

PREVIOUS YEARS QUESTIONS

I. SHORT ANSWER TYPE QUESTIONS

Q.1 What is meant by human values?

[R.T.U. 2018]

Ans. Values generally offer an understanding to human belief and behavior. When we talk about human values, they are found to be almost similar throughout the world. These values are passed on from one generation to another. Children, as they grow, learn these values from their parents, teachers, family and society. Human values do not have any fixed rules for following them, they can vary from person to person, but their main aim is to create love and understanding for each other, including flora and fauna. For example, some of these values such as selflessness, justice, peace, care etc. are seen in day-to-day life.

Q.2 What do you understand by self-exploration?

[R.T.U. 2018]

OR

What is the meaning of self-exploration?

Ans. The mechanism of self-exploration depends upon natural acceptance and experiential validation. Self-exploration helps a human being in understanding that every living being is a related entity. It is the process of self-evolution.

Q.3 How do values differ from skills?

[R.T.U. 2017]

Ans. To fulfill one's aspirations both values and skills are necessary. When one identifies and sets the right goals and produces in right direction, then these are known as values. But when one learns and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). Then this is known as domain of skills.

Q.4 Define value education.

Ans. The main aim of value education is to develop the sense of concern in the individual so that they can easily differentiate between right and wrong. It enhances the power of decision making and is beneficial for the well-being of an individual along with the society while being selfless.

Q.5 Define prosperity.

Ans. It denotes the feeling of presence of physical facilities than that is required for the livelihood. It is sometimes confused with the term wealth, however, they both are entirely different aspects.

Q.6 What is happiness?

Ans. Happiness is the state of mind, which can be observed in a human being. It does not only mean the materialistic satisfaction and fulfillment, but also a positive approach towards life.

Q.7 What do you understand by right understanding?

Ans. Right understanding refers to the intellect of the human brain in which an individual tries and understands the situation and circumstances before acting over them.

Q.8 What does values offer?

Ans. Values generally offer an understanding to the belief and behaviour that a human being carries. Human values are found to be similar almost throughout the world.

Q.9 Enumerate the factors that are associated with value education.

Ans. The factors that are associated with value education are industry, love, integrity, courage, service, honesty, non-violence, humility, compassion, discipline, etc.

Q.10 What do you understand by honesty?

Ans. The basic meaning of honesty is that a person should not say anything which is morally wrong. He should never cheat any fellow human being in any way.

Q.11 Why is cleanliness important?

Ans. Cleanliness is important not only for good health but also for enhancing the efficiency of a human being. It is important for every individual to be clean from both mind and body.

Q.12 Define the types of cleanliness.

Ans. There are two types of cleanliness, internal and external. External cleanliness is related to clean body, clothes and house, which makes an individual happy. Similarly, internal cleanliness relates to clean mind, which is free from all the negative values such as anger, greed, etc.

Q.13 Define integrity.

Ans. Integrity is the quality of being modest, honest, true and sincere. It gives an individual the sense of being complete. The main aim of integrity is to enhance happiness and love which in turn promote peace.

Q.14 What do you mean by industry?

Ans. It is related to hard work. Hard work or industry makes a person feel good about himself. It gives the sense of satisfaction and confidence to an individual which leads him to achieve the goals of his life.

Q.15 Define courage.

Ans. It is defined as the feeling which makes a person stand for truth and face feelings like anger, fear, greed etc. It is basically strength that makes a person face the challenges of life with ease.

Q.16 What is the role of family and society in value education?

Ans. The family and society acts as constant teachers who keep on nurturing the values in a person from time to time. They make an individual realise the true worth of their values.

Q.17 How are thoughts of a human being important?

Ans. Thoughts of an individual are similar to a magnet, it depends on the positive and negative thinking of a person that what kind of thoughts does he attract. When a person thinks positively, he tends to attract more positive thoughts like love, peace, etc. On the other hand, negative thoughts lead to anger, anxiety and depression.

Q.18 What is behaviour?

Ans. It is the act of reacting towards other people. Behaviour helps in shaping the personality and character of an individual which improves his way of presentation. It also adds a sense of comfort when a person interacts with others.

Q.19 What is work - life balance?

Ans. Work - life balance is the balance between the personal and professional life of a human being. Work and life of an individual are two integrated units, which have a mutual effect. Hence, for a happy state of mind an individual must maintain a healthy balance between the two.

Q.20 What is the role of realization for a human being?

Ans. The main aim of realization is to understand about oneself. In other words it is the awareness of self (I). Realization helps in eliminating the negative thoughts.

Q.21 What is swatantra and swarna?

Ans. Swatantra means being in harmony in oneself, whereas swarna means the natural acceptance of harmony.

Q.22 What is preya?

Ans. It is related to instant happiness. It refers to that kind of happiness which can be obtained from small things of life. It is short lived.

Q.23 What is the impact of happiness on a human being?

Ans. The impact of happiness on a human being is -
(i) It makes an individual perform efficiently.
(ii) It increases mutual harmony.
(iii) It develops a healthy mind with right understanding.

Q.24 What are the factors leading to happiness?

Ans. There are various factors which lead to happiness of an individual. These factors are categorised in five parts, which are emotional, career, health, social and personality.

II. LONG ANSWER TYPE QUESTIONS

Q.1 "Process of self-exploration leads to realisation and understanding". Explain.
(R.T.U. 2018)

Ans. Self exploration is the process to find out what is valuable to me by investigating within myself. What is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. The process of self exploration is as follows:

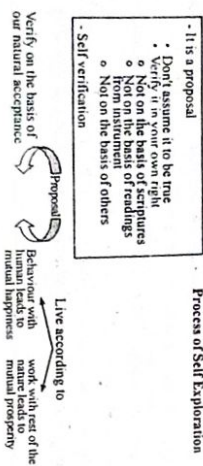
- First of all we have to keep in mind that.
- Whatever is being presented is a proposal.
- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of it being naturally acceptable to you, not just on the basis of scriptures, equipment/instrument data and assertion by other human beings.

Therefore, it is essential to carefully ponder over these on your own right. Neither accepts these as true immediately nor rejects them prematurely without proper exploration.

Don't just accept/reject these only on the basis of the following:

Because something like this different from this, has been mentioned in scriptures, or because it has been preached/denied by some great men, or a large number of people possess such a view/a different view, or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments. Then what to do

Verify on the basis of your natural acceptability.
Live accordingly to validate it experientially.
If the proposal is true in behaviour with human leads to mutual happiness.
If the proposal is true in work with rest of the nature leads to mutual prosperity. Remember, it is a process of self-exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experienced validation. The process is shown in the diagram below:

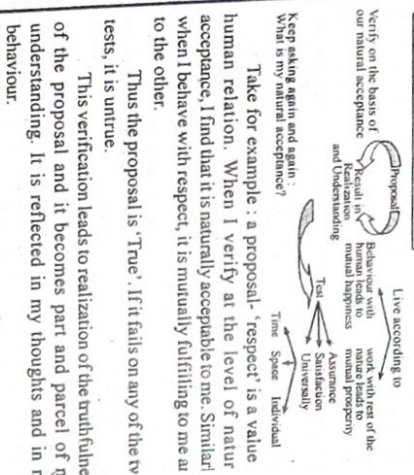


But this process is not complete. It will be complete when verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.

Verify on the basis of your natural acceptance.
Live accordingly to validate it experientially.

- If the proposal is true in behaviour with human leads to mutual happiness.
 - If the proposal is true in work with rest of the nature leads to mutual prosperity.
- Results in realization and understanding
On having realization and understanding we get

- Assurance
 - Satisfaction
 - Universality (Applies to all time, space and individual)
- Process of Self Exploration**



Take for example: a proposal- 'respect' is a value human relation. When I verify at the level of nature acceptance, I find that it is naturally acceptable to me. Similar when I behave with respect, it is mutually fulfilling to me as to the other.

Thus the proposal is 'True'. If it fails on any of the tests, it is untrue.
This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

Q.2 What is value education? What are the common factors associated with it?
OR

What are the basic guidelines for value education?
(R.T.U. 20)

Ans. Value education aims at developing a deeper concept amongst the individuals for the well-being of the society with

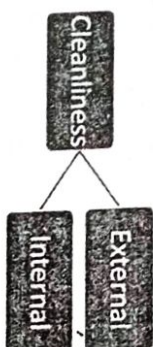
being selfless. The world is full of diversities which holds in it a rich cultural heritage. This heritage symbolizes the foundation of values.

The common factors associated with the value education, shown in the figure are described as follows –

1. **Honesty** - Honesty does not only mean that one should not tell a lie. Of course, the statement is true and forms a part of honesty, but it does not encompass the complete meaning of the word. Honesty basically means that one should not do anything that is morally wrong. It also means that one will never cheat or deceive the other person in any way. Thus, it can also be said that honesty is the combination of acting and speaking truthfully.

2. **Compassion** - Compassion is the wish to help anyone who is in distress. One can only feel compassionate about others when there is a sense of attachment. It needs an individual to think from the perspective of the other person whom they want to help.

3. **Cleanliness** - Cleanliness is not only important for good health but also for enhancing our efficiency. It mainly has two types which are described as follows –



External cleanliness is related to clean body, clean clothes and clean dwelling. It helps in making an individual feel happy about himself. Similarly, internal cleanliness relates to the clean mind, i.e. a mind free of all negative values such as greed, jealousy and anger, etc.

4. **Discipline** - Discipline refers to self-control. It forms an inseparable part of our life. It is imparted to an individual since childhood. It is a systematic way to achieve our goals. A society without discipline leads to situations like violence. An individual requires a strong will power to learn discipline. Nature is the perfect example of discipline because the way sun rises in the morning and sets in the evening and similarly, stars shine only at night teaches us about nature's law to control earth and other heavenly bodies.

5. **Integrity** - It is the quality of being honest, true, modest and sincere. It is derived from Latin word 'integer' which means 'whole'. It gives a sense of wholeness in an individual. The main aim of integrity in human life is to enhance happiness and love which promotes peace. It is the link between action and belief, i.e. it helps an individual to realise his true self.

6. **Love** - Love, like other feelings cannot be seen but it can be felt and understood. It is universal and democratic in nature. It is one of the most important values in human lives. In the absence of love it is impossible to attain values like kindness, selflessness, peace, integrity and compassion, etc. As a human being one learns to love himself and others since childhood.

7. **Industry** - It is related to hard work. An individual has to work hard throughout his life to achieve his goals. Hard work makes a person feel good about himself. It gives a deep sense of satisfaction and enhances the level of confidence in an individual. No one can achieve success in the absence of hard work.

8. **Frugality** - It is derived from Latin word 'frugalitas'. It is referred to as the quality of an individual to spend the available resources economically. In other words, it is the art of spending resources without wasting them. As discussed earlier, discipline is an essential part of our life. Discipline brings frugality, i.e. if a person knows how to control his desires then he can easily spend his resources economically without being miser towards his needs.

9. **Service** - The main aim of human life is to serve fellow men. Each and every individual should always be ready to help (serve) others. One should never forget that they cannot escape the consequences of their actions, i.e. whether good or bad whatever they serve it comes back to them.

The two benefits of true service lies in the essence that the individual (service provider) feel blissful and it makes others feel happy. Thus, serving others selflessly is one of the biggest virtues that has been graced to them by the almighty.

10. **Humility** - The word 'humility' is derived from the Latin word 'humilitas' which means 'form the earth'. Rabindranath Tagore quoted that "We come nearest to the great when we are great in humility." It can be taken as the act of being modest and submissive. It is completely opposite to the values such as aggression and vanity.

A humble person has better chances of growth because he is open to learning and accepts the changes which are good for his life. Thus, this life results in patience, compassion and forgiveness.

11. Non-violence - It refers to the act of not harming any living being physically or emotionally. Tolerance is the foundation of non-violence. It provides a sense of unity in an individual with the entire nature. It creates a sense of respect for all the human values. It leads to global harmony. It can be referred to as universal love. It promotes living in a way which causes minimum or no harm to oneself, fellow beings, nature (which includes flora and fauna) and promotes appreciation and respect.

12. Courage - It is defined as the feeling which makes an individual stand for the truth and face feelings like anger, fear and greed etc. with justice. In other words, it is the strength which aids an individual to face pain and sorrow. An individual has courage as an inherent value but he needs to implement right understanding to express courage wherever required.

Q.3 What is the meaning of self-exploration? Define its mechanism.

Ans. The figure given below depicts how the basic purpose of human life is to move from animal instincts to human qualities to pure virtues. One is able to get rid of the feeling of powerlessness and experience real success in long-term only when it is attained with help of human qualities and divine virtues which are the source of immense strength.

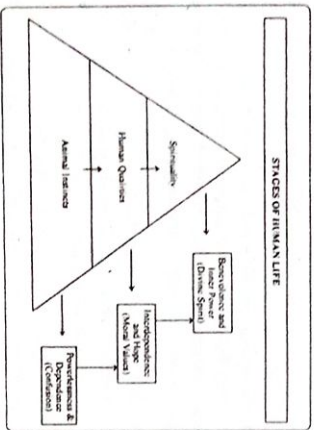


Fig.1 : Stages of Human Life and Importance of Moral Values

Mechanism of Self-Exploration

The mechanism of self-exploration is broadly categorized into two parts -

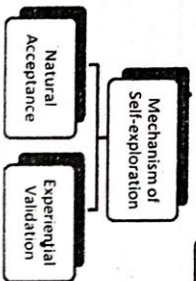


Fig. 2

1. Natural Acceptance - It is the process of understanding and acceptance of the individual, society and nature. Natural acceptance promotes the feeling of fulfillment and harmony. It basically refers to the acceptance of good things naturally, but it does not promote copying others. In other words, natural acceptance means absorbing good things in oneself in their own way, one does not have to copy others to learn any value. The acceptance of any proposal as mentioned above generally follow the points mentioned below-

- Natural acceptance does not change with time. For example, values such as discipline and selflessness once accepted will always hold the same place in an individual's life throughout his lifespan.
- It does not change with place, i.e., even if a person shifts from one place to another his previous acceptances does not change.
- It helps us in differentiating between the right and the wrong.
- Each and every individual is different from each other, but deep within all of them are same. They all have similar requirements such as being happy, being respected, being loved etc. Thus, natural acceptance for all these factors is more or less same for everyone.

Natural acceptance promotes mutual harmony. It leads to happiness, understanding and mutual respect for each other.

2. Experiential Validation - Generally, experiences of an individual are subjective. Each and every individual has different thoughts, preferences and desires. Experience is something, which varies from person to person. The most important thing about experience is that it is limited to an individual, i.e., only one person can feel it, no other individual by any means can feel the same. People know about themselves not only because of their own opinion, but because of others who are in constant touch with them. Experiential validation is the confirmation of an individual's experiences

which are validated by others when observed in that individual in form of speech or behavior.

Q.4 What is the role of family and society in value education? Explain with a diagram.

Ans. Family and society play an important role in an individual's life. It is clear from the above mentioned values, that an individual needs to have right understanding to feel and express them. The family and society act as constant teachers who keep on nurturing these values from time to time. They make an individual realise the true worth of these values. At times, they act as reflectors of the human values. They strengthen the sense of differentiation between right and wrong. Both the family and the society explain that the values are universal in nature.

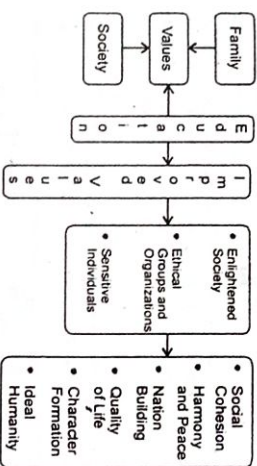


Fig. : Role of Family and Society in Improving Value Education

The family and the society help in defining the personality of a person. A happy family helps in inculcating values, like tolerance, selflessness, love, care and generosity etc. Similarly, society helps in inculcating values, like integrity and compassion, etc.

Role of Family

- Family being first and major agency of socialization has great influence on value inculcations. It is the home which sets the pattern for child's attitude towards people and society. It aids intellectual growth in the child and supports his aspirations and good values.
- Some values and methods teaches harmony to the child.
- Family praise and encourage the individual to explore.
- It sets realistic goals for the individual.

- Family teaches to show respect to all humans and animals.
- It sensitizes children towards weaker and marginalized sections.
- It set religious and cultural values together with their children.
- Never indulge in dishonest deeds. It is what the children learn at home that they practice later on.
- Families help the children to develop the sense of discrimination between right and wrong so that they could develop their own value judgement.
- Family is the cornerstone of society. Human society cannot without it. It is an universal social institution.
- Family is the first home of citizenship and mother is the first and most important teacher for the child. From mother, he/she would learn values of life like truthfulness, honesty, love, respect to elders and selfless service etc.

Role of Society

- Society inculcates values through its various institutions and tools.
- Next to family, it is the society that teaches children about social values. It is the society through which young children start getting social acceptance from friends.
- The society also provides a place for social disapproval for anti-social conduct. But it is less structured than the schools.
- The role of society is very important for the social development of child.
- Individuals who get more opportunities to take up social roles and responsibilities are better equipped to take moral decisions in their life.
- An ideal society is one which gives opportunity to every individual to grow physically, intellectually and morally.

Q.5 What are the four dimensions of value education?

Ans. The content for value education covers all the four dimensions. These are thoughts, behaviors, work and realization. This content helps in answering questions which one has as an individual. Consequently, it affects the behavior and work of the individual. Thus, leading to realization, which the individual receives as an outcome to the question. It encourages positive thinking. It creates a balance between individual, family, society and nature. It leads to harmony.

The dimensions of value education are as follows -

1. **Thoughts** - Thoughts of an individual are similar to magnet. When a person thinks positively, more positive thoughts such as peace, faith and love etc. are attracted towards his mind. Similarly, when a person thinks negatively, other negative thoughts such as greed, hate and envy etc. are attracted towards his mind. Too much negative thoughts lead to depression. The diagram given below shows a list of positive and negative thoughts.

Thinking is a cyclic process and continues throughout an individual's life. Both the negative and the positive thoughts have different impact on human minds. An individual who follows a positive thinking cycle is always found in a calm state of mind whereas an individual with negative thinking cycle is found to be in stressful state of mind. It is impossible for a human to continue with any one cycle every time. Thus, there has to be equilibrium between both the cycles of thought to maintain the neutral level between stress and calm.

2. **Behaviour** - It is the act of reaction towards others. It reflects the values and goodness of a person. Behaviour helps in shaping up the personality and character of an individual which in return improves the way of presentation of the individual. It helps in enhancing the power of expression keeping in mind that the thoughts of an individual should not be aimed purposely to hurt others. Behaviour also adds a sense of comfort while interacting with others.

3. **Work** - Work forms an integral part of human lives which results into production of goods or services useful to the community, besides the pleasure of self-fulfilment of physical facilities. The work done by an individual should cater the needs of an individual such as health, clothing, food and shelter etc. Work is not only done to earn money instead, it can also be performed as household chores, activities given at school and providing selfless service to the community etc.

Since, work and life of an individual are integrated units they always have a mutual effect. The work-life balance explains the ability of an individual to maintain a healthy balance between personal and professional lives. The poor balance in professional and personal lives leads to unhappy state of mind. It helps in prioritizing an individual the needs of both the family and the work in a balanced manner.

4. **Realization** - The main aim of realization is to understand about oneself. In other words, it is the awareness of the self (I). It includes understanding and then acting based upon that understanding. Realization helps in eliminating negative thoughts like fear, anger and greed etc.

Q.6 What are basic human aspirations? What does contain?

Ans. The literal meaning of the word 'aspiration' is 'a hope or ambition to achieve something'. All the living beings aspire for many things throughout their lives. One important thing take into consideration while talking about aspiration is that there is a huge difference between human 'needs' and the 'desires'. The human needs are limited or very less in number whereas human desires are endless, i.e., human keeps dreaming and running behind one or the other desire throughout their lives. Despite the above mentioned difference the essence of aspiration in each individual's life remains the same, i.e., it constantly aims at achieving happiness and prosperity continuously.

1. **Happiness** - Happiness is a state of mind. It can clearly seen (observed) in an individual. It does not only materialistic fulfillment. Moreover, it is also not completely dependent on an individual's condition. For example, a person may be suffering from some severe disease and he might not be financially strong but he may still be happy. On the other hand, a person might have all the luxuries of life but he might not be happy.

There are two paths which can lead to happiness depending upon the individual's approach -

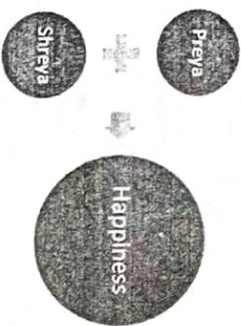


Fig.

(i) **Preya** - It is related to instant happiness. It means that this kind of happiness is obtained by small things such as going on a trip to your favorite place, attending a party, eating good food etc. It is short-lived.

(ii) **Shreya** - It is related to long term happiness which is not instant. In this condition, one has to keep constantly trying to follow the path that will lead to happiness. For example, one has to work hard to achieve success, adjusting with friends in a group to strengthen the bond of friendship.

2. **Prosperity** - Prosperity denotes the feeling of presence of excess physical facilities than that is required for living. It is mostly confused with the accumulation of materialistic facilities in an individual's life. Prosperity and accumulation of wealth are completely different aspects. Wealth forms a part of prosperity. One will have to create prosperity as a state of mind. It can never happen by itself. For example, a person works hard throughout his life to complete the given tasks honestly which leads to accumulation of wealth but the state of earning it honestly makes one feel prosperous.

Q.7 The basic aspiration of a human is happiness and prosperity. How can it be achieved? Give diagram.

Ans. The basic aspiration of a human is happiness and prosperity. Each and every individual has different priorities in life. These can be achieved by right understanding, relationship with fellow human beings and physical facilities. Relationship and physical facilities are directly dependent on the understanding.

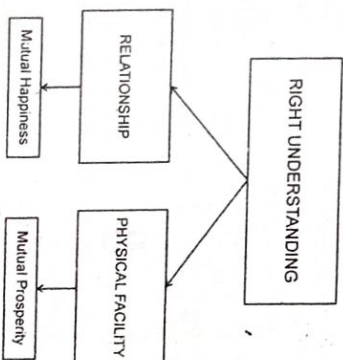


Fig. : Flow chart depicting Fulfilment of Aspirations

1. **Right Understanding** - Right understanding refers to the intellect of the human brain, where an individual tries to understand the situation before acting over it. It is basically the use of human intelligence. This helps in the verification of the desires that an individual have i.e., natural acceptance of the desires.

Right understanding is the basic requirement of a human life. One has to understand the relationships rightly so that any issue in any relationship can be sorted out in the best possible way. Similarly, the right understanding helps the people in sorting out the physical facilities that they require throughout their lives. In the absence of understanding, there is a lack of relationship due to the extra attention being paid in our efforts to earn physical facilities.

2. **Relationship** - As the name signifies, relationship is the connecting link of an individual with the other people and nature. An individual maintains different type of relations at different places. For example, relationship of an individual with family members will be different as compared to that with friends or colleagues. A healthy relationship helps in maintaining a healthy mind which further aids in enhancing happiness and prosperity. It teaches harmony. It also teaches patience and tolerance to an individual.

3. **Physical Facilities** - The basic necessities of life such as clothes, food, shelter etc. fall under this category. As mentioned above, the physical facilities for any person depends upon his understanding. It directly refers to the materialistic needs of an individual. Generally, a person always wants one or the other physical facility for his comfort. The understanding between the 'need' and 'want' of these facilities is mandatory for maintaining happiness and prosperity. In the absence of this understanding, one will never be able to have a mutual balance between happiness and prosperity.

Q.20 How is correct utilization of the body important?

Ans. Correct utilization of the body is necessary because the body is used as an instrument for self. In other words, correct utilization is to understand the purpose of the body.

II. LONG ANSWER TYPE QUESTIONS

Q.1 Distinguish between need of self and need of body.

[R.T.U. 2017]

Ans. Needs of the body – The needs of the body are described as follows –

1. **Trust** – Trust refers to a situation in which the party who is willing to trust depend on the actions of another party or the trustee; the situation is directed to the future. In addition, the party who trusts (voluntarily or forcedly) abandons control over the actions performed by the trustee. As a consequence, the party who trusts is uncertain about the outcome of the other's actions; they can only develop and evaluate expectations.
2. **Happiness** – Happiness is a mental or emotional state of well-being which can be defined among others as positive or pleasant emotions ranging from satisfaction to intense joy.
3. **Desire** – Desire is a sense of longing or hoping for a person, object, or result. The same sense is expressed by emotions such as "craving". When a person desires something or someone, their sense of longing gets excited because of the thought of possessing that object.
4. **Recognition** – When the status or virtues, in the form of merits, achievements and service, of a person is acknowledged it is known as recognition.
5. **Right Understanding** – Right understanding refers to utilizing the intelligence most effectively and to rightly understand the basics of a human life. It is essential to maintain harmony and is the key to mutual fulfillment.

Needs of the Self (I)

It is however complicated sometimes to differentiate between the needs of the body and self. Although, we can say that the needs of self or 'I' is to achieve esteem and

happiness. Self or 'I' attain that happiness from the feelings of trust, respect and recognition.

The nature of the needs that 'I' or self desires are qualitative and continuous, which are unlimited. For e.g., when we do something good at our workplace, we tend to seek appreciation and credit for it, this feeling can be considered as the need of 'I'. Right understanding and right feeling can greatly help in understanding the need of 'I' or self. Often, a human being commits the mistake of fulfilling the needs of self or 'I' by providing it the materialistic facilities. However, the needs of self or 'I' are non-materialistic in nature.

This confusion of interchanging or mixing the needs of self and body with each other leads to confusion, which leads to numerous problems. The solutions to these problems are also difficult to find. This dilemma is faced by many people in the world today.

Q.2 Respect for a human being is based on the evaluation on the basis of 'I'. Discuss.

[R.T.U. 2017]

Ans. Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (samana). Once we realized that we are individual then only we can see ourselves different from others. In other words, respect means right evaluation, to be evaluated as an. Respect is an overall evaluation you give someone based on many factors – what that person is doing with their life, how they treat you and others, whether they are honest or not and if they seem to consistently do good things, large or small, for other people. In short, respect is a positive view that you form of how someone is living their life. On the other hand, self-respect is your view of how you're living your life. Respecting yourself means giving and defining your own worth and value as a human being. Think about this: if you do not respect yourself, it will be more difficult for you to respect anyone else. So it all begins with self-respect.

Outlined below is a list of ideals that are fundamental to self-respect. Once you begin to genuinely adopt and levelop these, you'll be on your way to developing a healthy level of self-respect.

- **Being an honest person** - You must be honest with yourself and with others.
- **Valuing academics and other forms of education** - A vital key to self-respect is knowledge.
- **Understanding the impact of proper nutrition/exercise** - In order to be your best, you must feel your best.
- **Understanding financial responsibility** - Financial responsibility is a cornerstone to independence.
- **Learning to listen** - Part of learning self-respect involves respecting the beliefs of others.

- **Understanding the value of good manners/proper conduct** - Knowing and exercising good manners and proper conduct will make you feel good about yourself, and, in return, others will respect you for your good manners and proper conduct.
- **Learning to accept personal responsibility for your own conduct** - Part of being a respected person involves taking responsibility for your own actions.
- **Learning when and how to apologize** - Accepting responsibility involves formally apologizing for wrong doing and striving to make amends.
- **Learning to understand which of your friends are good influencers and which ones are bad influencers** - We must learn to emulate those who are good influencers and ignore those who are bad influencers.
- **Having important goals and plans for reaching them** - Each goal you set and attain, you will gain strength to challenge yourself a little more, the more goals you attain, the more your self-respect will grow.

Respect is one of mankind's most noble sentiments. The highest levels of respect are always earned – never given. This is true of self-respect as well as respect for others.

Q.3 Why is harmony in a human being essential?

Ans. Human being, amongst all the other living species in the world is the most superior creation of god. The human being has acquired this principal position because of the virtue of the developed brain that he is been endowed with. It is believed that to live a happy and peaceful life, it is very important to have a perfect harmony and balance between the body and the soul, as these are the two components, of which the human being is made of.

The primary need of a human being is to have a rational approach towards life and the surroundings, in which he inhabits.

A human being spends most of the time with 'himself', and that 'self' is the origin of everything. The thoughts, ideas, dreams, desires, expectation, etc., of a human being arises from 'self' or 'I'. When a human being explores or introspects himself deeply, it gives him a real picture of himself. This consequently leads a human being towards being confident, and achieving his self-worth. Self-introspection plays an important part in a human's life. It, basically, is the examination that a human conducts on himself, on his own feelings and thoughts. It majorly relies on one's state of mind and morale. Self-introspection helps the human in maintaining peace and harmony in his life.

Harmony is deeply connected to one's mind, body and soul, and the rhythmic balance between them.

Human mind consists of different layers of consciousness. When the animal instincts are active, the subconscious mind is operating which in turn, is colored by the negatively lying in the unconscious mind. This ultimately results in conflicts or non-performance. When human qualities get an expression, the person is able to operate with conscious mind where he is able to control the negativity springing up from the unconscious. The result is concentrated effort to bring quality and harmony in relationships.

To rise further to the divine strength, the person here is able to be in touch with super consciousness which is source of intuition, wisdom, and strength. The result is right decision-making, inspiration, compassion, building team spirit and a culture of commitment and duty.

Q.4 The body is an instrument of 'I'. Explain the statement in detail.

Ans. 'I' is the decision maker here and plays an important role. The body acts according to the decision made by 'I', for eg, requirement of food. Here, 'I' is the one who decides to eat, and passes this information to the body. The body then eats, chews and swallows the food. 'I' also directs the body to make decisions for the choice of food and the quantity to be eaten.

1. 'I' is the conscious entity; it knows that it exists in nature along with the body. The awareness of being alive is in 'I'.
2. Body is the instrument of 'I'. It is 'I' that wants to live and survive. 'I' lives in coexistence with the body. The body acts according to the decisions and directions of 'I'.
3. 'I' is the one that live with continuous happiness. It is not the body that require happiness; it is the requirement of 'I'.
4. It is 'I' which desires and expects.
5. Knowing 'I' helps us in becoming confident also because when a person explores himself, he becomes more transparent and clear about his good and bad traits.

Body as an Instrument of 'I'

The relation between the self and body makes the body performs as an instrument of the self or 'I'. Whatever the

body performs physically is all decided by self. We can understand that the body does not decide itself by the following points.

1. 'I' as the Seer (*Drishta*)
 2. 'I' as the Doer (*Karta*)
 3. 'I' as the Enjoyer (*Bhoga*)
1. 'I' as the Seer – The activities of listening, reading a book, thinking, or watching something falls in the category of 'seeing' or understanding. However, is the 'I' that is performing these activities with the help of instruments, like ears, eyes, brain, etc. When we say that, 'I am reading a book', it means that we are reading it through our eyes, which acts as an instrument. Every time we read or see something a number of images form in front of our eyes, but it is the 'I' who decodes and relates to the meaning of these images.
2. 'I' as the Doer – Once the self has seen or understood the things, it is the one to decide the how to proceed further. Here, 'I' acts as the doer of the body. When we see a beautiful scenery, or we are in a bookshop, it is the 'I's decision to decide whether to click the picture of that scenery, or not or which book is to be picked from the book-shelf. 'I' uses the hands to pick the camera or the book and thus hands, being the body part, is used as an instrument.
3. 'I' as the Enjoyer – So far 'I' has only been the seer and the doer, but the feeling of liking or appreciating the beauty of the scenery or the content of the book comes under the fact that 'I' is the enjoyer also. In the same way, eating something and relishing its taste makes the tongue as the instrument.

Q.5 Explain in detail the characteristics and activities of 'I'.

Ans. The body and 'I' interact in the form of exchange of information with each other. Hence, along with activities as one attribute of 'I', we can also focus on the power of 'I' as another attribute because activities are noticeable outcomes of these powers.

The first entity that we come across, while searching for peace and harmony in the nature is 'I' or ourselves.

The essence of everything here is that 'I' is the basis of all the entities.

Power of 'I'

The power of 'I' can be defined by the characteristics of thoughts, desires, selection, which is collectively termed as imagination or 'kalpana'. These powers are incessant and function on the basis of natural acceptance, sensation and preconditioning ('manyata' or beliefs).

When the desires function on the basis of natural acceptance, it means that our mind is self-organized, and we are well-aware of what is good and bad for us. When 'I' has the ability to make decisions on own, then that state is called free or 'swatantra'. This desire operated by natural acceptance is one of the activities of 'I'. On the other hand, when the same desire arises from the sensation of preconditioning or in other words, when our desires are influenced by other people or some pre-conceived notions then that state is called restricted or 'paratntra'.

Activities of 'I'

The activities of 'I' include analyzing, imaging and tasting/ selecting. This can be understood with the following example:

1. We may desire respect because of being the possessor of a big house or a luxury car. This is imaging i.e. we have an image in mind to attain respect via a house or a car.
2. Taking into account the desire of respect, we work upon adding more details to the house or the car. For e.g. while analyzing a house no. of rooms, no. of floors, floor style, etc. are considered, hence, the image of attaining respect from the house splits into many parts, which is termed as analyzing.
3. Now, when the analyzing is done and every detail has been taken care of, the next step is to choose the color of the house, size of the rooms, etc., which comes under selecting/tasting.

Harmony in 'I'

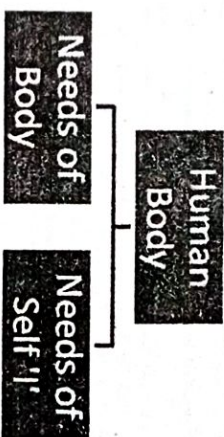
The basic aspect of harmony with 'I' is the harmony between the body and the soul. The satisfaction of 'I' is more important than that of the body. It is because the satisfied 'I' lasts for long. Harmony with self or 'I' is essential so that the struggle of self-doubt, self-esteem, etc. can be surmounted. It helps in improving the wellbeing of the thoughts, and sorts the mental dissatisfaction.

The four step process given below explains the ways to ensure harmony in the self or 'I'.

1. A human being should be aware of the fact that the body is the instrument of 'I', and goes by its directions and decisions.
2. A human being is the coexistence of 'I' and the body.
3. The harmony should be understood at all the levels of existence.
4. A human being should be aware of the humanly desires, expectations and thoughts and pass each through natural acceptance.

Q.6 What is the need of self (I) and the body?

Ans. The needs of body are limited, whereas the self (I) has unlimited needs and wants.



Needs of the body

The basic needs of a human being's body are materialistic in nature. They are perceived by the senses of a human being. The needs of the body are limited in nature, which includes most of the physical facilities, like clothes, food, shelter, etc.

Needs of the self and body

We all feel hungry and thirsty. This happens because our body requires nourishment and nurturing. For this, the body needs water and food, which helps the body to function and stay fit. Each cell of the body consumes the energy from the food that is digested. This is the basic need of the body to sustain. Besides this, the body also requires protection against the external environment and weather conditions. The body may get damaged due to sun, rain and cold. Hence, there is a requirement of clothes and shelter as well to save the body from the extremes of nature.

Now ask yourself, who takes care of this body? Well, the answer is 'I'. We can understand from more examples.

Who needs happiness? Do I need it or my body desire for it?

Who needs confidence? Do I need it or my body desire for it?

Who needs respect? Do I need it or my body desire for it?

Who needs appreciation? Do I need it or my body desire for it?

The answer in every question will be 'I'.

If we club all the mentioned things together, we can say that our body requires all the materialistic things, like cloth,

food, house or Suvidha i.e. physical satisfaction, but 'I' strives for such or the mental satisfaction.

Needs of the body – Refer to Long Answer Q.1.

Needs of Self (I) – Refer to Long Answer Q.1.

Needs of 'I'

1. **Food and clothing-** These are the basics that 'I' needs to nurture and nourish the body.
2. **Physical facility –** Physical facility or suvidha is what 'I' desire so that the body can live in harmony and happiness. It includes the basic necessities of the life, including food, shelter and clothing.
3. **Breathing –** Breathing is the process of inhaling and exhaling oxygen and carbon dioxide respectively so that the body can survive.

□□□

PREVIOUS YEARS QUESTIONS

I. SHORT ANSWER TYPE QUESTIONS

Q.1 What do you understand by the terms *Swatva*, *Swatantrata* and *Swarajya*? [R.T.U. 2018]

Ans. *Swatva*, *Swatantrata* : *Swatantra* means being in harmony in oneself, whereas *swatva* means the natural acceptance of harmony.

Swarajya :

Swarajya = Organization = Self rule

→ Ease of Production

→ Ease of Exchange

→ Ease of Justice

Q.2 What is *Sanyam*? [R.T.U. 2018]

Ans. *Sanyam* or self-control stands for the feeling of self-responsibility which includes the protection, well-being and right utilization of the body. It controls the urges, desires, needs and the outgoing tendencies of the mind. *Sanyam* or self-control transforms the quality and thought-process of the mind, and hence it is one of the best virtues for a happy life. The practice of *sanyam* is purifying, and it leads to success in any field.

Q.3 List the values included in human relationship. [R.T.U. 2018]

- Ans.**
1. Trust (*Vishwas*)
 2. Respect (*Samman*)
 3. Affection (*Sneha*)
 4. Care (*Mamta*)
 5. Guidance (*Vatsalya*)
 6. Reverence (*Shraddha*)
 7. Glory (*Gaurav*)
 8. Gratitude (*Krityagata*)
 9. Love (*Prem*)

Q.4 What is the difference between *wealth* and *prosperity*? [R.T.U. 2017]

Ans. Wealth : It is a clear example of over evaluation. There are instances when people are categorized on the basis of rich and poor. It is called an example of over evaluation because while evaluating a rich person his qualities and values are given less importance as compared to wealth. Higher

importance is given to the physical facilities which are nothing more than sources to fulfil the materialistic needs of an individual. It affects the human-human relationship in a negative manner. In this case, one idealises the rich people and want to be like them often overlooking the fact that whether they are prosperous or not.

Prosperity : Prosperity of a family denotes that a family is able to recognize its needs and is able to produce physical facilities more than that is required for them. This helps in enhancing their mutual happiness. Prosperity majorly accounts for the materialistic needs. It is referred to as *samriddhi*.

Q.5 What is the comprehensive human goal? [R.T.U. 2017]

Ans. This figure given shows the comprehensive human goals that are necessary to fulfill peace and harmony in the society.

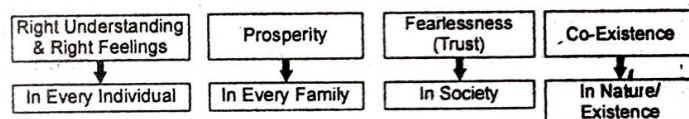


Fig.

Q.6 Define *relationship*.

Ans. Relationship can be defined as the true essence of life, which gives an individual a sense of emotional attachment of himself with the rest of the world.

Q.7 How many types of families are there?

Ans. Families are based on the following types-

- (i) Based on birth
- (ii) Based on marriage
- (iii) Based on residence
- (iv) Based on ancestry or descent
- (v) Based on nature of relation
- (vi) Based on authority
- (vii) Based on size and structure

Q.8 Define *trust*.

Ans. Trust in simple words means having faith in one another. It can be defined as the expectation of an individual to rely

Q.24 Explain the concept of tolerance.

Ans. Tolerance is a sense of understanding and capacity of an individual to live in harmony with others even in the absence of optimum mutual happiness. It is very much related to patience.

Q.25 What is exchange and storage?

Ans. Exchange or vinyam means exchanging the physical facilities in between the members of the society whereas storage or kosh refers to reserving the physical facilities that are left after fulfilling the needs of the family.

Q.26 How is politeness important?

Ans. Politeness refers to the use of good manners. The main aim of politeness lies in the sense that the person should feel comfortable. It helps in establishing a harmonious and positive relationship between each other.

II. LONG ANSWER TYPE QUESTIONS

Q.1 "The state of harmony or lack of it in the self has a strong influence on the health of the body." Explain.

[R.T.U. 2018]

OR

Lack of harmony in the self has a strong influence on the health of the body. Discuss.

[R.T.U. 2017]

Ans. The aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self-regulation among all these units. This self-regulation is harmony or balance in nature. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Health is a state of harmony on all the three levels: physical – when the body is healthy and functions correctly, emotional – when we feel happy, fulfilled and able to enjoy everything around us.

Being a good/happy person can mean different things to different people. To some of us, it is based on a moral compass that revolves around charity, generosity, empathy, doing no harm to others or the self and other such values whereas others associate these terms with material wealth, good careers and high standards of living. In the esoteric world it is recognized that to achieve a truly rewarding and fulfilling life one must gain balance between soul mind and body. Harmony in the soul mind and body is the key to ultimate

wellness and happiness, and as such attaining this balance should be an important goal for every individual. However most people rarely give it a thought.

In today's materialistic world most people spend time and effort concentrating on the surface demands and needs of the brain and body, and ignore the mind and soul. Today, this highly-competitive society, people are placed under a lot of stress and pressures, life is conducted at a fast pace as a result the soul mind and body are not in balance. People are driven by demands and standards set by others through work, adventures, friends and family. Many people do not have time to find peace or to tune into their natural and instinctive inner guidance system.

As a result greater and greater numbers of people are starting to suffer from disorders like stress, anxiety, depression, fear of the future, boredom, low confidence and are unhappy in their lives. The physical body is designed to communicate its needs, dislikes, problems through sensory perception. Our actions are directed towards satisfying our desires that a highlighted through the sense of sight, smell, taste, touch, and hearing. Our body reflects our inner being, if our mind, body and soul are in balance then our body is in balance. Disease occurs when the mind, body and soul are not working in harmony, the term disease represents the turmoil created when these three components are out of alignment.

Q.2 What are the fundamental values of relationship? How can they be used to ensure strong and mutual fulfilling relationship? Explain.

[R.T.U. 201]

OR

Explain the foundational values of a relationship?

Ans. Relationships are based on certain values. To maintain the longevity of any relationship trust and respect forms the foundation. These two values bind with the other values maintain the balance of any relationship.

Trust literally means having faith on others. In terms levels, it can be defined as the expectation of an individual rely upon the words or acts of another. It is the outcome of right understanding and natural acceptance. It is based on two major aspects –

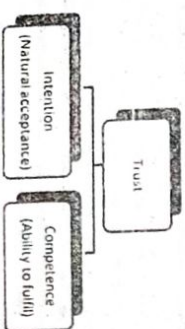


Fig. : Aspects of Trust

1. Intention – All the living beings always want (aspire) to do the right thing. This is the intention of each and every individual. For example, an individual wants to be happy and also wants to make others happy.

2. Competence – It is the ability of an individual to fulfill his want (aspiration). We, as an individual can aspire for lot of things. It is the competence, which helps in fulfilling those aspirations.

Respect (Samman)
Respect means right evaluation. It is the evaluation of realizing one's individuality. As soon as a person realises that he is an individual and different from others, he understands that all the living beings are different from each other. He therefore understands the individuality of other people and respects it too. One should always remember that a person irrespective of his age has an identity. A person while undergoing the process of evaluation might get wrongly evaluated. This can happen because of different factors affecting the process. The three categories when an individual can wrongly evaluate himself are –

1. Over Evaluation – It is the over assessment of a person's individuality, i.e., rating a person more than what he actually is.
2. Under Evaluation – It is the under assessment of a person's individuality, i.e., rating a person less than what he actually is.
3. Otherwise Evaluation – When an individual is assessed as someone else other than his individuality, i.e., rating a person differently than what he actually is. This is the most serious condition because in this category there is a risk of loss of the original individuality of the person.

Thus, from the points mentioned above it is clear that any individual should not be wrongly evaluated, because it disturbs the harmony at all the four levels. Moreover, wrong evaluation can lead to a sense of discrimination and differentiation.

Q.3 Harmony in the family is the building block for harmony in the society. Comment.

[R.T.U. 2018]

Ans. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
 2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.
 3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
 4. When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.
- We can also understand it in the following sequence :
1. Right understanding leads to
 2. Prosperity leads to
 3. Fearlessness (trust) leads to
 4. Co-existence

Q.4 What do you mean by comprehensive human goal? Explain. How is it related to your goal in life?

[R.T.U. 2018]

OR

What is harmony in the society? What are its comprehensive goals?

Ans. The foundation of harmony in the society is the harmony in the individual and family. This harmony when extended to the society helps in the formation of a world family, i.e., an extension of the family.

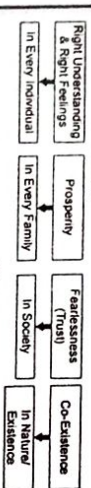


Fig.

The figure given shows the comprehensive human goals that are necessary to fulfill peace and harmony in the society.

1. **Right understanding –** The individual has to understand his feelings rightfully so that he can naturally accept those feelings. In the absence of right understanding one remains disturbed which leads to tension. Thus, it disturbs the harmony at individual level. Understanding increases with age

when an individual learns to differentiate between the right and the wrong. It also includes self-exploration. It is also called samadharma.

2. **Prosperity** – *Refer to Short Answer Q.4.*
3. **Fearlessness (trust)** – Once, the people in the family are mutually happy it can be seen in the society as well. The members in a society feel connected to each other. There is trust among the individuals which leads to fearlessness. It offers a sense of clarity that each and every individual in a society wants happiness of the others. It is also known as abhaya.
4. **Co-existence** – It denotes that all the living units being interrelated to each other co-exist with the help of right understanding, prosperity and fearlessness. This is the actual stage of mutual happiness when all the levels are in harmony with each other. It involves right utilization, enrichment and protection of physical facilities. It is also known as sah-asitva.

These are the basic necessities of a society which helps attaining and maintaining mutual happiness and prosperity. This is the main target of all the individuals in this world. In other words, it can be termed as the basic requirement of human civilization.

In the absence of any of the above-mentioned four goals there will be a loss in the continuity of this cycle which will hamper the goal of harmony in the society. Thus, we can say that these goals are cyclic in nature.

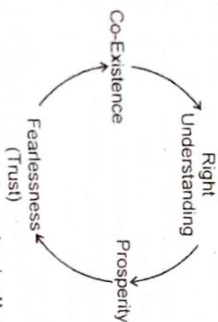


Fig. 1: Cyclic Representation of Comprehensive Human Goals

These goals are universal in nature because they are applicable (equally) to all the individuals. As an individual grows up from child to adult his understanding and acceptance also increases. This is true for all the living beings. Thus, as an individual, people start trusting fellow beings and extend their understanding from individual level to society level.

Q.5 Why is harmony important in the family? What are the characteristics of a family?

Ans. Family is the basic unit of human interaction. All the living beings whether humans or animals, are bound by one or the other relationship. Thus, it would not be wrong to say that all the living beings are surrounded by relationships. Family, like feelings, can never be created. It is automatically the part of the society in which we live. In 1949, George Peter Murdock defined family as "a social group characterized by common residence, economic cooperation, and reproduction." This statement can further be elaborated as follows. 'A family' includes a set of people living together and who are related to each other with one or the other blood relation. The family generally starts with the marriage of two people from opposite sexes followed by their living together and reproduction. They work for the fulfilment of their basic needs (physical facilities) and maintain social relationships together.

There are various relations that an individual has in his family such as father, mother, brother, sister, grandparents, aunt, uncle, niece, nephew and cousins etc. Regardless of the fact that how many people form a family, it is important to note that each and every family member has a role to play. These roles may be definite or indefinite, i.e., it is quite possible that depending upon the situations the family members may interchange their roles. These roles can also be defined at various responsibilities of family members. The points given below enlist few of them -

1. Extension of family
2. Taking care of the young ones (children) and old aged people of the family
3. Maintaining the economy to fulfil physical facilities
4. Protection of the family members
5. Maintaining the culture and religion that a family belongs to

Characteristics of a Family

- A family is present in all types of societies, like modern, primitive etc., as the family is termed a universal group.
- A family is a source of nomenclature, providing an individual with name, caste, etc.
- Family is the most important group for society, for an individual self, and also for their primary socialization.
- The members of family are interdependent with emotions, devotion, affection, shares duties and responsibilities, and also provide economic cooperation.

Q.6 Explain the concept of human - human relationship. What are its nine values? Explain with diagram.

Ans. It is a well-known fact that human life is meaningless without values. Values like cells, form the basic unit of an individual's life. This should be clearly understood that body is just a means to express the values in a relationship. Generally, people assume that they have relationship with only those people with whom they have blood relation. Consequently, it leads to a situation where people feel strange or we can say that there is a lack of belongingness. An example of this can be seen with the new people whom we meet in office. There are nine different values which are commonly found in an individual. The right understanding and skilful utilization of these values based upon situations forms the foundation of human-human relationship. It can be easily seen at family, society and natural levels. These nine values are represented in the diagram given below -

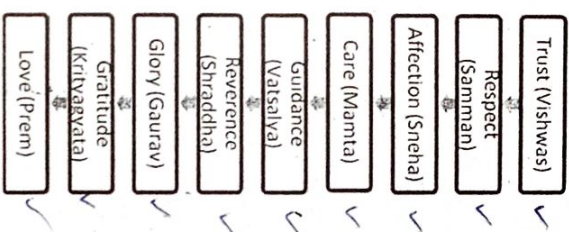


Fig. 1: Values in Human-Human Relationship

1. **Trust (Vishwas)** – Trust is the foundation of all the values. It is the assurance that each and every individual wants himself and other fellow beings to be constantly happy throughout their lives.
2. **Respect (Samman)** – It means right evaluation. It actually refers to the right evaluation of oneself and similarly, the right evaluation of others that an individual comes across.

3. **Affection (Sneha)** – It is the feeling of being related of an individual to the other. For example, a mother feels connected to the child. One can realize this feeling when he understands that both he and the other individual want each other to be happy.
4. **Care (Mamta)** – It is the state of mind where one feels worried and anxious about the other individual. It includes caring for the body of the related individual or the relative.
5. **Guidance (Vasalya)** – It is the assurance that the 'other self' is going through right understanding of the feelings. It also includes understanding that the 'other self' is right in his natural acceptance.
6. **Reverence (Shradha)** – This is the feeling of acceptance of excellence in other individual. It ensures harmony, happiness and understanding at all four levels.
7. **Glory (Gaurav)** – It is the feeling when someone has made efforts for excellence. Every individual strives hard for continuous happiness and prosperity.
8. **Gratitude (Kriti/Varjata)** – It is the feeling which one has when he receives help and support from the other individuals to achieve his excellence.
9. **Love (Prem)** – It is the feeling of personal attachment. It is called a complete value because somewhere it is found to be the feeling of relatedness to all the other fellow beings. In other words it can be said that, it is the feeling of attachment to every unit in existence. It can range from pleasure (I like that flower) to attraction (I love my mother). It can also be seen in the form of devotion to the almighty. There are so many different forms of love that it actually becomes difficult for anyone to define it in a single statement.

Q.7 What is the difference between respect and differentiation? Explain in detail.

Ans. In the present scenario, respect is often mixed with differentiation. As we know, accepting one's individuality is the main essence of respect. These days, people are promoting differentiation in the name of respect. People are overlooking the real feeling of relationship under the influence of differentiation. The chart given below shows different categories based upon which people are differentiating between each other leading to loss in respect and imbalance in harmony at all the four levels of living.

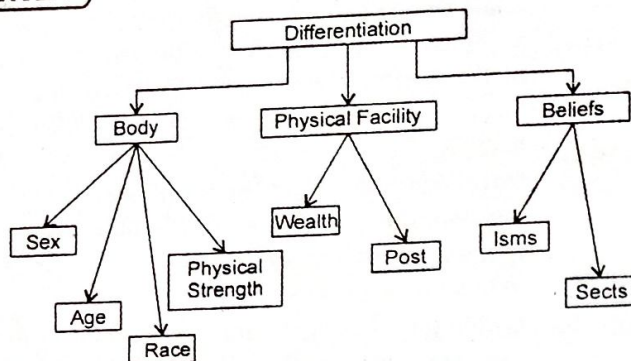


Fig.

To understand these categories, they are further explained as follows –

1. On the Basis of Body

- (i) **Sex** – People need to understand that all of us are created by that almighty. We as an individual are no one to decide the fate of the other individual. Difference in respect based on sex of a person is not acceptable. In some parts of the world, males feel that they are superior to the female and thus are ignorant towards girl child and vice-versa can be seen in some other countries. There have been cases of female foeticide throughout the world. This has already disturbed the harmony in the society. Both male and female should be given equal respect. They are the two dimensions of the society and in absence of any one of the dimension the society cannot sustain for a longer period of time.
- (ii) **Race** – This again has become a major factor of differentiation in the modern worlds. It has been spreading like a contagious disease from one person to another. An individual treats another individual differently if he belongs to a different race. The lack of attachment between people can be seen clearly. On the other hand, if two people belonging to same race come in contact with each other, the difference in their behaviour and emotional attachment between them can be clearly observed. We should always remember that before belonging to any race we belong to mankind and we should not discriminate anyone on the basis of their colour, language or origin.
- (iii) **Age** – As a human, we have this preconceived notion in our mind since childhood that we should respect our elders. This is another factor where unknowingly we discriminate one person from the

other. Age is only related to the body, and we need to respect 'I' not body. Each and every individual should be respected. Being young does not mean one should not be respected.

- (iv) **Physical Strength** – This is also a state of body. Physical strength should not be the parameter to differentiate people. If we give respect to someone who is physically stronger than us then probably it is not respect, it is fear. The fear of being harmed from the other who is physically stronger than us.

2. On the Basis of Physical Facilities

- (i) **Wealth** – Refer to Short Answer Q.4.
- (ii) **Post/Position** – The post is a factor which directly affects the respect of a person. It reflects the position of a person in the society. It may refer to posts in an office or the posts which an individual earn as a relation in the family. There is no declaration of the posts that one earns in the family

Ideally, the post or position should not affect the respect of a person. Respect of individuality is of prime importance

3. On the Basis of Beliefs

- (i) **Isms** – It is defined as a distinctive practice or system. The various types of isms in a society include socialism, communism etc. The people practising these in the society are referred to as socialists, communists etc. The world is divided into different groups which follow different types of isms. A child is exposed to these isms, particularly those which are followed in his family since childhood. Thus, the child grows and practices the same. He tries to spread those isms in the society which leads to a sense of differentiation. There is a clear reflection that we have affinity towards those people who have similar thoughts like us. There is no harm in preaching what you follow but it should not be thought that everyone will follow what you preach. In other words, respect of any individual should not be based on the isms instead it should be based on the individuality that a person holds.
- (ii) **Sects** – This is very similar to the isms described earlier. The only difference is that a sect is related to the following of a religion. Religion plays an important role in everyone's life. Each and every religion teaches that we should practice humanity but the way of teaching may differ.

UNDERSTANDING HARMONY AND EXISTENCE AS COEXISTENCE

4

CHAPTER IN A NUTSHELL

- ☐ Happiness is only possible when we understand our true nature and live in sync with all aspects of existence.
- ☐ The fundamental social values such as harmony, integrity, solidarity, continuity and mutuality in terms of relationship are all interconnected to each other in order to lead a quality life.
- ☐ Plant or bio order refers to all the plants that we see around us. These include grass, small shrubs, big trees on the land which are an integral part of our grasslands and forests. The flora or the plant life present in the ocean also falls into this category.
- ☐ When left to itself, recyclability and self-regulation are the two processes which create harmony at the very core of nature.
- ☐ The principle of conformance states that in the physical or chemical changes of the material the continuity of natural characteristic remains preserved.
- ☐ The svabhava of a plant or bio order is to nurture the pranic unit or to worsen the existence of the unit. This characteristic is supportive in nature resulting in the growth of different pranic units.
- ☐ The assured feeling that all-absolute solution is to understand other units, live in harmony inspite of any obstacles or difficulties, fulfilling its commitment at all levels of existence.
- ☐ Nature is the constituent of all the units. All the units exist in space, and therefore a human being should understand the concept that, "*existence is the nature in space.*"
- ☐ A human being starts his exploration with self and the body. The natural acceptance is the key that harmonizes the relationship between both.
- ☐ All of us are responsible for our own lives, happiness and the resources we use. As a unit, we need to learn and practice those methods which are suitable for our development. Self-realization and hard work leads to achievement and fulfillment in our lives.
- ☐ When a human being fulfils all the relations with the four orders residing in the nature through harmony and right understanding, he/she will get to know the real essence of existence.
- ☐ The human being should work on complete and right understanding. Further, on plant order, the human being should work for development and growth. And on material order, work for construction and composition

PREVIOUS YEARS QUESTIONS

I. SHORT ANSWER TYPE QUESTIONS

Q.1 Name and define all the four orders of nature.

[R.T.U. 2018]

OR

What are the four orders in nature?

[R.T.U. 2017]

Ans. The four orders in nature are – material order, plant/bio order, animal order and human order.

- (i) Material order or padarthaavastha – soil, air, water etc.
- (ii) Plant/bio order or pranaavastha – plants, grass flowers, trees, etc.
- (iii) Animal order – birds and animals
- (iv) Human order – human beings

Ans. Each unit that exists in the nature is limited in size. The size ranges from really small i.e. atoms sized or huge, like galaxy. Every unit is limited in size and unlimited in space. There is no beginning or end of the space.

Q.17 Enumerate the various attributes of space.

Ans. The various attributes of space are –

- Limited or unlimited
- Active or passive
- Energized or constant energy
- Space is transparent and units are recognizable
- The availability of self-organization and organized

Q.18 What is immanence of the animal order?

Ans. This order also has immanence and growth. The animals always have the will to live and growth is associated with it. The will to live is not in the body, it is 'I' that has that will.

Q.19 Explain the activity in the plant or bio order.

Ans. This order is basically comprised of three activities, which are decomposition composition and respiration. The things which are included in this order are made of cells that respire throughout their life span, and decompose afterwards.

Q.20 Define holistic perception of harmony.

Ans. Holistic perception of harmony states that all of us are responsible for our own lives, happiness and the resources that we use. As a unit, we need to learn, practise those methods, which are suitable for our development.

Q.21 Define udarata or generosity?

Ans. The assured feeling that all-absolute solution at all the four levels, is to understand the other units and harmony. The human being is completely ready to provide health to others in acquiring right understanding.

II. LONG ANSWER TYPE QUESTIONS

Q.1 The problem today is that the desires, thoughts and expectations are largely set by pre-conditioning or sensations. Examine this statement.

OR

Discuss the problems we face today due to preconditioned desires, thoughts and selections.

[R.T.U. 2017]

Ans. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. They come from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, unless we verify our desires, we may not even know whether they are our own. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them.

When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations.

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

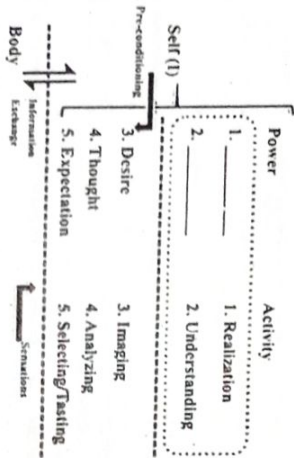


Fig.

We go into conflicts when our activities are not guided by our natural acceptance.

Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

- 1. Wavering aspirations:** Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want, we are not able to be certain about it.
- 2. Lack of confidence:** Since our desires are shaky, we are not sure about them. As a result, we lack self-confidence, in

the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

3. Unhappiness/conflict: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance.

4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!

(a) State of resignation: Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.

(b) Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. This can be understood as follows:



Fig.

The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside – either from sensations, or based on pre-conditionings.

Q.2 What is the difference between human consciousness and animal consciousness? Explain with the help of a diagram.

[R.T.U. 2017]

Ans. The conscious self 'I' (Gaharjuna): The conscious self 'I' units are continuous units and sentient. These do not transform and neither their composition changes. These perform knowing, assuming and all the activities of material units.

'I' + Animal Body = Animals or Animal Order

'I' + Human Body = Humans or Human Order

The following flow chart explains the holistic perception of harmony at all levels of existence –

Here, *kryapurnata* implies the completion of right understanding in human beings. Whereas *achara purnata* is the ability to live with that right understanding.

Now in the flow chart, the left side shows cyclic transformations under the material units. While the right side shows the acyclic transitions under the conscious self 'I'. This further depicts that when we try to live with complete and right understanding in relationship, it will lead to the development (*Vikas*).

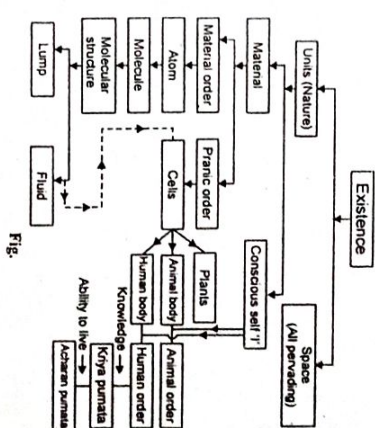


Fig.

Q.3 Define harmony in nature. Why is it important? Explain the four orders of nature.

Ans. Harmony in nature states that every individual has to live in coexistence with all the other follow units of the nature, which includes plants, animals, material and other human beings.

The Four Orders in Nature

Every aspect of this universe can be classified into four basic orders –

1. **Material Order (padartha avastha)** – Examples include soil, water, air etc.
2. **Plant/Bio Order (prana avastha)** – Examples include grass, plants, trees, flowers, fruits etc.
3. **Animal Order (jiva avastha)** – Examples include birds and animals.
4. **Human (Knowledge) Order (Gyana avastha)** – This includes human beings.

1. Material Order and Plant/Bio Order

The very existence of the plant/bio order depends on the material order. The soil provides the necessary nutrients and minerals to the plants to grow and thrive on the planet. When these plants die, they decay and become a part of the soil, thus replenishing it with nutrients and minerals. Over the centuries, these very plants decay and form substances like coal, oil and petroleum deep inside the surface of the earth. The original function of these substances was to protect the surface of the earth from the intense heat of the earth's core. Plants also help in preventing soil erosion as their roots bind the soil together. The cyclic movement of the material order is made possible by the production of oxygen/carbon dioxide by plants. Hence, these two orders exist in a symbiotic relationship where they not only depend on each other but also enrich each other.

2. Material Order, Plant/Bio Order and Animal Order

Whether it is about the birds in the sky, animals on land or the fishes in the water, the very movement of animal order is dependent on the existence of the material order. In turn, the soil is enriched by the animal order through its excreta which helps the plants to thrive. The food for the animals, birds and fishes comes from the plant/bio order. The pollination of flowers would not have been possible without the animals. It is quite evident that these three orders thrive in a state of symbiosis.

3. Material Order, Pranic Order, Animal Order and Human Order

So far, it is quite evident that the material order, plant order and the animal order exist in a state of complete harmony and mutual fulfillment. Human beings too derive their fulfillment from these orders. However, when it comes to humans, the cycle of coexistence and mutual fulfillment becomes one sided. Humans use soil for metals, minerals and growing plants but do not give anything back to the soil. Instead they pollute it. Humans use plants for their food, fossil fuels for energy and wood for different purposes but do not replenish either of these. They use animals for meat, transport and various production activities too. The animals are

subjected to cruel treatment as well. As a result, this continuous exploitation of these orders has resulted in extinction of several species of plants, animals and destruction of forests which were once the lungs of the Planet.

It is quite obvious that though all the orders exist, still the human order, the human beings do not give anything back to the other three orders. This can be attributed to a lack of basic understanding of the fundamental principles of harmony and coexistence. Humans do not understand the other three orders and nor do they understand their own needs. They are also not aware of ways and means of fulfilling their own needs without disrupting the ecological balance of the planet. As a result, they have not only upset the balance between the other three orders but are also depleting natural resources like coal and oil. It is interesting to note here that the natural function of these substances which are found deep inside the earth is to protect the surface from the heat of the core. Extracting these substances and burning them for fuel will obviously upset the natural temperature regulation system of the planet. Moreover, deforestation has led to drastic changes in the weather which has resulted massive global warming issues.

Q.4 What is holistic perception of harmony at all levels of existence?

Ans. All of us are responsible for our own lives, happiness and the resources we use. As a unit, we need to learn and practice those methods which are suitable for our development. Self-realization and hard work leads to achievement and fulfillment in our lives. Thus, a holistic approach to development is needed for a deeper insight to sustainable development of lives.

The holistic freedom circle shown below explains the holistic perception, i.e., the holistic awareness is linked to understanding holistic cooperation, which in turn is related to create holistic freedom. It helps us in learning how to increase our freedom in a new and sustainable way leading to mutual happiness of all the units.

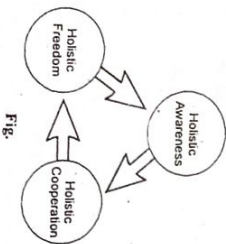


Fig.

Nature is a composite form of all the units which exist in earth viz. plants or human beings or animals or any material entity. The existence is the units of nature which are submerged in space. The units are basically divided into two types which are as follows –

1. **Material (Gadhaushect)** – The material units are astatically temporary units which are insentient in nature. These are capable of any transformation and its composition keeps changing. The material unit exists to perform only the fulfilment and recognizing activities. The material units are further divided in two types of orders –

(i) **Material Order** – According to this order, the atoms combine with other different atoms in order to form a molecule, which further forms a molecular structure. This structure exists in two different forms which are as follows –

- (a) **Lumps (pinda)**
- (b) **Fluids (vraat)**

(ii) **Pranic Order** – In this order, the cells are the smallest units which combine with other different cells in order to grow as a plant (innumerable variety of plants) or a human body (variety in physical appearance) or animal body (of various species).

2. **The conscious self 'I' (Gadhaupurna) - Rejer Long Answer Q.2.**

Q.5 What is activity? Explain activity in all the four orders.

Ans. The different units in each order can be assumed as an activity (kriya). Each and every activity has 'motion' or 'result'. All the four orders are active in one or the other way. The orders in terms of activities can be clearly understood by the following examples –

1. A person is reading a book. Thus, the reading of the book is an activity done by that person. Similarly, bodies in pranic order are always active, i.e., there are continuous activities like breathing, blinking of eyes, transport of fluids in plants etc.
2. The activity, at times, may not be visible. A wooden table if not used for, say, 50 years will be found in a different state than that it had 50 years ago. This happens because the wood of the table is in constant contact with the environment which implies that it had been active throughout those years. Thus, it may decay or lose its strength.

Therefore, we can say that both the things, that are visibly moving and those which are visibly stationary, are active at all the times. They continuously interact with the environment.

This happens because everything is made up of smaller units. These smaller units can be seen with the help of the microscope. These units are all active in nature. Thus, it makes everything active.

1. Activity in the Material Order

The material order is formed by the combination of two types of activities, i.e., composition and decomposition. Firstly, the smaller units combine together to form a bigger unit. Later, the bigger unit formed by composition transforms into smaller units by the process of decomposition. For example, a wooden table is formed by combining many different smaller units which decomposes with course of time and transforms again into smaller units.

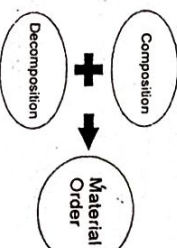


Fig. 1

2. Activity in the Plant/Bio Order

This order is basically comprised of three activities. They are composition, decomposition and respiration. The things included in this order are made up of cells. Cells respire throughout their life span and degenerate (decompose) after that. Plants, animals and humans all respire and decompose into nature after completing their life cycle.

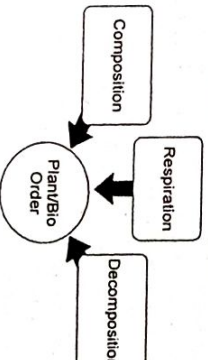


Fig. 2

3. Activity in the Animal Order

The two different types of activities, i.e., physico-chemical and conscious, form this order.



Fig. 3

The activities in animals are almost similar to that of plants such as breathing etc. The composition of body includes different types of cells which perform different activities such as pumping of blood, transport of fluids etc. When the fundamental unit of body, i.e. cell, starts degenerating, the body progresses towards degeneration. Hence, we can say that body belongs to plant/bio order.

'I' as a unit has the capacity of assumption. This can be further explained with the help of the following example –

When any animal in your house, say dog, sees any stranger for the first time, it will bark. But if the person keeps on visiting frequently or stays at your home then the dog will stop barking at him. This happens due to the 'change of assumption' which changes the way of behavior of the dog.

One should always remember that the body belongs to plant/bio order and it does not have the power of assumption. Instead, it has the physico-chemical power to react based on assumptions. This assumption is the capacity of 'I' or the consciousness.

Animals do not need to learn about natural acceptance. The animals predominantly express the selection/taste in 'I'. It is clearly understood by the following example –

If any animal is given food from time to time then, the animal does not care or question about the availability of food or the way it is grown.

4. Activity in the Human Order

The activity in this order is exactly similar to that of the animal order.

As compared to animals, humans have a better capacity to select and choice. Humans are the most active units. Unlike animals they don't only assume but they have the power and will to know. Thus, the self or I in a human being have the capacity of thinking, selecting, assuming, right understanding and realizing.

Therefore, it is clear from the abovementioned four orders that every unit performs physical, chemical or conscious activities.

Q.6 Briefly define innateness and its existence in the four orders.

Ans. Innateness is that characteristic of human beings which exists in mind in the form of heredity or inheritance rather than experience.

Its existence in the four orders is as follows –

1. **Innateness of the Material Order** – It is impossible to destroy any unit. It may change from one form to another. In other words, matter cannot

be destroyed it just changes from one form to another. The unit continues to exist. For example leaves from a tree fall and decomposes into soil and converts to manure but they do not annihilate. After transformation, they might not be visible to the naked eyes.

2. **Innateness of the Plant/Bio Order** – It has the innateness of existence. The growth of units cannot be stopped. For example, the growth of any plant cannot be restricted. It will continue to grow and respire. The only way to do this is to cut the plant which will lead to its decomposition. It will cease to be a part of pranic order. In this case, the plant will decompose but the fundamental units will transform and exist in some other form. Therefore it can be concluded that existence and growth are the innateness of the pranic order.
3. **Innateness of the Animal Order** – This order also has existence and growth as its innate factors. The animal always has the will to live and growth is associated with it. The will to live, is not in the body it is the 'I' which has the will.
4. **Innateness of the Human Order** – Similar to the previous order, existence and growth are combined factors that are present in the human order. The only addition to the 'will to live' is that the humans aspire to 'live happily'. Happiness is the basic need for each and every human. This will to live happily has to be combined with right understanding and natural acceptance. Self-exploration forms the essential part of natural acceptance where an individual learns 'what he is' and 'what he wants to be'.

Q.7 What is conformance or anu-sangita in all the four orders?

Ans. Each unit in all the four orders follows the principle of conformance or anu-sangita. It explains that the continuity of the basic nature of the unit is preserved.

1. Anu-sangita of Material Order

The principle of conformance states that in the physical or chemical changes of the material the continuity of natural characteristic remains preserved. For example, a copper metal is composed of only small copper atoms, and the structure of each copper atom conforms to the constitutional structure of copper. And if there is any atom other than the copper atom in the structure, then it will not be called as copper metal.

able to achieve that happiness and satisfaction. Knowledge is the basic need which can help a person to focus on every thought and action.

Q.10 Explain 'Understanding existence as coexistence'.

Ans. Nature is the constituent of all the units. All the units exist in space, and therefore a human being should understand the concept that, "existence is the nature in space."

Existence = Exist + Essence,
whatever exists.

? ?
To be harmony

The meaning of word existence is to be in harmony with whatever exists in the nature. All the entities or units which are in existence are energized in coexistence.

Space or Sunya

A human being starts his exploration with self and the body. The natural acceptance is the key that harmonizes the relationship between both. Exploring further, a person feels related to others and that feeling of true bonding and relationship starts with the family. This relationship starts from the individual and end at the world family.

One more very important thing to study in this chapter is space or sunya. What is sunya? Sunya is the empty space which is something on which people don't pay much attention to. It is not a unit. Nobody can touch or smell it, one can only see through it. Space or sunya is present everywhere.

1. Coexistence of unit in space

Space exists between two units, for e.g., if you have a book in your hand, the 'thing' between your face and the book is called the space. Therefore, space is present in every two units. Each unit of all the four orders, namely material, plant or pranic, animal and human have space in them, and they reside in space.

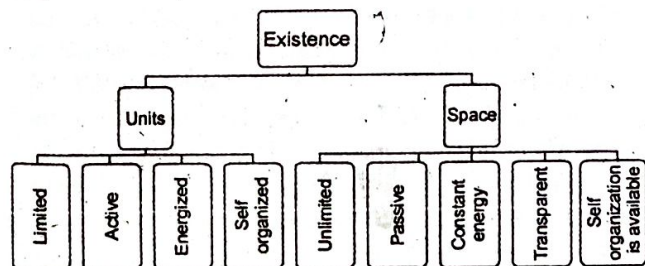


Fig.

2. Various Attributes of Space

- (i) **Limited or Unlimited** – Each unit that exists in the nature is limited in size. The size ranges from really small i.e. atom sized or hug, like galaxy. Every unit is limited in size and space on the other hand is unlimited in size. There is no beginning or end of the space; it is not bounded from any side.
- (ii) **Active and Passive** – Units are active and energetic in nature, for e.g. chemical activity or physical activity. All the entities of all the four orders are active in nature. On the other hand, space is passive in nature or it has no activity. Hence, when something is active and dynamic, it is known as unit. It can be understood with an example that the empty space between your face and the book has no activity.
- (iii) **Energized and Constant Energy** – Energy is available in all the units, and the space has constant or energy in equilibrium. All the units are energetic and they exist in space.
- (iv) **Space is Transparent and Units are Recognize** – Every small or big thing in the physical world has some relation with each other. If some water is poured on soil, the soil absorbs it and this shows the relation between the two. The water recognizes its relation with the soil, and the soil fulfills it. As humans, living in harmony with all the four orders is kind of recognizing and fulfilling the relationship. Space, alternatively, is reflecting or transparent, which means that it has no obstruction in between.
- (v) **The Availability of Self-Organization and Organized** – All the units are considered to be in an organization. They recognize their relation with other units and combine with them. This combination of units keeps on forming a bigger organization, which can be understood with the example of a minute atom and immense galaxy. The cells of the body are also units which can be combined together to form organs. Galaxies, planets, and the heavenly bodies in the entire solar system is considered to be bigger organizations.

□□□

Human Values

- ❑ The ethical obligations that people follow at their workplace, encompasses their behaviour and their conduct is referred to as professional ethics. The development of ethical competence is a long term process that can be acquired by means of value education and right understanding.
- ❑ Universal human orders or *sarvabhauma vyavastha* is a feeling of connected or being related to the entities of nature including other human beings and animals. A person should be in harmony with not only his fellow beings but also with the rest of the nature.
- ❑ The modern systems and technologies are all human inventions which have been introduced as and when there was a need for them, under the influence of the world.
- ❑ Every human being craves for a peaceful and happy life, but it is important to understand that these are the states of mind, which cannot be achieved by material wealth or bodily satisfaction.
- ❑ Universal human orders or *sarvabhauma vyavastha* is a feeling of connected or being related to the entities of nature including other human beings and animals.

PREVIOUS YEARS QUESTIONS

I. SHORT ANSWER TYPE QUESTIONS

Q.1 Define existence.

[R.T.U. 2018]

Ans. Nature is the constituent of all the units. All the units exist in space, and therefore a human being should understand the concept that, "existence is the nature in space."

Existence = Exist + Essence, whatever exists.
 ? ?
 To be harmony

The meaning of word existence is to be in harmony with whatever exists in the nature. All the entities or units which are in existence are energized in coexistence.

Q.2 Define humanistic universal order.

[R.T.U. 2018]

Ans. Humanistic universal order is the right knowledge and understanding of the society which is living peacefully and happily with harmony. The five dimensions of human universal order are-

1. Education or *Sanskar*
2. Health or *Swasthya/sanyam*
3. Production or *Utpadan*
4. Justice or *Nyaya*
5. Exchange or *Vinimay*

Q.3 What do you mean by profession?

[R.T.U. 2017]

Ans. Profession : A profession is a disciplined group of individuals who adhere to ethical standards. This group positions itself as possessing special knowledge and skills in widely recognised body of learning derived from research,

education and training at a high level and is recognised by the public as such. A profession is also prepared to apply this knowledge and exercise these skills in the interest of others.

Q.4 What is humanistic education?

Ans. The philosophy of humanistic education believes that all the living beings are self-developing creatures. The main aim of humanistic education is to develop a person who is caring, energetic, positive, self-dependent, etc. It supports high value and growth.

Q.5 Define ethics.

Ans. Ethics is the definitiveness of human code of conduct, which includes policies, values and character. It is the virtue that can be instilled in a human being by calculating right principles, morals and values.

Q.6 What do you understand by natural acceptance of human values?

Ans. It is the state when a human being unconditionally accepts self, people and environment. It also states of the absence of the feeling of expectations from others.

Q.7 What are values or mulya?

Ans. Values are the most important part of human ethical code of conduct. These naturally comes with right understanding and self-realization.

Q.8 Define satisfaction.

Ans. Sarvabhaumavyavastha is the feeling of connection or being related to the entities of nature including other human beings and animals. A person should be in harmony with not only his fellow beings but also with the other units of the nature.

Q.23 How to determine the type of production system?

Ans. To determine the type of production system, following questions need to be thought over-

- (i) What is to be produced?
- (ii) Who is the target customer?
- (iii) What is the process of production?
- (iv) What will be the quantity of production?

II. LONG ANSWER TYPE QUESTIONS

Q.1 Discuss the salient criteria for assessing and developing appropriate technologies, production systems and management models. [R.T.U. 2017]

Ans. The modern systems and technologies are all human inventions which have been introduced as and when there was a need for them, under the influence of the world. They have been optimized and designed in the way that is best suited to the world. To facilitate the development of these holistic systems and technologies, it is necessary to formulate necessary criteria for evaluation which go hand in hand with the human goals.

To guide the development of these systems and technologies, the three broad criteria people-friendly, eco-friendly and which cater to lifestyle and needs.

In accordance with the above mentioned considerations, to judge the accuracy of management models, technologies and production systems, the criteria is as follows-

1. For Production System

To determine the type of production system, following questions need to be pondered over-

- (i) What is to be produced?
- (ii) Who is the target consumer?
- (iii) What is the process of production?
- (iv) What will be the quantity of production?

These factors are decided on the basis of the natural resources which are available, and the requirement of the people. The needs here are in accordance with the human goal. To judge the accuracy of production system, following points are given-

- (a) Economic feasibility and sustainability
- (b) Optimum utilization of the available resources

- (c) Skilled and expertise labour
- (d) Pattern of consumption
- (e) Eco-friendly and people-friendly technologies
- (f) Good quality of production
- (g) Producibility of the product in local environment
- (h) Meaningful employment to people
- (i) Safety and health measures for the local people
- (j) Sense of individual accomplishment and creativity

2. For Management Models

The management should give priority to the people working for him and the end-user using the product, and not his personal profit.

- (i) Right and timely appraisal
- (ii) Proper working hours
- (iii) Consumer satisfaction over profit maximisation
- (iv) Constant value addition to the people
- (v) Motivation and encouragement
- (vi) Considering workers as a family
- (vii) Sharing of responsibility
- (viii) Considering individual goals and objectives

3. For Technologies

- (i) Compatible with nature and environment
- (ii) Ensuring safety and health
- (iii) User-friendly in nature
- (iv) Low cost and energy-efficient
- (v) Durability of the product and their recyclability
- (vi) Facilitate the effective utilization of animals, human body, materials and plants.
- (vii) Renewable sources of energy must be promoted.

Q.2 What do you understand by definitiveness in ethical human conduct? Why is this definitiveness desirable?

Ans. The right understanding that a human gains from the path of self-exploration gives him the ability to identify the definitiveness of ethical human code of conduct. This happens because before self-exploration a human being lives in the influence of pre-conditions and beliefs that prevail in his family and society. However, this state of mind of a human being never satisfies him or his surroundings. Unless a person does not have the right understanding of ethical human conduct, it is impossible to identify it. Ethical human conduct can be understood by the following attributes.

1. Value (*Mulya*)
2. Policy (*Niti*)
3. Character (*Charitra*)

1. Value or Mulya

Values are one of the most important parts of ethical human conduct. These naturally come with right

understanding and self-realization. When a person lives in conformance with the universal human values, it becomes his nature or *svabha*. The essential values in a human being can be enumerated as follows:-

1. *Jeevan Mulya* or Values in Life

(i) **Satisfaction (*Santosha*)** - It explains the definiteness of desires. Satisfaction may be defined as a sense of fulfillment with oneself and one's accomplishments. Every human being is a unique creation. Every one's journey is different. Comparison of our journey with somebody else's gives rise to complexes and frustration. Moreover, grass is always greener on the other side and what you see may not always be the real picture. Hence, it is important to assess your progress by your own milestones and achievements rather than someone else's. Satisfaction is a state of being that is only achieved when you truly understand your own self and your journey and let go of the need to compare your life with someone else.

(ii) **Peace (*Shanti*)** - It explains the definiteness of thoughts. When you are truly in sync with yourself and your journey i.e. you are satisfied with whatever you have achieved or whoever you are, peace follows. Peace is a state of being where you no longer feel the need to prove anything to the world or constantly worry about the future. Your belief in yourself, your knowledge about your own self brings with it knowledge that you can handle anything come what may. Your thoughts are no longer negative or about the wrong in the world. Instead, they are about the positive aspects of life, which deepen the peace within you.

(iii) **Happiness (*Sukhi*)** - It explains the definiteness of expectation (selecting/losing). Happiness is a by-product of internal peace. Sadness or discontentment arises from expecting from external sources. When you stop expecting from any one, peace follows. Happiness is about appreciating and being grateful for whatever you have. Happiness needs no reason, it can be derived from gazing a beautiful sunrise, or simply watching a child play.

(iv) **Bliss (*Ananda*)** - It explains the definiteness based on realization. The only thing constant in life is change and the realization of this one fact can lead to bliss. Bliss can be defined as that feeling of happiness, which does not change with time or circumstances. We often resist change, which makes us sad and resentful. Most of us keep living in the past or the future. Statements like 'I will be happy when or 'I wish we could go back to the old days' are a clear indication of this tendency which only begets more frustration in life. Instead, being positive about life and grateful for all the goodness that exists in our lives can help us to become blissful.

2. *Sambandh* or Values in Human-Human Relationship

Human beings are essentially social animals, which imply that relationships are the back bone of all human interactions. The moment we are born, a child looks for a relationship with his mother/caregiver. As we grow up, the complexity and range of these relationships increases. We form personal relationships and professional relationships which are generally based on a set of common values. These values remain the same across the globe despite all the cultural differences that we may have.

Values in human-human relationships can be broadly classified into two categories

(i) **Established Value or *Shilpi Mulya*** - The self or 'I' possess the established values. It is the way of expressing values in behaviour with others. The established values are those which have been adapted by human beings from the very beginning of civilization. These can be termed as the 'unsaid' mandates in the society which are followed by all human beings on the planet.

(ii) **Expressed Value or *Shikhi Mulya*** - To show the established value while behaving with others. The established values are expressed as behaviors. These behaviors are known as expressed values. The expression of these values varies from culture to culture.

3. Values and Participation of a Human Being in Universal Human Order

(i) **Generosity or *Udarta*** - The feeling of investing self, body and wealth and helping others, and live in harmony with others is called generosity.

(ii) **Kindness or *Daya*** - To make available the means so that a person, who has the ability but not the means to fulfil his aspirations, is called kindness.

(iii) **Compassion or *Karuna*** - To make available both means and the body to the person who neither has the ability nor the means is called compassion.

(iv) **Persistence or *Dhriti*** - Persistence is determination or *dhirta* to perform an action.

(v) **Bravery or *Veera*** - To show courage and fearlessness is called bravery.

4. Values of Human Being with the Rest of Nature

The participation of human being with the rest of the nature can be further categorised as-

(i) **Artistic Value or *Kala Mulya*** - The participation of the human body in nurturing, protecting and providing means for the body.

(ii) **Utility Value or *Utyogia Mulya*** - To ensure the role of physical facilities to help and preserve their usefulness.

2. Policy or *Niti*

The manifestation of right understanding so that the protection, enrichment and right utilization of resources can be done is termed as policy. The resources mentioned here are *tama*, *mana*, and *dharma* i.e. mind, body and wealth respectively. Policy is divided into three parts-

(i) **Artha Niti or Economic Policy** - This policy refers to enhancement of wealth.

(ii) **Rajya Niti or Political Policy for Universal Human Order** - This policy refers to the protection of body and wealth.

(iii) **Dharma Niti or Policy for Universal Human Order** - This policy refers to correctly utilize the body, mind and wealth.

3. Character or *Charitra*

Charitra or character of a human being refers to his kindness in behaviour and work, congeniality in marriage and living with own wealth which is rightfully earned by hard work and high values. The main characteristics of character or *charitra* are-

1. Dayapurna kanya vyavahar or kind behaviour and work.

2. *Sva-dharma* or rightful utilization of money.

3. *Sva-nam*, *sva-punsha* or practising chastity in marriage.

Q.3 What is the basis of humanistic education and humanistic constitution?

Ans. The first step for human beings towards attaining the holistic alternative or universal human order should be able to develop the right understanding and the skills to implement it in the real life. Firstly, it calls for a change in the education system, and emphasizes towards humanistic education. Education, here, not only means reading and writing, but also value education that imbues morals and harmony in a human being.

Holistic approach is based on spiritual principle of unity, oneness, non-dual or *Advaita* concept. Under this principle of unity, the universe is an undivided whole where each and every particle is connected with every other particle. Thus, entire humanity is ONE.

Our scriptures say, "Paraspar Devo Bhava, Paraspar Bhavayantah, Sreyati parma Vapysatha." By co-operation and mutual help all shall achieve the highest human welfare. Unity is strength. In the holistic approach, we stress the co-

operation integration, synthesis and team - spirit for extraordinary performance, for enduring harmony and peace, because in our hearts chamber is living the pure consciousness of the divine, i.e., *purnatman*. Peaceful co-existence, harmony, is the rule. Indian insight endorses this in the management of any enterprise. Indian ethos puts emphasis on inter-relatedness and interdependence of everything in the universe, to the extent that it worships trees, animals, hills, rivers etc.

1. Humanistic Education

The educational philosophy of humanistic education believes that all human beings, by nature, are self-developing creatures. The prime objective of humanistic education is to develop a person who is caring, optimistic, energetic, self-dependent and able to meet all challenges. It strongly supports intellectual development, high values and growth.

The humanistic education encourages self-exploration, which can help in the continuous self-evolution of the human beings. It enables a person to know his inner qualities and capabilities, and definitiveness of ethical human code of conduct.

Principles of Humanistic Education

- (i) It largely focuses on the interests and concerns of a person and connects it to his intellect.
- (ii) Humanistic education believes that mood and choice of a person either negatively or positively impacts the process of learning.
- (iii) Human feelings and knowledge are highly focussed in humanistic education.
- (iv) This philosophy encourages self-evaluation rather than judging on other factors.
- (v) The study of humanistic education believes that motivation and engagement with the subject that is being learned is important.

2. Humanistic Constitution

The right understanding provides the basis for human constitution, which can be defined as the framework of a human being in which he lives with harmony and compassion with himself and others. Humanistic constitution provides a clear guideline to the development of universal human order. It works towards the comprehensive human goals and development of the competence of human code of conduct, which is its prominent directive principle.

Presently, the human society is categorized into numerous castes, creeds, nationalities, religions, etc. The objective of each of these categories is to prove each other contrary. It is an irony that a human being spends a substantial part of his energy and resources in preparing for war, to ensure peace. We try to stop somebody's wrong behaviour with more wrong behaviour. This attitude is wrong and can never be successful in the long run. Thus, the right understanding offers a

satisfactory solution to the human conflicts ranging from family level to global level.

1. Harmony with Self

To begin with, a human being should do his utmost to be in harmony with self. However, for being harmonious with self, it is important to determine the desires and wants of life, and the action plan to achieve them. Following are a few points to understand the concept deeply—

- (i) Firstly, it is very important to set the priorities to achieve whatever we want and desire for. To understand the connection between what we want from life and what we can give to others is very important.
- (ii) Every human being craves for a peaceful and happy life, but it is important to understand that these are the states of mind, which cannot be achieved by material wealth or bodily satisfaction. If a human always strives upon satisfying his bodily needs, then the other aspects of his life gradually fades away.
- (iii) We must always look for not missing out important things that can bring us happiness and composure, while only looking for pleasure, comfort and luxury.
- (iv) One must understand that the needs of the body are minimal, which is necessary only for survival. For e.g. our body cannot take food after a certain quantity, it has a limit to its hunger. If we over-fed it, it can become sick.
- (v) Getting opportunities to nurture qualities, like spirituality, aesthetic sense, creativity, innovation is equally important as getting a promotion in the job.
- (vi) We must keep our body physically fit by doing exercise and 'pranayams'. Healthy body and healthy mind are two basic factors required for a healthy human being.
- (vii) Life is a balance between our goals and capabilities to achieve them. Hence, we should know the balance between our ambitions and satisfaction also. We should always have an urge of achieving and setting higher goals.

2. Harmony with the Family

The first human interaction, for every individual, takes place with his family. The child, when takes birth, is said to be clean slate on which one can write anything. The values and morals that he first learns from his family decide upon his behaviour on professional ground as well. The important points in this regard are-

- (i) The first few lessons of communication are taken from the family. At this point, the training and guidance that a person acquires makes him both a good listener and a good speaker.

- (ii) Standing strong in challenges and resolving conflicts is also something important for the overall personality of a human being that he learns from his family. This helps him in a long run to handle pressure and keeping calm at the workplace.
- (iii) To cooperate and help others is another essential lesson that is obtained from the family.
- (iv) Accepting the views of others and listening to their ideas is also an important factor.
- (v) One also learns the quality of sharing from the family. The sensing of sharing our belongings or sharing those things which we are possessive about makes us sensitive towards the theory of giving.

Q.1 What is humanistic universal order? Explain with necessary diagrams.

Ans. Refer to Short Answer Q.2

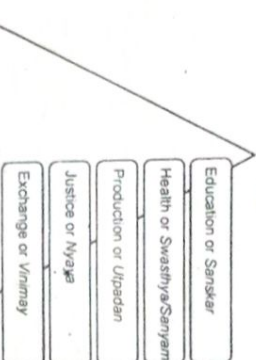


Fig. 1 : Humanistic Universal Order

1. Education or Sanskar - It can be referred to as the understanding of harmony at all four levels of living. The concept of right living emphasizes on ability to live in harmony at all the four levels of living. Hence, we can say that-

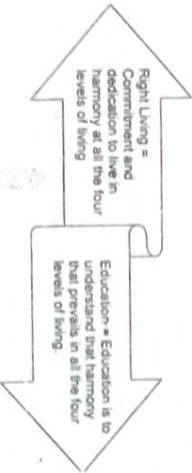


Fig. 2

Right Living = commitment and dedication to live in harmony at all the four levels of living
Education = education is to understand that harmony that prevails in all the four levels of living.

2. Health or Swasthya/Sanyam - It refers to self-regulation or sanyam/swasthya which has been discussed in chapter 2. Swasthya refers to the good health and well-being of the body, whereas sanyam is the feeling of responsibility that protects nurtures and utilizes the body correctly. Sanyam is the foundation of swasthya.

3. Production or Utpadan

The physical efforts that a human being makes in the nature is referred to as work. On the other hand, production refers to the outcome or the physical output that is finally acquired after putting the efforts of work.

Now, there are two important questions related to production or utpadan, which are-

- How to produce?
- What to produce?

The right identification of needs can help in deciding what to produce. For deciding what to produce, it is first important to recognize the needs of the body, which means we must know what is required for the nurture and sustenance of the body. Here, we can say that food, clothing, communication, transport, etc are required for the right utilization of the body.

(ii) How to produce?

Here, we refer to the process or technology which has to be used for the production. There is harmony in nature, and at all the levels of living. Therefore, it is quite evident that the production system or process is present within the nature.

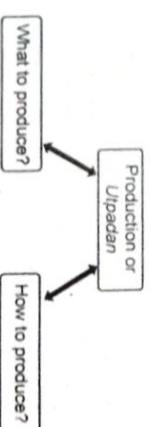


Fig. 3

4. Justice or Nyaya and Preservation or Suraksha - The harmony between human beings is referred to as justice or nyaya, whereas suraksha or preservation refers to the harmony and coordination between the human being and the rest of the nature.



Fig. 4

Justice or Nyaya = Human to human relationship, which includes fulfillment and recognizing. It leads to mutual happiness.

Preservation or Suraksha = Human to rest of the nature. It leads to mutual prosperity.

5. Exchange or Vinimay

The exchange of physical facilities between the members of the society is called exchange or vinimay. Exchange, here, refers to exchanging of products for mutual fulfillment, and not selfish motive and profit.

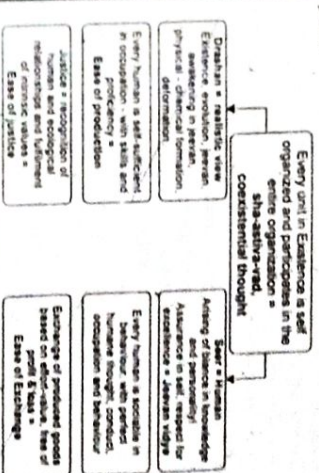


Fig. 5

Q.5 What is the holistic criteria for production system and management models? Explain in detail.

Ans. Refer to Long Answer Q.1.

Q.6 Define ethics. What is the natural acceptance of human values?

Ans. Ethics is the definitiveness of the human code of conduct, which comprises of policies, values and character. Ethics is the virtue that can be instilled in a human being by inculcating right morals, principles, and values. It is possible only when an individual is taught the right understanding by the means of self-exploration or retrospection. Ethics, derived from a Greek word 'ethos' is fundamentally a branch of philosophy that works upon concepts of good and bad, right and wrong, love, justice and peace.

In addition to the above mentioned concept, the term professional ethics can be defined as those set of standards

which develop ethical code of conduct and professional competence. It helps in determining the ethical morals and problems arising in a business.

1. Natural Acceptance of Human Value

The state when a human being unconditionally accepts self, people and environment can be defined as natural acceptance. It also speaks of the absence of expectations from others. Once a human being truly and completely imbibes the quality of natural acceptance, a holistic feeling of harmony, fulfilment, and composure is felt by him. Natural acceptance can be precisely said as accepting all the good things of life, learning from it and absorbing it in life in our own way. Some basic characteristics of natural acceptance are given below-

1. It does not change with time and remains invariant. For e.g., age cannot change the natural acceptance for respect and trust.
2. Place is never a criteria for natural acceptance. Whatever we learn all through our life and whatever we have accepted at any time of our age does not change even if we move from one place to another.
3. Beliefs and the situations from our past cannot change our feeling of natural acceptance.
4. Natural acceptance keeps directing us to the right path, no matter where we are and no matter what we are doing. It always tells us what is right.
5. It is the part and parcel of life, and similar for all the living beings. Although, every human being has different interests and choices, but all of us work towards achieving that one goal in our life, which comprises of happiness, prosperity and satisfaction. Hence, the basic natural acceptance is same for all.

Q.7 What is professional ethics? What is competence in professional ethics?

Ans. The ethical obligations that people follow at their workplace, encompasses their behaviour and their conduct is referred to as professional ethics. The development of ethical competence is a long term process that can be acquired by means of value education and right understanding. Here are a few components of which the professional ethics comprises of -

1. **Honesty** - It connotes moral character and virtuous attributes, like sincerity, fairness, absence of lying and cheating.
2. **Integrity** - It refers to high moral principles and honesty.
3. **Accountability** - It refers to answerability and liability.
4. **Respect** - Feeling of admiration or regard towards living-beings.

5. **Confidentiality** - It refers to limited access or some restriction on certain type of information.



Fig. : Constituents of Professional Ethics

6. **Transparency** - It refers to clarity in the actions that are being performed.
7. **Loyalty** - Devotion or being faithful towards a person, group, society or country.
8. **Obedience to law** - To abide by the rules or systems made by government and official institutions.

The above mentioned 8 constituents of professional ethics can be summarized with their probable outcome as follows -

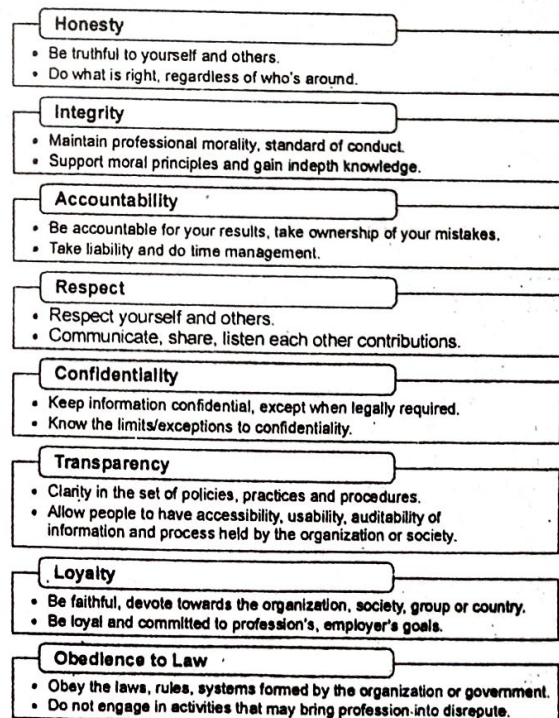


Fig. : Constituents of Professional Ethics