



Shirpur Education Society's
R. C. PATEL INSTITUTE OF TECHNOLOGY, SHIRPUR

An Autonomous Institute

(Affiliated to Dr. Babasaheb Ambedkar Technological University, Lonere)

आर. सी. पटेल इन्स्टिट्यूट ऑफ टेक्नॉलॉजी, शिरपूर
(स्वायत्तं महाविद्यालय)



Academic Year (2021-22)

Year: 2 Semester: IV

Program: B. Tech. (All Branches)

Subject: Universal Human values

Date: 27/06/2022

Max. Marks: 75

Time: 10: 30 am to 1:30 pm

Duration: 3 Hours

REGULAR EXAMINATION

ANSWER KEY

Question No.		Max. Marks
Q1 (i)	<p>Two Domains; - Value Education- What to do, Skill Education: - How to do.</p> <p>Complementary as value education gives goal and skills help to achieve it. Values help to identify need of physical facility; skills help to ensure adequate physical facility.</p>	[05]
Q1 (ii)	<p>The Process of Self-Exploration We have already started identifying the process of self-exploration. Now we can look at it in more detail. As mentioned earlier, whatever is stated here is a proposal, do not assume it to be true or false, right or wrong. Verify it – verify it on your own right, on the basis of your natural acceptance. However, verifying it on the basis of natural acceptance is only a part of the process. What more is needed will now be presented. Look at fig. 2-3. It represents the complete process of self-exploration. The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with. The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living there are two parts – one is the behavior with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. 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. Similarly, when we are working with rest of nature, on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. 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. Diagram on page 22. Proposal → Verify on natural acceptance → experiential Validation → live according to it Will lead to mutual happiness and mutual prosperity.</p>	[05]
Q1 (iii)	<p>The basic aspirations of human being, i.e. happiness, prosperity and its continuity, are fulfilled by right understanding, relationship and physical facility, in that priority order. A human being working for all three of them can be fulfilled. Therefore, a human being living with all three is living with ‘human consciousness’. On the other hand, if one is living for physical facility alone, one is living with ‘animal consciousness’. While physical facility may suffice for animals, it is not adequate for human being to be fulfilled. Now you can find out if development would basically mean development of human consciousness in the</p>	[05]



Shirpur Education Society's
R. C. PATEL INSTITUTE OF TECHNOLOGY, SHIRPUR

An Autonomous Institute

(Affiliated to Dr. Babasaheb Ambedkar Technological University, Lonere)



आर. सी. पटेल इन्स्टिट्यूट ऑफ टेक्नोलॉजी, शिरपुर
(स्वायत्त महाविद्यालय)

	<p>human being, or just the development of physical facility is sufficient. A word of caution here. By using the word ‘animal consciousness’, we are not trying to demean animals. Animals living with animal consciousness they are in harmony this is fine Human being living with human consciousness they are in harmony this is fine Human being living with animal consciousness they are in disharmony this is the problem Animals living with animal consciousness, living for physical facility alone, living for food, shelter, etc., are just fine – they are in harmony with the rest of nature! Only when human beings try to fulfil themselves on the basis of physical facility alone, they tend to be in disharmony within and in disharmony with others. The problem is with human being living in animal consciousness. You can see that opposition, struggle, war, etc. is on account of such human beings. You may call this as inhuman-consciousness or something else, if animal consciousness gives a sense of demeaning the animals. Holistic Development (Transformation from Animal Consciousness to Human Consciousness) With this background refer to fig. 3-6 and ask yourself: 1. What is naturally acceptable to you – to live with animal consciousness (inhuman consciousness) or to live with human consciousness? 2. Where are we now? Living with animal consciousness or human consciousness? 3. Whether this transformation from animal consciousness to human consciousness is desirable or not desirable?</p> <p>Education-Sanskar has the pivotal role in the development of human consciousness. It has to ensure right understanding in the Self of every child, capacity to live in relationship with other human beings as well as the capacity to identify the need for physical facility, the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity. Such an education will eventually be able to prepare the child with the competence to be in harmony within, to live with definite human conduct and to be in harmony with the world outside for actualizing an undivided society and universal human order.</p>	
Q1 (iv)	Prosperity is the feeling of having or producing more than required physical facility. • To have a feeling of prosperity, two things are required: o Right assessment of physical needs, along with their required quantity o Ensuring the availability / production of more than required physical facility A prosperous person thinks of right utilization and nurturing the other, while a deprived person thinks of accumulation and exploiting the other. Two Examples can be their own.	[05]
Q2 (i)	The Self has the activity of desire, thought and expectation. In fig. 6-1, three sets of the activities of the Self are mentioned. Desire is about what you want to be. It is the name given to the activity of imaging. Since we use the word desire quite often, we are talking about it here, but what we can actually observe within, is the activity of imaging. It is like that for other activities of the Self also. So, desire is the power for the activity of imaging. You are making an image in the Self. When we say desire, it is in the form of an image which you have created within. For example, if there is a desire for a big house, you want to become the owner of a big house. So, when you say desire for a big house it means you want to be the owner of a big house and you have an image of this. Desire means imaging of ‘what you want to be’. Thought is the power for the activity of analyzing, trying to work out the details of ‘how to fulfil your desire’. When you have a desire for becoming an owner of a big house, you try to work out the details of the house.	[05]



	<p>For example, will you have a dining room, a bedroom, a kitchen, a veranda, a bathroom, so on and so forth – this is called analyzing. You are trying to separate different parts of the image, trying to work out the details of the image, trying to analyze the image – that is called thought. You generate lots of possible details, and you are taking up some of them. For the verandah, you may have lots of possibilities – an open verandah, a partially covered verandah and so on. You compare these possibilities and take up some of them. Which ones you will take up and which ones you will not depends on your basis for comparison. Thought is the activity of analyzing based on comparing various possibilities to fulfil your desire. We can see that desire is about ‘what to do’ or ‘what to be’ and thought is about how to fulfil the desire. So, thought is about ‘how to do’. Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analyzing that image, trying to work out the details of it, and now you are trying to fill the finer details, like the smoothness of the walls, the colors, etc. – that is the activity of selecting. Here is a house, a drawing room and you want to decide whether to put white color, green color or blue color on the wall. This selection of color is based on your taste. If you had visited some place and you saw a cream color room which you happened to like, it is now part of your taste. So now when you are selecting colors, you selected for cream color. Expectation is the activity of selecting which is of course on the basis of tasting.</p>	
Q2 (ii)	<p>If you look into it (refer to fig. 6-4), you will find that there are three possible sources of motivation for imagination: 1. Preconditioning 2. Sensation 3. Natural Acceptance</p> <p>Preconditioning as a Source of Motivation for Imagination A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. If your friend also says you have to come first in the class, if your teacher also says you have to come first in the class, you get a strong desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves. If you ask yourself whether you want to come first in the class or you want to understand what is being taught, what is the answer that you get? What is your natural acceptance? Given all the choices, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity – that is your natural acceptance. However, you desire to come first in the class because somehow you have now started relating it to your happiness or under the pressure (or influence) of your parents, your teachers, your friends or the society around. It may not be your natural acceptance, but you have made it your desire without verifying it for yourself. Like this you can see that a large percentage of your desires are motivated by preconditioning. They are not your natural acceptance, but you have made them your desire under some influence or pressure; and you may not even be aware of it! If you are not even aware of them, they are riskier for you as they might mislead your desires and you may not even notice it. In fact, a little awareness will show that the way we dress, what we select to eat, the way we talk, the way we behave... most of these are coming from our preconditioning. Another major source of our desire, our imagination is the sensation. Sensation is</p>	[05]



	<p>the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose). For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by that car. You start desiring for that car now, because you happened to like the colour, or you happened to like the shape, speed or something else. So, this sensation has made an impact on you. So, now you have a desire for the car. Does it happen? Sensation has an important role in our imagination. See, if that is how it has been happening. Many of our desires are governed by the sensation that we get from the sense organs and we may feel motivated to fulfil those desires without being able to relate them to the continuity of happiness.. These are the two major sources of motivation for our imagination. One is the preconditioning and the other is sensation.</p> <p>Natural Acceptance as the Most Authentic Source of Motivation for Imagination</p> <p>The third source of motivation is our natural acceptance. Some people also refer to it as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination. Try to find out what your natural acceptance is:</p> <ul style="list-style-type: none">• To respect or to disrespect others?• To protect your Body or to damage your Body?• To eat food that nurtures your Body or to eat food that harms your Body? <p>It is as simple as that. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance. We will look into this third possibility in more detail as we go further</p>	
Q2 (iii)	In this process, the Body is used as an instrument. For nurturing, protecting and rightly utilizing this instrument, physical facility is required from time to time. A part of my programme is to produce the required physical facility, and also to protect it and rightly utilize it. This production, protection and right utilization of physical facility is only a part of my full programme. A rough estimate is that the programme related to physical facility is less than one fourth of my programme. Physical facility is required primarily to ensure harmony with the Body – my body and the Body of my family members. It is also required for right utilization of the Body	[05]
Q2 (iv)	Right Utilization of the Body As we have seen in chapter 1, the value of any entity is its purposeful participation in the larger order. In the case of the human body, the larger order is the human being. Therefore, right utilization of the Body would mean that it is used in the process of fulfilling human aspiration. If I am using the Body in the process of fulfilling my need, it is right utilization of the Body. If I am using my body for anything else, would you call it right utilization? Thus far, we have seen that our aspiration is continuous happiness and prosperity. Right utilization of the Body would be for fulfilling this aspiration. We have seen that the need for happiness is fulfilled by right understanding and right feeling. Right utilization of the Body would mean using the Body for right understanding and right feeling. We have also seen that the need for prosperity is fulfilled by right understanding and physical facility. Therefore, right utilization of the Body would also include work with rest of nature to produce physical facility, to protect it and to rightly utilize it.	[05]



Q3 (i)	<p>There are nine feelings in relationship. These are the feelings which we can understand which we can ensure within ourselves which we can share with others and thus ensure mutual fulfilment in relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being. Feelings (values) in relationship – nine feelings 1. Trust (foundation value) 2. Respect 3. Affection 4. Care 5. Guidance 6. Reverence 7. Glory 8. Gratitude 9. Love (complete value) First of all, let us investigate if these feelings are naturally acceptable to us or not. For example, we can ask ourselves what is naturally acceptable to us:</p> <ul style="list-style-type: none">• Feeling of trust or mistrust• Feeling of respect or disrespect• Feeling of affection or jealousy• Feeling of care or exploitation• Feeling of guidance or misguidance• Feeling of reverence or irreverence• Feeling of glory or inglorious feelings• Feeling of gratitude or ingratitude• Feeling of love or hatred <p>It will be quite obvious which feelings are naturally acceptable to us. Then we can explore if these feelings are naturally acceptable just to us or they are naturally acceptable to others, and ultimately, to everyone. You will see that these feelings are naturally acceptable to you, therefore, having these feelings in yourself leads to your happiness. When you have a feeling of respect within you, you are comfortable within, you are in harmony within – because this feeling of respect is naturally acceptable to you. When you are in harmony within, you are in a state of happiness. On the other hand, if you have a feeling of disrespect for the other, you are uncomfortable within because you are in contradiction within – the feeling of disrespect is not naturally acceptable to you. Just by having this feeling of disrespect, it leads to contradiction within yourself and therefore, leads to a state of unhappiness within. This is the case even if you have not shared it with the other, even if you have not expressed it to the other. This disharmony within is making you uncomfortable and therefore, unhappy. Are you able to see that? Also, you can find out if the complaints regarding the lack of fulfilment in relationship have to do with the absence of these feelings.</p>	[05]
Q3 (ii)	<p>Distinguishing between Intention and Competence (The common mistake in relationship is due to confusion between intention and competence) Now if you try to analyze this set of responses, many things will get clarified. Look at the whole situation. Look at your response to these statements, about your intention (natural acceptance) and about your competence (ability). You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). You think that you are a good person as your intentions are good. Refer to fig. 8-2. Can you see that you evaluate yourself on the basis of your intention? On the other hand, when you evaluate the other, you evaluate him on the basis of his competence. You find that he is not able to make you happy all the time. Many times, or most of the time he ends up making you unhappy. Therefore, you think that the other wants to make you unhappy. You have a doubt on other's intention. When you find that the competence is missing, you have the doubt. But this doubt does not remain limited to the competence, rather you start concluding about his intention. On the basis of his state of the competence, you start doubting his intention!</p>	[05]
Q3 (iii)	<p>One criterion for the differentiation is on the basis of body (fig. 8-5). One set of our basic criteria for giving respect is related to body – on the basis of age, gender, race and physical strength. We keep saying – respect elders. What about younger people? What about the children? Do they deserve respect or not? Since we are not able to see this similarity generally, we are not able to see that children</p>	[05]



	<p>also need respect, just as older people do. Like this, we are differentiating on the basis of age, we are differentiating on the basis of gender. Many societies give higher priority to the male as compared to females or vice-versa; or giving priority to white as compared to brown and black. Similarly, we have been giving respect to those having more physical strength. If you observe all these bases of respect, is it really giving respect or is it discriminating? And when you are discriminating, will it lead to respect or disrespect? Of course, it will give rise to disrespect and that is the problem today. If you see around, all these bases of giving respect are generally discriminating which is leading to disrespect and therefore a lot of dissatisfaction, lot of opposition, lot of movements and revolts. You can see, there is movement against generation gap, movement against gender inequality, feminine movement, anti-racial movement and so on. All this is the basis of differentiation and it is causing disrespect in the name of respect. Interestingly all this is done in the name of respect. Of course, this differentiation is based on the gross misunderstanding or implicit assumption that the human being is equal to the Body; while the reality is that the human being is co-existence of Self and the Body. If we can realize this, we can evaluate the human being on the basis of Self and if we do that, we can see the similarity.</p> <p>You can see all this is differentiation and it is ultimately leading to disrespect because this is something which is not naturally acceptable. When it is not naturally acceptable, it leads to opposition and ultimately it leads to movement, revolt or to war.</p>	
Q3 (iv)	<p>Care and Guidance We can see that when we have a feeling of affection then the responsibility and commitment comes naturally. This starts reflecting in terms of the feeling of care and guidance. They are the natural outcomes of the feeling of affection. It can be seen in terms of 1. The feeling of responsibility towards the Body of my relative, and 2. The feeling of responsibility towards the Self of my relative. If I have this feeling of responsibility, what will I do? I would think in terms of nurturing the Body and protecting the Body. We already discussed what nurturing and protection of body entails. Let us continue with the example of the parents having the feeling of affection for the child and therefore, the responsibility of taking care of the child – both in terms of body as well as the Self. To care for the child, they nurture and protect the Body of the child. This can be seen in most parents. Mothers are willing to do it even if it may cause inconvenience to them. They are seen skipping their own food for feeding the child on time, or change their complete routine of the day for the sake of the child. When the child is small, it many a times wets the bed, or even wets the clothes of the parents. However, the parents take such things as a part of their responsibility to continue taking care without getting irritated or angry. They nurture the child regardless of whether the child is able to reciprocate or not, that is to say their feeling and fulfilment is, in some sense, unconditional. This is something which is quite common. Mothers particularly can be seen taking care of the child in terms of nurturing its body, protecting it and so on. Care is not only expressed to the child. It is also important for elderly, infirm and sick family members who need assistance to take care of their bodies, who need help to eat, who need help to keep their body clean and so on. In general, the feeling of care plays an important role in human relationship today, because the Body is considered to be most important. When guests come to your house, the food and drink is of great significance. They remember what was served the last time they came to your</p>	[05]



	<p>place, even more than what was discussed! You can see that in order to fulfil the feeling of care (commitment towards the Body), physical facility is required. Food, water and other physio-chemical things are required for nurturing the Body. Similarly, clothes and shelter are required for the protection of the Body. It may be useful to recall that for the fulfilment of the other feelings, physical facility has no significant role; at most, it plays a symbolic role. The feeling of care also makes a difference during the production, protection and right utilisation of physical facility. These actions are done with happiness, as a part of our responsibility, when we have the feeling of care; otherwise, they are treated as drudgery. When the mother is cooking food, with a feeling of care, the work is joyous. However, when a hotel employee is cooking the food, perhaps with a focus of the pay check, the work may not be joyous. Can you see that: Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.</p> <p>Now, looking at the feeling of guidance, it has to do with the responsibility towards the Self of someone we have accepted as a relative. What can be the responsibility towards the Self? Naturally, to help ensure right understanding and right feeling in the Self of the other. Once we can see that the other something that we naturally accept. Are you able to see that: Guidance is the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative? In families, we do try to guide the children to the best of our ability. We can observe how parents' guide the child to walk, to speak, to take care of the Body, to do household chores, etc. Similarly, as the child grows, the domain of guidance also widens. Sending the child for education, providing advices for betterment of the life, counselling for a successful life, etc. can be seen in most homes. Parents and other family members pass on what they know or assume to the children. If they have the understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony. On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, about difference between physical facility and happiness, etc. Then in place of providing guidance, the parents' preconditioning gets passed on to the children. Through that, the children may develop a mix of right and wrong preconditioning. Guidance is the need of every human being, not just the children in the family. Now if you can see this difference between the feeling of care and the feeling of guidance, we can look back and ask ourselves that when we are taking care of the child, are we taking care of both, care as well as guidance? Or we are largely focusing on the Body alone? You will see that our focus is mostly on care. We are focused largely on care because we have come to assume that human being is Body. We are not even aware of the Self. Therefore, we are not aware that we have to take care of the Self as well</p>	
Q3 (v)	Education-Sanskar Education is to develop the right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, nature/existence). Sanskar is to develop the basic acceptances of the harmony at various levels. These acceptances give rise to commitment to live with them. It also provides the foundation for preparation and practice of living in harmony at all levels. Preparation includes learning the skills and technology for living in harmony. Our living is an expression of our sanskar. Our world-view,	[05]



	<p>attitude, tendency, etc. are all part of the expressions of our sanskar. As proposed in chapter 3, the role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three: 1. Right understanding, i.e. understanding the harmony in the human being, in the family, society, nature/existence, thus understanding what to do as a human being at all these levels 2. Right feeling – the capacity to live in relationship with the other human beings – in family and in the society 3. Right skills for prosperity, i.e. • The capacity to identify the need for physical facility • The skills and practice for sustainable production of more than what is required (by way of labour using cyclic, mutually enriching process) • The feeling of prosperity These are the three major outcomes of human education and sanskar. This process can take place when the teacher has a feeling of affection and guidance for the student and the student has a feeling of gratitude and glory for the teacher. A person given human education will ensure right understanding and right feeling in himself, thereby living with continuous happiness. He will be able to identify the need for physical facility and produce more than what is required therefore, ensure prosperity in the family. With right feeling he will be able to ensure living in relationship with other human being leading to fearlessness in the society. And if the production is done by cyclic and mutually enriching process, he will also ensure co-existence in nature. The current education is hardly working on the first one – it is mainly talking about skills, not really paying attention to values. Instead of the right feeling, competition (feeling of opposition) is getting promoted. Instead of skills for prosperity, skills for exploitation are getting promoted. The major focus seems to be on accumulation of money, almost by any means.</p>	
Q4 (i)	Classification of Units into Four Orders Although the units are innumerable, they can all be classified into just four groups or four orders: 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 includes human being. It is relevant to classify the units based on their common intrinsic properties. These innumerable units can all be classified into just four definite orders. The four orders in nature have been classified on the basis of their distinct activity, innateness, natural characteristics and inheritance	[05]
Q4 (ii)	Chart on page 233 of Text Book ,2 nd revised edition.	[05]
Q4 (iii)	Existence is in the form of units submerged in space (see fig. 11-1). This is how the existence is. Units are limited in size, while the space is unlimited and all-pervading. Units are activity and they are active. Space is no activity. Units are submerged in space. Understanding Submergence Where are units – are they inside space or outside space? Tricky question, isn't it? Units are in space – they are submerged in space. When we say, units are submerged in the space, it means units are in space, they are inseparable from space. Where a unit is, space is also there. No matter where a unit is, or it is moved from one Class Notes for Foundation Course 86 place to the other, it is always in space. There is no way a unit can be taken out of the space or separated from the space. Existence is co-existence. It is in the form of units submerged in space. Submergence implies three things: 1. Units are energized in space 2. Units are self-organized in space 3. Units recognize their relationship and fulfil it with every other unit in space	[05]



Q4 (iv)	<p>Generally, the belief is that the existence is material in nature. The world of consciousness is not in the view at all. Consequently, the entire focus of development is on the material world and in particular on the physical order. Whatever we do with the material world is cyclic (see fig. 11-4). No matter how much we do in the material world, it is bound to stay cyclic. You can see that there is a cycle in the physical order, there is a cycle in the bio order and there is a cycle between the physical order and the bio order. These cycles have been alluded to in the chapter on harmony in nature. This part is cyclic in nature, it is impermanent. It will keep changing, keep going back to nature, no matter what we do. In that sense, there is no development here. We can meaningfully use this part as a resource. For human being, physical things have a role to play in its development. The material world is fulfilling for the material body. It can also be a resource for societal development. The bio order can be a resource for nurturing the Body, the bio order and physical order for protection of the Body and the physical order for constructing equipment and instruments for use in societal development. Of course, human processes of interaction with the material world have to be in tune with the natural laws – they have to be cyclic and mutually enriching. Only in the human order, there is a potential for development or transformation in the Self which is not cyclic. Development or permanent change is possible only in the domain of consciousness. So far, there has been very minimal effort on this possibility, due to the prevailing notion that human being is body (material) and the existence is material in nature. Now, with this notion set right, true development can take place. We have explored this in quite a bit of depth while discussing the Self in chapter 6. It is in terms of activity completeness and conduct completeness of the Self. Activity completeness is essentially developing right understanding (understanding co-existence) and right feeling (feeling of co-existence) in the Self. In other words, it means awakening to the activities of contemplation (of relationship, participation in the larger order), understanding (of self-organisation, harmony) and realisation (of co-existence, mutual fulfilment), as discussed in chapter 6. Conduct completeness means living on the basis of right understanding and right feeling. Part one is updating the sanskar (acceptances derived out of the accumulation of desire, thought and expectation in all time) in line with right understanding and right feeling. Part two is the expression in the form of behaviour, work and participation in the larger order. the behaviour with the feeling of co-existence within, is mutually fulfilling for the other human being. It leads to mutual happiness or justice. The work with rest of nature with the clarity of co-existence, is mutually enriching. It leads to prosperity in human being and preservation (enrichment, protection and right utilisation) of the rest of nature. The participation in the larger order leads to the fulfilment of human goal (happiness, prosperity, fearlessness and mutual fulfilment) in the entire nature. This development, this transformation in human being is facilitated by education-sanskar</p>	[05]
Q5 (i)	<p>Conduct includes what we think (our imagination) and what we do, as well as the basis of this thinking and doing (assumption or understanding). In fig. 12-1, it is shown that B1 or right understanding is the basis of thinking and doing. B1 motivates and guides our imagination (B2) and finally, if required, it is expressed through the Body in the form of behaviour, work and participation in the larger order. Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. The</p>	[05]



	harmony in the Self is naturally expressed and extended at all levels of our being as follows: Harmony at the level of Self Happiness Harmony of the Self with the Body Health at the level of body Harmony in the family, in human-human relationship Mutual happiness, justice, fearlessness Harmony with rest of nature Mutual prosperity – prosperity in human being and preservation of rest of nature Harmony with the whole of nature/existence Co-existence (mutual fulfilment) The ethical human conduct can be further grasped in terms of values, policy and character.	
Q5 (ii)	Salient Features Characterizing Ethical Competence These may be summarized as follows: 1. Clarity about the comprehensive human goal i.e. right understanding and right feeling in the individual, prosperity in the family, trust in the society and co-existence with nature. This implies that one is working for the comprehensive human goal and not just for the economic goal or for maximization of profits through one's profession. Any action has to be evaluated from the point of these four-fold objectives ingrained in the comprehensive human goal. 2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence, based on the right understanding of oneself and the rest of existence. From it also arises the firm conviction that each human being, including myself, will be fulfilled only in the process of working in consonance with this existential order. As a consequence, we are not influenced by the divergent or conflicting opinions of others or by superficial impressions. 3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity. Such a competence is acquired by continuously practicing to live in accordance with right understanding and not giving way to the contrary sensory motivations, fears and enticements. Thus, one is able to pursue the ethical path in all walks of life, including one's profession in an unflinching manner. 4. Competence of mutually enriching interaction with nature, ability to appropriately assess the needs for physical facility for oneself, the family and society as well as their sustainable fulfilment through production systems ensuring harmony with nature. As a result of right understanding, one is able to assess one's own needs appropriately and is also sensitive enough to the needs of others. In addition, one is clear that all needs are to be fulfilled only through harmonious, sustainable and mutually-enriching interaction with nature. 5. Holistic vision about technologies, production systems and management techniques. Development of holistic vision about technologies and systems is another important domain contributing to the competence in professional ethics. This aspect is generally ignored and does not feature in the prevailing discourses on professional ethics. However, for want of such a vision, one could be inadvertently propagating artefacts which are not really conducive to human welfare. 6. Adequate realisation of one's social responsibility. As people advance in their profession and occupy positions of power, their decisions and actions affect a large number of persons in addition to the natural environment. Therefore, it is very important for them to be continuously aware of their social responsibility. On the other hand, society at large has to remain watchful towards the conduct of its constituent members.	[05]
Q5 (iii)	A correct appraisal of the comprehensive human goal and human welfare and the realisation of coexistence at all levels enables us to visualize and gradually evolve a viable way of life to replace the prevailing pattern of human living. Thus, the	[05]



	<p>right understanding prepares us for moving towards the 'holistic way of life' which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly. With human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable. Right understanding also provides us the basis to evolve humanistic education system, holistic health care systems, appropriate technologies, production systems and management models, and an economic order based on recyclability and compatibility with nature. Also, with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family, an undivided society and a universal human order. All dimensions of such a universal human order can be worked out in detail in tune with the abovementioned objectives, as discussed in Chapter 9. On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will involve: a. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc. b. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows: Family Order \Rightarrow Family Cluster Order \Rightarrow Village Order \Rightarrow Village Cluster Order \Rightarrow City Order... \Rightarrow Nation Order... \Rightarrow World Family Order In each of these dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualize a harmoniously functioning system. In contrast, one can also study the functioning of nations and states today, and evaluate their working in the light of universal human order. We can identify the good things of the present systems and retain them in our own vision of a humane society and do away with the unacceptable features.</p>	
Q5 (iv)	<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. In order 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, i.e., (a) Catering to appropriate needs and lifestyles (b) Eco-friendly (cyclic / renewable and mutually enriching) (c) User-friendly – safe, economical and enhancing human capability In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise. As far as possible, priority should be for naturally available processes and systems. In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows: Criteria for Technologies The above-mentioned general criteria can be itemized into more specific form as follows:</p> <ul style="list-style-type: none">• Catering to real human needs• Compatible with natural systems and cycles• Facilitating effective utilization of	[05]



	human body, animals, plants and other natural materials • Safe, user-friendly and conducive to health • Producible with local resources and expertise as far as possible • Promoting the use of renewable energy resources • Low cost and energy efficient • Enhancing human interaction and cooperation • Promoting decentralisation • Durability, life cycle and recyclability of products.	
Q5 (v)	<p>With the right understanding and right feeling in you, you will develop the willingness and capacity to share with others. This is natural – you can see if you come to know something useful, you naturally want to share it! Sharing is the logical next step. Now, you are facilitating and developing other people to have the right understanding, right feeling and right thought. It involves dialogue and discussion with a view to facilitate self-exploration in the other. It can be in the form of informal talks and formal workshops. The people to share with would include:</p> <ul style="list-style-type: none">▪ Family members and friends: This will enhance the harmony in the family and enable you to participate more freely in the larger order. The family and friends may also contribute their time, effort and resources for it.▪ People who have interest and readiness for purposeful social effort and social development: There are many people who want to make effort for the betterment of the society. Through the sharing, and enhancement of their perspective they will be able to do what they are doing in an even more effective manner.▪ Educators, teacher and education administrators: Once they can see the possibilities, they will invest themselves to introduce human values in education, they will be able to refine the content and process of education and provide the education with even more responsibility.▪ People connected to governance: they will be able to introduce it in the policy level.▪ Your colleagues at work: It can be a part of the learning activities at your workplace. To start with, it is important to share only with those who are already willing to listen. If you start this step before you have done sufficient work on yourself, people may not be able to accept you as a preceptor.	[05]