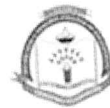




Academic Year (2021-22)
Year: 2 Semester: IV
Program: B. Tech. (All Branches)
Subject: Universal Human Values
Date: _____
Max. Marks: 75
Time: 10:30 am to 1:30 pm
Duration: 3 Hours
RE-EXAMINATION
ANSWER KEY

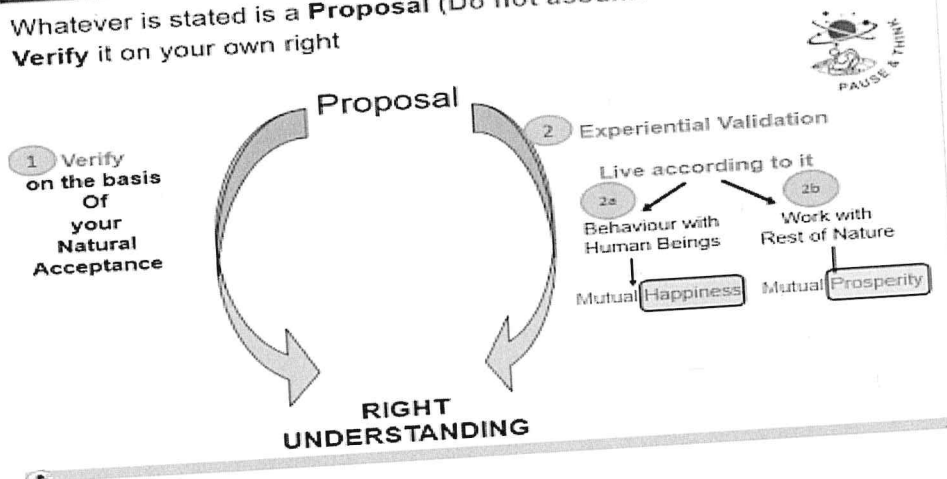
Question No.		Max. Marks
Q1 (a)	Every human being has basic aspiration of continuous Happiness and prosperity. Happiness is to be in harmony. When we are in harmony within, we are in state of happiness. It is state in which there is synergy. I feel comfortable. There is no conflict, confusion, no anger no depression in me.	[05]
	Right Understanding: To understand the reality as it is. In its completeness. Example: Human being is co-existence of self and body. Existence is co-existence Trust is be assured that other wants to make me happy and prosperous.	[03]
	The purpose of physical facilities is to nurture, protect and right utilization of the body.	[02]
Q1 (b)	self-exploration : When any proposal is presented, we verify it. It is two-step process 1. Verify on the basis of natural acceptance. 2. Experimental validation By self-exploration, I become aware of "what I am" Can make effort to ensure harmony and happiness within by ensuring that "what I am" is in line with my natural acceptance. The process of self-exploration is two-step process. 1. Verify it on your own right, on the basis of your natural acceptance. This is the first part of the process. 2. The second part of self-exploration is experiential validation To live according to the proposal. In living, there are two parts – • One is the behaviour with other human beings. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal.	[10]



- when we are working with rest of nature on the basis of this proposal,. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

Process for Right Understanding: Self-exploration

Whatever is stated is a **Proposal** (Do not assume it to be true/ false)
Verify it on your own right



Example: do I want to live with a feeling of relationship. OR similar

Verify on the basis of NA

Experimental validation

Q2 (a) i

Distinguish between the needs of the self and needs of the body.

1. The need of the Self is happiness (e.g. Respect leading to happiness) while the need of the Body is physical facility (e.g. food).
2. All the needs related to the Self are continuous in time while all the needs related to the Body are required for a limited time.
3. The need for food is quantitative in nature. These feelings are qualitative in nature.
4. All the needs related to the Body are fulfilled by some physio-chemical things. All the needs related to the Self are fulfilled by right understanding and right feeling

[06]

Q2 (a) ii

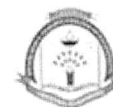
Sanyama (Self-regulation): The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the Body.

I become responsible to the Body. The Body is my instrument, and that the Body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose, When I live with Sanyama, there is harmony among the different parts of the Body and the Body acts according to me as a useful instrument.

[04]



	<p>Health (Svasthya) has two elements:</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. <p>There is harmony within the Body and it is fit for use by the Self. Body has fitness and readiness to serve 'I'. Sanyama is vital for the Svāsthya and needs to be given due priority. Self is the seer, doer and enjoyer.</p>																														
Q2 (a)	<p>I am the 'seer': Each one of us is constantly active in such activities . – "Who is understanding all this?", it is 'I' who understands. 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. Just like I see outside, I can also see 'in me' - without the eyes. For example, I can 'see' that I am getting angry,</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. For example, I am the seer of the nice scenery. Then, I am the one that chooses to take a picture of the scenery.</p> <p>I am the 'enjoyer': When I see the picture, I like it. I am the one that enjoys it.</p> <p>Thus, there is a continuity of being the seer, doer and enjoyer. I am the enjoyer, the Body is used only as an instrument. I use the Body as an instrument to do work. I am the 'doer' every time. I 'do' even without the aid of the Body. I read the sensations from the body. I may or may not act on them.</p>	[10]																													
Q2 (b)	<p>Activities of I</p> <div style="border: 1px solid black; padding: 10px; margin: 10px auto; width: 80%;"> <p style="text-align: center;">Activities in Self (I)</p> <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 30%; text-align: left;">Power</th> <th style="width: 40%; text-align: left;">Activity</th> <th style="width: 30%;"></th> </tr> </thead> <tbody> <tr> <td>1. _____</td> <td>1. _____</td> <td rowspan="2" style="vertical-align: middle; text-align: center;">Natural Acceptance</td> </tr> <tr> <td>2. _____</td> <td>2. _____</td> </tr> <tr> <td colspan="3" style="border-top: 1px dashed black; height: 10px;"></td> </tr> <tr> <td>3. Desire (<i>Ichchhā</i>)</td> <td>3. Imaging (<i>Chitraṇa</i>)</td> <td></td> </tr> <tr> <td>4. Thought (<i>Vichāra</i>)</td> <td>4. Analyzing (<i>Viśleṣaṇa</i>)</td> <td></td> </tr> <tr> <td>5. Expectation (<i>Āśā</i>)</td> <td>5. Selecting/Tasting* (<i>Chayana/Āsvādana</i>)</td> <td></td> </tr> <tr> <td colspan="3" style="border-top: 1px dashed black; height: 10px;"></td> </tr> <tr> <td style="text-align: center;"> <div style="border-left: 1px solid black; border-right: 1px solid black; height: 20px; margin: 0 auto; width: 20px;"></div> Information Exchange </td> <td colspan="2"></td> </tr> <tr> <td style="text-align: center;">Body</td> <td colspan="2"></td> </tr> </tbody> </table> </div> <p>Student will explain the terms</p>	Power	Activity		1. _____	1. _____	Natural Acceptance	2. _____	2. _____				3. Desire (<i>Ichchhā</i>)	3. Imaging (<i>Chitraṇa</i>)		4. Thought (<i>Vichāra</i>)	4. Analyzing (<i>Viśleṣaṇa</i>)		5. Expectation (<i>Āśā</i>)	5. Selecting/Tasting* (<i>Chayana/Āsvādana</i>)					<div style="border-left: 1px solid black; border-right: 1px solid black; height: 20px; margin: 0 auto; width: 20px;"></div> Information Exchange			Body			[05]
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Q3 (a)	<ol style="list-style-type: none">1. Trust2. Respect3. Affection4. Care5. Guidance6. Reverence7. Glory8. Gratitude9. Love <p>Gratitude :</p> <p>Gratitude is the feeling of acceptance for those who have made effort for my excellence. For any help extended for excellence, gratitude is a natural outcome</p> <p>If 'gratitude' is a feeling coming out due to help of physical facilities, it is short lived since the physical facility and the sensation we get from it, is also short lived.</p> <p>But gratitude coming out of doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.</p>	[05]
Q3 (b)	<p>Trust in relationship is defined as: "To be assured that each human being inherently wants oneself and the other to be happy and prosperous.</p> <p>We find that our intention, our natural acceptance, is always to make the other happy. However, because we are unable to be aware of the other's intention. we begin to doubt the other's intention and fail to see that it is actually their competence that is lacking</p> <p>we can see that our competence and the other's competence is usually lacking and it is because of this that sometimes we fail to make the other happy, and sometimes the other fails to make us happy.</p> <p>We end up assuming that the other wishes ill of me. it is very important that we understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only</p> <p>Example: breaking of glass No response of a friend who is in deep thoughts. Not taking phone call etc. Trust is foundation value because without trust no relationship can be formed.</p>	[10]
Q3 (b)	<p>Comprehensive human goal.</p> <ol style="list-style-type: none">1. Right understanding is necessary for all human beings. When one does not have the right understanding, one remains disturbed and creates disharmony with other human being as well as with rest of nature.2. Prosperity is needed in every family. Prosperity in the family means that the family is	[10]



	<p>able to identify its needs and is able to produce/achieve more than its requirements.</p> <p>3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.</p> <p>4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.</p> <p>This is the Comprehensive Human Goal.</p> <p>This will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:</p>	
Q4 (a)	<p>co-existence There are two kinds of realities in existence and these are: Space and Units (in Space). Between every two units, there is space. The units exist in space.</p> <div style="border: 1px solid black; padding: 10px; margin: 10px auto; width: 80%;"> <p style="text-align: center;">Existence</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p>Units (<i>ikār</i>)</p> <p>Limited (<i>sīmit</i>)</p> <p>Active (<i>kriyāśīl</i>)</p> <p>Energized (<i>ūrjit</i>)</p> <p>Each unit recognizes and fulfils its relation with other units (<i>parasparatā ko pahachānanā, nirvāha karanā</i>)</p> <p>Self-organized (<i>niyantrit</i>)</p> </div> <div style="text-align: center;"> <p>submerged in</p> </div> <div style="text-align: center;"> <p>Space (<i>Śūnya</i>)</p> <p>Unlimited(<i>asīmit</i>) All pervading (<i>vyāpaka</i>)</p> <p>No-activity (<i>kriyā śūnya = śūnya</i>)</p> <p>Energy in Equilibrium (<i>sāmya ūrjā</i>) Constant Energy</p> <p>Reflecting, transparent (<i>pāradarī</i>)</p> <p>Self-organization is available (<i>niyantran upalabdha</i>)</p> </div> </div> </div> <p>Each material and conscious unit is submerged in space and each unit is energised, self-organized and recognizes and fulfils its relationships with other entities. This is the entirety of existence and it is harmonious.</p>	[08]
Q4 (a) i	<p>My role in existence</p> <p>Knowledge of human(e) conduct. Having understood 'I' and the entire existence, we understand our relationship with every unit in existence and fulfil it, leading to mutual happiness and prosperity.</p> <p>I have the right understanding: i.e. understanding of existence, understanding of the Self, and understanding human(e) conduct. This is the same as understanding the harmony at all four levels of our existence.</p>	[04]



	<p>'activity completeness' With right understanding, the activities of 1) Realization and 2) Understanding – get expressed, conduct completeness' as all the activities in 'I' are now expressed. There is completeness in the ability of 'I' to live with right understanding at all the four levels, leading to mutual fulfilment,</p>	
ii	<p>Material Order – is characterized by composition-decomposition. It does not 'grow'. For 'growth', today we are putting all efforts into the material order like more cars, roads, bigger buildings etc. But the material order does not grow and thus we cannot be satisfied, because, it is only accumulation. With material order, the development' is not reversible and non-cyclic.</p> <p>Due to lack of Right understanding, we are focusing on the material order and not the plant order (which anyways grows.) Thus, we are not really 'growing', we are only 'accumulating'.</p> <p>Hence, we think, we all have to struggle to survive; snatch it away from the other leading to lot of competition.</p> <p>Also we are ignoring the needs of the Self ('I') and mainly focusing on physical facilities, which are in the material order. Accumulation in the material order cannot be a substitute for the needs of 'I'. Work on the material order needs to be done in the light of understanding in 'I' and the needs of 'I'.</p>	[04]
4b	<p>Classification of Units into Four Orders Although the units are innumerable, they can all be classified into just four orders:</p> <ol style="list-style-type: none">1. Physical order – this includes units like air, water, metal and so on.2. Bio order – this includes grass, plants, trees, etc.3. Animal order – this includes animals and birds.4. Human order – this has human being only. <p>Harmony among the Four Orders</p> <p>There is mutual fulfilment among the first three orders in nature.</p> <p>The soil-plant interaction is an example of mutual fulfilment between the physical order and the bio order. Animals and birds depend on plants for their food. At the same time, animals and birds help to spread the seeds of plants from one place to the other. /protect plants from harmful insects and pests.</p> <p>The units of physical order, like air and water, are essential for animals to survive. In turn, animals enrich the soil – their dung and their dead bodies act as very good manure which makes the soil fertile.</p> <p>These three orders are enriching for the human being too.</p> <p>Human being is not only unfulfilling for the other three orders, rather it is dominating and exploiting them, to the extent of global warming and climate change</p>	[07]
Q5 (a) i	<p>Ethical human conduct.</p> <ol style="list-style-type: none">1. Values: Values are a part of our ethical conduct. When I understand the reality and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality. The participation of mine in this existence in terms of fulfilment of these universal human values.2. Policy: I always think, behave and work towards nurturing harmony. It leads us to	[05]



	<p>adopt policies conducive to human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding.</p> <p>3. Character: The definiteness of my desire, thought and selection gives definiteness to my living. Definiteness of character is the outcome of the definiteness of my behaviour and work.</p> <p>This can be mainly characterized in terms of the following: Chastity in conjugal relationship Rightful production acquisition and utilization of wealth</p> <p>We can further qualify the ethical human conduct on the basis of the following:</p> <ol style="list-style-type: none"> 1. it is naturally acceptable to me and does not give rise to conflict within. 2. it is in consonance with the right understanding of the reality – the underlying harmony at all levels. 3. it leads to mutual fulfilment with other people and mutual enrichment with rest of nature. <p>Thus, the 'ethical conduct' is self-satisfying, people-friendly, eco-friendly and universal.</p>	
Q5 (a) ii	<p>Implications of Value-based Living at the level of individual:</p> <ul style="list-style-type: none"> • Transition towards happiness and prosperity will take place at the individual level. • start getting rid of the contradictions and conflicts within, • able to answer his/her questions by exploring within the self. • This will help the individual get rid of the tension, frustration, depression, one-upmanship and other such situations that he/she doesn't want to be in and will facilitate definite and predictable human conduct in him/her. • The feeling of Sanyam will enable a proper care and use of the Body. It will instill self-confidence and spontaneous joyfulness in the individual. This will in turn help the individual reduce the feeling of financial insecurity caused due to ill-health. 	[05]
Q5 (a) iii	<p>Explain any two unethical practices and what methods can be tried to curb them</p> <p>Some unethical practices</p> <ol style="list-style-type: none"> 1. Corruption in multiple forms and at various levels 2. Tax evasion, misappropriation and misuse of public funds 3. Misleading propaganda, unethical advertisements and sales promotion 4. Cut-throat competition 5. Exploiting the weakness of consumers through various enticements 6. Adulteration and spurious production <p>Methods used to curb them are</p> <ol style="list-style-type: none"> 1. Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies 2. Administering oaths and prescribing codes of ethical conduct for specific professional disciplines 3. Setting up mechanisms for intensive audit inspection and monitoring the activities 	[05]



	<ol style="list-style-type: none">4. Framing more stringent laws and devising harder punishments for offences5. Promoting transparency in working systems through mechanisms like RTI (right to information act), etc.6. Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media7. Encouraging whistle blowing by individuals or groups8. Setting up vigilance commissions, ethics committees, tribunals, consumer protection forums etc.9. Filing public interest litigations etc. <p>Here the focus curbing the ill effects rather than rectifying the root cause, namely the faulty world-view.</p> <p>The real way out is to work towards developing the ethical competence by transforming the consciousness of the people through right understanding.</p>	
Q5 (a) iv	<p>Holistic Management Models:</p> <p>Focus is at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania.</p> <p>The following criteria can be chosen for a humanistic management model:</p> <p>The whole unit working as a well-knit family, Cooperative and motivational</p> <p>Ensuring correct appraisal of human labour</p> <p>Targeting employer-employee and consumer satisfaction and not profit maximisation</p> <p>Sharing of responsibility and participative mode of management</p> <p>Continuous value addition of the persons involved</p> <p>Effectively integrating individual competencies and complementarity</p>	[05]
Q5 (b)	<p>Students can write some proposals which they have been able to verify.</p> <ul style="list-style-type: none">• Like living with feeling of relationship.• Ensuring harmony• Complementarity with others• Trust on others• Relationship with family members and friends.• Nurturing, protection and right utilization of body.• Working for sustainable development.	[05]

