

LORDS INSTITUTE OF ENGINEERING AND TECHNOLOGY

(UGC Autonomous)



B.E.I/ I-SEMESTER QUESTION BANK

2023-2024

UNIVERSAL HUMAN VALUE

(Common for CSE/CSD/CIVIL & MECH)

UNIT-I SAQ

S.NO	QUESTION	CO	BTL
1	What is value education? 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.	CO1	BTL1
2	Why there is a need of value 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.	CO1	BTL2
3	How does value education help in fulfilling one's aspirations? Values form the basis for all our thoughts, behaviors 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.	CO1	BTL2
4	Explain the process of value education. 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.	CO1	BTL1

5	<p>What do you understand by the value of an entity?</p> <p>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 human.</p>	CO1	BTL2
6	<p>What is the need for value education in technical and other professional institutions?</p> <p>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.</p>	CO1	BTL2
7	<p>Illustrate the content of value education. What should be the content of value education to make it complete?</p> <p>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, behavior, 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, behavior and work.</p>	CO1	BTL1
8	<p>Define self-exploration</p> <p>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.</p> <p>Through self-exploration we get the value ourselves. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside</p>	CO1	BTL2

9	<p>What is the content of self – exploration?</p> <p>Content of self-exploration is just finding answers to the following fundamental questions of all human beings:</p> <p>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?</p> <p>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 endeavor. Thus, they form the content of self- exploration</p>	CO1	BTL1
10.	<p>What is happiness?</p> <p>Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness: pleasure, engagement, and meaning. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one’s place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life.</p>	CO1	BTL1
11.	<p>What is the meaning of prosperity?</p> <p>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.</p>	CO1	BTL1
12	<p>What is the fundamental value of life? Elucidate.</p> <p>Human values are the good, important attributes of character that all people share, such as honesty, integrity, tolerance, responsibility, sympathy, justice, and respect. Human values are important to human life and cross all cultures, nations, and economic classes. Human values develop as a result of the following factors:</p> <p>From society Due to one’s own awareness, choice & judgment, etc.</p>	CO1	BTL1

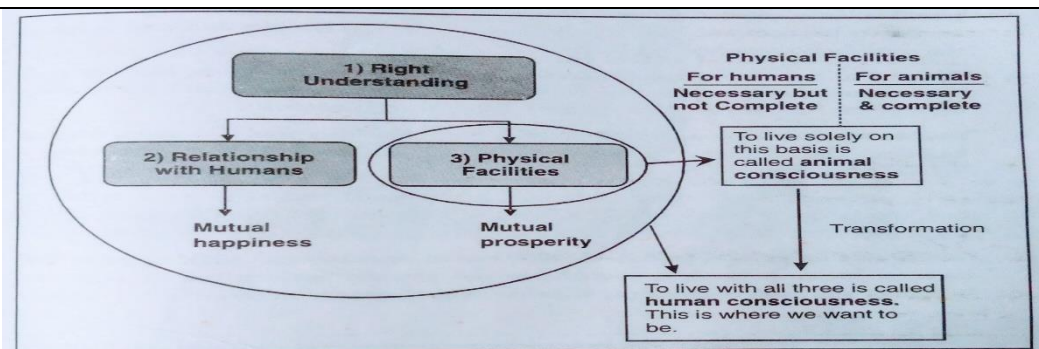
13	<p>What is the difference between prosperity and wealth?</p> <p>Prosperity: Prosperity is the feeling of having or providing more than necessary physical resources. Two factors are required for prosperity: Correct evaluation of physical facility requirements. The ability to provide more than the minimum physical resources.</p> <p>Wealth: Wealth is a physical object. It means having a large amount of cash or a great of facilities, or both.</p>	CO1	BTL1
14	<p>What are the abbreviations given as SVDD, SSDD AND SSSS signify?</p> <p>Those who lack physical resources/wealth and are unhappy and deprived. SVDD stands for Sadhan Vihaan Dukhi Daridra, which means Materially Unfit, Unhappy, and Deprived.</p> <p>Those who have physical resources/wealth yet are unhappy and deprived. SSDD stands for Sadhan Sampan Dukhi Daridra, which means Materially Wealthy, Unhappy, and Deprived.</p> <p>Those who have physical resources and are happy and prosperous, i.e., SSSS: Sadhan Sampan Sukhi Samriddha – Materially Affluent, Happy, and Successful.</p>	CO1	BTL2
15	<p>Give the importance of value education.</p> <p>The importance of value education are :</p> <ol style="list-style-type: none"> 1. It helps us to explore our inner happiness. 2. It helps us to visualize our goals clearly. 3. It widens our perception towards analyzing things. 4. It helps us to build up strong relation. 	CO1	BTL2

UNIT-I LAQ

SR.N O	QUESTIONS	CO 1	BTL
16.	<p>What are the basic guidelines for value education? 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:</p> <ul style="list-style-type: none"> • 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, behavior, 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. 	COI	BTL 1
17.	<p>Write a short note on the need for value education in today’s scenario. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. Need for value education is:</p> <ul style="list-style-type: none"> • Correct identification of our aspirations. The subject which enables us to understand ‘what is valuable ‘for human happiness is called ‘value education’ (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels. • Understanding universal human values to fulfil our aspirations in continuity. Values form the basis for all our thoughts, behaviors 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 	CO1	BTL 2

	<p>society.</p> <ul style="list-style-type: none"> • Complementarity of values and skills. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as domain of skills. • 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 believes come to us from what we read, see, hear, what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values • Technology and human values. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to 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. 		
18.	<p>“For success in any Human Endeavour both values and skills are required.” Explain.</p> <p style="text-align: center;">Or</p> <p>Values and skills have to go hand in hand. Comment.</p> <p>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.</p> <p>Basically, we must know what really is useful to achieve human happiness, the happiness to all and for all the time.</p> <p>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 endeavor (struggle). This is known as domain of skills.</p> <p>Hence, there is an essential complementarity between values and skills for the success</p>	CO1	BTL 3

	<p>of any human endeavor.</p> <p>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.</p>		
19.	<p>What do you mean by self-exploration? What is the need for self-exploration?</p> <p>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.</p> <p>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 mechanisms of self-exploration are:</p> <ol style="list-style-type: none"> 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, tranquility 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. <p>Self-exploration takes place in the self and not the body.</p>	CO1	BTL 1
20.	<p>Distinguish between ‘human consciousness’ and ‘animal consciousness’. How “Shiksha and Sanskar” are helpful in raising man to “human consciousness” level.</p> <p>Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as ‘Animal Consciousness’. Living with all three: Right understanding, Relationship and Physical facilities is called ‘Human Consciousness’.</p>	CO1	BTL 4



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.

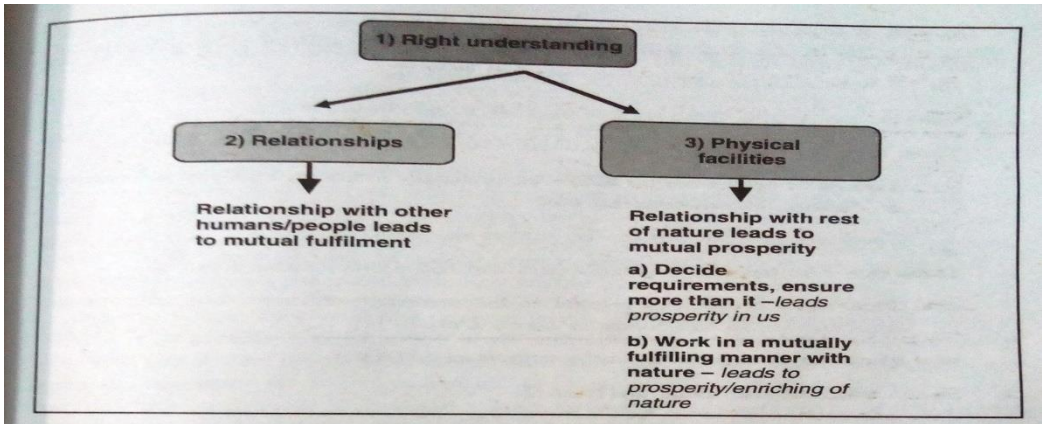
The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence. Right living or **Sanskara** refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’ in individual. Or all-encompassing solution called **Samadhi** 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

21. **What are the basic human aspirations? Explain.**
- Or**
- What is happiness and prosperity? Are they related to each other? Can happiness be obtained without prosperity? Explain.**
- 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”.

CO1

BTL
1

	<p>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 summarized below:</p> <p>1 At the level of the individual – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>		
22.	<p>What is your present vision of a happy and prosperous life?</p> <p>Suvidha: Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.</p> <p>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-</p>	CO1	BTL 1

	<p>ecological and anti-people, and threatening the human survival itself. Some of the consequences of such trend are summarized below:</p> <p>At the level of individual– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>		
23.	<p>Physical facilities are necessary but not complete for human being. Do you agree with this statement? Support your answer with reasons and examples.</p> <p>Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. It is easy to verify.</p>  <p>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.</p> <p>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</p>	CO1	BTL 2

	<p>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.”</p>		
24.	<p>Self-exploration is a process of dialogue between ‘what you are’ and ‘what you really want to be’. Explain and illustrate.</p> <p>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.</p>	CO1	BTL 3
25.	<p>What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain.</p> <p>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, tranquility and fulfilment.</p> <p>Actually, natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below:</p> <p>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.</p> <p>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.</p>	CO1	BTL 1

	<p>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.</p> <p>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.</p> <p>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, behavior, 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.</p>		
26.	<p>“Right understanding + Relationship = Mutual fulfilment; Right understanding + Physical facilities = Mutual prosperity.”</p> <p>Illustrate the above with two examples for each.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>	CO1	BTL 3

	<p>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.</p> <p>Right understanding + Relationship = Mutual fulfilment.</p> <p>Right understanding + Physical facilities = Mutual prosperity.</p>		
27.	<p>What is innateness (svatva), self-organization (swatantrata) and self-expression (swarajya)? How are they related to each other?</p> <p>This process of self-exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya.</p> <p>Swatva means innateness of self – the natural acceptance of harmony.</p> <p>Swatantrata means being self- organized – being in harmony with oneself</p> <p>Swarajya means self-expression, self- extension – living in harmony with others</p> <p>Swatva ----- Swatantrata ----- Swarajya</p> <p>The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata 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 behavior and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.</p>	CO1	BTL 1
28.	<p>What do you understand by the value of an entity? What is the value of a human being?</p> <p>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.</p> <p>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.</p>	CO1	BTL 1

	<p style="text-align: center;">__ Value of human being</p> <div style="border: 1px solid black; height: 40px; margin: 10px 0;"></div> <div style="display: flex; justify-content: space-between; border-top: 1px solid black; padding-top: 10px;"> <div style="width: 30%;">To understand and live In harmony at all and Four level of living (Individual, Family, Society, Nature/ Existence)</div> <div style="width: 30%; text-align: center;"> to help others to understand and live in harmony at all four level</div> <div style="width: 30%; text-align: right;">to rightly utilize mind(self), body to maintain harmony at all four</div> </div>		
29.	<p>“To be in a state of harmony is happiness”. Explain this statement and illustrate with two examples from your day-to-day life.</p> <p>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,</p> <p style="padding-left: 40px;">“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.”</p> <p style="padding-left: 40px;">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.</p> <p><i>(Students have to elaborate this answer by giving suitable examples from their life)</i></p>	CO1	BTL 2
30.	<p>What is meant by experiential validation? Why is it a necessary part of self-exploration?</p> <p>To verify the proposals, I need to live accordingly in my interactions with the world around. This involves two things: behavior and work. If the proposal is true,</p> <p>(a). In behavior with other humans, it will lead to mutual happiness.</p> <p>(b). In work with the rest of the nature, it will lead to mutual prosperity.</p>	CO1	BTL 1

	<p>This process of verification of proposals is known as experiential validation i.e. validating on the basis of gaining experience.</p> <p>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.</p> <p><i>(Students have to elaborate this answer by giving suitable examples from their life)</i></p>		
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UNIT -II SAQ

SR.NO	QUESTION	CO1	BTL
1.	Define Materialism. A Material Entity is an entity that does not have the activities of knowing, assuming, recognizing, and fulfilling. Because the Body can only identify and fulfill, we can conclude that it is a Material Entity.	CO2	BTL1
2.	How can self-control ensure healthy life? Sanyama, also known as self-control or self-regulation, describes a sense of responsibility for caring for, protecting, and properly using the body. Health, or Svasthya, is the state of the body when it is capable of responding to the requirements of the Self (the “I”) and when there is harmony between the body’s components. Svasthya’s foundation is sanyama, or self-control.	CO2	BTL1
3.	What is Sanyam? Sanyama, also known as self-regulation, is essentially the Self’s emotional reaction to properly care for, protect, and utilize the body. Since the Body serves as the Self’s instrument, it must be taken care of in order for it to be able to carry out the Self’s commands.	CO2	BTL1
4.	What do you mean by Sukh and Suvidha? <ul style="list-style-type: none"> • 1. Sukh is a complete and all surrounding state of the mind that creates inner harmony. Sukh is also called as happiness. • 2. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. • 3. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in cooler or air conditioner. 	CO2	BTL2
5.	Define the following terms 1. Sensations 2. Imagination. 1. Sensations: A perception associated with stimulation of a sense organ or with a specific body condition is known as sensation. For example, the sensation of heat. In other words, it is a term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green. Suppose we had seen the bike and not associated it with ‘greatness’; rather we only liked the way it ‘looked’ – then this is based on the sensation. 2. Imagination: The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination.	CO2	BTL2

	<p>Imagination = Desires + Thoughts + Expectations</p> <p>We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. This activity of imagination in ‘I’ is continuous and not temporary.</p>											
6.	<p>What is Pre-Conditioning?</p> <p>Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. They come from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, unless we verify our desires, we may not even know whether they are ours. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them.</p>	CO2	BTL1									
7.	<p>Define Sanyam and Svasthya. How are the two related?</p> <p>1. Sanyama or self-regulation is basically the feeling of responsibility in the Self to nurture, protect and rightly utilize the Body.</p> <p>2. Svasthya can be explained as having two elements: when the Body acts according to the needs of the I and when there is harmony among all the parts of the Body.</p>	CO2	BTL1									
8.	<p>Differentiate between the activities of the Self and the Body on any two grounds.</p> <p>Difference between Activities of the Self and the Body:</p> <table><tr><td></td><td>I (self)</td><td>Body</td></tr><tr><td>Activities are</td><td>Desire, thinking, etc.</td><td>Breathing, heart-beat etc.</td></tr><tr><td></td><td>Knowing, assuming, recognizing, fulfilling</td><td>Recognizing, fulfilling</td></tr></table>		I (self)	Body	Activities are	Desire, thinking, etc.	Breathing, heart-beat etc.		Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling	CO2	BTL4
	I (self)	Body										
Activities are	Desire, thinking, etc.	Breathing, heart-beat etc.										
	Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling										
9.	<p>What are the four levels of living?</p> <p>The four levels of our living are :</p> <p>1. Living in myself.</p> <p>2 . Living in family.</p> <p>3 . Living in society.</p> <p>4. Living in nature/existence.</p>	CO2	BTL1									
10.	<p>What happens when our desires are being set by outside?</p> <p>There is a possibility that we can be at odds when our goals are being dictated from without. Manyata refers to the preconditioning that sets our wants, while partantra refers to the enslavement that results from a bodily sense.</p>	CO2	BTL1									
11.	<p>Explain briefly Seer.</p> <p>The Seer is the one who understands and is also known as the drashta. The Seer sees</p>	CO2	BTL2									

	when the individual is happy or sad, angry or upset. Sometimes the Self sees and understands through the body and sometimes without the help of the Body.		
12.	<p>Who is Enjoyer?</p> <p>The Enjoyer is the one who enjoys and is also known as the Bhokta. When an action is carried out, the Self is the one who enjoys it.</p>	CO2	BTL1
13.	<p>How can we ensure harmony in self ('I')?</p> <p>The way to ensure harmony in self is a four-step process given below:</p> <p>Becoming aware that human is the coexistence of self ('I') and the body.</p> <p>Becoming aware that the body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer.</p> <p>Becoming aware of the activities of desire, thoughts and expectation and pass each of these desires, thoughts and expectations, through our natural acceptance.</p> <p>Understand harmony at the level of our existence- by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for desire, thoughts and expectations – this leads to harmony in 'I' in continuity.</p>	CO2	BTL2
14.	<p>Why Sukh and Suvidha both are important?</p> <p>A happy and fulfilled human being need both Sukh and Suvidha, thus one cannot take the place of the other. For instance, if all we have is the confidence of those around us but no place to call home, we won't be content; likewise, if we have a large home with all the comforts but no one we can love and trust, we won't be content either.</p> <p>Therefore, both needs must be fully met.</p>	CO2	BTL1
15.	<p>What do you mean by Imagination? OR What is Imagination?</p> <p>The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination.</p> <p>Imagination = Desires + Thoughts + Expectations</p> <p>We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also, what we analyze may keep changing the activity of analyzing is continuous. We make choices with the external world based on our imagination today.</p>	CO2	BTL1

UNIT-II LAQ

SR.NO	QUESTIONS	CO	BTL																
16.	<p>The needs of the self are qualitative. Illustrate.</p> <p>Human beings are a complex combination of the sentiment ‘I’ which relates to all the feelings and the material ‘body’ which refers to all the physical facilities available to them. Need of self is Sukh (happiness). Sukh is qualitative. Therefore, the needs of ‘I’ are qualitative. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also, if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We can see this with the example of respect. We don’t want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us.</p> <p>By nature, man is fond off comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life, he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon Suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.</p>	CO2	BTL3																
17.	<p>Differentiate between the needs of self and the needs of body.</p> <p>The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th></th><th></th><th>I</th><th>Body</th></tr> </thead> <tbody> <tr> <td rowspan="4" style="text-align: center; vertical-align: middle;">Needs</td><td rowspan="2" style="text-align: center; vertical-align: middle;">Needs are</td><td>Trust, Respect....</td><td>Food, Clothing...</td></tr> <tr> <td>Happiness (sukh)</td><td>Physical Facilities (suvidha)</td></tr> <tr> <td style="text-align: center;">In time needs are.....</td><td>Continuous</td><td>Temporary</td></tr> <tr> <td style="text-align: center;">In quantity, needs are...</td><td>Qualitative</td><td>Quantitative (limited in quantity)</td></tr> </tbody> </table>			I	Body	Needs	Needs are	Trust, Respect....	Food, Clothing...	Happiness (sukh)	Physical Facilities (suvidha)	In time needs are.....	Continuous	Temporary	In quantity, needs are...	Qualitative	Quantitative (limited in quantity)	CO2	BTL4
		I	Body																
Needs	Needs are	Trust, Respect....	Food, Clothing...																
		Happiness (sukh)	Physical Facilities (suvidha)																
	In time needs are.....	Continuous	Temporary																
	In quantity, needs are...	Qualitative	Quantitative (limited in quantity)																

	Needs are fulfilled by.....	Right understanding and right feelings	Food, clothing, etc.		
<p>Needs are The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’ (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature - like trust, respect, happiness etc.</p> <p>In time, needs are... The needs of ‘I’ are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.</p> <p>In quality, needs are..... Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let’s take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of ‘I’ are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.</p> <p>Needs are fulfilled by.... The need of the self (‘I’), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvidha), is ensured by appropriate physio-chemical things.</p>					

18.	<p>“Human being is more than just the body” – Explain.</p> <p>There is the familiar shape and structure of a human being that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, there is also the alive-ness of the person – the entity that keeps the body ‘alive’ and makes it operate in various ways.</p> <p>We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called Jivana. Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as ‘I’ (self). Thus, we say “I am so and so” or “I feel tired” or “I am happy” and not “my body is happy”. This I or self is also called ‘consciousness’ and is the sentient constitute of the human being.</p> <p>The human being is the sum total of sentiments and physical aspect, the self (‘I’) and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities.</p> <p>The activities of ‘I’ are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc.</p> <p>The mode of interaction of ‘I’ includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic-chemical in nature.</p> <p>To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient ‘I’ and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other’s.</p>	CO2	BTL2
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19.	<p>Human being is co-existence of the Self and the Body’ – Elaborate on this statement.</p> <p>The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvudha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.</p> <p>The activities of ‘I’ are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of ‘I’ includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic-chemical in nature.</p> <p>To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient ‘I’ and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.</p>	CO1	BTL3
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20.	<p>Differentiate between the activities of knowing, assuming, recognizing and fulfilling with the help of an example.</p> <p>Knowing, assuming, recognizing and fulfilling are the activities involving both the self and the body.</p> <p>1. Activities of recognizing and fulfilling in the body: Apart from the activities of Breathing, Heartbeat, Digestion etc., the activities of the body can also be understood as recognition and fulfilment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfilment of their relationship. For example when we are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it.</p> <table><tr><td>Recognizing</td><td>Fulfilling</td></tr></table> <p>2. Activities of knowing, assuming, recognizing and fulfilling in the self ('I'): When it comes to self (jivan or 'I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.</p> <p>a. We assume – We all make assumptions and our response (recognition and fulfilment) is dependent on the assumption. For ex.: If I see a snake and assumed it to be a rope, I shall respond differently to it, then if I take it to be a snake itself. We call this activity 'assuming or mannana'.</p> <p>b. We recognize – We all recognize things today; we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity 'recognizing or paha chaanana'. The recognizing in 'I' depends on assuming.</p> <p>c. We fulfil –The response that follows recognition is called the activity of 'fulfilling or nirvana karna'. The fulfilment depends on the recognition. For ex.: Once we recognize water, we take it.</p> <p>Taken together we can write it as (in I):</p> <p>Assuming ----- Recognizing ----- Fulfilling</p>	Recognizing	Fulfilling	CO2	BTL4
Recognizing	Fulfilling				

21.	<p>How can you say that the activities in ‘I’ are continuous?</p> <p>There are various activities in ‘I’. These activities are imaging, analyzing and selecting/tasting. If we observe these activities we will find that we are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don’t stop even at night. The activity of analyzing, takes place all the time as well. What we analyze may keep changing, the activity of analyzing is continuous. Similarly, the activity of selecting/tasting is also continuous. The object of the taste may change but the activity of selecting/tasting is continuous. We are expecting something all the time. And do the selection on the basis of this expectation. These activities keep going on in us, irrespective of whether we want them or not.</p> <p>E.g. my object of taste may change from rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.</p> <p>These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say “I was going to the exam and that song kept repeating itself in me, it was so distracting”.</p>	CO2	BTL4
22.	<p>Define Sanyam and Swasthya. How are they helpful in keeping harmony between self and body.</p> <p>Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body. Self-control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within. Swasthya is the condition of the body where every part of the body is performing its expected function. The word swasthya literally means being anchored to the self, being in close harmony with the self. In other words, swasthya, in Sanskrit means self– dependence (swa = your own). Also, embedded in its meaning are health, sound state, comfort and satisfaction. So we can say that sanyam ensures swasthya.</p> <p>With right understanding, I get self-organized and take care of the body properly. With lack of right understanding, I am unable to do it and the body becomes unhealthy. With right understanding and right feelings, the body gets favourably affected. For example; when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely. There are many diseases of the body that are caused due to disharmony in ‘I’. These are called</p>	CO2	BTL1

	<p>psychosomatic disease, such as asthma, allergies, migraine, diabetes, hypertension etc. so we can say that sanyam has a strong effect on swasthya.</p>		
23.	<p>What do you mean by right utilization of the body? Normally we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to our body to exploit other human beings or rest of the nature, which is also not right utilization. Body is the instrument of the self and the body needs to be given nutrition, protection and utilized to work as an efficient and effective tool for the right purpose. This utilization is termed as right utilization. In other words, employing our body as an instrument for sensory enjoyment, and to exploit other human beings or rest of the nature is not the right utilization. On the contrary utilizing our body for right behavior and work is actually the right utilization of the body.</p>	CO2	BTL1
24.	<p>The needs of the body are quantitative. Illustrate. Need of body are physical facilities. Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:</p> <div style="text-align: center;"> <p>Necessary and tasteful</p> <p> </p> <p>Unnecessary but tasty =></p> <p> </p> <p>Unnecessary and tasteless =></p> <p> </p> <p>Intolerable!</p> </div>	CO2	BTL2
25.	<p>In what way can we say that the human body is a self-organized unit? The human body is a self-organized and highly sophisticated mechanism. The body is made up of several organs and glands and the different parts of the body keep working in a close co-ordination. All the activities keep the body fit for the use of 'I' (self or</p>	CO2	BTL 2

	<p>jivana) so that 'I' and the body may work in synergy as a human being. The silent aspects of this harmony b/w 'I' and the body are:-</p> <ol style="list-style-type: none"> 1. The body acts according to the needs of I. 2. There is harmony among the parts of the body. 3. What our body follow only by the permission of I. 4. There is a strong coupling b/w I and the body. If I am in disharmony e.g. in anger or stress or despair. It immediately starts affecting the body adversely. 5. There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hyper-tension etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts I from its normal functions. 6. I have the feeling of sanyama for the body and the body has swasthya. Sanyama is basic to swasthya. 		
26.	<p>Explain the relation between the self and the body. What is the responsibility of the self towards the body?</p> <p>The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self-organization of the body and ensure health of the body.</p> <p>Nurturing of the Body:</p> <p>Proper Food, Air, Water, etc.: In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.</p> <p>Protection of the Body:</p> <p>The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning. To ensure the health of the Body, we need to take care of the following- i) Ahar-Vihar, ii) Shram- Vya yam, iii) Asana-Prana yam and iv) Aushadhi-Chikitsa.</p> <p>We have already discussed about Ahar (Food), let us now discuss about the others:</p> <p>1. Proper upkeep (Vihar) of the Body: When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to</p>	CO2	BTL2

	<p>rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.</p> <p>2. Labour: Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.</p> <p>3. Physical Exercises: We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.</p> <p>4. Asan-Prana yam: This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayama, we ensure regulation of the breathing.</p> <p>5. Treatment of the body: When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We only need to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.</p> <p>With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.</p>		
27.	<p>Explain how activities in self (I) are inter related.</p> <p>The self is conscious in nature while the body is physio-chemical in nature. The interaction between the ‘I’ and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.</p> <p>Power: This means the basic capacity in the self (‘I’). They are: desires, thoughts and expectations.</p> <p>Activities: The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of</p>	CO2	BTL2

	<p>happiness. The activity of selecting/tasting is the basic level via which the self-interacts with the body.</p> <p>From outside (the body) to inside (in ‘I’)</p> <p>Self receives sensations from body tasted in ‘I’ e.g. our self-see a car through the information via ‘eyes’.</p> <p>Based on taste, thought could be triggered e.g. we start thinking about the car.</p> <p>Based on these thoughts, desires may be set e.g. when we starts thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire.</p> <p style="text-align: center;">Selection leads to Thoughts leads to Desires</p> <p>From inside (in ‘I’) to outside (the body)</p> <p>When desire is set, we start forming thoughts about fulfilling this desire. E.g., with the desire of a good life via the car, we start thinking about how to get the car, what is the cost of the car, how can I have that car, etc.</p> <p>Based on this we make selection to fulfill these thoughts e.g., we choose the car its shape color etc. and then ends up buying it.</p> <p style="text-align: center;">Desires leads to Thoughts leads to Selection</p> <p>Together we call these activities as imagination. Activities in self are continuous.</p> <p style="text-align: center;">Selection leads to Thoughts leads to Desires leads to Thoughts > Selection</p>		
28.	<p>How does realization and understanding lead to definiteness of human conduct?</p> <p>Realization: Means to be able to see the reality as it is. In realization, we get the answer to “what is the reality?” This, for each one of us, translates into the answers to “what to do?” and “why to do?” when we operate on the basis of realization and gains understanding according to the realization then it gives definiteness and certainty and makes us self-organized.</p> <p>Understanding: Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization “as it is”. We are able to see the harmonious interconnectedness at all the levels of our living. Understanding plays an important role in desire making. When we do not have the right understanding, our desire keeps shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behavior and work. On the other hand, when our understanding is based on realization and we use this understanding in desire making then our desire will be correct and thoughts and selection will be according to the understanding.</p>	CO2	BTL1

	<p>These are the two activities in the self ('I') (placed at point 1 and 2 in the figure). When we have (1) realization then (2) understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self- organization or svantrata. This leads to happiness and its continuity.</p>		
29.	<p>“I am the seer, doer and enjoyer. The body is my instrument” – Explain.</p> <p>There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion.</p> <p>I am the seer: When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking – we are engaged in the activities of ‘seeing’ or understanding. Now when we see some nice scenery we say ‘I am seeing’ that means our self ‘I’ see via the eyes, the eyes don’t see, they are just instruments, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see inside ‘in me’ also – without the eyes. For example, I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.</p> <p>I am the doer: once I have seen/ understood something, I am the one who decides what to do or not to do. I am the doer. For example, when I see the scenery, I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.</p> <p>I am the enjoyer: I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture, I like it. I am the one that enjoys it. Thus, there is a continuity of being the seer, doer and enjoyer. Similarly, when I eat, I am the one that gets the taste – from the tongue.</p>	CO2	BTL2

30.	<p>Discuss the problems that are created by having desire, thoughts and expectation on the basis of pre – conditioning.</p> <p>When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them!</p> <p>Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.</p> <p>We go into conflicts when our activities are not guided by our natural acceptance:</p> <p>Conflicts and contradictions in ‘I’ as a result of pre-conditioned desire</p> <p>We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:</p> <p>Wavering aspirations: Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.</p> <p>Lack of confidence: Since our desires are shaky, we are not sure about them. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.</p> <p>Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance</p> <p>Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don’t feel that we have improved, that we have become better. It seems that only the things around us are changing!</p>	CO2	BTL2
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	<p>State of resignation: Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.</p> <p>Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness.</p>		
	UNIT-III- SAQ		
S.NO	QUESTION	CO	BTL
1.	<p>What do you understand by ‘trust’? What is its importance in human relationship?</p> <p>Trust or Vishwa’s 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. Having faith in others and believing them. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. To keep the trust on ourself and others, we have to pay attention on the intensions and to understand if we or the other person is not able to do benefit, it is because we are lacking competence. Trust is the result of right understanding of the intention of all the human beings around us. This trust helps to improve our competence in others and in ourselves.</p>	CO3	BTL 1
2.	<p>Define ‘affection’. Or How does affection lead to harmony in the family?</p> <p>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. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection. The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy, does not wish well for us and hence we can never feel affection for him/her. We always see the other as being in opposition.</p>	CO3	BTL1
3.	Difference between reaction and response.	CO3	BTL4

	<p>Reaction</p> <ol style="list-style-type: none"> 1. Doubt on intention. 2. Irritation 3. Getting angry 4. Fights. 	<p>Response</p> <ol style="list-style-type: none"> 1. We are able to see that relationship IS at the level of 'I'. 2. We feel the relatedness with the other – at the level of 'I' 3. We don't doubt the intention of the other 'I'. 4. We feel a sense of responsibility to improve our own competence and the other's competence 5. We work for mutual fulfilment. 		
4.	<p>Explain the relationship between Truth and Respect. Respect is a mutually peaceful situation between two people. I enjoy being in situations where both parties respect one another. It makes me happy. You must be honest with both yourself and the other person if you want to keep this connection going. So, honesty and respect go hand in hand with each other.</p>		CO3	BTL2
5.	<p>What is the meaning of education and Sanskara? How does Sanskara follow education? Education: Education means to understand the harmony at all the four levels viz. individual, family, society and nature. Sanskara: Sanskar refers to live in harmony at all four levels of living.</p>		CO3	BTL1
6.	<p>How can we move towards the universal human order? 1. Living in the harmony of an individual right from the individual level to the level of the entire order or existence is known as the universal human order. 2. Universal human order can be achieved only by the right understanding.</p>		CO3	BTL2
7.	<p>How does affection lead to harmony in the family? These are : 1. We must understand the relationships that exist between oneself and another self. 2. The self has feelings in the relationship between the two people. 3. These feelings in the self are definite and can be identified with definiteness. 4. It is by recognizing and fulfilling these feelings that happiness in a relationship can be guaranteed.</p>		CO3	BTL1

8.	<p>Write the elements of Justice.</p> <p>Justice is composed of four elements :</p> <ol style="list-style-type: none"> 1. Recognition of values or the definite nature of feelings. 2. Fulfillment. 3. Evaluation. 4. Ensuring mutual happiness. 	CO3	BTL1
9.	<p>Define the following terms.</p> <p>1. Affection 2. Guidance 3. Reverence</p> <p>1. 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. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.</p> <p>2. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. 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. The other is also similar to me in the potential of desire, thoughts and expectation.</p> <p>3. Reverence: The feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. 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. This feeling of accepting the excellence in the other is called reverence.</p>	CO3	BTL1

10.	<p>Difference between respect and differentiation.</p> <p>Respect</p> <ol style="list-style-type: none"> 1. Respect is right evaluation. 2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people. <p>Differentiation</p> <ol style="list-style-type: none"> 1. Differentiation is lack of understanding of respect. 2. This differentiation can take the form of: <ul style="list-style-type: none"> • Gender bias • Generation gap • Caste struggle • Power play and domination • Communal violence • Clash of race, religion, etc. • class struggle, 3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society. 	CO3	BTL4
11.	<p>Define love. Or How can you say that love is the complete value?</p> <p>ANS. Love is called the complete value since this is the feeling of relatedness to all human beings. It 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. 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 love can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. 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>	CO3	BTL1

	<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>		
12.	<p>What is ‘justice’? What are its four elements? Is it a continuous or a temporary need?</p> <p>Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. 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.</p> <p>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>	CO3	BTL 1

13.	<p>How do we differentiate in relationships on the basis of body, physical facilities, or beliefs? What problems do we face because of such differentiation?</p> <p>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.</p> <p>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.</p> <p>On the basis of body</p> <ul style="list-style-type: none"> • 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. • 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 • 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'. • 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. <p>On the basis of physical facilities</p>	CO3	BTL3
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	<p>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.</p> <p>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.</p> <p>On the basis of beliefs</p> <ul style="list-style-type: none"> • ‘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. • 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. 		
14.	<p>List down the values in human relationship.</p> <p>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> <p>1. Trust: Trust or Vishwa’s is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous.” If we have trust in the other, we are able to see the other as a relative and</p>	CO3	BTL1

not as an adversary.

2. Respect: 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 ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.

3. 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.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. 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.

6. Reverence: The feeling of acceptance of excellence in the other is called reverence. 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.

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.

8. 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.

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. 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

	<p>of being related to all human beings.</p> <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 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>		
15.	<p>Relationship IS, and it exists between one ‘Jeevan’ and the other ‘Jeevan’.”</p> <p>Examine this statement.</p> <p>Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours’ and the other’s feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing. It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.</p>	CO3	BTL4

SEM - 2 UNIT 3 STARTS HERE



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Department of Science and Humanities

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QUESTION BANK UNIVERSAL HUMAN VALUES (U23EN103)

Common to (CSE/CSD/CE /MECH)

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Note: A question bank is versatile and flexible FAQs that cover the entire syllabus of a subject. It is used by students and teachers for learning and assessment purposes only.

UNIT–III SAQ

S.NO	QUESTION	CO	BTL
9.	What are the four levels of living? The four levels of our living are : 1. Living in myself. 2 . Living in family. 3 . Living in society. 4. Living in nature/existence.	CO3	BTL1
10.	How is our body a self-organized unit? The fact that a body performs so many different tasks throughout the day and night, including while we sleep, makes it a self-organized system.	CO3	BTL2
11.	What happens when our desires are being set by outside? There is a possibility that we can be at odds when our goals are being dictated from outside.	CO3	BTL1
12	What are the three requirements related to the Body? The three requirements of the Body are : 1. Nutrition 2. Protection 3 . Right utilization	CO3	BTL1

13.	State the comprehensive human goals in society. The programs (Such as Right living, Self-Regulation, Preservation, work or Storage) are needed to achieve the comprehensive human goal and right understanding among the human being to facilitate the fulfillment of the basic aspirations of all human beings in the society.	CO3	BTL1
14.	Describe the correct priorities of life. Explain the role of right understanding in brief. Correct priority of life i. Right understanding ii. Love iii. Truth iv. Peace v . Non-violence In order to be prosperous and to enrich nature, we need to have ‘right understanding’. The right understanding will enable us to work out our requirements for physical facilities.	CO3	BTL2
15.	Explain briefly plant/bio-order. They comprise from single cell organism like fungi, algae to water plants, herbs, shrubs and trees. They can reproduce, accept nutrition from outside, digest, assimilate and grow. They also provide nutrition to the animal and to the human order.	CO3	BTL2
SR.NO	UNIT III LAQS	CO	BTL

17.	<p>Explain four dimensions of Human Endeavour in Society.</p> <p>The programme required to achieve comprehension human goals is right understanding among human beings and to facilitate the fulfilment of the basic aspirations of all human beings in society.</p> <p>There are following comprehensive human goals:</p> <ol style="list-style-type: none"> 1. Right Understanding: It has been observed that right understanding is the most important need for every human being in order to escape from all contradictions among humans and create harmony among them. 2. Prosperity: Prosperity is critical in the family. It's a good feeling to have more than enough physical space. Family members must identify their needs and be able to produce/achieve more than what is required. This is referred to as Prosperity. 3. Fearlessness or Trust: This goal is appealing to the family, society, and the individual. Trust in society implies that every member feels/realizes a connection to everyone else in the society. They are fearless. As a result, people in society are feeling fearless and free to do whatever they want. 4. Co-Existence: If there is co-existence in nature, it means that there is a relationship and compatibility between all of the entities in nature. Human beings are also among them. They are divided of all creeds, castes, religions, and cultures. 	CO3	BTL2
18.	<p>What is Universal Human Order? How it can be realized?</p> <p>Universal Human Order:</p> <ol style="list-style-type: none"> 1. The Universal Human Order is defined as living in harmony with oneself from the individual level to the level of the entire order or existence. 2. Only right understanding can bring about Universal Human Order. Except for the human being, the entire existence and all orders create harmony. The Universal Order reveals all aspects of human behavior, education, and health in a fragmented society. The transition from family to world family is referred to as undivided society. 3. Working toward comprehensive human goals and developing human ethical competency will be among the salient principles of universal human order. 4. Nowadays, human society is divided into many castes, races, religions, and nationalities, each with its own set of goals and efforts. Our primary focus is on resolving these conflicts and contradictions. Human beings expend a lot of effort and resources preparing for war in order to ensure peace. This is solely due to a lack of understanding on our part. 5. Therefore, we must carry out our responsibilities in a proper manner to preserve an unbroken community. 	CO3	BTL1

19.	<p>Differentiate between intention and competence. How do we come to confuse between the two?</p> <ol style="list-style-type: none"> 1. Intention is what we strive for (our natural acceptance), and competence is the ability to achieve that goal. 2. Every human being intends to do the right thing; however, competence may be lacking, which must be developed through proper understanding and practice. 3. But today, when we judge ourselves, we are judging on the basis of our intention, whereas when we judge others, we are judging them on the basis of their competence. 4. We trust our own intentions but are hesitant to trust the intentions of others. The same is true for others. We discover that while we are certain of our own intention, we are unsure of the intention of others. We are observing their competence and drawing conclusions about their intent. 5. As a result, mistrust develops, and we reject the relationship. We rarely consider our own competence and the intentions of others. It is critical to distinguish between intention and competence. If we have faith in the other person's intentions, we feel connected to him and begin to help him improve his competence if he lacks it. 	CO3	BTL4
20	<p>Explain recyclability and self-regulation in nature.</p> <p><u>Recyclability:</u></p> <ol style="list-style-type: none"> 1. In nature, we can see a number of cyclical processes. The cycle of water, for example, evaporating, condensing, and precipitating back to water produces weather phenomena. The earth's cycles keep these materials self-regulating. Plant and animal breeds are similarly self-regulated in their environments. 2. In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence. 3. The quantity of men and females produced through reproduction in a single breed of animal ensures the survival of the species on its own. This also occurs in humans, however due to inhumane actions, there are disproportionately more males and women. These two traits—cyclicity and self-control—offer us some hints about the balance that exists in nature. <p><u>Self-regulation :</u></p> <ol style="list-style-type: none"> 1. We are aware of a number of natural cycles, including the oxygen cycle, nitrogen cycle, water cycle, and carbon cycle. Animals need oxygen for breathing, which plants produce. They maintain the delicate harmony among the diverse elements of nature. They 	CO3	BTL2

	<p>make that the material balance between the various components is maintained.</p> <p>2. Animals and plants depend on one another to maintain their populations. The requirements of each are met, and each gives the other what it requires to survive. So it makes sense that if we remove even one person from any of the orders, the equilibrium will be upset. This is an illustration of how nature may regulate itself while still maintaining interspecies harmony.</p>		
21.	<p>“Family is a natural laboratory to understand human relationship”- elaborate.</p> <p>The family is the basic unit of human interaction... it is the anchor that roots us... it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life. Family relations can give us strength to face the world.</p> <p>How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home... bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere. Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage.</p>	CO3	BTL5
22.	<p>What can be the basis of an undivided society- the world family?</p> <p>The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.</p>	CO3	BTL1
23	<p>Critically examine the state of the society today in context with the fulfilment of comprehensive human goal.</p> <p>Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfillment of human goal.</p>	CO3	BTL4

	<p>Education – Right Living :we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training, and information transfer. The real mark of an educated human being, as we saw above, is that he/she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do we see this today? We find that the education programs of today are making individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs, are of course required. But they are a small part of the whole education process; they are not the complete education.</p> <p>Health – Self Regulation: In this dimension, we have made progress in terms of reducing infant death, increasing life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body, and so on.</p> <p>Justice – Preservation: In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law.</p> <p>Production – Work: On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material, and energy requirement in production, ability to produce a variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.</p> <p>Exchange – Storage: In terms of exchange and storage, we have developed efficient ways of selling and buying, sending, or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hordes of currency within a digital map.</p>		
24.	<p>Indicate a few feasible steps to promote harmony in the society and co-existence with nature.</p> <p>Simple steps to live in harmony with nature</p>	CO3	BTL2

	<p>To live in harmony with nature, we can take several practical steps that promote sustainability in our daily lives.</p> <p>1. Reduce, reuse, and recycle</p> <p>Minimizing waste is crucial for sustainable living. By adopting the principles of reduce, reuse, and recycle, we can decrease our environmental impact significantly. Avoiding single-use plastics, opting for reusable products, and separating recyclables from regular waste are effective ways to get started.</p> <p>2. Adopting renewable energy sources</p> <p>Transitioning to renewable energy sources such as solar or wind power reduces reliance on fossil fuels and lowers greenhouse gas emissions. Installing solar panels, using energy-efficient appliances, and supporting renewable energy initiatives contribute to a cleaner and more sustainable energy future.</p> <p>3. Conserving water resources</p> <p>Water is a precious resource, and conserving it is vital for sustainability. Simple actions like fixing leaks, using water-efficient fixtures, and practicing mindful water usage can make a significant difference. Collecting rainwater and utilizing it for gardening or household chores is another effective conservation method.</p> <p>4. Sustainable transportation choices</p> <p>Transportation is a significant contributor to carbon emissions. Opting for eco-friendly transportation alternatives like cycling, walking, carpooling, or using public transportation helps reduce air pollution and congestion. Electric vehicles are also a greener option for those in need of private transportation.</p> <p>5. Creating sustainable living spaces</p> <p>Designing and constructing sustainable homes or retrofitting existing ones with energy-efficient features can greatly contribute to sustainability. Incorporating natural lighting, proper insulation, and utilizing eco-friendly building materials help reduce energy consumption and create healthier living environments.</p> <p>6. Supporting local and organic produce</p> <p>Choosing locally sourced and organic produce supports sustainable agriculture and reduces the carbon footprint associated with long-distance transportation. Farmers' markets, community-supported agriculture (CSA) programs, and growing your own food are excellent ways to embrace sustainable food choices.</p>		
25.	<p>Briefly explain the natural characteristics of the four orders in nature.</p> <p>There is mutual fulfillment among four orders, these orders are:</p> <p>i. Material Order : The majority of the individuals in this order are not things.</p>	CO3	BTL2

	<p>Additionally, several types of energies like gravitational energy, sound, light, heat, and magnetism are included in this order. Composition/decomposition is this order's fundamental property. They can be combined to create larger objects, and larger objects can be divided into smaller ones. They cannot be made or taken away. Take the release of atomic energy during nuclear fusion and fission, for instance.</p> <p>ii. Plant/Bio Order: From single cell organisms like fungi and algae to water plants, herbs, shrubs, and trees, they range in complexity. They have the capacity to develop, reproduce, take in food from the environment, and digest it. They also give the animal and human orders sustenance. As a result, nurturing is a natural attribute of this order. However, consuming too much food or uncontrolled amounts of plant products might hurt or "worsen" our bodies.</p> <p>iii. Animal Order: This order's members are living things. They share many characteristics with the plant order. They are able to move faster than plants. This order's natural characteristic is that they recognize or are aware of the fact that they exist the quality of Self(I), and thus they have an intellectual faculty. This awareness also brings out the excess, which is cruelty, because they know they can meet their needs through violence and cruelty against members of other orders or within their own order.</p> <p>iv. Human Order: They are the most developed of the four orders. They are living beings with natural characteristics that are similar to those of the plant and animal orders. They are self-sufficient and self-conscious. They have qualities such as perseverance, bravery, and generosity. These skills are unique to them. However, human nature has a tendency to deviate from its basic characteristics. This has resulted in numerous conflicts and contradictions in their fundamental nature.</p>		
	UNIT IV SAQ		
S.NO	QUESTION	CO	BTL
1.	<p>What do you mean by Ethics?</p> <p>Professional ethics refer to the code of conduct, moral ideals and policies any professional should follow. It is the ethical obligation that people in a profession have to follow due to their professional status.</p>	CO4	BTL1

2.	Briefly explain undivided society. The feeling of being related to every human being in society leads to our participation in an undivided society. When we have achieved harmony at the level of individual and explored the harmony at the family level, we walk towards achieving harmony at the level of society and this gives us a feeling of world family.	CO4	BTL2
3.	What do you mean by co-existence? It is a state in which two or more groups live together keeping in mind their differences. The parties involved establish a relationship where they can live non-violently.	CO4	BTL1
4.	Give the four orders of nature. These are : 1. Material order 2. Plant/Bio order 3. Animal order 4. Human order	CO4	BTL2
5.	What is ethical competence? Ethical competence or value competence is a manifestation of one's right understanding. It is a long-term process which can be achieved through appropriate value education.	CO4	BTL 1
6.	What are the five values which help human beings to live life in harmony? These are : 1. Love 2. Care 3. Truth 4. Responsibility 5. Justice	CO4	BTL1

7.	<p>What is active co-existence?</p> <p>The relationship based on mutual respect for the diversity is called active co-existence. The parties in this relationship embraces each other differences, have got equal access to resources and opportunities. The environment is that of peace, social cohesion, justice and equality.</p>	CO4	BTL1
8.	<p>What do you mean by Policy?</p> <p>Policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth)</p> <p>This is an outcome of my desires, thought and expectation (selection) as guided by right understanding.</p>	CO4	BTL1
9.	<p>Define Humanistic Education?</p> <p>Humanistic education means appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco- friendly and people friendly manner.</p>	CO4	BTL1
10.	<p>What is a holistic human value?</p> <p>A holistic approach means to provide support that looks at the whole person, not just their mental health needs. The support should also consider their physical, emotional, social and spiritual wellbeing.</p>	CO4	BTL1
11.	<p>What is Natural Acceptance?</p> <p>Natural Acceptance: Natural Acceptance is something that all of us have. It's something we can't find somewhere else. Whatever appears naturally acceptable to us is correct, and whatever causes us difficulty or struggle is incorrect.</p>	CO4	BTL1
12.	<p>What is the fundamental value of life? Elucidate.</p> <p>Human values are the good, important attributes of character that all people share, such as honesty, integrity, tolerance, responsibility, sympathy, justice, and respect. Human values are important to human life and cross all cultures, nations, and economic classes. Human values develop as a result of the following factors: From society and Due to one's own awareness, choice & judgment, etc.</p>	CO4	BTL1

13.	Define passive co-existence. This is a kind of co-existence where one of the groups is less powerful than the other. In this environment, there is lack of violence having an unequal relationship.	CO4	BTL1
14.	Discuss material order. This order comprises of non-living things. Also, various forms of energies like sound, light, heat etc are also part of this order. The fundamental characteristic of this order is composition/decomposition.	CO 4	BTL1
15.	Give some features of ideal management model. An ideal management model should have : 1. A whole-unit of workers working together with a feeling of brotherhood. 2. Regular and fair appraisal of hard work. 3. Continuous value addition to the working system. 4. Effective integration of individual competencies.	CO 4	BTL2
	UNIT IV LAQS		
SR NO	QUESTION	CO	BTL
16.	Define harmony in nature. OR Explain the harmony in nature. The aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self-regulation among all these units. This self-regulation is harmony or balance in nature. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons: 1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided. 2. Natural harmony with trees cure all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat. 3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.	CO4	BTL1

	4. One can understand the depths of harmony and alignment in nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.		
17.	<p>What do you mean by co-existence?</p> <p>Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:</p> <ol style="list-style-type: none"> 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. <p>The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world.</p>	CO4	BTL1
18.	<p>What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.</p> <p>Characteristics of ethical human conduct: It is a combined representation of – Values, policies and character. Values help us to live in harmony with family, character helps us to live harmoniously in the society and policies help us to maintain harmony with the orders of nature.</p> <ol style="list-style-type: none"> 1. Values 2. Policy 3. Character <ol style="list-style-type: none"> 1. Values: Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or is also known as values. Values are a part of our ethical conduct. 2. Policy: policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and 	CO4	BTL 1

	<p>wealth).</p> <p>3. Character: The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behaviour and work.</p> <p>2. Values of a Human Being in its Participation in Universal Human Order:</p> <p>Perseverance: After understanding the system, patiently participating in it.</p> <p>Bravery: Helping other in understanding and participating in system.</p> <p>Generosity: Using our mind, body and wealth in system.</p> <p>Kindness: To give opportunity or thing to a person who have ability</p> <p>Beneficence: To give ability to a person who have opportunity or thing</p> <p>Compassion: Providing both ability and thing to a person.</p>		
19.	<p>What do you mean by definitiveness of ethical human conduct? How can it be ensured?</p> <p>The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. Each one of us wants to have a definite conduct but presently we may not be able to ensure that. We do see the human beings struggling to find out what the right conduct is and, in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following:</p> <p>1. Values: Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or is also known as values. Values are a part of our ethical conduct.</p> <p>2. Policy: policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth).</p> <p>3. Character: The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behaviour and work.</p>	CO4	BTL1

20.	<p>Comment on the statement: “Nature is limited and space is unlimited.”</p> <p>Nature has four orders and there are units in each order. Each unit is limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies.</p> <p>Space, on the other hand is unlimited. Space has no ‘size’, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example, when we take a book, we know that it starts and finishes.</p> <p>We find that space pervades; it is all-pervading. Units, on the other hand are not all-pervading. This is how we recognize them as units.</p>	CO4	BTL3
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21.	<p>Have we made any progress in reducing human rights violations?</p> <p>Great progress – even if it sometimes seems a mere drop in the ocean. Consider the abolition of slavery, the vote for women, the countries that have abolished the death penalty, the freeing of prisoners of conscience as a result of international pressure, the collapse of the apartheid regime in South Africa, the cases that have been tried before the European Court and the laws that have had to be changed as a result. Consider the fact that the gradual change in international culture means that even the most authoritarian regimes now have to take human rights into consideration in order to be accepted on the international stage. There have been many positive results, particularly over the past 50 years, but a great deal more remains to be done.</p>	CO 4	BTL 5
22.	<p>What is the role of communication in Ethics?</p> <p>Communication is involved in every aspect of our life whether it is media, industry, organizations, NGOs and in our personal lives. So, while communicating with others we should follow some ethics with others like</p> <ol style="list-style-type: none"> 1. Confidentiality: - confidentiality should be followed while communicating with others. It is a trust and if another person who is talking to you, he does not rely upon you he may feel hesitated while sharing his ideas with you. 2. Authenticity: - while sharing an idea to others, the authenticity of the message should be checked otherwise mistrust can be developed in the communication. 3. Empathy: - it is the ability to understand the feelings of another person. From her/his perspective. It is like stepping into someone else's shoes and trying to understand the pain and troubled feelings of the other person. So instead of sympathy, empathy should be shown to understand the feelings and it should be shown in a right perspective and at right time. 4. Positive regard for others: - positive regards of their feelings is also important in communication. So don't interrupt the person who is sharing his feelings, one should use the messages like 'I understand' instead of 'You should not' only then a trust will be established in communication and a strong bond between the communication and a strong bond between the communicators will be established. 5. Objectivity: - while communicating and sharing ideas regarding culture one should use an objective approach and a criticism and subjective views showed not be 	CO4	BTL1

	<p>there in conversation.</p> <p>By values we mean an inbuilt mechanism which distinguishes the right from the wrong.</p> <p>in India, today we see commerce through corruption, administration through bribery, politics through blackmail.</p>		
23.	<p>What do you mean by Holistic Alternative? What is the vision for Holistic alternative?</p> <p>The right understanding prepares us for moving towards the ‘holistic alternative’ (universal human order) which will be sustainable as well as conducive to fulfill the basic human aspirations for all human beings.</p> <p>The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life.</p> <p>Humanistic education: Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.</p> <p>Humanistic constitution: The right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard social justice in the true sense.</p>	CO4	BTL1

24	<p>How does right understanding provide the basis for humanistic constitution? Suggest some aspect of such a constitution to promote holistic living.</p> <p>Right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order.</p> <p>Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.</p> <p>Presently, human society is divided into various castes, creeds, religions, and nationalities whose objectives and interests are proving contrary to those of others.</p> <p>Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior – a crime by executing a bigger crime, violence by greater violence. Things can only be set right by developing human consciousness, by developing the right understanding and living among people and in no other way.</p> <p>Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.</p>	CO 4	BTL2
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25.	<p>Define basic principles of Humanistic education.</p> <p>Basic principles of humanistic education:</p> <p>Students should be able to choose what they want to learn.</p> <p>The goal of education should be to foster students' desire to learn and teach them how to learn. Students should be self-motivated in their studies and desire to learn on their own.</p> <p>Humanistic educators believe that grades are irrelevant and that only self-evaluation is meaningful. Grading encourages students to work for a grade and not for personal satisfaction. In addition, humanistic educators are opposed to objective tests because they test a student's ability to memorize and do not provide sufficient educational feedback to the teacher and student.</p> <p>Humanistic educators believe that both feelings and knowledge are important to the learning process.</p> <p>Humanistic educators insist that schools need to provide students with a non-threatening environment so that they will feel secure to learn. Once students feel secure, learning becomes easier and more meaningful.</p>	CO4	BTL1
26.	<p>The law of nature has a unique cause and effect system. Explain?</p> <p>The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons:</p> <ul style="list-style-type: none"> ➤ Natural harmony is necessary to solve the problem of global warming and the depletion of non-renewable natural resources can be avoided. ➤ Natural harmony with trees cures all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat. ➤ It is possible to achieve natural harmony in the establishment, maintenance, and management of educational institutions like schools, colleges, and universities. <p>One can understand the depths of harmony and alignment in nature by contemplating and reflecting upon the natural order</p>		
27.	<p>What are the values in interaction of human beings with the material things? Give one example of each.</p> <p>The participation of the human being is seen in two forms: behavior and work. We studied about the values of behavior as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love.</p> <p>Values help to inform your thoughts, actions and beliefs. They differ from short-term or long-term goals because they're not specific to a single situation.</p> <p>The role of VALUE is to convert our inner attention which in a long run has an ability to make our perception to think away from material or material nature.</p> <p>Value of material nature can be simply the word which can gauge its worth comparing to something.</p>		

28.	<p>What would be the pragmatic implications of value – based living at the four levels? Briefly explain.</p> <p>Implication of value-based living Value-based living means to live on the basis of values. Why should we have a value-based living because it gives us the following benefits:</p> <p>1. At the level of the Individual At the level of the individual happiness, peace, contentment, and bliss in the self, perseverance, bravery, and generosity in the living of the individual. This value-based living of the individual would reduce the feeling of financial insecurity which is caused by ill health.</p> <p>2. At the level of the Family At the level of the family mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.</p> <p>3. At the level of the Society At the level of the society when we start giving higher priority to relationships over physical facilities the society becomes fearless, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, the world growing as a family.</p> <p>4. At the level of Nature At the level of nature co-existence of all units in nature, earth getting more and more suited for the sustenance of all entities on the globe, balance of seasons, proper development. This will help to reduce the problems like pollution, overexploitation of resources, etc.</p>		
29.	<p>Differentiate between units and space. How are units self-organized in space.</p> <p>Units are limited in size; they are activity and are active. Space is unlimited, all-pervading and is no activity. Being submerged in space, units are energized, self-organized and recognize their relationship with every other unit in space and fulfil it.</p> <p>Units are of two types – material units and consciousness units.</p>		
30.	<p>What are the four orders in nature? How are they interdependent and mutually fulfilling for each other? Explain.</p> <p>In nature, all of the units are interconnected and mutually beneficial. Every human being is related to every other human being. We have feelings and emotions for everyone on this basis. The human being is connected to all material units in existence and becomes aware of this as he begins to explore it. We can see this interconnectedness and mutual fulfillment:</p> <p>1. Material Order and Plant/Bio-Order: The material order provides nutrients to the plant/bio order in the form of soil, minerals, and so on, while the plant/bio order decays and forms additional nutrients, enriching the soil. The plant/bio order also decays to substances such as oil and coal, which are stored deep within the earth to protect against heat from the earth's molten core as well as heat from the sun . Plants aid in the movement of nutrients through the soil's various layers. The roots of plants hold the soil</p>		

	<p>together and keep it from eroding. Plants generate oxygen and carbon dioxide, which aid in the movement of the material order. We can see mutual interdependence and coexistence here.</p> <p>2. Material Order, Plant/Bio- Order and Animal Order: The material order serves as the foundation for all animal, bird, and fish movement. Both plants and animals require water, oxygen, and other gases.</p> <p>3. Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans have a natural acceptance of being mutually fulfilling to these three orders. We rely on the material order for soil, minerals, and metals, but we only end up polluting the soil and depleting fossil fuels; we rely on plants for food and to hold the larger ecosystem together, but we have destroyed forests and wiped-out multiple plant and herb species. Except for the human order, we can see that all orders of nature are interconnected and mutually fulfilling for each other.</p>		
	UNIT V SAQS		
SR.NO	QUESTIONS	CO	BTL
1.	<p>Define Professional Ethics.</p> <p>Professional Ethics: Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics.</p>	CO5	BTL 1
2.	<p>What is utility value and artistic value?</p> <p>i. Utility Value: The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.</p> <p>ii. Artistic value: The participation of a human being in ensuring the role of physical facility to help and preserve its utility. For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.</p>	CO5	BTL 1
3.	<p>What do you mean by ‘profession’ ? Why is it required to acquire ethical competence in profession?</p> <p>1 . Profession is only a subset of the life activities.</p> <p>2. The profession is not only a means of earning one’s livelihood but a means of one’ s evaluation by appropriate participation in the larger order.</p> <p>3 . Developing ethical competence to the individual (profession) is the only effective way to ensure professional ethics.</p>	CO5	BTL1

4.	What is ethical competence? Ethical competence or value competence is a manifestation of one's right understanding. It is a long-term process which can be achieved through appropriate value education.	CO5	BTL1
5.	Give some features of ideal management model. An ideal management model should have : 1. A whole-unit of workers working together with a feeling of brotherhood. 2. Regular and fair appraisal of hard work. 3. Continuous value addition to the working system. 4. Effective integration of individual competencies.	CO5	BTL2
6.	Give some criteria's which should be a part of holistic technologies. 1. Aim towards catering day to day human needs. 2. It should be durable. 3. It should have a low maintenance cost. 4. It should not have any health hazards.	CO5	BTL2
7.	How ethical competence can be achieved? It can be achieved through : 1. Competence of one's understanding in real life. 2 . Competence of mutually enriching interaction with nature. 3. Clarity about comprehensive human goal.	CO5	BTL1
8.	Give some essential qualities desired in a good professional. A good professional should: 1. Maintain a friendly relationship with clients, consultants, contractors and other people associated with the company. 2. Should not take bribe or offer bribe in forms of meals, gifts or entertainments. 3. Should cautiously use the employer's assets	CO5	BTL2

9.	List some unethical practices which are prevalent in today's world. These are : 1. Corruption. 2. Misappropriation of funds and tax evasion. 3. Hunger, poverty, illiteracy. 4 . Endangering the health and public safety.	CO5	BTL1
10	What are the five values which help human beings to live life in harmony ? These are : 1. Love 2. Care 3. Truth 4. Responsibility 5. Justice	CO5	BTL1
11.	Explain energized and energy in equilibrium. What we normally call or consider as energy today, is the 'transfer of energy'. All units are energized in space. This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.	CO5	BTL2
12.	Briefly explain utility value. Utility value is the participation of body in ensuring the role of physical facility of nurture, protection and providing means for the body.	CO5	BTL2
13.	What is artistic value? Artistic value is the participation of a body in ensuring the role of physical facility to help preserve its utility. Artistic value of an object arises from its utility value.	CO5	BTL1
14.	Discuss universal human values. These are the values which are needed to be exercised by human beings to live. They are a combination of likes, dislikes, judgments, point of views of a human being. They are manifestation truth of existence.	CO5	BTL2
15.	What do you mean by Ethics? Professional ethics refer to the code of conduct, moral ideals and policies any professional should follow. It is the ethical obligation that people in a profession have to follow due to their professional status.	CO5	BTL1

	UNIT V LAQS		
16.	<p>How does right understanding provide the basis for ethical human conduct? Give two examples.</p> <p>The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So, we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.</p>	CO5	BTL1
17.	<p>What do you mean by professional ethics?</p> <p>Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavor needed for a harmonious society.</p> <p>Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goal and thus, meaningfully participates in the larger order.</p> <p>Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.</p>	CO 5	BTL1
18.	<p>What do you understand by competence in professional ethics? Give two examples of its implications in industry.</p> <p>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</p>	CO 5	BTL1

	<p>only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding.</p> <p>The salient features characterizing this competence can be summarized as follows:</p> <ol style="list-style-type: none"> 1. Confidence in oneself: Based on the right understanding of oneself and the rest of existence. 2. Mutually fulfilling behavior: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity. 3. 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. 		
19.	<p>How do the current world views lead to contradictions and dilemmas in professional life? - Explain.</p> <p>Contradictions and Dilemmas: We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective in the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this.</p> <p>An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc.</p> <p>Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health.</p> <p>Thus, there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.</p>	CO 5	BTL2
20.	<p>What do you understand by holistic technology? Briefly explain.</p> <p>The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view.</p> <p>Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.,</p> <ol style="list-style-type: none"> a) Catering to appropriate needs and lifestyles, b) People-friendly, and 	CO5	BTL 2

	<p>c) Eco-friendly.</p> <p>Criteria for Technologies</p> <ol style="list-style-type: none"> 1. Catering to real human needs 2. Compatible with natural systems and cycles 3. Facilitating effective utilization of human body, animals, plants and materials 4.Safe, user-friendly and conducive to health 5.Producible with local resources and expertise as far as possible 6.Promoting the use of renewable energy resources 7.Low cost and energy efficient 8.Enhancing human interaction and cooperation 		
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21.	<p>Critically examine the issues in professional ethics in the current scenario.</p> <p>The unethical practices are rapidly increasing and their impact is also becoming far-reaching.</p> <p>Similarly, other unethical practices are also proliferating and getting out of control. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases.</p> <p>Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment.</p> <p>We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare.</p> <p>We may enlist some salient categories of these unethical practices as follows:</p> <ul style="list-style-type: none"> • Corruption in multiple forms and at various levels. • Tax evasion, misappropriation and misuse of public funds. • Misleading propaganda, unethical advertisements and sale promotion. • Cut-throat competition. • Exploiting the weakness of consumers through various enticements • Adulteration and spurious production • Endangering the health and safety of public at large. • Hoarding and over-charging etc. <p>.....the list could be much longer</p>	CO5	BTL4
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22.	<p>Comment on Profession - in the light of comprehensive human goal.</p> <p>Any profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around.</p> <p>All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation.</p> <p>Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.</p>	CO 5	BTL3
23.	<p>List some suggestions to make value education more effective in the present scenario.</p> <p>Ways for Promoting Value Education:</p> <ol style="list-style-type: none"> 1. Our educational system should make value orientation its primary focus. The entire society should be involved in providing value education. The emphasis should be on the student's moral development. 2. Value education cannot be provided through a textbook, but it can be taught effectively through the inspiration and initiative of teachers. There are several approaches to providing students with value education. These are as follows. 3. Social and ethical values, examples from everyday situations, quotations from great thinkers, incidents and problems that develop value judgments in students, poems, religious stories, and so on can all be taught to students. 4. Yoga and other religious activities such as praying to God, doing community service, and so on can be taught to students in school. Group activities such as cleaning school camps, visiting slums, service campuses, hospital visits, and visits to places of worship of various faiths should be included as part of the content in value education. 5. 'Personality Development Retreats' could be held to help students develop self-control, punctuality, sharing and caring for others, cooperation, and so on. 6. The value-oriented educational program should take an integrated approach. There should be foundation courses in both secondary schools and universities that teach 	CO 5	BTL1

	<p>children about India, its people, and its cultural traditions.</p> <p>7. Special schools for value-based education should be established. Every state should have at least one institution that can provide value-oriented education from kindergarten to graduate school.</p> <p>8. Special teacher orientation programs should be implemented at the state level to train teachers in effective value development methods for students and teachers.</p>		
24.	<p>What are strategies for transition from the present state to the universal human order?</p> <p>1. Transition refers to a progressive improvement. Adequately realizing the necessity of self-exploration is the first step in change.</p> <p>2 In order for a complete human aim to be adopted at all levels, the consumerist and profit-making attitude must be abandoned. This transition can be achieved by the following steps</p> <p>I. Promoting Mass Awareness and moving towards Humanistic Education: Professionals like engineers, surgeons, and business managers should assume responsibility for stressing the value of professional ethics and human values. Journalists can contribute to raising awareness by writing about relevant topics.</p> <p>ii. Developing a Holistic Model of Living: We must create integrated technologies, industrial systems, and management models in order to bring about this change. Engineers will bear a great deal of responsibility as a result. Systems for production may be environmentally beneficial. It is possible to make the production processes safe for the environment, the workers, and the consumer. It is important to manage industrial waste carefully.</p> <p>iii. Implementing Strict Policies and Social System: The foundation of the economic, social, and political systems should be the overarching human objective when properly understood. Legislators and public servants have the power to enact severe penalties for defaulters.</p>	CO5	BTL1

25.	<p>What are the values in interaction of human beings with the material things? Give one example of each.</p> <p>Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:</p> <p>i. Utility Value: The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.</p> <p>ii. Artistic value: The participation of a human being in ensuring the role of physical facility to help and preserve its utility. For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.</p>	CO5	BTL1
26.	<p>What are the steps for evolution at the level of family, society and profession in transition to the holistic alternative? Explain.</p> <p>The most crucial step to affect transition in the society is by creating mass awareness and by motivating people for self-exploration.</p> <p>This awareness can be brought about through personal interaction, popular literature, formal courses, workshops and seminars at various levels like schools, colleges, professional institutions etc.</p> <p><u>Evolving Holistic Models of Living:</u> It is necessary to develop holistic models of living such as the development of holistic technologies, production systems, and management models to actualize the holistic ways of life.</p> <p>All our policies, programs, technologies and professions as well as the economic, political and social systems need to be gradually modified to suit the holistic worldview.</p>		

27.	<p>List some suggestion to make value education more effective in the present scenario.</p> <p>Education should train the students to recognize moral values. Teachers, leaders and the society should best samples before students and should join their hands in creating suitable atmosphere for practicing moral qualities. Teacher should protect the students from the evil influence of the society.</p> <p>Today's education gives importance to the total marks, merit positions, awards & such thing. The education system has changed into the examination system & now it is becoming an information system; pushing back the value system that the earlier system used to emphasize.</p>		
28.	<p>List any five unethical practices in profession today and the methods being tried to curb them.</p> <p>In simpler words, doing the right thing is ethical behavior. Unethical action is the exact opposite. In the workplace, unethical activity unquestionably encompasses any act that violates the law, such as stealing or assault. However, unethical activity can affect a wide range of fields. Listed below are the five most frequently observed unethical behaviors in the workplace.</p> <ul style="list-style-type: none"> • 1- Misusing company time. • 2- Taking credit for others hard work. • 3- Lying to your employees. • 4- Abusive behavior. • 5- Data breaching. <p>Six ways to prevent unethical behavior in your workplace</p> <p>1 Create a Code of Conduct.</p> <p>2 Continuously review the code.</p> <p>3 Reinforce consequences for unethical behavior.</p> <p>4 Hire the right people.</p> <p>5 Work on building a loyal community</p> <p>6 Implement monitoring and reporting systems.</p>		
29.	<p>How will you proceed to promote ethics among your colleagues? Mention a few steps.</p> <p>Top 10 Tips for... Improving Ethics in the Workplace</p> <ol style="list-style-type: none"> 1. Create a code. 2. Engage with your employees and customers. 3. Reinforce the benefits of the code. 4. Be a good role model. 5. Train your employees. 6. Promote your ethical behavior. 7. Reward ethical behavior. 8. Learn from your mistakes. <p>A good way of promoting the value of following your company's Code of Practice or Ethics Code is to reward those who do it well. You could have a monthly governance</p>		

	award, you could send 'star cards' to individuals or simply raise the best example of how someone has behaved with integrity at your team meetings.		
30.	<p>Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example.</p> <p>The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal. Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.,</p> <ul style="list-style-type: none"> a) Catering to appropriate needs and lifestyles, b) People-friendly, and c) Eco-friendly <p>Criteria for Technologies</p> <p>The above-mentioned general criteria can be item into more specific form as follows:</p> <ul style="list-style-type: none"> 1. Catering to real human needs 2. Compatible with natural systems and cycles 3. Facilitating effective utilization of human body, animals, plants and materials 4. Safe, user-friendly and conducive to health 5. Producibile with local resources and expertise as far as possible 6. Promoting the use of renewable energy resources 7. Low cost and energy efficient 8. Enhancing human interaction and cooperation. 		

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