Code: 23HS1301

II B.Tech - I Semester – Regular / Supplementary Examinations
NOVEMBER 2025

UNIVERSAL HUMAN VALUES
(Common for ALL BRANCHES)

Duration: 3 hours   Max. Marks: 70

Note: 1. This question paper contains two Parts A and B.
2. Part-A contains 10 short answer questions. Each Question carries 2 Marks.
3. Part-B contains 5 essay questions with an internal choice from each unit. Each Question carries 10 marks.
4. All parts of Question paper must be answered in one place.

BL – Blooms Level   CO – Course Outcome

PART – A

		BL	CO
1.a)	Define Value Education.	L1	CO1
1.b)	State two guidelines of Value Education.	L2	CO1
1.c)	Write any two needs of the body.	L1	CO2
1.d)	What do you mean by self ('I')?	L1	CO2
1.e)	Define Trust in human relationships.	L1	CO3
1.f)	Write any two forms of Respect.	L1	CO3
1.g)	What is Harmony in Nature?	L1	CO4
1.h)	Give two examples of interdependence in nature.	L2	CO4
1.i)	Define Ethical Human Conduct.	L1	CO6
1.j)	What do you mean by Professional Ethics?	L2	CO5

PART – B

			BL	CO	Max. Marks
		UNIT-I			
2	a)	Explain the role of self-exploration in value education.	L2	CO1	5 M
	b)	Discuss how happiness and prosperity are complementary.	L3	CO1	5 M
		OR			
3	a)	Explain the concept of Natural Acceptance with example.	L2	CO1	5 M
	b)	Differentiate between prosperity and wealth.	L3	CO1	5 M
		UNIT-II			
4	a)	Distinguish between needs of Self and Body.	L3	CO2	5 M
	b)	Articulate about right utilization of the body.	L3	CO2	5 M
		OR			
5	a)	Explain the programs for ensuring health of the body.	L2	CO2	5 M
	b)	What is Sanyam? How does it help in maintaining harmony with the body?	L3	CO2	5 M
		UNIT-III			
6	a)	Define Respect. How is it the right evaluation in relationships?	L2	CO3	5 M
	b)	Explain the importance of Justice in human-to-human relationships.	L3	CO3	5 M

		OR			
7	a)	Explain Trust as the foundational value in relationships.	L2	CO3	5 M
	b)	Discuss Harmony in the Family with suitable examples.	L3	CO3	5 M
		UNIT-IV			
8	a)	Write short notes on Co-existence in Nature.	L2	CO4	5 M
	b)	Explain the concept of mutual fulfillment among the four orders of nature.	L3	CO4	5 M
		OR			
9	a)	Illustrate the holistic perception of harmony in existence.	L4	CO4	5 M
	b)	Discuss interconnectedness in nature with examples.	L3	CO4	5 M
		UNIT-V			
10	a)	Explain the meaning of competence in Professional Ethics.	L2	CO5	5 M
	b)	Write about Humanistic Constitution and its need.	L3	CO6	5 M
		OR			
11	a)	Discuss the definitiveness of Ethical Human Conduct.	L2	CO6	5 M
	b)	Explain Holistic Technologies with any two examples.	L2	CO5	5 M

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Scheme of Evaluation
PART –A

Q. No.	Question	Marks
1 a)	Define Value Education	2M
1 b)	State two guidelines of Value Education	2M
1 c)	Write any two needs of the body	2M
1 d)	What do you mean by Self ('I')?	2M
1 e)	Define Trust in human relationships.	2M
1 f)	Write any two forms of Respect.	2M
1 g)	What is Harmony in Nature?	2M
1 h)	Give two examples of Interdependence in nature	2M
1 i)	Define Ethical Human Conduct	2M
1 j)	What do you mean by Professional Ethics?	2M

PART - B

2 a)	Explain the Role of Self-Exploration in Value Education	5M
b)	Discuss how happiness and Prosperity are complimentary.	5M
3 a)	Explain the concept of Natural acceptance with example.	5M
b)	Differentiate between prosperity and wealth.	5M
4 a)	Distinguish between needs of Self and Body.	5M
b)	Articulate about right utilization of the Body	5M
5 a)	Explain the programs for ensuring health of the body	5M
b)	What is Sanyam? How does it help in maintaining harmony with the body?	2M 3M
6 a)	Define Respect. How is it the right evaluation in relationships?	5M
b)	Explain the importance of Justice in Human-to-Human relationships.	5M
7 a)	Explain Trust as the foundational value in relationships.	5M
b)	Discuss Harmony in the family with suitable examples.	5M
8 a)	Write a short notes on Co-existence in nature.	5M
b)	Explain the concept of mutual fulfilment among the four orders of nature.	5M
9 a)	Illustrate the holistic perception of harmony in existence.	5M
b)	Discuss interconnectedness in nature with examples.	5M
10 a)	Explain the meaning of competence in Professional Ethics.	5M
b)	Write about Humanistic Constitution and its need.	5M
11 a)	Discuss the definitiveness of Ethical Human Conduct.	5M
b)	Explain Holistic Technologies with any two examples.	5M

1 a) Define Value Education.
Ans: Value education is a process that enables individuals to understand and clarify what is valuable for human happiness, enabling a transformation from animal to human consciousness.

1 b) State two guidelines of Value Education
Ans: Two guidelines of Value Education are **Universal** and **Rational**. Values should be universally applicable to all people, everywhere, at all times, and should be based on reasoning and understanding, not blind beliefs or dogmas.

1 c) Write any two needs of the body
Ans: Needs of body are Food, Shelter and Clothes

1 d) What do you mean by Self ('I')?
Ans: The "Self" or "I" is the conscious, non-physical entity that experiences life and makes decisions, distinct from the physical body.

1 e) Define Trust in human relationships.
Ans: Trust is an emotion that can make you feel calm, safe, and reassured. It can also make you feel seen, taken care of, and supported. Here are some other feelings that are associated with trust: Peacefulness and Lack of anxious thoughts.

1 f) Write any two forms of Respect.
Ans: Two common forms of respect are **recognition respect** (basic courtesy owed to all people) and **appraisal respect** (esteem earned through a person's character or actions)

1 g) What is Harmony in Nature?
Ans: Harmony in nature is the state of dynamic balance and self-regulation where all parts of the ecosystem—from the physical environment to living organisms—coexist and support one another.

1 h) Give two examples of Interdependence in nature
Ans: the relationship between plants and animals, and the relationship between flowering plants and insects.

1 i) Define Ethical Human Conduct.
Ans: Ethical conduct' literally means simply doing the right thing, but in reality it means more. It involves acting in the right spirit, out of an abiding respect and concern for one's fellow creatures. The definitiveness of Ethical Human Conduct is in terms of values, policies and character. Ethical conduct is the foundation of professional ethics. Depends on three things, namely- 1) Values 2) Policies 3) Character Values- Values are a part of our ethical conduct.

1 j) What do you mean by Professional Ethics?
Ans: Professional ethics refers to the ethics that a person must adhere to in respect of their interactions and business dealings in their professional life.

2 a) Explain the Role of Self-Exploration in Value Education.

Ans: All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer, or a film star or something else. You must have made various plans for your future, be it immediate or long term. But before you invest your energies to actualize your plans, find out what you basically aspire for. Thus you need to identify your basic aspiration. Based on the correct identification of this basic aspiration, frame your goals and sub-goals appropriately and working for these, you fulfil basic aspiration.

Just identifying one's aspiration is not enough. We need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding. Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behaviour and actions. Values become the source for our happiness, our success, our fulfilment. Value Education is the input necessary to fulfil this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy.

In the endeavour to fulfil our aspirations, two things are essential:

(a) First and foremost, one has to know what really is conducive to human happiness - i.e. happiness for one and for all, and happiness at all times. This is what becomes universally valuable to human beings. This is the 'value' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction.

(b) Secondly, it becomes essential to learn methods and practices to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour. This is the domain of 'skills'. Thus values and skills have to go hand in hand. There is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. Both (values and skills) are important and these are complementary

In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values and beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in reality. o For example, someone may believe that "A corporate job is the best kind of job", "IIT is the best college to go to", "Metro cities are the best places to live in" and so on. etc. All of us live with such beliefs. o Beliefs change with time. We might have thought we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a good position may become important – i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs. o Another thing about beliefs is that they are usually not the same for everybody. You may think being environmentally - friendly is important, your friend may think that it is okay to pollute the environment. The beliefs keep changing from person to person.

2 b) Discuss how happiness and Prosperity are complimentary.

Ans: Happiness and prosperity are complimentary because prosperity provides the necessary resources to fulfill needs and achieve goals, which in turn reduces anxiety and supports happiness, while happiness provides the positive mindset and inner harmony needed to pursue and sustain prosperity without constant striving. True prosperity involves more than just wealth, encompassing physical facilities, health, and relationships, and can be a key contributor to overall well-being.

- Prosperity can provide the "external" foundation (resources, security) for happiness, while happiness provides the "internal" foundation (mindset, fulfillment) for a truly prosperous life.
- A society that pursues prosperity without focusing on the happiness that comes from relationships, personal fulfillment, and inner harmony may be economically rich but ultimately unhappy.
- Conversely, striving for happiness without the means to fulfill basic needs can lead to constant struggle and frustration.
- Therefore, the two are best achieved together, with each supporting the other in a positive cycle of well-being and fulfillment.

3 a) Explain the concept of Natural acceptance with example.

Ans: Natural Acceptance: the following are the observations of natural acceptance: (a) Natural acceptance does not change with time: The natural acceptance does not change with time. It remains invariant with time. This can be easily verified. For example, our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance. We can try to verify this within our span of observation. (b) It does not depend on the place: Whether we are in New Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same! (c) It does not depend on our beliefs or past conditionings: We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same. (d) This natural acceptance is 'constantly there', something we can refer to: Try this yourself: think of cheating or exploiting or disrespecting someone. The moment you think of this, you sense a contradiction within and feel unhappy that very instant! It happens very quickly, and we may not notice it, but it does happen! Take for example, one may proceed with the act of cheating under the influence of say, an extraneous pressure but one keeps feeling unhappy about it and may even repent over this act in the course of time. If somebody asks, 'why do you cheat?', one starts offering explanations, inventing justifications. This is because it is naturally unacceptable. (e) Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of human-ness: Let's start exploring into this. We will find that no human being finds disrespect acceptable in relationship. No matter who the person, however bad or good, one always expects respect in relationship. For example, let us say a person 'A' disrespects 'B'. This man 'B' may bear a grudge against 'A' and set out to "teach him a lesson". This is because 'B' does not find disrespect acceptable and when he does not get respect, it offends him. This may actually end up leading to a large scale conflict.

3 b) Differentiate between prosperity and wealth.

Ans: A person has wealth, but feels "deprived"; in other words the person does not have a feeling of being prosperous. If one felt prosperous, he/she would have shared what one has, since there is more than enough wealth anyway. On the other hand someone who does not have a lot of wealth may welcome you into his/her house and ask you to stay back for a few days and help you out. This is an indication of feeling prosperous. Thus, we can see that: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or both. Prosperity is a feeling of having more than required. Prosperity is a feeling of having more than required physical facilities; it is not just physical facilities. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a feeling of having enough. Let's ask ourselves, "What is naturally acceptable to me?": Accumulating more and more wealth while feeling deprived, OR Having requisite wealth and feeling prosperous. We find the latter naturally acceptable. Not only do we want wealth, but we want to feel prosperous too. We are busy accumulating wealth, but we don't feel prosperous! This is because, we do not identify our needs, and hence, no matter how much we have, it is always less, and we feel deprived.

4 a) Distinguish between the needs of self and body.

Ans: The distinction between the Self and the Body is done in three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

			I	Body
Needs		→	Trust, Respect...	Food, Clothing...
	Needs are...	→	Happiness (sukh)	Physical Facilities (suvidhā)
	In Time, needs are...	→	Continuous	Temporary
	In Quantity, needs are...	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by...	→	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are...	→	Desiring, Thinking, etc	Breathing, heart-beat, etc
		→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type...	→	Conscious (non-material)	Physico-Chemical (material)

4 b) Articulate about right utilization of the Body

Ans: The **right utilization of the body** (known as *sadupayoga*) means using the body as an effective and efficient instrument of the "Self" (the conscious entity) for the right purpose, which involves ensuring harmony at all levels of living (individual, family, society, and nature). It is guided by a feeling of responsibility in the self called **self-regulation** (*sanyam*).

Ensuring the right utilization of the body requires a program for self-regulation (*sanyam*) and health (*swasthya*). This involves the following practices:

- **Nurturing the Body (*Ahar*):** Providing proper, easily digestible food, clean water, and air in the right quantity and at the right time.
- **Protection of the Body (*Vihar*):** Ensuring suitable clothing and shelter that protect the body from extreme weather and the environment, along with proper rest and hygienic conditions.

- **Physical Labor and Exercise (*Shram-Vyayam*):** Engaging in regular physical work or exercises to maintain the body's fitness, proper functioning of its various parts, and overall harmony.
- **Body Postures and Breathing (*Asana-Pranayam*):** Using practices like yoga postures and breathing exercises to keep the internal organs in harmony and balance the breathing process.
- **Treatment (*Aushadhi-Chikitsa*):** When needed due to disorder or injury, facilitating the body's natural healing process through appropriate medicine or treatment, without over-medicating or suppressing its self-organization.
- **Use of Instruments:** Utilizing tools and technology to increase the body's efficiency and capacity for meaningful work, not for exploitation or laziness.

5 a) Explain the programs for ensuring health of the body

Ans: Programs for ensuring body health include both government initiatives like the National Health Mission and universal immunization programs, and personal lifestyle choices such as a healthy diet, regular exercise, and adequate sleep. Government programs focus on public health, disease prevention, and accessible healthcare for all citizens, while individual programs involve proactive steps for personal well-being and disease prevention.

Government and public health programs
- **Disease prevention and control:** Programs like the National Health Mission provide free services to prevent and manage major diseases like tuberculosis, malaria, and dengue. The Universal Immunisation Programme aims to protect against a wide range of infectious diseases from childhood through adulthood.
- **Healthcare access:** Initiatives such as Ayushman Bharat Yojana provide financial protection and access to healthcare services, particularly for vulnerable populations.
- **Maternal and child health:** Programs like the Janani Shishu Suraksha Karyakaram (JSSK) and Rashtriya Bal Swasthya Karyakram (RBSK) focus on the health of mothers, newborns, children, and adolescents.
- **Health infrastructure:** Programs like the Pradhan Mantri Swasthya Suraksha Yojana work to improve healthcare infrastructure and access to quality medical treatment.

Individual and personal programs
- **Healthy diet:** Eating a balanced diet rich in fruits, vegetables, and whole grains, while reducing sugar, salt, and unhealthy fats, is crucial for maintaining health and preventing chronic diseases.
- **Regular physical activity:** Aim for at least 150 minutes of moderate physical activity per week, which can include walking, dancing, or sports. Incorporate strength and balance exercises a couple of times a week, especially as you age.
- **Adequate sleep:** Maintain a regular sleep schedule to help your body rest and repair itself.
- **Preventive care:** Stay up-to-date on immunizations and get regular health screenings for chronic diseases like heart disease and cancer.

- **Avoid harmful substances:** Do not use tobacco products, and limit or avoid alcohol and drugs.
- **Stress management:** Engage in stress-reducing activities and seek support to manage mental and emotional well-being, as stress can impact physical health.

5 b) What is Sanyam? How does it help in maintaining harmony with the body?

Ans: Sanyama (Self-regulation): The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the Body. When I live with Sanyama, there is harmony among the different parts of the Body and the Body acts according to me as a useful instrument.

Understanding and Living with Sanyama:

Nurturing of the Body (Posana) Proper Food, Air, Water etc. (Ãhãr)

The process of taking food, digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program: •

Ingestion: The first thing we do after taking the food in the mouth is that we chew it. There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.

• **Digestion:** Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. Food needs to be eaten only when we feel hungry. The food we take is to be easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.

• **Excretion:** Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out which is called excretion. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body. Protection of the Body (Sanrakshana)

To ensure the heath of the Body, we need to take care of the following- (i) Ãhãra-Vihãra*, (ii) Shrama*- Vyãyãma*, (iii) Asana*-Pranãyãma* and (iv) Aus. adhi-Chikitsã*.

• Proper upkeep (Vihãra) of the Body: When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. Proper time, posture and ways to work and to rest are important. These issues are included in the upkeep of the Body.

• Physical Labour (Shrama) and Exercise (Vyãyãma): Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities.

• Asan-Pranãyãm: Yogãsana* and Pranãyãma: To ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

• Treatment of the body (Ausadhi-Chikitsã): When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating

disorder, they are to be properly interpreted and attended to. Hence, the feeling of Sanyama facilitates the correct appraisal of our physical needs.

6 a) Define Respect. How is it the right evaluation in relationships?

Ans: Respect (Sammāna): Verify the following on the basis of your natural acceptance:
1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other? You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected. Respect means "Right Evaluation" Respect means "Right Evaluation", to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.
•Over Evaluation (adhi-mūlyana) – To evaluate more than what it is. if you are wrongly flattered you feel uncomfortable.
•Under Evaluation (ava-mūlyana) – To evaluate less than what it is. if you are condemned, you feel uncomfortable.
•Otherwise Evaluation (a-mūlyana) – To evaluate otherwise than what it is. if you are evaluated as something else , you feel uncomfortable.

6 b) Explain the importance of Justice in Human-to-Human relationships.

Ans: Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (Ubhay-tripti). Thus there are four elements of justice: recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships. The process of ensuring justice has been outlined in the diagram below:
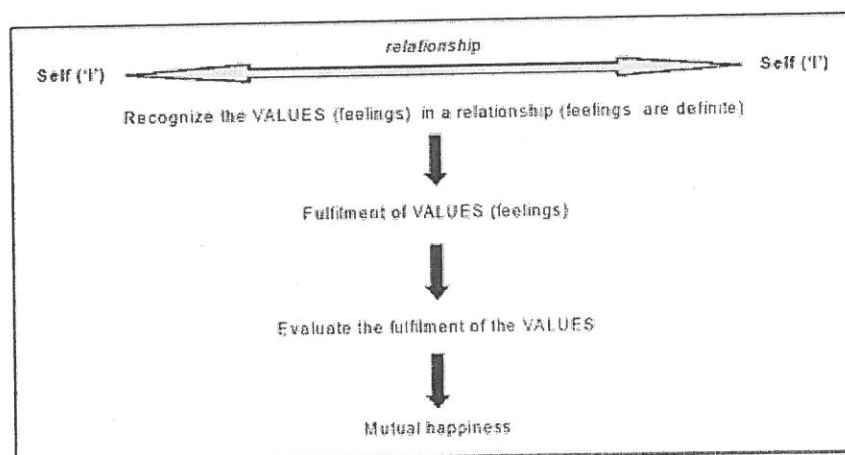
A few questions listed below:

• Do we want justice only on few occasions or every moment? • Will the justice get ensured in the family or in courts of law? • In how many relationships and on how many occasions, are we presently able to ensure justice? We seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often... All these are the outcome of the injustice that starts in the relations at some point of time.

7 a) Explain Trust as the foundational value in relationships.

Ans: Trust (Visvãsa) Trust or vishwãs is the foundational value in relationship. The feeling of Trust (Visvãsa) in relationship is defined as: "To be assured that each human being inherently wants oneself and the other to be happy and prosperous".

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you? Ask yourself this question: "When do you feel afraid of somebody, and when do you feel assured?

The Answer is:

• We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.

• Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person. When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

When you examine, you find that there are two parts in this exploration:

1. Intention (wanting to-our natural acceptance) &
2. Competence (being able to do) Intention is what one aspires for (our natural acceptance), competence is the ability to fulfil the aspiration.

7 b) Discuss Harmony in the family with suitable examples.

Ans: Family harmony is a state of mutual respect, effective communication, and emotional support that fosters a strong and peaceful family unit. It is maintained through qualities like empathy, trust, and open dialogue, which help resolve conflicts and strengthen bonds. An example of a harmonious family is one where parents patiently listen to a child's concerns without judgment, or where siblings support each other through difficult times, creating a secure and loving environment.

Key components of family harmony

- **Open communication:** All family members feel safe to express their thoughts, feelings, and needs without fear of being judged.
- **Mutual respect:** Individuals value each other's opinions, individuality, and contributions to the family.
- **Emotional support:** Members offer comfort, empathy, and encouragement to one another, especially during challenges.
- **Quality time:** The family regularly engages in activities together to strengthen emotional bonds and create shared memories.

- **Conflict resolution:** Disagreements are handled with patience and a focus on understanding each other's perspectives, rather than escalating into conflict.
- **Trust and commitment:** A strong sense of trust and dedication to the relationship provides security and stability.

Examples of family harmony in action

- A parent and teenager have a calm discussion about the teenager's desire to pursue a non-traditional career path. The parent listens to the teenager's reasoning, offers guidance, and ultimately supports their decision, even if it's not what they originally envisioned.
- Siblings, even when they are adults, make a point to have a weekly family dinner. During these dinners, they share their work and life updates, celebrate each other's successes, and offer support for any setbacks, reinforcing their close bond.
- When a family member is going through a stressful period at work, others in the family make an effort to be more patient and understanding. They might take on extra chores without being asked or simply provide a listening ear, showing their commitment to easing the burden.
- Instead of arguing when a disagreement arises over household responsibilities, family members take turns in a conflict resolution process. They agree to listen to each other's concerns and work together to find a compromise that works for everyone, preventing resentment from building up.

8 a) Write a short notes on Co-existence in nature.

Ans: Coexistence in nature refers to the phenomenon where diverse species, and all elements of existence, live together in the same environment, time, and place in a way that allows each to thrive without driving the others to extinction. This dynamic relationship is characterized by **interconnectedness, interdependence, and mutual fulfillment**, operating through a complex web of interactions and self-regulation.

Key Principles of Coexistence in Nature

- **Interdependence and Mutual Fulfillment:** Nature comprises various orders (material, plant, animal, and human) that are interconnected. The material order provides the basis for the plant and animal orders, and in turn, plants facilitate processes like oxygen production and soil stability that benefit all others. This system generally works toward mutual fulfillment and balance.
- **Niche Differentiation and Resource Partitioning:** Species often coexist by utilizing different habitats, food sources, or other resources, reducing direct competition. This "niche differentiation" allows multiple species to exist in the same general area by avoiding a single limiting factor.
- **Dynamic Balance and Self-Regulation:** Coexistence is not a static "perfect harmony" but a dynamic, ongoing process. Natural systems exhibit self-regulation and balance, though they are subject to constant change, adaptation, and occasional disturbance (e.g., natural disasters, disease outbreaks).
- **Spatial and Temporal Scales:** Coexistence is context-dependent and varies by scale. Species that may not be able to coexist in a small, uniform environment (e.g., a lab experiment) can thrive together across a larger, more varied landscape where different microhabitats or temporary conditions offer advantages to different species.

- **Complex Interactions:** Interactions between species are multifaceted and include not only competition but also predation, parasitism, commensalism, and mutualism (such as plant-pollinator relationships or symbiotic algae). These varied interactions help maintain biodiversity.

Human Role in Coexistence

Humans are an integral part of nature, and our actions significantly influence the potential for coexistence. Historically, many cultures have recognized this deep connection and viewed themselves as part of, rather than separate from, the natural world. However, modern human activities such as habitat destruction, pollution, and climate change often create conflicts that disrupt natural coexistence.

Achieving sustainable coexistence between humanity and wildlife often requires:

- Recognizing and valuing biodiversity.
- Developing management strategies that consider both human and animal needs.
- Implementing innovative, non-lethal solutions to human-wildlife conflict (e.g., predator-proof fencing, early warning systems).
- Fostering a mindset of mutual respect and responsibility toward all life on Earth.

8 b) Explain the concept of mutual fulfilment among the four orders of nature.

Mutual fulfillment among the four orders of nature (physical, bio, animal, and human) is the concept that each order naturally enriches and depends on the others. It means that the first three orders—physical (e.g., soil, water), bio (plants), and animal—are in a state of harmony, fulfilling each other and also fulfilling humans when humans live in a right way. The human order has a responsibility to understand this inherent harmony and participate in it, rather than disrupting it through actions like pollution and resource depletion.

The four orders of nature

- **Material Order (Padartha Avastha):** Includes non-living entities like soil, water, air, minerals, and metals.
- **Plant/Bio Order (Prana Avastha):** Comprises all plant life, such as grass, plants, trees, and crops.
- **Animal Order (Jiva Avastha):** Encompasses all animals and birds.
- **Human/Knowledge Order (Gyana Avastha):** Consists of human beings, characterized by consciousness and the ability to understand and make responsible choices.

The mutual fulfillment among these orders can be seen through specific interactions:

- **Material Order and Plant Order:** The material order provides the essential basis for the plant order, supplying water, air, sunlight, and nutrients (minerals, soil). In return, the plant order prevents soil erosion, enriches the soil upon decomposition, and helps regulate gases in the atmosphere (e.g., producing oxygen and absorbing carbon dioxide).
- **Plant Order and Animal Order:** The plant order serves as food and shelter for the animal order. The animal order, in turn, helps the plant order through pollination, seed dispersal, and by enriching the soil with its excreta, which acts as a nutrient for plants.
- **Material, Plant, and Animal Orders (for Humans):** These three orders are naturally fulfilling for human beings, providing all necessary physical resources like food, water, oxygen, shelter, materials (wood, metals, wool, leather), and supporting ecosystem balance.

- **Human Order's Role:** While the first three orders are in an innate state of mutual fulfillment, the human order's participation is a point of concern. Humans have the natural potential to understand this harmony and live in a way that is mutually fulfilling for all orders. However, a lack of "right understanding" often leads to exploitation, pollution, and resource depletion, disrupting the natural balance. The ideal for the human order is to consciously live in harmony, ensuring the well-being and continuity of all orders, thus completing the cycle of mutual fulfillment.

Ultimately, mutual fulfillment means every unit in nature contributes to the well-being of others and receives what it needs for its own sustenance, highlighting cooperation and interdependence as the foundation of sustainability.

9 a) Illustrate the Holistic perception of Harmony in existence.

Ans: A holistic perception of harmony in existence views the universe as a system of interconnected "co-existence," where everything—from oneself to nature—is part of an integrated whole. This view moves beyond individual, family, and societal levels to include harmony with the natural world, achieved through understanding and living in a way that respects relationships and balances different dimensions of life. The goal is to create a continuous cycle of well-being through recognizing and fulfilling these relationships, leading to a peaceful and undivided existence.

Levels of harmony
- **Within the self:** Involves the balance of one's own physical, mental, emotional, and spiritual well-being.
- **In relationships:** Recognizing and living in coexistence with other human beings, leading to an undivided society.
- **With nature:** Comprehending the interconnectedness, interdependence, and cyclical nature of the natural world and our place within it.

Key components of this perception
- **Co-existence:** The fundamental principle that existence is a state of living together in a web of relationships, where all units are self-organized and interdependent.
- **Right understanding:** Achieving a correct understanding of these relationships is crucial for living harmoniously.
- **Universal human order:** The ultimate goal is to create a society and world order that is in harmony with all beings and the natural environment.

How it fosters harmony
- **Balance:** It promotes a balanced lifestyle by addressing the needs and relationships at every level of existence, from the individual to the global.
- **Fulfillment:** By understanding and fulfilling relationships, it leads to continuous happiness and fulfillment.
- **Peace:** It aims to establish a state of continuous peace, both within individuals and across all of society.

9 b) Discuss interconnectedness in nature with examples.

Ans: Interconnectedness in nature is the web of relationships where organisms rely on each other and their environment for survival, such as pollination, predator-prey dynamics, and

nutrient cycling. Examples include bees pollinating flowers, wolves keeping deer populations in check, and decomposers recycling nutrients from dead matter to enrich soil, all of which are vital for maintaining the health of an ecosystem.

Examples of interconnectedness

- **Pollination:**
  - Bees and butterflies visit flowers for nectar, and in the process, they carry pollen from one flower to another, enabling the plants to reproduce.
  - This is a mutualistic relationship: the pollinators get food, and the plants get to create seeds.
  - Without pollination, many plant species would not be able to produce fruit or seeds.
- **Predator-Prey relationships:**
  - Wolves and deer: Wolves prey on deer, which helps control the deer population.
  - A healthy wolf population prevents deer from overgrazing and damaging vegetation, which maintains the overall health of the forest.
  - The absence of wolves can lead to an imbalance, with too many deer and depleted plant life.
  - In aquatic ecosystems, sharks regulate fish populations, preventing any single species from dominating the environment.
- **Nutrient cycling and decomposition:**
  - In a forest, decomposers like fungi and bacteria break down dead leaves and wood.
  - This process returns essential nutrients to the soil, which are then used by living plants for growth.
  - Earthworms also contribute to soil fertility by aerating it as they move through it.
- **Habitat formation:**
  - Beavers build dams, creating new wetland habitats that benefit a wide range of other species, such as fish, amphibians, and birds.
  - In a coral reef, the coral polyps provide a physical structure that serves as a habitat and food source for countless other marine animals.
- **Symbiotic relationships:**
  - Some plants have a mutualistic relationship with ants, known as myrmecophytes.
  - The plant provides shelter and food (nectar), while the ants protect the plant from herbivores and help disperse its seeds.
- **The water cycle:**
  - Plants play a crucial role in the water cycle through transpiration.
  - They absorb water from the soil through their roots and release it into the atmosphere as water vapor.
  - This water vapor contributes to cloud formation and precipitation, making plants vital to local weather patterns.

10 a) Explain the meaning of competence in Professional Ethics.
Ans: In professional ethics, competence is the **ability to perform one's job effectively and ethically**, which includes having the necessary knowledge, skills, and judgment to meet professional standards and serve the public interest. It goes beyond mere technical skill to encompass the ethical application of that knowledge and the commitment to continuous learning to ensure integrity and trustworthiness in professional practice.
Key aspects of competence in professional ethics:

- **Knowledge and skills:** Possessing the required technical expertise, education, and training to perform the role accurately and effectively.
- **Ethical judgment:** The ability to apply ethical principles in decision-making, acting with integrity, and considering the consequences of actions.
- **Continuous improvement:** Recognizing limitations and a commitment to staying current with the profession's evolving knowledge and standards.
- **Responsibility:** Acknowledging and taking ownership of professional duties, including the potential impacts on clients, colleagues, and the public.
- **Communication and collaboration:** The skill to communicate effectively and work with others to achieve positive outcomes.
- **Integrity:** Making decisions based on facts and evidence, rather than personal biases or interests.
- **Trustworthiness:** Building and maintaining credibility and trust with clients and colleagues through reliable and ethical performance.

10 b) Write about Humanistic Constitution and its need.

Ans: A **Humanistic Constitution** is a framework for organizing society that is deliberately designed to support the **dignity, rights, and overall well-being of all individuals**, based on the philosophical stance of humanism. It emphasizes reason, empathy, and social justice, aiming to guide a fragmented society toward a universal human order.

Core Principles

A humanistic constitution is built on core principles that prioritize human welfare:

- **Inherent Dignity and Equality:** Recognizing the intrinsic worth of all human beings, regardless of background.
- **Individual Freedoms:** Protecting fundamental rights such as freedom of speech, belief, and expression.
- **Social Justice and Equity:** Promoting equal access to opportunities, including education, healthcare, and employment, and ensuring the equitable distribution of resources.
- **Ethical Conduct:** Establishing guidelines and policies that encourage ethical behavior and respect for all individuals and the environment.
- **Reason and Critical Thinking:** Valuing rational inquiry and evidence over dogma or superstition as a basis for decision-making.

Need for a Humanistic Constitution

The need for a humanistic constitution arises from the goal of creating a just, fair, and sustainable world where people can achieve continuous happiness and prosperity.

- **To Guide Societal Development:** It provides clear guidelines to move a society away from fragmentation and towards a universal human order.
- **To Ensure Overall Well-being:** It shifts the focus from simply accumulating physical wealth to ensuring the holistic well-being and fulfillment of all individuals.
- **To Counter Social Evils:** By prioritizing values like empathy, equality, and compassion, it helps protect society from issues such as discrimination, inequality, and social injustice.
- **To Foster Responsible Progress:** It encourages the development and application of science, technology, and management models that are people-friendly and eco-friendly, ensuring that progress does not come at the cost of human well-being or environmental degradation.

- **To Promote Global Cooperation:** By emphasizing shared human values, it can help break down international barriers and promote a commitment to peaceful conflict resolution and international cooperation.

In essence, a humanistic constitution ensures that human values and ethical conduct are the foundational basis for all laws, policies, and societal structures, rather than an afterthought or a secondary concern.

11 a) Discuss the definitiveness of Ethical Human Conduct.

Ans: As we identify a neem tree or a mango tree by its well defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics - their innateness, similarly let us also try to identify the innateness of a human being. So as a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness', cow has a definite 'cow-ness'; similarly let us understand our humane-ness. The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also lose their base. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.

It can be understood in terms of the following:

1. Values (Mülya): Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite. As already mentioned, when I understand the reality correctly, and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality. My imaginations are now always in terms of the definite participation of mine in this existence in terms of fulfilment of these universal human values.

2. Policy (Nīti): Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding.

3. Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behaviour and work. This can be mainly characterised in terms of the following: Chastity in conjugal relationship i.e. chastity in husband-wife relationship- (svanarï, & sva - purusa) Rightful production acquisition and utilization of wealth (sva-dhana) Humane behaviour and work with kindness (dayāpürna kãrya-vyavahãra) This definitiveness of human conduct in terms of values, policies and character is termed as Ethics. On this basis, we get a definite notion of ethics. We get a definite criterion to judge whether an act of human being is ethical or unethical, and a definite way to work for ethics in life and profession. We can see that the ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration. At the same time, we can see that a human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc. We can further qualify the ethical human conduct on the basis of the following: 'Ethical conduct' implies that it is naturally acceptable to me and does not give rise to conflict within. 'Ethical conduct'

implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels. 'Ethical conduct' implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature. Thus, the 'ethical conduct' is self-satisfying, people-friendly, eco-friendly and universal.

11 b) Explain Holistic Technologies with any two examples.

Ans: Holistic technologies are approaches that consider the interconnectedness of a system's parts, including human, social, and environmental factors, rather than focusing on isolated issues. Two examples are **systems thinking**, which analyzes an entire system to understand how its components interact, and **renewable energy systems** like solar power, which are designed to be sustainable, eco-friendly, and meet human needs without harming the environment.

Two examples of holistic technologies

1. Systems Thinking

- **Explanation:** Instead of looking at problems in isolation, systems thinking analyzes how different parts of a system (like a business, an ecosystem, or a community) work together. For example, when a company implements a new VoIP system, a holistic approach would consider its impact on the existing software, network, user productivity, and customer service, rather than just focusing on the phone calls themselves.

- **Holistic aspects:** It's human-friendly, considering the impact on users, and it's also eco-friendly if applied to environmental systems. It is need-based and encourages a long-term, integrated view of how changes in one area can affect the whole.

2. Renewable energy systems (e.g., solar power)

- **Explanation:** Technologies like solar panels or village-level micro-grids are holistic because they are designed to be sustainable, eco-friendly, and meet actual human needs for energy. A village like Dharnai in India, for instance, replaced diesel generators with a solar-powered micro-grid, providing electricity to more than 2,400 people.

- **Holistic aspects:**
  - **Eco-friendly:** It does not harm nature but instead utilizes a natural resource, solar power.
  - **Need-based:** It provides essential energy, especially to rural communities.
  - **Sustainable:** It does not lead to the over-exploitation of finite resources like diesel.
  - **Human-friendly:** It creates a better quality of life by providing reliable electricity for homes and businesses.