

**Department of Electronics & Communication Engineering**  
**Second Year / Third Semester**  
**23HS301\_UNIVERSAL HUMAN VALUES AND ETHICS**  
**Question Bank**

**UNIT III UNDERSTANDING HARMONY IN THE FAMILY AND SOCIETY**

Q.No	Questions	CO's	Bloom's Level
	<b>Unit - 3</b>		
1.	Define the concept Trust Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust.	CO3	K1
2.	Define Respect in context with UHV Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.	CO3	K1
3.	What is affection? Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar. I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.	CO3	K1
4.	Define Care with respect to UHV. The feeling of care is the feeling to nurture and protect the body of our relative. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation. We understand a human being as a coexistence of the self ('I') and the body, and the body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives.	CO3	K1
5.	What is Guidance? The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') & that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and live in harmony at all the four levels. The other is also similar to me in the potential of desire, thoughts and expectation.	CO3	K1
6.	What is Reverence? The feeling of acceptance of excellence in the other is called reverence.. This feeling of accepting the excellence in the other is called reverence. (to understand live in harmony at all levels ensuring continuous happiness)	CO3	K1

7.	What does the concept, glory mean? Glory is the feeling for someone who has made efforts for excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence, to make others excellent. This gives us a feeling of glory for them.	CO3	K1
8.	Define Gratitude. Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.	CO3	K1
9.	What is Differentiation (Disrespect)? Differentiation means accepting other on the basis of body features, physical facilities or belief and not on the basis of right evaluation.	CO2	K1
10.	What is Intention? Intention is what one aspires for (our natural acceptance). In intention every human being wants to do what is right.	CO3	K1
11.	What is Competence? Competence is the ability to fulfill the aspiration. The competence may be lacking which needs to be developed through proper understanding and practice.	CO3	K1
12.	Define Fearlessness Mutual trust and complementariness. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.	CO4	K1
13.	What is Co-existence? Co-existence means to be related, to be in harmony. When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.	CO4	K1
14.	What is Education & Right living? The content of education (shiksha) is the understanding of harmony at all levels of our existence – from myself to the entire existence.  Right living (sanskaar) refers to the ability to live in harmony. This dimension of society works to ensure 'Right understanding' and 'Right Feeling' called Samadhan in every individual.	CO4	K1
15.	Define Justice (Nyaya) Nyaya (Justice) 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 the nature (enrichment, protection and right utilization of the nature). This dimension of society works to ensure 'Fearlessness' and 'Coexistence'.	CO4	K1
<b>Part – B</b>			

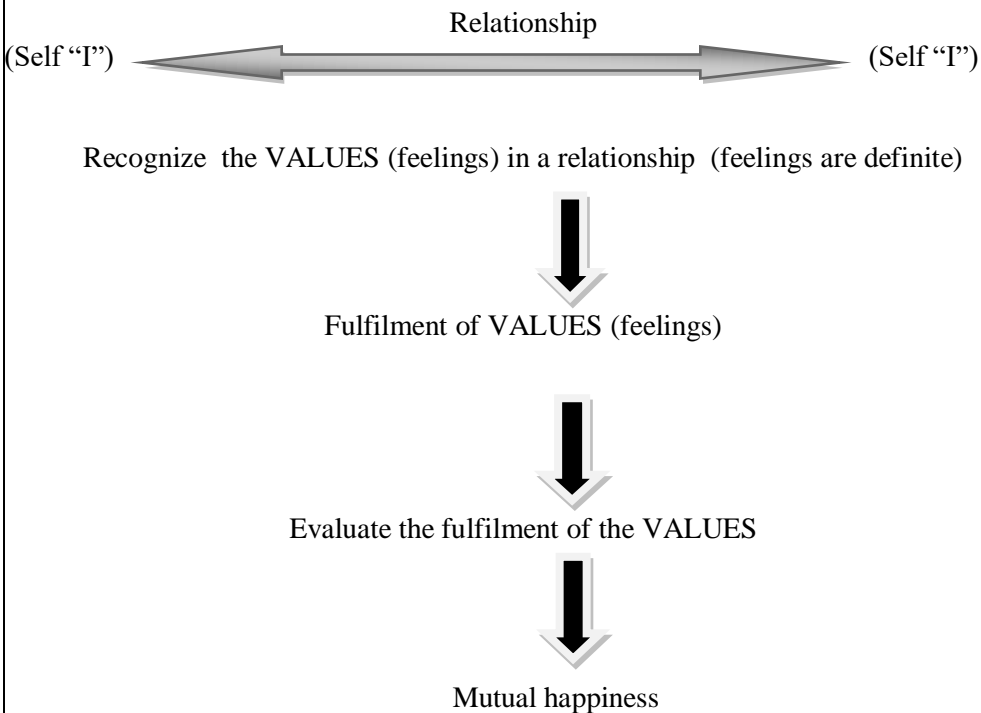


1.	<p>What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.</p> <p>Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammāna). Once we realized that we are individual then only we can see ourselves different from others. In other words, respect means right evaluation, to be evaluated as I am. If we respect a human being on the basis of 'I', following things are true for every human being:</p> <ol style="list-style-type: none"><li>1. I want happiness and prosperity. *The other too wants to be continuously happy and prosperous!</li><li>2. To be happy, I need to understand and live in harmony at all four levels of my living. *The other also needs to understand and live in harmony at all four levels of his/ her living!</li><li>3. The activities in me ('I') are continuous, we can check this for our desires, thoughts and expectations. * It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations!</li></ol> <p>When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:</p> <ol style="list-style-type: none"><li>1. We both want to have continuous happiness and prosperity. *Our basic aspiration is the same.</li><li>2. We both need to have the right understanding, which is to understand and live in harmony at all four levels of our living. *Our program of action is the same.</li><li>3. The activities and powers of the self are continuous and the same in both of us - at the level of 'I'. *Our potential is the same.</li></ol> <p>Based on these three evaluations we can conclude that</p> <p>* The other is similar to me</p> <p>When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.</p>	CO3	K2
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2.	<p><b>What are the five dimensions of Human Endeavour? How are they helpful in achieving the comprehensive human goal?</b></p> <p>Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:</p> <ol style="list-style-type: none"> <li>1. Education – Right Living (Siksha – Sanskar)</li> <li>2. Health – Self Regulation (Svasthya – Sanyam)</li> <li>3. Justice – Preservation (Nyaya – Suraksha)</li> <li>4. Production – Work (Utpadan – Kriya)</li> <li>5. Exchange – Storage (Vinimaya – Kosh)</li> </ol> <p><b>Education – Right Living:</b> 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.</p> <p><b>Health – Self Regulation:</b> 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.</p> <p><b>Justice – Preservation:</b> 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.</p> <p><b>Exchange – Storage:</b> 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.</p> <p>We can now see how these five dimensions of humanistic society are able to ensure the human goal:</p> <p><b>Education – Right living leads to Right understanding</b></p> <p>* Having the process of education and right living leads to right understanding in the individual.</p> <p><b>Health – Self-regulation leads to Prosperity</b></p> <p>* 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.</p> <p><b>Justice – Preservation leads to Fearlessness and Co-existence (respectively)</b></p> <p>* 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.</p> <p><b>Production – Work leads to Prosperity and Co-existence</b></p> <p>* <i>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.</i></p> <p><b>Exchange – Storage leads to Prosperity and Fearlessness</b></p> <p><i>When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.</i></p>	CO3	K2
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3.	<p><b>How can you say that love is the complete value?</b></p> <p>Love is called <u>the complete value</u> since this is <u>the feeling of relatedness to all human beings</u>. It is the <u>emotion of strong affection and personal attachment</u>. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.</p> <p>The word <i>love</i> can refer to a variety of different feelings, states, and attitudes, ranging from</p> <p>Generic pleasure ("I loved that meal")</p> <p>Intense interpersonal attraction</p> <p>"Love" can also the passionate desire and intimacy</p> <p>The emotional closeness of familial love</p> <p>The platonic love that defines friendship</p> <p>Devotion of religious love.</p> <p>This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.</p> <p>This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.</p>	CO3	K2
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4.	<p><b>What is meaning of justice in human relationships? How does it follow from family to world family?</b></p> <p>Justice is the <u>recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness</u>. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.</p> <div data-bbox="188 1227 1173 1937">  <pre> graph TD     A["(Self 'I') &lt;-- Relationship --&gt; (Self 'I')"] --&gt; B["Recognize the VALUES (feelings) in a relationship (feelings are definite)"]     B --&gt; C["Fulfilment of VALUES (feelings)"]     C --&gt; D["Evaluate the fulfilment of the VALUES"]     D --&gt; E["Mutual happiness"]           </pre> </div>	CO3	K2
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5.	<p><b>Discrimination leads to acrimony in relationships'. Explain. What problems are created when we discriminate? (UPTU 2010 – 11)</b></p> <p><b>Explain the problems faced due to differentiation in relationship.</b></p> <p><i>Differentiation based on sex/gender:</i> Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.</p> <p><i>Differentiation based on race:</i> there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.</p> <p><i>Differentiation based on age:</i> Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap</p> <p><i>Differentiation based on wealth:</i> Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,</p> <p><i>Differentiation based on post:</i> Protests against high handed government officials. At the level of the individual, leads to depression, etc.</p> <p><i>Differentiation based on 'isms:</i> Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.</p> <p><i>Differentiation based on sects:</i> Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief. Demands for special provisions in jobs and in education.</p>	CO4	K2
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6.	<p><b>How do you differentiate between intention and competence, when you have to judge the other? Why is it important?</b></p> <p>Trust or vishwas is <u>the foundational value</u> in relationship. “<u>To be assured that each human being inherently wants oneself and the other to be happy and prosperous</u>” is known as trust. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust:</p> <ol style="list-style-type: none"><li>1. Intention (wanting to – our natural acceptance)</li><li>2. Competence (being able to do)</li></ol> <p>Both intention and competence are the aspects of trust. Intention is <u>what one aspires for (our natural acceptance)</u> and competence is <u>the ability to fulfil the aspiration</u>. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.</p> <p>We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other’s intention. We are actually seeing their competence, and making a conclusion on their intention. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and other’s intention.</p> <p>It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough.c</p>	CO4	K2 K2
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7.	<p><b>Enumerate some of the important values which lie at the base of good relationships.</b></p> <p><b>ANS.</b> There are certain basic and important values in maintaining relationship. 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 elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are</p> <ol style="list-style-type: none"> <li><b>1. Trust: Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”</b> If we have trust in the other, we are able to see the other as a relative and not as an adversary.</li> <li><b>2. Respect: Respect means individuality.</b> The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, <b>respect means right evaluation, to be evaluated as I am.</b></li> <li><b>3. Affection: Affection is the feeling of being related to the other.</b> Affection comes when I recognize that we both want to make each other happy and both of us are similar.</li> <li><b>4. Care: The feeling of care is the feeling to nurture and protect the body of our relative.</b> Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.</li> <li><b>5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.</b> We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.</li> <li><b>6. Reverence: The feeling of acceptance of excellence in the other is called reverence.</b> When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.</li> <li><b>7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts for excellence.</b></li> <li><b>8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence.</b> Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.</li> <li><b>9. Love: 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.</b> This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.</li> </ol> <p>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</p>	CO4	K2
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8	<p>and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation</p> <p><b>Describe the concept of an undivided society and the universal order and explain how both these can help to create a world family.</b></p> <p>The sarvabhaum vyavastha (Universal Human Order) is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.</p> <p><b>Universal Human Order (SarvabhaumaVyavastha)</b> – feeling of being related to every unit including human beings and other entities of nature.</p> <p><b>Undivided society (Akhand samaja)</b> – feeling of being related to every human being.</p> <p>An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.</p> <p>Three activities can be performed to send the message of a holistic society:</p> <ol style="list-style-type: none"> <li><b>1. Educating society through workshops, seminars and street plays:</b> this is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include           <ul style="list-style-type: none"> <li>§ Knowing the self,</li> <li>§ Knowing the existence on basis of self,</li> <li>§ Knowing the definite human conduct which is contribution of self in existence.</li> </ul> </li> <li><b>2. Value education in educational institutions:</b> value education should be introduced in current education system at all levels – primary school, secondary school, senior secondary school as well as college level.</li> <li><b>3. Helping to apply values to the real world:</b> organizations – both government and non-government should open up counselling centres which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self-exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education – health – production – business – services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system</li> </ol>	CO4	K2
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