

UNIT 1

Short answer questions (2 marks each)

Define the following terms

Values: Value means importance or the participation. The value of any unit in this existence is its participation in the larger order of which it is a part. E.g. value of a pen is that it can write.

Human Values: The value of a human being is the participation of human being in this order. Hence to understand the human values, we need to understand the human reality along with all that is there in that existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

Value Education: Character oriented education that instils basic values and ethnic values in one's psyche are called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education.

Self Exploration: Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside.

Natural Acceptance: Natural acceptance is a mechanism of self exploration. Natural acceptance is process to understand ourself first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally.

Experiential Validation: Experiential validation is a process that infuses direct experience with the learning environment and content. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us.

Svatva: Svatva means innateness of self – the natural acceptance of harmony. When I identify my innateness, what I really what to be.

Swatantrata: Swatantrata means being self- organized – being in harmony with oneself. When I identify my innateness, what I really what to be and establish a dialogue with it, it enables me to become self organised, i.e. I attain harmony in myself. This is swatantrata.

Swarajya: Swarajya means self-expression, self-extension – living in harmony with others. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self-organized, i.e. I attain harmony in myself. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards swarajya.

Happiness (Sukh): Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” It is a holistic and all encompassing state of the mind that creates inner harmony.

Prosperity: The feeling of having or making available more than required physical facilities is prosperity. For prosperity, two things are required- (1) Identification of the required quantity of physical facilities, and (2) Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Right Understanding: Understanding the harmony at four levels of living from self to existence. This refers to higher order human skills – the need to learn and utilize our intelligence most effectively.

Physical Facilities (Suvidha): This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.

Animal Consciousness: (a) Living of human being only on the basis of physical facilities, and not with right understanding and relationship. Working only for physical facilities is living with Animal Consciousness. (b) living with assumption for oneself as body.

Human Consciousness: (a) Living with all three: right understanding, relationship, and physical facilities. Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness. (b) living with views of justice, resolution and truth. (c) understanding human being as coexistence of self (jivan, ‘I’) and body.

Value Domain: Value domain means the domain of wisdom, this helps us to identify and set the right goals and to proceed in the right direction.

Domain of Skills: Domain of skill means our competence or ability to learn methods and practice to actualize the goals, to develop the techniques to make this happen in real life in various dimensions of human endeavour.

Q 18. Explain the process of value education.

ANS. The process for value education has to be that of self-exploration, which includes two things: verification at the level of natural acceptance and experiential validation in living. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.

Q 19. Illustrate the content of value education.

What should be the content of value education to make it complete? How do values relate to our day to day living? (UPTU 2010-11)

ANS. The subject that enables us to understand 'what is valuable' for human happiness is called value education. The scope of value education includes all dimensions (thoughts, behaviour, work and realization) and all levels (individual, family, society and nature – existence). Accordingly, the content of value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively, understand the other entities in nature, the innate inter-connectedness, the coexistence in the nature- existence and finally the role of human being in this nature/existence entirely. Hence, it has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one's thoughts, behaviour and work.

Q 20. What is the content of self – exploration?

ANS. The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:

1. The Desire/Goal: What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?
2. Program: What is my (human) program for fulfilling the desire? How to fulfil it? What is the program to actualize the above?

In short, the above two questions cover the whole domain of human aspirations and human endeavour. Thus, they form the content of self- exploration.

Q 21. What do you understand by the terms svatva, swatantrata and swarajya?

ANS.

Svatva: Svatva means innateness of self – the natural acceptance of harmony.

Swatantrata: Swatantrata means being self- organized – being in harmony with oneself

Swarajya: Swarajya means self-expression, self- extension – living in harmony with others

Swatva ----- Swatantrata ----- Swarajya

Q 22. What do the abbreviations given as SVDD, SSDD and SSSS signify?

ANS. To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kind of people in the world:

1. Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e. SVDD: Sadhan Viheen Dukhi Daridra – Materially Deficient, Unhappy and Deprived.
2. Those that have physical facilities/ wealth and feel unhappy and deprived. i.e. SSDD: Sadhan Sampatti Dukhi Daridra – Materially Affluent, Unhappy and Deprived.

But these are states we don't want to be in. We want to move from this to third category i.e.

3. Having physical facilities and feeling happy and prosperous i.e. SSSS: Sadhan Sampatti Sukhi Samriddha – Materially Adequate, Happy and Prosperous.

Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

Q 23. What is happiness?

“Mutual fulfilment in human relationships is something we want, we aspire for.” Explain

ANS. Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness: pleasure, engagement, and meaning. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life.

Q 24. What is the meaning of prosperity? How can you say that you are prosperous?

ANS. The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Long answer questions (7 marks each)

Q 25. What is value education? Why there is a need of value education?

How does value education helps in fulfilling one's aspirations?

ANS. Character oriented education that instils basic values and ethnic values in one's psyche is called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

Q 26. What are the basic guidelines for value education? (UPTU 2011 – 12)

ANS. The subject that enables us to understand 'what is valuable' for human happiness is called value education. In order to qualify for any course on value education, the following guidelines for the content of the course are important:

- Universal: It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.
- Rational: It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.
- Natural and verifiable: It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.
- All encompassing: Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.
- Leading to harmony: The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Q 27. What is the need for value education?

Write a short note on the need for value education in today's scenario. (MTU 2010 – 11)

ANS. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Need for value education is:

- Correct identification of our aspirations. The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.
- Understanding universal human values to fulfil our aspirations in continuity. Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values become the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.
- Complimentarity of values and skills. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produce in right direction. This is known as value domain, the domain of wisdom, and when we learn and practice to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills.

Hence, there is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep

my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

- Evaluation of our beliefs. Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.
- Technology and human values. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

Q 28. What is the need for value education in technical and other professional institutions?

'Is our present education system in India has the deficiency of value education?' If yes, why and if not then why not? Elaborate the answer.

What would be the consequences if technology is used without taking human values into consideration?

ANS. The subject that enables us to understand 'what is valuable' for human happiness is called value education. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting. (Give some examples where technology is used without value education and the results are not people friendly and eco friendly)

Q 29. Values and skill complement each other. Elaborate.

"For success in any Human Endeavour both values and skills are required." Explain.

What do you mean by values? How do they differ from skills? How are values and skills complementary?

Explain how production skills and human values are complementary. Give two examples. (UPTU, 2011 – 12)

Values and skills have to go hand in hand. Comment.

ANS. Values means importance or participation and skills means qualities, training, and capabilities. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness, the happiness to all and for all the time.

And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarity between values and skills for the success of any human endeavour.

For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. So i have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal.

Q 30. Explain the process of self-exploration with a diagram.

"Process of self exploration leads to realization and understanding." Explain with example.

Anything that we come to know should be a proposal or final decision? Explain this with respect of our value education.

How can we acquire assurance, satisfaction and universality through self- exploration?

What is the role played by self-exploration in achieving our basic aspirations i.e. happiness and prosperity?

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The process of self exploration is a follows:

First of all we have to keep in mind that,

Whatever is being presented is a PROPOSAL.

- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of it being naturally acceptable to you,
 - o Not just on the basis of scriptures
 - o Not on the basis of equipment/instrument data

- o Not on the basis of the assertion by other human beings.

Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration.

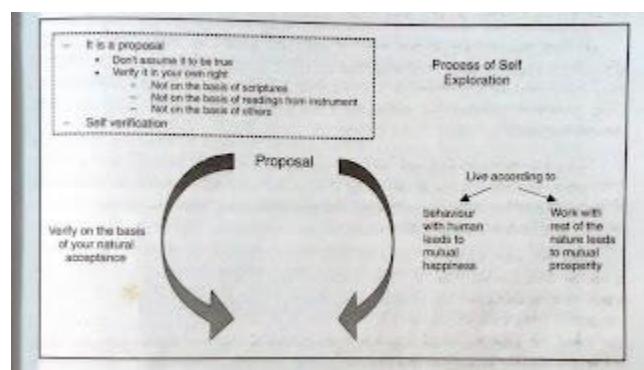
Don't just accept / reject these only on the basis of the following:

- Because something like this/ different from this, has been mentioned in scriptures,
- Or, because it has been preached/ denied by some great men,
- Or, a large number of people possess such a view / a different view,
- Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments.

Then what to do

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- o If the proposal is true in behaviour with human leads to > mutual happiness
- o If the proposal is true in work with rest of the nature leads to > mutual prosperity

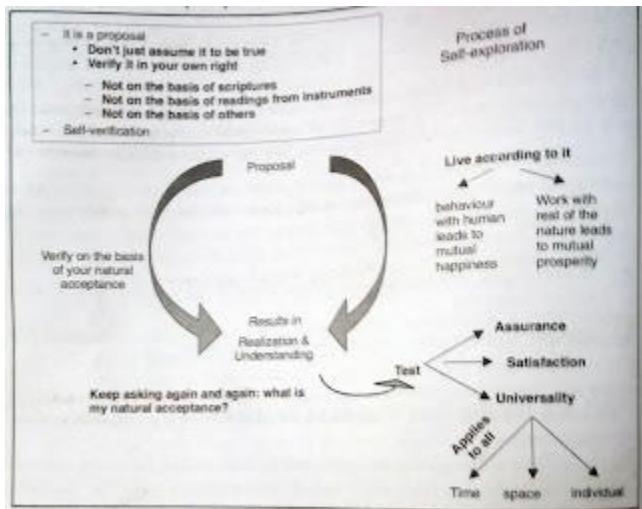
Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below:



But this process is not complete. It will be completed when on verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.

- Verify on the basis of your natural acceptance

- Live accordingly to validate it experientially
- o If the proposal is true in behaviour with human leads to > mutual happiness
- o If the proposal is true in work with rest of the nature leads to > mutual prosperity
- Results in realization and understanding
- On having realization and understanding we get
- o Assurance
- o Satisfaction
- o Universality (Applies to all time, space and individual)



Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other.

Thus the proposal is 'True'. If it fails on any of the two tests, it is untrue.

This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

Q 31. What do you mean by self-exploration? What is the need for self-exploration?

What do you understand by self exploration? Where does it take place – self or body? (UPTU 2009-10)

Explain the concepts of natural acceptance and experiential validation as the mechanisms of self exploration.

What is the mechanism of self exploration? And as a result what do we get in the end and how?

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself.

This self exploration will be done on the basis of whether the proposals (information) are acceptable to us in a natural manner – i.e. they need to be naturally acceptable to us and not just imposed externally. It also includes verifying the proposal through experiential validation, i.e. by living according to them. Experiential validation will ascertain that when we live our life on the basis of this education, our living will be fulfilling to us as well as our surroundings. The two mechanism of self exploration are:

1. Natural acceptance: Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourself on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment.
2. Experiential validation: Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values.

Self exploration takes place in the self and not the body. (You can give some examples to explain and elaborate this section.)

Q 32. Illustrate the purpose of self exploration.

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The purpose of self exploration is:

1. It is a process of dialogue between “what you are” and “what you really want to be”: It is a process of focusing attention on ourself, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

2. It is a process of self evolution through self investigation: It successively enables us to evolve by bridging the gap between ‘what we are’ and ‘what to be’. Hence, the self exploration leads to our own improvement, our self evolution – we will become qualitatively better.
3. It is a process of knowing oneself and through that, knowing the entire existence: The exploration starts by asking simple questions about ourself, which gives our clarity about our being, and then clarity about everything around us.
4. It is a process of recognizing one’s relationship with every unit in existence and fulfilling it: It is a process of becoming aware about our right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and other in the entire existence, and living accordingly.
5. It is a process of knowing human conduct, human character and living accordingly: It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behaviour and work.
6. It is a process of being in harmony in oneself and in harmony with entire existence: This process of self exploration helps us to be in harmony with ourself and with everything around.

7. It is a process of identifying our innateness and moving towards self organization and self expression: This process of self exploration helps us to identify our swatva and through that acquiring swantantrata and swarajya.

Swatva: Innateness of self – the natural acceptance of harmony

Swatantrata: Being self- organized – being in harmony with oneself

Swarajya: Self-expression, self- extension – living in harmony with others

Swatva ----- Swatantrata ----- Swarajya

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swantantrata enabling us to work for swarajya.

Q 33. What do you understand by the terms svatva, swatantrata and swarajya?

What is innateness (svatva), self organization (swatantrata) and self expression (swarajya)? How are they related to each other?

How can we get the value of our self? Explain it. How can we move towards self organization using it?

How swaraj is related to self exploration?

ANS. This process of self exploration helps us to identify our swatva and through that acquiring swantantrata and swarajya.

Swatva means innateness of self – the natural acceptance of harmony.

Swatantrata means being self- organized – being in harmony with oneself

Swarajya means self-expression, self- extension – living in harmony with others

Swatva ----- Swatantrata ----- Swarajya

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swantantrata enabling us to work for swarajya. Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are partantra. On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.

Q 34. How can we verify proposals on the basis of our natural acceptance? Explain with example.

What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain (UPTU 2011 – 12)

“Natural acceptance is innate, invariant and universal.” Explain this statement with an example. (MTU 2011 – 12)

Is natural acceptance a faculty presents in each human being?

ANS. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below:

- a. Natural acceptance does not change with time. It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.
- b. It does not depend on the place. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.
- c. It does not depend on our beliefs or past conditionings. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

- d. This natural acceptance is 'constantly there', something we can refer to. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.
- e. Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

Q 35. What are the requirements to fulfil basic human aspirations?

What is the program to fulfil the basic human aspirations? Explain (MTU 2011 – 12)

Explain the basic requirements to fulfil human aspirations. Give the correct priority among them. (UPTU 2009-10)

Three things are needed in order to fulfill basic human aspirations—right understanding, right relationships and physical facilities. Explain meaning of each one of these. (UPTU 2010–11)

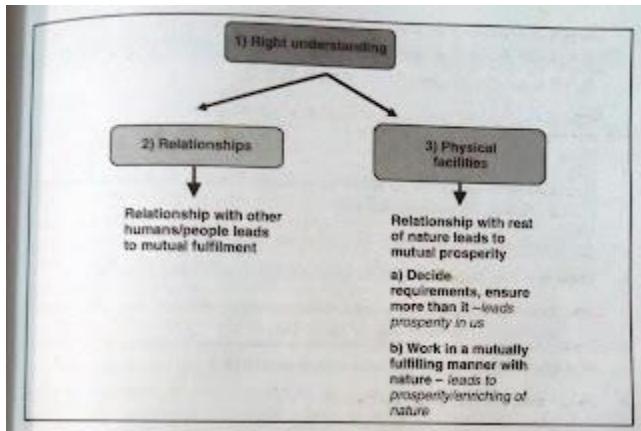
Right understanding has first priority to fulfill basic aspiration. How can you explain it?

ANS. Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

Ø Right Understanding: This refers to higher order human skills – the need to learn and utilize our intelligence most effectively.

Ø Good Relationships: This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society.

Ø Physical Facilities: This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.



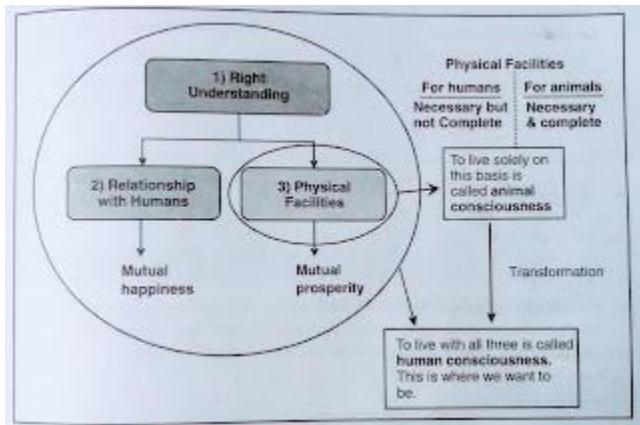
In order to resolve the issues in human relationships, we need to understand them first, and this would come from 'right understanding of relationship'. Similarly in order to be prosperous and to enrich nature, we need to have the 'right understanding'. The 'right understanding' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

Q 36. What do you mean by animal and human consciousness? Explain with the help of a diagram.

Distinguish between 'human consciousness' and 'animal consciousness'. How "shiksha and sanskar" are helpful in raising man to "human consciousness" level. (UPTU 2010 – 11)

What is the difference between animal consciousness and human consciousness? How does the transformation take place in a human being? (MTU 2011 – 12)

ANS. Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as 'Animal Consciousness'. Living with all three: Right understanding, Relationship and Physical facilities is called 'Human Consciousness'.



From the diagram we can say that:

- For animal, physical facility is necessary as well as complete – whereas for human beings it is necessary but not complete.
- Working only for physical facilities is living with Animal Consciousness.
- Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness.
- There is a need for transformation from Animal Consciousness to Human Consciousness. It can be accomplished only by working for right understanding as the first priority.
- This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values based living.

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’ in individual. Or all encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity.

Q 37. Critically examine the prevailing notions of happiness in the society and their consequences.

What is happiness and prosperity? Are they related to each other? Can happiness be obtained without prosperity? Explain.

What is prosperity? Is it different from happiness?

What are the basic human aspirations? Explain. (MTU 2010 – 11, UPTU 2012 -13)

What is the outcome when we try to identify relationship based on the exchange of physical facilities?

Money as a source of human aspiration can be a path to reach mutual fulfilment? Comment.

ANS. Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. "A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness." Whereas, prosperity is the "feeling of having or making available more than required physical facilities".

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

1 At the level of the individual – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

2 At the level of the family – Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

3 At the level of the Society – Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.

4 At the level of nature – Global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.

Q 38. "Right understanding + Relationship = Mutual fulfilment; Right understanding + Physical facilities = Mutual prosperity." Illustrate the above with two examples for each.

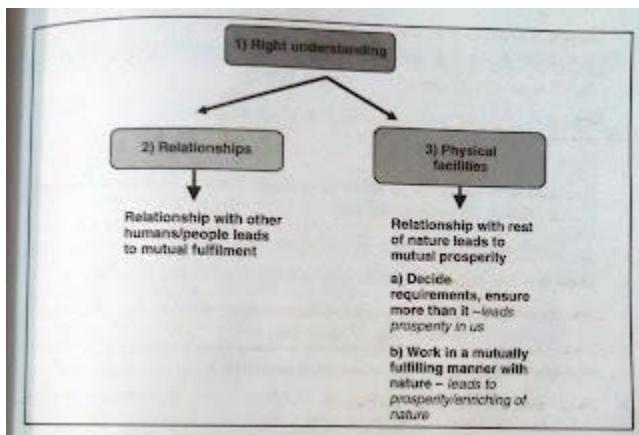
How do right understanding, relationships and physical facilities help in fulfilling the aspirations of human beings?

Ans. Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities. Relationship refers to the interpersonal relationships that a person builds in his/her life – at home, at the workplace and in society. Physical Facilities includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

Today we are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Similarly, we want to feel prosperous, but end up working only for accumulation of wealth. We want to enrich nature, but are exploiting it, destroying it. But our natural acceptance is that we want to live in harmony with nature.

The reason behind these problems is that we have to focus on one more aspect, i.e. right understanding. Right Understanding refers to higher order human skills – the need to learn and utilize our intelligence most effectively.

In order to resolve the issues in human relationships, we need to understand them first, and this would come from ‘right understanding of relationship’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘right understanding’. The ‘right understanding’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.



Thus we can say that when we use right understanding with relationships it gives us mutual fulfilment because if we have right understanding, then we can be happy in ourselves and work to have fulfilling relationships with humans and mutual prosperity with nature. If we do not have the right understanding, then we have problems. Thus, our happiness depends on the fulfilment of these three basic requirements.

Right understanding + Relationship = Mutual fulfilment.

Right understanding + Physical facilities = Mutual prosperity.

Q 39. What do you understand by the value of an entity? What is the value of a human being? (UPTU 2009-10)

ANS. The value of any unit in this existence is its participation in the larger order of which it is part e.g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present. Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans.

The value of human being is to understand harmony at all the levels of existence and the participation of human being at different level in this order to maintain harmony. The participation of the human being is seen in two forms: behaviour and work. The participation of human being pertaining to behaviour are the nine values in relationship, viz. trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Likewise, working with material things, we have two values: utility value and artistic value. All these values are nothing but the participation of the human being in different dimensions of living.

|Value of human being

| | | |
|---|---------------------------|------------------------------|
| | | |
| To understand and live | to help others to | to rightly utilize our |
| In harmony at all | understand and live in | mind (self), body and wealth |
| Four level of living | harmony at all four level | to maintain harmony |
| (Individual, Family, Society, Nature/ Existence) | | at all four level |

(Students have to elaborate this answer by giving suitable examples from their life where they are able to understand their responsibility and participation at all four levels)

Q 40. What are the Basic Human Aspirations? Describe each human aspiration in brief and give example of each.

ANS. [To answer this question students have to define happiness and prosperity in detail with examples]

Q 41. Self exploration is a process of dialogue between ‘what you are’ and ‘what you really want to be’. Explain and illustrate.

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. It is a process of focusing attention on ourself, our present beliefs and aspirations as well as what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

(Students have to elaborate this answer by giving suitable examples from their life where they were able to evaluate and understand their goals)

Q 42. What is the difference between prosperity and wealth? What is more acceptable to us and why?

What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?

What is the meaning of prosperity? How does it differ from possession of wealth? Explain with examples. (UPTU 2009 - 10)

Differentiate between prosperity and wealth with examples. (MTU 2010 – 11)

ANS. Prosperity is a feeling of having more than required physical facilities, it is not just physical facilities. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. Wealth is a physical thing. It means having money, or having a lot of physical facilities or both. This is a very important distinction.

We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a feeling of having enough. Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. A person have lot of money, but does not want to share even a bit of it. The person ‘has wealth’ but feels ‘deprived’.

For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

Q 43. What is your present vision of a happy and prosperous life?

There are many problems manifest today at the level of individual, family, society and the nature. Identify some of these problems humans suffer from. (UPTU 2010 – 11)

What are the consequences of confusing between Sukh and Suvidha?

ANS. Suvidha: Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. Sukh: Sukh is a holistic and all encompassing state of the mind that creates inner harmony.

People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Today we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This effort is giving rise to many problems manifest today at the level of individual, family, society and the nature. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such trend are summarized below:

- At the level of individual– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.
- At the level of family– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.
- At the level of society– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.
- At the level of nature– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation, hunting, poaching (smuggling of wild animals) etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity – this is an issue for serious exploration.

Q 44. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.

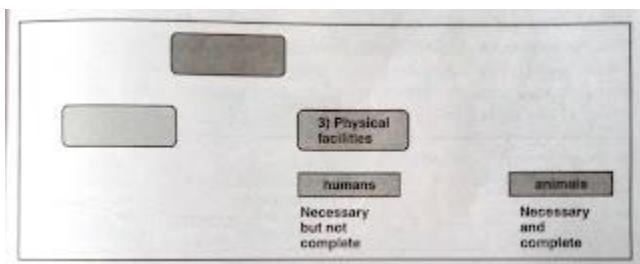
Explain how physical facilities are necessary but not complete for humans while they are complete for animals.

Physical facilities are necessary but not complete for human being. Do you agree with this statement? Support your answer with reasons and examples. (UPTU 2011 – 12)

Does having physical facilities ensure relationship & right understanding? Pankaj Kumar, EC B (2012)

Being financially stable and enjoying physical facilities is not enough for a happy life. We need some other elements too.

ANS. Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. It is easy to verify.

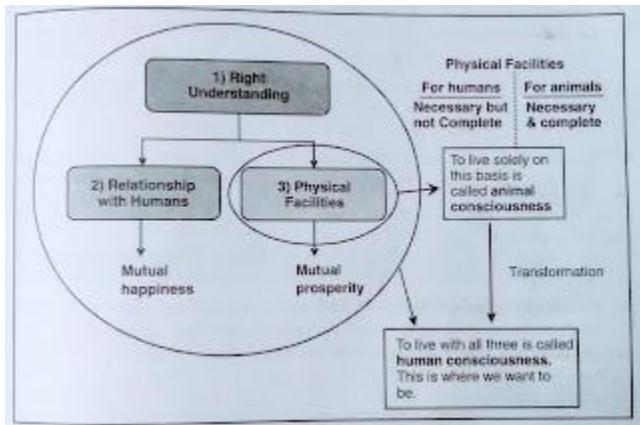


For Animals : Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry. Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge or a peaceful animal society or getting a good MBA.

For Humans : While physical facilities are necessary for human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friends..... this list is endless. Thus it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfil our needs.

Hence we can say that for animals – "Physical facilities are necessary and complete."

For humans "Physical facilities are necessary but not complete."



Q 45. "To be in a state of harmony is happiness". Explain this statement and illustrate with two examples from your day to day life.

Define that happiness is the state of synergy.

ANS. Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life. One important characteristic of this is feeling is that we like to continue this feeling. Or in other words,

"The state/situation in which I live, if there is harmony/ synergy in it, then I like to be in that state or situation." i.e. "To be in a state of liking is happiness."

If we explore our life we will find that respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. Take other example, when there is harmony in my thoughts and feelings, I feel relaxed and I want to be in that situation. This feeling is happiness.

(Students have to elaborate this answer by giving suitable examples from their life)

Q 46. What is meant by experiential validation? Why is it a necessary part of self exploration? (UPTU 2012 -13)

ANS: To verify the proposals, I need to live accordingly in my interactions with the world around. This involves two things: behaviour and work. If the proposal is true,

(a). In behaviour with other humans, it will lead to mutual happiness.

(b). In work with the rest of the nature, it will lead to mutual prosperity.

This process of verification of proposals is known as experiential validation i.e. validating on the basis of gaining experience.

It is a necessary part of self exploration because if we are not verifying proposals in our living with people and with nature, we are not sure of what the results are. This will lead to conflict and contradictions and we will feel lack of confidence and lack of happiness.

(Students have to elaborate this answer by giving suitable examples from their life)