**. The other category of units, **the sentient 'I', does not transform and are complete in composition**, hence **gathanpurna**. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies. The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to *create* this harmony, it already exists. We only have to *understand* it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.

## UNIT-V

### 1. How to develop ethical competence among professionals?

Ans) Professional ethics means to develop professional competence with ethical human conduct.

Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan - Samridhi - Abhay - Sah-astitva, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behavior: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

### 2. What are the different types of body language and its importance in interviews?

Ans) Body language refers to nonverbal cues, such as facial expressions, gestures, posture, and eye contact, that people use to communicate with one another. There are several types of body language that can be important in interviews, including:

1. Posture: This refers to the way a person holds themselves, and can convey confidence, interest, or disinterest. For example, sitting up straight and leaning forward can indicate engagement and interest, while slouching or crossing arms can convey a lack of confidence or disinterest.
2. Facial expressions: This refers to the way a person's face changes in response to emotions or feelings. For example, smiling can indicate friendliness, while frowning can convey disapproval or frustration.
3. Gestures: This refers to movements of the hands and arms, which can reinforce or emphasize a person's words or feelings. For example, nodding can indicate agreement, while shaking one's head can indicate disagreement.
4. Eye contact: This refers to the amount of eye contact a person makes with others, and can indicate interest, attention, or avoidance. Making strong, sustained eye contact can indicate confidence and interest, while avoiding eye contact can indicate discomfort or dishonesty.

Body language is important in interviews because it can provide additional information about a candidate that may not be apparent from their words alone. For example, a candidate who appears confident and engaged through their body language may be perceived as more qualified or desirable than a candidate who appears nervous or disinterested. Additionally, an interviewer's own body language can have a significant impact on the candidate, as the interviewer's posture, facial expressions, and gestures can set the tone for the interview and influence the candidate's performance.

In conclusion, understanding and being aware of different types of body language is important in interviews, as it can provide additional information about a candidate and can also impact the interview itself. By paying attention to both their own body language and that of the candidate, interviewers can gain a more complete understanding of the candidate and can communicate more effectively during the interview process.

### 3 list out Time management skills and explain The Priority matrix?

Ans) Time management skills refer to the ability to plan and organize one's time effectively in order to accomplish goals and tasks efficiently. Some key time management skills include:

1. **Setting priorities:** Deciding which tasks are most important and need to be completed first.
2. **Planning and scheduling:** Creating a schedule or to-do list to keep track of tasks and prioritize them based on importance.
3. **Goal setting:** Identifying specific, measurable, and achievable goals to work towards.
4. **Delegation:** Assigning tasks to others to increase efficiency and free up time.
5. **Time tracking:** Keeping track of how much time is spent on each task, in order to identify areas for improvement.

The Priority Matrix is a tool used to prioritize tasks based on their importance and urgency. The matrix divides tasks into four categories:

1. **Urgent and important tasks:** These are tasks that need to be completed immediately and are of the highest priority. Examples include meeting deadlines, attending important meetings, and addressing emergencies.
2. **Important but not urgent tasks:** These are tasks that are important but can be completed at a later time. Examples include planning and preparation, relationship building, and personal development.
3. **Urgent but not important tasks:** These are tasks that are not important but need to be completed soon. Examples include interruptions, distractions, and low-priority phone calls.
4. **Neither urgent nor important tasks:** These are tasks that can be postponed or delegated to others. Examples include watching television, browsing social media, and playing video games.

The Priority Matrix helps individuals prioritize their tasks by focusing on the most important and urgent tasks first, while minimizing the amount of time spent on low-priority tasks. By using the matrix, individuals can increase their productivity, manage their time more effectively, and achieve their goals more efficiently.

#### **4 Explain the Significance of Patience and managing professional behaviour in the workplace?**

**Ans)** Patience and managing professional behaviour are critical components of success in the workplace. These skills can have a significant impact on an individual's performance, relationships with co-workers, and overall job satisfaction.

Patience is important in the workplace because it allows individuals to handle challenging situations calmly and effectively. When faced with difficult tasks, deadlines, or co-workers, having patience can help individuals stay focused and motivated, avoid frustration, and make sound decisions.

Professional behaviour, on the other hand, refers to how individuals conduct themselves in the workplace. This includes maintaining a positive attitude, dressing appropriately, being respectful to others, and following company policies and procedures. Professional behaviour can help individuals establish credibility and build positive relationships with co-workers and superiors, which can lead to increased opportunities for career advancement.

In addition, managing professional behaviour and exhibiting patience can also contribute to a positive work environment. When individuals exhibit these traits, they create a more supportive and cooperative environment, which can increase productivity and lead to better outcomes for the organization as a whole.

In conclusion, patience and professional behaviour are important qualities for success in the workplace. By developing these skills, individuals can improve their performance, build strong relationships with others, and create a more positive work environment. These traits can also contribute to increased job satisfaction and success in one's career.

#### **5 What is the importance of code of professional ethics in engineering? Describe in detail the fundamental rules and practices?**

**Ans)** The code of professional ethics in engineering is a set of principles and guidelines that govern the behavior of engineers. It is designed to promote integrity, responsibility, and accountability among engineers and ensure that their work serves the public interest.

The fundamental rules of the code of professional ethics in engineering include:

1. **Responsibility to the public:** Engineers must prioritize the safety and well-being of the public in their work and design products and systems that are safe, reliable, and sustainable.
2. **Honesty and integrity:** Engineers must act with integrity, avoid conflicts of interest, and maintain the confidentiality of information they receive in the course of their work.
3. **Responsibility to clients and employers:** Engineers must act in the best interests of their clients and employers, while also upholding the principles of the code of ethics.
4. **Professional competence:** Engineers must maintain their technical knowledge and skills, and only accept assignments that they are qualified to perform.
5. **Responsibility to the profession:** Engineers must promote the interests of the engineering profession, share their knowledge with others, and help to advance the field.

The practices of the code of professional ethics in engineering include:

1. *Properly documenting work: Engineers must keep accurate records of their work, including calculations, drawings, and specifications.*
2. *Refusing to engage in unethical practices: Engineers must not engage in practices that violate the code of ethics, such as plagiarism, falsifying data, or misrepresenting their qualifications.*
3. *Reporting ethical violations: Engineers must report any violations of the code of ethics to the appropriate authorities.*
4. *Continuously improving skills: Engineers must continuously improve their technical and professional skills, and stay current with advances in the field.*

*The code of professional ethics in engineering is critical because it sets standards for the behavior of engineers and helps to ensure that they act in a responsible and ethical manner. This helps to protect the public, build trust in the engineering profession, and promote integrity and accountability among engineers.*