

## Universal Human Values Model Paper Answers

Q. No	Question		Marks	Course Outcome	Cog. Level
<b>Part - A</b>			<b>10X1=10M</b>		
1	a	“A rich person need not be prosperous“ – Justify the statement with your answer.	1	CO1	K5
	b	Mention the three basic requirements for fulfillment of aspirations of every human being.	1	CO1	K1
	c	“Great people have superior natural acceptance”. Comment on the statement.	1	CO2	K4
	d	Choose the correct statement : (i) Self is an instrument of Body (ii) Body is an instrument of Self	1	CO1	K3
	e	Identify among the following that does not change with time: – Desire, Natural Acceptance, Sanskar.	1	CO1	K3
	f	Define Respect in relationship.	1	CO4	K1
	g	Mention the foundation value in relationship.	1	CO1	K1
	h	Society is an extension of family.- Explain.	1	CO3	K2
	i	Among the four orders, identify the constitution based order.	1	CO3	K3
	j	In order to establish harmony in Nature and whole existence, several new technologies must be developed. – Comment on the statement.	1	CO4	K4
<b>Part - B</b>			<b>4x15 =60M</b>		
<b>UNIT - I</b>					
2	a	Illustrate the process of self-exploration.	7	CO3	K2
	b	Summarize living in harmony at different levels.	8	CO2	K2
<b>(OR)</b>					
3	a	Explore various aspects of happiness and prosperity.	7	CO1	K4
	b	Identify the basic requirements for fulfillment of human aspirations. Justify each requirement.	8	CO1	K5
<b>UNIT - II</b>					
4	a	Distinguish between the needs of the ‘self’ and the ‘body’.	7	CO1	K4
	b	Outline programme for self-regulation and health in detail.	8	CO4	K2
<b>(OR)</b>					
5	a	“I am the seer, doer and enjoyer” – support the statement with necessary explanation and examples.	7	CO1	K5
	b	Compare the activities that are going on i) in the self and ii) in the body.	8	CO2	K4
<b>UNIT - III</b>					
6	a	Distinguish between intention and competence.	8	CO3	K4
	b	Explain identification of comprehensive human goal.	7	CO3	K2
<b>(OR)</b>					
7	a	Compare the following values in relationship. (i) Affection and Love                      (ii) Care and Guidance	8	CO3	K4
	b	Explain harmony from family order to world family order.	7	CO3	K2
<b>UNIT - IV</b>					
8	a	Discuss the four orders of Nature. Show that there exists interconnectedness and mutual fulfillment among them.	8	CO3	K2
	b	Summarize basis for humanistic education and humanistic constitution.	7	CO4	K2
<b>(OR)</b>					
9	a	Explain recyclability and self-regulation existing in Nature.	8	CO1	K2
	b	Discuss various steps for transition from the present state to universal human order at individual level.	7	CO4	K2

## **Shorts:**

**1. a. “A rich person need not be prosperous” – Justify the statement with your answer.**

Even though the person is rich, they still don't have happiness in the Self.

**b. Mention the three basic requirements for fulfilment of aspirations of every human being.**

- 1) Right understanding in the self,
- 2) Relationship with human beings and
- 3) Physical facility with rest of nature.

**c. “Great people have superior natural acceptance”. Comment on the statement.**

Their way of thinking is broad and unbiased so they achieve superior natural acceptance.

**d. Choose the correct one: (i) Self is an instrument of Body (ii) Body is an instrument of Self.**

Body is an instrument of Self.

**e. Identify among the following that does not change with time: – Desire, Natural Acceptance, Sanskar.**

Natural Acceptance and Sanskar.

**f. Define Respect in relationship.**

Respect can be defined as Right Evaluation. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

**g. Mention the foundation value in relationship.**

Trust.

**h. Society is an extension of family.- Explain.**

Family is a unit of society, families come together to make a society.

**i. Among the four orders, identify the constitution-based order.**

Society.

**j. In order to establish harmony in Nature and whole existence, several new technologies must be developed. – Comment on the statement.**

Because present-day technology can't be able to fulfil the requirements, we need new technologies with meeting the required criteria.

## Essays:

### Unit – 1:

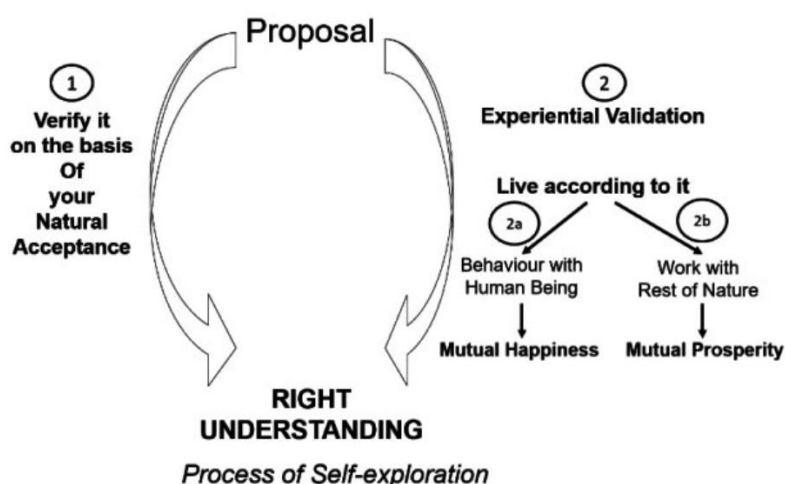
#### 2. a. Illustrate the process of self-exploration.

Self-exploration is the process of value education. It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Whatever is proposed, it is to be taken as a proposal and we have to decide on our own right whether it is naturally acceptable to us or not. If it is naturally acceptable, we have a feeling of relationship and if it is not naturally acceptable, we have a feeling of opposition.

- a) It is a process of dialogue between “what you are” and “what you really want to be”.
- b) It is a process of knowing oneself, and through that, knowing the entire existence.
- c) It is a process of recognizing one’s relationship with every unit in existence and fulfilling it.
- d) It is a process of self-evolution through self-investigation.

#### Process of self-exploration:

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



1. 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.

2. The second part is experiential validation. It implies to try to live according to the proposal. In living, there are two parts.

- a) The behaviour with other human beings. If behaving with other human beings as per the proposal leads to mutual happiness, the proposal is right.
- b) Working with rest of the Nature. If working with rest of the nature, on the basis of the proposal leads to mutual prosperity, the proposal is right.

When we are able to verify a proposal, both through natural acceptance and through experiential validation, the outcome is “right understanding”. If we are sure that any proposal is not naturally acceptable, then there is no need of going for the experiential validation.

### **b. Summarize living in harmony at different levels.**

There are many aspects or levels of living for human beings. It is an increasing expanse that starts with ourselves and expands to include things around us: namely, the people we live with on a daily basis i.e., our family, the larger society we live in, the nature we are dependent on, and then everything else, which we can call as existence (existence means all that exists). We are aware of some of these levels and not aware of some others. But, regardless of our awareness, we are in this 'totality' and live with this 'totality'. Hence, we can be happy only when we understand and live in harmony at all the levels.

**a) Living in myself:** We all have desires, thoughts, imaginations, beliefs and choices. This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from others, it again passes through our internal processes. We refer to this as 'Self'. This inner world co-exists with the body and together we refer to this as a human being. So far, we have ended up assuming things without really investigating into ourselves. We were busy to know about 'how to live!'. We have to begin 'knowing' ourselves and test our beliefs by passing them through our own natural acceptance.

**b) Living in family:** Our family is the first web of relationships for us, and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this 'family'. How I see myself, decides how I see the other in my relationships. If I can understand myself better and clearer, I am able to see the other clearer and better. This understanding becomes the basis of my relationship with others. In addition, for ensuring harmony in family and society, we need to understand the expectations in human relationships and the process for their fulfilment.

**c) Living in society:** Family is the building block of society. Our family is part of a large group of people we live with, where there are interdependencies about food, clothing, services, health, education, justice, etc. This is our society. As we understand ourselves and our relationship with our family members, we also understand the other in society, and are able to fulfil our relationship with them.

**d) Living in nature/existence:** We are on this Earth, with the plants, trees, birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat. Our planet is surrounded by a larger system of planetary bodies including moon, sun and the infinite stars and planetary systems that surround us. Our earth co-exists with all that there in the entire existence. When we understand nature, we are able to engage with it in a relationship that leads to mutual fulfilment.

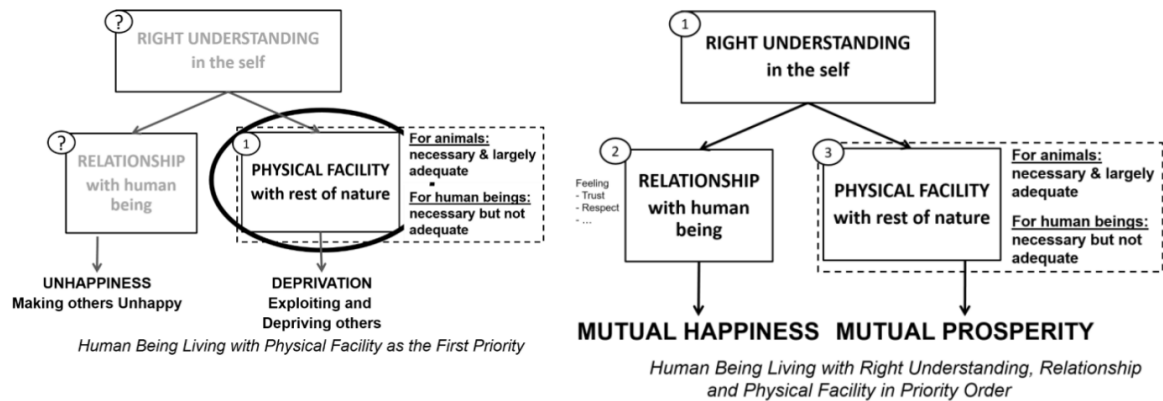
### **3. a. Explore various aspects of happiness and prosperity.**

**Happiness:** It is the state of being in harmony at all the four levels – individual, family, society and nature/existence. When we are in the state of harmony, we experience no struggle, no contradiction or conflict. We enjoy such a state of being and we wish to have its continuity. On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves and about others, we cannot feel happy as they are the states of conflict and disharmony. We never want to be in such states and try to change them.

**Prosperity:** It is related to materials things called as 'physical facility'. Prosperity is the feeling of having more than required physical facility. In order to ascertain prosperity, the most important thing is to quantify the physical facility we require. We can be prosperous only if there is a limit to the need

for physical facility. In order to feel prosperous, we need to first decide how much wealth/physical things are needed. Otherwise, it is like trying to fill water in a glass that has no bottom; the glass will never be filled, howsoever, one may try.

**b. Identify the basic requirements for fulfillment of human aspirations. Justify each requirement.**



The right priority order of the requirements for basic human aspirations is:

- 1) Right understanding in the self,
  - 2) Relationship with human beings and
  - 3) Physical facility with rest of nature.
- Right understanding + Relationship = Mutual happiness
  - Right understanding + Physical facility = Mutual prosperity

Through right feelings in relationship, based on right understanding, we can ensure mutual happiness - happiness for ourselves and happiness for others. With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity.

## **Unit – 2:**

### **4. a. Distinguish between the needs of the ‘self’ and the ‘body’.**

The Self requires happiness. If someone respects us, we feel happy. The feeling of respect is one of the needs of the Self. Body requires physical facility. For example, it requires food, water, etc. We can see that both food and respect are required for human being. One cannot be replaced by the other. By providing food only, one cannot ensure respect. Similarly, just by giving respect, food is not ensured. They are different types of needs and both should be fulfilled separately.

In terms of time, the needs of the Body are temporary. Body cannot take food continuously. It wants food only when it is hungry. If we are forced to eat when the stomach is full, we find it uncomfortable and intolerable. But, the needs of the Self are continuous. It wants to be happy continuously. Hence, it requires right feelings, like respect continuously. If there is a break in the feeling of respect for us, we feel uncomfortable.

Further, the needs of the Body are measurable and quantitative. We can have food in limited quantity; we require clothes, shelter, etc. in limited quantity. But, the needs of the Self are not quantitative, rather they are qualitative. They cannot be measured. It is possible to have a feeling or to not have a feeling. We cannot have more respect or less respect. Either we have respect or we don't.

### **b. Outline program for self-regulation and health in detail.**

**1. Nurturing the Body:** Body is a wonderful self-organized system. Each part co-exists in harmony with every other part. Nurturing means providing the necessary inputs to it. The right inputs nurture the Body, without disturbing its harmony. The programme for nurturing and maintaining health of the Body includes the following:

1a) The intake includes the air, water, sunlight, food, etc. The air should contain necessary oxygen, and water should be sufficiently pure and contain necessary minerals. Exposure of the Body to sunlight provides vitamin D. The food should be nutritious, easy to digest and should be tasty for the Self. Taste is a way the Body recognizes the food and secretes appropriate digestive juices.

1b) A regular daily routine is necessary for health of the Body. The activities of the Body like waking up, cleaning the Body, eating, physical work and sleeping should take place at prescribed times. Further, based on the seasonal changes, some modifications are to be done in the routine. For example, when seasonal changes occur, digestion becomes sluggish and traditionally, fasting or intake of light food is suggested.

2a) The Body needs adequate movement and exertion to maintain its health. It also needs physical facility for its upkeep. Labour is the effort a human being does on the rest of nature. There are two categories of labour. One results in production of physical facility. Some 4-6 hours of labour a day provides sufficient body movements to keep the Body in good health. It is interesting to note that with this much labour, more than enough physical facility can also be produced. For example, daily 2 hours of labour in the field is enough to grow vegetables for a family of 10 members. The second category is service in which maintenance and upkeep of a physical facility or body is ensured; even though no physical facility is produced. For example, repair/maintenance of instruments/equipment, etc. A life style which includes

appropriate intake, routine and labour, would be generally sufficient to keep the Body in good health. However, if we are unable to do that, or in spite of this effort, there is some disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

2b) Exercise requires exertion or physical effort; and it also ensures movement of the Body. The major difference between labour and exercise is that in exercise no physical facility is produced. Exercise is quite useful in maintaining the health and fitness of the Body. Various means of exercise include walking, jogging, swimming, weight lifting, etc. Most of the outdoor and indoor games also provide exercise.

3a) Due to any reason when internal or external organs get stressed, harmony of the Body is disturbed. For example, due to repetitive nature of your work, inactivity due to lack of work, or any accidental happenings. There is a need for keeping the internal and external organs in harmony by appropriate means like specific postures, etc.

3b) If breathing is disturbed due to any reason, the harmony of the Body gets disturbed. In that case, balancing the breathing is necessary, through appropriate breathing exercises. In general, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a, 3b). Despite these, if there is some problem in the health of the Body, then we take medicine and ultimately, we also take treatment when all this does not work.

4a) The Body is self-organized and naturally in harmony. It is able to recover itself from many disturbances. For example, if there is cut in the skin, the Body has the capacity to heal it. Medicine is used only to assist the Body to return back to harmony. An antiseptic ointment is medicine for helping the Body to heal a cut, while protecting the Body from potential infections. In some cases, medicinal materials also become a part of our food. For example, turmeric is a natural antiseptic. Such food is not only nurturing for the Body, but also protects the Body from infections.

4b) In case, the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment. For example, dialysis in case of kidney failure. Similarly, in case of an accident, a ventilator may be required to perform the breathing function, while the Body is occupied in self-healing.

**2. Protecting the Body:** Providing a conducive physical environment includes clothing, shelter, vaccinations, etc. is all a part of protection of the Body. Weather-appropriate clothing is required to protect the Body from excessive heat, cold, rain, etc. Shelter is required while the Body is resting. Vaccinations are necessary for developing antigens to protect the Body from viruses, etc. Thus, various protective measures are required for the Body.

**3. Right Utilization of the Body:** It is well-known that 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. Hence, right utilization of the Body would mean that it is used in the process of fulfilling human aspiration. The basic human aspiration is to be happy and prosperous, and it is fulfilled by right understanding, right feeling and required physical facility.



**5. a. “I am the seer, doer and enjoyer” – support the statement with explanation and examples.**

**I am the Seer:** It is the Self that sees the reality; that understands the reality. You can observe that while reading this book at this moment, you are seeing the words with the help of your eyes. But, understanding the words and associating the meaning to the words is not done by eyes. The eyes (or any other sense organs) are a tool. They do not see; the Body does not see. Rather, it is the Self which sees through the eyes. It is the Self which associates meaning, which understands, with the help of the Body as an instrument. When you carefully observe within, you don't even need to use the senses. For example, to see your feeling, to see if you are happy or unhappy, you don't require any sense organ. The Self is directly able to see the feelings, desires, thoughts, expectations, etc. without the need of the Body. Thus, the Self is the seer, it is the one which understands, and in the process, the Body may be used as an Instrument, as and when required.

**I am the Doer:** Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do. For example, you are reading this book right now with the help of your eyes. Now, observe who has taken the decision to read the book – eyes or you (Self)? Since you decide what to do and what not to do – you (Self) are the doer. To execute your decision, you use the Body as and when required. Further, there are activities of the Self where the Body is not at all involved, like desire, thought and expectation. Suppose a person wants to take revenge on another person. He thinks of taking revenge for some time, say 2 hours. Later he drops that idea of taking revenge. Now, who dropped the idea – Self or the Body? We can see that it is the Self that decides. In this way, I am the Doer.

**I am the Enjoyer (Experiencer):** It is the Self that feels enthused or depressed, or angry or delighted. The feelings are in the Self and not in the Body. Of course, there is an impact of these feelings on the Body; so, if you are enthused, your body is more energetic; if you feel angry, your breathing may become faster and so on. It is the Self that experiences the happiness and unhappiness. In this sense, I am the enjoyer.

**b. Compare the activities that are going on i) in the self and ii) in the body.**

The activities of the Self are desire, thought and expectation. They are continuous in time. For example, the activity of thought takes place continuously. When we are bored of thinking about one thing, we start thinking of something else. On the other hand, any work that we take from the Body, like eating, walking, etc. is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous.

In fact, the activities of the body, like eating and walking are not the activities of the body alone. They involve the Self also. The Self makes the decision to walk and the Body is walking. Similarly, Self makes the decision to eat and the Body is eating. The body is getting the nutrition and Self is getting the taste. However, there are activities of Body alone (without involvement of the Self), like heartbeat, blood circulation, etc.



## Unit – 3:

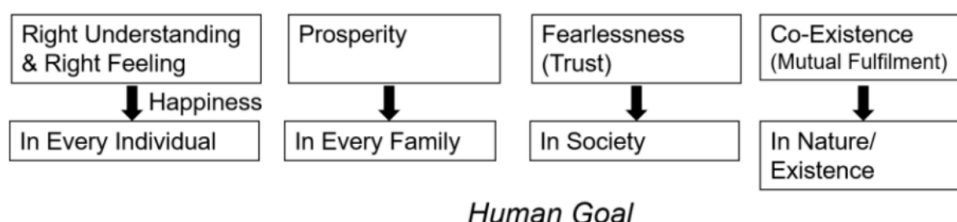
### 6. a. Distinguish between intention and competence.

The common mistake in relationship is due to confusion between intention and competence. It can be clarified based on a simple example of breaking a glass. If I break the glass, even for many times, I never doubt my intention (natural acceptance). I say that the glass was broken accidentally. I think that I am a good person as my intentions are good. But, when the other person breaks the glass, I start doubting his competence. This doubt does not remain limited to the competence, rather I start concluding about his intention, and I conclude that the other person is bad. This doubt on intention of the other has been a major source of problem in relationships. It leads to feeling of opposition, irritation or anger. We might have lost so many friends and relatives based on the confusion between lack of competence and doubt on intention.

Unconditional, continuous trust on intention based on natural acceptance	Try to improve his/her competence	Response
Doubt on intention	Get irritated, Get angry, or Have a feeling of opposition	Reaction

Another common mistake that we keep making today is to have feelings and relationships based on incidents. It does not work because these incidents depend on my competence and the competence of the other, and these competences with change with time. Hence, it may lead to lack of continuity in the fulfilment in relationship. On the other hand, if we are able to understand the feelings and relationships based on natural acceptances, there can be continuity in the fulfilment of the relationships.

### b. Explain identification of comprehensive human goal.



We can understand the human goals by exploring the following questions.

- Right understanding in every human being or only a few and others to follow them?
- Prosperity in every family to have accumulation, and others to be deprived and dependent?
- Fearlessness in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfillment) in nature or exploitation and domination of nature?

A little exploration will show that all four goals are desirable and required.

- Since individual human being is a basic building block for the family which is the building block of society, ensuring right understanding and right feeling in every individual is the first and foremost thing to do. It is the base for the other three.
- Families of such individuals (with right understanding and right feeling) only can identify their need for physical facility, produce more than that and ensure prosperity in the family
- Prosperous families living together in a relationship of mutual fulfillment can ensure fearlessness based on trust amongst themselves. Such a society can ensure mutual enrichment

## **7. a. Compare the following values in relationship: (i) Affection and Love (ii) Care and Guidance.**

### **a) Affection and Love:**

It is the feeling of being related to the other. When there are the feelings of trust on intention and right evaluation of competence in a relationship, I am able to define my complementarity with the other. In this way, I am able to accept the other as my relative.

- Affection is the feeling of acceptance for the other as one's relative. For example, parents generally have a feeling of affection for their children. Similarly, children also feel related to their parents.
- It is a naturally acceptable feeling and it is desirable in every relationship.
- This feeling can be in continuity only when the relation already has the feelings of trust and respect.
- The feeling of affection naturally bring responsibility and commitment for mutual fulfilment – at the level of both Self and Body.
- Lack of affection can be seen in the form of opposition or jealousy.

Love is the feeling of being related to all. Verifying on the basis of natural acceptance, we come to conclude that we want to be related to one or many, but ultimately to all. The feeling of being related to one or many is called affection, and the full possibility of feeling of being related to everyone is called Love. It is not confined only to human beings, but extends to all other units of Nature. We start with the feeling of Affection and we complete it with the feeling of Love. Hence, it is called complete value. If there is feeling of love in a relationship, it implies that all other eight feelings are already there in that relationship. Love is born out of understanding (and not based on sensation) that I am related to each and every human being and every unit of Nature.

### **b) Care and Guidance:**

The feeling of affection naturally brings the responsibility and commitment for mutual fulfilment. It starts reflecting in terms of the feeling of care and guidance. They are natural outcomes of the feeling of affection. Care can be defined as the feeling of responsibility and commitment towards (nurturing and protecting) the Body of my relative. If I have this feeling of responsibility, I would think in terms of nurturing the Body and protecting the Body. For example, parents having the feeling of affection towards their child, naturally take care of the child's Body. Parents do not worry about their inconveniences while taking care of the child's Body. They nurture the child regardless of whether the child is able to reciprocate or not, in terms of feeling and fulfilment. It is unconditional. Care is equally important for elderly and sick family members who need assistance to take care of their bodies.

Guidance is one of the natural outcomes of the feeling of affection. Guidance can be defined as 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. Parents and other family members pass on what they know or assume to the children. If parents have 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, etc., then in place of providing guidance, the parents' preconditioning gets passed on to the children. Guidance is the need of every human being, not just the children in the family.

### **b. Explain harmony from family order to world family order.**

A society is composed of families living together with a common goal. At each level, the harmony contributes to harmony at the next higher level. Human beings individually in harmony contribute to a family order that is in harmony. Families in harmony contribute to a harmonious societal order; and all the way to a world family order. This is called Universal Human Order.

Upon exploration, we can see that it starts with the family order as it is the smallest unit where all the dimensions of human goal start taking shape. We all have certain responsibilities at home, for example, sharing views on various topics, production of food grains, shopping for food, cooking food, etc. There is also some effort for development of life related skills – how to interact with others, how to take care of others, how to live with the neighbors and so on. This is all to do with sanskar. Health related aspects are also learnt while living in a family. Thus, there is some effort in the family for each of the dimensions. This is called family order. The scope is from this family order to world family order. After the family, we have family clusters, the village, village clusters... the nation and ultimately the world family. We move from family to the world family in ensuring all dimensions of human order and fulfill all the human goals. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, family is making effort for:

- Mutual development of right understanding and right feelings in every family member, including next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labor, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

The next level is family cluster order. Consider a simplest example of a marriage in a home. The associated families join in to make arrangements, take care of the guests and ensure that the function is organized smoothly. We can see that there is synergy in the goals of these families – all are making effort for the common human goal. At the base there is the feeling of relationship.

There is complementarity at the level of skills and a natural division of responsibility in each of the dimensions. It leads to fulfillment of human goal at the family cluster order. Such qualities are operated in case of larger orders for achieving the human goal.

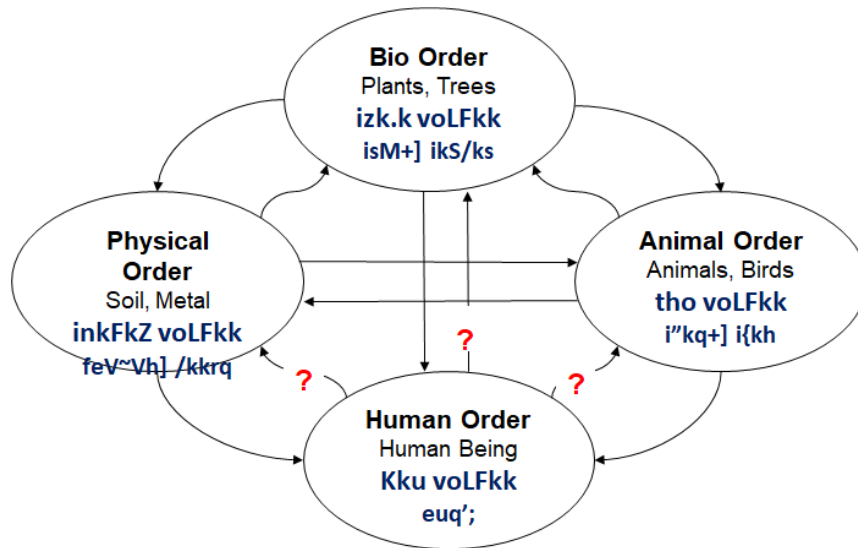
**Family Order ⇒ Family Cluster Order ⇒ Village Order ⇒ Village Cluster Order ⇒ City Order ... ⇒ Nation Order ... ⇒ World Family Order.**

Thus, every human being has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order to world family order through the other orders stated above. This is the scope of the systems in a human society.

## Unit – 4:

### 8. a. Discuss the four orders of Nature. Show that there exists interconnectedness and mutual fulfillment among them.

Nature is the collection of all the units – air, soil, water plants, trees, animals, birds, human beings, etc. Some units like atoms and molecules are very small in size – so small that we cannot see them with our eyes. On the other hand, some units are very large like earth, sun, other planets, etc. Each unit exists as an individual entity. It occupies a certain volume and has a definite shape and size.



- Physical order – soil, metals etc.
- Bio order – trees, plants etc.
- Animal order – animals, birds etc.
- Human order – human beings

There is a relationship of mutual fulfilment (harmony) amongst these 4 orders. The first 3 orders are mutually fulfilling for each other. They are fulfilling for human being also. It is naturally acceptable to human beings to be fulfilling for all the orders

The role of human being is to realize this mutual fulfilment – For this, all human beings need to do is:

- To understand that mutual fulfilment (harmony) is inherent in nature – we do not have to create it
- To live accordingly – then the mutual fulfilment amongst the 4 orders will be realized and there is provision in nature for living with mutual fulfilment (harmony)
- The units of physical order, like soil, water and air provide the basic materials for plants to develop, survive and grow. Thus, the physical order nourishes the bio-order. Similarly, when leaves, flowers and fruits of plants fall and degenerate, they get converted back into soil, making the soil fertile. Thus, the process is cyclic and mutually fulfilling.
- The interconnectedness can also be observed in case of animal order. The animals and birds depend on plants for their food, and also on physical order for water and air. For example, a cow eats grass as its food and the cow is also fulfilling for plants as well as their dung acts as very good manure which makes the soil fertile.
- It is interesting to note that these processes are going on in the forest without any human involvement. For enriching these three orders, we need not do anything from outside.
- It is clear that these three orders are enriching for human order also. Now, the question is, is the human being fulfilling for the other three orders? Human being is not only unfulfilling for the other

three orders, rather human being is dominating and exploiting them, to the extent of global warming and climate change.

- When we refer to our natural acceptance, we realize that we want to fulfil all the four orders. The feeling of exploitation is not naturally acceptable to us. But, the lack of fulfilment is due to lack of right understanding. When we have right understanding, we too naturally work with rest of nature for mutual fulfilment. Right understanding can be acquired through Education-Sanskar.

## **b. Summarize basis for humanistic education and humanistic constitution.**

### **Humanistic Education:**

Inculcation of the right understanding at all the levels and development of the competence to live in accordance with it, forms the core of 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.

- It facilitates the process of self-exploration which will lead to continuous self-evolution.
- It enables the realization of one's innateness, universality and definitiveness of ethical human conduct.
- It develops the assurance that only value-based living can be conducive to continuous happiness and prosperity to one and all.

### **Humanistic Constitution:**

Right understanding also provides the basis for a humanistic constitution which is essential to the development of an undivided society and universal human order. It is also conducive to the social justice.

Since the parameters of human welfare are universal, i.e., commonly applicable to all human beings, the efforts of human beings in order to achieve the common objectives cannot be conflicting to the interests of each other. But, at present such conflicts are there because of our ignorance, incorrect assumptions/beliefs. The systems at present are working to change behavior pattern of people by punishments. But the things can only be set by developing human consciousness and right understanding among people, and in no other way.

Humanistic education leads to human conduct, human constitution, universal human order, and in turn, universal human order ensures humanistic education for the next generation. Here, humanistic education is the entry point. That is why, educationists, teachers, education administrators and policy makers are responsible to bring about this transformation.

## **9. a. Explain recyclability and self-regulation existing in Nature.**

There is self-regulation in nature. It does not need to be regulated by human being to be in harmony. With right understanding, human being will also be self-organized, in harmony within and participate in the harmony in the larger order. There are several cyclic processes in nature.

**Example-1 water cycle:** evaporation of water from surface, formation of clouds, rain, streams, over-ground and underground water. Similarly, there are carbon, nitrogen, oxygen cycles in nature.

**Example-2:** In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved and self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there is lack of soil for new plants.

**Example-3:** The temperature of human body remains at around 37 °C even though people may live in an atmosphere with temperatures as much as +45 °C to -10 °C. It is by way of the self-regulation in nature. With right understanding of nature as it is and of how the nature is operated, human beings can be the most fulfilling units in nature. They can fulfil all the other three orders. For example, we can use solar power and plant-based fuels in place of petroleum and coal. By maintaining adequate forest and grassland, we can ensure conducive environment for the birds and animals also.

**b. Discuss various steps for transition from the present state to universal human order at individual level.**

In order to facilitate the journey towards harmony at various levels, it is necessary to make available appropriate content and methodology as well as the necessary wherewithal for value education which can effectively enable the process of transformation. The inputs in value education need to be made an integral part of our education. This needs large scale effort to

- a) Develop a rational and universally acceptable content and methodology for value education
- b) Preparation of appropriate resource material
- c) Adequate training of teachers to carry out this task effectively and at a large scale

**Step-1: Steps for Individual Transformation**

The change of ethos involves a long-drawn effort for transformation at the personal level. It involves three sub-steps:

- a) To verify the proposals on our own right, i.e., on the basis of our natural acceptance and our experiential validation. It leads to understanding of harmony. This in turn will guide the behavior, work and participation in larger order.
- b) To be aware of our self, of your imagination (desire, thought and expectation) every moment. With this awareness, it is possible to know the content of our imagination and accumulated acceptances.
- c) Self-evaluation – to evaluate our sanskar and our natural acceptance. This is to be started when we feel comfortable with first two steps above. The root desire behind every imagination is to be identified and the corresponding feeling/purpose is to be checked with natural acceptance. With continuous practice, the sanskar that is in line with natural acceptance will be reinforced, while that which is not in line with natural acceptance will become redundant, and will be dropped. Thus, the new sanskar will be more in harmony with natural acceptance than the previous sanskar.

**Step-2: Creating mass awareness towards holistic development**

With right understanding and right feeling in us, we will develop the willingness and capacity to share with others. This is a natural process. We facilitate and develop other people to have the right understanding and right feeling. This step involves dialogue and discussion with a view to facilitate self-exploration in others. The people to share with would include:

- a) Family members and friends: This will enhance the harmony in the family and enable us to participate more freely in the larger order.
- b) People who have interest and readiness for purposeful social effort and social development
- c) Educators, teachers and education administrators: Once they can see the possibilities, they will invest themselves to introduce human values in education. Also, they will be able to refine the content and process of education.
- d) People connected to governance: They will be able to introduce it in the policy level.
- e) Colleagues at work: It can be a part of the learning activities at the workplace.

### **Step-3: Moving towards Humanizing the Mainstream Education**

As the awareness amongst the people grows, the main task will be to gradually move towards humanistic education which involves the following sub-steps:

- a) Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education. Along with the present course, some new elective courses like understanding the human being, understanding co-existence in existence, universal human order, management by relationship, etc. can be introduced.
- b) In order to make the above effort fruitful, necessary support and policy initiatives will be helpful from MHRD, UGC, AICTE, ICMR, University academic councils and school education boards.
- c) Teacher orientation programs and development of resource materials.
- d) Adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process, however, it is indispensable.

### **Step-4: Developing Models for Holistic Living in Educational Institutions and in the Community**

This step helps in linking the educational institutions with local development programs in collaboration with voluntary organizations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development. It results in the development of real-life models facilitating universal human order.

Although the above process is very long, there is no other way. We have to move forward gradually with perseverance. Such a transition has become unavoidable to save humanity from grave catastrophe. To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential.

