

Govt. Women Engineering College Ajmer

Mid-Term Test B.Tech. I Sem. 2017-18

(Along with Model Answers)

Duration : One Hour Human Values M.M. 20 Marks

PART-A : Answer the following questions briefly. (Words limit about 25 words) 1*4=4 Question 1.

How can we maintain harmony in the family? Answer : The harmonious relationships in the family are based on natural feelings (values) viz. Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love. The recognition, fulfilment and evaluation of these feelings leads to harmony in the family.

Question 2. Explain the meaning of Respect or Samman. Answer : Respect or (Samman) means accepting the individuality and doing the right evaluation i.e. to be evaluated as I am , without over-evaluating, under-evaluating or evaluating the person otherwise.

Question 3. What do you understand by 'Undivided Society'? Answer : By living in relationship in the family, with the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. This feeling of being related to every individual leads to an undivided society.

Question 4. Why does Human order fail to be mutually fulfilling to itself and to the other orders?

Answer : The lack of proper understanding of the relationship between the human order and the other three orders of Nature is the main cause of the failure. We are dependent on the material order for soil, minerals and metals but only end up polluting the soil and depleting the fossil fuel, metals, etc. We are dependent of animals to carry out our production and transportation activities, but also made many animal species extinct. On the other hand, our natural acceptance says that we want to live harmoniously with nature for our own happiness.

Question 5. What are the four orders in nature?

Answer : Everything that we can see around us, can be put into the following four orders in Nature :

1. Material Order – e.g. soil, water, air etc.
2. Plant/ Bio-Order – e.g. grass, plants, trees, flowers, fruits etc.
3. Animal Order – e.g. animal, birds etc.
4. Human Order – Human beings

PART-B : Answer the following in detail. 4*4=16

Question 1. 'Harmony in the family is the building block for harmony in the society'. Comment.

Answer : 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

Question 2. What is intention and competence? How do they affect human relationship?

Answer : Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous” is known as trust. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust:

1. Intention (wanting to – our natural acceptance)
2. Competence (being able to do)

Both intention and competence are the two aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention, every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we judge ourselves, we are judging on the basis of our intention, whereas, when we judge the other, we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others' intention. It is the same for other as well. We find that while we look at our intention, we are sure of it but we are not sure of the others' intention. We are actually looking at their competence, and making a conclusion on the basis of their intention. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and others' intention.

It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough.

We trust our own intention while we are not ready to trust the other's intention. It is the same for the others as well. They would also have the same answers as we, to the table above. While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust prevails and we deny the relationship. When we are judging our selves, we are judging on the basis of our intention, whereas, when we

are judging the other, we are judging him on the basis of his competence. We are sure that we want to make the other happy, but we are not sure that the other wants to make us happy. We find that while we look at our intention, we are sure of it, we are not sure of the others' intention. We are actually visualising their competence, and making a conclusion on the grounds of their intention, as we say “I wanted to do well, but I could not”. But for the other, we say “He did not want to do well”. “Wanting to” is the intention, and “could not” is the lack of competence.

We can see that as we are not able to fulfil our intentions in terms of our competence at all times. It is the same for the other as well. We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by right understanding.

Question 3. Explain the comprehensive human goal.

Answer : Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:

1. Education – Right Living (Siksha – Sanskar)
2. Health – Self Regulation (Svasthya – Sanyam)
3. Justice – Preservation (Nyaya – Suraksha)
4. Production – Work (Utpadan – Kriya)
5. Exchange – Storage (Vinimaya – Kosh)

1. Education – Right Living: Education refers to understanding harmony at all the four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

2. Health – Self Regulation: Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self (‘I’), and, there is harmony among the parts of the body, it is referred to as health or svasthya.

3. Justice – Preservation: Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha)

refers to harmony in the relationship between human being and the rest of nature.

4. Exchange – Storage: Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

We can now see how these dimensions of humanistic society are able to ensure the human goal:

Education – Right living leads to Right understanding

Having the process of education and right living leads to right understanding in the individual.

Health – Self-regulation leads to Prosperity

Having the program for health and sanyam leads to well-being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.

Justice – Preservation leads to Fearlessness and Co-existence (respectively)

Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Suraksha of nature – via enrichment, protection and right utilization leads to co-existence in nature.

Production – Work leads to Prosperity and Co-existence

Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.

Exchange – Storage leads to Prosperity and Fearlessness

When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.

Question 4. Write a short note on recyclability and self-regulation in nature.

Answer : There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and

animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Question 5. Explain the innateness of material order and animal order in nature.

Answer : Innateness (dharana): Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it. We refer this principle as innateness which is also called dharna of that unit. This is intrinsic to the unit.

Material order: When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have ‘cease to exist’ or ‘disappeared’ from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, “to exist”, or ‘existence’ is intrinsic to all material, it is innate to it. We cannot separate the ‘existence’ of a thing from the thing itself.

Plant/bio order: Because the pranic order is a development of the material order, it also has the innateness of ‘existence’. In addition, it also exhibits the ‘growth’. This principle of ‘growth’ cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way.

The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal order: The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely ‘existence’ and ‘growth’. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the ‘will to live’ in ‘I’. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order.

Human (knowledge) order: When we look at the human being, we find that ‘existence’ and ‘growth’ are fundamentally present in the body, just as in the animal body. At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’.

Order	Things	Innateness
Material order	Soil, water, metals	Existence
Pranic order	Plants and trees	Existence + growth
Animal order	Animals and birds	(Existence + growth) in body + will to live in ‘I’
Human order	Human beings	(Existence + growth) in body + will to live with happiness in ‘I’

Question 6 . Define Existence. Explain that existence is in a form of co-existence.

Answer : All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. **Existence is nothing but the nature in space.**

Existence = Exist + Essence, whatever exists

We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the ‘things’ we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all ‘units’. We can recognize them as such, **they are countable.**

But there is another ‘reality’ called ‘space’. We normally don’t pay attention to this ‘reality’, because it’s not a ‘unit’. We can’t ‘touch it’, smell it. We normally just ‘see through it’. But the fact is because we can’t ‘touch it’ or ‘see it’ as we would see a unit like our body, our friends, or a piece of rock, doesn’t mean it does not exist. **Space exists everywhere.**

Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units there is a space. **The units exist in space.** If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

Existence = space + units (in space)

Since nature consists of the four orders so we can say,

“Existence = Nature submerged in space”.

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)