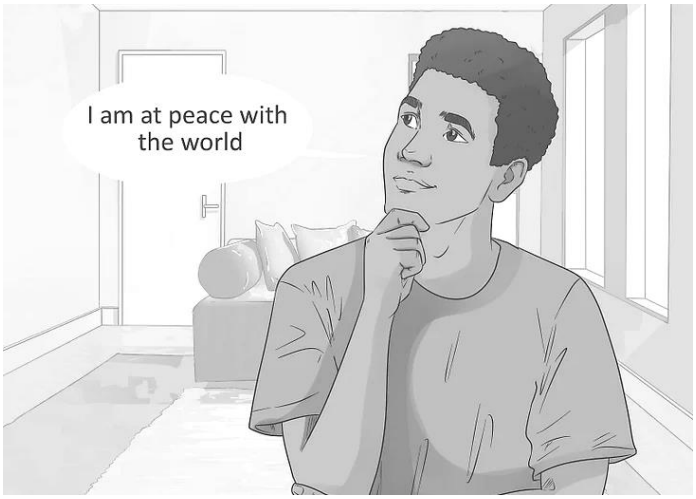
HARMONY IN THE FAMILY AND SOCIETY

HARMONY

Harmony is usually identified as a human value, referring to compatibility and accord in feelings, actions, relationships, opinions, interests, etc.

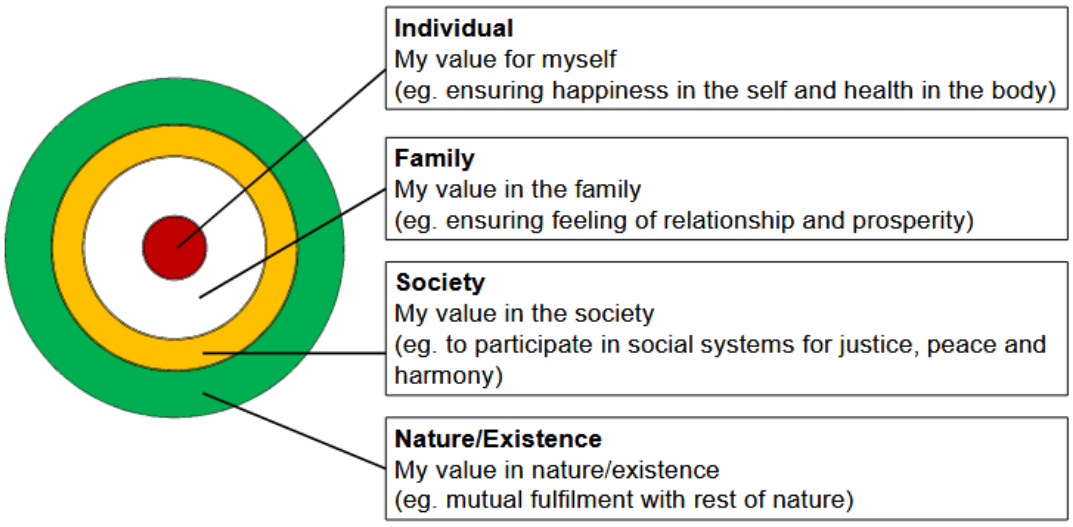


It denotes a state of balance among forces influencing and even opposing one another.

> *Harmony makes small things grow, lack of it makes great things decay.*
>
> *– Sallust*

Levels of a Living Human Being

See following diagram



- **Living in Myself.** We all have desires, thoughts, beliefs, imaginations and choices. This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from the other, it again passes through our internal processes. We refer to this as (our) Self. This inner world (or 'myself ') co-exists with the body and together we refer to this as a 'human being'.
- **Living in Family:** All of us are born to our parents and this is the family we are born to. This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this 'family'.
- **Living in Society:** Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, services, health, education, justice etc. We live as a part of this human system. This is our society.
- **Living in Nature/Existence:** We are on this earth: with the grass, plants and trees, birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat. Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite stars and planetary systems that surround us. Our earth is a part of the solar system that co-exists with all that there is in this entire 'existence'. And then there is space between planets, even between you and the book right now! All these things present in space are together called as existence. 'Existence' means all that exists.

FAMILY IS THE BASIC UNIT OF ALL INTERACTION

Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

> *The bond that links your true family is not one of blood, but of respect and joy in each other's life.*
>
> *– Richard Bach*
>
> *Family is the most important thing in the world.*
>
> *– Princess Diana*

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

SET OF PROPOSALS TO VERIFY HARMONY IN THE FAMILY

The four features of ensuring Harmony in the Society are:

- **Relationship IS and it exists between the Self ('I') and the other Self ('I'):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
- **The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):** In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.



- **These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.
- **Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:** Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfilment and happiness in all our relationships.

JUSTICE (NYAYA)

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness.

Justice concerns itself with the proper ordering of things and people within a society.

> *Peace and justice are two sides of the same coin.*
>
> *– Dwight D. Eisenhower*
>
> *At his best, man is the noblest of all animals; separated from law and justice he is the worst.*
>
> *– Aristotle*

Four elements of justice

There are four elements:

- Recognition of values
- fulfilment
- evaluation and
- mutual happiness

When all the four are ensured, justice is ensured.

Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large.

If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order.

Justice is good for society because

- Justice ensures fairness and equality in society.
- A just society promotes social stability by upholding the rule of law and ensuring that individuals are held accountable for their actions.
- Justice fosters trust and cooperation among individuals and communities.
- Justice provides a framework for resolving conflicts and disputes in a fair and impartial manner.
- Justice upholds human dignity and respect for individuals.
- A just society encourages empathy and compassion towards others.

DIFFERENTIATION (DISRESPECT) IN RELATIONSHIPS ON THE BASIS OF BODY, PHYSICAL FACILITIES, OR BELIEFS

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

- **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of ‘I’. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
- **Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- **Wealth:** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

- **'Isms':** 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

- **Sects:** People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

THE PROBLEMS FACED DUE TO DIFFERENTIATION IN RELATIONSHIPS

- **Differentiation based on sex/gender:** Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.
- **Differentiation based on race:** there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casteism and discrimination.
- **Differentiation based on age:** Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap
- **Differentiation based on wealth:** Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,
- **Differentiation based on post:** Protests against high handed government officials. At the level of the individual, leads to depression, etc.
- **Differentiation based on 'isms:** Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.
- **Differentiation based on sects:** Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

FOUNDATION VALUE AND COMPLETE VALUE IN HUMAN RELATIONSHIP

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations.

The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

1. Trust/ (Visvasa)
2. Respect (Sammana)
3. Affection (Sneha)
4. Care (Mamata)

5. Guidance (Vatsalya)
6. Reverence (Shraddha)
7. Glory (Gaurava)
8. Gratitude (Kritagyata)
9. Love (Prema)

Trust

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.” If we have trust in the other, we are able to see the other as a relative and not as an adversary.

> *Trust is the glue of life. It's the most essential ingredient in effective communication. It's the foundational principle that holds all relationships.*
>
> *– Stephen Covey*

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 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 are judging ourself 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.

Difference between intension and competence

Intention refers to an individual’s purpose, motivation, or aim, while competence refers to an individual’s ability or skill to carry out that intention effectively.

Intention provides a sense of direction and purpose, and helps individuals focus their efforts and resources. Competence encompasses the skills, knowledge, and abilities required to achieve one’s intentions.

Respect

Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, respect means right evaluation, to be evaluated as I am.

We don't need to share the same opinions as others, but we need to be respectful.

– Taylor Swift

Everyone in society should be a role model, not only for their own self-respect, but for respect from others.

– Barry Bonds

This is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

- Recognize and accept the existence of other persons as human beings, because they have a right to live, just as you have.
- Respect others' ideas (decisions), words, and labour (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they know others' mistakes before and know that they will fall! Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts.
- Show 'goodwill' on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

Affection

Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

For example, caring for somebody who is sick requires an effort and it is a way of providing affection. Trying to understand the problems of the other people is an effort and it is another way of giving affection.

Never regret anything you have done with a sincere affection; nothing is lost that is born of the heart.

– Basil Rathbone

Affection is something that flows among people, something that one gives and one receives.

To provide affection is something that requires effort.

Affection is something essential for human species, especially in the childhood and in the illness.

Care

Caring (feeling of care) is feeling for others. It is a process which exhibits the interest in, and support for, the welfare of others with fairness, impartiality and justice in all activities, among the employees, in the context of professional ethics. It includes showing respect to the feelings of others, and also respecting and preserving the interests of all others concerned. Caring is reflected in activities such as friendship, membership in social clubs and professional societies, and through various transactions in the family, fraternity, community, country and in international councils.

> *The care of human life and happiness, and not their destruction, is the first and only object of good government.*
>
> *– Thomas Jefferson*

In the present day context, caring for the environment (including the fauna and flora) has become a necessity for our very survival. If we do not care for the environment, the environment will scare us.

Guidance

The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

Reverence

The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence - which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

> *The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free.*
>
> *– Swami Vivekananda*

Reverence is a deeper form of respect that is often associated with religious or spiritual contexts. It involves showing deep respect, honour, or awe for someone or something that is considered sacred or divine. For example, a person might show reverence for a religious text, a place of worship, or a spiritual leader.

Glory

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts for excellence.

> *Our greatest glory is not in never falling, but in rising every time we fall.*
>
> *– Confucius*

Seeking glory is a fundamental aspect of human nature. It often arises from a desire for recognition, validation, and a sense of achievement. Many people seek glory as a way to leave a lasting impact, gain respect, or feel a sense of purpose and fulfillment. It can also be driven by cultural or societal influences that place value on accomplishments and recognition.

Gratitude

Gratitude is when you feel thankful for the good things in your life. This could be stuff people often take for granted, like having a place to live, food, clean water, friends, and family. Gratitude is taking a moment to reflect on how lucky you are when something good happens, whether it's small or big.

> *I would maintain that thanks are the highest form of thought, and that gratitude is happiness doubled by wonder.*
>
> *– Gilbert K. Chesterton*

Gratitude can:

- Boost your ability to learn and make smart decisions.
- Balance out negative emotions. People who often feel grateful are happier, less stressed, and less depressed. Rather than focusing on what you don't have, notice what you do have.
- Lead to caring actions. When you're grateful for someone's kindness, you may be more likely to be nice in return. Your gratitude can also have a positive effect on someone else's actions. Thanking people can make it more likely they'll do something thoughtful again.
- Help you build better relationships. When you feel and express heartfelt gratitude and respect to people in your life, it creates loving bonds. It also builds trust and helps you feel closer.

Example (Gratitude)

A blind boy sat on the steps of a building with a hat by his feet. He held up a sign which read, ***"I am blind, please help."***

There were only a few coins in the hat – spare change from folks as they hurried past.

A man was walking by. He took a few coins from his pocket and dropped them into the hat. He then took the sign, turned it around, and wrote some words. Then he put the sign back in the boy's hand so that everyone who walked by would see the new words.

Soon the hat began to fill up. A lot more people were giving money to the blind boy.

That afternoon, the man who had changed the sign returned to see how things were. The boy recognized his footsteps and asked, "Were you the one who changed my sign this morning? What did you write?"

The man said, "I only wrote the truth. I said what you said but in a different way."

I wrote, ***"Today is a beautiful day, but I cannot see it."***

Both signs spoke the truth. But the first sign simply said the boy was blind, while the second sign conveyed to everyone walking by how grateful they should be to see…

Love

Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

> *I feel that there is nothing more truly artistic than to love people.*
>
> *– Vincent Van Gogh*

The word love can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

Example (Love)

I once had a friend who grew to be very close to me.

Once when we were sitting at the edge of a swimming pool, she filled the palm of her hand with some water and held it before me and said: "You see this water carefully contained on my hand? It symbolises Love."

This was how I saw it: As long as you keep your hand carefully open and allow it to remain there, it will always be there. However, if you attempt to close your fingers round it and try to posses it, it will spill through the first cracks it finds. This is the greatest mistake that people do when they meet love...they try to possess it, they demand, they expect... and just like the water spilling out of your hand, love will retrieve from you .

For love is meant to be free, you cannot change its nature. If there are people you love, allow them to be free human beings.

UNDIVIDED SOCIETY (AKHANDA SAMAJA)

Undivided society (Akhanda samaja) means feeling of being related to every human being.

An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

Three activities can be performed to send the message of a holistic society:

- **Educating society through workshops, seminars and street plays:** This is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include (i) knowing the self (ii) knowing the existence on basis of self (iii) knowing the definite human conduct which is contribution of self in existence.
- **Value education in educational institutions:** Value education should be introduced in current education system at all levels – primary school, secondary school, senior secondary school as well as college level.
- **Helping to apply values to the real world: organizations** . Both government and non-government should open up counselling centres which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self-exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education – health – production – business – services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

HUMANISTIC UNIVERSAL ORDER

The humanistic universal order is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. The humanistic universal order is based on the idea that all individuals have a shared responsibility to care for one another and to create a world that is just, fair, and sustainable.

Process

The process of establishing a humanistic universal order involves several key steps, including developing a shared understanding of humanistic values and principles, establishing goals and objectives, designing systems and structures that support humanistic values, implementing humanistic programs and initiatives, and evaluating and refining humanistic systems and structures over time.

The goal of this process is to create a world in which individuals are supported in their quest for self-expression and self-realization, and in which all people have the opportunity to live fulfilling and meaningful lives.

The process of establishing a humanistic universal order involves several key steps:

- **Developing a shared understanding of humanistic values and principles:** The first step in establishing a humanistic approach to education, government, and society is to establish a shared understanding of the values and principles that underlie this approach. This requires individuals to engage in dialogue and critical thinking about the importance of individual dignity, freedom, and well-being.
- **Establishing goals and objectives:** Once a shared understanding of humanistic values and principles has been established, the next step is to establish goals and objectives for education, government, and society. This might include goals such as promoting critical thinking and creativity, protecting human rights, and creating a just and sustainable world.
- **Designing systems and structures that support humanistic values and principles:** The next step is to design systems and structures that support humanistic values and principles. In education, this might involve creating curriculum and teaching practices that are centered on the needs and potential of individual students. In government, this might involve creating constitutions and laws that protect human rights and promote fairness and justice.
- **Implementing humanistic programs and initiatives:** Once systems and structures have been established, the next step is to implement humanistic programs and

initiatives. This might involve creating programs that support students in their academic and personal development, or initiatives that promote sustainability and social justice.

- **Evaluating and refining humanistic systems and structures:** The final step is to evaluate and refine humanistic systems and structures over time. This requires ongoing reflection and critical thinking about the effectiveness of humanistic approaches and the identification of areas for improvement

HUMAN GOALS IN FAMILY AND SOCIETY

The four human goals are following:

1. **Right understanding** is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. **Prosperity** is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.
3. **Trust** in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. **Co-existence** in nature means there is a relationship and complementarity among all the entities in nature including human beings.

All these goals are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the minimum level that each one of us wants, and also the maximum we can think of.

Relation among four human goals

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 **co-existence** and will be mutually enriching.

So we see that

Right Understanding → Prosperity → Fearlessness (trust) → Co-existence

Current situation regarding four human goals

- **Right understanding in individuals?** we are talking so much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand happiness correctly.
- **Prosperity in families?** We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.
- **Fearlessness (trust) in society?** In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other. So, most of the countries in the world are busy preparing for war. We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people, which is the basis of fearlessness, peace and harmony.
- **Co-existence with nature?** Instead of co-existing, we are busy figuring out better ways to exploit nature. We have tended to assume that the goal of our technological development is to get victory over nature. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

Five dimensions of human endeavour to attain goals

The five dimensions of human endeavour are:

- **Education – Right Living (Shiksha-Sanskar).** Education is to understand harmony at all four levels of living and right Living means commitment and preparedness to live in harmony at all four levels of living.

- **Health – Self-regulation (Svasthya-Sanyam).** 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 Svãsthya. Sanyama refers to a feeling of responsibility for nurturing protecting and rightly utilizing the body. Sanyama leads to svasthya (health).
- **Justice – Preservation (Nyaya-Suraksha).** Justice (**Nyãya**) refers to harmony in the relationship between human beings, while Preservation (Surakshã) refers to harmony in the relationship between human being and the rest of nature. We say there is justice in a relationship when there is mutual fulfilment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured. Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure '**Surakshã'**. It involves enrichment, protection and right utilization.
- **Production – Work (Utpadan-Karya).** Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts.
- **Exchange – Storage (Vinimaya-Kosa).** 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. Each family has the capacity to produce more than what it needs for itself. Say, if a family produces wheat, it can produce for ten families together. The other family can similarly produce cotton for all its neighbourhood. Summing up all the needs in the society, the families are capable to produce more than the need. And then we can exchange things. This **exchange** can take place in the form of commodities themselves, or through currency, wherever required. When we produce more than required, we exchange for our current needs and store for future needs. This **storage** is to be used when the production is not taking place, or some relative of ours needs it.

Question

" If you trust everybody, people will take undue advantage of you". What is the basic error in this statement?

Answer

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and

"dealing with different people". This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don't get hurt, we don't get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming "stupid"! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

Example (RTU 2023, 10 marks)

'Respect' for human being is based on the evaluation on the basis of "I". Discuss.

Answer

Respect is right evaluation.

Need of 'I' is that 'I' should be evaluated as I am, I should evaluate others as they are. If I don't do this, it is disrespect.

Respect is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

- **Recognize and accept the existence of other persons as human beings**, because they have a right to live, just as you have.
- **Respect others' ideas (decisions), words, and labour (actions)**. One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they know others' mistakes before and know that they will fall! Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts.
- **Show 'goodwill' on others**. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

Question (AKTU 2019)

What is the difference between respect and disrespect ? Which of the two is naturally acceptable to you.

Answer

Respect	Disrespect
Respect means ‘right evaluation’.	Disrespect means ‘wrong evaluation’.
In our evaluation, respect follows one way ‘right in evaluation'.	In our evaluation, disrespect follows three ways — ‘over evaluation’, under evaluation, otherwise evaluation.
If we are righty flattered or get respect we feel comfortable.	If we are wrongly flattered or get disrespect we feel uncomfortable.
Feeling of respect is naturally acceptable to us.	Feeling of disrespect is unacceptable to us.
Respect works as a bridge in relationship.	Disrespect is cause of many problem in relationship.

Example (RTU 2022, 10 marks)

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

Answer

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

- 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.
- 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.
- 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.
- When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.

Example (GTU 2023, 7 marks)

Explain the views of Mahatma Gandhi on Truth, Non-Violence and Equality.

Answer

Mahatma Gandhi was the Pioneer of Non-Violence and a great supporter of Truth. Whenever we think of Mahatma Gandhi, two words come to our mind - truth and non- violence as he was a loyal believer in these two ideals. Truth and non-violence were supreme to him, whatever the political and personal costs.

Gandhi says, “The word Satya (Truth) is derived from Sat which means ‘being’. Nothing is or exists in reality except Truth. That is why Sat or Truth is perhaps the most important name of God. The aim of truth is to bring about, what Gandhi calls, a ‘change of heart’ not to embarrass the wrong-doer. In fact, Gandhian philosophy of truth and non-violence is based on the pre-supposition that there are no ‘enemies’ or ‘opponent’, but that there are only wrong-doers.

Truth is employed not only to solve the national problems but it also leads to solve the international problems. In South Africa this weapon the same was employed by Gandhi against the cruel and injustice policies of the government

According to Gandhi ‘Non-Violence’ is the means; Truth is the end. These cannot be separated from each other. They are the two sides of a same coin. Any injury to life done under these motives is ‘violence’. Thus, the non-violent act is free from hatred, anger, malice etc. There are certain exceptions according to Gandhi to the law of violence For example, a woman for safeguarding her dignity can become violently against criminals or when an animal which is going to die is suffering from intense pain in that case we may kill him to end his suffering and so many similar cases.

Gandhi is of the view that even in politics, hate and violence could be conquered by love and suffering.

Example (AKTU 2021, 10 marks)

Explain the problems you see around when people are living with animal consciousness and recommend a very crisp solution.

Answer

Animals, such as mice, have unique conscious experiences that are specific to their species . **Animal consciousness** is expressed through complex behaviours, including empathy and planning, and animals use facial expressions and sounds to communicate .

Human consciousness is characterized by a subjective point of view on the world and the body, encompassing various sensory experiences . Human consciousness is largely verbal, as thoughts are shared through communication .

If we observe an animal, they are continuously occupied in getting some physical input from the environment.

If we see ourselves today, we are also more or less doing the same thing! The only difference is, we do it with more sophistication, i.e. we end up packaging our food, or make fancy gadgets but at the end of the day, physical facilities are all that we are working for.

In 'animal consciousness' we give all the weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. This is causing numerous problems to human being.

As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facilities, identifying our physical needs and ensure it through good practices.

Example (AKTU 2021, 10 marks)

Describe the complete meaning of Respect. Illustrate how respect leads to complementarity in relationships with a few examples.

Answer

Respect is a beautiful word. When you respect yourself, that means you accept yourself just the way you are. When you respect other people, that means you accept them just the way they are. When you respect everything in nature – the animals, the oceans, the atmosphere, the earth, that means you accept the entire creation just the way it is.

Once you accept everybody else, you no longer have any judgments about anybody else. Then something incredible happens in your world: You find peace. You are not in conflict with yourself, and you are not in conflict with anyone else.

Being respected by important people in our lives growing up teaches us how to be respectful toward others.

Respect means that you accept somebody for who they are, even when they're different from you or you don't agree with them.

Think about all the different situations in life where you have to get along with others – how do you know if respect in your relationship is **complementary**?

- You feel safe being around each other
- You know it's ok for both of you to express who you are
- You don't yell or talk over the top of each other
- Neither of you is controlling the other person's choices
- You both talk openly about your needs and wants
- You both allow the other person space if they need it

- You can both admit when you've made a mistake

Example (AKTU 2021, 10 marks)

Explain how education takes place naturally in a family living with right understanding for a human being right from childhood to adulthood. With this clarity, develop a model of family that ensures right education to the child.

Answer

Every Human Being aspires to be happy. All his efforts are toward this end. The outcome from his efforts depends on the focus of the effort, specifically on his notions about happiness. When these notions are right, the outcome is mutual happiness. When the notions are wrong, the outcome is unhappiness.

The purpose of education is to establish right understanding in the human being so that by a certain age, the individual is able to gain clarity about happiness and the programs to ensure it. The process which enables a human being to lead a happy life in continuity regardless of region, caste, creed, gender, race etc. can be termed as Universal Human Education. Such an education only can lay the foundation of an undivided society and universal human order, which all of us are looking for.

One finds that in family, among the members, there is complaints, fights, inter- personal tensions, injustice and hatred. Numerous attempts are made to solve these, but invariably it leads to disintegration. Reason for all these is ultimately assigned to lack of sufficient material facilities (a feeling of being deprived), without ever deciding how much is going to be sufficient in terms of physical facilities.

The ultimate result of all this is that suffocation in individuals, disintegration in society and damage to the environment are on the rise. Man is thus getting isolated and lonely. Getting isolated is more fearsome than any other scarcity.

We can now clearly see the problem. We can ask ourselves

- if we are aware of this state
- if this state is what we want
- if we continue our effort in the same direction

The reality is that to live with **right knowledge (education)** is an innate and basic need of human. It is only on the basis of knowledge that man is able to live in harmony within him and in harmony with the larger organization (other humans and rest of nature). Otherwise, he lives in a way purely based on what he has ended up assuming (which may or may not be so in reality, i.e. may right or wrong).

In the absence of knowledge, absence of a resolution (samadhan), man is unable even to correctly recognize as to how much material/physical facilities is required.

Living on the basis of this harmony (co-existence) results into Resolution in each member of the family, mutually fulfilling relationships and prosperity in family are ensured. It becomes possible to identify the physical needs of the family on the basis of the right understanding and members of the family are able to produce (in a recyclable manner) more than the family's requirements for physical facilities and experience the feeling of prosperity. There is enough scope in nature for this kind of effort, and enough capacity and scope in the human being for putting in these efforts. A prosperous family is able to fulfill the its physical needs of an and also help out other families, hence, one establishes a relationship of mutual fulfilment, instead of exploitation of other families in this manner.

Model for right education to child in family

The **Education-Sanskar Program** is meant for the children so that by a certain age, they are able to ensure the right understanding and right living.

Education is essentially to develop the understanding of the harmony or order at all levels of our living – from self to the entire existence. Sanskar includes the commitment, preparation and practice of right living. The preparation includes learning the skills and technology for right living. This leads to living in harmony at all levels from self to the entire existence.

If a child does not go through education-sanskar, he/she is driven to live with animal consciousness under one's own pre-conditionings or sensation-led living practices.

On the other hand, if a child goes through education-sanskar, he would be able to:

- With human beings: live with justice. This will ensure a peaceful society free of struggle, envy, wars, destruction
- With the rest of nature: live with mutual enrichment. This will enable the fulfillment of all human beings' material needs and ensure enrichment of the rest of nature. It will stop pollution, resource depletion, deforestation, extinction of animals and birds, man induced havoc in nature, global warming, etc.

Education-sanskar is the collective responsibility of parents, teachers and the responsible people of society at large. Once established in the society, it will start from the family through parents. Through interactions with parents, the child will get sensitized to the human feelings, conduct and skills, and this process will get substantiated and accomplished through the regular program provided institutionally.

Example (AKTU 2021, 10 marks)

Analyze how human conduct, education, constitution and order are related. How do they ensure the human tradition? Explain with reference to the present state of society.

Answer

Humanistic education, humanistic constitution, and humanistic universal order are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. The basis for this belief is rooted in the idea of humanism, which is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition.

Humanistic education is based on the belief that education should be centered on the needs and potential of the individual student, rather than being focused solely on the acquisition of knowledge. The goal of humanistic education is to foster critical thinking, creativity, self-awareness, and self-expression in students, and to help them develop the skills and knowledge necessary to live fulfilling and meaningful lives.

Humanistic constitutions are based on the belief that the organization and structure of society should be designed to support the dignity, rights, and well-being of all individuals. Humanistic constitutions provide a framework for organizing society in ways that promote individual freedoms, protect human rights, and provide opportunities for individuals to pursue their goals and dreams.

The humanistic universal order is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. The humanistic universal order is based on the idea that all individuals have a shared responsibility to care for one another and to create a world that is just, fair, and sustainable.

Process

The process of establishing humanistic education, humanistic constitutions, and a humanistic universal order involves several key steps, including developing a shared understanding of humanistic values and principles, establishing goals and objectives, designing systems and structures that support humanistic values, implementing humanistic programs and initiatives, and evaluating and refining humanistic systems and structures over time. The goal of this process is to create a world in which individuals are supported in their quest for self-expression and self-realization, and in which all people have the opportunity to live fulfilling and meaningful lives.

The process of establishing humanistic education, humanistic constitutions, and a humanistic universal order involves several key steps:

- **Developing a shared understanding of humanistic values and principles:** The first step in establishing a humanistic approach to education, government, and society is to establish a shared understanding of the values and principles that underlie this approach. This requires individuals to engage in dialogue and critical thinking about the importance of individual dignity, freedom, and well-being.
- **Establishing goals and objectives:** Once a shared understanding of humanistic values and principles has been established, the next step is to establish goals and objectives for education, government, and society. This might include goals such as promoting critical thinking and creativity, protecting human rights, and creating a just and sustainable world.
- **Designing systems and structures that support humanistic values and principles:** The next step is to design systems and structures that support humanistic values and principles. In education, this might involve creating curriculum and teaching practices that are centered on the needs and potential of individual students. In government, this might involve creating constitutions and laws that protect human rights and promote fairness and justice.
- **Implementing humanistic programs and initiatives:** Once systems and structures have been established, the next step is to implement humanistic programs and initiatives. This might involve creating programs that support students in their academic and personal development, or initiatives that promote sustainability and social justice.
- **Evaluating and refining humanistic systems and structures:** The final step is to evaluate and refine humanistic systems and structures over time. This requires ongoing reflection and critical thinking about the effectiveness of humanistic approaches and the identification of areas for improvement.

There is a need for humanistic education, humanistic constitutions, and a humanistic universal order because current state of values is degrading:

- **Promoting individual well-being:** Humanistic education, humanistic constitutions, and a humanistic universal order are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. By promoting individual well-being, these approaches help to create a world in which individuals can thrive and live fulfilling and meaningful lives.

- **Protecting human rights:** Humanistic constitutions and a humanistic universal order are designed to protect human rights and to promote fairness and justice. By ensuring that the rights of all individuals are respected, these approaches help to create a world in which individuals can live with dignity and security.
- **Fostering critical thinking and creativity:** Humanistic education is designed to foster critical thinking and creativity in students. By promoting these skills, humanistic education helps to create a world in which individuals are equipped to navigate complex challenges and to find innovative solutions to the problems they face.
- **Building a more just and sustainable world:** The humanistic universal order is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. By promoting a more just and sustainable world, this approach helps to create a world in which all individuals can thrive and live fulfilling and meaningful lives.

Example (GTU 2020, 2023, 3 marks)

What do you mean by Vasudhaiva Kutumbakam?

Answer

"Vasudhaiva Kutumbakam" is a Sanskrit phrase from ancient Indian scriptures that means the whole world is one (my) family. The phrase "Vasudhaiva Kutumbakam" stretches the boundaries of that human resource frame to universality. It asks us to go beyond our homes, beyond our communities, beyond our countries, beyond our planet and consider the whole universe as a family. When we meet this threshold, then will we be in complete harmony with each other and with everything around us.

It helps in following ways.

- **Holistic Infrastructure:** Embracing the spirit of "Vasudhaiva Kutumbakam" means ensuring infrastructure benefits to all, irrespective of socio-economic backgrounds. Inclusive infrastructural development can lead to a more equitable entrepreneurial ecosystem, fostering innovations that cater to diverse segments.
- **Shared Knowledge Hubs:** A global family believes in shared growth. Urban spaces promoting cross-cultural exchanges and international collaborations can become fertile grounds for start-ups to gain global insights and craft universally relevant solutions.
- **Collaborative Ecosystems:** Just as families thrive on unity, our urban landscapes should focus on collaborative zones, where entrepreneurs from varied backgrounds come together, co-create, and propel each other's visions forward.

- **Unified Markets:** In the spirit of the global family, urban planning should facilitate markets that cater to the diverse and cosmopolitan populace. This not only broadens the reach for start-ups but also enriches the product and service ecosystem.
- **Sustainability & Global Responsibility:** A family thinks about its future generations. Urban designs that champion sustainability not only address local concerns but also contribute to global environmental goals. Entrepreneurs, in turn, can tap into green business opportunities, shaping a more responsible global market.
- **Spaces of Harmony:** Urban spaces inspired by "Vasudhaiva Kutumbakam" would celebrate global cultures, arts, and traditions. Such multicultural zones can spark creativity in entrepreneurs, leading to globally relevant innovations.
- **Networks Without Borders:** A city inspired by the global family ethos would emphasize borderless networks of mentors, investors, and collaborators. This globalized approach promises to elevate start-ups to international platforms seamlessly.

Example (GTU 2020, 2022, 7 marks)

List the inequalities in current society according to you. Provide the solution to overcome these inequalities.

Answer

In India, there are several kinds of inequalities that exist, including but not limited to:

- **Economic inequality:** Disparities in income and wealth distribution among different socio-economic groups.
- **Caste-based inequality:** Discrimination and marginalization based on the traditional caste system.
- **Gender inequality:** Disparities between men and women in areas such as education, employment, and social status.
- **Religious inequality:** Discrimination and marginalization based on religious beliefs and practices.
- **Regional inequality:** Disparities in development and infrastructure across different regions of the country.

Tackling these inequalities requires a multi-faceted approach that involves policy changes, social awareness, and individual action. Some ways to address these inequalities include:

- Implementing and enforcing anti-discrimination laws and policies.
- Promoting education and awareness to challenge stereotypes and biases.

- Providing economic opportunities and support for marginalized communities.
- Empowering women and promoting gender equality through education and employment opportunities.
- Investing in infrastructure and development in underprivileged regions.
- Encouraging dialogue and collaboration among different communities to promote understanding and harmony.

Example (GTU 2022, 2023, 3 marks)

What is Sarvodaya? Explain the three basic principles of Sarvodaya as per Gandhian philosophy.

Answer

Sarvodaya is a term that originates from the Sanskrit words "sarva" meaning "all" and "udaya" meaning "upliftment" or "welfare." It is a concept that was popularized by Mahatma Gandhi, the Indian independence leader and proponent of nonviolent resistance.

Sarvodaya embodies a vision of social and economic upliftment for all members of society, with a focus on the welfare and well-being of the most vulnerable and marginalized individuals.

According to Gandhian philosophy, there are three fundamental principles that underpin Sarvodaya:

- **Satyagraha**: Satyagraha, which means "truth-force" or "soul-force," is a principle of nonviolent resistance. It is the idea that individuals can bring about positive change through the power of truth and nonviolence. Satyagraha involves standing up against injustice and oppression, but using nonviolent means such as civil disobedience, peaceful protests, and constructive engagement. By embracing nonviolence, individuals can challenge oppressive systems while still maintaining their integrity and humanity.
- **Swaraj**: Swaraj translates to "self-rule" or "self-governance." It emphasizes the importance of individual and community empowerment and self-determination. According to Gandhi, true freedom and progress can only be achieved when individuals and communities are able to govern themselves and make decisions that affect their lives. Swaraj involves decentralization of power, active participation in decision-making processes, and fostering a sense of responsibility and accountability among individuals and communities.
- **Sarvodaya**: Sarvodaya, as mentioned earlier, means "the welfare of all." It is the central principle of Gandhian philosophy and embodies the idea of social and economic

upliftment for every member of society. Sarvodaya rejects the notion of progress and development that comes at the expense of certain individuals or groups. It advocates for equitable distribution of resources, equal opportunities, and the elimination of poverty and inequality. Sarvodaya envisions a society where the well-being of the weakest and most vulnerable is prioritized, and where everyone can live a life of dignity and fulfillment.

Example (GTU 2023, 7 marks)

What is Universalism? Write the views of different religion about Universalism.

Answer

Universalism is a philosophical and ethical concept that asserts the existence of universal principles, values, or truths that apply to all individuals, regardless of their cultural, societal, or individual differences. It is a belief that certain ideas, principles, or standards have inherent validity and should be applicable to all people in all circumstances.

Different religions have varying perspectives on universalism, with some embracing the concept while others approach it with certain qualifications or differing interpretations. Here are some views on universalism from major religions:

- **Christianity**: Christianity has diverse viewpoints on universalism. Some Christian denominations uphold the belief in universal salvation, which suggests that all individuals will eventually attain salvation or reconciliation with God. This view emphasizes God's unconditional love and mercy for all humanity. However, other Christian traditions emphasize the importance of personal faith and acceptance of Jesus Christ as the means to salvation, making salvation more exclusive to those who profess specific beliefs.
- **Islam**: In Islam, the concept of universalism is understood within the framework of tawhid, the oneness of God. Muslims believe in the universal message of Islam and the idea that Islam represents the final and complete revelation from God to all of humanity. While Islam teaches that salvation is attainable for all people, it emphasizes the importance of accepting Islam and following its teachings as the path to salvation. Muslims also acknowledge the existence of other religious communities and recognize the potential for righteousness and moral conduct within them.
- **Hinduism**: Hinduism encompasses a wide range of beliefs, and its views on universalism vary. Some Hindu schools of thought embrace the concept of universalism, recognizing the existence of a divine essence or consciousness in all

beings. This perspective emphasizes unity and interconnectedness. However, other Hindu traditions emphasize the diversity of paths to spiritual realization and salvation. They acknowledge that individuals may have different spiritual inclinations and emphasize the importance of following one's chosen path faithfully.

- **Buddhism**: Buddhism promotes a universal outlook rooted in compassion and the alleviation of suffering for all beings. Buddhists believe in the interconnectedness of all life and the potential for liberation from suffering for all individuals. The concept of universal compassion (metta) is central to Buddhism, encouraging practitioners to extend kindness and goodwill to all beings, regardless of their backgrounds or beliefs.

Example (GTU 2023, 7 marks)

Describe the challenges in the process of social changes.

Answer

Institutions that have long defined social roles and relationships may resist change, creating a tension between traditional frameworks and emerging societal needs.

- **Cultural Resistance to Change** Cultural norms and values deeply embedded in a society can act as formidable barriers to transformation. Resistance to new ideas or practices, rooted in cultural identity, poses a significant challenge in fostering meaningful social change.
- **Power Dynamics and Social Inequality** Addressing social transformation requires grappling with power dynamics and existing inequalities. Those in positions of privilege may resist changes that threaten their status, perpetuating social disparities and hindering inclusive transformation.
- **Technological Advancements and Social Dynamics** The rapid pace of technological advancements introduces challenges related to adapting societal structures to a changing technological landscape. The digital divide and the impact of automation on employment are critical aspects that need careful consideration in the quest for social transformation.

Example (GTU 2020, 2023, 3 marks)

Explain the problem of sustenance of value in the process of social changes.

Answer

The problem of sustenance of value in the process of social, political, and technological changes is that these changes can often lead to the erosion or abandonment of traditional

values. For example, technological change can lead to the displacement of traditional jobs, which can in turn lead to social and economic upheaval. This can lead to a loss of faith in traditional institutions and values, as people struggle to cope with the challenges of a changing world.

In addition, social and political changes can also lead to the erosion of traditional values. For example, the rise of secularism and individualism can challenge traditional religious and cultural values. This can lead to a sense of moral relativism and a loss of shared values, which can make it difficult to sustain a cohesive society.

ASSIGNMENT

Q.1. (AKTU 2022, 5 marks): Explain the harmony in different levels of living.

Answer: Described in this module.

Q.2. (PTU 2019, 2023, 5 marks): Explain harmony in family.

Answer: Described in this module.

Q.3. (UTU 2023, 10 marks): What are the four features of ensuring Harmony in the Society?

Answer: Described in this module.

Q.4. (RTU 2022, 10 marks): Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.

Answer: Described in this module.

Q.5. (UTU 2023, 5 marks): Define Humanistic Universal Order.

Answer: Described in this module.

Q.6. (AKTU 2019, 2 marks): What do you mean by care?

Answer: Described in this module.

Q.7. (AKTU 2021, 5 marks): Define the feelings of care and guidance.

Answer: Described in this module.

Q.8. (RTU 2023, 5 marks): Explain the feelings of care, guidance, glory and gratitude.

Answer: Described in this module.

Q.9. (AKTU 2022, 10 marks): Define love. How can you say that love is the complete value? What can be the basis of an undivided society - the world family.

Answer: Described in this module.

Q.10. (GTU 2020, 4 marks): What is Love according to you? What is its importance in your life?

Answer: Described in this module.

Q.11. (GTU 2022, 4 marks): Explain the concept of love with an example.

Answer: Described in this module.

Q.12. (RTU 2022, 2 marks): Define samman?

Answer: Described in this module.

Q.13. (GTU 2023, 3 marks): Explain the six value feelings in Relationship.

Answer: Described in this module.

Q.14. (UTU 2023, 10 marks): Discuss the roles of the 9 universal vales in relationships.

Answer: Described in this module.

Q.15. (PTU 2019, RTU2021, 5 marks): What is meant by Gratitude? Express an example from your life in your mutual relationships.

Answer: Described in this module.

Q.16. (RTU 2021, 10 marks): What do you understand by 'Trust'? Differentiate between intention and competence with examples.

Answer: Described in this module.

Q.17. (RTU 2022, 2 marks): Difference between intention and competence.

Answer: Intention refers to an individual's purpose, motivation, or aim, while competence refers to an individual's ability or skill to carry out that intention effectively.

Intention provides a sense of direction and purpose, and helps individuals focus their efforts and resources. Competence encompasses the skills, knowledge, and abilities required to achieve one's intentions.

Q.18. (GTU 2020, 2022, 2023, 3 marks): What is the importance of the Justice in your life? Explain with your experience.

Answer: Described in this module.

Q.19. (RTU 2022, 2023, 5 marks): What is 'Justice'? How does it lead to mutual happiness?

Answer: Described in this module.

Q.20. (RTU 2023, 2 marks): What are four elements of justice.

Answer: Described in this module.

Q.21. (GTU 2023, 7 marks): Explain the views of Mahatma Gandhi on Truth, Non-Violence and Equality.

Answer: Described in this module.

Q.22. (PTU 2019, 2023, 5 marks): Describe in brief the salient values in human relation ships.

Answer: Described in this module.

Q.23. (AKTU 2019, 10 marks): What do you mean by differentiation in relationship? What are the issues on which differentiation in relationship in prevalent in the society?

Answer: Described in this module.

Q.24. (AKTU 2019, UTU 2023, 10 marks): What are the different values necessary in human to human relationship? How foundation for an undivided human race?

Answer: Described in this module.

Q.25. (AKTU 2021, 10 marks): Describe the four human goals in a society. Show how are they related. With this at the background, evaluate the current state of society.

Answer: Described in this module.

Q.26. (PTU 2019, RTU 2023, 5 marks): What are the five dimensions of Human Endeavour in society?

Answer: Described in this module.

Q.27. (RTU 2022, 2 marks): What is undivided society?

Answer: Described in this module.

Q.28. (AKTU 2021, 10 marks): Evaluate how human consciousness lead to undivided society and universal human order? Explain with the help of a diagram. Explain the problems you see around when people are living with animal consciousness and recommend a very crisp solution.

Answer: Described in this module.

Q.29. (RTU 2023, 10 marks): 'Respect' for human being is based on the evaluation on the basis of "I". Discuss.

Answer: Described in this module.

Q.30. (AKTU 2019, 10 marks): What is the difference between respect and disrespect? Which of the two is naturally acceptable to you?

Answer: Described in this module.

Q.31. (UTU 2023, 5 marks): What is the difference between Respect and Differentiation (disrespect)?

Q.32. (AKTU 2021, 2 marks): List the three forms of disrespect.

Answer: These are 'over evaluation', under evaluation, otherwise evaluation.

Q.33. (AKTU 2021, 10 marks): Describe the complete meaning of Respect. Illustrate how respect leads to complementarity in relationships with a few examples.

Answer: Described in this module.

Q.34. (AKTU 2021, 10 marks): Explain how education takes place naturally in a family living with right understanding for a human being right from childhood to adulthood. With this clarity, develop a model of family that ensures right education to the child.

Answer: Described in this module.

Q.35. (AKTU 2021, 10 marks): Analyze how human conduct, education, constitution and order are related. How do they ensure the human tradition? Explain with reference to the present state of society.

Answer: Described in this module.

Q.36. (AKTU 2022, 5 marks): Distinguish between intension and competence.

Answer: Described in this module.

Q.37. (AKTU 2022, 5 marks): What is the role of physical facility in the fulfilment of relationship?

Answer: described in this module. Trust/ (Visvasa), Respect (Sammana), Affection (Sneha), Care (Mamata), Guidance (Vatsalya), Reverence (Shraddha), Glory (Gaurava), Gratitude (Kritagyata), Love (Prema)

Q.38. (AKTU 2022, 5 marks): Distinguish between respect, glory and reverence.

Answer: Described in this module.

Q.39. (GTU 2020, 2022, 2023, 4 marks): What is the Social value? Why social value is important?

Answer: Social values are defined as standards, which individuals and social groups employ to define personal goals and essentially shape the nature and form of social order in a collective i.e., what is acceptable and not acceptable, what ought or not to be, what is desirable or non-desirable.

Importance of Social Values

- Preserves the society.
- Brings us together as one.
- Gives us a sense of identity.
- Promotes law and order.
- Prevents child delinquency.
- Makes people responsible, etc.

Q.40. (GTU 2020, 2023, 7 marks): Where is Vasudhaiva Kutumbakam word originated from? What do you mean by Vasudhaiva Kutumbakam?

Answer: Described in this module.

Q.41. (GTU 2020, 2022, 7 marks): List the inequalities in current society according to you. Provide the solution to overcome these inequalities.

Answer: Described in this module.

Q.42. (GTU 2022, 2023, 3 marks): What is Sarvodaya? Explain the three basic principles of Sarvodaya as per Gandhian philosophy.

Answer: Described in this module.

Q.43. (GTU 2023, 7 marks): What is Universalism? Write the views of different religion about Universalism.

Answer: Described in this module.

Q.44. (GTU 2023, 7 marks): Describe the challenges in the process of social changes.

Answer: Described in this module.

Q.45. (GTU 2020, 2023, 3 marks): Explain the problem of sustenance of value in the process of social changes.

Answer: Described in this module.